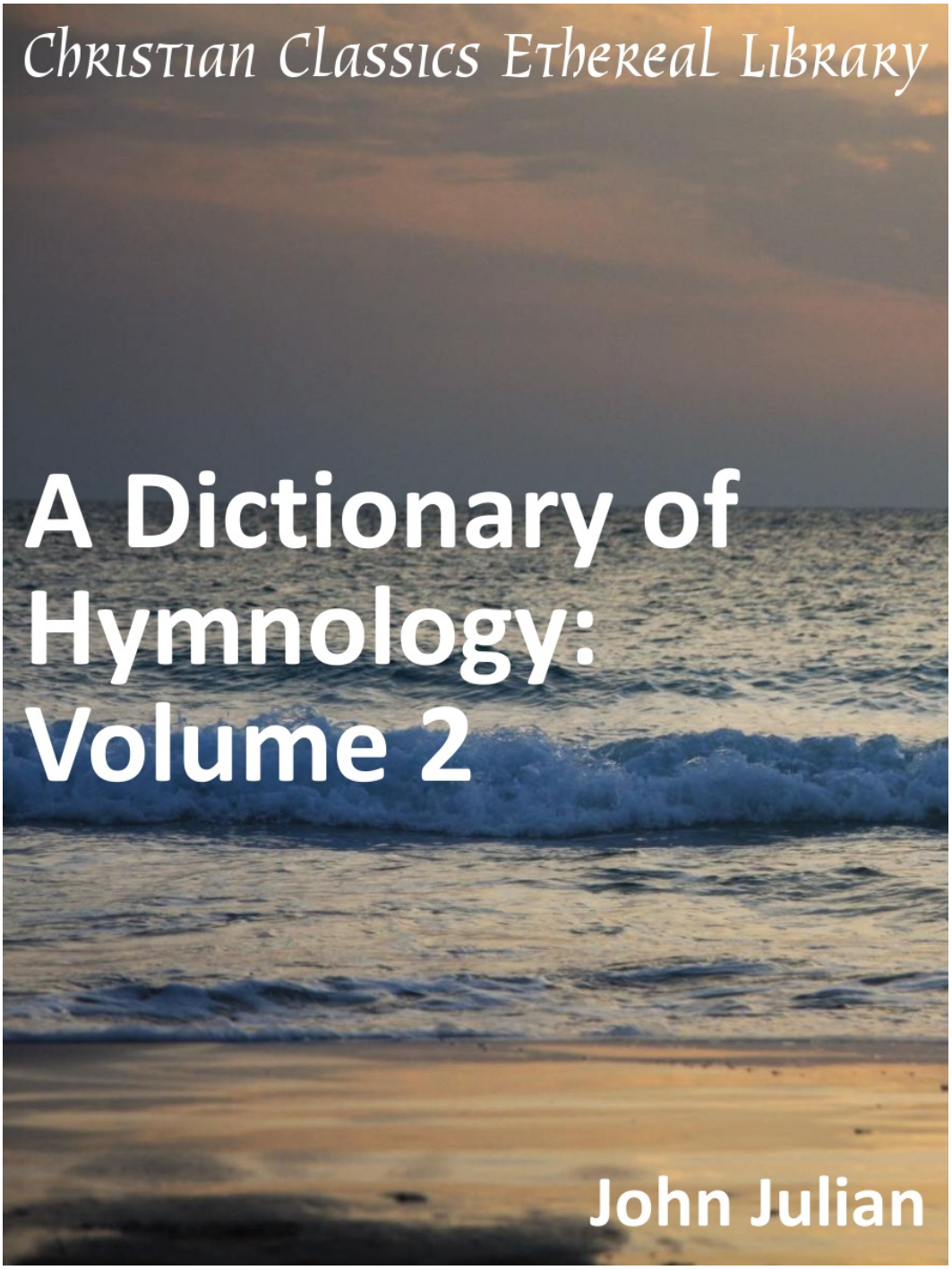
Christian Classics Ethereal Library
A Dictionary of Hymnology: Volume 2
John Julian

Christian Classics Ethereal Library

A Dictionary of Hymnology: Volume 2 (Setting forth the origin and history of Christian hymns of all ages and nations)

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i

A DICTIONARY OF HYMNOLOGY

Setting forth the Origin and History of Christian Hymns of all Ages and Nations

Edited by

JOHN JULIAN, D.D.

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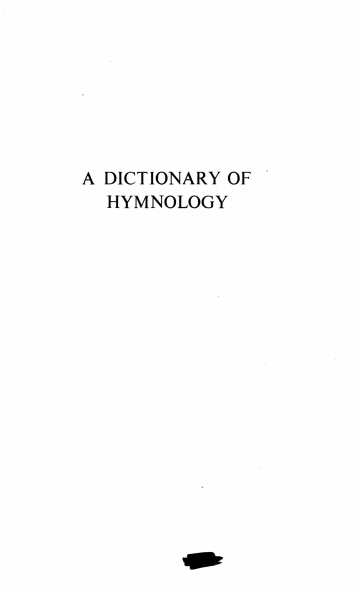

A DICTIONARY OF
HYMNOLOGY

P

P. C. E., in the *People's Hymnal*, 1867, (*i.e.*) Dr. Littledale, "Priest, Church of England."

P. P. Bk., i.e. *Priests' Prayer Book*.

Pabst, Julius, s. of Karl Leopold Pabst, sometime Inspector of the Royal Normal School at Erfurt, was b. at Wilhelmsruhe, near Ettorf on the Sieg (Rhenish Prussia), Oct. 18, 1817. From 1838 to 1842 he studied theology and philosophy at the Universities of Breslau and Halle; from 1842 to 1852 he acted as private tutor in Berlin, in the Neumark, and in Dresden; and from 1852 to the end of 1853, was engaged in literary pursuits at Berlin. After New Year's Day, 1854, he resided at Dresden as secretary and teacher of the dramatic art on the staff of the general direction of the Court Theatre and the Royal Orchestra, receiving, in 1869, the honorary title of Hofrath. He d. Oct. 22, 1881 (*F. Brümmer's Deutsche Dichter-Lexicon*, 1877, pt. ii. p. 123; ws. from his family, &c.).

His hymns appeared principally in his (1) *Die Parchi des Herrn in der Wrsheit' Anfang*, Berlin, 1846, and his (2) *Christliches Schatzkästlein*, Hamburg, 1848. The only one in English is:—

Spirit of light, come down, we pray. Whitsuntide. *Schatzkästlein*, p. 337, in 7 sts. of 8 l., entitled "Festival Hymn." *Tr. as*—

Spirit of light, come down, we pray. In full, by Dr. R. Maguire, in his *Melodies of the Fatherland*, 1865, p. 75, repeated in R. Daniel's *Hymns Etc.*, 1868, p. 75, consisting of 6 sts. *v.* [J., 2nd ed.]

Pain and toil are over now. *Cecil F. Alexander, née Humphreys.* [*Easter Eve.*] Pub. in her *Verses for Holy Seasons, &c.*, 1846, p. 50, in 6 st. of 6 l., and headed "Easter Even. "And laid it in his own new tomb.' St. Matt. xxvii. 60." In C. U. it is commonly abbreviated, one form being that in the American Protestant Episco. Church *Hymnal*, 1871, where st. i., ii. and iv., are altered, and the two closing lines of each stanza are omitted. These alterations and omissions have gone far towards utterly spoiling the hymn. [J. J.]

Palgrave, Francis Turner, M.A., eldest s. of Sir Francis Palgrave, the Historian, was b. at Great Yarmouth, Sept. 28, 1824, and educated at the Charterhouse (1838–1843) and at Oxford, where he graduated in first class Classical Honours. He was scholar of Balliol (1842) and Fellow of Exeter (1846). He was engaged in the Education Department of the Privy Council till 1884, being also Private Secretary to Lord Granville (then Lord President). In 1885 he was elected Professor of Poetry in the University of Oxford. Professor Palgrave's publications include:—

(1) *Idylls and Songs*, 1854; (2) *Art Catalogue of the Great Exhibition*, 1862; (3) *Essays* [illegible] (4) *Lyrical Poems*, 1871; (5) *Hymns*, 1st ed., 1867; 2nd ed., 1868; 3rd ed., 1876. He has also edited, (6) *Golden Treasury of English Lyrics*, 1861; (7) *Sir Walter Scott's Poems*, with *Life*, 1867; and (8) *Chrysomela*, a selection from Herrick, 1877.

A large proportion of Professor Palgrave's hymns are in C.U., the greatest number being in the Marlborough College *Hymns*, 1869 (5); Thring's *Coll.*, 1882 (4); Horder's *Congregational Hys.*, 1884 (11); and the *Westminster Abbey H. Bk.*, 1883 (12). These include:—

i. From his *Hymns*, 1867–70:—

1. High in heaven the sun. (1867.) *Morning.*
2. Hope of those who have none other. (1867.) *Consolation in Affliction.*
3. Lord God of morning and of night. (q.v.) *Morning.*
4. O Light of Life, O Saviour dear. (1868.) *Evening.*
5. O Thou not made with hands. (1867.) *Kingdom of God within.*
6. One Man with man, now God with God above us. (1867.) *Holy Communion.*
7. Thy kingdom 'Take up thy cross.' (1865.) *Taking the Cross of Christ.* In *Macmillan's Magazine.*
8. Thou that once, on mother's knee. (1862-7.) *The Child Jesus.*
9. Thy night was long, in sin-wrought blindness. (1848.) *Lent, and Ember Days.*
10. We name Thy Name, O God. (1868.) *Lent.*

ii. From *Other Sources*:—

11. Christ, Who art above the sky. *Christ, the Consoler and Guide.*
12. Lord, how fast the minutes fly. *The New Year.*
13. O God, Who when the night was deep. *Morning.*
14. O God [Lord] Who when Thy cross was nigh. *Passion-tide.*
15. Thrice-holy Name that sweeter sounds. *Litany of the Name of Jesus.* From the *School Guardian*, 1865.

These hymns, in common with others by Professor Palgrave, noted in this Dictionary under their respective first lines, are marked by much originality of thought and beauty of diction, as well as great tenderness. His object was "to try and write hymns which should have more distinct matter for thought and feeling than many in our collections offer, and so, perhaps, be of little use and comfort to readers," and he has admirably succeeded in his object. He d. Oct. 24, 1897. [W. G. H.]

Πάλαι φέγγος, πάλαι εἰρήνη. *Synesius, Bp. of Ptolemais.* [*Morning.*] This is hymn No. ii. of his ten hymns. It is a morning hymn of some beauty. It is rendered into English as: "Again we hail the opening morn," This *tr.* is by Mr. Chatfield, and appeared in his *Songs & Hymns, &c.*, 1876, p. 14, in 96 lines. Another *tr.* by A. Stevenson, in his *Ten Hys. of Synesius, &c.*, 1865, is, "After the gloom of night is passed away." The original is found in the *Anth. Graeca. Carm. Christ.*, 1871. [Greek Hymnody, § v.] [J. J.]

Πάλιν προσῆλθε ὁ δράκων. *St. Gregory of Nazianzus.* [*To Christ.*] This is

composed of 11. 16–22 of his "Hymn to Christ," the full text of which is in *Daniel*, iii. p. 13. It is "imitated" by Dr. Bonar in his *Hys. of Faith and Hope*, 2nd series, 1861, in 4 st. of 3 l. ea., "Again the tempter comes: to Thee I cling." [J. J.]

Palmer, Horatio Richmond, mus. doc., was b. April 26, 1834. He is the author of several works on the theory of music; and the editor of some musical editions of hymn-books. To the latter he contributed numerous tunes, some of which have attained to great popularity, and 5 of which are in I. D. Sankey's *Sacred Songs and Solos*, Lon., 1881. His publications include *Songs of Love for the Bible School*; and *Book of Anthems*, the combined sale of which has exceeded one million copies. As a hymn-writer he is known by his "Yield not to temptation," which was written in 1868, and pub. in the *National Sunday S. Teachers' Magazine*, from which it passed, with music by the author, into his *Songs of Love, &c.*, 1874, and other collections. In America its use is extensive. Dr. Palmer's degree was conferred by the University of Chicago in 1880. [J. J.]

Palmer, Ray, D.D., s. of the Hon. Thomas Palmer, a Judge in Rhode Island, was b. at Little Compton, Rhode Island, Nov. 12, 1808. His early life was spent at Boston, where he was for some time clerk in a dry-goods store. At Boston he joined the Park Street Congregational Church, then under the pastoral care of Dr. S. E. Dwight. After spending three years at Phillips Academy, Andover, he entered Yale College, New Haven, where he graduated in 1830. In 1830 he became pastor of the Central Congregational Church, Bath, Maine. During his pastorate there he visited Europe in 1847. In 1850 he was appointed to the First Congregational Church, at Albany, New York, and in 1865 Corresponding Secretary to the American Congregational Union, New York. He resigned in 1878, and retired to Newark, New Jersey. He d. at Newark, Mar. 29, 1887. Dr. Palmer's published works in prose and verse include:—

(1) *Memoirs and Select Remains of Charles Fosdi*, 1830; (2) *The Spirit's Life, a Poem*, 1837; (3) *How to Live, or Memoirs of Mrs. C. L. Waines*, 1838; (4) *Doctrinal Tract Book*, 1839; (5) *Spiritual Improvement, a Sermon preached before the Pastoral Union of Andover Theol. Sem.*, 1839; (6) *Thoughts for Hours on the Formation of Religious Opinions*, 1840; (7) *Remember Me, or The Holy Communion*, 1840; (8) *Hymns and Sacred Poems, with Miscellaneous Poems*, 1841; (9) *Hymns of my Holy Hours, and Other Pieces*, 1865; (10) *The Poetical Works*, 1876, 1876; and (11) *Voices of Hope and Gladness*, 1881.

Most of Dr. Palmer's hymns have passed into congregational use, and have won great acceptance. The best of them by their combination of thought, poetry, and devotion, are superior to almost all others of American origin. The first which he wrote has become the most widely known of all. It is:—

1. **My faith looks up to Thee.** *Faith in Christ.* This hymn was written in the winter of 1830–31, at Bath, Me., and during an engagement in teaching in New York. This was in 1830. The author says concerning its composition, "I gave form to what I felt, by writing, with little effort, the stanzas. I recollect to this time the very spot on the floor where I sat when I wrote them." A short time afterwards the hymn was given to Dr. Lowell Mason for use, if thought good, in a work then being compiled by him and Dr. T. Hastings. In 1831 that work was pub. as *Spiritual Songs for Social Worship: adapted to the use of Families, &c. Words and Music arranged by Thomas Hastings, of New York, and Lowell Mason of Boston.* It is No. 141 in it as, of 4 l., entitled "Self Consecration," and accompanied with the tune "Olivet." The first line reads, "My faith looks up to Thee," but subsequently knew as "*Olivet.*" (Orig. text of hymn in Thring's *Coll.*, 1882.) It has passed into most modern collections in all English-speaking countries, and has been rendered into several languages. In America, in 1876, S. Maguire (p. 228, &c., begins "Films To sun-spiritual." 2. **Feast of everlasting love.** *Feasts for rescued Spiritual Life.* This also appeared in the *Spiritual Songs, &c.*, 1831, No. 191, in 4 st. of 4 l., and headed "Films for a Revival."

The hymns which are given below are all in Dr. Palmer's *Poetical Works*, N. Y., 1876, and the dates appended in brackets are those given by him in that work.

3. **Thou who rul'st the year around.** (1832.) *Close of the Year.* In several American collections.
4. **Away from earth my spirit turns.** (1833.) *Holy Communion.* Appeared in the *Spiritual Songs, &c.*, 1831, No. 4, as of 4 l. In the Church *Praise Bk.*, N. Y., 1845, it begins with st. ii., "Then, Saviour, art the Living Bread."
5. **Bathe Thy throne with tearful eyes.** (1834.) *Sunday Morning.*
6. **Sinking from the world away.** (1834.) *Evening.* Written at New Haven in 1834, and is very popular in America.
7. **Thine [Thy] holy day's returning.** (1834.) *Sunday Morning.*
8. **Wake thee, O Zion.** (1835.) *New Earthiest.*
9. **We stand in deep repentance.** (1834.) *Lent.*

This last, No. 9, in connexion with Nos. 10, 11, 12, is marked "original," in the Presbyterian *Parish Hymns*, 1843. Probably they were given to the editors of that book in ms., and had not previously appeared.

10. **And is there, Lord, a cost!** (1842.) *Rent in Heaven.* Written at Bath, Maine, in 1842.
11. **Come, Holy Ghost, in love.** (1842.) *Consecration to Christ.* This was accidentally omitted from Dr. Palmer's *Poetical Works*, 1876. S. W. Duffield says:— "It was written in the winter of 1842–43, at a time of revival. At the previous Communion several had been received into the church on profession. Wishing a hymn, 'O happy day that fixed my choice' a most appropriate selection. Not caring to repeat it, and needing something similar, Dr. Palmer composed the present hymn." *English Hymns*, N. Y., 1886, p. 433.
12. **Jesus, I gaze, and gazing, love.** (1842.) *Death Contemplated.* Written at Bath, Maine, 1842.

From 1843 there comes a long break, and Dr. Palmer seems to have done no more hymn-writing until called upon by Professors Park and Phelps, of Andover, for contributions to their *Sabbath Hymn-Book*, 1858. His hymns written for that important collection rank amongst the best that America has produced. This is specially true of the first four (Nos. 13–16) from the Latin.

13. **Jesus, Thou joy of loving hearts.** (1858.) *Pr. of a certain True "Jesu dulcis memoria."* p. 586, ii.
14. **O Head to Pilgrims given.** (1858.) *Pr. of Christ's Sufferings.*
15. **O Christ our King, Creator Lord.** (1858.) *Pr. of "Rex Christe, factor omnium."*
16. **Come Holy Ghost, in love.** (1858.) *Pr. of "Veni Sancte Spiritus."* See No. 11 above.
17. **Jesus, Thine eyes have never seen.** (1858.) *Christ Loved, though unseen.* This hymn is accounted by many as next in merit and beauty to "*My* faith looks up to Thee."
18. **Thy cross was wrought thought in vain would climb.** (1858.) *The Transfiguration.* This hymn deals with the mysteries of Predestination in a reverent and devout manner.
19. **Thy Father's house! thine own bright home.** (1858.) *Heaven.*

The next group, Nos. 20–27, appeared in Dr. Robinson's *Songs for the Sanctuary*, 1865.

20. **Lord, Thou with Jesus the joyful day.** (1864.) *Contemplation of Heaven.* Written in New York city.
21. **Eternal Father, Thou hast said.** (1864.) *Missions.*

22. Jesus, Lamb of God, for me. (1845.) *Love, the Way of Salvation.* Written in Ilfracombe, 30th Tyth.

23. Take me, O my Father, take me. (1864.) *Love.*

24. Wouldst thou eternal life obtain. (1864.) *Good Friday.*

25. Come Jesus, Redeemer, abide Thou with me. (1864.) *Holy Communion.*

26. O Love Divine, that stooped to share our sharper woe. (1864.) *Fellowship with Christ.*

27. Thou, Saviour, from Thy throne on high. (1864.) *Prayer.*

The next four (Nos. 28–31) present another group. They appeared in D. E. Jones's *Songs for the Next Life*, 1869, and the Reformed Dutch *Hym. of the Church*, N. Y., 1869. The dates of composition are from Dr. Palmer's *Poems*, 1876.

28. Lord, Thou hast taught our hearts to glow. (1850.) *Ordination, or Setting of Ministers.*

29. When inward turns my searching gaze. (1868.) *Morning.*

30. O Jesus, sweet the tears I shed. (1867.) *Good Friday.*

31. Jesus, this (my) heart within me burns. (1868.) *Love.*

The hymns which follow are from various sources.

32. O Christ, the Lord of heaven, to Thee. (1867.) *Universal Praise to Christ.* Appeared in the author's *Hyn. of my Holy Hours*, 1867. It is a hymn of great merit, and is widely used.

33. Behold the chain of night is now receding. 1868. In *St. Andrew Hymnal*, No. 5.

34. Bid evening shadows let us all be waking. (1868.) A tr. of "Nocte surgentes" (**p. 809**, l.).

35. I give my life to Thee. (1867.) *Consecration.* A tr. of "Ad te levavi animam meam" (**p. 809**, l.).

36. Holy Ghost, that promised came. (1873.) *Whitsuntide.* From the author's *Poems*, 1876.

37. O Holy Comforter, I hear. *The Comforter.* Appeared in the *Boston Congregationalist*, September 7th, 1868.

38. Lord, when my soul her secrets doth reveal. (1868.) *Holy Communion.*

Most of the foregoing hymns are in C. U. in G. Britain, and all are found in one or more American hymn-books of importance.

[F. M. B.]

Palmer, William. [Various.]

Palms of glory, raiment bright. *J. Montgomery.* [*Heaven in Prospect.*] Written for the Sheffield Sunday School Union, and first printed on a broadsheet for use at the Anniversary in June 1820, in 6 st. of 4 l. It then appeared in T. Russell's *Sel. of Hys. . . . An Appendix to Dr. Watts's Ps. & Hys.*, p. 5, [circa 1833, see p. 809, l.]; again in Montgomery's *Poet's Portfolio*, 1835, p. 240; and again in his *Original Hys.*, 1853, p. 160, where it is headed "Heaven in prospect." It is of more than usual merit, and is widely used.

[J. J.]

Pange lingua gloriosi corporis mysterium. *St. Thomas of Aquino.* [*Holy Communion.*] One of the finest of the mediæval Latin hymns; a wonderful union of sweetness of melody with clear-cut dogmatic teaching. It was written for the office of the Festival of Corpus Christi, which St. Thomas drew up in 1263, at the request of Pope Urban IV. The metre and the opening line are imitated from Fortunatus. It is found in the *Roman* (Venice, 1478; and again, untouched, in 1632); *Moderatio* of 1505, *Sarum*, *York*, *Aberdeen*, *Paris* of 1736, and many other Breviaries. Wherever employed it was always primarily for use on Corpus Christi, either at Matins (*Sarum*), or at Vespers (*Roman*). It has also been used as a processional on Corpus Christi, in the Votive Office of the Blessed Sacrament, at the Forty Hours, and otherwise. Stanza v., "Tantum ergo sacramentum," with the magnificent doxology, is sung as a separate hymn in the office of the Benediction of the Blessed Sacrament, or during Mass at the Elevation of the Host. The text, in 3 st. and a doxology, will be found in *Daniel*, i., No. 239, the *Hymn. Sarisb.*, 1851, p. 121, and others. [W. A. S.]

The hymn is found in a ms. of the 13th cent. in the Bodleian (Ashmole 1525, f. 173); in a ms. of the end of the 13th cent. (Add. 23935, f. 8), and a 14th cent. *Sarum Breviary* (Reg. 2, A. xiv. f. 94), both now in the British Museum; in the St. Gall ms. 339 f. of the 13th cent. Also in Kehrein, i., No. 331; *Mone*, No. 91; *Daniel*, ii., No. 96; and Dreves's *Analecta Hymnica*, 1886 and 1888, and others. [J. M.]

Translations in C. U. :—

1. Speak, O tongue, the Body broken. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 169. In Stretton's *Church Hys.*, 1850, st. i.–iii. of this *tr.* and st. iv.–vi. from another were given as one hymn. This arrangement, with the opening line changed to "Sing we that blest Body broken," was repeated in Dr. Oldknow's *Hymns, &c.*, 1850.

2. Sing, my tongue, the Saviour's glory, Of His flesh the mystery sing. By E. Caswall, in his *Lyra Catholica*, 1849, p. 111, and again in his *Hys. & Poems*, 1873, p. 65. It is given unaltered in several Roman Catholic hymn-books, and a few other collections. In the Irvingite *Hys. for the Use of the Churches*, 1871, it begins with the same first line, but is considerably altered, especially in st. iv. The alterations in the *Yoe Coag.*, 1859, No. 878, are also considerable, but in another direction, whilst the opening line remains unchanged. In Skinner's *Daily Service Hyl.*, 1864, it is altered to "Of Christ's Body, ever glorious."

3. Hail the Body bright and glorious. By R. Campbell, in his *Hys. and Anthems*, 1850, p. 69. This is repeated in *Hys. used in the Church of St. Thomas the Martyr, Oxford*, 1861, and the *St. Margaret's Hymnal* (East Grinstead), 1875. In the *St. Margaret's H.* it is attributed to "Fortescue" in error.

4. Of the glorious Body telling. By J. M. Neale, in his *Mediæval Hys.*, 1851, p. 136 (ed. 1863, p. 178, with a valuable note). It was repeated in the 1860 *Appendix* to the *Hymnal N.*; the *People's H.*, 1867; the *Hymnary*, 1872, and others, in most instances with slight variations from the original translation. In Dr. Schaff's *Christ in Song*, N. Y., 1869, it begins "Sing, my tongue, the mystery telling." The alterations are by Dr. Schaff.

5. Sing the glorious Body broken, Ransom of the world to be. By J. A. Johnston, in his *English Hyl.*, 1852, No. 99. In the 2nd ed., 1856, he rewrote it as "Speak, my tongue, the Body glorious," and in the 3rd ed., 1861, as "Speak, my tongue, a mystery glorious."

6. Sing the glorious Body broken, Sing the precious Blood, &c. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–5, and again in Rice's *Sel.* from the same, 1870.

7. Hail, each tongue, with adoration. By W. J. Irons. Contributed to the Rev. E. T. Lowe's *Hys. for the Christian Seasons*, Gainsborgh, 1854, and repeated in Dr. Irons's *Hymns, &c.*, 1866, and his *Ps. & Hys.*, 1875.

8. Now, my tongue, the mystery telling. No.

203 in *H. A. & M.*, 1861, and No. 309, revised ed., 1875, is said in the Index to be by the Compilers, "based on *tr.* from Latin by E. Caswall." This is, however, not strictly correct. An examination of the text shows that st. i., ii., and vi. are Dr. Neale's *tr.* rewritten; st. v. *Dr.* Neale's *tr.* very slightly altered; st. iii. Caswall's *tr.* rewritten; and st. iv. a *tr.* by the Compilers. This *tr.* is repeated in the *Lyra Eucharistica*, 1863, without alteration: and with a nearer approach to the original in the *Altar Hymnal*, 1884.

9. Of that glorious Body broken. This *tr.* in the *Sarum*, 1868, No. 125, is Caswall's altered (except in st. ii. and iii.) almost beyond recognition. It is repeated in Thring's *Coll.*, 1882, with slight changes, except in the crucial st. iv. This is materially changed in the wording, although it remains the same in doctrinal teaching.

10. Wake, my tongue, the mystery telling. By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1871.

Translations not in C. U. :—

1. Of Christ's his body glorious. *Primer*, 1894.

2. Sing thou my tongue with sound clear. *Primer*, 1616.

4. Sing, O my tongue, devoutly sing. *Primer*, 1685.

5. Sing, O my tongue, adore and praise. *Primer*, 1706.

6. Reward, my tongue, the mystery resound. *D. French*, 1626.

7. Tell, my tongue, the wondrous story. By Cosz in his *Catholike Exhibition*, 1846 and 1848.

8. Of the glorious Body bleeding. *A. D.* Wackerbarth, 1843.

9. Of the Body bright and gracious. In Dr. Posey's *tr.* of Bonar's *Paradise of the Christian Soul*, 1847.

10. Loudly sing my tongue: proclaiming. *J. R. Beste*, 1848.

13. Speak, my tongue, the mystic glory. *J. D. Chambers*. 1852 and 1857.

11. Sing, O [my] tongue, the Body glorious. *H. N. Oxenham*. In *The Rationalist*, Jan., 1852; his *Hymnal for Private and Family Devotion*, 1864, and *Hymns*, 1866.

12. Break we forth in high thanksgiving. W. Bright in his *Athanasius and other Poems*, 1858.

13. My tongue, the mystic doctrine sing. *J. W. Howell*. 1880.

14. Sing, and the mystery declare. Ray Palmer, in Schaff's *Christ in Song*, 1869.

15. Let my tongue the mystery sing. *J. Wallace*. 1874.

16. Now, my tongue, the mystery singing. W. T. Brooke in his *Hymnal of Private and Family Devotion*, 1881.

17. Sing, my tongue, the joyful mystery. *J. D. Aylward*, in G. Stapley's *Sound Sanctus*, 1884.

Tantum ergo sacramentum. This portion of the "Pange lingua," consisting of st. v. and vi., and sung in the office of the Benediction of the Blessed Sacrament, &c., as noted above, has been *tr.* by all the above-named translators, and each *tr.* is given as the conclusion of the original hymn. In a few instances the stanzas (v.–vi.) are given as a separate hymn in English, as in Latin. These include (1) Caswall's "Down in adoration falling," which appears in some Roman Catholic hymn-books for missions and schools; (2) a conclusion to the *Altar Hyl.*, 1884, in 2 st., the first being Caswall altered, and the second the doxology from *H. A. & M.*, as "Down in lowly worship bending;" and (3) Neale's *tr.*, altered to "Now we then in veneration," in the 1863 *Appendix* to the *Hymnal N.*

Dr. Neale's estimate of this hymn is well known. His words are so few and to the point that we may quote them here :—

"This hymn contends the second place among those of the Western Church with the Vexilla Regis, the *Stabat Mater*, the *Dies Iræ*, the *Ad Regias Agni Dapes*, the *Ad Supernum*, and one or two others, leaving the *Dies Iræ* in its unapproachable glory." (*Med. Hys.* 3rd ed., 1867, p. 178.)

Concerning translations, and of his own in particular, he says :—

"In [the hymn] he has been a bow of Ulysses to translators. The translation above given [his own] claims no other merit than an attempt to unite the best portions of the four best translations with which I am acquainted [i.e. Caswall's, Palmer's, Pott's, and Campbell's] in one book, and Mr. Caswell's. The great crux of the translator is the fourth verse."

Before continuing Dr. Neale's remarks it will be well to give the original Latin of st. iv., which reads :—

"Verbum caro, panem verum verbo carnem efficit,
Fitque sanguis Christi merum, et si sensus deficit
Ad firmandum cor sincerum sola fides sufficit."

Dr. Neale continues, "I give all the translations :—

(1) 'God the Word by one word maketh
Very Bread His Flesh to be:
And whoso that Cup partaketh,
Tastes the Feast of Calvary:
Sense may fail, and nature quiver,
Faith receives the Mystery.' [*Lords H. Bk.*]

"Here the incarnation of the Word, so necessary to the antithesis, is omitted: and we exact a writer as S. Thomas would never have used the expression by one word.

(2) 'At the Incarnate Word's high bidding,
Bread is His Flesh, and Wine His Blood:
Who beneath Christ's Blood-shedding:
And, if sense cannot discern,
Guiltless spirits, never dreading,
May from Faith sufficient learn.'
[Wackerbarth's *Hys. of* Wackerbarth's 1. 2 reads, "Bread to very flesh." &c.]

"Here the antithesis is utterly lost, by the substitution of *Incarnate* for *made flesh*, and *bidding* for *word*, to say nothing of *Blood-shedding*, for *Blood*.

(3) 'Word made Flesh: The Bread of nature,
Thou by word to Flesh dost turn:
Wine into His Blood He changes:
If to sense the work discern,
Yet the true heart proves no traitor:
Faith unaided all shall learn.' [Posey.]

"Here the antithesis is preserved, though at the expense of the vocative case. And surely S. Thomas, in an exact dogmatical poem, would not have spoken of the Bread as the Flesh, and the Wine as the Blood, in the hint given by the last version, and substituting the appositive pronoun for the vocative, has given, as from his freedom of rhyme might be expected, the best version.

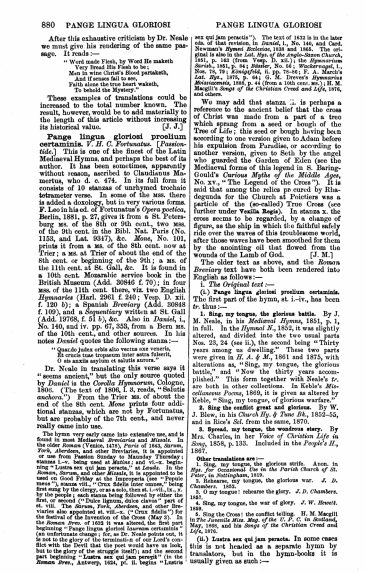
(4) 'Word made Flesh, the Bread of nature
By a word to Flesh He turns:
Wine into His Blood He changes
What though sense no change discerns,
Only be the heart in earnest,
Faith the lesson quickly learns.'

"In both these last translations [Posey and Caswall], the Word is the agent, and the Bread is the thing given; and Mr. Caswell brings in the words than unnecessary article—'By a word.' [It must be noted that Dr. Neale must have quoted Caswall from memory or from some other source than Caswall's *Lyra Catholica*, 1849, p. 111, for he has "Word" in l. 1, "Flesh He turns," and l. 4, "Faith her lesson quickly learns." These readings of 1849 are repeated in Caswall's *Hys. & Poems*, 1873, p. 65. But Dr. Neale misread Caswall, or did Caswall publish a text distinct from that in his *Lyra Catholica*?—J. J.]

"Since the first edition of my book [1867], *Hymns Ancient and Modern* have produced a translation put together from former ones,—but nearer my own version than to any other. Their fourth verse is their weakest :—

"'Word made Flesh, True Bread He maketh
By a word to Flesh He turns:
Wine into His Blood He changes:
What though sense no change discerns,
Only let the heart be humble,
Faith her answer learns.'

"It is needless to observe that the Italicised lies and a half-truth of the Romish Transubstantiation is watered English. I have substituted an alteration of *Hymns Ancient and Modern* for my original 4th verse, ('Therefore we, before it bending.)"



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After this exhaustive criticism by Dr. Neale we must give his rendering of the same passage. It reads :—

"Wert made Flesh, by Word He maketh
Very Bread His Flesh to be:
Man in wine Christ's Blood partaketh,
And if senses fail to see,
Faith alone the true heart waketh,
To behold the Mystery."

These examples of translations could be increased to the total number known. The result, however, would be to add materially to the length of this article without increasing its historical value. [J. J.]

Pange lingua gloriosi proelium certaminis. *V. H. C. Verfasser.* (*Passiontide.*) This is one of the finest of the Latin Mediæval Hymns, and perhaps the best of its author. It has been sometimes, apparently without reason, ascribed to Claudianus Mamertus, who d. c. 474. In its full form it consists of 10 stanzas of unrhymed trochaic tetrameter verse. In some of the mss. there is added a doxology, but in very various forms. F. Leo in his ed. of Fortunatus's *Opera poetica*, Berlin, 1881, p. 27, gives it from a St. Petersburg ms. of the 8th or 9th cent., two mss. of the 9th cent. in the Bibl. Nat. Paris (Nos. 1153, and Lat. 9347), &c. *Mone*, No. 101, prints it from a ms. of the 8th cent. now at *Trier*; a ms. at Trier of about the end of the 8th cent. or beginning of the 9th; a ms. of the 11th cent. at St. Gall, &c. It is found in a 10th cent. Mozarabic service book in the British Museum (Add. 30846 f. 70); in four mss. of the 11th cent. there, viz. two English *Hymnaries* (Harl. 2961 f. 240; Vesp. D. xii. f. 120 b); a Spanish *Breviary* (Add. 30848 f. 109), and a *Sequentiary* within at St. Gall (Add. 19768, f. 51 b), &c. Also in *Daniel*, i. No. 140, and iv. pp. 67, 338, from a Bern ms. of the 10th cent., and other sources. In his notes *Daniel* quotes the following stanza :—

"Quæ do Judex cribi alio vercus ore vesseis,
Et crucis tuæ trophæum iuter astra fulserit,
O sis auxilio quæsitis salutis auctor."

Dr. Neale in translating this verse says it "seems ancient," but the only source quoted by *Daniel* is the *Cocelia Hymnarium*, Cologne, 1806. (The text of 1806, f. 8, reads, "Salutis auctores.") From the Trier ms. of about the end of the 8th cent. *Mone* prints four additional stanzas, which are not by Fortunatus, but are probably of the 7th cent., and never really came into use.

The hymn very early came into extensive use, and is found in the Uses of Benevento and Monza. In the older *Roman* (Venice, 1478), *Paris* of 1643, *Sarum*, *York*, *Aberdeen*, and other Breviaries, it is appointed or use from Passion Sunday to Maundy Thursday; and in the *Roman Breviary* of 1632 it is appointed to be sung "Lectis sex quæ jam peregit" at Lauds. In the *Roman*, *Sarum*, and other *Missals*, it is appointed to be used on Good Friday at the Improperia (see "Popule meus"), stanza viii., "Crux fidelis inter omnes," being sung while the Cross is unveiled, and stanza ix. "Flecte ramos" by the people; each stanza being followed by either the first, or second ("Dulce lignum, dulces clavos" part of st. viii. The *Sarum*, *York*, *Aberdeen*, and other Breviaries also appointed st. viii.-x. ("Crux fidelis") for the Procession to the Font on Holy Saturday, while in the *Roman Arras* of 1633 it was altered, the first part beginning "Pange lingua gloriosi lauream certaminis" (an unfortunate change); &c. &c. Dr. Neale points out, it is not to the glory of the termination of our Lord's conflict, but to the glory of the struggle itself; and the second part beginning "Lectis sex qui jam peregit" (in the *Roman Arras*, Antverp, 1634, p°. ii. begins "Lectis sex qui jam peractis"). The text of 1632 is the later rule of that revision. In *Daniel*, i., No. 140, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. The original text is also in the *Paris Breviary* of 1736, and 1861, p. 143 (from Vesp. B. xii.) the *Hymnarium Sarisb.*, 1851, p. 94; *Simker*, No. 56; *Wackernagel*, i., Nos. 75, 76; *Königsfeld*, ii. pp. 76-81; F. A. March's *Lat. Hym.*, 1875, p. 94; G. M. Dreves's *Hymnodus Sangallensis*, 1893, p. 76; *Card. Newman's Verses*, 1853, p. 76, Macgill's *Songs of the Christian Creed and Life*, 1876, and others.

We may add that stanza .. is perhaps a reference to the ancient belief that the cross of Christ was made from a part of a tree which sprang from a seed or bough of the Tree of Life; this seed or bough having been according to one version given to Adam before his expulsion from Paradise, or according to another version, given to Seth by the angel who guarded the Garden of Eden (see the Mediæval forms of this legend in S. Baring-Gould's *Curious Myths of the Middle Ages*, No. xv., "The Legend of the Cross"). It is said that among the relics preserved by Rhadegunda for the Church at Poictiers was a particle of the (so-called) True Cross (see further under **Vexilla Regis**). In stanza x. the cross seems to be regarded, by a change of figure, as the ship in which the faithful safely ride over the waves of this troublesome world, after those waves have been smoothed for them by the anointing oil that flowed from the wounds of the Lamb of God. [J. M.]

The older text as above, and the *Roman Breviary* text have both been rendered into English as follows :—

I. The *Original text* :—

(i.) **Pange lingua gloriosi proelium certaminis.** The first part of the hymn, st. i.–iv., has been *tr.* thus :—

1. **Sing, my tongue, the glorious battle.** By J. M. Neale, in his *Mediæval Hymns*, 1851, p. 1, in full. In the *Hymnal N.*, 1852, it was slightly altered, and divided into the two usual parts Nos. 23, 24 (see ii.), the second being "Thirty years among us dwelling." These two parts were given in *H. A. & M.*, 1861 and 1875, with alterations as, "Sing, my tongue, the glorious battle," and "Now the thirty years accomplished." This form together with Neale's *tr.* are both in other collections. In Keble's *Miscellaneous Poems*, 1869, it is given as altered by Keble, "Sing, my tongue, of glorious warfare."

2. **Sing the conflict great and glorious.** By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55, and in Rice's *Sel.* from the same, 1870.

3. **Sprad, my tongue, the wondrous story.** By Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 133. Included in the *People's H.*, 1867.

Other translations are :—

1. Sing, my tongue, the glorious strife. Anon. in *Hys. for Occasional Use in the Parish Church of St. Andrew, Wells Street*, 1861.

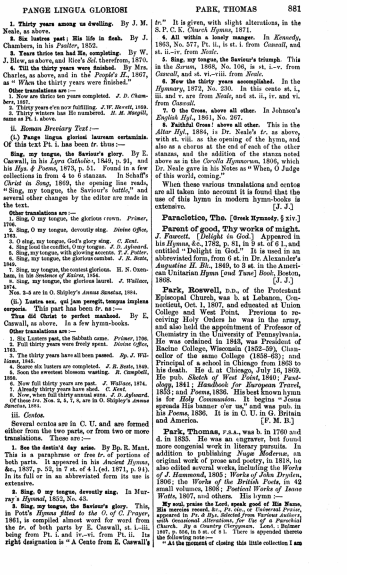
2. Advance, my tongue, the glorious war. *J. D. Chambers*, 1862.

3. O my tongue! rehearse the glory. *J. D. Chambers*, 1862.

4. Sing, my tongue, the war of glory. *J. W. Hewett*, 1868.

5. Sing the Cross! the conflict telling. H. M. Macgill in *The Juvenile Miss. Mag. of the C. P. C. in Scotland*, May, 1869, and his *Songs of the Christian Creed and Life*, 1876.

(ii.) **Lustra sex qui jam peracta.** In some cases this is not headed as a separate hymn by translators, but in the hymn-books it is usually given as such :—



PANGE LINGUA GLORIOSI PARK, THOMAS 881

1. **Thirty years among us dwelling.** By J. M. Neale, as above.

2. **Six lustres past: His life in flesh.** By J. Chambers, in his *Psalter*, 1852.

3. **Years thrice ten had He, completing.** By W. J. Blew, as above, and Rice's *Sel.* therefrom, 1870.

4. **Till the thirty years were finished.** By Mrs. Charles, as above, and in the *People's H.*, 1867, as "When the thirty years were finished."

Other translations are :—

1. Now are thirty ten years completed. *J. D. Chambers*, 1857.

2. Thirty years e'en now fulfilling. *J. W. Hewett*, 1859.

3. Thirty winters has He numbered. *H. M. Macgill*, same as Pt. i. above.

ii. *Roman Breviary Text* :—

(i.) **Pange lingua gloriosi lauream certaminis.** Of this text Pt. i. has been *tr.* thus :—

Sing, my tongue, the Saviour's glory. By E. Caswall, in his *Lyra Catholica*, 1849, p. 91, and his *Hym. & Poems*, 1873, p. 51. Found in a few collections in from 4 to 6 stanzas. In Schaff's *Christ in Song*, 1869, the opening line reads, "Sing, my tongue, the Saviour's battle," and several other changes by the editor are made in the text.

Other translations are :—

1. Sing, O my tongue, the glorious crown. *Primer*, 1706.

2. Sing, O my tongue, devoutly sing. *Divine Office*, 1783.

3. O sing, my tongue, God's glory sing. *C. Kent.*

4. Sing, my tongue, the glorious fight. *J. Chalmers.*

5. Sing my tongue, with glowing accents. *T. J. Potter.*

6. Sing, my tongue, the glorious combat. *J. R. Beste*, 1849.

7. Sing, my tongue, the contest glorious. H. S. Osmond, in the *Parish Choir*, Jan. 1865.

8. Sing, my tongue, the glorious laurel. *J. Wallace*, 1874.

Nos. 3-5 are in O. Shipley's *Annus Sanctus*, 1884.

(ii.) **Lustra sex. qui jam peregit, tempus impleta corporis.** This part has been *tr.* as :—

Thus did Christ to perfect manhood. By E. Caswall, as above. In a few hymn-books.

Other translations are :—

1. Six Lustres past, the Sabbath came. *Primer*, 1706.

2. Full thirty years were lived apart. *Divine Office*, 1783.

3. The thirty years have all been passed. *Sp. J. Williams*, 1840.

4. Scarce six lustres are completed. *J. R. Beste*, 1849.

5. Soon the seventeen blossom wanting. *R. Campbell*, 1854.

6. Now full thirty years are past. *J. Wallace*, 1874.

7. Already thirty years have shed. *C. Kent.*

8. Now, when full thirty annual suns. *J. D. Aylward.*

Nos. 4-6 are in O. Shipley's, as i. i. i, are in O. Shipley's *Annus Sanctus*, 1884.

iii. *Cowdon.*

Several centos are in C. U. and are formed either from the two parts, or from two or more translations. Those are :—

1. **See the Savior's day arise.** By Bp. R. Mant. This is a paraphrase or free *tr.* of portions of both parts. It appeared in his *Ancient Hymns*, &c., 1837, p. 52, in 7 st. of 4 l. (ed. 1871, p. 94). In its full or in an abbreviated form its use is extensive.

2. **Sing, O my tongue, devoutly sing.** In Murray's *Hymnal*, 1852, No. 43.

3. **Sing, my tongue, the Saviour's glory.** This, in Pott's *Hymns Fitted to the O. of C. Prayer*, 1861, is compiled almost word for word from the *tr.* of both parts by E. Caswall, st. i.–ii. being from Pt. i. and iv.–vi. from Pt. ii. Its right designation is "A Cento from E. Caswall's *tr.*" It is given, with slight alterations, in the S. P. C. K. *Church Hymns*, 1871.

4. **All within a lonely manger.** In *Kennedy*, 1863, No. 571, Pt. ii., in st. i. from *Caswall*, and st. ii.–iv. from *Neale*.

5. **Sing, my tongue, the Saviour's triumph.** This in the *Scrutt*, 1868, No. 106, is st. i.–v. from *Caswall*, and st. vi.–viii. from *Neale*.

6. **Now the thirty years accomplished.** In the *Hymnary*, 1872, No. 230. In this cento st. i., iii. and v. are from *Neale*, and st. ii., iv. and vi. from *Caswall*.

7. **O the Cross, above all other.** In Johnson's *English Hyl.*, 1861, No. 267.

8. **Faithful Cross! above all other.** This in the *Altar Hyl.*, 1884, is *Dr. Neale's tr.* as above, with st. viii. as the opening of the hymn, and also as a chorus at the end of each of the other stanzas, and the addition of the stanza noted above as in the *Cocelia Hymnarium*, 1806, which Dr. Neale gave in his Notes as "When, O Judge of this world, coming."

When these various translations and centos are all taken into account it is found that the use of this hymn in modern hymn-books is extensive. [J. J.]

Paraclotice, The. [**Greek Hymnody.** § xiv.]

Parent of good, Thy works of might. *J. Fawcett.* [*Delight in God.*] Appeared in his *Hymns, &c.*, 1782, p. 81, in 3 st. of 6 l., and entitled "Delight in God." It is used in an abbreviated form, from 6 st. in Dr. Alexander's *Augustine H. Bk.*, 1849, to 2 st. in the American Unitarian *Hymn [and Tune] Book*, Boston, 1868. [J. J.]

Park, Roswell, D.D., of the Protestant Episcopal Church, was b. at Lebanon, Connecticut, Oct. 1, 1807, and educated at Union College and West Point. Previous to receiving Holy Orders he was in the army, and also held the appointment of Professor of Chemistry in the University of Pennsylvania. He was ordained in 1842, was President of Racine College, Wisconsin (1852–59), Chancellor of the same College (1858–63); and Principal of a school in Chicago from 1863 to his death. He d. at Chicago, July 16, 1869. He pub. *Sketch of West Point*, 1840; *Pantology*, 1841; *Handbook for European Travel*, 1853; and *Poems*, 1836. His best known hymn is for *Holy Communion*. It begins "Jesus spreads His banner o'er us," and was pub. in his *Poems*, 1836. It is in C. U. in G. Britain and America. [F. M. B.]

Park, Thomas, F.S.A., was b. in 1760 and d. in 1835. He was an engraver, but found more congenial work in literary pursuits. In addition to publishing *Nugæ Medievæ*, an original work of prose and poetry, in 1818, he also edited several works, including the *Works of J. Hammond*, 1805; *Works of John Dryden*, 1806; the *Works of the British Poets*, in 42 small volumes, 1808; *Poetical Works of Isaac Watts*, 1807, and others. His hymn :—

My soul, praise the Lord, speak good of His Name, His mercies record. &c., Ps. civ., or Universal Praise, appeared in *Pt. 2 Sts. Selected from Various Authors, with occasional Alterations, for Use of a Parochial Choir*, 1807, p. 305, in 8 st. of 4 l. There is appended thereto the following note :—

"At the moment of closing this little collection I am

forward with the above hymn from my obliging friend. This almost extemporaneous effusion of his peculiarly neat and poetic pen was excited by my expressing (in the course of a letter) my regret, that I had only one set of words for Handel's simple, sublime tune for the 104th Psalm."

For those details we are indebted to Miller's *Singers and Songs of the Church*, 1869, p. 329. The opening line of this hymn is composed of the first two lines of W. Kethe's version of *Ps. ciii.* in the *Old Version*, 1561. [J. J.]

Parker, Matthew, D.D., was b. at Norwich in 1504, and educated at Corpus Christi College, Cambridge, where he graduated in 1525. His appointments were many and influential, including that of Dean of Stoke, Chaplain to Queen Anne Boleyn and Henry VIII., Prebendary of Ely, Master of his College, Vice Chancellor of his University, and Dean of Lincoln. On the accession of Mary he was deprived of everything, and lived in obscurity till Elizabeth ascended the throne. In 1559 he was raised to the See of Canterbury. He d. in 1575, and was buried in his own chapel at Lambeth. His munificence is well known, as also his connection with the "Bishop's Bible." He was well versed in Saxon literature and Early English history; published several important works; and left his large collection of ancient MSS. to his College. His *Psalter*, written in 1553 (see **Psalter, Eng.**, § VII.), was printed without date (about 1560) and anonymously. This led Wood in his *Athenæ Oxonienses* to attribute the Psalter to John Keeper, of Wells Cathedral. This question of authorship is further discussed in **Psalter, English**, § IX. [J. J.]

Parker, Theodore, M.A., was b. at Lexington, Massachusetts, Aug. 24, 1810; laboured with his father as a farmer and mechanic; entered Harvard College in 1830, but continued his work at home and attended the College for examinations; attended the Divinity School from 1834 to 1836, and became pastor of the Unitarian congregation in West Roxbury, June 24, 1837. He received the degree of M.A. from his College in 1840. Changes in his theological views led him to undertake the pastorate of a congregation in Boston, in January 1846. He continued his writing, preaching, and lecturing till 1859, when bleeding at the lungs compelled him to seek relief in Europe. He d. at Florence, May 10, 1860. His publications were numerous, and have been republished in G. Britain. An extended list is given, together with 12 poetic pieces, in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S. A., 1875. His life has been published by Weiss, and by Frothingham. A few of his poetical pieces are given in American Unitarian hymn-books. These include :—

1. **In darker days and nights of storm.** *Almighty Love.* "Introduced in a sermon which Mr. Parker preached, entitled 'The Practical Effects of the Ecclesiastical Conception of God.'" In *Putnam* as above.
2. **Thou great Friend of all the sons of men.** *Jesus.* 3. **Why, Father, seek that I should tell Thy name?** In a modified form (see *Putnam* as above). Altered for use as a hymn, it is widely used by American Unitarians; and is also given in some English hymn-books. [J. J.]

Parr, Harriet, was b. at York in 1828, and has published several works under the nom de plume of "Holme Lee," including *Meude Talbot*, 1854; *Sylvan Holt's Daughter*, 1858; *Warp and Woof*, 1861; *Mr. Wynyard's Ward*, 1867; and several other works of fiction. Miss Parr is known to hymnology by one hymn only, viz. :—

Hear my [our] prayer, O heavenly Father. Evening. This beautiful and pathetic hymn appeared in her story *The Week of the Golden Mary*, which was the Christmas number of Charles Dickens's *Household Words*, 1863. The story is a simple one, and although the story has been often told, and is worth repeating. *The* story sets forth how the ship *Golden Mary*, on her voyage to California, struck on an iceberg, and the passengers, taking to the boats, suffered privations for many days. The hymn appeared in the story representations. One of them, Dick Farrant, a wild youth, relates some of his experiences, in which he says :—

"What can it be that brings all these old things over my mind? There's a child's hymn I and Tom used to say at our mother's knee. I've not thought upon one word of it since, that I remember. It's the strangest hymn I ever was a little window by my bed that I used to watch them at, a window in my room at home in Cheshire; and 'tis worse or afraid, as boys will be after reading a good ghost-story, I would keep on saying it till I fell asleep.

"That was a good mother of yours, Dick; could you say that hymn now, do you think? Some of us might like to hear it."

"It is as clear in my mind at this minute as if my mother was here listening to me," said Dick. And he repeated :—

"'Hear my prayer, O Heavenly Father,
Ere we lay us down to sleep,' &c.

Through the instrumentality of Dr. Allon it was included in the *New Congregational H. Bk.*, 1859, No. 945, in 3 st. of 4 l. Since then it has reappeared in numerous collections in G. Britain and America. In some hymn-books, as in Turing's *Coll.*, 1862, it begins, "Hear our prayer, O heavenly Father," and a doxology is added. Instead of the doxology, the Rev. W. J. Hall added the following lines (written in 1875).

"Home of rest and peace unending,
Whither turns my longing heart,
Home from whosesoever all the ages
Prayers were said to Thee,

This addition was given in the *Nest Mitre Hymnal*, 1875. In the *Parish Hymn Book*, 1863 and 1875, it is a Morning hymn, and begins :—

"Praise to Thee, Who hosts have watched us
Through the helpless hours of sleep," &c.

[J. J.]

Parson, Elizabeth, née Rooker, dau. of the Rev. W. Rooker (for nearly fifty years Congregational Minister at Tavistock), was b. at Tavistock, June 5, 1813, and married in 1844 to Mr. T. Edgecombe Parson. She d. at Plymouth in 1873. Previous to her marriage (from 1840 to 1844) Mrs. Parson conducted a class for young men and women in the vestry of her father's chapel on Sunday evenings, and to which was given the name of the "Willing Class," because those who came came "willingly." For this class she wrote from 1840 to 1844 several hymns, some of which came into use through various collections including the Baptist *Ps. & Hys.*, 1858, and others at a later date. A few years ago 18 of these hymns were collected, and printed for private circulation by one of her old scholars as *Willing Class Hymns*. The greater part of these hymns have found a place in children's hymn-books, some fifteen collections having one or more therein. For tenderness, "Saviour, round Thy footstool bending," is the most pathetic; and for praise, "Angels round the throne are praising," and "What shall we render?", the most joyous. Mrs. Parson also wrote a few hymns for adults, which have been printed for private use only. In addition to those hymns separately annotated (see **Index**) there are also the following in C. U. :—

1. Far above the lofty sky. *Praise.*
2. Father of spirits, we entreat. *New Year.*
3. Hark! a distant voice is calling. *Missions.*
4. Hear my [our] prayer, O heavenly Father. *Children.* In three use here? *Pentecostals.*
5. Jesus, we love to meet. *Sunday.*
6. Lord, we bend before Thee now. *Home Missions, or Prayer Meetings.*
7. Lord, we kneel before Thy throne. This is an altered form of No. 1.
8. Our Saviour's voice is soft and sweet. *Missions.*
10. This is God's most holy day. *Sunday.*
11. Youthful, weak, and unprotected. *Self Dedication to Christ.*

[J. J.]

Part in peace! Christ's life was peace. *Sarah Adams, née Flower.* [*Close of Service.*] 1st pub. in her *Vivia Perpetua*, 1841, a dramatic poem, in five Acts, where it is given as the close of Act iii. The persecuted Christians are represented as meeting in "A cave of sepulchre, dimly lighted," where they learn that the edict is gone forth that they must perish. Before parting, possibly never to meet again, "they all sing" :—

"Part in peace: Christ's life was peace—
Let us breathe our breath in Him!
Part in peace! Christ's death was peace,—
Let us die our death in Him!
Part in peace! Christ promise gave
Of a life beyond the grave,
Where all mortal partings cease.
Part in peace!
Echo,' 'Peace!'"

In Act v. it is sung again after Vivia's condemnation, with l. 2 changed to "Let us live our life in Him." This form is sometimes used as in the Bap. *Ps. & Hys.*, 1858, where l. 3 is lengthened as "*Holy* brethren, part in peace." This last line is again altered in some collections to "Brethren, sisters, part in peace." The hymn is widely used. [J. J.]

Part in peace! is day before us? *Sarah Adams, née Flower.* [*Close of Service.*] This is altogether a different hymn from the above. It was contributed to W. J. Fox's *Hys. and Anthems*, 1841, No. 83, in 3 st. of 4 l. It is in several Unitarian collections. In the American Unitarian *Hymn [and Tune] Book*, 1868, it begins with st. ii., "Part in peace! with deep thanksgiving." [J. J.]

Παρθένε, νύμφη Χριστοῦ. *St. Gregory of Nazianzus.* [*The Church of Christ.*] "An Admonitory Address to a Virgin," pub. in various editions of his Works, and also found in the *Anth. Græca Carm. Christ.*, 1871. From the letter Mr. Chatfield made his tr., "O bride of Christ on high," publishing the same in his *Songs & Hymns, &c.*, 1876, p. 125, in 250 lines. The original dates 924-989. [Greek Hymnody, § iv.] [J. J.]

Parvum quando cerno Deum. [*Christmas.*] This hymn is found in the *Sirenes Symphoniacæ*, Col-gne, 1678, p. 81, the *Psalterium cantionum catholicarum*, Cologne, 1722, p. 20; and in the *Hymnodia Sacra*, Münster, 1753, p. 59. Also in *Daniel*, ii. p. 342, headed "The Mother with the Son." It is a Christmas Hymn of the Blessed Virgin and her Child. It may be remarked that it ends with a versified aspiration for the personal fulfilment (in a spiritual and mystical sense) of *Ps. cxxvii.* 3-5—arrows, or even one of them, desired to be discharged at one's own heart, such as the young child could discharge at the heart of His mother. *Tr.* as :—

1. **Oft as Thou, my infant Saviour.** By K. Caswall, in his *Masque of Mary, &c.*, 1858, p. 299; and his *Hys. & Poems*, 1873, p. 142. It is in use in a few Roman Catholic hymn-books.
2. **When I view the Mother's arms.** By E. A. Washburn, 1846, and included in Schaff's *Christ in Song*, 1869.
3. **When I view the Mother holding.** By H. C. Beanley, in Slatter and Beanley's *Christmas Carols*, n.d. [W. A. S.]

Past is her day of grace. *J. Keble.* [*Christ Weeping over Jerusalem.*] The poem from which this is taken is dated 1818, and was given in Keble's *Christian Year*, 1827, in 2 sts. of 8 l., for the 10th S. after Trinity. The hymn, No. 195, in Hall's *Mitre H. Bk.*, 1836, is composed of st. i., based upon the first part of Keble's poem, and st. ii.-iv. from the two concluding stanzas of the poem. [J. J.]

Pastore percusso, mitnas. *Guillaume de la Brunetière.* [*Conversion of St. Paul.*] This hymn was given in the *Chemins Breviary*, 1686, p. 914, and in the *Paris Breviary*, 1736, as the hymn at 1st and 2nd Vespers on the Feast of the Conversion of St. Paul. It is also in several later French Breviaries; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 85, with omission of st. iii., iv.; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865, in full. *Tr.* as :—

1. **The Shepherd slain, the wolf returns.** By J. Chandler, from his Latin text as above, in his *Hys. of the Prim. Church*, 1837, p. 95. It was included in Oldknow's *Hymns*, 1850, and others.
2. **The Shepherd smitten is, and, lo.** By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 176. It is used in an abbreviated form. In Johnson's *English Hyl.*, 1861, No. 210, it begins, "The Shepherd smitten and laid low." The rendering in W. J. Blew's *Church Hy. and Tune Bk.*, 1852-55, "The spoiler fierce is lying low," is mainly from this by, beginning with st. v.
3. **The Shepherd now was smitten.** By F. Pott, in his *Hys. Ated to the Order of Common Prayer*, 1861, the *People's H.*, 1867, and others. In one or two American books st. vi.-viii. are given as "Christ for heavens His soldier." The alterations in *H. A. & M.*, 1861 and 1875 were by the Compilers.
4. **O Lord, Thy voice the mountain chakes.** Trial, in the *Hymnary*, 1872, is adapted from I. Williams's tr. as above, with a change in the order of stanzas, and several alterations.

Translations not in C. U. :—
1. Smitten is the Shepherd good. *R. Campbell.* 1849.
2. They smite the Shepherd! fired with wrath. *J. D. Chambers.* 1866. [J. J.]

Pater superni luminis. *Cardinal Bellarmine.* [*St. Mary Magdalene.*] Included in the *Roman Breviary*, Venice, 1603, f. 445, as the hymn at Vespers on the festival of St. Mary Magdalene (July 22), and repeated in later eds. It is said to have been written while with Cardinal Silvio Antoniano he was spending a holiday in the country at Frascati, as the guest of Pope Clement VIII.; the Pope

having proposed to them to see which could compose the best ode in honour of St. Mary Magdalene. The text is in *Donati*, iv. p. 305, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

1. **Father of celestial light.** By *W. J. Copeland*, in his *Hymns for the Week*, &c., 1848, p. 121. This is in C. C. U. without alteration; and also slightly changed, as, "Thou that art celestial Light," in the *Hymnary*, 1872.

2. **Father of Light! one glance of Thine.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 162, and his *Hymns and Poems*, 1873, p. 88. This is given in some hymn-books without alteration, and in others as "O Lord of Light, one glance of Thine."

Other trs. are :—
1. Father of light, that shinest above. *Primer*, 1619.
2. Sweet Father of supernal light. *Primer*, 1685.
3. Bright Parent of celestial Flame. *Primer*, 1706.
4. O Father of supernal light. *S. French*, 1852.
5. O Father of resplendent light. *J. Wallace*, 1871.
[J. M.]

Patrick, St., the 2nd Bishop and Patron Saint of Ireland, was s. of Calpurnius, a deacon, and grandson of Potitus, a presbyter, and great grandson of Odissus, a deacon, was b. most probably near Dumbarton, in North Britain, in 372. According to his epistle to Coroticus, his father was also a decurio, a member of the local town council, and a Roman by descent. Hence probably the name Patricius. St. Patrick alludes in *Confessio*, § 5, to his having been originally a freeman, and of noble birth. His birthplace is termed in his *Confessio*, § 1, Bannavem Taberniæ. Some have identified that place with Boulogne-sur-Mer, in France. His mother's name was Conessa, said to have been sister of St. Martin of Tours. According to Tirechan's *Collectanea* (circa A.D. 690), Patrick had four names—(1) *Magonus*, which Tirechan explains by *clarus, illustrious*; (2) *Sucat* (Succatus), *god of war*, or *brave in war*, said to have been his baptismal name; (3) *Patricius*; and (4) *Cothrigius* (Cothrigius), given because he had been a slave to *four* masters. At the age of 16 he was carried off with many others to Ireland, and sold as a slave. There he remained six years with Milcho, or Miliuc. He was engaged in tending cattle (*pecora*), though the later writers say that he fed swine. In his captivity he became acquainted with the Irish language. His misfortunes were the means of leading him to Christ, and he devoted himself to prayer, and often frequented, for that purpose, the woods on Mount Slemish. Having escaped after six years, he spent some years with his parents, and then was stirred up, when still a youth (*puer*), to devote himself to the evangelisation of Ireland. According to Secundinus's Hymn (St. Sechnall), which is probably not much later than the age of St. Patrick himself, the saint received his apostleship "from God," like St. Paul. No reference is made in that hymn, or in the later so-called Hymn of St. Fiacc, to any commission received from Pope Celestine, as is asserted by later writers. St. Patrick does not in his own writings allude to the external source whence he obtained ordination, and, as he speaks of his Roman descent, it would be strange for him not to have mentioned his Roman consecration, if it had been a fact. From some "sayings" of his, preserved on a separate page of the Book of Armagh, it is probable that he travelled through Gaul and Italy, and that he was ordained in Gaul as deacon, priest, and, afterwards, as bishop. He was probably a bishop when he commenced his missionary labours in Ireland. There were, however, Christians in Ireland before that period. Palladius, the senior Patrick, who preceded our saint by a few years, was, according to the chronicle of Prosper (the secretary of Pope Celestine), "ordained and sent to the Scots (the Irish) believing in Christ, by Pope Celestine, as their first bishop." Palladius's mission was a failure, while that of the second Patrick, which was quite independent of the former, was successful in a high degree. Its success, however, has been greatly exaggerated; for St. Patrick, in the close of his *Confessio*, or autobiography, written in old age, speaks of the high probability of his having to lay down his life as a martyr for Christ. The date of St. Patrick's mission is not certain, but the internal evidence of his writings indicate that it was most probably about A.D. 425. The day and month of his death (March 17), but not the year (493) is mentioned in the Book of Armagh.

St. Patrick's claim to a record in this Dictionary is associated with the celebrated hymn or "Breastplate," a history of which we now subjoin.

I. St. Patrick's Irish Hymn is referred to in Tirechan's *Collectanea* (A.D. 690). It was directed to be sung in "all monasteries and churches through the whole of Ireland," "antiquum ejus asciticum semper canere," which is a proof that it was at that time universally acknowledged to be his composition. That regulation was very naturally lost sight of when the old Celtic Church lapsed into the Roman. (a) The expressions used in the hymn correspond entirely with the circumstances under which St. Patrick visited Tara. (b) Moreover, although all the ancient biographies of St. Patrick (with the exception of his own *Confession*, and of Secundinus's Hymn) speak of him as a worker of *miracles*, and as having performed miracles at Tara, there is no trace of such a fact in St. Patrick's Hymn. (c) Further, the phrase, "creator of doom," which twice occurs in it, according to the most approved translation, curiously corresponds with another fact that, "my God's doom," or "the doom," or "judgment of my God," was, according to the ancient biographies, one of St. Patrick's favourite expressions.

2. The first notice of the existence at the present time of an ancient MS. copy of St. Patrick's "Hymn or Breastplate," was made known by the late Dr. Petrie in his *Memoir of Tara*, pub. in the *Transactions* of the Royal Irish Academy, 1839, vol. xviii. Dr. Petrie gave the original in Irish characters, an interlinear Latin version and an English *tr.* by himself, together with copious notes. Dr. Petrie found the original in the *Liber Hymnorum*, in the Library of Trinity College, Dublin (*cir. E. 4. 5, fol.* 19 b). "The tradition respecting its primary use by the saint is that he recited it on Easter Sunday, when proceeding to encounter the druidical fire-worshippers,

with their pagan king, Laoghaire, and his court, at Tara, the royal residence." (*Lyra Hibernica Sacra*, 1878, p. 2.)

3. Dr. Todd in his work *S. Patrick, Apostle of Ireland*, 1864, gives a metrical rendering of the "Breastplate," which begins :—

"I bind to myself to-day,
The strong power of an invocation of the Trinity,
The faith of the Trinity in Unity,
The Creator of the elements."

The *tr.*, which extends to 78 lines, was mainly the work of Dr. Whitley Stokes. A more correct version by the same scholar is given in the Rolls's edition of the *Tripartite Life*, 1887; and that revised version, with a few modifications, accompanied with critical notes, explanatory of the alterations made on the former version, is given in the 2nd and 3rd editions of the *Writings of St. Patrick*, by Dr. C. H. H. Wright. Dr. Whitley Stokes, therefore, is to be regarded as the real translator from the original Irish. Dr. Petrie's translation, though highly meritorious as a first attempt, has been proved in many particulars to be erroneous. There is no mention of Tara in the hymn. An uncertainty yet exists as to the meaning of a few words.

4. In Dr. W. MacIlwaine's *Lyra Hibernica Sacra*, 1878, Dr. Todd's *tr.* was reprinted (with notes), together with a second *tr.* by James Clarence Mangan, the opening lines of which are :—

"At Tara to-day, in this awful hour,
I call on the Holy Trinity!
Deeply I believe in the Trinity power,
The God of the elements, Father, and Son,
And Paraclete Spirit, while There are the One,
The everlasting Divinity."

5. A popular version of the hymn for congregational use was written by Mrs. Cecil F. Alexander, for St. Patrick's Day, 1889, and sung generally throughout Ireland on that day. The opening lines are :—

"I bind unto myself to-day
The strong Name of the Trinity,
By invocation of the same,
The Three in One and One in Three.

"I bind this day to me for ever,
By power of faith, Christ's Incarnation;
His Baptism in Jordan river;
His death on Cross for my salvation;
His bursting from the spiced tomb;
His rising up the heav'nly way;
His coming at the day of doom:
I bind unto myself to-day."

Mrs. Alexander's version is given, along with that of James Clarence Mangan, in the *Appendix* to the *Writings of St. Patrick*, edited by Dr. C. H. H. Wright (R. T. S.), 1889.

6. Another metrical version of this hymn was given in the *Irish Ecclesiastical Gazette* for April 5, 1889. It is by Joseph John Murphy, and the opening lines are :—

"I bind as armour on my breast
The Threefold Name to-whom I call,
Of Father, Son, and Holy Ghost,
The Maker and the Judge of all."

7. The *tr.* in Stokes and Wright's edition of St. Patrick's writings was set to music as a cantata by Sir R. Stewart, and was performed for the first time in St. Patrick's Cathedral, Dublin, on St. Patrick's Day, 1888.

8. Mr. Thomas French, Assistant Librarian of Trinity College, Dublin, writes as follows respecting this hymn :—

"The vo. called the 'Liber Hymnorum' belonged to Archp. Ussher, and forms one of the volumes of the Ussher Collection now in the Library of Trin. College, Dublin. There is no interlinear Latin *tr.* in the MS., but one was added by Dr. Petrie, and printed in the hymn "for the satisfaction of the learned." (The St. Patrick controversy in) tradition only, so far as I know. Dr. Todd in his *S. Patrick, Apostle of Ireland*, p. 426, says 'It is undoubtedly of great antiquity, although it is impossible to fix the date.' Petrie adduces arguments in support of the tradition that St. Patrick was its author.' . . . . . Petrie and Todd make the age of the MS. of 10th cent., Whitley Stokes 11th or 12th."

We may add that St. Patrick's Latin works were pub. by *Sir James Ware*, 1656, in the *Acta Sanctorum* of the Bollandist Fathers, 1668, by Villanueva, 1835, and by others, as *R. S. Nicholson*, 1868, *Miss Cusack*, 1871, and, above all, by *Dr. Whitley Stokes*, in the Rolls' Edition of the *Tripartite Life*, 1887. The latter three works contain also translations. The *tr.* of the whole, or a portion of St. Patrick's writings, have been pub. by *Rev. T. Olden*, 1876; *Sir S. Ferguson, LL.D. Transactions* of Royal Irish Academy, 1883, and more completely in the *Writings* of St. Patrick, edited by Prof. G. T. Stokes and Dr. C. H. H. Wright, 1st ed. 1887, 2nd ed. 1889, 3rd ed., edited, with notes critical and *historical*, and an Introduction by Dr. C. H. H. Wright revised and enlarged. London : Religious Tract Soc., 1889. [C. H. H. W.]

Patris æterni Soboles coæva. *Charles Gaud. [Dedication of a Church.]* This hymn is appointed for use at Lauds on the Feast of the Dedication of a Church, in the *Sens Breviary*, 1702; the *Paris Breviary*, 1680; and later French Breviaries. It is based on the "Urbs beata cunctorum" (p. 838, ii.). The text is also in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

1. **O Word of God above.** By I. Williams, in the *British Magazine*, July, 1837, vol. xii. p. 93, and again in his *Hys. tr. from the Parisian Breviary*, 1839. This *tr.* is rarely found in its original form. In 1852 it was given, much altered, in Murray's *Hymnal* as No. 89. This was the received text until 1861, when the Compilers of *H. A. & M.* produced another text, which superseded both it and the original. This text is thus composed : st. i., Williams; ii. Murray, altered by the Compilers; iii., iv., Compilers; v., vi., Murray; vii., Murray and the Compilers. This cento is the most popular form of the text, but the wording of st. ii. has undergone several changes.

2. **Jesu, most loving God.** This rendering is in the *Hymnary*, 1872, and is attributed in the Index to "I. Williams." Of I. Williams's *tr.* three lines only are found in the hymn, and these are in the doxology. The rest of the hymn is the text of I. Williams rewritten.

To translators the *crux* of this hymn has been st. ii., which reads :—

"He sacri fontis lutium ab orta
Nos ablui jussit, nos renovavit
Ita et lotiosum nova membra Christo
Christus coaptat."

I. Williams translated this :—

"There dwells in this deep fount
Anointing made to love,
And from beneath this holy mount
Goes forth the healing wave."

In Murray's *Hymnal*, 1852, it reads :—

"Grace in this Font is stored
To cleanse each guilty child,
The spirit's blest anointing poured
Brightens the once defiled."

This is changed in *H. A. & M.* to:—

"Here from the East is poured
The Incense of the Lord
The blest Anointing of the Lord
Brightens the once defiled."

The rendering in the *Hymnary* is:—

"Here in the East are offerings
Here incense the air defiles
Here God the Spirit with His strength
Endows the new-born child."

In addition to this stanza Williams's tr. of st. v. and vi. have been either subjected to great changes, or superseded altogether. They have not however the same doctrinal importance as st. iv. [J. J.]

Patris Sapientia, veritas [homitas] divina. (*Feminalitide.*) This is the best and most popular of the metrical Hours of the Passion of our Lord, which were commonly used in mediæval times. It is probably of the 14th cent., and consists of 8 stanzas, viz. one each for *Matins, Prime, Tierce, Sext, None, Vespers,* and *Compline,* with the concluding stanza—

"Has horas canonicas cum devotione
Tibi Jesu recolo pia ratione,
Ut sicut in passus es portas in agone,
Sic labore consonans cunctos sim coronæ."

Mone, No. 82, gives it from a Reichenau MS. of the 14th cent. (where it is ascribed to Pope Benedict XII., who d. 1342); a MS. of the 14th cent. at Coblenz (where it is ascribed to Pope John XXII., who d. 1334); a MS. of the 14th cent. at Licitental (where it is ascribed to Aegidius, Abp. of Bourges, who d. 1316), and other sources. It is in a MS. of the 15th cent. in the British Museum (Harl. 2961, f. 132), a MS. *c.* 1400, in the Bodleian (Bodl. 113, f. 40 b, &c.), a MS. of the 14th cent. in the Bodleian (*Liturg. Misc.*, 251, f. 193 b), and others. The text will also be found in *Daniel*, i., No. 483; *Wackernagel*, i., No. 267. Neale's *Hy. Eccl.*, 1851, p. 137; *Bässler*, No. 115; *Königsfeld*, ii. p. 318. *Tr.* as:—

Christ by His sorrow. By J. M. Neale, in his *Mediæval Hys.*, 1851, p. 62 (with a note), and in the *People's H.*, 1867. Of this *tr.* st. i.-iii. and part of vii. were given in J. D. Chambers's *Lords Hymn*, 1857, pp. 168-170, the rest of the *tr.* therein being by Sir. Chambers.

Other trs. are:—

1. He that is the great profounde Sapience. *Sarum Primer*, Paris, 1539.
2. The wisdom of the father, and truth divyne begynneth. *Primer*, 1534.
3. The Father's wisdome *beegs*. *Primer*, 1615.
4. The Father's wisdom, Truth divine. *Primer*, 1664.
5. *An slight departing brings the day. Primer*, 1706.
6. The wisdom of the heavenly Father, Truth *divine. D. Wrench*, 1820.
7. 'Twas at the solemn Matins'-hour. *C. D. Aylward*, in O. Shipley's *Annus Sanctus*, 1864.

This hymn has often been *tr.* into German, and through the following has passed into English, viz.:—

Christus, der uns selig macht. A free *tr.*, by M. Weiss, in the *Neue geistg. Baseler*, Jung Bernier, 1831, and thence in *Wackernagel*, iii. p. 203, and the *Unv. Ges.*, 1851, p. 1. Of this *tr.* st. i. is altered to (1) "Christ, by whose all-saving Light," in *J. C. Jacobi*, 1745, p. 1 (1752, p. 24). (2) "Christ our blessed Saviour," in No. 103 in pt. ii., 1746, of the *Moravian H. Bk.*, 1742. In the eds. 1748, 1789, 1801 it begins: "Christ our blessed Saviour, Who hast," and in later editions as mentioned, viz. 1, st. vii.:—"When the Lord of Glory died" (1849, No. 917), and st. viii. "Grant, O Christ, my God and Lord" (1886, No. 165). (3) "Christ the Author of our peace," by Miss Burlingham, in the *British Herald*, April, 1846, p. 248, and Reid's *Praise Bk.*, 1872. [J. M.]

Patzke, Johann Samuel, was b. Oct. 24, 1727, at Frankfurt a. Oder, in the house of his grandfather, his father being an excise officer at Seelow, near Frankfurt. He entered the University of Frankfurt in 1748, and in 1751 went to Halle. After completing his studies he returned to Frankfurt as a candidate of Theology. In 1753, by the recommendation of the chief court preacher, F. S. G. Sack, of Berlin, he was appointed by the Margrave Heinrich von Schwedt, as pastor at Wormsfelde and Stolzenburg, near Landsberg on the Warthe. In 1758 he had to flee before the invasion of the Russian troops under General Fermor, and on his return found everything in desolation. In the beginning of 1759 he became pastor at Lietzen, near Frankfurt. Finally, by the recommendation of the Margrave, he was appointed, in 1762, preacher at the Church of the Holy Spirit, in Magdeburg, where he became, in 1769, pastor and senior of the Altstadt clergy. He d. at Magdeburg, Dec. 14, 1787 (*Koch*, vi. 293; *Allg. Deutsche Biog.* xxv. 238, &c.).

Patzke was a man of considerable talents and of a lovable nature. He was also very popular as a preacher. His poetical work began very early, his first volume of *Gedichte* appearing at Halle in 1750. His hymns appeared mostly in his weekly paper (the first of the kind in Magdeburg) entitled *Der Greis*, pub. from 1763 to 1769, and in his *Musikalische Gedichte*, Magdeburg and Leipzig, 1780. The latter contains a series of cantatas which had been set to music by Johann Heinrich Rolle, music director at Magdeburg, and performed during various seasons of winter concerts there. The only one of his hymns (over 20 in all) which has passed into English is:—

Lobt den Herrn! die Morgensonne. *Morning.* Pub. in 1780, as above, p. 75, in 3 st. of 4 l., as the opening hymn of his cantata, entitled *Abel's Tod.* Included, as No. 1075, in the *Hallisches Gesangbuch* of 1803. In 1771 Patzke's *Abel's Tod* was composed, set to music by Rolle, as *Der Tod Abels, ein musikalisches Drama*, at Leipzig, 1771; the hymn above being set p. 1, entitled "Hymn of Praise of the children of Adam (1780 ed. of *Abel's Tod* as above). The cantata is itself included in the 1780 ed. of Rolle's *Musikalische Gedichte*. In Zürich, April 1, 1784, J. C. Fäsi, of Zürich, March 5, 1787, which first appeared at Zürich in 1786, became exceedingly popular. It was in its various languages and translations included in upwards of 100 hymn-books and editions. The passage used by Patzke for his hymn is a portion of Bodi i., viz. a part of Abel's song of Praise, sung when he was in his bower with his wife Thirza, and which opens, "Wachet auf, erhebet von jedem Ang." (Bodi i. 5-7). Translated as follows:—

1. **Praise the Lord, when blushing morning.** This appears, without name of author, in the American Unitarian Cheshire *Annus Cath.*, 1844, as No. 1081; and the *Mc. of Hys.*, 1846, and in England in R. Cornelius's *Ordo*, 1866. It is in 4 st. of 4 l., being fairly close *tr.*
2. **Praise the Lord, ye heavens adore us.** Ib., &c., are practically original English stanzas.
3. **Praise the Lord: the sun of morning.** This is a full but free version by *Dr. J. A. Seiss*, as No. 61 in the *Sunday School H. Bk.*, Philadelphia, 1875, of the Gen. Council of the Lutheran Ch. in America. [J. M.]

Paul the Deacon, a. of Warnefrid or Winnefrid, was b. at Friuli, in Italy, *circa* 720. He studied at Pavia. For some time he was tutor to Adelperga, daughter of Desiderius, the last of the Lombard kings, and then lived at the court of her husband, Archbishop of Benevento.

Eventually he became a monk at Monte Cassino, where he d. *circa* 799. He was the author of several works, including *De Gest. Longobardorum.* His hymn, "Ut queant laxis resonare fibris," in three parts, is annotated in full under it. [J. J.]

Paule doctor egregie. *St. Peter Damiani. [St. Paul.]* In Damiani's *Opera*, Paris, 1642, vol. iv. p. 11, entitled "On St. Paul the Apostle." Also in *Daniel*, i., No. 195; *Migne*, vol. 145, col. 942; *Bässler*, No. 82, &c. In the *Hymnal N.*, 1854, the *tr.* is headed *Tuba Daniels* (q.v.) in error. *Tr.* as:—

Let Gentiles raise the thankful lay. By J. M. Neale, in the *Hymnal N.*, 1854, No. 87, with the omission of st. ii. This is given in the *Hymnary*, 1872, as "To Thee, O God, we Gentiles pay," and in the *Antiphoner and Grail*, 1880, and the *Hymnar*, 1882 (with a *tr.* of st. ii.), as "From thee, illustrious Teacher, Paul." [W. A. S.]

Payson, Elizabeth. [Prentiss, E.]

Peabody, Oliver William Bourne, twin-brother of W. B. O. Peabody (see below), was b. at Exeter, New Hampshire, July 9, 1799; educated at Harvard College; followed the legal profession for a time; wrote for the press; was Professor of English Literature in Jefferson College, Louisiana (1842); and finally Unitarian Minister at Burlington, Vermont, where he d. July 5, 1847. [J. J.]

Peabody, William Bourne Oliver, D.D., twin-brother of the above, was b. at Exeter, New Hampshire, July 9, 1799, and educated in his native town and at Harvard College. Leaving Harvard in 1817, he taught for a year at an academy in Exeter, and then proceeded to study theology at the Cambridge Divinity School. He began to preach in 1819, and became the Pastor of the Unitarian Congregation at Springfield, Massachusetts, in October, 1820. This charge he held to his death on May 28, 1847. His *Memoir* (written by his brother) was pub. with the 2nd ed. of his *Sermons*, 1849; and his *Literary Remains* followed in 1850. "He was a man of rare accomplishments, and consummate virtue," whose loveliness of character impressed many outside his own sect. In 1823 he published a *Poetical Catechism for the Young* to which were appended some original hymns. He also edited *The Springfield Collection of Hys. for Sacred Worship*, Springfield, 1835. A few of his hymns also appeared in that collection. His hymns in C. U. are:—

1. **Behold the western evening light.** *Death of the Righteous, or Autumn Evening.* 1st pub. in his *Catechism*, 1823, No. 44, in 4 st. of 4 l., and again in his *Hymns*, 1824, No. 64. It is in C. U. in its original form; also as altered in the *Sacred H. Bk.*, 1865; and again as altered by George Rawson in the Bap. *Pr. & Hys.*, 1858, where it reads "Now softly on the western hills."
2. **Hark! the notes of angel voices.** *Hymn of Nature.* This is in Griswold's *Poets and Poetry of America*, in 6 st. of 4 l. This is thought by some to be the production of his brother Oliver (see above); but Putnam assigns it to William. It is given altered, viz. st. i. "Hark! the notes of angel voices, Softly rolling o'er the above," in the Boston Unitarian *Hy. and Tune Bk.*, 1868, and others, begins with st. v.
3. **O when the hours of life are past.** *The Hereafter.* This hymn, in 8 st. of 4 l., was given in his *Catechism*, 1823, No. 45, and again in his *Hymns*, 1824, No. 63, as born of the *Future State of Happiness.* It is in use in its original form, and also altered as "When all the hours of life are past."
4. **The moon is up: how calm and slow.** *Morning.* A poem rather than a hymn, in 8 st. of 4 l., appended to his *Catechism*, 1823.
5. **The sun is down in mists and milder skies.** *Spring.* Appended to his *Catechism*, 1823, in 6 st. of 4 l.

The full texts of all these hymns are in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S. A., 1875. [P. M. B.]

Peace be on this house bestowed. *C. Wesley. [Household Peace desired.]* This hymn, although beginning in a similar manner and on the same subject as the text below by Wesley, is altogether a different hymn. It was pub. in the *Hys. & Sac. Poems*, 1742, p. 157, in 3 st. of 8 l., and entitled "The Salutation." (*P. Works*, 1868-72, vol. ii. p. 213.) It was included in the *Wes. H. Bk.*, 1780, No. 467, and has since passed into several Methodist collections. [J. J.]

Peace be to this habitation. *C. Wesley. [Household Peace desired.]* This is No. 35 of his "Hys. for Believers," which appeared in *Hys. & Sac. Poems*, 1742, vol. ii., in 9 st. of 8 l., and headed "On entering an House." (*P. Works*, 1868-72, vol. v. p. 93.) It is not in C. U. in its full form, but as follows:—

1. **Peace be to this habitation.** This, as given in Conder's ed., 1810, No. 194, was composed of st. i., ii. from this hymn (st. i. and vi.) altered, and st. iii. from *C. Newton* ("May the grace of Christ our Saviour"). This text, with slight changes, and the omission of the last line, is in the Rev. Baptist Dr. Rippon's Baptist hymn-book through Montgomery's *Christian Psalmist*, 1825; Conder's *Cong. H. Bk.*, 1836; the Bapt. *Ps. & Hys.*, 1858, and others. The doxology in W. F. Stevenson's *Hys. for Church and Home*, 1873, is Conder's "Praise God from whom all blessings flow," given in the *Cong. H. Bk.*, 1836, No. 155. It gives a stanza's metre to the hymn.
2. **Peace be in this sacred dwelling.** This, in the American *Sabbath H. Bk.*, 1858, and others, is Conder's, 1836, No. 156, slightly altered. Another in the *Christian Psalmist*, 1825, again slightly altered to adapt it the better for Public Worship.
3. **Peace be to this congregation.** This is No. 1 with further changes. It is No. 25 in the American Unitarian *Hy. and Tune Bk.*, 1868. The alteration of the first line is found in some of the earliest editions of the Lady Huntingdon *Collection*.

As these forms of the text are in extensive use, and as they differ somewhat widely from Wesley, we reprint sts. i. and vi. of his original:—

"Peace be to this habitation!
Peace from God our Father dear!
Peace, the foretaste of salvation,
Peace, the seal of cancell'd sin,
Peace that speaks in heavenly Giver,
Peace to earthly minds unknown,
Peace that lasts and lives for ever,
Here erect its glorious throne!

"Prince of peace, if Thou art ever
Pity to all our hearts Thy home,
By Thy best appearing clear us,
Quickly let Thy kingdom come:
Answer all our expectation,
Give our ragnarok souls to prove
Glorious, uttermost salvation,
Perfect, universal love."

4. **Visit, Lord, this habitation.** In the Philadelphia *Sel. of Hymns*, 1841, this is composed of Wesley's st. i., ii. 1-4, st. iii., ii. 1-4; and st. vi. slightly altered. [J. J.]

Peace, doubting heart, my God's I am. *C. Wesley. [Peace with God.]* 1st pub. in *Hys. and Sac. Poems*, 1739, p. 153, in 7 st. of 6 l., and based upon Isaiah xlii. 1-3. (*P. Works*, 1868-72, vol. i. p. 135.) It was given in full in the *Wes. H. Bk.*, 1780, No. 264, and subsequently in other Methodist collections. In addition it is found in some

Church of England hymn-books in 5 sts., a form given to it in Toplady's *Ps. & Hys.*, 1776. Prec. it also the following hymns are derived:—

1. **For ever nigh me, Father, stand.** This in Martineau's *Hymns*, 1840 and 1873, is composed of st. iv., ii. and vi., slightly altered.

2. **Still nigh me, O my Saviour, stand.** This, in the Bap. Sel. of *Hymns*, 1858, No. 321, and the Bap. *Ps. & Hys.*, 1858, No. 1000, is st. iii. of this hymn, while st. ii. is st. xvi. of J. Wesley's *Ps.* from the German "Jesu, Thy boundless love to me."

G. J. Stevenson's note on Wesley's hymn in his *Meth. H. Bk. Notes*, 1883, p. 209, is of more than usual interest. [J. J.]

Peace, perfect peace, in this dark world of sin. *Bp. E. H. Bickersteth.* [Peace.] Written in 1875, and first printed in a small tract of five hymns (all by Bp. Bickersteth), entitled *Songs in the House of Pilgrimage* (Hampstead, J. Hewetson, N.D.), in 7 st. of 2 l. It is based upon the text, "Thou will keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee," Isaiah xxvi. 3. It was given, without alteration, in the *H. Comp.*, 1876; and has been repeated in numerous collections. It is also in the author's *From Year to Year*, 1883. In 1884 Bp. Bickersteth issued it, together with a companion hymn in the same metre on Prayer, printed on cardboard, as *Prayer and Peace* (Lond. Sampson Low). The hymn on Prayer begins "Pray, always pray, the Holy Spirit pleads." This was given in the author's *Octave of Hymns*, 1880, No. 1. [J. J.]

Peace that passeth understanding. *J. Montgomery.* [*For Peace.*] This hymn is dated on the original ms. ("M. MS.") "Sept. 20, 1827," and is indexed as having been copied and acut to many persons. The earliest printed form with which we have met is in Montgomery's *Original Hymns*, 1853, No. 245, in 3 st. of 8 l., and entitled "Invocation to Peace." It is in *Kennedy*, 1863, and other collections. [J. J.]

Pearce, Samuel, s. of a silversmith at Plymouth, was b. in that town, July 20, 1766. Early in life he joined the Baptist Church in Plymouth, and, showing gifts for the ministry, was invited to preach. After a course of study at the Baptist College, Bristol, he became, in 1790, pastor of the Baptist congregation in Cannon Street, Birmingham. There his ministry was remarkably successful; but after a brief and bright course he d. on Oct. 10, 1799. He was strongly disposed to foreign mission work, and was one of the founders of the Baptist Missionary Society, in 1792. His *Memoirs*, by A. Fuller, was pub. in 1800. Embodied in the *Memoirs* were eleven poetical pieces. In the 2nd ed., 1801, these pieces were grouped together at the end of the *Memoirs*. He is known to hymnology through the following hymns:—

1. **Author of life, with grateful heart.** *Morning.* This is the *Meth. Free Church S. S. Bk.*, 1885, in its original with the omissions of st. iii., that noted on p. 887, ante, made for "Morning." Both are from the *Memoirs*, 1800.

2. **God of our lives, our morning song.** *Morning.* From the *Memoirs*, 1800, into the *Meth. Free Church H. Bk.*, 1886, with the omission of st. ii.

3. **Jesus, Thy blood and righteousness.** *Affection.* "Given in a form," in the *Memoirs*, 1800, in 4 st. of 14 l. In the 1810 ed. of Rippon's *Bap. Sel.*, 1800, it is given in another form of 3 st. of 6 l. This form has passed into modern hymnals.

4. **Let us with a gracious welcome rise.** *Communion.* Not in the *Memoirs*; but in Rippon's *Sel.*, 1800, in 6 st. of 4 l.

5. **Whene'er I look into Thy word.** *Sunday Morning.* In the *Memoirs*, 1800, in 5 st. of 4 l. In the 10th ed. of Rippon's *Sel.*, 1827, st. iv.–vi., slightly altered, were given as "Our precious Lord, or Saviour." [W. R. S.]

Pearse, Mark Guy, s. of Mark Guy Pearse, of Camborne, Cornwall, was b. at Camborne, Jan. 3, 1842, and educated for the Wesleyan ministry, which he entered in 1863. Mr. Pearse has held important and responsible appointments at Leeds, London, and Bristol, and is at present (1892) associated with the London West Central Wesleyan Mission. His publications number over twenty, in addition to numerous tracts on practical religious subjects, and have attained in several instances to great popularity, *Daniel Quorm, and his Religious Notions*, and *John Trepennorth* being specially well known. His hymns were mostly written in London in 1875, and were pub. in his little book *The Child Jesus*, 1875, each hymn having been suggested by one of a series of cartoons illustrative of the life of our Blessed Lord, pub. by the Wesleyan-Methodist Sunday S. Union. Of these hymns the following were included in *The Methodist Sunday S. H. Bk.*, 1879 :—

1. **Rested is the raging water wild.** *Season on the Temple.*
2. **O'er Bethlehem's hill, in time of old.** *Epiphany.*
3. **Servant, for Thy love we praise Thee.** *Epiphany.*
4. **The fierce wind howls about the hills.** *Flight into Egypt.*

These hymns for children are of exceptional merit, and are worthy of attention. [J. J.]

Pearson, Charles Buchanan, M.A.; was b. about the year 1805, and was educated at Oriel College, Oxford, B.A. in honours 1828. Taking Holy Orders in 1830, he became Prebendary of Fordington in Salisbury Cathedral, 1832, and was Rector of Knebworth from 1838 to 1875. He d. Jan. 7, 1881. He was the author of *Plain Sermons to a Country Congregation*, 1839; *Church Expression*, 1853, &c. His *Latin Translations of English Hys.* appeared in 1862. His contributed versions of the Sarum Sequences to the tr. made by his son Albert Harford Pearson), of the *Sarum Missal*, which is entitled, *The Sarum Missal in English*, 1868. A number of these versions he afterwards revised and pub. in a separate volume (along with the original Latin), as *Sequences from the Sarum Missal*, 1871. Several of his versions passed into the *Hymnary*, 1871-72. [J. J.]

Pembroke, Countess of. [Sidney, Sir Philip.]

Pennefather, Catherine, *née* **King,** daughter of Admiral King, of Angley, was married Sept. 16, 1847, to the Rev. W. Pennefather (see below). Two of Mrs. Pennefather's hymns are in *The Enlarged London H. Bk.*, 1873. (1) "I'm journeying through a desert world" (*Heaven Anticipated*); (2) "Not now, my child; a little more rough boating." 1863 (*Working and Hoping*). She d. Jan. 12, 1893. [J. J.]

Pennefather, William, B.A., s. of Richard Pennefather, Baron of the Irish

Court of Exchequer, was b. in Merrion Square, Dublin, Feb. 5, 1816. He resided for a time for educational purposes at Westbury College, near Bristol, and then at Levens Parsonage, near Kendal, Westmoreland. He entered Trinity College, Dublin, in Feb. 1832, and graduated B.A. in 1840. Taking Holy Orders in 1841, he became curate of Ballymascanlon, diocese of Kilmore. In July, 1844, he was pr. ferred to the Vicarage of Mullabrack, near Drogheda. In 1848 he removed to England, where he held successively the incumbency of Trinity Church, Walton, Aylesbury, 1848; of Christ Church, Barnet, 1852; and of St. Jude's, Mildmay Park, 1864. He d. April 30, 1873. His great work at Barnet and at Mildmay—the Conferences began at the former and continued at the latter place—the large religious and charitable organizations which he instituted and superintended, are matters of history. Full details are given of the rise and progress of these and his other works in his *Life and Letters*, 1878. His hymns were written mainly for the Barnet and Mildmay "Conferences," and were pub. sometimes as leaflets, and again, as for the Conference of 1872, as *Hymns Original and Selected, By W. P.* In this pamphlet there are 25 of his compositions. In the latter part of 1873 his *Original Hymns and Thoughts in Verse* were pub. posthumously. This work contains 71 pieces, but few of which are dated. Of these the following are given in a few hymnbooks:—

1. **And may I really trust.** *Divine Worship.*
2. **Come, O Lord, to grace!** *Praise.*
3. **How shall we praise Thy name.** *Christian Communion.* From this "O for ten thousand harps," is taken.
4. **Jesus, in Thy blest name.** *Church Conferences.*
5. **Lo, we come to meet Thee.** *Divine Worship.*
6. **My blessed Jesus, Thou hast taught.** *Self Consecration.*
7. **O God of glorious majesty.** *For Retreats or Quiet Days.*
8. **O Jesus, Thy coming kingdom.** *The Second Advent desired.*
9. **O holy, holy Father.** *Divine Worship.*
10. **O Lord, with one accord.** *Divine Worship.*
11. **O Saviour! we adore Thee.** *Jesus the Faithful One.*
12. **Once more with chastened joy.** *Divine Worship.*
13. **Praise God, ye seraphs bright.** *Praise.*
14. **The foremost and foremost stand.** *Communion of Saints.*
15. **Yon shining shore is nearer.** *Heaven anticipated.*

Mr. Pennefather's hymns possess much beauty and earnest simplicity; are rich in evangelical sentiment and doctrine; and are much more musical than is usual with lyrics of their class. They deserve greater attention than they have hitherto received. [J. J.]

Pentecostarion Charmosynon, The. [Greek Hymnody, § xiv.]

People of the living God. *J. Montgomery.* [*On Turning to God.*] In Hatfield's *Poets of the Church*, N.Y., 1884, p. 440, the author says, "At the close of 1814, he [Montgomery] was publicly recognised, at Fulneck, as a brother in the Lord, and a member of the [Moravian] Society. It was in all probability on this occasion that he wrote his beautiful and popular hymn beginning with 'People of the living God.'" This uncertainty in Hatfield's work becomes certainty in S. W. Duffield's *English Hymns*, N. Y., 1886, p. 455, where he says, "This hymn describes Montgomery's feelings at the prospect of being readmitted to the Moravian communion at Fulneck, November 4th, 1814." In Holland's *Memoirs of Montgomery*, pub. in 1854, the full details of Montgomery's application to the Moravian community at Fulneck, the consent of the authorities there, and his admission in Dec., 1814, are given, but neither there nor elsewhere in the *Memoir* is any reference made to this hymn. The original ms. is not amongst the M. mss., nor is there anything at our command which can fix the date of its appearance until 1819, when it was included in Cotterill's *Sel.* as No. 160, in 3 st. of 8 l., and headed, "Choosing the portion of God's heritage." Although therefore we cannot say positively, with Duffield, that it was written at the period when Montgomery joined the Moravians at Fulneck, in Dec., 1814, yet we are prepared to admit with Hatfield that it was in all probability written at that time. The text was repeated from Cotterill's *Sel.* in Montgomery's *Christian Psalmist*, 1825, No. 466, and in his *Original Hymns*, 1853, No. 51. The use of this hymn is extensive. [J. J.]

Perpetual Source of Light and Grace. *P. Doddridge.* [*Inconstancy in Religion lamented.*] This hymn is No. 74 in the 3 mss., and undated, but is found between other hymns dated respectively, "Jan. 15, 1725," and "Jan. 1, 1726," thus fixing the date as 1726. It was given, without alteration, in Job Orton's posthumous edition of Doddridge's *Hymns, &c.*, 1755, as No. 151, in 6 sts. of 4 l., with the heading "Inconstancy in Religion. Hosea vi. 4," and again, with slight changes, in J. D. Humphreys's edition of the same, 1839, No. 170. It is in a few modern collections, including Martineau's *Hymns, &c.*, 1840 and 1873. In a few collections it begins "*Eternal* Source of Light and Grace." [J. J.]

Perronet, Edward. The Perronets of England, grandfather, father, and son, were French emigrés. David Perronet came to England about 1690. His son was of the refugee Pastor Perronet, who had chosen Switzerland as his adopted country, where he ministered to a Protestant congregation at Chateau D'Oex. His son, Vincent Perronet, M.A., was a graduate of Queen's College, Oxford, though his name is not found in either Anthony Wood's *Athenæ Oxonienses* nor his *Fasti*, nor in Bliss's apparatus of additional notes. He became, in 1728, Vicar of Shoreham, Kent. He is imperishably associated with the Evangelical Revival under the Wesleys and Whitefield. He cordially cooperated with the movement, and many are the notices of him scattered up and down the biographies and *Journals* of John Wesley and of Selina, Countess of Huntingdon. He lived to the venerable age of ninety-one; and pathetic and beautiful is the account of John Wesley's later visits to the white-haired saint (b. 1693, d. May 9, 1785).* His son Edward was b. in 1726. He was first educated at home under a tutor, but whether he proceeded to the University (Oxford) is uncertain. Born,

* Agnes's *Protestant Exiles from France in the Reign of Louis XIV.* confounds Vincent the father with Edward his son.

baptized, and brought up in the Church of England, he had originally no other thought than to be one of her clergy. But, though strongly evangelical, he had a keen and searching eye for defects. A characteristic note to *The Mitre*, in referring to a book called *The Dissenting Gentleman's answer to the Rev. Mr. Wilde*, thus runs:—"I was born, and am like to die, in the tottering communion of the Church of England; but I despise her nonsense; and thank God that I have once read a book that no fool can answer, and that no honest man will" (p. 235). The publication of *The Mitre* is really the first prominent event in his life. A copy is preserved in the *British Museum* (995a. 21), with title in the author's holograph, and MS. notes; and on the fly-leaf this:—"Capt. Bolingbro, from his oblig'd and most respectful humble servt. The Author. London, March 29th, 1737." The title is as follows:—*The Mitre; a Sacred Poem (1 Samuel ii. 30). London: printed in the year* 1737. This strangely overlooked satire is priceless as a relic of contemporary ecclesiastical opinion and sentiment. It is pungent, salted with wit, gleams with humour, hits off vividly the well-known celebrities in Church and State, and is well wrought in picked and packed words. But it is a curious production to have come from a "true son" of the Church of England. It roused John Wesley's hottest anger. He demanded its instant suppression; and it was suppressed (Atmore's *Methodist Memorial*, p. 300, and Tyerman, ii. 240–44, 264, 265); and yet it was at this period the author threw himself into the Wesleys' great work. But evidences abound in the letters and journals of John Wesley that he was intermittently rebellious and vehement to even his revered leader's authority. Earlier, Edward Perronet shared all obloquy as a Methodist. In 1749 Wesley enters in his diary:—

"Went from Rochdale west to Bolton, and soon found that the Rochdale lions were lambs in comparison with those of Bolton. Edward Perronet was thrown down and rolled in mud and mire. Stones were hurled and windows broken" (Tyerman's *Life and Times of the Rev. John Wesley, M.A.*, 3 vols., 1870; vol. ii. 87).

In 1750 John Wesley writes:

"Charles and you [Edward Perronet] behave as I want you to do; but you cannot, or will not, preach where I desire. This is the sum of the whole matter. Charles and they do not behave as I want them to do. I have a fine time between the one and the other. I think Charles and you have in the general a right sense of what it is to serve us soon in the gospel; and if all our helpers had the same, we should be happy men. I have received a letter both in England and Ireland. I have not one preacher with me, and not six in England, whom wills my brethren to serve me" (*Ibid.* ii. 68, and Whitehead's *Life of Wesley*, ii. 258).

In 1750 arrangements to meet the emergency created by its own success had to be made for Methodism. As one result, both Edward and Charles Perronet broke loose from John Wesley's law that none of his preachers or "helpers" were to dispense the Sacraments, but were still with their flocks to attend the parish churches. Edward Perronet asserted his right to administer the Sacraments as a divinely-called preacher (*Ibid.* ii. 200). At that time he was resident at Canterbury, "in a part of the archbishop's old palace" (*ibid.* ii. 259). In season and out of season he "evangelized." Onward, he became one of the Countess of Huntingdon's "ministers." In a chapel in Watling Street, Canterbury. Throughout he was passionate, impulsive, strong-willed; but always lived near his divine Master. The student-reader of Lives of the Wesleys will be "taken captive" by those passages that ever and anon introduce him. He bursts in full of fire and enthusiasm, yet ebullient and volatile. In the close of his life he is found as an Independent or Congregational pastor of a small church in Canterbury. He must have been in easy worldly circumstances, as his will shows. He d. Jan. 2, 1792, and was buried in the cloisters of the great cathedral, Jan. 8. His *Hymns* were published anonymously in successive small volumes. First of all came *Select Passages of the Old and New Testament versified; London: Printed by H. Cock*, MDCCLVI. The *British Museum* copy of this extremely rare little book has the ms. inscription on verso of title, "Cant° E. Perronet return'd after a Detention of 16 y^rs with several o^rs from A. J. A. on Sat. Ap. [rest turned in by the binder] 1774." A second similar volume is entitled *A Small Collection of Hymns, &c., Canterbury: printed to the year* MCCLXXXII. His most important volume was the following:—*Occasional Verses, sacred and sacred. Published for the instruction and amusement of the Candidly Serious and Religious. London, printed for the Editor: And Sold by J. Buckland in Paternoster Row; and T. Sedlick, in the City Road, Moorfields*, MDCCLXXXIV.: pp. 216 (12°). [*The Brit. Mus.* copy has the two earlier volumes bound up with this.] The third hymn in this scarce book is headed, "On the Resurrection," and is, "All hail the power of Jesus' name": p. 42, i. But there are others of almost equal power and of more thorough workmanship. In my judgment, "The Lord is King" (*Psalm* xcvi. 10) is a great and noble hymn. It commences:—

"Ye kingdoms of the world, proclaim
The Lord Jehovah's reign;
Adore the co-eternal Word,
And shout, the Lord is King."

Very fine also is "The Master's Yoke—the Scholar's Lesson," Matthew xi. 29, which thus opens:—

"O Great me, Lord, that sweet consent
That exceeds every state,
Which no internal Stars can rent,
Nor outward fires abate."

A sacred poem is named "The Wayfaring Man: a Parody" (pp. 26, 27); and another, "The Goldfish: a Parody." The latter has one splendid line on the Cross. "I long to share the glorious shame." "The Tempest" is striking, and ought to be introduced into our hymnals; and also "The Conflict or Conquest over the Conqueror, Genesis xxxii. 24" (pp. 30, 31). Still finer is "Thoughts on Hebrews xi.," opening:—

"Awake my soul—arise!
And run the heavenly race;
Look up to Him who holds the prize,
And offers thee His grace."

"A Prayer for Mercy on Psalm cxix. 94," is very striking. On faith lxv. 19 (pp. 45, 46), is strong and unmistakable. "To Sinner's Resolution," and "Thoughts on Matthew viii. 2," and on Mark x. 51, rows than worthy of being reclaimed for use. Perronet

is a poet as well as a pre-eminently successful hymn-writer. He always sings as well as prays. It may be added that the brief paraphrase after Ovid, p. 62, given below, seems to echo the well-known lines in Gray's immortal elegy:—

"How many a gem unseen of human eyes,
Emmet! in earth, a sparkling entirys lies;
How many a rose, neglected as the grass,
Wastes its sweet blushes on the desert air!
So many a mind, that might a nation shine,
Had or its genius or its friend been known;
Whose want of all from some scattered land,
Still haunts the shade, or quits its native land."
[A. B. G.]

Peter of St. Maurice (Petrus Mauritius), also called **Peter of Cluny** (Petrus Cluniensis), or **Peter the Venerable** (Petrus Venerabilis), Abbot, was b. 1092 or 1094 (Trench, *Sac. Lat. Poetry*, 1874, p. 101) of a noble family (the Comtes of St. Maurice) in Auvergne ("Nobili genere natus fuit noster in Arvernis": *Lepaer, Hist. Poem. Med. Ævi*, p. 493). Beginning life as a soldier, he afterwards became a Benedictine monk, and on the death of Hugh, Prior of Marcigny, who had but three months before been elected to fill the vacancy caused by the resignation of the better known Pontius, Peter was elected Abbot of the celebrated monastery of his order at Cluny, in 1122. From this time much of his life was spent in controversy, a summary of which is an interesting piece of Ecclesiastical history.

Pontius, by his arrogance, in claiming an Abbot of Cluny, the title of "Abbot of Abbots," had raised up a cloud of opponents to his pretensions, and the matter had been carried to Rome. Innocent II. was Pope, and Sir Peter had scarcely been three years installed as Abbot, when Pontius established himself as head of another religious community at Trevins, in Italy, whence he started with a train of monks, and, taking advantage of the absence of Peter, entered the Abbey and took forcible possession of its old position at Cluny, and down ran the friends of Peter, with the Prior St. Bernard at their head. After great excesses had been committed by the usurper and his followers, and the villages and estates of the Abbey had been ravaged, Peter, by the authority of Pope Innocent II. summoned all parties to Rome, and, having heard both sides, decided in favour of Peter, excommunicated Pontius and imprisoned him in a dungeon, where he died a few months afterwards.

The Pontius difficulty had been settled, another dispute arose, in which the monks of Cluny, or Cluniacs, accused those of Cluny of an undue relaxation of the rule of their order. Robert, a cousin of St. Bernard, had become a monk at Clairvaux, but, finding the rule there too galling, had migrated to Cluny, and, on an appeal to Rome, had been supported by Peter. This was the occasion of the chagrin of St. Bernard, who, as the Cistercian head of Clairvaux, vehemently attacked the milder discipline of the Benedictine Cluny. Robert, in consequence of his appeal to Rome, was excommunicated by St. Bernard, but his monks, resenting such a tame surrender, put Wibalde, the Abbot of St. Thierry, near Rheims, to write a sharp letter of remonstrance to St. Bernard. The reply of the latter accusing the Cluniacs of all sorts of declensions from the rule, and of unwarrantable luxury, drew a severe rejoinder from Peter as characteristic of "that gentle forbearance and love of peace" of the latter, "which made him stand out conspicuous in his generation, when each man sought his own, or the things of his order, not the things of Jesus Christ" (Neander, *Life of St. Bernard*, Bohn's ed., December, p. 344), as the attack on St. Bernard's part was of his party, yet not altogether unfriendly, vehemence of invective.

In a subsequent controversy between St. Bernard and Peter, in which the latter defended the election of Hugh, son of the Duke of Burgundy, to succeed the see of Langres, when vacant in 1138, for a Cluniac monk. The Archbishop of Lyons consecrated Hugh's nominee in the teeth of St. Bernard's opposition, but Innocent II. refused to ratify the consecration of the new bishop which Peter could make, the Pope, who was wholly under the influence of St. Bernard, pronounced the consecration of the Cluniac monk void, and the Prior of Clairvaux, a cousin of St. Bernard's, was consecrated in his stead.

Once more the gentle Peter came into collision with the vehement Bernard, but this time the victory was his last. The latter had been condemned, if not altogether unheard, at any rate misunderstood, by the Council of Sens upon charges of heresy brought against him by St. Bernard, and the sentence upon him had been confirmed by Innocent II. Peter, the friend and protector of the persecuted Abelard, silenced and broken down, took refuge at Cluny on his way to Rome, and remained there for some two years, during which Peter so far won upon the victorious Bernard as to bring about a reconciliation between him and Abelard, and to effect a reconciliation, which allowed Bernard still to do his utmost to set the minds of men against his old adversary. The peaceful death of Abelard at Cluny in 1142 finally terminated his controversy.

Of the letters of Peter, many of the correspondence between St. Bernard and Peter on the subject of the two reforms, in which the latter takes credit for a warm love for the Cistercians, and contains his correspondence of the monks that here last witnessed in the question of the election of Hugh to the Archbishopric of Lyons, the appointment of Cluny to the Clunian monks, which had led to a keen controversy and many appeals; as well as in the matter about the Bishops of Langres. It was at this time that Peter sent to St. Bernard a copy of the Koran, with this letter, which Peter had caused to be made by Robert, an Englishman, but Archdeacon of Pamplona.

Peter was in high favour with Popes Celestine II. and Lucius II., and in 1145, in common with St. Bernard, was active in the endeavours to induce the people of the Jews to join in the crusade which had received from the preaching of St. Bernard against the infidels. But though Peter appealed to Louis VII. to stay the massacre, it must be said that he made no effort to prevent the plunder of the Jews.

The only other matter in which Peter was interested and engaged was that of Peter of Bruys, who founded a sect holding tenets strongly tinged with Manichæism, and was burnt alive by a zealous Catholic mob early in the twelfth century. A letter strongly condemning the heretic, his followers, and his opinions is still extant. Peter died at Cluny, Dec. 25, 1156, or Jan. 2, 1157, and Eugenius III., a member of St. Bernard, was Pope, and gave an account of Eugenius to St. Bernard by letter.

The rest of Peter's life was spent at Cluny, where he d. early in 1156 or 1157, leaving the impression behind him of "one of the most attractive figures which monastic and mediæval history presents to us" (S. Baring-Gould's *Lives of the Saints*, Dec., p. 281). Lacking the fire and power of his great antagonist and correspondent, he succeeded by the gentleness and imperturbability of his disposition in gaining and retaining an influence in the religious world second only to that of St. Bernard. His writings were chiefly controversial, and the poetry which he wrote was great neither in quantity nor quality. Amongst his latter were (1) Rhythmical Hymns, Prayers, Verses, and Hymns contained in the *Bibliotheca Cluniacensis*, 1614; (2) A Hymn on the "Translation of St. Benedict"—"Claris conjubila Gallia curribus," in the *Bibliotheca Floriacensis*, 1605; and (3) An "Epitaph on Peter Abelard." From the first collection, Archbishop Trench gives two specimens: (a) On Christ's Nativity, "Cœlum gaude, terra plaude," and (b) on the Resurrection of our Lord, "Mortis portis fractis fortis" (See *Lat. Poetry*, 1874, p. 102), both of which have been translated. See **Latin, Tra. from the**, p. 433, ii.
[D. S. W.]

Peter the Venerable. {**Peter of St. Maurice.**}

Peters, Mary, *née* **Bowly**, daughter of Richard Bowly, of Cirencester, was b. in 1813, and subsequently married to the Rev. John McWilliam Peters, sometime Rector of Quenington, Gloucestershire, and d. at Clifton,

July 23, 1856. Her prose work, *The World's History from the Creation to the Accession of Queen Victoria*, was pub. in seven volumes. Several of her hymns were contributed to the Plymouth Brethren's *Ps., Hys., and Spiritual Songs*, Lond., D. Walther, 1842. These with others, 58 in all, were pub. by Nisbet & Co., London, 1847, as *Hys. intended to help the Communion of Saints*. Dr. Walker introduced several from these collections into his Cheltenham *Ps. & Hys.*, 1855. Many of these have been repeated in Stopp's *Songs of G. & G.*, 1872, and other Church of England hymn-books. These include, besides those annotated under their respective first lines :—

1. From *Psalms, Hymns, & S. S.*, 1842 :—

1. Blessed Lord, our hearts are panting. *Burial.* Given in later collections as "Blessed Lord, our souls are longing."

2. How can there be one holy thought! *Holiness through Christ.*

3. Jesus, how much Thy Name unfolds. *The Name of Jesus.*

4. O Lord, we see the day approaching. *Second Advent.*

5. O Lord, we know it matters not. *Thought by the Spirit.*

6. The murmurs of the wilderness. *Praise to Jesus.*

7. The saints are little deprived already. *Heaven.* Unaltered in all collections from the Brethren's.

8. Whom have we, Lord, but Thee. *Christ all in all.*

10. With thankful hearts we meet, O Lord. *Public Worship.*

11. From her *Hymns*, &c., 1847 :—

11. Earth's fetters fall, they will perish. *Burial.*

14. Enquire, my soul, enquire. *Second Advent.*

15. Hallelujah, we are hastening. *Journeying Homewards.*

17. Holy Father, we address Thee. *Holy Trinity.* Thomas, of Thee we never would tire. *Holy Communion.*

18. Lord Jesus, in Thy Name alone. *Holy Communion.*

19. Lord, through the desert drear and wide. *Prayer for Perseverance.*

20. Many seem to glory bring. *Security in Christ.*

21. O Lord, whilst we confess the words. *Israel in Christ.* Sometimes it begins with st. ii., "Dead to the World we once were."

22. Our God in light, we do not go. *Christ the Guide.*

23. Praise ye the Lord, again, again. *Public Worship.*

24. Salvation to our God. *Pentecostal.*

25. The holiest we enter. *Public Worship.* Sometimes given as "The holiest now we enter."

26. Through the love of God our Saviour. *Security in Christ.*

28. Thy grace, O Lord, to us hath shown. *Offertory.*

29. We're pilgrims in the wilderness. *Life a Pilgrimage.* [J. J.]

Petersen, Johann Wilhelm, was b. June 1, 1649, at Osnabrück: his father Georg Petersen, Kanzlei-beamter at Lübeck, having gone to reside at Osnabrück as representing Lübeck in the negotiations which ended in the Peace of Westphalia. Petersen matriculated at the University of Giessen, in 1669; went in 1671 to Rostock, and was then for short periods at Leipzig, Wittenberg, and Jena; the degree of M.A. being conferred on him by Giessen *in absentia*. He returned to Giessen in 1673, and began to lecture on philosophy and rhetoric as a *privat docent*. About 1675 he visited Spenser, at Frankfurt. This proved an important turning-point in his life. In 1677 he began to lecture at Rostock, as Professor of Poetry (D.D. from Rostock 1686), but in the same year accepted the pastorate of the St. Aegidien church at Hannover. He was then, in May, 1678, appointed by Duke August Friedrich of Holstein, as Court preacher at Eutin, and general superintendent of the diocese of Lübeck. In Advent, 1688, he became pastor of St. John's church and superintendent at Lüneburg. Here he made himself obnoxious to his fellow clergy by refusing to take fees for hearing confessions; received into his house Franklin Rosamunde Juliana von Asseburg, and began publicly to teach her ideas of the Millennial Kingdom. Being accused of Chiliasm and having his opinions condemned by the theological faculty of Helmstädt, he was removed from his office in the end of January, 1692. Thereafter he resided at various places, made tours over Germany, during which he propagated his views, and expounded his peculiar doctrines by books and pamphlets. He finally bought a small estate at Thymer, near Zerbst, and d. there, Jan. 31, 1727 (Koch vi. 121; *Allg. Deutsche Biog.* xxv. 508, &c.).

Apart from his importance as a theological writer, Petersen is remembered as the author of 3 hymns. A considerable number of them are in Latin, his wo. being entitled *Cithara sacra*. Of these he contributed 7 to Freylinghausen's *Geist-reiches G. B.*, 1704. Two of these have passed into English, viz.: (1) "Ich bin das Brod der Welt," in 1704, as "Christ is the world's true bread," &c.; (2) "Ich ruf zu dir, Herr Jesu Christ," in 1704, as "To Thee, O Jesus Christ, I call." His German hymns were pub. as (1) *Blumen aus Zion*, in two parts, Halle, 1694 and 1701 (Wernigerode Library). These are hymns in prose and not versions of the Psalter; and 8 passed into the Gesangbuch of 1741. (2) *Neue Lieder-Kunst auf Zion*, n. d. 1701 (Brit. Mus. and Wernigerode). These are obscure, mystical, and diffuse, and do not appear to have come at all into use. (3) Others of his hymns appeared in the Pietistic hymn-books of the period, 1675-1704. One of the last class is tr. into English, viz.:—

Lieber Jesu, lieben Leben. *Spiritual Watchfulness.* In A. Lappius's *Auserlesig Singender Christen Mund*, Wesel, 1685, p. 16, in 5 st., repeated in *Praxis Pietatis Melica*, Frankfurt, 1692, p. 1, and in Freylinghausen, 1704, No. 614. Tr. as, "Jesus, Lord of life and glory," 1st st., as No. 1199 in the *Suppl.* of 1868 to the *Moravian H. Bk.*, 1841 (1866, No. 996). [J. M.]

Petri laudes exequamur. [*St. Peter.*] In J. Merlo Horst's *Paradisus animæ christianæ*, Cologne, 1644, sect. ii. p. 116, as a "Rhythmical hymn on St. Peter the Apostle," briefly embracing his life and character." Repeated in later eds. of the *Paradisus*. Tr. as :—

O sing the great apostle. By F. Oakeley, in his *tr.* of Horst's *Paradisus*, as the *Paradise of the Christian Soul*, Lond., Burns, 1850, p. 137 (ed. 1877, p. 137), in 45 st. of 4 l. Of these 8 st. were given in the 1863 ed. of the *Appendix* to the *Hymnal N.*, and again in the *People's H.*, 1867, as "Sing we the praise of Peter." [J. M.]

Petrum, tyranne, quid catenis obruis. *Jean Baptiste de Santeuil. [St. Peter.]* Appeared in the *Cluniac Breviary*, 1686, p. 1026, in his *Hymni Sacri et Novi*, 1689, p. 49 (ed. 1698, p. 134), and the *Paris Breviary*, 1736. In the *Paris Brev.* it is the hymn at Lauds on the Feast of St. Peter's Chains, Aug. 1st. In later French Breviaries it is also given for the same feast. The text is in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

Where the prison bars surround him. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 236, in 8 7.8.7.4.7. In the *Hymnary*, 1872, it is altered to 6 of 8.7., and st. iii. is also omitted. [J. J.]

Pfefferkorn, Georg Michael, was b. March 16, 1645, at Ilta, near Creuzburg on the Werra, where his father, G. M. Pfefferkorn (a native of Creuzburg, but never pastor there), had become pastor in 1619, held the

living for 58 years, but finally retired and d. at Creuzburg. After studying at the Universities of Jena (M.A. 1660) and Leipzig, Pfefferkorn was for a short time private tutor at Allenburg, and then in 1668, became master of the two highest forms in the Gymnasium at Altenburg. In 1674, he was appointed by Duke Ernst the Pious, of Gotha (who d. March 26, 1675), as a tutor to his three sons. In 1676 Duke Friedrich I. appointed him pastor of Fröman, near Gotha, and in 1682 made him a member of the consistory and superintendent at Gräfen-Tonna, near Gotha. He d. at Gräfen-Tonna, March 3, 1702 (*Allg. Deutsche Biog.* xxv. 619; MS. from Pastor H. Henning, Superintendent at Creuzburg, &c.).

Pfeffern's hymns appeared in the hymn-books of the period, and in his *Poetisch-Philologische Rad- und Werkers- Last darinnen allerhand feine Deutscher Gedichte*, &c., Altenburg, 1687 (Berlin Library), and the second enlarged ed., Altenburg, 1699 (Göttingen Library). The most important hymns associated with his name are (1) "Ich bin das Brod der Welt" (see p. 320, i.). Another hymn ascribed to him is :—

Was frag ich nach der Welt, Und allen ihren Schätzen. *Renunciation of the World.* According to J. Avenarius, in his *Andenkenklausur*, Leipzig, 1714, p. 1, this hymn was written by Pfefferkorn in 1668, but in Goedeke's *Grundriss* it is said, however, to be *Gedichte*, as above, either in 1687 or 1699. It is included, without his name, in the *Geistreicher Gesangbuch G. B.*, Altenstein, 1871, p. 618; and, with his name, in Knapp's *Evangelischer Liederschatz*, 1865, p. 1, &c. In the Berlin MS. of 1745, No. 3, p. 2. It is founded on 1 John ii. 15-17, and is in 8 st. of 8 l., 1 st to each st. beg., "Was frag ich nach der Welt."

The only tr. is: "Can I this world esteem," by tr. *H. Mills*, 1845 (1856, p. 181). [J. M.]

Pfeil, Christoph Carl Ludwig, Baron von, was b. January 20, 1712, at Grünstadt, near Worms, where his father, Quirin Heinrich v. Pfeil, was then in the service of the Count of Leiningen. He matriculated at the University of Halle in 1728, as a student of law. After completing his course at the University of Tübingen, he was appointed, in 1735, Würtemberg secretary of legation at Regensburg; then, in 1737, Justiz- und Regierungsrath at Stuttgart; in 1745 Tutelar-raths-Präsident; in 1755 Kreisdirectorialgesandter to the Swabian Diet; in 1758 Geheim Legationsrath; and in 1759 Geheimrath. He found himself however at last no longer able to co-operate in carrying out the absolutism of the Würtemberg prime minister Count Montmartin. When his resignation was accepted, April 13, 1763, he retired to the estate of Dautlestetten, near Creilsheim, which he had purchased in 1761. In Sept., 1763, he was appointed by Frederick the Great as Geheimrath, and accredited Prussian minister or ambassador to the Diets of Swabia and Franconia. He was thereafter created Baron by the Emperor Joseph II., and in 1765 received the cross of the Red Eagle Order from Frederick the Great. An intermittent fever which developed itself in August, 1783, confined him to bed, where he remained till his death, at Dautlestetten, Feb. 14, 1784 (Koch v. 176; *Allg. Deutsche Biog.* xxv. 646).

v. Pfeil was a man of deep and genuine piety. His hymns appeared in the *Gesangbuch* of the Herrnhut Gemeine which he experienced on the 16th S. after Trinity, 1736; and it continued to be a favourite occupation, especially in his later years at Dautlestetten. He was one of the most productive of German hymn-writers, his printed hymns being about 600, besides many in MS. His Pietist versions of 1747 are noted under **Paulsen,** I. *Christ.*

German. The other hymns printed in his lifetime appeared in Mk (1) *Lieder von der allgemeinen Brüderliebe und Zukunft des Herrn*, Basingen, 1741, 2nd ed. Memmingen, 1748, as *Apostolische Lieder von der*, &c. (2) *Evangelisches Gesangbuch*, Memmingen, 1766, with 264 hymns dating from 1739 to 1791, edited by J. G. Pfeil, and (3) *Evangelisches Gesangbuch zur öffentlichen Gottesverehrung*, Dinkelsbühl, 1784, with 340 hymns dating from 1743 to 1785. In recent times a number of his hymns have come into German use (they originally appeared, it must be remembered, during the Rationalistic Period), and Knapp includes 10 of them in his *Ev. L. S.*, 1865, and Schöberlein 9 in his *Schatz*, &c.

1. **An Gruß der Christen singet man.** *Burial.* Written in 1746. 1st pub. in No. 3, 1763, as above, p. 201, in 18 st., entitled, "Wo sing Zephilla of Victory at the grave of the righteous: the right hand of the Lord hath the victory." Repeated in Knapp, 1837, No. 1, p. 2, and 1865, No. 1455. Tr. as, "The Christian's grave is a joy we see," by *Dr. G. Walker*, 1860, p. 111.

2. **Wahl einen Raum, du Jesus Christ.** *Family Prayer.* 1st pub. in No. 2, 1762, as above, No. 61, in 8 st. of 4 l., entitled, "Delightful picture of a house that serves the Lord. On the Parsons of Jesus." It was repeated in Knapp, 1837, No. 2, and in Schöberlein, 1846. In the Gen. L. B., 1851, No. 443. *Tr.* as :—

Oh blest the house, whate'er befall. A good *tr.*, omitting st. ii., vi., by Miss Winkworth, in *Ger. C. B. for England*, 1863, No. 173. Including, omitting the 1st, st. iii., iv., and adding a tr. of st. vi., as No. 344 in the Ohio Luth. Hyl., 1880. [J. M.]

Phelan, Charlotte Elizabeth. (Tuam, C. & I.)

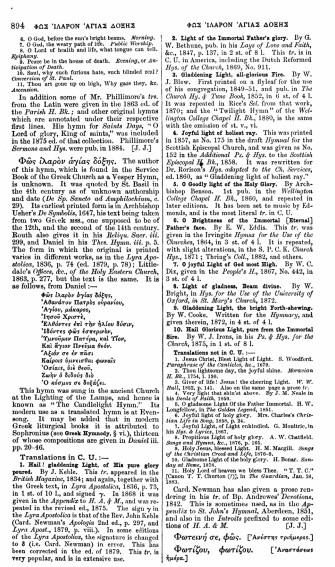
Phelps, Sylvanus Dryden, D.D., was b. at Suffield, Connecticut, May 15, 1816, and educated at Brown University, where he graduated in 1841. In 1846 he became pastor of the first Baptist Church, New Haven. Dr. Phelps is the Editor of *The Christian Secretary*, Hartford. His publications include, *Eloquence of Nature, and Other Poems*, 1842; *Sunlight and Heartlight*, 1856; the *Poet's Song*, 1867, &c. He is the author of the following hymns :—

1. Christ, Who came my soul to save. *Holy Baptism.*
2. Did Jesus weep for me? *Lent.*
3. Saviour, Thy dying love. *Communion.*
4. Sweet is the work, my God. *Home Missions.*
5. This rite our Great Redeemer gave. *Holy Baptism.*

Of these Nos. 1 and 4 appeared in the Baptist ed. of the *Plymouth Coll.*, 1857; Nos. 2 and 5 in the Baptist *Devotional H. Bk.*, 1864; and No. 3 in *Gospel Hys.*, 1st series, and *Laudes Domini*, 1884. [F. M. B.]

Phillimore, Greville, M.A., was b. in 1821 and educated at Westminster, the Charterhouse, and Christ Church, Oxford (B.A. 1842). Taking Holy Orders in 1843, he became Vicar of Down-Ampney, Cricklade, Gloucestershire, in 1851, Rector of Henley-on-Thames, 1867, and of Rowlinc, 1883. He d. Jan. 20, 1884. His *Parochial Sermons* were pub. in 1856. He was joint editor with H. W. Beadon and J. E. Woodford (afterwards Bishop of Ely) of *The Parish Hymn Book*, 1863 (195 hymns), and the enlarged, ed., 1875 (274 hymns). The first ed. of this collection was one of the first hymn-books which gave Dr. Neale's rrs. of Greek hymns for congregational use. To the 1863 ed. Mr. Phillimore contributed the following hymns, several of which have been repeated in other collections :—

1. Christ, through grief and toil we come. *Epiphany*
2. Lord, in Thy Name Thy servants sky. *Good Friday Evening and Easter Eve.*
3. Every morning they are new. (See p. 320, i.)
4. Lonely in her virgin home. *Annunciation of the B. V. M.*
5. O fear not, little flock. *Security of the Church on*



894 ΦΩΣ ΙΛΑΡΟΝ ΑΓΙΑΣ ΔΟΞΗΣ ΦΩΣ ΙΛΑΡΟΝ ΑΓΙΑΣ ΔΟΞΗΣ

4. O God, before the sun's bright beams. *Morning.* 7. O God, the weary pack of life. *Public Worship.*
8. O Lord of health and life, what tongue can tell. *Baptism.*
9. Peace be in the house of death. *Evening, or Anticipation of Death.*
10. Saul, why such furious hate, such blinded zeal? *Conversion of St. Paul.*
11. Thou art gone up on high, Why pass they, &c. *Ascension.*

In addition some of Mr. Phillimore's *trs.* from the Latin were given in the 1863 ed. of the *Parish H. Bk.*; and other original hymns which are annotated under their respective first lines. His hymn for *Saints Days*, "O Lord of glory, King of saints," was included in the 1875 ed. of that collection. Phillimore's *Sermons and Hys.* were pub. in 1884. [J. J.]

Φῶς ἱλαρὸν ἁγίας δόξης. The author of this hymn, which is found in the Service Book of the Greek Church as a Vesper Hymn, is unknown. It was quoted by St. Basil in the 4th century as of unknown authorship and date (*De Sp. Sancto ad Amphilochium*, c. 29). Its earliest printed form is in Archbishop Usher's *De Symbolis*, 1647, his text being taken from two Greek MSS., one supposed to be of the 12th, and the second of the 14th century. Routh also gives it in his *Reliqu. Sacr. iii.* 299, and Daniel in his *Thes. Hymn. iii.* p. 5. The form in which the original is printed varies in different works, as in the *Lyra Apostolica*, 1836, p. 74 (ed. 1875, p. 78); Littledale's *Offices, &c., of the Holy Eastern Church*, 1863, p. 277, but the text is the same. It is as follows, from Daniel :—

Φῶς ἱλαρὸν ἁγίας δόξης,
Ἀθανάτου Πατρὸς οὐρανίου,
Ἁγίου, μάκαρος,
Ἰησοῦ Χριστέ,
Ἐλθόντες ἐπὶ τὴν ἡλίου δύσιν,
Ἰδόντες φῶς ἑσπερινόν,
Ὑμνοῦμεν Πατέρα, καὶ Υἱόν,
Καὶ Ἅγιον Πνεῦμα Θεόν.
Ἄξιόν σε ἐν πᾶσι
Καίρίοις ὑμνεῖσθαι φωναῖς
Υἱὲ Θεοῦ,
Ζωὴν ὁ δίδοις διὸ
Ὁ κόσμος σε δοξάζει.

This hymn was sung in the ancient Church at the Lighting of the Lamps, and hence is known as "The Candlelight Hymn." Its modern use as a translated hymn is at Evensong. It may be added that in modern Greek liturgical books it is attributed to Sophronius (see **Greek Hymnody**, § vi.), thirteen of whose compositions are given in *Daniel* iii. pp. 39–46.

Translations in C. U. :—

1. **Hail! gladdening Light, of His pure glory poured.** By J. Keble. This *tr.* appeared in the *British Magazine*, 1834; and again, together with the Greek text, in *Lyra Apostolica*, 1836, p. 75, in 1 st. of 10 l., and signed γ. In 1868 it was given in the *Appendix to H. A. & M.*, and was repeated in the revised ed., 1875. The sign γ in the *Lyra Apostolica* is that of the Rev. John Keble (Card. Newman's *Apologia* 2nd ed., p. 397, and *Lyra Apost.*, 1879, p. viii.). In some editions of the *Lyra Apostolica*, the signature is changed to β (i.e. Card. Newman) in error. This has been corrected in the ed. of 1879. This *tr.* is very popular, and is in extensive use.

2. **Light of the Immortal Father's glory.** By G. W. Bethune, pub. in his *Lays of Love and Faith*, &c., 1847, p. 137, in 2 st. of 8 l. This *tr.* is in C. U. in America, including the Dutch Reformed *Hys. of the Church*, 1869, No. 911.

3. **Gladdening Light, all-glorious Fire.** By W. J. Blew. First printed on a flyleaf for the use of his congregation, 1849–51, and pub. in *The Church Hy. & Tune Book*, 1852, in 6 st. of 4 l. It was reprinted in Blew's 8*d.* from that work, 1870; and the "Twilight Hymn" of the Wellington College Chapel *H. Bk.*, 1880, is the same with the omission of st. v., vi.

4. **Joyful light of holiest ray.** This was printed in 1857, as No. 173 in the draft *Hymnal* for the Scottish Episcopal Church, and was given as No. 152 in the *Additional Ps. & Hys.* to the Scottish *Episcopal Ch. Bk.*, 1858. It was rewritten for Dr. Horton's *Hys. adapted to the Ch. Services*, ed. 1860, as "Gladdening light of holiest ray."

5. **O Gentle light of the Holy Glory.** By Archbishop Benson. 1st pub. in the *Wellington College Chapel H. Bk.*, 1880, and repeated in later editions. It has been set to music by Edmonds, and is the most literal *tr.* in C. U.

6. **O Brightness of the Immortal [Eternal] Father's face.** By E. W. Eddis. This *tr.* was given in the Irvingite *Hymns for the Use of the Churches*, 1864, in 3 st. of 4 l. It is repeated, with slight alterations, in the S. P. C. K. *Church Hys.*, 1871; Thring's Coll., 1882, and others.

7. **O joyful Light of God most High.** By W. C. Dix, given in the *People's H.*, 1867, No. 442, in 3 st. of 4 l.

8. **Light of gladness, Beam divine.** By W. Bright, in *Hys. for the Use of the University of Oxford, in St. Mary's Church*, 1872.

9. **Gladdening Light, the bright Forth-showing.** By W. Cooke. Written for the *Hymnary*, and given therein, 1872, in 4 st. of 4 l.

10. **Hail Glorious Light, pure from the Immortal Sire.** By W. J. Irons, in his *Ps. & Hys. for the Church*, 1873, in 1 st. of 8 l.

Translations not in C. U. :—

1. Jesus Christ, Most Light of Light. S. Woodford. *Paraphrase of the Canticles*, &c., 1679.
2. Thou lightsome day, the joyful states. *Hymnus de S. Trinitate*, 1685.
3. Giver of life! Jesus! the clearing Light. *W. W. Hall*, 1853, p. 141. Also on the same page a prose *tr.*
4. Very light that shin'st above. *Sy. T. M. Neale* in his *Hymns of the Eastern Church*, 1862.
5. O gladsome Light of the Father Immortal. H. W. Longfellow, in *The Golden Legend*, 1851.
6. Joyful light of holy glory. Mrs. Charles's *Christian Life in Song*, 1870, p. 24.
7. Joyful Light, of Light enkindled. G. Moultrie, in his *Hymns and Lyrics*, 1871.
8. Propitious Light of holy glory. A. W. Chatfield. *Songs and Hymns*, &c., 1876, p. 161.
9. Jesus, blessed Light. H. M. Macgill. *Songs of the Christian Year and Life*, 1876.
10. Gladdening Light of the holy glory. H. Bonar. *Sunday at Home*, 1876.
11. Holy Lord of heaven we bless Thee. "T. T. C." [Canon T. T. Churton (?)], in *The Guardian*, Jan. 24, 1883.

Card. Newman has also given a prose rendering in his *tr.* of Bp. Andrewes' *Devotions*, 1842. This is sometimes used, as in the *Appendix to St. John's Hymnal*, Aberdeen, 1851, and also in the *Introits* prefixed to some editions of *H. A. & M.* [J. J.]

Φωτεινὴ σε, φῶς. ['Λαμπτὴρ τηλαυγὴς.]

Φωτίζου, φωτίζου. ['Αναστάσιμος ἦχος.]

PIERPOINT, FOLLIOTT S. PILGRIM, BURDENED WITH 895

Pierpoint, Folliott Sandford, M.A., s. of William Horne Pierpoint of Bath, was b. at Spa Villa, Bath, Oct. 7, 1833, and educated at Queen's College, Cambridge, graduating in classical honours in 1871. He has pub. *The Chalice of Nature and Other Poems*, Bath, n.d. This was republished in 1878 as *Songs of Love, The Chalice of Nature, and Lyra Jesu*. He has also contributed hymns to the *Churchman's Companion* (Lewd. Masters), the *Lyra Eucharistica*, &c. His hymn on the Cross, "O Cross, O Cross of shame," appeared in both these works. He is most widely known through :—

For the beauty of the earth. *Holy Communion, or Flower Services.* This was contributed to the 2nd ed. of Orby Shipley's *Lyra Eucharistica*, 1864, in 8 st. of 4 l., as a hymn to be sung at the celebration of Holy Communion. In this form it is not usually found, but in 4, or sometimes in 5, stanzas, it is extensively used for Flower Services and as a Children's hymn. [J. J.]

Pierpont, John, s. of James Pierpont, of Litchfield, Connecticut, was b. at Litchfield, April 6, 1785, and educated at Yale College, where he graduated in 1804. After fulfilling engagements as a Tutor in New Haven, and in Charlestown, South Carolina, he was admitted to the Bar in 1812. Shortly after he retired and went into business, only to leave it also, and to pass on to Harvard College as a student in theology. In 1819 he succeeded Dr. Holley as the pastor of the Unitarian congregation in Hollis Street, Boston. At length his zeal against intemperance and slavery caused him to resign his charge in 1840 (see Lothrop's *Proceedings of an Eccl. Council in the case of the Hollis Street Meeting and the Rev. J. Pierpont*). At this date he pub. his *Poems & Hymns*, including his anti-slavery and temperance poems and songs. In 1845 he became the pastor of an Unitarian congregation at Troy, New York. This he vacated for another at Medford, Massachusetts, in 1849. That he resigned in 1859. When over 70 years of age he became Chaplain in the United States Army (1862), and was finally a Government clerk in the Treasury Department at Washington. He d. suddenly at Medford, Aug. 27, 1866. Pierpont's publications include *Airs of Palestine*, 1816, some school books, and his *Poems & Hymns*, 1840 and 1854. His hymns in C. U. include :—

1. **Another day its course hath run.** *Morning.* Appeared in *Hys. for Children*, Boston, 1830; in Greenwood & Sargent's *Liturgy*, 1838; and in the author's *Poems*, &c., 1840.
2. **Break forth in song, ye trees.** *Public Thanksgiving.* Written for the Second Centennial Celebration of the Settlement of Boston, Sept. 17, 1830, and included in the *Poems of Hys.*, 1840.
3. **Break the bread and pour the wine.** *Holy Communion.* In Harris's *Hys. for the Lord's Supper*, 1830.
4. **Father, while we break the bread.** *Holy Communion.*
5. **God Almighty and All-seeing.** *Greatness of the Father.* Contributed to Elias Nason's *Cong. H. Bk.*, Boston, 1857.
6. **God of mercy, in Thee never.** *Ordination.* Written for the Ordination of Mr. Wm. Ware, at Walpole, Nov. 15, 1838; and pub. in the author's *Poems*, &c., 1840.
7. **God of our fathers, in Whose sight.** *Love of Truth desired.* This hymn is composed of st. i., ii., iv., from the author's *Poems*, &c., 1840, and appeared in *Hymns* 17, 1839. In this form it was given in the Boston *Hym. of the Spirit*, 1864, and others.
8. **Gone are those great and good.** *Burial.* Written in 1826. Part of No. 9 above.
9. **I cannot make him dead.** *Gone Before.* "A part of an exquisitely touching and beautiful poem of ten stanzas, originally printed in the *Monthly Miscellany*, Oct. 1840."
10. **Let the still air rejoice.** *Praise.*
11. **Mighty One, Whose name is Holy.** *Charitable Institutions.* Written for the anniversary of the Howard Benevolent Society, Dec. 1836, and included in the *Hys. for Children*, 1837.
12. **My [O] God, I thank Thee that the night.** *Morning.* Appeared in his *Poems*, &c., 1840. In Skinner's *Hymns*, &c., 1872, it begins "O God, I thank Thee," &c.
13. **O how thine ear, eternal One.** *Opening of House of Worship.* This is dated 1820, but was not included in the author's *Poems*, &c., 1840, although one of his best productions.
14. **O Thee to Whom in ancient time.** *Universal Worship.* "Written for the opening of the Independent Congregational Church in Barton Square, Salem, Massachusetts, Dec. 1, 1833, and sung at the first public service preached by Henry Colman on that day. It was given in Pierpont's *Poems*, &c., 1840, and is found in several collections in Great Britain and America. It is widely known."
15. **O Thou Who art above all height.** *Ordination.* "Written for the Ordination of Mr. William Ware, as Pastor of the First Congregational Church in New York, Dec. 18, 1821," and included in his *Poems*, &c., 1840.
16. **O Thou Who on the whirlwind rides.** *Indication of God's Power.* Written for the Dedication of Dr. Beecher's School in Boston, Sept. 11, 1832. Sometimes given as "Thou Who on the," &c.
17. **O'er Enlow's stream, and Salem's height.** Ordinances. One of eight hymns contributed to Dr. T. C. Upham's *Hymns for Christian Worship*, 1831, and to Matheson's *Hymns*, &c., Lond., 1871, and others.
18. **On this stone, now laid with prayer.** *Foundation-stone Laying.* Written for the laying of the corner-stone of Suffolk Street Chapel, Boston, for the Rev. Thomas Starr King, 1835.
19. **With Thy pure tears and pain.** *Against Slavery.* Written for the African Colonization Society, and included in Chevers's *American Common Place Book*, 1841. Not in the author's *Poems*, &c., 1840.

Pierpont's talents as a hymn-writer, as in other fields, were respectable rather than commanding, but as energetically employed as to make their mark. Thus, although he never wrote a single hymn that can be called a great lyric, yet he has attained to a prominent position in American hymnody. [F. M. B.]

Pierson, Arthur Tappan, D.D., was b. in New York city, March 6, 1837, and educated at Hamilton College. He entered the Presbyterian ministry in 1860, and was pastor successively in Binghampton and in Waterford, New York, and Fort Street, Detroit; his last charge being the Bethany Presbyterian Church, Philadelphia. (Duffield's *English Hymns*, 1886, p. 576.) Dr. Pierson's hymns include :—

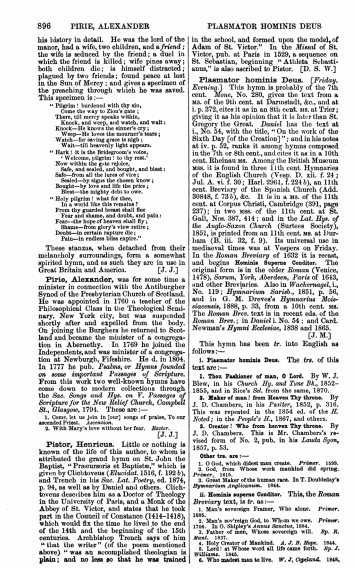
1. Once I was dead in sin. *Praise for Salvation.*
2. The Gospel of Thy grace. *The Love of God in Christ.*
3. To Thee, O God (Lord), we raise. *Divine Remembrance.*
4. With harps and with viols there stand a great throng. *The New Song.*

Of these hymns, No. 3 is in *Hys. and Songs of Praise*, N. Y., 1874, and the *Lenox Domini*, N. Y., 1884; and Nos. 1, 2, 4, are in I. D. Sankey's *Sacred & Sol. Solos.* [J. J.]

Pilgrim, burdened with thy sin. *G. Crabbe.* [*The Christian Pilgrim.*] In the preface to the 1807 ed. of his work, *The Village*, Crabbe says concerning Sir Eustace Grey :—

"In the story of *Sir Eustace Grey* an attempt is made to describe the wanderings of a mind first irritated by the consequences of error and misfortune, and afterwards soothed by a species of enthusiastic conversion; but the failure of the latter will, it is hoped, show that the presumption of the attempt may find pardon, it will not be refused to the failure of the poet."

The scene of this story is a madhouse, and the persons are a visitor, the physician, and the patient. Sir Eustace, the patient, gives



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his history in detail. He was the lord of the manor, had a wife, two children, and a friend; the wife is seduced by the friend; a duel in which the friend is killed; wife pines away; both children die; is himself distracted; plagued by two friends; found peace at last in the Sun of Mercy; and gives a specimen of the preaching through which he was saved. This specimen is:—

"Pilgrim! burdened with thy sin,
Come to Calvary's holy hill,
There, till mercy speaks within,
Knock, and weep, and watch, and wait:
Knock—He knows the sinner's cry;
Weep—He loves the mourner's tears;
Wait—for heavenly light appears.
Wait—till heavenly light appears.
"Hark! it is the Bridegroom's voice,
'Welcome, pilgrim! to thy rest.'
Now within the gate rejoice,
Safe, and sealed, and bought, and blest:
Safe—from all the lures of vice;
Sealed—the earnest of the heavenly dower;
Bought—by love and fills the price;
Blest—the mighty debt to cover.
"Holy pilgrim! what for thee,
In a world like this remains?
Trials, conflicts, sufferings, foes,
Fear of change, and wrath, and pain:
Foes—the hope of heaven shall fly;
Shame—from glory's view retire;
Doubt—in certain rapture die;
Pain—in endless bliss expire."

These stanzas, when detached from their melancholy surroundings, form a somewhat spirited hymn, and as such they are in use in Great Britain and America. [J. J.]

Pirie, Alexander, was for some time a minister in connection with the Antiburgher Synod of the Presbyterian Church of Scotland. He was appointed in 1760 a teacher of the Philosophical Class in the Theological Seminary, New York city, but was suspended shortly after and expelled from the body. On joining the Burghers he returned to Scotland and became the minister of a congregation in Abernethy. In 1769 he joined the Independents, and was minister of a congregation at Newburgh, Fifeshire. He d. in 1804. In 1777 he pub. *Psalms, or Hymns founded on some important Passages of Scripture.* From this work two well-known hymns have come down to modern collections through the *Sac. Songs and Hys. on V. Passages of Scripture for the New Belief Church, Campbell St., Glasgow*, 1791. These are:—

1. Come, let us join in [our] songs of praise, To our ascended Priest. *Ascension.*
2. With Mary's love without her fear. *Easter.* [J. J.]

Pistor, Henricus. Little or nothing is known of the life of this author, to whom is attributed the grand hymn on St. John the Baptist, "Praecursoris et Baptistae," which is given by Clichtoveus (*Elucidat.* 1516, f. 192 b.), and Trench in his *Sac. Lat. Poetry*, ed. 1874, p. 94, as well as by Daniel and others. Clichtoveus describes him as a Doctor of Theology in the University of Paris, and a Monk of the Abbey of St. Victor, and states that he took part in the Council of Constance (1414–1418), which would fix the time he lived to the end of the 14th and the beginning of the 15th centuries. Archbishop Trench says of him "that the writer" (of the poem mentioned above) "was an accomplished theologian is plain; and no less so that he was trained in the school, and formed upon the model, of Adam of St. Victor." In the *Missal* of St. Victor, pub. at Paris in 1529, a sequence on St. Sebastian, beginning "Athleta Sebastianus," is also ascribed to Pistor. [D. S. W.]

Plasmator hominis Deus. [*Friday. Evening.*] This hymn is probably of the 7th cent. *Mone*, No. 280, gives the text from a ms. of the 9th cent. at Darmstadt, &c., and at i. p. 372, cites it as in an 8th cent. ms. at Trier; giving it as his opinion that it is later than St. Gregory the Great. *Daniel* has the text at i., No. 34, with the title, "On the work of the Sixth Day [of the Creation]"; and in his notes at iv. p. 52, ranks it among hymns composed in the 7th or 8th cent., and cites it as in a 10th cent. Rheinau ms. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 24; Jul. A. vi. f. 50; Harl. 2961, f. 224 b), an 11th cent. Breviary of the Spanish Church (Add. 30848, f. 74 b), &c. It is in a ms. of the 11th cent. at Corpus Christi, Cambridge (391, page 237); in two mss. of the 11th cent. at St. Gall, Nos. 387, 414; and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 9). Its universal use in mediaeval times was at Vespers on Friday. In the *Roman Breviary* of 1632 it is recast, and begins **Hominis Superne Conditor.** The original form is in the older *Roman* (Venice, 1478), *Sarum, York, Aberdeen, Paris* of 1643, and other Breviaries. Also in *Wackernagel*, i., No. 119; *Hymnarium Sarisb.*, 1851, p. 56, and in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, p. 33, from a 10th cent. ms. The *Roman Brev.* text is in recent eds. of the *Roman Brev.*; in *Daniel* i. No. 54; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

This hymn has been *tr.* into English as follows:—

i. **Plasmator hominis Deus.** The *trs.* of this text are:—

1. **Thou Fashioner of man, O Lord.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–1855, and in Rice's *Sel.* from the same, 1870.
2. **Maker of man! from Heaven Thy throne.** By J. D. Chambers, in his *Psalter*, 1853, p. 316. This was repeated in the 1856 ed. of the *H. Noted*; in the *People's H.*, 1867, and others.
3. **Creator! Who from heaven Thy throne.** By J. D. Chambers. This is Mr. Chambers's revised form of No. 2, pub. in his *Lauda Sion*, 1857, p. 55.

Other trs. are:—

1. O God, which didest man create. *Primer.* 1539.
2. God, from Whose work mankind did spring. *Primer.* 1706.
3. Great Maker of the human race. In T. Doubleday's *Hymnarium Anglicanum.* 1844.

ii. **Hominis superne Conditor.** This, the *Roman Breviary* text, is *tr.* as:—

1. Man's sovereign Framer, Who alone. *Primer.* 1685.
2. Man's sov'reign God, to Whom we owe. *Primer.* 1706. In O. Shipley's *Annus Sanctus*, 1884.
3. Father of men, Whose sovereign will. *Sp. S. Hy. Bk.* 1851.
4. Holy Creator of Mankind. *A. J. B. Hope.* 1864.
5. Lord! at Whose word all life came forth. *Sp. J. Williams.* 1865.
6. Who madest man to live. *W. J. Copeland.* 1848.

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7. Maker of men, Who by Thyself. *E. Caswall.* 1849.
8. Whom all obey, Maker of man, &c. *Card. Newman.* 1853 and 1865. [J. J.]

Pleasant are Thy courts above. *H. F. Lyte.* [*Ps. lxxxiv.*] Pub. in his *Spirit of the Psalms*, 1834, in 4 st. of 8 l., and again in later editions. Its use in all English-speaking countries is extensive, and it is usually given in an unaltered form, as in *H. A. & M.*, the S. P. C. K. *Church Hys.*, &c. In the S. P. C. K. *Hymns*, 1852, No. 162, a portion of this hymn was given in 8 st. of 4 l., as "Happy they that find a rest." [See **Psalter, English,** § xxiii.] [J. J.]

Plume, Mrs. N. D., a nom *de plume* of Mrs. Van Alstyne.

Plumptre, Edward Hayes, D.D., s. of Mr. E. H. Plumptre, was b. in London, Aug. 6, 1821, and educated at King's College, London, and University College, Oxford, graduating as a double first in 1844. He was for some time Fellow of Brasenose. On taking Holy Orders in 1846 he rapidly attained to a foremost position as a Theologian and Preacher. His appointments have been important and influential, and include that of Assistant Preacher at Lincoln's Inn; Select Preacher at Oxford; Professor of Pastoral Theology at King's College, London; Dean of Queen's, Oxford; Prebendary in St. Paul's Cathedral, London; Professor of Exegesis of the New Testament in King's College, London; Boyle Lecturer; Grinfield Lecturer on the Septuagint, Oxford; Examiner in the Theological schools at Oxford; Member of the Old Testament Company for the Revision of the A. V. of the Holy Scriptures; Rector of Pluckley, 1869; Vicar of Bickley, Kent, 1873; and Dean of Wells, 1881. Dean Plumptre's literary productions have been very numerous and important, and embrace the classics, history, divinity, biblical criticism, biography, and poetry. The list as set forth in *Crockford's Clerical Directory* is very extensive. His poetical works include *Lazarus, and Other Poems*, 1866; *Master and Scholar*, 1866; *Things New and Old*, 1884; and translations of Sophocles, Æschylus, and Dante. As a writer of sacred poetry he ranks very high. His hymns are elegant in style, fervent in spirit, and broad in treatment. The subjects chosen are mainly those associated with the revived Church life of the present day, from the Precentoral at a Choral Festival to hospital work and the spiritual life in schools and colleges. The rhythm of his verse has a special attraction for musicians, its poetry for the cultured, and its stately simplicity for the devout and earnest-minded. The two which have attained to the most extensive use in G. Britain and America are "Rejoice, ye pure in heart," and "Thine arm, O Lord, in days of old." His *trs.* from the Latin (see Index), many of which were made for the *Hymnary*, 1871 and 1872, are very good and musical, but they have not been used in any way in proportion to their merits. His original hymns in C. U. include:—

1. **Behold they gain the lonely height.** *The Transfiguration.* Written for and first pub. in the S. P. C. K. *Church Hys.*, 1871.
2. **For all Thy countless bounties.** *National Hymn.* Written for the Jubilee of Queen Victoria, 1887, and set to music by C. W. Lavington. It was printed, together with the National Anthem adapted for the Jubilee, in 1887. [J. J.]
3. **Lo, summer comes again.** *Harvest.* Written in 1871 for use at the Harvest Festival in Pluckley Church, Kent, of which the author was then rector, and pub. in the same year in the *Hymnary*, No. 220.
4. **Now the Lenten fast begins.** *Ash Wednesday.* Processional at Choral Festivals. Written in 1867 for the tune of Costa's March of the Israelites in the Oratorio of *Eli*, at the request of the Rev. Henry White, Chaplain of the Savoy, and first used in that Chapel. It was subsequently pub. in the *Hymnary*, p. xv. (1870), in 4 st. of 8 l., and in the *Appendix* to the Book of Peterborough, and in the S. P. C. K. *Church Hys.*, 1871.
5. **O Light, Whose beams illumine all.** *The Way, the Truth, and the Life.* Written in May 1864, and pub. in his *Lazarus, and Other Poems*, 1864, as one of five Hymns for School and College. It passed into the 1868 *Appendix* to *H. A. & M.*, and is also in the *Appendix* to the *Hymnary*, 1872.
6. **O Lord of hosts, all heaven possessing.** *For School or College.* Written in May, 1864, and pub. in his *Lazarus and other Poems*, 1864, in 5 st. of 4 l.
7. **O praise the Lord our God.** *Processional Thanksgiving.* Written in May 1865, for the Peterborough Choral Festival. It was pub. in his *Lazarus, and other Poems*, 1864, in 4 st. of 8 l. It is a most suitable hymn for Sunday school gatherings.
8. **Rejoice, ye pure in heart.** *Processional at Choral Festival.* Written in May 1865, for the Peterborough Choral Festival. It was pub. in his *Lazarus, &c.*, 1865. In the same year it was pub. with special music by Novello & Co.; and again (without music) in the 3rd ed. of *Lazarus, and Other Poems*, 1868. It was included in the 1868 *Appendix to H. A. & M.*, and in the 1875 ed. of the same. The opening line was at first "Your *festal* banner wave on high." It is now widely used than any other of the author's hymns. *Authorised text in H. A. & M.*
9. **Thine arm, O Lord, in days of old.** *Hospitals.* Written in 1865, for the Hospital Sunday Fund, London, and first printed on a fly-sheet for it. A Hymn used in the Chapel of King's College Hospital." It was included in the 3rd ed. of *Lazarus, and Other Poems*, 1868; in the 1868 *Appendix to H. A. & M.*; the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882; and many others.
10. **Thy hand, O God, has guided.** *Church Defence.* Included in the 1868 *Supplemental Hymns to H. A. & M.* The closing line of each stanza, "One Church, one Faith, one Lord," comes in with fine effect.

Dean Plumptre's *Life of Bp. Ken*, 1888, is an exhaustive and excellent work. The chapter on the bishop's three hymns is well written, but should be read with the article on the same subject in this Dictionary, p. 617, i. [J. J.]

Plunged in a gulph of dark despair. *I. Watts.* [*Praise to Jesus, the Redeemer.*] 1st pub. in his *Hys. and Spiritual Songs*, 1707, in 8 st. of 4 l., and headed "Praise to the Redeemer." In G. Whitefield's *Hys. for Social Worship*, &c., 1753, st. i.–iii., vi., viii., were given as No. 104. This form of the text was repeated by M. Madan in his *Fs. & Hys.*, 1760, with the change in st. ii., l. 4, of "He ran" to "He came to our relief." Through frequent repetition this became the recognised form of the hymn in Church of England hymn-books. Other forms of the text, all beginning with the first stanza, are also in C. U. in G. Britain and America. [J. J.]

Plunket, William Conyngham, D.D., 4th Baron Plunket, eldest s. of John, 3rd Baron, was b. in Dublin, 26 August, 1828; educated at Trinity College, Dublin, where he graduated in 1850; and took Holy Orders in 1857. He was Precentor of St. Patrick's Cathedral, Dublin, from 1862 to 1876, when he was elected Bishop of Meath. In 1884 he was translated to the Archiepiscopal See of Dublin. His hymn "Our Lord Christ—hail! [illegible]

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(*Exeter*), was first pub. in the Irish *Church Hymnal*, 1873, in 4 st. of 7 l. It was written for that collection in 1873, to suit the tune "O Ungerug des Lebens," by T. Selle. So far as we are aware this is Lord Plunket's only contribution to hymnody. [G. A. C.]

Plymouth Brethren Hymnody. The sect popularly known as the Plymouth Brethren was in its earliest stage called *The Brethren*, because its members professed to meet solely on the ground that they were brethren in Christ. Eventually, however, the branch of it which met at Plymouth, Devon, chiefly from the position, learning, and labours of its members, acquired so great influence in the society as to give its name to the whole body, and it was thenceforth known as *The Plymouth Brethren*. In giving an account of the hymns and hymn-books of *The Brethren*, it is necessary to refer somewhat to the history of the sect. For the purpose of our article it will be convenient to divide this:—Period I. From the commencement of the sect to the year 1848. Period II. From the year 1848 to 1889.

Period I.—Between the years 1828-33 a custom arose in Dublin, Bristol, Plymouth, and elsewhere for certain persons, irrespective of creed, to meet together for prayer, the joint study of the Scriptures, and mutual aid in spiritual matters generally. The principle on which they acted is thus put forth by one of their early associates, "the possession of the common life" (in Jesus Christ) and "that disciples should bear as Christ does with many errors of their brethren." At first the assemblies so formed did not in any way interfere with the worship of the members in the various churches and chapels to which they belonged; indeed their meetings were held at an early hour on Sunday morning so that they should not do so. But soon the separatist principle began to make itself manifest. With many, separation from religious communities was held to be the only means of promoting unity among Christians, and finally Mr. Darby, an author of some repute, who at one time held an Irish curacy, gained so much ascendency as to bring the desired separation about, and their meetings have ever since been held as distinct from other religious denominations. They were united as a body and known under one name, *The Plymouth Brethren*, till the year 1848.

This period produced many hymn-writers who put forth a great number of hymns, some of which are very beautiful, and all of which, without doubt, helped either to form or to strengthen the Society. The principal hymn-writers during this period were the following:—Chapman, R. C.; Darby, J. N.; Dork, J. G.; Denny, Sir Edward, Bart.; Kelly, Thomas (?); Tregilles, S. Prideaux, LL.D.; and Wigram, G. V.

The hymn-books put forward and used by the *Plymouth Brethren* during this period were many. They include:—

(1) *Hymns for the use of the Church of Christ, by R. C. Chapman, Minister of the Gospel, Barnstaple.* A New Edition, to which is added an *Appendix* selected from various sources by John Chapman. (First edition, 1841.) London: Houlston & Stoneman, 1845. Those of hymns written by R. C. Chapman are 9, all in. These collected number 137, and are, as the title sets forth, by various authors, some of whom were Brethren, and some of other denominations. Amongst the Brethren, Darby, Dork, Denny, and Kelly are found.

(2) *A Selection of Hymns* by Sir Edward Denny, Bart. London: Houlston & Stoneman, 1839. This book contains many hymns by the editor, at least 16 being written by himself. Chapman, Darby, Dork, Kelly, Tregelles, Wigram amongst the Brethren are also represented.

(3) *Hymns for the Poor of the Flock.* 1838, London, printed by G. V. Wigram. When compared with the foregoing this selection contains a special feature, namely, "Hymns arranged for Special Occasions," e.g. for "Baptism," "Christian Sabbath," "Evening," "Graces," "Intercessory to Prayer," "Lord's Day," "Lord's Day Evening," "Lord's Day Morning," "Lord's Supper," "Meeting," "Morning," "Sabbath," and "Saints." The hymns in the body of this work are gathered from a variety of sources. Of Brethren hymn-writers, Dork and Kelly are strongly represented. Darby and Chapman also contribute. The editor wrote one. The *Appendix* contains 40 hymns, and of these Denny wrote one.

(4) *Psalms and Hymns and Spiritual Songs. In Two Parts.* Part I.—"Intended specially for the united worship of the Children of God." Part 2. "Chiefly for the Assembly of Saints." Bristol: Bligh & Co. This collection is the work of J. G. Dork. Many writers contributed. From their own body Denny, Kelly, and Tregelles. Part 1. has Hymns on Burial, Resurrection, and the Lord's Supper. Part 2. contains many hymns common to the Brethren. Chapman is also entitled to. Darby and the Editor are also represented.

Period II.—In 1845 a controversy began which ended in a division of the *Plymouth Brethren*. The Lord's Advent was ever a favourite theme with them, and it was a difference of opinion on this subject between two of their leaders which was the primary cause of the rupture. Mr. Darby promulgated the theory that our Lord's coming for His saints would be a secret coming, while His coming to judgment would be open and seen by all. Mr. Newton, a man of high attainments and who had taken Holy Orders, protested against these statements. Mr. Darby retaliated by accusing Mr. Newton (about two years later) with teaching heresy concerning the Humanity of our Lord in a pamphlet which the Brethren had circulated for ten years. Mr. Newton withdrew the pamphlet; but this did not satisfy Mr. Darby and his followers. They seceded from those who held with Mr. Newton, excommunicated them, and called upon the Brethren elsewhere to do the same. Mr. Darby, in this matter, met with the greatest opposition in Bristol, and from Mr. Müller (the founder of the Orphanage on Ashley Down), and those who met with him. They resolved not to judge Mr. Newton. On this the Darby party excommunicated the Müller party, and all those who held with them. This they did in 1848, and from that time the *Plymouth Brethren* have been divided into two main sections: (1) The Plymouth or Exclusive Brethren. This section allows other Christians to meet with them on certain conditions, unless they belong to the Open Brethren: these they rigidly exclude. (2) The Open or Bristol Brethren, which admits to fellowship, as from the first, all who profess to be Christians.

This period has not been fruitful in the production of hymns. Neither section has brought forth any new hymn-writer of note, and but few hymn-books have been compiled. Besides three collections in use before the division of the Society the Plymouth or Exclusive section has put forth but one which is at all generally used, namely:—



A Few Hymns and some Spiritual Songs, Selected, for the Little Flock. 1856. Revised 1881. London. This book was first issued in 1856, and revised in 1881. It contained 161 hymns, but at its revision an *Appendix* was added containing 16 more. Many of the hymns in this book are Darby's own. There are also selections from Chapman, Dork, Kelly, Tregelles, and Wigram.

Besides the foregoing work the following books of poetry, though they cannot be called hymn-books pure and simple, yet contain many hymns, have been written by members of the *Plymouth Brethren*.

(1) *Hymns and Poems by Sir Edward Denny, Bart.*, 1846. It contains "Millennial Hymns," with an "Introduction to the Millennial Hymns"; "Miscellaneous Poems." 2nd ed. London: 1847.

(2) *Spiritual Songs by J. N. Darby.* Dublin. Entered at Stationers' Hall. London. 1865.

The *Open Brethren* have put forth two hymn-books:—

(1) *Hymns and Spiritual Songs for the Children of God.* Alphabetically arranged. 8th ed. Stereotyped. London. 1871. This selection contains more than 500, which are far more general in character than those of the Exclusive section. They are gathered from all sources, and all writers, Brethren and others. Chapman, Dork, Kelly, Tregelles, and Wigram. In the Index the names of the writers of the hymns are given, a peculiarity worthy of notice, as it is found in no other hymn-book of either section. The hymns are arranged under the following headings:—"Adoration," "Aspirations," "Confession," "Reading and Prayer," "Private Use," "Meals," "Marriage," "Bringing little Children to Jesus," "Baptism," "Burial," "Mission," "The Gospel." This book is used by the Open Brethren generally.

(2) *Hymns for Christian Worship.* Bristol: Bligh. London and Bristol: 1870. This collection is the work of Messrs. Müller and Craik, of Bristol, two of the leaders amongst the *Open Brethren*. It is the most catholic of all the books put forth by either section. It contains hymns on the Holy Trinity, arranged under the following heads:—"God," "The Lord Jesus Christ," "The Holy Spirit," "The Christian Life," "The Second Coming of Christ," "Christian Ordinances," "Special Occasions," "Gospel." Amongst the Brethren 35 new writers are found in this book, of which Chapman, Dork, and Tregelles are represented. This work is used chiefly in Bristol and its neighbourhood.

The hymn-books put forth by the *Plymouth Brethren* up to the year of the rupture contain hymns for "the Assembly of the Saints," *i.e.* the Brethren themselves met in worship. But the books put forth since the rupture in 1848 contain also a selection, though a smaller one, for the "unconverted," *i.e.* those who are not in full communion with themselves. In the books of the Exclusive Section these hymns are placed in an *Appendix*, as seen in *Hymns for the Little Flock*, 1881, whilst in those of the Open Section, where fuller arrangement is found, they are placed under the heading "Gospel," with its subdivisions "Prayer for Blessing," "Testimony," "Invitation," as in the *Hymns and Spiritual Songs* compiled in Bristol.

The principle on which this division is made will be seen from the following extracts from the Preface of the first of the Books just mentioned, which, as it is fairly applicable to all, we quote somewhat fully:

"Three things are needed for a hymn-book. A basis of truth and sound doctrine; something at least of the spirit of Poetry, though not poetry itself, which is obviously impossible; and, what is comparatively easy and thirdly, the most difficult to find at all, that experimental acquaintance with truth in the affections which enables a person to make his hymn (if he of that to compose one) the vehicle in sustained thought and language of his communion with God, and of that which is communion with Christ and there even to the Father, and yet this in such sort that it is yet more individual experience which for assembly worship is out of place. . . . "Many authors may be comforted by knowing their hymns were sometimes very nice, but not suited to an 'Assembly of Saints'; several have gone into the *Appendix*, not personally unsuitable, but of a general character. . . . Many hymns have been corrected on the principles referred to."

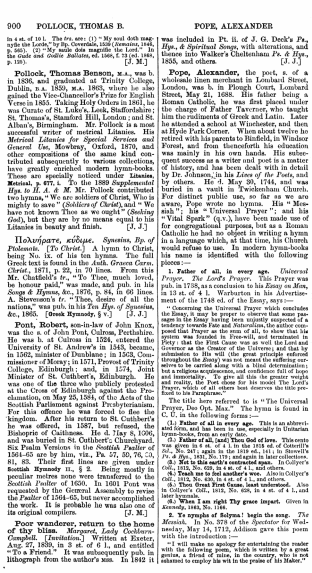
Few hymns placed in these sections of their books for general use are written by the Brethren themselves, whilst many by them are found amongst those for the use of "the Assembly of the Saints." In the latter class hymns containing Confession of Sin and Prayer for Pardon are conspicuous by their absence. The doctrine such hymns teach is held to be unnecessary for the children of God, consequently they are deemed unsuitable for Assembly Worship. Hymns to be used at the Lord's Supper, and at Holy Baptism are found in some numbers, as are also hymns concerning the coming of Christ to raise His saints, and the millennium. Hymns teaching the greatness of the world and all belonging to it, the full assurance of faith, and the completeness of the Christian in Christ, are strongly represented. The efficacy alone of the Blood of Jesus for Salvation is the theme of many of their best hymns.

[W. S.]

Ποία τοῦ βίου τρυφή. *St. John of Damascus.* [*Burial.*] From the Greek Burial Office of Priests, in the *Euchologion*. Stichera Idiomela of great beauty, in which some of the strophes are supposed to be spoken by the dead. It is given in *Daniel*, iii. p. 96. The only *tr.* into English is Dr. Littledale's "With pain earth's joys are mingled," made for the *People's H.*, 1867, No. 281, and transferred from thence to the *Priest's Prayer Book*, 1870. This is one of Dr. Littledale's best *trs.* from the Greek. He omits certain strophes of similar meaning, and the Theotokia (addresses to the B. V. M.). The original is also given in *Bäumker*, 1858, No. 17, with a *tr.* in German. (*Greek Synaxary*, § xvii. 2.) [J. J.]

Pollio, Symphorianus, originally called **Altbiesser** or **Altbiesser,** was a native of Strasburg, and was for some time in clerical work at Rosheim, near Strasburg. In 1507 we find him as one of the priests attached to St. Stephen's church at Strasburg. He was thereafter at St. Martin's in Strasburg, and being very popular as a preacher was appointed, in 1522, by the Chapter as interim preacher at the Cathedral. The Chapter hoped he would counteract the influence of Matthäus Zell, but as he preached quite as evangelically as Zell, he was soon sent back to St. Martin's. When, in 1524, he married his housekeeper, the Chapter tried to deprive him of his living, but by the help of the burgesses he continued in St. Martin's till the church had to be taken down in 1529. Thereafter he officiated as pastor of the church "Zu den guten Leuten," outside the city walls, and was still there at the Visitation of 1535. The date of his death is unknown (G. H. A. Rittelmeyer's *Die evangelischen Kirchenliederdichter des Elsasses*, Jena, 1855, p. 17; *Allg. Deutsche Biog.* xxvi. 205, &c.). In the early Strasburg hymn-books there are paraphrases of the *Lord's Prayer* and of the *Magnificat* by Pollio. The latter is:—

Mein Seel erhebt den Herren mein. *The Magnificat.* In *Ordenung und gebett Deutscher Messe* mit Figur, Strasburg, 1524, and thence in *Wackernagel*, iii. p. 504.



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in 4 st. of 10 l. The 5th, are: (1) "My soul doth magnyfie the Lorde," by Sy. Coverdale, 1539 (*Remaines*, 1846, p. 565). (2) "My saule doth magnifie the Lord." In the Ciuile and *Godlie Ballates*, ed. 1568, f. 77 (ed. 1868, p. 130). [J. M.]

Pollock, Thomas Benson, M.A., was b. in 1836, and graduated at Trinity College, Dublin, B.A. 1859, M.A. 1863, where he also gained the Vice-Chancellor's Prize for English Verse in 1855. Taking Holy Orders in 1861, he was Curate of St. Luke's, Leek, Staffordshire; St. Thomas's, Stamford Hill, London; and St. Alban's, Birmingham. Mr. Pollock is a most successful writer of metrical Litanies. His *Metrical Litanies for Special Services and General Use*, Mowbray, Oxford, 1870, and other compositions of the same kind contributed subsequently to various collections, have greatly enriched modern hymn-books. These are specially noticed under **Litanies, Metrical**, p. 677, i. To the 1889 *Supplemented Hys. to H. A. & M.* Mr. Pollock contributed two hymns, "We are soldiers of Christ, Who is mighty to save" (*Soldiers of Christ*), and "We have not known Thee as we ought" (*Seeking God*), but they are by no means equal to his Litanies in beauty and finish. [J. J.]

Πολυήρατε, κύδιμε. *Synesius, Bp. of Ptolemais.* [*To Christ.*] A hymn to Christ, being No. ix. of his ten hymns. The full Greek text is found in the *Anth. Graeca Carm. Christ.*, 1871, p. 23, in 70 lines. From this Mr. Chatfield's *tr.*, "To Thee, much loved, be honour paid," was made, and pub. in his *Songs & Hymns*, &c., 1876, p. 84, in 66 lines. A. Stevenson's *tr.* "Thee, desire of all the nations," was pub. in his *Ten Hys. of Synesius*, &c., 1865. [Greek Hymnody, § v.] [J. J.]

Pont, Robert, son-in-law of John Knox, was the s. of John Pont, Culross, Perthshire. He was b. at Culross in 1524, entered the University of St. Andrew's in 1543, became, in 1562, minister of Dunblane; in 1563, Commissioner of Moray; in 1571, Provost of Trinity College, Edinburgh; and, in 1574, Joint Minister of St. Cuthbert's, Edinburgh. He was one of the three who publicly protested at the Cross of Edinburgh against the Proclamation, on May 23, 1584, of the Acts of the Scottish Parliament against Presbyterianism. For this offence he was forced to flee the kingdom. After his return to St. Cuthbert's he was offered, in 1587, but refused, the Bishopric of Caithness. He d. 7 Jan 8, 1590, and was buried in St. Cuthbert's Churchyard. Six Psalm Versions in the *Scottish Psalter* of 1564–65 are by him, viz., Ps. 57, 59, 76, 80, 81, 85. Their first lines are given under **Scottish Hymnody** II., § 2. Being mostly in peculiar metres none were transferred to the *Scottish Psalter* of 1650. In 1601 Pont was requested by the General Assembly to revise the *Psalter* of 1564–65, but never accomplished the work. It is probable he was also one of its original compilers. [J. M.]

Poor wanderer, return to the home of thy bliss. *Margaret, Lady Cockburn-Campbell.* [*Recollection.*] Written at Exeter, Aug 27, 1830. In 3 st. of 6 l., and entitled "To a Friend." It was subsequently pub. in lithograph from the author's MS. In 1842 it was included in Pt. ii. of J. G. Deck's *Ps., Hys., & Spiritual Songs*, with alterations, and thence into Walker's Cheltenham *Ps. & Hys.*, 1853, and others. [J. J.]

Pope, Alexander, the poet, s. of a wholesale linen merchant in Lombard Street, London, was b. in Plough Court, Lombard Street, May 21, 1688. His father being a Roman Catholic, he was first placed under the charge of Father Taverner, who taught him the rudiments of Greek and Latin. Later he attended a school at Wincheaton, and then at Hyde Park Corner. When about twelve he retired with his parents to Binfield, in Windsor Forest, and from thenceforth his education was mainly in his own hands. His subsequent success as a writer and poet is a matter of history, and has been dealt with in detail by Dr. Johnson, in his *Lives of the Poets*, and by others. He d. May 30, 1744, and was buried in a vault in Twickenham Church. For distinct public use, so far as we are aware, Pope wrote no hymns. His "Messiah"; his "Universal Prayer"; and his "Vital Spark" (q.v.), have been made use of for congregational purposes, but as a Roman Catholic he had no object in writing a hymn in a language which, at that time, his Church would refuse to use. In modern hymn-books his name is identified with the following pieces:—

1. **Father of all, in every age.** *Universal Prayer. The Lord's Prayer.* This Prayer was pub. in 1738, as a conclusion to his *Essay on Man*, in 13 st. of 4 l. Warburton in his Advertisement of the 1748 ed. of the Essay, says:—

"Concerning the Universal Prayer which concludes the Essay, the Author has been frequently asked in what sense he means to be taken; having been unjustly suspected of a tendency towards Fate and Naturalism, the either composed that Prayer as the sum of all, to show that his system was founded in Free-will, and terminated in Piety: that the First Cause was as well the Lord and Governor as the Creator of the World; and that our submission to His will (the great principle enforced throughout the Essay) was not meant the suffering ourselves to be carried along with a blind determination; but a religious acquiescence, and confidence full of hope and immortality." The Prayer is a model of beauty and reality, the Poet done for its mould The Lord's Prayer, which of all others best deserves the title prefixed to his Paraphrase."

The title here referred to is "The Universal Prayer, Doo Oph. Mas." The hymn is found in C. U. in the following forms:—

(1.) **Father of all in every age.** This is an abbreviated form, and has been in use, especially in Unitarian hymn-books, from an early date.

(2.) **Father of all, (and Thou God of love.** This centu was given in Collyer's *Coll.*, 1812, No. 218 (ed. 1812, No. 241); in Cotterill's *Sel.*, No. 381; again in the 1819 ed., 141; in Sherwell's *Pr. & Hys.*, 1837, No. 179; and again in later collections.

(3.) **Not in this earth's contracted span.** In Collyer's *Coll.*, 1812, No. 219; and in Cotterill's, No. 382.

(4.) **Teach me that sacred day.** Also in Collyer's *Coll.*, 1812, No. 220, in 4 st. of 4 l., and others.

(5.) **Thou Great First Cause, least understood.** Also in Collyer's *Coll.*, 1812, No. 608, in 4 st. of 4 l., and later collections.

(6.) **When I am right Thy grace impart.** Given in *Kennedy*, 1863, No. 1186.

2. **Ye nymphs of Solyma! begin the song.** *The Messiah.* In No. 378 of the *Spectator* for Wednesday, May 14, 1713, Addison gave this poem with the introduction:—

"I will make no apology for entertaining the reader with the following poem, which is written by a great genius, a friend of mine, in the country, who is not ashamed to employ his wit in the praise of his Maker."

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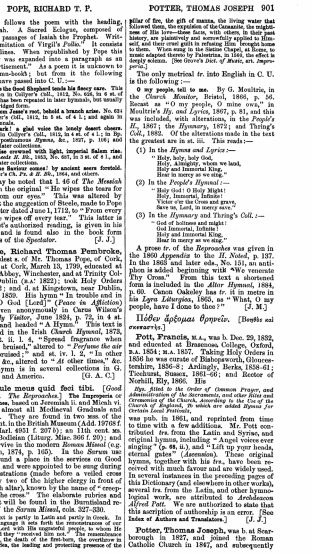

POPE, RICHARD T. P. POTTER, THOMAS JOSEPH 901

Then follows the poem with the heading, "Messiah. A Sacred Eclogue, composed of several passages of Isaiah the Prophet. Written in imitation of Virgil's *Pollio*." It consists of 107 lines. When republished by Pope this heading was expanded into a paragraph as an "Advertisement." As a poem it is unknown to the hymn-book; but from it the following centos have passed into C. U.:—

(1.) **As the Good Shepherd tends his fleecy care.** This was given in Collyer's *Coll.*, 1812, No. 624, in 6 st. of 4 l., and has been repeated in later hymnals, but usually in an abbreviated form.

(2.) **Rise, Salem's rod, behold a branch arise.** No. 624 in Collyer's *Coll.*, 1812, in 5 st. of 4 l.; and again in later hymnals.

(3.) **Hark! a glad voice the lonely desert cheers.** In Collyer's *Coll.*, 1812, in 4 st. of 4 l.; in Sir Robert's posticorne *Hymns, &c.*, 1827, p. 106; and again in later collections.

(4.) **Rise newcrowned with light, imperial Salem rise.** In the *Leeds Sel. Hys.*, 1853, No. 607, in 3 st. of 8 l., and in other collections.

(5.) **The Saviour comes! by ancient sages foretold.** In Mercer's *Ch. Pr. & H. Bk.*, 1864, and others.

It may be noted that l. 46 of *The Messiah* reads in the original "He wipes the tears for ever from our eyes." This was altered by Pope at the suggestion of Steele, made to Pope in a letter dated June 1, 1712, to "From every face He wipes off every tear." This latter is the poet's authorized reading, is given in his *Works*, and is found also in the book form reprints of the *Spectator*. [J. J.]

Pope, Richard Thomas Pembroke, M.A., eldest s. of Mr. Thomas Pope, of Cork, was b. at Cork, March 15, 1790, educated at Hyde Abbey, Winchester, and at Trinity College, Dublin (B.A. 1822); took Holy Orders in 1822; and d. at Kingstown, near Dublin, Feb. 7, 1833. His hymn "In trouble and in grief, O God [Lord]" (*Peace in Affliction*) was given anonymously in Carus Wilson's *Friendly Visitor*, June 1824, p. 72, in 4 st. of 4 l., and headed "A Hymn." This text is repeated in the Irish *Church Hymnal*, 1873, with st. ii. l. 4, "Spread fragrance when they're bruised," altered to "*Perfume the air* when bruised;" and st. iv. l. 2, "In other times," &c., altered to "*At* other times," &c. This hymn is in several collections in G. Britain and America. [G. A. C.]

Populo meus quid feci tibi. [*Good Friday. The Reproaches.*] **The Improperia** or **Reproaches**, based on Jeremiah ii. and Micah vi. are in almost all Mediæval Graduals and Missals. They are found in two sets of the 11th cent. in the British Museum (Add. 19768 f. 51 b; Harl. 4951 f. 207 b); an 11th cent. ms. in the Bodleian (Liturg. Misc. 366 f. 20); and still survive in the modern *Roman Missal* (e.g. Mechlin, 1874, p. 165). In the *Sarum* use they found a place in the services on Good Friday, and were appointed to be sung during the prostrations (made before a veiled cross held by two of the higher clergy in front of the high altar), known by the name of "creeping to the cross." The elaborate rubrics and the text will be found in the Burntisland reprint of the *Sarum Missal*, cols. 327–330.

The text is partly in Latin and partly in Greek. In tender language it sets forth the remembrances of our Blessed Lord with the ungrateful people, to whom He had been so bountiful, from the bringing out of them of Egypt, the death of the first-born, the overthrow of the Red Sea, the leading and protecting presence of the pillar of fire, the gift of manna, the living water that followed them, the expulsion of the Canaanite, the magnificence of His love—these facts, with others, in their past history, are recalled to remembrance, and applied to Himself, and their cruel guilt in refusing Him, who had done so much for them. When sung in the Sistine Chapel, at Rome, to music adapted thereto by Palestrina, in 1841, the effect is deeply solemn. [See Grove's *Dict. of Music*, art. *Improperia*.]

The only metrical *tr.* into English in C. U. is the following:—

O my people, tell to me. By G. Moultrie, in the *Church Monitor*, Bristol, 1866, p. 56. Recast as "O my people, O mine own," in Moultrie's *Hy. and Lyrics*, 1867, p. 81, and this was included, with alterations, in the *People's H.*, 1867; the *Hymnary*, 1872; and Thring's *Coll.*, 1882. Of the alterations made in the text the greatest are in st. iii. This reads:—

(1) In the *Hymns and Lyrics*:—
"Holy, holy, holy God,
Holy Mighty! Lord we be land,
Holy and Immortal King,
Hear in mercy as we sing."

(2) In the *People's Hymnal*:—
"Holy God! O Holy Might!
Holy, Immortal, Infinite!
Victor o'er the Cross and grave,
Save us, Lord, in mercy save."

(3) In the *Hymnary* and Thring's *Coll.*:—
"God of holiness and might!
God Immortal, Infinite!
Holy and Immortal King,
Hear in mercy as we sing."

A prose *tr.* of the *Reproaches* was given in the 1869 *Appendix* to the *H. Noted*, p. 137. In the 1885 and later eds., No. 191, an antiphon is added beginning with "We venerate Thy Cross." From this text a shortened form is included in the *Altar Hymnal*, 1884, p. 60. Canon Oakeley has *tr.* it in metre in his *Lyra Liturgica*, 1865, as "What, O my people, have I done to thee?" [J. M.]

Πόθεν ἄρξομαι θρηνεῖν. [Βορᾶς καὶ σωτηρίας.]

Pott, Francis, M.A., was b. Dec. 29, 1832, and educated at Brasenose College, Oxford, B.A. 1854; M.A. 1857. Taking Holy Orders in 1858 he was curate of Bishopstrow, Gloucestershire, 1856–8; Ardingly, Berks, 1858–61; Tichurst, Sussex, 1861–66; and Rector of Norhill, Ely, 1866. His

Hys. Sted to the Order of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England. To which are added Hymns for Certain Local Festivals,

was pub. in 1861, and reprinted from time to time with a few additions. Mr. Pott contributed *trs.* from the Latin and Syriac, and original hymns, including "Angel voices ever singing" (p. 68, i.), and "Lift up your heads, eternal gates" (*Ascension*). These original hymns, together with his *trs.*, have been received with much favour and are widely used. In several instances in the preceding pages of this Dictionary (and elsewhere in other works), several *trs.* from the Latin, and other hymnological work, are attributed to *Archdeacon Alfred Pott*. We are authorized to state that this ascription of authorship is an error. [See **Index of Authors and Translators.**] [J. J.]

Potter, Thomas Joseph, was b. at Scarborough in 1827, and joined the Roman Catholic Church in 1847, and subsequently

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took Holy Orders. For many years he filled the Chair of Pulpit Eloquence and English Literature in the Foreign Missionary College of All Hallows, Dublin. He pub. *The Spoken Word*; or, *The Art of Extemporary Preaching*; *Sacred Eloquence*, or, *The Theory and Practice of Preaching*; and *The Pastor and his People*; together with several tales. He tr. the Vesper hymns in the *Catholic Psalmist*; contributed to the *Holy Family Hymns*, 1860; and pub. *Legends, Lyrics, and Hymns*, 1862. His most widely-known hymn is "Brightly gleams our banner" (q.v.). Several of his hymns and *trs.* are in use in Roman Catholic hymn-books for Missions and Schools. He d. at Dublin in 1873. [J. J.]

Pour out Thy spirit from on high. *J. Montgomery.* [*For a Meeting of Clergy.*] There are two copies of this hymn in the author's handwriting amongst the R. MSS. On one it is stated that it was written on January 23, 1833, for the Rev. J. Birchall, Rector of Newbury, Berks, who pub. a *Sel. of Hys.* in 1833. It was repeated in Bickersteth's *Christian Psalmody*, 1833, No. 429, in 5 st. of 4 l., and again in Montgomery's *Original Hymns*, 1853, No. 306. The most popular form of the hymn is "Lord, pour Thy Spirit from on high." This is in very extensive use. [J. J.]

Powell, Thomas Edward, M.A., s. of David Powell, of Longsten, Essex, was b. at Hampstead, Middlesex, Aug. 22, 1823, and educated at Oriel College, Oxford (B.A. 1845). Ordained in 1846, he was Curate of Cookham-Dean, near Maidenhead; and then Vicar of Bisham, 1848. He pub., in 1858, *The Holy Feast*, and subsequently his *Hys., Anthems, &c., for Public Worship.* To this collection he contributed the following hymns:—

1. Again upon the gladsome earth. *Harvest.*
2. Alleluia! Thy glorious name. *Transfiguration.*
3. Around Thy throne, O God. *All Saints.*
4. Bow down Thine ear, Almighty Lord. (1864.) *Easter Week.*
5. God of hope and consolation. *Holy Scripture.*
6. Hallelujah, hallelujah, Raise the hymn of thanksgiving. *Ascension.*
7. Heavenly Father, King of kings. (1864.) *Public Worship.*
8. Jesus, from Thy heavenly dwelling. (1874.) *Holy Matrimony.*
9. Lord Jesus, Whom heavenly hosts adore. (1871.) *Holy Communion.*
10. Let our hymns of prayer ascending. *Ascension.*
11. Lord, when beside the grave we mourn. (1862.) *Burial.*
12. Lord, with grief and sin oppressed. (1863.) *Lent.*
13. O God, eternal Fount of Light. (1866.) *Holy Trinity.*
14. O Lamb of God for sinners slain. (1866.) *Holy Communion.*
15. O Saviour, from Thy heavenly throne. (1872.) *Missions.*
16. Redeemer, ever blest. *Holy Baptism.*
17. Though bowed beneath Thy chastening rod. (1862.) *Lent.*
18. Thy kingdom come. *Missions.*
19. To Thee, O holy King of saints. *All Saints.*
20. Until Thou comest, Saviour, in Thy might. (1874.) *Holy Communion.*

Mr. Powell's *Hymns, Anthems*, &c., have been privately printed as an *Appendix H. Hy.* for use in his parish of Bisham, Berks. The compilation was begun in 1855, and has gradually grown to 97 hymns, of which the above 19 are by the compiler. The dates given above are those of the composition of the respective hymns. D. Feb. 8, 1901. [J. J.]

Præcursor altus luminis. *Venerable Bede.* [*St. John the Baptist.*] The full text of this hymn is found in the collections of *Cassander* (Cologne, 1558; and Paris, 1616, p. 263); of *Ellinger* (Frankfurt-am-Main, 1578, p. 373); and of *Thomasius* (Rome, 1747, ii, p. 387). Also in the works of the Venerable Bede (Migne's Patrol., vol. 94). G. M. Dreves prints it in his *Hymnarius Moissiacensis*, 1888, p. 22, from a 10th cent. MS. *Daniel*, i., No. 180, gives only the first four lines. *Tr.* as:—

1. **The great forerunner of the morn.** By J. M. Neale in the *Hymnal N.*, 1854; and in *H. A. & M.*, 1861 and 1875.
2. **Hail, harbinger of morn.** By C. S. Calverley in the *Hymnary*, 1872. [W. A. S.]

Præclara Christi mors adest. *C. Coffin.* [*SS. Philip and James.*] Appeared in the *Paris Breviary*, 1736, as the hymn at Matins on the Feast of SS. Philip and James, and again in Coffin's *Hymni Sacri*, 1736, p. 72. The text is also in J. Chandler's *Hys. of the Prim. Church*, 1837, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

1. At length dawns near the long expected day. *J. Chandler.* 1837.
2. Now the hour is drawing near. *I. Williams.* 1839. [J. J.]

Praise God, Who in the holiest dwells. *Miles Smyth and E. Clarkes.* [*Ps. cl.*] This is the second version of Ps. cl. in Smyth's *The Psalms of King David Paraphrased, &c.*, London, Garthwait, 1668. It is in 2 st. of 6 l. In Clarkes's *Cleveland Psalter*, 1634, an altered version of this was given and headed: "Chiefly from Miles Smyth." It passed thence into *Kennedy*, 1863, and other collections. [W. T. B.]

Praise Jehovah, bow before Him. *W. Barthalomæus.* [*Ps. xcviii.*] Written in 1847, at Mendelssohn's request, for a sacred cantata adapted to Mendelssohn's music to *Lauda Sion*, composed for a church festival at Liège, May, 1846. It is set for Solo, Quartet, and Chorus as follows: i., ii. C.: iii. S. with C.; iv., v. Q. with C.; vi. C.; vii., viii., ix. S.; then a C. followed by a final Q. and C. The popular form when in use as a hymn is st. i., ii., iv., v., vi., as in the *New Cong.*, 1859, and several others. [H. A. C.]

Praise, my soul, the King of heaven. *H. F. Lyte.* [*Ps. ciii.*] This is one of his most successful paraphrases of the Psalms, and is more jubilant than is usually the case with his renderings. It was pub. in his *Spirit of the Psalms*, 1834, in 3 st. of 6 l., with R. iv. bracketed for omission if so desired. It has passed into numerous collections in most English-speaking countries. Usually st. iv. is omitted, and sometimes minor alterations are introduced. The principal change is that of the fifth line in each stanza from "Praise Him, Praise Him," to "Alleluia, Alleluia," as in *H. A. & M.* and several others; and the addition of a doxology, "Alleluia to the Father," as in Harland's *Church Ps. and Hymnal*, 1876. [J. J.]

Praise, O praise our God and King. *Sir H. W. Baker.* [*Harvest.*] This hymn is based upon Milton's version of Ps. cxxxvi. (= "Let us with a gladsome mind"), and was written for the 1st ed. of *H. A. & M.*, 1861. From *H. A. & M.* it has passed into numerous collections in G. Britain and America. [J. J.]

Praise the Lord, His glories show. *H. F. Lyte.* [*Ps. ci.*] Lyte's original version of Ps. ci., appeared in his *Spirit of the Psalms*, 1834, in 2 st. of 8 l., and his revised version in the enlarged ed. of the same work in 1836. The two texts may be distinguished by st. ii. ll. 1, 2 thus:—

1834. "Earth to heaven, and heaven to earth
Tell his wonders, sing His worth."

1836. "Earth, to heaven exalt the strain,
Saints in heaven, to earth again."

Both texts are in C. U., but the first, as in the S. P. C. K. *Church Hymns*, 1871; the *H. Comp.*, 1876, and many others, is the more widely used of the two. [J. J.]

Praise the Lord Who reigns above. *C. Wesley.* [*Ps. cl.*] Pub. in *Ps. & Hys.*, 1743, in 4 st. of 8 l. (*P. Works*, 1868-72, vol. viii. p. 303.) In 1780 M. Madan gave st. i., ii. and iv. in his *Ps. & Hys.*, as No. 83. This arrangement was repeated by A. M. Toplady in his *Ps. & Hys.*, 1776, No. 397. From Toplady it passed into several collections with the name of Toplady as the author, as in Hatfield's *Church Pt. Bk.*, N. Y., 1872, No. 160. The form in 2 st. in the Islington *Ps. & Hys.* (ed. 1802, p. 95), which begins with the first line of the original, is considerably altered throughout. The full original text was given in the revised *Wes. H. Bk.*, 1875, for the first time. [J. J.]

Praise the Lord, Whose mighty wonders. [*Ps. cxlviii.*] This appeared in *The Parent's Poetical Anthology, being a Selection of English Poems primarily designed to assist in forming the tastes and the sentiments of Young Readers*, London, F. C. & J. Rivington, 1814. There is no editor's name on the title-page, nor appended to the Preface. On the title-page of the *Brit. Mus.* copy is written "Mrs. Richard Maul," i.e. the Wife of Bp. Maut. On p. 27 there is:—

"Praise the Lord, &c. Ps. cxlviii.
" Amen.

" Praise the Lord, Whose mighty wonders
Earth, and air, and seas display;
Ye high inhabitants of wonders,
Him, Whose name is full of glory:
All ye works of God, adore Him;
Him, Who made you by His word;
Heaven, exulting shout before Him;
Earth, in concert, praise the Lord.

" In the eastern skies ascending,
Sun, with all thy golden ray,
Ocean, round the globe extending,
Praise Him o'er thy boundless way.
Thou, that crown the lofty mountains,
Awe, in sign of worship, bow;
Ye, that murmur through the fountains
Warble praises, as ye flow.

" Beasts thro' nature's dear dominions,
Praise Him, where the wilds extend:
Praise Him, birds, whose soaring pinions
Bear you to your native end.
Man below, the lord of nature,
Angel quires in realms above,
Hymning, praise the great Creator,
Praise the eternal Fount of Love."

In the S. P. C. K. *Hymns*, 1852, No. 64, the above text was given with the omission of ll. 4-8 of st. i., and the addition of four lines from C. Wesley's "Love divine, all love excelling," slightly altered as the conclusion of st. iii., thus making 3 st. of 8 l. This text has come down to modern hymnals, and is the one in C. U. The author of the original hymn has not been traced. [J. J.]

Praise the Lord, ye heavens adore Him. [*Ps. cxlviii.*] This hymn is given in a four-paged tract which is found pasted at the end of some copies of the 1796 xoxaral ed. of the *Psalms, Hymns, and Anthems of the Foundling Hospital*, London [see **Keeshenn, F.**], and again also at the end of the edition of words only, pub. in 1801. When this sheet was printed, and when it was added to the musical ed. of 1796, and then to the copy of words only, 1801, is unknown. As the 1801 ed. is only a reprint of the words of the 1796 ed., it suggests that the sheet was added to copies of both editions at the same time, and that after the printing of the 1801 ed. The sheet has this title:—

"*Hymns of Praise. For Foundling Apprentices attending Divine Service to return Thanks.*"

and the contents are:—

1. "Father of mercies! deign to hear." By the Rev. Mr. Hewlett. Music by "Shield."
2. "Again the day returns of holy rest." By J. Mason. Music by "Haydn."
3. "Now will the evening star with silver ray." By J. Mason. Music by "Haydn."
4. "Praise the Lord, ye heav'ns adore Him." Music by "Haydn."
5. "With health, and strength, and youth remain." Music by "Gluck."

To these are added the words of a *Sanctus* to be sung "Before the Communion Service." The special hymn now in consideration is printed thus:—

Hymn from Psalm cxlviii. Haydn.

" Praise the Lord, ye heav'ns adore him;
Praise him angels in the height:
Sun and moon rejoice before him,
Praise him all ye stars and light.

II.

" Praise the Lord, for he hath spoken;
Worlds his mighty voice obey'd:
Laws, which never shall be broken,
For their guidance hath he made.

III.

" Praise the Lord, for he is glorious;
Never shall his promise fail:
God hath made his saints victorious;
Sin and death shall not prevail.

IV.

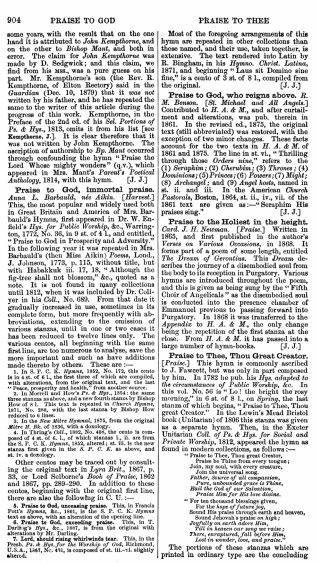
" Praise the God of our salvation;
Hosts on high his power proclaim:
Heaven, and earth, and all creation,
Laud and magnify his name."

The same text is again found in *Ps. & Hymns* for Magdalen Chapel, 1804; in the *Foundling Coll.* of 1809, and then in J. Kempthorne's *Select Portions of Ps. & Hys.*, 1810. In the last case slight changes are introduced, e.g. st. i. l. 7, "Laws which," to "Laws *that*"; and st. i. l. 8, "hath He," to "He *has*." This form of the text was repeated very extensively to 1855, when it appeared in the Cooke and Denton *Church Hymnal*, with the well-known stanza by E. Osler, from Hall's *Mitre H. Bk.*, 1836:—

" Worship, honor, glory, blessing,
Lord we offer unto Thee;
Young and old Thy praise expressing,
In glad homage bend the knee.
Thus archangels sing Thy Name,
We would bow before Thy throne;
As Thine angels serve before Thee,
So on earth Thy will be done."

The use of this hymn in all English-speaking countries, sometimes with the addition of Osler's stanza, and at other times without, is very extensive.

The question of the authorship of this hymn has been a matter of serious inquiry for



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some years, with the result that on the one hand it is attributed to *John Kempthorne*, and on the other to *Bishop Mant*, and both in error. The claim for *John Kempthorne* was made by D. Sedgwick; and this claim, we find from his nephew, was a pure guess on his part. Mr. Kempthorne's son (the Rev. R. Kempthorne, of Elton Rectory) said in the *Guardian* (Dec. 10, 1879) that it *was not* written by his father, and he has repeated the same to the writer of this article during the progress of this work. Kempthorne, in the Preface of the 2nd ed. of his *Sel. Portions of Ps. & Hys.*, 1813, omits it from his list [see **Kempthorne, J.**]. It is clear therefore that it was not written by John Kempthorne. The ascription of authorship to *Bp. Mant* occurred through confounding the hymn "Praise the Lord Whose mighty wonders" (q.v.), which appeared in Mrs. Mant's *Parent's Poetical Anthology*, 1814, with this hymn. [J. J.]

Praise to God, immortal praise. *Anna L. Barbauld, née Aikin.* [*Harvest.*] This, the most popular and widely used both in Great Britain and America of Mrs. Barbauld's Hymns, first appeared in Dr. W. Enfield's *Hys. for Public Worship*, &c., Warrington, 1772, No. 36, in 9 st. of 4 l., and entitled "Praise to God in Prosperity and Adversity." In the following year it was repeated in Mrs. Barbauld's (then Miss Aikin) *Poems*, Lond., J. Johnson, 1773, p. 115, without title, but with Habakkuk iii. 17, 18, "Although the fig-tree shall not blossom," &c., quoted as a note. It is not found in many collections until 1812, when it was included by Dr. Collyer in his *Coll.*, No. 689. From that date it gradually increased in use, sometimes in its complete form, but more frequently with abbreviations, extending to the omission of various stanzas, until in one or two cases it has been reduced to twelve lines only. The various centos, all beginning with the same first line, are too numerous to analyse, save the more important and such as have additions made thereto by others. These are :—

1. In S. F. C. K. *Hymns*, 1852, No. 172, this cento is given in 4 st. of 8 l., from Dr. Collyer, with alterations, from the original text, and the last "Peace, prosperity and health," from another source.

2. In Morrell and How's *Ps. & Hys.*, 1854 : the same three stanzas as above, and a new fourth stanza by Bishop How, st. iv. l. 1, "Let the nations bow," &c. Repeated in 1871, No. 376, with the last stanza by Bishop How reduced to 6 lines.

3. In the *New Mitre Hymnal*, 1875, from the original *Mitre*, *H. &c.*, of 1836, with a doxology.

4. In Kennedy, 1863, No. 1284, the cento is composed of 4 st. of 4 l., of which stanzas i., ii. are from the S. F. C. K. *Hymns*, 1852, altered; st. iii. is the new stanza first given in the S. P. C. K. as above, and st. iv. a doxology.

Other centos may be traced out by consulting the original text in *Lyra Brit.*, 1867, p. 33, or Lord Selborne's *Book of Praise*, 1862 and 1867, pp. 283–290. In addition to these centos, beginning with the original first line, there are also the following in C. U. :—

5. **Praise to God, unceasing praise.** This, in Francis Pott's *Hymns, &c.*, 1861, is the S. F. C. K. *Hymns* cento, with alterations, and a doxology of his own.

6. **Praise to God, unceasing praise.** This, in T. Darling's *Hys., &c.*, 1867, is from the original with alterations by Mr. Darling.

7. **Lord, amid rising whirlwinds tear.** This, in the Presb. *Hymnal*, 1874, for the Synod of Pittsburgh, U.S.A., Lord, No. 476, is composed of st. iii.–vi. slightly altered.

Most of the foregoing arrangements of this hymn are repeated in other collections than those named, and their use, taken together, is extensive. The text rendered into Latin by R. Bingham, in his *Hymns. Christ. Latina*, 1871, and beginning "Laus sit Domino sine fine," is a cento of 3 st. of 8 l., compiled from the original. [J. J.]

Praise to God, who reigns above. *R. M. Bowan.* [*St. Michael and All Angels.*] Contributed to *H. A. & M.*, and after curtailment and alterations, was pub. therein in 1861. In the revised ed., 1875, the original text (still abbreviated) was restored, with the exception of two minor changes. These facts account for the two texts in *H. A. & M.* of 1861 and 1875. The line in st. vi., "Thrilling through those *Orders* wise," refers to the (1) *Seraphim*; (2) *Cherubim*; (3) *Thrones*; (4) *Dominions*; (5) *Princes*; (6) *Powers*; (7) *Might*; (8) *Archangel*; and (9) *Angel hosts*, named in st. ii. and iii. In the American *Church Pastorals*, Boston, 1864, st. ii., iv., vii. of the 1861 text are given as :—"Seraphim His praises sing." [J. J.]

Praise to the Holiest in the height. *Card. J. H. Newman.* [*Praise.*] Written in 1865, and first published in the author's *Verses on Various Occasions*, in 1868. It forms part of a poem of some length, entitled *The Dream of Gerontius*. This *Dream* describes the journey of a disembodied soul from the body to its reception in Purgatory. Various hymns are introduced throughout the poem, and this is given as being sung by the "Fifth Choir of Angelicals" as the disembodied soul is conducted into the presence chamber of Emmanuel previous to passing forward into Purgatory. In 1868 it was transferred to the *Appendix* to *H. A. & M.*, the only change being the repetition of the first stanza at the close. From *H. A. & M.* it has passed into a large number of hymn-books. [J. J.]

Praise to Thee, Thou Great Creator. [*Praise.*] This hymn is commonly ascribed to J. Fawcett, but was only in part composed by him. In 1782 he pub. his *Hys. adapted to the circumstances of Public Worship, &c.* In this vol. No. 56 is "Lo! the bright the rosy morning," in 6 st. of 8 l., on *Spring*, the last stanza of which begins, "Praise to Thee, Thou great Creator." In the Lewin's Mead Bristol book (Unitarian) of 1836 this stanza was given as a separate hymn. Then, in the Exeter Unitarian *Coll. of Ps. & Hys. for Social and Private Worship*, 1812, appeared the hymn as found in modern collections, as follows :—

"Praise to Thee, Thou great Creator,
Praise to Thee from whom all blessings flow;
Join, my soul, with every creature,
Join the universal song.
Father, source of all compassion,
Pure, unbounded grace is Thine,
Richest stores of tender mercy,
Praise Him for His love divine.

"For ten thousand blessings given,
For the hope of future joy,
Sound His praise through earth and heaven,
Sing in rapturous strains on high;
Angelic on earth adore Him,
Ye in lowest ear sang we raise;
There, enraptured, fall before Him,
Lost in wonder, love, and praise."

The portions of those stanzas which are printed in ordinary type are the concluding

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stanza of J. Fawcett's hymn divided into two parts : whilst the lines in italics are mainly from C. Wesley's well-known hymn, "Love divine, all loves excelling" (q. v.), 1747, as the following comparison will show :—

C. Wesley, 1747.	*Exeter coll, 1813.*
"Jesu, Thou art all compassion,	"Father, Source of all compassion,
Pure unbounded love Thou art;	Pure unbounded grace in Thine
Visit us with Thy salvation,	Hail the God of our Salvation,
Enter every trembling heart.	Praise Him for His love divine.
"Changed from glory into glory,	Joyfully on earth above Him,
Till we take our place before Thee,	Tribute heaven our song we raise;
Till we cast our crowns before Thee,	Then, enraptured, fall before Him,
Lost in wonder, love, and praise."	Lost in wonder, love, and praise.

The cento in the above form of 4 st. is in numerous hymn-books in G. Britain, and in a few also elsewhere. In America it is sometimes found with an additional stanza :—

"Praise to God, the great Creator,
Father, Son, and Holy Ghost,
Him the universe shall glorify,
Earth and heaven's radiant host."

In the *Lauden Domini*, N. Y., 1884, this doxology is dovetailed between st. iii. and v., whilst in Hatfield's *Church H. Bk.*, N. Y., 1872, it is given its legitimate position as the close of the hymn. Taken as a whole the cento is of more than average merit. [W. R. S.]

Praise waits for Thee in Zion, Lord. [*Ps. lxv.*] This is the version of the 65th Ps. in the *Scottish Psalter*, 1650. It is in C. U. in its full form, in an abbreviated form, and re-written as "Before Thee, Lord, a people waits," as in the *Presb. Hymnal*, Philadelphia, 1874. [J. J.]

Praise ye Jehovah, praise the Lord most holy. *Lady Cockburn-Campbell.* [*Ps. cxlix.*] Written at Exeter, Dec. 24, 25, and 27, 1838, and subsequently printed in lithograph from the writer's mss., together with 31 additional hymns. It was first pub. in J. G. Deck's *Ps., Hys., and Spiritual Songs*, 1842, Pt. i., No. 191, in 4 st. of 4 l. This was repeated in Dr. Walker's *Ps. & Hys.*, 1855, with the signature "M. C. C.," and subsequently in a large number of hymn-books. Orig. text in Snepp's *Songs of G. & G.*, 1872. [J. J.]

Praise ye the Lord ! immortal choir, In heavenly heights above. *G. Rawson.* [*Ps. cxlviii.*] Written for the Locks *H. Bk.*, 1853, No. 200, in 9 st. of 4 l. In the author's *Hymns, Verses, and Chants*, 1876, it is revised and extended to 10 st. Mr. Rawson was somewhat indebted to Waite's paraphrase of the same Psalm, "Praise ye the Lord with joyful tongue" (q. v.), as seen in Waite's st. ii. and Rawson's st. i. :—

Waite, 1706.	"Gabriel, and all th' immortal choir That fill the realms above, Sing ; for the formal eye of Him fire, And feeds you with His love."
Rawson, 1853.	"Praise ye the Lord ! immortal choir In heavenly heights above, With harp and voice and souls of fire, Burning with perfect love."

The resemblance throughout the rest of the hymn is still slight : but not so marked as in the lines which we have quoted. The 1853 text is in extensive use. [J. J.]

Praise ye the Lord ; 'tis good to raise. *I. Watts.* [*Ps. cxlvii.*] 1st pub. in his *Psalms of David, &c.*, 1719, p. 385, in 9 st. of 4 l., and entitled "The Divine Nature, Providences, and Grace." It was included by J. Wesley in the 1st ed. of his *Ps. & Hys.*, published in Charlestown, 1736–37, p. 10, with slight variations, the omission of st. ii., and the addition of Ken's doxology, "Praise God," &c. Further alterations were made by Wesley on adapting it for the *Wes. H. Bk.*, 1780, No. 216, and these latter readings are still retained in all collections of the Methodist bodies. The hymn in its original and altered forms is in extensive use. Orig. text in Watts's *Psalms*, late editions ; Wesley's 1st reading in the reprint of 1736-37 *Coll.*, Lond., 1882 ; and Wesley's final reading in the *Wes. H. Bk.*, 1875. [J. J.]

Praise ye the Lord with joyful tongue. *I. Watts.* [*Ps. cxlviii.*] Pub. in his *Horæ Lyricæ*, 1706, in 14 st. of 4 l., and headed "The Universal Hallelujah." In Hatfield's *Church H. Bk.*, 1872, st. ii.–iv., vii., viii., and xiii. are given as :—

"Praise ye the Lord ! immortal choirs,
That fill the realms above."

these lines being altered from Watts's—

"Gabriel and all th' immortal choir
That fill the realms above."

See also "Praise ye the Lord ! immortal choir," by G. Rawson. [J. J.]

Praise to Him Who built the hills. *H. Bonar.* [*Praise of the Trinity.*] Pub. in his *Hys of Faith and Hope*, 1861, in 7 st. of 4 l., and entitled "Praise." It had previously appeared in the American *Sabbath H. Bk.*, 1858, No. 810. It is also in the American Bapt. *Service of Song*, Boston, 1871, in 5 st., beginning with st. iii., "Praise to Him Whose love has given." In the *Hymnary*, 1872, it is again altered as "All praise to Him Who built the hills," and is appointed for Septuagesima. [J. J.]

Prätorius, Benjamin, s. of Andreas Prätorius, pastor at Obergruisdon near Weissenfels in Saxony, was b. at Obergruisdon, January 1, 1636. In 1637 his father was appointed pastor at Gross-Lissa near Delitzsch, in Saxony. Benjamin became a student of theology, and graduated M.A., probably at Leipzig. In the entry of his marriage in the registers of Gross-Lissa, for 1657, he is described as "regularly ordained substitute and future successor of this parish"; and he is never described in the registers except as Pastor-substitute. His ninth child was b. in 1671, and on Jan. 8, 1675, his son Andreas Benjamin, on acting as godfather, is described as "surviving son" of M. Benjamin Prätorius. It is probable that he d. some time in 1674, but as the register of deaths of this period is lost, we are unable to fix the exact date (K. Goedeke's *Grundriss*, vol. iii., 1887, p. 170 ; ms. from Pastor Meckius of Gross-Lissa, &c.).

According to Winkel, ii., 314, he was crowned as a poet on Feb. 10, 1661. In the registers for 1663 he first designs himself "Poeta Caes." and "Aula. poëtarum Caes." In 1664 he signed himself "Poeta Caes. et Aula. poëtarum Caesar." His hymns appeared in

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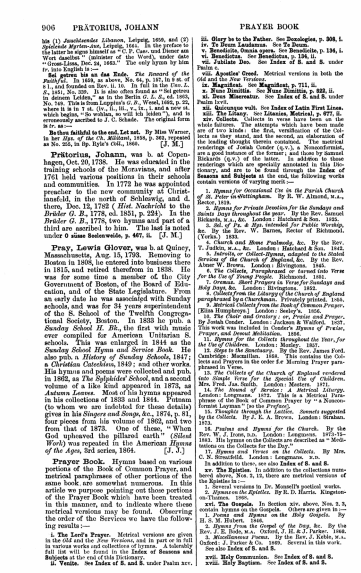

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his (1) *Jesuitenlieder Libanon*, Leipzig, 1699, and (2) *Opitzische Myrrhen-Ast*, Leipzig, 1645. In the preface to the latter he signs himself as "C. P. Cant. und Diener am Wort daselbst" (minister of the Word), under date "Grim-Linn, Dec. 24, 1663." The only hymn by him in English is:—

Let prayer be as an Eve. Rule. *The Samuel of the Family.* In 1859, as above, No. 64, p. 127, in 6 st. of 8 l., and founded on Rev. i. 10. In full in the *Unv. L. S.*, 1851, No. 226. It is also often found as "Sei getreu bis an den Tod," and "Sei getreu bis in den Tod." In the *Unv. L. S.*, No. 948. This is from Leopold's *G. B.*, Wesel, 1846, p. 32, where it is in 7 st. (iv., ii., iii., v., i., and a new st. which begins, "So wirken, so will ich leiden"), and is erroneously ascribed to J. C. Schade. The original form is in:—

Be thou faithful to the end. Let not. By Miss Warner, in the Appendix of the enlarged 1858, p. 363, reprinted as No. 355, in Sp. Hyde's coll., 1860. [J. M.]

Prätorius, Johann, was b. at Copenhagen, Oct. 20, 1738. He was educated in the training schools of the Moravians, and after 1761 held various positions in their schools and communities. In 1772 he was appointed preacher to the new community at Christiansfeld, in the north of Schleswig, and d. there, Dec. 13, 1782 (*Hist. Nachricht* to the *Brüder G. B.*, 1778, ed. 1851, p. 224). In the *Brüder G. B.*, 1778, two hymns and part of a third are ascribed to him. The last is noted under **O süsse Seelenwelde, p. 467, ii.** [J. M.]

Pray, Lewis Glover, was b. at Quincy, Massachusetts, Aug. 15, 1793. Removing to Boston in 1808, he entered into business there in 1815, and retired therefrom in 1838. He was for some time a member of the City Government of Boston, of the Board of Education, and of the State Legislature. From an early date he was associated with Sunday schools, and was for 34 years superintendent of the S. School of the Twelfth Congregational Society, Boston. In 1833 he pub. a *Sunday School H. Bk.*, the first with music ever compiled for American Unitarian S. schools. This was enlarged in 1844 as the *Sunday School Hymn and Service Book*. He also pub. a *History of Sunday Schools*, 1847; a *Christian Catechism*, 1849; and other works. His hymns and poems were collected and pub. in 1862, as *The Sylphides' School*, and a second volume of a like kind appeared in 1875, as *Autumn Leaves*. Most of his hymns appeared in his collections of 1833 and 1844. Putnam (to whom we are indebted for these details) gives in his *Singers and Songs*, &c., 1874, p. 81, four pieces from his volume of 1862, and two from that of 1875. One of these, "When God upheaved the pillared earth" (*Silent Work*) was repeated in the American *Hymns of the Ages*, 3rd series, 1864. [J. J.]

Prayer Book. Hymns based on various portions of the Book of Common Prayer, and metrical paraphrases of other portions of the same book are somewhat numerous. In this article we purpose pointing out those portions of the Prayer Book which have been treated in this manner, and to indicate where these metrical versions may be found. Observing the order of the Services we have the following results:—

i. The Lord's Prayer. Metrical versions are given in the Old and the *New Versions*, and in part or in full in numerous collections of hymns. A tabularly arranged list will be found in the Table of **Sources and Subjects** at the end of this Dictionary.

ii. Venite. See **Index of S. and S.** under Psalm xcv.

iii. Glory be to the Father. See **Doxologies, p. 308, i.**

iv. Te Deum Laudamus. See **Te Deum.**

v. Benedicite, Omnia opera. See **Benedicite, p. 134, i.**

vi. Benedictus. See **Benedictus, p. 134, ii.**

vii. Fabitur Deo. See **Index of S. and S.** under Psalm.

viii. Apostles' Creed. Metrical versions in both the Old and the New Versions.

ix. Magnificat. See **Magnificat, p. 711, ii.**

x. Nunc Dimittis. See **Nunc Dimittis, p. 832, ii.**

xi. Quicunque vult. See **Index of S. and S.** under Psalm lxxvi.

xii. Quicunque vult. See **Index of Lasts First Lines.**

xiii. The Litany. See **Litanies, Metrical, p. 977, ii.**

xiv. Collects. Collects in verse have been at the least numerous. They are of two kinds: the first, versification of the Collects as they stand, and the second, an elaboration of the leading thoughts therein contained. The metrical renderings of Josiah Conder (q.v.), a Nonconformist, and Bickersteth (q.v.) of the Church of England, and Bickersteth (q.v.) of the latter. In addition to these renderings which are specially annotated in this Dictionary, and are to be found through the **Index of Sources and Subjects** at the end, the following works contain versions of varying merit:—

1. *Hymns for Occasional Use in the Parish Church of St. Peter in Nottingham.* By R. W. Almond, M.A., Rector, 1819.

2. *Hymns for Private Devotion for the Sundays and Saints' Days throughout the year.* By the Rev. Samuel Bickersteth, M.A., &c. London: Hatchard & Son. 1825.

3. *Set of Ps. & Hys. intended for Public Worship,* &c. By the Rev. W. Barnes, Rector of Richmond. (Yorks.) 1826.

4. *Church and Home Psalmody,* &c. By the Rev. T. Judkin, M.A., &c. London: Hatchard & Son. 1842.

5. *Introits, or Collect-Hymns, adapted to the Stated Services of the Church of England,* &c. By the Rev. Alex. Dallas, M.A. London: Rivingtons. 1844.

6. *The Collects, Paraphrased or turned into Verse for the Use of Young People.* Richmond. 1841.

7. *Sermons. Short Prayers in Verse for Sundays and Holy Days,* &c. London: Rivingtons. 1852.

8. *The Collects of the Church of England* paraphrased by a Churchman. Privately printed. 1855.

9. *Metrical Collects from the Book of Common Prayer.* (Miss Humphreys.) *London:* Seeley's. 1856.

10. *The Choir and Oratory; or, Praise and Prayer,* by Members of the Church of England (R. Waller). 1857. This work was included in Costerton's *Hymns of Praise, Prayer, and Sacred Meditation.* 1865.

11. *Hymns for the Collects throughout the Year, for the Use of Children.* London: Nunley. 1857.

12. *Hymns in the Sanctuary.* By the Rev. James Ford. Cambridge: Macmillan. 1858. This contains the Collects, Epistles, and Gospels in the order for Morning Prayer paraphrased in Verse.

13. *The Collects of the Church of England rendered into Simple Verse for the Special Use of Children.* Mrs. Fred. Jas. Smith. London: Masters. 1871.

14. *The Collects of the Year.* By the Rev. J. Jennings. London: Longmans. 1872. This is a Metrical Paraphrase of the Book of Common Prayer by "a Nonconformist Layman" (so the *Preface*).

15. *Thoughts through the Collects.* Annett suggested by the Collects. By J. L. A. Steven. London: Strahan. 1873.

16. *Psalms and Hymns for the Church.* By the Rev. W. J. Irons, D.D. London: Longmans. 1874-75-1883. His hymns on the Collects are described as "Meditations in Verse on the Collects."

17. *Hymns and Verses on the Collects.* By Mrs. C. N. Scandfield. London: Longmans. n.d.

In addition to these, see also **Index of S. and S.**

xv. The Epistles. In addition to the collections mentioned under Nos. 1, 2, 11, there are metrical versions of the Epistles in:—

1. Several versions in Dr. Mussell's poetical works.

2. *Hymns on the Epistles.* By R. D. Harris. Kingston-on-Thames. 1880.

xvi. The Gospels. In Section xiv. above, Nos. 2, 3, will be found versions of the Gospels. Others are given in:—

1. *Poems and Hymns on the Holy Gospels.* By H. S. W. Hebert. 1848.

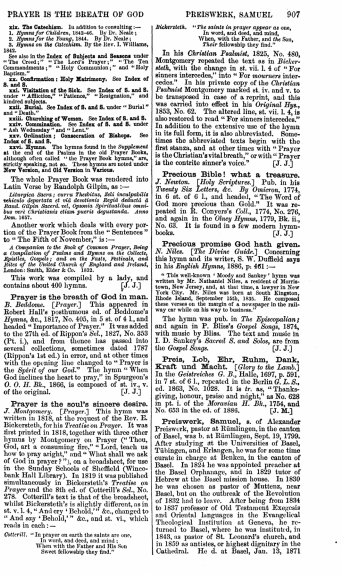
2. *Hymns from the Gospel of the Day,* &c. By the Rev. Sir H. W. Baker, Bart. Oxford: J. Parker & Co. 1859.

3. *Miscellaneous Poems.* By the Rev. J. Keble, M.A. Oxford: J. Parker & Co. 1869. Several in this work.

See also **Index of S. and S.**

xvii. Holy Communion. See **Index of S. and S.**

xviii. Holy Baptism. See **Index of S. and S.**



PRAYER IS THE BREATH OF GOD PRESWERK, SAMUEL 907

xix. The Catechism. In addition to consulting:—

1. *Hymns for Children,* 1845-46. By Dr. Neale.

2. *Hymns for the Young,* 1844. By Dr. Neale.

3. *Hymns on the Catechism.* By the Rev. I. Williams, 1858.

See also in the **Index of Subjects and Seasons** under "The Creed," "The Lord's Prayer," "The Ten Commandments," "Holy Communion," and "Holy Baptism."

xx. Confirmation; Holy Matrimony. See **Index of S. and S.**

xxi. Visitation of the Sick. See **Index of S. and S.** under "Affliction," "Patience," "Resignation," and kindred subjects.

xxii. Burial. See **Index of S. and S.** under "Burial" and "Funeral."

xxiii. Churching of Women. See **Index of S. and S.**

xxiv. Commination. See **Index of S. and S.** under "Ash Wednesday" and "Lent."

xxv. Ordination; Consecration of Bishops. See **Index of S. and S.**

xxvi. Hymns. The hymns found in the *Supplement* at the end of the Psalms in the old Prayer Books, although often called "the Prayer Book hymns," are, strictly speaking, not so. Those hymns are noted under **New Version, and Old Version in Various.**

The whole Prayer Book was rendered into Latin Verse by Baudolph Gilpin, as:—

Liturgica Sacra; cura Theotisca, Sibi inexplicabilis veluti Aquarius et vili Aerarius Regni Solimii à Stand. Gilpin Sacerd. ut, Opuscis Spiritualibus omnibus ac Christianis etiam pueris aquatendis. Anno Dom. 1661.

Another work which deals with every portion of the Prayer Book from the "Sentences" to "The Fifth of November," is:—

A Companion to the Book of Common Prayer, Being an Explanation of the Liturgy, Offices, and Articles of Worship, Epistles, Gospels, and on the Feasts, Festivals, and Fasts of the United Church of England and Ireland. London: Smith, Elder & Co. 1851.

This work was compiled by a lady, and contains about 600 hymns. [J. J.]

Prayer is the breath of God in man. *B. Beddome.* [*Prayer.*] This appeared in Robert Hall's posthumous ed. of Beddome's *Hymns*, &c., 1817, No. 405, in 5 st. of 4 l., and headed "Importance of Prayer." It was added to the 27th ed. of Rippon's *Sel.*, 1827, No. 353 (Pt. i.), and from thence has passed into several collections, sometimes dated 1787 (Rippon's 1st ed.) in error, and at other times with the opening line changed to "Prayer is the *Spirit of our God*." The hymn "When God inclines the heart to pray," in Spurgeon's *O. O. H. Bk.*, 1866, is composed of st. iv., v. of the original. [J. J.]

Prayer is the soul's sincere desire. *J. Montgomery.* [*Prayer.*] This hymn was written in 1818, at the request of the Rev. E. Bickersteth, for his *Treatise on Prayer*. It was first printed in 1818, together with three other hymns by Montgomery as Prayer ("Thou, God, art a consuming fire," "Lord, teach us how to pray aright," and "What shall we ask of God in prayer?"), on a broadsheet, for use in the Sunday Schools of Sheffield (Wilcockbank Hall Library). In 1819 it was published simultaneously in Bickersteth's *Treatise on Prayer* and the 8th ed. of Cotterill's *Sel.*, No. 278. Cotterill's text is that of the broadsheet, whilst Bickersteth's is slightly different, as in st. v. l. 4, "And cry 'Behold,'" &c., changed to "And say 'Behold,'" &c., and st. vi., which reads in each:—

Cotterill. "In prayer on earth the saints are one,
They speak the same the whole world round
Where with the Father and the Son
Sweet fellowship they bind."

Bickersteth. "The saints in prayer appear as one,
In word, and deed, and mind,
When, with the Father, and the Son,
Their fellowship they find."

In his *Christian Psalmist*, 1825, No. 480, Montgomery repeated the text as in *Bickersteth*, with the change in st. vii. l. 4 of "For sinners intercedes," into "For mourners intercedes." In his private copy of the *Christian Psalmist* Montgomery marked st. iv. and v. to be transposed in case of a reprint, and this was carried into effect in his *Original Hys.*, 1853, No. 62. The altered line, st. vii. l. 4, is also restored to read "For sinners intercedes." In addition to the extensive use of the hymn in its full form, it is also abbreviated. Sometimes the abbreviated texts begin with the first stanza, and at other times with "Prayer is the Christian's vital breath," or with "Prayer is the contrite sinner's voice." [J. J.]

Precious Bible! what a treasure. *J. Newton.* [*Holy Scriptures.*] Pub. in his *Twenty Six Letters, &c. By Omicron*, 1774, in 6 st. of 6 l., and headed, "The Word of God more precious than Gold." It was repeated in R. Conyers's *Coll.*, 1774, No. 270, and again in the *Olney Hymns*, 1779, Bk. ii., No. 65. It is found in a few modern hymnbooks. [J. J.]

Precious promise God hath given. *N. Niles.* [*The Divine Guide.*] Concerning this hymn and its writer, S. W. Duffield says in his *English Hymns*, 1886, p. 461:—

"This well-known 'Moody and Sankey' hymn was written by Nathaniel Niles, a lawyer of Morristown, New Jersey, and, at that time, a lawyer in New York City. Mr. Niles was born at South Kingston, Rhode Island, September 18th, 1838. He composed these verses on the margin of a newspaper in the railway car while on his way to business."

The hymn was pub. in *The Episcopalian*; and again in P. Bliss's *Gospel Songs*, 1874, with music by Bliss. The text and music in I. D. Sankey's *Sacred S. and Solos*, are from the *Gospel Songs*. [J. J.]

Preis, Lob, Ehr, Ruhm, Dank, Kraft und Macht. [*Glory to the Lamb.*] In the *Geistreiches G. B.*, Halle, 1697, p. 591, in 7 st. of 6 l., repeated in the Berlin *G. L. S.*, ed. 1863, No. 1628. It is tr. as, "Thanksgiving, honour, praise and might," as No. 628 in pt. i. of the *Moravian H. Bk.*, 1754, and No. 630 in the ed. of 1886. [J. M.]

Preiswerk, Samuel, s. of Alexander Preiswerk, pastor at Rümlingen, in the canton of Basel, was b. at Rümlingen, Sept. 19, 1799. After studying at the Universities of Basel, Tübingen, and Erlangen, he was for some time curate in charge at Benken, in the canton of Basel. In 1824 he was appointed preacher at the Basel Orphanage, and in 1829 tutor of Hebrew at the Basel mission house. In 1830 he was chosen as pastor of Muttenz, near Basel, but on the outbreak of the Revolution of 1832 had to leave. After being from 1834 to 1837 professor of Old Testament Exegesis and Oriental languages in the Evangelical Theological Institution at Geneva, he returned to Basel, where he was instituted, in 1843, as pastor of St. Leonard's church, and in 1859 as antistes, or highest dignitary in the Cathedral. He d. at Basel, Jan. 13, 1871

(*O. Kvasz*, 1879, p. 400; *Allg. Deutsche Biog.* xxvi. 552, &c.).

Prentiss, was a distinguished preacher. He was one of the editors of the Basel *G. B.*, 1854. His hymns were written at various times, generally to be used at Mission and other meetings in which he was to take part. Sixteen were included in a collection edited by two of his friends and published in 1856 as *Hymns of Faith and Hope*. Another *Hymns* (?) hymns old and new, 3rd ed. Eight of his hymns are in Knapp's *Ev. L. S.*, ed. 1884. The only one tr. into English is:—

Das ist der Gemeine Stärke. *Missions.* In 1846, as above, No. 38, p. 138, in 6 st. of 4 l. Included in Knapp's *Ev. L. S.*, 1853, No. 1180 (1884, No. 1396). *Tr.* as "This is the Lord's Command," in Miss Winkworth's *Lyra Ger.*, 2nd ser., 1858, p. 33, and her *C. B. for England*, 1863, No. 104 (she misquotes the first line as *Dass* ist der Gemeine Stärke). Repeated in the *Fr. & Hym.*, Bedford, 1859, and the *Ohio Luth. Hyf.*, 1880. [J. M.]

Prentiss, Elizabeth, née Payson, youngest daughter of Dr. Edward Payson, was b. at Portland, Maine, Oct. 26, 1818; married to George Lewis Prentiss, D.D., then at Bedford, Massachusetts, April, 1845; and d. at Dorset, Vermont, Aug. 13, 1878. Her *Life and Letters* by her husband appeared some time after. Dr. Prentiss removed from Bedford to New York in 1851, and was appointed Professor of Pastoral Theology at Union Seminary, New York, 1873. Mrs. Prentiss's works include *The Flower of the Family*; *Stepping Heavenward*, 1869; and *Religious Poems*, 1873. Of her hymns the two following are most widely known:—

1. **As on a vast eternal shore.** Thanksgiving. Contributed to Schaff's *Christ in Song*, 1869.

2. **More love to Thee, O Christ.** *More Love to Christ desired.* Written in 1869, and first printed on a fly-sheet; then in Hutton's *Church S. Mo.*, N. Y., 1872. [F. M. B.]

Presbyterian Hymnody, English. Presbyterianism in England presents in its history four distinct and sharply defined periods, and in all of these it has been directly associated with English hymnody.

i. It was the form of religion "as by law established" in England from 1647 to 1652, a period of five years. It was originally intended to institute a Synod in each county, and a General Assembly for the whole kingdom. The usurpation of Cromwell, however, and the interference of the army in ecclesiastical as well as in civil affairs, prevented the execution of this design, and it was only in London and Lancashire that Synods were formed. In Lancashire there were nine Presbyteries, and several must have been formed in the neighbouring counties. The Presbyteries of Manchester and Newcastle-on-Tyne were established in 1646 and 1648, under the ordinance of Parliament; and the first meeting of the Synod of Lancashire was held in 1646.

The *Metrical Psalms*, which were in use in the Presbyterian Churches during this period were those of *Francis Rous* (q.v.), Speaker of the House of Commons, and one of the lay deputies to the Westminster Assembly. [See **Psalters, English**, § xi.]

ii. The overthrow of Presbyterianism was followed by a general decline. Having ceased to meet in Presbytery, many of the ministers, in the face of the Calvinism of the Westminster standards, became tinged with Arianism which ultimately developed into Socinianism. A considerable number of congregations in various parts of the country, especially in the north, adhered to the doctrine formulated in those documents; others became Congregationalists; but a considerable number also were influenced by their Arian pastors. Thus in the course of 150 years the once rigidly orthodox Church became openly Unitarian.

During this period, the *Scottish Psalter of* 1650 was in use amongst the congregations throughout England.

iii. In 1836 a new era dawned. A convention of ministers and elders of the remaining orthodox Presbyterians was held at Manchester, when they agreed to form themselves into a Synod, in accordance with the recommendation of the General Assembly of the Church of Scotland, and styled the same "The Presbyterian Church in England." For forty years its progress was rapid and encouraging. The Home Mission Committee succeeded in establishing preaching stations in many of the leading towns and cities, especially in Liverpool, Newcastle, Manchester, and London, which became self-supporting. Great activity was also shown in Foreign Mission work, especially in China and India.

For a few years the reconstructed body used the *Psalter* of 1650 as before; but in 1847 a committee was appointed to prepare a hymn-book for its use, which was published as *Paraphrases & Hymns, &c.*, in 1857. In 1867 the late Rev. Dr. Hamilton, of Regent Square Church, London, laid upon the table of the Synod *Psalms and Hymns for Divine Worship*. This book consisted of 521 hymns and versions of Psalms, together with paraphrases of Scripture. It was carefully edited, and set to music of a high order, the latter being edited by Dr. Bimbault. It was accompanied by a *Preface* setting forth its scope and design, and embodying an explanation of its contents. As a hymnal it soon took a foremost position, and was almost universally adopted by the congregations of the body in England, and also by many congregations of Presbyterians in the British Colonies, especially in Australia, New Zealand, and at the Cape.

iv. In 1876 a great impetus was given to Presbyterianism in England by the union which then took place between the Presbyterian Church in England, and nearly 100 congregations belonging to the United Presbyterian Church of Scotland, located throughout England, and many of which date their origin from the 18th century. This united body is now known as the "Presbyterian Church of England."

At the Union in 1876 the United Presbyterian section continued to use the hymnal which had been recently introduced by the Mother Church in Scotland—*The Presbyterian Hymnal*. [See **Scottish Hymnody**], and the Presbyterian Church in England congregations, mainly, the *Psalms and Hymns for Divine Worship* of 1867. A feeling, however, arose that the time had come when a new hymnal, enriched with the fruits of more recent hymnody, should be prepared. A committee was accordingly appointed by the Synod of 1886, with instructions to consider what should be done with a view not only to enrich the materials for the service of song in the sanctuary, but to bring the congregations of

the Church, as far as possible, into unison in the matter. Under the convenorship of the Rev. W. Rigby Murray, Brunswick Street Church, Manchester, that committee produced in 1887 the present hymnal of the "Presbyterian Church of England," *Church Praise*. (Lond., Nisbet & Co.). It contains 335 hymns and 19 doxologies, arranged in 15 sections, as i. "The Holy Trinity"; ii. "The Lord Jesus Christ"; iii. "The Holy Spirit"; iv. "The Gospel," &c. In the text of the hymns the originals have been followed in every instance except where a divergence seemed to exist in doctrine from that of the Presbyterian Church. The section for the young forms a prominent feature, 63 hymns being supplied for the purpose of adapting the collection for Sunday Schools and Children's Services. The music has been revised by Dr. E. J. Hopkins, and is of a high order. The expression marks throughout the collection are by the Rev. W. Rigby Murray.

v. Great progress has been made in Psalmody in the Presbyterian Church of England within the past twenty years. The use of instrumental music, strictly forbidden till 1876, has become general. The practice of chanting and the use of anthems in public worship, are also spreading rapidly. Sir Herbert Oakeley's *Bible Psalter* is in use in a considerable number of congregations; and the Rev. W. Rigby Murray (Editor of *Church Praise*, and *School Praise*,) has published (1886) *The Revised Psalter*, being the first attempt to adapt the Revised Version of the Holy Scriptures to chant music.

vi. The only hymn-writer of note belonging to the Presbyterian Church of England is the late J. D. Burns, M.A., sometime minister at Hampstead, who died in 1864. [See **Burns, J. D.**] [W. R. M.]

Prichard, Vicard, M.A., younger brother of Rhys Prichard, was an eminent Welsh poet and the author of the well-known book called *Canwyll y Cymry*. He was b. at Llanymddyfri, Carmarthenshire, about 1579. His father was the owner of large property in the neighbourhood. He was educated at Jesus College, Oxford, where he took his degree in June, 1602, having been previously ordained Priest on the 25th of April in that year by John, Suffragan Bishop of Colchester. In the same year he was presented to the Vicarage of Llandingad, his native parish, in which the town of Llandovery is situated, and whence he was called Vicar of Llandovery. As a preacher he was one of the first of his day, and such was his popularity that when he came to keep residence at St. David's, of which Cathedral he was a Prebendary, he was obliged to keep a moveable pulpit, which was placed in the churchyard, the Cathedral being too small for his congregations. Perceiving the people to be very ignorant, and also much addicted to singing, he turned the substance of his sermons into verse which he gave to his parishioners, and thus originated most of those hymns which had so great an influence over the countrymen. He d. at Llandovery in 1644. When the pious Bishop Bull, who was so charmed with Prichard's character and the unspeakable good done in Wales by his poems, wished to be buried near him, his grave could not be found. [W. G. T.]

Primers and Offices for the Laity. I. *Introduction.*—1. The term *Primer*, in its ritual sense, designates a series of devotional books for the laity, marked by certain general characteristics. The word is found thus as early as Piers Ploughmans (before 1360). The earliest known copy is a MS. of the end of the 14th cent. The earliest printed Primer, according to the *Sarum Use*, is of the year 1494. Its contents are:—

(1) The Kalendar. (2) Sunday Prayers. (3) Matyns of our lady, with prymo and the houres, the houres of the passyon of our lorde, and of the compasyon of our lady. (4) De Profundis for all Cristen soules. (5) Sunday prayers. (6) The fifteen houres of the passyon. (7) Placebo and Dirige. (8) The seven psalmes with the letanye and suffrages. (9) Placebo, Dirige and commendacyon. (10) Psalmes of the passyon. (11) The fifteen Ues in Englysche. (12) Sunday prayers.

From this period to 1545 a number of editions of the *Sarum Primer* are extant. Additions are made to the contents of the volume, which attains its greatest development in the editions of Regnault at Paris, 1526-34 (*Rev. Bd. Hoskins*). From 1545 there is a break in the *Sarum* series, but it is resumed in 1551, and in Mary's reign (1554-8). These *Sarum Primers* are of great interest in regard to the provision of vernacular devotions for the laity in the Roman Church.

2. The Reformation produced another series, which may be divided into three stages: (1) The illicit *Primers of the Gospellers*, commencing as early as 1530. The earliest extant edition is that known as *Marshall's Primer* (1534-5). The basis of these is still the *Sarum* book, but with alterations, omissions (e.g. in some editions, of the Litany and Dirige or Office for the Dead), and explanations in the Reformed sense. (2) The *Primers of Henry VIII and Edward VI.* (3) *The Revised editions of these, with the Orarium, of Elizabeth.*

3. Finally, *The 17th cent.* (1599-1706) produced a series founded no longer on the *Sarum* but on the *Roman Breviary*, for the use of English Roman Catholics.

4. For the purposes of this Dictionary, these groups, with their numerous members, can only be considered with reference to the *hymns* of the Latin hymns, which they exhibit. As they extend over a lengthened period, they present a variety of renderings, changing with the change of poetical fashion, and are thus well worth attentive study with a view to securing the best representation of the Latin hymns for purposes of worship. They seem, except in a few cases, of which an echo remains in the 18th cent. of this century, to have passed almost into oblivion, even among Roman Catholics.

ii. *Sarum Primers.*—1. The MS. *Primer of Sarum* (c. 1400), printed in Mr. Maskell's *Monumenta Ritualia* (vol. iii.), has prose renderings of the hymns. A MS. at Cambridge (c. 1430) has the memories of the hours in metre. In the *Sarum Primers*, 1538-64, and 1555-8, not only the hymns for the hours and the memories, but portions of the Dirige (the Office for the Dead), are versified in a rude fashion; more, apparently, as an

indication of metre in the original than for singing. Such a verse as this could never have been sung to the tune of "Veni Creator":

"Come holy Ghost, Creator eternall
In our soules to make visitation,
And fylle the hertes that bee spirituall
With thy heavenly inspiration."

iii. *Unauthorised Primers of the Reformation.*—Of the early and illicit primers of the Reformation, the primer known as Marshall's, 1535 (reprinted in *Three Primers set forth in the reign of Henry VIII.*, Clarendon Press), is a good type. The hymns for the hours are versified. In metre they are more regular than those of the *Sarum* series, and more conformed to Latin types. The Latin originals of the *Sarum* series are rejected; and all hymns to the B. V. M. are omitted. The "Veni Creator" is translated in part, and probably many of the hymns have some Latin source of inspiration, but the feeling and the doctrinal cast is that of Coverdale's *Goostly Psalmes* and the Gospellers. Bp. Hilsey's *Primer* (1539), which was drawn up at Thos. Cromwell's command, is based for uses on the *Sarum* series, is similar to it in irregularity of metre, and retains with little modification the addresses to the B. V. M.

iv. *Authorised Primers*, 1545–1559.—1. The *Primer* of Henry VIII. (1545), which was reprinted frequently, with increasing modification of the worship of the B. V. M. up to 1553, and then revised under Elizabeth, in 1559, chooses from the *Sarum Breviary* an entirely new set of hymns, "Jam lucis"; "Alex diei nuntius"; "Consors paterni luminis"; "Rerum Creator"; "Æeterna cœli gloria"; "Salvator mundi"; and in two cases, apparently, joins centos from two Latin hymns so as to form a new piece. They are chosen partly for allusions to the hours for which they are fixed, and partly as expressions of sober piety. The *trs.* are evidently intended to reproduce Latin measures, and are either trochaic or L.M. (The sacred use of L.M. for our hymns springs from the Reformation *Primer*, as a representative of the Iambic Latin.) The versification is a great advance on the *Sarum Primers*, and the *trs.* contain some good verses. The following may serve as a specimen of the sort of verse which might be still enshrined in the Prayer Book if the Latin hymns had then been made part of Matins and Evensong.

"Quench the flames of our debate:
Feed and nurture best abate;
Grant unto our body health,
To our hearts true peace and wealth."

In the assertion if not the production of this book, Cranmer must have had a hand, and a letter of his (Oct. 7, 1544, *Works*, p. 412, Parker Society) shows that he had it in his mind to translate the Latin hymns. But the Prayer Book of 1549 has no hymns, except the "Veni Creator" (C.M.), in the Ordinal; nor has that of 1552. And as if the omission in both cases was the result of some change of view, perhaps connected with Calvin's restriction of praise to the Metrical Psalter, the Primer of 1553, which has very little of the distinctive features of the other primers, and is based on the Book of Common Prayer, has no hymns whatever.

2. In connexion with the *Primer* of Elizabeth, or more accurately with the *Orarium* (1560), should be mentioned a book called *The Hours of Prayer, &c.*, 1027, by Bp. Cosin; and John Austin's *Devotions in the Ancient Way of Offices*, 1668 [**Austin, J.**]. Both are framed on the model of the *Primers*, and have some Latin translations, but most of the pieces are original English hymns [**English Hymnody, Early**, § III. 10].

v. *Roman Primers*, 1568–1706. It is probable that some *Primer* was issued by the Church of Rome in the earlier part of Elizabeth's reign; but for the present an edition of 1599 (*Lambeth Lib.*) published at Antwerp, with a preface signed R. V. (probably Robert Verdegan) must be considered the first of a new series, founded no longer on the *Sarum* but on the *Roman Breviary*. The numbers of it are the *Primer* of 1599, reprinted 1604, 1650 and 1658, all at Antwerp; the *Primer* of 1615, Mechlin (*Brit. Mus.*), reprinted at St. Omer, 1619, and again (place not given) 1629 (*Brit. Mus.*); that of 1684, Rouen; 1685, Antwerp; 1687, printed by Henry Hills, London; 1706, no place of publication or name of printer; reprinted in 1717 and 1732.

So far as the general contents of these editions are concerned, it is sufficient to say that they add to the Hours of the B. V. and the general outline of the *Sarum* books the Hours of the Cross, and the office of the Holy Ghost. The Antwerp editions are alike in general arrangement; but that of 1658 adds "with the Litanies of the Saints, and the Litany of Jesus, and St. James," and the Litany of Our Lady of Loretto. The Rouen book has a different arrangement and six offices, as well as other new matter, not found in the Antwerp editions. The London edition (1687, *Bishop Cosin and Brit. Museum*) is of great interest as having been "Published by His Majesties Command, for the Excellent Majesty for his Household and Chapel," at the south of James's power. It adds to the contents of the Antwerp books, the Vespers on Sundays and Holydays, the Ordinary of The Mass, and several other matters, and has a different arrangement in contents and arrangement to the Antwerp, 1658.

2. The hymns in this series have lately attracted well-deserved attention. One of the new features of these primers is a selection of "Hymns throughout the year." The Latin originals chosen for translation remain constant in all the edd. (speaking generally), and are, until 1706, Vesper hymns: in 1706, the whole of the Breviary hymns are translated. In the case of the Vesper hymns and those that are incorporated in the offices (say 40) there are consequently four sets of translations from the same originals, changing by easy steps from the Elizabethan freshness of 1599 to the Dydonesque rhetoric of 1706. (The change is the more gradual from the fact, that with some exceptions, especially in 1706, the metres remain the same. In the preface to the reprint of 1694 it is said that "the hymnes are so turned into English meeter that they may be soong unto the tunes in Latin;" and these metres, with the exception of the Sapphics, approved themselves (in later editions) A good selection from these *trs.*, printed side by side in pairs, for comparison, in Mr. Orby Shipley's *Annus Sanctus*, 1884, has made some of these hymns easy of access. One other hymn of 1694 should have been added, the beautiful translation of "Veni Sancte Spiritus" ("Come unto us, Holy Ghost"), of which Mr. Shipley has published the revision of 1685. It is singularly like Cornwall's translation, "Holy Spirit, Lord of Light," and the *H. A. & M.* translations. "Come, Thou Holy

Spirit, come," in treatment, and here and there in actual lines.

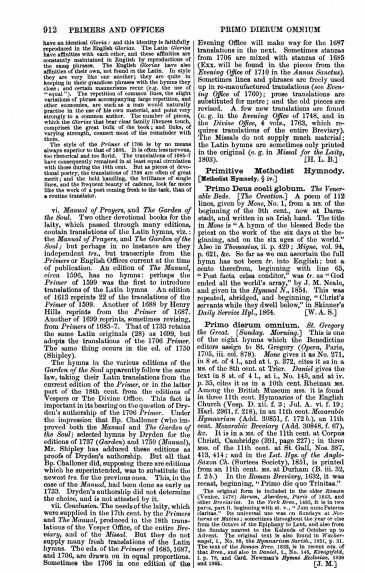
3. The Primer of 1615 is examined under *Drummond*, 18 of its hymns being included in the 1711 ed. of Drummond's poetical works.

Mr. Orby Shipley, in the *Annus Sanctus*, strongly disputes Drummond's claim. (See also *Saturday Review*, Aug. 23, 1884.) Mr. W. T. Brooke, however, still upholds Drummond's authorship. The Primer of 1615, 1st ed., 16th, the 1st, are said to have been the work of "one most skilful in English poetrie."

4. The next known *Primer* is that of 1684. But in a little book, examined by Mr. W. T. Brooke, entitled *Prioru Pietie*, by Samuel Speed, 1677, there are renderings of "Christe sanctorum decus," in C.M., and the "Dies Iræ," and 7 *trs.* which reappear in the *Primer* of 1685, relics apparently of some lost Primer. The *Primer* of 1684 (*Rouen*) is independent in arrangement of the 1615 (*Mechlin*) and 1599 (*Antwerp*), and has additional devotions. The hymns are generally the same as in 1615. But in the additional offices of "The Name of Jesus," and "The Immaculate Conception," there are new hymns. The hymns in the office of the "Blessed Trinity," and of "The Holy Ghost," are also new. In the first of these offices is a good *tr.* of "Jesu dulcis memoria" (part), in L.M. couplets (*Jesu*, the very thought of Thee), which is repeated and furnished with additional stanzas, so as to represent the entire hymn, in 1685. The *Primer* of 1685 has, as has been said, 7 pieces (*trs.* of "Te Deum"; "Veni Sancte Spiritus"; "Memento salutis Auctor"; "Jesu dulcis memoria"; "Salutis humanæ Sator"; "Creator alme siderum"; "Salvete Flores"), found in Speed's *Prioru Pietie*, 1677. As Speed's book is quite as much a compilation as an original (e.g. containing pieces from Austin, Quarles, and a variation of Conin's "Veni Creator"), these pieces are probably copied from some earlier *Primer* now lost. The "Te Deum" is in the *Primer* for the first time in metre. The hymns for the office of "The Holy Ghost" are identical with those of 1684. The "Veni Sancte Spiritus," which had come down from 1599, is revised (see *Annus Sanctus, Appendix*, p. 33, "Come unto us, Holy Ghost"). A few hymns for Holy Days (Martina, St. Joseph, Hermenegild, Vemantius, Teresa) are added. The Latin originals are throughout those of the Reformed *Roman Breviary* of 1632, and the *trs.* are new. In this *Primer* the new manner of the Restoration poetry makes itself distinctly felt. The *trs.* are sometimes unequal, but there are stanzas and some whole pieces of great nervousness and beauty, and its excellence is attested by the large use made of its *trs.* in the English offices of the 18th cent. The *tr.* of "Cœlestis urbs" ("Jerusalem, celestial place") is a fine one. The *Primer* of 1687 (*London*) is, so far as its hymns are concerned, a revision of 1685, with the addition of a few new hymns. The revision extends to the substitution of new stanzas in some cases. Among the new hymns is a *tr.* of "Dies Iræ" ("Day of wrath, that dreadful day"), which appears in this same year (1687) in *The Great Sacrifice of the Next Law*, 8th edition, by James Dymock, but is probably only quoted by him, either from this *Primer* or some unknown earlier source. The new *tr.* of "Stabat Mater" ("Under the world-redeeming rood"), is notable as occurring again in the succeeding *Primer* of 1706, and later Office Books.

5. The *Primer* of 1706 demands somewhat closer attention. Its place of publication is not stated. In arrangement and contents it recalls the Antwerp series, not the London *Primer* of 1687. The number of translations it contains is a great advance on preceding *Primers*. Not the Vesper hymns only but those for Matins and Lauds are translated in the series of hymns for the year; the Breviary hymns are translated entire, together with the "Dies Iræ," and "Jesu dulcis memoria," in all 120 pieces. Of these, the *tr.* of "Stabat Mater" is from 1687. The "Dies Iræ" ("The day of wrath, that dreadful day") was first published in a text that varies from this, in Tate's *Miscellanea Sacra* (1696, 2nd edition, 1698), and was there ascribed to Lord Roscommon. The *tr.* of "Veni Creator" ("Creator Spirit, by whose aid") is Dryden's. So also is the *tr.* of "Ut queant laxis" ("O sylvan Prophet"), the hymn for evensong on St. John Baptist's Day; and the *tr.* of the "Te Deum" ("Thee, Sovereign God, our grateful accents praise"); both of which were printed by Scott in his *Life of Dryden*, 1808. These two latter translations are in metres that had not occurred in previous *Primers*. The *tr.* "O sylvan Prophet," is one of 11 pieces, chiefly representing the Sapphic originals, which preceding *Primers* had always dealt with awkwardly, from an attempt to produce some syllabic equivalent of the Latin. The *tr.* of the "Te Deum" is one of a series of 8 pieces in heroic metre. A third new metre (C.M.) occurs in the *tr.* of "Ave maris stella," and "Jesu dulcis memoria," which is not found in any known *Primer* previously, though there are two C.M. *trs.* in Speed's *Prioru Pietie*, which may belong to some lost edition. A very full selection from this *Primer* is given in Mr. Orby Shipley's *Annus Sanctus*, 1884; and it demands closer analysis than the rest, because both Mr. W. T. Brooke and Mr. Shipley claim a very large proportion of these translations as the work of Dryden. The special question of Dryden's authorship is dealt with under **Dryden, John**, but one or two general remarks may be best given here.

The claim of Dryden will in great measure depend on the evidence of unity of hand. The natural presumption in the several successive editions of the *Primers* is that each new set of translations is by a single hand; and in the case of the edition of 1615 this is positively asserted by the publisher. But it is not always safe to assume it. Thus the pieces in Speed's *Prioru Pietie* may possibly be older than the other pieces contained with them in 1685. The "Veni Sancte Spiritus" in 1599 is an instance of a piece of older date reproduced in a later edition with new stanzas. Another instance of caution is the fact that the *trs.* of "Stabat Mater" and "Dies Iræ," in this edition (1706) had both appeared before; the latter, notwithstanding Mr. Shipley's re-assignment, being with little doubt by Lord Roscommon. The claim of Dryden will, however, rest on the correlations of the *Primers* one up, the three and phrases of their predecessors shows that the idea of plagiarism was not a restraining force with them. (The beautiful "Veni Sancte Spiritus" of 1599 is probably the work of Thos. Pounde, q.v. a striking influence of this "if it were simply a reproduction in C.M. of the lines and phrases of the 8-syllable *tr.* of 1685.) But a very strong presumption of unity of hand arises out of a close study of the *Orarium* of 1706. Large groups of the Latin originals



912 PRIMERS AND OFFICES PRIMO DIERUM OMNIUM

have an identical *Gloria*; and this identity is faithfully reproduced in the English glorias. The Latin *glorias* have affinities with each other, and these affinities are constantly maintained in English by reproductions of the same phrases. The English *glorias* have also affinities of their own, not found in the Latin. In style they are very like our another; they are quite in accordance with the conventionalities of the Anglican closet, and certain mannerisms occur (e.g. the use of "equal"). The repetition of common lines, the slight variations of phrase accompanying large repetition, and other economies, are such as a man would naturally adopt who had to write many glorias, and was working strongly to a common matter. The number of glorias, which the *Glorias* that bear clear family likeness touch, comprises the great bulk of the book; and links, of varying strength, connect most of the remainder with these.

The style of the *Primer* of 1706 is by no means always superior to that of 1685. It is often less nervous, too rhetorical and too florid. The translations of 1685-7 have consequently remained in at least equal circulation with those of 1706 and later. In point of literary and metrical poetry, the translations of 1706 are often of great merit; and the bold handling, the brilliance of single lines, and the frequent beauty of cadence, look far more like the work of a poet coming fresh to the task, than of a routine translator.

vi. *Manual of Prayers*, and *The Garden of the Soul*. Two other devotional books for the laity, which passed through many editions, contain translations of the Latin hymns, viz.: the *Manual of Prayers*, and *The Garden of the Soul*: but perhaps in no instance are they independent *trs.*, but transcripts from the *Primers* or English Offices current at the time of publication. An edition of *The Manual*, *circa* 1596, has no hymns: perhaps the *Primer* of 1599 was the first to introduce translations of the Latin hymns. An edition of 1613 reprints 22 of the translations of the *Primer* of 1599. Another of 1688 by Henry Hills reprints from the *Primer* of 1687. Another of 1699 reprints, sometimes revising, from *Primers* of 1685-7. That of 1733 retains the same Latin originals (28) as 1699, but adopts the translations of the 1706 *Primer*. The same thing occurs in the ed. of 1739 (Shipley).

The hymns in the various editions of the *Garden of the Soul* apparently follow the same law, taking their Latin translations from the current edition of the *Primer*, or in the latter part of the 18th cent. from the editions of Vespers or The Divine Office. This fact is important in its bearing on the question of Dryden's authorship of the 1706 *Primer*. Under the impression that Bp. Challoner (who improved both the *Manual* and *The Garden of the Soul*) selected hymns by Dryden for the editions of 1737 (*Garden*) and 1750 (*Manual*), Mr. Shipley has adduced these editions as proofs of Dryden's authorship. But all that Bp. Challoner did, supposing there are editions which he superintended, was to substitute the newest *trs.* for the previous ones. This, in the case of the *Manual*, had been done as early as 1733. Dryden's authorship did not determine the choice, and is not attested by it.

vii. *Conclusion*. The needs of the laity, which were supplied in the 17th cent. by the *Primers* and *The Manual*, produced in the 18th translations of the Vesper Office, of the entire Breviary, and of the *Missal*. But they do not supply many Irish translations of the Latin hymns. The eds. of the *Primers* of 1685, 1687, and 1706, are drawn on in equal proportions. Sometimes the 1706 in one edition of the Evening Office will make way for the 1687 translations in the next. Sometimes stanzas from 1706 are mixed with stanzas of 1685 (Exx. will be found in the pieces from the *Evening Office* of 1710 in the *Annus Sanctus*). Sometimes lines and phrases are freely used up in re-manufactured translations (see *Evening Office* of 1760); prose translations are substituted for metre; and the old pieces are revised. A few new translations are found (e.g. in the *Evening Office* of 1748, and in the *Divine Office*, 6 vols., 1763, which requires translations of the entire Breviary). The Missals do not supply much material; the Latin hymns are sometimes only printed in the original (e.g. in *Missal for the Laity*, 1803). [H. L. B.]

Primitive Methodist Hymnody. [**Methodist Hymnody**, § iv.]

Primo Dena coeli globum. *The Venerable Bede.* [*The Creation.*] A poem of 112 lines, given by *Mone*, No. 1, from a ms. of the beginning of the 9th cent., now at Darmstadt, and written in an Irish hand. The title in *Mone* is "A hymn of the blessed Bede the priest on the work of the six days at the beginning, and on the six ages of the world." Also in *Thomasius*, ii. p. 429; *Migne*, vol. 94, p. 621, &c. So far as we can ascertain the full hymn has not been *tr.* into English; but a canto therefrom, beginning with line 65, "Post facta celsa conditor," was *tr.* as "God ended all the world's array," by J. M. Neale, and given in the *Hymnal N.*, 1854. This was repealed, abridged, and beginning, "Christ's servants while they dwell below," in Skinner's *Daily Service Hymn*, 1864. [W. A. S.]

Primo dierum omnium. *St. Gregory the Great.* [*Sunday. Morning.*] This is one of the eight hymns which the Benedictine editors assign to St. Gregory (*Opera*, Paris, 1705, iii. col. 878). *Mone* gives it as No. 271, in 8 st. of 4 l., and at i. p. 272, cites it as in a ms. of the 9th cent. at Trier. *Daniel* gives the text in 8 st. of 4 l., at i., No. 145, and at iv. p. 55, cites it as in a 10th cent. Rheinau ms. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 3; Jul. A. vi. f. 19; Harl. 2961, f. 213), in an 11th cent. *Monastic Hymnarium* (Add. 30851, f. 172 b.), an 11th cent. *Monastic Breviary* (Add. 30848, f. 67), &c. It is in a ms. of the 11th cent. at Corpus Christi, Cambridge (391, page 227); in three mss. of the 11th cent. at St. Gall, Nos. 387, 413, 414; and in the *Lat. Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 24 b.) In the *Roman Breviary*, 1632, it was recast, beginning, "Primo die quo Trinitas."

The original form is included in the older *Sarum* (Venice, 1576) *Horæ*, *Aberdeen*, *Paris* of 1643, and *Hereford* (Paris, 1505) *Breviaries*, in the Temporale, part ii. beginning with st. v., "Jam nona Patrem claritas." Its universal use was on Sundays at *Nocturns* or *Matins*; sometimes throughout the year or else from the octave of the Epiphany to Lent, and also from Trinity Sunday to Lent, or from Trinity Sunday to Advent. The original text is also found in Wackernagel, i., No. 69, the *Sarum Horæ*, 1531, p. 31. The text of the *Roman Brev.*, 1632, is in recess sts. of that *Brev.*, and also in *Daniel*, ii. No. 145, *Königsfeld*, p. 146, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. [J. M.]

913

PROBUS PROMITTIS, ET SERVAS DATAM 913

Both texts of this hymn have been *tr.* into English as follows:—

1. **Primo dierum omnium.** The *trs.* of this text are:—

1. **On this the day that saw the earth.** By J. M. Neale, in the *Hymnal N.*, 1852. In Murray's *Hymnal*, 1852, it was altered to "On this blest day when first the light." This form of the *tr.* passed into other collections, as also has the original translation.

2. **On this the day when days began.** By J. Ellerton, made for and 1st pub. in the S. P. C. K. *Church Hys.*, 1871.

Other trs. are:—

1. This is the day when first of all. *Hymnarium Anglicanum*. 1844.
2. This primal day, of days the first. *W. J. Hive*. 1852-54.
3. First day of days! wherein were made. *J. D. Chambers*. 1862.
4. First day of days wherein arrayed. *J. D. Chambers*. 1866.
5. On this first day, when earth stands forth. *J. W. Hewett*. 1870.
6. This glorious morn, time's eldest born, Wherein was, &c. *J. Kidd*. 1865. Based on Copeland's *tr.* from the *Rom. Brev.* (See below.)
7. Welcome! thou eldest of all days. *B. T. Morgan*. 1871.

2. **Primo die quo Trinitas.** The *trs.* of this text are:—

1. **This day the glorious Trinity.** By E. Caswall, in his *Lyra Catholica*, 1815, p. 3, and again in his *Hys. & Poems*, 1873, p. 3. In a few collections it is given without any change in the text, but in the *Hymnary*, 1872, where it begins, "This day the *Blessed* Trinity," the alterations are very numerous.

Other trs. are:—

1. The happy day will soon disclose. *Primer*, 1706.
2. On this first day when heaven and earth. *Sp. R. Mead*. 1837.
3. This glorious morn, time's eldest-born, When God, &c. *W. J. Copeland*. 1848. (See also *J. Kidd*, above.)
4. Blest morn, when earth's Creator spoke. *N. Campbell*. 1850.
5. This day when the eternal Three. *J. Wallace*. 1851.
6. To-day the Blessed Three in One. *Card. Newman*. 1838 and 1865.

Probus, a nom de plume of W. Shrubsole, jun., in the *Christian Observer*, 1813.

Procter, Adelaide Anne, daughter of Bryan Waller Procter (*Barry Cornwall*), was b. in Bedford Square, London, Oct. 30, 1825. In 1851 she entered the Roman communion, and d. in London, Feb. 2, 1864. Miss Procter displayed more than usual intellectual powers at an early age. In later years she was skilled in music and languages. Her poetical gifts have been widely appreciated. Her *Legends and Lyrics, A Book of Verse*, was pub. in 1858. Of this an enlarged edition was pub. in 1862. Her hymns in C. U. from these two editions are:—

1. **I do not ask, O Lord, that life may be.** *Resignation.* In her *Legends, &c.*, 1858. It is one of the most widely used of Miss Procter's hymns.
2. **My God, I thank Thee, who hast made.** *Thankfulness.* In her *Legends, &c.*, 1858, p. 197, in 4 st. of 4 l. In several collections, including the *H. Comp.*, it begins in an altered form, "My God, I thank Thee, Who hast made;" and in others, "Our God, we thank Thee, Who hast made." The original text is also found in the *H. Comp.*, 1876, app. "This most beautiful hymn by A. A. Procter (1858), touches the chord of thankfulness in trial, as perhaps no other hymn does, and is thus most useful for the visitation of the sick."
3. **One by one the sands are going (Sewing).** *The Idols of Life.* In her *Legends, &c.*, 1858, p. 20, in 8 st. of 4 l.
4. **Rise, for the day is passing.** *Redeem the Time.* In her *Legends, &c.*, 1858. Sometimes given as "*Arise*, for the day is passing," as in *Holy Song*, 1846.
5. **Strive; yet I do not promise.** *Striving.* Wait. *Prog. Mel.*, 1860, p. 206, in 5 st. of 8 l. In *H. Comp.*, 1876.
6. **The long day closes.** *Sunset and Evening Star.* In her *Legends, &c.*, 1858, p. 129, in 3 st. of 8 l. and a refrain.
7. **The shadows of the evening hours.** *Evening.* In her *Legends, &c.*, 1858.
8. **We ask for peace, O Lord.** *Peace with God.* In her *Legends, &c.*, 1858, p. 216, in 4 st of 8 l. [J. J.]

Promæ vocem, mens, canorum. *Claude de Santeüil.* [*The Five Wounds of Christ, or, Pantocrator.*] This hymn appeared in the *Paris Breviary*, 1680; *Chevalier Breviary*, 1686, p. 414, and again in the *Paris Breviary*, 1736, and later French Breviaries, and is given in the Office of the Five Wounds of Christ. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 67, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

1. **Now, my soul, thy voice upraising. Sing aloud, &c.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 75, and again in his *Hys. of the Church*, 1841, No. 41, in 8.7.8.7.4.7. It is found unaltered in a few collections, and also altered as: (1) "Now, my soul, thy voice upraising, Sing the Cross," &c., in 8.7.8.7.4.7. in Murray's *Hymnal*, 1852. This was reported in other collections. In the *Sarum*, 1868, it was altered to 3 st. of 6 l. in 8.7 metre. (2) "Sing we now, our voice upraising," in *Kennedy*, 1865, is the same text as *Sarum* with slight variations.

2. **Slow and mournful be our tone.** By E. Campbell, in his *Hys. and Anthems*, 1850, and a few collections of a later date.

3. **Now, my soul, thy voice upraising, Tell in sweet, &c.** By Sir H. W. Baker. This *tr.* is based upon the above by J. Chandler, more specially in the first and last stanzas. It is in 6 sts. of 8.7. Its first appearance was in the trial copy of *H. A. & M.*, 1859, and then in the 1st ed., 1861. It is in several hymn-books, and sometimes with slight alterations.

4. **Lift, my soul, thy voice harmonious.** This was given in Mercer's *Church Ps. & H. Bk.*, Oxford ed., 1864, No. 180, and is probably by the Editor.

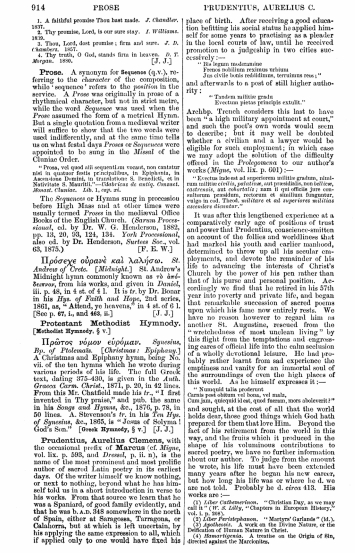
5. **Now, my soul, thy voice upraising. Sing in sweet, &c.** This cento in the *Hymnary*, 1872, No. 245, in 6 sts. of 8.7. metre, is somewhat peculiarly constructed. St. i. is by Chandler and the Editors; ii. is by Sir H. W. Baker and the Editors; iii. is by Chandler and the Editors; iv. is by Sir H. W. Baker and the Editors; and v. is by the Editors alone. The result is not good.

Other trs. are:—

1. Draw out, and hast, thy melody. *I. Williams*. 1839.
2. Soul, draw forth thy voice, deep-sounding. *W. J. Hive*. 1852-54.
3. O my soul! thy lamentation. *J. D. Chambers*. 1857. [J. J.]

Promittis, et servas datam. *C. Coffin.* [*Wednesday.*] This is the hymn on Wednesday at Lauds in the *Paris Breviary*, 1736. It is also in C. Coffin's *Hymni Sacri*, 1736, p. 99; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 28; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

914



914 PROSE PRUDENTIUS, AURELIUS C.

1. A faithful promise Thou hast made. *J. Chandler*, 1837, p. 1.
2. Thy promise, Lord, is our sure stay. *J. Williams*, 1839.
3. Thou, Lord, dost promise; firm and sure. *J. D. Chambers*. 1857.
4. Thy truth, O God, stands firm in heaven. *Ib.* 2nd *Morgan*. 1890. [J. J.]

Prose. A synonym for **Sequence** (q.v.), referring to the *character* of the composition, while 'sequence' refers to the *position* in the service. A *Prose* was originally in prose of a rhythmical character, but not in strict metre, while the word *Sequence* was used when the *Prose* assumed the form of a metrical Hymn. But a single quotation from a mediæval writer will suffice to show that the two words were used indifferently, and at the same time tells us on what festal days *Proses* or *Sequences* were appointed to be sung in the *Missal* of the Cluniac Order.

"Prosa, vel quasi alii sequentiam vocant, non cantatur nisi in quatuor principalibus, in Epiphania, in Ascensione Domini, in translatione S. Benedicti, et in Nativitate S. Mauritii."—*Udalricus de antiq. Cluniac. Monast. Clunior. Lib.* i. *cap.* xi.

The *Sequences* or Hymns sung in procession before High Mass and at other times were usually termed *Proses* in the mediæval Office Books of the English Church. (*Sarum Processional*, ed. by Dr. W. G. Henderson, 1882, pp. 13, 20, 93, 124, 134. *York Processional*, also ed. by Dr. Henderson, *Surtees Soc.*, vol 63, 1875.) [F. E. W.]

Πρόσεχε οὐρανέ καὶ λαλήσω. *St Andrew of Crete.* (*Midnight.*) St. Andrew's Midnight hymn commonly known as τὸ ἁγὲ Κυριε, from his works, and given in *Daniel* iii. p. 48, in 4 st. of 4 l. It is *tr.* by Dr. Bonar in his *Hys. of Faith and Hope*, 2nd series, 1861, as, "Attend, ye heavens," in 4 st. of 4 l. [See p. 67, l., and 468, 2.] [J. J.]

Protestant Methodist Hymnody. [**Methodist Hymnody**, § v.]

Πρώτος νόμον εὑρόμαν. *Synesius, Bp. of Ptolemais.* [*Christmas: Epiphany.*] A Christmas and Epiphany hymn, being No. vii. of the ten hymns which he wrote during various periods of his life. The full Greek text, dating 373–430, is given in the *Anth. Græca Carm. Christ.*, 1871, p. 20, in 42 lines. From this Mr. Chatfield made his *tr.*, "I first invented in Thy praise," and pub. the same in his *Songs and Hymns*, &c., 1876, p. 78, in 50 lines. A. Stevenson's *tr.* in his *Ten Hys. of Synesius*, &c., 1865, is "Jesus of Solyma! God's Son." [**Greek Hymnody**, § v.] [J. J.]

Prudentius, Aurelius Clemens, with the occasional prefix of **Marcus** (cf. *Migne*, vol. lix. p. 893, and *Dressel*, p. ii. n.), is the name of the most prominent and most prolific author of sacred Latin poetry in its earliest days. Of the writer himself we know nothing, or next to nothing, beyond what he has himself told us in a short introduction in verse to his works. From that source we learn that he was a Spaniard, of good family evidently, and that he was b. A.D. 348 somewhere in the north of Spain, either at Saragossa, Tarragona, or Calahorra, but at which is left uncertain, by his applying the same expression to all, which if applied only to one would have fixed his place of birth. After receiving a good education befitting his social status he applied himself for some years to practising as a pleader in the local courts of law, until he received promotion to a judgeship in two cities successively:—

"His legum moderatus
Fomes nobilium reximen urbium
Bis civile bonis eruditus, terniarum mox,"

and afterwards to a post of still higher authority:

"Tandem militiæ gradu
Evectus primo principe cultui."

Archbp. Trench considers this last to have been "a high military appointment at court," and much the poet's own words would seem to describe; but it may well be doubted whether a civilian and a lawyer would be eligible for such employment; in which case we may adopt the solution of the difficulty offered in the *Prolegomena* to our author's works (*Migne*, vol. lix. p. 661):—

"Evectus indeed at superiorem militiæ gradum, similem militiæ civilis, *patritiis*, aut præsidiis, non tollitur, *contronis*, aut *cohortalis*; nam ii qui officia jure consultorum peragebant, *cancerus* et similium fungentes, reliqui in col. Theod. *militare* et ad *superiorem militiæ merendæ dignitatem*."

It was after this lengthened experience at a comparatively early age of positions of trust and power that Prudentius, conscience-smitten on account of the follies and worthlessness that had marked his youth and earlier manhood, determined to throw up all his secular employments, and devote the remainder of his life to advancing the interests of Christ's Church by the power of his pen rather than that of his purse and personal position. Accordingly we find that he retired in his 57th year into poverty and private life, and began that remarkable succession of sacred poems upon which his fame now entirely rests. We have no reason however to regard him as another St. Augustine, reasoned from the "wretchedness of most unclean living" by this flight from the temptations and engrossing cares of official life into the calm seclusion of a wholly devotional leisure. He had probably rather learnt from sad experience the emptiness and vanity for an immortal soul of the surroundings of even the high places of this world. As he himself expresses it:—

"Numquid talia prodierat
Cuncta post obitum vel bona, vel mala,
Cum jam, quicquid olim, quod fuerum, mors obliterat?"

and sought, at the cost of all that the world holds dear, those good things which God hath prepared for them that love Him. Beyond the fact of his retirement from the world in this way, and the fruits which it produced in the shape of his voluminous contributions to sacred poetry, we have no further information about our author. To judge from the amount he wrote, his life must have been extended many years after he began his new career, but how long his life was or where he d. we are not told. Probably he d. *circa* 413. His works are:—

(1) *Liber Cathemerinon.* "Christian Day, as we may call it" (*W. & Lilly*, "Ongoes in European History," vol. i. p. 369).

(2) *Liber Peristephanon.* "Martyrs' Garlands" (*Id.*).

(3) *Apotheosis.* A work on the Divine Nature, or the Holy Trinity, in 1,084 hexameters.

(4) *Hamartigenia.* A treatise on the Origin of Sin, directed against the Marcionites.

PRUDENTIUS, AURELIUS C. PRYS, EDMUND 915

(5) *Psychomachia* = Ψυχομαχία, or "The Spiritual Conflict"—an allegorical work.

(6) *Libri contra Symmachum.* A controversial work against the restoration in the Senate House at Rome of the altar of Victory which Gratian had removed. Symmachus had petitioned Valentinian II. to restore it in 384, but the influence of St. Ambrose had prevailed against him at that time. In 392 the altar was restored, but removed again by Theodosius in 394. After the death of the latter the attempt to restore it was renewed by Eugenius and Arbogastes in 394, and it was during the Easter week (as Dr. Smith has it) that the first book of Prudentius was written in 403. *Pagani* considers that the first may date in 385.

(7) The *Dittochæon* = the double food or double Testament. A collection of 49 sets of four verses each, on Old and New Testament subjects.

Of these different works the most important are the first two, and it is from them that the Liturgical hymns enumerated below have been chiefly compiled. The general character of Prudentius's writings it is not easy fairly to estimate, and to judge by the wholesale condemnation he obtains from some of his critics, and the equally unsparing censure of others, his judges have so found it. In venturing upon any opinion upon such a subject, the reader must bear in mind the peculiar position in which the period at which he was writing found the poet. The poetry of classical Rome in all its exact beauty of form had long passed its meridian, and was being replaced by a style which was yet in its infancy, but which burst forth into new life and beauty in the hands of the Mediæval hymnodygists. Prudentius wrote before rhyming Latin verse was thought of, but after attention had ceased to be given to *quantities*. Under such circumstances it were vain to look for very finished work from him, and such certainly we do not find. But amidst a good deal of what one must confess is tasteless verbiage or clumsy rhetorical ornament—however varied the metres he employs, numbering some 17—there are also passages to be found, not unfrequently, of dramatic vigour and noble expression, which may well hold their own with the more musical utterances of a later date. He writes as a man intensely in earnest, and we may gather much from his writings concerning the points of conduct which were deemed the most important in Christian living at a time when a great portion of mankind were still the victims or slaves of a morality which, heathen at the best, was lowered and corrupted the more as the universality of its influence was more and more successfully challenged by the spread of the Gospel of Christ. If, therefore, we can scarcely go as far in our author's praise as *Barth*—much given to lavish commendation—who describes him as "Poeta eximius eruditissimus et sanctissimus scriptor; nemo divinius de rebus Christianis unquam scripsit;" or as *Bentley*—not given to praise—who calls him the "Horace and Virgil of the Christians," we shall be as loath, considering under what circumstances he wrote, to carp at his style as not being formed on the best ancient models but as confessedly impure; feeling with Archbishop Trench that it is his merit that "whether consciously or unconsciously, he acted on the principle that the new life claimed new forms in which to manifest itself; that he did not shrink from helping forward that great transformation of the Latin language, which it needed to undergo, now that it should be the vehicle of truths which were altogether novel to it." (*See Lat. Poetry*, 1874, p. 121.)

The reader will find so exhaustive an account of the various writings of Prudentius in the account given of him and them in Smith and Wace's *Dict. of Christian Biography*, and Smith's *Dict. of Greek and Roman Biography*, that it is only necessary in this work to refer very briefly to them as above. The poems have been constantly reprinted and re-edited, till the editor who produced the best edition we have of them, Albert Dressel (Leipsic, 1860), is able to say that his is the sixty-third.

The use made of Prudentius's poems in the ancient Breviaries and Hymnaries was very extensive. In its form of centos stanzas and lines were compiled and used as hymns; and it is mainly from these centos, and not from the original poems, that the translations into English were made. *Daniel*, i., Nos. 103–115, gives 13 genuine hymns as having been in use for "Morning," "Christmas," "Epiphany," "Lent," "Easter," "Transfiguration," "Burial," &c., in the older Breviaries. A reference to the article **Latin, Trs. from the**, p. 631, i., will show that almost as many more which were used in like manner have been translated into English. When to these are added the hymns which are annotated in this Dictionary under their respective first lines (see **Index of Authors and Translators**), and those which have not been translated into English, we realise the position and power of Prudentius in the hymnody of the Church.* [D. S. W.]

Prynne, George Rundle, M.A., s. of John Allen Prynne, was b. at West Looe, Cornwall, Aug. 25, 1818, and educated at St. Catherine's College, Cambridge, B.A., 1839; M.A. 1861. He took Holy Orders in 1841, and became Vicar of St. Peter's, Plymouth, in 1848. He has pub. *Parochial Sermons*, 1846; *Plain Parochial Sermons*, 1856; another series, 1876; *The Dying Soldier's Visions, and Other Poems and Hymns*, 1881, &c. He also pub. *Hymns suited for the Services of the Church*, 1858. His most popular hymn is "Jesu, meek and gentle," p. 261, ii. His hymns "The day is done; O God the Son" (*Evening*); and "Thy glory fills the heavens" (*The Glory of the Father*), have also been included in a few collections. He d. Mar. 25, 1903. [J. J.]

Prys, Edmund, Prys or Price, a learned Welsh divine and eminent poet, was b. about 1541 in the parish of Llandecwyn, Merionethshire, and educated at St. John's College, Cambridge, where he took his degree of M.A. He was appointed Archdeacon of Merioneth in 1576, and Canon of St. Asaph in 1592. He was one of the best Welsh poets of his time, and a great many of his compositions are preserved, mostly in manuscript. He is the author of the Welsh metrical version of the Psalms, which is still in use. He assisted

* The earliest and best ms. of Prudentius is one in the Bibliothèque Nationale, *Paris* (*Lat.* 8084), written about the end of the 9th cent. The Principal Librarian, M. Leopold Delisle, has kindly supplied references to the mss. of the Cathemerinon and Peristephanon, which centos, now in C.C. in English, have been taken.

Dr. Morgan, Bishop of St. Asaph, to translate the Bible into Welsh. The latest of his compositions, preserved, is a copy of elegant Latin verses in commendation of Dr. John Davies's Welsh Grammar. He was then 80 years of age. This Latin copy bears the date of 1621. He d. in 1624, and was buried at Macutwrog Church. [See **Welsh Hymnody.**] [W. G. T.]

Psalters, American. [**American Hymnody.**]

Psalters, English. I. *Introductive.* A glance at the long list appended to this article will suppose many for the first time of the enormous number of efforts made to versify the Psalms. Among the authors will be found Queen Elizabeth, Lord Bacon, Fuller, and many of our poets and theologians. The Psalter has been subjected to a great variety of experiments. Literal translation, paraphrase, evangelical expansion, the development of portions as themes, have been successively attempted. The change of metrical and poetical expression is reflected in the history. In the Puritan period the versification of the Psalms even touches the history of the nation. But notwithstanding all this, partly from extreme reverence for the letter of Holy Writ, partly from the fact that the bulk of the translators were hampered by the secondary object of turning the Psalter into a hymnal, and most of all from the impossibility of representing Hebrew parallelism in English metres, no version approaches in merit such translations as Lord Derby's *Homer* or Conington's *Virgil*. With but few exceptions the succeeding pages are a comparison of mediocrities.

II. *Curious examples.*

Some experiments are very eccentric, such as *Abraham Fraunce's* iambmeters (1591), *Pilot's* lyrics without rhyme (1751), *Wransford* and *Sylvester's* heroics (1754), *Dennis's* blank verse (1908). The strangest is *Psalterium Americanum* by *Cotton Mather* (1718), printed like prose, but in reality simply the Authorized Version thrown into unrhymed C.M. for singing.

III. *Pre-Reformation Psalters.*

Metrical Psalters existed in England at a very early date. *Bp. Aldhelm* of Sherborne (died A.D. 709) is said to have composed one (Bede); and Archdeacon Churton (see Preface to the *Cleveland Psalter*) ascribes to him the Anglo-Saxon Version edited by Thorpe (1835). Thorpe himself, however, assigns it to a later date. A Latin Psalter, with interlinear Anglo-Saxon gloss, and a translation into Middle English has been published by the Surtees Society. T. Brampton's *Seven Penitential Psalms* (1414) have been printed by the Percy Society; and Holland (*Psalmists of Britain*, 1842) mentions a translation of St. Jerome's Gallican Psalter into English of the date of Henry II. or Richard I.

IV. *Importance of Psalm-singing at the Reformation.*

The practice of versifying the Psalms assumed a larger significance among the Reformers. The Psalm Versions of Luther and Justus Jonas, combined with their translations of the Latin Hymns and their original compositions, stirred the heart of Germany: the Psalms of Marot became the badge of the French Huguenot in court and camp; and, completed by Beza, became the sole hymnal of Geneva: while in England and Scotland, following the Genevan precedent, the metrical Psalms alone were long exclusively used in public worship. Consecrated by the long tradition of the Church in their Latin form, set at first to ballad tunes and then to special music of their own by the leaders of the Reformation, the Psalms became endeared to the people, not merely by their sublimity, their Messianic import, and their wide interpretation of human emotions, but specially by their living trust in God as a hiding place in peril, and even by their terrible denunciations of His enemies. They seemed, in the wonder aroused by a new-found Bible, the supreme, divinely ordained vehicle of human praise; and the metrical form was at the same time a necessity for singing, and, according to the ideas of that day concerning the structure of Hebrew poetry, was accounted a truer representative of the original than prose. This last point is argued, with reference to Hebrew treatises of that day, in the Preface to the *English Psalter*, published at Geneva in 1556 (see p. 807, b.), a revised ed. of Sternhold's 37 Psalms, and 7 by Hopkins, to which 7 fresh ones are added by Whittingham.

V. *German influence on Gospellers.*

The introduction of Psalm-singing into England probably sprang from the intercourse of the Gospellers with Luther and Melancthon, and their familiarity with their writings. Three of these fathers of the Reformation, *Wisdom*, *Becon*, and *Coverdale*, have left us Psalm versions bearing a strong family likeness. Those of Wisdom and Becon were incorporated in *Sternhold and Hopkins* [see **Old Version**] and may possibly be the oldest pieces in that book, though not found in the earliest editions. *The Goostly Psalmes* by *Miles Coverdale* contains fifteen psalms, besides hymns and paraphrases (see **English Hymnody**, Early, III., IV.). The German originals of this book have been carefully traced out by **Mr. Mearns**, All the Psalm versions, except Pss. 2, 137, 146, and all the paraphrases and hymns, except two, have been identified as German. The metre of the unidentified Psalms, except the 132nd, is also German, and Coverdale's 65th is in the same metre as Luther's "Ein Feste Burg." [For details see **Goostly Psalmes, The.**]

VI. *Rolled Metres of Edward VI.'s reign.*

In the Act, which authorized the First Prayer Book of Edward VI. (1549), there was a proviso

"That it be lawful . . . in churches . . . chapels or oratories or other places to use openly any Psalme or Hymne in the English tongue . . . before or after Matins, likewise the service or any part thereof mentioned in the said book."

It has been generally held, by Strype, Burnet and others, that this proviso covered the legality of Psalm-singing (see § VIII., where *Psalms* and *goodly prayers* are synonymous); and some have thought that the partiality of the king for Sternhold's essays then published (see **Old Version**, § iv.) dictated it. It is at least certain that several small attempts at versification of the Psalms appear at this period, among which may be mentioned Sir

Thos. Wyatt's *Seven Penitential Psalms* (1549). The whole Psalter was also now versified by Robert Crowley, sometime Vicar of St. Giles's, Cripplegate, in C.M., and set to a harmonized chant (1549). The German influence now ceases, and the irregular metres of Wisdom and Becon, which are akin to some in the early English *Primers*, give way to the ballad measure of Chevy Chace, which from this time receives its consecration. Sternhold's aim was to supplant the "amorous and obscene songs" (*Wood*) of the court and people; and he probably sung his psalms to well-known ballad tunes. A discussion of the nature and character of his work and that of his coadjutors, as represented in the *Old Version* of Sternhold and Hopkins, is, however, too elaborate for this section of our work. It is fully treated elsewhere. [**Old Version.**]

VII. *Genevan Influence on the Marian Exiles.*

The public singing of psalms ceased of course under Mary. But the movement gained new force and new ideas among the exiles. Parker soloed himself by versifying the entire Psalter (*Absolei Psalterium versum metrice lingua vulgari*, Parker's Diary, 1557). At Geneva the psalms of Marot were part of the authorized service: and it is from this period that the metres, the tunes, and the structural features of the Genevan Psalter begin to affect that of England, and more largely, of Scotland. [For details see **Old Version**, § iii.]

VIII. *Psalm-singing at the accession of Elizabeth.*

On the accession of Elizabeth nothing so roused the enthusiasm of the people as the practice "brought from abroad by the exiles" of singing Psalms (*Strype*). They were sung at St. Paul's Cross after the sermons of bishops; Jewel speaks of six thousand people as present on one occasion. Psalms were introduced at St. Anthelin's and spread to other churches in London. The authorities not merely "connived" (*Hayling*) at the fashion, but encouraged it.

Jewel, for instance, who was one of the Visitors for the execution of the Queen's Injunctions, favoured it. The attitude of Parker is shewn by a curious set of documents in Wilkins's Concilia, Dec. 1559. Certain men had introduced into the Choir of Canterbury and the Cathedral at Easter at 4 A.M., *disturbing matins*. On being prohibited by the Dean and Chapter, they appealed to the Queen's Visitors, Jewel and others, who thereon reprimanded the Dean and Chapter. Upon this the Archbishop wrote to the Dean, censuring the interference of the Visitors, and bade the Cathedral authorities "permit and suffer" congregations to "sing or say *the godly prayers set forth and permitted* in this Church of England." The use of the word "godly prayers," as synonymous with psalms, should be noted. [W. G. T.]

Permission to use psalms publicly in worship was frigidly granted by the 49th injunction of Elizabeth (June 1559), which is wider and yet more defined than the proviso of 1549: guarding more carefully the Morning and Evening Prayer from interference, and yet at the same time withdrawing the stipulation that the composition was to be taken out of Holy Scripture:—

"For the comforting of such as delight in musick, it is ordered that in all Cathedral and Collegiate Churches and Chapels having any organs or other musical instruments belonging to the same, after the Divine Service is ended, there may be used an hymn or such like song to the praise of Almighty God in the best melody and music that may be devised, having respect that the sentence of the hymn may be understood and perceived."

IX. *Readerings by Abp. Parker, Sir Philip Sidney, the Davisons, and Spenser.*

Partial translations of Psalms at this period are very numerous. The two most notable complete versions are dealt with elsewhere. (See **Old Version** and **Scottish Hymnody.**) A third, entitled *The whole Psalter, translated into English metre, with an argument and collect to each Psalm*: John Day, London, n.d., is only to be found in the great libraries (there is a perfect copy also at Lincoln Cathedral). It is the work of Abp. Parker, alluded to above, written in exile: but the marked similarity of the book, in its introductions, extracts from the Fathers, and apparatus of appended Canticles, to the work of Sternhold and Hopkins makes it probable that these, and perhaps the metrical arguments at the head of each psalm and the appended collects were added after 1562. It is composed with scholarly care, and, not only as a metrical version, but for the value of the collects, should be reprinted. Besides the three usual metres (C.M., L.M., S.M.) he makes use of stanzas of 8's, and one or two curious measures; and he supplies a doxology in each metre. The metrical Introduction "Ad Lectorem," is a quaint apology for offering a new version. There are eight tunes to it by Tallis; one being Tallis's "Canon." His C.M. has often a double rhyme in the third line; and, even where this is not the case, the rhythm and stresses of the measure are entirely distinct from that of Sternhold, and feel strictly regular, so as to facilitate singing. An example of his unrhymed C.M. may be seen in his tr. of "Veni Creator" (q.v.), which is apparently simply the text of the first Prayer Book of Edw. VIth, 1549, regulated into uniform feet. The authorship of this book is given in Bp. Barlow's copy to John Keeper of the Cathedral of Wells. But Parker's authorship is established by external and internal evidence. In Bp. Kennet's copy it is said that the Archbishop permitted Margaret, his wife, to present his Psalter to some of the nobility: and the copy at Lambeth has in a hand of that time, "To the vertuous and honorable Lady the Countesse of Shrewsbury from your lovinge friende, Margaret Parker." Apart from the presumption raised by this coincidence in favour of Parker, it makes Keeper's authorship unlikely, as he would only have been twenty-four at Mrs. Parker's death (1570) (Dibdin's *Ames*). But the conclusive evidence is the acrostick "Matthew Parkerus" on which the metrical argument to Ps. 119 is formed.

Of a different order from these is the Version commenced by Sir Philip Sidney (*Pss.* 1–43) and completed by his sister, the Countess of Pembroke (pub. 1823). The metres are "more rare and excellent for method and variatie,"—the fantastic and capricious measures of the lighter Elizabethan style; not intended probably for congregational use. They have frequent freshness and spirit; and now that a higher music no longer chains us wholly to routine metres, a composer fond of the Elizabethan poetry would find the 84th, 92nd, and the more regular 96th full of grace and charm. The same description may be given of *Divers Selected Psalms of David in verse*,

of a different composure from those used in the church: the work of Francis and Christopher Davison and others, found in a Harleian MS. of the British Museum. Full selections from both these versions may be seen in Farr's *Select Poetry* (Parker Society). To these may be added a text version of the *Seven Penitential Psalms* by Edmund Spenser.

X. *Partial translations, Bacon, Herbert, &c. Versions by Dod, Wither, Sandys.*

Among the versifiers of "Selected Psalms" are found the eminent names of *Donne*, Dean of St. Paul's (1633), *Phineas Fletcher* (1633), *George Herbert* (1632), and *R. Cosin* (1648). The first ten Psalms were rendered closely and naturally by *Bishop Hall* (1607), and a few by *Lord Bacon* (1625), (see *Fuller Worthies Library* by Grosart), dedicated to George Herbert. The complete version of *Henry Dod* (1603–20) is utterly valueless, and according to Wither was burnt by the hangman; the preface however shows the early dissatisfaction felt with Sternhold and Hopkins, and there is appended to it a ludicrous versification, intended apparently to be sung, of the Act of Parliament passed after the Gunpowder Plot! The so-called Version of *King James* (1631) is described elsewhere. (See **Scottish Hymnody**, t. § 3.) The version by *George Wither* (1619–32) was a far more serious rival of the *Old Version*. He obtained a privilege from the King, which ordered it to be bound up with every copy of the Bible, and authorized Wither to seize every Bible in which it was not found. But it met with the same fate as a similar privilege of Wither's for his *Hymns and Spiritual Songs of the Church*. (See **English Hymnody, Early**, § viii.) The resistance to the privilege on the part of the Stationers' Company, who owned the *Old Version*, ended in the withdrawal of this monopoly by the Privy Council (1633). (See Preface to Wither's *Hymns and Spiritual Songs*, by E. Farr in *Library of Old Authors*.) The metres of this book are more varied than those of the *Old Version*, and yet more regular and even than those of Sidney, and hence are set to them by Orlando Gibbons. The author of *Ausbolopia Davidica*, a compilation of Psalms from many sources (1846), considers this the best version for fidelity, harmony, and simplicity of expression. Judged, however, by his copious extracts (the book itself is rare) there is a want of force and spirit. The 137th, "As nigh Babel's streams we sat," is grandfully rendered; the best is the 150th, "Come praise the Lord, come praise Him" (S. P. C. K. *Ps. and Hys.*, Ps. cl.). The version by *George Sandys* (1636), son of the Abp. of York, is of far greater literary merit. Though set to music by Henry Lawes, it was intended only for private devotion, and perhaps never used otherwise. Baxter laments that Sandys's "*simplicis stroin*" was useless to the vulgar because not composed in the ordinary metres; but its poetical grace exercised a considerable influence on translators. The longer Psalms are often in L. M. couplets; some of his most graceful pieces are in couplets of 7's, as Ps. 150, "Praise the Lord enthroned on high" (S. P. C. K. *Ps. and H.*, Ps. cl.), and Ps. 148, "You who dwell above the skies" (*Wes. H. Bk.* 639). The book is prefaced by an eulogy by his friend Lord Falkland. In the opinion of Burney, Montgomery, Conder, and Holland, it is the best metrical version. See, however, *Keble*, below, § xviii.

XI. *Puritan Versions; Rous, Barton, Milton.*

To the psalm-loving Puritan the perfection of the metrical version was a matter of supreme moment. The first book pub. in America (Cambridge, N.E., 1640) was *The New England Psalter*, often called *The Bay Psalter* (p. 119, n.), the editors of which boast themselves by the most rigorous literalism. In the same year in England the Committee of Peers, lay and spiritual, recommended in their Report on Religion that "The metre in the Psalms should be corrected and allowed of publicly." The first ed. (1641) of *Francis Rous*, afterwards Provost of Eton under the Commonwealth, was an attempt to satisfy this recommendation by amendment of the old version. Further changes were made in his second ed. (1643), which was ordered to be printed by the House of Commons. The establishment of the *Directory* (1645), in which "every one that can read" was ordered to "have a psalm-book," made revision more urgent. Rous's third edition (1646), was ordered to be printed on the recommendation of the Assembly of Divines; and later in the year this Version "and none other" was ordered by the House of Commons "to be sung in all churches and chapels within the kingdom." There was an earnest desire at this time on both sides of the border to agree on a version which might be a bond of uniformity in religion. But it was frustrated by two causes. The House of Lords inclined to a rival versifier, *William Barton*, minister of St. Martin's, Leicester (1st ed., 1644; 2nd, 1645); and they submitted his 3rd ed. (1646) to the Assembly of Divines, who, however, declined to authorise it. When Rous's version came up from the Commons, they referred it to a Committee, but never apparently sanctioned it. The Scots also were discontented with Rous, whom they suspected of hatred of Presbytery, as an adherent of Cromwell, and introduced considerable variations, derived from other versions, in their new *Scottish Psalter* (1650). (See **Scottish Hymnody**.) Confidence in Rous was short-lived in England. It may have been dissatisfaction with it which made Milton in 1648 attempt Ps. 80–8, which had a special significance to him at that crisis of the war (Masson). His versions are translated direct from the Hebrew. Hebrew words are printed in the margin: and every word not in the original is printed in italics. No better illustration of the literal principle of the Puritan translations can be given; and no one can say it was successful. He made another essay in 1653, without this assertion of exceeding literalism, and in various metres, not easy to be sung; but the result is no better. Portions of Ps. 82, 85, 86, formed into a canto, "The Lord will come and not be slow," and part of Ps. 84, "How lovely are Thy dwellings fair," are found in some of our hymn-books; but the only one of real note is the 136th, "Let us with a gladsome mind," which he wrote at the age of fifteen. In 1651 *Bp. King* of Chichester,

in the preface to his version, sneers, from the churchman's stand-point, at the failure of one of our "pretended Reformers" (probably Rous). And in 1654 appeared a new edition of *Barton*, which bore on its title-page a license for publication from Cromwell. A version by *Thomas Lord Fairfax* is mentioned in the preface to Cotton's *Editions of the Bible*; he quotes the 137th Psalm in stanzas of four long lines. It was never published.

XII. *Baxter, Miles Smith, Denham, Patrick.*

From Sternhold to Rous the prevailing principle of translation was literal exactness; but the dreariness of all those efforts, and in some measure the grace of Sandys, now produced a demand for some literary excellence. In the preface to his version (written probably about this time, though not published till 1692), *Richard Baxter* says, after reviewing preceding versions, "The ear desireth greater melody, than strict versions will allow." And in their measure the versions that followed the Restoration were an attempt in this direction. Examples may be seen in S. Woodford's verbose and pompous Psalter (1667); in *Miles Smith's*, which is often smooth and melodious (1668); in *Luke Milbourne* (1685), who tried to adapt his metres to the music of Playford, who had recently edited Sternhold and Hopkins, and to that of Henry Lawes, found in Sandys's *Psalter*; and in the stately though monotonous L.M. of *Sir John Denham* (written at this time, though only published in 1715). But the difficulty lay in the decay of music, by which metres were more than ever restricted. Baxter adopted a plan of bracketed words, by which L.M. could be sung as C.M., or C.M. as S.M., for the use of ignorant congregations, but scarcely in the interest of literary success. A *Century of Psalms* was published by *John Patrick*, Preacher to the Charterhouse, brother of the Bishop, in 1679; and a complete version in 1691-3, which attained considerable success for its fidelity. It was not however exactly a literal version. It adopted a mode of evangelical interpretation, of which the germ exists in Parker, and which will be discussed at large under Watts. See § xv.

XIII. *The New Version.*

(1.) *History.*—The first instalment of *Tate and Brady's* Psalter is a sheet and a half, without date (*Bodleian*); the next is "The first XX. Psalms by *N. Brady* and *N. Tate*" (*Bodleian*) published as a specimen (1695). The complete version followed (1696), entitled *A New Version of the Psalms of David, Fitted to the Tunes Used in Churches, By N. Tate and N. Brady* (*Brit. Mus.*), and dedicated to William III. This edition was apparently subjected to criticism and revised; and in its settled form, which differs from each of the preceding essays in some of the metres and expressions, it was "allowed" by the King in Council, and "permitted to be used in all churches, &c., as shall think fit to receive them," Dec. 3, 1696. This second edition was not published till 1698 (*Brit. Mus.*). (See **New Version.**) The *Supplement* thereto was authorised, in the same terms as the *Psalter*, by the Queen in Council, July 30, 1703.

(2.) *Value of Authorisation.*—So far as license to print was concerned, the royal "allowance" was not strictly necessary, as the Licensing Act had recently expired; but it was extremely politic. (See it again under § xvi.) The "permission" to use it in churches, &c., which is a distinct matter from the "allowance," whether actually necessary or not in order to legalise its adoption, was of great value. Under the sanction of the sovereign, and recommended by the Abp. of Canterbury and Compton, Bishop of London, *The New Version* presented itself as a settlement of the long dissatisfaction with Sternhold and Hopkins. Its success was not however universal. Beveridge (1710) wrote a vigorous protest against it, and in favour of the *Old Version*. He calls it a "New Version in deed," "fine and modish," "flourished with wit and fancy," "gay and fashionable." He dilates on the inconvenience of two versions; calls it a breach of uniformity; "in time we might have one secundum usum London, another secundum usum Richmond (see *Brady* below), another secundum usum Sarum." He records the protests of congregations: one vestry had cast it out, after its introduction by the clergyman. It was then only used in a few churches in London.

(3.) *Character and Merits.*—The material of the *New Version* may be thrown into three groups: 1. Psalms of an ornate character, with occasional vigour of rhythm, written mostly in L.M. and P.M. The best is 139th, "Thou, Lord, by strictest search hast known." 2. A large quantity of very spiritless C.M., as poor in language as the literal versions. 3. A few examples of sweet and simple verse, such as the 84th, "Through all the changing scenes of life," 42nd, "As pants the hart;" 51st, "Have mercy, Lord, on me;" and 84th, "Oh, God of hosts, the mighty Lord," which retain their hold on our hymn-books. There is nothing to show certainly how the work was divided between Tate and Brady: both were poets; it is plausible to attribute the ornate work, in which some have even suggested an occasional aid from his patron Dryden, to Tate. Another theory makes Brady the theologian, Tate the poetical workman throughout. Beveridge's epithets suggest the general impression of the book. The artificial style of that period is applied to the Psalms: and in the hands of men of genius—far less in those of mere versifiers—no alien a form could not have succeeded. "Tate's poor page" (*Pope*) has been abused as roundly as *The Old Version*. And yet one condemned to tread the waste of metrical Psalters will consider it an advance on its predecessors, suffering more from its own success than comparison with them. And this merit is fairly theirs: they asserted successfully, and with an emphasis scarcely known before, literary and poetical excellence (according to their light) as a principle of translation, and the precedent thus set was seldom ignored afterwards. It has been gravely censured for want of fidelity by Keble and others. Traces of political allusion have also been pointed out. The curious reader may like to trace them in Ps. 18, 37–43, in the courtly complexion given to Ps. 101, 2–7, in a possible allusion to the queen, Ps. 45, 16, and in Ps. 107, 40 ("The prince, who

slights what God commands, exposed to scorn must quit his throne".

(4.) *Authors.*—The *New Version* was the work of two Irishmen. *Nahum Tate* was the son of Faithful Teate, an Irish clergyman, author of some religious verses. He was b. in Dublin (1652), and educated at Trinity College. He wrote, under Dryden's superintendence, the second part of *Absalom and Achitophel* with the exception of about two hundred lines. He succeeded Shadwell as Poet Laureate. Among his works are *Characters of Virtue and Vice* (1691), *Miscellanea Sacra*, a selection from various writers (1696-8), and *Panacea, a Poem on Tea*. He is said to have been a man of intemperate and improvident life. He wrote a reply to Beveridge, defending the style of the version on literary grounds. (*Essay on Psalmody*, 1710.) He d. in London in 1715. *Nicholas Brady* was born at Bandon (1659). He was educated at Westminster, and went afterwards to Christ Church, Oxford, and to Trinity College, Dublin. From the latter he received the degree of D.D. for services to the Protestant cause. He was a Prebendary of Cork. In the Irish war he was an active adherent of William; and three times saved his native town from burning. Coming from Bandon with a petition to William, he remained in London, and was appointed Chaplain to the King; and afterwards (1702-3) Incumbent of Stradford-on-Avon. He had previously been minister of St. Catherine Cree's, and Lecturer of St. Michael's, Wood Street; probably holding some or all of these appointments in plurality. Notwithstanding the income derived from his appointments, his extravagance obliged him to keep a school, while incumbent of Richmond (1710). He died in 1726. Besides several volumes of sermons, he published a tragedy called *The Rape, or the Innocent Impostors*, and a poetical translation of the *Æneid* of Virgil in four vols.

XIV. *J. Addison.*

In the *Spectator* of 1712, were published the well-known paraphrases of the 19th Ps., "The spacious firmament on high," and the 23rd Ps., "The Lord my pasture shall prepare." They have been attributed to Marvell, but (see **Addison**, *J.*, p. 16, b.) are Addison's. They are found in many collections, and have been admired by good judges. The style is more florid than the New Version. The fault in both is, that the sense of God's Presence, which is so vivid in the original, is subordinated to the somewhat unreal description of landscape.

XV. *Watts's Version.*

The versification of the Psalms engaged the attention of Isaac Watts in his early days; a translation of Ps. 137, not included in his complete Psalter, is found in *Reliquiæ Juveniles*. Paraphrases of Ps. 148 were published in the *Horæ Lyricæ* (1705); and at least half of the *Psalms* had been versified at the date of the publication of his *Hymns* (1707-9). Ps. 114 was published in *The Spectator* (1712); and the complete version (so far as his theory of completeness extended) in 1719; entitled, *The Psalms of David imitated in the language of the New Testament, &c.* Taken as a whole it is not better than Tate and Brady. There is a want of restraining reverence about it; and the turgid epithets and gaudy ornament dishonour the simple grandeur of the original. Yet it contains some of his choicest pieces, such as Ps. 84, "Lord of the worlds above;" the noble Ps. 90, "Our God, our help in ages past," Ps. 136, "Give to our God immortal praise;" and one or two more. The Psalter is not really complete. Watts saw and was bold enough to say, that there were parts of the Psalter which could never be sung, and which were therefore useless as hymns. His renderings are paraphrases rather than translations. He breaks up the Psalms into different portions: sometimes, especially in Ps. 119, he selects and groups verses so as to produce a new hymn, and adds little prefatory stanzas. He utilized lines from his predecessors; some from Tate and Brady, more from Dunham, most of all from Patrick. From Patrick also he borrowed the new principle, used long before by Luther, and by Parker, which he worked out elaborately—evangelical interpretation of the Psalms. To this, which is the really notable characteristic of the book, he devoted great pains, embodying in his verse the New Testament expositions of our Lord and the Apostles, exhibiting the Messianic Psalms in the light of the life of Christ, and expanding adumbration, type and prophecy, into their fulfilments. Such a mode of treatment was of course a new divergence from literalism, but a legitimate and fruitful one. No principle has such promise of future usefulness in the adaptation of the Psalter to the purposes of hymnology. The tender modern hymn by Sir H. W. Baker, "The King of Love my Shepherd is" (*H. A. & M.*, 197) is an illustration; and Watts's version of Ps. 72, "Jesus shall reign where'er the sun," is a beautiful example of the principle and of his best style. At the same time it requires extreme caution and reverence, if it is to be kept from error. When he tried to push it beyond the guidance of Scripture, Watts was betrayed into such vulgarity as the substitution of *Britain* for *Israel*, &c. A full exhibition of Watts's Psalter will be found in the *New Coll. H. Bk.*

XVI. *Blacklock, Wesley, Smart, Merrick, Basil Woodd, Dwight.*

In 1721 appeared a Version by *Sir Richard Blackmore*, which was dedicated to George I., and on the recommendation of both the archbishops and fifteen bishops "allowed and permitted to be used in all churches, &c.," by order in Council, in precisely the same terms as *The New Version*. It is rather a reaction in the direction of naked literalism, and it made no way, notwithstanding its lofty patrons. In Anne Steele's *Poems* (1760) there are forty-seven renderings of Psalms. C. Wesley at one time or other translated nearly the whole Psalter. Some were published in 1738 and 1743; again in the *Arminian Magazine*, 1798-1801; and the whole are included in the *Poetical Works of J. & C. Wesley*, 1868-72. They are naturally expressed in the refined and cultivated language which was habitual to C. Wesley, but they are not of high poetical excellence. The best are Ps. 23, "Jesus Thou

Good Shepherd is"; Ps. 121, "To the hills I lift mine eyes"; and especially Ps. 131, "Lord, if Thou Thy grace impart." Charles Wesley adopts freely Watts's system of evangelical interpretation. *Christopher Smart*, published a version (1765), in which the introduction of New Testament matter is so great, that the characteristics of the Psalms are erased. In this book there is also a great variety of new metres, and among the rest that of Cowper's Alexander Selkirk, found in Charles Wesley, and in Shenstone. *James Merrick* published a Psalter (1765) which attracted attention from the known learning of the author. It bears signs of the influence of Bp. Lowth's theories of Hebrew poetry, and was also approved by Secker. It is written in continuous lines, but was divided into stanzas for congregational use by Tattersall (1767), who added a prose paraphrase. It is weak and full of epithets. Montgomery calls it "immeasurable verbiage." *Basil Woodd* published a few psalms in 1794; other editions followed. The final one (1821) contained his own, with alternative renderings selected from Watts and *Tate and Brady*, &c. *Timothy Dwight*, the American theologian, published a revised edition of Watts (1800). A Version of a few Psalms by *William Mason* appeared in 1797, and with additions in 1811; and another in the same year (1811) by *William Goode*. A partial Version by *Richard Cumberland* (1801) may be mentioned for the sake of the author, not of the book.

XVII. *Montgomery, Mant, Harriet Auber, Lyte.*

James Montgomery's *Songs of Zion* (1822) contain nearly half of the Psalter. The sombre and plaintive verse of Ps. 39, "Lord, let me know mine end"; and Ps. 63, "O God, Thou art my God alone"; are fine examples of lonely and sorrowful trust. The 121st, "Lord, for ever at Thy side," is of a tenderer character. Ps. 91, "Call Jehovah thy Salvation"; and Ps. 103, "Oh my soul, with all thy powers," are soft and unmusical. Far the finest is the rich and splendid Messianic hymn which few perhaps recognise as a Paraphrase of Ps. 72, "Hail to the Lord's Anointed." *Bishop Mant* published a version (1824) composed with great care, and founded much on Lowth's Lectures. But the language is cold, and the Psalms assume the form of stiff and stately odes. Harriet Auber's *Spirit of the Psalms* was published anonymously (1829), edited by a clergyman. She uses evangelical interpretation freely. Several renderings are full of gentle melody, such as Ps. 45, "With hearts in love abounding"; Ps. 75, "Whom have we, Lord, in heaven but Thee"; and Ps. 78, "Oh praise our great and gracious Lord." A book with the same title, *The Spirit of the Psalms*, was published (1836) by H. F. Lyte. Though it touches nearly the whole Psalter, and though there are a few among the best that have a joyous tone, such as the sunny rendering of Ps. 84, "Pleasant are Thy courts above" still it is with the tenderness and tearfulness of the Psalms that he is most deeply penetrated. His renderings are seldom close translations; they are either free paraphrases, or the expansion of a few verses, as a theme, with free interweaving of his own thoughts and metaphors, and perhaps for this reason they are less known than they deserve. Ps. 55, "Oh had I, my Saviour, the wings of a dove," a successful treatment of an undignified metre, illustrates his habit of isolating the sad part of a psalm. Ps. 91, "There is a safe and secret place," is good; and "Far from my heavenly home," exactly represents his method and his tenderness. Few probably are aware that it is founded on Ps. 137, "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion."

XVIII. *John Keble.*

The Psalter or Psalms of David in English verse, by a member of the University of Oxford (1839) is the work of the reverend John Keble. That he should have deemed such a thing worth doing, is, in some sort, a measure of the advances of the last forty years in the matter of church music. There was "small hope," he thought, that the custom of chanting the psalms would cease in; and therefore, despite his conviction that the Hebrew was intended for chanting, not singing, and that success was "impossible," because the form and tone of English metre and Hebrew parallelism were irreconcilable, he set himself to improve the Metrical Version, "adhering reverentially to the meaning of the original." He submitted the work to Dr. Pusey. The adverse criticism which has been given had been anticipated by Keble himself. The close adherence to the terseness and the images of the Hebrew has produced some constraint and obscurity. But in the judgment of the present writer no other version has such refinement of diction, sustained merit, lyric force and fire, and flashes of imaginative energy. There are occasional traces of the influence of Scott's chivalrous phrases. Ps. 93, "God the Lord a king remaineth," is one of the finest. Ps. 46, "God our Hope and Strength abiding," is of the same order, but less clustered; the trochaic, Ps. 96, "Sing the song unheard before," is good; as also Ps. 135, "Sound high Jehovah's Name"; Ps. 136, "Praise the Lord, for He is Love;" and Ps. 148, "Praise ye the Lord from heaven."

XIX. *Churton, Sir R. Grant, Conder, Hookham Frere, Prosser, &c.*

The Cleveland Psalter, by Archdeacon Churton (1854), is one of the best versions. It is written in firm, equal, and melodious verse, and though inferior to Keble in spirit and freshness, and high imagination, avoids his abruptness and compression by a slightly lower texture, and greater liberty of translation. Though thoroughly an original work, it adopts ideas and lines from the ancient Anglo-Saxon Version which Churton attributes to Aldhelm (see § m), from Wyatt, Sidney, Sandys, Miles Smyth and Keble. Portions of Ps. 15, "Lord keep me, for I trust in Thee"; Ps. 37, "Vex not thy soul for men of pride," are in S. P. C. K. *Ps. and Hys.*; Ps. 67, "God of grace, oh let Thy light," is in *H. A. & M.* (364). Ps. 68, "Lord, to my and voice attending"; and Ps. 131, "Lord, my heart is with the lowly," are like Herbert

The best is Ps. 95, "Raise the psalm; let earth salute" in *Kennedy*, 1865, and the *Wor. H. Bk.* (904), 1875. A smooth, fairly-sustained Version, but deficient in spirit, had been published (1831) by *Bp. Trower* (revised in 1870). *Sir Robert Grosd* had published some renderings early in the century, among which is the fine ornamentation of the old 104th, "Oh worship the King." *J. Conder's* Ps. 113, "Hallelujah, raise oh raise," is a lyric of great brightness and jubilance. A *Selection of Psalms* by Hookham Frere was privately printed, see his *Poetical Works* (1872). The *Synaxtrical Psalter* by W. Vernon Harcourt appeared in 1856, and *The Cambridge Psalter* by Dr. Kennedy in 1860 (revised 1876).

XX. *Recent Versions.*

The reader of this sketch will have observed that in one aspect it is the history of the long tenacious struggle of the Metrical Psalter against the growing power of original hymns as the material of praise. This conflict has been now long ended, and the task of versifying the Psalms greatly simplified by enfranchisement from the routine metres. But fresh efforts are still made under these freer conditions. A version of considerable freshness, freedom, and spirit appeared in 1863, with an irregular structure of verse, by Mr. A. Maltè. *The Companion Psalter*, by Rev. T. R. Birks (1874), is a valuable compilation of the choicest pieces of preceding versions, and contains several of his own developments of the meditative psalms. His lyric measures are often soft and melodious: his intricacy freely Evangelical ideas; but they are not always the legitimate unfolding of the psalm, and sometimes the groundwork is scarcely perceptible. Ps. 19, "The heavens declare Thy glory"; Ps. 20, "O Christ, whose intercession"; Ps. 80, "Oh King of Mercy"; and Ps. 89, "O comfort of the weary"; are good specimens. The Marquess of Lorne published alternate renderings of the *Scottish Version* (1877). The late *Dr. Irons* produced a complete version, written with special attention to Hebrew parallelisms; an embodiment of it appeared in 1875. The latest versions are by *Digby Seymour* (1882), and *Digby S. Wrangham* (1885).

Among the efforts to make the Psalter compete with original hymns may be noted Matthew Henry's *Finally, Hymns* (mostly selected Psalms, 1695); Dorrington's *Devotions in Psalms and Hymns and Spiritual Songs*, arranged as a hymnbook for Sundays, &c.; *Select Psalms and Hymns* for the use of St. James's Westminster (1697). The most interesting is an arrangement by *Romaine* (1775), to which is prefixed an essay in defence of the *Old Version*, a strenuous protest against the growing power of Wesley's hymns.

XXI. *Conclusion.*

The quotations in the foregoing sketch show that metrical psalms still contribute largely to our hymnals. The least successful renderings have been those of the Messianic psalms. Nor have the penitential psalms yielded much for Lenten use. In one or two instances the dauntless trust of the Psalmists has been nobly reproduced. And for the worship of the masses certain grand and simple psalms are unequalled. The indirect influence of the long tutelage of the Psalter must not be lost sight of. It gave to our earlier hymns a severity, a breadth, an objective tone, and a wide and deep base in natural religion. Nowhere is the glory of God in his works so magnificently exhibited as in the Psalms, and the strength of the presentation is grounded on the whole power of the works in themselves, not on some single and perhaps sentimental aspect of the works. Nowhere is the jubilance of praise, unchecked by the chilling and irrelevant thought—true and sad as it is—of the sinfulness and inadequacy of our utterance, so majestic. These characteristics are impressed deeply on Watts; and they are of abiding value, as a counterpoise to the morbid emotion, effeminacy, self-consciousness, and anatomy of motives, which make some modern hymns so sickly. The influence of the Psalter on English hymns is by no means worked out. It may take new forms, select and develop more freely from the ideas, but it is impossible that the Psalms can cease to inspire many of the deepest, truest, best-rest, most intense utterances in future hymns.

[H. L. B.]

Psalters, English. Minor Versifiers. Biographical articles of the greater versifiers of the Psalms named in the foregoing catalogue, are given under their respective names in this Dictionary. In the notes given below the writers of less importance, either in themselves or in the work which they have done in paraphrasing the Psalms in metre, are grouped together in alphabetical order; and a reference number is added to aid in tracing out each person's work in the article on **Psalters, Versions in English, p. 926.**

Barnard, John, M.A., sometime Archdeacon of Taunton. [No. 138.]

Bartholomew, Alfred. From his *Sacred Lyrics*, 1831, we gather that he was an architect. B. 1801, d. 1846. [No. 227.]

Beaumont, John. From his *Original Psalms*, 1824, the following have been transferred to Spurgeon's *O. P. Treas.*: (1) "Lord, I am vile, conceived in sin." *Ps. xxxix.* (2) "Lord, I daily call on Thee." *Ps. cxl.* (3) "Many times since days of youth." *Ps. cxxxix.* (4) "Praise ye Jehovah, shout and sing." *Ps. cxlviii.* [No. 342.]

Bellamy, Charles Smith was the author of *Love and Zeal and other Poems*, Liverpool, 1833. [No. 334.]

Blackall, Elizabeth, *author of Psalms and Hymns and Spiritual Songs*, pub. in Dublin, 1828, which contained, along with other pieces, versions of twelve Psalms. Her intention was "to complete the paraphrase of the Psalms," as she states in her Preface, but this design, if such it was, can be gathered, was never carried out. [No. 344.]

Bowring, Edgar Alfred, was b. in 1826, and was M.P. for Exeter, 1868. According to *Glass* (p. 192) he has also "translated two small volumes of German hymns, and the Psalms into English metre, privately printed for her Majesty's use." [No. 346.]

Boyse, Samuel, s. of a dissenting minister, was b. in 1708. He received the rudiments of his education in Dublin, and then passed on to the University of Glasgow. He left it without graduating, and, being poor and unconnected, but his manners were of the lowest, and his life most wretched. He d. in Shoe Lane, London, in obscure lodgings, in May, 1747, and was buried by the parish. [No. 124.]

Brady, Nicholas, was one of the earliest translators of the Psalms into English metre. Nothing is known of him, save what is recorded on the ms. copy of the *Seven Penitential Psalms*, which is preserved in the British Museum. At the beginning of this ms. is written—"Peter Thomas Brangton Secret Theologiæ

Doctor fl' minore pœnitentiæ confessor' de Latino in Anglicu Anno Dom. 1414, sed licet innocens et inconsentiens devotionis." This little work is written on beautiful vellum, and in an old curious mixture of Anglo-Saxon characters, and old English words, which tends to show that it was made at a time when the language was in a state of change. [No. 1.]

Brady, Richard, b. 1648, d. 1673, at one time Deputy-Lieutenant of the county of Westmoreland, was the author of several metrical works. Hazlewood, the editor of Braithwaite's *Barnabee's Journal*, is of opinion that No. 43 by "R. B." is his work.

Bryan, Joseph, one of the "other gentlemen" referred to in No. 51. Concerning him we know nothing except that he was a native of Ireland, a contemporary of Daniel, and that he was a friend of the versians therein. See **Davison, C.**, below.

Byrd, William, one of the "Gentlemen of the Queen's honourable Chappell," s. of Thomas Byrd, was b. circa 1538, and d. in London, July 4, 1623. He was a chorister in St. Paul's Cathedral; Organist of Lincoln Cathedral, 1563; and Gentleman of the Chapel Royal, 1569. He was the composer of several well-known anthems. [No. 32.]

Carey, Thomas. A gentleman attached to the court of King Charles I. See **Davison, C.**, below.

Cayley, C. B., B.A., *translator of Dante's Divine Comedy, author of Pyeke's Interludes, &c.* [No. 336.]

Chamberlayne, James, composed a few poems that he might "not trifle away too much of his time," and put a selection therefrom as—*A Sacred Poem on the Birth, Miracles, Death, Sepulture, Resurrection, and Ascension of our Blessed Saviour*, &c., 1665, which was added to Psalm Versions, the Lamentations of Jeremiah in verse, &c. [No. 93.]

Cobb, Samuel, M.A., sometime Master of Christ's Hospital, pub. in 1747, *Poems on Several Occasions*. He d. in 1715. [No. 115.]

Cole, Benjamin Thomas Halcott, M.A., sometime Fellow of Magdalene College, Cambridge, and Rector of Wavendon, Bucks, B.A. 1803, M.A. 1807. [No. 276.]

Colman, George, the elder, s. of Francis Colman, d. at Tottenham in 1766. In addition to his paraphrases from the Italian, &c., he was the author of a *History of Bolingbroke*. [No. 46.]

Coldwell, William, sometime resident in Sheffield as an architect and surveyor, was a local preacher in the Methodist New Connexion body. He pub. (1) *Hobbs Hall, a Satirical Poem*, 1819; (2) *Poems, Descriptive and Historical*, 1820; and (3) *The Life of Psalms*, &c. [No. 304.]

Colman, George, the younger, s. of George Colman, a dramatic writer, and for some time the Lord Chamberlain's Examiner of Plays, was b. at London, Oct. 21, 1762, and d. in 1836. [No. 137.]

Conop, Thomas, D.D., sometime Rector of Chedzoy, Somersetshire, and Prebendary of Wells. [No. 124.]

Cotton, Charles, the translator of Walton's *Angler* is well-known to us. His version of *Nine Select Psalms* is in the British Museum (*Harl. 6946*). [No. 37.]

Craddock, Thomas, a native of Staffordshire, and sometime Rector of St. Thomas's Church, Baltimore County, Maryland, pub. his paraphrase of the Psalms as below. He d. in 1846. [No. 144.]

Cranfield, Henry Cranfield, Earl of, was b. in 1595, and was the son of Sir Lionel Cranfield. "In the discussions which arose between Charles the First and his Parliament the Earl is said to have "distinguished himself more by his fidelity to the King's cause, than by his activity or skill:" his character will be found in Clarendon's *History*, where he is called "a man of great honour and integrity: and of a very universal knowledge in all things." [Bellamy] [No. 83.]

Cumberland, Richard, dramatic and miscellaneous writer, was b. at Cambridge, 1732, and d. at Tunbridge, 1811. He was for a time Secretary of the Board of Trade; but during the latter part of his life he devoted himself entirely to literature. [No. 108.]

Daniel, Richard, D.D., sometime Dean of Armagh and Chaplain to the Lord-Lieutenant of Ireland. [No. 122.]

Darby, Charles, M.A., was for some time Rector of Kedington, Suffolk. Beyond this we have no details. [No. 315.]

Davies, Sir John (Davis), b. in 1570, d. Dec. 7th, 1626. For further notes see his *Scourge of Folly*, 1610. [No. 58.]

Davison, Christopher, second s. of William Davison and brother of Francis Davison (see below), was a member of Gray's Inn. We cannot ascertain the dates of his birth or death. He is one of the "other gentlemen" referred to in No. 51.

Davison, Francis, eldest s. of William Davison, Secretary of State to Queen Elizabeth, and brother of Christopher (see above). He was also a member of Gray's Inn. He d. circa 1619. His *Poetical Rhapsody* was pub. in 1602. [No. 16.]

The *Harl. MS.* referred to in No. 51 is one of three mss. which are thus referred to by W. T. Brooke in his ed. of Giles Fletcher's *Christ's Victory and Triumph*, &c., Lond., Griffith, Farran, &c., 1885, p. 242:—"Sir Egerton Brydges has printed a portion of the Psalms supplied Davison (on hitherto appears), and for the first time (with the hitherto unknown introduction of Francis Davison himself) they are here completely given. It is probable that Davison's death interrupted the work, and that it remained in MS. among his papers. At least three mss. of it have survived, (1) the apparently original ms. in the Harleian Collection; (2) a transcript by Ralph Crapp with additional pieces (referred to by Farr in his *Select Poetry, &c.*, 1845, p. xxx., under the year 1621); and (3) a ms. in the Bodleian, which is the anonymous ms., formerly Archdeacon Cassal's and the late Alexander Gardyne's, from which we print. Of the fellow-workers of the Davisons—Joseph Bryan, Richard Gilpin, and Thomas Carey—little is known. Bryan was probably a literary protégé of Davison; and Francis Davison and Christopher Davison and Richard Gilpin each wrote and T. Carey a single psalm. Mr. Brooke reprints about one half of the ms., all of Bryan's but one being omitted.

Dewick, Thomas. Concerning this author our information is limited to the titlepage of his version. [No. 139.]

Dickson, Thomas, a schoolmaster at Cirkcaldy, Berwickshire. [No. 140.]

Dod, Henry, is called by G. Wither "Dod the clerk-man." Beyond this, and that his "late ridiculous translation of the Psalms was by authority, wastfully condemned to the fire" (i.e. legible by the common people), we know nothing of him. He was appointed by royal proclamation to preach before the Privy Council during a Public Thanksgiving on the 30th of November, but notice to be sung in church, we know nothing of him. [No. 48.]

Donald, Robert, an illiterate person of Woking, Surrey, was persuaded in his own mind that he had a divine call to prepare a new version of the Psalms, and was induced by the assistance of a friend to correct the grammar. [No. 126.]

Duncan, P. J. Our knowledge of this versifier is confined to the details on the titlepage of No. 208.

Eden, John, D.D., b. circa 1770, and d. in 1849, was for 41 years Vicar of St. Nicholas and St. Leonard's, Bristol. His version of the Psalms was pub. posthumously with a Memoir. [No. 307.]

Fairfax, Thomas, Lord, eldest s. of Ferdinando, Lord Fairfax, was b. at Denton, Yorkshire, in 1611, and d. at New Appleton, Yorkshire, in 1671. He is well known in history as a general of the Parliamentary Army during the Civil War. [No. 86.]

Farr, Edward. Of this versifier we know nothing beyond the information on the title page of No. 348.

Fenwick, George, A.B., b. in 1699, was rector of Hedley, Durham, for 33 years, and d. April 24, 1780. [No. 141.]

Tellis, Edward, M.A., b. in 1785, and educated at Cambridge. He was for some time a master in a large school at Ealing, and curate of Pluiston. Whilst at Cambridge he pub. *Select Psalms, being a Selection of Portions of the New Version adapted to every Day of the Month, and to the Services or Circumstances of every Sunday throughout the Year*, Lond., Rivington, 1821. The Preface is signed "E. F." He was incumbent of St. Mary's, Whitechapel, from 1824 to 1827, and during his residence there that he pub. his *Ps. of David*. He is said by those who knew him to have been a learned man and a devoted parish priest. He d. at Harrogate, Jan. 25, 1851. [No. 275.]

Fleming, Robert, s. of Robert Fleming, a Scottish Presbyterian minister, was b. at Cushendun, and educated at Glasgow. He was for a time a minister of an English congregation at Leyden, and then at Amsterdam. Eventually he became pastor of the Scottish Church in Lothbury, and was also lecturer at Salters' Hall. He d. May 31, 1716. He was the author of *Pietas Oxoniensis*, 1676, and of the *Rise and Fall of Rome's Papal*, 1701. [No. 101.]

Ford, Simon, D.D., b. in Devonshire in 1619, and d. in 1699. He was for some time Rector of Old Swinford, Worcestershire, and pub. his version of the Psalms in 1684. He wrote extensively on religious subjects. [No. 41.]

Forrest, Sir William, Chaplain to Queen Mary during her short reign, was a polemical poet and skilled musician. He pub. works from *circa* 1550 to 1560. His *Certayne Psalmes of Dauyd* are dated 1551, and his latest is, (Dep. 17, A. xxi.) is dated 1572. Specimens of his poetry are given in Arber's *English Garner*, Strype's publications, and in the German periodical *Anglia*. [No. 13.]

Franch, James. [No. 168.] The correct name is *James Panch*. (See p. 364, c.)

Frezaus, Abraham, a native of Shropshire, took his degree (B.A.) at St. John's, Cambridge, in 1579; was Master of Hadham School, Herts, and died in 1613. He was living in 1612, but the date of his death we have not been able to ascertain. [No. 35.]

Fryer, John Hoskins, M.A., s. of *John Fryer*, sometime High Sheriff of Suffolk and M.P. for Norwich, was b. in London, May 31, 1709, and educated at Eton and Caius College, Cambridge (B.A., 1732). He was extensively engaged in the Levant trade, and was appointed by colonel the Foreign Office. He was M.P. for West Looe, Cornwall, 1796–1802; Under Secretary of State in the Foreign Office, 1796; Envoy Extraordinary and Plenipotentiary to Portugal, 1804, to Spain, 1802, to Portugal, 1808, to Spain again, 1809. He d., Jan. 7, 1841. [No. 36.]

Galagan, Henry, M.A., was a graduate of Christ Church, Oxford, and a Barrister-at-Law. [No. 33.]

Gipps, Richard, is one of the "other gentlemen" referred to in No. 51. We know nothing concerning him except that he wrote some of the versions in the set named. See **Francis Davison**, above.

Good, John Mason, M.D., a Congregationalist minister, was b. in London, Aug. 20, 1764, and d. in 1827. He left medical profession. He became F.R.S. 1805 and M.R.I. 1809. He wrote largely on medical, theological, and classical subjects. His *O. St. 1827*, and his *Memoirs*, by Dr. Gregory, were pub. in 1828. [No. 222a.]

Gregory, George [No. 176], b. in 1754; d. 1808.

Grymeston, Elizabeth, née Barney, dau. of Martin Barney, or Barnye, of Grimeston, in Suffolk, and wife of Christopher, s. of Thomas Grymeston, of Yorkshire, pub. *Miscellanea, Meditations, Memoratives* in 1604, and again enlarged it corrected in 1618. [No. 41.]

Hall, John, M.D., was b. in 1629. He was a celebrated writer on anatomy, &c. He resided at Maidstone in Kent. [No. 34.]

Hall, Thomas, B.D., was b. at Ashby-de-la-Zouch in 1610, and educated at Cambridge. He was successively Rector of Halstead, Prebendary of Wolverhampton, Dean of Worcester, Bishop of Exeter, and Bishop of Norwich. In July, 1616, he attended Lord Doncaster into France, and on his return he was appointed by King James as one of his divines to accompany him into Scotland. At the Synod of Dort he was one of the preachers, and his Sermons to the Assembly. He d. 1° 1656. His works are numerous, and include his versions of Ps. i.–iv. [No. 41.] These works were pub. in London by Parker, in 1605. [**Index Anglicus**, p. 1.]

Hamilton, William, a native of Scotland, b. 1704; d. 1754. [No. 126.]

Hare, Francis, D.D., who d. 26th April, 1740, was educated at Eton and King's College, Cambridge. He was for some time chaplain-general to the army. He was successively Rector of Hurstmonceux, Dean and Bishop of Chichester. He also held the Deanery of St. Paul's with his bishopric. He was the author of several works. His version of the Psalms was pub. posthumously in 1760. [No. 159.]

Hare, Julius Charles, M.A., was b. in 1795, educated at Trinity College, Cambridge, and d. in 1855. In conjunction with his brother, Augustus William Hare, he published the celebrated *Guesses at Truth*. He also assisted Dr. Thirlwall in translating Niebuhr's *History of Rome*. His Essays, Sermons, and other publications were numerous and important. He was a Fellow of Trinity College, Cambridge, and for a time Archdeacon and Chaplain to the Queen. The following of his Psalm versions are in C. U. at the present time:—(1) "Lo, I come to do Thy will (*Ps. xl.*), and (2) "Lord God, my Saviour, day and night (*Ps. lxxxviii.*) [No. 163.]

Harte, Walter, M.A., s. of a clergyman, was b. at Taunton, *circa* 1686, educated at Oxford, where he was for some time Vice Principal of St. Mary Hall. He was also a canon of Windsor. He d. at Bath in March, 1774. He pub. *History of the Life of Gustavus Adolphus*, and other works. [No. 128.]

Holford, G. P. The British Museum copy of No. 241, contains a ms. note by a former owner, "This is Holford's Psalter." The Rev. Holford here referred to is probably G. P. Holford, M.P.

Hunnis, William, a gentleman of the Chapel Royal under Edward VI., and afterwards Master of the Children in the reign of Elizabeth. In addition to his Psalm versions he pub. *A Hyve full of Honye*, *Seven Sobbes of a Sorrowfull Soule for Sinne*, and *A Meer Full of Mirrhe*, being paraphrases of various portions of Holy Scripture. Some of his pieces are reprinted in E. Farr's *Select Poetry chiefly Devotional of the Reign of Q. Elizabeth*. (*Parker Society.*) [No. 17.] He d. June 2, 1597. [**English Hymnody**, *Early*, p. 91.] See also **Various**.

Jackson, Abner. An American Professor of Music. [No. 238.]

Keith, James. H. A. Glass, p. 189, says that this versifier "was a bookseller at Hagenau, S.H." [No. 209.]

King, Henry, D.D., eldest s. of John King, some time Bishop of London, was born at Worminghall, Buckinghamshire, 16 Jany. 1591-2, and educated at Westminster, and Christ Church, Oxford, where he graduated in 1611, and became Student of his college. In 1614 he published, in vse collated to the Protocol of St. Paucras, in the Cathedral of St. Paul's, and also "the office of Penitentiary or Confessor in that Cathedral, and the Rectory and Patronage of Chigwell, Essex." In April, 1617, he was collated to the Prebend of Consumpta per Mare, and subsequently to the sinecure Rectory of Pulham. Later, in Feby. 1638-9 he was preferred to the Deanery of Rochester, and on the 6th Feby. 1641-2 he was consecrated Bishop of Chichester. In Dec. 1642, he was imprisoned in the Tower, and deprived of his See of Chichester. On his release from prison he resided for a time at Langley, Bucks. At the Restoration he was reinstated in his Episcopic at Chichester, where he d. Sep. 30, 1669. His *Metrical Version of the Psalms* was pub. in 1651, and his *Sermons* in 1657, 1664, and 1667. Extracts from these were republished with elaborate Historical and Biographical notes by the Rev. J. Hannah, M.A., as **Poems & Psalms**. Lon.: Pickering, 1843. [No. 78.]

Leaper, Mary, the daughter of a gardener to Judge Hutchins, of Marston, St. Lawrence, Northamptonshire, d. in 1760, aged 22. Her Psalm versions were pub. posthumously in 1760 for the benefit of her father. A second volume appeared in 1761. [No. 134.]

Lee, Henry, second s. of Henry Lee, of Locko, a London merchant. Concerning the dates of his birth and death we have ascertained nothing. His *Ecclesiastes, otherwise called the Preacher*, was pub. in 1597. [Licensed 1596.] [No. 52.]

Lorne, John Douglas-Sutherland-Campbell, Marquess of, son of the Duke of Argyll, b. Aug. 6, 1845, to H.R.H. Princess Louise, 1871). Governor-General of Canada, 1878. [No. 224.]

Marsh, Edward Garrard, M.A., was b. in 1710, and educated at Wadham College, Oxford. (B.A., 1734.) He was Rector of Bishopstone, Wilts, 1744–1800, previously been Minister of Hampstead Chapel. His *Sixty Ps. and Hys.*, 1st ed., were pub. in 1760. The entire Book of Psalms was pub. in 1794. The 4th ed. of his *Ps. & Hys.* (1810 in all) was pub. by Seeley's, London, 1845. Mr. Marsh d. Sept. 24, 1801. [No. 138.]

Mannerman and Fernard, John Foster, 10th Viscount Mannerman and Fernard, b. 1812, d. 1865. [No. 242.]

Mather, Cotton, D.D., s. of Increase Mather, b., a Congregationalist minister, was b. in Boston, New England, 1663, and d. in 1728. He was educated at Harvard College, and was for sometime a pastor in Boston. He received his D.D. from Glasgow University, and he was F.R.S. (London.) His principal work was *Theriki Sive, Psalmorum Davidis Versio Nova Metrica, Anglicana, Ad Hebraicum Fontem Facta* in 1626 to 1720. He was noted also for his work on Witchcraft entitled *The Wonders of the Invisible World*, &c., 1718. [No. 118.]

Maule, John, M.D. Concerning this versifier we know nothing beyond what is contained on the titlepage of No. 210.

McClure, Samuel. [No. 252.]

McLaren, David, M.A., Minister of Humble, Haddingtonshire, at Dundee, and educated at St. Andrew's University. [No. 234.]

Milbourne, Luke, s. of Luke Milbourne, one of the ejected ministers of 1662. He was Vicar of St. Ebbes-

Scott, Robert Allen, M.A., was b. 1804, and educated at Balliol, Oxford (B.A., 1826). Taking Holy Orders, he was successively Curate of Shenfflaies and Woodcote, Salop, Vicar of St. Chad's, Shrewsbury, and Rural Dean of Shrewsbury. He d. 1870. He published, in his Paraphrases, he pub. *Parish Rhymes for Schools and Colleges*, in 1846. Two of his paraphrases are in C.U.:—"All glory be to Thee," Pt. III, and "Lord, Thou hast formed my every part," Pt. IIIb. [No. 202.]

Seymour, William Digby, M.A., b. D., b. 1822; M.P. for Southampton, 1857–1865, and for Finsbury, 1865–1868; Recorder of Newcastle-upon-Tyne, 1864. [No. 232.]

Skurray, Francis, D.D., was b. in 1773, and educated at Lincoln College, Oxford, of which College he was also a Fellow from 1801 to 1824. He was Rector of Winterborne Stoughton, Dorsetshire, and Perpetual Curate of Hemingstone, Wilts. He d. Mar. 10, 1840. His *Hymns for a Parish* were pub. in 1826, and his Psalms in 1845. [No. 211.]

Slatyer, William, D.D., b. in Somersetshire in 1587, his entered St. Mary Hall, Oxford, in the Lent term 1600, but afterwards migrated to Braseuose; B.A. in 1607; M.A. in 1610; B.D. in 1617; and D.D. in 1626. He was Rector of Otterden, Kent, where he d., Feb. 14, 1646. His pubs. in 1621, a *History of Great Britaine*, in English and Latin verse, in addition to his paraphrases of the Psalms. [No. 68.]

Smart, Christopher, M.A., was b. at Shipbrom, Kent, in 1722, and educated at Pembroke Hall, Cambridge, where he gained a high reputation for his Latin verse, both of which were in succession. (B.A. 1745.) He removed to London in 1753, and gave some attention to literature; but neglecting both his property and his constitution, he became poor and insane. He d. in the King's Bench, May 21, 1771. Among his pubs. are his *Hymns and Spiritual Songs*, 1764. [No. 142.]

Smith, Sir Thomas, was born at Walden, Essex, 1513, and educated at Queens' College, Cambridge, where he was successively Fellow, Public Orator, and Regius Professor of Civil Law of Cambridge, and in 1548 Secretary of State, when he was knighted. On the downfall of the Protector Somerset, he lost his appointment as Secretary of State, and was confined in the Tower for about a year. Subsequently he was restored to favour, and was employed on several embassies by Queen Elizabeth. He died at Stondland, Essex, in 1577. [No. 9.]

Smyth, Miles, secretary to Dr. Sheldon, Archbishop of Canterbury. [No. 48.]

Spalding, Thomas, member of a firm of wholesale stationers in Drury Lane, was b. in 1805, and d. in 1887, "a man of considerable literary ability and a liberal contributor to its funds." [No. 274.]

Stanyhurst, Richard, was b. at Dublin *circa* 1548, and educated at University College, Oxford. He studied Law for some time at Furnival's and Lincoln's Inns; but finally turned his attention to literature. He translated the first four books of Virgil's Æneid into English hexameters, 1582. He d. in 1618. [No. 38.]

Sylvester, Tipping. Of this versifier we know nothing beyond the fact that he joined Stephen Whitehead in publishing the *Ps. of David, &c.*, in 1754. [No. 146.]

Tate, Nahum, D.C.L., Poet Laureate, 2nd Baron, registrar of Lord Chancellor Hardwicke's Court, was b. June 16, 1761, and d. June 3, 1820. [No. 180.]

Tolet, Elizabeth, d. in 1694; d. in 1754. [No. 145.]

Towers, William Samuel, a layman, concerning whose history we know nothing. [No. 193.]

Townsend, George, d.a., was b. at Ramsgate, Sep. 12, 1788, and educated at Trinity College, Cambridge, s.a., 1812; M.A. 1816. Entering Holy Orders in 1813, he was successively Curate of Hanwell, Middlesex, 1813–1814; Classical Master of the Royal Military College, Sandhurst, 1814; Domestic Chaplain to Sir Harrington, 1816; and Prebendary of Durham, 1826. He d. in Nov. 1857. His pub. *Chronological Arrangement of the old Testament*, 1826; *Harmony of the Four Gospels*, 1830; *Modern Church of Rome; Reformation; History to Reign of Henry IV., of England*, &c. [No. 206.]

Trapp, Joseph, D.D., vicar of a parish in London, who d. in 1747, pub. a tr. of *Virgil; Explanatory Notes on Milton's Paradise Lost*, and *Lectures on Poetry; Thoughts upon the Book and Things*, &c. [No. 136.]

Tweney, Walter John, D.D., b. April 5, 1804, was educated at Oxford, where he graduated in high honours in 1826, and became a Fellow of Oriel College. After holding some minor appointments, he was consecrated

Bishop of Glasgow and Galloway in 1848. Retiring in 1859, he was appointed Rector of Ardrossan. He d. 1st Jan. 1867. He was the author of several works, including the S. P. C. K. *Epistles and Gospels*, &c. [No. 222.]

Turner, Baptist Noel, M.A., b. in 1798, and educated at the Oakham Grammar School and Emmanuel College, Cambridge. He took Holy Orders in the Established Church, and of Wing, in Rutland. He was also for a time Head Master of Oakham Grammar School. He d. May, 1858. His memoir and portrait are in Nichols's *Illustrations of the History of Literature in the Eighteenth Century*. [No. 212.]

Turner, Thomas, M.A., sometime a Fellow of Trinity College, Cambridge, b. in 1756, d. 1829. He was 32nd Wrangler and Smith's Prizeman. [No. 204.]

Usher, James. From the titlepage and the Preface of his version [No. 216] we gather that Usher was a layman, who, with a limited education and little or no preparation, began to paraphrase the Psalms in 16th of Augt., 1709, and finished them 27th Dec., 1722.

Vowell, Richard, a Roman Catholic, d. circa 1623. [No. 33.] He was possibly the editor of the 1598-1601 *Primer*, printed at Antwerp, where he was at that time, and the Preface of which is signed "R. V."

Wicars, John, b. in London, 1542, educated at Oxford, was for some time an usher in the school of Christ's Hospital, and d. in 1593. He was a virulent writer against the Roman Catholics. His version is in his *Briefe Explanation of the Whole Booke of Psalmes*, &c., 1586, with *nowe Psalmes of Dauid in Verse* was pub. in 1631. [No. 65.]

Wheatland, Stephen. Of this versifier we know nothing beyond what is given in the titlepage of his version [No. 214] of *Dauid*, &c., 1744. [No. 144.]

White, John, M.A., sometimes called "The Patriarch of Dorchester;" a hero in was rector for 42 years, was b. in 1574, and d. in 1648. He was one of the Clerical Assessors of the Westminster Assembly of Divines, 1643. His version was pub. posthumously in 1654. [No. 81.]

Winchester, Elkanah. A celebrated Universalist preacher who ministered in a chapel in Petticoat Lane, London, in 1787. He was the author of several works on the teachings of the Universalists, and specially for the use of that community. [No. 194.]

Woodford, Samuel, D.D., b. in London, 1636, and educated at Waltham College, Oxford. He was for successively Archdeacon of Huntingdon and Prebendary of Winchester. He d. in 1708. [No. 84.]

Watson, Sir Henry, M.A., b. in Kent in 1560, and educated at New and at Queen's Colleges, Oxford. After spending nine years on the Continent, on his return he became secretary to Robert, Earl of Essex, with whom he continued until Essex was committed for high treason. Watson was committed to the Tower, and was known to the friend Duke of Tuscany, and was sent by him, in the name of "Octavio Baldi," with letters to James VI., King of Scotland, in which the king was informed of a design against his life. On succeeding to the throne of England, James appointed Watson one of his ambassador to the Republic of Venice. In 1623 he was made Provost of Eton (having previously taken Deacon's Orders). He d. in 1626. His works include *The Elements of Architecture, Parallel between the Earl of Essex and Duke of Buckingham*, and *Of the Art of Navigation*, &c. His poems and other matters found in his son, were pub. posthumously by Isaak Walton in 1651, as *Reliquiæ Wottonianæ*. This has been several times reprinted. [No. 78.]

Wilson, Thomas, D.D., sometime Archdeacon of Cleveland, b. in 1743, educated at Magdalen and Trinity Colleges, Cambridge, and d. Dec. 27, 1821. [No. 209.]

Wrangham, William, a tradesman of Louth, Lincolnshire. He d. in 1822. [No. 222.]

Wyatt, Sir Thomas, b. at Allington, Kent, in 1503, and d. at Sherborne, Dorset, 1542, in his 39th year. He was knighted by Henry VIII., and was sent by him on various embassies. His songs and sonnets were pub. with those of his friend, the Earl of Surrey. His *Poetical Works* were reprinted by R. Bell, 1854, and are also included in the *Aldine Poets*. [No. 4.]

Young, Robert, M.A., says on the titlepage of his version [No. 219] that he was "Minister of the Gospel, Glasgow, latterly for some time Minister of the Free Church, Chapleton." [No. 220.] [J. T. T.]

Psalters, Versions in English. In the subjoined list of *Complete* and *Partial* versions of the Book of Psalms in English (including those pub. in Scotland and America) not only are all known complete versions named, but also such partial and individual versions as, because of their authorship or merit, are of importance, are also enumerated. As the other versions are very difficult to consult, we give here the most accessible works wherein specimens of the various paraphrases may be found. These works, together with their Index Letters, are:—

A. *Select Psalms in Verse, with Critical Remarks, by Bishop Lowth and Others. Illustrative of the Beauties of Sacred Poetry.* London: Hatchard, 1831. This work is by Lord Ashley.

B. *The Book of Psalms, Daily Devotional of the Reign of Queen Elizabeth Collected and Edited for The Parker Society by Edward Farr, Esq.* Cambridge, 1845.

C. *The Story of the Psalters. A History of the Metrical Versions of Great Britain and America, from 1549 to 1871, by Henry Alexander Glass.* London, Longmans, 1871. 12mo.

D. *The Psalmists of Great Britain. Records Biographical and Literary of upwards of two hundred and fifty authors, who have rendered the whole or parts of The Book of Psalms into English Verse. With Specimens of the Different Versions, and a General Introduction.* By Rev. Thomas Wright. London, Groombridge. 2 vols. 1843. (See p. 339, ii.)

E. *Anthologia Davidica*, 1646. See p. 72, ii. This is by Henry Latham.

In addition the various editions of Cotton's *Editions of the Whole Book of Psalms in English* (2nd ed., 1632) should also be consulted.

List of Complete and Partial Versions of the Psalms in English from 1414 *to* 1880.

1. **1414. Thomas Brampton.** Paraphrase of the seven *Penitential Psalms*. Edited with Notes for the *Percy Society*, 1842. (**A.** p. 108; and **H.** i. p. 74.)

2. **1535. Miles Coverdale**, p. 208, i. *Ghostly Psalms*, p. 642, i.

3. **1547. John Croke.** Thirteen Psalms fr. in the Reign of Henry VIII. Edited by the Alexander Croke, for the *Percy Society*, 1844.

4. **1547. Henry Howard**, Earl of Surrey. Reprinted in the Aldine and other editions of Surrey's Poems. (Ox. ii. 1815.) [**H.** i. p. 56.]

5. **1544. Queen Elizabeth.** Pp. 14, at the end of *A Godly Medytacyon of the Christen Soule*. Put by Margaret, Q. of Navarre, and translated by the Princess Elizabeth. Reprinted in the *Appendix* to Cotton's list (as at 1612). [**F.** p. 11; **H.** i. p. 146.]

6. **1545. Thomas Sternhold.** Nineteen Psalms; 3rd ed., 1549, 37 Psalms. [**H.** i. p. 76.]

7. **1549. Robert Crowley**, p. 278, i. [9, p. 69.]

8. **1549. Sir Thomas Wyatt.** *The 7 Penitential Psalmes drawen into English meter.* Reprinted in the Aldine ed. of Wyatt's Poems. [**H.** i. p. 81.]

9. **1549. Miles Coverdale.** Metrical version of about a dozen psalms in a ms. in the Brit. Mus. (*Reg.* 17 *A.* xvii.) entitled *Certaigne Psalmes or Songues of David, Translated into English meter, by Sir Thomas Smith, Knight, then prisoner in the Tower of London; with other Ditties of his owne deuising*, as wrote to pass the time there. 1548. [**H.** i. p. 161.]

10. **1549. John Hall**, M.D., 12 psalms in his *The Court of Virtue; containing many Holy or Spirituall Songs, Sonnetts, Psalms, Ballets and Short Sentences, partly of the Auncient Fathers, as others, with Many Newes*. [**F.** p. 108; **H.** i. p. 176.]

11. **1550. William Hunnis.** (See also No. 32.) *Certayne Psalmes chosen out of the Psalter of David, drawen into perfyt ryme Englishe meter.* [**F.** p. 141; **H.** i. p. 90.]

12. **1551. William Forrest**, M.A. in the Brit. Mus. (*Reg.* 17. *A.* xxx.) *Certayne Psalmes of Dauyd in Englysh Metre*, with a prose translation. Reprinted by William Pickering, 1851. This is dedicated to Edward, Duke of Somerset. [**H.** i. p. 164.]

13. **1551. T. Sternhold and J. Hopkins.** 3rd ed. of *Sternhold*, in which 7 versions by Hopkins are added. [**H.** i. p. 76.]

14. **1552. John Bale.** Pp. 23, and 118, appended to his *Expostulation, or complaynte against the blasphemies of a Franke priest in Almaine*.

15. **1553. Francis Seager.** 19 psalms versified in his *Certayne Psalmes select out of the Psalter of David, and drawne into Englishe Metre*, with *Notes in every Psalme to sig^n by, by* **S**. [**H.** i. p. 198.]

16. **1556. Anglo-Genevan Psalter.** See **Old Version**, § iii.

17. **1556. Miles Huggarde.** A short treatise in metre on the 130th Psalm.

18. **1558. William Kethe.** In addition to his versions noted under **O. Version**, and **Scottish Hymnody**, 25 Psalms are printed at the end of John Knox's *Appellation*. [**F.** p. 146.]

19. **1559-61. T. Sternhold** and others. See **Old Version**, §§ iv., v.

20. **1560. a. Matthew Parker**, p. 682, i. [9, p. 43.]

21. **1561. Anglo-Genevan Psalter.** See **Old Version**, § vi.

22. **1562. Sternhold and Hopkins.** The complete *English Psalter*. See **Old Version**, § vii.

23. **1563. Thomas Bacon.** Ps. 103 and 113, in his *Completely Ready to the Affected People of God*.

24. **1566. Scottish Psalter.** See **Scottish Hymnody**, § ii.

25. **1566. John Pits.** Two psalms. [**F.** p. 307.]

26. **1568. John Wedderburn** (q.v.).

27. **1570, c. Sir John Harrington.** Version of the Psalms in ms. in the Bodox Collection in the Bodleian. Specimens in Park's ed. of the *Pegge Analysis*, 1804. [**F.** p. 119.]

28. **1576. Lady Elizabeth Tyrwhitt.** In her tract *Morning and Evening Prayers with divers Psalms, Hymns, and Meditations*.

29. **1580. Thomas Sackville** (p. 660, i.). Ps. 130 in his *A Mirrour for Magistrates*, &c.

30. **1582. Richard Stanyhurst.** Four versions (Ps. i.-iv.) at the end of his tr. of the *Æneid*. Specimen in **H.** i. p. 109. Copy of the *Æneid* in the Bodleian. The Psalms are in Poulter's measure.

31. **1581. William Byrd.** *Mottet: Psalmes, Sonets, and Songs of Sadnes and Pietie.* [**F.** p. 225.]

32. **1585. William Hunnis.** (See also No. 11.) *Seven Sobs of a Sorrowful Soule for Sinne; compendiously collected out of the Seven Penitential Psalms of David, commonly called Panitentiall*, &c., 1585. Copy in the Brit. Mus. [**F.** p. 142; **H.** i. p. 102.]

33. **1587. Sir Philip Sidney**, and **Mary, Countess of Pembroke** (q.v.).

34. **1591. Richard Robinson.** [**F.** p. 364.]

35. **1591. Abraham Fraunce.** Eight versions in his *The Countesse of Pembroke's Ivy Church, and Emanuel*. [**F.** p. 327; **H.** i. p. 208.]

36. **1594. Henry Lok.** *Sundry Psalmes of David, translated according to the Hebrew, and poetically framed out of the text with Briefes* (Bodleian, 1199). Also *Ecclesiastes, otherwise called the Preacher: containing Salomon's Sermons, or Counsellorie (as may probably be collected), upon the 42 Psalme of David, his father*, &c. London: Rich. Field, 1597. [**F.** p. 138; **H.** i. p. 222.] See also the *Psalter Worthies Manifesto*, ii. 1871.

37. **1595. Thomas Wentworth**, circa 1597. Some select Psalms. [**F.** p. 426.]

38. **1600, c. Sir John Davies.** His *Metaphrase of Psalm* 38, and a few others translated in an Irish MS., which the Rev. Alexander Grosart has in his possession. Specimen in his preface thereto.

39. **1601. Robert or Richard Verstegan.** *Odes in Imitation of the xii. Penitential Psalmes, with Sundry other Poeme and Divine Imitations touching to devotion and godly life.* [**F.** p. 273.]

40. **1602. Richard Rowl.** *Metrical versions of certain Psalms*, by "*R. R.*" (Cambridge University Library); and, *All the Psalmes of David, with sertaine Songes and Canticles of Moses, Hannah, and others, out of the Canticles of the Bible*, 1639. [**F.** p. 448; **D.** p. 71; **H.** i. p. 204.] See also No. 80.

41. **1604. Elizabeth Grymston.** *Miscellanea: prayers, meditations, memorialines.* In this are *Odes in imitation of the seven Penitentiall Psalmes, in seven several languages*, with English versions. [**H.** i. p. 242.]

42. **1606. Alexander Montgomery.** *The Minde Mislikit: Containing certayne Psalmes of the Kinglie Prophete David, applyed in a new and pleasant tone, verie comfortable to verie onelie but rychtlie acquainted thairwith.* Reprinted by Laing, 1821.

43. **1607. Sir John Beaumont.** *Paraphrase of David's Penitent metaphrased in metre* (*Lond.*). In his Works, vii. p. 185. 8vo edition. [**H.** ii. p. 33.] Reprinted in Chalmers's ed. of Sir Hadis Poets, 1810; in Peter Hall's ed. of the same, 1822; and in Dr. Grosart's private reprint. [**F.** p. 13; **H.** i. p. 208.]

44. **1613. Henry Ainsworth.** *The Booke of Psalmes: Englished both in Prose and Metre.* Printed at Amsterdam. [**F.** p. 345.] [**D.** p. 71; **H.** i. p. 209.]

45. **1613. Sir John Beaumont.** *Divers of the Penitential Psalms*, printed as the "Doleful Dove," in his *Musæ sacræ*, &c. Reprinted in Grosart's *Chertsey Worthies Library*.

46. **1613. Sir Thomas Leighton.** Seven penitential Psalms in his *Teares, or Lamentations of a Sorrowful Soule*.

47. **1615. Sir Edwin Sandys.** *Fifth Select Psalm of David, and Others.* [**H.** i. p. 271.]

48. **1615. David Murray.** A Paraphrase of Ps. 104, in his *Poetical Remains*, 1823.

49. **1615. George Wither.** *Preparation to the Psalter.* Reprinted in the *Spenser Society's* reprint of *Wither*. See also No. 64.

50. **1620. Henry Dod.** See No. 60.

51. **1621. C. Darlton, J. Davison, J. Dyson, R. Gould.** *Certaine Psalmes or Songs*, &c. Given as a ms. in the Brit. Mus. (*Harl.* 6931), entitled *Divers selected Psalmes of Dauid (in verse) of 4 different composers from those used in Church. By Pia. Darlton, Esq., deceased, and others of his time.* [**H.** i. p. 223, foll.] P. pp. 213-237; D. pp. 238-260. All the Psalms are by Darlton, Davison, and Dyson, the other writers are also of T. Carre, are printed from another ms. in Brooke's edition of *Giles Fletcher*, Lord. Griffith, Turner, &c., 1868.

52. **1621. Francis Bacon.** *Certain Psalmes in Verse*, printed in Spedding's *Letters and Life*, vii. 380. *Miscellanies*, vol. i., 1870. [**H.** i. p. 208.]

53. **1630, c. Earl of Cumberland.** A ms. in the Bodleian, *Poetical Translations of some Psalms, and the Song of Solomon, with other Divine Poems. By the Right Honourable Margaret Countesse of Cumberland, the right honourable Henry Earle of Cumberland*, &c. Sixteen psalms in metre. [**H.** ii. p. 368.]

54. **1631. James I.** See **Sir W. Alexander**, p. 30, i.; and **Scottish Hymnody**, § iv. 3. [**D.** p. 74.

55. **1631. George Wither.** *Hymnes and Songs of the Church, with other Divine Poems. By George Wither. Whereunto are added the Hymnes of the Nativity, Circumcision, Passion, Resurrection, and Ascension of our Saviour, with sundry Psalmes of David, turned into Lyrick Verse, according to the Truth of the Hebrew, and agreeable to the Primitive Church, never published, 1623.* [**H.** i. p. 214.]

56. **1632. George Wither**, q.v. (See also No. 49.) *The Psalms translated into Lyric Verse, according to the Truth of the Originall, and agreeable to the Primitive Church. Composed with a brief Prayer, or Meditation, before and after every Psalm.* By George Wither. Imprinted in the Netherlands, &c. [**A.** p. 134; **D.** p. 71; **E.** p. 1; **H.** i. p. 214.]

57. **1632. George Herbert**, p. 511, ii. Seven versions in Playford's *Music Book*. Reprinted in Grosart's *Poulter Worthies Library*, 1874. [**H.** i. p. 278.]

58. **1633. John Donne.** Pp. 137 in his *Poems*, 1633, and later editions.

59. **1633. Thomas Fletcher**, p. 279, i. Six versions in *Miscellanies* appended to his *Purple Island*. [**A.** p. 238; and **H.** ii. p. 16.]

60. **1636. Richard Rouldridge.** A Paraphrase of the whole Psalter, and additional versions of more than 100 Psalms. [**E.** p. 13.]

61. **1636. George Sandys** (q.v.). *A Paraphrase upon the first Fifty Psalms of David's Psalms.* [**A.** p. 151; **E.** p. 70; **H.** i. p. 226.]

62. **1638. Anonymous.** The Psalms in Metre, altered from Sternhold and Hopkins.

63. **1639. Sir Thomas Salusbury.** *Psalmes of the King and Prophet and of other holy Prophets, paraphrased in English: conferred with the Hebrew verities, set forth by R. Iarvis Montenus, together with the Latin, Greek Septuagint, and Chaldee Paraphrase.* By *T. S.*, &c. Reprinted by Edward Farr, for the Parker Society, 1845, and, even more recently, by Dr. Grosart in his *Poulter Worthies Church, more Lobgasts*, 1638. The "S. S." is sometimes said to mean *Robert Burnaby* (Mr. Taylor suggests), but the Rev. Alexander Grosart has found the Christian name in the Dedication, which enables us to decide for either, and must leave it an open question. [**D.** p. 81.]

64. **1638. A Rotterdam Version.** *The Booke of Psalmes in English Meter. Printed for Henry Twill, Iohn Iaggard, and Thomas Dawkins* (Lambeth Library.) [**D.** p. 96.]

65. **1640. Francis Quarles**, p. 119, ii., and **American Hymnody**, § i. [**D.** p. 74.]

66. **1640. Anonymous.** Paraphrase of the entire Psalms. In the Bodleian Library. Specimen in Cotton's *Appendix*, p. 142.

67. **1641. Francis Rous** (**Rouse**). See **Scottish Hymnody**, § iv. 4.

68. **1642. William Slatyer.** *Psalmes or Songs of Zion*, 1642, reprinted as *The Psalmes of David, in 4 Languages and 4 Parts*, &c., 1643. The four languages are Hebrew, Greek, Latin, and English. [**A.** p. 145. In Hebrew, Greek, Latin, and English. [**H.** i. 283.]

69. **1643. F. Thorne.** *The Soul's Solace in Plaies of Trouble, collected out of the Psalmes of David.* 12mo, 1643.

70. **1644. William Barton.** See p. 116, ii. [**D.** p. 74.]

71. **1644. Francis Roberts.** *The Book of Psalms*, &c. Afterwards embodied in his *Clavis Bibliorum, the*

Key to the Bible, unlocking the Richest Treasury of the Holy Scriptures, 1672. [H. II. p. 63.] See Nos. 66, 81.

72. **1646. John Milton.** p. 177, ii.

73. **1646. Francis Rous.** [H. I. p. 98.]

74. **1646. Richard Crakanthorp.** p. 205, i.

75. **1646. Scottish Psalter.** Authorised edition. See **Scottish Hymnody.** [Cf. [D. p. 98.]

76. **1646. Rev. English.** *The Psalms, Hymns, and Spiritual Songs of the Old and New Testament; faithfully Englished by the English Reformed Churches. Newly corrected and fitted to the Tunes of Geneva, as it is sung in the Dutch Churches.* London, *Printed for Richard Chiswell, at the Rose and Crown, in St. Paul's Church Yard.* (Brit. Mus.) This was mainly a revised edition of Rous's version, and was largely used in Harvard College, Richard Lyon, and thirty others. It had a large circulation and was in extensive use for many years. [D. p. 97.]

77. **1650. Henry Vaughan** (q. v.).

78. **1650. Rous's Psalter.** *The Psalms of David from the New Translation of the Bible turned into Meeter. To be sung after the old Tunes now in the Churches.* [D. p. 98.]

79. **1651. Sir Henry Wotton.** Ps. 104 in *Reliquiæ Wottonianæ*, 3rd ed., p. 499. [H. II. p. 63.] See also Dr. Hannah's *Courthy Poets from Raleigh to Montrose*, Aldine edition.

80. **1651, c. Thomas, Lord Fairfax,** the Parliamentary General "not only versified the Psalms, but composed tunes to them, which are sung at Nun Appleton." They were never thought worth printing! The ms. of Fairfax's version of the Psalms was formerly in the Museum of the excellent Ralph Thoresby, of Leeds, as he tells us in his *Ducatus Leodiensis*, p. 518.

81. **1651. Sir Edward Sherburne** published a version of the Odes of Seneca into Iambics of Dr. Hiles. A detailed account of it is given in the Preface to Cotton's *Editions of the Bible*, 1855.

81. **1654. John White.** *David's Psalms in Meter, done out of the Originall Hebrew, for the use and edification of the Churches of Christ. By the Reverend Mr. John White, Minister of God's Word in Dorchester.* London, *printed by E. Griffin for J. Rothwell, at the Fountain and Bear in Goldsmith's Row in Cheapside.* 1655. [D. p. 91. H. I. p. 98.]

82. **1654. Henry Lawes.** Five versions in *Select Psalms and Hymns*, 1655.

83. **1655. Abraham Cowley.** Psalm 114 in his *Davideis*, and again in later eds. of his *Poems*.

84. **1661. Samuel Leigh.** *Samuel's Prophecie, or An Essay towards a Metrical version of the whole Book of Psalmes, according to the Hebrew: with the most advantagious circumstances of words and sclence. By Samuel Leigh, &c.* (Bodleian Library.) [H. II. p. 95.]

85. **1661. Lord Clarendon.** (See also No. 88.) *The Advice of the Soul, or David's Heart towards God's House. Being Paraphrase on the Fifteen Psalms of Degrees, written in Italian by the Illustrious Sig. Francesco Loredano, a noble Venetian, 1635. Rendered into English, Anno Dom., 1660.* (*Brit. Mus. ed.* 1661.)

86. **1662. Robert Baxter.** *The Saints Sacrifice, or Gods Saints: or a Book of Devotions, Ruteal and Gradual, Being Incants on the Fifteen Psalms of Degrees, in Meter; with Contemplations and Collects upon them in Prose.* [A. p. 139; and H. II. p. 84.]

87. **1663. Thomas Hall.** *Funebria Florida, The Bay of the Bible, unlocking the Richest Treasury of the Holy Scriptures*, appeared in 1648 and 1649 without his version of the Psalms. These were added in the 3rd ed., 1659. The 4th ed. is dated 1676. A few copies of the 1st ed. were struck off, with Thomas Hall's name and in a separate form as *The Book of Psalms.* This was identified as the work of Roberts by Mr. A. Gardner, of Hackney. See also Nos. 71, 91. [D. p. 91.]

88. **1667. Sir Samuel Woodford.** *A Paraphrase, in English Verse, upon the Hymns used in the Church of England.* [H. II. p. 75.] The ms. is in the Brit. Mus. (Lbrt. 1763.) The title of the 1st ed., 1667, was *A Paraphrase upon the Psalms of David.* The 2nd ed., 1685, was printed by Henry Hills *for Sebastian Pullein, near the Pump, in Little Britain.* The title of the ed. of 1691 was much fuller: *A Paraphrase upon the Psalmes of David and the Canticles, with Select Hymns fitted to the Church of England, to which is added Occasional Meditations in Verse.* By Samuel Woodford, *D.D. Printed and Sold by Samuel Keble, at the Turk's Head in Fleet Street.* [D. p. 95.]

89. **1667. Mary Beale.** Four versions of Psalms in Sir Roger L'Estrange's *Paraphrase* as above (74, 75, 76, 130). [H. II. p. 84.]

90. **1668. Miles Smyth.** *Psalms of King David, Paraphrased and turned into English verse, according to the Common Metre, as they are usually sung in Parish Churches.* [D. p. 97. H. II. p. 97. I. p. 174.]

91. **1670. Thomas Hall.** See No. 87.

92. **1673. Francis Roberts.** See No. 88. The Complete Psalter in his *Clavis Bibliorum* of this year, or *Clavis Bibliorum. The Key of the Bible, unlocking the richest Treasury of the Holy Scriptures, etc., wherein are also added the Metrical Version of the whole Book of Psalmes, (translatorily out of the Hebrew) and the Evangelicall Hymns sung by the Church of Christ, diligently revised.* By Francis Roberts. [D. p. 100.]

93. **1679. John Patrick.** *Century of Select Psalms for the Use of the Charter House*, 1679. Expanded into the complete Psalter as *The Psalms of David in Metre, Newly Translated and Fitted to the Tunes used in Parish Churches*, 1696. [D. p. 100.]

94. **1680. Isaac Chamberlayne.** *A Sacred Poem on the Birth, Miracles, Death, Sepulture, Resurrection, and Ascension of the Most Holy Jesus. Also Epitome of David's Psalms, Paraphrased; the Lamentations of Jeremiah, and Canticles.* Manuscript in Emmanuel Coge in the Cambridge University Library. [H. I. p. 99.]

94. **1682. Richard Goodridge.** *The Psalter or Psalms Paraphras'd* in Verse. Completed ed., 1684. 2nd ed., 1690. [D. p. 94. H. I. p. 101; H. II. p. 91; I. p. 44.] See also No. 95.

95. **1683. John Oldham.** Psalm 137 in his *Remains*.

96. **1687. John Norris.** Four versions in his *A Collection of Miscellanies.* (3rd ed., 1699.) [H. II. p. 92.]

97. **1688. Simon Ford.** *A New Version of the Psalms of David, in Metre, Smooth, plain and more to the most ordinary capacities: by Simon Ford, D.D., &c.* [A. p. 170; D. p. 102; H. I. p. 92.]

98. **1688. Sir Richard Maitland.** *Poems, Hymns, and Spiritual Songs*, in low Dutch. Edinburgh.

99. **1689. Charles Cotton.** Psalm 8 in his *Poems*. [H. II. p. 93; I. p. 94.]

100. **1691. Benjamin Keach,** p. 610, i. Seventeen Psalms versified in his *Exposition*.

101. **1691. Robert Fleming.** Several Psalms diversely rendered in his *The Mirror of Divine Love Unmasked, in a Poetical Paraphrase of the High and Mysterious Song of Solomon; Wherewith is added a Miscellany of several other Poems, Sacred and Moral. By Robert Fleming, jun., V.D.M.* 1691. [H. II. p. 103.]

102. **1692. Richard Baxter.** See p. 118, ii. [D. p. 103.]

103. **1694. Daniel Warner.** *A Solution from the Psalms*, composed on two *Parts*. A version of the Old Version.

104. **1696. John Mason.** See p. 716, i.

105. **1696. N. Tate and N. Brady.** See **New Version**, p. 720, i., and **Psalters, English**, I. xxix.

106. **1696. Lake Milborne.** *The Psalms of David in English Metre. Translated from the Original, and Compared with the Septuagint and other Ancient Versions. By a Presbyter of the Church of England. Dedicated to His Highness the Duke of Gloucester. London, printed for W. Rogers at the Sun, S. Clauds at the Peacock, and R. Yooke at the Middle Temple Gate, Fleet Street.* 1696. [D. p. 103.]

107. **1696. John Phillips.** *Davideis, or A Specimen of some of David's Psalms in metre.* This work is undated [1700].

108, c. 1700. **Joseph Stennett** (q.v.). Ps. 45 printed in his *Hymns and Spiritual Songs*, 1732.

109. **1700. Samuel Wesley** (q.v.). Six in his *Poems Commemorat.*; and others in his *Life of Christ*.

110. **1701. James Gibbs.** The first fifteen Psalms versified.

111. **1706. Charles Darby.** *The Book of Psalms in English Metre. The Newest Version Fitted to the Common Tunes. London, printed for Thomas Parkhurst, at the Bible and Three Crowns in Cheapside.* [D. p. 118.]

112. **1708. Basil Kennett.** *An Essay towards a Paraphrase on the Book of Psalms, with a Preface, to which is added a Paraphrase on the third chapter of the Revelation. London*, 1708. [H. II. p. 127.]

113. **1707. Samuel Cobb.** Three versions in his *Poems on Several Occasions*, 1707. p. 123.]

114. **1710. Joseph Addison.** p. 16, i.

115. **1712. Anonymous.** Ps. 58 in Tyrne.

116. **1714. Sir John Beaumont.** p. 207, i. [D. p. 94.]

117. **1714. Daniel Rogers.** p. 196, ii. [D. p. 111.]

118. **1714. Anonymous.** *A Paraphrase on Several Psalms. The Book of Psalms in a Paraphrase Strictly conformed unto the Original: but all in Blank Verse, Fitted unto the Tunes commonly used in our Churches, which gave Occasion to accompanie it with Illustrations, and Annotations upon Difficult Texts. Translated from the Hebrew and adjoyned some other pertinent Observations and Scriptures to enrich the continent. Dublin, in 8°. E.* [D. p. 118.]

119. **1719. Isaac Watts** (q.v.).

120. **1720. Rosco Browne,** p. 180, ii.

121. **1721. Sir Richard Blackmore,** p. 144, ii. [D. p. 112.]

122. **1722. Richard Daniel.** (See also No. 126.) *A Paraphrase on some Select Psalms, By the Reverend Mr. Richard Daniel, Dean of Armagh, the Chaplain of his Grace the Lord Lieutenant. London, Printed for Bernard Lintot, between the Temple Gates, in Fleet Street.* 1722. [D. p. 104.]

123. **1722. Thomas Gouge.** Eighteen versions in his *The Inward Soul*.

124. **1724. Various.** Psalms in Verse selected from Addison, Denham, &c., in *An Essay for composing a Friendship between the Psalms, and other parts of the Scripture.*

125. **1727. Walter Harte.** Two versions in his *Poems*. [H. II. p. 226.]

126. **1727. Richard Daniel.** (See also No. 122.) *The Psalms of David, Translated into English Verse.*

127. **1730. George Attwood.** The rest. Ps. *Paraphrased in English Verse.*

128. **1730. John Burton.** Ps. 104, 137, in his *Sacra Scriptura incorrupta corruptelas omnes multivias.*

129. **1731. Charles Wesley, John Wesley,** jun., and **Charles Wesley,** jun. **Wesley Family.**

130. **1733. William Tanner.** Ps. 1, 23, in his *Sermons on Death, or The Beauty of Holiness.*

131. **1734. Richard Lewlyn.** Ps. 114, 137, in his *Psalms and English Poems.* By a Gentleman of the Middle Temple.

132. **1735. Elizabeth Rowe.** Several versions in her *Miscellaneous Works.* [A. p. 158; H. II. p. 177.]

133. **1740. Samuel Boyse.** Ps. 4, 42, in his *Poetry on Several Occasions*; and in H. II. p. 160.

134. **1740. Mary Leapor.** Various in her *Poems*, Pub. posthumously in 1748.

135. **1742. Samuel Say.** Ps. 87 in his *Poems*.

136. **1743. William Hamilton.** Ps. 45 in his *Poems*, and in H. II. p. 160.

137. **1744. Christopher Pitt** (d. 1748). Reprinted in Anderson and Chalmers's *British Poets.* [A. p. 161. H. II. p. 162.]

138. **1746. Joseph Trapp.** To the 3rd ed. of his *Thoughts upon the Four Last Things*, 1749, are added Psalms in Blank Verse.

139. **1750. Thomas Blacklock,** p. 144, ii.

140. **1750. Thomas Gibbons,** p. 220, i.

141. **1751. Samuel Jemmitt Harry; Pike.** *The Book of Psalms in Metre.* [D. p. 118.]

142. **1752. Congregations.** Versions in *Hymns for the Use of the Congregation on Grey Friars' Street, Spitalfields.*

143. **1752. John Barnard.** *A New Version of the Psalms of David, with several Hymns out of the Old and New Testament, as they are sung in the Parish Churches. Humbly Inscribed, (leave of a Church at Shuttleland, Boston, N.E. printed by J. Draper, for T. Leverett, in Cornhill.* [D. p. 113.]

144. **1754. Thomas Cradock.** [H. II. p. 159.] *A Poetical Translation of the Psalms, with Notes. By Mr. Shakespeare's Latin into English. Translated by the Rev. Thomas Cradock, Rector of St. Thomas's Parish, Salisbury, Maryland. By permission of the Dedicatory Company. London, printed for Mrs. Ann Cradock, at Wells, in Somersetshire, and sold by R. Ware, on Ludgate Hill.* [D. p. 119.]

145. **1754. Thomas Sallet.** Ps. 96 in her *Poems on Several Occasions*, &c. [H. II. p. 159.]

146. **1754. Stephen Wheatland and Tipping Sylvester.** *The Psalms of David translated into Heroic Verse, as at Liberty to Adorn or Alter from the Metre Version, Adapted to the Tunes used in the Parish Churches of New York, and Publish'd in Paternoster Row.* With Arguments to each Psalm, and Explanatory Notes. Dedicated to His Royal Highness, George, Prince of Wales, &c., by Stephen Wheatland and Tipping Sylvester. [A. p. 64; D. p. 119; H. I. p. 99.]

147. **1756. Anonymous.** Ps. 23 in *A Call of Sion, for the Use of the Congregation in Margaret Street, Cavendish Square.*

148. **1756. Philip Doddridge,** p. 222, i.

149. **1755. Mary Masters,** p. 714, i.

150. **1755. Sir Francis Haye.** *A New English Translation of the Psalms from the Original Hebrew, reduced to Metre by a Method entirely new. By Sir Francis Haye, M.A., Fellow of Clare Hall, Cambridge. Cambridge, printed by J. Bentham, Printer to the University, for R. Dod, in Ave Mary Lane, London.* [D. p. 122.]

151. **1756. Henry Bell** (q.v.).

152. **1757. Anonymous.** A Paraphrase of Ps. 119, 143, 149, 130, 13, 144, 126, by an "American Gentleman."

153. **1757. Thomas Prince.** *The Psalms, Hymns, and Spiritual Songs of the Old and New Testament, faithfully translated into English Metre. Intended for the New England Psalm-Book Revised and Improved, by an Endeavour after a yet nearer Approach to the Original Original, as well as to the Rules of Poetry. By Jo. Prince. Boston, N. E., printed by Thomas and John Fleet, at the Heart and Crown in Cornhill.* This was a version of the **Bay Psalter.** p. 128, i. [D. p. 125.]

154. **1759. George Fenwick.** *The Psalter in its Original Form, or the Book of Psalms reduced to Lines, as they are Distributed in the Hebrew Text, and Translated to Compleat Measure: answering for the most part to the Original Lines, as supposed to contain each a sentence, or some little's part of one. With arguments, etc. London, printed for T. Longman, in Paternoster Row.* [D. p. 125.]

155. **1760. Alex Steele** (q.v.).

156. **1760, c. William Julius Mickle.** Ps. 68. [A. p. 199.] [H. II. p. 226.]

157. **1761. James Gibbs.** *The First Fifteen Psalms of David*, translated into *Lyric Verse*, &c. [H. II. p. 164.]

158. **1761. John Rebow.** *The First Book of the Psalms of David, Translated into English Verse of Heroic Measure, with Arguments and Notes.* [H. II. p. 164.]

159. **1765. Mrs. Wharton.** *Ps. 4 Rep.* by Mrs. Wharton, 2nd ed., with appendix. Ps. Elim had a copy, but the book seems not to be unknown.

160. **1766. James Fauch,** p. 304, i.

161. **1766. Jane Merrick,** p. 712, ii. [D. p. 134.]

162. **1766. Christopher Smart.** *Translations of the Psalms of David, attempted in the Spirit of Christianity, and Adapted to the Divine Service. By Christopher Smart, A.M., Sometime Fellow of Pembroke Hall, Cambridge, and Scholar of the University. London. Printed by Dryden Leach for the author.* [D. p. 134.]

163. **1768. Christopher Collins** and **T. Vason.** *The Psalms* in Verse, designed as an improvement on the old versions of the Hebrew. Dublin. A revision of Rous's Version.

164. **1768. Reformed Protestant Dutch Psalter.** *The Psalms of David*, with the *Ten Commandments, Creed, Lord's Prayer, etc. in Metre, for the use of the Reformed Protestant Dutch Church of the City of New York. New York, printed by James Parker, at the New Printing Office, near the Exchange.* This is mainly from the *New Version*, "some of the Psalms being transcribed verbatim . . . others altered so as to fit them to the Music in the Dutch Churches." [D. p. 137.]

165. **1767. John Barclay.** See **Scottish Hymnody,** I. viii. 16. [D. p. 138.]

166. **1768. George Scott.** *The Psalms* in *Metre.* Privately printed in Edinburgh.

167. **1769. Anne Steele** (q.v.), in Ash and Evans's *Collection*, 1769.

168. **1770. James Maxwell.** [D. p. 139; H. II. p. 230.] p. 230.]

169. **1770. John Ogilvie.** Ps. 148 in Sp. Horne's *Commentary on the Ps.* of Psalms. Previously in Ogilvie's *Poems*, 1769.

170. **1780. Rosco Browne,** p. 186, i., where it is noted that his paraphrases previously appeared in 1762.

171. **1780. Anonymous.** *Sacred Odes on the Psalms of David, Paraphrased from the Original Hebrew.*

172. **1781. Anonymous.** *The Book of Psalms as Translated, Paraphrased, or Imitated by some of the most eminent English Poets, viz., Addison, Blacklock, Brady, &c.* [18 names in all], *and several others. And adapted to Christian Worship in a form entirely new. With a Preface and Notes.* Printed *by Benj. Williams, Salisbury. Printed and sold by Collins and Johnson, MDCCLXXXI.* Various versions of each Psalm are given. There are several suggestions. Probably some of these are by the editor. See **Unitarian Psalters.**

173. **1781. William Cowper,** p. 852, i. Pr. 137 in his *Poems*.

174. **1786. Robert Boswell,** p. 166, i., and **Scottish Hymnody,** I. viii. 5. [D. p. 139.]

175. **1787. Alex Scott.** See **American Hymnody,** p. 27, i. (*Introduction*).

176. **1787. George Gregory.** Several versions in his *Dr. of Sp. Lovth's Prælectiones Hebraicæ.* [A. p. 69; and H. I. p. 205.]

177. **1787. George Colman.** Ps. 39 in blank verse in his *Miscellaneous Works.* [H. II. p. 235.]

178. **1797. Rev. — Kees.** Two versions in *Miscellaneous Pieces* by a *Clergyman of Northamptonshire*, 1797.
179. **1799. John Ryland, p. 960, i.**
180. **1799. Thomas Ray.** Three versions in his *Poems*. [H. ii. p. 354.]
181. **1794. Rev. Samuel Cotton, p. 909, i.** Ps. 15, 42, in his *Various Pieces in Verse, &c.* [A. p. 44; and H. ii. p. 351.]
182. **1796. The Tingstadius Version.** *The Psalms of David. A New and Improved Version. London, printed for the Author, by Richard Taylor and Co., and J. Matthews, in the Strand, near Charing Cross.* "This version was made from a translation of the Psalms by John Adam Tingstadius, D.C., Professor of Oriental Languages at the University of Upsal, by command of the King of Sweden." [H. ii. p. 354.]
183. **1797. William Kaye, p. 757, i.**
184. **1797. Elkanah Winchester.** *The Psalms of David versified from a New Translation, and adapted to Christian Worship. Particularly intended for the use of such churches as have adopted the sentiments of the Baptists, worshipping upon all His Fifth, ministers by Christ Jesus. London, printed for the Author, and sold by Yorke, No. 166 Boundsditch, &c.* [D. p. 152.]
185. **1810. Timothy Dwight, p. 216, ii.**
186. **1800. Robert Burns, p. 127, i.**
187. **1800. Joseph Cottle, p. 988, i.** [D. p. 153.]
188. **1801. Richard Cumberland.** *A Poetical version of certain Psalms of David.* 56 versions. [A. p. 42; H. ii. p. 350.]
189. **1800. Anonymous.** *A Collection of Psalms from various Authors.* Original. [H. ii. p. 354.]
190. **1800. Erasmus Middleton.** Versions and imitations of the Psalms.
191. **1806. Thomas Dunlie.** *A New Version of the Psalms in Blank Verse with a Looke Version of the Hymns, &c. in Prose. Vers. by the Rev. Thomas Dunlie, Vicar of Shalfleet, Surrey. London, printed for J. White, Horace's Head, Fleet Street.* [D. p. 134; H. ii. p. 275.]
192. **1805. John Stow.** *A Version of the Psalms of David, with Occasional Observations, Moral and Explanatory, and adapted, by variety of measure, to all the Music used in the Versions of Sternhold and Hopkins and of Brady and Tate. By a Lay Member of the Church of England, 3rd ed., 1842.* [D. p. 135.]
193. **1808. Rev. Thomas Gisborne.** Versions of the Psalms. *By the late William Samuel Powell, Esq. Printed at the very particular request of several of the Author's friends. London.* [D. p. 136; H. ii. p. 274.]
194. **1811. William Goode, p. 961, ii.** [D. p. 136.]
195. **1812. Rev. Thomas Jones.** *The Book of Psalms: a Select Portion of the Book of Psalms.* [H. ii. p. 274.]
196. **1815. Robert Donald.** *The Psalms of David, on Christian Experience. By R. D., Woking, Surrey, 1815.* [D. p. 137.]
197. **1813. John Bowdler, p. 108, i.**
198. **1819. Edward H. Thurlow (Lord Thurlow).** Ps. 148 in the *Gentleman's Magazine*, 1819. [H. ii. p. 330.]
199. **1820. James Neligan.** *The Psalms Versified.* Dublin.
200. **1820. Henry Lowe.** Twenty versions in his *Ps. & Hym. adapted to the Services of the Church of England for every Sunday and Holiday throughout the Year.* [H. ii. p. 354.]
201. **1820. G. F. Ridout.** *The Book of Psalms in Verse; with a short Explanatory Preface to each Psalm, taken from the Works of Different Writers on the Psalms, but chiefly from Bishop Horne's Commentary. Vers. by G. F. Ridout. London, printed and Printed by the Philanthropical Society, St. George's Fields.* [D. p. 141.]
202. **1816. Anonymous.** *Additional Psalmody*, comprising metrical versions of more than 30 psalms or portions of psalms, omitted in the version of the Scottish translators. Edinburgh. This was an unpublished *Draft*, and is noted under **Scottish Hymnody**, Ver. I.
203. **1820. James Sibbald, p. 861, ii.** Ps. 23, 24 in his *Sacred Lyrics*, 1820.
204. **1821. Rev. Alexander Russell.** *The Book of Praises. The Psalms, or Sacred Odes of the Royal Psalmist David, and others, the Prophets of Jehovah*, in metre. [D. p. 142; H. ii. p. 284.]
205. **1821. Basil Wood** (q.v.). [D. p. 142.]
206. **1822. Rev. Thomas Pringle.** Ps. 104 in Scottish Verse. Edited by Dr. Laing. Edinburgh, privately printed.
207. **1822. Thomas Dale, p. 979, i.**
208. **1822. James Montgomery, p. 703, i.** [D. p. 143.]

209. **1823. Sir John Bowring.** Ps. 90 in his *Matins and Vespers*, 1823.
210. **1823. James Usher.** *A New Version of the Psalms; principally from the Text of Bishop Horne. By James Usher. Printed and Published by the Author, Wigton, and sold by Longman & Co.* [D. p. 144.]
211. **1824. Sir Robert Grant, p. 713, i.** [D. p. 145.]
212. **1824. Baptist Noel Turner.** *Songs of Sályma; or a New Version of the Psalms of David, the long ones being compressed in General into Two Yards, or Portions of Verse, and the Alphabetical Ones into Single Verses, and Principal Stanzas. By Baptist Noel Turner, M.A., &c. Lond. Rivington.* [D. p. 146; H. ii. p. 275.]
213. **1826. William Knox, p. 526, i.** His *Songs of Israel* contains 19 versions of Psalms or portions of Psalms. [D. p. 147; H. ii. p. 275.]
214. **1825. Matthew Saxby.** *A New Version of the Psalms of David, dedicated to the Archbishop of Cashel. By Matthew Saxby, Esq. Printed for C. and J. Rivington.* [D. p. 148; H. ii. p. 313.]
215. **1826. Rev. Thomas Kendall.** *The Psalms of David, attempted in Verse, Regular, Irregular, in the way of Paraphrase, &c. By Amos. A Clergyman.* [D. p. 149; H. ii. p. 315.]
216. **1827. John Mason.** *A New Version of the Psalms of David. By John Mason, M.D. Marlborough, printed by J. Lay.* [D. p. 149.]
217. **1827. Evangelical Magazine** for 1827, p. 512, a Version of Ps. 2.
218. **1827. Mrs. Reid.** *The Harp of Salem. By a Lady.* Edinburgh. This contains versions of several Psalms.
219. **1828. William Peter.** (Also No. 239.) *Sacred Songs; being an attempt to Paraphrase or Imitation of some Portions and Passages of the Psalms.* London: Ridgway. Contains 83 versions. Reissued in 1834 as *Sacred Songs by a Layman.*
220. **1828. Rev. Charles Pallalis.** *The Christian Psalter, a New Version of the Psalms of David, calculated for all Denominations of Christians.* Edinburgh. [D. p. 150; H. ii. p. 315.]
221. **1828. William Wirstanley Hall, p. 542, i.**
222. **1828. Anonymous.**
223. **1828. Sir William Mure.** Three versions in the Rev. William Muir's *History of the Boom of Irvine.* (See also p. 777, ii.)
223a. **1858. John Mason Good,** M.D. Versions of Pss. 45, 84, 118, 23, 24 in his *Memoirs*, by Dr. O. Gregory.
224. **1829. William Wrangham.** *A New Metrical Version of the Psalms, adapted to Devotional Purposes.* [D. p. 151; H. ii. p. 320.]
225. **1829. Rev. Thomas Salter, p. 90, ii.**
226. **1829. Dr. C. Terrot.** Ps. 114 in *The Outlet.*
228. **1831. William Riley Bathurst, p. 117, ii.**
227. **1831. Alfred Bathhlomew.** *Sacred Lyrics, an attempt to render the Psalms more applicable to Christian Worship.*
229. **1831. Rev. Walter John Trevor.** *A New Metrical Psalter. By a Clergyman of the Established Church.* Sportford, 1874. [D. p. 152.]
229. **1831. E. D. Jackson.** *The Crucifixion and Other Sacred Poems.* Longman, London, 1831. This contains Versions of 4 Psalms.
230. **1832. Edward Garrard Marsh.** *The Book of Psalms translated into English Verse, and illustrated with Practical and Explanatory Notes.* [D. p. 153; H. ii. p. 320.]
231. **1832. Henry Gahagan.** *A Rhyme Version of the Literary Psalter.* [D. p. 154; H. ii. p. 325.]
232. **1832. Anonymous.** Ten versions in the *British Magazine.*
233. **1833. Anonymous.** Ps. 46 in the *Saturday Review*, vol. ii. p. 71.
234. **1833. Charles Smith Bird.** Forty-two free versions in his *Feet and Feet, and other Poems.*
235. **1833. George Musgrave.** *The Book of the Psalms, translated into Blank Verse; being a New Poetical Arrangement of the Sacred Songs of Israel, &c.* [D. p. 154; H. ii. p. 336.]
236. **1833. F. J. Tizard.** *A Paraphrase of the Psalms, executed in Blank Verse; with strict attention to the Sense, Spirit, and Imagery of Bishops Hordly, Horne, &c. By F. J. Tizard, Esq. Reg. London, Hamilton, Adams & Co.* [D. p. 157.]
237. **1835. Joseph P. Bastern, p. 116, ii.** [D. p. 155.]
238. **1834. Henry Francis Lyte, p. 706, i.** [D. p. 158.]
239. **1834. William Peter.** See No. 219.
240. **1836. H. A. S. Atwood.** *A New Version of the Book of Psalms adapted to the purpose of Congregational Psalmody. By the Rev. H. A. S. Atwood, M.A.,*

Curate of Kenilworth. Coventry, printed for the Author. [D. p. 157.] See also p. 961, i.
241. **1838. Rev. Thomas Dykes, p. 959, ii.**
242. **1838. Thomas Dinham.** *Paraphrase and Hymns. Norwich.* Fourteen versions. [H. ii. p. 342.]
243. **1838. John Beaumont.** *Original Psalms, or Sacred Songs, taken from the Psalms of David, and adapted to the Services of the Church, according to the Sarum and other different offices.* Printed at Shrewsbury. [H. ii. p. 341.]
244. **1838. Elizabeth Blackall.** Twelve versions in *Psalms, Hymns, and Spiritual Songs.* [H. ii. p. 351.]
245. **1838. Michael Thomas Sadler.** *Select Psalms from the Psalms of David Sanctioned by the Protestant Episcopal Church in the United States.*
246. **1838. Michael Thomas Sadler.** His *Memoirs* contain versions of 8 Psalms. [H. ii. p. 343.]
247. **1838. Wainwright.** [D. p. 160, i. p. 159.]
248. **1838. Rev. Thomas Dale,** Pss. 46, 130 in *Poems, Original and Translated.*
249. **1838. Edward Farr.** *A New Version of the Psalms of David in all the Various Metres suited to Psalmody, Divided into Short Compositions adapted to Public Worship. By E. Farr. London. H. Hooper.* 2nd ed., 1847. [D. p. 161.]
250. **1837. Nathan Drake.** *The Harp of Judah; or Songs of Sion: being a Metrical Translation of the Psalms, &c.* [H. ii. p. 344.]
251. **1837. Jacob, p. 898, i.**
252. **1837. Robert Bruce Boswell.** About fifty versions in his *Psalms and Hymns. Printed at the Mission Press, Calcutta.* [H. ii. p. 360.]
253. **1838. C. F. and E. C.** *A New Metrical Version of the Psalms of David, by C. F. and E. C. Hull, &c. Printed by Jackson and Walford, Elizabeth College.* [D. p. 162; H. ii. pp. 286, 288.]
254. **1838. James Helme, p. 939, ii.** *Psalms and Hymns, Original and Select.* Harrogate.
255. **1838. Joseph Keeling.** *Portions of the Psalms in English Verse.*
256. **1838. John Keble, p. 619, ii.** [D. p. 162.]
257. **1838. George Burgess, p. 196, ii.** (See No. 265.)
258. **1838. Sir Robert Strael, p. 960, ii.**
259. **1839. Francis Wrangham.** The 137th Ps. in *The Christian Remembrancer.*
260. **1839. Miss Lee Follen, p. 980, i.** Several in her *Poems*, pub. at Boston.
261. **1838. John Monkhaus Penn.** Version of various Psalms, printed on one side of the paper only.
262. **1839. Rev. Thomas Dale.** *Select Psalms, arranged for the use of the Book of Psalms, &c.* Edinburgh. [H. ii. p. 274.]
263. **1839. Julia Charles Hare.** *Portions of the Psalms in English Verse.*
264. **1839. Edward Swaine.** Versions of several Psalms in his privately printed work *The Hand of God, Illustrated, with Poems, Hymns, and Versions of Psalms.*
265. **1839. George Burgess, p. 196, ii.** [D. p. 165.]
266. **1840. William Vernet-Harcourt, p. 686, ii.**
267. **1841. John Rhes.** *The Book of Psalms in Blank Verse.* Edinburgh. [H. ii. p. 344.]
268. **1841. Richard W. Hamilton, p. 485, ii.** Thirteen versions in his *Sugar Liberator*, 1841.
269. **1842. Songs.** Ps. 137 in the *Evangelical Magazine*, p. 118.
270. **1842. Michael Thomas Sadler.** *Memoirs*, see No. 246.
271. **1843. Francis Skurray.** *A Metrical Version of the Book of Psalms composed for Private Meditation or Public Worship.* London, Pickering. Of these versions 50 are reprinted in the *Treasury of Sacred Song*, Oxford, 1856. [D. p. 167; H. ii. p. 327.]
272. **1843. Frederick Russell.** A Metrical Version of 50 Psalms.
273. **1844. Edward Fuller.** *The Psalms of David, Newly Translated and Arranged in Metre, Adapted to Congregational Worship. By a Cambridge Master of Arts.* London, Whittaker. [D. p. 168.]
274. **1844. Moses Montagu.** See No. 250.
275. **1862. Anonymous.** *A Metrical Version of the Psalter: with Explanatory Notes.* London, Ward & Co.
276. **1845. Thomas Spalding.** *A Metrical Version of the Hebrew Psalter; with Explanatory Notes.* London, Ward & Co.
277. **1846. Anonymous.** *A Metrical Version of the Hebrew Psalter.*
278. **1907. Benjamin Thomas Malcott Cole.** *The Psalms of Israel: a New Metrical Version.* London, Seeley. [D. p. 170.]
279. **1846. Joseph Irons, p. 471, i.** [D. p. 169.]
280. **1846. William Henry Black.** *An Entirely New Metrical Version of the Psalms, written for the Music in Common Use. By W. H. B.* London: Rudall, Rose, &c.
281. **1850. Frederic Pyer.** *The Psalms: A Lyrical Metrical Version*, 2 vols., 1850-56. [D. p. 174.]
282. **1850. Samuel McClure.** *The Psalms of David, and Songs of Solomon, in Metre. By Samuel McClure, Minister of Newtownlimavady, Newtownlimavady.* (Philadelphia Lib.) [D. p. 171.]
283. **1851. Moses Montagu.** *The Psalms* in a New Version. Filled in the *Tower and in Church*[?] with *Notes on Enumeration of the Difficult Passages. By Moses Montagu, Gentleman.* [D. p. 171.] He heard the seven Penitential Psalms as a specimen of his work. See No. 274.
284. **1851. A. T. Russell.** In his *Ps. & Hym.* (q.v.)
284. **1853. Anonymous.** *The Book of Psalms, translated into English Verse, from the Original Hebrew, compared with the Ancient Versions.* Later editions, London, and 1860. [D. p. 173.] *By a Layman.* London, Rivington.
285. **1854. Edward Churton, p. 933, ii.** [D. p. 173.]
286. **1854. Abner Jones.** *The Psalms of David rendered into English Verse of Various Measures, calculated for Public Worship, and for Private Devotion, printed to their own Likality; in which their responsive lines are kept unbroken, the dannet and sentiments, with which they everywhere abound, expressed in their own familiar and appropriate language, and the Poetical Spirit of the Original preserved entire. By Abner Jones, Professor of Music.* New York. Mason Brothers. [D. p. 177.]
287. **1855. Anna Shipton.** Versions of 3 Psalms in her *Whispers in the Pines.*
288. **1855. Rev. Thomas Townsend.** *Selahia Senechelia, or the Book of Psalms, showing the Probable Origin, the leading Aim, and the Inference suggested by each Psalm, versified in various metres.* [D. p. 178; H. ii. p. 379.]
289. **1856. William Vernet-Harcourt, p. 686, ii.**
290. **1856. Various.** *Hymns Written for the Use of Hebrew Congregations. Charlestown, S. C. Pub. by the Congregation Beth-Elohim A. M. 5616.* This is a metrical version made by Jews for the use of Jews.
291. **1856. Rev. Thomas Townsend.** *An Illustration of the Book of Psalms, accompanied by Churchly, an attempt to Preserve as far as possible the leading characteristics of the Original, in the language of the English Bible.* London. Baynes & Son. [D. p. 181.]
292. **1857. Rev. Alfred Morrow.** *The Holy Book of Psalms. Arranged for Responsive Use, according to the Prayer Book Version.* London. J. W. Parker. [D. p. 182.]
293. **1859. Anonymous.** *Hebrew Lyrics. By an Octogenarian.* London. Saunders Otley & Co. [D. p. 182.]
294. **1859. Thomas Turner.** *A Metrical Version of the Book of Psalms (Shykmoul).* [D. p. 184.]
295. **1860. Benjamin Hall Kennedy, p. 622, i.** [D. p. 184.]
296. **1860. C. B. Cayley.** *The Psalms in Metre.* [D. p. 185.]
297. **1862. W. G. Young.** *A Version of the whole Book of Psalms in Various Metres, with Pieces and Hymns suggested by New Testament quotations; also an Appendix of various Translations, etc.* London. Jackson, Walford, & Hodder. [D. p. 186.]
298. **1863. Arthur Mainl.** *A Metrical Version of the Psalms.* London. Rivington. [D. p. 187.]
299. **1863. Robert Young.** *Proposed Resolutions of the Metrical Version of the Psalms used in Scotland, &c.* Edinburgh. [D. p. 187.]
300. **1863. William Milligan.** *A Revised Edition of the Psalms and Paraphrase, to which are added one hundred and fifty short Hymns, selected with care from nearly twenty former editions.* Edinburgh. J. Nichol. [D. p. 188.]
301. **1864. American Metrical Psalter.** *The American Metrical Psalter. To the Bishops of the Protestant Episcopal Church of the United States, this attempt to preserve Metrical Psalmody in the Church, and to promote uniformity in the Public Worship of God, is filial reverence and fraternal affection.* New York: Huntington. In this work 10 versions of the Psalms are tortured and mutilated. [D. p. 189.]
302. **1865. Edward Caswall.** *A Metrical Psalter, adapted to the Offices of the Latin Vesperal. Resurrexit and Portiuni. By the Rev. E. C.* Dublin, McGlashan. [D. p. 190.]
303. **1866. Charles H. Spurgeon.** Several versions in his *Our Own Hymn Book.*
304. **1869. T. L. Hasty.**
305. **1867. Daman Hopkins.** *The Ancient Psalms*

on *Appropriate Metres: a strictly Literal Translation from the Hebrew; with Explanatory Notes.* Edinburgh: Oliphant. [D. p. 191.]

3562. **1867. Joseph Stammers.** Ps. 23 in *Lyra Britannica*, p. 176.

567. **1867. J. C. Wright and H. B. Wright.** Selection of Psalms in Verse in their *Poems and Translations*.

568. **1868. Horatius Bonar, p. 161, 1.** *Hymns of Faith and Hope.* Versions of 37 Psalms.

569. **1871. James Merrick.** *The Book of Psalms translated into English Verse . . . from the authorised Version. With a repetition of Psalms 1 to 1, in Miscellaneous Metres.* London: Nisbet. [D. p. 192.]

570. **1865. R. C. Singleton.** Version of a few Psalms in his *Anglican Hymn Book.*

571. **1868. Thomas Sister, &c.** *Hymnal Melodyrestic: A Metrical Version of the Book of Psalms, made by Apollinarius, a Bishop of Laodicea, in Syria, circiter A.D. 362. Translated by Thomas Sister, &c.* London: Simpkin and Marshall. [D. p. 193.]

572. **1871. Rev. Thomas Wickham.** Versions of Psalms in his *Original Poetry.* Lond.: Whittaker.

573. **1871. John Burton.** *The Book of Psalms in English Verse. A New Metrical Paraphrase.* London: John Stone. [D. p. 194.]

574. **1871. Rev. Percy Hatherly.** *Pilgrim Songs of the Nitons. From the Captivity, retranslated and versified.* Ps. 120-134.

575. **1874. Daniel Bagot.** Versions of a few Psalms in his *Hymns.* London: Groombridge & Son.

576. **1875. Rev. Thomas Darling, M.A.** Ps. 1, 2.

577. **1876. Lord Selborne.** Ps. 90, in Dr. Rogers's *Story of the Christian Home*, p. 97.

578. **1879. Thomas Rawson Birks, p. 163, ii.**

579. **1879. George Rawson, p. 252, i.**

580. **1879. Henry Downton.** *The Book of Psalms, literally rendered in Verse.* (D. p. 197.)

581. **1879. D. G. McLaren.** *The Book of Psalms, Versified and Annotated.* Geneva. New York. (D. p. 198.)

582. **1880. W. D. Seymour.** *The Hebrew Psalter, or the "Book of Praises," commonly called the Psalms of David. A New Metrical Translation.* (D. p. 198.)

583. **1882. Ben-Tehillim.** *The Book of Psalms in English Blank Verse; using the Verbal and Literal Arrangement of the Original. By Ben-Tehillim.* Edinburgh: Gillander. [D. p. 199.]

584. **1885. David Mallock.** *The Book of Psalms in Metre, according to the Version approved by the Church of Scotland.* Edinburgh: D. Douglas. [D. p. 200.] This is a version of the *Scottish Psalter.*

585. **1887. Digby S. Wrangham.** *Lyra Regia, The Book of Psalms, Translated into Lyrical Verse from the Old Testament, rendered into English Metres.* Leeds, Fletcher & Co. (D. p. 201.)

586. **1886. John De Witt,** D.D. *Praise Song of Israel. A new Rendering in Verse, by John De Witt, D.D.*

Extended as this list is, it can only be rendered complete by adding on the numerous versions of individual Psalms which are given in the **Index to Sources and Subjects**, in this Dictionary. It must be remembered, however, that all which are given in that Index are not additional to those named above, as by far the greater number are taken from the foregoing works. [J. J. and W. T. B.]

Psalters, French. The French Psalters, in common with the English, the German, and others, require a distinct history from the hymnody of the same nation.

i. *Clement Marot.*

1. Very few *trs.* of the Psalms have been found prior to the great Psalter of *Marot and Beza.* The germ of this work was Ps. 6, attached to the *Miroir de tres chrestienne Princesse Marguerite de la France Royne de Navarre, Duchesse d'Alençon* (1533). At least 18 others must have been *trs.* by 1539 (§ 2). In 1540 the psalms which Marot had then written and circulated in MS., were in the highest favour with Francis I., Catherine de Médicis, the Dauphin, and the court. They were sung to ballad tunes. Charles V. rewarded Marot with 200 golden doubloons for his present of 30 *Psalms*, and asked him to versify for him "Confitemini Domino" (prob. Ps. 16).

2. The earliest printed psalms by Marot emanated from the Protestant party of the Reformation, and it is not clear from what source Calvin obtained them. The text also of these early psalms differs from the first edition afterwards pub. by Marot himself. In an unique book in the library at Munich, entitled *Aulcuns Pseaumes et Cantiques mys en chant, Strasbourg*, 1539—the earliest effort of Calvin to introduce singing into public worship at Strasburg—there are 18 psalms, together with the Song of Simeon, the Creed, and Ten Commandments. There are melodies to each piece.

Of these psalms 13 are, in a form varied from his own subsequent ed. of 1542, by Marot. (Pss. 1, 5, 8, 15, 19, 24, 51, 103, 114, 115, 130, 137, 143.) Of the other pieces, two (Pss. 25, 36) are by Calvin himself; two (Pss. 91, 128) by (Ps. 33, 36, 46, 81, 138, The Song of Simeon, and Ten Commandments) are strongly marked off from Marot's pieces by their inversion, want of feminine rhymes, and German melodies. They are probably by Calvin himself.

3. In 1541 appeared *Psalmes de David, translatez de plusieurs autheurs, et principalement de Cle. Marot, ou, reconguez et corrigé par les Huguenotz, nouuellement par M. F. Pierre Alexandre, conciunateur ordinaire de la Royne de Hongrie. Anvers.* (An unique copy is in the possession of M. Henri Lutteroth.) The contents of this volume are 30 psalms by Marot, and 15 by ten or eleven different authors. Some of these latter are alternative versions of the same psalm. Tunes of the day are named for one of Marot's psalms and nine of the others. The text of the 30 psalms of Marot, though, in the 13 Pss. named above, identical with that found in the Strasburg edition, differs from that of Marot's own edition (1542) of those same 30 psalms. Pierre Alexandre may have received Marot's psalms from the Queen of Hungary, who may herself have obtained them from her brother Charles V. Alexandre was inclined to the Huguenot doctrines, and at a later period (1555) became pastor of the Reformed congregation at Strasburg.

4. A very curious Liturgy (of which there is an unique copy in M. Gaiffe's possession) appeared in 1542.

La manyere de faire prieres aux eglises Françoyses . . . ensemble pseaumes et cantiques Françoys ques chantz aux dictes eglises . . . (the title is of great length). At the end of the psalms there is the following note: "Imprimé à Rome par le commandement de Nostre Sainct Pere le Pape, et de Messeigneurs les cardinaulx." The Psalms in this edition comprise all the psalms by Marot and others in the Strasburg ed. (1539); the other 7 psalms of Marot contained in the Antwerp ed., and 4 others from the same book (42nd signed "C. M." and 43rd signed "M. C. M." and 44th and 45th "C. V."). To these are added the Song of Simeon, Creed, and Ten Commandments of the Strasburg book, and Marot's Pater Noster from the *Miroir*. The 31 melodies of the Strasburg book are re-printed, together with 9 others, and 3 for the Ten Commandments. The Mass was a piece found, of which there is a similar example in one of the works of Lefèvre d'Etaples, the first translator of the Bible in French. The real place of printing seems to have been Strasburg, as a letter from Calvin to Farel, dated 5th Nov. 1542 (*Opera*, Calvini xi. 11), addressed to the chief magistrate at Metz, in which he says that a new ed. of the Liturgy and the Psalms had been made, for the use of the French congregation, and that he will prove that some of the errors which had been urged at Metz on account of an inconsiderate addition of the printer "—imprimé à Rome avec

privileges du Pape." The internal evidence effected by a comparison of the liturgical portions with subsequent liturgies at Geneva (1542) and Strasburg (1545) is consistent with this assumption. The printer was very probably Johan Knoblauch. Pierre Brully, the pastor, was perhaps the editor.

5. In the library at Stuttgart there is an unique copy of Calvin's first Liturgy pub. at Geneva, entitled

La forme des prieres et chantz ecclesiastiques avec la maniere d'administrer les sacremens, et consacrer le mariage, selon la coustume de l'Eglise ancienne, 1543."

There is no name of place or printer; but the device of an olive branch, ending in an ornamental "G.," is known to be the mark of *Jean Gérard* or Girard, a Genevan printer. The liturgical contents of this volume are of great interest; but the only portion of them that concerns our subject is the preface, which exhibits Calvin's sentiments on the use of music in public worship.

The Psalms are a reprint of those in the last-mentioned ed., known as the *Pseudo-Roman*, with the omission of the prose 119th Ps., and the 4 by various authors (45, 126, 130, 142). The other pieces of the *Pseudo-Roman* are also reprinted, with the exception of the prose Creed, which is exchanged for Marot's versified Creed. In the Ten Commandments additions are made in the text of the Psalter. But considerable alteration is made in the melodies. Only 17 are common to this and the *Pseudo-Roman* ed., and modifications which lessen their German character are made in 10 of these. The melodies are 31 in all, with 3 additions for rejected tunes of the earlier edition, 9 set to psalms, which previously had no melodies attached to them. This musical contribution is probably the work of Louis Bourgeois.

A second ed. of this book, probably only a reprint with no material alteration, is known to have been pub. later in the year. These several editions show plainly that for nearly three years the psalms of Marot were in favour alike in the Catholic court and the Huguenot worship.

6. In 1542, Marot himself pub. his 30 Psalms. The title of the book is—

Trente Pseaulmes de David, mis en francoys par Clement Marot, valet de chambre du Roy, dans privilege. Imprimé a Paris, s. n. (An unique copy is in the Bibliothèque Nationale, Paris.)

It contains the privilege from the King, dated Nov. 30th, 1541; an epistle dedicatory to Francis I., not without evidences of real religious feeling, in which Marot contrasts the true inspiration of David with the fabled muse of Greece and Rome; and the 30 Pss. of the other editions (1–15, 19, 22, 24, 32, 37, 38, 51, 103, 104, 113, 114, 115, 130, 137, 143). At the head of some of the Psalms are short indications of the nature of the metre, but no suggestions of melodies, and no music. The text of this ed. varies, as has been said, greatly from that in the editions noticed in the last section. Whether both texts are by Marot himself, or whether the editions of 1539 and 1541 represent a text revised by other hands than his, it is difficult to decide.

M. Douen has printed the principal variations in the first 8 Psalms, and pronounces that the Paris text is infinitely superior in elegance and rhyme; that in only a few instances (Ps. 1) is the Strasburg or Antwerp edition more literal than in Marot's; and that of those a Marot himself adopted 3 in his ed. of 1543. On the ground of its superiority, and of the phrase on the Antwerp title-page ("rengingues et corrigé"), which indicates Marot's hand, M. Douen is inclined to look for the first time prints Marot's genuine text, and that the others exhibit a text that has been altered by Pierre Alexandre and the Theologians. To this verdict however the 13 Pss. in the Strasburg ed. (1539) which are identical in text with those of Pierre Alexandre's book (1541) are a considerable objection. The imprimatur of Pierre Alexandre also in the Antwerp ed., does not seem necessarily to indicate extensive alteration, for he says that he has "reveu et conferé avec plusieurs autres," and the other 14 psalms by various authors would share the revision with the 30 of Marot.

7. The publication of the 30 Psalms driven Marot from France to Geneva. Though the privilege for it had been signed by three doctors of theology, the book was condemned by the Sorbonne, and Marot was only saved from arrest by flight. In August, 1543, he pub., evidently at Geneva,

Cinquante Pseaumes en francois par Clement Marot. Item ung Epistre par lug enuoyee aux dames de France.

The contents of this book are :—

An Epistle to the Ladies of France; an Epistle to the King; the 30 psalms already pub., revised and corrected; the Song of Simeon, the Creed, the Lord's Prayer, and the Commandments, the Articles of the Faith (the Creed); the Lord's Prayer; the Angelic Salutation; and two prayers, one before, one after meals. The Epistle to the King is very brief. It contains an allusion to the fact that Marot had been compelled to flee, and a request for a sum of translation. The Epistle to the Ladies of France is in the courtier vein. He bids them quit their love-songs to Cupid to sing Him, Who is love indeed, "O bien heureux qui vuit pouvra, Fleurir le temps que Dieu donra, Et sans fraude et sans malice, Aymera Dieu de tout son cueur, Et l'aimera en sa beaulté: A vespres ou Pseaumes ou Cantique En son honneur se occupper." The new psalms are Pss. 18, 23, 25, 28, 33, 36, 46, 68, 72, 73, 84, 85, 101, 107, 110, 118, 120, 128. There is no music in this ed. The Song of Simeon (omitted in the 1st ed. but of those Fifty Psalms, with music, was pub. along with the Liturgy and Catechism by Calvin. The 8 psalms, *generally* assigned to Calvin, which had hitherto come down from the Strasburg ed. (1539) were in this ed. replaced by Marot's.

8. Marot's death (1544) arrested the progress of the Genevan Psalter. But his psalms were utilised in other quarters. Editions of them appeared in Paris, Lyons, Strasburg, and Geneva, 16 of which are extant. The Strasburg ed. of 1545, printed 10 of the new psalms, together with the psalms and pieces of Marot and others in the *Pseudo-Roman* ed., the Commandments by Marot, and a hymn, "Salutation à Jésus-Christ," beginning "Je Te salue, mon certain Rédempteur" (p. 879 i.) Louis Bourgeois pub. a harmonised ed. of the *Cinquante Pseaumes* in 1547. A compilation of Marot's psalms, 29 by Gilles d'Aurigny, 42 by Robert Brincel, 31 by "C. R." and "C. D." forming an entire Psalter, was pub. in Paris (1550). And Poitevin's 100 psalms (Poitiers 1550) were bound up, in later editions, with Marot's 50 as a complete Psalter.

ii. *Completion of the Psalter by Beza.*

1. The Genevan Psalter was completed by Théodore de Beze, at the request of Calvin, who had found on his table a fr. of Ps. 16. The first instalment of them was principally written at Lausanne. On March 24, 1551, he requested from the Council of Geneva permission to print "the rest (le reste) of the Psalms of David," which he "has had set to music," and asked for a privilege of exclusive sale. They were however very far from being completed at that date; and on June 24 Calvin wrote to Viret asking Beza to send what psalms he had, without waiting for the versification of their companions. Accordingly before the year closed there appeared :—

Trente quatre gaumes de David nouvellement mis en rime Françoise en plus pres de l'Hebreu, par Pr. de Beze de Vezelay, en Bourgogne. Geneve. 1551.

This volume contains a dedicatory epistle, "A l'Eglise de nostre Seigneur," and the new psalms by Beza.

The Psalms are: 16, 17, 20, 21, 26, 27, 29, 30, 34, 91, 92, 101, 103, 104, 105, 106, 111, 112, 113, 114, 115, 116, 118, 120, 121, 124, 125, 126, 128, 129, 130, 134, 135, 136. The dedicatory epistle is justly eulogised by MM. Douen and Bovet. It illustrates the difference of standpoint and temper between the two poets. In place of the lighter graces of Marot's dedication to Francis I., we have the stronger note of Marot's addresses to the King and the Ladies of France, we have the strong firm tone, the contempt of worldly poetry, the sense of endurance, hardiness, even scorn, left by persecution, which marks the Huguenot theologian. The church to which he dedicates his work is the "petite troupeau," which he knows is despised and persecuted of earth, the kings he honours are not Francis the king of flatterers, but the champions of the Reformation in Germany and Edward VI. of England. There is however a high eulogium of Marot, "Leur to en mort ung aussi soueué et plaisant aucteur, duquel la mémoire nous sera tousiours laissé en mondz. Dont peult bonnes, qui le scauoit Voire, pour quoi quand la mort le rauit, Auecques toy se tint assez Dueil."

2. In 1558, 6 new psalms (52, 57, 63, 64, 65, 111), 4 of them without melodies, the other 2 set to previous tunes, were added as an appendix to the combined ed. of Marot and Beza which had been pub. under the title of *Pseaumes Octante trois* in 1552. In an ed. without date, Ps. 67, the Song of Moses, the Song of Simeon, and the Ten Commandments are added.

3. The various volumes extant show no further increase of pieces: until 1562, when the complete Psalter appeared, entitled

Les Pseaumes mis en rime Françoise par Clement Marot et Theodore de Beze.

The privilege for this ed., obtained from Charles IX. (?), is dated Dec. 20, 1561. It was printed for Antoine Vincent at Geneva, Paris, Lyons, Caen, and other places, in 24 editions at least of that year. There are 69 new psalms, and 40 new melodies: the total of melodies is raised to 125. The Faire Notier and the Credo are no longer included; the Song of Simeon and the Ten Commandments are alone appended.

4. The music of the Psalter is beyond our scope. It is treated fully in M. Douen's work, in a series of articles in *The Musical Times* (1881), and in several articles of *The Dictionary of Music*. The melodies in the Strasburg ed. (1539) are of German descent. The editor of the Genevan psalters (1542–5 probably, 1545–57 certainly) was Louis Bourgeois. Only 11 of the Strasburg melodies are retained in the complete Psalter, most of them in a modified form; 74, the finest in the Psalter, are by Bourgeois; the 40 of 1562 are by an unknown hand. Side by side with the work of Bourgeois, Guillaume Franc, cantor at Lausanne, wrote in 1541 melodies for the psalms then recently translated by Beza, and obtained a licence to print them at Geneva, together with the original melodies to Marot's psalms. Nothing further however, so far as is known, was done until 1565, when a psalter was printed at Geneva for use at Lausanne. The bulk of the tunes in this psalter were derived from that of Geneva, 4 melodies by Bourgeois, and 15 by the unknown editor of 1562. The new tunes introduced by Franc were 46 in number, of which 26 were by himself, one from the first Genevan psalter of 1542, and afterwards omitted, with 19 from other sources. Harmonised editions, though never admitted for public worship, were printed from the first. Among these may be named 50 Psalms by Bourgeois in 5 parts (1541); 31 Psalms by Pierre Certon (1546) for the Sainte Chapelle, at Paris (?); Goudimel's three celebrated editions (1564, 1565, 1566), the latest of great elaboration; Claude Le Jeune's (pub. posthumously in 1601). The immense popularity of the music contributed largely to the wide spread of the Psalter in translations, the melodies accumulating the adoption of the French metres.

5. The fortunes of the Genevan Psalter, thus completed, were brilliant and singular. Its use even among Catholics did not cease for awhile. It was among the books which Francis I. cherished on his deathbed. Henry II. used one of Beza's psalms as a hunting song (?). Among the Huguenots, psalm-singing became universal. Catholic troops, wishing to disguise their identity, would raise a psalm. Crowds sang psalms in the streets. At the Pré aux Clercs, multitudes, among whom were the King and Queen of Navarre, sang them enthusiastically. In Poitou the Catholic *curé* mixed psalms with the Latin hymns. Florimond de Rémond, a contemporary author, dates the foundation of the Huguenot Church by the practice of psalm-singing. The necessity of conciliating the Huguenot power accounts for the singular fact that Charles IX., and Charles V. (probably really the Duchess of Parma, acting as his Viceregent) in the Low Countries, granted a privilege for the sale of the book. MM. Douen and Bovet have collected together the glorious and touching records of its use on the battle-field and at the stake in the days of Coligny, and in the dragonnades after the Revocation of the Edict of Nantes. The 65th was the psalm of battle. The 51st, the Song of Simeon and others, were sung in the flames. The number of editions of the book is enormous. The splendid bibliography of M. Douen gives 1400 editions of French metrical psalters, far the largest share of which is composed of Marot and Beza's psalms. The influence of this book extended far beyond France. In German, 50 of these psalms were translated by Melissus of Heidelberg, at the command of the Elector Palatine Frederick II. (1572). A complete version, following the text, metres, and melodies of the French, presented (1565) to Albert of Brandenburg, was pub. by Ambrosius Lobwasser, a Lutheran (1575), with Goudimel's harmonies. Though never accepted by the Lutherans, it became the recognised Psalter of Germany and German Switzerland, and was frequently revised in the 17th and 18th cents. Serving as an original, it was re-translated in several dialects of the Grisons (among others in Italian) and in Danish. The Dutch version of Datheenus (1566) became the universal Dutch Psalter of the Low Countries; 30 revisions of it, all preserving the French metres and melodies, were made before its displacement by a new version (1773). To these may be added *tra.* from the French into Italian, Spanish, Bohemian, Polish, Latin, and even Hebrew. In

England a volume entitled *All the French Psalm Tunes with English Words* (1632) is in the British Museum, Lambeth and Lincoln Cathedral libraries. At the end of a French *tr.* of the Liturgy of the Church of England, dedicated to George I. (1719, London), perhaps for the Savoy Church, the psalms of Marot and Beza are printed. In *England's Hallelujah*, by John Vicars (1631), are *Divers of David's Psalmes according to the French forme and metre.* The influence of the French on the O. V. of England and Scotland is only perceptible in a few French tunes and metres; 30 of the Scottish, and a smaller number of the English melodies are French. Pss. 90, 104, 120, 121, 124, 127, 129, in the English, and Pss. 102, 107, 110, 118 in the Scottish version are identical in melody with the corresponding French Psalms.

6. The general verdict of critics from the time of Voltaire to that of Sainte-Beuve has been severe. MM. Bovet and Douen are more kindly. Yet the former speaks strongly of the wearisomeness, diffuseness, inversions, obscurity, and vulgar, even gross, expressions in the work of Beza, and the prosy commonplace, inversion and coarseness in the far better verse of Marot. The judgment of the 16th and 17th cents., when the antiquated language was current, and the coarseness less perceptible, was full of eulogy. Out of the wide variety of subject matter, emotion and poetical style which the Psalter exhibits, the simplicity, plaintiveness, lyric grace, and subjective meditation are those best reproduced in Marot's choicest pieces, descending through him into the body of French hymns. The striking variety of metre evidently impressed Kethe and Whittingham, and an imitation of it was inefficiently attempted by them, as a relief to the humdrum monotony of the English and Scottish versions. The solidity, the breadth, the celebration of God in nature, on the other hand, which passed from our *Old Version* into the work of Watts, has no counterpart in the French Psalter, or the hymns that succeeded it. The contrast is due doubtless to deeper differences in the genius of the nations. The merit of fidelity has been generally conceded. The work of Marot was based on the direct translation from the Hebrew by Vatable, and perhaps other Hebrew studies. Beza was a deep student of the Psalms, as well as a theologian.

iii. *The Revised Psalters of the Reformed Church and Independent Versions.*

1. The version of Marot and Beza was the psalm-book of the Reformed Church. The French Lutheran Church, which from the first used hymns in worship, felt less the necessity of a complete Psalter. The Frankfurt *Psaumes, Hymnes, et Cantiques* (1612) contains 55 psalms by *Matthieu Barthel.* M. Douen also mentions in his bibliography *Les Psaumes de David, avec les hymnes de D. M. Luther et autres docteurs de l'Eglise mis en vers françois selon la vraie et composition allemande. Montbéliard,* 1618. More than 50 versions were pub. in the interval that preceded the revision of Marot and Beza. Two—a poor one by the *Abbé Philippe Des Portes* (1591), and that by *Godeau,* bishop of Grasse (1664), to which Louis XIII. contributed four tunes, and which was interdicted, because the Huguenots, forbidden for the time to sing their own psalms, adopted it—were efforts within the Roman Church. Those of *Bailly* (1587), *J. B. Chassignet* (1618), *Bacon* (1631), *Damarets de Sainct-Sorlin* (1690), were not intended for music. *Louis des Masures* (1557), *Cardinal du Perron* (1592), *Malherbe* (1630), *Corneille, Racine,* and his son *Louis,* have left partial translations. In the Reformed Church *Charles de Navrière,* of the suite of the Prince of Orange, pub. (1580) a version, as an improvement in versification on Marot and Beza. *Diodati's* Psalter (1646) testifies to the growing unpopularity ("sticcidiosemente et desgustemens") of the French old version, but was not designed for public use.

2. The great change in the French language towards the close of the 16th cent. made the old version grotesque and antiquated. "People feared," says M. Bovet, "that the passage of time would gradually make the Psalms unintelligible, and that the reproach of being written in a dead language would be as true of them as of the Latin." The general decision of the synods was for a revision, preserving the metres, and departing as little as possible from the old version. The author of it was Valentine Conrart, the eminent founder of the French Academy. The first ed. is entitled—

Le Livre des Pseaumes en vers françois. Par Cl. Marot et Th. de Bez. Retouchés par feu Monsieur Conrart, ciuuallier Secrétaire du Roy . . . Premiére partie, 1677.

It contained only 51 psalms, which are admitted to be the work of Conrart alone. The complete version—

Les Pseaumes en vers françois, retouchez sur l'ancienne version. Par feu M. V. Conrart, Chevalier, &c. . . . 1679.

was to some extent perfected by La Bastide, to whom Conrart had entrusted his mss. Gilbert's Psalter asserts in the preface that La Bastide had made such large changes in Conrart's text, that the 99 new psalms are only nominally his. But M. Bovet's examination of the evidence decides—on the ground of the expressions in the preface to the ed. of 1677, and the universal ascription of the version to Conrart alone, without mention of La Bastide, in letters and acts of synods of the time—that La Bastide's alterations were probably trifling. Conrart's Psalter, though called a revision, and preserving here and there some phrases, and throughout the metres of the old version, is in reality *The French New Version.* When allowance is made for the difficult conditions of proscription, M. Bovet pronounces it, though unequal and sometimes deficient in spirit, a remarkable work; recalling in parts the naïve simplicity and lyric movement of Marot, in others the noble solemnity of the classic language of the 17th cent.

3. The distressed condition of the French Huguenots under Louis XIV. preventing the authorization of this book in France, the French exiles at Zurich appealed to the Church of Geneva as the chief of the French Reformed Churches, to take up the matter. In reply the Venerable Company of Pastors appointed three of their body, Benedict Pictet, De la Rive, and Calandrin to review the version, adding as a

special instruction, that they should remove all phrases that savoured of Jewish imprecations against their enemies. The work was principally done by Pictet. Saurin, an synod of Nismes, also assisted the editors. Completed in 1693, pub. in 1695, the title of this edition seems to have been:

Les Pseaumes de David mis en vers François. Seviis de nouveau et accommodez aux tunes, et approuvez par les Pasteurs et Professeurs de l'Eglise et de l'Académie de Genève. (Title of 3rd ed. 1701. The 1st ed. is lost.)

The text of Conrart is for the most part retained, with occasional reversions to the language of the Old Version, and occasional excision of phrases of it, which Conrart had spared. First used in public worship at Geneva in 1698, it was sent (1699) by the Venerable Company to the other Reformed Churches, and generally adopted by the French refugees in Switzerland, and the national Churches of Erguel and Neuchâtel. The Church of Berlin reserved to itself the right to make a few alterations, which were carried out by Beausobre, whom Frederick the Great called "the best pen in Berlin," and his subsequent colleague in the translation of the New Testament, Lenfant. The title of this version is

Les Pseaumes de David en vers. Nouv. Ed. retouchée une dernière fois sur toutes celles qui ont précédé, 1742.

The Church of the United Provinces, under the leadership of Jurieu, resenting the assumption of primacy by Geneva, made a longer resistance. Bitter recriminations passed, and the adoption of the new version was stigmatised as an act of schism. An unsuccessful attempt was made to produce a version of their own, and they fell back on the old version. After Jurieu's death, Conrart's version was made the base of a new revision, which is entitled:—

Les Pseaumes de David mis en vers François et revûs par ordre des Synods Wallon des Provinces-Unies. 1709.

It was authorized by the States General in 1727.

4. The era of Conrart and Pictet marks the beginning of decline. The new versions never attained the popularity of the old. The unsuitability for singing, not only of the imprecations, but of other portions more plainly avowed itself. They ceased to be sung as a whole; and the selection in actual use continually narrowed. Voltaire expended his ridicule on them. Even the music began to give way to new melodies. (The earliest substitution is by Dr. Camus (1760), who alones the old music roundly.) Hymns pushed out the Psalms more and more at the close of the 18th century. The collections of St. Gall (1771) and Berlin (1791) have only from 50 to 60 Psalms. The Walloon Collection retained the whole Psalter, with a Supplement of hymns (1802). The ed. of Beiruti, resulting from several commissions of the Churches of France and Geneva (1823), contained the whole Psalter in an abbreviated form, with several new melodies and alterations of the old ones. That of Gallet of Neuchâtel (1830) was made on the same principle. Wilhem (1840) pub. a complete Psalter, with changes in the music, alteration of antiquated expressions and softening of the imprecations. The *Recueil des Pseaumes et Cantiques*, Paris, 1859, has only 79 psalms: some of these fragments.

5. A few among the 130 names in M. Doner's list of persons in the 18th and 19th centuries, who have dealt with the psalter, must be added. Lefèvre de Pomigmas, Fire Manoel, and the Abbé Pellegrin are known also as writers of hymns. Gabriel Gilbert, Resident of Queen Christina of Sweden at Paris, wrote a version (1680). Several versions by Pierre Symond, Jouset, Rivasson, and Joncourt appeared in the United Provinces during Jurieu's opposition to the Genevese revision. The seventeen odes of J. B. Rousseau, founded on the Psalms (1721), have been greatly admired. That on Ps. 18, "Les cieux instruisent" is in C.U. The *Psautier Ecossaise* of Daniel Zacharie Chatelain (1781) is an example of that treatment of the Psalms, which was common among the followers of Luther, and which Watts elaborated—expansion of the Psalms, in the light of their evangelical fulfilment. César Malan (q.v.) pub. *Les Chants de Sion* (50 psalms) in 1824, and a complete psalter, *Les Chants d'Israel*, in 1835. The version and the music are new. Among recent editions may be named a Roman Catholic version, approved by Morlot, Abp. of Tours, *Les Psaumes mis en Quatrains par un ancien Magistrat (Fey)*, 1844; that by Hector de St. Maur (1866), commended by M. Bovet; and that of Dr. la Jugie (1865), esteemed by M. Doner the best of modern versions.

Authorities. *Clément Marot et le Psautier Huguenot*, by M. Bovet.) *Histoire du Psautier des Eglises Réformées* by M. Félix Bovet; *Clement Marot, and the Psalter of the Reformed Church in France*, by (Miss Cranford) in *The Sacred Times*, 1861. [H. L. D.]

Psalters, German. [Various.]

Psalters, Scottish. [Scottish Hymnody.]

Psalters, Welsh. [Welsh Hymnody.]

Public School Hymn-Books, English. *Introduction.*—One or two relics of the use of the Latin Hymns in our Public and Grammar Schools have been discovered and preserved in a small volume, edited by Rev. J. W. Hewett, and entitled *Sacra Academica. A Collection of Latin Prayers now or lately used in certain Colleges and Schools in England*, 1865. At Winchester a metrical Latin rendering of Psalm 130, "Te de profundis, Summe Rex," was sometimes sung after grace. The hymn "Jam lucis orto sidere," used to be sung on certain days, while the boys walked in procession round Chamber Court. In *The Psalms, Hymns, Prayers, Graces and Duke Deanum used by the Scholars of Winchester College*, 1845, it is described as "Hymnus Matutinus die Recessionis ante Festum Pentecostes." The use of this hymn may have been the germ from which Keet's "Awake, my soul" originally sprung. It is still occasionally used in Chapel. At Eton, as late as the close of Dr. Keate's Headmastership, 1830–3, the hymn "Salvator mundi, Domine" formed part of the Evening Office. "Jesu Redemptor omnium" was used in 1575 at the Thame Grammar School among the prayers before leaving school. These are in all probability survivals of a very general if not universal use of the Latin hymns at our old foundations.

The hymn-books of the English Public Schools are part of the modern hymn move-

ment, and scarcely connected with this use of Latin hymns. Taking the hymn-books in chronological order, the Schools represented are:—

i. **Rugby.**—The earliest of our modern Public School Hymn-Books is *Psalms and Hymns for the Use of Rugby School Chapel*. It was in use in 1837. There were perhaps two editions during Arnold's lifetime; the text in this book of the hymn by J. H. Gurney, "We saw Thee not when Thou didst tread" (q.v.), is said to be a revision of Gurney's original by Buckoll. The earliest accessible edition (1850) of this book contains a hymn, which could not have been added until after Arnold's death. Small as it is (18 *Pss.* 68 *Hys.*), and merely providing hymns for such Christian seasons as occur during the school period, this little book contained very few pieces that are devoid of merit. The Psalms are the best specimens of the Old and New Versions, with some from Watts, Montgomery, and Henry Vaughan: the hymns are for the most part standard hymns at the present day, drawn from the Latin and German, from the Wesleys, Ken, Keble, Heber, and others. The hymns that are peculiar to it are those, partly original, partly tr. from German and Latin, by Rev. H. J. Buckoll, who is believed to have edited the book. Two hymns of his—"for the first Sunday of the half year" ("Lord, behold us with Thy blessing"), and "for the last Sunday of the half year" ("Lord, dismiss us with Thy blessing")—are found in every Public School hymnal. Shortly after Dr. Goulburn's entrance on the Headmastership, he issued (1857), with Mr. Buckoll's assistance, the *Psalms and Hymns for the Use of the Congregation of Rugby School Chapel*. All the pieces of the original book, except 4, are retained; 10 new Psalm versions—from Milton, Keble, Trowsy and others; 33 hymns—from Isaac Williams, Neale, Caswall, Trench, and older sources; and an *Appendix*, containing a Latin Version of Ps. 117, "O omnes gentes undique" (taken from the Communion Office in the Liber precum, Ch. Ch., Oxford, 1720), with a tr. "O all ye nations, praise the Lord," and a Selection of Psalms (Latin titles only) for chanting between the Litany and the Communion Service (really the Introits from the 1st Prayer Book of Edw. VI.) are added: the object being to increase the hymns for the Festivals and give a more decided Church tone to the hymnal.

In 1876, *Hymns for the Use of Rugby School* were published, edited by Dr. Jex-Blake, the Head Master, assisted by a Committee of Masters. The division of the book into Psalms and Hymns was discarded, 14 pieces from the previous edition were omitted, and the total of psalms and hymns together raised to 339. The names of the authors were given in the index of first lines. The new pieces are chiefly from modern sources, and most of them the accepted hymns of our general collections. Some of the pieces are more of the class of devotional poetry than of hymns; two or three of the Latin hymns are given in the original. The tone of the book is pure and high: the hymns of praise full; but there is a dejection in some of those on Prayer, Faith, and Hope, which seems more adapted to older stages of Christian experience than that of the boy.

ii. **Harrow.**—The next Public School to compile a Hymn-book for its own use was Harrow. *Hymns for the Chapel of Harrow School* were 1st pub. in 1855, edited by Dr. Vaughan (then Head Master). It is a far larger collection than either of the two prior *Rugby* hymn-books (240 hymns). The sources from which it is drawn are chiefly Watts and Doddridge, Cowper and Newton, the Wesleys, Heber and Milman, Ken, Keble, and the Metrical Psalms. It belongs to the older type of Church hymn-books; full of simple piety, with no great effort at relation with the Prayer Book; often losing its directness of address to God in reflection. The number of hymns on death seems out of proportion in a school collection. A few hymns (*e.g.* Buckoll's hymns for the opening and ending of the Half-year) are apparently taken from the *Rugby* Collection. The 3rd ed. of this book (1866), edited by Dr. Butler (then Head Master), retained all the hymns of Dr. Vaughan's book, and raised the number to 331. Several of the new pieces are common to the newer series of hymnals, of which *H. A. & M.* is the type; others are from less obvious sources. The book in its present shape might be considerably reduced without the loss of really good hymns: a pure ideal, an ardent thirst for holiness, and a vivid faith in the Unseen God are its leading ideas. Some of the pieces are too reflective to be suitable for direct worship, though useful for private meditation.

iii. **Marlborough.**—The Marlborough Series of hymn-books commenced in 1856, with *Psalms and Hymns for Use in the Chapel of Marlborough College*. About half of its 100 hymns are from the *Rugby* prior editions; of the other hymns three demand special notice, as having rightly been included in most subsequent Public School Collections: a hymn of Bp. Cotton's (apparently, from the description of scenery, written at Marlborough), deeply imbued with the sense of the beauty of creation, "*We thank Thee, Lord, for this fair earth*"; a beautiful hymn by Dr. Jex-Blake (then Assistant Master at Marlborough), on the gladness, fulness, buoyancy of human life, which is so vivid to the boy, "Lord, we thank Thee for the pleasure that our happy lifetime gives"; and one for the Anniversary of the Consecration of The Chapel (St. Michael and All Angels) by Archdeacon Farrar, "Father, before Thy throne of light, the guardian angels bend." These three hymns are an excellent illustration of a principle that runs through the numerous editions that followed under the successive Head Masters of Marlborough (see below)—the production of a book, not only good in itself, and reproducing the hymns endeared by the associations of home, but specially meeting the needs and aspirations of a Public School community. On the side of boyhood, this aim reaches its fullest achievement in the edition of 1869: it may be traced in the simplicity and clear reality, with which the Christian ideas of faith, penitence, fruitly, dependence, and the stainlessness of heaven are presented, in the absence of morbid longings for death, in

hymns of fortitude and endeavour, in jubilance and thanksgiving, and in celebration of God's glory in nature. The edition of 1869, and still more that of 1878 (which adds several rarer pieces, especially from the German, and has greatly enhanced the effect of the general hymns by massing them more broadly, under the headings of Praise, Prayer, Faith, and Hope), recognize the further fact, that the atmosphere of culture at a Public School permits and demands a higher literary and poetical standard, careful editing, and such full indication of sources and authors, as may encourage and suggest study of the history of hymns. Among the more choice pieces are some by Dean Stanley and F. T. Palgrave. The names of authors are given at the foot of each hymn, as well as in an index. The edition of 1869 has in an *Appendix* some beautiful selections of devotional poetry, from the *Christian Year* and other sources. Very little use is made of translations from the Latin.

ix. **Cheltenham.** See § viii. **Bibliography.**

v. **Repton.**—The Repton Series of hymn-books began in 1859. The 103 hymns of the 1st ed. were reprinted in the 2nd ed., 1864 (141 pieces), and in the 3rd ed., 1869 (154 pieces). These three editions were compiled in Dr. Pearse's Headmastership. The 4th ed., 1874 (211 pieces), and the 5th ed., 1881 (216 pieces), were compiled under Dr. Huckin's Headmastership. All but 20 from the original editions are retained in that of 1881; several of them are of no particular merit, and might well be omitted in any new edition: and the alphabetical arrangement, nowhere so ineffective as in a *Church* hymn-book, should be abandoned. This series shows no special connection with other Public School hymn-books, and has no very salient features.

vi. **Wellington.**—The 1st ed. of *The Hymn-book for the Use of Wellington College*, appeared in 1860. The three editions published during Dr. Benson's Headmastership only add about 20 pieces to those of the 1st edition (102 pieces), which is always substantially retained. In the psalm versions by Montgomery and Keble, and other pieces, and in the translocation of the Psalms (quoted by their Latin headings only) from the 1st Prayer Book of Edw. VI., the book has affinities with the Rugby edition of 1850. But the sources from which the hymns are drawn are far wider. The hymns and *trs.* from the Latin, by I. Williams, Chandler, Caswall, and others, which reproduce the spirit of the Breviary, are largely used. Pieces by our older poets, by the Wesleys, Cowper and Newton, Heber and Milman, Keble and Newman, Professor Bright and Bp. Wordsworth, are combined with the familiar hymns of our general books. The principal pieces that are peculiar to the volume are the hymns and *trs.* from the Latin by Archbishop Benson himself. The special characteristic of the book is however by no means indicated by the range and judiciousness of selection. The order in which the hymns are to be used is fixed beforehand with elaborate care; so that morning, and night, each day of the week, each season of the year, each Holy Day, each Festival, each Sunday, by its own never varied cycle of hymns enforcing the great teaching of the Prayer Book Offices or the changes of nature, may have its distinctive familiar illustration. The idea at the root of this arrangement is evidently that prescription of hymns, as an integral part of the offices and an illustration of them, which the Breviary exhibits, and which our Prayer Book would have retained, if the Latin hymns, as well as the other parts of the offices, had been translated by the Reformers. The book is intended to reproduce this harmonious impression of hymn and office, and this power of association through stated repetition, while pressing into service the accumulated wealth of our subsequent English hymns, and the best attainable representations of the great Latin hymns themselves. It has thus a value beyond that of a Public School hymn-book; and it illustrates the gains, as well as the losses, of the omission at the Reformation. Under the present Head Master (Rev. E. C. Wickham) an *Appendix*, which in the 5th edition of the book contains 74 hymns, and Introits, has been added. It is a great enrichment to the book, and composed of hymns, which are in general use, with the addition of 4 Latin hymns in the original. Many of them are allotted to special Seasons and Festivals; and the book could easily be re-cast on its original principle, admitting the new hymns as alternatives; or the appendix might be classified.

vii. **Clifton.**—The Clifton Series began in 1863, with *Psalms and Hymns for the Use of Clifton College* (39 Pss., 143 Hys.). It is evidently in very large measure a reproduction of the *Marlborough* edition of 1852, and has few hymns from any other source. The 2nd (1872) and 3rd (1885) editions have very little in common with the 1st, except pieces which are in universal use. The total in the 3rd ed. only reaches 114 pieces (68 of the 1st ed., 46 new ones). The 100 pieces that have been rejected were for the most part inferior ones: of the few good ones, Bp. Cotton's hymn, "We thank Thee, Lord, for this fair earth," and Dr. Jex-Blake's "Lord, we thank Thee for the pleasure," are the most surprising exclusions. In its present shape, the *Clifton* book is a small collection of good hymns, of pure and healthy tone, drawn chiefly from modern sources, the more special hymns being *trs.* by T. E. Brown from the German; it has no very salient features as a Public School hymnal. The names of the editors and composers are given at the foot of each piece, as well as in a separate index. The music of this book has been prepared with great care.

viii. **Shrborne and Uppingham.**—The Shrborne *Psalms and Hymns*, 1867, are of the *Rugby* and *Marlborough* type, and apparently borrow greatly from those hymn-books. The *Hymn-book for the Use of Uppingham and Shrborne Schools*, 1874, reprints the bulk of the Shrborne book, omitting the Anthems. It is enlarged to 224 pieces by the addition of good general hymns, in common use, and a number of original pieces by the Rev. E. Thring, the Head Master, and the Rev. Godfrey Thring, and translations from the German. The latter are characterised by a higher standard of metrical and poetical expression, for which German music is largely used. This appeal to a more cultured taste is further

encouraged by an appendix of devotional poetry, containing some poems of singular beauty. The whole book is set to music, and contains music for the Canticles and Responses. Some of the tunes are by Mr. F. David. In 1888 the Head Master of Shrborne, the Rev. E. M. Young, pub. *Hymns for the Use of Shrborne School*. It is a choice selection, is well edited, and has been brought down to the latest date.

ix. **Rossall.**—*Hymns for Use in the Chapel of Rossall School*, 1880, is one of the best Public School hymn-books. It is mainly founded on the Marlborough edition of 1878, and draws largely from the same sources—Watts and Doddridge, the Wesleys, Montgomery, Heber, Keble, Mrs. Alexander, Dr. Bonar, and Miss Winkworth. Among the rarer pieces are some by Professor Bright, Bp. Walsham How, Mr. F. T. Palgrave, Dean Stanley, Dean Plumptre, Miss Procter, the Rev. John Ellerton, and the Rev. H. A. Martin. The book is designed to express "the hopes and fears, the difficulties, trials and temptations of school-boys," and it largely achieves its object by the full and buoyant praise, the sense of the gladness of life, and the glory of nature, and the bright Christianity it presents. Some of the pieces are more of the order of devotional poetry than hymns; but good pieces of this kind have more justification in a school hymn-book than elsewhere. Hymns "of which the burden is the weariness of earth and the longing for death," have been specially excluded. The book is carefully edited, as regards text, indices, and indication of the authors at the foot of each hymn.

x. **New Hymn-Books.**—New hymnals are in course of preparation at *Westminster* and *Merchant Taylors' Schools*. The first, following the lead of the Abbey hymnal, will enshrine hymns of old Westminsters as one of its distinctive characters. The latter will pay some attention to Latin hymns.

xi. **Appendices.**—It may be noted that an analogy exists between the various *Appendices* in these books for private use, and the often forgotten canons of hymns for private devotion, of which the Sarum and Reformation *Primers* exhibit early examples, and the *Primers* of the 17th cent. Besides these there are Ken's great hymns for the use of the Winchester scholars; a book dedicated to Etonians by Randolph Gilpin, *Liturgia sacra cura Theobitis . . . vel spontanea spiritualia . . . circa puerile deputanda*, 1657; and the Latin hymns attached to the edition of Herbert's *Church Porch* with *Notes*, by Canon Lowe, and others. (Parkers, 1867.).

xii. **Conclusion.**—Some of the aims and difficulties of the task of compiling a School hymn-book can be easily gathered from this review of the books. It should have some relation to childhood, so far as the child's devotion remains true and touching to the boy and even the man. It should express as fully as possible those spiritual needs—such as, on the one hand, the sense of dependence and frailty, young sorrow and penitence for falls, purity and the high vision of heaven, and on the other, steadfastness, resolve, the facing of odds, the warrior and chivalrous aspect of the cross, the thrilling memory of prophet and apostle, saint, hero and martyr—which vibrate in the boy's soul and consciences. It should be rich in praise and jubilance, penetrated with the majesty of God's creation, and the God-given beauty of human life. Its two greatest dangers are puerility and unreality. To the first, boys, especially in the higher forms, are intensely opposed; the second, by placing in their mouths expressions that are untrue to their nature (such as a longing for death), turns worship into something little removed from acting. As designed for a community, drawn from the higher ranks, and through its masters and older boys, full of culture, it should not only be thoroughly edited, in the matter of purity of text, exact indication of the source and authorship of each piece, effective grouping of the general hymns under declared headings and full indices, but it should aim at a higher mark of imagination and poetical form; and in schools of the Church of England, the hymn-book should be in the fullest sense the hand-maid of the Prayer Book, enhancing, not crossing her utterances of doctrine, illuminating her festivals, and through the Latin hymns (sometimes even in the original) attesting her deep root in the Catholic past.

xiii. **Bibliography.** The following is a full list of the hymn-books of the English Public Schools:—

1. *Charterhouse.* 1st ed. n.d. 212 Hys., 6 Doxs. 2nd ed. n.d. 220 Hys., 6 Doxs. This book is no longer in use. [See **Various.**]

2. *Clifton.* 1st ed., *Psalms and Hymns*, 1863, 39 Pss. 143 Hys. and an Anthem. 2nd ed., *Hymns and Tunes*, 1872. 68 Hys. from 1st ed., 46 new Hys. 114 Hys. in all. 3rd ed., 1885. 100 pieces [Nos. 1 to 3 compiled by Dr. Percival, the 3rd by Rev. J. M. Wilson; assisted in each case by a Committee of Masters.] The 1st ed. independent, the 2nd ed. reprinted in the 3rd, the 3rd ed. reinstates 4 out of 107 Hys. rejected from the 2nd ed. [Bod.]

3. *Cheltenham.* 1st ed., 1854, 163 Hys. and 4 Doxs. 2nd ed., 1857, a reprint; 3rd ed., 1864, 252 Hys., 3 Doxs. [Bod. 1, 3 by 10. Vaughan, ed. 3 by Dr. Butler.]

4. *Marlborough.* 1st ed., *Psalms and Hymns*, 1856, 180 pieces and 27 Hys. Interesting alphabetically arranged. 2nd ed., 1857, and 3rd, 1862, 211 Pss., 163 Hys., and an Anthem. 4th ed., *Ps. and Hys.*, 1868. 211 Pss., 163 Hys., and an Anthem. 5th ed., *Hymns*, 1869. 268 Hys. and an Anthem, and *Appendix* for private devotion (19 Hys.). 6th ed., *Hymns*, 1875. 268 Hys. and an Anthem. 7th ed., *Hymns*, 1881. Edited by Dr. Cotton's Headmastership, eds. 5-6, by Dr. Bradley's ed., 6 to Dr. Bell's. The book of the 1st ed. is retained throughout.]

5. *Rugby.* 1st ed., *Hymns*, 1850. 183 Hys. 2nd ed., *Hymns and Tunes*, 1851. 181 Hys. 3rd ed., *Hymns*, 1860. 184 Hys. 4th ed., *Hymns*, 1874. 211 Hys. 5th ed., *Hymns*, 1881. 216 Hys. The hymns in all the editions are alphabetically arranged. [The 1st ed. belongs to Dr. Penn's Headmastership, eds. 4, 5, to Dr. Hawtrey's.]

6. *Rossall. Hymns*, 1880. 204 Hys. Rev. H. A. Jones. New and enlarged ed. 1886.

7. *Rugby. Psalms and Hymns for the Use of Rugby School*, 1857. 150 Pss. and 150 Hys. 2nd ed., 1857. 1858. 16 Pss. or Hys. Ed. of 1857. 24 Pss. and 150 Hys. *Appendix.* Ed. of 1876, *Hymns.* 220 Hys. [The earliest eds. compiled by Dr. Arnold and Rev. H. J. Buckell; one hymn, if not more, added in Dr. Tait's Headmastership, eds. 2-3, to Dr. Hawtrey's, eds. 4-5, to Dr. Goulburn and Rev. H. J. Buckell; the edition of 1876 by Dr. Jex-Blake and a Committee of Masters.]

8. *Shrborne School. Psalms and Hymns*, 1867. 139 Hys. and 76 Anthems.

9. *Uppingham and Shrborne. Hymn-Book for the Use of Uppingham and Shrborne Schools*, 1874. 224 Hys. and *Appendix* of devotional poetry, with 22 Hys. Selected by the Head Masters, Rev. E. Thring, and Rev. Dr. Harper. The music, by Mr. P. David and Mr. E. Thring, is published in a separate book. It also extends to the Psalms and Canticles as well as the Hymns. A *new selection* was pub. in 1888 by the Rev. E. M. Young as *Hymns for the Use of Shrborne School*,

1880. It contains 390 hymns, and three carefully compiled Indices.

2. Washington, 1st ed., *Hymn Book*, 1880. 192 Hys. 3rd ed., Supplement to the Hymn of Washington, 1st ed., *Hymn-Book*, 1884. 169 Hys., Commemoration, Introits (31). Pr. to be used in place of Introits. 2nd ed., same title, 1875. 181 Hys., Commemoration, Introits, and Psalms in place of Introits. 4th ed. Reprint of 1st ed., with an Appendix of 14 Hys. 5th ed. Reprint of 1st, with an Appendix of 74 Hys. and Introits for the Festivals, 1880. [Eds. 1-3 edited by Dr. Benson, then Head Master (Adp. of Canterbury). Eds. 4, 5 by Rev. E. C. Wickham. The first edition, with very slight changes, is retained throughout.]

At *Charter House*; *City of London*; *Dulwich*; *Eton*; *Shrewsbury*; *St. Paul's*; and others, there are no special hymn-books, *H. A. & M.* being that commonly in use.

[H. L. B.]

Puchta, Christian Rudolph Heinrich, a. of W. H. Puchta, then residing as Justizrath at Kadolzburg, near Nürnberg, was b. at Kadolzburg, Aug. 19, 1808. He matriculated at the University of Erlangen, in 1826, and completed his theological course at Berlin. In 1832 he was appointed Stadtvicar (general assistant preacher) at Munich, where he became acquainted with many men of light and leading; and in 1837 became repetent in theology at Erlangen. In 1839 he was appointed professor of Philosophy and Religion in the newly organized Lyceum at Speyer (Spires), but his nervous system broke down in 1841, and he had to be confined in the lunatic asylum of Winnenthal, Württemberg. After a year he was able to take charge of the parish of Eyb, near Ansbach, and then became, in 1852, second pastor, and in 1856, first pastor of St. James's Church, in Augsburg. He d. at Augsburg, Sept. 12, 1858 (*Koch*, vii. 277; *Allg. Deutsche Biog.* xxvi. 687, &c.).

Puchta had a genuine poetic faculty, and a mastery of style. His early poems were secular; his later were mostly hymns. His hymns were mainly meant for private use, and appeared principally in his *Morgen- und Abendopfer eines Christen*, Nürnberg and Leipzig, Steinlein, 1843 (2nd ed. 1847, 3rd 1860). Besides these, 30—including 11 tr. from the Latin—were given in Knapp's *Christoterpe*, 1837-1842. A few others, with a selection of his poems, edited by Knapp, appeared in his posthumous *Gedichte*, Stuttgart, Liesching, 1859. In the *St. L. S.*, 1855, included in Hymns by Puchta, and in his edition of 1856 no less than 43. Puchta was also one of the most active coadjutors of C. H. Spitta. Of his hymns which have passed into English (all from his posthumous, 1842) are:—

i. **Ein neues Jahr ist angebrochen.** *New Year.* In 1843, p. 173, as above, in 6 st., entitled, "A New Year's Hymn." In the *Unser Lieder*, 1851, p. 1, in 7 st., as "Another year we now have enter'd," by Miss Bevingham, in the *British Herald*, January, 1866, p. 206, and Reid's *Praise Bk.*, 1872.

ii. **Herr des Himmels, Gott der Gnade.** *Sunday.* In 1843, p. 3, as above, in 8 st., entitled "Sunday Hymn." Tr. as "Lord of heaven, God of grace," by Miss Bevingham, in the *British Herald*, January, 1866, p. 206, and Lord St Leaves; in L. Bellows's *Church of Sea*, 1866, p. 34.

iii. **Herr sie gasne Leidesang.** *For the Sick.* In 1843, p. 8, as above, in 8 st., entitled "Hymn for the Sick, evening." In Knapp, Nos. 1859. Tr. as "Lord, a whole long day of pain," by *Miss Winkworth*, 1860, p. 81. Her st. i.-iv. are No. 305 in Rp. Bp's Coll., 1864.

[J. M.]

Puer natus in Bethlehem. [*Christmas.*] A beautiful and simple Christmas carol on the adoration of the Child by the ox and ass, and the visit to Him by the Magi—so equally appropriate for the Epiphany. It became a great favourite in Germany, and is found in many varying forms. The oldest text known is given by G. M. Dreves, in his *Centiones Bohemicæ*, 1886, No. 178, from a Benedictine Processional of the beginning of the 14th cent., formerly belonging to the monastery of St. Georg at Hradčani, near Olmütz, and now in the University Library at Prag. Here it has 9 st., viz.:—

i. *Assumpsit carnem filius*; iii. Per Gabrielem nuntium; iv. Tanquam sponsus de thalamo; v. Pontur in præsepio; vi. Cognovit bos et asinus; vii. Reges de Saba venient; viii. Immotus domum intrabit; ix. Trino unicumpleno. From the *Cantionale* of Jistebnicz, c. 1410, he adds, v. St benedicta Trinitas.

This text, in 10 st., is also found in the *Herzfeld Brev.* of 1505, where it is appointed for the Epiphany. *Wackernagel*, i., Nos. 309-318, gives 10 forms of varying length, the oldest being from a Munich MS. of the 15th cent. This has 6 stanzas, viz., 1, 5 (reading "His jacet"), 6, 7, 8 of the above text, and a 6th st., "Ergo nostra consolo."

The text, which passed into the German Lutheran hymn-books and survives, e.g. in Burg's *G. B.*, Breslau, 1746, No. 393 (each st. being followed by a German tr.), appeared in V. Babst's *G. B.*, Leipzig, 1545, and in Wackernagel's No. 310. It has 10 st., viz. 1, 5 (reading "His jacet"), 6, 7, 10 (reading "Laudetur sancta.") and

v. In sancto cœlos virgine; vi. Sine serpentis vulnere; vii. In carne nobis similis; viii. Ut viderent nos homines; ix. In hoc natali gaudio.

These interpolated stanzas seem to be of later origin (if not Post-Reformation), and to have been added to give the hymn a more theological ring. The text of 1545 is in *Daniel*, i., No. 630; and also in Trench ed. 1864, with the stanza "Intrantes domum invicem" added. *Tr.* as:—

1. **The Child is born in Bethlehem.** By Elizabeth Charles, in her *Voice of Christian Life in Song*, 1858, p. 173, in 11 st. of 2 l. When repeated in the *People's E.*, 1867, it was slightly altered, and the refrain "Alleluia" was added to each stanza.

2. **Infant born in Bethlehem. Born to save Jerusalem.** Anonymous in Mrs. Carey Brock's *Children's H. Bk.*, 1881.

Other trs. are:—

1. A Babe in Bethlehem's Born. *W. J. Hicks.* 1852-55.
2. A Child is born in Bethlehem, Rejoice, rejoice, Jerusalem. *J. W. Stewart.* 1858.
3. A Child is born in Bethlehem, And joyful is Jerusalem. R. *F. Littledale*, in *Lyra Messianica*, 1864, p. 7.
4. A Child is born in Bethlehem, Rejoice and sing. &c. *P. Schaff*, in his *Christ in Song*, N.Y. 1869.
5. A Child is born in Bethlehem; Exult for joy, &c. Cogwill, with the Latin. *H. A. Mægill.* 1870.
6. A Boy is born in Bethlehem. *E. J. D. Ryder*, in O. Shipley's *Annus Sanctus*. 1884.
7. A Child is born in Bethlehem, And joy is in Jerusalem. F. C. Worsley, in his *Poems*, &c. 1875.

This hymn has been very frequently tr. into German, the versions ranging from that by Heinrich of Laufenberg in 1433 down to recent times. The version in German Protestant hymn-books is generally that in V. Babst's *G. B.*, 1545, which begins, "Ein Kind geboren zu Bethlehem," and is in 10 st. of Latin, with interlaced German versions of all save ii. (thence in *Wackernagel*, ii. p. 701). In later books, e.g. Burg's *G. B.*, Breslau, 1746, *tre.* of st. ii., x., are added, from the text of V. Schumann's *G. B.*, Leipzig, 1539. In the Roman Catholic hymn-books it is found in a great variety of forms but all, or almost all, beginning "Ein Kind geboren zu Bethlehem."

The text used by **Miss Huppus** is that in the St. Gall *Katholisches G. B.*, 1863. The *tre.* from the German are (1) "A Child is born in Bethlehem, There's joy in all Jerusalem." By Dr. H. Harbaugh in the German Reformed *Guardian*, Dec. 1866, p. 310. (2) "A Child is born in Bethlehem, Therefore is glad Jerusalem." By Miss Huppus, as No. 304 in E. Paxton Hood's *Children's Choir*, 1878.

[J. M.]

Pugnate, Christi milites. (*All Saints.*) This hymn, in common with "Coelestis O Jerusalem" (p. **880**, ii.), is usually given as being in the *Paris Breviary* of 1736. This is however not the case. It is found in the *Brev.* of Chalons-sur-Marne, 1736 (Himmelin, p. 148), appointed for Saturday; in the *Amiens Brev.* of 1746; the *Paris Brev.* of 1822, and other French *Brevs.* Also in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

1. **Soldiers who to Christ belong.** By J. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 256, in 5 st. of unequal lines. This was rewritten for the *Hymnary*, 1872, and retained from the *Hymnary* in Thring's *Col.*, 1880.

2. **Soldiers who are Christ's below.** By J. H. Clark, written at Marston, Montgomery, on Palm Sunday, 1855, and pub. in the 1866 *Appendix* to *H. A. & M.* Also in the revised edition, 1875.

Another tr. is :—

Soldiers of Christ, fight manfully. *A. J. S. Hope.* 1864. [J. J.]

Pullain, John. [**Old Version.**] § cx. 4.]

Pulsum superna sedibus. *Joan Baptiste de Sentetil.* [*Assumciation of B. V. M.*] Appeared in the *Chanter Breviary*, 1686, p. 949; in Santeüil's *Hymni Sacri et Novi*, 1689, p. 3 (ed. 1698, p. 88), and in the *Paris Breviary*, 1736, where it is appointed for the Feast of the Annunciation at Lauds. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837; Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865; and H. M. Macgill's *Songs of the Christian Creed & Life*, 1876. *Tr.* as:—

Long time the fallen human race. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 100. This is given in several collections, and sometimes with alterations. In the *Hymnary*, 1872, it begins "For from their home, our fallen race." The alterations in this case are somewhat numerous.

Other trs. are :—

1. Driven from their home, their pathway lost. *I. Williams.* 1839.
2. Exil'd from Paradise and Heaven. *W. Palmer.* 1844, p. 58.
3. Poor wanderers, banished from their home. *E. Caswall.* 1849.
4. Driven from Eden's happy home. In the Scottish Episcopal coll. of *Hymns*, 1857, 1880.
5. Down from the realms of glory driven. *H. M. Macgill.* 1876. [J. J.]

Punshon, William Morley, LL.D. This greatly and justly honoured name of recent Wesleyan Methodism finds a tiny niche in this work from a thin poetic vein, which gave him much enjoyment, if its working out must be confessed to have yielded nothing of permanent value for hymnody, or at all comparable with his splendid service to the Christian Church as preacher and lecturer. His contributions to J. Lyth's *Wild Flowers, or, a Selection of Original Poetry* (1843) [see **Lyth, J.**, p. 707 i.], though reprinted in 1846, speedily withered as "flowers" in a *hortus siccus*. His *Lays of Hope* (1853) was no advance on the *Wild Flowers*. His *Sabbath Chimes, or, Meditations in Verse for the Sundays of a Year* (1867), suggested inevitable comparisons with Keble's classic of the *Christian Year*. Throughout, the thinking is bewilderingly meagre, the sentiment commonplace, the workmanship clumsy and poor. Ease and inspiration are absent. His *Life* has been amply and lovingly written by F. W. Macdonald and A. H. Reynar (1887); and it is a noble and beautiful story. He was b. at Doncaster on 29th May, 1824, only child of John Punshon and Elizabeth Morley. The latter was of a good family. He lost his parents in boyhood. Through maternal relationship, young Punshon was introduced to commercial life in Yorkshire, Hull, &c. He married 29th November, 1838, as the day of his spiritual birth. In 1842 he began to be heard of locally as a preacher, being still in business. In 1844 he proceeded to the Methodist Theological Institute at Richmond; but remained there only a few months. He preferred evangelizing to stated preaching. He leapt into popularity at a bound, probably not to his gain, either intellectually or morally, though his diary breathes an admirable humility. In 1854 he made his advent as a lecturer [v. his *Prophet of Horeb*. The impression made by it was amazing. Then followed others, with ever deepening and widening impression. Contemporaneous with his abundant, over-abundant preaching and platform speaking, was such quantity and quality of effective work and service in raising large sums of money for Christian and other missionary and educational work as astounds a reader of his *Life*. He was five times President of the Canadian Methodist Conference (1868-72), and once of the English Conference (1873). His degree of LL.D. was conferred upon him by the Victoria University, Cobourg, Canada, in 1873. Throughout, in private and public, he was a large-souled, whole-hearted, true man of God. "Weakened by the way" on the continent, he slowly worked his way home, and after a brief final illness, fell gently and softly asleep on April 14, 1881. His hymns in the *Wes. H. Bk.*, 1872, and the *Meth. S. S. H. Bk.*, 1879, are :—

1. Listen: the Master beseecheth. *Go, work in the Vineyard.*
2. Sweet is the sunlight after rain. *Sunday Morning.*
3. We wake to-day with anthems sweet. *Sunday Evening.*

No. 1 is in the *Meth. S. S. H. Bk.*, 1879; and 2 and 3 are from the *Sabbath Chimes*, 1867.

[A. R. C.]

Pure spirit, O where art thou now? *Anna L. Barbauld, née Aikin.* [*Death and Burial.*] Pub. in *The Works of Anna Laetitia Barbauld, with a Memoir*, 1825, vol. i. p. 224, in 9 st. of 4 l., and headed, "Dirge. Written November 1808." From the *Memoir* we gather (p. xliv.) that the occasion was the death of her husband, "whose latter days were oppressed by a morbid affection of his spirits, in a great degree hereditary, which came gradu-

ally upon him, and closed the scene of his earthly usefulness" (p. xlix.). The "Dirge" was repeated in Martineau's *Hymns*, 1840, No. 623. In the same *Hymns*, 1840, No. 404, is arranged from this poem, and begins with st. ii., altered to "Not for the pious dead we weep," sometimes given elsewhere as "Not for the dead in Christ we weep." The original poem only is repeated in Martineau's *Hymns, &c.*, 1873. [J. J.]

Pusey, Edward Bouverie, D.D., s. of Mr. Philip Pusey, was b. Aug. 22, 1800, and educated at Christ Church, Oxford, where he graduated in first class honours in 1822. Subsequently he became a Fellow of Oriel, a Canon of Christ Church, and Regius Professor of Hebrew in the University of Oxford. He d. Sept. 16, 1882. Dr. Pusey's prose writings and tr. are very numerous. Amongst the latter was his *tr.* of a part of Horst's *Paradisus Animæ Christianæ*, pub. in 1847 as *The Paradise of the Christian Soul*. In this work there are several metrical *trs.* of hymns which in the early pages of this Dictionary we have attributed to Dr. Pusey. We have Dr. Liddon's authority for stating that the hymns were not translated by Dr. Pusey. Some were *tr.* by W. J. Copeland, and others probably by J. Keble. [J. J.]

Pusey, Philip, eldest s. of Mr. Philip Pusey, and brother of Dr. Pusey, was b. June 25, 1799, and d. July 8, 1855. His father, a son of the first Viscount Folkestone, had assumed the name of Pusey instead of that of Bouverie. [G. A. C.]

Pye, Henry John, M.A., s. of H. J. Pye, of Clifton Hall, Staffordshire, was b. circa 1825, and educated at Trinity College, Cambridge. (B.A. 1848, M.A. 1852.) Taking Holy Orders in 1850, he was presented by his father in 1851 to the Rectory of Clifton-Campville, Staffordshire. In 1868 he, together with his wife (only daughter of Bishop S. Wilberforce), joined the Roman Catholic Church. Mr. Pye pub. *Two Lectures on the Church*, 1852; *Short Ecclesiastical History*, 1854; and various *Sermons*. He also compiled a book of *Hymns* for use at Clifton-Campville in 1851. To that collection he contributed a few hymns, including:—

1. **In His temple now behold Him.** *Purification of B. V. M.* This hymn was repeated, in a slightly altered form and an additional stanza (iv.), by Canon W. Cooke in the Cooke and Denton *Hymnal*, 1853; the following (Nos. 1-3) in the *Appendix* to the same work, 1863; those given with the fourth stanza as in the former, 1868; Sharpe's *Songs of G. & G.*, 1872, &c. The full Pye-Cooke text of 1863 is in the S. P. C. K. Church *Hys.*, 1871; Thring's *Coll.*, 1882 (slightly altered); and the Cooke and Denton *Hymnal*, 1875, as a tr. from Angelus Silesius (Scheffler's, but in error).

2. **O praise ye the Lord. Ye nations rejoice.** Jerusalem. This hymn was also repeated in the Cooke and Denton *Hymnal*, 1852, No. 169. [Wm. C.]

Q

Quæ dixit, egit, pertulit. *St. John the Evangelist.*] Included in the *Cluniac Breviary*, Paris, 1686, p. 187, in 5 st. and a doxology, as the hymn at Matins on the Festival of St. John the Evangelist; in the *Cyprian Bren.*, 1693, it is assigned to Lauds. *Tr.* as:—

The life which God's Incarnate Word. By E. Caswall, in his *Lyra Catholica*, 1849, p. 297, and his *Hys. and Poems*, 1873, p. 194, in 5 st. of 4 l. It passed into Murray's *Hymnal*, 1852, and the Scottish Episc. *Hymns*, 1858, each with alterations peculiar to itself. In *H. A. & M.*, 1861 and 1875, st. v. is omitted; st. ii. and vi. are rewritten, and st. iii. is altered. This text, again slightly altered, is in *Kennedy*, 1863, and the *Hymnary*, 1872. In Bevison's *Hys. & Anthems*, 1851, it begins, "Three holy Gospels tell in turn." [J. M.]

Quæ gloriosum tanta cœlis evocat. *Guillaume de la Brunetière.* [Conversion of St. Paul.] Appeared in the *Cluniac Bren.*, 1686, p. 220, and the *Paris Bren.*, 1736, as the hymn at Lauds on the feast of the Conversion of St. Paul. It is also in several modern French Breviaries, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

Why, Saviour, dost Thou come? By R. Campbell, in his *Hys. and Anthems*, 1850, p. 83; and the 1869 *Appendix* to the *Hymnal N.* Another *tr.*, by I. Williams in his *Hys. tr. from the Parisian Bren.*, 1839, p. 180, is, "Lord, from out Thy glorious skies." [W. A. S.]

Quæ stella sole pulchrior. *Ct. Coffin.* [*Epiphany.*] Included in the *Paris Breviary*, 1736; and, again, in Coffin's *Hymni Sacri*, 1736, p. 98. It is also in several modern French Breviaries as the hymn at first Vespers at the feast of the Epiphany; in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 33; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

1. **What star is this with beams so bright, Which shames the sun, &c.** By J. Chandler in his *Hys. of the Prim. Church*, 1837, p. 50. It passed into Murray's *Hymnal*, 1852; *The English Hys.*, 1836; *Salisbury H. Bk.*, 1857; *H. A. & M.*, 1861; *Kennedy*, 1863, and several others. In each hymn-book the text is altered, and no two books agree upon the same alterations. *H. A. & M.* is the worst. In the whole hymn four lines only remain unaltered. In some of these collections, including *Kennedy*, 1863, it begins, "What star is this so *strangely* bright?"

2. **How lovely in the Eastern sky.** By J. Chandler, another *tr.* in his *Hys. of the Church*, mostly *Primitive, &c.*, 1841, No. 31. It was given in Stretton's *Church Hys.*, 1850, and again in Alford's *Year of Praise*, as "Behold the long predicted sign."

3. **Hail the day when in the sky.** Anon. in the Cooke and Denton *Hymnal*, 1853, and Alford's *Year of Praise*, 1867, No. 46.

4. **What star is this that beams so bright. The sun eclipsing, &c.** By R. C. Singleton, in his *Anglican H. Bk.*, 1868. In the revised ed. of 1871 it reads, "What star is this that beams so bright, And dims the sun," &c.

5. **What star is this—more glorious far.** Edward Thring. Appeared in G. Thring's *Coll.*, 1880, and again in 1882. The 4th st. is from J. Chandler and others.

Other trs. are:—

1. "What is that which shines afar? *I. Williams*, in the *British Magazine*, 1840, p. 35; and his *Hys. tr. from the Parisian Bren.*, 1839.

2. **What beauteous sun surpassing star.** *R. Campbell*, 1850.

3. **What star is this that beams abroad.** *W. J. Hoss*, 1852-56.

4. **What star is this, whose orb of flame?** *J. D. Chambers*, 1857. [J. J.]

Quæ te pro populi criminibus nova. *Claude de Santeüil.* [*Passiontide.*] This hymn is given for Lauds on the feast of the Five Wounds of Christ, in the *Paris Breviary*, 1680, the *Narbonne Bren.*, 1709, the *Paris Bren.*, 1736, and in other and later French Breviaries. Text also in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

O wondrous love, that reds in twain. By H. Kynaston, made for and included in the *Hymnary*, 1872.

Other trs. are:—

1. Say, what strange love works Thee this sad unrest. *I. Williams*, 1839.

2. O Christ! what peerless love. *J. D. Chambers*, 1857.

3. O Thou Who, though High Priest, art Victim made. *J. C. Earle*, in O. Shipley's *Annus Sanctus*, 1872. [J. J.]

Quam nos potenter allicis. *Jean Baptiste de Santeüil.* [*Transfiguration.*] Pub. in his *Hymni Sacri et Novi*, 1689, p. 11 (ed. 1698, p. 138); and, again, in the *Paris Breviary*, 1736. Text also in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. In the *Cursus Bren.*, 1686, p. 1033, it begins "Quibus modis nos excitas." *Tr.* as:—

1. **How tenderly, how patiently.** By W. Palmer, in his *Short Poems*, 1845, p. 88, and in Skinner's *Daily Service Hyl.*, 1864.

2. **O Christ, how potent is Thy grace.** By C. S. Calverley, made for and first pub. in the *Hymnary*, 1872.

Another tr. is:—

How strongly and how sweetly still. *I. Williams*, 1839. [J. J.]

Quando noctis medium. [*Sunday.*] A poem of 65 lines given by Mone, No. 97, from a Stuttgart MS. of the 14th cent., and entitled "On the life of Christ." *Tr.* as:—

When in silence and in shade. By J. M. Neale, in the *Hymnal N.*, 1854, and the *Hymnary*, 1872. [W. A. S.]

Quarles, Francis. The life of this "fine old English gentleman" and charming essayist and quaint singer, will be found in full in the present writer's collective and complete edition of his works in verse and prose (3 vols. 4°, 1880-81, *Chertsey Worthies' Library*). His father was James Quarles, of Stewards, Esq., and his mother Joan Dalton. He was their 3rd son and child. In the registers of Romford, Essex, is this entry, "1593, May 8. Baptizatus fuit Franciscus filius magistri Jacobi Quarelles." He lost his father in 1599. His first school was Romford and his first tutor William Tichbourne, chaplain of Romford. He lost his mother in 1606. He proceeded to Christ's College, Cambridge, and later was of Exeter College, Oxford. It is to be regretted that the College registers furnish no exact data. He passed from the University to Lincoln's Inn, where his widow-biographer tells us—

"He studied the laws of England; not so much out of a natural disposition to them, as his friends and neighbours (knowing therein his fortune and inclination to peace) by composing suits and differences amongst them."

Some years advance us from 1608 (at Lincoln's Inn) to probably 1612-13, or his 21st year. His widow continues,

"After he came to maturity he was not desirous to put himself into the world, otherwise he might have had employments enough, for he had the good fortune to gain both for Court preferment, or as ill-believed there, but that he might have raised his fortunes thereby if he had had any inclination that way. But his mind was chiefly set upon his devotion and study; yet not altogether so retired but that he was known to many of the gallants of those times, and particularly to the Queen of Bohemia" (p. 3).

How long Quarles continued with the Queen is unknown. He accompanied Frederick and Elizabeth to Germany. He married Ursley [= Ursula] Woodgate, of St. Andrew's, Holborn, on May 28, 1618. In 1619 appeared the first and most characteristic of his poems, entitled, after the old phrasing of the period, *A Feast for Worms*. In the epistle he says, "Wonder not at the title, for it is a Song of Mercy: what greater Feast than Mercy? and what are men but worms" (vol. ii. p. 5). Kindred with the *Feast* followed *Hadassas, or the History of Queene Esther*. In 1621 he was in Dublin. He dated his *Argalus and Parthenia*, "Dublin, 4th March, 1621." He filled the office of Secretary to the illustrious Usher, on whose death John Quarles composed a memorable elegy. Usher wrote to Vossius highly laudatory of our Quarles. His successive books are practically the only landmarks of his remaining years. (The reader is referred to our *Life* and the *Works*, of supra.) The *Emblems* appeared in 1634-35, and his *Hieroglyphics* in 1638. In 1639 he was appointed "Chronologer" of the City of London, an office which he held till his death. From 1639 his various prose books were written, and became as popular as his poems. They are all in fine English. He was an out and out loyalist, and was with the king at Oxford. He had a numerous family. He d. Sept. 8, 1644, and was buried in St. Olave's, Silver Street, London, "11 Sep. 1644." His title to a place in this work rests mainly on his versified Psalms. These appear in the famous *Bay Psalter*. [See **Bay Psalter**, p. 110.] Quarles's are Psalms xvi., xxv., li., lxxxviii., cxiii., cxxxvii. They were reclaimed by us for Quarles on the authority of John Josselyn's *Account of Two Voyages to New England* (1674). In the year 1638 he says, on his arrival in Massachusetts Bay,

"Having refreshed myself for a day or two at Nicolles Island, I crossed the bay in a small boat to Boston, which then was rather a village than a town, there not being above seven dwelling houses, and was courteously met by Mr. Winthrop, the Governor, and by Mr. Cotton, the teacher of Boston Church, to whom I delivered from Mr. Francis Quarles, the poet, the translations of Psalms 34, 35, 51, 86, 113 and 137 Psalms into English metre for his approbation," &c.

These "Psalms" are more curious than successful. But besides them the pocky of Francis Quarles is a virgin field for the capable hymnologist. It is a mystery and a sorrow that few only have been adapted and adopted. There are many of his verse-Emblems that fittingly married to music would be solemn and searching, and nobly displace accepted pious inanities. No. xii. of Book iii. of *Emblems* (vol. iii. pp. 72-76), "Oh that Thou wouldst hide me in the grave," deserves a supreme effort of highest genius to make it worthily. In delightful contrast in its

vividness and sweetness is his "Like to the damask rose you see" (vol. iii. p. 285). Equally noticeable are his "Backsliding" (*ibid.* p. 66, xix.), "Vain Physicians" (*ibid.* p. 193, iv.), "Waste not Life" (*ibid.* p. 194, xi.), "A Little While" (*ibid.* p. 196, xiv.). (See Critical Essay in *Works* as above.) [A. B. G.]

Quarles, John, a. of the above, was b. in Essex in 1624, and was educated at Exeter College, Oxford. He bore arms within the garrison at Oxford on behalf of Charles I. and subsequently (it is said) he was raised to the rank of captain in the King's service. On the downfall of the King, Quarles retired to London, and devoted himself to literature for a livelihood. He d. there during the great Plague, 1665. His pub. several works including (1) *Jeremiah's Lamentations Paraphrased, with Divine Meditations*, 1648; and (2) *Divine Meditations upon Several Subjects wherewnto is annexed God's Love to Man's Unworthiness*, with several *Divine Ejaculations*. Lond. 1653. (Wood's *Athenæ Oxon.*) From the *Ejaculations*, Mr. Darling adapted two hymns for his *Hys. for the Church of England*. In the 1860 ed. these are:—"O King of kings, before Whose Throne" (*Holy Trinity*); and "O Thou Who sittest in heaven and seest" (*Visitation of Sick*). [J. J.]

Quam misit in terras Deus. *Joan Baptiste de Santeüil.* [*Commemoration of Apostles.*] Appeared in the *Chaniac Breviary*, 1686, p. vi.; Santeüil's *Hymni Sacri et Novi*, 1689, p. 191 (ed. 1698, p. 277); the *Paris Brev.*, 1736; J. Chandler's *Hys. of the Primitive Church*, 1837, No. 88; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

1. **He whom the Father sent to die.** By *I.* Williams, in the *British Magazine, June*, 1836; and his *Hys. tr. from the Parisian Breviary*, 1839, p. 275.

2. **He whom the Father sent to earth.** By T. I. Ball, in the 5th ed., 1875, of the *Appendix* to the *Hymnal N.*, No. 361.

Another tr. is :—
His only Son the Father gave. *J. Chandler*, 1837. [J. J.]

Quem terra, pontus, æthera [sidera]. [*Purification of the B. V. M.*] This has been frequently ascribed to V. H. C. Fortunatus, and is included by F. Leo in his ed. of Fortunatus's *Opera Poetica*, Berlin, 1881, p. 385, but among the hymns *falsely* attributed to him. It is found in four mss. of the 11th cent., in the British Museum (Jul. A. vi. f. 38 b; Vesp. D. xii. f. 61 b; Harl. 2961 f. 231; Add. 30848 f. 55 b); and in the *Lat. Hys. of the Anglo-Saxon Church*, 1851, p. 74, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 22). It is also in the St. Gall ms., No. 387, of the 11th cent. *Mone*, No. 419, cites it as in a ms. of the 9th cent. at Admont. The second portion, "O gloriosa femina, Excelsa super sidera," is often given as a separate hymn, sometimes beginning "O glorious Domina," as in a 12th cent. ms. in the British Museum (Harl. 2928 f. 129 b); in *Mone*, No. 420, and in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, p. 38, from a 10th cent. ms. In the *Roman Breviary*, 1632, the first part begins **Quem terra, pontus, sidera**, and the second part **O gloriosa virginum.** The original, and the *Roman Breviary* texts, will be found in *Daniel*, i. No. 144, with readings at ii. p. 382, iv. p. 135, from a Munich ms. of the 9th or 10th cent., a Rhenian ms. of the 10th cent., &c. The hymn, in whole or in part, has been used in various Breviaries (*Sarum, York, Aberdeen, Roman*, &c.) for almost all the Festivals of the B. V. M., including the Conception, Nativity, Annunciation, Visitation, and the Assumption. [J. M.]

The full original form of this hymn has not been translated. We have the following forms in English.

i. **Quem terra, pontus, æthera.** This, the oldest form of the text, in the *Sarum* and other *Breviaries* in 4 st. and a doxology, has been tr. thus :—

The God, Whom earth, and sea, and sky Adore and laud, &c. J. M. Neale, in the *Hymnal N.*, 1854; *H. A. & M.*, 1861 and 1875; the *People's H.*, 1867; the *Hymnary*, 1872, and others, and sometimes with alterations. It is more extensively used than any other *tr.* of this hymn.

Other trs. are :—

1. The governours of the tryple empyr. *Sarum Primer*, Paris, 1538.
2. Whome earth, and sea, and ele the skyes. *Primer*, 1604.
3. He whome the earth, the sea, and skie. *Primer*, 1685.
4. Lo, He Whom Earth, and Sea, and Sky. *J. D. Chambers*, 1852.
5. Whom earth, and sea, and air. *W. J. Hew*, 1852 and 1861.
6. The God whom earth and sea and sky Revere, adore, &c. *J. D. Chambers*, 1866.

ii. **Quem terra, pontus, sidera.** The only difference between this *Roman Brev.* text and the above is in the first line. The trs. are :—

1. **Him Whom the skies, the earth, the sea.** By Sp. Mant, in his *Ancient Hymns*, 1837, p. 45. It is given in several collections, including the *English Hymnal*, 1852, and as "Whom earth, and sea, and sky," in the 1861 ed. of the same.
2. **The Lord, Whom earth, and sea, and sky.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 199; and his *Hys. & Poems*, 1873, p. 106. In a few collections.

Other trs. are :—

1. He Whom the Land, the Sea, the Sky. *Primer*, 1706.
2. The Sov'raign God Whose hands sustain. *Primer*, 1858.
3. Whom earth, and sea, and stars, and light. *W. J. Copeland*, 1848.
4. Whom earth, and seas, and heaven's high frame. *R. Campbell*, 1852.
5. The God we sing, Whose wondrous story. *H. N. Oxenham*, 1864.
6. The earth, the sky, the mighty ocean. *J. Wallace*, 1874.

iii. **O gloriosa femina.** This, which is composed of **3** st. and a doxology, is *tr.* as :—

1. **O glorious Virgin, ever blest.** By F. E. Littledale, pub. in the *People's H.*, 1867, with the signature "F. E."
2. **O glorious Lady, throned on high.** In the *Antiphoner and Grail*, 1880, and the *Hymnary*, 1882.

Other trs. are :—

1. Gloryous Lady, stellyfyed. *Sarum Prymer*, Paris, 1538.
2. O Lady set in glorie great. *Primer*, 1604.
3. O glorious Lady, Queene of might. *Primer*, 1615.
4. How glorious, Lady! is thy fame. *J. D. Chambers*, 1866.

iv. **O gloriosa virginum.** This text differs

from the above in several instances. It is *tr.* as :—

O Queen of all the virgin choir. By E. Caswall, in his *Lyra Catholica*, 1849, p. 200; and his *Hys. & Poems*, 1873, p. 106. In the 1863 ed. of the *Appendix* to the *Hymnal N.*, it is altered to "Most glorious of the virgin choirs."

Other trs. are :—

1. O Glorious Virgin, thron'd on high. *Primer*, 1685.
2. O Mary, Mother blest. *Primer*, 1706.
3. O Virgin, Queen of the skies. *Sp. Mant*, 1837.
4. O Mary, now great is thy glory. *J. Wallace*, 1874.

v. **O gloriosa domina, De cujus virgo gaudet.** This is a recast of the third form above, adapted to *St. Anne*. It is given by G. M. Dreves in his *Liturgische Hymnen*, 1886, p. 79, from a ms. *Antiphonary* of the 16th cent. This text is *tr. by* E. Caswall in his *Masque of Mercy*, 1858, p. 327, and his *Hys. and Poems*, 1873, p. 189, as "O Lady, high in glory, Whose daughter ever blest."

Qui procedis ab utroque. *Adam of St. Victor.* [Whitsuntide.] A fine sequence, expanding the thoughts of the "Veni Sancte Spiritus" (q.v.). Gautier in his ed. of Adam's *Œuvres poétiques*, 1881, p. 56, gives it from the Limoges *Sequentiary* of the 12th cent. (Bibl. Nat. Paris, No. 1139), a *Gradual* of St. Victor before 1229 (B. N., No. 14452), a *Paris Gradual* of the 13th cent. (B. N., No. 15615), and other sources. It is in an early 14th cent. *Paris Missal* in the British Museum (Add. 16905, f. 179). The use of St. Victor was for the Tuesday, of Paris for the Friday, in Whitsun week. The printed text is also in *Trench*, ed. 1864, p. 187; *Daniel*, ii. p. 73; *Kehrein*, No. 190; *Wrangham*, 1881, i. p. 100. [J. M.]

Translation in C. U. :—

Spirit of grace and union. By E. Caswall, in the *Masque of Mercy*, 1858, p. 283; and his *Hys. and Poems*, 1873, p. 158, in 13 st. of 6 l., and headed, "Praises of the Paraclete." It is in C. U. as :—

1. **O Holy Ghost, Who with the Son.** This is No. 418 in the *Hymnary*, 1872, and is composed of st. i. by the Editors, and the rest from Caswall.

2. **O Holy Ghost, Who ever One.** No. 573 in the *Hymnary*, 1872, is compiled with alterations from st. i., vi., ix., x. of Caswall's *tr.*

Translations not in C. U. :—

1. From Bah proceeding, as from One. In Dr. Posey's *tr.* of Hermann's *Paradisus Animæ Christianæ*, 1847; and again in Canon Oakeley's *tr.* of the same, 1850.
2. Thou from Father, Son proceeding. *P. S. Worsley*, 1849, in the *Lyra Messianica*.
3. O Comforter, All-blessed one. *D. T. Morgan*, 1850.
4. Comforter, from both together. *D. S. Wrangham*, 1861.

[J. J.]

Qui regis sceptra forti dextra solus cuncta. [*Advent.*] This sequence is found in a ms. in the Bodleian (Bodl. 775 f. 168 b), written *c.* 1000; and a ms. of the 11th cent. (*Douce*, 222 f. 82 b.); in a Winchester book of the 11th cent., now in Corpus Christi College, Cambridge (No. 473); in a 12th cent. *Gradual* (*Reg.* 2 B. iv. f. 62 b), and a ms. circa 1199 (*Calig.* A. xiv. f. 43 b), in the Brit. Mus., &c. *Annaj Missale* it is in an early 14th cent. *Paris*, and a 14th cent. *Sens*, in the British Museum; in a *Sarum*, *c.* 1370; a *Hereford*, *c.* 1378; and a *York*, *c.* 1390,—all now in the Bodleian; in the *St. Andrews*, and various French *Missals*. In the English *Missals* it is the Sequence for the third S. in Advent. The printed text is also in Neale's *Sequentiæ*, 1852, p. 7; *Daniel*, v. p. 173; and *Kehrein*, No. 8. [J. M.]

Translation in C. U. :—

Thou God, 'mid Cherubim on high. By E. A. Dayman, made for and included in the *Hymnary*, 1872. Mr. Dayman, in rendering the Sequence for the 3rd S. in Advent, prefaced it with a stanza taken from the *Gradual* "Qui sedes Domine super Cherubim, excita potentiam tuam et veni," &c. The hymn is a very free paraphrase, rather than a translation; and Mr. Dayman has drawn out at some length the allusions which the Source seems to make to certain passages and personages of Holy Scripture.

Other trs. are :—

1. Thou Who rulest earthly sceptres. *C. B. Pearson*, 1868.
2. Thou Who dost each earthly throne. *C. B. Pearson*, 1871. [Wm. C.]

Qui sacris hodie astitur aris. *C. Coffin.* [*Purification of the B. V. M.*] Given in the *Paris Breviary*, 1736, and in Coffin's *Hymni Sacri*, 1736, p. 68. It is also found in some modern French Breviaries, and in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

Who now in helpless infancy. This *tr.* was given in Williams's *Hys. tr. from the Parisian Breviary*, 1839, p. 107, in 6 st. of 4 l., and headed "Purification." It was repeated unaltered in some collections, such as "Jesus, in helpless infancy," in the *Hymnary*, 1872. [J. J.]

Quicunque certum quæritis. [*Lord, The Sacred Heart of Jesus.*] This hymn is probably of the 18th cent. It is the hymn at Vespers in the Office of the "Most Sacred Heart of our Lord Jesus Christ," which in the *Roman Breviary*, Lisbon, 1786, cum Extr. p. 447, is marked as a festival of the Second Class, and appointed for the Sixth Day after the Octave of Corpus Christi. It is repeated in some more recent eds. of the *Breviary*, e.g. Bologna, 1827; but in other eds. the alternative Office for the same festival (a greater double by decree "Urbis et orbis," 23 Aug. 1856), with the hymn "Auctor beate sæculi," and "Cor, urea legens continens," is preferred. Text in Biggs's annotated *H. A. & M.*, 1867, p. 198. [J. M.]

Translations in C. U. :—

1. **All ye who seek a certain cure.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 121; and his *Hys. and Poems*, 1873, p. 68, in 7 st. of 4 l. headed "All ye who seek a comfort sure." This *tr.* in its extensive use, and with several changes, especially in the first line, as follows :—

(1) **All ye who seek a certain cure.** This is the original as above.

(2) **All ye a certain cure who seek.** This is in *W. J. Hoe's Church Hy. and Tune Bk.*, 1863-83, and Hoe's *Ed.* from the same, 1876. In this st. i.-iii. are by Caswall, and iv.-vi. are by Hoe.

(3) **All ye who seek for sure relief.** This is the *H. A. & M.* text of 1875, 1889, and 1904, with slight alterations, and st. iv. is omitted. This text is in several collections.

(4) **All ye who seek a sure relief.** In Spurgeon's *O. O. H. Bk.*, 1866.

(5) **All ye who seek a comfort sure?** This is Caswall's text in his *Hys. and Poems*, 1873, and is found in a few collections.

(6) **All ye who seek a refuge sure.** In the 1874 *Appendix* to the *Hyl. for the use of St. John the Evangelist's, &c., Aberdeen.*

2. All ye who seek for sure relief, In every time, &c. By E. F. Littlefair, made for and pub. in the *People's H.*, 1867, with the signature "A. L. P."

Translations not in C. U.:—

1. All ye who seek a solace sure. *J. Wallace*, 1874.
2. Haste, all who hold His testimony ways. *T. J. Potter*, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Quicumque Christum quaeritis. *Prudentius.* [*Epiphany.*] This is the 12th and last poem in his *Cathemerinon*, and in its full form consists of 208 lines. It is found in a MS. of the 9th cent. in the Bibliothèque Nationale, Paris (8048, f. 39 b), and is included in all eds. of his *Opera*: e.g. Halle, 1703, p. 73; and *Aurelii Prudentii Clemetis V. C. Opera Omnia*. . . . (Delphin and Variorum Classics), London, 1824, vol. i. pp. 156–163. Though one of the finest poems of Prudentius, it was comparatively little used in the services of the Church until the revision of the *Roman Breviary* after the Council of Trent. In the ed. of that *Breviary* pub. at Rome, 1570, there are the following centos:—

i. **Quicumque Christum quaeritis.** *Transfiguration.*

ii. **O sola magnarum urbium.** *Epiphany.*

iii. **Audit tyrannus anxius.** *Holy Innocents*, at Matins.

iv. **Salvete flores martyrum.** *Holy Innocents*, at Lauds.

These centos are repeated in later eds. of the *Roman Breviary*, and also in *Daniel*, i., Nos. 107, 108, 112, and iv. p. 121. The earliest and most beautiful cento is the **Salvete flores martyrum**, which is found in the St. Gall MS., No. 413, of the 11th cent., in a 12th cent. MS in the British Museum (Add. 18301, f. 115), &c. [J. M.]

These centos have been translated into English as follows:—

i. **Quicumque Christum quaeritis.** *The Transfiguration.* This begins with the first line of the poem. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. All ye who seek in hope and love. By E. Caswall, in his *Lyra Catholica*, 1849, p. 167; and again in his *Hym. & Poems*, 1873, p. 90. This is repeated in several collections, and is usually given in an unaltered form. In J. A. Johnston's *English Hyf.*, 1852, it begins, "Ye who for Christ are seeking, raise."

2. O ye, who Christ are seeking, raise. In J. A. Johnston's *English Hyf.*, 1856, based upon Caswall.

Other trs. are:—

1. Whose you be that Christe do seek. *Primer*, 1644.
2. All you that seeke Christe, let your sighs. *Primer*, 1615.
3. All that seek Christ, your eyes erect. *Primer*, 1685.
4. O All, who seek with Christ to rise. *Primer*, 1706.
5. All that desire with Christ to rise. Canto from *Primers*, 1706, 1740, 1743.
6. All ye who seek the Lord. Card. Newman, in *Tracts for the Times*, No. 75, 1836.
7. Ye who Messiah seek. *Sp. R. Mont.* 1837.
8. O you who truly seek your Lord. *F. C. Husenbeth*, 1841.
9. Ye, who'er for Christ are seeking. *W. J. Copeland*, 1842.
10. O ye the truly wise. *R. Campbell*, 1853.
11. Who seek the Christ must look above. *W. J. Blew*, 1852-55.
12. O ye who seek the Christ. *H. Kynaston*, 1862.

13. All ye who seek the Lord of love, Lift up, &c., *W. M. Mosgill*, 1876. This is a different cento, although beginning with the same stanza.
14. All ye who seek the Lord of love. T. J. Potter, in the *Catholic Psalmist*.
15. All ye who seek our Lord to know. *J. Wallace*, 1874.
16. O ye, who search for Jesus, raise. W. C. Dix, in *Church Times*, Jan. 7, 1881.

ii. **O sola magnarum urbium.** *Epiphany.* This cento begins with line 77 of the poem. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Bethlehem! of noblest cities. By E. Caswall, in his *Lyra Catholica*, 1849, p. 55; and with slight alterations in his *Hym. & Poems*, 1873, p. 56. This *Tr.* is not only in C. U. in its original form, but also sometimes slightly, and at other times greatly, altered. In addition to altered texts which begin with the original first line, there are also:—

(1) **Earth has many a noble city.** This is the *H. A. & M.* text, 1861 and 1875, and is repeated in a few collections.

(2) **Bethlehem! earth's noblest cities.** In the *Parish Hymnal*, 1863 and 1875.

(3) **Bethlhem, not the least of cities.** In the *Hymnary*, 1872.

In these various forms Caswall's *Tr.* is more extensively used than all other trs. put together.

2. Than mightiest cities mightier far. By W. J. Copeland, in his *Hym. for the Week*, &c., 1848, p. 71. In Murray's *Hymnal*, 1852, it was given as, "Thou Bethlehem, with thy crowning star."

3. Fair queen of cities, star of earth. By W. J. Blew, in his *Church Hy. and Tune Bk*, 1852–55, and Rice's *Sel.* from the same, 1870.

4. Of noblest cities thou art queen. By R. C. Singleton, in his *Anglican H. Bk.*, 1868; and again, after revision, in the 2nd ed., 1872.

5. Earth hath many a mighty city. By C. E. Maldon and W. Quennell, in the *Church of England S. S. H. Bk.*, revised ed., 1870.

Other trs. are:—

1. Let other cities strive, which most. *Primer*, 1706.
2. Thou greatest cities greater far. *J. J. B. Hope*, 1864.
3. Chief 'mongst the cities of the plain. *Sp. C. Wilcox*, 1865.
4. O Bethlehem, of cities blest. In Skinner's *Church Hys.*, 1866.
5. Small amongst cities, Bethlehem. *Mrs. Charles*, 1858.
6. The noblest cities upon earth. *H. Freud*, in *Lyra Messianica*, 1864.
7. O Bethlehem! thou dost surpass. *J. Wallace*, 1874.
8. Of all the cities of renown. *W. M. Mosgill*, 1876, in his *Hymns for Children*. Begins the Latin, although it begins with the same stanza.

iii. **Audit tyrannus anxius.** *Holy Innocents.* This cento begins with line 93 of the poem. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. The jealous tyrant saw with fear. *Primer*, 1706.
2. With boding fears, the tyrant learn. *W. J. Copeland*, 1848.
3. When it reached the tyrant's ear. *E. Caswall*, 1849. The tyrant hears, and not in vain. *J. Wallace*, 1874.
4. Against the tyrant rocked with care. *W. M. Mosgill*, 1876. Another cento from the Latin beginning with the same stanza.

iv. **Salvete flores martyrum.** *Holy Innocents.* This cento begins with line 125 of the poem. The *Roman Brev.* text is in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, in 3 stanzas. The *Hymni Ecclesiae* has also the *Paris Brev.* text in 6 stanzas. See also *J. Chandler*, 1837, No. 46. There are also centos, each beginning with the same stanza. *Tr.* as:—

(1.) *Roman Breviary text.*

1. Hail, flowerets of Christ's martyr-crown. By W. J. Copeland, in his *Hym. for the Week*, &c., 1848, p. 68. This is in several of the older collections.

2. All hail, ye infant martyr flowers. By J. M. Neale, in the *Hymnal N.*, 1852, No. 16. The *Hymnary*, 1872, and the *Hymner*, 1882, have each an additional stanza.

3. All hail, ye martyr blooms so bright. By R. C. Singleton, in his *Anglican H. Bk.*, 1868. This is a paraphrase only.

Other trs. are:—

1. All hail to you, ye Martyrs flow'rs. *Primer*, 1664.
2. Hayle you that are the flowers. *Primer*, 1615.
3. Hail, holy Flow'rs of Martyrs, you. *Primer*, 1668.
4. Hail martyrs, blossoms early blown. *Primer*, 1706.
5. All hail, ye flowers of martyrdom. *J. J. B. Hope*, 1864.
6. Flowers of martyrdom, all hail. *E. Caswall*, 1849.
7. Hail, flowerets of the martyr-train. *H. N. Oxenham*, 1854.
8. Sweet Martyr flowers, fresh from your early dawn. *D. T. Morgan*, 1851 and 1866.

(ii.) *Paris Breviary text.*

1. Little flowers of martyrdom. By I. Williams, in the *British Magazine*, 1833, p. 655; and his *Hys. tr. from the Parisian Breviary*, 1839, p. 72. In a few collections. In the *Parish Hymnal*, 1863 and 1875, it begins, "Hail, ye flowers of martyrdom."

2. Hail, infant martyrs, new-born victims, hail. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 52; and Schaff's *Christ in Song*, 1869. In Chandler's *Hys. of the Church, mostly Primitive*, &c., 1841, No. 28, it is rewritten as "Hail, flowrets of the martyr wreath."

3. Hail, ye fleeting martyr flowers. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55, and again in Rice's *Sel.* from the same, 1870.

4. Sweet flowerets of the martyr band. By Sir H. W. Baker, in the revised ed. of *H. A. & M.*, 1875. Two stanzas are omitted.

Other trs. are:—

1. Ye flowers, ye buds of martyrs, hail. *J. R. Beste*, 1849.
2. Sweetest flowers of early spring. *R. Campbell*, 1853.
3. Hail, martyr flowers, in childhood's dawn. *J. D. Chambers*, 1857.
4. Ye flow'rets of the martyrs, hail. *J. W. Bissell*, 1864.
5. Hail, garland of martyrs. *G. S. Hodges*, 1874.

(iii.) *Cento.*

1. Hail, martyr-saints dedicate'd. *H. Kynaston*, 1862.
2. Hail, ye flowers of martyrs bright. *R. M. Hospital*, 1870.

Dr. H. M. Mosgill's *tr.* of this poem in his *Songs of Christian Creed and Life*, &c., 1876, is broken up into the following parts:—

1. "Quicumque Christum quaeritis." See above.
2. "Ut Perseï ex urbe stirpe." *Tr.* as: "Lo! far from under Persic skies."
3. "Sed vertigus puerï supra." *Tr.* as: "Behold! the sign has ceased to move."
4. "O sola magnarum urbium." See above.
5. "Quam sidus ostendit novum." See above.
6. "Salvete flores Martyrum." See above.
7. "Sic stolla Pharaeum mali." *Tr.* as: "So Moses Israel's destined guide."
8. "Iure rogo te Judae chorum." *Tr.* as: "Well had Judea's choir to thee."

In addition Dr. Kynaston has a cento in the *Lyra Messianica*, 1864, beginning, "Ex Perseï ex orbis sinu," which he has *tr.* as "From day-light's portals, burning."

The use which has been and still is made of this fine poem is extensive both in Latin and English. [J. J.]

Quiet, Lord, my froward heart. *J. Newton.* [*Resignation.*] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 63, in 4 st. of 6 l., and headed "The Child." It has passed into a large number of hymn-books, in some it begins "Jesus, make my froward heart," but this form of the text is not popular. [J. J.]

Quis te canat mortalium? *Joan Baptiste de Santeüil.* [*The Assumption of the B. V. M.*] Appeared in the *Cantus Breviary*, 1686, p. 1071. It is also in the *Orléans Brev.* 1693, both for the Conception and for the Nativity of the B. V. M. In Santeüil's *Hymni Sacri*, 1689, p. 99 (ed. 1698, p. 20), it begins, "Quis ore digno te canat," and in this form it is in the *Narbonne Brev.*, 1709, and later *French Brevs. Tr.* as:—

What mortal tongue can sing thy praise! By E. Caswall, in his *Lyra Catholica*, 1849, p. 204; and his *Hym. and Poems*, 1873, p. 175. It is in C. U. in Roman Catholic collections for missions and schools. [J. M.]

Quisquis valet numerare. [*Eternal Life.*] A fine poem "on the glory of the heavenly Jerusalem" given by Mone, No. 303, from a Karlsruhe MS. of the 15th cent., and in 16 st. of 6 l. In some copies of the *Hymnal N.*, 1854, the first line reads "Si quis valet numerare." The *tr.* is usually given for *All Saints*. *Tr.* as:—

1. If there be that skills to reckon. By J. M. Neale, in the *Hymnal N.*, 1854, in 7 st. of 8 l., including a doxology, being a part only of the hymn. This has been repeated in whole or in part in *Kennedy*, 1863; in the *Hymnary*, 1872, and the *Hymner*, 1882, as "If there be that skills to reckon?" in the former, 1880. In Dr. Neale's *Hym. on the Joys and Glories of Paradise*, 1865, the Latin text of 8 st. is given, together with a *tr.* of which 6 st. are from the *H. Noted*. This *tr.* is divided in the *St. Alphonsus Hymn Book* (Liverpool, n.d.), into two parts, (1) "O what a glorious city!" (2) "Who can tell."

2. Is there man could ever reckon? By T. A. Johnson, in his *Sup. Hymns to H. A. & M.*, 1868. [J. J.]

3. Who the multitudes can number. By T. B. Pollock, in the 1884 *Suppl. Hymns to H. A. & M.* [J. J.]

Quo sanctus ardor te rapit. *Joan Baptiste de Santeüil.* [*Visitation of the B. V. M.*] Appeared in the *Cluniac Breviary*, 1686, p. 397; and his *Hymni Sacri et Novi*, 1689, p. 32 (ed. 1698, p. 110). Also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Whither thus in holy rapture! By E. Caswall, in his *Lyra Catholica*, 1849, p. 201; and his *Hym. and Poems*, 1873, p. 171. It was included in the 2nd ed., 1863, of the *Appendix to the Hymnal Noted*. [W. A. S.]

Quo vox Magistri gloria quo salus. *C. Coffin.* [*Whitsuntide.*] Appeared in the *Paris Breviary*, 1736; and in Coffin's *Hymni Sacri* of the same year. The text is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. Where thy Master's glory Calls thee forth abroad. *I. Williams*, 1839.
2. Go where your Master's glory. *W. J. Blew*, 1852-55.
3. Herald of your God! Haste, where every nation. *J. D. Chambers*, 1857. [J. J.]

Quod chorus vatum venerandus olim. *St. Ambrosius Mauriac* (?) (*Purification of the B. V. M.*) Included in Brower's ed. of his *Poemata*, Mainz, 1617, p. 74, but not in E. Dümmler's ed. of his *Carmina*. It is found in four mss. of the 11th cent. in the British Museum (Vesp. D. xii. f. 44 b; Jul. A. vi,

f. 38; Harl. 2961, f. 231; Add. 30848, f. 58), and in the *Lat. Hys. of the Anglo-Saxon Church*, 1851, p. 94, is printed from an 11th cent. MS. at Durham (B. iii. 32 f. 10). It is in the *Sarum, York, Aberdeen, Paris* of 1085, and other *Breviaries*. The printed text is also in *Wackernagel*, i. No. 132. *Daniel*, i. No. 222, gives st. i., and st. iv. p. 271, cites it as in a 10th cent. MS. at Bern. G. M. Dreves prints it in his *Hymnarius Moissiacensis*, 1888, p. 39, from a 10th cent. MS. *Tr.* as :—

That which of old the reverend chair of prophets. By T. I. Ball, in the 2nd ed., 1863, of the *Appendix* to the *Hymnal Noted*.

Other trs. are :—

1. What they of old, the reverend chair of prophets. *W. J. Blew*, 1852-55.
2. Lo, what the reverend prophet seers of old. *A. D. Chandler*, 1864.
3. That which the Prophets reverend Assembly. *Antiphoner and Grail*, 1868. [J. M.]

Quod lex adumbravit vetus. (See **Ex more docti mystico**, p. 368.) Additional *trs.* are :—

1. **The law Ex eano yet in destroy.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55; and Blew's *Ch. Hymn* the same, 1870.
2. **The fast that in the ancient law.** By E. Caswall, in his *Lyra*, 1849, and J. C. Earle, in O. Shipley's *Annus Sanctus*, 1884.

In Blew's *Church Hy. & Tune Bk.*, 1852-55, Lent No. 2, there is another *tr.* beginning with st. iv. **Omens ad sanas cervas**, *tr.* as :—In prayer all prostrate let us fall." We must also note that the form of J. Chandler's *tr.*, "With fast and prayer for sinful men" (p. 399, ii.), found in *Remedy*, 1863, and others, appeared in J. Chandler's *Hys. of the Church*, &c., 1841, No. 37. [J. J.]

Quos in hostes, Saule, tendis. *Joan Baptiste de Santeüil.* [*Conversion of St. Paul.*] Included in his *Hymni Sacri et Novi*, 1685, p. 32, where it begins "Saule, tendis quos in hostes." In the *Paris Breviary*, 1736, it begins "Quos in hostes." It is also in the Lyons and other modern French Breviaries; in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 84; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

1. **'Quinst what foeman act thou rushing, Saul, what madness, &c.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 95. It was repeated, with several alterations, in Murray's *Hymnal*, 1852, the 1861 ed. of *H. A. & M.*, and others. In Skinner's *Daily Service Hymnal*, 1864, No. 175, st. iv., ii., iii., v., are given as :—"Christ, Thy power is man's salvation."
2. **'Gainst what foeman act thou rushing, Saul, what frenzy, &c.** By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1872.

Another tr. is:—

Whither, Saul, this raging cause. *I. Williams*, 1839. [J. J.]

R

R., in Bristol Bap. *Coll.* of Ash & Evans, 1st ed., 1769, i.e. **Mrs. Rowe.**

R., in the *Christian Observer*, 1811, &c. One of the signatures of Bp. Heber.

R. A. B., in *The Cavendish H. Bk.*, 1864 Dale's *English H. Bk.*, 1874, and others, i.e. R. A. Bertram, p. 198, i.

R—n, in the Bristol Bap. *Coll.* of Ash & Evans, 1st ed., 1769, i.e. Robert Robinson.

R. S. M., in Collyer's *Coll.*, 1812, i.e. Robert S. McAll.

Rabanus. [Various.]

"Ράββοι ἐκ τῆς ῥίζης. [*Χριστὸς γενόμενος*.]

Raffles, Thomas, D.D., LL.D., s. of Mr. W. Raffles, solicitor, was b. in Princes Street, Spitalfields, London, May 17, 1788. In 1802 he became a clerk in Dorfers' Commons, but shortly after retired, and through the influence of Dr. Collyer (p. 385, ii.), of whose church at Peckham he was for some time a member, he entered Homerton College in 1805. His stated ministry began at Hammersmith, where he was ordained as a Congregational minister on June 22, 1809. In 1812 he removed to Liverpool, where he succeeded the Rev. T. Spencer, and remained for 49 years the honoured pastor of the Great George Street Congregational Church. He d. at Liverpool, Aug. 18, 1863. For upwards of fifty years Dr. Raffles was one of the most prominent ministers of the Congregational body. His labours outside of his own congregation were very great, his aid as a preacher on behalf of missions and other religious works being eagerly sought after. The Lancashire Independent College owes its existence mainly to him; and to many religious works in Liverpool he gave great personal attention. His degree of LL.D. was conferred by the University of Aberdeen in Dec. 1820, and that of D.D. by Union College, Connecticut, in July 1840. His works include *Memoirs of the Life and Ministry of the Rev. Thomas Spencer*, 1813; *A Tour on the Continent*, 1817; and several *Sermons*, &c. He also edited the 1815 ed. of Brown's *Self-Interpreting Bible*; was joint author with J. B. Brown and J. H. Wiffen, of *Poems by Three Friends*; and joint editor with Dr. Collyer and Dr. J. B. Brown, of the *Investigator*, a London quarterly. As early as March 3, 1813, he says, in a letter to his friend, Mr. Brown, "I am about to put to press a collection of hymns for the use of my chapel:" but this intention was not carried out until 1833, when he pub. his *Supplement to Dr. Watts's Ps. & Hys.* His son's history of this *Supplement* is :—

"Early in January, 1833, he published his long-projected Supplement to Dr. Watts's Psalms and Hymns, which he had in hand for many years. He would never have published it at all, but, in common with other Independent Ministers, would have used the Congregational Hymn-book [J. Conder's 1836 and 1842] had that not been published by the Union. The Supplement, in its original form, however, it did not contain one Hymn, one, but given as above.]; and Dr. Raffles might, without vanity—seeing that numerous hymn-books of modern date contained one or more of his hymns—have published a Hymn-book entirely his own, entirely omitted from the hymn-book emphatically of his own denomination. But so it was, and he never would introduce it, though, with the greatest readiness, when the improved edition was contemplated [the Rev. Dr. Raffles, Memoirs, 1863, p. 418], applied to by the Rev. Dr. G. Smith, Dr. Raffles contributed some of his hymns to its pages. His own collection is very good, but limited in extent; the hymns are selected with considerable judgment; and the true versions, as written by the authors, are given, in every instance where the original source could be reached."—*Memoirs*, 1864, p. 418.

Dr. Raffles contributed, in 1812, 8 hymns under the signature "T. R." to the *Coll.* of his old friend and former pastor, Dr. Collyer. Gradually other hymns came into notice. These, with others to the number of 46, were included in his *Supplement*, 1833. His hymns at present in C. U. include :—

1. **Hast hear, when mortal man retires.** *Prayer.* In the "n. ms." this is headed "The Hour of Prayer," and at the foot is written by Dr. Raffles, "Printed in the winter for 1810, and thence copied into the *Christian Observer*." It is dated "Jany. 26, 1809," and is in 8 st. of 4 l.
2. **Cause of all causes, and the Source.** *Hymn to the Deity.* Contributed to Dr. Collyer's *Coll.*, 1812, No. 614, in 12 st. of 4 l.
3. **Come, heavenly peace of mind.** *Peace of Mind.* Pub. in Collyer's *Coll.*, 1812, No. 915, in 3 st. of 10 l. In the "n. ms." this, in a revised and expanded form of 10 st. of 8 l., is undated; but underneath Dr. Raffles has written "Printed in the American *Khan Assembly* for 1828."
4. **Eternal Father, throned above.** *Doxology.* In the "n. ms." this is in 1 st. of 8 l., and headed "Doxology." It is undated, and underneath is written by Dr. Raffles at a later date (the change in the ink proving that it was not written at the same time) "Congregational Hymn Book," i.e., J. Conder's 1836 and 1842.
5. **Father of mercies, God of love, O hear a humble, &c.** *Lent.* Appeared in Collyer's *Coll.*, 1812, No. 809, in 6 st. of 6 l., and headed "The Penitent's Prayer."
6. **Father of mercies, to Thy throne.** *Missions.* In the "n. ms." in 7 st. of 4 l., headed "To the Agents of the Liverpool town mission," and dated "May 1st." At the foot is written "Printed at the Printing Office of the Liverpool Town Mission Bazaar, Lyceum, Bold Street."
7. **High in yonder realms of light.** *Heaven.* Contributed to Collyer's *Coll.*, 1812, No. 811, in 4 st. of 8 l. It was sung at Dr. Raffles's funeral, Aug. 24, 1863. It is the most widely known of his hymns, but is usually given in an abridged form.
8. **Lord, like a publican I stand.** *Lent.* Dated in the "n. ms." "December, Oct. 4th, 1831," and headed "The Publican, Luke xviii. 13." It is in 3 st. of 4 l., and is in several collections.
9. **Lord, on Thy heart to heaven!** *No gathering storm.* In 8 st. of 4 double lines, headed "And there shall be no night there," Rev. xxii. 5, and dated "April 4, 1837." ("n. ms.")
10. **O God of families, we own.** *Family Worship.* In the "n. ms." in 6 st. of 4 l., headed "Prayer for the families of Israel," and dated "Jany. 16th, 1825." It appeared in the *New Song*, 1856.
11. **Rapid flows the stream of time.** *New Year.* The last but one of his New Year's hymns, in 8 st. of 4 l., written "For New Year's Morning," and published in Collyer's *Coll.*, 1812, No. 913.
12. **Saviour, let Thy sanction rest.** *Holy Matrimony.* In the "n. ms." in 9 st. of 4 l., entitled "The Marriage Feast," and dated "November 3rd, 1825. On occasion of the marriage of the Rev. J. F. and Mrs. Gurney." Included in the *New Song*., 1858, with the omission of 11. st.
13. **Sovereign Ruler, Lord of all.** *Lent.* No. 810 in Collyer's *Coll.*, 1812, in 6 st. of 4 l.
14. **Thou hast Thy right, Thou hast both given.** *In Affliction.* In the "n. ms." in 2 st. of 8 l., but without date. In the *Memoirs*, 1864, p. 321, the history of the hymn from Dr. Raffles's Diary is this :—

"Ashby-de-la-Zouch, 10th [Oct., 1829.] I preached to an overflowing congregation in the Methodist chapel, and slept at Mr. Gilbert's. Mr. Rawson (of Nottingham Castle), a fine young man, and but recently married, has broken a blood-vessel, and with his wife and mother, and father and sister, set out yesterday for Devonshire. Mrs. Rawson, the mother, called on me this morning, and begged me to insert something appropriate. As I dressed in the morning I composed the following lines, which I sent her just before they set out: 'The cup, &c.'"

Mrs. Rawson, soon left a widow, resided at Wincanton, near Bradford, nearly 40 years, and died there in 1867.

15. **Thou art my Hiding-place, O Lord.** *The Hiding-place.* In the "n. ms." in 4 st. of 8 l., and dated "Barnsley, June 23rd, 1826."
16. **Thy life, my God, and season.** *Life.* In the "n. ms." in 4 st. of 4 l., and dated in pencil 1828. At the foot is written by Dr. Raffles "Originally published in the *Investigator*, and, anonymously, in *Affection's Gift*, a poetical selection published by Simpkin and Marshall, Hamilton, &c., London."

The "Raffles MS." from which we have annotated these hymns, was kindly lent by Mr. T. S. Raffles, B.A., Stipendiary Magistrate of Liverpool. Mr. Raffles is the author of his father's *Memoirs*, 1864, and of hymn 25 in his father's *Supplement*. Dr. Raffle's original *Hymns* were pub. in 1808, with a Preface by J. Baldwin Brown. [J. J.]

Raise the psalm, let Earth adoring. *E. Charles.* [*Pa. xcvi.*] 1st pub. in his *Clerefond Psalter*, 1854, in 12 st. of 4 l., with the refrain, "Hallelujah, Amen." In 1863 Dr. Kennedy embodied it in his *Hymn. Christ.* st. i., ii., viii.-xiii., as a hymn, of 2 st. of 16 l., each st. ending with "Hallelujah, Amen." This successful arrangement was repeated in the *Wes. H. Bk.*, 1875. No. 694, but divided into 4 st. of 8 l., and with the omission of the refrain. This rendering is one of the author's best and most vigorous versions of the Psalms, and is worthy of more extended use than is accorded to it. [**Psalter, English**, § xix.] [J. J.]

Raise thee, my soul, fly up and run. *I. Watts* [*Heavenly Joys.*] Appeared in his *Hys. and Soc. Songs*, 1707 (ed. 1709, Bk. ii., No. 33), in 8 st. of 4 l., and headed "The blessed Society in Heaven." It is in C. U. in its full, and also in an abridged form. In some American collections, including *The Baptist Praise Bk.*, N. Y., 1871, it begins "*Arise*, my soul, fly up and run," and st. ii. and vi. are also omitted. [J. J.]

Raise your triumphant songs. *I. Watts.* [*The Love and Work of Christ.*] 1st pub. in his *Hys. and S. Songs*, 1707, Bk. ii., No. 104, in 6 st. of 4 l., as the second of two hymns on "Christ's Ascension." John iii. 16, 17." It was extensively adopted by the older compilers, including G. Whitefield, M. Madan, A. M. Toplady, and others. Bickersteth (1833), Elliott (1835), the *Leeds H. Bk.* (1853), &c., followed; and modern editors in G. Britain and America have, in very many instances, also included it in their collections. Notwithstanding this popularity it does not rank with the best of Watts's hymns. [J. J.]

Rambach, August Jakob, s. of Johann Jakob Rambach (then pastor of St. Nicolai's Church, at Quedlinburg, and, after 1786, chief pastor of St. Michael's Church, at Hamburg), was b. at Quedlinburg, May 26, 1777. He entered the University of Halle in 1796, passed his final theological examination in Nov. 1799, was appointed diaconus of St. James's Church at Hamburg, in May 1802, and on March 16, 1810, preached his first sermon as chief pastor of St. Michael's, in succession to his father. He received the degree of D.D. from the University of Marburg, on the occasion of its tercentenary, Nov. 12, 1827; and became senior of the Hamburg clergy in 1834. After 1844 the burden of infirmities made him resign his public offices one after another. He finally resigned his pastorate in the beginning of 1851, and retired to Ottensen, near Hamburg, where he d. Sept. 7, 1851. (*Die Familie Rambach.* By Dr. T. Hansen, Gotha, 1875, p. 227; *Allg. Deutsche Biog.*, xxvii. 195, &c.)

A. J. Rambach is better known as a hymnologist than as a hymn-writer. His earliest work, entitled, *Über d. ältesten Lieders Verfasser und den Abendsegang*, Hamburg, 1813, is an essay on Luther as a hymn-writer

musician, &c. His greatest work is his *Anthologie Alt-christlicher Gesänge aus allen Jahrhunderten der Kirche*, Altona & Leipzig, vols. I.–V., 1817 (Ill., 1818; iv., 1822; v., 1823; vi., vii., also pub. separately, as *Der heilige Gesang der Deutschen . . . mit Gellert's und Klopstock's Lieb*). Though this is now to a considerable extent antiquated, and is really of value only for the historical notes, it is a work of great learning, and critical notes on many of the more obscure writers, and for the exceptional accuracy of the references to the sources from which the hymns are taken. (It is occasionally referred to in this Dictionary as *Rambach's Anthologie*.) His other publications include *Bibliothek für Kinder*, an extensive and valuable hymnological library, over 2000 volumes of which are now a part of the Hamburg Town Library. He was also the principal editor of the Hamburg *G. B.* of 1842, and in 1843 pub. a small volume of *Lieder für Sonntagsschulen und Kinderfeste* (Songs for Sunday-schools and Children's Festivals). (Koch-Gerhard-Zahn-Goedeke).

Rambach does not seem to have pub. any original hymns. His *trs.* are given in vol. i. of his *Anthologie*, as above, and five are included in the Hamburg *G. B.*, 1842. The only one which has passed into English C. U. is noted at p. 827, i. [J. M.]

Rambach, Johann Jakob, D.D., a. of Hans Jakob Rambach, cabinet maker at Halle on the Saale, was b. at Halle, Feb. 24, 1693. In 1706 he left school and entered his father's workshop, but, in the autumn of 1707, he dislocated his ankle. During his illness he turned again to his schoolbooks; the desire for learning awoke; and on his recovery, early in 1708, he entered the Latin school of the Orphanage at Halle (Glaucha). On Oct. 27, 1712, he matriculated at the University of Halle as a student of medicine, but soon turned his attention to theology. He became specially interested in the study of the Old Testament under J. H. Michaelis. In May 1715 he became one of Michaelis's assistants in preparing his ed. of the Hebrew Bible, for which he wrote the commentary on Ruth, Esther, Nehemiah, &c. His health began to suffer in the spring of 1719, and he gladly accepted the invitation of Count von Henkel to stay at Pötritz, near Sonnenburg, where he spent several months. By August he had quite recovered, and went to pay a visit to Jena, where a number of the students asked him to lecture to them. For this purpose he settled at Jena in Oct., 1719, and lived in the house of Professor Buddeus (*J. F. Buddeo*). He graduated M.A. in March 1720. In 1723 he was appointed adjunct of the Theological Faculty at Halle, as also inspector of the Orphanage; in 1726 extraordinary professor of theology; and in 1727, after A. H. Francke's death, ordinary professor as well as preacher at the Schuhkirche. Here he was very popular, both as preacher and professor, but the jealousy of his colleagues induced him to accept an offer from the Landgrave Ernst Ludwig of Hesse, who, in 1731, invited him to Giessen as superintendent and first professor of theology (before leaving Halle he graduated D.D., June 28, 1731), and in Aug., 1732, appointed him also director of the Paedagogium at Giessen. In 1734 he was, for various reasons, greatly inclined to accept the office of the first professorship of theology in the newly-founded University of Göttingen, but eventually, at the earnest request of the Landgrave, remained in Giessen, where he d. of fever, April 19, 1735 (*Die Familie Rambach*. By Dr. T. Heinrich, Gotha, 1873: *Allg. Deutsche Biog.*, xxvii. 196; *Blätter für Hymnologie*, 1885, pp. 113, 129, 145, 165, 186; 1884, p. 20: 1885, p. 13, &c.)

Rambach was a voluminous author in various departments of practical theology, e.g. his *Institutiones hermeneuticae sacrae*, Halle, 1723, and his *Erbauliche Betrachtungen über die Psalmen*, 1731 (see below), which reached an 8th ed. in 1776, and a 14th in 1746; his various volumes of sermons, &c. He justly earned his popularity by the practical character of his writings, and by the simple, clear way in which he set forth the results of his investigations. It is however as a hymn-writer that his name is likely to be best known. While not entitled to rank with the best hymn-writers of the 16th and 17th centuries, Rambach is by no means a commonplace compiler, and deserves to be remembered as much as almost any of the 18th cent. hymn-writers. His style is good and dignified: his thought is profound yet clearly expressed. While his hymns are often sufficiently objective, they are pervaded throughout by *charity* in tone, and are protected from mere freely imagination, and earnest, sober piety. Of hymns, in the strict sense, he wrote over 180, a large number of which passed into the German hymn-books of the 18th cent. (*e.g.* the *Hannover G. B.*, 1740, and *Lüneburg G. B.*, 1743, contain 12 by him), and a good many are still in common use in Germany. Dr. Julian in his *Dict. Hymn.* gives 106 in his ed. of Rambach's *Geistliche Lieder*, Leipzig, 1844, and the rest are printed by Hansen as above, while the first lines of the whole are given in the *Mitthr* as above. Four are recasts (practically new hymns) of hymns by Luther, 1 of 1 by Selnecker, 1 of 1 by Heermann, 1 of 1 by Gerhardt, 1 of 1 by Hasenbein *G. B.*, to replace similar hymns in the ed. of 1765. The rest principally appeared in the following works by Rambach, viz.: (1) *Geistliche Poesien*, Halle, 1720 (Brit. Mus.). The first part contains 72 cantatas on the Gospels for the Christian year, and the second includes 36 hymns, mostly written at Pötritz in 1718. (2) *Poetische Fest-Andachten*. Jena and Leipzig, 1722 (Royal Lib., Berlin). Included are 13 pieces which may be called hymns. The 2nd ed. of 1727 (Brit. Mus.) has 16 hymns. (3) *Erbauliche Betrachtungen über die Psalmen Davids*, Giessen, 1731 (Hamburg Library). The 3rd part contains 8 new hymns. (4) *Geistreiches Harmonisches Gesang-Buch*, Frankfort and Leipzig, 1735 (Hamburg Library), with a Supplement, 1737 (Brit. Mus.). This contains 100 hymns by Rambach, of which 84 are practically new, 11 of these, however, being recasts of his own earlier hymns. (5) *Wunder der bis zum Tode des Kreuzes erniedrigten Liebe*, Giessen, 1736 (Berlin Library). This includes 27 new hymns.

One of Rambach's hymns is noted at p. 500, i. The others which have passed into English are:—

i. **Auf! Seele, schicke dich.** *Holy Communion.* Written, by request for the 11th ed., 1719, of Freylinghausen's *G. B.*, 1704, as No. 229, in 15 st. of 6 l., in order to replace the hymn "Auf, Seele, auf und wache." [J. M.]

This hymn, by George Heinz, was included in the *Geistreiches G. B.*, Halle, 1697, p. 431. In the 2nd ed., 1714, of the complete book formed by the fusion of Freylinghausen's *G. B.* of 1704 with the *Neues Geistliches Gesang-Buch* of 1705, both hymns are given, Heinz's as No. 234, and Rambach's as No. 233, both marked as being No. 229 in pt. i., 1704.

Rambach's hymn is in his *Neue G. B.*, 1735, and No. 269 i. the Berlin *G. L. S.*, ed. 1863, No. 471, &c. In Pozig's ed. of his *Geistl. Lieder*, 1844, p. 112, entitled "Before the reception of Holy Communion." It has been *tr.* as:—

My soul prepare to meet. Omitting st. i., ll. 4–6; ii., ll. 4–8; viii., xiv., as No. 570 in the *Moravian H. Bk.*, 1789 (1849, No. 966). In the ed. of 1886, No. 979 begins with st. iv., "How should I, shepherd Lamb"; and No. 1012 with st. xi., "Lord, of Thy wondrous love."

ii. **Mein Jesu, der du vor dem Schreien.** *Holy Communion.* Appeared in Freylinghausen's *G. B.*, 11th ed., 1719, as No. 236, in 9 st. of 6 l. It was written to replace the hymn "Mein Jesu, hier sind deine Beter" (*Geistreiches G. B.*,

Halle, 1697, p. 363), in the 1st ed. of Freylinghausen's *G. B.* It is in his *Neue G. B.*, 1735, No. 305; the Berlin *G. L. S.*, ed. 1863, No. 160i; and in *Pozig*, 1844, p. 110, entitled, "On the treasure of Grace in Holy Communion." The *trs.* are:—

i. **Lord Jesus, Who before Thy passion.** Omitting st. ix., this is No. 1181 in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 963).

ii. **O Lord, Who on that last sad eve.** A good *tr.*, omitting st. ix., by Miss Cox, contributed to *Lyra Eucharistica*, 1863, p. 15, and repeated in her *Hys. from the Gov.*, 1864, p. 75. Included, omitting st. iii., in G. S. Jellicoe's *Coll.*, 1867.

iii. **O Lehrer, dem kein Andrer gleicht.** *Christ our Prophet.* In his *Neue G. B.*, 1735, No. 107, in 8 st. of 6 l., entitled, "On the prophetical office of Jesus Christ." Repeated in the Berlin *G. L. S.*, ed. 1863, No. 118, and in *Pozig*, 1844, p. 51. *Tr.* as:—

Surely none like Thee can teach. By Miss Fry, in 102 lines, in her *Hys. of the Reformation*, 1845, p. 126. A recast in 3 st. of 8 l., beginning, "Saviour, none like Thee can teach," was included in C. Whittemore's *Suppl. to all H. Bks.*, 1860, No. 263, and repeated in the *Meth. N. Conn. H. Bk.*, 1863, No. 62.

iv. **Wie herrlich ists sie Schäflein Christi werden.** *Joy in Believing.* In his *Poetische Fest-Andachten*, 2nd ed. 1727, p. 131, in 9 st. of 6 l., entitled, "The Blessedness of the Sheep of Christ. John x. 28, 'I give my sheep eternal life.'" In his *Neue G. B.*, 1735, No. 322: the Berlin *G. L. S.*, ed. 1863, No. 645; and *Pozig*, 1844, p. 139. *Tr.* as:—

How great the bliss to be a sheep of Jesus. A *tr.* of st. i., ii., v., by C. J. Latrobe, as No. 293, in the *Moravian H. Bk.*, 1789 (1886, No. 385).

Hymns not in English C. U.:—

v. **Allwissender, vollkommner Gott.** *The Omniscient One.* In his *Neue G. B.*, 1735, No. 13, in 9 st.; the Berlin *G. L. S.*, ed. 1863; and in *Pozig*, p. 8. *Tr.* as, "Thou Spirit, perfect and sinless." *By Dr. H. Mills*, 1845, p. 8.

vi. **Herr, Jesu Lamm, von was für Sünden.** *Passiontide.* In his *Poetische Fest-Andachten*, 2nd ed., 1727, p. 46, in 8 st. In his *Neue G. B.*, 1735, No. 151, it begins, "Frommes Lamm, durch dessen Wunden." Also in *Pozig*, p. 97. Beginning with the sorrows, *tr.* as "Lamb of God, for Sin," *By Dr. H. Mills*, 1845, p. 8.

vii. **Gesetz und Evangelium.** *Law and Gospel.* In his *Neue G. B.*, 1735, No. 254, in 10 st.; the Berlin *G. L. S.*, ed. 1863; and *Pozig*, p. 105. *Tr.* as, "The holy law and gospel, both." *By Dr. H. Mills*, 1845 (1857), p. 9.

viii. **Herr, du hast nach dem Fall.** *Before Work.* In his *Neue G. B.*, 1735, No. 345, in 8 st.; and *Pozig*, p. 151. In the Berlin *G. L. S.*, ed. 1863, No. 1000 (probably by J. S. Diterich), and begins "Du hast uns, Herr die Pflicht." This *tr.* as, "Lord, Thou hast bid us labour, bid us toil." *By Miss Warner*, 1858, p. 358.

ix. **Herr bin ich Herr, du ruhst mir.** *Christian Watchfulness.* In his *Neue G. B.*, 1735, No. 346, in 9 st.; Whitemarsh, 1845, No. 1045; and *Pozig* p. 153. The *trs.* are (1) "Here am I, Lord, Thou callest me; Thou drawest me." *By Miss Warner*, 1858, p. 360. (2) "Here am I, Lord, Thou callest me, Thou drawest me." *By Miss Winkworth*, 1863, p. 160.

x. **Herr Jesu Christ, du höchstes Gut.** *Christ our Majesty.* Written for the 11th ed., 1719, of Freylinghausen's *G. B.*, No. 179 (in 20 st.), to replace an anonymous hymn in the 1st ed., 1704, which began "Höchste Majestät, Ursprung alles Guten." In his *Neue G. B.*, 1735, No. 4, Rambach reduced it to 13 st., and rewrote it to an easier metre, so as to begin "Höchster Wesen, reinste Reine." Both forms are in *Pozig*, pp. 5–6. *Tr.* as "If Heav'n and Earth there were unnamed." *By Dr. H. Mills*, 1845, p. 5. This, st. i., ii., as No. 972, in pt. i. of the *Moravian H. Bk.*, 1754.

xi. **O grosser Gott, dess Wesen Alles füllet.** *The Omnipresent One.* In his *Geistliche Poesien*, 1720, p. 238, in 9 st.; his *Neue G. B.*, 1735, No. 13; the Whitemarsh *G. B.*, 1845, No. 44; and *Pozig*, p. 7. *Tr.* as, "Eternal God, Thy dwelling-place." *By Dr. G. Walker*, 1846, p. 31.

xii. **O grosser Gott! O Ursprung aller Dinge.** *God's Omnipresence.* In his *Geistliche Poesien*, 1720, p. 9 st.; his *Neue G. B.*, 1735, No. 12; and *Pozig* p. 15. *Tr.* as, "O mighty Spirit: Source whence all things spring." *By Miss Winkworth*, 1858, p. 152.

xiii. **Verklärte Majestät, anbetungs-würdigst Wesen, Dem alle Himmels-Heer mit Furcht und Zittern dient.** In *Geistliche Poesien*, 1720, p. 305, in 11 st.; his *Neue G. B.*, 1735, No. 7; and *Pozig*, p. 3. The first *tr.* is "Anbetungs-würd'ger Gott," a recast (probably by J. S. Diterich), which is No. 1 in the Berlin *G. B.*, 1765, and No. 1 in the Berlin *G. L. S.*, ed. 1863. The second, "Majestic glory," *By Dr. H. Mills*, 1845 (1856), p. 3.

xiv. **Wird bleiben Sinn, den Kummer hin.** *Christmas.* In his *Neue G. B.*, 1735, No. 122, in 4 st. (founded on Rom. viii. 32). In *Pozig*, p. 6, and the Berlin *G. L. S.*, ed. 1863, No. 80. *Tr.* as, "Thrive, soul, I say, thy sins away." *By Miss Bevington*, 1867, p. 17. [J. M.]

'Παντοκρατορ ήμῶν ἀνακτε. [Ancient hymnody.]

Randall, Thomas, M.A., was b. in 1711, and studied at the University of Edinburgh, where he graduated M.A. in 1730. In 1739 he became parish minister of Inchture, Perthshire, and in 1770 minister of the East Church, Stirling. He d. at Stirling, July 21, 1790. He was one of those added in 1744 to the Committee of the General Assembly of the Church of Scotland which compiled the *Translations* and *Paraphrases* of 1745. To him is ascribed No. 11 in the collection of 1745, No. 49 in that of 1781. See **Scottish Translations and Paraphrases.** [J. M.]

Randolph, Anson Davis Fete, was b. at Woodbridge, New Jersey, Oct. 18, 1820, and subsequently became a publisher and bookseller in New York. His *Hopefull: Waiting and other Verses* were pub. in 1867. His hymn "Weary, Lord, of struggling here" (*Desiring to Depart*), was written in 1849, and first printed in the New York *Independent*. It was reprinted in his *Hopefully Waiting*, &c., 1867, and is in a few collections. [F. M. B.]

Rands, William Brighty, was b. in Chelsea in 1826 and d. at Dulwich on April 23rd, 1882. He was a considerable contributor to literature, but published his works under nom-de-plumes—e.g. "Matthew Browne," "Henry Holbeach," "Lilliput Levee," &c. One hymn by him of great force and originality has found its way into recent hymnals, "One Lord there is all Lords above" (*God a consuming fire to sin*). It appeared originally in his "Lilliput Lectures," 1872. It has been included in Horder's *Congregational Hymns*, 1884, and in the *Congregational Church Hymnal*, 1887. [W. G. H.]

Rankin, Jeremiah Eames, D.D., was b. at Thornton, New Haven, Jan. 7, 1828, and educated at Middlebury College, Vermont, and at Andover. For two years he resided at Potsdam, U.S. Subsequently he held pastoral charges as a Congregational Minister at New York, St. Albans, Charlestown, Washington (District of Columbia), &c. In 1873 he edited the *Gospel Temperance Hymnal*, and later the *Gospel Bells*. His hymns appeared in these collections, and in D. E. Jones's *Songs of the New Life*, 1869. His best known hymn is "Labouring and heavy laden" (*Seeking Christ*). This was "written (in 1858) for a

sister who was an inquirer," was first printed in the Boston *Recorder*, and thus included in Nason's *Cong. H. Bk.*, 1857. Another of his hymns is "Rest, rest, rest, brother rest." He d. in 1904. [F. M. B.]

Rawson, George, was b. June 5, 1807, at Leeds, in which town he practised for many years as a solicitor. In 1853 he assisted the Congregational ministers of Leeds in the compilation of *Psalms, Hymns, and Passages of Scripture for Christian Worship*, a vol. commonly known as the *Leeds Hymn*-book. Mr. Rawson was a member of the Congregational body. In 1858 he also assisted Rev. Dr. Green and other Baptist ministers in the preparation of *Psalms and Hymns for the use of the Baptist Denomination*. A number of Mr. Rawson's own compositions first appeared in this and in the *Leeds H. Bk.* In 1876 he pub. his *Hymns, Verses and Chants* (Hodder and Stoughton, London), including his previously published hymns, and containing (exclusive of chants) 80 original pieces. In 1883 most of these, with several additional hymns, were pub. by the R. T. S. under the title *Songs of Spiritual Thought*. Mr. Rawson d. March 25, 1889. His hymns are distinguished by refinement of thought and delicacy and propriety of language; and if they do not attain the first rank among the songs of the Christian Church, many are of great excellence. The most widely known are, "By Christ redeemed, in Christ restored;" "Come to our poor nature's night;" "Father in high heaven dwelling;" "In the dark and cloudy day;" and "Reaper, behold the fields are white." In the *Leeds H. Bk.*, 1853, and the Bap. *Ps. & Hys.*, 1858, there are also several *remains* of and additions to the hymns of other writers. These are noted in this Dictionary, and may be gathered from the **Index of Authors and Translators.** In addition to Mr. Rawson's hymns which are annotated under their respective first lines, the following are also in C. U.:—

i. From the *Leeds H. Bk.*, 1853.

1. Captain and Saviour of the host. *Burial.*
2. Give dust to dust: and here we leave. *Burial.*
3. God the Lord is King—before him. *Ps. xcix.*
4. In the dark and cloudy day. *Consolation.*
5. Soul, thy week of toil is ended. *Saturday Evening.*
6. Though the night be very long. *Resignation.*

ii. From the Baptist *Psalms & Hymns*, 1858

7. Beautiful, desired, and dear. *Public Worship.*
8. Blessed are they who have not seen. *Faith.*
9. Blessed is the faithful heart. *Faithfulness.*
10. Christ to heaven is gone before. *Ascension.*
11. God the Father, in Thee large. *Evening.*
12. He fell asleep in Christ the Lord. *Burial.*
13. Immersed beneath the closing wave. *Holy Baptism.*
14. Lord, we bless Thee, Who hast given. *Holy Communion.*
15. My Father God, with filial awe. *Abiding in God.*
16. Our eyes we lift up to the hills. *The Lord the Father's Keeper.*
17. Reaper, behold the fields are ripe (white). *Missions.*
18. Rise, heart, thy Lord arose. *Sunday.*
19. Upon the holy mountains high. *Security of the Church.*

iii. From the *Leeds Sunday S. H. Bk.*, 1858.

20. And will [How shall] the mighty God. *The Holy Ghost.*
21. Jesus, the Lord, our Righteousness. *Jesus, the children's Friend.*
22. O Thou Good Shepherd. *The Good Shepherd.*

iv. From Dr. Allon's *Supplemental Hymns*, 1868.

23. My Father, it is good for me. *Trust.*
24. Thou Who hast known the careworn breast. *Burning.*
25. Waiting with Thee, my God. *Waiting with God.*

v. From Mr. Rawson's *Hymns, Verses, &c.*, 1876.

26. God is our Refuge; God our Strength. *Ps. xlvi.*
27. Lo, a voice from heaven hath said. *Burial.*
28. Lord, let me pray. I know not how. *The Holy Spirit desired.*
29. Lord, seated, gentle, grief-worn face. *Easter Eve.*
30. God of the depths, the guilt, the night. *Ps. cxxx.*
31. This, the old world's day of rest. *Saturday Evening.* [1876-7.]
32. Thou who Thyself didst sanctify. *Ordination.* [1864.]
33. Voices of the deep blue night. *The Heavenly call.*
34. With gladness we worship. *Public Worship.*

When to these 34 hymns are added those which are annotated under their respective first lines, and the recasts which are mainly Mr. Rawson's own composition, he is represented by about 50 hymns in the collections of the present day. It must be noted that in the *Hymns, &c.*, 1876, and in the *Songs, &c.*, 1883, the texts of the hymns have been revised by the author, and in several instances been weakened thereby. [W. R. S.]

Raymond, William Sterns, M.A., was b. in 1832, and educated at Magdalene College, Cambridge, B.A. 1854. Taking holy orders, he was for sometime Curate of Toddenham-Dalmeyes, Herefordshire. Subsequently he became a Fellow of St. Nicholas College, Lancing, Sussex. He d. in 1863. His hymn for *Easter Eve*, "Weeping as they go their way," was pub. in I. G. Smith's *H. Bk. for the Services of the Church, &c.*, 1855, and is found in several collections. [J. J.]

Rebus creatis nil egens. *C. Coffin, (Septuagenius.)* Pub. in the *Paris Breviary*, 1736; and again in Cotton's *Hymni Sacri*, 1736, p. 42. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. Tr. as:—

1. **Our God, in His celestial seat.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 61: and, again, in his *Hys. of the Church mostly Primitive*, 1841, No. 54. It was repeated in the *People's H.*, 1867, and others. There are also altered versions of Chandler—as (1) "Blest in Thyself, created thing," in Johnston's *English Hyl.*, 1852 and 1861; and (2) "O Lord, who art enthroned on high," in the *Hymnary*, 1872.

2. **Thou dost not need creation's aid.** By R. Campbell, in his *Hys. and Anthems*, 1850, p. 61: and, again, in a few collections.

3. **Of creation naught Thou needest.** By W. J. Blew, in his *Church H. & Tune Bk.*, 1852-55: and Rice's *Sel.* from the same, 1870.

4. **O Christ, in Thine all-blissful state.** By J. D. Chambers, in his *Lords Sym*, 1857, p. 121. This was rewritten by the Compilers of *H. A. & M.*, 1861, as, "O Lord, in perfect bliss above" (omitted from *H. A. & M.* in 1875); and this, again, altered in the Rev. F. Pott's *Hymns*, 1861, as, "Thou, Who art All in All above."

5. **O God, the joy of hosts above.** By the Compilers of H. A. & M. in their *Suppl. Hymns*, 1889.

Other trs. are:—

1. Then that lack'st no created thing. *A. J. S. Hope.* 1864.
2. Thou of the things created nothing needing. *I. Williams.* 1839.

[J. J.]

Recordare sanctæ crucis. *St. Bonaventura.* [*Passiontide. Holy Cross.*] Included as his "Laudismus de sancta cruce," in a collection of his tractates pub. at Paris c. 1510 (Brit. Mus. 3338 a). The text, in 90 lines, is also in his *Opera*, Mainz, 1609, vol. vi. p. 423. F. W. E. Roth, in his *Lat. Hymnen*, 1887, gives a long form in 77 st. of 3 l. from a ms. of the 12th cent. at Darmstadt. A selection of stanzas beginning with the first, is given by Daniel, i. p. 315; *Daniel*, ii. p. 161; *Kehrein*, No. 62, and others. *Trench*, ed. 1864, p. 145, gives a selection of stanzas from the second part of the poem beginning, "Quam despectus, quam dejectus." [J. M.]

Both of those selections from the original have been tr. either in full or in part, thus:—

i. **Recordare sanctæ crucis.** This, from *Daniel's text*, st. i.–viii., xv., as:—

Ponder then the Cross all holy. In Schaff's *Christ in Song*, 1869, was made by Dr. E. A. Washburn, of N. York. In the *Hymnary*, 1872, No. 37, is compiled, with slight alterations, from this tr., together with the addition of the last stanza.

Other trs. are:—

1. Remember, O my poor meditation. Dr. H. Harbaugh in the American *Mercersburg Review*, 1850, p. 491.
2. Jesus' holy Cross and dying. Dr. J. W. Alexander, in his *The Breaking Crucible*, &c., 1841; and Schaff's *Christ in Song*, 1869.
3. In the holy Cross delight. *D. T. Morgan*, 1871 and 1880.

ii. **Quæso dejectus, quæso dejectus.** This from st. i.–iv., as in Trench, is tr. as:—

1. **Son of Man, and Man of sorrows.** By H. Kynaston, in his *Occasional Hymns*, 1862, No. 43.
2. **O what shame and desolation.** By P. S. Wesley, in his *Poems and Trs.*, 1865, p. 185: and in *Lyra Messianica*, 1864.

iii. **Qui hanc sedis ingressus.** This from the remaining sts. of Trench, is tr. as:—

Thou that hearest, with His pressing, also by H. Kynaston, in his *Occasional H.*, No. 43, Pt. ii.

From those two parts in *Kynaston*, No. 36, in the *Hymnary*, 1872, is compiled. [J. J.]

Rector potens, verax Deus. *St. Ambrose?* [*Noon.*] This hymn has been ascribed to St. Ambrose, and is certainly ancient, but is not assigned to him by the Benedictine editors. *Daniel*, i., No. 41, gives the original (and the text of the *Roman Brev.*, 1632), in 2 st. of 4 l., and at p. 44, cites it as in a Rhenian ms. of the 10th cent.; while at iv. p. 43 he expresses the opinion that the hymn "Bis ternas horas" (q. v.), is more probably that written by St. Ambrose for the Sixth Hour. In all the ancient *Breviaries* it is the hymn at Sext, as in the *Ambrosian* of 1539, the *Roman* (Venice, 1478 and the revision of 1632), *Mozarabic* of 1502, *Sarum*, York, &c. It is suggested by Hosea vii. 4, Ps. xci. 6, and James iv. 1. As the sixth hour was the time for the mid-day meal (Acts x. 9), it may have been meant for use as a prayer against the temptations of the flesh. [W. A. S.]

Mone, i. p. 372, cites it as in two mss. of the 8th cent. at Fulda and at Trier, both assigning it to Sext. It is also in a ms. of the 9th cent. at the British Museum (Vespas. D. xii. f. 2 b), and at Berlin (Phill. 1667), in a ms. of the 11th cent. at Corpus Christi, Cambridge (261, p. 226); in the St. Gall. ms., No. 413, of the 11th cent., &c. In the Latin *Hym. of the Anglo-Saxon Church* (Surtees Society), 1851, it is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 4). [J. M.]

Translations in C. U.:—

1. **O God, the Lord of place and time.** Card. Newman, in *Tracts for the Times*, 1836, No. 75, p. 66. In his *Verses, &c.*, 1853 and 1868, it begins, "O God, Who canst not change nor fail." It is in several modern collections, including the S. P. C. K. *Church Hys.* 1871 (1853 text), *Hys. for the Use of the University of Oxford*, 1873, &c.
2. **O God of truth, Almighty Lord.** By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 6. It was rewritten for the *English Hyl.*, 1852, as "Unchanging God, all-powerful Lord." It is also slightly altered in the *Hymnary*, 1872.
3. **Lord of eternal truth and might.** By E. Cassell, in his *Lyra Catholica*, 1849, p. 11: and his *Hys. & Poems*, 1875, p. 7. In Murray's *Hymnal*, 1852, and others.
4. **Eternal Truth, eternal Might.** By R. Campbell, in his *Hys. and Anthems*, 1850, p. 40: the Scottish Episc. *Hymns*, 1858, &c.
5. **O God of truth, O Lord of might.** By J. M. Neale, in the *Hymnal N.*, 1852, No. 6, and later editions. In the *Salisbury H. Bk.*, 1857, etc., ii., were considerably altered, and a new doxology was substituted for that by Dr. Neale. It was again altered by the Compilers of *H. A. & M.*, 1861, and others. Mercer's text, in his *Church Ps. & H. Bk.*, Oxford ed., is that of *H. A. & M.* again altered. It begins, "Thou God of truth, Thou Lord of might."
6. **Thou Mighty Ruler, God of truth.** By J. D. Chambers, in his *Psalter, &c.*, 1852, p. 157, and the *People's H.*, 1867. In Chambers's *Lords Sym*, 1857, p. 37, it was altered to "Almighty Ruler, God of truth."

Translations not in C. U.:—

1. Mighty Ruler, God most true. *Sarum Primer.* 1706.
2. All-ruling God, steering Way. *Primer.* 1706.
3. Mighty Sovereign, God Supreme. *Hy. S. Mend.* 1837.
4. Ruler omnipotent, Whose might. T. Dentleday's *Hymn-book for Christian Worship.* 1845.
5. Mighty Ruler, God most true, Guiding all, &c. *Hy. Z. Williams.* 1846.
6. God of might, in truth and power. *W. J. Copeland.* 1848.
7. Prince of all power, high God and true. *W. J. Blew*, 1852-55.
8. God of truth and King of power. H. Bonar, *Hys. of Faith and Hope.* 1866.
9. Strong Ruler, God Whose word is truth. J. Keble, *Miscellaneous Poems.* 1869.
10. O God of truth, and Lord of might. J. Wallace. 1870.

[J. J.]

Redeemed offender, hail the day. *J. M. Toplady.* [*Passiontide.*] 1st pub. in his *Poems on Sacred Subjects, &c.*, 1759, in 8 st. of 4 l. It was not included in his *Ps. and Hys.*, 1776, but is republished in D. Sedgwick's reprint of his *Hymns*, 1860, p. 128. In its full form it is not in common use, but a cento therefrom, "For me vouchsafed 'll th' unspotted Lamb," is given in Spurgeon's *O. O. H. Bk.*, 1866, No. 285. It is composed of st. iii., iv., and viii. unaltered. [J. J.]

Reed, Andrew, D.D., son of Andrew Reed, was b. in London on Nov. 27, 1787, and educated for the Congregational Ministry at Hackney College, London. He was first the pastor of the New Road Chapel, St. George's-in-the-East, and then of the Wycliffe Chapel, which was built through his exertions in 1830.

His degree was conferred by Yale College, America. He d. Feb. 25, 1862. As the founder of "The London Orphan Asylum," "The Asylum for Fatherless Children," "The Asylum for Idiots," "The Infant Orphan Asylum," and "The Hospital for Incurables," Dr. Reed is more fully known, and will be longer remembered than by his literary publications. His *Hymn Book* was the growth of years. The preparation began in 1817, when he pub. a *Supplement* to Watts, in which were a few originals. This was enlarged in 1823; and entirely superseded by his collection *The Hymn Book, prepared from Dr. Watts's Ps. & Hys. and Other Authors, with some Originals*, in 1842 (Preface). His hymns, mostly of a plain and practical character, numbering 21, were contributed to these various editions, and were republished with those of his wife (see below) in the *Wycliffe Supplement*, 1872. The best known are "Ah Jesus, let me hear Thy voice," and "Spirit Divine, attend our prayer." All Dr. and Mrs. Reed's hymns are anonymous in *The Hymn Book*, 1842, but are given with their names in the *Wycliffe Suppl.*, 1873. His hymns now in C. U. include, in addition to those annotated under their respective first lines :—

1. Come, let us strike our harps afresh. *Praise.*
2. Come, my Redeemer, come. *Desiring Christ's Presence.*
3. Gentle Saviour, look on me. *Christ's protection Desired.*
4. Gracious Lord, as Thou hast taught us. *Public Worship.*
5. Hark, hark, the notes of joy. *Missions.*
6. Holy Ghost, with light divine (1817). *Prayer to the Holy Spirit.* Sometimes given as "Holy Ghost, Thou light divine;" and again as "Holy Spirit, Light divine."
7. Listen, sinner, mercy hails you. *Invitation.* Generally given as "*Now, O Sinner*, mercy hails you."
8. Rich are the joys of solitude. *Retirement.* Sometimes given as "How deep and tranquil is the joy."
9. There [yonder] is an hour when I must part. *Death Anticipated.*
10. Ye sublime your music bring. *Praise of the Cross.*

[J. J.]

Reed, Eliza, née Holmes, was b. in London, March 4, 1794; married to the Rev. Andrew Reed (see above) in 1818; and d. July 4, 1867. Mrs. Reed entered fully and earnestly into her husband's extensive charitable works. Her publications include *Original Tales for Children*; and *The Mother's Manual for the Training of her Children*, 1865. Her hymns, 29 in all, were contributed to her husband's collection, and were republished with his in the *Wycliffe Chapel Supplement*, 1872. They are only of average merit, and have not attained to a marked position. They include :—

1. Gracious Lord, as Thou hast bidden. *Holy Baptism.*
2. Jesus, I come, O take my heart. *Dedication of Self to Christ.*
3. O do not let the word depart. *The Accepted Time.*
4. O that I could for ever dwell. *Communion with God Desired.*

[J. J.]

Regina coeli laetare. [*B. V. M.*] Ascribed by Schubiger, in his *Musikalische Spicilegien*, Berlin, 1876, p. 37, cites it as in a ms. of 1372, now at Engelberg in Switzerland. It is given as an Easter antiphon in the *Rosetum Brev.*, Mediol., 1480, f. 512. Repeated in later edns. of the *Rosetum Brev.*, and also in *Daniel*, ii. p. 319. *Tr.* as :—

Joy to thee, O queen of heaven. By E. Caswall, in his *Lyra Catholica*, 1849, p. 39; and his *Hymns and Poems*, 1873, p. 51. Repeated in a few Roman Catholic hymn-books for schools and missions.

Other trs. are :—

1. Rejoice, thou Queen of heaven. *Primer.* 1804.
2. O Queene of Heaven rejoyce. *Primer.* 1619.
3. Rejoice, O Queen of heaven, angels, and apply. *J. Austin*, in his *Devotions*, &c. 1668.
4. Triumph, O Queen of heaven, to see. *Primer.* 1706.
5. Rejoice, O Queen of heaven. Card. Newman, in *Lyra Catholica*, 1849, No. 25. [J. J.]
6. Queen of heaven, now rejoice. *C. Wallace.* 1874.

[J. M.]

Regnantem sempiterna per saecula suscepture. [*Advent.*] This *Sequence* is found in a ms. in the Bodleian (Bodl. 775, f. 159), written c. 1000: and another circa 1070 (Douce, 222 f. 82 v); in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge (No. 473); in a 12th cent. Gradual in the British Museum (Reg. 2 B iv. f. 59 b), &c. Among *Missals* it is found in an early 14th cent. *Paris*, and a 14th cent. *Sens*, in the British Museum; in a *Sarum*, c. 1370; a *Hereford*, c. 1370, and a *York*, c. 1390, all now in the Bodleian; in the *St. Andrew's* and various *French Missals*. In the English *Missals* it is the *Sequence* for the second S. in Advent. The printed text is also in Neale's *Sequentiae*, 1852, p. 5; in *Daniel*, v. p. 172, and *Kehrein*, No. 2. *Tr.* as :—

Christ that ever reigneth. By E. A. Dayman, made for and pub. in the *Hymnary*, 1872.

Other trs. are :—

1. Him Who reigneth ever. *J. D. Chambers.* 1865.
2. To welcome Him Who doth for ever reign. *J. W. Horsley*, in *Lyra Messianica*, 1864.
3. Reception giving to the King eternal. C. B. Pearson, in the *Sarum Missal in English*, 1868.
4. Let the choir devoutly bring. C. B. Pearson, in his *Sequence from the Sarum Missal*, 1871. [J. M.]

Regnator orbis summus et arbiter. *Jesu Baptiste de Sanctis.* [*St. Michael and All Angels.*] Appeared in the *Paris Brev.*, 1680; the *Cluniac Brev.*, 1686, p. 1092; the author's *Hymni Sacri et Novi*, 1693, p. 43 (ed. 1698, p. 184); the *Paris Brev.*, 1736; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as :—

Where the angelic hosts adore Thee. By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 255. In the *Hymnary* it begins, "Where the angel hosts adore Thee." It is also altered in W. J. Blew's *Church H. and Tune Bk.*, 1852–1855.

Another tr. is :—

Omnipotent, infinite Lord. *E. Caswall.* 1851.

[J. J.]

Reinmar, sometimes called Reinmar der Alte, or Reinmar von Hagenau, seems to have been b. at Simsaburg, about 1160. He lived principally at the court of Duke Leopold VI. of Austria, seems to have taken part with him in the Crusade of 1190, and wrote one of his finest pieces as an elegy on his death in 1194. Reinmar d. about 1207 (K. Goedeke's *Grundriss*, vol. i., 1884, p. 52, &c.). He was one of the most important of the *Minnesingers*, and is said to have been the inventor of most of the forms of lyric used by the later *Minnesingers*. This is strengthened by the fact that their pieces are in great measure variations on themes which were first employed by him. His pieces are principally love songs, and songs of the Crusades. The only one *tr.* into English is :—

Des Tages do ich das Krütze nam. *Crusader's Songs. On Crucifix Thoughts.* F. H. v. der Hagen, in his *Minnesinger*, iii. 1838, gives this as the first line of a poem, with a list of the MSS. where it is found in the Königl. Bibliothek Nationale, at Paris. Also in Wackernagel, ii., p. 30, in 4 st. of 14 l. *Tr.* as :—"O'er since the day this Cross was mine." By *Miss Winkworth*, 1869, p. 44.

[J. M.]

Reissner, Adam, was b. in 1496 at Mindelheim (now Mindelheim) in Swabian Bavaria. He first studied at Wittenberg, and then, about 1521, he learned Hebrew and Greek under Johann Reuchlin. He then became private secretary to Georg von Freundsberg (who d. Aug. 20, 1528), and accompanied him during the campaign in Italy, 1526–27. After the capture of Rome in 1527, he went back to Germany, and spent some time at Strassburg, where he became a friend and adherent of Caspar Schwenckfeld. He seems to have been living at Frankfurt-am-Main in 1563, but thereafter returned to Mindelheim, where he was still living in 1572. He appears to have d. there about 1575. (*Koch*, ii. 156; Preface to his *Historia Herrn Georgen und Herrn Caspars von Frundsberg* [d. Aug. 21, 1536] *Vatters und Sons . . . Kriegsrathern*, Frankfurt-am-Main, 1568. The Brit. Museum copy is unmistakably dated on title 1568, but the preface is dated Jan. 31, 1572.)

Three of Reissner's earlier hymns are in Zwick's *G. B.*, 1536–48. His later hymns, including a tr. of the hymns of Prudentius, are collected in two mss., both dated 1588 (see Wackernagel, i. pp. 589, 590). Four are in Wackernagel's *Kirchenlied*, ii. pp. 1–3, under the title of *Adam Reissner*, and contains over 40 hymns which may be regarded as by Reissner, the rest being by other writers of the school of Schwenckfeld. Wackernagel, vol. iii., gives Nos. 119–194 under his name.

The only hymn by Reissner *tr.* into English is :—

In dich hab ich gehofft, Herr. *Ps. xxxi.* 1st pub. in the *Neue und frölliche Gesenglein* among vol. iii. of Forster's Songbooks, of various b. Wackernagel, iii. p. 135, in 7 st. of 8 l. It was included in V. Babst's *G. B.*, 1545, and repeated in almost all the German hymn-books up to the period of Rationalism. It is one of the best Psalm-versions of the Reformation period. Found in the Cen. *L. Bks.*, 1601, No. 648. *Tr.* by C. T. Brooks :—

In Thee, Lord, have I put my trust. A good tr., omitting st. vii., by Miss Winkworth, in her *C. & Jer. England*, 1863, No. 138.

Other trs. are :—

1. "In Thee, Lord, I never be confounde." In the Gude and Godlie Ballates, ed. 1590, f. 92; ed. 1600, p. 141. (2) "Great God! in Thee I put my Trust." By *J. C. Hewlett*, 1720, p. 33 (1738, p. 195). Repeated in the Scottish Translations & Par., 1745, p. 31. (3) "In Thee have trusted in Thy mercy." By *Dr. R. Bell*, 1854, p. 171. (4) "On Thee, O Lord, my hopes I fix." By *N. L. Frothingham*, 1870, p. 385.

[J. M.]

Rejoice and be glad, the Redeemer has come. *H. Bonar.* [*Praise of Jesus.*] Written for I. D. Sankey's *Sacred Songs and Solos*, circa 1875. From that collection it has passed into a large number of Sunday School hymn-books, and others.

[J. J.]

Rejoice, rejoice, ye fallen race. *C. Wesley.* [*Whitsuntide.*] Pub. in *Hys. and Sac. Poems*, 1742, p. 165, in 12 st. of 4 l., and headed "Hymn for the Day of Pentecost." (*P. Works*, ii. p. 227.) The following centos are in part, or in full from this hymn :—

1. **Our Jesus is gone up on high.** Compost of st. ii.–iv. in the revised ed. of *Hys. H. Bk.*, 1875.
2. **Lord, we know Thou comest soon.** Compost of st. i., ii., iv., and last given as a Hymn for Easter Day in Skinner's ch. *Psalter & H. Bk.*, Oxford ed., 1864.
3. **Come, Holy Spirit, raise our songs.** This cento is composed of st. i.–iii. from R. C. Brickenden's *Sac. Poems & Hys.*, 1772: and the rest from this hymn by C. Wesley. It was given in this form in the *Wes. H. Bk.*, 1836, but omitted in 1875.

[J. J.]

Rejoice, the Lord is King. *C. Wesley.* [*Easter or Ascension.*] This is No. viii. of 16 hymns printed in 1746 as *Hys. for Our Lord's Resurrection*. It is in 6 st. of 6 l. It had previously appeared in J. Wesley's *Moral and Sacred Poems*, 1744. (*P. Works*, iv. p. 140.) It has been included, either in full or in part, in most hymn-books of any moment from *Whitefield's*, in 1753, to *Thring's*, in 1882, with the result that it is in extensive use in all English-speaking countries. Curiously enough, however, it was not given in the *Wes. H. Bk.* until the revised ed. of 1875. A cento for harvest beginning with the first stanza is found in some Unitarian hymn-books both old and new, including Ellen Courtauld's *Ps., Hys. and Anthems*, 1860. It is in 5 st., the first stanza and ll. 5, 6, of each of the others being from this hymn, whilst the rest are by John Taylor in Enfield's Norwich *Sel. of Hys.*, 1795. [See **Taylor, John.**] In R. Bingham's *Hymns. Christ. Latina*, 1871, st. i., ii., iv., vi., slightly altered, are rendered into Latin as, "Rex est Dominus! Letantes."

[J. J.]

Rejoice to-day with one accord. *Sir H. W. Baker.* [*General Thanksgiving.*] Contributed to the 1st ed. of *H. A. & M.*, 1861, and continued in the revised ed. of 1875. It is also repeated in a large number of hymn-books both at home and abroad. It is justly regarded as a good example of the author's jubilant style.

[J. J.]

Religion is the chief concern. *J. Fawcett.* [*Pure Religion desired.*] Pub. in his *Hymns, &c.*, 1782, No. 68, in 8 st. of 4 l., and entitled "The Nature and Necessity of inward Religion." It is in C. U. in an abbreviated form, under the original opening line, and also as, "O may my heart, by grace renew'd."

[J. J.]

Remark, my soul, the narrow bounds. *P. Doddridge.* [*New Year.*] 1st pub. in J. Orton's posthumous ed. of his *Hymns, &c.*, 1755, No. 52, in 5 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 65. In each case it is headed "Reflections on our waste of years, Psal. xc. 9. For New Year's Day." It is in C. U. in the following forms :—

1. **Remark, my soul, the narrow bounds.** The original form in several collections both old and new.
2. **Remark will save the narrow bounds.** In Stowell's *Manchester Pr. & Hys.*, 1831 and 1877, &c.
3. **Remember, O my soul, the narrow bounds.** In W. Bacchus's *Plymouth Coll.*, 1863.

[J. J.]

Reproaches, The. [*Populs meus quid feci tibi.*]

Rerum Creator omnium. *C. Coffin.* [*Saturday.*] Appeared in the *Paris Breviary*, 1736; and again in Coffin's *Hymni Sacri*, 1736, p. 30. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Eccl.*, 1838 and 1865. *Tr.* as :—

1. **Creator of mankind.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 26. It is in this form in a few collections; and also as, "O Saviour of mankind," in *Kennedy*, 1863.
2. **Maker of all things, aid our hands.** By **I.**

Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 39. Given in a few collections without alterations; and, in others, including the *Sarum*, 1868, and the *Hymnary*, 1872, as "Creator of the world, do Thou."

Other trs. are :—

1. Maker of all, Who the worlds were made. *J. D. Chambers*, 1857.
2. Maker of all, vouchsafe to bless. *D. T. Morgan*, 1868.

Rerum Creator optime. *St. Gregory the Great?* (*Wednesday Morning.*) *Mone*, No. 275, gives this as probably by St. Gregory (it is not assigned to him by the Benedictine editors), and at l. p. 372, cites it as in an 8th cent. ms. at Trier. *Daniel* gives the text at i., No. 44: and at iv. p. 37, cites it as in a Rheinau ms. of the 10th cent., and ranks it as a hymn of the 7th or 8th cent. Among the British Museum mss. it is found in three 11th cent. *Hymnaries* of the English Church (Vesp. D. xii. *f.* 173; Jul. A. vi. *f.* 26; Harl. 2961 f. 222 b); in an 11th cent. *Monastic Hymnaries* (Add. 30851 *f.* 178); an 11th cent. *Monastic Breviary* (Add. 30848 f. 70), &c. It is in an 11th cent. ms. at Corpus Christi, Cambridge (201, page 224); in three mss. of the 11th cent. at St. Gall, Nos. 387, 413, 414; and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 7). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*; uniformly for Wednesday at Nocturns or at Matins. The text is also in *Wackernagel*, i., No. 92; *Hymnarium Sarisb.*, 1851, p. 69; *Königsfeld*, i. p. 10; Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865; and G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms. *Tr. as :—*

1. O Creator, most benigne. *Sarum Primer*, 1545.
2. O God, Whose power did all create. *Primer*, 1706.
3. Dread Maker of whate'er we see. T. Doddridge's *Hymnorium Anglicanum*, 1744.
4. Creator, ever good and kind. *W. J. Copeland*, 1848.
5. Creator, Lord of all the earth. *J. Ellerton*, 1865.
6. Creator, Lord of all. *R. Campbell*, 1862.
7. Creator of all worlds, look down. *J. D. Chambers*, 1852. In 1857 it reads : "Creator of the world, look down," &c.
8. Who madest all, and dost control. *Card. Newman*, 1838.
9. O great Creator of the orb. *J. Wallace*, 1874.
10. Let us keep steadfast guard. American Meth. Epis. *Hymns*, 1878.
11. Maker of all things, God of Love. *Hymner*, 1885.

[J. M.]

Rerum Deus tenax vigor. *St. Ambrose?* (*The Ninth Hour.*) This hymn is given by Biraghi as one of the *Inni sinceri e Carmi di Sant' Ambrogio*, 1862: but it is not one of the twelve received as genuine by the Benedictine editors of St. Ambrose. *Daniel* gives the text at i., No. 42, and at iv. p. 45, cites it as in a Rheinau ms. of the 10th cent. and ranks it as a hymn of the 7th or 8th cent. *Mone*, i. p. 372, cites it as in mss. of the 8th cent. at Darmstadt and Trier; and *Thesaurus*, ii. 418, as in a Vatican ms. of the 8th cent. It is found in three 11th cent. *Hymnaries* of the English Church now in the British Museum (Vesp. D. xii. f. 9; Jul. A. vi. f. 22; Harl. 2961 f. 220); in an 11th cent. ms. at Corpus Christi, Cambridge (201, page 230); in the St. Gall ms. No. 413, of the 11th cent.; and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Soc.), 1851, it is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 4 b). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*, uniformly for None. The text is also in *Wackernagel*, i., No. 8; *Hymnarium Sarisb.*, 1851, p. 41; *Königsfeld*, ii. p. 24; Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865.

[J. M.]

Translations in C. U. :—

1. **O God, unchangeable and true.** By Card. Newman, in *Tracts for the Times*, 1836, No. 75, p. 72, and his *Verses*, &c., 1853 and 1868. In Thring's *Coll.* 1882.
2. **Almighty God, Thy Throne above.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 7. Repeated in the *Hymnary*, 1872, and other collections.
3. **God, of all the Strength and Stay.** By W. J. Copeland, in his *Hys. for the Week*, &c., 1848: the *Salisbury H. Bk.*, 1857, &c.
4. **O Thou, true Life of all that live.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 12: and his *Hys. and Poems*, 1873, p. 8. It was repeated, with alterations, in Murray's *Hymnal*, 1853; and, again, in later collections, usually without any change.
5. **O God, creation's secret Force.** By J. M. Neale, in the *Hymnal N.*, 1852, No. 7, and later editions of the same.
6. **O God, of all the Strength and Stay.** By J. D. Chambers, in his *Psalter, &c.*, 1852, p. 144, and his *Lauds Sync*, 1857, p. 39. This is the most popular of the trs. of this hymn, and is found in several hymn-books, including the *Parish H. Bk.*, 1863; *People's H.*, 1867; *Sarum*, 1868; Thring's *Coll.*, 1882, &c.
7. **O God, of all the Strength and Power.** This tr. was given in *H. A. & M.*, 1861. In the Index of the revised ed. 1875, it is said to be by "Rev. J. M. Neale, D.D., and compilers: from the Latin." The rendering, however, is much nearer those of Caswall and *Chambers* than that of *Neale*. It is in a limited number of hymn-books.
8. **O Strength and Stay, upholding all creation.** This popular tr. appeared in the S. P. C. K. *Church Hymns*, 1871, and is by J. Ellerton and *F. J. A. Hort*. It is repeated in several collections. In *H. A. & M.*, 1875, and Thring's *Coll.*, 1882, it is given with the addition of a doxology, by Mr. Ellerton. This tr. bids fair to supersede that by Mr. Chambers in popularity. Its metre is greatly in its favour. It is in Mr. Ellerton's *Hymns*, 1888.
9. **O God, the Light of all that live.** This centō, in J. A. Johnston's *English Hyl.*, 1856, and the American *Songs for the Sanctuary*, 1865, is thus composed : sts. i., ii., *Caswall*; st. iii., *Cord. Newman.*

Translations not in C. U. :—

1. O God, the Keeper of things. *Primer*, 1706.
2. Supreme God, all-ruling Power. *Hy. H. Mont.*, 1737.
3. Thou God of Strength and Stay. *J. Doddridge's Hymnorium Anglicanum*, 1744.
4. Great God, o'er all things ever reigning. *Hy. J. Williams*, 1816.
5. Strength of the everlasting hills. *R. Campbell*, 1862.
6. Thou God of all, enamored and strong. *W. J. Hoss*, 1869-85.
7. God of heaven and earth, Whose Might. H. Bonar, *Hys. of Faith and Hope*, 1861.
8. O God, th' enduring Might of things. *J. Keble*, *Miscell. Poems*, 1869.
9. Creator, whose almighty power. *J. Wallace*, 1874.

[J. J.]

Rest from thy labour, rest. *J. Montgomery.* [*Death and Burial of a Minister.*] Montgomery was received into the Moravian communion as a member of that Society by the Rev. Christian Ramftler. Mr. Ramftler died at Bristol on Oct. 25, 1832. In the letter which conveyed to him the sad intelligence, Montgomery was requested to write a suitable hymn for the approaching Lovefeast at Bristol. The response was this hymn, which was first sung in public at Bristol (*Memoirs*, v. 66). It was included in Montgomery's *Original Hys.*, 1853, No. 307, in 2 st. of 4 l., and headed "On the death of a Minister." On Jan. 22, 1851, Montgomery wrote a hymn on the death of the Rev. Dr. Sutton, Vicar of Sheffield, which began with the same opening stanza. This hymn is not in the *Original Hys.*, nor in C. U. The original is in a large number of hymn-books. In 1849 st. iii.-v. were given in Dr. Alexander's *Augustine H. Bk.*, No. 494, and have been repeated in several later collections as "Lord Christ, into Thy hands." The early date of this centō suggests that the hymn was published before it appeared in the *Original Hys.*, 1853, and possibly in a magazine, but it has not been traced to any work of the kind. [J. J.]

Rest in the Lord; from harps above. *Bp. E. H. Bickersteth.* [*Holy Matrimony.*] Bp. Bickersteth says in his Notes to his *H. Comp.*, 1870, that "This hymn was written by the Editor for this hymnal, and is especially designed to follow the air from Mendelssohn's Elijah, 'Rest in the Lord,' which is so often played at the solemnization of holy matrimony." In addition to the *H. Comp.* this hymn appeared in Bp. Bickersteth's *The Two Brothers*, &c., 1871, p. 242, and in several hymn-books. [J. J.]

Rest, weary heart (soul): The penalty is borne, the ransom paid. *Jane Borthwick.* [*Passiontide.*] Pub. in her *Thoughts for Thoughtful Hours*, 1850, p. 33, in 4 st. of 7 l. It has passed into several collections, and sometimes as "Rest weary soul: The penalty," &c. It is a beautiful hymn, but better adapted for private devotion than for public worship. [J. J.]

Restore, O Father, to our times restore. *Maria Popple.* [*Christian Unity desired.*] Contributed to Beard's Unitarian *Coll. of Hys.*, 1837, No. 304, in 2 st. of 4 l., and entitled "Christian Unity." It is signed "Miriam." It has passed into a few collections in G. Britain and America. [J. J.]

Retire, vain world, awhile retire. [*Home Musicus.*] This is found in the 1825-1829 ed. of the American (Old Presbyterian) *Ps. & Hys. . . . of the Presb. Church*, in 7 st. of 4 l., and again in later collections. In most cases it is attributed to I. Watts, but we have failed to trace it to any of his works. Two centos therefrom are also in C. U., both beginning with st. ii., "Blest Jesus, come Thou gently down." The first is in the Presby. *Ps. & Hys. for the Worship of God*, Richmond, U. S. A., 1867, composed of st. ii., iv.-vi.; and the second, in Hatfield's *Church H. Bk.*, N. Y., 1872, composed of st. ii., iii., vi., vii. It is usually given for Revival Services and Prayer Meetings. [J. J.]

Return, O wanderer, return. *W. B. Collyer.* [*Call to Repentance.*] Appeared in the *Evangelical Magazine*, May 1806, and in his *Hymns, &c.*, 1812, No. 928, in 6 st. of 4 l., and headed "The Backslider." It is in use in its original form: as "Return, my wandering soul, return And seek an injured," &c., in the Philadelphia Bap. *H. & Tune Bk.*, 1871; and as "Wanderer from God, return, return," in a few of the American collections. [J. J.]

Reunner, Adam. [**Reisner, A.**]

Reunner, Christoph, was a bookseller and bookbinder in Stockholm, and was probably born there, but date of birth is unknown. In 1675 he printed, and seems also to have edited, a collection of hymns for the German congregation at Stockholm, entitled *Christliche Haus- und Kirchen-Andacht, zu Dienst der Gemeine der Teutschen Kirche in Stockholm.* This work contains a number of hymns signed "R.," which have been ascribed to Reunner. By others this "R." has been taken to mean Regina, i.e. the Queen of Sweden (Ulrike Eleonore, dau. of King Frederick III. of Denmark, b. at Copenhagen, Sept. 11, 1656; became Queen of Sweden by her marriage with Charles XI. in 1680; d. at Carlberg, July 26, 1693), but this ascription seems quite impossible. One of these hymns has passed into English, viz. :—

Ro ich allein ein Fremdling auf der Reise. *Cross and Consolation.* 1st pub. 1675 as above. A copy of this work is in the Royal Library at Stockholm, and Dr. O. E. Klemming, the librarian, has kindly informed me that the hymns therein signed "R." are all by one hand. He adds that in the ed. of 1693 it has 18 (or 20, viz., all being additional), and that in the *Geistliches Handbuch*, Stockholm, Wankijf, 1694, it has 17 (21-IV., being additional). As the German hymnbooks of Stockholm frequently borrow hymns from each other, e.g. the Frankfort ed., 1698, of Colgen's *Fremde*, No. 627, has the 13 st. of 1675; while the *Rips G. B.*, 1860 (*Andachts-Stunde*), the 17 st. of 1693, and so in Freylinghausen's *Neues Geistreiches G. B.*, 1714, the 18 st. of 1693, and in the *Herrnhut G. B.*, 1778, the 20 st. of 1693, we retain it in C. U. No. 2.

Am I a stranger here, on earth alone. In full from *Sonnets*, by Miss Winkworth, in her *Lyra Germ.*, 1st Ser., 1864, p. 57. In her *C. & Ps. England*, 1865, No. 45, the trs. of st. v., vi., viii., x. are omitted, and it is given abroad in metre as "Am I on earth a lone and friendless stranger." [J. M.]

Revive Thy work, O Lord, Thy mighty arm make bare. *A. Midlane.* [*Home Missions.*] 1st pub. in the *British Messenger*, Oct. 1836, again in the *Evangelical H. Bk.*, 1860, and again in a large number of hymnals in G. Britain and America. The original text is usually given with the change of st. v. l. 2, "Give pentecostal showers," to "*And give refreshing* showers," as in the *H. Comp.*, No. 150. It is one of the most popular of Mr. Midlane's hymns. [J. J.]

Rex aeterne Domine. [*Eastertide.*] This hymn is certainly ancient, being mentioned in the Rule of Aurelianus of Arles (d. 555), and by the Venerable Bede (d. 735) in his *De arte metrica*. It is found in a ms. c. 700, in the British Museum (Vesp. A. i. f. 133); in a ms. c. 800, in the Bodleian (*Junius* 25 f. 116 b); in an 11th cent. *Monastic Breviary*, in the British Museum (Add. 30848 f. 121 b); in a ms. of the 8th cent. at St. Gall, No. 2; and in the *Lat. Hys. of the Anglo-Saxon Church* (Surtees Society), 1851

is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 9 b).

The original text has 16 stanzas and a doxology. This form is in *Daniel*, i., No. 80 (for metrical reasons but without any authority *Daniel* reads, **O Rex aeterne**); Wackernagel, i., No. 84; the *Hymnarium Sarisb.*, 1852, p. 95; and in C. M. Inverts *Hymnarium Moissiacense*, 1888, p. 39. Parts of it, with the text of the *Hymnarium Sarisburg.* (s.l. Venice, 1571), st. i.–vii., were given as a hymn for Matins on Low Sunday. At the revision of 1556 it was altered to **Rex sempiterne Domine**, and at the revision of 1632 to **Rex sempiterne coelitus**. The text of 1632 is in Mant and D'Oyly's *Book of Common Prayer*, Oxford, "i.e. during Eastertide), is in recent edn. of the revised *Roman Brev.*; in *Daniel*, i., No. 81; and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

This hymn has been tr. as follows:—

i. **Rex aeterne Domine.** Of the full text there is one tr., that by J. D. Chambers in his *Psalter, &c.*, 1852, p. 90, "O king Eternal, Lord of grace," and in his *Lauds Syon*, 1857, altered to, "Eternal Monarch, Lord of all."

ii. **Rex sempiterne coelitus.** This *Roman Breviary* text in 6 st. has been tr. thus:—

1. **O Thou, the heaven's eternal King.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 95; and his *Hym. and Poems*, 1873, p. 54. In a full or in an abbreviated form it has passed into several hymnals.

2. **O Christ, the heaven's eternal King.** By the Compilers of *H. A. & M.*, 1861, "based on former translations." It was repeated in *Kennedy*, 1863.

3. **Eternal King of heaven, Whose word.** By C. Moultrie, in his *Hym. and Lyrics*, 1867, p. 125; and thence into the *People's H.*, 1867.

Translations not in C. U.:—

1. Eternal King, whose equal Reign. *Primer*, 1706.
2. Thou, Whom their Maker heaven and earth. *Bp. R. Mant*, 1837.
3. O! heaven's high host, eternal Lord. *W. J. Copeland*, 1848.
4. Eternal King of all the spheres. *J. Wallace*, 1874.

iii. **Qui pastor aeternus gregem.** This, beginning with st. v. of the *Roman Brev.* text, is tr. by **W. J. Blew**, in his *Church H. and Tune Bk.*, 1852-5, as "Shepherd of life, Who dost Thy flock."

[J. J.]

Rex angelorum praepotens. [*Praesentibile.*] This is found in a ms. of the 11th cent. in the British Museum (Harl. 2961 f. 239). *Daniel*, i., No. 224, gives st. i. only as a hymn "on the Invention or Exaltation of the Cross." *Tr.* as:—

O King of Angels! Lord of power. By J. D. Chambers, in his *Psalter, &c.*, 1852, p. 83, and altered to "O King, by angel-hosts obeyed," in his *Lauds Syon*, 1857, p. 147, in 5 st. of 4 l. In the *Parish H. Bk.*, 1863 and 1875, and in Chope's *Hymnal*, 1864, it is given, with alterations and the omission of st. ii., as "O King of angels, Lord of grace."

[J. M.]

Rex Christe, factor omnium. *St. Gregory the Great.* [*Translatitia.*] This is one of the eight hymns accepted in the Benedictine ed. of Gregory's *Opera* (Paris, 1705, vol. iii. col. 879), as his genuine productions. It is found in a ms. of the 11th cent. in the British Museum (Harl. 2961 f. 240); in a ms. of the 12th cent. in the Bodleian (Liturg. Misc. 297 f. 309); in three mss. of the 11th cent. at St. Gall (Nos. 387, 113, 214), and others. In mediaeval times it was often used at the Tenebrae service on Good Friday, but does not seem to have been received into the more important *Breviaries*. It long survived in its original form in the Lutheran Church, and is e.g. in the Dresden *G. B.*, 1748, p. 991, as one of "Certain Latin hymns as they are sung from time to time at week-day sermons in the Holy Cross Church, at the beginning of Divine service." The text is found in *Daniel*, i., No. 151; *Rambs*, No. 58; *Königsfeld*, i. p. 72, and others. *Tr.* as:—

O Christ! our King. Creator. Lord. By Ray Palmer, in the *Andover Sabbath H. Bk.*, 1858, No. 336.

Other trs. are:—

1. O Christ our King, Who all hast made. *W. J. Copeland*, 1848.
2. O Christ our King, by Whom were framed. *J. A. Chambers*, 1852 and 1857.
3. Thou King anointed, at Whose word. Rev. James Ingalis, S. York, 1849, in Schaff's *Christ in Song*, 1869.
4. O Thou by Whom the worlds were made. *P. S. Worgan*. [J. M.]

Rex gloriose martyrum. [*Common of Martyrs.*] Probably of the 6th cent. Included in the Bern ms. 452 of the 10th cent.; in a ms. of the 11th cent. at Corpus Christi College, Cambridge (291, p. 272); and in four mss. of the 11th cent. in the British Museum (Vesp. D. xii. f. 106; Jul. A. vi. f. 64 b; Harl. 2961 f. 248; Add. 30851 f. 132 b); and in the *Lat. Hym. of the Anglo-Saxon Church*, 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 38 b). Also in an 11th cent. ms. at St. Gall, No. 414; and in the *Roman, Sarum, York, Aberdeen*, and other Breviaries. The printed text is also in *Mone*, No. 732; *Daniel*, i., No. 237, and iv. p. 120; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms., &c.

[J. M.]

Translations in C. U.:—

1. **O Thou, the Martyr's glorious King Of Conquerors, &c.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 214; and his *Hym. and Poems*, 1873, p. 113. In a few collections only.

2. **Glorious King of martyrs.** By T. I. Ball, in the 1860 *Appendix to the Hymnal N.*

3. **O glorious King of martyr hosts.** By R. F. Littledale, in the *People's H.*, 1867, under the signature of "R. T."; and, again, in the *Hymner*, 1882.

Translations not in C. U.:—

1. O King of Martirs glorious. *Primer*, 1604.
2. O Thou the Martyrs glorious King. The Crowne, &c. *Primer*, 1618.
3. The Bright King of Martyrs and the Crown. *Primer*, 1706.
4. O Christ, thy Martyrs' glorious King. *Primer*, 1706.
5. Glorious King of martyrs Thou. *R. Campbell*, 1850.
6. O glorious King of martyrs. *W. J. Hfew*, 1852-55.
7. All glorious King of martyrs Thou. *J. D. Chambers* 1854.
8. Jesus, the glorious martyrs' King. *J. Wallace*, 1874.

[J. J.]

Rex omnipotens die hodierna. *Hermannus Contractus* (?). [*Ascension.*] This is found in a ms. in the Bodleian (Bodl. 775 f. 145), written c. 1000, as a *Sequence* "on the Ascension of the Lord," and in another ms., in the same Library, of circa 1070 (Douce, 222, f. 101); in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge (No. 473); in a ms. of the 11th cent. (Harl. 2961 f. 254), and another of the 11th or 12th cent. (Reg. 8 C. xiii. f. 22), both in the British Museum, &c. Among *Missals* it is found in an early 14th cent. *Paris* and a 14th cent. *Sens* in the British Museum;

in a *Sarum*, c. 1370, a *Hereford*, c. 1370, and a York, c. 1390, all now in the Bodleian; in the *St. Andrew's*, and various French *Missals*, its use being uniformly for the Ascension. The printed text is also in Neale's *Separation*, 1832, p. 58; *Daniel*, v. p. 66, and *Kehrein*, No. 116 (see also p. 267, 5.). *Tr.* as:—

1. **Lord of all power and might. Mankind redeemed, &c.** By C. S. Calverley, in the 1871 ed. of the *Hymnary*, No. 264, and in his *Literary Remains*, 1885.

2. **The Lord of power and might ascends.** By R. M. Pennyman, made fr. and pri. in the *Hymnary*, 1872, No. 265, in the place of the above No. 1.

3. **The almighty King victorious, on this day.** By C. B. Pearson, in the *Sarum Missal in English*, 1868, and his *Sequences from the Sarum Missal*, 1871.

[J. M.]

Rhodes, Benjamin, b. at Mexborough, Yorkshire, in 1745, was brought under the influence of religion by the preaching of George Whitefield in 1760. He was the son of a schoolmaster, and received the elements of a good education in his youth. He was for many years a Wesleyan Minister, having been sent forth to preach by John Wesley. He d. at Margate Oct. 13, 1815. To Joseph Benson's *Hys. for Children and Young Persons*, 1806, and his *Hymns for Children selected chiefly from the publications of Rev. John and Charles Wesley, and Dr. Watts, &c.*, 1814 (an additional volume to the first, and sometimes bound up with it), he contributed several hymns. Very few of these are now in C. U. They include "Children, your parents' will obey" (*Duty towards Parents*), "Come, let us join our God to **praise**" (*Praise*), and "Thou shalt not steal thy neighbour's right" (*Against Stealing*.) His best known hymn is "My heart and voice I raise" (*The Kingdom of Christ*). It appeared as st. i. of his poem *Messiah*, 1787, pt. ii. being "Jerusalem divine." Each part is in use as a separate hymn.

[J. J.]

Rhys, Morgan, a famous Welsh hymnwriter of the last century. He published several collections of hymns under quaint titles. *Gobeg o ben Nebo ar athof yr Addaraid* (A View of the land of promise from the top of Mt. Nebo). *Trysgl Tabrydol* (The Spiritual Warfare). *Gradd'ausau y Credadyn, &c.* (The Groanings of the Believer). He d. in 1776, and was buried at Llanfynydd Church, in Carmarthenshire. [W. G. T.]

Richards, George, born near Newport, Rhode Island, circa 1715. For some years he was Purser and Chaplain in the United States Navy, and also taught a school in Boston. In 1780 he became an Universalist preacher, ministered at Portsmouth, New Haven, 1793–1805, and from 1805 in Philadelphia, where, his mind having given way under trouble, he d. by his own hand, March 16, 1816. With S. Lane he edited the *Universalist Hymn Book*, pub. at Boston, 1792. This was one of the earliest collections of that body. It contained 49 of Richards's hymns. In 1801 he pub. *A Coll. of Hys.*, Dover, New Hampshire, which contained 6 additional hymns by himself, and in 1806, also at Dover, a second ed. of the same, greatly enlarged, with another 26 hymns. Of these the following are in C. U. at the present time:—

1. **O Christ, what gracious words.** *The Gospel Message.* This hymn appeared in the Boston Coll., 1792, and is the best of the early Universalist hymns. In the *Andover Sabbath H. Bk.*, 1858, it is given as "*Saviour*, what gracious words." In this form and also in the original, it is found in several collections.

2. **Long as the darkening cloud abode.** *Easter.* This hymn in modern collections, as the *Songs of the Sanctuary*, 1865, No. 687, is composed thus: st. i. and ii., ll. 1–4, are from Richards, and the rest of the hymn, 3 st. of 8 l. in all, is anonymous.

Additional hymns by Richards, from both the Boston and the Dover collections, are in modern Universalist hymn-books. [F. M. B.]

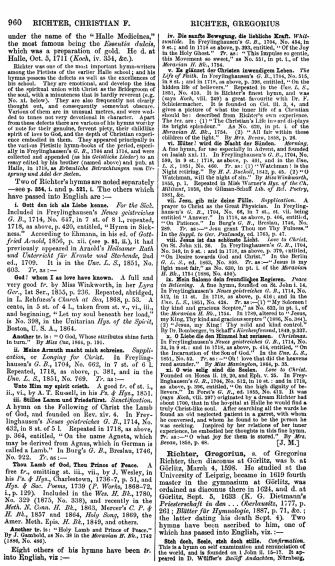
Richardson, James, a of the Hon. James Richardson, of Dedham, Massachusetts, was b. in that town May 25, 1817, and graduated at Harvard College, 1837. After being engaged, first as a clerk of the county courts, and then in teaching, he entered the Divinity School at Cambridge, where he graduated in theology in 1845. Subsequently he was Unitarian Pastor at Southington, Connecticut, and then of the Unitarian Society in Haverhill, Massachusetts. Ill-health compelled him to retire from his pastoral work to Dedham. During the war he joined himself to the hospitals at Washington, where he d. Nov. 10, 1863. Mr. Richardson was well known as an Essayist, Poet, and Preacher. Two of his hymns, from Longfellow and Johnson's *Book of Hys.*, 1848, are still in C. U.: "From Zion's lofty hill there rose" (*Cross in Christ*), and "How glad the tone when summer's sun" (*Summer*). We are indebted to Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S. A., 1875, for these details.

[J. J.]

Richter, Anne, née **Rigby,** was the third daughter of the Rev. Robert Rigby, Vicar of St. Mary's, Beverley, Yorkshire, from 1791 to 1823, and married the Rev. W. H. Richter, sometime Chaplain of the County Gaol at Kirton Lindsey, Lincolnshire, and then Rector of St. Paul's, Lincoln. Mrs. Richter d. at 23 Minster Yard, Lincoln, in 1857. She contributed to various magazines, and pub. *The Nun and Other Poems*, Hull, 1841. Her intimate literary acquaintance included Mrs. Hemans. Mrs. Richter was descended from the celebrated John Bradshaw, whose name is the first in the list of the signatures on the death warrant of Charles I. Her hymn, "We have not seen Thy footsteps tread," in its altered form as "We saw Thee not when Thou didst come," is widely used in G. Britain and America.

[J. J.]

Richter, Christian Friedrich, s. of Sigismund Richter, Rath and Chancellor to Count von Promnitz at Sorau, in Brandenburg, was born at Sorau, Oct. 5, 1676. At the University of Halle he was first a student of medicine and then of theology. In 1698, A. H. Francke appointed him Inspector of the Pecklagogium, and then made him, in 1699, physician in general to all his Institutions. In company with his younger brother, Dr. Christian Sigismund Richter, he made many chemical experiments, for which he prepared himself by special prayer; and invented many compounds which came into extensive use



960 RICHTER, CHRISTIAN F. RICHTER, GREGORIUS

under the name of the "Halle Medicines," the most famous being the *Essentia dulcis*, which was a preparation of gold. He d. at Halle, Oct. 5, 1711 (*Koch*, iv. 334, &c.).

Richter was one of the most important hymn-writers among the Pietists of the earlier Halle school; and his hymns possess the defects as well as the excellences of the class. The defects are chiefly connected with the use of the spiritual union with Christ as the Bridegroom of the soul, with a minuteness that is hardly reverent (e.g. No. xi. below). They are also frequently not clearly thought out, and consequently somewhat obscure. Their merits are their deep devotional spirit, which can lead to tones not very devotional in character. Apart from these defects there are various of his hymns worthy of note for their genuine, fervent piety, their childlike spirit of love to God, and the depth of Christian experience which they express. They were published chiefly in the various Pietistic hymn-books of the period, especially in Freylinghausen's *G. B.*, 1704 and 1714, and were collected and appended (as his *Geistliche Lieder*) to an essay edited by his brother (named above) and pub. at Halle, in 1719, as *Erbauliche Betrachtungen vom Ursprung und Ende der Seelen*.

Two of Richter's hymns are noted separately —see **p. 584**, i. and **p. 931**, i. The others which have passed into English are :—

i. **Gott den ich als Liebe kenne.** *For the Sick.* Included in Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 647, in 7 st. of 8 l.; repeated, 1718, as above, p. 420, entitled, "Hymn in Sickness." According to Ehmann, in his ed. of *Gotthold Arnold*, 1856, p. xii. (see **p. 81**, ii.), it had previously appeared in Arnold's *Holsteiner Bath und Unterricht für Kranke und Sterbende*, 2nd ed., 1709. It is in the *Unv. L. S.*, 1851, No. 603. *Tr.* as :—

God! whom I so love have known. A full and very good *tr.* by Miss Winkworth, in her *Lyra Germ.*, 1st Ser., 1855, p. 226. Repeated, abridged, in L. Schiele's *Church of Sto*, 1860, p. 53. A canto, in 3 st. of 4 l., taken from st. v., vi., iii. and beginning, "Let my soul beneath her load," is No. 398, in the Unitarian *Hym. of the Spirit*, Boston, U. S. A., 1864.

Another tr. is :—O God, Whose attributes shine forth in turn." By *Miss Cox*, 1864, p. 181.

ii. **Meine Armuth macht mich schreien.** *Supplication, or Longing for Christ.* In Freylinghausen's *G. B.*, 1704, No. 602, in 7 st. of 6 l. Repeated, 1718, as above, p. 381, and in the *Unv. L. S.*, 1851, No. 702. *Tr.* as :—

Take Him my spirit crieth. A good *tr.*, of st. i., ii., vi., by A. T. Russell, in his *Ps. & Hys.*, 1851.

iii. **Stilles Lamm und Friedefürst.** *Sanctification.* A hymn on the Following of Christ the Lamb of God, and founded on Rev. xiv. 4. In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 423, in 8 st. of 5 l. Repeated in 1718, as above, p. 364, entitled, "On the name Agneta, which may be derived from Agnus, which in German is called a Lamb." In Burg's *G. B.*, Breslau, 1746, No. 922. *Tr.* as :—

Thou Lamb of God, Thou Prince of Peace. A free *tr.*, omitting st. iii., vii., by J. Wesley, in his *Ps. & Hys.*, Charlestown, 1736-7, p. 51, and *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868-72, i. p. 129). Included in the *Wes. H. Bk.*, 1780, No. 329 (1875, No. 338), and recently in the *Meth. N. Conn. H. Bk.*, 1865, Mercer's *C. P. & H. Bk.*, 1857 and 1864, *Holy Song*, 1869, the *Amer. Meth. Epis. H. Bk.*, 1849, and others.

Another tr. is :—"Holy Lamb and Prince of Peace." By *J. Gambold*, as No. 98 in the *Moravian H. Bk.*, 1742 (1886, No. 446).

Eight others of his hymns have been *tr.* into English, viz :—

iv. **Die sanfte Bewegung, die lieblichs Kraft.** *Whitsuntide.* In Freylinghausen's *G. B.*, 1704, No. 89, in 9 st.; and in 1718 as above, p. 85, entitled, "Of the Life in the Holy Ghost." *Tr.* as :—"This Impulse so gentle, this Movement so sweet," as No. 351, in pt. i. of the *Moravian H. Bk.*, 1754.

v. **Ich gläube, wer Christum inwendigen habe.** *The Life of Faith.* In Freylinghausen's *G. B.*, 1704, No. 551, in 7 st. ; and in 1718 as above, p. 390, entitled, "On the hidden life of believers." Repeated in the *Unv. L. S.*, 1851, No. 619. It is Richter's finest hymn, and was *Cantz Koch*, viii. 249) a great favorite with Dr. F. Arndt, its character. It is founded on 1 Jn. iii. 6, and delineates the life of which the true child of God should be described from Richter's own experience. The *tr.* are : (1) "The Christian's Life in—as it displays the height of grace." As No. 351, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "All Christian true children of the light." By *Mrs. Bevan*, 1858, p. 24.

vi. **Ehter! wird die Nacht der Sünden.** *Morning.* A fine hymn, for use especially in Advent, and founded on Isaiah xxi. 11. In Freylinghausen's *G. B.*, 1704, No. 108, in 9 st.; 1718, as above, p. 401, and in the *Unv. L. S.*, 1851, No. 1. *Tr.* as :—"Watchman! tell us of the night" By *R. J. Buchell*, 1845, p. 45. (2) "O Watchman, tell the night of sin." By *Miss Winkworth*, 1855, p. 1. Repeated in Miss Warner's *Hym. of the Ch. Militant*, 1858, the Gilman-Schaff *Lib. of Rel. Poetry*, 1878, &c.

vii. **Jesu, gib mir deine Fülle.** *Supplication.* A prayer to Christ as the Great Physician. In Freylinghausen's *G. B.*, 1704, No. 66, in 8 st. vii. being entitled "Answer." In 1718, as above, p. 404, entitled, "Of the Fulness of Christ." In the *Unv. L. S.*, 1851, No. 268. *Tr.* as :—Jesu grant Thou me Thy Fulness," In the *Suppl. to Ger. Psalmody*, ed. 1765, p. 47.

viii. **Jesus ist das schönste Licht.** *Love to Christ.* On St. John xii. 36. In Freylinghausen's *G. B.*, 1704, No. 553, in 7 st. ; and in 1718, as above, p. 391, entitled, "On Desire towards God and Christ." In the Berlin *G. L. S.*, ed. 1863, No. 320. *Tr.* as :—" Jesus is my light most fair," as No. 625, in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 434).

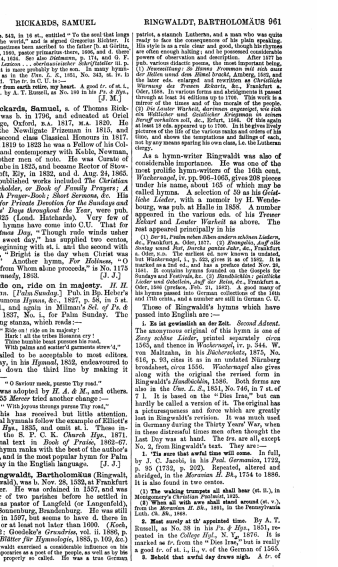
ix. **Ich bin ein Kind des Todes, Sündlichen Begiers.** *Peace in believing.* A fine hymn, founded on St. John i. 14. In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 313, in 11 st. In 1718, as above, p. 416; and in the *Unv. L. S.*, 1851, No. 434. *Tr.* as :—(1) "My Sakement of sin and death." By *Miss Winkworth*, 1855, p. 227. (2) "I the Moravian H. Bk.," 1754. In 1789, altered to "Jesus my King, Thy kind and gracious mercies" (1886, No. 304). (3) "Jesus, my King! Thy mild and kind control." By Dr. Bonnberger, on behalf of *Klockenfromm*, 1848, p. 337.

x. **Ich liebe meinen Himmelskönig.** *Christ's Love to the Soul.* In Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 54, in 9 st. and in 1718, as above, p. 414, entitled, "On the Incarnation of the Son of God. In the *Unv. L. S.*, 1851, No. 82. *Tr.* as :—"Oh! love that did the heavens rend asunder." By *Miss Bevington*, 1858, p. 1.

xi. **Ich will dich lieben, meine Stärke.** *Love to Christ.* Founded on Hosea ii. 19, 20, and Eph. v. 25. In Freylinghausen's *G. B.*, 1704, No. 512, in 10 st. ; and in 1718, as above, p. 396, entitled, "On the high dignity of believers." In the *Unv. L. S.*, 1851, No. 1. The *tr.* in Cox's *Cantz Koch*, viii. 287) originated by a dream Richter had about 1700, that in the by-gone at Halle he would find a truly Christ-like soul. After searching all the wards he found an old neglected patient in a garret, with whom he conversed and prayed. On awaking from his dream he was writing, inspired by her relations of her inner experience, he embodied her thoughts in this fine hymn. *Tr.* as :—"O what joy for them is stored." By *Mrs. Bevan*, 1858, p. 88. (J. M.)

Richter, Gregorius, s. of Gregorius Richter, then diaconus at Görlitz, was b. at Görlitz, March 4, 1608. He studied at the University of Leipzig, became in 1629 fourth master in the gymnasium at Görlitz, was ordained as diaconus there in 1634, and d. at Görlitz, Sept. 5, 1633 (K. G. Dietmann's *Priesterschaft in den . . . Oberlausitz*, 1777, p. 261 ; *Blätter für Hymnologie*, 1887, p. 71, &c.). The latter dating his death Sept. 4). Two hymns have been ascribed to him, one of which has passed into English, viz. :—

Sieh doch, Seele, sieh doch stille. *Confirmation.* This is a hymn on self examination and renunciation of the world, and is founded on 1 John ii. 15-17. It appeared in B. Wilke's *Geistl. Andachten*, Strelitz,



RICKARDS, SAMUEL RINGWALDT, BARTHOLOMÄUS 961

1640, p. 543, in 16 st., entitled "To the soul that longs after the world," and is signed Gregorius Richter. It has sometimes been ascribed to the father (b. at Görlitz, Feb. 1, 1595, pastor primarius there, 1626, and d. there Aug. 14, 1654. See also *Dietmann*, p. 174, and G. F. Otto's *Lausitzisches Magazin*, Görlitz, 1800, p. 257, &c.), but is more probably by the son. In many hymnbooks, as in the *Unv. L. S.*, 1851, No. 343, st. iv. is omitted. The *tr.* in C. U. is :—

Now from earth retire, my heart. A good *tr.* of st. i., iv.-vi., by A. T. Russell, in his *Ps. & Hys.*, 1851. (J. M.)

Rickards, Samuel, s. of Thomas Rickards, was b. in 1796, and educated at Oriel College, Oxford, B.A. 1817, M.A. 1820. He was the Newdigate Prizeman in 1815, and took second class Classical Honours in 1817. From 1819 to 1823 he was a Fellow of his College, and contemporary with Keble, Newman, and other men of note. He was Curate of Ulcombe in 1825, and became Rector of Stowlangtoft, Ely, in 1832, and d. Aug. 24, 1865. His published works included *The Christian Householder, or Book of Family Prayers ; A Parish Penny-Book ; Short Sermons, &c.* His *Hys. for Private Devotion for the Sundays and Saints' Days throughout the Year*, were pub. in 1823 (Lond. Hatchards). Very few of these hymns have come into C.U. That for *Christmas Day*, "Though rude winds usher thee, sweet day," has supplied two centos, one beginning with st. i. and the second with st. iii., "Bright is the day when Christ was born." Another hym. *For Holiness*, "O God, from Whom alone proceeds," in No. 1178 in *Kennedy*, 1863. [J. J.]

Ride on, ride on in majesty. *H. H. Milman.* (Palm Sunday.) Pub. in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 58, in 5 st. of 4 l., and again in Milman's *Sel. of Ps. & Hys.*, 1837, No. 1, for Palm Sunday. The opening stanza, which reads :—

> Ride on ! ride on in majesty!
> Hark! all the tribes Hosanna cry!
> Thine humble beast pursues his road,
> With palms and scatter'd garments strew'd."

has failed to be acceptable to most editors. Murray, in his *Hymnal*, 1852, endeavoured to soften down the third line by making it read :—

> "O Saviour meek, pursue Thy road."

This was adopted by *H. A. & M.*, and others. In 1855 *Mercer* tried another change :—

> "With joyous throngs pursue Thy road,"

but this has received but little attention. Several hymnals follow the example of Elliott's *Ps. & Hys.*, 1835, and omit st. i. Others include the S. P. C. K. *Church Hys.*, 1871. Original text in *Book of Praise*, 1862-67. This hymn ranks with the best of the author's lyrics, and is the most popular hymn for Palm Sunday in the English language. [J. J.]

Ringwaldt, Bartholomäus (Ringwald, Ringwaldi), was b. Nov. 28, 1532, at Frankfurt a. Oder. He was ordained in 1557, and was pastor of two parishes before he settled in 1566 as pastor of Langfeld (or Langenfeld), near Sonnenburg, Brandenburg. He was still there in 1597, but seems to have d. there in 1599, or at least not later than 1600. (*Koch*, ii. 182; Goedeke's *Grundriss*, vol. ii. 1886, p. 512 ; *Blätter für Hymnologie*, 1885, p. 109, &c.)

Ringwaldt exercised a considerable influence on his contemporaries as a poet of the people, as well as by the hymns properly so called. He was a true German patriot, a staunch Lutheran, and a man who was quite ready to face the consequences of his plain speaking. His style is as a rule clear and good, though his rhymes are often enough halting ; and he possessed considerable powers of observation and description. After 1577 he was much occupied with his pen. His works include (1) *Newenteilige, da Etwas, Trewmann und nicht unser der Bilden wand den Himel brackt*, Ainberg, 1605, and the later eds. enlarged and rewritten as *Christliche Warnung der Frommen Bekarin, &c.*, Frankfurt a. Oder, 1577, a poem of considerable length, which went through at least 34 editions up to 1708. This work is a mirror of the times and of the morals of the people. (2) *Das Lauter Warheit, &c.*, Eisleben, 1585, and other eds. (3) *Von Wahrheit und Gottlicher Zeugknuss* in sixteen sermons, Frankfurt a. Oder, 1585, and other eds. which had at least 18 eds. appeared up to 1708. In its prose finely pictures of the life of the various ranks and orders of his time, and shows the temptations and failings of each, not by any means sparing his own class, i.e. the Lutheran clergy.

As a hymn-writer Ringwaldt was also of considerable importance. He was one of the most prolific hymn-writers of the 16th cent. *Wackernagel*, iv. pp. 906-1055, gives 208 pieces under his name, about 163 of which may be called hymns. A selection of 59 as his *Geistliche Lieder*, with a memoir by H. Wendeburg, was pub. at Halle in 1858. A number appeared in the various eds. of his *Trewer Eckart* and *Lauter Warheit* as above. The rest appeared principally in his

(1) *Der 91. Psalm wahre Alten andern schönen Liedern, &c.*, Frankfurt a. Oder, 1577. (2) *Evangelia, Auff alle Sontag wand Fest, Darzu gantze Lehr, &c.*, Frankfurt a. Oder, n.d. The earliest ed. now known is undated, but Wackernagel, v. p. 1, assigns it to 1580. It is marked as a 2nd ed., and has a preface dated Nov. 28, 1581. It contains hymns founded on the Gospels for Sundays and Festivals, &c. (3) *Himmlische, geistliche Lieder und Gebetlein, Auff der Reise, &c.*, Frankfurt a. Oder, 1582, and other eds. (4) *Summarien*, 1583, which has hymns passed into German collections of the 16th and 17th cents., and a number are still in German C. U.

Three of Ringwaldt's hymns which have passed into English are :—

i. **Es ist gewisslich an der Zeit.** *Second Advent.* The anonymous original of this hymn is one of *Zwey schöne Lieder*, printed separately circa 1565, and thence in *Wackernagel*, iv. p. 344. W. von Maltzahn, in his *Bücherschatz*, 1875, No. 616, p. 93, cites it as in an undated Nürnberg broadsheet, circa 1550. *Wackernagel* also gives along with the original the revised form in Ringwaldt's *Handbüchlin*, 1586. Both forms are also in the *Unv. L. S.*, 1851, No. 746, in 7 st. of 7 l. It is based on the "Dies Irae," but can hardly be called a version of it. The original has a picturesqueness and force which are greatly lost in Ringwaldt's revision. It was much used in Germany during the Thirty Years' War, when in these distressful times men often thought the Last Day was at hand. The *trs.* are all, except No. 2, from Ringwaldt's text. They are :—

1. **'Tis sure that awful time will come.** In full, by J. C. Jacobi, in his *Pod. Germanicus*, 1722, p. 95 (1753, p. 202). Repeated, altered and abridged, in the *Moravian H. Bk.*, 1754 to 1886. It is also found in two centos.

(1) **The waking trumpets all shall hear** (st. ii.), in Montgomery's *Christian Psalmist*, 1825.

(2) **When all with awe shall stand around** (st. v.), from the *Moravian H. Bk.*, 1801, in the Pennsylvania Luth. Ch. *Bk.*, 1868.

2. **Most surely at th' appointed time.** By A. T. Russell, as No. 38 in his *Ps. & Hys.*, 1851, repeated in the *College Hyl.*, N. Y., 1876. It is marked as *tr.* from the "Dies Irae," but is really a good *tr.* of st. i., ii., v. of the German of 1565.

3. **Behold that awful day draws nigh.** A *tr.* of

st. i., ii., v., by W. Sayden, as No. 129 in the *Methodist Sabbath H. Bk.*, 1870.

4. The day is surely drawing near. In full by P. A., Peter as No. 457 in the Ohio *Luth. Hyl.*, 1880.

5. Surely at the appointed time. By H. L. Hastings, made in 1878, and included as No. 722 in his *Songs of Pilgrimage*, 1886. It contains iii., iv. as iii.

6. The time draws near with quickening pace. By Miss Fry, in her *Hyn. of the Reformation*, 1845, p. 56.

A hymn which has been frequently but erroneously called a tr. from Ringwaldt's text, is noted as "Great God, what do I see and hear" (p. 414, i.).

Hymns not in English C. U.

i. **Allein auf Gott setzt dein Vertrauen.** *The Christian Life.* A hymn of the 16th century, which has been ascribed to Rinkart on internal evidence, but is not found in any of his works now known. Wackernagel, iv. p. 737, gives it as anonymous from the *Greifswald G. B.*, 1597, where it is entitled "The golden A. B. C. wherein is very ingeniously comprised what a man needs to know in order to lead an honourable and godly life." It is in 24 st. of 4 l., the initial letters of which spell out the A. B. C. alphabet. Also in Freis's *G. B.*, ed. 1645, No. 754. *Bilsander*, ii. p. 324, cites it as in the ms. collection of a nun called Catherine Tira, written in 1580, in the nunnery of Nieuing, Münster. There it is in Low German, and begins "Alleen op God stelt dyn betrouwen." *Bilsander* thinks Ringwaldt may possibly be the person who made the High German version. *Tr.* as (1) "Alone to God put then thy trust." By *J. C. Jacobi*, 1720, p. 29 (1722, p. 41).

ii. **Herr ist mein getreuer Hirt, Hilft mich in seiner Hütte.** *Ps. xxiii. Wachsmuth*, iv. p. 364, prints it from Ringwaldt's *Evangelia*, n.d., 1582 as above, in 7 st. of 7 l. The first four lines of st. i. are taken from the older version, "Der Herre ist mein treuer Hirt." In the *Geistliche Kirchenordnung*, 1586, it is in 8 st. of 7 l. (1.) "The Lord He is my Shepherd kind." By *Miss Winkworth*, 1863, p. 56.

Ihr, Herr Jesu Christ, die höchsten Gut. Da Brunngall der Gnaden. *Lent.* One of the finest of German (exclusive of Latin) hymns for Lent. In 8 st. of 8 l., in Ringwaldt's *Christliche Warnung*, 1588, where it is entitled "A fine hymn [of supplication] for the forgiveness of sins." In Bunyi's *G. B.*, Breslau, 1746, No. 1374. The *tr.* are (1) "Lord Saviour Christ, Who highest good." By *J. C. Jacobi*, 1720, p. 29 (1722, p. 42). (2) "Lord Jesus Christ, my soul's delight, good," as No. 226 in the *Moravian H. Bk.*, 1754. In the ed. of 1805, No. 378, it begins "Jesus, thou source of every good." (3) "O Christ, thou highest good." By *Miss Cox*, 1841, p. 65. (4) "Lord Jesus Christ, thou highest good." By F. W. Young, in the *Family Treasury*, 1871, p. 253. [J. M.]

Rinkart, Martin, a. of Georg Rinkart or Rinckart, cooper at Eilenburg on the Mulde, Saxony, was b. at Eilenburg, April 23, 1586.* After passing through the Latin school at Eilenburg, he became, in Nov., 1601, a foundation scholar and chorister of the St. Thomas's School at Leipzig. This scholarship also allowed him to proceed to the University of Leipzig, where he matriculated for the summer session of 1602, as a student of Theology; and after the completion of his course he remained for some time in Leipzig (as did not take his M.A. till 1616). In March 1610 he offered himself as a candidate for the post of diaconus at Eilenburg, and was presented by the Town Council, but the Superintendent refused to sanction this arrangement, nominally on the ground that Rinkart was a better musician than theologian, but really because he was unwilling to have a colleague who was a native of Eilenburg, and who appeared to have a will of his own. Rinkart, not wishing to contest the matter, applied for a vacant mastership in the gymnasium at Eisleben, and ordered on his duties there in the beginning of June, 1610, as sixth master, and also cantor of the St. Nicholas Church. After holding this appointment for a few months, he became diaconus of St. Annen's Church, in the Neustadt of Eisleben, and began his work there May 29, 1611; and then became pastor at Eckdorf and Lyttichendorf (Lüttgendorf), near Eisleben, entering on his duties there on Dec. 5, 1613. Finally he was invited by the Town Council of Eilenburg to become archidiaconus there, and in Nov. 1617 came into residence at Eilenburg. He d. at Eilenburg, Dec. 8, 1649. A memorial tablet to his memory, affixed to the house where he lived, was unveiled at Eilenburg on Easter Monday, April 26, 1886. (*Martin Rinkart's Geistliche Lieder*, ed., with a biographical introduction, and an extensive bibliography, by Heinrich Bemba and Johannes Linke, D.D., Gotha, F. A. Perthes, 1886; K. Goedeke's *Grundriss*, vol. iii., 1887, pp. 169, 211, &c.)

The greater part of Rinkart's professional life was passed amid the horrors of the Thirty Years War. Eilenburg being a walled town became a refuge for fugitives from all around, and being so overcrowded, pestilence and famine were the consequences. During the great pestilence of 1637 the Superintendent went away for change of air, and could not be persuaded to return; and on Aug. 7 Rinkart had to officiate at the funerals of two of the town clergy and two who had had to flee from the town, and were dying in the villages. At one time was the only clergyman in the place, and often read the service over some 40 to 50 persons a day, and in all over about 4,480. At last the refugees had to be buried in trenches without service, and during the whole epidemic Rinkart himself conducted over 4,000 funerals, of which May 8, 1637. The next year he had an epidemic of marriages to encounter, and himself fell a victim on June 24. Immediately thereafter came a most severe famine, during which Rinkart's resources were strained to the very uttermost to provide for the wants of the Eilenburgers from the fresh corn. The famine lasted 1637, and again in 1638 (see p. 318, i.). Unfortunately the services he rendered to his place seemed to have made them to authority the more regretful, and in his old age he was subjected to much annoyance in regard to fees and other matters, and by the time that the war-troubles for peace came (Oct. 24, 1648) he was a worn-out and prematurely aged man.

Rinkart was a voluminous writer and a good musician, but a considerable number of his books seem to have perished, and others survive only in single copies. His early hopes to write poetry, and was crowned as a poet apparently in 1614. Among other things he wrote a cycle of seven, as well as "Comedies," or rather dramas, on the Reformation Period, suggested by the centenary of the Reformation in 1617. Three of these were printed respectively in 1618, 1619, and 1625, and two of them were noted in public. Rinkart's hymns appeared principally in the following works:—(1) *Jesu Hertz-Büchlein*, Leipzig, 1636; 2nd edition, 1636, and first pub. at Leipzig in 1636. None of these now known. The 3rd ed., pub. at Leipzig, 1663, is in the Royal Library at Hanover. (2) *Der Musicalische Haussegen Gottes*, Leipzig, 1663. (3) *Jesu Hertz-Büchlein*, Leipzig, (?) ed., *Christliches Jubelwunder, oder Jubilirender Gnaden-Eyfer*, &c. (4) *Lobliches Gesellschafft und Himmlischer Brand Jesu*, Leipzig, 1643. In Wolfenbüttel Library. (5) *Catechismus-meditation, und Catechismus-Lieder*, Leipzig, 1645. In the Berlin Library.

Dr. Linke, 1886, as above, gives a list of the first lines of all the hymns in the works of Rinkart which have come under his notice, and prints a selection from them, including 66 in all. The best of them are characterized by a true patriotism, a childlike devotion to God, and a firm confidence in God's mercy, and His promised help and grace. A few passed into the German hymn-books. Those which have been *tr.* into English are:—

i. **Alleluja, Lob, Preis und Ehr.** This hymn, noted at p. 413, seems to be based on two hymns, beginning with the same first line, and both found in Rinkart's *Brand Mosis*, 1642. Dr. Linke does not print the full text. (See *Blätter für Hymnologie*, 1886, p. 91.)

ii. **Nun danket alle Gott.** *Thanksgiving.* The oldest text now accessible is in J. Crüger's *Praxis*, 1648, No. 183, in 3 st. of 8 l.; also in the *Crüger-Dunge G. B.*, 1653, No. 187. It is also in Rinkart's *Jesu Hertz-Büchlein*, 1663, where the text slightly varies, and is entitled "Grass" ("Tisch-Gebetlein," i.e. a short prayer at table). There does not seem any good reason for supposing that it did not appear in the 1st ed., 1636, of the *Hertz-Büchlein*, and in any case it has no connection with the Peace of Westphalia. (A good specimen of the way in which stories of hymns are manufactured is in the *Sunday at Home*, Aug., 1888, p. 539, where a full and particular account is given of its legendary origin in Nov. 1648.) It is founded on Ecclesiasticus l. 22–24; and st. i., ii. are indeed little more than a paraphrase of these verses, st. iii. being a version of the *Gloria Patri*. The fact that the regimental chaplains, when holding the special service of thanksgiving for the conclusion of the peace, were commanded to preach from this passage, may have suggested the theory that Rinkart's hymn was written for the same occasion. It gradually came into general use, successfully survived the period of Rationalism, and is now to be found in every German hymnbook, e.g. in the Berlin *G. L. B.*, ed. 1863, No. 1022. It may be called the German *Te Deum*, and as such is used at all national festivals or special occasions of thanksgiving. It was recently used at the festal celebration of the completion of Cologne Cathedral, on Aug. 14, 1880, at the laying of the foundation stone of the new Reichstag building in Berlin, by the Emperor William, June 9, 1884, &c.

The fine melody (set to the hymn in *H. A. & M.* and most recent English collections) appears in the *Praxis*, 1648 (Crüger's *Kirchenmelodien*, 1649, No. 94), and in the *Crüger-Dunge G. B.*, 1653, is marked with Crüger's initials. It has been described as adapted from a melody by Lucas Marenzo (choirmaster at Rome, who d. 1599), or as adapted from a motet by Rinkart; but to prove either statement, very little evidence is forthcoming.

The *trs.* of the hymn into English are:—

* **1. Let all men praise the Lord.** This is a *tr.* of st. i., iii., by Alfred Novello, as part of his version of the word-book to Mendelssohn's *Lobgesang*, or *Hymn of Praise*, 1843, p. 89. This form has passed into a number of hymnals, including the *N. Cong.*, 1859; Dale's *Eng. H. Bk.*, 1874, and others. In the *Baptist Hyl.*, 1879, a *tr.* of st. ii. is added, of which ll. 1–4 are, from Miss Winkworth's *tr.*

2. Now praise the Lord on high. In full as No. 53 in the Dalston Hospital *H. Bk.*, 1848. This appears to be the version which Kübler, in his *Mod. Notes to the Lyra Germanica*, 1865, p. 347, says was made by Baron C. K. J. von Bunsen, for the opening of the German Hospital at Dalston, on Oct. 15, 1845.

3. Now let us all to God. In full, by A. T. Russell, as No. 304, in his *Ps. & Hys.*, 1851.

4. O let us praise the Lord, From hearts by true love guided. This is No. 240 in the Winchester *Ch. H. Bk.*, 1857, and seems to be intended as a paraphrase of the German.

5. Now thank we all our God. A full and very good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 145, repeated in her *C. & Par. England*, 1863, No. 11, and her *Christian Singers*, 1869, p. 181. It has been included in many recent English and American hymnals, e. g. *H. A. & M.*, 1861; *People's Hyl.*, 1867; *Cong. Hyl.*, 1887, &c., and in America in the *Epis. Hyl.*, 1871; *Presb. Hyl.*, 1874, and many others, generally in full and unaltered.

6. Now all give thanks to God. In full as No. 264 in the *Anglican H. Bk.*, 1868 (1871, No. 307), marked as a versification by R. C. Singleton. Repeated in J. L. Porter's *Coll.*, 1876.

7. Now all men thank ye God. In full by T. E. Brown, as No. 97 in the *Clifton College H. Bk.*, 1872.

Other trs. are:—

(1) "Now let us praise the Lord." In full by *J. C. Jacobi*, 1722, p. 76 (1732, p. 144), repeated, altered, in the *Moravian H. Bks.*, 1754 to 1886. (2) "Now all, to God give thanks." By *Dr. H. Mills*, in the *Evang. Invasion*, Gettysburg, 1851, p. 281, and his *Hymns for a Year*, 1854, p. 281. (3) "Now all to God give thanks." By *Miss Cox*, 1864, p. 236. (4) "Now all give thanksgiving God." By *J. D. Burns*, 1864, p. 223. (5) "All hearts and tongues and hands." By *N. L. Frothingham*, 1870, p. 213.

8. So fahr ich hin mit Freuden. *For the Dying.* In his *Mosaische Thränen-Saat*, 1637, No. 24, p. 19, in 5 st. of 8 l., entitled "Even the same, and her soul-rejoicing Farewell Hymn. On May 8." St. i. is,

> "*So fahr ich hin mit Freuden*
> Aus dieser Welt nach Haus,
> Ins Engel, Cherub und Seraphim
> In Himmels-Freuden Saal,
> Da wir sind alle Frommen
> Durch Gottes Wintermacht
> Zusammen wiederkommen:
> Ist das zu guter Nacht."

The title refers to the preceding hymn, which is in 19 st., the initials of the six forming the acrostic *Christian Rinckardin*. Dr. Linke abridges it and misprints the title, which is:—

"*Die Deutsche Jobs-Historie (Christina M. Rinckart's Jungfrauen Tochter und Creutz-gesangs) und ihre Hoffnung, Trost, Jubiliren, Freude und Lust, wenn jungen erwachten und an 19. Jahr alt. Tage des Creutzleidens Hiobs diesen 1637. Jahrs von lieben Ehrengedächtnüss abgehandelten Lieds-Buch*: das 27. *Psalm*."

From this it is clear that both hymns are in memory of his wife, that she died on May 8, 1637, and that her funeral sermon was preached by her husband on May 10, 1637. The form *tr.* into English is the greatly altered, or rather practically new text which is noted under **Sturm, Leonhard** (q.v.).

A version of the "Jesu dulcis memoria," made by Rinkart, is noted at p. 580, i. [J. M.]

Rippon, John, D.D., was b. at Tiverton, Devon, April 29, 1751, and was educated for the ministry at the Baptist College, Bristol. In 1773 he became Pastor of the Baptist church in Carter Lane, Tooley Street (silver-

wards removed to New Park Street), London, and over this church he continued to preside until his death, on Dec. 17, 1836. The degree of D.D. was conferred on him in 1792 by the Baptist College, Providence, Rhode Island. Dr. Rippon was one of the most popular and influential Dissenting ministers of his time. From 1790 to 1802 he issued the *Baptist Annual Register*, a periodical containing an account of the most important events in the history of the Baptist Denomination in Great Britain and America during that period, and very valuable now as a book of reference. But his most famous work is his *Selection* of hymns for public worship, which appeared in 1787. The full title of the 1st ed. is *A selection of Hymns from the best authors, intended as an Appendix to Dr. Watts's Psalms and Hymns.* In 1791 he pub. a *Selection of Psalm and Hymn Tunes from the Best Authors*, adapted to Dr. Watts's Psalms and Hymns, and to his own *Selection*, and from that time the names of tunes were prefixed to the hymns in the successive editions of his hymn-book. In 1800 he pub. the 10th ed. of his *Sel.*, containing more than sixty additional hymns. In 1827 it was still further enlarged, and in 1844, after his death, appeared *The Comprehensive Edition*, commonly known as *The Comprehensive Rippon*, containing most of the additional hymns, with about 400 then first added, making in all upwards of 1170, in 100 metres. A rival to the *Comprehensive* was also afterwards published under the old title, somewhat enlarged. In the preparation of the original book, and its subsequent improvement, Dr. Rippon performed an important service to Baptist Hymnody, and also, it is said, gained for himself "an estate" through its immense sale. In the preface to the 10th ed. he claims for himself the authorship of some of the hymns, but as he refrained from affixing his name to any of the hymns it is impossible now to say with certainty which ought to be ascribed to him. There can, however, be no reasonable doubt that hymn 555, 3rd part, "The day has dawned, Jehovah comes" (*q.v.*), is one of his compositions. Other hymns, probably by him, are, "Amid the splendours of Thy state" (*Love of God*), 1800; and "There is joy in heaven, and joy on earth" (*Joy over the Repenting Sinner*), 1787. He also altered the texts of and made additions to several of the older hymns. Some of these altered texts (**see Index of Authors and Translators**) are still in C. U. In 1839 the additions given in the 27th ed., 1827, of Rippon's *Sel.* were reprinted, with notes by Dr. Maize, as :—

Hymns Original and Selected, interspersed in the Twenty-seventh edition of the Selection, with Numerical Readings, in the Usual, the Peculiar, and in the Iona Common metres. By John Rippon, D.D.

A 2nd ed. of this pamphlet of 82 hymns and doxologies appeared in 1839. [W. R. S.]

Rise, heart; thy Lord is risen. Sing His praise Without delayes. *G. Herbert.* [*Easter.*] This is Herbert's quaint and beautiful hymn for Easter, pub. in *The Temple*, 1633, in 3 st. of 6 l. and 3 st. of 4 l. (**see Temples of *The Temple***). The hymn in the Bap. *Ps. & Hys.*, 1858 :—

"Rise heart: thy Lord arose
With the first morning ray,"

Years War almost emptied the University, and **Rist** himself also lay there for weeks ill of the pestilence. After his recovery he seems to have spent some time at Hamburg, and then, about Michaelmas, 1633, became tutor in the house of the lawyer (Landschreiber) Heinrich **Sager**, at Heide, in Holstein. There he betrothed himself to Elizabeth, sister of the Judge Franz Stapfel, whose influence seems to have had a good deal to do with Rist's appointment as pastor at Wedel. In the spring of 1635 he married and settled at Wedel (on the Elbe, a few miles below Hamburg), where, spite of various offers of preferment, he remained till his death, on Aug. 31, 1667. (*Johann Rist und seine Zeit*, by Dr. T. Hansen, Halle, 1872; K. Goedeke's *Grundriss*, vol. iii., 1887, p. 79; *Koch*, iii., 212; *Bode*, p. 135, &c. The statements of the various authorities regarding the period 1624–1635 vary greatly and irreconcilably.)

During the Thirty Years War Rist had much to endure from famine, plundering, and pestilence. Otherwise he led a patriarchal and happy life at Wedel, close to the congenial society of Hamburg, and as years went on more and more esteemed and honoured by his contemporaries. The Emperor Ferdinand III. crowned him a poet in 1644, and in 1653 raised him to the nobility, while nearer home Duke Christian of Mecklenburg appointed him Kirchenrath and Consistorialrath. Among other literary honours he was received in 1646 as a member of the Pegnitz Shepherds, and in 1647 as a member of the Fruitbearing Society, the great German literary union of the 17th cent.; while in 1660 he himself became the founder and head of the Elbe Swan Order, which however did not survive his death.

Rist was an earnest pastor and a true patriot. He of course took the side, and that with all his might, of the Protestants, but he longed as few did for the union of the scattered elements of the body politic in Germany. For further particulars regarding his life, and for a full bibliographies in Hansen and Goedeke as above). His secular works are of great interest to the student of the history of the times, and his occasional poems on marriages, &c., to the genealogist and local historian. His dramatic pieces, *Das friedewünschende Teutschland*, the *Friede wünschende Teutschland*, 1647, and the *Friedejauchzende Teutschland*, 1653, two plays in which there are vivid pictures of the times, especially of the condition of the lower classes during the Thirty Years War, and his *Poetischer Lustgarten*, a collection of his secular poems and from his hymns, are included in his *Dichtungen*, Leipzig, 1880, ed. by Goedeke and E. Gotter. Hansen gives analyses of the secular works, with a few extracts from them; and in his second part gives a full selection from the hymns, often however greatly abridged.

As a hymn-writer Rist takes high rank. He wrote some 680 hymns, intended to cover the whole ground of Theology, and to be used by all ranks and classes, and on all the occasions of life. Naturally enough they are not of equal merit, and many are poor and bombastic. Rist meant them rather for private use than for public worship, and during his lifetime they were never used in the church at Wedel. But they were eagerly caught up, set to melodies by the best musicians of the day, and speedily passed into congregational use all over Germany, while even the Roman Catholics read them with delight. Over 200 may be said to have been in C. U. in Germany, and a large number still hold their place. Unfortunately many are very long. But speaking of Rist's better productions, we may say that their noble and classical style, their objective Christian faith, their scripturalness, their power to console, to encourage, and to strengthen in trust upon God's Fatherly love, and their fervent love to the Saviour (especially seen in the best of his hymns for Advent, and for the Holy Communion), sufficiently justify the esteem in which they were, and are, held in Germany. The best known of Rist's hymns appeared in the following collections :—

(1) *Himlische Lieder*, This contains 80 hymns, 1634 (Brit. Mus. and Wernigerode). (2) *Himlische Lieder* (2nd Dopel Liberey, Berlin). In the latter he has made various alterations, and also expanded the titles of the hymns, these changes being almost all for the worse. (3) *Neuer himlischer Lieder neuderkorn Dopel*, 1641 (Brit. Mus. and Wernigerode). With 50 hymns. (4) *Sabbathische Seelenlust*, Lüneburg, 1651 (Brit. Mus. and Göttingen). With 44 hymns on the Gospels for Sundays, &c. (5) *Neuener und gottseliger Christen sittsiglicher Hausmusick*, Lüneburg, 1654 (Brit. Mus. and Wernigerode). With 50 hymns. (6) *Neue auserlesene Himlische Fest-Andachten*, Lüneburg, 1664 (Wernigerode). With 52 hymns on the Sunday Gospels. (6) *Neue auserlesene Himlische Sonntags-Andachten*, Lüneburg, 1664 (Brit. Mus. and Wernigerode). With 64 hymns.

Seven of Rist's hymns are separately noted under their German first lines (**see Index of Authors and Translators**). The others which have passed into English are :—

i. Du Lebendiod, Herr Jesu Christ. *Holy Communion.* In his *Himmmusik*, 1634, No. 7, p. 32, in 8 st. of 9 l., entitled "A devotional hymn, which may be sung when the people are about to take their place at the Holy Communion of the Lord." Founded on Ps. xxii. Included as No. 475 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as :—

Lord Jesu Christ, the living bread. A good *tr.* of st. i., ii., iii., v., by A. T. Russell, as No. 159 in his *Ps. & Hys.*, 1851.

ii. Ehr und Dank sei dir gesungen. *On the Angels.* In his *Fest-Andachten*, 1655, No. 46, p. 504, in 9 st. of 10 l., entitled "Another hymn of Praise and Thanksgiving on the same Gospel (S. Matt. xviii.) for St. Michael's Day. In which the great God who created the Angels, and appointed them for our service, is from the heart adored and praised." Included in Burg's *G. B.*, Breslau, 1746, No. 219, and in Bunsen's Versuch, 1833, No. 235. *The tr.* in C. U. are :—

i. Praise and thanks to Thee be sung. By Miss Winkworth, omitting st. iii.–vi., in her *Lyra Ger.*, 1st Ser., 1855, p. 205, repeated in her *C. & for England*, 1863, No. 85.

2. Glory, praise, to Thee be sung. *A tr. of* st. i. as No. 1224, in the *Hymnarium B. Bk.*, 1886.

iii. Brunnire dich, mein schwacher Sinn. *Christmas.* Founded on Isaiah ix. 2–7. 1st pub. in the *Ersten Zehen of his Himlische Lieder*, 1641, No. 1, p. 1, in 12 st. of 8 l., entitled "A hymn of praise on the joyful Birth and Incarnation of our Lord and Saviour Jesus Christ." Included in Criger's *Praxis*, 1656, No. 87, and recently, omitting st. viii., as No. 32 in the *Ges. L. S.*, 1851. *The tr.* in C. U. are :—

1. Be cheerful, then my spirit faint. *A tr. of* st. i. by J. Gambold, as No. 138 in pt. i. of the *Moravian H. Bk.*, 1754; repeated as st. i. of No. 437, altered to "Arise my spirit, leap with joy," and with his *tr.* of st. ii., iv., in addn. In the ed. of 1789, No. 46 (1886, No. 41), it begins, "Arise, my spirit, bless the day."

2. O Jesu! welcome, gracious Name! This is *a tr.* of st. ii., vi., xii., by A. T. Russell, as No. 55 in his *Ps. & Hys.*, 1851.

Another tr. in "My languid spirit, upward spring." by *N. L. Frothingham*, 1870, p. 179.

iv. Ihr sei gelobet, der alles. *Joy in God.* In his *Neuer Himlischer Lieder*, 1651, p. 126, No. 9, in 13 st. of 7 l., entitled "A joyful hymn of

Thanksgiving to God, that He permits us to enjoy our daily bread in health, peace and prosperity, with a humble prayer that He would graciously preserve us in the same." Included in Clemens's *Singe-Kunst*, 1671, No. 322, and recently in Knapp's *Ev. L. S.*, 1850, No. 1696 (1865, No. 1706). *Tr.* in C. U. in :—

Now God be praised, and God alone. By Miss Winkworth, omitting st. iii., vi., viii., ix., in her *Christian Singers*, 1869, p. 195. Repeated, abridged, in Stallam's *Coll.*, Edinburgh, 1869, No. 63 (1870, No. 110).

v. Jesu, der du meine Seele. *Lent.* In the *Erstes Zehen* of his *Himlische Lieder*, 1641, p. 35, No. 7, in 12 st. of 8 l., entitled "A heartfelt hymn of penitence to his most beloved Lord Jesus, for the forgiveness of his many and manifold sins." Founded on prayer viii. in Chap iii. of J. Arndt's *Paradiesgärtlein*, 1612. In the *Unv. L. S.*, 1851, No. 382. The *trs.* in C. U. are :—

1. **Thou hast sanctify my transgression.** A *tr.* of st. vi., viii., as No. 1022, in the *Suppl.* of 1808 to the *Moravian H. Bk.*, 1801 (1886, No. 107).

2. **Jesu! Who in sorrow dying.** A free *tr.* of st. i., iii. ll. 1–4, v. ll. 5–8, viii., by J. T. Russell, as No. 78 in his *Ps. & Hys.*, 1851.

vi. **O Jesu, meine Wunne.** *Holy Communion.* This beautiful hymn appears in Rist's *Himmel-musik*, 1654, No. 5, p. 42, in 14 st. of 4 l., re-titled "The heartfelt Thanksgiving of a pious Christian when he has partaken of the Holy Communion." In the *Unv. L. S.*, 1851, No. 385. The *tr.* in C. U. is :—

O Sun of my salvation. A good *tr.* of st. i., iii., v., vi., by A. T. Russell, as No. 160 in his *Ps. & Hys.*, 1851.

Another tr. is :—O Christ, my joy, my soul's delight." By *Dr. C. Walker*, 1868, p. 6.

vii. **Werde licht, du Stadt der Heiden.** *Epiphany.* In his *Fest-Andachten*, 1655, p. 82, No. 13, in 15 st. of 6 l., entitled "Another festival hymn of the day of the Manifestation of Christ, in which the glorious, godlike, and eternal Light, which has graciously arisen on us poor heathen in thick darkness, is devoutly contemplated." In the *Unv. L. S.*, 1851, No. 92. *Tr.* as :—

1. **All ye Gentile lands awake.** A good *tr.* of st. i.–v., vi. viii., xiv. xv., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 30. Repeated, abridged, in Schaff's *Christ in Song*, 1869 and 1870, and in Fleit's *Coll.*, Paisley, 1871.

2. **Rise, O Salem, rise and shine.** A good *tr.* of st. i., iii., viii., xiv., xv., based on her *Lyra Ger.* version but altered in metre, by Miss Winkworth, in her *C. B. for England*, 1863, No. 38. Repeated in J. L. Porter's *Coll.*, 1870, and the Pennsylvania Luth. *Ch. Bk.*, 1868.

viii. **Wie wohl bast du gelabet.** *Holy Communion.* In his *Neuer Himlischer Lieder*, 1651, p. 78, in 9 st. of 12 l., entitled "A hymn of heartfelt Praise and Thanksgiving after the reception of the Holy Communion." In the *Unv. L. S.*, 1851, No. 291. The *tr.* in C. U. is :—

O Living Bread from Heaven. A good *tr.*, omitting st. iv., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 103; repeated in her *C. B. for England*, 1863, No. 94, omitting the *trs.* of iii., v., vi. Her *trs.* of st. i.–iii., iv. were included, slightly altered, in the Pennsylvania Luth. *Ch. Bk.*, 1868.

The following have also been *tr.* into English :—

ix. **Herr ist das rechte Zuleitet.** *Whitsuntide.* In his *Fest-Andachten*, 1655, p. 324, No. 32, in 12 st., founded on Ps. xxxiii. 12, entitled "Another festival hymn of the Holy Ghost." In the *Unv. L. S.*, 1851, No. 172. The text *tr.* is that in Bunsen's *Allg. G. B.*, 1846, No. 114, where it begins with st. v., "Herr hat der grosse Himmelsherr." *Tr.* as "This God has our great Heavenlord," by Miss Cox, in the *Church-mother's Offering Magazine*, June 1867.

x. **Ich will den Herren loben.** *Praise and Thanksgiving.* Founded on Ps. xxxiv. In his *Neuer Himlischer Lieder*, 1651, p. 199 (No. 18 in pt. 2.), in 12 st. of 8 l. In the *Unv. L. S.*, 1851, No. 1. The text *tr.* is that in his *Himmelmusik*, 1654, p. 101, No. 14, that contains 9 to 8 st. of 12 l., and of this form st. iv.–vi., beginning "Mein lobt sich in der Stille" (1891, st. x.) are included in many hymn-books, as the Berlin *G. S.*, ed. 1863, No. 418, st. iv.–vi. *Tr.* as "In this land is heard," in Dr. Lyte's *Spirit of Hebrew Poetry*, 1834, vol. ii. p. 260, repeated in Rose's *Pratur Sch.*, 1872. [J. M.]

Ritter, Jakob, a. of Samuel Ritter, assessor of the Court of Appeal and Syndic o the Magdeburg administration at Halle, was b. at Halle, May 29, 1627. After the completion of his university course at Wittenberg, he was appointed secretary of the Magdeburg administration, and Justiciary at Langendorf, near Weissenfels. He d. at Halle, Aug. 14, 1689. (*Koch*, iii. 352; *Blätter für Hymnologie*, 1886, p. 2. In the latter his volume of 1666, see below, is spoken of as "not apparently hitherto inspected by any hymnologist." The present writer had however discovered and examined it at Wernigerode some six months earlier.)

Ritter's hymns appeared in his *tr.* of a work by Dr. Daniel Sennert (b. at Sweina, Nov. 25, 1571; d. at Wittenberg, July 25, 1637, as Professor of Medicine). The *tr.* by Ritter is entitled, *Natürliche und heilsame Vorbereitung zu einem seligen Tode, aus dem Lateinischen übersetzet, und was noch zu Leipzig, 1666, with a dedication, dated Halle, 1666.* The work contains 19 chapters, to each of which Ritter added a hymn. A number of these hymns are worthy of note, being distinguished by much unction and by deep faith. Two came into extended use in Germany, and one has been *tr.* into English, viz. :—

Dir, die du nach von Christo nennt. *True Christianity.* In 1666, as above, p. 150, at the end of chapter 16, and entitled, "On the calling and office of a true Christian." Repeated in 4 st. of 8 l., and is a masterly and concise delineation of what as regards Christianity is a true Christian. Included in the Nürnberg *G. B.*, 1676, the Berlin *G. L. S.*, ed. 1863, No. 415, &c. *Tr.* as :—

O ye your Saviour's name who bear. A good and full *tr.*, by Miss Cox, in her *Sac. Hys from the Germ.*, 1841, p. 30. Repeated in the *Church Psalter*, 1851. Altered in *Pr. & Hys.*, 1864, his *Year of Praise*, 1867, and others. The same omits, altered, and beginning, "O ye who bear your Saviour's name," is in *Sonnenlg.*, 1865.

Another tr. is :—"O ye who bear your Saviour's name." By *Lady St. Germans*, 1849, p. 95. [J. M.]

Robarts, Frederick Hall, was b. in London in March 1833; studied at University College, London, and at the University of Edinburgh, and commenced his ministry in 1859 in Liverpool, when he became the Pastor of the Richmond Baptist Chapel in that city, and in 1883 of the Hillhead Baptist Church, Glasgow, a position he still occupies. Mr. Robarts has written some hymns for children, three of which have appeared in *Psalms and Hymns for School and Home*, 1882. The first lines and respective dates are :—

1. In the name of Jesus. *Doing all in the Name of Jesus.* (1877.)
2. O bless the Lord, and praise. *Remembrance of Mercies.* (1877.)
3. O Lord, our Strength and Refuge. *The New Year.* (1886.) [W. R. S.]

Robbins, Chandler, D.D., was b. in Lynn, Massachusetts, Feb. 14, 1810, and educated at Harvard College (1829), and the Cambridge Divinity School (1833). In 1833

he became Pastor of the Second [Unitarian] Church, Boston, succeeding Dr. H. Ware, jun., and Ralph Waldo Emerson. He received his D.D. degree from Harvard in 1855, and d. at Westport, Massachusetts, Sept. 12, 1882. Dr. Robbins pub. several prose works. He also edited *The Sacred Hymn Book* in 1845, and *Hymns for Christian Worship*, 1854. His two hymns, "Lo, the day of rest declineth" (*Evening*), and "While thou [now] Thy throne of grace we seek" (*The Voice of God*), appeared in Dr. G. E. Ellis's *Ps. & Hys. for the Sanctuary*, 1845. L. B. Barnes's tune, "Bedford Street," was written for the former.

[F. M. B.]

Robbins, Samuel Dowse, M.A., brother of Dr. Chandler Robbins, was b. in Lynn, Massachusetts, March 7, 1813, and was educated for the ministry at the Cambridge Divinity School. In 1833 he became Pastor of the Unitarian congregation in his native town, and subsequently held pastorates at Chelsea (1840), Farmingham (1850), and Wayland (1867), and retired from the last in 1873. Four of his hymns are given in the Boston Unitarian *Hymns* (and Tune) *Book*, 1868 :—

1. Down towards the twilight drifting. *Sunset.*
2. Saviour, when Thy bread we break. *Holy Communion.*
3. Thou art, O God! my East. In Thee I darned. *God the Father.*
4. Thou art my morning, God of Light. *Early Hymn.*
5. Thou art our Master, Thou of God the Son. *Christ the Master.*

These, together with other hymns and poetical pieces, are in Putnam's *Singers and Songs*, &c., 1875, and the text of No. 3 is revised therein. We are indebted to *Putnam* for these details. [J. J.]

Robert the Second, King of France, surnamed "Le Pieux" and "Le Dévot," b. circa 970, was the s. of Hugh Capet, the first of the line of kings that succeeded the Carlovingian monarchs on the French throne. After having been associated with his father in the government of the kingdom, in 988 he became King in his own right. The story of his life, rather than of his reign, is a sad one; troubles both in his family and without so multiplying upon him that it needed all the consolation that he sought and found in religion to enable him to bear up against them. Having in 903 or 996 espoused Bertha, the widow of Eudes, Count of Chartres, and daughter of Conrad the Pacific, his cousin in the fourth degree (a marriage at that time strictly forbidden by the Roman Catholic Church), he was commanded by a decree of Pope Gregory V. to put her away. He was tenderly attached to her, and refused, whereupon he was excommunicated. This sentence caused the unhappy couple to be abandoned by all their courtiers, and even their servants, with the exception of two of the latter. After living together for a while in a state of sore privation, nay, almost absolute destitution, Bertha was delivered of a still-born infant, which was represented to Robert to have been a monster with "a head and neck like a goose." On hearing this (for the fond husband was but a weak and credulous man), Robert repudiated his wife, who thereupon retired into a nunnery. Subsequently, probably about 1002, he married Constance, a daughter of the Count of Arles, by whom he had four sons and two daughters. Much of the misery of his later life resulted from this marriage; for in addition to the antagonism which existed in their tastes and pursuits, Constance endeavored to secure the kingdom for her youngest son Robert, to the exclusion of the third son Henry (Hugh, the eldest, having died, and Eudes, the second, being an idiot), and this led to constant domestic broils which embittered the gentle king's existence. In 1024 he refused (and wisely) the Imperial Crown of the House of Saxony, when the Italians offered it to him on the death of Henry II., the last of the Saxon Emperors. Robert spent much of his time in the society of monks, assisting in the services of the Church, and engaging on pious pilgrimages. It was upon his return from one of the latter to some of the principal sanctuaries of France that he was attacked by a fever, to which he succumbed at Theiuu in 1031, in the 60th year of his age and the 34th of his reign—more deeply lamented by his people, to whom he had attached himself by the sweetness and simplicity of his character, than any other king, probably, who ever reigned in France. Robert had a great love for, and skill in, church music, and it is not improbable that compositions of his are even at this day in use in the services of his Church.

[D. S. W.]

It has been the custom to speak of King Robert as a hymn-writer. But when the different authorities come to specify the pieces which he is said to have composed, their statements are hopelessly at variance. For the purpose of this article we shall take four ancient authorities :—

(a) and (b) In the *Recueil des Historiens des Gaules et de la France*, vol. x. pp. 277–278, 281–282, are extracts "ex chronico Richardi" (a); and also "ex chronico Alberici ad annum 997" (b).

(c) In the *Ancient MS.*, 121, in the Bodleian there is a list of authors of sequences, written about 1300. This list is printed in Daniel's *Thesaurus*, ii. 370.

(d) William Herimfus (d. 1298) in his *Sentimale, Hs. tr.*, has a section "De prosa seu sequentia." This occurs in two mss. of the 14th cent. in the British Museum (Add. 19304, f. 20 b; Reg. 7 E., ix. f. 15). An abstract of this section is printed in Daniel, but unfortunately lost the leaf containing this section.

By these four authorities the following hymns and sequences are ascribed to King Robert :—

1. Chorus novae Hierusalem.
2. Sancti Spiritus adsit nobis gratia.
3. Sancti Spiritus adsit nobis gratia.
4. Veni Sancte Spiritus.
5. Virtutum Paschali.

But of these *a* only ascribes to him No. 3, and does not mention Nos. 1, 2, 4 or 5, while *b* ascribes to him Nos. 2 and 3, and does not mention Nos. 1, 4 or 5. On the other hand *c* ascribes to him No. 5, while No. 2 it ascribes to Hermannus Contractus, and Nos. 1, 2, 4 it does not mention at all. Lastly *d* ascribes to him Nos. 1 and 4, but ascribes Nos. 2 and 3 to Hermannus Contractus, and does not mention No. 5. Taking these in detail, we find No. 1 is only ascribed to King Robert by *d*, and seems more probably to be by Fulbert of Chartres (see p. **886**, i.). No. 2 seems without doubt to be by Notker Balbulus (see note on "Sancti Spiritus adsit"). For No. 3 see note on "Virtutum Paschali." No. 2 is noted at

p. 986, ii., and, according to the common opinion, is there ascribed to Hermannus Contractus; but this ascription is very doubtful, seeing that he d. in 1054, and was only b. in 1013, while the Bodleian MS. 775 was written in England about 1000, so that the ascription of it deserves attention. As to No. 4 the subject of authorship is treated more fully under "Veni Sancte Spiritus," but here it may be said that Durandus and those who followed him are alone in ascribing it to King Robert, for the French tradition was clearly against this, e.g. neither *a* nor *b* ascribe it to him, and Chichtoveus in his *Elucidatorium*, Paris, 1516, and the *Augustinian Missal*, printed at Paris, 1529 (see Sequences, Part ii.), which may be taken to represent the later French tradition, while agreeing in ascribing No. 3 to King Robert, agree also in treating No. 4 as of unknown authorship. To sum up then it seems to us that No. 2 is possibly by King Robert; that Nos. 3 and 4 are clearly not by him; and that his claim to Nos. 1 and 5 is exceedingly doubtful.

The French chronicles *a* and *b* as above also ascribe to King Robert other liturgical pieces, viz.—(1) "O Constantia martyrum." (2) "Judaea (O Juda) et Hierusalem," (3) "Estpe me," (4) "Cunctipotens genitor" (5) "Cornelius centurio," (6) "Pro filii morte," (7) "Concede nobis quaesumus." These appear to be *Responsories* and *Antiphons*, but whether rightly or wrongly ascribed to Robert the present writer cannot say. No. 7 is also ascribed to him by *c* as above. [J. M.]

Roberthin, Robert, a. of Gerhard Roberthin or Robertin, pastor at Saalfeld, in East Prussia, was b. at Saalfeld, March 3, 1600. He entered the University of Königsberg in 1617, went to Leipzig in 1619, and then to Strassburg in 1620, where he became acquainted with Martin Opitz. After 1621 he travelled, employed himself as a private tutor, &c. In 1637 he was appointed secretary to the Prussian Court of Appeal at Königsberg, and in 1645 also Chief Secretary and Rath to the Prussian Administration at Königsberg. After a stroke of paralysis on April 6, he d. on April 7, 1648 (K. Goedeke's *Grundriss*, vol. iii., 1887, p. 128: Valentin Thilo's *Orationes duodecimae*, Konigsberg, 1650, p. 240, &c.).

Roberthin was an influential, cultured, and lovable man. His house during the period was a liberal patron of talented youth (K. Goedeke's *Grundriss*, p. 127, &c.), and was one of the founders of the Königsberg Union (see p. 88, i.). His hymns and poems appeared principally in H. Alberti's *Arien*. The only one we have English is noted at p. 202, ii. [J. M.]

Roberts, Martha Susan, née Blakeney, daughter of the Rev. J. E. Blakeney, D.D., Archdeacon of Sheffield, was b. at Sheffield, Dec. 25, 1802; and married to Samuel Roberts, J.P., Queen's Tower, Sheffield, Dec. 21, 1830. Mrs. Roberts's hymn-writing has been confined to local events. Her hymn on the *Laying of the Foundation Stone of a Church*, "Be present, Holy Father, To bless our work to-day," was written, in the first instance, for use at the laying of the foundation-stone of the North Transept of the Parish Church of Sheffield, July 12, 1850. It was subsequently revised by Mrs. Roberts, and is in frequent use in Sheffield and the neighbourhood. Another hymn, written for the laying of the foundation stone of St. Ann's, Sheffield, June 12, 1852, begins, "O Saviour Christ, Who art Thyself!" Her hymn for the Queen's Jubilee service at the Parish Church of Sheffield was "Rise, O British Nation, Hasten now to pay." Mrs. Roberts's ballad writing is very sweet and tender. [J. J.]

Robertson, William, was the s. of David Robertson of Brunton in Fife. After finishing his University course he was licensed to preach in 1711. He is said to have been assistant to the minister of the Presbyterian Church of London Wall, London, before his settlement, in 1714, as parish minister of Bothwick, Midlothian. In 1738 he was appointed minister of Lady Yesters, Edinburgh, and in 1736 of Old Greyfriars, and died at Edinburgh, Nov. 16, 1745. He was in 1742 appointed a member of the Committee of the General Assembly of the Church of Scotland, which compiled the *Translations and Paraphrases* of 1745, and is said to have contributed 3 paraphrases which, in the 1781 collection, are numbered 23, "How few receive with cordial faith" (p. 836, ii.), 42, "Let not your hearts with anxious thoughts" (p. 878, i.), and 43 "You now must hear my voice no more." See **Scottish Translations and Paraphrases.** [J. M.]

Robertson, William, M.A., eldest s. of the Rev. John Robertson, D.D., of Cumbernauld, Lanarkshire, was b. at Cumbernauld, July 15, 1820. He studied and graduated M.A. at the University of Glasgow. In 1843 he became parish minister of Monzievaird, Perthshire, where he died June 9, 1864. He was appointed a member of the Hymnal Committee of the Established Church in 1852, 1853, and 1857, and contributed 2 hymns to their *Hymns for Public Worship*, 1861, since included in their *Scottish Hymnal*, 1869, which have obtained considerable popularity, viz., "A little child the Saviour came" (*Christmas*), and a version of the *Te Deum*, which begins, "Thee God we praise, Thee Lord confess." [J. M.]

Robertson, William Bruce, D.D., youngest s. of John Robertson, Greenhill, near Stirling, was b. at Greenhill, May 24, 1820. After studying at the University of Glasgow (which conferred upon him the degree of M.A. in 1839), he became, in 1843, minister o Trinity U. P. Church, Irvine, Ayrshire, retiring from the active duties of his charge in 1879. He d. at Bridge of Allan, June 27, 1886. In 1870 he was appointed a member of the Hymnal Committee of the U. P. Church, and contributed a translation of the *Dies Irae* (see p. 288, i. 13), as No. 396, to their *Presbyterian Hymnal*, 1876. It had previously appeared as No. 87 in his *Hosannas: or, chaunts and hymns for Children and Teachers*, Glasgow, H. Ogle & Son, N. D. (Preface dated Irvine, August, 1854. Contains 102 for children and 9 for teachers.) He also contributed poems to the *Juvenile Missionary Magazine* of the U. P. Church [such as "The Departed nigh" (Nov. 1861), "The Child's Angel" (May 1856), "Our Lord's Three Weepings" (June 1857)], and other periodicals. But he was best known as one of the most eloquent Scottish preachers of

his time. A considerable number of his hymns and poems are embodied in the interesting *Life of William B. Robertson, D.D., Irvine*, by James Brown, D.D., Glasgow, 1888. [J. M.]

Robinson, Charles Seymour, D.D., was b. at Bennington, Vermont, March 31, 1829, and educated at William College, 1849, and in theology, at Union Seminary, New York (1852-53), and Princeton (1853-55). He became Presbyterian Pastor at Troy, 1855; at Brooklyn, 1860; of the American chapel in Paris (Passon), 1868; and of the Memorial Presbyterian Church, New York, 1870. During 1876-77 he was editor of the *Illustrated Christian Weekly*. As an editor of hymn-books he has been most successful. His *Songs of the Church* were pub. in 1862; *Songs for the Sanctuary*, 1865; *Spiritual Songs*, 1878; and *Laudes Domini, A Selection of Spiritual Songs, Ancient and Modern*, 1884. His *Songs for the Sanctuary* has probably had a wider sale than any other unofficial American collection of any denomination, and the *Laudes Domini* is a book of great excellence. Dr. Robinson has composed a few hymns, including, "Saviour, I follow on" (*Following Christ*), in his *Songs of the Church*, 1862, and "Isles of the South, your redemption is nearing" (*Missions*), in his *Songs for the Sanctuary*, 1865. The latter is given in Dr. Hatfield's *Church H. Bk.*, 1872, as "Lands long benighted." [F. M. B.]

Robinson, George Wade, b. at Cork in 1838, and educated at Trinity College, Dublin, and New College, St. John's Wood, London. He entered the Congregational Ministry, and was co-pastor at York Street Chapel, Dublin, with Dr. Urwick; then pastor at St. John's Wood, at Dudley, and at Union Street, Brighton. He d. at Southampton, Jan. 28, 1877. He pub. two vols. of poems, (1) *Songs in God's World*; (2) *Lovelaud*. His hymn, "Strangers and pilgrims here below" (*Cœna Only*), from his *Songs in God's World*, is in *Horder's Cong. Hys.*, 1884, in an abridged form; and "Weary with my load of sin" (*Contrition*), is in the 1874 *Suppl.* to the *New Cong.* [W. G. H.]

Robinson, Richard Hayes, was b. in 1842, and educated at King's College, London. Taking Holy Orders in 1866, he became curate of St. Paul's, Penge. He subsequently held various charges, including the Octagon Chapel, Bath. He became Incumbent of St. Germans, Blackheath, in 1884. His prose works include *Sermons on Faith and Duty*, 2nd ed., 1873, and *The Creed and the Age*, 1884. His hymn "Holy Father, clear our way" (*Morning*), was contributed to the S. P. C. K. *Church Hymns*, 1871. It was written in 1869 for the congregation of St. Paul's, Upper Norwood, and was designed to be sung after the 3rd Collect at Evening Prayer. It has passed into several collections (sometimes at an altered form), including *H. A. & M.*, 1875, and Thring's *Coll.*, 1882. See the latter for the authorized text. He d. Nov. 5, 1895. [J. J.]

Robinson, Robert, the author of "Come, Thou fount of every blessing," and "Mighty God, while angels bless Thee," was b. at Swaffham, in Norfolk, on Sept. 27, 1735 (usually misgiven, spite of his own authority, as Jan. 8), of lowly parentage. Whilst in his eighth year the family migrated to Scarning, in the same county. He lost his father a few years after this removal. His widowed mother was left in sore straits. The universal testimony is that she was a godly woman, and far above her circumstances. Her ambition was to see her son a clergyman of the Church of England, but poverty forbade, and the boy (in his 15th year) was indentured in 1749 to a barber and hairdresser in London. It was an uncongenial position for a bookish and thoughtful lad. His master found him more given to reading than to his profession. Still he appears to have nearly completed his apprenticeship when he was released from his indentures. In 1752 came an epoch-marking event. Out on a frolic one Sunday with like-minded companions, he joined with them in sportively rendering a fortune-telling old woman drunk and incapable, that they might hear and laugh at her predictions concerning them. The poor creature told Robinson that he would live to see his children and grand-children. This set him a-thinking, and he received more than ever to "give himself to reading." Coincidently he went to hear George Whitefield. The text was St. Matthew iii. 7, and the great evangelist's searching sermon on "the wrath to come" haunted him bleakly. He wrote to the preacher six years later penitently and pathetically. For well nigh three years he walked in darkness and fear, but in his 20th year found "peace by believing." Hidden away on a blank leaf of one of his books is the following record of his spiritual experience, the Latin doubtless having been used to hold it modestly private:—

"Robertus, Michaelis Martaeque Robinson filius, Natus Swaffhami, comitatu Norfolciæ, Saturni die Sept. 27, 1735. Renatus Sabbati die, Mali 24, 1752, per præsentem misericordiam Dei. Amen. Hæc mihi testantur doctrinæ reservatorio dum amongus septum electionem pleasan gratulamyne, per sanguinem pretiosum Jesu Christi, xivent (Tuesday, December 15, 1790) cui sit honor et gloria in secula seculorum. Amen."

Robinson remained in London until 1758, attending assiduously on the ministry of Gill, Wesley, and other evangelical preachers. Early in this year he was invited as a Calvinistic Methodist to the oversight of a chapel at Mildenhall, Norfolk. Thence he removed within the year to Norwich, where he was settled over an Independent congregation. In 1759, having been invited by a Baptist Church at Cambridge (afterwards made historically famous by Robert Hall, John Foster, and others) he accepted the call, and preached his first sermon there on Jan. 6, 1760, having been previously baptized by immersion. The "call" was simply "to supply the pulpit," but he soon won such regard and popularity that the congregation again and again requested him to accept the full pastoral charge. This he acceded to in 1761, after persuading the people to "open communion." In 1770 he commenced his abundant authorship by publishing a translation from Saurin's sermons, afterwards completed. In 1774 appeared his masculine and unanswerable *Arcana, or the Principles of the Late Petitioners to Parliament for Relief* in the matter

of Subscription. In 1776 was published *A Plea for the Divinity of our Lord Jesus Christ in a Pastoral Letter to a Congregation of Protestant Dissenters at Cambridge.* Dignitaries and divines of the Church of England united with Nonconformists in lauding this exceptionally able, scholarly, and pungently written book. In 1777 followed his *History and Mystery of Good Friday.* The former work brought him urgent invitations to enter the ministry of the Church of England, but he never faltered in his Nonconformity. In 1781 he was asked by the Baptists of London to prepare a history of their branch of the Christian Church. This resulted, in 1790, in his *History of Baptism and Baptists*, and in 1792, in his *Ecclesiastical Researches.* Other theological works are included in the several collective editions of his writings. He was prematurely worn out. He retired in 1790 to Birmingham, where he was somehow brought into contact with Dr. Priestley, and Unitarians have made much of this, on exceedingly slender grounds. He d. June 9, 1790. His *Life* has been fully written by Dyer and by William Robinson respectively, both with a bias against orthodoxy. His three changes of ecclesiastical relationship show that he was somewhat unstable and impulsive. His hymns are terse yet melodious, evangelical but not sentimental, and on the whole well wrought. His prose has all, more or less of the *equipoise* and *believableness*, that vehement and enthusiastic glow of passion that belongs to the centre. (Cf. Dyer and Robinson as above, and Gadsby's *Memoirs of Hymn-Writers* (3rd ed., 1861); Belcher's *Historical Sketches of Hymns*: Miller's *Singers and Songs of the Church*: Flower's *Robinson's Miscel. Works*: *Annual Review*, 1805, p. 464: *Eclectic Review*, Sept. 1861. [A. B. G.]

Robinson, Robert, was b. in London in 1814, and educated for the Congregational ministry at Highbury College, London. He was pastor successively at Chatteris, Luton, and York Road Chapel, Lambeth, London. From 1855 to 1884 he was Home Secretary of the London Missionary Society. He d. at New Cross, Jan. 10, 1887. His hymns were mainly composed for Sunday School Anniversaries at Luton and York Road Chapel. They include the following, which have passed into C. U.:—

1. **Rapidness scenes on earth appear.** Written for the Sunday S. Anniversary at Luton, in 1836.
2. **Hear, Gracious God, and from Thy Throne.** Written for the S. S. A., Luton, 1837.
3. **I love Thy house, my Lord, my King.** Written for the S. S. A., Luton, 1837.
4. **I've been in chase of pleasure.** Written for the S. S. A. at York Road Chapel, 1861.
5. **Let the Redeemer's name be precious.** Written in 1849. Major's *Book of Praise*, 1871.
6. **Once more with joyous greeting.** Written in 1856. In Major's *Bk. of Praise*, 1871.
7. **The cheering chime of Sabbath bells.** Written for the S. S. A. at Luton, 1848.
8. **Thus in holy convocation.** Written in 1856. In Major's *Bk. of Praise*, 1871.
9. **While we on earth are raising.** Written in 1856. In Major's *Bk. of Praise*, 1871.
10. **Why should the bride is waiting.** Written for the S. S. A. at Luton, 1848.

All these hymns are for children, and are specially adapted to anniversary services. Most of them are in Major's *Bk. of Praise for Home and School*, 1871; and the Silver Street *Sunday Scholar's Companion*, 1880. [W. G. H.]

Rock of ages, cleft for me. *A. M. Typing.* (*Punctuation.*) In the October number of the *Gospel Magazine*, 1775, in an article on "Life a Journey," and signed *Minimus* (one of Toplady's signatures), the following occurs at p. 474 :—

"Yet, if you fall, be humbled; but do not despair. Pray afresh to God, who is able to raise you up, and to set you on your feet again. Look to the blood of the covenant: and say to the Lord, from the depth of your heart,

Rock of Ages, cleft for me,
let me hide myself in thee!
Dead, I to the fountain fly:
wash me, Saviour, or I die.

Make those words of the apostle, your motto: 'Persecuted, but not in despair; cast down, but not destroyed.'"

2. In the *Gospel Magazine* for March, 1776 (of which Toplady was then the editor), there appeared a peculiar article entitled, *A remarkable Calculation: Introduced here, for the sake of the spiritual Improvement subjoined. Questions and Answers, relative to the National Debt.* The object and end of this "Calculation" will be gathered from the closing questions and answers :—

Q. 8. How can the government raise this interest yearly?

A. By taxing those who lent the principal, and others.

Q. 9. When will the government be able to pay the principal?

A. When there is more money in England's treasury than in all the rest of Christendom, and all Europe.

Q. 10. And when will that be?

A. Never.

This article is signed "*J. F.*" Immediately underneath, the subject is continued as a *Spiritual Improvement of the foregoing: By another Hand.* The aim of this "improvement" is to ascertain how many sins "each of the human race" is guilty of "supposing a person were to break the law (1) but once in 24 hours"; (2) *twice* in the same time; (3) once in every hour; (4) once in every minute; (5) once in every second. As this last is the climax, we will give the question and the answer.

Q. May we not proceed abundantly further yet? Sixty seconds go to a minute. *Now*, as we never, in the present life, shall be free from sin, we have, at the hasty imputation, that *our sins* multiply with every second of our sublunary duration?

A. 'Tis too true. And in their view of the matter, our dreadful account stands as follows:—At *ten years* old, with 315 millions, and 360 thousand.—At *twenty* ditto, with 630 millions, and 720 thousand.—At *thirty*, with 946 millions, and 80 thousand.—At *forty*, with 1261 millions, 440 thousand.—At *fifty*, with 1576 millions, and 800 thousand.—At *sixty*, with 1892 millions, 160 thousand.—At *seventy*, with 2207 millions, and 520 thousand.—At *eighty* with 2523 millions, 880 thousand.

Q. When shall we be able to *pay off* this immense debt?

A. Never. . . .

Q. Will not divine goodness compound for the debt, by accepting less than we owe?

A. Impossible. . . .

Notwithstanding this frightful helplessness, there is hope, as the answer, a little further on, makes clear :—

A. "Christ hath redeemed us from the curse of the Law; being made a curse for us." Gal. iii. 13.—This, 'This, will not only counter-balance, but infinitely overbalance, all the sins of the whole believing world.

Questions and Answers follow, all of which are framed to support Toplady's Calvinistic creed. The last answer is :—

A. "We can only admire and bless the FATHER, for electing us in Christ, and for laying on Him the iniquities of us all;—the SON, for taking our nature and our sins upon Him, and for His bitter sufferings, agonies, and sacrifice, whereby to redeemed the spiritual Israel from all their sins;—and the co-equal SPIRIT, for causing us (in conversion) to feel our need of Christ, for inspiring us with faith to embrace him, for visiting us with the consolations of pardoning love, for shedding abroad in our hearts, for sealing us to the day of Christ, and for making us to walk in the path of his commandments.

"*A living and dying* PRAYER *for the Humble Believer in the World.*

1.

"Rock of Ages, cleft for me,
Let me hide myself in Thee!
Let the Water and the Blood,
From thy riven Side which flow'd,
Be of Sin the double cure,
Cleanse me from its Guilt and Pow'r.

2.

"Not the labors of my hands
Can fulfill thy Law's demands:
Could my zeal no respite know,
Could my tears forever flow,
All for Sin could not atone:
Thou must save, and Thou alone!

3.

"Nothing in my hand I bring;
Simply to thy Cross I cling;
Naked, come to Thee for Dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly:
Wash me, Saviour, or I die!

4.

"While I draw this fleeting breath,—
When my eye-strings break in death,—
When I soar through tracts unknown,—
See Thee on thy Judgment-Throne,—
Rock of ages, cleft for me,
Let me hide myself in Thee."

3. In his *Ps. & Hys.*, 1776, No. 397, this text was repeated as "A Prayer, living and dying," with the changes given in italics in st. iv.

"While I draw this fleeting breath,
When my eye-strings break in death,
When I soar to worlds unknown,
See Thee on Thy judgment throne:
Rock of Ages, cleft for me,
Let me hide myself in Thee."

In tracing out the subsequent history of this hymn we shall deal with its *Text*, its *Use*, its *Translations*, and its *Merits and Usefulness.*

4. *The Text.* In the above quotations we have Toplady's original, and his revised text. Of these we must take the latter as that which he regarded as authorised, and indicate subsequent changes by that standard alone. These changes include :—

(1.) The change of st. iii. 1-2 from "Simply to Thy Cross, &c." to "Simple to Thy Cross, &c.," first appeared in Walter Row's ed. of Toplady's *Ps. and Hys.*, 1787.

(2.) "Rock of ages *shelter me.*" This was given in Rippon's Bap. *Selection*, 1787, and others.

(3.) In the 1810 ed. of Rowland Hill's *Coll. of Ps. and Hys.*, No. 111, st. i.-iii. are given as "Smitten on th' accursed tree."

(4.) The most important rearrangement of the text, and that which has gained as great if not a greater hold upon the public mind than the original, is that made by T. Cotterill, and included in his *Sel. of Ps. & Hys.*, 1815. This reads (the italics indicate the alterations made by Cotterill) :—

1. "Rock of ages! cleft for me:
Let me hide myself in Thee:
Let the Water and the Blood,
From Thy wounded side which flow'd,
Be of sin the double cure;
Save from wrath, and make me pure.

2. "*Should* my tears for ever flow,
Should my zeal no languor know,
This for sin could not atone:
Thou must save, and Thou alone;
In my hand no price I bring,
Simply to Thy cross I cling.

3. "While I draw this fleeting breath,
When mine eyelids close in death,
When I rise to worlds unknown,
And behold Thee on Thy throne,
Rock of ages! cleft for me:
Let me hide myself in Thee."

(5.) In the 8th ed. of his *Sel. of Ps. & Hys.*, 1819, Cotterill repeated this text with the change in st. i. l. 3, from "From Thy wounded side which flow'd," to "From Thy *side*, a *healing flood*." This text was repeated in J. Montgomery's *Christian Psalmist*, 1825, and is found in a large number of hymn-books both old and new.

(6.) The next important change was that made in the 1830 *Supplement* to the *Wes. H. Bk.* This text is :—

St. i. *Cotterill* of 1819, as above.
St. ii. *Cotterill's*, 1819, with l. 1, "Could my tears," &c. (Toplady); l. 2, "*Could my zeal*," &c. (Toplady); ll. 3, 4, as in 1819.
St. iii. *Cotterill's*, 1819, with l. 3, "When my *eyes* shall close in death."

This is the recognised Methodist version of the hymn in most English-speaking countries.

(7.) In 1830 another version was given by W. J. Hall in the *Mitre H. Bk.*, No. 99, as follows :—

St. i. *Cotterill*, of 1815.
St. ii. "*Were I* have none to bring,
Only to Thy cross I cling,
Should my tears for ever flow,
Should my zeal no languor know,
All for sin could not atone;
Thou must save, and Thou alone."
St. iii. *Cotterill*, 1815, with l. 4, "*See Thee on Thy judgment throne*" (Toplady).

This text is repeated in *The New Mitre Hymnal*, 1875.

(8.) The crucial line of the original, "When my eye-strings break in death," has been altered as :—

1. "When *mine eyelids close in death.*" *Cotterill*, 1815, as above.
2. "When *my eyes shall close in death.*" *Wes. H. Bk.*, 1830, as above.
3. "When my *heart*-strings break in death." Wilkes's and Bakes's *Coll.*, 1845.
4. "When *my eyelids sink in death.*" *J. Kempthorne's Ps. & Hys.*, 1859.

(9.) Other changes in the text of the hymn might be indicated; but being of minor importance nothing will be gained by their enumeration.

5. *Its Use.* From 1775 to 1810 this hymn is found in a very limited number of hymn-books. After that date the interest therein grew rapidly until at the present time it is omitted from no hymn-book of merit in the English language. Until Sir R. Palmer's (Lord Selborne) vigorous protest at the Church Congress at York in 1859, most of the altered texts as given above were in common use. Since then in most new hymn-books Toplady's authorised text from his *Ps. & Hys.*, 1776, has been adopted.

6. *Translations.* In translating this hymn into other languages (and these translations are very numerous and in many languages), the text used has varied with the materials in the hands of the translator, some taking the text direct from Toplady, some from Cotterill, and others from the *Wes. H. Bk.*, or other

sources. The following are the first lines of versions in Latin :—

(1.) "Jesu, pro me perforatus." By W. E. Gladstone, made in 1846, and pub. in *Translations by Lord Lyttelton, and the Right Hon. W. E. Gladstone.* Lond. Murray, 1862, p. 1, in 4 st. of 8 l.

(2.) "Mitis Jesu, Rupes dirus." By C. J. Hach, in Bigg's *Annotated* ed. of *H. A. & M.*, 1867. This is from the *H. A. & M.* 1861 text.

(3.) "O rupes asperæ, mihi percusæ, recondar." By Bp. Woodford, in his *Hymns*, 1867, p. 47, slightly altered, in his *Hymns: Christ Jesus*, 1870.

(4.) "Rupes aevorum fons quondam." By H. M. Meagli, from Tripody's full text, in his *Songs of the Christian Creed and Life*, 1876.

(5.) "Sacratissime, pro me fisse." By G. S. Hodges, from the *H. A. & M.* text, in his *The County Palatine*, 1877.

(6.) "Rupes Sacratissime, in." By Miss T. Reed, in Burrage's *Baptist Hymn Writers*, 1889.

7. *Merits and Usefulness.* The merits of this hymn are of a very high order whether regarded as a sacred lyric, or as a metrical epitome of certain well-known passages of Holy Scripture. The influence which it has had upon the minds of men, especially amongst the more learned, has been very considerable. The fact that it was quoted by and gave great consolation to the late Prince Consort in his last illness is well known. This is one, however, of numerous instances of more than ordinary importance, where it has been a stay and comfort in days of peril, and in the hour of death. No other English hymn can be named which has laid so broad and firm a grasp upon the English-speaking world.

[J. J.]

Rodigast, Samuel, a. of Johann Rodigast, pastor at Gröben near Jena, was b. at Gröben Oct. 19, 1649. He entered the University of Jena in 1668 (M.a. 1671), and was in 1676 appointed adjunct of the philosophical faculty. In 1680 he became conrector of the Gregyrians Gymnasium at Berlin. While in this position he refused the offers of a professorship at Jena and the Rectorships of the Schools at Stade and Stralsund. Finally, in 1698, he became rector of the Gregyrians Gymnasium, and held this post till his death. His tombstone in the Kloster-Kirche in Berlin says he d. "die XXIX. Mart. a. MDCCXIII . . . ætatis anno lix." (*Koch*, iii. 420; Goedeke's *Grundriss*, iii. 1087, p. 291 ; ms. from Dr. Nohl of the Greyfriars Gymnasium, &c.). Two hymns have been ascribed to him, one of which has passed into English, viz.:—

Was Gott thut das ist wohlgethan. Es bleibt gerecht sein Wille. *Cross and Consolation.* This hymn is one of the first rank. It is founded on Deut. xxxii. 4, and has reminiscences of an older hymn by Altenburg (p. **56**, i.) beginning with the same first line. *Wetzel*, ii. 396, says it was written in 1675, while Rodigast was at Jena, for his sick friend Severus Gastorius, promoter (cantor) there, and set to music by Gastorius. It appears in the *Hannoversche G. B.*, Göttingen, 1676, as No. 13 in the *Appendix*, and is in 6 st. of 8 l. Included in the Schleusingen *G. B.*, 1681, and most recent collections, e.g., as No. 902 in the Berlin *G. L. S.*, ed. 1865. It was, says *Koch*, viii. 498, the favourite hymn of Friedrich Wilhelm III. of Prussia, and by his command was performed at his funeral on June 11, 1840.

The beautiful melody, given in the *C. B. for England*, appears in the Nürnberg *G. B.*, 1698 (not in the ed. of 1676), No. 1220. C. von Winterfeld (*Joang. Kirchengesang*, ii. p. 107) considered that this was not the melody by Gastorius, but was by Johann Pachelbel of Nürnberg, who was in 1678 appointed organist at Erfurt, and in 1690 organist at Erfurt, in Thuringia, and who had set it in nearly form about 1690.

The trs. in C. U. are :—

1. **The will of God is only good.** By A. T. Russell, omitting st. iv.–vi., as No. 254 in his *Ps. & Hys.*, 1851.

2. **Whate'er my God ordains is right. His will is ever just.** A good and full *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Ser., 1858, p. 126. Repeated in full in Bp. Ryle's *Coll.*, 1860, and E. T. Prust's *Coll.*, 1869. Abridged in Dr. Martineau's *Hymns*, &c. 1873, Hevler's *Comp. Hym.*, 1884, the Amer. *Epis. Hym.*, 1871, &c.

3. **Whate'er my God ordains is right, Holy His will abideth.** A very good *tr.*, omitting st. iv., and based on her 1858 version, by Miss Winkworth in her *C. B. for England*, 1863, No. 135. Repeated, omitting st. iii. in the *Scottish Hymnal*, 1869, Snepp's *Songs of G. and G.*, 1871, the Canadian *Presb. H. Bk.*, 1880, and others.

4. **What God does, that is rightly done. Allwise.** By Miss Bertwick, of st. i., iv.–vi., as No. 235 in Dr. Pagenstecher's *Coll.*, 1864.

5. **Whate'er God does is good and right.** A good but free *tr.* by E. Massie in his *Sacred Odes*, 1866, p. 127. Repeated, omitting the *tr.* of st. v. in J. L. Porter's *Coll.*, 1876.

6. **Whate'er God does is rightly done.** A good *tr.*, omitting st. iii., iv., as No. 101 in the *Dovar Hymnal*, 1871.

7. **What God does, ever well is done.** By L. Crossewell, omitting st. iv., as No. 408 in the Ohio Luth. *Hymnal*, 1880.

8. **Whate'er God doth is rightly done, Righteous.** In full by H. L. Hastings, as No. 723 in his *Songs of Pilgrimage*, 1886.

Other trs. are :— (1) "What Thou my God dost, all's well done." In Mrs. Bevan's *Little Hymns*, 1844, p. 16. (2) "What God doth, 'tis well done." In Dr. E. Hill's *Hymns*, 1846, p. 164. (3) "What God hath done is wisely done." By J. S. Stallybrass, in the *Penny Sac. Repertor, July*, 1857. (4) "What God doth is divinely done." By Dr. Kennedy, in his *Hymn. Christ. & Hym. Dev.*, 1863, p. 214, and Hall's *Praise Book*, 1872. (5) "All that God does is rightly done." By *J. C. Young*, 1869, p. 238. (6) "What God doth, it is all well done." By *C. L. Probingham*, 1876, p. 161.

[J. M.]

Roh, Johann, was a native of Dunaschitz near Leitmeritz, in Bohemia. Roh was his name in Bohemian, but when he wrote in Latin he styled himself *Cornu*, and in German *Horn*. In 1518 he was ordained priest and appointed preacher to the Bohemian Brethren's community at Jungbunzlau, in Bohemia. At the Synod of Brandeis, in Sep. 1520, he was chosen as one of the three Seniors of the Unity. Finally, at the Synod of Brandeis, in April 1532, he was appointed Bishop, and held this post till his death, at Jungbunzlau, Feb. 11, 1547. (*Koch*, ii. 114 ; *Wackernagel*, i. p. 727, &c.)

Roh was the editor of the *Bohemian H. Bk.* of 1541, and the author of many hymns in the Old Bohemian language, but the ed. of 1561 only gives one with his name. He also edited the second German hymn-book of the Brethren, viz., *Ein Gesangbuch der Brüder aus Behmen und Mehren*, Nürnberg, 1544; and the ed. of 1566 contains 47 hymns by him, nearly all, of the 53 hymns there added. Another hymn ("O heiliger Vater, gütiger Herr") is also given with his name in the *Kirchengesang*, 1566. (See further under **Bohemian Hymnody, pp. 158-160, and Weisse, M.**) A considerable number of Roh's hymns passed into the Lutheran hymn-books of the 16th and 17th *centuries*, and into the *Moravian H. Bks.* of the 18th cent. Either curiously in the last *Moravian H. Bk.* (the *Kleines Gesangbuch*, Gnadau, 1870), his name is not found in the list of authors.

Those of Roh's hymns which have been *tr.* into English are :—

i. Gottes Sohn ist kommen. *Christmas.* In 1544, as above, and thence in *Wackernagel*, iii. p. 350, in 9 st. of 6 l. The heading "Ave Hierarchia" refers to the melody, for it is not a *tr.* from the Latin. Included in V. Babst's *G. B.*, Leipzig, 1553, and recently in the *Unv. L. S.*, 1851, No. 6. Strangely enough this fine hymn was omitted from the *Kirchengesang* of 1566 and later eds.; and though it was included in the *Herrnhut G. B.*, 1735, and the *Brüder G. B.*, 1778, it has again been omitted from the *Kleines G. B.*, 1870. The *trs.* are :—

1. **Le! from highest heaven.** A free *tr.* of st. i.–iii., v., by A. T. Russell, as No. 27 in his *Ps. & Hys.*, 1851. Included, altered, in *Kennedy*, 1863.

2. **Once He came in blessing.** A good *tr.* of st. i.–iii., v., by Miss Winkworth, in her *C. B. for England*, 1863, No. 26. Included in J. Robinson's *Coll.*, 1869, and the Pennsylvania Luth. *Church Bk.*, 1868.

3. **God's Son came descending.** This is No. 249 in pt. i. of the *Moravian H. Bk.*, 1754.

Hymns not in English C. U. :—

ii. Betrachte wer hest es dieser Feiertag. *Easter.* 1544 as above, and in *Wackernagel*, iii. p. 353, in 12 st. of 8 l. Tr. as (1) "The Saviour Jesus, Friend of Man," As No. 332 in pt. i. of the *Moravian H. Bk.*, 1754. This is from the recast "Der selge Heiland, Jesus Christ" (based on Luther's, as No. 1478 in *Appendix* xii. c. 1748, and in the *Moravian H. Bk.*, 1754.

iii. Ein starker Held ist uns kommen. *Christmas.* 1544 as above, and in *Wackernagel*, iii. p. 351, in 12 st. of 4 l. Tr. as (1) "God took our nature upon Him (st. iii.)," as No. 25 in pt. i. of the *Moravian H. Bk.*, 1754.

iv. Lob Gott gebrost mit singen. *Christian Church.* 1544 as above, and in *Wackernagel*, iii. p. 352, in 7 st. of 8 l. In the *Kirchengesang*, 1566, two st. were inserted between iii. and iv. This form, in 11 st., is No. 249 in the *Unv. L. S.*, 1851. In the *Brüder G. B.*, 1778, No. 1016, in 9 sts. (from st. vi., viii., ix. of the 11 sts. of 1566), as "Lob Gott gebrost mit singen und mit sachen erschallen," and this form has been *tr.* as "O be not thou dismayed, Believing little band," as No. 508 in the *Moravian H. Bk.*, 1886.

v. O Mensch, thu hast kinn. *Passiontide.* 1544 as above, and in *Wackernagel*, iii. p. 354, in 7 st. of 8 l. At p. **127** in this Dictionary it is marked as a *tr.* from the Bohemian. The English version is "I see thy Lord and God" (st. ii.), as No. 186, in pt. i. of the *Moravian H. Bk.*, 1754.

[J. M.]

Roman Catholic Hymnody, English, I. It is only during the last thirty or forty years that the attention of Roman Catholics in Great Britain has become widely awakened to the subject of congregational singing, and the treasures of hymnody in their own Office Books. There is even now room for much further diffusion of knowledge on the matter. Considering how many are the hymns of singular power and beauty, venerable, sled through their long use, which are contained in the Roman *Missal*, *Office*, and *Breviary*, it is surprising that Roman Catholic poets did not, long before the present century, render them more frequently into English verse.

2. The history of Roman Catholic Hymnody in Great Britain is beset with difficulties, arising from the rarity of the earlier books in which the little that was done at the first is found, and from the unsystematic use of the facts that are known. In the stormy days of Elizabeth and James I., when the celebration of Divine Service according to the Roman Use exposed both priest and worshipper to the severest penalties, it was not to be expected that Roman Catholic Hymnody could possibly flourish. Something, however, was done. "Jerusalem, my happy home" (p. **186**, i.), and some noteworthy hymns and carols found amongst the poems of Robert Southwell, date from that period. Southwell, an English Jesuit, was born in Norfolk in 1560, and was hanged, drawn and quartered under a charge of constructive treason against Queen Elizabeth in 1595. He was the author of numerous sententious poems, an edition of which was published in London in 1630; and more recently a critical and more complete edition has been privately printed by Dr. Grosart. His "New Prince, new Pomp," is a good specimen of his verse (p. **818**, ii.). It begins :—

"Behold a silly, tender Babe
In freezing winter night."

It is fit to be sung as a Christmas hymn, and is far beyond much of the sacred poetry of Elizabeth's time. His translation of the "Lauda Sion" is good, and the earliest translation of that hymn into English yet known.

3. On the dispersion of the English Roman Catholics, and their settlement at Antwerp and Brussels, at Paris and Rheims, and at St. Omer's and Rome, they began to issue books of devotion, and *trs.* from the Latin with versions of the Old Church hymns. These *trs.* of the *Primer* were frequently reprinted. That at Antwerp, for instance, was issued in 1599, 1604, 1650, and 1658, with the Preface signed "R. V." These initials are probably those of Robert Verstegan, a well-known printer then at work at Antwerp, and the author of *The Restitution of Decayed Intelligence*, and a metrical version of the Seven *Penitential Psalms*, 1601. A Mechlin ed. of 1615, reprinted at St. Omer, 1619, and, again (place not given), in 1632, contained versions possibly by William Drummond. William Habington wrote nothing that can be called a hymn. Two anonymous *trs.*, however, of Cardinal Damiani's *Ad perennis vitæ fontem*, one issued in Paris in 1631 in p. 2*v.* of St. Augustine's *Manuall*, and the second in a 8*v.* of the *Confessions*, 1679, show that there was no lack of power or poetic genius amongst the Roman Catholics of that period. The following are specimens from each :—

1631.

"The Fields are green, the Plants do thrive,
The streams with Honey flow ;
From Spices, Odours, and from Gums
Sweet Fragrancies do grow.
Palms long upon whose Heads of Trees :
And they shall still do so.

"The Season is not chang'd for still
Both Sun and Moon are bright,
The Lamb of this fair City is
That clear, Immortal Light,
Which Presence makes a Day
Which never ends in Night."

1679.

"Here Unguents, Spices, Liquors offer
Scents aromatical ;
Milk-bearing trees each apples proffer
Of Taste delectable.
Here Cornfields seen, there meadows green,
Honey streams glide between.

"No varying Moon, nor starry frame
Diversifies the Year:
Nor Sun, but the all-glorious Lambe
Brings light to that blest sphere:
Dark Night is there no more, nor Night,
Makes day without a vigil."

The passionate and melodious hymns of Richard Crashaw (q.v.) are hardly fitted for congregational use. He translated, amid a variety of other pieces, the "Lauda Sion" of St. Thomas Aquinas; and imitated, with some success, the mellifluous versification of the original. Austin's hymns (see **English Hymnody, Early**, § x.) were published in his *Devotions*, in 1668, and in 1672, 1684, and two editions in 1685. Although these hymns are of some merit, they are used chiefly outside of Austin's own communion, and in the form handed down by Durrington and Hickes.

4. John Dryden, who in common with Crashaw and Austin, was originally a member of the Church of England, was the most noted of a group of translators who in the *Primers* of the seventeenth century made translations of the Latin hymns from the Reformed *Roman Breviary* form of 1632. Some of these translations are still found in a few Roman Catholic manuals and hymnals. Dryden's translation of the "Veni Creator Spiritus" :—

"Creator Spirit, by Whose aid
The world's foundations first were laid";

published as early as 1693, is the best known example. Two other translations by him are given in Scott's *Dryden*, and repeated in the recent editions of Dryden's Poems. There is strong internal evidence and some traditional grounds for believing that these are but specimens of his efforts in this direction (see **Dryden**). The 1685 ed. of the *Primer* is of this date, although Dryden can scarcely be said to have had any share in the production of the work. A *Roman Primer* of 1687 contains these translations of the 1685 *Primer*, and a few which were new.

5. During the eighteenth century very little was done. Alexander Pope held fast to his religion in the midst of much of the false philosophy of his day. He composed in the spirit of a true Christian the exquisite Ode which was suggested by the Emperor Adrian's:

"Animula, vagula, blandula,
Hospes comesque corporis,"

It is the well-known "Vital spark of heavenly flame." His *Messiah* and his *Universal Prayer* have given several centos to modern hymn-books. [See **Pope, A.**] Amongst translations not generally known is one by "T. F." published about 1740, of St. Thomas Aquinas's "Lauda Sion." Although departing from the original metre, it is fairly meritorious. The last stanza reads :—

"Gracious Jesus, Food divine,
Preserve us, feed us, last we stray;
And through the lonely Vale of Time
Conduct us to the Realms of Day.
Sacred Shepherd, hear our Cry,
Matchless greatness! boundless Might!
Fed by Thy Care, thy Bounty bless,
Hereafter give thy Flock a place
Amongst thy Guests, a chosen Race,
To the feasts of everlasting Size."

In 1703 a complete translation of the *Roman Breviary* was pub. in 4 vols., with new translations of the hymns: but it was late in the century before anything approaching to the style and manner of the modern hymn-book appeared, with the exception of an isolated translation of a popular hymn or two as the "Adoste Fideles." In 1721 a most extraordinary *Collection of Spiritual Songs* was issued by Bishop John Gordon, in connection with Bishop John Hay, for the use of the Scottish Northern Roman Catholics. This was reprinted in 1802, and again in 1823, with additions and alterations. The hymns are written in familiar Scottish airs, the result being a hymnal which ranks amongst the most curious in the whole range of English hymnody.

6. In the present century one of the first, if not the first, collection of hymns for the use of English Roman Catholics was published by the Rev. George L. Haydock, as *A Collection of Catholic Hymns, or Religious Songs*, York, 1823. From the Preface it appears that two editions, previously issued in 1805 and 1807, were edited by the Rev. Nicholas Alain Gilbert, and that this York edition is that of 1807 reprinted in full. It contains hymns by Austin; Dryden's "Veni Creator"; some from the 17th century Manual of Prayers and Litanies; a fine piece by Nicholas Poskett, 1690, which is alluded to in the Preface; translations from St. Francis Xavier and St. Bernard; a ballad of John Taylor and the Beggar, which, in its prose form, is frequently appended to the early translations of St. Francis de Sales's *Introduction to a Devout Life*; and some of the earliest, if not the earliest, translations from the *Paris Breviary*. Another collection by Haydock, published at Whitby, 1823, is a clear and distinct departure from these old lines. It is *A Collection of Catholic Psalms, Hymns, Motetos, Anthems, and Doxologies*: is appended to the former collection, and adds 39 hymns thereto, in addition to the Motetts and Anthems, and 18 Doxologies. Many of the hymns are altered from J. Pauch and D. Turner, I. Watts, B. Rhodes, J. Montgomery, and C. Wesley. Daniel French; J. R. Beste in his *Catholic Hours*, a family prayer-book with hymns, 1839; and Dr. Hunsbeth in his *Roman Missal for the Use of the Laity*, 1840, and his *Vespers Book* of 1841 bring us down to the works and the labourers of the past forty years.

7. In many of the books of devotion in use among the Roman Catholics of Great Britain, there are English versions of the Latin hymns occurring in the Mass, Vespers, and Benediction, which compose the ordinary public services on Sundays: and these versions are not bound to be strictly uniform. An exceedingly popular Manual is *The Garden of the Soul*, and it contains a version by the Rev. E. Caswall, of the "Hymn to our Saviour Jesus, abridged from St. Bernard." The frequent hearing, singing, and repeating three affecting words :—

"Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest."

with the remainder, have treasured it in the memory of multitudes of the faithful; and is a fair specimen of the translated Latin Hymns and Sequences which are found in a large number of modern Roman Catholic prayer-books. They do not always show translations of the first order, but they are sufficiently good for

practical purposes, and may be supplemented by those of the Rev. E. Caswall; of Cardinal Newman; and *The Roman Breviary* in *English*, by the Marquess of Bute, 1879. In this last are given versions of the hymns, antiphons, &c., by various hands.

8. The leading translators are Cardinal Newman, and the Rev. E. Caswall. Others might be named, but their productions are either limited in number, or inferior in quality. The art of translation is a very rare and difficult one. Many compositions which might pass if accepted as originals, would fall altogether if presented to critical eyes as versions of old and approved hymns of the Church. It is the brightness and delicacy of touch which distinguish the work of a master in translation from the failures of an apprentice. The *Verses on Various Occasions*, 1868, by Cardinal Newman, contain a priceless collection of hymns for Matins, Lauds, Prime, Tierce, Sext, None, and Vespers, on the different days of the week respectively; for Compline, Matins and Lauds of Advent, and the Transfiguration, for a Martyr, and for a Confessor Bishop. These are full of music and sweetness, of energy and light, which could spring from nothing but genius and long practice in the art. Cardinal Newman is one of the great readers of Roman Catholic Hymnody, not, indeed, through publishing a complete hymnbook, but by being, one might almost say, in himself a type of rhythmical utterance, and the author of several hymns and translations of supreme excellence. The Rev. E. Caswall (q.v.), more than any other, has enriched English Roman Catholic hymnody with a large number of beautiful translations from the Latin. See, for example, his version of the hymn of Prudentius, "Bethlehem of noblest cities." How elegant is both the language and rhythm. How excellently, also, he has translated that sweetest of mediæval hymns, the hymn of St. Bernard, "Jesu dulcis memoria" ("Jesu, the very thought of Thee"), noted above.

9. Amongst the original hymn-writers Dr. Faber takes the highest rank. His hymns, sung at the Oratory, are often remarkable for true poetry. Among these may be mentioned "Jesus is Risen," "The Immaculate Conception," "To our Blessed Lady," "The Will of God," and the "Evening Hymn." Faber has done more than any other Englishman to promote congregational singing amongst the Roman Catholics in Great Britain. The congregation to which he was attached entered into his hymns fervently, and from them they spread to others. He certainly perceived and appreciated, as a scholar, and from his standpoint as a Roman Catholic, the double advantage possessed by a Church which sings both in an ancient and modern tongue, making two-fold melody continually unto God. He did not prize the less the magnificent hymns of Christian antiquity in Latin, because he taught congregations to sing in the English of to-day. His indebtedness to the *Olney Hymns*, and to the Wesleys, he freely acknowledges in his Preface to *Jesus and Mary*, 1849. To these three—Cardinal Newman, Caswall, and Faber—the Roman Catholic Hymnody in England principally owes its revival.

10. Other names of less importance from a hymnological point of view remain to be noted. If Thomas Moore could be regarded as a Roman Catholic, as he is reckoned by his friend and biographer, Lord John Russell, we should not be able to pass over some *Sacred Melodies* of his which are well-known, and of extreme beauty. But the work published under the title of *Sacred Songs*, in 1816, has become so popular, and they are so constantly claimed as the productions of one who attended habitually the Anglican services, that we are unwilling to advance a disputable profession. Besides, exquisite as they are, they have nothing in them that stamps them with any certain mark of the religion in which Moore was brought up in childhood. "Thou art, O God, the Life and Light"; "O Thou Who dry'st the mourner's tear"; "The turf shall be my fragrant shrine"; "Round the loud timbrel," and many others, are all of them steeped in that tenderness which breathes deeply our human nature, when under the influence of Divine grace. Miss Adelaide Anne Procter had passed a considerable portion of her life before she entered the Roman Catholic Church. She was born in 1835, but did not join the Roman communion until 1851. Sometimes she is truly lyrical, and her verses, *Conflits et Conquêts*, would be suitable for congregational singing. The same may be said of *Our Daily Bread*. She does not write in the mere routine of pious verse. Her *Sent to Heaven* is lovely of its kind. She is a thinker, but her poetry is more adapted to reading than to practical psalmody. Religion had taken deep root in her mind, and her days were passed in acts of self-denying charity. Other translators and original writers include the Rev. T. J. Potter, who translated about nearly all the Vesper hymns in the *Catholic Tractarist*, 1838; Aylward, Porter, Raven, Wallace, Coffin, Russell; H. N. Oxenham, a writer of known ability in ecclesiastical subjects in the *Saturday Review*; Canon F. Oakeley, a scholar of classical tastes; Aubrey de Vere, a true poet, author of *Arbor and Zara*, and many other volumes; Charles Kent, and Robert Campbell. Matthew Bridges has also struck nobly many a note of adoration in his *Hymns of the Heart for the Use of Catholics*, 1848, of which, "Rise, glorious Conqueror, arise," and *The Seraph's Song*, "Crown Him with many crowns," may be taken as samples.

11. In addition to the *Oratory Hymns* of the Rev. F. W. Faber, a cheap and popular Roman Catholic hymn-book, pub. by Burns and Oates, has come into very extensive use. It is entitled, *Hymns for the Year, a complete Collection for Schools, Missions, and General Use*, 1867. It contains 388 of the best-known and most frequently used Roman Catholic hymns; and is found, together with the *Oratory Hymns* of Dr. Faber, to be an invaluable treasure to Roman Catholics. Some of the "Sacred Songs" touching the Communion of Saints are peculiar to Roman Catholic worship. Nothing, however, can exceed the fervour and depth of devotion and adoration to be found in the hymns addressed to the Father, the Word, and the Holy Spirit;

the Sacred Trinity, and our Lord in his Human and Divine nature. Such, to name a few only, are, "My God, how wonderful Thou art"; "It is my constant comfort, Lord"; "O brightness of Eternal Light"; "I met the Good Shepherd"; and "Lead me to Thy peaceful manger."

12. The latest addition to Roman Catholic Hymnody, is the *Avena Sanctus*, 1884, of Mr. Orby Shipley. It is a work of great value, and the *Appendix*, containing earlier versions of Latin hymns, is the result of much diligent research on Mr. Shipley's part. In this *Appendix* will be found the heads of families of versions of Vesper hymns taken from the *Primers* of 1604, 1615, 1685, and 1706. These versions of some of the best-known Latin hymns have a religious, a poetic, an historic, and an ecclesiastical value. They will be a real boon to literature in a branch that has been little cultivated, and, to say the truth, undeservedly neglected.

13. The following list contains most of the works associated with English Roman Catholic Hymnody (except the Primers, p. 998), which are noticed above :—

1. *A Collection of Spiritual Songs. By Rt. Hon. Geddes.* 1720, 1852, and 1923.
2. *A Collection of Catholic Hymns; or Religious Songs*, &c. Edited by the Rev. N. A. Gilbert, Whitby, 1841; 2nd ed. Manchester, 1847; 3rd ed. *edited by the Rev. Canon Gilbert*, 1851.
3. *A Collection of Catholic Praises, Hymns, Motetts, Anthems, and Canticles. By the Rev. O. L. Shipbeck*, Whitby, 1933.
4. *Catholic Psalter*, 1830.
5. *Catholic Hours; A Family Prayer-Book* with *Hymns*. 1851, 1852, and 1853.
6. *Roman Manual for the Use of the Laity. By Dr. F. C. Husenbeth.* Derby, T. Richardson & Sons, 1840.
7. *Vespers. By Dr. F. C. Husenbeth.* 1841.
8. *Jesus and Mary. By F. W. Faber.* London, 1849.
9. *Hymns, Ancient and Modern, for Congregational Use. Hymns, with others From Various Sources Translated by Edward Caswall, M.A.* London, 1849.
10. *Church Hymns, in English, that may be sung to the Old Church Music. With Appendices. And other Original Poems. By J. Richard Beste, Esq.* London, 1849.
11. *Catholic Hymns arranged in order for the principal Festivals, Feasts of Saints, and other occasions of devotion throughout the year; with woodcuts.* London, Dublin, & Derby, Richardson, 1850.
12. *Oratory Hymns. By F. W. Faber.* London, 1854.
13. *Manna of Mary and other Poems. By E. Caswall.* London, 1858.
14. *Hymns for Holy Days; with the Approbation of His Eminence Cardinal Wiseman.* London, 1860.
15. *Saint Winefride's Hymn Book; A Collection of Sacred Hymns for Church Festivals, Retreats*, &c. London, n.d. [1866.]
16. *Hymns for the Approved Catholic Hymns for the Use of Schools.* Glasgow, 1861.
17. *St. Patrick's Catholic Hymn-Book.* London, 1862.
18. *Liturgical Hymns for the Chief Festivals of the Year, Selected from the Offices of the Catholic Church, and Translated from the Latin, with Original Hymns for the Seasons and New Church Music. By Francis Duggan, Catholic Priest. The Music edited by William J. Maher, S. J.* London [1866].
19. *Lyra Liturgica; Selections in Verse for Holy Days, from the Offices of the Church. By Orby Shipley.*
20. *Verses on Various Occasions.* London, 1867. [Cardinal Newman. Mainly reprints from his *Verses of 1853.*]
21. *Hymns and Poems; Original and Translated. By the Rev. Matthew Bridges, Author of "The Passion of Mary*, and other poems and hymns in a collected form.] London, 1873.
22. *Collection of Hymns for the Use of the Children of St. Andrew's Congregation.* Glasgow, 1875.
23. *Hymns for Catholic Schools. Compiled by the Rev. Langton Garrow Ford.* London, 1877.
24. *Hymns arranged according to the Ecclesiastical Year for use in Catholic Churches.* Glasgow, 1879.
25. *The Roman Breviary* [in English]. By the Marquess of Bute. London, 1879.
26. *The Dominican Hymn Book with Vespers and Compline.* London, 1881.
27. *The Catholic Hymn-Book. Containing the Hymns sung at St. George's Cathedral, Southwark.* Compiled by the Rev. Joseph Roche. London (3rd ed. 1887).
28. *Hymns* by the Rev. James Connolly, M.R. London (4th ed. 1882).
29. *Annus Sanctus. Hymns of the Church, for the Sundays and Festivals, Translated from the Sacred Offices by Various Authors, with Modern, Original, and Other Hymns, and an Appendix of Earlier Versions. Selected and Arranged by Orby Shipley, M.A.* London and New York, 1884.
30. *The Catholic Psalmist.* Compiled by C. B. Lyons, Dublin, 1885.
31. *Hymns for the Year. A Complete Collection for Schools, Missions, and General Use.* London, n.d. [Dr. Rawes, 1887.]
32. *Hymns, Original and Selected.* By the Rev. H. A. Rawes, M.A. London, n.d. [Hymns by H. A. Rawes and F. W. Faber.]
33. *The Catholic Hymnal. Hymns Selected for Public and Private Use.* London, n.d. [1886].
34. *The Office of Compline. Containing Compline, Benediction, Office of Immaculate Conception, Mass for Children, and all the English and Latin Hymns in the Crown of Anne Prayer Book*, &c. London, n.d. [1892].
35. *The Parochial H. Bk.* New and revised ed. London, n.d. [1892]. [With Music and Words.]
36. *Catholic Hymns, with Holy Mass for Children*, &c. Dublin, n.d.

In addition to these there are also the publications of Matthew Bridges, Aubrey de Vere, Adelaide A. Procter, T. J. Potter, Lady Georgiana Fullerton, and others, from which hymns have been gathered to enrich the various hymn books published for the use of Schools, Missions, and other purposes.

[J. C. E.]

Romanus. The chief of the Middle School of Greek hymn-writers. He was a native of Emesa, deacon of Beryta, and became attached to the church of Blachern at Constantinople. In that church he had a vision of the Mother of God, who gave him a piece of a roll (κεφαλις) to eat. He did so, and found himself endowed with the power of making *Contakia* (Ncale, *Hist. Eccl. Church*, quoting Menæa). He is said to have written a thousand of these poems, but whether this means a thousand of the long strophes, which are interlaced among the Odes in the present Greek office books, or a thousand of the long poems, which Cardinal Pitra has discovered under the name of *Contakia*, cannot be determined. The date of his pieces must be found either as 491–518 or 713–719, the reigns of Anastasius the 1st or the 2nd, as he is said to have come to Constantinople in the reign of Anastasius. The downfall into which his hymns had fallen in the 8th century is perhaps in favour of the earlier date, and the long hymn of Methodius at such an early period as 311 (see **Greek Hymnody**, § v. 2) allows the possibility of such long productions at the close of the 3rd century (see **Greek Hymnody**, § xii. 1). Of his hymns, one only has been rendered into English. It is a *Contakion*, or short hymn, found in the office for Christmas Day :—Τὴν Ἔνδοξον Παρθένον θεοτόκε, Before Thyself, and republished by Dr. Littledale in his *Offices, &c., of the H. E. Church*, 1863, p. 76. Dr. Littledale's tr. in thank verse is, "Bethlehem hath opened Eden," same work, p. 197. This has been turned into S.6.6.6.7.7 measure by W. Chatterton Dix, and was pub. in *Lyra Messianica*, 1864, p. 102.

[H. L. D.]

Rooke, Thomas, M.A., was educated at Trinity College, Dublin, B.A. 1848, M.A. 1851. Taking holy orders in 1848, he held several curacies and chaplaincies in Ireland till 1881, when he was preferred to the Vicarage of Feckenham, Redditch, diocese of Worcester. Three of his hymns appeared in A. J. Scholefield's *Universal H. Bk.*, 1885 :—

1. Come to Thy Church, O Lord our God. *Consecration of a Church.*
2. Father of Heaven! Who of old. *For use in Hospitals.*
3. O God the Holy Ghost, from Father and from Son. *For use in Hospitals.*

[J. J.]

Rooker, Elizabeth. [Parker, E.]

Rorison, Gilbert, LL.D., S. of John Rorison, a merchant of Glasgow, was b. in Benfield Street, Glasgow, Feb. 7, 1821. He was educated at Glasgow University, and at that time he was a member of the United Presbyterian Church. Subsequently he joined the Scottish Episcopal Church, and, after studying for the ministry at Edinburgh under Bishops Terrot and Russell, was ordained by the latter in 1843. He was for some time curate of St. James's, Leith, and of the Episcopal Church, Helensburgh, and then Incumbent of St. Peter's Episcopal Church, Peterhead. He d. at Bridge of Allan, Oct. 11, 1869. In 1851 he edited *Hys. and Anthems adjusted to the Church Services throughout the Christian Year*, Lond., Hope & Co. (Revised, 1860; *Appx.* 1869. See **Scottish Hymnody**, § vii. 2). This contains several of his trs. from the Latin. He is widely known through his "Three in One, and One in Three" (q. v.).

[J. J.]

Roscoe Family. In English Unitarian hymnody William Roscoe and three of his children hold honourable positions and are widely known. Taking the father and the children in chronological order we have :—

Roscoe, William, the father, was b. March 8, 1753, in Liverpool, of humble origin. After very meagre schooling, and three years of work in his father's market garden, he was articled to an attorney, and subsequently practised in Liverpool till 1796, when he withdrew from the profession. From the first literature was his chief delight, and throughout a long career of public usefulness he united its pursuit with the efforts of enlightened patriotism and the advocacy of higher education and reform. Liverpool was a centre of the old slave-trade, and Roscoe was one of the first to raise his voice against the iniquity. At the age of 20 he had already uttered a protest in his descriptive poem *Mount Pleasant*, and in 1787 he pub. a longer poem, *The Wrongs of Africa* (vol. ii. 1788), devoted to the subject. During his brief parliamentary experience as member for Liverpool, in 1807, he had further opportunity of advocating the cause of liberty and humanity. His first great historical work, the *Life of Lorenzo de Medici*, was pub. in 1796, and the *Life and Pontificate of Leo the Tenth*, in 1805. After withdrawing from his legal practice, Roscoe had hoped to be able to devote himself entirely to letters, but the claims of friendship induced him in 1799 to enter into a banking business, which involved him in commercial troubles, ending in 1820 in his bankruptcy. His library had to be sold, but part of it was bought by friends, and presented to the Liverpool Athenæum, which in 1799 Roscoe had been instrumental in founding. In 1822 he pub. *Illustrations of the Life of Lorenzo de Medici*, defending the views adopted in his former history, and two years later edited a new edition of Pope's works, with a life of the poet. He died June 30, 1831. (Cf. The Life of William Roscoe, by his son, Henry Roscoe, in 2 vols., London, T. Cadell, 1833.) As a member of the congregation of Unitarians meeting in Renshaw Street Chapel, Liverpool, Roscoe took part in preparing *A Selection of Psalms and Hymns for Public and Private Worship*, printed for their use in 1818. He contributed eight hymns and the concluding anthem. Of these hymns the following are in C. U. at the present time :—

1. Let our lond song of praise arise. *Praise.*
2. Go, suffering habitant of earth. *Life, a Warfare.*
3. Great God, beneath Whose piercing eye. *Divine Providence.*
4. Thus said Jesus, Go and do. *Love to our Neighbour.*
5. What is the first and great command? *The Commandments.*

These hymns are in several Unitarian collections, including Martineau's *Hymns*, 1840. No. 3 was written in 1788, as a "secular hymn" of ten stanzas, to be sung at the Bess's Garden Chapel on the Centenary of the Revolution.

Roscoe, William Stanley, the son, was b. in 1782, and d. in 1843. He was educated by Dr. Shepherd, of Gateacre, and at Peterhouse, Cambridge. He was in his father's bank till the failure in 1820, after which he held an office in the Liverpool Court of Passage. His *Poems* were pub. in 1824. His hymn "Almighty God, in prayer to Thee" (*Death anticipated*) appeared in the Liverpool Renshaw Street Coll., 1818. It is also in Martineau's *Hymns*, &c., 1840, and later collections.

Roscoe, Mary Ann, a daughter, was b. in 1795, married to Thomas Jevons, 1825, and d. in 1845. She edited *Poems for Youth, by a Family Circle*, Lond., 1820, to which her brothers and sister contributed. From 1821 she also edited *The Sacred Offering*, an Annual of original and selected poetry (Liverpool, D. Marple & Co.). Her 7 hymns were pub. in her *Sonnets and other Poems, chiefly Devotional*, in 1845. Of her hymns three are still in C. U. :—

1. (Now) O let your mingling voices rise. *Christmas.*
2. Come, let us meet go forth above, my soul. *South Assembled.*
3. When human hopes and joys depart. *In Trouble and Affliction.*

Of these No. 3 was first pub. in her *Poems for Youth*, &c., 1820.

Roscoe, Jane, a second daughter, was b. in 1797, married to Francis Hornblower in 1838, and d. in 1853. Her *Poems by one of the Authors of Poems for Youth by a Family Circle*, were pub. in 1820, and her *Poems* in 1845. Her hymns in C. U. are :—

1. How rich the blessings, O my God. *Gratitude.* In the Liverpool Renshaw Street Coll. 1857.
2. My Father, when around me spread. *Peace in Affliction.* Appeared in the *Monthly Repository*, Dec. 1829, and in her *Poems*, 1845.
3. O God, to Thee Who fain hast given. *Self-Consecration.* In *Poems for Youth*, 1826.
4. Thy will be done, I will not fear. *Resignation.*

[W. D. L.]

Rossetti, Christina Georgina, daughter of Gabriel, and sister of Dante Gabriel and William Michael Rossetti, was b. in London, Dec. 5, 1830, and received her education at home. Her published works include:—(1) *Goblin Market, and Other Poems*, 1862. (2) *The Prince's Progress, and Other Poems*, 1866; (3) *Poems*, mainly a reprint of Nos. 1 and 2, 1875; (4) *A Pageant, and Other Poems*, 1881, &c.

In addition, Miss Rossetti has published several prose works, as:—*Annus Domini* (a book of prayers for every day in the year), 1874; *Letter and Spirit of the Decalogue*, 1883, and others. She has written very few hymns avowedly for church worship, but several centos have been compiled from her poems, and have passed into several hymnbooks. These include:—

1. **Dead is thy daughter, trouble not the Master.** Part of the poem "Dead before death," in her *Goblin Market, &c.*, 1862, into *Lyra Mystica*, 1865.

2. **God the Father, give us grace.** *Invocation of the Holy Trinity.* From *Lyra Mystica* into the *Sarum Hymnary*, for use in the Chapel Royal, Savoy (see No. 3 below).

3. **I here with thee long weary days and nights.** *The Love of Christ.* From her *Goblin Market, &c.*, 1862, into *Lyra Mystica*, 1864.

4. **I would have gone, God bade me stay.** *Resignation.* From her *Poems*, 1875, into Hedge's *Cong. Hymns*, 1884, &c.

5. **Once I thought to sit so high.** *A Holy lent Thou prepared Me, or Passiontide.* Contributed to *Lyra Eucharistica*, 1863.

6. **The Advent among chines cold and clear.** *Advent.* From her *Goblin Market, &c.*, 1862.

7. **The flowers that bloom in sun and shade.** *The Eternity of God.* In Mrs. C. Brock's *Children's H. Bk.*, 1865.

8. **What are those that glow from afar?** *Martyrs.* Part of the poem "We must in joy though we sow in tears," in her *Prince's Progress, &c.*, 1866. In the most widely used of her hymns. No. 2 above is also from the same poem.

Miss Rossetti's verses are profoundly suggestive and lyrical, and deserve a larger place than they occupy in the hymnody of the church. Her sonnets are amongst the finest in the English language. [W. G. H.]

Rothe, Johann Andreas, s. of Augustus Rothe, pastor at Lissa, near Görlitz, in Silesia, was b. at Lissa, May 12, 1688. He entered the University of Leipzig in 1708, as a student of Theology, graduated M.A., and was then, in 1713, licensed at Görlitz as a general preacher. In 1718 he became tutor in the family of Herr von Seltvenitz at Lenke, a few miles south of Görlitz, and while there frequently preached in neighbouring churches. During 1722 Count N. L. von Zinzendorf, happening to hear him preach at Gross-Henneredorf, was greatly pleased with him, and when the pastorate at Berthelsdorf became vacant shortly thereafter, gave him the presentation. He entered on his duties at Berthelsdorf Aug. 20, 1722. There he took a great interest in the Moravian community at Herrnhut, which formed part of his parish. But when, in 1727, he had to report to the higher ecclesiastical authorities regarding the doctrinal views of the Moravians, Zinzendorf showed his resentment in various ways, so that Rothe was glad to accept a call to Hennsdorf, near Görlitz. Finally, in 1730, Count von Promnitz appointed him assistant pastor at Thommendorf, near Bunzlau, whose he became chief pastor in 1742, and d. there July 6, 1758. (*Koch*, v. 240; *Wetzer's & H.*, ii. 756, &c.)

Rothe was a man of considerable gifts and of unbending integrity, a good theologian, and an earnest, fearless, and impressive preacher. His hymns, about 40 in number, were published in 1726 and 1727 (see below), and are yet often characterized by glow and tenderness of feeling, and by depth of Christian experience. They are somewhat akin to Zinzendorf's better productions, but this resemblance may arise from the alterations which Zinzendorf made in them. Several of Rothe's best known of them first appeared in Zinzendorf's hymnbooks, and were for a time looked upon with suspicion, because as Zinzendorf did not affix authors' names, the new hymns were at first all ascribed to himself.

Those of Rothe's hymns which have passed into English are:—

1. **Ich habe nun den Grund gefunden.** *Joy in Believing.* 1st pub. in Zinzendorf's *Christ-Catholisches Singen- und Bet-Büchlein*, 1727, p. 98, and in the 2nd ed. (n.d., but probably in the end of 1727 or beginning of 1728) of his *Sammlung g. u. l. Lieder* (1st ed., 1725), as No. 934, in 10 st. of 8 l.; and repeated in the later *Mornian H. Bk.*, e.g. the *Herrnhut G. B.*, 1735, No. 255, *Bruder G. B.*, 1778, No. 966, &c. At first the Lutherans suspected it, thinking that it was by Zinzendorf, but on discovering that it was by Rothe, soon adopted it. It is a powerful and beautiful hymn, is found in many recent German collections (e.g. the Berlin *G. L. S.*, ed. 1865, No. 73), and in its English forms has found a very wide acceptance, and proved a comfort and blessing to many. It was doubtless suggested by Heb. vi. 19.

In the *Historisch Nachricht* (to the *Brüder G. B.*, 1778), ed. 1810, p. 176, it is said to have been written for Zinzendorf's birthday, May 26, 1726. This is probably a misprint for 1725, and the hymn, as will be seen above, was published in 1727. In 1734 Rothe received 100 florins as return for the hymn, "Christum über alles lieben," which Zinzendorf had sent to Rothe in 1732 (in the *Sammlung*, 1725, No. 664, and in the *Deutsche Gottlieb*, 1735, p. 30, marked as "on a friend's birthday"). Koch (v. 240) and Wetzer & Welte (ii. 756) rather suggest 1725 as the date of Rothe's hymn, only in that case Zinzendorf would almost certainly have included it in the *Sammlung* of 1725. Zinzendorf, it may be added, gives in his *Deutsche Gottlieb* two other pieces for birthdays, viz. "Ich bin ja nicht mehr mein" (p. 29), "on his 26th birthday (beginning "Wie von der Erde ist"), the other dated 1726, for his 40th birthday (beginning "Der Du der Herren König bist.")

Rothe's hymn under consideration ("Ich habe nun") has been *tr.* as:—

1. **Now I have found the ground wherein.** A fine but somewhat free *tr.* of st. i., ii., iv., v., vi., x., by J. Wesley. Mr. J. G. Stevenson, in his *Methodist H. Bk. Notes*, 1883, p. 46, speaks thus regarding it:—

"When the translation of this hymn was finished John Wesley sent a copy of it to P. H. Molther, one of the Moravian Brethren, who was then in London. On 23 January, 1744, M. Molther returns the translation with his approval of all but one verse, which Mr. Wesley altered as suggested." The altered stanza begins "O Love, thou bottomless abyss." Mr. Stevenson adds that the hymn "was sung at the funeral of the Rev. Messrs. J. W. Fletcher, vicar of Madeley (d. 1785), and of Edward Rickonseth, rector of Watton (d. 1808).

In 1740 the *tr.* as thus revised was included in the Wesley *Hys. & Sac. Poems* (*P. Works*, 1868–72, vol. i., p. 279). It was thence transferred to the *Moravian H. Bk.*, 1742, a *tr.* of st. iii. of the German, made by P. H. Molther, being added in the 1789 and later eds. It was also included in the *Wes. H. Bk.*, 1780, No. 182 (1875, No. 189), and has been repeated in very many English and American collections, but as a rule abridged; the full form being however in Mercer's *C. P. & H. Bk.*; the *Cong. Hyl.*, 1887; and Boardman's *Sel.*, Philadelphia, U. S., 1861. It has also appeared in full, or abridged, under the following first lines:—

(1) **Now I have found the blessed ground** (st. i.) *Lady Huntingdon's Sel.*, 1780.

(2) **Now have I found the ground wherein** (st. i.) *Wesley Hys. & Sac. Poems*, 1740, &c.

(3) **O Lord! Thy everlasting grace** (st. ii.). Hedge's *Cong. Hyl.*, 1884.

(4) **O Father, Thine everlasting grace** (st. ii.). J. Nicholetti's *Pr. & Hys.*, 1823.

(5) **O Love, thou bottomless abyss** (st. iii.). *Evang. Union Hys.*, 1853.

(6) **Jesus, I know hath died for me** (st. iv.). Pennsylvanian Luth. *Ch.*, 1868.

(7) **Though waves and storms go o'er my head** (st. v.). Andover *Sabbath H. Bk.*, 1858.

2. **I now have found, for hope of heaven.** In full, by Dr. Mills, in the *Evang. Review*, Gettysburg, Jan. 1850, and in his *Hora Germanica*, 1856, p. 68. Included in the *Amer. Luth. Gen. Synod's Coll.*, 1852.

3. **My soul hath now the ground attained.** A good *tr.* of st. i., iii., v., by A. T. Russell, as No. 187 in his *Ps. & Hys.*, 1851.

4. **My soul hath found the steadfast ground.** A good *tr.* (omitting st. v.–ix., and with a st. iv. not by Rothe), by Mrs. Beran, in her *Songs of Eternal Life*, 1858, p. 55. Included, abridged, in the Eng. Presb. *Ps. & Hys.*, 1867, and the *Irvng Hyl.*, 1871.

5. **Now I have found the firm foundation.** By O. F. Krotel, as No. 251 in the Ohio *Luth. Hyl.*, 1880, omitting st. vi.–viii.

6. **Now I have found the ground to hold.** By J. Sheppard, in his *Foreign Sacred Lyre*, 1857, p. 91.

7. **Vor wahrer Heimatsliebe.** *The Forgiveness of Sins.* 1st pub. as No. 448 in the 3rd ed., 1731, of Zinzendorf's *Sammlung* as above, and in 7 st. of 4 l. In the *Brüder G. B.*, 1778, it is No. 592. The *trs.* are:—

(1) "Thanks be to Thee, Thou slaughter'd Lamb!" (st. vii.). This is in pt. ii. 1742, No. 1, "Hymns for the Children of God, in the Days of their Infancy," st. i., iii., by B. Lidiate, as No. 253 in the *Moravian H. Bk.*, 1754, with the above *tr.* of st. vii. added. In the 1801 and later eds. (1886, No. 436) the *tr.* of st. vii was alone retained.

iii. **Wenn kleine Kinnelastben.** *Death of a Child.* Written on the death of one of his daughters. Appeared as No. 1028 in the 3rd ed., 1731, of Zinzendorf's *Sammlung* as above, and in 9 st. of 6 l. Included as No. 1088 in the *Brüder G. B.*, 1778, and recently as No. 659 in the *Unv. L. S.*, 1851. The *trs.* are:—

(1) "When children, blessed by Jesus." This is No. 1196 in the *Suppl. of 1869 to the Moravian H. Bk.*, 1891 (1886, No. 1285). (2) "When summons comes by Death is given." *By E. Weaver*, 1867, p. 195. [J. M.]

Round the Sacred City gather. *C. J. Stone.* [*Church Defence.*] Written in 1874 for the Church Defence Institution, and issued as a leaflet with music for use at Church Defence Meetings. Several hundreds of thousands have been used in this form. It was given in the author's *Knight of Intercession*, 3rd ed., 1874, in 7 st. of 8 l., with the heading "Battle Hymn of Church Defence," and "Dedicated to the 'Church Society' of St. Paul's Huguenots." In 1894 it was enlarged to 12 st. of 8 l. for processional use at a grand Choral Festival in Salisbury Cathedral, and began "Sacred city by the river." In this form it was given in the *Monthly Packet*, 1894. In its original form it is in several hymnals. Mr. Stone also adapted it for use in the 1889 *Suppl. Hymns to H. A. & M.* [J. J.]

Rous, Francis (Rouse), was b. at Halton, Cornwall, in 1579, and educated at Oxford. He adopted the legal profession, and was M.P. for Truro during the reigns of James and of Charles I. He also represented Truro in the Long Parliament, and took part against the King and the Bishops. He was appointed a member of the Westminster Assembly; of the High Commission; and of the Triers for examining and licensing candidates for the military. He also held other appointments under Cromwell, including that of Provost of Eton College. He d. at Acton, Jan. 7, 1659, and was buried in the Chapel of Eton College. Wood, in his *Athenæ Oxonienses*, gives a list of his numerous works. The history of his version of the Psalms is given under **Psalters, English**, § xi., respecting its treatment in England, and under **Scottish Hymnody**, § iii., with regard to its reception and use in Scotland. [J. J.]

Row, Thomas, b. in 1786, was for many years a Baptist minister at Hadleigh, in Suffolk, and Little Grandisea, Combe, and was well known to most of the Calvinistic congregations in the Eastern Counties. He was very singular and methodical in his habits, and for 30 years was a frequent contributor of hymns and other compositions to the *Gospel Herald*. He d. Jan. 8, 1868. Mr. Row pub. two vols. of hymns. The first was entitled, *Cousins Spiritual Songs, or Evangelical Hymns on Various Subjects, for the private use of Christians, and also adapted for Public Worship*, London, 1817. This was called Book I., and comprised 329 hymns. Book II., including 343 hymns, was pub. in 1822, as *Original and Evangelical Hymns on a great variety of subjects, for Private and Public Worship, by Thomas Row, Minister of the Gospel, Hadleigh, Suffolk.* Many of these hymns are to be found in Parrott's *Sel.* From a Calvinistic point of view they are sound in soulmost, but possess little poetic merit. [W. R. S.]

From his *Cousins Spiritual Poems*, 1817, the following hymns have passed into Stupp's *Songs of Grace and Glory*, 1872:—

1. Awake, my warmest powers. *Jesus the Divine Friend.*
2. Awake, O heavenly Wind. *To the Holy Spirit.*
3. God knows our secret thoughts and words. *Omniscience.*
4. Gracious God of our salvation. *Holy Trinity.*
5. How can a mortal tongue express. *Holy Trinity.*
6. In the Godhead all perfection. *Holy Trinity.*
7. In vain must sleepy sinners think. *The Being of God.*
8. Jehovah's will is found. *The Will of God.*
9. Like wind the Spirit gently blows. *Power of the Holy Ghost.*
10. Now, Thou faithful, gentle Spirit. *Holy Spirit—The Guide.*
11. Supremely sweet is sovereign love. *The Love of God.*
12. The great eternal Spirit comes. *The Holy Spirit.*
13. The Holy Spirit did engage. *Election.*
14. The Sacred Spirit comes to take. *Work of the Holy Spirit.*
15. Three dear and great mysterious Three. *Holy Trinity.*
16. Two great, mysterious Lord. *Holy Trinity.*
17. To God, the Holy Ghost. *Personality of the Holy Ghost.*
18. You have not chosen me. *Election.* [J. J.]

Rowe, George Stringer, was b. at Margate in 1830, and educated for the Wesleyan Ministry at Didsbury College. He entered the Wesleyan Ministry in 1853, and has since held important appointments at Ipswich,

Hull, Southport, Leeds, Edinburgh, London, &c. In 1888 he was appointed to the chair of Pastoral Theology in Headingley College, Leeds. He is the author of "Life of John Hunt, &c."; "At His Feet"; "On His Day"; "The Psalms in Private Devotion"; and "Alone with the Word." His hymns include:—

1. Behold Thy youthful army.
2. Come, children all and praise.
3. Cradled in a manger misery.
4. When they brought little children.

These hymns were written for *Sunday School Anniversaries*, and were included in the *Methodist S. School H. Bk.*, 1879. [J. J.]

Rube, Johann Christoph, was b. Nov. 20, 1695, his father being then pastor at Hohenund Thal-Ehrn, near Sonderhausen. After completing his studies in law, and becoming a licentiate, he was appointed judge (Amtmann) at Burggrumbach near Ahelfeld, and then, about 1704, at Battenberg (both in Hesse-Darmstadt). He d. at Battenberg, May 20, 1746. (*Bode*, p. 137; F. W. Strieder's *Hessische Gelehrten- und Schriftsteller Geschichte*, vol. xvi. p. 436. The latter dates his birth Nov. 19. On writing to Ehrn, Pastor Weise has kindly informed me that no 17th cent. registers are extant either for Hohen-Ehrn, or for Thal-Ehrn.)

Rube was a most prolific writer of hymns. In the Darmstadt G. B., 1741, he is credited with 70 pieces, and according to the teaching by Count Christian Ernst of Wertigerode in his private copy, no less than 83 by Rube. The earliest appeared in Leppich's *Andächtig Stupender Christen-Mund*, Wesel, 1695, and the *Geistreiches G. B.*, Darmstadt, 1698. In 1712 he published a number (without place or date) in the *Geistliche Lieder* (Darmstadt Court and University Library); and Zuschach in his *Anthologie*, v. p. 21, says his *sein-in-law* edited another collection in 1737 as *Poetisch-christliche Kinder-gedichten* (evidently meant for *Lieder-gedichten*) aus den *Sonn-und Festtags-Evangelien*. Rube's hymns appeared in the Darmstadt G. B., 1724, included 7, most of which passed into other books. Many of his hymns are excellent, thoughtful, good in style, and warm in feeling. Of Rube's hymns those which have passed into English are:—

i. **Der am Kreuz ist was ich suche, Und sonst nichts in aller Welt.** *Passiontide.* In his *Frühlings-Blumen*, 1715, p. 63, in 5 st. of 8 l. When repeated in the *Annuthiger Blumen-Kranz*, 1713, No. 92, it was altered to "Der am Kreuz ist *meine Liebe*," and this form was included in the Würtemberg *G. B.*, 1741, No. 51 (1842, No. 152), and other collections, and is a great favourite in South Germany. It is sometimes erroneously ascribed to J. E. Grading (b. 1676, d. 1748). The older hymn beginning "Der am Kreuz ist meine Liebe, Meine Lieb ist Jesus Christ" is first found in Ahasuerus Fritsch's *Jesus-Lieder*, 1668, No. 21, and is probably by Fritsch. It is quite different from Rube's hymn and has not been tr. into English. The tr. from Rube are (1) "Him on yonder cross I love," by *Miss Winkworth*, 1858, p. 33, repeated in Schaff's *Christ in Song*, 1869, p. 189. (2) "More than all the world besides," by R. Massie in his *Lyra Domestica*, 1864, p. 122, and thence in Reid's *Praise Bk.*, 1872.

ii. **Der Herr bekleid sie zu Mitternacht.** *Second Advent.* In his *Frühlings-Blumen*, 1712, p. 88, in 15 st. of 4 l. In Knapp's *Ev. L. S.*, 1837, No. 796 (1865, No. 772). Sometimes erroneously ascribed to N. L. von Zinzendorf. *Tr.* as—

The Lord shall come at dead of night. This is a tr. of st. i., iii., v., vii., x., xv. by Mrs. Findlater in *H. L. L.*, 3rd ser., 1858, p. 60 (1884, p. 180). Included in *Kennedy*, 1863, and abridged, in Dr. Pagenstecher's *Coll.*, 1864, and E. Paxton Hood's *Our H. Bk.*, 1862.

iii. **Schlaf auch und wahl' schlaf liebes Kind.** *Cradle Hymn.* In his *Frühlings-Blumen*, 1712, p. 52, in 15 st. of 4 l., as the first of the "Cradle Hymns." It is worthy of attention as being one of the finest hymns of its class. Included as No. 751 in Freylinghausen's *Neues geistreiches G. B.*, 1714, and repeated as No. 1416 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as—

Sleep well, my Dear! sleep safe and free! A good *tr.*, omitting st. viii., xiii., xiv., by *J. C. Jacobi* in his *Psal. Germanica*, 1722, p. 142 (ed. 1732, p. 190, altered). Included as No. 328 in pt. i. of the *Moravian H. Bk.*, 1754, with *tr.* of st. xiii., xiv. added: and repeated, altered and abridged, in later eds. (1886, No. 1193, in 5 st.). In 1875 *Dr. Martineau*, in his *Hym. of Praise and Prayer*, No. 746, adopted the *tr.* of st. i., iv., v., xv., from *Jacobi's* 1732 text. In the Schaff-Gilman *Lib. of Rel. Poetry*, 1881 (1883, p. 434), there are 6 st. [J. M.]

Ruben, Johann Christoph. [Rube, J. C.]

Rückert, Friedrich, s. of Johann Michael Rückert, advocate at Schweinfurt, in Bavaria, was b. at Schweinfurt, May 16, 1788. He matriculated at the University of Würzburg Nov. 3, 1803 (where he became a great friend of Baron von Stockmar of Coburg), and finished his course there in the spring of 1805. He graduated PH. D. at Göttingen in 1810, and on March 30, 1811, began to lecture at Jena as a private-docent in philology, but left April 16, 1812. On Nov. 2, 1812, he was appointed Professor of the Gymnasium at Hanau, but resigned before entering on his duties, and left Hanau Jan. 21, 1813. He was then for some time living at Würzburg as a man of letters, thereafter at Rothenberg near Hassfurt, &c. In Dec. 1815 he began work at Stuttgart as joint editor of the *Morgenblatt*, retiring from it Jan. 6, 1817. For some time he travelled in Italy, &c., and then in the end of 1820 settled at Coburg as a man of letters. On his appointment as Professor of Oriental Languages at Erlangen he went there in Nov. 1826; and then, in 1841, was appointed Professor of Oriental Languages at Berlin. During the Revolutionary period of March, 1848, he left Berlin and never returned, but received a pension in 1849. He retired to his estate of Neuses, near Coburg, and resided there till his death on Jan. 31, 1866 (*Friedrich Rückert. Ein biographisches Denkmahl.* By Dr. C. Beyer, Frankfurt am Main, 1868; *Neue Mittheilungen*, by Beyer, 1873; Rückert's *Nachgelassene Gedichte*, Vienna, 1877, &c.)

Rückert was one of the greatest Lyric writers, and one of the most thoughtful and earnest poets that Germany has produced. From the time that, unable to find a publisher, he published his *Östliche Rosen* (Stuttgart to Heidelberg) in 1814, considering his famous "Orientalischer Sonnette," he published himself or contributed to the publications of others, a most voluminous mass of poetry original and translated (see the list in Goedeke's *Grundriss*, pp. 1000-1004), and a complete ed. of his poems appearing finally at Frankfort am Main, 1868-69, in 12 vols. as his *Gesammelte poetische Werke*. A considerable proportion of his poems are *tra.* and adaptations from the Persian, Arabic, Sanscrit and Chinese. Throughout his poems he preserves a high

level of purity of thought and expression; and displays a wonderful mastery of form and power of handling the German language. He was also a voluminous writer on Biblical history, &c. Leben Jesu, 1839; *Geist und Zweck*, 1843; and *Mirakel der Ursache*, 1856. He can hardly however be called a hymn-writer; the second of the poems noted below being almost the only piece by him which has passed into the German hymn-books. The *tr.* are:—(1) "Paradise must shine more fair," by Miss Troward, in his *Poems from Modern Sources*, 1845, p. 57. (2) "Paradise must shine more fair," in a slightly different dress, in Dr. H. Bonar's *New Jerusalem*, 1852, p. 94, and in Schaff's *Christ in Song*, 1869, p. 467.

ii. **Dein König kommt in niedern Hülle.** *Advent.* In his *Gesammelte Gedichte*, Erlangen, 1834, vol. iv. p. 65, in 6 st. of 4 l. (2), certainly did not appear along with No. iii. in 1826), and entitled "Advent Hymn." It is based on St. Matt. xxi. 1-11, the Gospel for the 1st S. in Advent. It is included in the German *G. B.*, and in many other hymn-books. The *tr.* are: (1) "He comes, no royal venture wearing." By T. C. Porter. Written April 4, 1846, for *Hours at Home*, N. Y., June, 1866. (2) "In lowly guise thy King approach." By Mr. *J. Troutbeck*, as Schumann's *Advent Hymn*, 1880, p. 6.

iii. **Es ist Bethlehem entsprossen.** *Nativity and Calvary.* 1st pub. as No. 9 of a series of "Hymns for Festivals by Friedrich Rückert," in the Taschenbuch zum geselligen Vergnügen auf das Jahr 1820, Leipzig, 1819, p. 172, in 16 st. of 4 l. Repeated in H. Riesch's *Weihnachtsbuch*, Leipzig, 1840, p. 1, in 15 st. of 4 l. *Tr.* as (1) "In Bethlehem He first arose." By *S. L. Prothingham*, 1865, p. 166. (2) "In Bethlehem the Lord was born." By *Miss Winkworth*, 1869, p. 208. (3) "In Bethlehem, the Lord of glory." By T. C. Porter for *Hours at Home*, N. Y., March, 1866.

iv. **Um Mitternacht hab ich gewacht.** *Midnight.* 1st pub. in the *Deutsches Taschenbuch für das Jahr*, 1838. Included in the *Hymn- und Liederbuch*, vol. i., Erlangen, 1838 (vol. v. of his *Gesammelte Gedichte*), p. 313, in 8 st. of 4 l., as one of the poems written at Neuses to the autumn of 1835. Repeated by Riesch, 1840, p. 5, in 8 st. of 4 l. *Tr.* as "At midnight I arose my sight." By *S. L. Prothingham*, 1865, p. 174. (2) "At dead of night Sleep took her flight." By Miss Winkworth, in *Lyra Mystica*, 1865, p. 366, and repeated in her *Christian Singers*, 1869, p. 337. [J. M.]

Rulers of Sodom! hear the voice. W. Cameron. [*True Penitence.*] 1st appeared as No. 17 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Isaiah i. 10-19, in 7 st. of 4 l. Thence, with st. vii. l. 1 altered, in the public worship ed. issued in that year by the Church of Scotland, and still in use. In the markings by the eldest daughter of W. Cameron (q. v.), it is ascribed to Cameron. Included in the *Relief H. Bk.*, 1833, and again in others. [J. M.]

Russell, Arthur Tozer, M.A. He was the son of the Rev. Thomas Clent, who later changed his surname for Russell (*Gent. Mag.*, 1849, p. 209: *Gung. Ry.*, p. 889, i. § 4), an Independent or Congregational minister who won for himself a good reputation by editing the works of Tyndale, Frith, Barnes, and Dr. John Owen, &c. He was b. at Northampton, March 20, 1806; educated at St. Saviour's School, Southwark, and at the Merchant Taylors' School, London (cf. Robinson's *Register*, *M. T. S.*, ii. 217). In 1822-24 he was at Manchester College, York (see *Roll* of the M. C. students). In 1825 he entered St. John's College, Cambridge, as a sizar, and in his freshman year gained the Hulsean Prize, its subject being, "In what respects the Law is a Schoolmaster to bring men to Christ." In 1829 he was ordained by the Bishop of Lincoln (Kaye), and licensed to the Curacy of Great Grimsden, Hunts, and in 1830 was preferred to the Vicarage of Caxton, which he held till 1852. During his ministry here he published the following works: *The Claims of the Church of England upon the Affections of the People* (1832); *Sermons for Fasts and Festivals; A Critique upon Keble's Sermon on Tradition*, in opposition. About 1840 appeared his *Apology of the Church of England and an Epistle to Saignor Sapio concerning the Council of Trent, translated from the original Latin of Dr. Jewell.* About the same time appeared *Hymn Tunes, Original and Selected, from Ravenscroft and other old Musicians.* In 1841 was published *A Manual of Daily Prayer.* In 1844 *Memorials of the Works and Life of Dr. Thomas Fuller.* This *Life* has not been superseded by Bailey's later and over-bulky *Life.* It has fine things in it. It is severe on *Tract XC.* In 1846 various of his own hymns, original and *tr.* from the German, appeared in *Hymns for Pub. Worship*, &c., Dalston Hospital, London. His first appearance as a hymn-writer was in the 3rd edition of the hymn-book published by his father (1st ed. 1815), and known amongst Congregationalists as Russell's *Appendix* (see Gung. Hymnody, p. 899, i. § 67). In 1847 followed *The Christian Life.* In 1851 *Psalms and Hymns, partly original, partly selected, for the use of the Church of England.* This most modest collection has not received the recognition that it indisputably merits. His original hymns and translations have found their way into many hymnals, e.g., Dr. Peter Maurice's *Choral H. Bk.* 1861, where several appeared for the first time; Dr. Maurice's *Choral Harmony*, 1854, contains two of his tunes; Dr. R. H. Kennedy's *Hymnologia Christiana*, 1865; Lord Selborne's *Book of Praise*, &c. (1862). In 1852 he was presented to the Vicarage of Whaddon, Cambridgeshire. This, in 1866, he exchanged for St. Thomas's, Toxteth Park, Liverpool. While at Whaddon he published *Advent and other Sermons.* In 1859 appeared his best prose book, *Memorials of the Life and Works of Bishop Andrewes.* With every deduction it is a living biography. In Liverpool he republished his *Hymn*-book. In 1863 he addressed a "weighty and powerful" Letter to the Bishop of Oxford on Dr. Stanley—virtually a trenchant review of the once notorious *Essays and Reviews.* In 1867 he removed to Wrockwardine Wood, Shropshire, where he remained until 1874, when he was presented to the Rectory of Southwick, near Brighton. Here he d., after a long and distressing illness, on the 18th of November, 1874. In his earlier years he was an extreme High Churchman, but by the study of St. Augustine his views were changed and he became, and continued to the end, a moderate Calvinist. His original hymns are gracious and tender, thoughtful and devout. His translations on the whole are vigorous and strong, but somewhat ultra-

faithful to the original metres, &c. He left behind him a *History of the Bishops of England and Wales* in MS., sufficient to form three or four goodly octavos, and numerous MS. Notes on the Text of the Greek Testament; and also a large number of original chants and hymn-tunes in MS. Surely the last ought to be utilized: and the former deposited in his College of St. John's.

[A. B. G.]

Of Russell's hymns a large number are included in *Kennedy*, 1863, and several also are in a few of the lesser known collections. The few are noted elsewhere in this Dictionary, and may be found through the **Index of Authors and Translators.** Of his original hymns, about 140 in all, including those in Dr. Maurice's *Choral H. Bk.*, 1851, the following are found in a few collections:—

1. Christ is risen! *Ov' His foes His reigneth. Easter.*
2. Give praise to God our King. *Praise.*
3. Great is the Lord; O let us raise. *Ps. xlviii.*
4. Hail, our lowly King. *Praise to Christ.* (*Maurice*, 1851.)
5. Hail, O Lord, our Consolation. *Christ, the Consoler.* (*Maurice*, 1851.)
6. Holy Ghost, Who us instructed. *Whitsuntide.*
7. Hosanna, loud hosanna. *Palmsunday.*
8. Hosanna, bless the Saviour's Name. *Advent.*
9. In the morn it shall be seen. *Consolation.*
10. In the tomb, behold He lies. *Easter Eve.* Sometimes "In the night of death, He lies."
11. Jesus, Lord, we seek Thy face. *Communion.*
12. Jesu, Thou our pure (chief) delight. *Praise for Salvation.*
13. Jesu, when I think on Thee. *In Affliction.*
14. Jesu, Who for my transgression. *Good Friday.*
15. Lift thine eyes, O Lord. (*Maurice*, 1851.)
16. Lift thine eyes for those to heaven. *Looking Onward.* Sometimes "Lift thy longing eyes to heaven."
17. Lo, in mid heaven the angel flies. *The Message of The Gospel.*
18. Lord, be Thou our Strength in weakness. *In Affliction.*
19. Lord, my hope in Thee abideth. *Hope in Jesus.*
20. Lord, when our breath shall fail in death. *Death anticipated.*
21. Lord, Who hast formed us. *Self-Consecration.*
22. My God, to Thee I fly. *In Affliction.* Sometimes "O most God, to Thee we fly."
23. Night's shadows falling. *Evening.*
24. Now be thanks and praise ascending. *Praise.*
25. Now to Christ our Life and Light. *Evening.*
26. O glorious, O triumphal day. *Easter Day.*
27. O God, Who hast prepared for them that love. *Priestly* In the Dalston *Hym. for Pub. Worship*, &c., 1846. From this "O Father, ascended Lord," in L. W. Bacon's *Church Poetry*, 1851, p. 141.
28. O Head and Lord of all creation. *Pentecost.*
29. O Jesu, blest is he. *Consolation.*
30. O Jesu! we adore Thee. *Good Friday.*
31. O Saviour, on the heavenly throne. *The Divine Glory.* (*Maurice*, 1851.)
32. O Thou Who art our Life and Love. *Church Defence.*
33. Praise and blessing, Lord, to give. *Praise to Jesus.*
34. Praise the Lord: praise our King. *Advent.*
35. Sing, O heavens, and rejoice, earth. *Christmas.*
36. The Morning (promised) that appeareth. *Christmas.*
37. The night of darkness fast declineth. *Missions.*
38. The way to heaven Thou art, O Lord. *Jesus the Way.* Sometimes "Jesus Sometimes "Thou art the Way: Heaven's gate, O Lord."
39. Then Who hast to heaven ascended. *Ascension.*
40. To Him Who for our sins was slain. *Praise to Jesus, the Saviour.* Written Friday, Jan. 24, 1851.
41. Up, up, my heart, with joy. *Ascension.*
42. What, my spirit, should oppress thee. *In Affliction.*
43. What though through desert paths Thou leadest! *Security and Consolation in Christ.*
44. Whom shall I, my [*sic*-our] refuge making. *Lent.*
45. Why, O Lord, so far removed. *In Affliction.*
46. Why, O why cast down, my spirit! *In Affliction.*
47. With one Thy praise we sincere sing. *Lent.* Sometimes "With trembling awe Thy praise we sing."
48. With cheerful hope, my soul, arise. *Security in God.*
49. We bless that His commands stood. *Universal Praise of Jesus.*
50. Your adoration, O earth and heaven, unite. *Universal Praise to Christ.*

Unless otherwise stated, all the above appeared in Russell's *Ps. & Hys.*, 1851. The total number of original hymns contributed by him to Maurice's *Choral H. Bk.* was 21.

[J. J.]

Russell, William, was b. in Glasgow in 1798, and educated at the University of Glasgow. Removing from Scotland to America, he was at Savannah in 1817, and subsequently at other places in the United States. He was an active promoter of education, teachers' associations, and kindred objects, and did much to further the cause of education in the States. He was originally a Baptist, but did not hold to close communion. He d. at Lancaster, Massachusetts, Aug. 16, 1873. His hymn, "O'er the dark wave of Galilee" (*Christ in Solitude*), begins with st. iii. of a poem written by him at the request of Dr. Ware, editor of the Unitarian *Christian Examiner*, and printed therein in 1826.

[F. M. B.]

Russell, William, contributed a few hymns to *William Carter's Hymn Book*, 1801, and to some minor collections. The best known is "More marr'd than any man's," 1861 (*Pulsatilla*). He must be distinguished from W. Russell, the American hymnist. [J. J.]

Rutilius, Martin, a of Gregorius Rudel or Rutilius (who in 1548 was diaconus at Salza, near Magdeburg, and in 1551 became pastor at Dalen on the Mühle, in Saxony), was b. Jan. 21, 1550. After studying at the Universities of Wittenberg and Jena, he was appointed, in 1573, pastor at Tonndorf, near Gotha. In 1586 he became diaconus at Weimar, where, after being for some time archidiaconus, he d. Jan. 18, 1618. (K. Goedeke's *Grundriss*, vol. iii., 1887, p. 153; articles by Dr. Linke in the *Blätter für Hymnologie*, 1887, pp. 82, 90, &c.) Rutilius's name has been associated with the well-known German hymn which begins:—

1. **Ach Gott und Herr, wie gross und schwer.** *Lent.* The first printed form of any part of this hymn is in a broadsheet entitled "Ein Christlich Gebet, Martini Rutilii Pastoris zu Tonndorf in der Nuckel, am 28. Julii 1613. Im Ton: Herr Gott, dich loben alle wir," &c. It is in 10 sts., and is entitled a "Prayer for the three years following the death of Rev. A. Fuller, in 1815, acted as its secretary. His prose works were *Memoirs of Rev. R. Hall, Arrahy* (2nd ed., 1833); *A candid statement of the reasons which induce Baptists to differ from their Christian brethren*; and many Sermons and Charges. After his death appeared 2 vols. of Discourses, selected from his MSS., and entitled *Pastoral Memorials*. To these discourses are appended many of his hymns, with their dates. Dr. Ryland's hymns were composed at different times, from his sixteenth year to the year of his death. The earliest were pub. when he was 16, in his *Serious Essays*, 1771. These 36 hymns were never republished. Several appeared in the *Gospel Magazine* from 1771 to 1782, and the *Protestant Magazine*, 1792-93: others in Rippon's Bapt. *Selection*, 1787; 2 in the *Collection for the Monthly Prayer Meeting at Bristol*, 1797; 2 in Andrew Fuller's *Memoirs*, 1831; and 25 in the *Pastoral Memorials*, 1825. His *Hymns and Verses on Sacred Subjects*, to the number of 99, were reprinted from his MS. by D. Sedgwick, and were pub., with a *Memoir*, in 1862. The hymns are dated therein from the MS.

[W. R. S.]

Those of Dr. Ryland's hymns now in C. U. include:—

1. **For Zion's sake I'll not restrain.** *Missions.* Dated 1790, and printed by D. Sedgwick from Ryland's MS.

2. **Rad not the Lord, my soul may say (cry).** *Ps. cxxiv.* From his *Serious Essays*, 1771. It is No. 124 in Spurgeon's *O. O. H. Bk.*, 1866. Not in Sedgwick's reprint.

3. **Why, holy, holy Lord, self-existent Deity.** *Holy Trinity.* Dated 1790. It was given in the 1st ed. of Rippon's *Bap. Sel.*, 1800, Pt. 3, No. 21; in the *Pastoral Memorials*, 1828; and Sedgwick's reprint, 1863, in 5 st. of 4 l. It is in C. U. in G. Britain and America.

4. **Look down in mercy, Lord, from heaven, survey our fast assembly.** This is in Spurgeon's *O. O. H. Bk.*, 1866, and dated 1777. We cannot trace it in any of Ryland's works or amongst his hymns.

5. **Lord, teach a little child to pray.** *A Child's Prayer.* Dated 1785. The note to this hymn by Dr. Ryland, in the *Pastoral Memorials*, 1828, vol. ii. p. 248, is: "This and the following hymn ("God is very good to me") was composed at the request of Mrs. Fuller, with a view to assist her children in learning, for the use of Miss Sara, their excellent Governess, about seven years and six months." It was pub. in Andrew Fuller's *Memoirs*, 1831, p. 442, and in Sedgwick's reprint, 1863.

6. **Now let the slumbering church awake.** *Activity in Religion.* Dated "Dec. 3, 1777." It was pub. in the *Pastoral Memorials*, 1828, and in Sedgwick's reprint, 1863. In Spurgeon's *O. O. H. Bk.*, 1866.

7. **O Lord, I would delight in Thee.** *Delight in Christ.* Dated "Dec. 3, 1777." Dr. Ryland added this note to the hymn in the *Pastoral Memorials*, 1828: "In composing this hymn, than perhaps I ever felt in making any other." It was pub. in Rippon's *Sel.*, 1791, No. 340, in the *Pastoral Memorials*, 1828, and in Sedgwick's reprint, 1863, in 7 st. of 4 l. It is in extensive use in G. Britain and America, commencing "O Lord we would delight in Thee." In the American Meth. Epis. *Hymns*, 1849, and their *Hymnal*, 1878, st. i., ii., vi., vii. are rewritten in 4 st. as "Lord, I delight in Thee."

8. **Out of the depths of doubt and fear.** *Ps. cxxx.* From the *Serious Essays*, 1771 (reprinted in Spurgeon's *O. O. H. Bk.*, 1870). It is not in the *Pastoral Memorials*, 1828, nor in Sedgwick's reprint, 1863.

are all by Major seems at least highly probable. They passed into Rehlter Franck's *Geistliche musikalische Lustgarten*, Nürnberg, 1658, as No. xvii. As No. xvi. Franck gives the following: 1. Gleich wie mich Sehn. 2. Also Herr Christ. Both xvi. and xvii. are given in Franck's *Musicalischer Bergkrantz*, Jena and Altenburg, 1627, No. 97 in Franck's No. 18, but with four st. added, viz. 3. Meiner Hand Arbeit. 4. Die Seite mein. 5. Darinn ich lieth. 6. Ehre sey mm. The form now in use is found in B. Crecelius's *Jesuiten-Bibliothek*, Elberfeld, 1847, p. 1, No. 1, and in No. 1 it is in 10 sts., viz. i.–vi. as in 1613, and st. vii.–x. from Claudius's ii., ii., v. vi. This form passed into most later books, and is No. 266 in the *Unv. L. S.*, 1851.

At first the hymn seems to have passed into the collections without alteration, as in the case of "Herr Johann Georg. Then in Claudius's 2nd ed., 1648, the first part was signed "J. G.," which was forthwith taken to mean Johann Gösbel, who was b. at Aldorf Aug. 20, 1606, became pastor at Dannfeld, near Krautheim, 1636, and d. there Sept. 1, 1639. In the 3rd ed., 1711, 1738, when Caspar Binder, pastor at Marienfeld, pub. at Jena his *Historischer Beweiss* for the purpose of showing that the hymn was by Rudiltius. In this book Binder declared that he had in his possession an autograph copy of the hymn, which was in the hand of Rudiltius, sometime burgomaster at Weimar, and that in this album he had found the hymn "Ach Gott und Herr" (in the 6 st. form of 1613), entitled, "A Prayer for the forgiveness of sins, for patience under the cross, and for a happy departure out of this miserable life," with this in the autograph of M. Martinus Rutilius, Diaconus Ecclesiæ Vinariensis facit et propria manu scripsit.

"Jesu, du hohe Davide, erbarm dich mein,
Lass mein Glaub nicht sinken,
Gib Herben starke Beyspruch bleiben
Vom Tod vnd Leben bringe mir Freuden.
Dec 25. May 1604."

The date here is almost certainly a misreading or a misprint, i.e. instead of 1604 it should be 1614. If then on May 29, 1613, Rudiltius wrote out the hymn in this album he had found the hymn "Ach Gott und Herr" (in the 6 st. form of 1613), entitled, "A Prayer for the forgiveness of sins, for patience under the cross, and for a happy departure out of this miserable life," with this in the autograph of M. Martinus Rutilius, Diaconus Ecclesiæ Vinariensis facit et propria manu scripsit,

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On the whole then there seems no good reason to question the fact that the hymn, in the form of the 6 stanza form is almost certainly by Major. Wherever a name has been attached to st. vii.–x. they too have been ascribed to Major. So that there appears at least a high probability that the 10 stanza form is by Major.

The translations in C. U. are:—

1. **O God my Lord! How great's the Name.** In full by J. C. Jacobi, in his *Paul. Gerwanius*, 1722, p. 56. In his ed. 1732, p. 89, it was greatly altered, and st. i.–viii., x. of this form were included in the *Evang. Unico Il. Bk.*, 1856.

2. **When rising winds, and rain descending.** This is a free tr. in 8 l., of st. vii.–x., by T. Dutton, as No. 250 in the *Moravian H. Bk.*, 1789 (1886, No. 314). Included in Dr. Martineau's *Hys. of Praise and Prayer*, 1873.

3. **Alas! my God! My sins are great.** A good tr. of st. i.–vi., by Miss Winkworth, as No. 107 in her *C. H. for England*, 1863. Expanded, omitting st. iv., in the *Ohio Luth. Hyl.*, 1880.

Other trs. are:—

(1) "As small birds use a hole to chare" (st. vii.–x.), as No. 1 in pt. i. of the *Moravian H. Bk.*, 1742. (2) "Alas! my Lord and God." *By Miss Winkworth*, 1856, p. 138.

[J. M.]

Ryland, John, D.D., s. of Rev. John Collett Ryland, was b. at Warwick, Jan. 29, 1725. At that time his father was Baptist minister at Warwick, but in 1759 removed to Northampton. "J. Ryland, Junior," as for many years he was accustomed to subscribe himself, was in 1781 ordained co-pastor with his father at Northampton. In 1794 he accepted the presidency of the Baptist College and the pastorate of the church in Broadmead, Bristol, and those offices he retained until his death on June 25, 1825. Dr. Ryland was a man of considerable literary culture, and received the degree of D.D. from Brown University, Rhode Island. He was one of the founders of the Baptist Missionary Society, and for the three years following the death of Rev. A. Fuller, in 1815, acted as its secretary. His prose works were *Memoirs of Rev. R. Hall, Arrahy* (2nd ed., 1832); *A candid statement of the reasons which induce Baptists to differ from their Christian brethren*; and many Sermons and Charges. After his death appeared 2 vols. of Discourses, selected from his MSS., and entitled *Pastoral Memorials*. To these discourses are appended many of his hymns, with their dates. Dr. Ryland's hymns were composed at different times, from his sixteenth year to the year of his death. The earliest were pub. when he was 16, in his *Serious Essays*, 1771. These 36 hymns were never republished. Several appeared in the *Gospel Magazine* from 1771 to 1782, and the *Protestant Magazine*, 1792-93: others in Rippon's Bapt. *Selection*, 1787; 2 in the *Collection for the Monthly Prayer Meeting at Bristol*, 1797; 2 in Andrew Fuller's *Memoirs*, 1831; and 25 in the *Pastoral Memorials*, 1825. His *Hymns and Verses on Sacred Subjects*, to the number of 99, were reprinted from his MS. by D. Sedgwick, and were pub., with a *Memoir*, in 1862. The hymns are dated therein from the MS.

[W. R. S.]

Those of Dr. Ryland's hymns now in C. U. include:—

1. **For Zion's sake I'll not restrain.** *Missions.* Dated 1790, and printed by D. Sedgwick from Ryland's MS.

2. **Rad not the Lord, my soul may say (cry).** *Ps. cxxiv.* From his *Serious Essays*, 1771. It is No. 124 in Spurgeon's *O. O. H. Bk.*, 1866. Not in Sedgwick's reprint.

3. **Why, holy, holy Lord, self-existent Deity.** *Holy Trinity.* Dated 1790. It was given in the 1st ed. of Rippon's *Bap. Sel.*, 1800, Pt. 3, No. 21; in the *Pastoral Memorials*, 1828; and Sedgwick's reprint, 1863, in 5 st. of 4 l. It is in C. U. in G. Britain and America.

4. **Look down in mercy, Lord, from heaven, survey our fast assembly.** This is in Spurgeon's *O. O. H. Bk.*, 1866, and dated 1777. We cannot trace it in any of Ryland's works or amongst his hymns.

5. **Lord, teach a little child to pray.** *A Child's Prayer.* Dated 1785. The note to this hymn by Dr. Ryland, in the *Pastoral Memorials*, 1828, vol. ii. p. 248, is: "This and the following hymn ("God is very good to me") was composed at the request of Mrs. Fuller, with a view to assist her children in learning, for the use of Miss Sara, their excellent Governess, about seven years and six months." It was pub. in Andrew Fuller's *Memoirs*, 1831, p. 442, and in Sedgwick's reprint, 1863.

6. **Now let the slumbering church awake.** *Activity in Religion.* Dated "Dec. 3, 1777." It was pub. in the *Pastoral Memorials*, 1828, and in Sedgwick's reprint, 1863. In Spurgeon's *O. O. H. Bk.*, 1866.

7. **O Lord, I would delight in Thee.** *Delight in Christ.* Dated "Dec. 3, 1777." Dr. Ryland added this note to the hymn in the *Pastoral Memorials*, 1828: "In composing this hymn, than perhaps I ever felt in making any other." It was pub. in Rippon's *Sel.*, 1791, No. 340, in the *Pastoral Memorials*, 1828, and in Sedgwick's reprint, 1863, in 7 st. of 4 l. It is in extensive use in G. Britain and America, commencing "O Lord we would delight in Thee." In the American Meth. Epis. *Hymns*, 1849, and their *Hymnal*, 1878, st. i., ii., vi., vii. are rewritten in 4 st. as "Lord, I delight in Thee."

8. **Out of the depths of doubt and fear.** *Ps. cxxx.* From the *Serious Essays*, 1771 (reprinted in Spurgeon's *O. O. H. Bk.*, 1870). It is not in the *Pastoral Memorials*, 1828, nor in Sedgwick's reprint, 1863.

9. **Rejoice, the Saviour reigns.** *Missions.* Dated "Jan. 15, 1792." In the 1805 ed. of Rippon's *Sel.*, 1806, 422 (2nd pt.) it is given in 6 st. of 4 l.; as in the Rylands' MS., and then after the week "Passe" two stanzas are added. In the 1844 ed. of the *Bapt. Hymn Bk.* 6 sts. were repeated in the *Pastoral Memorials*, 1929; in Sedgwick's reprint, 1903; and in Spurgeon's *O. O. Bk.*, 1866 (Alter-tatet), and other modern hymnals.

10. **Sovereign Ruler of the skies.** *Confidence, Peace, and Joy.* Dated "Jan. 15, 1792." In the 1805 ed. of Rippon's *Sel.*, 1806, No. 144; the *Pastoral Memorials*, 1929; and Sedgwick's reprint, 1903, in 8 st. of 4 l.

11. **Thou Son of God, and Son of Man.** *Promise to God, the Son.* This is undated. It was given in the *Pastoral Memorials*, 1929, and Sedgwick's reprint, 1903, in 8 st. of 4 l.

12. **When Abraham's servant to procure.** *Omnipresent, Omniscient.* Dr. Rylands's son, under the date of Nov. 4, 1861, informed D. Sedgwick that this hymn "was written with a slate pencil on a rusty iron blower in the Hanging Chamber of Monk Wilton Forge." He gave these words as a quotation from his father's MS. It is almost needless to add that this account does not agree with the generally received history of the hymn, as set forth in Miller's *Singers and Songs*, 1869, p. 535, and the *Bapt. Hymn Bk. Notes*, 1871, p. 335, the hymn was given in 9 st. of 4 l., with the heading "Hinder me not—Gen. xxiv. 56," and signed "Hächstetera." It was repeated in Rippon's *Sel.*, 1787, No. 447; and Sedgwick's reprint, 1903. In the 1844 ed. of the *Bapt. Hymn Bk.* it was altered to "4th verse." This direction has been followed in some modern collections, the result being the hymn commonly known as "In all my Lord's appointed ways."

13. **When the Saviour dwelt below.** *Companion of children.* Dated "Jan. 15, 1792." In the *Pastoral Memorials*, 1929, and Sedgwick's reprint, 1903.

Dr. Rylands's hymns are plain and simple, but they lack poetry and passion, and are not likely to be largely drawn upon for future hymnals.

[J. J.]

S

S., in the Bristol Bapt. *Coll.* of Ash and Evans, 1769, i.e. Elizabeth Scott.

S. D., in the same, i.e. S. Davies.

S. E. Mahmied, i.e. Nehemiah Adams, p. 16, i.

S. M., in the *Gospel Magazine*, 1776, &c., i.e. Samuel Medley.

S——t, in the Bristol Bapt. *Coll.* of Ash and Evans, 1769, i.e. S. Stennett.

Sabbath of the saints of old. *T. Wigfield.* (*Sunday.*) 1st pub. in his *Poems*, 1842, p. 108, as one of his "Hymns towards a Holy Week," in 9 st. of 6 l., and appointed for the "Seventh Day." In no instance is it used in its full and complete form. The fullest text is that in the *Hymnary*, 1872, No. 50, in 6 st., but usually it is given in a more abbreviated form, one of the shortest being the S. F. C. K. *Church Hymns*, 1871, No. 63. One of the most popular forms of the hymn is a cento which is usually appropriated to "Easter Day." It opens: "Resting from His work to-day." One of the earliest, if not the earliest, collection in which it appeared was Dr. Hook's *Church Sunday School H. Bk.*, 1850, *Appendix*, No. 223. This is composed of st. iii., iv., vi., vii., of the original. This cento was repeated, with alterations, in Murray's *Hymnal*, 1852, and has been adopted by various collections, including, with very slight alterations, *H. A. & M.*, 1861, *Sarum*, 1868, and others. In Bigg's Annotated *H. A. & M.* (Preface), the editor has omitted st. v. and viii. from what he has given as the original poem.

[J. J.]

Sacer, Gottfried Wilhelm, s. of Andreas Sacer, senior burgomaster of Naumburg, in Saxony, was b. at Naumburg, July 11, 1635. He entered the University of Jena in 1653, and remained there for four years as a student of law. He was thereafter for two years secretary to Gebelmann von Platen, in Berlin; and then tutor, first to a son of the Swedish Regierungsrath von Pohlen, and then to the sons of the Saxon Landhauptmann von Bünau. In 1665 he entered the military service under Herr von Mollican, commandant at Lüneberg, at first as regimental secretary, and afterwards as ensign. Soon tiring of this he went to Kiel in 1667, in order to graduate LL.D., but before doing so undertook a tour in Holland and Denmark with some young noblemen from Holstein. In 1670 he settled down as advocate at the appeal and chancery courts in Brunswick (graduating LL.D. at Kiel in 1671), and in 1683 removed to Wolfenbüttel as Kammer-und Amts-advocat, receiving the title of Kammer-Consulent in 1690. He d. at Wolfenbüttel, Sept. 8 [18], 1699. (*Wetzel*, iii. pt. 1.; *Koch*, iii. 398, iv. 502, &c.)

Sacer began early to write poetry, was admitted by Rist, in 1666, as one of his poetical order of *Elbe Swans*, and in 1668 was crowned as a poet by the Emperor Leopold Frederic, Altenstein, 166[illegible] ("Wolfenbüttel Library") already described himself as "Kayserlicher Poët," i.e. as having been crowned as a poet by the Emperor of Austria. His hymns are among the best of the period immediately succeeding the Thirty Years' War, and exhibit a measure of poetic glow, and sometimes of dramatic force, and are Scriptural and good in style. His earliest hymns seem to have appeared in his *Blutdrieffeln, zugende und trümpfenden Jesus*, 1661, but the first of which we have any knowledge is that in his *Q. Lauder Flocki der erwuerten Gnaeg-Buchs*, and in the other hymn-books of the period. They were collected and pub. by his son-in-law as his *Geistliche, liebliche Lieder*, at Gotha, 1714.

Those of Sacer's hymns which have passed into English are:—

i. **Durch Trauren und durch Plagen.** *New Year.* Included in 1665 as above, pt. ii. p. 25, in 7 st. of 8 l.; repeated 1714, p. 3, entitled "On the New Year." It is also in the Berlin *G. L. S.*, ed. 1863, No. 191. The *tr.* in C. U. is:—

Through many changeful sorrows. This is a good *tr.*, by Dr. F. W. Gotch, in the *Baptist Magazine*, Jan. 1857, p. 19, repeated in the 1880 *Supp.* to the *Baptist Ps. & Hys.*

ii. **Gott fähret auf gen Himmel.** *Ascension.* Founded on Ps. xlvii. 6-7. Included in 1665, as above, pt. ii. p. 147, in 7 st. of 8 l., and repeated 1714, p. 27, entitled "On the Ascension of Christ." It is also in the Berlin *G. L. S.*, ed. 1863, No. 336. In the Württemberg *G. B.*, 1842, it begins, "*Ihr Herr fährt auf.*" The *tr.* in C. U. are:—

1. *Tr.* **God to heaven ascendeth.** This is a good *tr.*, omitting st. vi., by Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 39 (*Hys. from the German*, 1864, p. 63). Repeated, *abridged*, in Alford's *Ps. & Hys.*, 1844, and his *Year of Praise*, 1867; in Dale's *Eng. H. Bk.*, 1874, &c.

2. **While up to Heaven God goeth.** A spirited version, omitting st. vi., by W. J. Blew, printed as a leaflet for their use in 1846, and included in his *Ch. Hy. & Tune Bk.*, 1852; in Rice's *Selection from Blew*, 1870, No. 67, and in *Lyra Messianica*, 1864, p. 302.

Other hymns by Sacer are:—

iii. **Gott, der du alles Himmel Heer.** *For those at sea.* Included in 1665, as above, pt. ii. p. 1, and repeated in 1714, p. 1, entitled "Gottes Gnaden-Schutz zu Wasser." Recently in Knapp's *Ev. L. S.*, 1837 and 1865. Tr. as (1) "Thou who hast stretched the heaven's blue sky." In L. Bethune's *Church at Sea*, 1846, p. 1.

iv. **Lass mich nicht in Irrthum fallen.** *Christ for all.* Included, 1714, as above, p. 83, in 10 st. of 4 l., founded on Ps. ii. 12, and repeated in the Hanover *G. B.*, 1740, No. 244. Tr. as "Lord, forbid that e'er such thing," in Miller's *Singers and Songs*, 1869.

v. **O dass ich Asche Thränen genug vergiessen.** *Penitential.* Included in 1665 as above, pt. ii. p. 40, in 16 st. of 4 l., and repeated, 1714, p. 26, entitled "Contemplation of the piteous death of Jesus Christ." In Knapp's *Ev. L. S.*, 1837, No. 3373 (1865, No. 2917), altered, beginning, "Mein Herr und Heiland, lass mein gebet zu Herzen," are included as No. 109. This form in *tr.* as, "Lord, teach my heart with that great Commendation," by *W. L. Peckingham*, 1870, p. 142.

vi. **Schlaf wohl, du süsses Kind.** *Funeral of a Child.* Included in 1665 as above, pt. ii. p. 666, in 13 st. of 8 l., st. i.–iii. being given as spoken by the child in Paradise, and still as the answer of the bereaved parents. Repeated in 1714, p. 81, entitled "Comfort from the departed Infant." In Knapp's *Ev. L. S.*, 1837, entitled "Farewell of the sorrowing sons." Recently as No. 464 in the *Ges. L. S.*, 1865. Tr. as (1) "Lo! now the victory's gain'd we," by *Miss Cox*, 1841, p. 71. In her ed. of 1864, p. 97, it is altered and begins, "My race is now completed." (2) "Sleep, child, have courage," by *Miss Borthwick*, in *Hymns from the Land of Luther*, 1854, p. 142, repeated (1) "My course is run; in glory," by *Dr. J. Stallybrass*, 1859, p. 166.

[J. M.]

Sachse, Christian Friedrich Heinrich, D.D., was b. July 2, 1785, at Eisenberg, Sachsen-Altenburg, where his father was cantor, and also master in the town school. In the years 1804–1807 he was a student at the University of Jena (D.D. from Jena 1841), and was, thereafter, for some time, a private tutor at Kleinlunchstedt, near Merseburg. In 1812 he became diaconus at Meuselwitz, near Altenburg. He was appointed, in 1823, Court preacher at Altenburg; and also, in 1831, Consistorialrath. After 1849 he had many trials to endure, for seven children and his wife predeceased him, leaving him only one daughter; while his bodily infirmities compelled him, in 1859, to give up his duties in the consistory, and, in Feb. 1860, to resign even his work as Court preacher. He d. at Altenburg, Oct. 9, 1860 (*Koch*, viii. 22; *O. Kraus*, ed. 1870, p. 418, &c.).

By his earlier hymns, pub. in 1817, in connection with the Reformation Jubilee celebrations, he had a share in the reawakening of Churchly life among the Lutherans. The more important of his other hymns appeared in his *Geistliche Dichtungen zum Gebrauch bei Beerdigungen und bei der Todtenfeier*, Altenburg, 1821 (Hamburg Library); and his *Gebet- und Gesangbuch für Kranke und Sterbende*, drawn at Meuselwitz; or for use at the special service introduced there in 1818, and held in memory of the departed on the Sunday after Christmas Day. A number of his later hymns, rather odd selections from his secular poems, were pub. posthumously, as his *Gedichte*, Altenburg, 1861. A considerable number of his hymns passed into the Hamburg *G. B.*, 1842, Leipzig *G. B.*, 1844, and other German hymn-books, prior to 1859.

Those of Sachse's hymns which have been *tr.* into English are:—

i. **Wahsa! du Erde wartet dein.** *Burial.* 1st pub., 1822, as above, No. 2, p. 5, in 8 st. of 4 l., entitled, "At the Grave." Included in Knapp's *Ev. L. S.*, 1837, No. 3373 (1865, No. 2917), altered, and beginning, "Lebewohl! die Erde wartet dein." The *tr.* in C. U. is:—

Beloved and honored, fare thee well! This is a full and good *tr.*, by Miss Borthwick, in *H. L. L.*, 3rd Ser., 1858, p. 56 (1884, p. 176). It was repeated, in full, in Pratt's *Suppl. Hys.*, 1859, and the 1869 *Appx.* to the S. F. C. K. *Ps. & Hys.*; and, omitting st. ii., in *Holy Song*, 1869, and J. L. Porter's *Coll.*, 1876.

ii. **Wahsa! wahlauf zum letzten Gang.** *Burial.* 1st pub., 1822, as above, No. 1, p. 3, in 17 st. of 5 l., entitled "Hymn during the funeral procession." Stanzas i.–v. seem to have been meant to be sung at the house of mourning; st. vi.–xiv., on the way to the churchyard; and st. xv.–xvii., at the entrance to the "place of peace." It was sung at his own funeral in 1860. It was included, omitting st. iii., as No. 3404, in Knapp's *Ev. L. S.*, 1837 (1865, No. 2937), with the altered first line (as in Claus Harms's *Gesänge*, 1848, Nos. 288–290), "Wohlauf, wohlan zum letzten Gang!" and the same form is in the Württemberg *G. B.*, 1842, No. 617. Of this hymn, the late Dr. James Hamilton, in an article in the *Family Treasury*, 1860, pt. i. p. 116), wrote thus:—

"The Church of England, we have sometimes envied the brighter heart,—the luck of Easter Morning,—which seems to linger still in Luther's land. With its emblems, suggestive of resurrection and heaven, its churchyard is not a Pagan burial ground, but the place where believers sleep,—a true cemetery, to which Christ may call the dead. Even the funeral hymns in this land of Christian brethren, it is not a funeral knell which strikes slowly and sternly; but from the village steeple there sheds a soft and almost cheerful requiem; and though there may be many wet eyes in the procession, there are not many of the solitary insignia of woe, as the weeds and the crape, which we see at home. At Altenburg, Oeon, in the Black Forest, we accompanied to the 'place of peace,' an old man's funeral, and there still dwells on our ear the quaint and kindly melody which the parishioners sang along the road; and we have sometimes felt that the Scottish psalm, as we sing it, and Luther's hymn, with its sombre and silent obsequies."

The translation in C. U. is:—

Come forth! come on, with solemn song. A good *tr.* of st. i.–iii., v., xv.–xvii., by Miss Borthwick, in *H. L. L.*, 2nd Ser., 1855, p. 68 (1884, p. 120). This version was included, in full, in J. H. Wilson's *Service of Praise*, 1865, No. 509, set to the melody to which it is sung in South Germany (*Choral melodien*, Stuttgart, 1844, No. 103). In Dr. W. F. Stevenson's *Hys. for Ch. & Home*, 1873, the *tr.* of st. v. was omitted. A greatly altered form, beginning, "Come, tread once more the path with song," appeared in E. Brown-Borthwick's *Select Hys.*, 1871, No. 71; and in the S. F. C. K. *Church Hys.*, 1871, No. 242. Instead of adopting the melody of 1844, or the tune "Ich hab' mein Sach' Gott heimgestellt" (p. 671, i.), for which Sachse wrote this hymn; the editors reduced the hymn to 5., 8., allowed it, and omitted the *tr.* of st. iii., ll. 3–5, xv., ll. 3–5, xvi. This cento was repeated, omitting the *tr.* of st. xvii., in Dr. Martineau's *Hys. of Praise & Prayer*, 1873.

Other *trs.* are:—

(1) "Sleep the man who seeks the prize" (st. v.), in *Ev. L. Mitts*, 1845 (1856, p. 196). (2) "Neighbour, accept our parting song." *By Jas. Hamilton*, in his *Church Psalmody*, 1845, p. 107, and repeated in his own hymnal in 1862, p. 120, in his *Life*, 1870, vol. i. p. 123. (3) "O corpse, thy dwelling's now without." *By Dr. G. Walker*, 1866, p. 116. (4) "Come forth, move on, with solemn song." In the *Christian Examiner*, Boston, U.S., Nov. 1866, p. 414.

Another hymn, partly by Sachse, is:—

iii. **Der Mee der Erde wächst.** *Burial.* 1st pub., 1822, as above, No. vi., p. 11, in 8 st. of 8 l., entitled, "Hymn at the Grave." It is included in the Hamburg *G. B.*, 1842. It is founded on "grosse heilbringung, "Herr, nun lässest du zu Frieden fahren," by

Christian Ludwig Neuffer (b. at Stuttgart, Jan. 26, 1768; pastor of the Cathedral Church, Ulm; d. at Ulm, July 29, 1839), in his *Christliche Gesänge*, Leipzig, 1826, p. 220, in 4 st. of 6 l., and entitled "Bei einer besonders special circumstances," and in in 11 st. of 4 l. Bachem's version is fr. as "The reaper now is waiting." Sir *Hr. Mills*, 1846 (1864, p. 96). [J. M.]

Sacris solemniis juncta sint gaudia. *St. Thomas of Aquino.* [*Holy Communion.*] Written about 1263 for the office for use on Corpus Christi (see "Pange lingua gloriosi corporis"). It is found in the *Roman* (Venice, 1478; and again, untouched, in 1632); *Mozarabic* of 1502; *Sarum*; York; *Aberdeen*; *Paris* of 1736, and other *Breviaries*. It is generally appointed for Matins on Corpus Christi, but in the *Sarum* for 1st Vespers. The text in 6 st. and a doxology will be found in *Daniel* i., No. 240, in the *Hymn. Sarisb.*, 1851, p. 119, and others. It is also found in a MS. *circa* 1330 (*Liturg. Misc.*, 370, f. 123), and another of the beginning of the 14th cent. (*Liturg. Misc.*, 339, f. 65) in the Bodleian; in a MS. of the end of the 13th cent. (*Add.* 23,935, f. 3), and a *Sarum Brev.* of the 14th cent. (*Reg. 2 A. xix.*, f. 93 b) in the Brit. Mus., &c. It is also in *Wackernagel* i., No. 231; *Binder*, No. 101; Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865, &c. [J. M.]

Translations in C. U.:—

1. **Let us with hearts renewed.** By E. Caswall, Pub. in his *Lyra Catholica*, 1849, p. 113, and again in the 1860 *Appendix* to the *H. Noted*, No. 177. In Caswall's *Hys. and Poems*, 1873, p. 64, it is altered to "Let old things pass away." This form of the text is in the Marquess of Bute's *Roman Brev. tr. into English*, 1879, and O. Shipley's *Annus Sanctus*, 1884.

2. **At this our solemn Feast.** By R. F. Littledale, in the *Antiphoner and Grail*, 1880, and again in the *Hymner*, 1882. Altered in *The Office Bk.*, 1889, to "May this our solemn Feast."

Translations not in C. U.:—

1. The solemn Feasts our joyful Songs inspire. *Primer*. 1706.
2. Solemn rites arise to view. *Z. Williams*. 1826.
3. High be our service—our hearts with joy bounding. *W. Bright*, 1849, p. 108.
4. Welcome with joy be our hallowed solemnity. *S. Trapp*. 1865.
5. Let this our solemn Feast. *J. D. Chambers*. 1857.
6. To this our solemn festival your joyful entrance raise. *Littledale*.
7. Welcome with jubilee This glad solemnity. *J. D. Aylward*, in O. Shipley's *Annus Sanctus*. 1884. [J. J.]

Sacrosancta hodiernæ festivitatis præconia. [*St. Andrew.*] This is found in a Gradual written apparently in England in the 12th cent. (*Reg. 2 B. iv.*, f. 138); in a MS. containing a collection of Sequences written c. 1199 (*Calig. A. xiv.*, f. 88), both now in the British Museum, &c. Among *Missals* it is found in a *Sarum*, circa 1370, a *Hereford* circa 1370, and a *York* circa 1390, all now in the Bodleian; in the *St. Andrews*, the *Magdeburg* of 1489, the *Augers* of 1493, and other *Missals*, uniformly assigned to St. Andrew's day. The printed text is also in *Mone*, No. 695, and *Kehrein*, No. 401. It was *tr.* by the editors of the *Hymnary* as "King of Saints, O Lord Incarnate," and appeared therein in 1872. Another *tr.* is "The sacred honours of this festival," by C. B. Pearson in the *Sarum Missal in English*. 1868. [J. M.]

Sad and weary were our way. *Julia A. Elliott.* [*Sunday Evening.*] This occurs is composed of Mrs. Elliott's "Hall, thou height and sacred morn" (see p. 479, i.), and her hymn, "Soon, too soon the sweet repose," which appeared in her husband's *Ps. & Hys.*, 1835, in 2 st. of 6 l. The cento, in this form of 3 st., is in the Oberlin (Ohio) *Manual of Praise*, 1880.

Sacro dolorum turbine. [*Pascentotide.*] This is the hymn at Lauds in the Office of the Passion of our Lord Jesus Christ (see "Macrentes oculi"). In the *Roman Breviary*, Bologna, 1627, Pars Hiemalis supplement, p. 276, in 8 st., and the Milan ed. 1851. See also Biggs's Annotated ed. of *H. A. & M.*, 1867. [J. M.]

Translations in C. U.:—

1. **O'erwhelmed in depths of woe.** E. Caswall, in his *Lyra Catholica*, 1849, p. 60, and his *Hys. and Poems*, 1873, p. 37. It is found in a large number of hymn-books, and usually with alterations, and in an abbreviated form, that in the most extensive use being the rendering in *H. A. & M.*

2. **The storm of sorrow bowls around.** By W. J. Blew, in his *Church Ely. & Tract Bk.*, 1852-55, Lent and Passiontide, No. 24, and again in Rice's *Ski.* from the same, 1870, No. 41.

3. **O'erwhelmed beneath a load of grief.** By R. C. Singleton, in his *Anglican H. Bk.*, 1868, No. 100.

Translation not in C. U.:—

1. Amidst a whirl of woe oppress'd. *S. Trapp*. 1865.
2. A tempest of affliction. *J. Wallace*. 1874. [J. J.]

Safe home, safe home in port. *St. Joseph the Hymnographer.* [*Rest in Jesus.*] This hymn was given in Dr. Neale's *Hys. of the Eastern Church*, 1862, in 6 st. of 6 l., as "The Return Home. A canto from the Canon of S. John Climacus." In the *Preface* to this 1866 ed. of the *Hys. of the E. Ch.*, he said, concerning it, "Art thou weary," and "O happy band of pilgrims," that they contained so little that is from the Greek that they ought not to have been included in that collection, and that in any future edition they would appear as an "Appendix." Dr. Neale did not live to carry out his intention; but the Very Rev. R. G. Hatherly has done so in the 6th ed. of that work. The most that can be said of the hymn, then, is that it is by J. M. Neale, based on the Greek of St. Joseph the Hymnographer. In St. Joseph's known works no Greek lines can be found which correspond with those in the English hymn. Dr. Neale's text is found in a large number of hymnals in Great Britain and America. [See **Greek Hymnody**, §§ xviii. 8, and xx.] [J. J.]

Safely through another week. *J. Newton.* (*Saturday Evening.*) Appeared in R. Conyers's *Ps. & Hys.*, 1774, No. 355, in 5 st. of 6 l.; and again in the *Olney Hymns*, 1779, Bk. ii., No. 40. It is found in a few modern collections; and sometimes in an abbreviated and altered form, as in *Kennedy*, 1863, &c. [J. J.]

Saffery, Maria Grace, née Horsey, b. in 1773, and d. March, 1838, was daughter of the Rev. J. Horsey, of Portsea, and wife of the Rev. Mr. Saffery, pastor of the Baptist

Church at Salisbury. Early in life she published a short poem and a romance, and in 1834, a volume entitled *Poems on Sacred Subjects* (Lond., Hamilton, Adams & Co.). Mrs. Saffery was a gifted and accomplished woman. At the suggestion of her husband, and of her son, the Rev. P. J. Saffery, she wrote many hymns for special occasions. She contributed ten to Dr. Leifchild's collection, and others to the *Baptist Magazine* and other periodicals. Some time before 1818 she wrote a hymn on *Holy Baptism*, "'Tis the Great Father we adore," which was printed in the Baptist *New Selection*, 1828, has since appeared in most Baptist hymn-books, and is now in C. U.; and sometimes as, "'Tis God the Father we adore." Her hymn of a Mother for her Child, "Pain, O my babe, I'd have thee know," in the *Comprehensive Hymns*, 1844. Her *Evening hymn*, "God of the sunlight hours, how sad," from her *Poems, &c.*, 1834, p. 183, and her *Good Shepherd*, "There is a little lonely fold," from the same, p. 172, are also in C. U. [W. R. S.]

Saget mir von keinem Lieben. [*Love to Christ.*] Included as No. 2037 in Knapp's *Ev. L. S.*, 1837 (1865, No. 1829), in 9 st. of 4 l. *Tr.* as "Tell me not of earthly love," by Miss Borthwick in *H. L. L.*, 1862, p. 70 (1884, p. 232), repeated in Schaff's *Christ in Song*, 1870. [J. M.]

Saints, exalted high in glory. *J. Gabb.* [*Heaven.*] First pub. in his *Hys. & Songs of the Pilgrim Life*, No. xxxix., in 5 st. of 6 l., in 1871; and from thence, with slight alterations and the omission of st. v., into Snepp, *Songs of G. & G.*, 1872, No. 1014. Orig. text as above. In 1875 it was rewritten by the author for his *Wellers Appendix*, and given therein with his spirited tune "Solferno," No. 67, as "Saints in highest realms of glory." In this form it is far superior to the original in construction, exactness, and power. It forms, with the omission of st. ii., a good hymn for "All Saints Day." [J. J.]

Salisbury, James, M.A., was b. at Ashby-de-la-Zouch, May 15, 1821. He studied at the University of St. Andrews and completed his course for the Baptist ministry at Horton College. He has been successively pastor at Longford in Warwickshire, Barrowden in Rutland, Hugglescote and Hinckley in Leicestershire. To the *Baptist Hyl.*, 1879, he contributed a *tr.* from the German, which is noted under **Veni Creator Spiritus.** [W. R. S.]

Salus æterna, indefectus mundi vita. [*Advent.*] This is found in a MS. in the Bodleian (*Bodl.* 775, f. 167 b) written *circa* 1090; and also in a MS. of *circa* 1070, then (*Douce* 222, f. 82); in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge (No. 473); in a 12th cent. Gradual in the British Museum (*Reg. 2 B. iv. f.* 56), &c. Among *Missals* it is found in an early 14th cent. *Paris*, and a 15th cent. *Sens* in the British Museum; in a *Sarum circa* 1370, a *Hereford circa* 1370, and a *York circa* 1390, all now in the Bodleian; in the *St. Andrews*, and various French *Missals*. In the English *Missals* it is appointed for the first S. in Advent. The printed text is also in Neale's *Sequentiæ*, 1852, p. 8; *Daniel*, ii. p. 185, and *Kehrein*, No. 1. All the verses end in *a*. *Tr.* as:—

Thou, the Saviour everlasting. By E. A. Dayman, made for and pub. in the *Hymnary*, 1872.

Translations not in C. U.:—

1. Eternal health! Creation's ever new vitality. *J. D. Chambers*. 1866.
2. Life of the world unfailing. A. M. Morgan, in the *Lyra Messianica*, 1864, and his *Gifts and Lights*, 1867. To the beginning of this verse "Indefectus mundi vita," Dr. Neale appointed this.
3. Eternal Health of man. By C. B. Pearson, in *The Sarum Missal in English*, 1868.
4. Thou for ever our salvation. By C. B. Pearson, in his *Sequence from the Sarum Missal*. 1871. [J. M.]

Salvation, O the joyful sound. *I. Watts.* (*Praise for Salvation.*) The hymn which passes under this first line is found in so many forms that it will be necessary to indicate not only the sources from whence its varying stanzas have been taken, but also to give the original text itself.

I. The original hymn appeared in Watts's *Hys. and Spiritual Songs*, 1707. Bk. ii., No. 88, in 3 st. of 4 l., and entitled "Salvation":—

> 1. "Salvation! O, the joyful sound,
> 'Tis pleasure to our ears;
> A sweeter never reached a wound,
> A cordial for our fears.
>
> 2. "Bury'd in sorrow and in sin,
> At hell's dark door we lay;
> But we arise by grace divine
> To see a heav'nly day.
>
> 3. "Salvation! let the echo fly
> The spacious earth around,
> While all the armies of the sky
> Conspire to raise the sound."

Amongst the collections which are in common use at the present day the following contain this text: the S. P. C. K. *Ps & Hymns*; *Bk. of Praise Hymnal*; Bap. *Ps. & Hys.*; *New Cong.*; Spurgeon's *O. O. H. Bk.*; Stevenson's *Hys. for Ch. and Home*; and others, which can be readily ascertained by reference to the text as above. It is also found in numerous American collections.

II. About the year 1772 a cento appeared in the Countess of Huntingdon's *Coll.* as follows:—

> St. i. Watts's st. i. as above, with "What" for "'Tis."
> St. ii. Watts's st. ii. as above.
> St. iii. "Salvation! O Thou bleeding Lamb,
> To Thee the praise belongs;
> Salvation shall inspire our hearts,
> And dwell upon our tongues."

To these were added the following st.:—

> "Blessing, honour, praise and power
> Be ever, Lord, to Thee;
> Amen Christ's Love hath bought us more
> Hallelujah! Praise the Lord."

This arrangement is probably due to the Hon. Walter Shirley, who revised the Lady Huntingdon *Coll.* about 1774. It was exceedingly popular with the older compilers, and is found in many of their collections. In modern hymn-books it is found, amongst others, both in Great Britain and America, in the *Wes. H. Bk.*; *Meth. N. Con. H. Bk.*; *Meth. S. S. H. Bk.*, &c., with the "Blessing" of the chorus changed to "Glory."

In addition, the following centos are in common use:—

(a) St. i. "Salvation, O," &c. St. ii. "Buried," &c. St. iii. "Salvation let," &c. St. iv. "Salvation, O Thou," Chorus.

This arrangement is found in *Mercer*, Harland's *Psalter*, and others; and without the chorus in Windle's *Coll.* and Stowell's *Ps. & Hys.*, &c.

(f) St. i. "Salvation! O," &c. St. ii. "Salvation! be," &c. St. iii. "Salvation! O Thee," &c. Chorus. Given in the Irish *Church Hymnal*, &c.

(g) St. i. "Salvation! O," &c. St. ii. "Burial," &c. St. iii. "Salvation! let," &c., and *Chorus* after each stanza. Given in the *Hymnary*, 1872, as No. 67; and with St. i. "Salvation! O" &c. St. ii. "Burial," &c. St. iii. "Salvation, O Thee," &c. St. iv. "Salvation let." *Chorus*. Given in Rankin's *New Ch. S. Bk.*, 1873.

iii. In Dr. Konnoly's *Hymns. Christ.*, 1863, No. 624, is a conto tinus composed :—

St. i. "Salvation! O," &c. *Dr. Watts.* St. ii. "Our," &c. *Dr. Doddridge.* St. iii. "Salvation! let," &c. *Dr. Watts.* St. iv. "Salvation! O Thee," &c. *Lady Huntingdon's Coll.* St. v. "Rejoice, rejoice," &c. *Dr. Konnoly.*

iv. Some curious and somewhat interesting centos are also found in the older collections : as Ash & Evans's Bap. Coll. (Bristol), 1769 : Urwick's *Coll.* (Dublin), 1829 ; Bickersteth's *Christian Psalmody*, 1833 ; and others. In one form or another, as an original hymn or as a conto, "Salvation ! O the joyful sound," has had and still has a most extensive use. It has also been translated into several languages, sometimes one form of the text being used and then another. R. Bingham's *tr.* into Latin, "Salus, Salus, O vox lucis," in his *Hymno. Christ. Lat.*, 1871, is a rendering of (a) as above. [J. J.]

Salvator mundi Domine. [*Advent. Evening.*] This is found in a ms. of the 12th cent. in the British Museum (Harl. 2961 *f.* 110 *b*); in a *Sarum Hymnary, circa* 1300 (*Lamb. Lat.* 95, *f.* 124 *b*); and a *York Hymnary* of the 13th cent. (*Lamb. Lat.* 5, *f.* 165), both now in the Bodleian ; in the *Sarum, York, Hereford* and *Aberdeen Breviaries*, &c. Also in *Daniel*, iv. p. 209, *Mone*, No. 59, and Card. Newman's *Hy. Ecclesiæ*, 1838 and 1865. *Mone* thinks it is of the 6th or 7th cent. It was appointed as a hymn at compline ; but the seasons during which it was used vary considerably in the various *Breviaries*, ranging from Saturdays in Advent to the First S. in Lent ; and again from Trinity to Christmas. The original was used at Ekin, at the S. v. M. daily service, until about 1830. [J. M.]

Translations in C. U. :—

1. **Most Saviour, Lord of all.** By Bp. Cosin, in his *Coll. of Private Devotions*, 1627 ("The Approbation," Feb. 20, 1626 . . . Geo. London), which was reprinted several times, the 11th ed. by Bivington in 1838. In W. J. Blew's *Church Hy. & Tune Bk.*, 1852-55, No. 6, from Trinity Sunday to Advent, begins with st. ii. of this *tr.* slightly altered, as "Ruler of the day and night." In the *Wellington College H. Bk.*, Bp. Cosin's *tr.*, is altered to "O blessed Saviour, Lord of all."

2. **O Saviour of the world before, This midnight,** &c. By W. J. Copeland, in his *Hys. for the Week*, 1848, p. 154. It is repeated in *H. A. & M.*, 1861, the *Hymnary*, 1872, &c., but almost always with varying alterations in the text, and another doxology. In the 1875 ed. of *H. A. & M.* it begins, "O Saviour, Lord, to Thee we pray" ; and in the 1883 ed. of the *App.* to the *Hymnal N.* as "Thee, Saviour of the world, we pray."

3. **Saviour of man, Whose kindly care.** By J. D. Chambers, in his *Psalter*, 1855, p. 358. In Skinner's *Daily Service Hyl.*, 1864, it is given as, "Saviour of men, Whose tender care."

4. **Redeemer of the world, we pray.** By R. F. Littledale, made for and first pub. in the *People's H.*, 1867, and signed "P. C. L."

Translations not in C. U. :—

1. O Lorde, the wurlden Saviour Whiche hast preserved : *Sarum Primer*. 1545.

2. O Lord, the Saviour of the world, Who hast preserved : *Sarum Hours*. 1555.

3. Lord of the world! Who hast preserved. *Hymnarium Anglicanum*. 1844.

4. Lord of the world, our Strength and Stay. *W. J. Blew*. 1852-55.

5. O Saviour of the world ! Whose care. *J. D. Chambers*. 1857.

6. Lord, Who hast kept us all. *J. W. Brooke*. 1859.

7. O Saviour of the world before, Who near to save, &c. *Lord Bragg*, in O. Shipley's *Annus Sanctus*. 1884. [J. J.]

Salve crux beata, salve. *J. W. Petersen.* [*Glorying in the Cross.*] Included in the *Geistreiches G. B.*, Halle, 1697, p. 328, in 16 st. of 4 l., entitled "Joy of a soul rejoicing under the cross : Romans v. We glory in tribulations." Repeated in Freylinghausen's *G. B.*, 1704, No. 410. It has passed into English through—

Glück zu Kreuz wer gassen Herzen. A free *tr.* by L. A. Gotter, in 21 st. 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 329, and repeated in Freylinghausen's *G. B.*, 1704, No. 402. In Porst's *G. B.*, ed. 1855, No. 432, st. vii., viii., ix. on special saints and martyrs are omitted. In Bunsen's *Versuch*, 1833, No. 473, has st. i., ii., vi., xi., xii., xiii.–xv., xvii.–xix., xxi., altered and beginning "Kreuz, wir grüssen dich von Herzen." *Tr.* as :—

1. **Welcome Cross and Tribulation.** *A tr.* of st. i.–v., x., xiii., xiv., xv., xviii. as No. 694, in pt. i. of the *Moravian H. Bk.*, 1754.

2. **Cross, reproach and tribulation.** A free *tr.*, based on the 1754 *tr.* of st. i., ii., iv., xv., xviii. This is No. 307 in the *Moravian H. Bk.*, 1789 (1849, No. 510). It is repeated in the *Bible H. Bk.*, 1845, and in America in the *Bk. of Hys.*, Boston, 1848 ; *Plymouth Coll.*, 1855 ; *Leaves of Gold*, 1884, and others.

3. **O Cross, we hail thy bitter reign.** A good *tr.* from *Sunday*, by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 154. Two centos are in *Kennedy*, 1863, viz. No. 602 of st. i., ii., xi., xiii.–xv. ; and No. 994 of st. xvii.–xix., xxi., beginning, "Up, brethren of the Cross, and haste." In *Hys. of the Spirit*, Boston, U. S., 1864, No. 650 consists of st. xi., xiii., xvii., beginning, "Pledge of our glorious home afar" ; and this form beginning, "Sign of a glorious life afar," is in the *Berneck Hyl.*, 1886. [J. M.]

Salve festa dies toto venerabilis ævo. This line is taken from a poem by Fortunatus, which begins "Tempora florigero." Two centos, mainly from Fortunatus, are noted under **Tempora florigero.** The cento for *Easter*, which was that most widely used, begins "Salve . . Qua Deus infernum vicit et astra tenet." In the *Sarum Processional* another cento was given for the *Ascension*, beginning "Salve . . Qua Deus in coelum scandit et astra tenet." (see Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865, and *Daniel*, ii. p. 181), but this takes nothing from Fortunatus save the opening stanza. Both in England and on the Continent the various *Processionale* contain a number of

hymns which take the opening line from Fortunatus, but are otherwise quite different. Of these we note here :—

i. **Salve . . Qua Deus de coelo gratia fulsit bona.** *Whitsuntide.* This is found in the *York Processional* of 1530, and is also in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865 ; in *Daniel*, ii. p. 152 ; and in *Edrein*, No. 1015. [J. M.]

ii. **Hail! Festal Day! dear ev'ry age divine. When God's fair grace from Mary's ev'ning did shine.** By T. A. Lacey, in the *Altar Hyl.*, 1884, No. 45.

iii. **Salve . . Qua Deus ecclesiam float lumen exam.** *Whitsuntide.* This is also in the *York Processional* of 1530 ; in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865 ; in *Daniel*, ii. p. 181 ; and in *Edrein*, No. 1017. The *tr.* are :—

1. **Hail! all glorious Feast, day hallowed for ever and ever.** In the *Antiphoner and Grail*, 1880, p. 65.

2. **Hail festal day! in every age divine.** By G. Moultrie, in the *Spenser*, 1882, No. 95 ; and the *Altar Hyl.*, 1884, No. 47.

iii. **Salve . . Qua quoties sponsa jungitur Ecclesia.** *Ordination of a Church.* This is in a *Sarum Gradual, circa* 1278 (Add. 11284, f. 83), in the British Museum ; in the *York Processional* of 1530 ; in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865 ; in *Daniel*, ii. p. 184 ; and in *Edrein*, No. 976. The *tr.* are :—

1. **Hail, festal day! for ever more adored.** By W. A., in the *Altar Hyl.*, 1884, No. 48.

2. **Hail, festal day! Hail ever sacred tide.** By G. Moultrie, in the *Altar Hyl.*, 1884, No. 49. [J. M.]

Salve mi angelice, spiritus beate. *Konrad of Gaming.* [*Angels.*] A hymn of 64 lines given by *Mone*, No. 312, from a Munich ms. of the 12th cent., and entitled "A prayer concerning one's own (i.e. guardian) angel." *Tr.* by J. D. Chambers, in his *Lauds Sion*, Pt. ii., 1866, p. 101, as, "Hail, mine angel, pure and bright," and included in the *People's H.*, 1867. [W. A. S.]

Salve mundi Domina. [*B. V. M.*] This is found in the *Parnassus Marianus*, Douai, 1624, p. 38, and there marked as taken from a Spanish book of Hours ("ex horis quibusdam valde antiquis in Hispania"). The same text is found in the *Path to Heaven* (ed. London, 1877, pp. 429-435), in recent eds. of Nahuterus's *Cultate psalmum* (e.g. Mechlin, 1859, p. 236), and other modern Roman Catholic manuals of devotion. A portion beginning "Salve area fœderis" is in *Daniel*, iv. p. 242. F. W. E. Roth, in his *Lat. Hymnen*, 1887, Nos. 191-97, prints it from a Prayer Book written for the use of the Empress Maria Theresa of Austria, about 1760 (now in Darmstadt), where it occurs in the course of an office for the Immaculate Conception of the B. V. M. It has been *tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 255, and in his *Hys. & Poems*, 1873, p. 165, in 10 st. of 8 l., and thus divided for Divine Service :—

1. *Matins.* "Hail, Queen of the heavens."
2. *Prime.* "Hail, Virgin most wise."
3. *Terce.* "Hail, Solomon's throne."
4. *Sext.* "Hail, virginal mother."
5. *None.* "Hail, Virgin of virgins."
6. *Vespers.* "Hail, Ark of Adam."
7. *Compline.* "Hail, mother most pure."
8. *Commendation.* "These praises and prayers."

These parts are repeated in the *Crown of Jesus H. Bk.*, 1862, as separate hymns.

Other trs. are :—

1. Hail, Lady o' th' world O' heaven bright Queen. *Primer*, 1685.
2. Hail, Virgin, o'er all virgins bright. *D. French*, 1850. [J. M.]

Salve mundi salutare. *St. Bernard of Clairvaux?* [*Passiontide.*] The text of this sweet and beautiful poem, which has been mainly used by translators into English and German, is that found in St. Bernard's *Opera Omnia*, Paris, 1609, cols. 1035-36. Here it is entitled "A rhythmical prayer to any one (unus quodlibet) of the members of Christ, suffering and hanging on the Cross," and is divided into seven parts, viz. :—

i.	Salve mundi salutare,	*To the Feet.*
ii.	Salve Jesu, Rex sanctorum.	,, *Knees.*
iii.	Salve Jesu, pastor bone.	,, *Hands.*
iv.	Salve Jesu, summe bonus.	,, *Side.*
v.	Salve salus mea, Deus.	,, *Breast.*
vi.	Salve, Regis cor sevum.	,, *Heart.*
vii.	Salve caput cruentatum.	,, *Face.*

Going a little further back, a somewhat similar text is in St. Bernard's *Opuscula*, Venice, 1493, where it is entitled "A divine and most devout prayer of the Abbot St. Bernard, which he made when an image of the Saviour, with outstretched arms, embraced him from the Cross." Here the last section is entitled "To the whole body," and begins, "Salve Jesu reverende." In a ms. of 1454, now in the Town Library at Nürnberg, there is a *tr.* into German entitled "St. Bernard's Lamentation," and beginning "Der welt ballard, sim min gricnen," which is from the same text as that in the *Opuscula* ; and here, after the third last stanza, is the note "As now St. Bernard had spoken these words with great earnestness of desire, the image [Marter-bild] on the cross bowed itself, and embraced him with its wounded arms, as a sure token that to it this prayer was most pleasing." The same German *tr.* is also in a 15th cent. ms. at Donaueschingen, with the title "This is the noble prayer of the devout doctor St. Bernard," &c. (see *Wackernagel*, ii., No. 454, and p. 1193).

Clearly, then, there is tradition at least as far back as 1450 (the tradition indeed seems to have come from Clairvaux), that the poem, as a whole, is by one author, and that this was St. Bernard. St. Bernard, however, d. in 1153, and no ms. of the poem have yet been found of earlier date than the 14th cent. The mss., moreover, present the greatest varieties of text and arrangement, so that it is exceedingly difficult to say whether any part of the poem is really by St. Bernard, or to discriminate what is his and what is not his. Doubtless the remark which Archbishop Trench made regarding other poems ascribed to St. Bernard, is true of this poem, viz. that the internal evidence is in favour of him as its author ; and that if he did not write it, it is not easy to guess who could have written it. But in the present state of the evidence we cannot say much more. The conclusions of *Mone* and *Daniel* may be thus summed up :—

Mone, Nos. 123-126, gives parts 1-4, from mss. of the 14th and 15th cent. Into the variety of texts and forms shown in his notes we have not here space to enter. In these notes he gives a mass of various readings, and mentions that at least two of the 15th cent. mss. which he used had also parts 5-7. He also says, that in a 13th cent. ms. at Amerbach, the complete poem is entitled, "Prayer of Bonaventure, on saluting the Five Wounds of Christ." In his judgment, the bewildering variety of forms and texts makes it impossible to come to any definite conclusions

as to authorship; but he thinks that the original poem was probably by a French writer.

Daniel, i., No. 207; iii., p. 359; and iv., pp. 224–231, gives the text of all the parts. In his notes in vol. iv. he expresses the opinion that only two of the parts, those to the *Feet* and to the *Knees* (1 and 2), are by St. Bernard. His principal reason for so thinking is, because the Lichtenthal MS. of the 14th cent., quoted by *Mone*, has only these two, with the title "Lamentatio on the Passion of the Lord." As Lichtenthal was a Cistercian foundation, he holds that the Brethren there would be most likely to give the complete and correct text of a poem by the founder of their Order. He adds:—

"Whoever reads the first part attentively cannot but perceive that it is not a meditation on the suffering Christ, and that special mention is made of the Feet only for this reason,—that the poet places himself prostrate on his knees, at the foot of the cross, and embraces the Saviour's Feet. And as far as regards the other parts, they are not suitable to the first and second part, and that incidentally: the poem, as a whole, is clearly concerned with the Passion as a whole. Such a poem was composed by St. Bernard; the titles of the members are the work of a later age."

Daniel holds that the address to the *Hands* is later than St. Bernard; that next was added, probably in the 14th cent., the address to the *Side*; and that those to the *Breast*, to the *Heart*, and to the *Face*, were first added in the 15th cent.

Mone and *Daniel* thus agree in thinking that parts 5–7 are not by St. Bernard, but are of much later date, probably of the 15th cent. And, apparently, they would have agreed in saying that these additions were made in Germany. If their conclusions be correct, then the finest part of all, the "Salve caput cruentatum," must be by some one other than St. Bernard.

Other texts may be briefly noted. (1) The poem is found in five mss. of the 14th cent., at St. Gall (Nos 472, 974, 975, 976, and 977). (2) *Wackernagel*, *Kirchenlied*, 1867, No. 145, gives the skeleton of a form in 7 parts (beginning: "Salve mundi salutare"), the parts being respectively assigned to *Matins*, *Prime*, *Tierce*, *Sext*, *None*, *Vespers*, and *Compline*. He cites it as in a Munich ms. of the 15th cent., and another of the 16th. (3) G. Milchsack, in his *Hymni et Sequentiæ*, 1886, No. 116, gives a curious form of parts 5–7, from a 15th cent. breakfront in the Wolfenbüttel Library. (4) *Wackernagel*, i., Nos. 148–150, gives the text, in 7 parts, from a Basle ms. of the 15th cent., and a Strassburg one. (5) Archbishop Trench, in his *Sacred Latin Poetry*, gives parts 1 and 7 from the *Opera*, 1753. (6) *F. J. Mone*, given in his *Lat. Hym.*, 1854, parts 1, 5, and 7. (7) The texts in *Königsfeld*, ii., p. 281; (8) *Simrock*, p. 15, and (9) *Mone*'s *Hymni Medii Ævi*, 1851, iv. 35, are coarse.

In J. M. Horst's *Paradisus animæ Christianæ*, 1644, the text is given in 7 parts, but very greatly altered, thus:—

i. *Jam summæ Jove victatis.*
ii. *Christe Jesu, Rex cœlestium.*
iii. *Christe Jesu Pastor bone.*
iv. *O Salvator summe bonus.*
v. *O Jesu Mundi Christe Jesu.*
vi. *O divinum Cor suave.*
vii. *Caput spinis coronatum.*

It may be added that the use of this noble poem seems to have been almost entirely confined to books of private devotion, and collections of sacred poetry. No parts or scraps appear to have passed into Mediæval *Breviaries*, *Missals*, *Graduals*, or *Processionals*; and the only portion we have been able to trace in similar modern books, is the greatly mutilated couplet, "Jesu dulcis amor meus" (p. 988, i.), included in recent editions of the *Roman Breviary*.

The whole poem has frequently been *tr.* into German; and various German versions have also been made from portions of it. The best known set of *trs.* into German are those by Paulus Gerhardt, which are free versions of all the seven parts, from the Latin text of 1609, thus:—

i. *Sei mir tausendmal gegrüsset.*
ii. *Gegrüsset seist du meine Kron.*
iii. *Sei wohl gegrüsset, guter Hirt.*
iv. *Ich preise dich, du Freimeister Munt.*
v. *Gegrüsset seist du, Jesu Christ.*
vi. *O Herz des Königs aller Welt.*
vii. *O Haupt voll Blut und Wunden.*

Of these Nos. 1, 5, 6, 7, have passed into English, as follows:—

1. **Sei mir tausendmal gegrüsset.** This fine but free rendering appeared in Crüger's *Praxis pietatis melica*, Frankfort-a-l., 1656, No. 154, of Crüger's *Praxis pietatis melica*, in 2 ed. of ib. Included in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 16, in *Suchenwirt's* ed., No. 47, and in the *Ges. L. d.*, 1851, No. 116. The *trs.* in C. U. are:—

1. **Hail! blessed times by me be greeted.** This is No. 331 in pt. 1. of the *Moravian H. Bk.*, 1754. Repeated in later eds. (1806, No. 96).

2. **Hail! by my love be owned.** A *tr.* of st. i., iii., iv., by A. T. Russell, as No. 65 in his *Ps. & Hys.*, 1851.

3. **Hail! my Saviour, Prince of Peace!** A *tr.* of st. iv., iv. & vi. of 1. in the Frankfort ed. 1656, of Crüger's *Praxis*, No. 154. Included in Wackernagel's ed. of Gerhardt, No. 20; *Suchenwirt's* ed., No. 52; and in Porst's *G. B.*, ed. 1855, No. 91. The trs. are:—

(1) "All hail to Thee, my Saviour and my God." By Miss Winkworth, in her *Chorale Book for England*, 1863, No. 147. (2) "All hail! my Saviour and my God." By E. Massie, in the *Scottish Herald*, Feb. 1866, p. 18.

4. **O Herz des Königs aller Welt.** A good *tr.*, in 7 st. of 4 l., by A. T. Russell, as No. 66 in his *Ps. & Hys.*, 1851. Repeated in Wackernagel's ed. of Gerhardt, No. 21; *Suchenwirt's* ed., No. 53; and in the Berlin *G. L. B.*, ed. 1863, No. 295. It has been *tr.* as:—(1) "O Heart of Him who dwells on high." By E. Massie, in the *Scottish Herald*, Feb. 1866, p. 18.

5. **O Haupt voll Blut und Wunden.** The *trs.* of this form are given in the separate note at p. 988, i. ii.

[J. M.]

The *trs.* of this poem from the Latin into English, in the various parts, as set forth above, are:—

i. **Salve mundi salutare.** The *trs.* of this part are:—

1. **All the world's salvation hail.** By Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 161.

2. **Jesu, hail, the world's salvation.** By H. Kynaston, in his *Occasional Hys.*, 1862, p. 83.

3. **Life of the world, I hail Thee.** By R. Palmer, in the N. York *Christian Union*, April 13, 1881, in 8 st. of 8 l. Of these, 3 sts. were given in the *London Examiner*, N. Y., 1884, No. 400.

ii. **Salve Jesu [salve] Rex sanctorum.** This has been *tr.* as:—

1. **Jesu, King of saints, Whose Name.** By T. Whytehead, in his *Poems*, 1848, p. 75. This pt. is represented in st. i.–iv. of the *tr.*; the remaining sts., v.–xii., being from Pt. i., beginning with line eleven, "Clarus pedum, plagus durus."

2. **Hail, Thou King of saints, ascending.** By H. Kynaston, made for and 1st pub. in the *Hymnary*, 1872.

3. **Hail! Thou Monarch of sanctuary.** By J. D. Chambers, in his *Lauds Spiritualis*, 1857, p. 178.

iii. **Salve Jesu, pastor bone.**

iv. **Salve Jesu, summe bonus.** This is *tr.* as:—

Jesu, good beyond comparing. By H. Kynaston; made for, and first pub. in the *Hymnary*, 1872.

v. **Salve salus mea, Deus.**

vi. **Summi Regis cor aveto.** This is *tr.* as:—

Heart of Christ my King! I greet Thee. By E. A. Washburn, of N. Y., June, 1868, contributed to Schaff's *Christ in Song*, 1869.

vii. **Salve caput cruentatum.** This, the finest and most popular part of the poem, is *tr.* as:—

1. **Hail that Head with sorrows bowing.** By H. Alford, in his *Ps. & Hys.*, 1844, No. 34; his *Year of Praise*, 1867, No. 102; and the *Sarum Hyl.*, 1868, No. 130. It is composed of ll. 1–3 and 40–50 of this part. See *Daniel*, i., No. 207.

2. **Hail that Head all torn and wounded.** By J. F. Thrupp, in his *Ps. & Hys.*, 1853, No. 72; and the B. P. C. E. *Church Hys.*, 1871, No. 377. It is slightly indebted to Dean Alford's *tr.* as above.

3. **Hail, then Head! so bruised and wounded.** By Elizabeth Charles, *nee* Rundle, in her *Voice of Christian Life in Song*, 1858, p. 120; and her *Chronicles of the Schönberg-Cotta Family*, 1862, p. 201. It is in a few collections. In the *Hymnary*, 1872, it is somewhat altered, and begins, "Hail, thou Head, so bruised and torn." In Thring's Coll., 1882, No. 173, is a conto thus composed:—st. i., from the *Hymnary*, ll. 4, 6, 10, *Mrs. Charles*, ll. 3, 5, 7, 8, 9, *Prob. Thring*; st. ii., ll. 1, 2, 7, 8, 9, *Mrs. Charles*, ll. 3, 4, 5, 6, 10, *Prob. Thring*; st. iii., ll. 1, 3, 4, 8, *Mrs. Charles*, ll. 2, 5, 6, 7, 9, 10, *Prob. Thring*; st. iv. and v., ll. 1–8, *Prob. Thring*, ll. 9, 10, *Mrs. Charles*. This is a very fine combined *tr.* of this part of the poem. It has been specially set to music by Sir John Stainer; Lond., Novello & Co.

4. **O sacred Head, surrounded.** By Sir H. W. Baker. This *tr.*, although it follows the metre of the German *tr.* (see above), was made direct from the Latin, and 1st pub. in *H. A. & M.*, 1861. It is in the new ed., 1875; the Irish *Church Hys.*, 1873, &c.

5. **Head, all hail, with gore drops scattered.** By H. Kynaston, in his *Occasional Hys.*, 1862, p. 85.

In addition to these, two hymns by **H. Alford**, which were based on St. Bernard, appeared in his *Ps. & Hys.*, 1844, as "Glory to Thy Father's face," and "Thou Saviour who Thyself didst give." The text, in 10 sts., as given in *Daniel*, ii., p. 393, has also been *tr.* by D. T. Morgan, in his *Hys. of the Latin Church*, 1871, p. 76; and the 1880 ed., p. 97, as, "Saviour of the world, to Thee, Blessed One [Jesu, low] I bow the knee."

The Poem, as arranged in Horst's *Paradisus animæ Christianæ*, 1644, as above, has been *tr.*, probably by W. J. Copeland (see p. 982, i.), in Dr. Pusey's *tr.* of Horst; and, again, by Canon Oakeley, in his *tr.* of the same, 1850, as follows:—

Jesu summæ Jove victatis.
i. *Jesu*, Prince of Life and Power. *Pusey.*
2. *Jesu*, great King of saving wealth. *Oakeley.*
ii. *Christe Jesu, Jesu bonorum.*
1. *Jesu*, Priest of endless pleasure. *Pusey.*
2. *Jesu*, Priest of all blessings rife. *Oakeley.*
iii. *Christe Jesu, Pastor bone!*
1. Gracious *Jesu*, Shepherd good. *Pusey.*
2. O *Jesu* Christ, Thou Shepherd good. *Oakeley.*
iv. *O Salvator summe bonus.*
1. Saviour, Whose all-playing care. *Pusey.*
2. Saviour, supremely excellent. *Oakeley.*
v. *O Jesu Mundi Christe Jesu.*
1. Glory of the heavens above. *Pusey.*
2. O Christ, my God, earth's beacon-fire. *Oakeley.*
vi. *O divinum Cor suave.*
1. Holy heart, divinely sweet. *Pusey.*
2. O Heart, all heavenly heart, to Thee. *Oakeley.*
vii. *Caput spinis coronatum.*
1. Ah, that Head with sharp thorns crowned. *Pusey.*
2. All blooding with the tangled thorn. *Oakeley.*

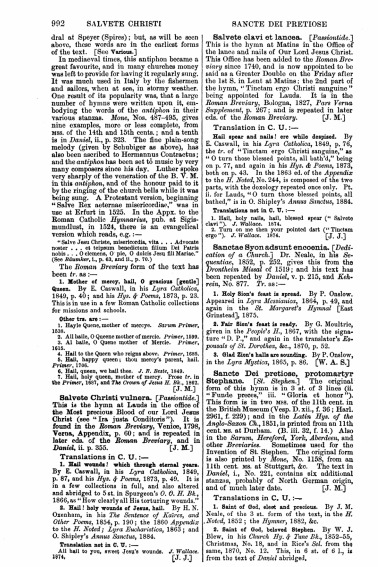
Although, taken as a whole, considerable attention has been given to this poem in its various forms, yet some of the Parts have suffered from neglect. This should be remedied by an able translator. [J. J.]

Salve, O sanctissime. [*St. John Baptist.*] A hymn of 40 lines given by *Mone*, No. 650, from a ms. of 1479, at Karlsruhe, and a 15th cent. ms. at Mainz. It has been *tr.* by G. Moultrie in his *Hys. and Lyrics*, &c., 1867, p. 215, as "Hail, O thou of women born." Also in the *People's H.*, 1867, and signed "M." [W. A. S.]

Salve regina. *Hermannus Contractus* (?). [*R. F. M.*] This famous antiphon has been attributed to a great variety of authors. The opinion of Durandus (d. 1296), in his *Rationale*, was, that it was by Petrus of Monsaco (Petrus Martinez do Moseco), Bp. of Compostella, who d. *circa* 1000. It has also been ascribed to Adhemar, Bp. of Podium (Le Puy), who d. 1098; to Bernard, Archbishop of Toledo, who d. 1124; to Anselm, Bp. of Lucca, who d. 1086; to St. Bernard, of Clairvaux, who d. 1153, &c. Tritheim (d. 1516) and others think that it was by Hermannus Contractus (d. 1054); and this seems, on the whole, the most probable opinion. In any case it must have been known by 1100, for there are sermons on the first part of it (down to exili), by Bernard of Toledo (see Migne's *P. P. Lat.*, vol. 184, col. 1059). There is also a *Meditatio* upon it, which *Migne*, vol. 184, col. 1078, gives as by Anselm of Lucca; and at vol. 149, col. 585, among the *Opuscula sparsa* ascribed to St. Anselm of Lucca. The text of the antiphon, which is embodied in the *Meditatio*, is probably the original form, and reads thus:—

"Salve, regina misericordiæ, vita, dulcedo, et spes nostra, salve. Ad te clamamus exules filii Eræ. Ad te suspiramus, gementes et flentes in hac lachrymarum valle. Eia ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui, post hoc exilium ostende. O clemens, O pia, O dulcis Maria."

Almost the same text is given by *Daniel*, ii., p. 321, from a Munich ms. of the 13th cent., &c.; and by Schubiger, in his *Singerschule St. Gallens*, 1858, p. 85, from the Einsiedeln ms., No. 33, written about 1300. So in a *Horæ*, in the Bodleian (*Liturg. Misc.* 104, f. 122), written in England about 1340, where, however, it begins, "Salve regina, mater misericordiæ": and ends, "O dulcis Virgo Maria." This last text is that found in the *Roman Breviary* (e.g. Modena, 1480, f. 313, and later eds.), where it is appointed for use at Compline, from the First Vespers of Trinity Sunday, up to None on the Saturday before Advent Sunday. According to tradition, the concluding part of the antiphon, "O clemens, O pia, O dulcis Maria," was first added from an ejaculation by St. Bernard of Clairvaux, in the cathe-



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dral at Speyer (Spires); but, as will be seen above, those words are in the earliest forms of the text. [See Various.]

In mediæval times, this antiphon became a great favourite, and in many churches money was left to provide for having it regularly sung. It was much used in Italy by the fishermen and sailors, when at sea, in stormy weather. One result of its popularity was, that a large number of hymns were written upon it, embodying the words of the *antiphon* in their various stanzas. Mone, Nos. 487-495, gives nine examples, more or less complete, from MSS. of the 14th and 15th cents.; and a tenth is in *Daniel*, ii., p. 323. The fine plain-song melody (given by Schubiger as above), has also been ascribed to Hermannus Contractus; and the antiphon has been set to music by very many composers since his day. Luther spoke very sharply of the veneration of the B. V. M. in this antiphon, and of the honour paid to it by the ringing of the church bells while it was being sung. A Protestant version, beginning "Salve Rex æternæ misericordiæ," was in use at Erfurt in 1523. In the Appx. to the Roman Catholic *Hymnarius*, pub. at Sigismundfust, in 1524, there is an evangelical version which reads, e.g.:—

"Salve Jesu Christe, misericordia, vita . . . Advocate noster . . . et teipsum benedictum filium Dei Patris nobis . . . O clemens, O pie, O dulcis Jesu fili Mariæ."
(See *Schlosser*, i. p. 45, and ii., p. 76.)

The *Roman Breviary* form of the text has been *tr.* as:—

1. **Mother of mercy, hail, O gracious [gentle] Queen.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 40; and his *Hys. & Poems*, 1873, p. 23. This is in use in a few Roman Catholic collections for missions and schools.

Other trs. are:—

1. Hail'e Queen, mother of mercys. *Sarum Primer*, 1534.
2. All hails, O Queene mother of mercie. *Primer*, 1599.
3. All hails, O Queene mother of Mercie. *Primer*, 1631.
4. Hail to the Queen who reigns above. *Primer*, 1685.
5. Hail, happy queen; thou mercy's parent, hail. *Primer*, 1706.
6. Hail, queen, we hail thee. *J. R. Veale*, 1848.

Other trs. of this and the preceding lines are in the *Primer*, 1867, and *The Crown of Jesus M. Ms.*, 1862. [J. M.]

Salvete Christi vulnera. [*Passionitide.*] This is the hymn at Lauds in the office of the **Most precious Blood** of our Lord **Jesus Christ** (see "Ira justi Conditoris"). It is found in the *Roman Breviary*, Venice, 1736, Verss., Appendix, p. 60; and is repeated in later eds. of the *Roman Breviary*, and in *Daniel*, ii. p. 335. [J. M.]

Translations in C. U.:—

1. **Hail wounds! which through eternal years.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 87, and his *Hys. & Poems*, 1873, p. 40. It is in a few collections in full, and also altered and abridged to 3 st. in Spurgeon's *O. O. H. Bk.*, 1866, as "How clearly all His torturing wounds."

2. **Hail! holy wounds of Jesus, hail.** By H. N. Oxenham, in his *The Sentence of Kolren, and Other Poems*, 1854, p. 191; the 1860 *Appendix* to the *H. Noted*; *Lyra Eucharistica*, 1863; and O. Shipley's *Annus Sanctus*, 1884.

Translation not in C. U.:—

All hail to you, seven Jesu's wounds. *J. Wallace*, 1874. [J. J.]

Sancti Spiritus adsit nobis gratia. *St. Notker.* [*Whitsuntide.*] This has frequently been ascribed to King Robert of France, but apparently without ground. It is found in a MS. in the Bodleian (Bodl. 775, f. 123 b), apparently written circa 1000; in a Winchester book of the 11th cent. now in Corpus Christi College, Cambridge, No. 473; in two MSS. of the 12th cent. in the British Museum (Add. 11,969 early 12th, f. 31 b; Calig. A. xiv. c. 1199, f. 62); in the *Prum Gradual*, circa 1000, and the *Echternach Gradual* of the 11th cent., both in the Bibl. Nat. Paris; in four MSS. of the 11th cent. at St. Gall, Nos. 376, 378, 380, 381; in a MS. of the end of the 10th cent. at Einsiedeln (121, p. 487). Among *Missals* it is found in an early 14th cent. *Paris*, and a 14th cent. *Sens* in the British Museum; in a *Sarum circa* 1370, a *Hereford circa* 1370, and a *York circa* 1390, all now in the Bodleian; in the *St. Andrews*, the *Magdeburg* of 1480, and many other *Missals*, even in Italy and Spain. The printed text is also in *Mone*, No. 197; *Daniel*, ii. p. 16, and *Kehrein*, No. 124. *Tr.* as:—

Come, O Holy Ghost, within us. By C. S. Calverley, made for and pub. in the *Hymnary*, 1872.

Other trs. are:—

1. The grace of the Holy Ghost be present with us. In Neale, a prose *tr.* in his *Mediæval Hys.*, 2nd ed., 1863.
2. May the Holy Spirit's grace. By C. B. Pearson in his *Sarum Missal in English*, 1868.
3. Now may the Holy Spirit's grace. By C. B. Pearson in his *Supplement* to the *Sarum Missal*, 1871.
4. Let the Holy Spirit's grace. "To make our hearts, &c. By E. H. Plumptre, in his *Things New and Old*, 1884. [J. M.]

Sancti venite, corpus Christi sumite. [*Holy Communion.*] This is found in the *Antiphonarium Benchorense*, an antiphonary written 680-691 at the Monastery of Bangor, County Down, Ireland, and now in the Ambrosian Library at Milan. The MS. has been printed in L. A. Muratori's *Opera*, vol. xi., pt. iii. Arezzo, 1770, and the hymn in question is there at p. 228 as "a hymn when the priests communicate." This title explains st. i., ii. 3, 4, "Sanctum bibentes, Quo redempti, sanguinem." "It has," says Neale, "a certain pious simplicity about it which renders it well worthy of preservation." Its original use was probably to be sung as a Communio in the Mass (see **Communio, p. 316**, i.). The printed text is also in *Rambach*, i. p. 132; *Daniel*, i. No. 160, and iv. p. 106; and *Bässler*, No. 61.

Translation in C. U.:—

Draw nigh, and take the Body of the Lord. By J. M. Neale, pub. in his *Mediæval Hymns*, 1851, p. 13, in 10 st. of 2 l. It passed into the *People's H.*, 1867 (7 st.); *H. A. & M.*, 1868 and 1875 (in full); the S. P. C. K. *Church Hys.*, 1871 (in full); in others in 6 st. only, and in most cases with very slight alterations. In the *Hy. Comp.* it is altered as "Come, take by faith the Body of your Lord." In his annotated ed. of the *Hy. Comp.* Bp. Bickersteth has this note on his amended text:—

"The Editor has ventured to modify his [Neale's] first line 'Draw nigh and take the Body of the Lord,' which contains no thought answering to *Sumite*, by introducing the words 'by faith'; and while thus adhering more closely to the original, adds to the expression of the reality of our communion with the Blood of Christ are verily and indeed taken and received by *the faithful* in the Lord's Supper" (Catechism). And again, "The means whereby the body of Christ is received and eaten in the Supper is *faith* (*Articles* Answer)."

In addition to this alteration Bp. Bickersteth has several others, all of which, with one exception, deal more with the rhythm of the lines than with doctrine. The exception is st. 4, which reads in the Latin:—

"Alpha et Omega Ipse Christus dominus,
Venit venturus judicare homines."

In *Neale*:—

"Alpha and Omega, to whom shall bow
All nations at the Doom, in wills as now."

In the *Hy. Comp.*:—

"O Judge of all, our only Saviour Thou,
In this Thy Feast of love be with us now."
[J. J.]

Sanctorum meritis inclita gaudia. [*Common of Martyrs.*] This hymn is frequently referred to by Hincmar in his "De ms et tom tribu Dulcke," 857; but he distinctly says he could not discover its author. It is found in four MSS. of the 11th cent. in the British Museum (Jul. A. vi., f. 63 b; Vesp. D. xii., f. 104; Harl. 2961 f. 247 b; Add. 30,851 f. 152 b); and in the *Latin Hys. of the Anglo Saxon Ch.*, 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 59). Also in a MS. of the 10th cent. at Bern, No. 455; in a MS. of the 11th cent. at Corpus Christi College, Cambridge (No. 391, p. 273); in the St. Gall MSS. 413 and 414, of the 11th cent. It is in the *Roman, Sarum, York, Aberdeen, Paris* of 1643, and other *Breviaries*—the *Sarum* use being at 1st Vespers and at Matins in the common of many martyrs. The printed text is also in *Daniel* i. No. 170, and iv. p. 130, giving also the text of the *Roman Breviary*, 1632; *Wackernagel* i. No. 125; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. MS.; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. **The triumphs of the martyr's saints.** By Bp. R. Mant, in his *Ancient Hys.*, &c., 1837, p. 76, and 1871, p. 135. It is given in several collections, including *Kennedy*, 1863; the *People's H.* 1867; the *Hymnary*, 1872, &c.

2. **The triumphs of the saints. Blessed for evermore.** By J. M. Neale, in the *H. Noted*, 1852, No. 39. In the enlarged ed., 1854, it was given as "The merits of the saints," and this latter reading is usually given in modern hymnbooks. In later editions of the *H. Noted* the original reading was restored.

Translations not in C. U.:—

1. Let us that Saviours be the glorious joyes sound out. *Primer*, 1599.
2. By healps of Saints, come let our tongues relate. *Primer*. 1615.
3. Let us fam'd acts and triumphs sing. *Primer*, 1685.
4. When bleeding Heroes fill the trustful Quire. *Primer*. 1706.
5. Sing we the peerless deeds of martyr'd saints. *R. Chenell*. 1849.
6. Let the high praise of the holy ones wakes. *W. J. Blew*. 1852-55.
7. The triumphs of the saints, Their joys beyond compare. *J. D. Chambers*. 1857.

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3. The wondrous joys which crown the saints. *J. W. Hewett.* 1849.

4. Let us proclaim the Martyrs' bliss. *J. Wallace.* 1874.

The variations in the *Romana Brev.* text from the older form are very slight. The *trs.* by *Neale, Bliss, Chambers,* and *Hewett,* are from the older form; the rest follow the *Romana Brev.* form. There is an anonymous imitation rather than a *tr.* of the Latin text in Fallow's *Hys. for Pub. and Private Worship,* 1847; and again, with the addition of a doxology, in Johnston's *English Hymn.,* 1852, beginning "Blest Lord, the crown of great reward." [J. J.]

Sandys, George, s. of Dr. Edwin Sandys, Archbishop of York, was b. at Bishopthorpe Palace, York, in 1577, and educated at St. Mary Hall and Corpus Christi College, Oxford. For some years he devoted himself to travelling in Europe and Asia, and pub. in 1615 a curious account of his experiences. After visiting America, where he was for a time the Treasurer of the British Colony of Virginia, he became, on his return, a Gentleman of the Privy Chamber of Charles I. He d. at Boxley Abbey, Kent, March 1643. His publications included his *Traveller's Thanksgiving;* the prose work on his travels, *A Relation of a Journey begun in* 1610, &c., 1615; a *tr.* of the *Metamorphoses* of Ovid; and *Grotius's* tragedy of Christ's Passion. His productions which most nearly concern hymnology were:—

(1) *A Paraphrase upon the Psalmes of David, and upon the Hymns dispersed throughout the Old and New Testaments. London: at the Sign of the Bell in St. Paul's Church-yard. M.DC.XXVI.*

(2) *A Paraphrase upon the Divine Poems by George Sandys. London: at the Sign of the Bell in St. Paul's Church-yard. M.DC.XXVIII.* This volume contained the Paraphrase of the Psalms, paraphrases upon Job, Ecclesiastes, the Lamentations of Jeremiah, and the Songs collected out of the Old and New Testaments.

(3) His paraphrase of *The Song of Solomon* was pub. in 1642. The most available form of these works is the Rev. B. Hooper's reprint of Sandys's *Poems,* in Smith's *Library of the Authors.*

A few only of Sandys's versions of the Psalms are found in modern hymn-books, although they were set to music by Henry Lawes. His influence, however, upon later paraphrasers was considerable. [See **Psalters, English, § x.**] The following, together with a few others annotated under their respective first lines, are in C. U.:—

1. How are the Gentiles all on fire. *Ps. ii.*
2. Lord, for Thee I daily cry. *Ps. lxxxiv.*
3. Thy mercies, Lord, my song shall be. *Ps. lxxxix.*
4. Praise the Lord, ye servants, praise. *Ps. cxiii.*
5. Sing the Great Jehovah's praise. *Ps. cxvii.*
6. Thou, Lord, my witness art. *Ps. cxxxi.*
7. Thou who art (dwellst) enthroned above. *Ps. xcix.*
8. You, who dwell above the skies. *Ps. cxlviii.*

These paraphrases as in C. U. are in the form of contos. [J. J.]

Sankey, Ira David, was b. in Edinburgh, Pennsylvania, in 1840, of Methodist parents. About 1856 he removed with his parents to Newcastle, Pennsylvania, where he became a member of the Methodist Episcopal Church. Four years afterwards he became the Superintendent of a large Sunday School in which he commenced his career of singing sacred songs and solos. Mr. Moody met with him and heard him sing at the International Convention of the Young Men's Christian Association, at Indianapolis, and through Mr. Moody's persuasion he joined him in his work at Chicago. After some two or three years' work in Chicago, they sailed for England on June 7, 1872, and held their first meeting at York a short time afterwards, only eight persons being present. Their subsequent work in Great Britain and America is well known. Mr. Sankey's special duty was the singing of sacred songs and solos at religious gatherings, a practice which was in use in America for some time before he adopted it. His volume of *Sacred Songs and Solos* is a compilation from various sources, mainly American and mostly in use before. Although known as *Sankey and Moody's Songs,* only one song, "Home at last, thy labour done" (see **Varina**), is by Mr. Sankey, and not one is by Mr. Moody. Mr. Sankey supplied several of the melodies. The English edition of the *Sacred S. & S.* has had an enormous sale; and the work as a whole is very popular for Home Mission services. The *Songs* have been translated into several languages. [J. J.]

Santeüil, Baptiste de, a younger brother of Claude, and J. B. de Santeüil, was the author of two hymns in the *Paris Brev.* of 1680:—"O vos unanimes Christianum chori," and "Alioste sancti coetibus." These were repeated in his brother's *Hymni Sacri et Novi,* 1689, and the 2nd ed. of the same, 1698. [G. A. C.]

Santeüil, Claude de, elder brother of Jean-Baptiste de Santeüil (see below), was b. in Paris, Feb. 3, 1628. He became a secular ecclesiastic of the Seminary of St. Magloire, Paris, whence he was also known under the Latinized form of his name as Sanctolius Magloriaeus. He d. Sept. 29, 1684. Like his brother, he was a good writer of Latin poetry, and some hymns by him were included in the *Cluniac Brev.,* 1686, and the *Paris Breviaries* of 1680 and 1736. Some of these hymns have been translated into English, and are in C. U. in G. Britain. [See **Index of Authors and Translators.**] [G. A. C.]

Santeüil, Jean-Baptiste de, was b. in Paris of a good family on May 12, 1630. He was one of the regular Canons of St. Victor, at Paris, and, under the name of Santolius Victorinus, was distinguished as a writer of Latin poetry. Many of his hymns appeared in the *Cluniac Brev.,* 1686, and the *Paris Brevs.* 1680 and 1736, and several have been translated into English, and are in C. U. in G. Britain and America. [See **Index of Authors and Translators.**] He was very prone in disposition and singular in his habits. When on a journey he d. at Dijon, Aug. 5, 1697. His *Hymni Sacri et Novi* were pub. at Paris in 1689, and again, enlarged, in 1698. [G. A. C.]

Santolius Maglorianus. [**Santeüil, Claude de.**]

Santolius Victorinus. [**Santeüil, Jean-Baptiste de.**]

Sass, George Herbert, b. in Charleston, South Carolina, Dec. 24, 1845, where he has resided most of his life. He has contributed to the press a number of religious poems under the *nom de plume* of "Burton Gray." These have not come into use as hymns for con-

gregational purposes. The following are given in the S.-half & Gilman *Library of Religious Poetry,* 1881.

1. Comes it again, the sweet and solemn hour? *Christmas Carol.*
2. Once more through storm and calm the changeful hours. *The Two Advents.*
3. Out of dark and darkness, comes. *Easter.*
4. Soul, our life's end comes hasting. *Follow Me.*

[J. J.]

Sat Paule, sat terris datum. *Guillaume de la Brunetière.* [*Consecration of St. Paul.*] Appeared in the *Sens Brev.,* 1726, and the *Paris Breviary,* 1680, as the hymn at Matins and second Vespers on the 30th June. It is also in other French Breviaries and in Card. Newman's *Hymni Ecclesiae,* 1838 and 1865. It has been *tr.* as:—

1. Enough, O Paul, enough, and now. *I. Williams.* 1839.
2. Enough, O Paul, on earth no more. *J. D. Chambers.* 1864.

I. Williams's *tr.* has been in C. U., but that by Chambers has not passed into the hymn-books. [J. J.]

Saturatus fercula. [*Holy Communion.*] A hymn in 15 st., and entitled, "A giving of thanks after Holy Communion," is quoted by *Mone,* No. 292, from a Reichenau ms. of the 14th cent., a Reichenau ms. of the 15th cent., and a Munich ms. of the 15th cent. It is also contained in the St. Gall ms., No. 366, of the 15th cent. The Munich ms. contains the hymns of the Carthusian prior Konrad, of Gaming, in Lower Austria. As the Reichenau ms. agree in differing from the text of the Munich it is probable that Konrad only made a few alterations on an older hymn. *Tr.* as:—

1. **Fed with dainties from above.** By J. D. Chambers, in his *Lauds Apos,* 1857, p. 320; and the *Alter Hymnal,* 1864.
2. **With choicest dainties nourished.** By R. F. Littledale, in the *Alter Manual,* 1861; and again in the *People's H.,* 1867, No. 162, and signed "R. L." i.e. Dr. Littledale. [W. A. S.]

Saviour, again to Thy dear Name we raise. *J. Ellerton.* [*Evening.*] Written in 1870, in 3 st. of 4 l., for the festival of the Malpas, Middlewich, and Nantwich Choral Association of that year, and adapted to the tune "St. Agnes," in Thorne's *Coll.* Of this hymn there are the following texts:—

1. The original in 3 st. of 4 l. See No. 4.
2. In the *Appendix* to *H. A. & M.,* 1868, altered for the app. by *E. J. & M.,* 1868, in 4 st. This is the most popular form of the hymn, and is in extensive use.
3. The same text, with st. ii. and iii. transposed, and st. iii., l. 1, changed from "Grant us Thy peace, Lord, thro' the coming night," to,

"Grant us Thy peace through the approaching night,"

and included in *Church Hymns,* 1871. The use of this form of the hymn is limited.

4. In Dr. Bickersteth's *Yesterday, To-day, and To-morrow,* 1887, in 4 st., the most delicate, beautiful, and tender of all. It is the original text, with the exceptions that st. iii. was originally st. ii., and st. ii. originally st. iii., and the first line of st. ii., reads, "Grant us Thy peace, Lord, through the coming night."

The success which has attended this hymn is very great. No composition of Mr. Ellerton's has attained to anything approaching it in extensiveness of use in Great Britain and America. In Martineau's *Hymns,* &c., 1873, it begins, "Again to Thee, our guardian God, we raise." [J. J.]

Saviour, bless the word to all. *T. Kelly.* [*For a blessing on the Word.*] Appeared in the 2nd ed. of his *Hymns,* &c., 1806, in 3 st. of 4 l. (ed. 1853, No. 694). It is in C. U. in this form. In the American Unitarian *Hys. for the Church of Christ,* 1853, it is altered to "Father, bless Thy word to all." This text is repeated in a few collections; and, sometimes, as in the *Songs for the Sanctuary,* N. Y., 1865, with C. Wesley's stanza, "Sing we to our God above," as a doxology. [J. J.]

Saviour, blessed Saviour. *G. Thring.* [*Presenting Counsels.*] Written in 1863, and 1st pub. in his *Hymns, Congregational and Others,* 1866, p. 96, in 3 st. of 8 l. In 1868 it was repeated in the *Appendix* to *H. A. & M.,* with alterations by the author and the compilers of *H. A. & M.,* in st. v., vii., and viii. When included in the S. P. C. K. *Church Hymns,* 1871, Prebendary Thring added the stanza "Further, ever further." This full form of the text was repeated in his *Hys. and Soc. Lyrics,* 1874; and in his *Coll.,* 1882. It has been sparingly set to music by Sir H. S. Oakeley, the Rev. J. Francis, J. D. Farrer, and others. In several American hymn-books it is broken up as:—

1. **Brighter still, and brighter.** In the *Presbyterian Hymnal,* Philadelphia, 1874, and others.
2. **Closer yet, and closer.** In the *Songs of Christian Praise,* N. Y., 1886.
3. **Nearer, ever nearer.** In *London Journal,* S. Y., 1887.

Through these various forms the use of this hymn is extensive. It is well suited for a processional. [J. J.]

Saviour, breathe an evening blessing. *J. Edmeston.* [*Evening.*] Appeared in his *Sacred Lyrics,* 1st ed., 1820, p. 4, in 2 st. of 8 l., and thus introduced "At night their alert evening hymn, 'Jesu Mohwaxo' = 'Jesus forgive us,' stole through the camp.—Saltz's *Travels in Abyssinia.*" One of the earliest to adopt it for congregational use was Bickersteth, who included it in his *Christian Psalmody,* 1833. It was repeated in the *Leeds H. Bk.,* 1853, and others, until it has taken rank with the first Evening Hymns in the English language. It is found in the hymnals of all English-speaking countries, and usually in its correct and complete form. In the *Hys. Comp.,* revised ed., 1876, Dr. Bickersteth has added a third stanza of 8 l., beginning "Fathers, to thy loving keeping," and in Thring's *Coll.,* 1882, the editor has re-arranged the text, omitted the lines concerning sudden death, and added a fourth stanza in 4 l., beginning "Be it soon nigh, should death o'ertake us," in which the same thought is combined in a milder form. It has been *tr.* into several languages. The Latin rendering, by E. Hoghton, in his *Hymnus Christ. Lat.,* 1871, is "Vespere, Salvator, spires benedicta, primynum." In Martineau's *Hys.,* 1840 and 1873, the opening line is changed to "*Holiest,* breathe an evening blessing." Orig. text in the *H. Comp.,* st. i., ii. [J. J.]

Saviour, by Thy sweet compassion. *Ada Cambridge.* [*In Affliction.*] Pub. in her *Hymns on the Liturgy,* 1865, No. 17, in 7 st. of 8 l., and based upon the words "In all times of our tribulation . . . Good Lord, deliver us." It is given in its full and unabbreviated form in the *Lyra Britannica,* 1867,

p. 129. When used in public worship it is usually abbreviated. [J. J.]

Saviour divine, we know Thy name. *P. Doddridge.* [*Justification.*] 1st pub. in Job Orton's posthumous edition of Doddridge's *Hymns, &c.*, 1755, No. 132, in 6 st. of 4 l., and headed "Christ, the Lord our Righteousness." Also in J. D. Humphreys's ed. of the same, 1839, No. 150. It is in C. U. sometimes in an abridged form, and also forms part of a conto in Sturgis's *Songs of G. & G.*, 1872, No. 417, where st. i. is the first stanza of this hymn, and st. ii.-v. are st. iii.-vi. of I. Watts's "Lord, we confess our numerous faults," from his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 111. [J. J.]

Saviour, I lift my trembling eyes. [*Jesus, the Guide and Advocate.*] Lord Selborne's note on this conto in his *Book of Praise*, 1862, No. 7xii., is :—

"This hymn as here given [in 3 st. of 4 l.] was introduced into the *Morpheus* Collection (1861). [Burney, J. H.] from a poem of some length, published in 1851, and signed 'M. G. T.' The text (which will be found at page 139 of that volume) is unaltered, except that the first word, 'Saviour,' has been brought down from a preceding line, in substitution for the words, 'And then,' so as to give to these stanzas an independent beginning."

These stanzas have passed into several collections, and are worthy of greater notice than they have received. We have seen the signature "M. G. T." written out as "*M. G. Thompson*," but we have not authority to say that this is correct. Another conto from the same poem appeared in the 3rd ed. of *The Spirit of the Psalms*, by H. F. Lyte, 1838, in 3 st. of 4 l., beginning "Saviour, I think upon that hour." This, reduced to 4 st., is in the *Baptist Praise Bk.*, N. Y., 1871, and other American collections. [J. J.]

Saviour, I Thy word believe. *A. M. Toplady.* [*Christ dwelling in Man.*] Appeared in his *Poems on Sacred Subjects*, 1759, No. 8, in 6 st. of 8 l., and based upon the words "He dwelleth with you, and shall be in you." John xiv. 17. It is also in D. Sedgwick's reprint of Toplady's *Hymns, &c.*, 1860. In some American collections, including the *Songs for the Sanctuary*, 1865, st. iii., iv., are given as "Blessed Comforter, come down" as a hymn for Whitsuntide. [J. J.]

Saviour, like a Shepherd, lead us. [*The Good Shepherd.*] The authorship of this hymn is a matter of some doubt. The earliest source to which we have traced it is Miss D. A. Thrupp's *Hymns for the Young*, 4th ed. 1836, in 4 st. of 6 l., where it is unsigned. We next find it in the Rev. W. Carus Wilson's *Children's Friend* for June, 1838 (p. 145), again in 4 st. of 6 l., and signed "Lyte." In the January number of the same magazine there is a National Hymn in the metre of "God save the Queen" ("O Lord, Thy best blessing shed"), which is signed "H. Lyte," and dated from "Brixham" (see Lyte, H. F., p. 798, i.). "Saviour, like a Shepherd, lead us" appears again in 1838, in Mrs. Herbert Mayo's *Sel. of Hys. and Poetry for the use of Infant and Juvenile Schools*, No. 171; and again in the edition of 1840, but without signature. As in that collection several hymns and poems are signed "D. A. T.," it is clear that Mrs Mayo did not regard the hymn as Miss Thrupp's production. The most that we can say is that the evidence is decidedly against Miss Thrupp, and somewhat uncertain with regard to Lyte as the writer of the hymn. Its use is extensive both in G. Britain and America. [W. T. B.]

Saviour of sinful men. *C. Wesley.* [*Meeting of Friends.*] Pub. in *Hys. and Sac. Poems*, 1740, in 12 st. of 8 l. (*P. Works*, 1868–72, vol. v. p. 458.) In its full form it is not in C. U., but divided, or broken up into contos, it is found in modern hymn-books in the following forms :—

1. **Saviour of sinful men.** This, in 6 st., was given in the *Wes. H. Bk.*, 1780, No. 479, and continued in later editions. It is also in other collections.

2. **Lord of the seals above.** This in 4 st. of 4 l. in Martineau's *Hymns*, 1840, and his *Hymns, &c.*, 1873.

3. **Lord of the seals above.** This in 6 st. of 4 l. also appeared in Martineau's *Hymns*, 1840, and 1873. The text is altered from the original.

4. **O what a mighty change.** In 3 st. of 8 l. in the American Meth. Episcopal *Hymns*, 1849.

Concerning the *Wes. H. Bk.* arrangement of the hymn Mr. G. J. Stevenson has some pleasing reminiscences in his *Meth. H. Bk. Notes*, 1883, p. 304. The contos in Martineau's *Hymns* are specially adapted for Death and Burial. [J. J.]

Saviour of the nations, come. *B. H. Kennedy.* [*Advent.*] 1st pub. in his *Hymnologia Christiana*, 1863, No. 26, in 11 st. of 4 l., divided into two parts, Pt. ii. beginning, "Zion, at thy shining gates." In 1867 Dean Alford gave st. iii., v., viii.–x., as "Come, Lord Jesus, take Thy rest," in his *Year of Praise*, No. 26. In the S. P. C. K. *Church Hys.*, 1871, No. 73 is Pt. ii. from the *Hymno. Christ.* as above. [J. J.]

Saviour, round Thy footstool bending. *Elizabeth Parson, nèe Reader.* [*Lent.*] This is the most beautiful and pathetic of Mrs. Parson's hymns. It was written for her class for young people at Tavistock, and supplied to J. Curwen in ms. It was included in Curwen's *Child's H. Bk.*, 1840, and subsequently printed in Mrs. Parson's *Village-Class Hymns*, No. 9, in 3 st. of 6 l. In the *Child's H. Bk.* it is in 4 st. There are the following forms of the text in C. U.:—(1) that in the *Child's H. Bk.*, in 4 st.; (2) the *Village-Class Hys.*, in 3 st.; (3) the *Meth. S. S. H. Bk.*, 1879, No. 203, where st. i., iii. and v. are the original slightly altered, and st. ii. and iv. are from Hodder's *S. S. H. Bk.*; and (4) that in the Silver Street (London) *S. S. Companion*, 1880, which is No. 2 with alterations. Through these various forms this hymn is in extensive use. [J. J.]

Saviour, Source of every blessing. [*Jesus the Source of all Good.*] This hymn appeared in the American *Prayer Bk. Coll.*, 1826, in 4 st. of 4 l., and has been repeated in several collections, including the Protestant Episcopal *Hymnal*, 1871. It is a part of the well-known "Come, Thou Fount of every blessing," p. 332, i., rewritten for the *Prayer Bk. Coll.* of 1826. [J. J.]

Saviour, to Thee we humbly cry. *C. Wesley.* [*Intercession.*] 1st pub. with five others in 1745, at the end of a tract, entitled, *A Short View of the Difference between*

the Moravian Brethren lately in England, and the Rev. Mr. John and Charles Wesley, in 8 st. of 6 l., and again in *Hymns & Sacred Poems*, 1749, vol. ii., No. 72. In 1780 it was included in the *Wes. H. Bk.*, No. 449, and retained in later editions. It is also found in other collections. It is on record that the special members of the Moravians against whom Wesley wrote, taught that if a person professed faith in Christ, there was no necessity that he should manifest any sorrow on account of sins past or present, but for him there was simply the acknowledgment that he was a "happy sinner," a doctrine which could have but one logical outcome. Hence the satire of st. iii.:—

"In vain, till Thou the power bestow,
The double power of quickening grace,
And make the sinner what we know
The sanguine with his angel face
Who leads them captive at his will,
Captive—but happy sinners still."

Orig. text, *P. Works*, 1868–72, vol. v. pp. 248–5. [J. J.]

Saviour, we seek Thy high abode. *I. Watts and G. Rawson.* [*Life a Pilgrimage.*] The original of this hymn is I. Watts's "Lord, what a wretched land is this" (p. 66, i.), the rewritten form being by G. Rawson, who rewrote it for the Bap. *Ps. & Hys.*, 1858, No. 373. It has passed into other collections in G. Britain and America. [J. J.]

Saviour, when in dust to Thee. *Sir R. Grant.* [*Lent.*] 1st printed in the *Christian Observer*, 1815, p. 735, in 5 st. of 8 l., and entitled "Litany." In 1833 it was included in Elliott's *Ps. & Hys.*, No. 103, with a protest in the *Preface* against its mutilation, as found in some collections then in circulation, and the declaration that the text in that collection was pure. This protest was probably levelled at T. Cotterill, who gave 4 sts., very much altered, as "By Thy birth and early years," in his *Sel.*, in 1819. The only change in Elliott's *Ps. & Hys.* from the *Christian Observer*, 1815, was in st. iii. l. 5, where "anguish'd sigh" was altered to "troubled sigh." Grant's hymns were republished by Lord Glenelg in 1839 as *Sacred Poems*. This hymn is at p. 6. This text differs from the preceding, but is claimed by Lord Glenelg to be "a more correct and authentic version." (*Preface.*) It is this text which is reprinted in Lord Selborne's *Bk. of Praise*, 1862; and in the *Lyra Brit.*, 1867, as the original. In addition to its use in the *Christian Observer*, Elliott's *Ps. & Hys.*, and the *Sacred Poems*, forms of the text, it is also in many hymnals as:—

1. **By Thy birth and early years.** In Cotterill's *Sel.*, 1819, and others, as above.
2. **By Thy birth, and by Thy tears.** In several hymn-books.
3. **Father, when in dust to Thee.** In a few American collections.
4. **Jesus, when in prayer to Thee.** In Skinner's *Daily Service Hymnal*, 1866.

In addition to its very extensive use in these varying forms, it has also been fr. into several languages. That in Latin, by R. Bingham, in his *Hymnus. Christ. Lat.*, 1871, begins "Quando genus factusitus." [J. J.]

Saviour, Who exalted high. *Bp. R. Mant.* [*SS. James and Jude, or Lent.*] Appeared in his *Hodspleg of the Church; or Scripture Narratives of Our Blessed Lord's Life and Ministry, &c.*, 1828, vol. i. p. 536, in 10 st. of irregular lines, and appropriated to SS. James and Jude. The original text is not in C. U. From it, however, the following contos have been compiled :—

1. **Saviour, Who exalted high.** In the 1864 *Suppl.* to the *Parish Hymn Bk.*, Belfast, this conto is taken from st. i., ii., vii. and x. It is also in other collections.
2. **Son of Man, to Thee we cry.** This conto in 4 st. of 4 l., beginning with the first l. of st. iii., was given in the Cooke and Denton *Hymnal*, 1853; and in also in several later collections.
3. **Son of Man, to Thee I cry.** This conto, beginning with st. ii., appeared in the 1861 *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 93, in 4 st. of 6 l. This, with the exception of the opening line, is from the Cooke and Denton *Hymnal* with a return, in several instances, to the text of the original. It is also in the S. P. C. K. *Church Hymns*, 1871, as "*Son of Man, to Thee I cry.*"
4. **Jesus Christ exalted high.** This, by T. Darling's *Hymns, &c.*, 1867, is in 4 st. of 12 l. In the earlier editions of Darling's *Hymns, &c.*, it began "Jesus, now exalted high."

The popular form of this hymn is the third conto as above. [J. J.]

Saviour, Who ready art to hear. *C. Wesley.* [*The Divine Presence desired.*] Appeared in *Hys. and Sac. Poems*, 1740, in 6 st. of 4 l., and headed "On a Journey." (*P. Works*, 1868–72, vol. i. p. 304.) With slight alterations, and the omission of st. i., it was given in the *Wes. H. Bk.*, 1780, as No. 205, and has passed into numerous collections as "Talk with us, Lord, Thyself reveal," and in some as "Speak with us, Lord, Thyself reveal." The stanza which had attained to the greatest repute is:—

"Wide is the conversing, I forget
All times, and toil, and care;
Labour is rest and pain is sweet,
If Thou, my God, art there."

Possibly the ideas embodied in these lines had their origin in Milton's *Par. Lost*, bk. iv., ll. 639, 640 :—

"With thee conversing, I forget all time,
All seasons and their change; all please alike."

The hymn, as a whole, is very popular with the various Methodist bodies. See *G. J. Stevenson's Meth. H. Bk. Notes*, 1883. [J. J.]

Saxby, Jane Euphemia, nèe Browne, daughter of William Browne of Tallantire Hall, Cumberland, and sister of Lady Tuigmouth, was b. Jan. 27, 1811, and married, in 1862, to the Rev. S. H. Saxby, Vicar of East Clevedon, Somersetshire. Her work, *The Dove on the Cross*, was pub. in 1848. It has passed into numerous editions, and from it several hymns have come into C. U. This was followed by *The Voice of the Bird*, in 1875; and *Aunt Effie's Gift to the Nursery*, 1876. Sometimes Mrs. Saxby's *Dove on the Cross* is dated 1819, but in error. The compilation known as *Hys. and Thoughts for the Sick and Lonely*, by a *Lady*, Lond., J. Nisbet & Co., 1846, although it contains several of her hymns in an altered form, is ascribed to her in error. Mrs. Saxby's hymns in C. U. include :

1. Father, into Thy loving hands. *Resignation.*
2. Fill me, Lord, with Thy salvation. *Consecration.*
3. O Holy Ghost, the Comforter. *Whitsuntide.*
4. Show me the way, O Lord. *Guidance desired.*
5. Thou art with me, O my Father. *God everywhere.*
6. Thou God of love, beneath Thy sheltering wings. *Burial.*

Of these hymns, Nos. 1, 3, 4, and 6, appeared in her *Dove on the Cross*, 1848. No. 2 appeared

in the English Presbyterian *Ps. & Hys. for Divine Worship*, 1867, No. 346, in 5 st. of 4 l. It was supplied to Dr. W. F. Stevenson in ms. in 6 st. for his *Hys. for the Church and Home*, 1873. The additional stanza (the 4th) given in his Notes is:—

"At Thee last placed beyond my reach
Thy richest means of grace,
Teach me without them, Saviour, teach
My soul to see Thy face."

The point and meaning of this stanza is explained by the fact that this hymn "was written for one who by illness was prevented joining in the Communion." The hymn was included in *The Voice of the Bird*, 1875. Mrs. Saxby's hymns are very plaintive and tender. This is explained by her thus:—"I wrote most of my published hymns during a very long and distressing illness, which lasted many years. I thought probably that I was then in the 'Border Land,' and wrote accordingly." D. Mar. 25, 1898. [J. J.]

Say, grows the rush without the mire. [*Vain of the Wicked. Job xviii.* 11-22.] Although sometimes attributed to Watts, to the present this hymn has not been traced to his works, and the earliest date at which it is found is in the Draft *Scottish Translations and Paraphrases* of 1745, No. xxiv. Therein it is given as a Paraphrase of Job viii. 11-22, in 7 st. of 4 l. Copies of this draft being very rare, we subjoin the text:—

1.
"Say, grows the Rush without the Mire?
Or can the Flag without the Strand
Grow to its usual Height and Size;
Its Withdrawers of the same.

2.
"Slight is his Hope, cut off and broke:
As if entire it rise,
Yet, as the Spider's Web, when try'd,
It parteth, breaks and flies.

3.
"Fast on his House he leans, his House
and all its Props decay;
He holds it fast, but faster still
the betting Frame gives way.

4.
"The' in his Garden to the Sun
his Boughs with verdure smile;
And, to the Center struck, his Roots
unshaken stand a while:

5.
"Yet, when from Heav'n his Sentence flies,
he's hurried from his Place:
It then denies him for its Lord,
nor owns it knew his Face.

6.
"Lo, this the Joy of wicked Men,
who Heav'ns just Laws despise;
They quickly fall, and in their room
as quickly others rise.

7.
"But they his Pow'r will for the Just
with tender Care employ:
He'll bless their Labours, fill their Songs of Praise,
and fill their Hearts with Joy."

The recast of this hymn, beginning:—

"The rush may rise where waters flow,
and flags beside the stream;"

which was pub. in the authorized *Trans. and Paraphs.* of 1781, No. vi., in 7 st. of 4 l., is claimed for **W. Sawers** (p. 806, i.) by his eldest daughter, in her list of authors and revisers. [J. J.]

Say, why should friendship grieve for those? [*Death and Burial.*] This hymn appeared in the *Evangelical Magazine* in 1820, in 6 st. of 4 l., headed "On seeing a mourning ring inscribed with the words 'Not lost, but gone before,'" and is signed "B. C." the signature, it is said, of *Benjamin Clark*. In the enlarged ed. of *Ps. & Hys.*, 1864, by Morrell and How it was given in a re-written form in 4 st. of 4 l. as "Why mourn the dead with hopeless tears?" This in a slightly different form was in *Kennedy*, 1863. The 1820 text is in P. Maurice's *Choral H. Bk.*, 1861. [J. J.]

Scales, Thomas, was b. at Leeds, Dec. 16, 1786, and educated at the Moravian School at Fulneck, and at the Leeds Grammar School. He received his training for the Congregational ministry at Hoxton College, where he entered in 1806, and of which he was for a short time Classical Tutor. He was successively Congregational minister at Wolverhampton (1810) and Leeds (1819). He remained at Leeds thirty years, and was then appointed (1849) Secretary of the Northern Congregational School at Silcoats. He afterwards became the Secretary of the "Salmon Charity." He d. at Cheltenham, June 24, 1860. (Miller's *Singers and Songs of the Church*, 1869, p. 398.) Mr. Scales is known as a contributor to, and one of the Editors of, *A Sel. of Hys. for the Use of the Protestant Dissenting Congregations of the Independent Order, in Leeds*, 1822, known as the *Leeds H. Bk.*, 1822. [See **Congregational Hymody**, p. 329, i.] His hymn on *Missions*, "Amazing was the grace," contributed thereto, is still in C. U. [J. J.]

Scandinavian Hymnody. Up to the period of the Reformation the churches of Denmark, Norway, Sweden, and Iceland, like the rest of the churches of Europe, were furnished with Latin hymns only. Of these (many of them peculiar to Sweden) a collection has been published by G. E. Klemming under the title *Latinska Sånger fordom använda i Sverige. Kyrkor, Klostor, och Skolor*, 4 vols. (Stockholm, 1885-7). The Reformation gave throughout the North, as elsewhere, the signal for the production of the vernacular hymn. There, as elsewhere, the Church's Delenda, when she repeated and obeyed the cry "awake," she began to "utter a song." It may not be amiss to preface the history of that song with a short sketch of the events of her awakening.

I. *The Reformation.*—1. The dissolution of the union of Calmar, which from 1397 to 1523 linked together Sweden, Norway, Denmark, and Iceland under one monarch, placed Gustavus Vasa on the throne of *Sweden*. He at once declared for the Reformed doctrines, as preached by Luther and Melanchthon. With the help of Laurentius Petersen, the Archbishop of Upsala, and Laurentius Andersen, the Chancellor, he ultimately persuaded the majority of his people, in spite of the sturdy opposition of Bishop Brask of Linköping, to accept a reformation on Lutheran lines. His son and successor Erik XIV., a weak and unfortunate monarch, adopted the gloomier views of Calvin; and his deposition in 1569, and the death of Archbishop Petersen in 1573, rendered it easy for King John III. (second son of Gustavus) to arrange a reactionary movement, in which he was aided by another Lawrence Petersen (Laurentius Petri Gothus),

who followed the first Laurence at Upsala. The reaction was short-lived, and the Lutheran reformation was finally established in Sweden at the synod of Upsala, held in 1593, during the reign of Sigismund (son of John), but under the auspices of Charles Duke of Södermanland, the third son of Gustavus, afterwards king under the title of Charles IX. At this synod the *Confession of Augsburg* was formally adopted by the Church of Sweden.

2. In *Denmark* also, under Frederik I., the Lutheran reformation was adopted, after considerable opposition; and Christiern III., son of Frederik, completed the task his father had begun. Not being able to persuade the Danish prelates to officiate at his consecration, or not wishing to avail himself of their services, he was crowned, with a ceremonial adapted from the Roman Pontifical, by John Bugenhagen, a preacher from Wittenberg. Bugenhagen was certainly not a bishop, and there is considerable doubt whether he had even received priest's orders: he took upon himself, however—as Wesley did more than two centuries after—to perform the office of episcopal consecration (1537), and set apart bishops or "superintendents" to fill the ancient sees. A Diet at Odense, in 1539, finally bound Denmark to the principles and practice of the Reformed, or, more correctly speaking, Protestant followers of Luther.

3. The year 1537 witnessed the final union of *Norway* with Denmark, begun in 1523.* The Norwegians had shown no great readiness to accept the Reformation as offered them by King Frederik. Christiern, however, took summary measures. The Archbishop of Trondhjem and his followers made some resistance, but the king carried his point, and Lutheranism was established in Norway as it had been in Denmark.

4. In *Iceland* the work was carried on by Einarsen, who in 1540 was elevated, at the age of 25, to the office of bishop, or superintendent, of Skalholt. Jon Arasen, Bishop of Holar (or Holum), headed the opposition, and endeavoured to excite a rebellion, but was arrested and put to death in 1550.

II. *Hymn-writers and Hymns.—Sweden.*—The first hymn-writers of reformed *Sweden* were the two renowned brothers, coadjutors of Gustavus in the work of reformation, Olaf and Lawrence (or Lars) Petersen, better known by the Latinized names of Olaus and Laurentius Petri.

1. *Olaf Petersen* was b. in 1497. He was early predisposed in favour of the Reformed doctrines, and in 1517, instead of resorting to the Swedish university of Upsala, preferred to study at Wittenberg, where he heard Melanchthon and Luther. Returning in 1520, full of reforming zeal, he received holy orders, and in 1524 was made one of the church of S. Nicholas in Stockholm. In 1540 he was convicted of, a guilty knowledge of a conspiracy against King Gustavus, and condemned to death. He was pardoned, though the king never forgave him; and in 1543 he was appointed to another cure in Stockholm. He died in 1552.

2. *Lawrence Petersen* was b. in 1499, and studied at Upsala, where he became professor in or about 1524. He was a man of more gentleness and discretion than his impetuous brother Olaf; and this, combined with his high reputation for theological learning, and his known inclination towards a quiet and conservative reformation, induced the clergy to elect him, and the king to appoint him, in 1531, Archbishop of Upsala, and Primate of Sweden. It is not our business to enter into the vexed question of his consecration. That he took a journey to Rome on his appointment seems tolerably clear; but the registers of the period have unhappily been burnt; and whether he really received the laying on of hands there, or, like Bugenhagen, laid hands on others without having received the commission himself, is still a matter of doubt. He is certainly the father of Swedish hymnology. Besides his original compositions he made many translations from Latin and German; and his hymns have been largely borrowed in Denmark. The similarity of the two languages, Danish and Swedish, especially in their older forms, renders transference from the one to the other particularly easy. The Archbishop d., universally beloved and regretted, in 1573.

3. The two *Andersens, Laurentius Archidiaconus of Upsala, and Peter Bishop of Westeräs*, seconded the Petersens in their poetical work as well as in their reforming measures. The title of their hymn-book, published in 1536, was:—

Swenske sanger eller vister som på nytt grenskis, och på Christelige Församlingar, en gemen sticks och tillförenne sjunge. (= Swedish Songs or Hymns, now newly printed, enlarged, and published in a different form from the preceding one.)

The first of the two, *Laurence* or *Lars* (Laurentius Andreæ), was b. at Strengnäs in 1480. He became in 1523 Chancellor of the Diocese of Upsala, and shortly afterwards Chancellor, or Chief Secretary, to King Gustavus. It was owing in a great measure to his influence that the Diet of the kingdom adopted the Reformed doctrines in 1527. In 1530 he brought out, with the help of Olaf Petersen, a Swedish version of the New Testament, based mainly upon Luther's German translation, and in 1541 a version of the whole Bible. He was accused in 1540 of complicity in the plot in which Olaf Petersen was involved; and, like him, was condemned to death, but pardoned. He retired to Strengnäs, where he d. in 1552. *Peter Andersen*, nicknamed *Swart* (Petrus Andreæ Niger), was b. about the end of the 15th cent. He became court chaplain to King Gustavus in 1540, Bishop of Westeräs in 1556, and d. in 1562, leaving behind him the reputation of an able and high-principled man. We may note also that the ill-fated king *Erik* (b. 1533, d. by poison 1577) has also left a couple of hymns, both of which seem to echo his unhappy state of mind. One is a paraphrase of the 51st Psalm:—

Bårhgas af allt Sinne nů jag min Själa nöd.	[Overall with all my mind must I my soul's distress.]
O Gud, hvem skall jag klaga den Sorg jag nödt dragit, så arm och sjukeligit?	[O God, how shall I lament the sorrow I must bear so poor and sickly?]

* The two kingdoms were newly adjusted in 1814, when Norway was taken from Denmark, and united with Sweden, Denmark retaining Iceland. This arrangement still subsists.

Erik's is, however, not the only royal name that appears in the Swedish hymnary. The great *Gustavus Adolphus* (b. 1594, d. 1632), s. of Charles IX., is the author of the "Battle Hymn," his "swan-song," as it was called, written just before, and published shortly after, his death at Lützen, in 1632 (see pp. 54, ii.; 55, i.). It begins thus:—

Fördtens ej, du lilla Hop,	Fear not, little troop,
Fast Fiendernas Larm och	though the foes' shout
Rop	and cry
Från alla Sider skalla.	resounds from every side.

4. The succession of hymn-writers, begun by Archbishop Petersen, was kept up in Sweden during the succeeding century. *Olaf Martinson* (b. 1577, appointed Archbishop of Upsala in 1601, d. 1609) heads the list. He was followed by *Jonas Petersen* (b. 1587, d. 1644), Bishop of Linköping in 1637; *Count Lindskjöld* (1634–1690), a distinguished professor in the university of Upsala, and chancellor of that of Lund, which was founded in 1666; *Count de la Gardie* (1622–1686), Swedish Ambassador at the French court, to whom the University of Upsala owes the priceless Codex Argenteus of the Gothic gospels; to whom we may add *Peter Brask* (d. 1699), son of a rector of St. Clara's in Stockholm, and a collateral descendant of the Bishop Brask who was so stout an antagonist of Gustavus Vasa.

5. In the 18th cent. we find the hymnary enriched by Archbishop of Upsala, *Dr. Haquin Spegel* (1645–1714). He was a great traveller, having visited Denmark, Germany, Holland, and England; and was bishop of Skara, and afterwards of Linköping, before he was elevated to the Primacy. *Jacob Arrhenius* (d. 1725), secretary of and professor in the University of Upsala, was another sacred poet; so was the renowned *Olof Rudbeck* (1660–1740), professor of botany at Upsala. A yet more eminent name is that of *Jasper Swedberg*. He was b. at Fahlun, in 1653, and studied at Upsala. After travelling, like Spegel, and serving as pastor of a parish, he was appointed (1692) professor of divinity at Upsala, and in 1702 became bishop of Skara, a post he held for 33 years. His name is especially interesting to us as being one of the earliest on the list of our Society for the Propagation of the Gospel. Later on we find *S. L. Ölhausen*, professor of pastoral theology at Upsala, in 1806; *S. J. Hedborn* (1783–1849), pastor of Askersyd; *J. Lefrén* (1767–1844), pastor of Tuna; and a lady, *Fru Lenngren*, wife of the Secretary of the Board of Trade (1754–1817), whose hymn begins with the sad words:—

Snart tröten skall det Oja	Soon must death close the
slata	eye
Uti Lifvet Sorgens Tåror	Long shed tears of
så bl	sorrow.

6. The last and greatest name in the Swedish hymnody, however, is that of *Johan Olof Wallin*. He was b. at Stora Tuna, in 1779, and early displayed his poetical powers. In 1805, and again in 1809, he gained the chief prize for poetry at Upsala. In the latter year he became pastor at Solna: here his ability as a preacher was so striking that he was transferred to Stockholm, in 1815, as "pastor primarius," a title for which we have

no exact equivalent. In 1818 he was made Dean of Westerås, and set about the task of editing a revised hymn-book for the whole of Sweden. This task he completed in 1819, and pub. it as, *Den Svenska Psalmboken, af Konungen gillad och stadfästad* ("The Swedish hymn-book, approved and confirmed by the King"). To it he contributed some 150 hymns of his own, besides translations and recastings; and the book remains now in the form in which he brought it out. It is highly prized by the Swedes, and is in use everywhere. Those who desire to know more of Swedish hymnology, and can read Swedish, will find a full and exhaustive review of the book, with a history of and critique on every hymn in it, in J. W. Beckmann's *Försök til Svensk Psalmhistoria* (Stockholm, 1843).

ii. 1. The earliest hymnary of *Denmark and Norway*, and perhaps the earliest *complete* one of the whole North, was brought out at Malmö in 1528, by *Claus Mortensön Tondebinder* (1508–1576), who deserves the name not only of the first evangelical preacher in Malmö, but also of the Father of Danish hymnology. The book contained a number of translations from the original Latin, from German (Luther's), and from Swedish (Petersen's), as well as some originals. Mortensön subsequently recast it, with the aid of his friends Arvid Pedersen and Hans Spendemager; and the book was printed and published at Rostock, by L. Dietz, in 1529; just 10 years before that diet of Odense at which Denmark (as has been said before) accepted the principles of the Reformation. The book contains a set of prayers, psalms, hymns, and canticles, and is entitled,

En ny Handbog, med Psalmer og sandelige Lofsange, udsprungne af then hellige Skrifft, som vor y then Christne Forsamling (Gud til Lof og Menniskin till Saligheid) sionges ("A new hand-book, with psalms and spiritual songs of praise, derived from Holy Writ, which are now sung in the Christian assembly to God's praise and man's salvation.")*

This book was reproduced, with some changes and additions, by Hans Jansen, Bishop of Ribe, in 1544, and in 1569 by Hans Thomsön, rector of Vor Frue (Our Lady) in Copenhagen.

2. This book, or rather those books, continued to be the hymnary of the Danish and Norwegian Lutherans for more than a century. The poet who had the honour of beginning to re-edit it was *Thomas Kingo*. He was b. at Slangerup in 1634, and, after completing his theological studies, became in 1668 pastor of his native place. Here he brought out, in 1674, his *Aandelige Sjunge-chor* ("Spiritual Choral-songs"). The book attracted attention; and in 1677 its author, who had published meanwhile other poetical effusions, was made Bishop of Fyen (Funen). In 1683 he was desired to prepare a new hymn-book, to be authorized for Denmark and Norway. The first part of it appeared in 1689, as *Danmarks og Norges Kirkers forordnede Salmebog* ("The authorized Hymn-book of the Churches of Denmark and Norway"), and was received with a storm of disapprobation. There were many who admired the work, but an almost equal number exclaimed against it. There

* It has been republished by C. W. Brunn in his collection of Danish hym-writers (1845), part i.

were, they said, too many of his own compositions in it; the hymns were too high flown, above the heads of the common people. The criticism was unfairly severe. No doubt some of Kingo's hymns are cold; and some, perhaps, evince what the Pietists of the next century professed to find in them, a little tendency to what they called Rationalism, and we might term undue breadth. But a rationalizer could scarcely merit the name given to Kingo, the poet of Easter-tide.

3. In 1699 a committee was appointed to supersede Kingo, and finish the hymn-book. They worked on Kingo's lines, and put in many of his compositions, and the book finally appeared in 1699 as:—

Den forordnede og Kirke-Psalme-Bog, efter hvad der findes at være optaget udi Hans Majestæts, vor allernaadigste Herres Befalning, til Guds Tjeneste paa Søndagene, Festerne, Helligdagene og til andre gudelig Brug i Kirken udi Danmark og Norge af gamle sanderlige dunge ordentlig indrettet og Kirkigen opsammendt og nu endelig og Psalmer Forfattes og Forfattet af Hans Kongel. Majestæts Kirke- og Skole-Consist. af Thomas Kingo, Biskop i Fyens Stift.

("The authorized new Church hymn-book, entirely adapted from old spiritual songs and carefully revised, and enriched with many new hymns, according to his Majesty's most gracious command, for the principal Sundays, feast-days, and for other godly uses in the Church in Denmark and Norway, and in like manner according to the royal command prepared for the press by Thomas Kingo, Bishop in the Diocese of Funen.")

Kingo felt keenly the slight put upon him. He survived it, however, some 12 years or more, dying in 1703. Whatever may be said of him as a hymn-writer and compiler, there is no doubt he was a true poet, and superior to all who preceded him.

4. His book, or rather the book of 1699, continued in use throughout Denmark; not, however, without attempts being made to reform it. The first effort was made by *Hans Adolf Brorson*. He was b. in 1694, at Randrup, where his father was pastor. He entered the University of Copenhagen in 1712. After finishing his theological course he first acted as his father's assistant, and then (1729) as preacher at Tönder in Slesvig. Here he began to display his powers and tastes by publishing a collection of religious poems entitled *Troens rare Klenodie*, 1739 ("The Faith's rare Jewel.") His opinions were of the Pietist school, opposed to the dry "orthodoxy" (so-called) of the day, which was said to prevail in Kingo's hymns. A few years after this he was made rector of Ribe; and in 1741 King Christian VI. (who inclined in the Pietist direction), being charmed with his hymn "Op, al den Ting som God har giort" ("Up, everything that God has made"), appointed him Bishop of Ribe, where he d. in 1764. Brorson's contributions to Danish hymnody are not all original; three-fourths are translations or paraphrases of German Lutheran hymns. His Christmas lyrics are most approved; and he is called *par excellence* the poet of Christmas. Brorson, however, was poet rather than editor. The hymn-book which he projected, and to which he largely contributed, was brought out in 1745, under the title *Den ny Salmebog* ("The new hymn-book"), by *Erik Pontoppidan*, a relative of the well-known Bishop of Trondhjem, who d. in 1678. Erik was b. in 1698, became Bishop of Bergen in 1748, and d. in 1764, leaving, like his renowned relative, a number of works on natural history and antiquities. Another effort in the direction of a new hymn-book was made by *O. H. Guldberg*, secretary to Prince Frederick, who, aided by *Bishop L. Harboe*, *Frn Brigitta Boye* (b. 1742, d. 1824), and others, produced in 1778 a hymn-book under the title:—

Salmebog, eller en Samling af gamle og ny Salmer, til Gudstjeneste og Guds Menighedes Opbyggelse. ("A hymn-book, or a collection of old and new hymns, for the honour of God, and the edification of His Church.")

5. Towards the end of the 18th century a further attempt to effect a revision of Kingo's book was made by *N. E. Balle*, Bishop of Sealand: who wished, like Brorson, to see more unction and less stiffness in Danish psalmody. The book appeared in 1797 as *Evangelisk-Kristelig Salmebog, til Brug ved Kirke- og Hus-Andagt.* ("Evangelical Christian Hymn-book for use in Church and Home Worship.") But the attempt was not successful. Balle's hymn-book, though well-meant, was poor and unpoetical. The book of Kingo remained in use till an impetus was given to the tendency to revision by the great reformer of Danish hymnology and theology, the well known Pastor Grundtvig, an admirer of Balle and of Kingo too. *Nicolai Frederik Severin Grundtvig* was the son of a pastor, and was b. at Udby, in Sealand, in 1783. He studied in the University of Copenhagen from 1800–1805; and, like some other eminent men, did not greatly distinguish himself; his mind was too active and his imagination too versatile to bear the restraint of the academic course. After leaving the university he took to teaching; first in Langeland, then (1808) in Copenhagen. Here he devoted his attention to poetry, literature, and Northern antiquities. In 1810 he became assistant to his father in a parish in Jutland. The sermon he preached at his ordination, on the subject "Why has the Lord's word disappeared from His house," attracted much attention, which is rarely the case with "probationers'" sermons. On his father's death, in 1813, he returned to Copenhagen, and for eight years devoted himself mainly to literature. The poetry, both secular and religious, that he produced, drew from a friend the remark that "Kingo's harp had been strung afresh." In 1821 King Frederick appointed him pastor of Præstö, a parish in Sealand, from which he was the next year removed to Copenhagen, and made chaplain of St. Saviour's church in Christianshavn. From the time of his ordination he had been deeply impressed with Evangelical church sentiments, in opposition to the fashionable Rationalism and Erastianism of the day; and adhered to the anti-rationalist teaching of Hauge, whose death at this time (1824) seemed to be a call to Grundtvig to lift up his voice. An opportunity soon presented itself; Professor Clausen brought out a book entitled *Katholicismen og Protestantismen Forfattning, Lære, og Ritus* ("The condition, teaching, and ritual of Catholicism and Protestantism"). This book was replete with the Erastian Rationalism which was so especially distasteful to Grundtvig, who forthwith, in his *Kirkens Gjenmæle* ("The Church's Reply," 1825), strongly opposed its teaching,

and laid down true principles of Christian belief, and sounder views of the nature of the Church. This caused a sensation: Grundtvig (who had not spared his opponent) was fined 100 rix-dollars, and the songs and hymns which he had written for the coming celebration of the tenth centenary of Northern Christianity were forbidden to be used. On this he resigned his post at St. Saviour's, or rather was forced to quit it by a sentence of suspension which was pronounced in 1826, and under which he was kept for 13 years. He took the opportunity of visiting England in 1829, 30, and 31, and consulting its literature, mainly with a view to a further insight into Northern antiquities, and to help his studies in the early English tongue. His edition of Cynewulf's beautiful poem of the *Phœnix* from the *Codex Exoniensis*,—the Anglo-Saxon (so-called) text, with a preface in Danish, and a *fri Fordandskning* (free rendering in Danish), published in 1840,—is a result of this journey and enforced leisure. Tired of his long silence, his numerous friends and admirers proposed to erect a church for him, and form themselves into an independent congregation, but this was not permitted. He was allowed, however, to hold an afternoon service in the German church at Christianshaven. There he preached for eight years, and compiled and wrote his hymn-book, *Sang-Værk til den Danske Kirke* ("Song-work for the Danish Church"). He still worked on towards his object of raising the Christian body to which he belonged from the condition of a mere state establishment to the dignity of a gospel-teaching national church. In 1839 (the year of the death of King Frederik VI., and the accession of his cousin Christian VIII.) the suspension was removed, and he was appointed chaplain of the hospital Vartou, a position which he held till his death. In 1848 the king (Frederik VII.) conferred on him the honorary title of bishop. The good old man died suddenly, in his 80th year, on Sept. 2, 1872, having officiated the day before. As Kingo is the poet of Easter, and Brorson of Christmas, so Grundtvig is spoken of as the poet of Whitsuntide.

6. With Grundtvig we cannot but join the pious writer and poet *Bernhard Severin Ingemann*. He was b., he tells us in his *Levnedsbog* (an autobiography of his first seventeen years), at the parsonage of Torkildskrup in Falster, in 1780, the youngest of five sons. The death of his father in 1800 compelled the family to leave the parsonage for Slagelse, where he was sent to school. This he left in 1806 to enter at Copenhagen. A second autobiography, *Tilbageblik paa mit Liv og min Forfatter-Pirksle fra* 1811-1837 ("A retrospect of my life and my time of authorship from 1811 to 1837"), gives us an account of twenty-five years more. It was intended as a preface to an edition of his works which was soon forthcoming. It describes a quiet gentle life of continued literary occupation, begun by an interesting tour in 1818-19 through France, Germany, Switzerland and Italy. Twenty-five years more passed, and the good man went to his rest in 1862 by a calm and painless decease, amidst the deepest regrets of all who knew him.

7. The impulse given by Grundtvig could not be resisted. In 1835 a clerical synod at Roeskilde (the Canterbury of Denmark) drew up and brought out a new *Salmebog*, which has been sanctioned for general use. It appeared as *Salmebogen til Kirke-og Hus-Andagt*. ("Hymnbook for Church and Home Worship"). The revision was intrusted to Ingemann. It is founded upon the old book of Kingo, but contains many new hymns chiefly by Brorson, Grundtvig, Ingemann, and C. F. Boye; and has already reached the dignity of an *Appendix*, to which those authors contribute about four-fifths.

ii. The Norwegians have in the main followed the lead of Denmark in their hymns. Kingo's book has been the authorized hymnary, or the basis at least of those in use. But they have allowed themselves considerable freedom, and Pontoppidan's, Guldberg's, and still later on, Hauge's revisions of it have been used largely in Norway. To give an instance, one of those popular hymn-books (Christiania, 1844) is Kingo's, or rather Guldberg's, book in the main, but the language is modernized. It is called, like Balle's, *Evangelisk-christelig Psalmebog* ("Evangelical Christian Hymn-book"), and has bound up with it, as is the case with most of the Swedish and Danish hymn-books, the Collects, Epistles, and Gospels, a series of prayers for various occasions, and the history of the Passion, as given in the official prayer-book, or *Alter-Bog*. A note on the title-page declares it to be "aftrykt efter original-Udgaven . . . og udgivet efter Foranstaltning af det Kongelige Departement for Kirke-og Undervisnings-Væsenet" ("printed according to the original edition . . . and published according to direction of the royal department for the conduct of the Church and education").

2. The book now most generally used throughout Norway was authorized in 1869 under the title of *Kirke-Salme-Bogen* ("The Church Hymn-book"). It was edited, on the basis of existing books, by *Magnus B. Landstad*, a clergyman b. in 1802 and still surviving. He served in several different cures, and always had a deep interest in church psalmody. One of the most popular home hymn-books is that pub. in 1851 by *Johan Nicolai Brandsen*, a clergyman of Christiania (1808-68), and called *Christelige Psalmer til Husandagt og Skolebrug* ("Christian hymns for domestic worship and the use of Schools"). But there is still a great desire in Norway for a general *Salmebog for Kirke og Hjem* ("Hymn-book for Church and Home").

iv. *Iceland* followed, but slowly, in the track of Denmark. For a long time the hymn-book consisted of translations of a few of the earlier hymns of Mortensen's collection: it was published under the name of *Graduale*, which was explained to mean *Mass-smaga bók* ("The Mass-song book"). The last edition of the *Graduale* appeared with the name of Bishop Magnusson, in 1775. Since that time the Danish books have been used, in the Icelandic language. One of the last, if not the last, of the attempts to follow the lead of 1835, is the hymn-book of Thordersen (Reykjavik, 1861), entitled *Nýjr viðbætir við hina evangelisku alsiðubók* ("New contributions to the evangelical psalm-book").

v. *Conclusion.* The hymnody of the Scandinavian North is decidedly subjective in its character, rather than objective. The earlier hymns, certainly, were doctrinal and inventive, but the later are, to a great extent, expressive of religious sentiments, hopes, and fears, rather than of definite objective faith and worship. That we might borrow with advantage from our kinsfolk is not to be doubted. Mr. G. Tait's *Hymns of Denmark*, (1868) especially, supplies a store from which to cull flowers for transplantation into our own "spiritual roo-garden." The similarity of the Northern Lutheran ritual and Church constitution to ours,—the fact, in short, that so much that is Catholic has survived the Reformation among them,—makes religious thought in the North to run, to some extent, on the same lines with our own. On the other hand, they are thoroughly Erastian and Lutheran. Religion is a State department, and Luther is the guide rather than primitive Catholicity. Under those circumstances we find, unavoidably, a want of backbone in their Church songs now and then. But there is much affinity between Swedish and English devotion, as will be seen in the few translations which are available for English use in Gilbert Tait's *Hymns of Denmark*, 1868, already mentioned, and his *Hymns of Sweden rendered into English*; three translations of Swedish hymns by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858; Baring-Gould's "Through the night of doubt and sorrow," and a few others. The following is a specimen, from the Danish poet Brorson, of the style of hymn which largely prevails in the North:—

"Den Grund hvorpaa jeg bygge
Er Christus og Hans Død;
I Jesu Pines Skygge
Jeg søger Hvile ved.
Det Skjold, som jeg herved
Selv er jeg lænet vred;
Hvad Jesus mig har givet
Ugjør mig for Gud saa kjær.

"Et Aandens Kraft og Even,
Et Hjerte, Sjæl og Sind,
Et Ord man vred at tvivle
Af Hansdød og Forgat,
Et Skrift og et det Bingt,
Et Sorrig eller Sarn,
Et Daben selv skal tvinge;
Mig ubd Jesu Fare!"

This may be rendered:—

"I build on one foundation,
Christ and His death for me;
Sheltered by Jesu's passion
My soul at rest shall be:
'Tis there the life of heaven
Poor worthless I obtain;
There shield from wrath is given
Thr Father's love I gain.

"No craft or deep invention,
No priestly power or might,
Nor aught that man can mention
Can make my heart more right;
Not wood, nor strong stalwarte,
Nor words or serve's smart,
Nor death itself, shall sever
My soul from Jesu's Heart."

The plaintiveness of a large proportion of these Northern hymns is very marked, whilst the strength of their writers' personal faith is undeniable. The blending of the two, as in the above illustration, often produces a most pleasing result.

[R. T.]

Schade, Johann Caspar, s. of Jakob Schad or Schade, pastor and deean at Kühndorf, near Suhl, in Thuringia, was b. at Kühndorf, Jan. 15, 1666. He entered the University of Leipzig in 1685 (where he became a great friend of A. H. Francke), and then went to Wittenberg, where he graduated M.A. in 1687. On his return to Leipzig he began to hold Bible readings for the students. This soon raised ill-will against him among the Leipzig professors, and when, in 1690, he was invited to become diaconus at Würzen, near Leipzig, they interfered and prevented his settlement. In 1691 he was invited to become diaconus of St. Nicholas's church, at Berlin (where P. J. Spener had just become probst, or chief pastor), and entered on his work there on the 2nd S. in Advent. In his later years he raised a storm of feeling against himself by refusing to hear private confessions. The Elector of Brandenburg, in order to end the strife, appointed him, in June 1698, pastor at Dorenburg, near Halberstadt. Meantime he was seized with a fever, which ended fatally at Berlin, July 23, 1698 (*Koch*, iv. 222, 408; *Wetzel*, iii. p. 23, &c.).

Schade was a most earnest and faithful pastor and preacher, especially interested himself in the children, for whom he published a hymn-book of particularly prolific, but of his 43 hymns a good many passed into the German hymn-books of the period. His hymns are clear and simple in style, are composed in a considerable variety of metres, and are full of fervent love to Christ. Jesus, and a strong and practical Christianity. Some are also to be found in use on the Continent. A number appeared in A. Lysius's *Geistliche singender Christenseelen*, Wesel, 1692-94, and in the *Gesangbuch* of A. Hahn, 1697. They were collected and posthumously pub. as *Franciscus Cantiscenus, oder geistliches getragenes geistliches Lieder, &c.*, Clausa, n.d. (1698).

Three of Schade's hymns which have passed into English are:—

i. **Auf! hinauf! zu deiner Freude.** *Faith.* 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 402, in 6 st. of 8 l.; repeated in 1698, as above, p. 83. Recently, as No. 403, in the *Unv. L. S.*, 1851. ♥The *trs.* in C. U. are:—

1. Up! yes upward to thy gladness Rise, my heart. This is a good and full *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 171, repeated in full in Reid's *Praise Bk.*, 1872, and, omitting st. v., in *Kennedy*, 1863. In her *C. B. for England*, 1863, No. 157, it is slightly altered, and st. iii. is omitte).

2. Rise, my soul! with joy and gladness. *A tr.* of st. i., ii., vi., by F. C. C., as No. 233 in Dr. Pagenstecher's *Coll.*, 1864.

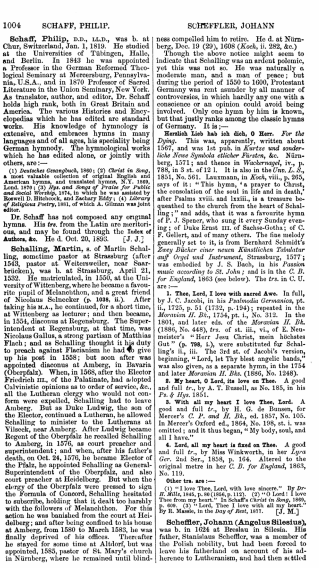
Other trs. are:—

(1) "Look up, my soul, to Christ thy Joy," by J. R. Peddle, in the *Christian Treasury*, Edinburgh, 1855, p. 281. (2) "Rise, my soul, with joy and gladness," by *Mrs Jones*, 1847, p. 15. (3) "Up! yes upward to thy gladness, Rise, my soul," by W. Reid in his *Praise Bk.*, 1872.

ii. Meine Seel ermuntre dich. *Passiontide.* In the *Geistreichen G. B.*, Halle, 1697, p. 215, in 15 st. of 6 l., repeated in 1699, as above, p. 2, entitled "Contemplation of the sufferin.s of Christ and surrender of His will." In the *Unv. L. S.*, 1851, No. 106. *Tr.* as, "Rouse thyself, my Soul, and dwell." In the *Suppl. to Ger. Psalmody*, ed. 1765, p. 20, and in *Select Hys. from Ger. Psalmody*, Tranquebar, 1754, p. 31.

iii. Meine Seele wilt du ruhn. This hymn, frequently ascribed to Schade, is noted under **Schaffer, J.**, p. **1097**, ii.

[J. M.]



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Schaff, Philip, D.D., LL.D., was b. at Chur, Switzerland, Jan. 1, 1819. He studied at the Universities of Tübingen, Halle, and Berlin. In 1843 he was appointed a Professor in the German Reformed Theological Seminary at Mercersburg, Pennsylvania, U.S.A., and in 1870 Professor of Sacred Literature in the Union Seminary, New York. As translator, author, and editor, Dr. Schaff holds high rank, both in Great Britain and America. The various Histories and Encyclopedias which he has edited are standard works. His knowledge of hymnology is extensive, and embraces hymns in many languages and of all ages, his speciality being German hymnody. The hymnological works which he has edited alone, or jointly with others, are:—

(1) *Deutscher Gesangbuch*, 1860: (2) *Christ in Song*, a most valuable collection of original English and American hymns, arranged according to the Christian Year, 1870: (3) *Spa and Songs of Praise for Public and Social Worship*, 1874, to which he was assisted by Roswell D. Hitchcock, and Zachary Eddy: (4) *Library of Religious Poetry*, 1881, of which A. Gilman was joint editor.

Dr. Schaff has not composed any original hymns His *tr*s. from the Latin are meritorious, and may be found through the Index of Authors, &c. He d. Oct. 20, 1893. [J. J.]

Schalling, Martin, s. of Martin Schalling, sometime pastor at Strassburg (after 1543), pastor at Weitenweiler, near Saarbrücken), was b. at Strassburg, April 21, 1532. He matriculated, in 1550, at the University of Wittenberg, where he became a favourite pupil of Melanchthon, and a great friend of Nicolaus Selnecker (p. 1008, ii.). After taking his M.A., he continued, for a short time, at Wittenberg as lecturer; and then became, in 1554, diaconus at Regensburg. The Superintendent at Regensburg, at that time, was Nicolaus Gallus, a strong partisan of Matthias Flach; and as Schalling thought it his duty to preach against Flacianism he had to give up his post in 1558: but soon after was appointed diaconus at Amberg, in Bavaria (Oberpfalz). When, in 1568, after the Elector Friedrich III., of the Palatinate, had adopted Calvinistic opinions as to order of service, &c., all the Lutheran clergy who would not conform were expelled, Schalling had to leave Amberg. But as Duke Ludwig, the son of the Elector, continued a Lutheran, he allowed Schalling to minister to the Lutherans at Vilseck, near Amberg. After Ludwig became Regent of the Oberpfalz he recalled Schalling to Amberg, in 1576, as court preacher and superintendent; and when, after his father's death, on Oct. 24, 1576, he became Elector of the Pfalz, he appointed Schalling as General-Superintendent of the Oberpfalz, and also court preacher at Heidelberg. But when the clergy of the Oberpfalz were pressed to sign the Formula of Concord, Schalling hesitated to subscribe, holding that it dealt too harshly with the followers of Melanchthon. For this action he was banished from the court at Heidelberg; and after being confined to his house at Amberg, from 1580 to March 1583, he was finally deprived of his offices. Thereafter he stayed for some time at Altdorf, but was appointed, 1585, pastor of St. Mary's church in Nürnberg, where he remained until blindness compelled him to retire. He d. at Nürnberg, Dec. 19 (29), 1608 (*Koch*, ii. 282, &c.)

Though the above notice might seem to indicate that Schalling was an ardent polemic, yet this was not so. He was naturally a moderate man, and a man of peace; but during the period of 1550 to 1600, Protestant Germany was not sunder by all manner of controversies, in which hardly any one with a conscience or an opinion could avoid being involved. Only one hymn by him is known, but that justly ranks among the classic hymns of Germany. It is:—

Herzlich lieb hab ich dich, O Herr. *For the Dying.* This was, apparently, written about 1567, and was 1st pub. in *Kurtze und sonderliche Newe Symbola etlicher Fürsten, &c.* Nürnberg, 1571; and thence in *Wackernagel*, iv., p. 786, in 9 st. of 12 l. It is also in the *Unv. L. B.*, 1851, No. 561. Lauxmann, in *Koch*, viii., p. 265, says of it:—"This hymn, 'a prayer to Christ, the consolation of the soul in life and in death,' after Psalms xviii. and lxxiii., is a treasure bequeathed to the church from the heart of Schalling;" and adds, that it was a favourite hymn of P. J. Spener, who sung it every Sunday evening; of Duke Ernst III. of Sachse-Gotha; of C. F. Gellert, and of many others. The fine melody generally set to it, is from Bernhard Schmidt's *Zwey Bücher einer neuen Künstlichen Tabulatur auff Orgel und Instrument*, Strassburg, 1577; was embodied by J. S. Bach, in his *Passion music according to St. John*; and is in the *C. B. for England*, 1863 (see below). The *trs.* in C. U. are:—

1. **Thee, Lord, I love with sacred Awe.** In full, by J. C. Jacobi, in his *Psalmodia Germanica*, pt. ii., 1725, p. 51 (1732, p. 194); repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 312. In the 1801, and later eds. of the *Moravian H. Bk.* (1886, No. 448), *trs.* of st. iii., vi., of E. Neumeister's "Herr Jesu Christ, mein höchstes Gut." (p. 788, i.), were substituted for Schalling's ii., iii. The 3rd st. of Jacobi's version, beginning, "Lord, let Thy blest angelic bands," was also given, as a separate hymn, in the 1754 and later *Moravian H. Bks.* (1886, No. 1248).

2. **My heart, O Lord, its love on Thee.** A good and full *tr.*, by A. T. Russell, as No. 185, in his *Ps. & Hys.* 1851.

3. **With all my heart I love Thee, Lord.** A good and full *tr.*, by H. G. de Burgen, for Mercer's *C. P. and H. Bk.*, ed. 1857, No. 105. In Mercer's Oxford ed., 1864, No. 198, st. i. was omitted; and it thus began, "My body, soul, and all I have."

4. **Lord, all my heart is fixed on Thee.** A good and full *tr.*, by Miss Winkworth, in her *Lyra Ger.* 2nd Ser., 1858, p. 164. Altered to the original metre in her *C. B. for England*, 1863, No. 119.

Other trs. are:—

(1) "I love Thee, Lord, with love sincere." By *Dr. E. Mills*, 1845, p. 96 (1864, p. 113). (2) "O Lord! I love Thee from my heart." In Schaff's *Christ in Song*, 1869, p. 698. (3) "Lord, Thee I love with all my heart." By E. Massie, in the *Day of Rest*, 1871. [J. M.]

Scheffler, Johann (Angelus Silesius), was b. in 1624 at Breslau in Silesia. His father, Stanislaus Scheffler, was a member of the Polish nobility, but had been forced to leave his fatherland on account of his adherence to Lutheranism, and had then settled

in Breslau. The son was thus educated as a strict Lutheran. After passing through the St. Elisabeth's Gymnasium at Breslau, he matriculated at the University of Strassburg, on May 4, 1643, as a student of medicine. In the next year he went to Leyden, and in 1647 to Padua, where he graduated (M. D. and M.S. on July 9, 1648. Thereafter he returned to Silesia, and, on Nov. 3, 1649, was appointed private physician, at Oels, to Duke Sylvius Nimrod of Würtemberg-Oels. The Duke was a staunch Lutheran, and his court preacher, Christoph Freitag, administered the ecclesiastical affairs of the district according to the strictest Lutheran churchly orthodoxy. Scheffler, who in Holland had become acquainted with the writings of Jakob Böhme, and had become a personal friend of Abraham von Frankenberg, the editor of Böhme's works, soon found that the spiritual atmosphere of Oels did not suit him. His own leanings at this time were distinctly to Mysticism and Separatism. He was at no pains to conceal his sentiments, and withdrew himself from public worship, from confession, and from the Holy Communion. When he wished to publish his poems, and submitted them for this purpose to Freitag, he was refused permission to print them on the ground of their mystical tendencies. He resigned his post in the end of 1652, and went to Breslau. Here he became acquainted with the Jesuits, who in that place were earnest students of the mystical works of Tauler (q.v.), and through them was introduced to the study of the mediæval mystics of the Roman Catholic Church. On June 12, 1653, he was formally received into the Roman Catholic communion, and at his confirmation on that day at St. Matthias's Church in Breslau, he took the name of *Angelus*, probably after a Spanish mystic of the 16th cent. named John ab Angelis.* On March 24, 1654, the Emperor Ferdinand III. conferred on him the title of Imperial Court Physician, but this title was purely honorary, and Scheffler remained still at Breslau. On Feb. 27, 1661, he entered the order of St. Francis; on May 21, 1661, was ordained priest at Neisse in Silesia, and in 1664 was appointed Rath and Hofmarschall to his friend Sebastian von Rostock, the newly created Prince Bishop of Breslau. After the Bishop's death in 1671 Scheffler retired to the monastery of St. Matthias in Breslau, where he d. July 9, 1677, from a wasting sickness, during which he used this characteristic prayer, "Jesus and Christ, God and Man, Bridegroom and Brother, Peace and Joy, Sweetness and Pleasure, Refuge and Redemption, Heaven and Earth, Eternity and Time, Love and All, receive my soul." (*Koch*, iv. 3; Goedeke's *Grundriss*, vol. iii., 1887, p. 197: *Memoir* in Dr. D. A. Rosenthal's ed. of Scheffler's *Sämmtliche Poetische Werke*, 2 vols., Regensburg, 1863, &c.)

Of Scheffler, as a Convert and as a Controversialist, not much need be said. He certainly became more Roman than the Romans; and in his more than 50 controversial tractates, shows little of the sweetness and repose for which some have thought that he left the Lutheran church. In his *Ketzerlogica*, pub. at Glatz in 1677 [Brit. Mus. has the 2nd ed., pub. at Obernamnerau and Kempten, 1681], he classifies the Lutherans as heretics, e.g. No. 34 is entitled, "The Lutheran and Calvinistic Idol of the Understanding exhibited, and here, as well as the Likeness of the True God. In which also, at the same time, the attacks and objections of adversaries are met." 1 Cor. viii. 4, *Idolum nihil est, an Idol is nothing.*"

At an early age Scheffler had begun to write poems, and some of these occasional pieces were printed in 1641 and 1642. His most famous non-hymnological work is his *Geistreiche Sinn- und Schlussreden, &c.*, pub. at Vienna in 1657, but better known by the title prefixed in the 2nd ed. pub. at Glatz in 1675, viz. the *Cherubinischer Wandersmann*. [Both eds. in the Brit. Mus.]

The 1st ed. contains five books, and a supplement of 10 sonnets; and in the 2nd ed. a sixth book is added, containing 200 more stanzas. The work consists of Aphorisms, chiefly relating to the Christian life, running lines, often of considerable beauty and depth; throughout breathing the spirit of Mysticism, and not seldom verging very nearly on Pantheism. A few of these Aphorisms are given by Miss Winkworth, in her *Christian Singers*, 1869, p. 304, and by Dr. Vilmar Schorb, in the Schaff-Gilman *Library of Rel. Poetry*, 1881.

Scheffler's latest poetical work was the *Sinnliche Beschreibung der vier letzten Dinge, zu heilsamen Schrifften und Aufmunterung aller Menschen ins Druck gegeben. Mit der himmlischen Freunden versehert, &c.* Schweidnitz, 1673. [Brit. Mus.]

This is a 3rd ed., but no copy of the 1st ed. seems to have survived. It consists of poems, written in a somewhat coarsely realistic style, on Death (78 st.), Last Judgment (66 st.), Hell (74 st.), and Heaven (158 st.). The hymns, 4 in all, are to be found at p. 118, the hymn, *Mir als den Jüngst mit Ihr Gott*, with the note that it ought to have been added to the 1648 ed. of the *Heilige Seelenlust*.

Scheffler's most important hymnological work is his *Heilige Seelenlust, oder geistliche Hirten-Lieder, der in ihren Jesum verliebten Psyche, gemeynet von Johann Angelo Silesio, und von Herrn Georgio Joachio mit anmühtig schönen Melodeyen gesetzet, &c.*

Of this the 1st ed. appeared at Breslau, apparently in 1657, in three books, with Hymns 1–133, and a fourth—separately paged—book, with 32 hymns, apparently also at Breslau, 1657. In the 2nd ed., pub. at Breslau in 1668, the paging and numbering are consecutive; and a fifth book is added, with Hymns 166–200. In the Brit. Mus. Library, Breslau; 2nd ed. in Brit. Mus.] The first three books form a cycle of hymns, principally on the person and work of Our Lord, arranged according to the Christian Year, from Advent to Whitsuntide, and seem mostly to have been written during the progress of the Christian church. Those of the fourth book were probably written 1652 to 1656, and those of the fifth book between 1656 and 1668. In the first three books he is most clearly under the influence of his predecessors. That is, so far as he is under any influence at all, which is probably not to be traced by the Postscale of the Nürnberg Pegnitz Shepherds, and of Friedrich von Spee (q.v.); and in the substance of his poems—their longings for mystical union with Christ, and their clinging love to the Saviour—he is thoroughly at one with Spee. But in the fourth and other by the earnest inner religious life which he had found in Holland. In his later hymns the tone is more manly, and the defects and excesses of his earlier style have, in great measure, disappeared.

Many of Scheffler's hymns were adopted by the Lutheran Church as a welcome addition to the store of "Jesus Hymns," but many long passed current as anonymous: the *J. A., for Johann Angelus*, being often interpreted as *Incerti Autoris*, and vice versa. Through the Nürnberg *Kern*, 1676; Freylinghausen, 1704; the *Unv. L. B.*, 1851; Fount's *G. S.*, 1741; and Burg's *G. S.*, Breslau, 1848, a large number came into use among the Lutherans, more indeed than among the Roman Catholics. They were great favourites among the Moravians, after Zinzendorf had translated 17 of them in his *Geistliche Lieder-Sammlungen und Bet-Stunden*, 1727; and, unfortunately, pas-

* In his later writings he styled himself Johann Angelus Silesius, adding this designation.—the Silesian Angel,—to distinguish himself from the Lutheran theologian, Johann Angelus, of Dornstadt.

clearly the worst were selected for imitation, so that Scheffler has the doubtful honour of being the model of the spiritual-fleshly productions which disfigured the Moravian hymn-books between 1740 and 1755.

Judging Scheffler's hymns as a whole one must give them a very high place in German hymnody. Only a small proportion of the hymns bear a distinctively Roman Catholic character. Of the rest, after setting on one side those in which Christ is set forth as the Bridegroom of the soul, with an excessive use of the imagery of Canticles; and those disfigured by the mannerisms of the Pastoral School, there remain a large number which are hymns of the first rank. These finer hymns are the work of a true poet, almost perfect in style and in beauty of rhythm, concise and profound; the fruits indeed it may be said of Mysticism, but of Mysticism chastened and kept in bounds by deep reverence and by a true and fervent love to the Saviour. Scheffler holds a high place in the first rank of German sacred poets, and is much the finest of the Post-Reformation Roman Catholic hymn-writers. A complete ed. of his poetical works appeared, in two vols., at Regensburg, 1862 (see above).

A number of Scheffler's hymns are noted under their own first lines (see **Index of Authors and Translators**). Two, which are *trs.* from the Latin, are noted at **p. 79**, **n.** and **p. 826**, **ii.** The rest, which have passed into English, are as follows.

i. Ach Gott, was hat vor Herrlichkeit. *God's Majesty.* 1st pub. as No. 110 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 185), in 6 st. of 8 l., entitled, "Die (die soul) rejoices herself on the glory of Jesus." In the Herrnhut *G. B.*, 1735, No. 67. The *tr.* in C. U. is:—

Thy Majesty, how vast it is. This is a free *tr.* of st. i.–v., as part of No. 189 in the *Moravian H. Bk.*, 1789 (1886, No. 225).

Another tr. is: "My God! how vast a Glory has," as No. 1 in the *Moravian H. Bk.*, pt. i., 1741 (1754, pt. i., No. 893).

ii. Der edle Schäfer, Gottes Sohn. *The Good Shepherd.* 1st pub. as No. 185 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 307), in 5 st. of 8 l., entitled, "She tells of His Faithfulness." In Freylinghausen's *G. B.*, 1705, No. 701, beginning "Der edle Hirte." *Tr.* as:—

The true good Shepherd, God's own Son. This is a *tr.* of st. i., v., by F. H. Mölther, as No. 18 in the *Moravian H. Bk.*, 1789. In the 1826 and later eds. (1886, No. 22) it begins, "Christ the good Shepherd." The version of 1801, slightly altered, is in Montgomery's *Ch. Psalmist*, 1825.

iii. Grosser König, dem ich diene. *Love to God.* 1st pub. as No. 161 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 374), in 10 st. of 8 l., entitled, "She presents to her Beloved her heart in diverse fashion as a morning gift." Included, greatly altered and beginning, "Grosser König den ich ehre," as No. 737 in Freylinghausen's *G. B.*, 1705, and further altered in Knapp's *Ev. L. S.*, 1837 and 1865. The *tr.* in C. U. is:—

Make my heart a garden fair. This is a *tr.* of st. viii., as st. ii. of No. 439 in the *Moravian H. Bk.*, 1789 (1886, No. 588).

Other trs. are: (1) "Lord, I come, Thy grace adoring," by *J. D. Burns*, 1840, p. 227. (2) "Almighty King, whom I adore," in *E. Madeira*, in his *Segments of Scripture*, 1870, p. 66.

iv. Jesus ist der schönste Nam'. *Love to Christ.* 1st pub. as No. 35 in Bk. i., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 72), in 9 st. of 4 l., entitled, "She praises the excellency of the Name of Jesus." Included as No. 59 in Freylinghausen's *G. B.*, 1704, and recently as No. 68 in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

Jesus is the highest name. This is a good *tr.* of st. i., ii., viii., ix., by A. T. Russell, as No. 69 in his *Ps. & Hys.*, 1851; repeated, altered, as No. 148 in *Kennedy*, 1863.

Another tr. is: "Jesus is the sweetest Name, Unto mortals." by J. C. Earle, in O. Shipley's *Annus Sanctus*, 1864, pt. i. p. 6.

v. Keine Schönheit hat sie Welt. *Love to Christ.* A beautiful hymn on Christ in Nature. 1st pub. as No. 139 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 182), in 15 st. of 4 l., entitled, "She ponders His charmingness to the creatures." Included in Freylinghausen's *G. B.*, 1704, No. 204, and in the *Unv. L. S.*, 1851, No. 753. The *trs.* in C. U. are:—

1. Earth has nothing sweet or fair. This is a very good *tr.*, omitting st. vi.–viii., x., xi., by Miss Cox in her *Sacred Hys. from the German*, 1841, p. 163 (*Hys. from the German*, 1864, p. 144). Varying centos have appeared in numerous American collections, e.g. in Hedge and Huntington's *Hys. for the Ch. of Christ*, 1853; Robinson's *Songs for the Sanctuary*, 1865; Dutch Reformed *Hys. of the Church*, 1869, &c.

2. Nothing fair on earth I see. This is a somewhat free *tr.* of st. i.–v., ix., xiii.–xiv., xvi., by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 48; repeated, abridged and altered, in her *C. B. for England*, 1863, No. 158.

Other trs. are: (1) "All the beauty we can find," as No. 487, in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Would you view the glorious face," in J. A. Latrobe's *Ps. & Hys.*, 1841, No. 437. (3) "Whate'er of beauty I behold," by *Lady E. Fortescue*, 1865, p. 30. (4) "Earth has nothing sweet or fair," in *Kennedy*, 1863. (5) "Earth has nothing fair," in *Snepp*, 1872, p. 126. (6) "The world with broadcast beauties teems," by *E. Mötsio*, 1887, p. 14.

vi. Morgenstern der finstern Nacht. *Love to Christ.* 1st pub. as No. 26 in Bk. i., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 63), in 6 st. of 5 l., entitled, "She wishes to have the little Jesus as the true Morning Star in the heaven of her heart." Included in Freylinghausen's *G. B.*, 1705, No. 752; in Knapp's *Ev. L. S.*, 1837 and 1865, &c. The *tr.* in C. U. is:—

Morning star, O cheering sight! This is a good *tr.*, omitting st. ii., iv., as No. 29 in the *Moravian H. Bk.*, 1886.

Another tr. is: "Morning Star in darkenste night," by *Miss Winkworth*, 1863, p. 300.

vii. Nun nimm mein Herz, und alles was ich bin. *Self-surrender to Christ.* 1st pub. as No. 102 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 168), in 4 st. of 6 l., entitled, "She gives herself to her Bridegroom." Included in Freylinghausen's *Neues geistreiches G. B.*, 1714, No. 505, and recently as No. 727 in the Berlin *G. L. S.*, ed. 1863. The *tr.* in C. U. is:—

O take my heart, and whatsoe'er is mine. This is a *tr.* of st. i., iv., by F. W. Foster, as No. 267 in the *Moravian H. Bk.*, 1789 (1886, No. 346).

Another tr. is: "Now take my heart and all that is mine," by *Miss Winkworth*, 1855, p. 90. Repeated in *Ps. and Hymns*, 1863, p. 211 (1884, p. 235).

viii. Weilt ihr den Herren finden. *Seeking for Christ.* 1st pub. in Bk. iv., 1657, of his *Heilige Seelenlust*, p. 31 (cf. 1668, Bk. iv., No. 130; *Werke*, 1862, i. p. 222), in 5 st. of 8 l., entitled, "She gives notice where Jesus is to be found."

In Freylinghausen's *G. B.*, 1704, No. 338, and Porst's *G. B.*, ed. 1855, No. 777. *Tr.* as:—

If you would find the Saviour. This is a free version, condensing st. iii., iv., as st. iii. in the *Moravian H. Bk.*, 1754, pt. i., No. 637. Included, greatly altered, and beginning, "Would you find the Saviour?" in J. A. Latrobe's *Ps. & Hys.*, 1841 and 1852.

ix. Wo willt du hin, weila Abend ist. *Evening.* A beautiful hymn founded on the Narrative of Christ at Emmaus. 1st pub. as No. 69 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 127), in 4 st. of 8 l., entitled, "She prays that He will abide with her because it has become evening." Included in Porst's *G. B.*, ed. 1855, No. 678. It has passed into English through an entirely rewritten form, in 5 st. of 4 l., which appears in the *Fifty G. B.*, 1675, No. 59, and is probably the work of Christoph Gensch von Breitenau, the editor of that book [b. Aug. 12, 1636, at Nauenburg, d. Jan. 11, 1732, at Lüdeck]. This form is in the Berlin *G. L. S.*, ed. 1863, No. 325. The *tr.* in C. U. is:—

Where wilt Thou go? since night draws near. By A. Crull, in full, as No. 93 in the *Ohio Luth. Hyl.*, 1880.

Another tr. is: "Where wilt Thou go? the eve draws nigh," by *Miss Manington*, 1864, p. 164.

Other hymns by Scheffler which have been rendered into English are:—

x. Ach, sagt mir nichts von Geld und Schätzen. *Love to Christ.* 1st pub. as No. 10 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 49), in 6 st. of 4 l. Included in Freylinghausen's *G. B.*, 1704, No. 206, with additional st. as iv., v., and this form in No. 737 in the *Unv. L. S.*, 1851. The *trs.* are (1) "Tell me no more of golden treasure," in *Select Hymns, Translated from the German*, 1732, p. 57. (2) "Tell me no more of glitt'ring treasure," by *Dr. H. Attis*, 1846, p. 74 (1868, p. 161). (3) "O tell me not of gold and treasure," by Miss Burlingham, in the *British Herald*, August, 1865, p. 121, repeated as "Ah, tell me not," &c., in Reid's *Scot. Presb. Hys.*, 1876.

xi. Ach, was wär'st du auf der Welt. *Love to Christ.* 1st pub. as No. 64, in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 120), in 4 st. of 8 l. In *J. F. H. Schlemm's Die Kirche in ihren Liedern*, vol. ii., 1858, p. 1, it is altered to "Ach was wär'st du auf der Welt, mein Licht," This form in *tr.* as "Jesus, end of my desires," by J. C. Earle in O. Shipley's *Annus Sanctus*, 1864.

xii. Auf, auf, O Seel', auf, auf zum Streit. *Christian Warfare.* 1st pub. as No. 201, in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 316), in 5 st. of 8 l., entitled, "She rouses to battle." It is a beautiful picture, founded on 2 Tim. ii. 3–5, and Rev. i.–iii., of the Christian campaign and its reward. In the *Geistreiches G. B.*, Halle, 1697, p. 434, it is altered to "Auf auf, O Seel', auf, auf zum Streit," and in this form, with a new st. as st. iv., is repeated in Freylinghausen's *G. B.*, 1704, and in No. 139 in the *Unv. L. S.*, 1851. The *trs.* are (1) "Up! Christian man, and join the fight," by *Miss Manington*, 1863, p. 44. (2) "Up, Christian soul, and join the fight," by Miss Burlingham, in the *British Herald*, July, 1865, p. 106.

xiii. Dein' eigne Liebe zwinget mich. *Love to Christ.* 1st pub. as No. 190 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 196) in 4 st. of 7 l. In Freylinghausen's *G. B.*, 1704, No. 208, and in the *Unv. L. S.*, 1851, No. 754, with two st. added as iii., iv. *Tr.* as "Thine own love doth me constrain," by *J. Kelly*, in the *Family Treasury*, 1874, p. 776.

xiv. Die Sonne brennt heute, Morning. 1st pub. as No. 1 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 45), in 4 st. of 4 l. *Tr.* as "The sun will soon appear," by *J. Kelly*, in the *Family Treasury*, 1874, p. 776.

xv. Wo Jesus ist, da ist Schalom Ost. *Love to Christ.* 1st pub. as No. 34 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 134), in 7 st. of 4 l. In the *Herrnhut G. B.*, 1738, No. 625, altered and beginning, "Wo Jesus ist, da ist das Leben." This form in *tr.* as "Where Jesus is, there is salvation," No. 642 in pt. i. of the *Moravian H. Bk.*, 1754.

xvi. Jesu, ewge Sonne. *Love to Christ.* 1st pub. as No. 81 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 145), in 7 st. of 4 l. Sometimes erroneously ascribed to G. Arnold (as in *Niemann's* ed., 1856, p. 797). *Tr.* as "Christ the spring of endless joys," by J. Kelly, in the *Family Treasury*, 1874, p. 776.

xvii. Wohl dem, der sich allein. *Christ alone.* 1st pub. as No. 202 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 320), in 16 st. of 7 l. *Tr.* as "Jesus Christ, O my Lord and God," by J. C. Earle, in O. Shipley's *Annus Sanctus*, 1864, p. 75.

xviii. Meine Liebe ist mir und ich bin Ihre. *Love to Christ.* 1st pub. as No. 164 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 380), in 7 st. of 4 l. In the *Herrnhut G. B.*, 1735, No. 61, beginning, "Meine Liebe ist mir und ich bin Ihre." This in *tr.* as "My Friend's to me, and I to Him," as No. 667 in pt. i. of the *Moravian H. Bk.*, 1754.

xix. O du allerliebster Gott. *Christ in Gethsemane.* 1st pub. as No. 41 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 85), in 6 st. of 8 l. In *J. F. H. Schlemm's Die Kirche in ihren Liedern*, vol. ii., 1858, p. 209, it begins "Jesu, du mein Herr und Gott." This form in *tr.* as "Jesus, O my Lord and God," by J. C. Earle, in O. Shipley's *Annus Sanctus*, 1864, p. 72.

xx. Sehet, Brautleute, wie hässlich sein Bräutigam. *Love to Christ.* 1st pub. as No. 14 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 56), in 10 st. of 4 l. In the *Herrnhut G. B.*, 1735, No. 186. *Tr.* as "O bride! behold thy Bridegroom hangs," as No. 468 in pt. i. of the *Moravian H. Bk.*, 1754.

xxi. Sollt' ich nicht singen mit Freuden? *Thanksgiving.* 1st pub. as No. 144 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 393), in 15 st. of 4 l., with a two line refrain. In Porst's *G. B.*, ed. 1855, No. 454. *Tr.* as "Jesus, O my soul, with thankful voice," by *J. Kelly*, in the *Family Treasury*, 1874, p. 776.

xxii. Wohl ist schön und für gut'ren Wagen. *Morning.* 1st pub. as No. 168 in Bk. v., 1668, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 377), in 11 st. of 4 l. In the *Unv. L. S.*, 1851, No. 476. The *trs.* are (1) "Now is the golden light of morn," by *Miss Manington*, 1863, p. 118. (2) "I see the golden light of morn," in the *Family Treasury*, 1877, p. 952.

xxiii. Wo Zuflucht sind die Wahrsagen. *Eternal Life.* 1st pub. as No. 193 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 202), in 7 st. of 4 l. *Tr.* as "How lovely are the mansions fair," by *J. Kelly*, in the *Family Treasury*, 1874, p. 574.

xxiv. Zeuch mich nach dir, so laufen wir. *Love to Christ.* 1st pub. as No. 74 in Bk. iii., 1657, of his *Heilige Seelenlust* (*Werke*, 1862, i. p. 132), in 6 st. of 8 l. In Freylinghausen's *G. B.*, 1704, No. 184, as "O Jesu Christ, der du mir lebst," in given as st. i. and vi. *Tr.* as "Draw us to Thee, then will we flee," as No. 137 in pt. i. of the *Moravian H. Bk.*, 1754

It may be added that in some English books Scheffler appears as a composer of hymn-tunes. This is however a mistake, for the melodies in the *Heilige Seelenlust* are, as the title distinctly says, by Georg Joseph, a musician living at that time in Breslau.

(J. M.)

Schein, Johann Hermann, s. of Hieronymus Schein, pastor at Grünhain, near Annaberg, in Saxony, was b. at Grünhain, Jan. 20, 1586. He matriculated at the University of Leipzig in 1607, and studied there for four years. Thereafter he acted for some time as a private tutor, including two years with a family at Weissenfels. On May 21, 1615, he was appointed Capellmeister, at the court of Duke Johann Ernst, of Sachse-Weimar; and in 1616 he became cantor of St. Thomas's Church, and music director at Leipzig, in succession to Seth Calvisius (d. Nov. 24, 1615). This post he held till his death, at Leipzig,

Nov. 19, 1630. (*Bode*, p. 411; *Monatshefte für Musikgeschichte*, 1871, p. 26, &c.)

Schein was one of the most distinguished musicians of his time, both as an original composer, and as a harmoniser of the works of others. As a hymn-writer he was not so prolific, or so noteworthy. Most of his hymns were written on the deaths of his children or friends, and appeared in his *Cantional* of 1627, and his *Opella nova*, 1618. They appeared mostly in broadsheet form, and were included, along with his original melodies, in his *Cantional oder Gesang-Buch Augspurgischer Confession*, Leipzig, 1627; 2nd ed., 1645. [Bath in Wernigerode Library.]

Those of Schein's hymns which have passed into English are:—

i. **Mache mit mir, Gott, nach deiner Güt.** *For the Dying.* 1st pub., as a broadsheet, at Leipzig, 1628, as a *Trost-Liedlein* à 5 (i.e. for 5 voices), &c. [Berlin Library.] The words, the melody, and the five-part setting, are all by Schein. It was written for, and first used at, the funeral, on Dec. 15, 1628, of Margarita, wife of Caspar Werner, a builder and town councillor at Leipzig, and a churchwarden of St. Thomas's. It is in 6 st. of 6 l.; the initial letters of ll. 1, 3, in st. i.–iv., forming the name Margarita; and the W of st. v. l. 1 standing for Werner. In Schein's *Cantional*, 1645, No. 303 (marked as *Trost-Liedlein, Joh. Herm. Schein*, à 5), and later hymn-books, as e.g. the *Unv. L. G.*, 1851, No. 830, st. vi. was omitted. It is Schein's finest production, and one of the best German hymns for the sick and dying. *Tr.* as:—

Deal with me, God, in mercy now. This is a good and full *tr.*, by Miss Winkworth, in her *C. B. for England*, 1863, No. 191, set to Schein's melody of 1628.

ii. **Mein Gott und Herr, ach sei nicht fern.** *For the Dying.* 1st pub., with his name, in his *Cantional*, 1627, No. 262, in 9 st. of 6 l. The initial letters of the stanzas give the name Margarita, probably one of the daughters who predeceased him. It is included, in 5 st., in the 1648, and later edds., of Crüger's *Praxis*; and recently, in full, in von Tucher's *Schatz des evang. Kirchengesangs*, 1848, No. 555; and reduced to 6 st. in Layriz's *Kern des deutschen Kirchenlieds*, 1844, No. 421. The *tr.* in C. U. is:—

My Lord and God, go not away. A good *tr.* of st. i.–ii., iv., v., vii., by A. T. Russell, as No. 224, in his *Ps. & Hys.*, 1851.

[J. M.]

Schenk, Heinrich Theobald, s. of Simon Schenk, pastor at Heidelbach, on the Schwalm, near Alsfeld, Hesse, was b. at Heidelbach, April 10, 1636. He entered the Pädagogium at Giessen, in 1670, and then pursued his studies at the University (M.A. 1676). In 1676 he returned to the Pädagogium, as one of the masters; and was, from 1677 to 1680, "preceptor classicus." On Dec. 27, 1689, he was ordained as Town preacher and "definitor" at the Stadtkirche in Giessen. He d. at Giessen, April 11, and was buried there April 13, 1727. (F. W. Strieder's *Hessische Gelehrten und Schriftsteller Geschichte*, vol. x., Cassel, 1795, p. 10; as from Dr. Neumann, pastor primarius; and from Dr. Schiller, Gymnasial-director at Giessen. The registers at Giessen give the date of his funeral, but not of his death; but say, that at his death he was aged 71 years less 10 days, which would rather suggest April 21 as the date of his birth.) Only one hymn is known by him, but it is a hymn which is found in almost all recent German hymn-books; and, through *trs.*, in many recent English collections. It is:—

Wer sind die vor Gottes Throne. *Eternal Life.* This is found in the *Neu-vermehrtes Gesangbuchlein*, Frankfurt-am-Main, 1719, No. 362, p. 341, in the "Anhang einiger Gesänge"; and is repeated in the *Neues-und vollständigste Frankfurter G. B.*, 1729, No. 568, in 20 st. of 6 l. In the Hesse-Darmstadt *Kirchen G. B.*, 1733, No. 497, it is given, with a reference to Schenk as its author, and entitled, "Os Rev. vii. 13–17." It is included in the Berlin *G. L. S.* ed. 1863, No. 1417, omitting st. vii., viii. It is a beautiful hymn on the Church Triumphant (i.–viii.), and on the aspirations of the Church Militant to attain the same victorious glory. *Tr.* as:—

1. **Who are those like stars appearing.** By Miss Cox, in her *Sacred Hys. from the German*, 1841, p. 89, being a very good *tr.* of st. i.–vii., ix.–xi., xix.–xviii., xx. This has come into extensive use in the cents adopted in Allen's *Ps. & Hys.*, 1844; and repeated in *H. A. & M.*, 1861; being the 5-7s. of st. i., iii.–v., ix. Other cents are found in Borrien's *Hys. & Anthems*, 1851, &c. Other forms may also be noted:—

(1) **Ere a multitude appearing.** This, in T. Darling's *Hys. for Ch. of England*, 1874, is based on Miss Cox's st. i., iii., with two additional stanzas.

(2) **Who are these in dazzling brightness, clothed in the victorious palm.** This form, in full, as No. 620, in the Baptist *Ps. & Hys.*, 1858, is by George Rawson, with st. i., iii., based on Miss Cox's *tr.* of st. iii., iv. In Mr. Rawson's *Hys., Hymns, & Chants*, 1876, No. 56, it is re-written, so as to rank as an original hymn; and there it begins, "Who are these salvation singing."

In 1864 Miss Cox printed a revised text in her *Hys. from the German*, p. 91. This is found in a considerable variety of cents, in many English and American hymn-books; some following the text of 1864 throughout, and some partly reverting to the text of 1841. It is included, e.g. in the *People's Hyl.*, 1867, *Church Hys.*, 1871, *Hyl. Comp.*, 1876, *Supt. Hys.*, 1879, Thrig's *Coll.*, 1880 and 1882; and in America, in the *Hys. & Songs of Praise*, 1874, *Landes Domini*, 1884, and others. In H. L. Hastings's *Songs of Pilgrimage*, 1886, it begins with st. iii., "Who are these in dazzling brightness, These in God's own truth arrayed."

2. **Who are these in light adoring.** By A. T. Russell, as No. 140 in his *Ps. & Hys.*, 1851; being a *tr.* of st. i., iv., xi., xv.

3. **Who are these before God's throne, What the crowned host I see.** This is a good *tr.* of st. i.–vi., ix., x., xiv., xvii., xx., by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 207. Repeated, abridged, in Boardman's *Sel.*, Philadelphia, 1861; *Kennedy*, 1863; and the *Sursum Corda*, 1868. In her *C. B. for England*, 1863, No. 77, Miss Winkworth repeated the *tr.* of st. i., iii., v., ix., x., xiv., xvii., altered, and beginning, "Who are those that, far before me."

Other trs. are:—

(1) "Who are those before God's throne, What the countless." *By J. D. Burns*, in the *Family Treasury*, 1859, pt. i., p. 267; and his *Memoir & Remains*, 1869, p. 267. (2) "Who are these in glory bright, Before God's throne." *By Miss Bevington*, 1861, p. 80. (3) "What is this host that round the throne." *By Miss Warner*, 1868, p. 20.

[J. M.]

Schirmer, Michael, s. of Michael Schirmer, inspector of wine casks at Leipzig, was b. at Leipzig, apparently, in July, 1606, his baptism being entered as on July 18, in the registers of St. Thomas's Church there. He

matriculated at the University of Leipzig, at Easter, 1619, and graduated M.A. in 1630. In 1636 he was appointed subrector, and in 1651 conrector of the Greyfriars Gymnasium at Berlin. During his conrectorship the rectorship fell vacant several times, and each time, after he had officiated as prorector during the vacancy, a younger man than he was set over him (probably on account of Schirmer's feeble health) till, last of all, in May, 1668, the subrector was promoted over his head. In the same year Schirmer retired from office. The remainder of his life he spent in Berlin, where he pub., in the end of 1668, a version of the *Aeneid* in German Alexandrine verse, with various occasional poems, &c. He d. at Berlin, apparently on May 4, and was certainly buried there, in the churchyard of the Kloster Kirche, on May 8, 1673 (*M. Michael Schirmer, &c.*, by Dr. J. F. Bachmann, Berlin, 1859; *K. Gaedeke's Grundriss*, vol. iii., 1887, p. 199; *Koch*, iii. 328, &c. Koch speaks of Schirmer as having been rector of the school at Freiberg in Saxony, and then pastor at Striegnitz on the Mulde, both between 1630 and 1636; and of his having been finally, just before his death, appointed archidiaconus at Freiberg. But for these statements there appears to be no evidence whatever. The Michael Schirmer who was rector at Freiberg and on Feb. 7, 1672, was appointed archidiaconus there, but d. at Freiberg on Oct. 25, 1672, was only b. on March 26, 1635. The rectorate at Freiberg was held by Johann Schellenberg from 1603 to 1642; and the pastorate at Striegnitz was held by Friedrich Hilmer from 1623 to 1656).

Schirmer had many domestic and personal afflictions to bear. His wife and his two children predeceased him. The early part of his life in Berlin was spent amid the distress caused by the Thirty Years War, during which Berlin suffered from the ravages of the plague, from pestilence and poverty. In 1664 a deep melancholy fell upon him, which lasted for five years; and something of the same kind seems to have returned to him for a time, after his wife's death, in Feb. 1667. Schirmer published a number of his occasional poems, which were mostly occasional pieces in German and Latin. In 1664 he pub., at Berlin, a metrical version of *Ecclesiastes*, as *Das Buch Jesus Strach*, &c.; and in 1666, also at Berlin, a Scriptural play, which was acted by the scholars of the Gymnasium, entitled *Hiobs Trauer- und Freuden-Spiel*, &c. He also pub., at Berlin, in 1668, versions of the Songs of the Old and New Testament as, *Biblische Lieder und Lehrgedichte*. The only compositions by him which have come into use as hymns, are those in his *Neugestimmte Sonn- und Festtags-Andachten &c.*, Berlin, 1664; and in Crüger's *Praxis pietatis melica*, Berlin, 1648, &c. (See pp. 371, ii.; and 378, i.). These, five in all, passed into many German hymn-books of the 17th cent., and most of them are still in use. They were reprinted in Wackernagel's *Kirchenlied*, pp. 71–81, together with various selections from his other poetical compositions. They are practical, clear, objective, classical hymns, somewhat related to those of Gerhardt; and still more closely to those of Johann Heermann, from whom indeed Schirmer borrows a few expressions.

The only hymn by Schirmer which has passed into English is:—

O heiliger Geist, kehr bei uns ein. *Whitsuntide.* 1st pub., 1640, as above, No. 75, in 7 st. of 10 l., entitled, "Another short hymn for Whitsuntide, *M.* Michael Schirmers." Repeated in the Crüger-Runge *G. B.*, 1653, No. 102; and, recently, in the *Unv. L. S.*, 1851, No. 178. It is a beautiful New Testament paraphrase of Is. xl. 2. The third stanza is partly based on st. vii. of J. Heermann's "Wir wissen nicht, Herr Zebaoth." *Tr.* as:—

1. **O Holy Ghost, descend, we pray.** This is a somewhat free *tr.* of st. i., v., ii., iii., by W. M. Reynolds, as No. 704, in the Amer. Luth. Gen. Synod's *Coll.*, 1850; and is repeated, with *trs.* of st. iv., vi., vii., added, as No. 105, in the Ohio *Luth. Hyl.*, 1880. The Ohio *Hyl.* also gives, as st. ii., a *tr.* of the recast of st. v., which was interpolated between st. i., ii. when the hymn was included in the Hanover *G. B.*, 1657.

2. **O Holy Spirit, enter in.** This is a good *tr.*, omitting st. ii., iv., by Miss Winkworth, in her *C. B. for England*, 1863, No. 70. It was repeated, as No. 249, in the Pennsylvania *Luth. Church Bk.*, 1868. In Dr. Thomas's *Augustine H. Bk.*, 1869, it is Nos. 480, 481; No. 481 beginning, "O mighty Rock, O source of Life," which is the *tr. of st. v.*

[J. M.]

Schlegel, Catharina Amalia Dorothea von. Little is known of this lady. According to *Koch*, iv., p. 442, she was b. Oct. 22, 1697, and was "Stiftsdame" in the Evangelical Lutheran Stift (i.e. Protestant nunnery) at Göthen. On applying to Göthen, however, the present writer was assured that her name did not occur in the books of the Stift; and from the correspondence which she carried on, in 1750–52, with Heinrich Ernst, Count Stolberg (p. 906, ii.), it would rather seem that she was a lady attached to the little ducal court at Göthen. (See from Dr. Eduard Jacobs, Wernigerode, &c.) Further details of her life it has been impossible to obtain.

In the complete ed., 1744, of the *Göthnische Lieder* (see p. 85, ii.), Nos. 39 and 73 in pt. i.; and Nos. 5, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59,

Gymnasium in that town. He removed to Hannover in 1720, as pastor of the Markt Kirche. In 1775 he was removed to the Neustadt Church there, as chief pastor, and also as Consistorialrath and Superintendent. While retaining his pastorate at Hannover, he was also appointed, in 1782, as General Superintendent of the district of Hoya. In 1787 he exchanged this for the General Superintendentship of the Principality of Kalenberg. The same year he received the degree of D.D. at the Jubilee Festival of the University of Göttingen. He d., of fever, at Hannover, Sept. 16, 1793 (*Hannavers. Ls.*, p. 214; Jördens's *Lexikon*, iv., p. 521; *Koch*, vi., 217; src. from Pastor A. Krnoch, Hannover).

Schlegel was a most prolific writer, though to the literary world at large the names of his sons, August Wilhelm and Friedrich von Schlegel, are better known. He was one of the most celebrated preachers of his time, and the author of many volumes of sermons. His hymns are few in number, but of considerable merit, and exceedingly popular in the end of the 18th cent., and have now, in great measure, passed out of use. Many of them were merely polished and weakened versions of, or were founded upon, earlier hymns. In his strictly original hymns he does not at all copy those writers of Klopstock. His hymns appeared in the following collections:—

(1) *Sammlung geistlicher Gesänge zur Erbauung der Betsaaltge*, Leipzig, 1766; 2nd ed., revised and enlarged, 1768; 3rd ed., revised and corrected, 1773. (2) *Neues Hannöverisches Gesangbuch*, Leipzig, 1775. (3) *Geistliche Gedichte*, 2 vols., Hannover, 1787 and 1789 (1, 2, 4, in *Brit. Mus.*; 3 and 3rd ed. of 1 in *Hamburg Library*.) He edited, and contributed to, the 1792 *Appx.* to the Hannover *G. B.*, 1740.

One of Schlegel's hymns is a tr. of, and is noted under "Veni Creator Spiritus." Another is noted under **Gellert, C. F.**, No. ix. (p. 407, a.). The others which have passed into English are :—

i. **Wie herrlich strahlt der Morgenstern.** *Love to Christ.* 1st pub. in 1765, as above, p. 112, in 7 st. of 11 l., and entitled, "Longing after union with Jesus, on the model of the old hymn, Wie schön leuchtet der Morgenstern." It is a recast of Nicolai's hymn (see p. 806, ii.), but so thorough as to be almost independent of it. It was included in Zollikofer's *G. B.*, Leipzig, 1766, No. 404; in the Hamburg *G. B.*, 1842, No. 450, &c. The trs. in C. U. are :—

1. **How brightly beams the Morning Star!** This is a good tr., omitting st. iv., vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 36.

2. **How brightly shines the Morning Star! What eye discerns it from afar.** A good tr., omitting st. vii., contributed by J. M. Sloan to *J. H. Wilson's Service of Praise*, 1865, No. 292, and repeated, omitting st. iii., iv., in Wilson's *Songs of Zion*, 1878. Mr. Sloan recast the trs. of st. i., ii., v., vi., for the *Free Church H. Bk.*, 1882; and this form is repeated in *Church Praise*, 1883. In *Lauder Dounal*, N.Y., 1884, the text of 1882 is given with the added st., "Rejoice ye heavens," from Mercer's variation of Jacobi's tr. from Nicolai (see p. 807, i.).

Hymns not in English C. U.:—

ii. **Es lag die ganze Welt.** *St. John Baptist's Day.* In 1746, as above, p. 35, in 2 st. of 8 l. It is based on a hymn by J. G. Olearius (p. 805, ii.), 1st pub. 1664, p. 28, st. i., ii. (1) "Es lag die ganze Welt," in Schlegel's *G. B.*, Breslau, 1746, No. 338. The tr. from Schlegel's recast is "The world awoke'd to sin." *By Dr. H. Mills*, 1845, p. 132 (1854, p. 282).

iii. **Jauchzt! es ist ein Gott vorhanden.** *Sleeping and Waking.* In 1746, as above, p. 146, in 3 st. of 10 l., and in 1778, p. 181, in 3 st. of 10 l., dated 1777, and entitled, "Of the happiness of heaven." It is based on Knolle's "Es ist noch eine Ruh vorhanden (p. 636, ii.). Tr. as "Rejoice, rise ye to rest for distant." *By Miss Manington*, 1845, p. 91.

iv. **Mein Jesu, für dein Blut.** *Passiontide.* 1st pub. in 1746, as above, p. 65, in 14 st. of 6 l. Tr. "How trying is the heart." *By Dr. H. Mills*, 1845, p. 102 (1854, p. 211).

v. **Schwingt Sitime ! brauset nicht Dir Meere.** *Summer.* This is an Ode, 1st pub. in the *Neue Beyträge*, &c., Bremen and Leipzig, vol. i., 1744 (vol. 1742, p. 104), and entitled, "Praise of the Godhead. On the midst of the Sea." In 1746, as above, p. 1, it appeared as "Schwingt Sitime ihr Harfen Cedrn in der Natur," Halle, 1778, p. 197, it is recast, and begins, "Rund um mich her ist Meer und Fluth;" and this form is in the Hamburg *G. B.*, 1842, No. 762. It is tr. as "Around me all is joy and gladness." *By Miss Manington*, 1845, p. 1.

vi. **Tag der Erlösung uns gebracht.** "Whitsuntide, 1st pub. in 1746, as above, p. 42, in 9 st. In some collections, as in the Kopenhagen *G. B.*, 1778, No. 205, it begins "O Tag, der uns des Vaters Hulb." This is tr. as "The day of grace has come unto our souls set forth." *By Miss Fry*, 1845, p. 141. (J. M.)

Schlosser, Ludwig Heinrich. [Neumeister, E., No. iii., p. 797, ii.]

Schmidt, Johann Eusebius, s. of Johann Jakob Schmidt, pastor at Hohenfelden, near Erfurt, was b. at Hohenfelden, Jan. 12, 1670. He matriculated at the University of Jena in the autumn of 1686, and in 1691 went to Erfurt to attend lectures by Breithaupt and Francke. Part of 1692 he spent in travelling in North Germany, and during the years 1693-96 he was mostly employed in private tuition at Gotha. On the 12th S. after Trinity, 1697, he began work at Stehleben, near Gotha, as substitute (curate in charge), and on the 4th S. in Advent, 1698, as pastor there. He d. at Stehleben, Dec. 25, 1745, with the character of "An edifying teacher in his parish, a good example to his flock, and a methodical man in his office." (G. G. Brückner's *Kirchen und Schulstaat*, vol. iii. pt. iv. p. 59, Gotha, 1761, &c.).

Schmidt's hymns were contributed to Freylinghausen's *Geistreiches G. B.*, 1704, and *Neues Geistreiches G. B.*, 1714. In the latter Freylinghausen prints as a supplement (Zugabe) 17 so-called "Psalms for Festivals," by Schmidt, remarking in his preface that the author surpassed, remarking in his preface that the author of these (i.e. Schmidt), had written similar compositions for all the Sundays in the year. Of his hymns in *Appx.* (4, 186 pub. 1704; 31, 1st pub. 1714), some have considerable merit, and are above the average German length, good in style, thoughtful and interesting.

Of Schmidt's hymns those which have passed into English are :—

i. **Es ist vollbracht: vergiss es nicht.** *Passiontide.* This hymn, in "It is finished," 1st appeared in 1714 as above, No. 73, in 8 st. of 8 l. Included as No. 96 in the *Chen. L. S.*, 1841. The tr. in C. U. are :—

1. **All is fulfill'd—my heart, record.** By A. T. Russell, omitting st. iv., v., as No. 109 in his *Ps. & Hys.*, 1851.

2. **'Tis finished; O glorious word.** A full but rather free tr. by Dr. Kennedy, in his *Hymn. Christ.*, 1863, repeated, omitting st. ii., vi., in Bird's *Praise Bk.*, 1872.

ii. **Ich will dich preisen, Gott, mit Ehren.** *Whitsuntide.* In Freylinghausen, 1714, as above, No. 105, in 4 st. of 8 l. Included in Knapp's *Ev. L. S.*, 1837 and 1865. Pr. as, "The praises of him who is Grace's Dispenser." This is No. 253 in pt. i. of the *Moravian H. Bk.*, 1754.

iii. **Ich will mich freuen.** *Whitsuntide.* Founded on Christ's Message to the Seven Churches in Asia. 1st pub. 1704 as above, No. 407, in 7 st. of 7 l. In the *Chen. L. S.*, 1865, No. 223. The trs. are :—

(1) "Hasten on, hasten on," by Miss Burlingham, in Kennedy's *Hymn. Christ.*, 1863, p. 31. (2) "I will rejoice," in *Sel. Hymns*, 1875. (3) "I will thy courts," in *St. Mannia*, 1887, p. 31. (4) "Onward go, onward go," *by N. L. Frithiof-kon*, 1876, p. 238.

iv. **Sehreinigster! mein Herze sucht.** *Passiontide.* In Freylinghausen, 1704, as above, No. 65, in 7 st. of 8 l. In Knapp's *L. S.*, Breslau, 1846, No. 465. The trs. are :—

(1) "Christ crucify'd: my soul by Faith Desires," in

the *Supp. to Orr. Psalmody*, ed. 1760, p. 23. (2) "Christ crucify'd, my soul by faith, With," as No. 434, based on the earlier tr., in the *Moravian H. Bk.*, 1789 (1886, No. 192).

v. **O Jesu Sie du sind.** *Easter.* 1st pub. 1704 as above, No. 1, in 7 st. of 8 l. Included as No. 1 in Knapp's *L. S.*, 1837, No. 115. Tr. as "O Jesu, who sorrow'st," as No. 352 in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

Schmolck, Benjamin, s. of Martin Schmolck, or Schmolcius, Lutheran pastor at Braunhitschdorf, near Liegnitz in Silesia, was b. at Braunhitschdorf, Dec. 21, 1672. He entered the Gymnasium at Lauban in 1686, and spent five years there. After his return home he preached for his father a sermon which so struck the patron of the living that he made Benjamin an allowance for three years to enable him to study theology. He matriculated, at Michaelmas, 1693, at the University of Leipzig, where he came under the influence of J. Olearius, J. B. Carpzov, and others, and throughout his life retained the character of their teaching, viz. a warm and living practical Christianity, but Churchly in tone and not Pietistic. In the autumn of 1697, after completing his studies at Leipzig (during his last year there he supported himself mainly by the proceeds of occasional poems written for wealthy citizens, for which he was also crowned as a poet), he returned to Braunhitschdorf to help his father, and, in 1701, was ordained as his assistant. On Feb. 12, 1702, he married Anna Rosina, dau. of Christoph Rehwald, merchant in Lauban (see No. xvii. below); and in the end of the same year was appointed diaconus of the Friedenskirche at Schweidnitz in Silesia. As the result of the Counter-Reformation in Silesia, the churches in the principality of Schweidnitz had been taken from the Lutherans, and for the whole district the Peace of Westphalia (1648) allowed only one church (and that only of timber and clay, without tower or bells), which the Lutherans had to build at Schweidnitz, outside the walls of the town; and the three clergy attached to this church had to minister to a population scattered over some thirty-six villages, and were moreover hampered by many restrictions, e.g. being unable to communicate a sick person without a permit from the local Roman Catholic priest. Here Schmolck remained till the close of his life, becoming in 1708 archidiaconus, in 1712 senior, and in 1714 pastor primarius and inspector. Probably as the result of his exhausting labours he had a stroke of paralysis on Lætare (Mid-Lent) Sunday, 1720, which for a time laid him aside altogether, and after which he never recovered the use of his right hand. For five years more he was still able to officiate, preaching for the last time on a Fastday in 1725. But two more strokes of paralysis followed, and then cataract came on, relieved for a time by a successful operation, but returning again incurably. For the last months of his life he was confined to bed, till the message of release came to him, on the anniversary of his wedding, Feb. 12, 1737. (*Koch*, v. 463; *Bode*, p. 144; Goedeke's *Grundriss*, vol. iii., 1887, p. 906; sketch prefixed to Lodderhose's ed. of Schmolck's *Geistliche Lieder*, Halle, 1857, &c.)

Schmolck was well known in his own district as a popular and useful preacher, a diligent pastor, and a man of wonderful tact and discretion. It was however his devotional books, and the original hymns therein contained, that brought him into wider popularity, and carried his name and fame all over Germany. Long lists of his works and of the various editions through which many of them passed are given by *Koch*, *Bode* and *Goedeke*. It is rather difficult to trace the hymns, as they are copied from one book of his into another, &c. The most important books which are the first sources of his hymns are the following :—

(1) *Heilige Flammen der himmlisch-gesinnten Seele*, &c. Of this the 1st ed. seems to have appeared at Breslau, in 1704, with 50 hymns; the 2nd, in 1705, with 100 hymns; the 3rd, in 1712, with 140. The earliest we have been able to find is the 4th, of 1716, with 150 hymns, at Görlitz and Lauban, 1716. (Both in Royal Library, Berlin.) This was his most popular book, and passed through 13 edns. in his lifetime. (2) *Der lustige Sabbath, da der Seele an Jesu, mit heiligen Liedern gefeyret*, &c. Zittau and Schweidnitz, 1712 (Berlin Library). (3) *Neue geistliche Lieder-Schule*, &c., Breslau and Leipzig, 1714 (Berlin Library, &c., Breslau and Liegnitz, 1714 (Berlin Library). 2nd ed., enlarged, 1715. (4) *Einer andächtigen Hertzens Sabbath und Lieder*, 1st ed., apparently 1716; 2nd ed., Breslau and Liegnitz, 1717, is in Berlin. (5) *Geistlicher Sabbath-Schlag*, Breslau and Liegnitz, 1717 (Berlin Library and Jauer, 1717 (Berlin Library). (6) *Friedens-und Ostersabbath*, &c., Breslau and Liegnitz, 1720 (Berlin Library). (7) *Schöne Blumen und edlen Seelen Gesänge*, &c., Breslau and Liegnitz, 1723 (Berlin Library). (8) *Geistliche Sabbaths-Andachten*, Breslau and Liegnitz, 1724 (Berlin Library). (9) *Sechzig und Zehn Kurtze*, &c., Breslau and Liegnitz, 1731 (Berlin Library and Brit. Mus.) (10) *Der geistliche Kirchen-Sabbath*, &c., Schweidnitz, 1733 (Brit. Mus. and Göttingen Library). (11) *Klage und Trostlieder*, &c., Breslau and Liegnitz, 1737 (Berlin Library). The contents of these, and of his numerous other works, are collected in his *Himmlische Trost- und Gnadenvolle Schrifften*, &c., 3 vols., Tübingen, 1736 and 1740 (later ed. dated 1744 and 1761). Selections from these were published at Stuttgart and Gotha (Leipzig, 1863) by E. E. Lodderhose, as above.

Schmolck was the most popular hymn-writer of his time, and was hailed as the "Silesian Bard," as the "second Gerhardt," &c. Nor was he altogether unworthy of such praise. It is true that he did not possess the soaring genius of Gerhardt. Nor had he even Gerhardt's concise, simple style, but instead was too fond of high-sounding expressions, of plays upon words, of far-fetched but often surprising contrasts, and in general of straining after effect, especially in the pieces written in his later years. In fact he wrote a great deal too much, and latterly without proper attention to concentration or to proportion. Besides Cantatas, occasional pieces for weddings, funerals, &c., he is the author of some 900 hymns, properly so called. These were written for all sorts of occasions, and range over the whole field of churchly, family, and individual life. Naturally they are not all alike good; and those in his first three collections are decidedly the best. A deep and genuine personal religion, and a fervent love to the Saviour, inspire his best hymns; and they are not simply thought out but felt, they come from the heart to the heart. The best of them are also written in a clear, flowing, forcible, natural, popular style, and abound in sententious sayings, easily to be remembered. Even of these many are, however, more suited for family use than for public worship. Nevertheless they very soon came into extensive use, not only in Silesia, but all over Germany. Thus, for example, in the Hannover *G. B.*, 1740, and the Lüneburg

G. B., 1767, there are 73 by Schmolck. In the *Andere Theil*, 1725, of the Gotha *G. B.*, there are 256, and the *Neue Anhang*, *circa* 1732, has 45 more; so that in the complete book, no less than 301, out of 1360, are by him. In the recent German hymn-books many still remain; and the Berlin *G. L. S.*, ed. 1863, so often referred to in this Dictionary, has in all 114 of his hymns.

A number of Schmolck's hymns are annotated under their original first lines (see **Index of Authors and Translators**). The others which have passed into English are:—

i. **Der beste Freund ist in dem Himmel.** *Love of Jesus.* 1st pub. in his *Heilige Flammen* (ed. 1709, p. 100), in 8 st. of 6 l., entitled "The best Friend." In the Berlin *G. L. S.*, ed. 1863, No. 788. The *tr.* in C. U. is:—

A faithful friend is waiting yonder. This is a good *tr.*, omitting st. v., as No. 293, in *Kennedy*, 1863.

ii. **Die Woche geht nun Ende.** *Saturday Evening.* In his *Andächtige Hertze*, 1714, p. 110, in 10 st. of 8 l., entitled "Evening Hymn," and appointed for Evening Prayer on Saturday. In the Berlin *G. L. S.*, ed. 1863, No. 1126. *Tr.* as:—

The week draws near its ending. This is a good *tr.*, of st. i., vi., vii., x., marked as by "A. G.," as No. 81 in the Dalston Hospital *H. Bk.*, 1846.

Other trs. are: (1) "Though now the week is ending," by *R. J. Sackett*, 1845, p. 107. (2) "The week at length is over," by *Miss Manington*, 1845, p. 137.

iii. **Ooit da hiet selfst die Liebe.** *Holy Matrimony.* In his *Schmuck und Asche*, 1717, p. 280, in 6 st. of 8 l., entitled "Marriage Hymn"; and so in his *Wunderstab*, 1717, p. 70. In the Berlin *G. L. S.*, ed. 1863, No. 1407. *Tr.* as:—

O God, Who all providest. This is a good *tr.*, omitting st. iii., by J. M. Sloan, as No. 312 in J. H. Wilson's *Service of Praise*, 1865.

iv. **Halleluja! Jesus lebt.** *Easter.* In his *Rechte und Klüge*, 1731, p. 67, in 3 st. of 6 l., entitled "Hallelujah! at the grave of Jesus." In the Berlin *G. L. S.*, ed. 1863, No. 296. *Tr.* as:—

Hallelujah! Lo, He wakes. By I. Cranswerk, omitting st. iv., as No. 79 in the Ohio *Luth. Hyl.*, 1880.

Another tr. is: "Hallelujah! Jesus lives! Life, immortal life, He gives." This is a full and good *tr.*, by *Miss Warner*, 1865, p. 402, repeated in the *Treasury of Sacred Song*, Kirkwall, n.d.

v. **Heute mir und Morgen dir.** *Funeral Hymn.* In his *Schmuck und Asche*, 1717, p. 225, in 6 st. of 6 l., entitled "Daily Dying"; l. ii. 6 of each st. being identical. So in his *Wunderstab*, 1717, p. 66. In Burgs's *G. B.*, Breslau, 1746, No. 1010. The *tr.* in C. U. is:—

To-day mine, to-morrow thine. This is a good and full *tr.*, by Miss Warner, in her *Hyn. of the Church Militant*, 1858, p. 260; repeated in Bp. Ryle's *Coll.*, 1860.

vi. **Je grösser Kreuz, je näher Himmel.** *Cross and Consolation.* In his *Andächtige Hertzen*, 1714, p. 373, in 9 st. of 6 l., entitled "Hymn of Cross and Consolation." In the Berlin *G. L. S.*, ed. 1863, No. 1233. By its sententiousness and its manifold illustrations of the power of the Cross it has been a favourite with many. *Tr.* as:—

1. Greater the Cross, the nearer heaven. This is a good *tr.*, omitting st. ii., iii., in the Dalston Hospital *H. Bk.*, 1846. In *Sacred Lyrics from the German*, Philadelphia, U.S., 1859, p. 153, it is marked as by "J. J. Gurney," but upon what authority we know not.

2. The more the cross, the nearer heaven. By Miss Warner, in her *Hyn. of the Church Militant*, 1858, p. 238, repeated in Bp. Ryle's *Coll.*, 1860.

Another tr. is: "The heavier the cross, the nearer heaven," by J. D. Burns, in the *Family Treasury*, 1860, p. 160 (*Memoir and Remains*, 1869, p. 262), repeated in the Schaff-Gilman Lib. of *Rel. Poetry*, ed. 1883, p. 736, wherein and beginning, "Heavier the cross."

vii. **Jesus soll die Losung sein.** *New Year.* In his *Mara und Manna*, 1736, p. 201, in 9 st. of 6 l., entitled "Jesu's Name for the New Year, 1725." In the Berlin *G. L. S.*, ed. 1863, No. 199, st. i.–iv. are given, with an added st. as st. iii. The *tr.* in C. U. is:—

Jesus shall the watchword be. This is a good *tr.* of st. i.–iv., by J. D. Burns, in his *Memoir and Remains*, 1869, p. 262; repeated (reading shall our) in the Ohio *Luth. Hyl.*, 1880.

Another tr. is: "Jesu's name shall be our watchword," by *J. Kelly*, in the *Family Treasury*, 1865, p. 699.

viii. **Licht von Licht, erleuchte mich.** *Sunday Morning.* This fine hymn appeared in his *Andächtige Hertze*, 1714, p. 19, in 7 st. of 6 l., entitled "Morning Hymn," as one of the hymns for Morning Prayer on Sundays. In the Berlin *G. L. S.*, ed. 1863, No. 1061. *Tr.* as:—

Light of Light, enlighten me. This is a very good *tr.*, omitting st. vii., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 66, and thence in her *C. B. for England*, 1863, No. 17. Repeated, in full, in *Kennedy*, 1863; *Boyd. Hyl.*, 1875, and others, and in America in the Pennsylvania *Luth. Church Bk.*, 1868; Dutch Ref. *Hyn. of the Church*, 1869; *Presb. Hyl.*, 1874, &c.; and, abridged, in various collections.

Other trs. are: (1) "Light of Light! Illumine me," by *J. J. Bucholz*, 1845, p. 6. (2) "O then blessed Light of Light," by *Miss Dunn*, 1857, p. 74.

ix. **Meines Jesus lass ich nicht, Ach was wollt ich beginnen haben.** *Love to Christ.* In his *Heilige Flammen* (ed. 1709, p. 7; ed. 1709, p. 10), in 8 st. of 6 l., entitled "The constant faithfulness of Jesus." The initial letters of the various lines give the name "Maria Helena von Hohberg, gebahrene Freiin von Hohrena." In the Berlin *G. L. S.*, ed. 1863, No. 818. *Tr.* as:—

I'll with Jesus never part. This is a *tr.* of st. i., ii., iv., as st. iii.–v. of No. 878 in the *Moravian H. Bk.*, 1789. In the ed. of 1886, No. 402 (see p. 614, l.), the part from Schmolck begins, "He is mine and I am His" (the *tr.* of st. ii.).

Another tr. is: "I'll not leave Jesus—never, never," by *Miss Warner*, 1865, p. 399.

x. **Mein Gott, ich weiss wohl dass ich sterbe.** *For the Dying.* This seems to have first appeared in the 9th ed. c. 1710, of the Breslau *Vollständige Kirchen- und Haus-Music*, p. 805. Also in Schmolck's *Heilige Flammen* (ed. 1709, p. 74; ed. 1709, p. 193), in 5 st. of 6 l., entitled "Daily Thoughts on Death." Included in the Berlin *G. L. S.*, ed. 1863, No. 1478. *Tr.* as:—

My God! I know that I must die. My mortal. This is a good and full *tr.* by Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 52 (1884, p. 41), repeated in Boardman's *Sel.*, Philadelphia, U. S., 1861; Pennsylvania *Luth. Church Bk.*, 1868, and *Holy Song*, 1869.

Other trs. are: (1) "That I shall die full well I know," by *Dr. H. Mills*, 1845 (1856, p. 202). (2) "My God! I know that I must die," by *Miss Dunn*, 1857, p. 144. (3) "My God, I know that I must die," by *G. Medwin*, in his *Expounds of S. Scriptures*, 1874.

xi. **Mein Jesus lebt! was soll ich sterben.** *Easter.* In his *Heilige Flammen* (ed. 1709, p. 40;

ed. 1709, p. 73), in 4 st. of 6 l., entitled "The Christian living with Jesus." In the Berlin *G. L. S.*, ed. 1863, No. 312. *Tr.* as:—

My Saviour lives: I shall not perish. This is a good *tr.* by A. T. Russell, omitting st. ii., as No. 115, in his *Ps. & Hys.*, 1851; slightly altered in *Kennedy*, 1863.

xii. **O wie fröhlich, o wie selig.** *Eternal Life.* In his *Mara und Manna*, 1736, p. 211, in 8 st. of 8 l., entitled "The best lot in God's hands." In the Berlin *G. L. S.*, ed. 1863, No. 718. *Tr.* as:—

Oh how joyous, oh how blessed. This is a good *tr.* of st. i., v., viii., by A. T. Russell, as No. 305, in his *Ps. & Hys.*, 1851.

Another tr. is: "Oh, how blest beyond our telling." This is in the *British Herald*, Nov., 1866, p. 366; repeats in Reid's *Praise Bk.*, 1872. It is from "O wie unaussprechlich selig," a recast, probably by *J. S. Dittrich*, as No. 133, in the Berlin *G. S.*, 1765, in 9 st.

xiii. **Schmücket das Fest mit Maien.** *Whitsuntide.* In his *Andächtige Hertze*, 1714, p. 246, in 9 st. of 10 l., entitled "Hymn for Whitsuntide." In the Berlin *G. L. S.*, ed. 1863, No. 372. *Tr.* as:—

Come, deck our feast to-day. By Miss Winkworth, omitting st. iv., in her *Lyra Ger.*, 1st Ser., 1855, p. 110. Abridged and recast in *Hys. of the Spirit*, Boston, U. S., 1864, No. 305.

xiv. **Thut mir auf die schöne Pforte.** *Sunday.* In his *Kirchen-Gebäude*, 1732, p. 47, in 7 st. of 6 l., entitled "Appearing before God" (in his *Klage und Seufzen*, 1734, p. 99, entitled "The first step into the Church"). In the Berlin *G. L. S.*, ed. 1863, No. 1381. *Tr.* as:—

1. Open now thy gates of beauty. This is a good *tr.*, omitting st. iii., vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 15. Repeated, generally in full, in Dr. Thomas's *Augustine H. Bk.*, 1866; *New Cong. H. Bk. Supp.*, 1874; Hexter's *Cong. Hys.*, 1884; and in America in the Pennsylvania *Luth. Church Bk.*, 1868; *Evang. Hyl.*, N. Y., 1880; *Londes Domini*, 1884.

2. Open wide the gates of beauty. This is a *tr.* of st. i., ii., iv., vi.–viii., by H. L. Hastings, dated 1885, as No. 1076, in his *Songs of Pilgrimage*, 1886.

Another tr. is: "Throw the glorious gates wide open," by *Miss Manington*, 1845, p. 148.

xv. **Weine nicht, Gott lebet noch.** *Cross and Consolation.* In his *Heilige Flammen* (ed. 1709, p. 144), in 7 st. of 8 l., entitled "A little handkerchief for tears." Founded on St. Luke viii. 13. In the Berlin *G. L. S.*, ed. 1863, No. 1327. *Tr.* as:—

Weep not,—Jesus lives on high. By Mrs. Findlater, omitting st. iii., in *H. L. L.*, 1st Ser. 1854, p. 13; repeated in Bp. Ryle's *Coll.*, 1860.

Another tr. is: "Weep not, for God, our God, doth love," by *Dr. H. Mayer*, 1845, p. 98.

xvi. **Willkommen. Held im Streite.** *Easter.* In his *Lustige Sabbath*, 1715, p. 95, in 12 st. of 4 l., entitled "Easter Triumphal Arch. At Midday on Easter Day." In Burg's *G. B.*, Breslau, 1746, No. 627. The *tr.* in C. U. is:—

Welcome Thou victor in the strife. This is a good *tr.*, omitting st. ii.–iv., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 91 (*C. B. for England*, 1863, No. 61, omitting the *trs.* of st. v., viii., ix.). It was included, in full, in the *Evang. Hyl.*, N. Y., 1880, and, abridged, in the Pennsylvania *Luth. Church Bk.*, 1868; Boyd. *Service of Song*, 1871, and others. The *trs.* of st. vi., vii., altered and beginning, "The dwellings of the five resound" (and with three st. not from the German, added), are included as No. 263 in the *Hyn. of the Spirit*, Boston, U. S., 1864, as a "Hymn of Peace."

Hymns not in English C. U.:—

xvii. **Ach wenn ich dich, mein Gott, nur habe.** *Love to God.* Founded on Ps. lxxiii. 25, 26. In his *Heilige Flammen* (ed. 1709, p. 29; ed. 1709, p. 49), in 3 st. of 6 l., and Burg's *G. B.*, ed. 1805, No. 542. The initial letters of the various lines form the name "Anna Rosina Schmolckin." In the Berlin *G. L. S.*, ed. 1863, No. 1146, by G. Medwin, in his *Expounds of S. Scriptures*, 1874.

xviii. **An Gott will ich gedenken.** *Remembering God's Love and Care.* In his *Heilige Flammen* (ed. 1709, p. 38; ed. 1709, p. 131), in 6 st. of 8 l., and Burg's *G. B.*, ed. 1805, No. 1. In the Berlin *G. L. S.*, ed. 1863, No. 1, being for the Invocation. In the Berlin *G. S.*, 1765, in 8 st. of 8 l. By *Miss Bertkrick*, in *H. L. L.*, 1861, p. 7 (1884, p. 57).

xix. **Der Sabbath ist vergangen.** *Sunday Evening.* In his *Andächtige Hertze*, 1714, p. 20, in 8 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 1124. *Tr.* as "The Sabbath now is gone," by *J. Kelly*, in the *Family Treasury*, 1866, p. 696.

xx. **Ein Sabbath, endlich, muss es doch.** *Cross and Consolation.* In his *Heilige Flammen* (ed. 1709, p. 89), in 8 st. of 6 l., and Burg's *G. B.*, Breslau, 1746, No. 1410. *Tr.* as "Yes, at last, our God shall make," in the *Christian Examiner*, Boston, U.S., Sept., 1866, p. 241.

xxi. **Ein Sabbath ist vergangen.** *Sunday Evening. For the Dying.* In his *Heilige Flammen* (ed. 1709, p. 192), in 9 st. of 7 l. It is a conversation between the soul and Jesus, st. ix. being for the bereaved. In the Berlin *G. L. S.*, ed. 1863, No. 1446. *Tr.* as "Remember me, my God," in Kennedy, 1863, by Miss Bertkrick, in *H. L. L.*, 1861, p. 7 (1884, p. 57).

xxii. **Ooh, mütter Lieb, an deiner Brust.** *Burning.* In his *Wunderstab*, 1717, p. 36, in 5 st. of 4 l., and Burg's *G. L. S.*, 1837 and 1865. *Tr.* as "Oh, wearied baby, to thy rest," by *J. Kelly*, in the *Family Treasury*, 1866.

xxiii. **Singet dem Herrn ein neues Lied, die Gemeine lobet.** In his *Lustige Sabbath*, 1715, p. 26, in 10 st. of 8 l., and Burg's *G. B.*, Breslau, 1746, No. 488. *Tr.* as "Sing to Jews and Gentiles given," by *Dr. H. Mills*, 1845.

xxiv. **Gott leb, wo kann ich traurig sein.** *Trust in God.* In his *Heilige Flammen* (ed. 1709, p. 83; ed. 1709, p. 183), in 8 st. of 6 l., and Burg's *G. B.*, ed. 1805, No. 941. *Tr.* as "God lives! Can I despair," by *Miss Warner*, 1869, p. 64.

xxv. **Gott mit uns, Immanuel.** *New Year.* In his *Klage und Seufzen*, 1734, p. 300, in 8 st. of 6 l., and Burg's *G. B.*, Breslau, 1746, No. 1. *Tr.* as "God with us, Immanuel, Open with the year before us," by Dr. H. P. Down, in *Sacred Lyrics from the German*, Philadelphia, U.S., 1859, p. 146.

xxvi. **Mein ist Immanuel!** *New Year.* In his *Lustige Sabbath*, 1715, p. 1, in 8 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 194. *Tr.* as "Mine is Immanuel!" by *Miss Manington*, 1844, p. 34.

xxvii. **Hilf Helfer, hilf! ich muss verzagen.** *Cross and Consolation.* In his *Heilige Flammen* (ed. 1709, p. 57; ed. 1709, p. 157), in 8 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 1413. *Tr.* as "Help, Saviour, help, I sink, I die," in the *Monthly Packet*, vol. xvii., 1859, p. 661.

xxviii. **Ich habe Lust zu scheiden.** *For the Dying.* In his *Heilige Flammen* (ed. 1707, p. 83; ed. 1709, p. 207), in 8 st. of 6 l., entitled "Meditation before the Last Will of a Christian," in Dr. H. Miller's *Arpadenstunden*. In the Berlin *G. L. S.*, ed. 1863, No. 1459. *Tr.* as "Weary, waiting to depart," by Mrs. Findlater, in *H. L. L.*, 1863, p. 38 (1885, p. 28), repeated, unaltered, in Boardman's and the Schaff-Gilman Lib. of *Rel. Poetry*, ed. 1883, p. 673.

xxix. **Ich sterbe täglich, und mein Leben.** *For the Dying.* In his *Freuden-ruf*, 1728, p. 26, in 9 st. of 6 l., entitled "Mournful thoughts on sudden death. H. A. 1727." In the Berlin *G. L. S.*, ed. 1863, No. 1464. *Tr.* as "Both life and death are kept by Thee" (st. iv.), by *J. Kelly*, in the *Family Treasury*, 1865, p. 699.

xxx. **Mein Gott, du hast mich eingeladen.** *Sunday.* In his *Lustige Sabbath*, 1715, p. 208, in 6 st. of 6 l., and the Berlin *G. L. S.*, ed. 1863, No. 1065. *Tr.* as "My God, Thou hast the invite given," by *Miss Manington*, 1845, p. 134.

xxxi. **Mein Gott! du wohnst in einem Lichte.** *Holy Scripture.* In his *Klage und Seufzen*, 1734, p. 11, in 10 st. of 6 l. The *tr.* is from the recast, probably by J. S. Dittrich, beginning "Mein Gott, du wohnest zwar im Lichte," as No. 181, in the Berlin *G. S.*, 1765, and in the *G. B.*, ed. 1805, No. 1. "O God, Thou dwellest," by *Dr. H. Mills*, 1845 (1856, p. 16).

xxxii. Mein Gott, ich klopf an deine Pforte. *Supplication.* In his *Heilige Flammen* (ed. 1745, p. 98) of 1709, p. 129, in 10 st. of 4 l., and the Berlin *G. L. S.*, ed. 1863, No. 161. *Tr.* in from the recast, probably by J. S. Diterich, beginning "Wer kann, Gott, je was Gutes thun," in the Hanover *G. B.*, 1740, No. 148, No. 178, and in 1 st. In the Nassau *G. B.*, 1816, No. 148, it begins "Gott, wer kann je." *Tr.* as "Who, Lord, has any good whatever," by *Dr. R.* 1855, 1815, p. 91.

xxxiii. Mein Gott, mein Alles über Alles. *Trust in God.* In his *Heilige Flammen* (ed. 1745, p. 98) of 1709, p. 129, in 10 st. of 4 l., and the Berlin *G. L. S.*, ed. 1863, No. 26. Sometimes given as "Mein Gott, mein Seyes und mein Alles." *Tr.* as "My God the source of all my blessing," in the *British Herald*, August, 1864, p. 312; repeated in the *Family Treasury*, 1865.

xxxiv. Mein Gott, wenn ich in meinen Leben. *The Christian Life.* In his *Klage und Reigen*, 1734, p. 14, in 10 st. of 6 l., as one of the Moral Hymns on the First Table of the Law (First Commandment). In the Berlin *G. L. S.*, ed. 1863, No. 1. Also in the Hanover *G. B.*, 1740, No. 178, and in 1 st. In the Nassau *G. B.*, 1816, No. 148, it begins "Mein Gott, wenn ich nicht kindlich scheue," in the Berlin *G. B.*, 1780, No. 184, in 8 st. *Tr.* as "Most High! with reverence to fear Thee," by *Dr. R.* 1855, 1849, p. 114 (1848, p. 109).

xxxv. Mein Gott, wie lange willst du mich. *Death a Welt. For his Spirit.* In his *Heilige Flammen* (ed. 1745, p. 79) of 1709, p. 121, in 12 st. of 4 l., and the Berlin *G. L. S.*, ed. 1863, No. 1405. *Tr.* in from the form in the Hanover *G. B.*, 1740, No. 926, which begins "Mein Gott, wie lange." *Tr.* as "O Lord, have compassion," by *Miss Manington*, 1863, p. 12.

xxxvi. Sehl wieh ein Mensch ist das. *Passiontide.* In his *Heilige Flammen* (ed. 1745, p. 24) of 1709, p. 46), in 7 st. of 8 l., and the Berlin *G. L. S.*, ed. 1863, No. 209. *Tr.* as "Behold what man is, O Jesus, in this glass," by *J. Kelly*, in the *British Mercury*, Feb., 1850; repeated in the *Family Treasury*, 1866, p. 224. (2) "See what a man is this, O glass," by *Miss Warner*, 1869, p. 52.

xxxvii. Mein Jesus, schweige nicht. *Christian Faithfulness.* In the Schmidt and Janke, 1717, p. 760, in 6 st. of 8 l., entitled "Faithfulness without Repentance. I. E. V. S." Founded on Rev. ii. 16. *Tr.* as "In thee faithful unto death! Let not troubles nor distresses," by R. Massie, in the *Sunday at Home*, 1863, p. 747.

xxxviii. Mein Seel ist nun gestillet Mensch. *Holy Communion.* In his *Kleine Kleider*, 1733, p. 74, in 9 st. of 4 l., and the Berlin *G. L. S.*, ed. 1863, No. 441. *Tr.* as "Now by God the Father ejoden," by *Miss Manington*, 1863.

xxxix. Mein Seel thut nun die Freude. *Christ our Passover.* Included in Crüger's *Praxis*, 1656, No. 267, and most succeeding hymn-books, as recently in the Berlin *G. L. S.*, ed. 1863, No. 490. In *Fernek's Geistliches Sion*, 1674, No. 22 (1846, p. 55).

This hymn is perhaps the finest of all German hymns for the Holy Communion. It is an exhortation to the soul to arise and draw near to partake of the Heavenly Food, and is remarkable for its beautiful and joyful close, ending with a prayer for final reception at the Eternal Feast. It soon attained, and still retains, popularity in Germany (in many German churches it is still the invarying hymn at the celebration), was one of the first hymns tr. into Malabar, and passed into English in 1724.

It has been *tr.* into English as:—

1. **Come, soul, thyself adorning.** A free *tr.*, by E. Jackson of st. i., vii., viii., as No. 190 in *Dr. Hook's Church School H. Bk.*, 1850.

2. **Deck thyself, my soul, with gladness.** A good *tr.*, omitting st. iii., vi., viii., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser. 1858, p. 94. Included in full in *Cantate Domino*, Boston, U. S., 1859, the Ohio Luth. *Hymnal*, 1880, &c., and, omitting st. vi., in Snepp's *Songs of G. and G.*, 1872. In *Kennedy*, 1863, st. iv.–vi. beginning "Here I sink before Thee lowly," were given as No. 600, and the same in the *Christian H. Bk.*, Cincinnati, 1865.

3. **Deck thyself, my soul, with gladness.** By Miss Winkworth, in her *C. B. for England*, 1863, No. 93. This is her *Lyra Ger.* version re-written to the original metre. This form is found in the *Clifton College H. Bk.*, 1872, and the *Evangelical Hyl.*, N. Y., 1880.

4. **Seel, arise, sieh Thy nahesa.** A *tr.* of st. i., *iv.*, iz. by Miss Borthwick as No. 259 in Dr. Pagenstecher's Coll., 1864, repeated in *H. L. L.*, 1884, p. 263.

Other trs. are: (1) "Thou thy Lamp, O Soul be-trimmed," as No. 401 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Soul, at this most awful season," rewritten from the 1754 as No. 224 in the *Moravian H. Bk.*, 1789 (1849, No. 344). (3) "Leave, my Soul, the shades of darkness," in *Lyra Eucharistica*, 1864, p. 58, signed "Sister R."

[J. M.]

Schneegass, Cyriacus, was b. Oct. 3, 1546, at Buffleben, near Gotha. He studied and graduated M.A. at the University of Jena. In 1573 he became pastor of the St. Blasius church at Friedrichroda, near Gotha. He was also adjunct to the Superintendent of Weimar, and in this capacity signed the Formula of Concord in 1579. He d. at Friedrichroda, Oct. 23, 1597 (*Koch*, ii. 232, &c.).

Schneegass was a diligent pastor, a true scholar, a fine Scripturalist, and firm and rejoicing in his faith. He was also an excellent musician and fostered the love of music among his people. His hymns reflect his character, and are good and simple, setting forth in clear and intelligible style the leading ideas of the festivals of the Christian year. Many of his hymns were written for his congregation at Gotha. They appeared principally in his (1) *ex. Psalmi graduum*, &c., Erfurt, 1595 (Gotha Library). This contains the Psalms of Degrees (120–134) after Ps. 82 and 83, and three hymns. (2) *Weihnachtlicher und Neu-Jahrs-Gesang*, Erfurt, 1597 (Berlin Library). This is the complete edition of his psalms and hymns, containing 72 in all.

Of his hymns those which have passed into English are:—

1. **Das neugeborne Kindelein.** *Christmas.* Probably first pub. in No. 2 above. Included in 1597 as above, No. 1, in 8 st. of 4 l., entitled "A beautiful little Christmas hymn." Repeated in Wichmannsh. v., p. 139, in the Ohio *G. B.*, 1858, No. 129, and the Ohio *G. B.*, 1878, No. 84. The *tr.* in C. U. is:—

The new-born Babe. A free *tr.*, by A. Crull, in the Ohio *Luth. Hy.*, 1880. [J. M.]

Schneesing, Johannes, sometimes called **Chlomanus** or **Chyomus**[a], was a native of Frankfurt-am-Main. He was appointed, sometime before 1524, assistant to Johann Langenhagn, pastor of St. Margaret's church, in Gotha, who had begun, in 1522, to preach the doctrines of the Reformation. Subsequently he became pastor at Friemar, near Gotha; and in the records of the Visitation in 1534, he is described as a "learned, diligent, pious and godly man." He d. at Friemar, in 1567. (*Koch*, i. 276, &c.)

[a] During Schneesing's early years at Friemar, his exertions were much hindered by the spread of Anabaptist doctrines promulgated in the neighborhood by Nicolaus Storch, of Zwickau. Throughout his incumbency, he greatly interested himself in the children of his flock, for whom he prepared a Catechism, taught them in Church History, and wrote hymns for them. His friend Marx Wagner declares, taught them to sing psalms and hymns which he had himself composed. He also possessed some skill as a painter.

The only hymn which has been ascribed to Schneesing, with any certainty, is—

Allein zu dir, Herr Jesu Christ. *Penitence.* The earliest hymn-book to which this has yet been traced, is the (Low German) Magdeburg *G. B.*, 1542, where it begins, "Allein die dyt," and is entitled, "A Hymn of Penitence." *Wackernagel*, iii., pp. 174–177, gives this, and three other forms (the oldest being from an undated Nürnberg broadsheet, *circa* 1540), and ascribes it to Schneesing. It was included by Luther in V. Babst's *G. B.*, 1545; and this text, in 4 st. of 9 l., is repeated in many later collections, as in the *Unv. L. S.*, 1851, No. 361. Bunsen, in his *Versuch*, 1833, p. 85, calls it "an immortal hymn of prayer of a confident faith."

Its rhymes show that it was evidently written in High German, and, therefore, apparently, earlier than 1542. In the earliest broadsheets and hymn-books, it appears without name. Schneesing's pupil, Marx Wagner (b. at Friemar, 1528), in his *Etzlichtige Torrede, wie durch Nic. Storchen, der Aufrurer in Thüringen sey angefangen worden*, Erfurt, 1597, distinctly says that it was composed by Schneesing, and inserted by him in the ms. *Kirchenordnung* (i.e. Liturgy), which he composed, in 1542, for the church at Friemar. Conrad Hauber [b. 1507, at Bergzabern; studied theology at the University of Basel; 1531, diaconus, and 1545, Canon of St. Thomas's church at Strassburg; d. at Strassburg, April 23, 1577], to whom it is ascribed in the *Gros Kirchen G. B.*, Strassburg, 1560, does not seem to have had more share in it than a few alterations in the text; and the earliest Strassburg *B. Bk.* in which it appears, is the *Nov. ausserlesen Gesangbüchlein*, 1545, where it is marked "N. N." and not with Hauber's name.

The melody generally set to it is first found in an undated broadsheet, which Wackernagel, in his *Bibliographie*, 1855, p. 172, No. cxxxvii dates as probably in Wittenberg, 1541, and is repeated in V. Babst's *G. B.*, 1545, and many later books, including the *C. B. for England*, 1863 (see below). It has been also ascribed to Schneesing, but this exception seems decidedly doubtful.

The trs. of Schneesing's hymn are:—

1. **In Thee alone, O Christ, my Lord.** A good *tr.* of st. i.–iii., by A. T. Russell, as No. 194, in his *Ps. & Hys.*, 1851.

2. **Lord Jesus Christ, in Thee alone.** A good and full *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 129. Repeated, slightly varied in metre in her *C. B. for England*, 1863, No. 112.

Other *trs.* are:—

(1) "In Thee, Lord Christ, is fix'd my hope." By *J. C. Jacobi*, 1725, p. 92 (1722, p. 91). (2) "In Thee alone, Lord Jesus Christ." This is No. 264, in pt. i., of the *Moravian H. Bk.*, 1754 (1849, No. 344), rewritten in pt. ii., 1789, No. 339, in pt. i., of the *Moravian H. Bk.*, 1754 (1849, No. 344). Included in the 1790 and later eds. of Lady Huntingdon's *Selection*. (4) "According to Thy mercy, Lord." This is a *tr.* of st. iii., by J. Swertner, as st. i. of No. 720, in the *Moravian H. Bk.*, 1789 (1849, No. 711).

[J. M.]

Schneesing, Johannes. [**Schneesing, J.**]

Scholefield, James, b. a. of the Rev. Nathaniel Scholefield, Congregational Minister at Henley-on-Thames, was b. Nov. 15, 1789, and educated at Christ's Hospital, and at Cambridge, B.A. 1812. Taking Holy Orders, he was Curate to the Rev. Charles Simeon, 1813; Fellow of Trinity, Cambridge, 1815; and Incumbent of St. Michael's, Cambridge, 1823. He was also Regius Professor of Greek at Cambridge, 1825, and Canon of Ely, 1849. He d. at Hastings, April 4, 1853. In addition to various learned works he pub. *A Set of Psalms and Hymns*, 1823 (11th ed., 1855), and *Passion Week*, a small devotional work including hymns, 1828. His *Memoir* was pub. by his widow in 1855. His hymns now in C. U., all from *Passion Week*, 1828, are:—

1. **Draw me, O draw me, gracious Lord.** *Passiontide.* As I looked, and to my raptured eyes. *Christ to the Soul.*

2. **Once did the Gunnard's rich perfume.** *Anointing the Feet of Jesus.*

[J. J.]

Schöner, Johann Gottfried, s. of J. G. Schöner, pastor at Rügheim, near Hanfurt, Bavaria, was b. at Rügheim, April 15, 1740. He studied at the universities of Leipzig and Erlangen. In 1772 he became tutor in the family of Herr von Winkler at Nürnberg, by whose influence he was appointed, in Sept. 1775, preacher at St. Margaret's chapel, in the Kaiserburg, at Nürnberg. He was then appointed, in 1785, diaconus of St. Mary's church, and in 1788 diaconus of St. Lawrence's church, where, in 1809, he became chief pastor (Stadtpfarrer). After 1799 he suffered greatly from nervous affections, and in October 1817, he had to resign his offices. He d. at Nürnberg, June 28, 1818. (*Koch* vi. 399; *Hoerschelmann* ii. pp. 32, 262, &c.)

Schöner was a popular preacher, and was specially successful with children. He took a great interest in the circulation of the Bible, and founded the Nürnberg Bible Society in 1805. His hymns are the fruit of his pastoral work, and were written for congregational popularity. A number were printed separately, or in magazines. The more important of the collected editions are (1) *Einige Lieder zur Betrauung*, Nürnberg, 1777 (Berlin Library). (2) *Vermischte geistliche Lieder und Gedichte*, Nürnberg, 1778. (3) *Neue vermischte geistliche Lieder und Gedichte von Johann Gott fried Schöner*, Nürnberg, 1816.

Those of Schöner's hymns which have passed into English are:—

1. **Erhebt euch, liebe Lobgesänge.** *Holy Matrimony.* Included 1790, as above, p. 51, in 7 st. of 6 l., entitled "After a Marriage." It is one of the best hymns on the subject. It was included, but greatly altered, and in 12 st. (st. iii.–v., vii., ix., being added), as No. 490 in J. E. Gessner's *Sammlung*, 3rd ed. 1825, beginning "Erhebt euch, frohe Jubellieder." This text is repeated in full in Knapp's *Ev. L. S.*, 1837, No. 2974; and, omitting the added sts., as No. 652 in Bunsen's *Versuch*, 1833. The *tr.* in C. U. is:—

Raise high the notes of exultation. A good *tr.*, from Bunsen, by Miss Cox, in her *Sacred Hym. from the German*, 1841, p. 71. Included in full, but altered in metre, in Mercer's *C. P. & H. Bk.*, 1857 and 1864, beginning "Now let your notes of praise arise." Miss Cox recast her *tr.* for her *Hym. from German*, 1864, p. 79, where it begins "Rise high, ye notes, a glad ovation." The form in Snepp's *Songs of G. & G.*, 1872, is mainly from the 1864 text, but begins with the original first line, and omits st. iv. The form in Thring's Coll., 1882, is also mainly from the 1864 text; but it omits st. iii., and begins "Raise high in joyful acclamation."

Another tr. is: "Lift up yourselves, ye joyous strains." In the *British Mag.*, Nov. 1837, p. 617.

ii. Himmel an, nur Himmel an. *Longing for Heaven.* Included 1810, as above, p. 199, in 10 st. of 8 l., entitled "Our Conversation is in Heaven, Phil. iii. 20. A call to all Christians." It had previously appeared in the *Samenkorn für Liebhaber christlicher Wahrheit und Gottseligkeit*, Basel, 1806, p. 222. It has been a special favourite in Württemberg, and in No. 421 in the Württemberg *G. B.*, 1842. The *tr.* in C. U. is:—

Heavenward, still heavenward. In full, by Dr. H. Mills, in his *Horæ Lyr.*, 1845, p. 163 (1856, p. 251), included, abridged, in M. W. Stryker's *Christian Chorals*, 1885.

Other hymns by Schöner are:—

iii. Der Glaube fehlt, und darum bleiben. *Faith.* On Rom. iv. 20, 1st pub. in 1810, as above, p. 110, in 6 st. of 8 l., entitled "Feeble Faith." In the Berlin *G. L. S.*, ed. 1863, No. 355. *Tr.* as "Faith fails; Then to the dust," by *Miss Warner*, 1858, p. 627.

iv. Es dankt mein Herr! Es jauchzt mein Lied. *Thanksgiving.* Included in the 1810, as above, p. 4 l., entitled "Hymn of consolation on the pilgrim way to Heaven." In the Württemberg *G. B.*, 1842, it begins, "*Der* dankt mein Herr." *Tr.* as "O Christ, in gladness faith arise," by *Dr. G. Walker*, 1866, p. 91.

v. Ich bin verlassen, ich bin allein. *Christ Suffices.* In 1776 as above, p. 14, in 7 st. of 8 l., entitled "Appropriation of the sorrows of Jesus. Passion Hymn." In his ed. 1813, p. 18, altered and beginning, "Entschlafen an dem wir bleiben," and in 8 st. This text is in Knapp's *Bib. L.*, 1829 and 1865. *Tr.* as "Prince of Peace! Thy dying moaning," by Miss Burlingham in the British Standard, Feb., 1868, p. 316, repeated in Reid's *Praise Bk.*, 1872.

vi. Ich blick in jene Höhe. *Longing for Heaven.* In 1777 as above, p. 52, in 10 st. of 8 l., entitled "Hymn of consolation in the pilgrim way to Heaven." In the Württemberg *G. B.*, 1784, and in Knapp's *G. L. S.*, 1837 and 1865. *Tr.* as "Mine eyes are fixèd turning," in the *British Herald*, July 1866, p. 107, and Reid's *Praise Bk.*, 1872. [J. M.]

Schlüsster Herr Jesu. [*Love to Christ.*] *In Heart Melodies*, No. 51, Lond., Morgan & Chase, n. d., this is marked as "Crusader's Hymn of the 12th cent. This air and hymn used to be sung by the German pilgrims on their way to Jerusalem." For these statements there does not seem to be the shadow of foundation, for the air referred to has not been traced earlier than 1842, nor the words than 1677. In the *Münster G. B.*, 1677, p. 276, it appears as the first of "Three beautiful selected Hymns" in 5 st., viz.:—

i. Schlüsster Herr Jesu; ii. Alle die Schönheit; iii. Schaue dich Sonne; iv. Schön scheint die Blumen; v. Er ist wahrhaftig.

In the *Schlesische Volkslieder*, Leipzig, 1842, p. 339, it is given with greatly altered forms of st. i., iii., ii., v., with a second st. ("Schön sind die Wälder") practically new. The text and melody (the melody that in C. U.) are both marked as taken down from oral recitation in the district (Grafschaft) of Glatz. In the *Ztsc. L. S.*, 1851, in st. i., iii., and the new st., all nearly from the text of 1842: and this is the text which has been translated. *Tr.* as:—

Fairest Lord Jesus. Mr. Richard Storrs Willis of Detroit (U. S. A.) informs me that this *tr.* appears in his *Church Church*, 1850, but that he does not know the name of the translator. It has passed into various American collections as the *Plymouth Coll.*, 1855; *Dutch Ref.* 1869, Robinson's *Songs for the Sanctuary*, 1865, &c., and in England into Wilson's *Service of Praise*, 1865; Allon's *Children's Worship*, 1878, &c.

Other trs. are: (1) "Sweetest Lord Jesu, Lord," by *St. Stamm*, 1867, p. 303. (2) "Beautiful Saviour! King of Creation," by *Dr. H. Mills*, 1856, repeated &c., Finlad., 1873, of the Amer. Luth. Gen. Council.

[J. M.]

Schröder, Johann Heinrich, was b. Oct. 4, 1667, at Springe (Hallenspringe) near Hannover. He studied at the University of Leipzig, where he experienced the awakening effects of A. H. Francke's lectures. In 1696 he was appointed pastor at Mosebeck, near Neuhaldensleben; and in the registers there records of himself (writing in the third person), "1696, on the 17th S. after Trinity, viz. on Oct. 8, on which day he was born, with the beginning of his 30th year, he entered on the pastorate of this parish." He d. at Mosebeck, June 30, 1699 (*Koch*, iv., 381; *Blätter für Hymnologie*, 1885, p. 192, &c.).

Schröder is best known by the four hymns which he contributed to the *Geistreiches G. B.*, Halle, 1697; and which are repeated in the *Geistreiches G. B.*, Darmstadt, 1698; and in Freylinghausen's *G. B.*, 1704. They are very good and above the usual level of the 17th cent. hymns, consisting of earnest outpourings of Love to Christ, not contained with Chiliastic hopes for the victory of Zion and the overthrow of Babylon. In the same books are two hymns by his wife (Persopolis Sophia nee Wolf), who d. at Mosebeg, April 22, 1687.

Two of Schröder's hymns have passed into English, viz.:—

i. Eins ist noth, ach Herr, dies eine. *Love to Christ.* This is included in the *Geistreiches G. B.*, Halle, 1697, p. 505, in 10 st. of 8 l., entitled, "One thing is needful. Luke x. 42. Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30." It is also in Wagner's *G. B.*, Leipzig, 1697, vol. iii., p. 437. It is repeated in Freylinghausen's *G. B.*, 1704, No. 325, and in many later collections, e.g. the Berlin *G. L. S.*, ed. 1863, No. 686, &c.

Its popularity has been due, not only to its own beauty and power, but also to the taking character of the melody to which it is set. This is by J. Neander, in his *Bundes Lieder*, Bremen, 1680, as the melody of *Grosser Prophete Gott, Herr Zebaoth*, and is repeated in Freylinghausen's and Zinzendorf's hymn books. The full form from Freylinghausen is in Mercer's *C. P. & H. Bk.*, and there called *Landsberg*. The second part is given in the *Bristol Tune Book* as *Saxe*. A greatly altered form, as *Sudelius*, has passed through W. H. Havergal's old *Church Psalmody* into the *New Church Hym.*, the Scottish *Presb. Hym.*, and others.

The *tr.* in C. U. from Schröder is:—

One thing's needful, then, Lord Jesus. This is a good and full *tr.*, by Miss Cox, in her *Sacred Hym. from the German*, 1841, p. 127 (*Hym. from the German*, 1864, p. 217), reported in Schaff's *Christ in Song*, 1869 and 1870. In 1857, Mercer altered the *tr.* of st. v.–viii., v., to No. 411 in his *C. P. & H. Bk.*, altered, and beginning, "Wisdom's highest, noblest treasure." In his 1859 ed., he omitted the *tr.* of st. v. and altered the others, now beginning: "Wisdom's highest,

holiest, treasure;" and this form is repeated, reading "Wisdom's unexhausted treasure," in his Oxford ed., 1864.

Other translations are:—

(1) "One thing is needful! Let me deem." By *Miss Wadsworth*, 1858, p. 195. (2) "One thing's needful:—this rich treasure." By *Dr. H. Mills*, 1856, p. 95.

ii. Jesu, hilf siegen, du Fürst des Lebens. *Christian Warfare.* In the *Geistreiches G. B.*, Halle, 1697, p. 509, in 14 st., of 6 l., entitled, "Tearful sigh for the help of Jesus." Also in Wagner's *G. B.*, Leipzig, 1697, vol. vi., p. 711, in 14 st., entitled, "God's succour in order to overcome spiritual enemies." In the Geistreicher *G. B.*, Darmstadt, 1698, p. 216, st. xv., xvi., are added, and this form is in the Berlin *G. L. S.*, ed. 1863, No. 667. It is said to have been written, in 1696, as a companion to his wife's hymn, "Trauter Jesu, Brenking" (Halle, 1697, as above, p. 301, and the *G. L. S.*, ed. 1863, No. 771). It was accused of Chiliasm, by the Theological Faculty of Wittenberg, but still holds an honoured place in German collections. The *tra.* are:—(1) "Jesus, help conquer! Thou Prince ever-living." By *Dr. H. Mills*, 1856, p. 126. (2) "Jesu, help conquer, Thou Prince of my being." By *Miss Manington*, 1863, p. 2.

The hymn beginning, "Jesu, help conquer! my spirit is sinking," by Miss Warner, in 6 st., in her *Hym. of the Church Militant*, N. Y., 1858, p. 161, borrows little more than the first line from the German. It is repeated in Boardman's *Selection*, Philadelphia, 1861, No. 463. [J. M.]

Schubart, Christian Friedrich Daniel, s. of Johann Jakob Schubart, schoolmaster and assistant clergyman at Obersontheim near Hall, in Württemberg (after 1745, at Aalen), was b. at Obersontheim, March 26, 1739, and in 1758 entered the University of Erlangen as a student of theology. Thereafter he was for some time a private tutor at Königsbronn. In 1764 he was appointed organist and schoolmaster at Geislingen, near Ulm. In 1768 he became organist and music-director at Ludwigsburg; but, in 1772, on account of misconduct, he was deprived of his office. After that, he led for some time a wandering life, and then settled down in Ulm, where he edited a political newspaper, entitled the *Deutsche Chronik*, with success. By his scurrilous attacks on the clergy, especially on the Roman Catholics, and in particular upon the Jesuits, and by a satirical poem on the Duke of Württemberg, he made himself obnoxious. Unsuspectingly accepting an invitation to Blaubeuren, he was handed over to the Duke's adjutant, and, on Jan. 23, 1777, was imprisoned in the castle of Hohenasperg, where he remained, without even the shadow of a trial, till May 11, 1787. As a recompense for his long imprisonment, the Duke made him Count and theatre poet at Stuttgart, where he d. of fever, Oct. 10, 1791 (*Koch*, vi. 276; K. H. Jördens's *Lexicon deutscher Dichter und Prosaisten*, vol. iv. 1809, p. 639).

Schubart was a man of versatile genius, who might have attained considerable fame as a poet, but that he only stuck to any of them. He was a man who could make himself most popular, spite of the fact that he possessed hardly any tact. His moral principles were anything but strong; and the Ten Commandments (especially the seventh) seemed to have little restraining influence over him. As a writer of secular poems, especially of the Anacreontic order, he had a fair share of lyrical workmanship was often very careless. His hymn, *ante* 1780 in all, were written during the two periods when he led an orderly and Christian life, viz., in the years 1764–68, immediately after his marriage, and in the years 1774–77, during the first eighteen months of his imprisonment. His captive state, his reading of the devotional books in the commandant's library, and the visits which he then received from *Dr.* M. Hahn, pastor at Kornwestheim, awakened in him a repentance, sincere if not altogether deep-seated, which found expression in the hymns which were included in his so-called *Gedichte aus dem Kerker* (Zürich, 1785). These were composed at a time when he was deprived of writing materials, and were dictated through a wall to a fellow prisoner in the next cell. In 1781 Schubart left Hohenasperg for Stuttgart, and in self defence he asked the Duke's permission to pub. an authorised ed. of his poems; and this appeared at Stuttgart, in 2 vols., 1785–86, as his *Sämmtliche Gedichte* (a number of copies, printed beyond the subscription, were sold in Ulm in 1787). In 1791, the year of his death, Schubart's *Gedichte* in the Brit. Mus. Lib. included most of those in his *Sämmtliche Gedichte*, originally pub. at Ulm in 1787. Being printed at the Ducal printing office at Stuttgart, the poems were subjected to an official revision. Schubart meant to issue a genuine author's edition, but did not live to do so; and that pub. by his son, L. Schubart, at Zürich and Leipzig, and Frankfort, 1802, is really a selection, and contains only about half of his hymns.

The best of Schubart's hymns are those first pub. in 1785, which are more genuine and spiritual than his earlier productions. Several of these have become popular, and passed into the Württemberg *G. B.*, 1791, and other collections, up to 1850; and a few still continue in C. U. They are, however, too personal and subjective, and not sufficiently catholic in style for congregational use.

Of Schubart's hymns the following have been *tr.* into English, viz.:—

i. Urquell aller Seligkeiten. *Supplication for Spiritual Blessings.* This fine hymn was written about 1780, and 1st pub. in his *Gedichte aus dem Kerker*, Zürich, 1785, p. 102, in 16 st. of 4 l., entitled, "Supplication." The full text is in *Koch*, 2nd ed., vol. iv., p. 340. In the Württemberg *G. B.*, 1791, No. 404, it is reduced to 12 st.; and the same in the ed. of 1842, No. 51. In Dr. Schaff's *Deutscher G. B.*, Philadelphia, U. S., 1860, No. 374, it has only ten. *Tr.* as:—

Through by sorrows overtaken. This can hardly be called a *tr.*, but is rather a hymn suggested by the German, and is in 6 st. of 4 l. It appeared in A. S. Reinagle's *Coll. of Ps. and Hy. Tunes as sung in the Parish Church of St. Peter in the East, Oxford*, pub. at Oxford in 1840, p. 138. It is one of four hymns [for the others, see pp. 696, i.; 806, i.; 1061 i.], regarding which the Rev. Walter Kerr Hamilton (then Rector of St. Peter's, afterwards Bishop of Salisbury), says, in the preface, "Philip Pusey, Esq., has allowed me to add to this collection some hymns which are partly translations and partly original." From *Reinagle* this hymn passed, with alterations, into the *Salisbury H. Bk.*, 1857, the *Sarum Hyl.*, 1868, and various other collections. In Lord Selborne's *Bk. of Praise*, 1862, it is No. 365, and is marked as by "Algernon Herbert," who was Pusey's brother-in-law; and in the *Sarum Hyl.*, as "German tr. by Algernon Herbert." The ascription to Pusey seems the more probable.

Other hymns by Schubart are:—

ii. Alles ist eure: O Worte des ewigen Lebens. *Thanksgiving.* Written about 1784, and 1st pub. at Zürich, 1785, as above, p. 117, in 9 st. of 8 l.; founded on 1 Cor. iii. 21–23. In the Berlin *G. L. S.*, ed. 1863, No. 686. *Tr.* as "All are yours: O words of life eternal," by *Miss Burlingham*, in *Dr. L. L.*, 1866, p. 5 (1864, p. 73).

iii. Der Tanzsaal Last liegt schwer auf mich. *Re-*

nation in Heaven. On the sorrow of parting with friends whom one hopes to meet in heaven. 1st pub. at Ulm, 1704, as above, p. 140, in 11 st. of 7 l. and the refrain, "Ich sterbe täglich und lebe täglich." In the Württemberg *G. B.*, 1851, No. 141, in 9 st. *Tr.* as, "I die and grieve from them to go." By *Dr. C. Walker*, 1850, p. 58.

iv. **Hier stand ich Krank! Hier fiel er nieder.** *Sudden death of a friend.* 1st pub. at Ulm, 1707, as above, p. 1, in 11 st. of 7 l., and the refrain, "Ein sanfter Tod." In the American Ev. Luth. *C. B.*, 1746, No. 220 (1844, No. 560). *Tr.* as, "Now one in health Death, instead, crushes." By *Dr. H. Mills*, 1846 (1856, p. 30).

v. **Kommt heut an unsern Stuhe.** *Baptism.* 1st pub. at Ulm, 1707, as above, p. 2, in 11 st. of 4 l., and refrain, "Ich bin getauft." In the Württemberg *G. B.*, 1791, No. 141. *Tr.* as, "Ye who with tears are sinking." By *Dr. H. Mills*, 1846 (1856, p. 27).

[J. M.]

Schütz, Johann Jakob, was b. Sept. 7, 1640, at Frankfort on Main. After studying at Tübingen (where he became a licentiate in civil and canon law), he began to practise as an advocate in Frankfurt, and in later years with the title of Rath. He seems to have been a man of considerable legal learning as well as of deep piety. He was an intimate friend of P. J. Spener; and it was, in great measure, at his suggestion, that Spener began his famous *Collegia Pietatis* (see Spener, p. 1071, ii.). After Spener left Frankfurt, in 1686, Schütz came under the influence of J. W. Petersen (*p.* 893, i.); and carrying out Petersen's principles to their logical conclusion, he became a Separatist, and ceased to attend the Lutheran services or to communicate. He d. at Frankfurt, May 22, 1690 (Koch, iv. 220; *Blätter für Hymnologie*, Feb. 1883). See also **Various.**

Schütz is known as an author by two tractates; one being his *Christliche Lebensregeln*, Frankfurt, 1671; the other, that which contains his hymns, *Christlicher Lebensregeln . . . Erster Theil, Frankfurt am Mayn, &c.*, Frankfurt am Main, 1675 (Library of the Predigerministerium at Frankfurt). This work includes 3 hymns, in a separate section, which is headed "Hierauf folgen etliche Gesänge." These hymns are:—

i. Ich weiss an dieser Welt.
ii. Was mich auf dieser Welt betrifft.
iii. So komm, geliebte Todes-Stund.
iv. Schenck Ihr, ihr matten Glieder.
v. Sey Lob und Ehr dem höchsten Gut.

Of these hymns, Nos. i., ii., and iii., and the other four exhibit much the same style of thought as, and frequent parallels to, the prose portions of the work. None of these have been traced earlier than 1675; and until this has been done, it is pretty safe to ascribe them all to Schütz.

Three of these hymns have passed into English, viz.:—

i. **Sei Lob und Ehr dem höchsten Gut.** *Praise and Thanksgiving.* 1st pub. in 1675, as above, No. v. It is founded on Deut. xxxii. 3; entitled, "Hymn of Thanksgiving," and is in 9 st. of 5 l., and the refrain, "Gibt unserm Gott die Ehre." It passed into the Münden *G. B.*, 1689; Lappius's *G. B.*, 1692, p. 48; the *Geistreiches G. B.*, Halle, 1697, pp. 370 and 456; and is now found in almost all German collections, as in the *Unv. L. B.*, 1851, No. 721.

Koch, iv. 220, speaks of this hymn as "outweighing many hundred others; and a classical hymn, which, from its first appearance, attracted unusual attention." Mumssen, in his *Sammlung*, 1733, p. 1, tells us that it delighted J. J. Moser was, when, on entering church the first Sunday after his captivity at Hohentwiel, he heard this hymn, and how heartily he joined in it, how it comforted the dying G. C. Rieger, of Stuttgart, on Thursday, in Easter Week, 1745, and many other instances.

Translations in C. U. :—

1. **All Glory to the Sov'reign Good.** This is a full and good *tr.*, by *J. C.-Jacobi*, in his *Psal. Germanica*, 2nd ed., 1735, p. 151, where it is entitled, "The Malabarian Hymn." In the *Moravian H. Bk.*, 1754, pt. i., No. 136, it is entitled, "Summary of the Book of Psalms" (1886, No. 646). Montgomery, in his *Christian Psalmist*, 1825, No. 215, adopted st. i.–iv., nearly from the 1754; and from this, the *tr.* of st. i., ii., iv., were repeated in Gurney's *Morgideone Coll.*, 1851; Windle's *Coll.*, &c. The form in the 1873 *Appx.* to Mercer's *C. P. & H. Bk.*, No. 514, consists of st. i.–iv., viii., recast mainly from the 1801 Moravian, but partly from Miss Cox. In J. A. Latrobe's *Ps. & Hys.*, 1841, No. 5, st. i., ii., v., viii., ix., were adapted for use on Trinity Sunday.

2. **All glory be to God most high.** A good *tr.*, by A. T. Russell, of st. i., iv., viii., for the Dalston Hospital *H. Bk.*, 1848, No. 39.

3. **All praise and thanks to God most high.** This is a good *tr.*, omitting st. ix., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 146. Repeated, in varying contos, in *Ps. & Hys.*, Bedford, 1859; *Harrow School H. Bk.*, 1866; *Holy Song*, 1869; Irish *Church Hyl.*, 1873, and others. In her *C. B. for England*, 1863, No. 2, Miss Winkworth altered the metre and omitted st. vi.; and this form was repeated in full in the *Evang. Hyl.*, N. Y., 1880, and abridged (i.–iv.) in the *Hymnary*, 1871.

4. **Sing praise to God Who reigns above.** A good *tr.*, omitting st. ix., contributed by Miss Cox to *Lyra Eucharistica*, 1864, p. 33, and included in her *Hym. from the German*, 1864, p. 235. This *tr.* is given in full in J. L. Porter's *Coll.*, 1876. It is also found, in varying contos, in many English and American hymn-books, including *H. A. & M.*, 1868 and 1875; *Hspt. Hyl.*, 1879; Thring's *Coll.*, 1882; and in America, in the Pennsylvania Luth. *Church Bk.*, 1868; *College Hyl.*, N. Y., 1876; Ohio *Luth. Hyl.*, 1880, &c.

5. **To God a joyful anthem raise.** A good *tr.* of st. i., iii., iv., v., viii., by J. M. Sloan, as No. 314, in J. H. Wilson's *Service of Praise*, 1865.

The following are also *tr.* into English:—

i. **So komm, geliebte Todes-Stund.** *For the Dying.* 1st pub. in 1675, as above, No. iii., in 9 st. of 6 l., and refrain, "Ich sterbe täglich." The thoughts on Death of a Royal Princess, after the usual interpretation of Job xix. 25." This Princess was Sophie Elisabetha, daughter of Duke Philipp Ludwig, of Holstein-Sonderburg [b. at Hoantorp var der Hilte, Aug. 18, 1641], who married, in 1662, Duke Christian of Sachsen-Zeitz; d. at Schleusingen, Aug. 18, 1664], who had been a regular attender at Spener's conferences at Frankfurt, and thus associated with Schütz. This hymn (as also No. iv. in the 1675 work) has often been ascribed to Spener, but erroneously. Spener preached the funeral sermon. But it is more probable that both hymns were written by Schütz for her use, or in her honour. The text of No. iii., in 1675, is repeated in the *Geistliche Lieder und Psalmen*, Frankfort, 1676, p. 148, and in subsequent edns. (1680, p. 148; 1691, p. 148; 1704, No. 163, &c. The tes are:—(1) "Come, happy hour of death, and close." By *Dr. O. Walther*, 1840, p. 54. (2) "O come, delightful hour of death." By *Dr. C. Winkler*, 1860, p. 168.

ii. **Was mich auf dieser Welt betrifft.** *Earthly Vanities.* This hymn, on Renunciation of the World, 1st appeared in 1675, as above, No. ii., in 4 st. of 10 l., and entitled "From the World to God." Repeated in the *Geistliche Lieder und Psalmen*, Frankfort, 1676, p. 156; 1680, p. 156; 1691, p. 156; 1704, No. 171. This hymn has been erroneously ascribed to Michael Franck (*p.* 389, i.). It is *tr.* as "The woes that weigh my body down." By *Miss Bevington*, 1865, p. 25.

[J. M.]

Schwedler, Johann Christoph, s. of Anton Schwedler, farmer and rural magistrate at Krudeborf, near Löwenberg, in Silesia, was

b. at Krudeborf, Dec. 21, 1672, and matriculated at the University of Leipzig, in 1695 (M.A. 1697). In 1698 he was appointed assistant minister at Niederwiese, near Greiffenberg, and began his duties there on the 18th S. after Trinity. On the death of the diaconus, Christoph Adolph, he succeeded him as diaconus, in December, 1698; and, finally, in 1701, he became pastor there. He d. at Niederwiese, suddenly, during the night of Jan. 12, 1730. (S. J. Ehrhardt's *Predigergeschichte Schlesiens*, 1780–89, vol. iii., pt. ii., p. 254; Koch, v. 225, &c.)

Schwedler was a powerful and popular preacher, and frequently gifted with "the spirit of prayer and supplication." On Sundays at 3 o'c. a.m., he would continue the service to relays who in succession filled the church, till 2 or 3 o'c. He also founded an orphanage at Niederwiese. He was a near neighbour and great friend of Johann Mentzer (*p.* 724, ii.) and N. L. von Zinzendorf, and a hymn-writer of considerable popularity. Several specimens of his hymns was in use in parts of Germany through Christ, and the joyful confidence inspired by the seal that experienced it. Of his hymns, 662 appeared in his *Die Lieder Mose und des Lammes, oder neu eingerichtetes Gesang-Buch, Hirschberg, 1720*, 8vo, 316–664 pp., and 662 in the *Geistliches Gesang-Buch*, 1725, 8vo, his various devotional works, and in the hymn-books of the period.

The only hymn by Schwedler *tr.* into English is:—

Wath the waues wun mein Preis! *Jesus the Crucified, or Love to Christ.* Founded on 1 Cor. ii. 2, and Gal. vi. 14. Included in the *Herrnhut G. B.*, 1741, No. 253, in 6 st. of 4 l., and the refrain, "Jesus, der Gekreuzigte." This form is repeated, with his name, in Burg's *G. B.*, Breslau, 1746, No. 327; and is in many recent collections, as Berlin *G. B. S.*, ed. 1863, No. 282. It was long the usual funeral hymn in Silesia. The *tr.* in C. U. are:—

1. **Ask ye what great thing I know.** By Dr. Kennedy, in his *Hymn. Christ.*, 1863, No. 620, being a good *tr.* of st. i.–v., with a sixth st. suggested by st. vi. of the German. It is repeated, in full, in Thring's *Coll.*, 1882; and in Schaff's *Christ in Song*, 1869 and 1870. Abridged forms are in Morell and How's *Ps. & Hys.*, 1864; J. L. Porter's *Coll.*, 1876; and in America, in the Dutch Ref. *Hys. of the Church*, 1869; *Hays' Praise Bk.*, 1871; *Landes Domini*, N. Y., 1884, and others.

2. **Do you ask what most I prize!** This is a fairly close version, omitting st. vi., as No. 98 in the *Moravian H. Bk.*, 1886. [J. M.]

Schweinitz, Hans Christoph von, of Friedrichsdorf and Niederlehme, s. of Baron Hans Christoph von Schweinitz, of Crane and Hähnichen, in Silesia, was b. at Crane, Feb. 1, 1645. After studying at Breslau, Strassburg, Leyden, and Paris, and taking a prolonged tour in Italy and elsewhere, he returned to Silesia in 1668, where he was appointed Landeshöster for the district of Goleltz, and afterwards Rath and Kammerherr, by August II., in his capacity of King of Poland and Elector of Saxony. He resigned his post as Landesältester, in 1708, and retired to Lemke, where he d. Nov. 10, 1723 (G. F. Otto's *Lexicon . . . Oberlausitzischer Schriftsteller*, iii., p. 237, &c.). Only two hymns are known by him. One of these is:—

Wird das nicht Freude sein! *Eternal Life.* This beautiful hymn, on the Joys of Heaven, was written on the death of his first wife, Theodora von Schweinitz (nee Festenberg). It was first printed, as a broadsheet, at Lachan, in 1691, with music, in 5 parts, by Christoph Adolph, diocesan at Niederwiese, who d. in 1698 (*Zeitschrift für Musikwissenschaft*, Leipzig, 1924–25, pp. 129–134; Koch, iv. 225). The broadsheet, of which there is a copy in the Town Library at Breslau, is entitled *Den seligen Lobenleichnam*, &c., and has the note:—"The following hymn was composed from the late Frau von Schweinitz, nee Festenberg, of Crane, a pious soul, who died, shortly before her happy end, and was sung after the end of the [funeral] sermon." The hymn was included in J. C. Schwedler's *Lieder Moses*, 1720, No. 288 (marked as "On the death of a little child. Joh. Christ. Schwedler"), and in the *Geistliches G. B.*, Halle, 1845, No. 1039. It is in 8 st. of 4 l. The *tr.* in C. U. is:—

Will that not joyful be! This is a full and very good *tr.*, by Mrs. Findlater, in *H. L. L.*, 1st Ser., 1854, p. 7 (1884, p. 13); repeated, in full, in Sp. Hyb's Coll., 1860, and abridged in the *Bap. Church Hymn Bk.*, 1871, No. 1045. Stanzas i.–iv., altered, and beginning, "Oh, that will joyful be," are in W. B. Bradbury's Golden Chain, N. Y., 1861 (ed. 1874, p. 49). Another *tr.*, in "Will it not pleasure be." By *Dr. H. Mills*, 1846 (1856, p. 230).

[J. M.]

Scott, Elizabeth, daughter of the Rev. Thomas Scott, Independent Minister at Norwich, and sister of Thomas Scott, noted below, was b. at Norwich about 1708. In 1734 she was married to Elisha Williams, who had been from 1720 to 1739 Rector of Yale College, U.S.A., and with him she proceeded to Connecticut. On the death of Mr. Williams she was married to the Hon. William Smith, of New York, who also predeceased her. She died at Wethersfield, Connecticut, June 13th, 1776. In connection with Miss Scott's hymns we are acquainted directly and indirectly with four MSS., each of which is interesting in itself. These are as follows:—

I. The first MS. is in the library of Yale College, New Haven, Connecticut, U.S.A., and was kindly sent by Miss E.A., Assistant Librarian, has tabulated the hymns in this MS. for this Dictionary. He says (Jan. 26, 1889): "The label on the back of this volume is 'Hymns & Poems by Eliz. Scott.' There is no title to the MS. itself, nor any name of author or compiler. There is, however, a long and very leisurely written dedication (in prose) 'To my much Revd'd, much Lov'd, Father,' this signed 'E. S.' and dated 1740. Then follows (without numbers) the Hymns with titles and first lines as in the table. The writer adds on the first lines and the titles of 56 hymns.

II. The second MS. is in our possession. It is headed "Poems on Several Occasions by Miss Scott of Norwich, who married to Mr. Williams of New England, January 1734." The writer adds on the first lines and the titles of 56 hymns. These transcribed from Mrs. Williams' Manuscript, Feb. 27, 1751, the week before she left Norwich to go to New England." The whole of these 56 hymns are in the Yale College MS.

III. The third MS. is a volume of unbound contains 8 hymns which are prefaced with these words, "Copied from a book of Mrs. Bury's, written by her Aunt Miss Elizabeth Scott, afterwards Mrs. Williams." Of these hymns 6 are in the Yale College MS. and 2 not therein, viz. "Ah, how shall fearful sinners," and "Jesus, my all," in *Ps. & Hys.*, Bedford, 1859, No. 75, and "Hark, King supreme, all wise and good," both of which are given anonymously in the Unitarian *New col. of Ps. for the Use of a Chap. of Protestant Dissenters in Liverpool*, commonly known as *Liverpool Collection*, 1810, No. 75, and No. 76, with the authorship of these two hymns there is given doubt.

IV. In Dr. Dodd's *Christian's Magazine* for Dec. 1763 we find a notice who signs himself "Clericus." He had at that time a no. of Miss Scott's hymns with a Dedication to Dr. Dodd, and wishes to see them in print. He then says:—"From the 56 we may "Why droops my soul with guilt oppressed" (*Christ, the Great Physician*) to the Dec. number of the magazine," "Evil and few our mortal days" (*Vanity of human Life*), to the Feb. number, 1764, and "Thou God of Glory, Thou God of Love" (*Praise for Temporal Blessings*), to the April number of the same year. At the close of the last hymn he says in a note:—"N.B. "As some of your Correspondents have sent you some pieces out of the same Book, I hope they will encourage me to send the rest. I undertaken to send you (e.g. that on Gen. xxii. 1) It were to be wished, if they should do the like again, that they would signify whose they are."

The hymn referred to in this note is, "Great God, Thy penetrating eye" (*God pervading all things*), which appeared in the January number of the *Christian Mag.*, 1796, and was probably never published in any other. All three hymns are in the Yale College MS.

From these facts it is clear that before departing for America Miss Scott allowed copies of her hymns to be made from her MS., and it was mainly from these copies that those of her hymns composed before her marriage were printed in the English hymn-books. None of these hymns date later than 1796. The collections in which they appeared, and through which they came into C. U., were the Bristol Bap. *Coll.* of Ash and Evans, 1769, and the *New Col.*, &c., by J. Dobell, 1806. In *Ash and Evans* there are 19 hymns, signed "S.," all of which are in the Yale College MS. under the same first lines except "Was it for man, apostate man?" but this also may possibly be there under another first line. In *Dobell* there are 20 hymns signed "Scott," of which 17 are in the Yale College MS., 2 are parts of hymns from *Ash and Evans*, also in that MS., and "Sole Sovereign of the earth and skies," also probably in the MS. under another first line. Of the 90 hymns in the Yale MS., in addition to those annotated elsewhere in this Dictionary (see **Index of Authors and Translators**), there are also in C. U.:—

i. From Ash and Evans's *Coll. of Hymns*, 1769.

1. God of my life, to Thee belongs. *On Recovery from Sickness.*
2. Great God, shall I for ever mourn? *Covenant-keeping God.* From this "Shall e'er the shadow of a change," is taken (st. ii.).
3. When Abram full of sacred awe. *For a Fast Day.* Sometimes, "Thou Abram, full of sacred awe."
4. Why, O my heart, these anxious cares! *Submission.*

ii. From J. Dobell's *New Selection*, &c., 1806.

5. Dare we indulge to wrath and strife? *Against Wrath.*
6. Eternal Spirit, 'tcas Thy breath. *Whitsuntide.*
7. For ever shall my fainting soul. *Against grieving the Holy Spirit.* Sometimes "O Lord, and shall our fainting souls."
8. Great God, Thy penetrating eye. *God all and in all.*
9. The glitt'ring spangles of the sky. *The Mercies of God.*
10. Thy bounties, gracious Lord. *Offertory.*
11. Unless the Lord shall build my house! *Family Religion.*

Scott, Jacob Richardson, was b. in Boston, Massachusetts, March 1, 1815, and graduated in Arts at Brown University 1836, and in Theology at Newton Theological College, 1842. He entered the Baptist ministry in 1842, and was successively located at Lynchburg, Virginia; Portland, Maine; at Fall River, Massachusetts; and Yonkers, New York. He d. Dec. 10, 1861. His hymn "To Thee this temple we devote" (*Dedication of a Place of Worship*) was contributed to *The Psalmist*, 1843. It is found in several American hymn-books. [F. M. B.]

Scott, Thomas, s. of Thomas Scott, Independent Minister at Norwich, brother of Elizabeth Scott (see above), and nephew of Dr. Daniel Scott, was b. at Norwich, 1705. As a young man he kept a school at Wortwell, and preached once a month at Harleston, Norfolk. Then, after a short ministry at Lowestoft, he removed in 1734 to Ipswich as co-pastor with Mr. Baxter of the Presbyterian congregation meeting in St. Nicholas Street Chapel. On the death of his senior in 1740 he became sole pastor. In 1774 he retired to Hapton, and d. there in 1775. He was the author of various poetical works, including:—

(1) *The Bible of Cities; or, the Picture of Nineveh Lost, in English Verse, with Notes*, 1734; (2) *The Book of Job, in English Verse; translated From the original Hebrew, with Remarks, Historical, Critical, and Explanatory*, 1771; 2nd ed. 1774; (3) *Lyric Poems, Consisting of Hymns. By Thomas Scott, Lond., James Buckland*, 1773.

To Dr. Enfield's *Hymns for Public Worship*, Warrington, 1772, he contributed "All-knowing God, 'tis Thine to know" (p. 43. ii.); "Angels! roll the rock away" (p. 89. i.); "As virtuous as the moon" (p. 85. ii.); and the following:—

1. Absurd and vain attempt to bind. *Persecution.*
2. Almighty God, whose word was. *Mercy.*
3. Impostors shrinks from light. *Private Judgment, its Rights and Duties.*
4. Mark, when temptations winds arise. *Meekness.*
5. O come all ye sons of Adam and raise. *Universal Praise.*
6. To uplifted eye and bended knee. *Devotion unconfined Virtue.*
7. Was pride, alas, e'er made for man? *Humility.*
8. Why do I thus perplex? *Worldly Anxiety reproved.*

In his Preface to his *Lyric Poems*, 1773, he said that the object of his work was:—

"To form a kind of little poetical system of piety and morals. The work opens with natural religion. Thence it proceeds to the mission of Jesus Christ, his sufferings, and the redemption of the world by his death. The Gospel Next is the call to repentance, the nature and blessedness of a christian life, and the entrance into it. These topics are succeeded by the various branches of devotion: after which are ranked the moral duties, personal and relative. Then follow the hopes of mankind in the coming of Jesus Christ to finish his mediatorial kingdom by the general judgment. The whole is closed with a description of the illustrious times, when by means of the everlasting gospel, the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Of Scott's better known hymns this volume contained most of those named above, and:—

9. Hasten, sinner, to be wise. p. 402. ii.
10. When, gracious Father, can complain? *The Divine Attributes.*

In the *Coll. of Hys. and Ps.*, &c., 1793, by Kippis, Rees, and others, several of the above were repeated, and the following were new:—

11. If high or low our station be. *Justice.*
12. Happy the souls where gentle bread. *Meekness.*

Doctrinally Scott might be described as an evangelical Arian. Hymns of his appear in most of the old Presbyterian collections at the close of the last century, and in the early Unitarian collections. Several are still in C. U. in G. Britain and America. [W. D. D.]

Scott, Sir Walter, Bart., was b. in Edinburgh, Aug. 15, 1771, and d. at Abbotsford, Sept. 21, 1832. Although so successful and widely known as a poet, he made no direct contributions to hymnody whatever. His condensed rendering of the "Dies Iræ" (p. 897. ii.), and his hymn of Rebecca in *Ivanhoe*, "When Israel of the Lord believed" (q.v.), were utilized as hymns for congregational use by others, but were never intended for such a purpose by himself. His work and rank as poet, novelist, and historian are fully set forth in his *Life* by J. G. Lockhart. [J. J.]

Scottish Hymnody. After the Reformation in Scotland, the revulsion from the Roman Church and its services led at once to the establishment of services in the vernacular. As on the Continent recourse was naturally

had to the *Psalter*, and, as easiest for popular use and also as reckoned nearer to the Hebrew structure, the metrical Psalm instead of the prose Psalm chanted. Metrical Psalmody was the only part of Divine worship in which the congregations in the Scottish Churches vocally joined till at least 1745, and in the three principal sections of Presbyterianism the singing of hymns, other than the *Paraphrases* of 1741–81, did not become at all general till after 1852 in the United Presbyterian Church, after 1870 in the Established Church, and after 1873 in the Free Church. Consequently the use of the Hebrew Psalter has had a mighty influence upon the Scottish mind and heart.

In tracing the history of Scottish Metrical Psalmody and Hymnody we find six stages:—I. *The Preparatory*; II. *The Psalter* of 1564–65; III. *The Psalter* of 1650; IV. *Scripture Songs*, 1564–1708; V. *The Translations and Paraphrases*, 1741–81; VI. *The Hymnals*.

1. *The Preparatory Stage.*

The early congregational psalmody of Scotland found its example, and much of its materials in the work begun on the Continent by Marot, and in England by Sternhold.

1. Clement Marot had begun translating the Psalms about 1525, and seems to have completed his first 30 versions in 1529, but did not himself publish them till 1542, at Paris, as *Trente Pseaulmes de Dauid*. Meantime John Calvin, then in exile at Strasburg, had included in his *Aulcuns Pseaumes et Cantiques*, 1539, 12 of the Marot versions, but in the form given to them by Pierre Alexandre, who having obtained an copies of Marot's Psalms made considerable alterations in the text, and published the whole 50 along with 15 by various authors as *Psalmes de Dauid translatez de plusieurs excellens*, &c., Antwerp, 1541. Marot, having fled to Geneva, was induced by Calvin to revise his first 30 versions and add 19, pub. in 1543 as *Cinquante Pseaumes* (including the Song of Simeon). After Marot's death Theodore de Bem at Calvin's request continued the work, publishing in 1551 *Trente-quatre Pseaumes de Dauid*, reissued in 1552 with Marot's, as *Pseaumes octante trois de Dauid*, to which he added 6 in 1554 and 1 in 1555, finishing the work after his return from Lausanne in 1558, the completed Psalter appearing as *Les Pseaumes mis en rime Francoise par Clement Marot et Theodore de Bes*, Geneva, pour Antoine Vincent, 1562—49 versions being by Marot and the rest by Bem. (See **Psalters, French**, p. 938. i., and an interesting series of articles on *Clement Marot and the Huguenot Psalter*, by Major G. A. Crawford in the *Musical Times*, June to Nov., 1881.) In regard to the *Scottish Psalter* the influence is seen in the force of example, in the inclusion of French tunes and in the composition of versions in French metres, rather than in any versions directly translated from those by Marot and Bem. [**Psalters, French**, § 1.]

2. Meantime in England Thomas Sternhold had issued 19 Psalm versions in an undated edition not earlier than 1547, increased to 37 in 1549, and to 44 by the addition of 7 by John Hopkins in 1551. These were carried by the English exiles to Geneva and there included, with 7 versions by William Whittingham, in the *One and Fifty Psalmes of Dauid*, published in 1556 along with *The forme of prayers*, &c., used at Geneva (Advocates' Library, Edinburgh). The Rev. William Dunlop, in the Contents to his *Collection of Confessions of Faith*, &c., vol. ii., Edinburgh, 1723, says that his reprint of *The forme of prayers* follows the Genevan edition of 1556. This edition, which is now lost, probably contained the Psalter enlarged by the 9 versions by Whittingham and 2 by Pullain contained in the Psalter of 1560, now in Christ Church Library, Oxford. The next Anglo-Genevan edition now extant (St. Paul's Cathedral Library) is the *Foure Score and Seuen Psalmes of Dauid*, Geneva, 1561, which adds to the 51 of 1556 the 9 by Whittingham, and 2 by Pullain, mentioned above, with 25 new ones, (including Ps. c.) by Kethe. Of this a revised edition was issued in the same year, probably printed in England (Britwell Library), which formed the basis of the *Scottish Psalter* of 1564–65. [For full details, see **Old Version**, p. 887. i., §§ II., III.]

2. The earliest Psalm versions used in Scotland were those included in the collection sometimes called the *Dundee Psalms*, better known as the *Gude and Godlie Ballatis*, entitled, in the edition of 1578, *Ane Compendious buik of godlie Psalmes and spirituall Sangis*. This collection seems, from the notice of David Calderwood, the Church historian, to have been published, at least in a rudimentary form, before 1546, but the earliest edition now extant is represented by a copy in the possession of Patrick Anderson, Esq., Blackness House, Dundee, who has kindly given a collation of it. The copy wants titlepage, and begins with folio 5 at the words "all be condempnit" in the article "of our Baptisme," but is otherwise perfect. From the fact of its containing an advertisement titlepage of a *Scottish Psalter* of 1566, and also a song prohibited by the General Assembly of 1568, it may be dated 1568. It does not contain the last 5 ballads of the 1578 ed.; ending instead with the prohibited song, *Wilsone Fortune*. From the copy in the Britwell Library of the earliest perfect edition, that of 1578, a careful reprint was edited in 1868 by the late Dr. Laing (see *Appendix* to this article).

The ed. of 1578 is in four parts:—I. *The Catechisme*. This includes a prologue, versions of the Ten Commandments, the Creed, the Lord's Prayer, 2 graces at meals, and another on the Lord's Supper, concluding with 6 Graces—in all 12 pieces, 6 of which are from the German. II. *Spirituall Sangis*, 16 in number, of which 11 are from the German and 1 from the Latin. III. *Ballatis of the Auld Lawe*, 10 in number, all from the German. IV. *Ballatis of the Nativitie of Christ* with other new gathered *Ballatis Translatit out of Inuthrickian Tuthorum to be sung*. These include 24 Psalm versions—of which 13 are from the German—3 hymns from the German and 1 from the Latin, besides miscellaneous songs, ballads, and 36 other pieces, in all 66. The collection as a whole thus includes 117 pieces, of which 24 at least are from the German (some being very close and others very free versions), and 1 from the Latin. Some of the German versions are of great merit, and full of poetic beauty. Reading the anti-papal satires one does not wonder at the rage they excited among the Roman ecclesiastics. Four pieces very closely resemble four of Bishop Coverdale's *Goostly Psalmes*, c. 1539, and were probably translated by him. The whole collection is reprinted as a poetical miscellany. Dr. Laing would assign the translations and Psalm versions to John Wedderburn (written probably 1538–40), and a number

of the ballads to his brother Robert (see Wodrow, If the collection was printed in book form before 1559, we may conjecture that it would not contain more than 40 p. 151 of the edition of 1819. The "augmentation" in 1568 and 1578 seems to have been by various hands.

4. From these beginnings, Scottish, English and Continental, arose the Psalmody and subsequently the Hymnody, which have formed the sole part of Divine worship in the Churches of Scotland in which the congregations have joined for more than 300 years. The first result of importance was the *Psalter* of 1564-65.

II. *The Psalter of* 1564-65.

1. The *Anglo-Genevan Psalters* having been imported into Scotland, the General Assembly of 1561 ordered the completion of the *Psalter*. The Committee appointed, unlike the editors of the *English Psalter* of 1562, took the whole of the 87 versions of the Anglo-Genevas of 1561, as these were given in the revised edition printed in England in the same year. Three versions were :—

37 by Sternhold, 1548 (Ps. 1–37, 39, 50, 73, 78, 79, 82, 83, 88, 89, 90, 91, 94, 100, 103, 104, 106, 107, 113, 114, 120, 121, 123, 124, 125, 126, 128, 130, 133, 134, 136, 137, 138, 146, 147), to which were added at Geneva, 18 by Whittingham (Ps. 38, 41, 42, 43, 44, 45, 46, 48, 49, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 74, 75, 76, 77, 80, 81, 84, 85, 86, 87, 92, 93, 95, 96, 97, 98, 99, 101, 102, 105, 108, 109, 110, 111, 112, 115, 116, 117, 118, 119, 122, 127, 129, 131, 132, 135, 139, 140, 141, 142, 143, 144, 145, 148, 149, 150), probably in 1556; 2 by Pullain (Ps. 140, 142, probably in 1556); and 25 by Kethe (Ps. 27, 31, 33, 34, 36, 40, 47, 97, 103, 104, 105, 106, 107, 111, 112, 113, 122, 135, 136, 145, 146, 148). They then added the 15 by Craig and 6 by Pont, noted below. The remaining 41 versions were taken from the English Psalter of 1562, as follows :—2 by Sternhold (Ps. 18, 32), 1 by Hopkins (Ps. 22), 1 by Norton (Ps. 35, 69, 74), 34 by Hopkins (Ps. 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 16, 17, 19, 20, 21, 23, 24, 25, 26, 28, 29, 30, 37, 39, 42, 43, 44, 45, 46, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 70, 71, 72, 73, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 108, 109, 110, 114, 115, 116, 117, 118, 119, 120, 121, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 137, 138, 139, 140, 141, 143, 144, 147, 149, 150), and 5 by Norton (Ps. 35, 69, 74, 77, 84, 85, 88, 89, 90, 91, 94, 100, 103, 104, 106, 107, 113, 114, 115, 116, 117, 118, 119, 120, 121, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150), and 2 by Morkaut (Ps. 120, 122).

The complete version appeared as :—

The Forme of Prayers and Ministration of the Sacraments, &c., used in the English Church at Geneva, approved and received by the Churche of Scotland, whereunto besides that was in the former bokes, are also added sundrie other prayers, with the whole Psalmes of David in Englishe metre. Printed at Edinburgh by Robert Lekprevik, MDLXIIII.

Of this there is a copy in the Corpus Christi Library, Oxford, and another identical, but dated 1565, in the Advocates' Library, Edinburgh. The Advocates' Library, it may also be noted, possesses a copy of the *Forme of Prayers* printed by Lekprevik in 1562, but this does not contain the *Psalter*.

2. This constituted the first *Scottish Psalter* properly so called. Regarding it the General Assembly on Dec. 25, 1564, ordained that every minister, reader, and exhorter should have and use a copy. The most important reprints of it are those of 1596, 1611, 1615, 1629, 1634, and 1635.

The Psalms are all intitled with the names of their authors. The numbers are as follows :—To Sternhold are ascribed 49 (including the 136th), to Hopkins 39, to Kethe 16, to Whittingham 18, to Norton 5, to Craig 15, to Morton 2, to Pont 6, to Marckant 2, and to Pullain 2, the 36th being unascribed. Half of these (Ps. 18 and 45 are by Hopkins, and Ps. 23 by Whittingham, thus leaving Sternhold 20, Hopkins 37, Whittingham 17, Norton 5, Craig 15, Morton 2, Pont 6, Marckant 2, and the English. Psalter of 1562 are in all 44, but of these Whittingham's 23rd and 44th, and Kethe's 100th, were added as alternative readings to the 24th and Craig's 130th, to the 1561 and later editions of the English Psalter. The 1564 Anglo-Genevas are those which were given, those of the 1561 *Anglo-Genevas* from the Bridwell Library copy, and those of the 1564-65 Scottish Psalter from the edition of 1565.

i. Versions from the *Foure score and xviiim Psalmes*, 1561, not included in the *English Psalter* :—

By William Kethe.
27. The Lord my light and helth will be
36. The wicked doeth of the ill man
44. Let all Kithe with thy clap thy hand ad rejoyce
61. Lord, in thy wrath rebuke me not
66. But let O Deyr : a frenged Kithe
68. Although my soule bathe sharply bene
70. Make haste, o God, to set me free
85. O Lord, thou leaved hast thy land
90. O God of my salvation
91. O Lord, that hast been our refuge
91. Who so with fol intent and minde
94. O Lord, since vengeles doeth to thee
101. Of mercie and of judgement bothe
138. With my whole heart the lord now praise will I
142. Unto the lord I lowd did call.

By William Whittingham.
67. Our God that is lord
71. My trust, o Lord, in thee
115. Not unto us, o Lord
129. Of Israel this may now be the song.

By John Pullain.
140. Sing unto the Lord.

ii. Versions first pub. in the *Scottish Psalter*, 1564 :—

By John Craig (see Ps. 130, see above).
24. To God the earth doeth appertayne
46. O God to me thy mercie shewe
75. O God, lauds and praise
102. Lord to myne humble suite giue care
119. Lord, I thee call
130. O God, behelde, my heart and tongue
140. The Lord maste high, unto my Lord thus spake
117. O praise the Lord, ye nations all.
118. Glue to the Lord all praise and honour
119. Lord, I thee call, my God alone
143. From the perverse and wicked wight
141. On thee I call, 3 Lord, therefore
143. Oh, heare my prayer, Lord
145. O Lord thou art my God and King.

By Robert Pont.
87. Be mercifull to me, O God
89. Of mercies great, my God of might
97. In Jury land God is well knowne
80. O Pastor of Israel, like sheepe that dost leade
81. O God our strength most comfortable
85. God be thy grace.

Of these authors Craig, Kethe, and Pont were Scotsmen. Until 1635 the melodies only of the proper tunes were printed, the harmonies under Adam Blair's direction in that edition with the tunes harmonised in four parts. Besides the proper tunes printed with the text of the Psalms, the edition of 1562 contained 3 Common Tunes (i.e. tunes which could be sung to any Psalm of like metre), and 14 in 1564, 3 in 1565, 1 in 1615, 1 in 1634, and 14 in 1635, making in all 35. Of the 118 Proper tunes 51 are Genevan, 26 French, 4 German, 21 English, and 16 Scottish; while of the 31 Common tunes 7 are English and 24 Scottish, the 3 tunes in Reports being Scottish. The 1635 tunes were reprinted in the complete reprint of the Psalter of 1635, edited in 1861 by the Rev. Neil Livingston, D.D., cited in the Appendix to this article.

3. Although this *Psalter* continued in use till the present version was issued in 1650, yet in the meantime an attempt was made to impose upon the Scottish Church the version published at Oxford in 1631 as *The Psalmes of King David, translated by King James.* This version was in great measure the work of William Alexander, Earl of Stirling (see p. 99, i.). Under the authority of Charles I. an injunction was published by the Scottish Privy Council in December 1634 that no other Psalms should be printed or imported, Alexander having been on Dec. 26, 1627, granted the exclusive right of publishing it for 31 years. On account of the opposition it created he in great measure rewrote the version. As thus reprinted at London by Thomas Harper in 1636 it was bound up and issued with Laud's Service Book of 1637, the forcible introduction of which caused an uprising of popular feeling over the whole of Scotland, which at once overturned all the ecclesiastical schemes of Charles, and led to the restored

General Assembly at Glasgow, 1638. The monopoly of course simultaneously ceased. This version, while possessing felicities, is often harsh and stiffed, and the circumstances of its introduction made it altogether unacceptable. We would add that Harper also reprinted the 1630 text in 12mo in 1637, and that in the British Museum (*xxx Reg*, 18 B. xvi.), there are preserved six metrical versions in Scotch by King James of 30 Psalms, Ecclesiastes xii., the Lord's Prayer, and the Song of Moses.

III. *The Psalter of* 1650.

1. The desire for Uniformity of Worship between England and Scotland having led to the calling of the Westminster Assembly in 1643, one part of the work recommended to it by Parliament was the preparation of a Psalter for use in both kingdoms. The Lords recommended the 3rd ed. 1646, of the version of William Barton, published in 1644 as *The Book of Psalms in Metre*, and finally revised in 1654; and the Commons the version of Francis Rous, originally published in 1641 and reissued in 1643 as *The Psalmes of David in English Meeter set forth by Francis Rous*. The latter being preferred by the Assembly was revised by it and published by authority of the House of Commons as *The Psalms of David in English Meeter*, London, printed by Miles Flesher, for the Company of Stationers, 1646.

2. The General Assembly of the Church of Scotland, not being satisfied with the Westminster revision, in 1647 appointed 4 persons to further revise it, viz., John Adamson to revise Ps. 1–40; Thomas Crauford, 41–80; John Row, 81–120; and John Nevoy, 121–150. In revising they were enjoined to use the versions of Zachary Boyd and Sir William Mure of Rowallan, as well as the *Psalter* of 1564-65. In 1648 their amended version was sent to Presbyteries to examine and report, and in 1649 a final Committee was appointed, consisting of James Hamilton, John Smith, Hugh MacKail, Robert Traill, George Hutcheson, and Robert Lowrie to examine these reports and the corrections sent in, and to report to the Commission, which was authorised "to conclude and establish the *Paraphrase*, and to publish and make the same for publick use." The Commission accordingly thereafter issued :—

1650. *The Psalms of David in Meeter. Newly translated and diligently compared with the Original Text and former Translations: more plain, smooth, and agreeable to the Text than any heretofore. Allowed by the Authority of the Generall Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families.* Edinburgh, Printed by Evan Tyler, Printer to the King's Most Excellent Majesty, 1650,

authorising it as the only version to be used after May 1, 1650. And, it may be added, it has survived all proposals to modernise it, save in orthography, and remains to this day the only version of the Psalms used by Presbyterian Scotland.

3. Though based on Rous not much remains as first versified by him. Even of the edition of 1646 hardly a version is retained without considerable alteration. In several instances the compilers adopted remote from the 1564, while in many cases they have incorporated stanzas and couplets from Zachary Boyd's version, and occasionally have taken lines and phrases from Sir William Mure and from the Earl of Stirling. William Barton's complaint that much of the version was stolen from him seems quite groundless.

As issued in 1650 the version may be called rude, but its associations have endeared it to the Scottish heart, and its faithfulness, vigour and terseness cannot be denied. These qualities become manifest when it is compared with other versions which, when faithful, have been failures, and when successful have been so expanded and adopted as to have ceased to be faithful. Under "The Lord's my Shepherd, I'll not want," will be found a note on a typical version.

4. Although the **Gaelic Psalms** have a limited interest, a few details are necessary to the completeness of our work :—

The first complete version of the Psalms in Gaelic was that by the Rev. Robert Kirk, of Balquhidder, pub. in 1684. In 1659 the first 24 Psalms had been published by ministers appointed by the Synod of Argyle, and in 1694 the Synod of Argyle and Lord Neil Campbell had the Psalms in Gaelic were instructed to have their version revised by that Synod and forthwith printed. In 1694 the General Assembly recommended that in Gaelic speaking congregations this version, printed in 1659, should be used. In 1725 the Synod of Argyle took the *Psalter* of 1659. In 1735 the version of 1694 was revised by the Rev. Alexander Macfarlane, of Moffett, and published at Glasgow, along with the Gaelic version of the 45 Paraphrases of 1751, by authority of the Assembly of 1742. This version was again revised by the Rev. Thomas Ross, and reissued in 1807. The Rev. Dr. John Smith, of Campbeltown, rewrote Macfarlane's version, and published it at Edinburgh in 1787, adding to it versions of the 47 Paraphrases of 1781, and the Hymns of Dr. Watts (1719). In 1813 Dr. Smith revised a revised edition was prepared by the Committee of the General Assembly, and published in 1826 at Edinburgh—including the 47 Paraphrases of 1781—as the only version to be used in public worship.

IV. *Scripture Songs*, 1564–1708.

1. The *Scottish Psalter* of 1564-65 did not contain any Spiritual Songs, but in 1573 6 were given, 10 in 1595, and 14 in 1634. They do not seem to have received direct ecclesiastical sanction, and none of them were transferred to the *Psalter* of 1650 or to the *Translations and Paraphrases*, 1741–81.

2. By the same Act of General Assembly, 1647, which appointed John Adamson and others to revise Rous's version of the Psalms, it was recommended

"that Mr. Zachary Boyd be at the paires to translate the other Scripturall Songs in meeter, and to report his travels also to the Commission of the Assembly, that, after their examination thereof, they may send the same to Presbyteries, to be there considered till the next Generall Assembly."

Again, in 1648, the General Assembly recommended—

"to Master John Adamson and to Thomas Crawford, to revise the labours of Mr. Zachary Boyd, upon the other Scripturall Songs, and to prepare a report thereof,"

to be given in to the Commission, and by them to be examined and transmitted to the Assembly of 1649. But on second probably of the troublous times nothing further was then done.

3. The question, however, came up again in 1696, when the General Assembly enjoined their Commission to revise the *Spirituall Songs* of Patrick Simson (p. 1088, ii.). Accordingly, after revision, the Commission recommended them for private use. In 1704 the Assembly renewed this recommendation, and in 1705 enjoined the Commission to revise them for public use. The Commission accordingly

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appointed two Committees, at Edinburgh and Glasgow, who united in advising—

"That only such of the said printed copie as are purely Scriptural Songs should be recommended for publick use."

The Glasgow Committee (of which Simson was a member) proposed the addition of some of his SS. versions, and suggested that in all there should be given complete versions of Canticles and Lamentations, with 15 Old Testament and 10 New Testament Songs. In 1706 the Assembly recommended—

"to the several Presbyteries of the Church to endeavour to promote the use of these Songs in private families,"

and recommended Presbyteries to buy copies of the edition of 1686 to compare with the amendments to be sent to them by the Committee of revision appointed by the Commission. In 1707 the Assembly sent the Songs again to the Committee for further revision, and enjoined Presbyteries which had not yet reported to report to the General Assembly of 1708. The Assembly of 1708 accordingly appointed

"their Commission, instantly to consider the printed verses of the Old Testament Songs, with the remarks of the Presbyteries thereupon,"

and authorised them

"to publish and emit it for the publick use of the Church"

as in the case of the *Psalter* of 1650. And further

"seeing there are many copies of the said versifying on the author's hand, It is recommended to ministers and others to buy the same for private use in the meantime."

By the time that the stock of the 1686 edition was exhausted all idea of issuing the selection authorised for public worship seems to have been abandoned, and no trace of such an issue can be discovered.

V. *The Translations and Paraphrases*, 1741-1781.

1. These efforts to provide a wider range of subjects in Praise having failed to attain the object sought, the matter was again brought up by an overture to the General Assembly of 1741, which referred it to the Commission. In 1742 the Assembly appointed a Committee to

"make a collection of Translations into English Verse or Meter, of passages of the Holy Scriptures, or recitals in Performances of that kind from any that shall translate them,"

and desired the Presbytery of Dundee or Synod of Angus (whence the overture seems to have come) to transmit to this Committee "what Collections they have made or shall make." This Committee having made no report the Assembly of 1744 renewed their appointment and added some others to their number. They having appealed for help to the Presbyterie of the Church, received materials "partly furnished by ministers of this Church," and embodied those in a Draft entitled *Translations and Paraphrases of several Passages of Sacred Scripture*, which the Assembly of 1745 ordered to be printed and sent to Presbyteries that they might report. Presbyteries being engrossed with the Jacobite movement had to be again enjoined to report by the Assemblies of 1746, 1747, and 1748.

Thus the Metropolitan Presbytery of Edinburgh after revising Nos. 1-4, on March 27 and April 3, 1744, did not resume their revision till 1748, when on Jan. 27, March 26, and April 27 they went over the remainder.

The Assembly of 1749 authorised the Committee to print the *Paraphrases* as amended and send copies to Presbyteries that they might report. None having done so the Assembly of 1750 transmitted the amended *Paraphrases* to them. The Assembly of 1751 again transmitted them to Presbyteries which had not reported; adding—

"in the meantime, the Assembly recommends the said *Psalmody* to be used in private families."

After this Presbyteries were again and again enjoined to report, but no further Act was passed.

2. The collection of 1745, though thus reprinted with verbal alterations, was not enlarged in 1749. It consists of 45 Paraphrases (but no Hymns), all of which were afterwards included in the collection of 1781, 23 being by Isaac Watts, 5 by Philip Doddridge, and 2 by N. Tate; while 3 have been attributed to Hugh Blair, 2 to William Robertson, and 1 to Thomas Randall — leaving 8 unascribed.

3. Though never authorised for use in public worship the 1745-51 collection had been introduced into some congregations, and in 1775 the Synod of Glasgow and Ayr overtured the Assembly to sanction it for public use. Instead of simply granting this, the Assembly appointed a Committee to revise and add to it. The Committee not having made any report the Assembly of 1780 added some new members to their number. At length in 1781 they presented a Draft, the *Advertisement* to which thus describes their work:—

"All the Translations and Paraphrases which had appeared in the former Collection are here, in substance, preserved. But they have been revised with care. Many alterations, and, it is hoped, improvements, are made in them. Several additional Translations and Paraphrases, furnished either by members of the Committee, or Ministers with whom they corresponded, are added. The whole is now arranged according to the order in which the several poems lie in the books of Scripture. A few Hymns, taken chiefly from Dr Watts's collection as it appeared will be generally acceptable."

On May 26, 1781, the report of the Committee was given in and read to the Assembly. The Committee were then renewed, and some members added and appointed to report their opinion of the printed Draft, at a future diet of Assembly. Accordingly, on June 1, 1781, the Assembly appointed

"those Translations and Paraphrases to be transmitted to Presbyteries, by the Committee of Bills, in order that they may report their opinion concerning them to the ensuing General Assembly; and, in the meantime, allows this Collection of sacred Poems to be used in public worship in congregations, where the Presbyteries shall judge proper; and, in the meantime renews the appointment of their Committee; with powers to judge of any corrections or alterations of these Poems that may be suggested previous to the transmission of the same; and with directions to cause a proper number of copies of the Translations and Paraphrases, to be printed, for the consideration of Presbyteries, and for public use."

The Assembly further appointed John Dickson, the printer to the Church, to print and publish it, and gave him the sole right of doing so for 5 years; his right being renewed in 1786 for 9 years, and in 1795 for 14 years. The Committee accordingly, after introducing a very considerable number of verbal alterations, published the collection in the same

year for public use. After this the *Paraphrases* were brought before the Assembly in 1786, 1795 and 1805, but only for the purpose of confirming the right of printing.

2. Thus unlike the *Psalters*, the *Paraphrases* of 1781 have never received the formal sanction of the Church. They however still continue to be used in the various sections of Scottish Presbyterianism, and some of them far beyond its bounds.

It may be noted that while in England their use in hymnals other than Presbyterian has been comparatively limited, only 12 of the 45 having been used in America, they have extensively used by all denominations, the five above, with Nos. 1, 11, 16, being special favourites. As they have come into use in many varied forms, they are all annotated throughout this Dictionary.

The estimates taken of these *Paraphrases* have varied according to the ecclesiastical and spiritual standpoint of their critics. A common opinion has been that the collection of 1745 was too evangelical for the dominant Moderate party in 1781, and that while gaining in smoothness the *Paraphrases* lost in vigour and spirituality. As a rule, however, the amendments of 1781 have been improvements. Of the Scottish contributions some are exceedingly good, others possess the merit of being faithful to the text, while some are poor both in thought and expression. Upon the whole the collection is hardly what might have been expected from the gifts and graces of the ministers of the Church of Scotland from 1741 to 1781. For details of the authorship of the *Paraphrases*, the names of the Committees who compiled them, &c., see the article **Scottish Translations and Paraphrases.**

VI. *The Hymnals.*

In Sections following, I.-iv., are given the authorised hymnals of the *Established, Free, United Presbyterian*, and *Evangelical Union Churches*. In Sections v.-vii. are given the principal collections of Scottish origin used in the *Baptist, Congregational* and *Scottish Episcopal Churches*. Section viii. contains lists of the Private Collections used in the first four Churches; the less important *Baptist, Congregational* and *Episcopal Collections*; and hymnals outside these seven denominations.

I. *The Established Church of Scotland.*—After the publication of the *Translations and Paraphrases* of 1781, nothing further was done till 1807, when the General Assembly being overtured anent "the improvement of the Psalmody" appointed a Committee to consider "the need of additional Psalm Versions and Paraphrases." In 1811 they were authorised to print their Draft which contained 17 entire Psalms and 21 Psalm portions and Paraphrases. In 1814 they were authorised to reprint their amended draft, containing 19 entire Psalms and 24 Psalm portions and Paraphrases, for transmission to Presbyteries. In 1820 the Committee were authorised to reprint 19 of the 1814 collection together with 20 or 30 others, and in 1821 Presbyteries were enjoined to report on this new collection, which contained 32 Psalm versions, 17 Paraphrases and 2 Doxologies. In 1822 a Committee was appointed to examine these reports, but no hymnal was authorised or issued. Again, in 1827, a Committee was appointed "for enlarging the collection of Translations and Paraphrases from Sacred Scripture, and otherwise improving the Psalmody," but the matter dropped without result. The Assembly having been overtured in 1835, appointed a Committee on Psalmody, and in 1847 a second on Paraphrases. These Committees, with additional members, were united in 1850. In 1852 the Assembly having been overtured anent "an authorized collection of sacred hymns" referred the matter to the Committee. They presented a draft of 123 hymns in 1854 which was not sanctioned, though 25 of them, with By. Ken's morning and evening hymns, were reissued in 1855. A new Committee was appointed in 1855 (enlarged in 1857), who presented in 1856 a draft of 22, in 1859 of 33, and in 1860 of 85 hymns. A special committee was then appointed to revise it, and the draft in 1861 became 97, but as allowed in 1861 as *Hymns for Public Worship selected by the Committee of the General Assembly on Psalmody*, it contained 89 hymns, 22 doxologies, 3 thanksgivings, 2 dismissions, Hosanna, and 4 anectasa. After a revision in 1864, in which 22 hymns were omitted and 53 added, the need of a better selection with less altered texts was made evident, and accordingly what was practically a new Committee was appointed in 1895. They presented successive drafts to the Assembly in 1868, 1869 and 1870, retaining finally from the 1864 revision only 64 hymns, and these practically restored to their original forms. In 1870 the Committee was authorised "to revise the *Hymnal*, and thereafter to publish an edition for the use of such congregations as may wish to avail themselves of it." It was accordingly published in Sept. 1870 as *The Scottish Hymnal*, containing 200 hymns, selected with much judgment and taste. Having come into very general use, it was after a time felt that an enlargement was needed. The Committee accordingly in 1882 suggested the preparation of an *Appendix*, and in May 1883 presented a draft to the Assembly. This after being sent to all the ministers of the Church for revision during 1883 was sanctioned by the Assembly in 1884 with hymns 201-256, and an *Appendix* of 86 hymns for children. Editions of the *Hymnal* have also been published with these additional hymns incorporated in their proper places, in all 442.

In 1862 the Assembly's Committee on Psalmody issued a *Hymn Tune Book*, which was enlarged in 1865 and incorporated in 1868 in *The Church of Scotland Psalm and Hymn Tune Book*. This was, as the Committee mention, the first authorised collection of tunes issued since 1650. In 1872 it was reissued, revised and enlarged by the Committee under Mr. Musical editorship of William Henry Monk. The *Scottish Hymnal* has been issued with the tunes as a text book, and also with fixed tunes, the complete tunes being issued in a cut form to the *Psalms, Paraphrases* and *Scottish Hymnal* in one volume. The enlarged *Scottish Hymnal* of 1884 has also been issued (in 1885) with music ed. by Albert Lister Peace.

i. *The Free Church.*—After the formation

of the Free Church by the Disruption of 1843 no steps were taken to provide a hymnal till 1866, when, after considerable discussion, the General Assembly appointed a Committee to consider the subject. In 1869 the Assembly authorised its Committee to select from and add to the *Translations and Paraphrases* of 1781. In 1870 they presented a Draft to the Assembly which was sent for further revision to Presbyteries in 1871, sanctioned by the Assembly in 1872, and issued in 1873 as *Psalm-Version, Paraphrases, and Hymns.* It contains 21 psalm-versions and 123 hymns, including 40 selections from the *Translations and Paraphrases* of 1781. For this a tune book was published by the Psalmody Committee as *The Scottish Psalmody* in 1873. This collection being found rather meagre, a Committee of enquiry was appointed in 1877 on whose report a Committee was appointed in 1878 to revise and enlarge it. This Committee presented a Draft to the Assembly of 1880 which, after being revised by the Presbyteries of the Church, was sanctioned by the Assembly of 1881 and issued in 1882 as the *Free Church Hymnbook.* It contains 387 hymns (including 23 selections from the *Paraphrases* of 1781) and 30 scripture sentences. The italics in the larger edition without music are by the Rev. James Bonar, M.A., of Greenock, and are among the most accurate and useful yet issued. The Committee having been authorised to set tunes to the hymns, engaged Edward John Hopkins as musical editor, and under his revision the complete book appeared in 1882 as *The Free Church Hymnbook with Tunes.* One of the best recent hymnals, it owes much of its completeness and excellence as to hymns and music to the energy, good taste, and musical knowledge of the *Rev. Professor* A. B. Bruce of Glasgow, the Convener of the Committee. Under the revision of Mr. Hopkins the Psalmody Committee then proceeded to set tunes to the *Psalter* of 1650, the *Paraphrases* of 1781 and portions of the prose *Psalter*, and their work was sanctioned by the Assembly of 1883, and published as *The Scottish Psalter. Being the Psalms in Metre, with the Paraphrases, and a Selection of the Prose Psalms. With appropriate Tunes and Chants*, 1883.

iii. *The United Presbyterian Church.*—The United Presbyterian Church was formed in 1847 by the union of the United Associate (Secession) and the Relief Churches.

1. As early as 1748 the Associate Synod had requested Ralph Erskine to versify the Songs of Scripture. In 1752 a Committee was appointed to revise his work, but it never met, and his death taking place shortly afterwards the Committee was dissolved in 1753. In May 1811 the session of Well Street Church, London (Dr. Alex. Waugh) asked leave to compile and use a collection, and in September the Synod appointed a Committee to consider the question. In 1812, on the recommendation of this Committee, the Synod formally permitted the use of the *Translations and Paraphrases* of 1781, and appointed a small committee to compile a new collection. No collection was however thereafter issued. Again in 1842 a Committee was appointed to prepare a collection of *Paraphrases and Hymns.* They presented a Draft in 1844, and the same, further revised, in 1846, but in the prospect of the Union of 1847 nothing more was done.

2. In 1795 the Synod of the Relief Church was overtured to enlarge the Psalmody, and on May 20, 1794, a Committee of eight was appointed which recommended the selection compiled in 1786 by the Rev. James Stewart, of Anderston, Glasgow, with the additional selections made by the Rev. Patrick Hutcheson of Paisley, as united by the Rev. James Dun of Glasgow, all members of the Committee. This collection was sanctioned by the Synod on the 22nd, and forthwith published as *Sacred Songs and Hymns on various Passages of Scripture approved by the Synod of Relief* (Glasgow: J. Memmes, 1794). It contains 231 hymns and paraphrases, and is *Dun's Collection* (Dun having taken Nos. 1–180 from Stewart, and 181–231 with the preface from Hutcheson) with a new title-page. In 1825 a Committee was appointed to prepare a new selection, who were authorised to print their work in 1831. It was finally sanctioned in 1833, and issued as *Hymns adapted for the Worship of God, Selected and sanctioned by the Synod of Relief* (Glas.: Blackie & Son, 1835). It was an excellent collection for the time at which it was compiled.

Such was the position of their Hymnody at the Union of 1847.

3. In 1847 the Synod of the United Presbyterian Church appointed a Hymnal Committee, and in 1848 authorised them to prepare a hymnal on the basis of the Relief Hymnbook of 1833 and the United Associate Draft Hymnbook of 1846. They presented their first draft in 1848. In 1851 their final draft was approved, and they were empowered, after considering suggestions, to publish it in time for the next Synod. The Synod of 1852 accordingly sanctioned it as the *Hymnbook of the United Presbyterian Church* (Edin.: W. Oliphant & Co.), with 468 hymns and 23 doxologies. As it contained many hymns which never became popular, and had introduced many alterations into the text of the hymns, a Committee was appointed in 1870 to revise it. In 1873 they were authorised to send their Draft to Presbyteries, and in 1874 to Sessions, and in 1875 were empowered to publish their final draft. The Synod of 1876 accordingly sanctioned it as *The Presbyterian Hymnal.* In 1874 the Psalmody Committee were authorised to set tunes to the hymns, and in 1875 engaged Henry Stuart as musical editor, the completed work, with fixed tunes, being issued in 1877 as *The Presbyterian Hymnal with Accompanying Tunes*, and containing 300 hymns, 18 doxologies, and 24 scripture sentences. Considering its size it is one of the best modern Hymnals, both as regards hymns and tunes, and their union. Under the same editor the Committee then prepared tunes for the *Psalter* of 1650, and *Paraphrases* of 1781, and issued their work in 1878 as *The Presbyterian Psalter with Accompanying Tunes.* In 1887 Notes on the individual hymns, by Mr. James Thin of Edinburgh, were added to the large type ed. of the

words, together with additional scripture sentences numbered 25 to 133.

IV. *The Evangelical Union.*

The Evangelical Union was formed at Kilmarnock in 1843 by James Morison of Kilmarnock, Robert Morison of Bathgate, A. C. Rutherford of Falkirk, and John Guthrie of Kendal, who had all been ministers of the United Associate Church in those places, but had been deposed by the Synod for the views they held on the extent of the Atonement of Christ. In doctrine they are closely allied to the Wesleyans, and in polity to the Congregationalists. Their first *Hymnal* was prepared by a Committee appointed in 1852, and was issued in 1856 as *The Evangelical Union Hymnbook.* A desire having arisen for a more select and accurate collection, a committee was appointed in 1874 to prepare a new hymnal, and their work was issued in 1878, as *The Evangelical Union Hymnal.* This consists of 420 hymns, with names of authors and dates of publication affixed, 15 doxologies and 40 chants. It also contains an Index of Authors, and, what is almost a unique feature, a list of original readings where the author's text has been departed from. These were prepared by the Rev. William Dunlop, of Glasgow, the editor, the selection of hymns being made by the Committee as a whole. It is altogether a well selected and well edited collection.

V. *Baptist.*

The earliest Baptist Church in Scotland now existing is that of Keiss, founded in 1750. No. 1 was composed for it; Nos. 2 and 3 are the most important of the other Baptist Hymnals.

1. *A Collection of Hymns and Spiritual Songs. By Sir William Sinclair, Minister of the Gospel of God, and Servant of Jesus Christ* (1751). Contains 60 hymns by Sir William Sinclair, Bart., of Dunbeath, who while residing in his castle of Keiss in Caithness, formed a church there, of which he was pastor from 1750 to 1763, at which date he left Keiss and went to Edinburgh. It is still occasionally used in Keiss Baptist Church, and was reprinted, unaltered, by Peter Reid, Wick, in 1870.

2. *A Collection of Christian Songs and Hymns in Three Books* (Glas.: D. Niven, 1786), containing in all 275 hymns. It took its final shape in the second ed., pub. by Niven in 1792 as *Psalms, Hymns, and Spiritual Songs, in Three Books*, with 290 hymns and an appendix of 28. To the ed. of 1810 (Edin.: J. Hay & Co.) a supplement of 33 hymns was added. The last form was *Psalms, Hymns, and Spiritual Songs in Three Books, Selected for use in the Scotch Baptist Churches. A new impression, with enlarged Supplement* (Glas.: A. Liddell & Co., 1841). This contains the 290 hymns and appendix of 28 from the ed. of 1795, a supplement, numbered 321–363, from the ed. of 1813, and a second supplement numbered 364–449 from the ed. of 1830; and gives names of authors of hymns.

3. *The Christian Hymnal. A Collection of Hymns for Divine Worship. Selected and arranged by Rev. Oliver Platt*, 1871. Contains 437 hymns and 9 scripture selections for chanting, with authors' names and dates, dates of publication, &c. The compiler of this excellent collection is minister of Storie Street Baptist Church, Paisley.

VI. *Congregationalist.*

Congregationalism of the English type was introduced into Scotland in 1798. Its principal collections of Scottish origin are—

1. *A Collection of Hymns for the use of the Tabernacles in Scotland* (Edin.: J. Ritchie, 1800), with 320 hymns. Probably compiled by the Rev. John Aikman of Edinburgh, and Rev. George Cowie, of Montrose. In the 1807 and later eds. (13th ed. 1844), entitled *A Collection of Hymns for the use of Christian Churches*, and enlarged to 920 hymns. This collection is not of great value.

2. *A Selection of Hymns for Public Worship: Intended primarily for the Church in Albion Street Chapel, Glasgow* (Glas.: R. Williamson, 1805). Compiled by Dr. Wardlaw, with 222 hymns. In the third, 1811, and later eds. it was entitled, *A Selection of Hymns for Public Worship*, by *Ralph Wardlaw.* A supplement was added in 1817, making the number in all 405 (13th ed. 1840). Of these 11 are by Dr. Wardlaw. The book seems to have attained its popularity by the influence of its compiler's reputation rather than by its own merits.

3. *A Collection of Hymns from the Best Authors, adapted both for Public and Family Worship. Selected and arranged by Greville Ewing and George Payne* (Glas.: A. Duncan and M. Ogle, 1814, 11th ed., 1846). Ewing was minister of West Nile Street Congregational Church, Glasgow, had been originally a minister in the Established Church, and was one of the founders of Congregationalism in Scotland; while Payne was then minister of the Congregational Church meeting in Bernard's Rooms, Edinburgh. It contains 647 hymns and doxologies. It is not a collection of great merit.

4. *A Selection of Hymns for Public Worship in Christian Churches. By William Lindsay Alexander, D.D.* (Edin.: H. Paton, 1849). This hymn-book (commonly called *The Augustine Hymn Book*, from the name of Dr. Alexander's church) as first pub., contained 353 hymns and doxologies. Various changes were made in the 2nd, 1858, and subsequent eds., the 5th ed. of 1872 containing 616 hymns, doxologies, and anthems. Of these 7 are original hymns and 3 translations by Dr. Alexander. While his contributions are excellent and useful, the collection as a whole is disappointing.

5. *Hymns of Faith and Life*, collected and edited by the *Rev. John Hunter, Trinity Congregational Church, Glasgow*, 1880. This contains 693 hymns, Nos. 686–693 being words of psalms, canticles and anthems.

This is a book of very different type from any of the preceding, being pronouncedly modern, meant as the expression of "the new theology" and "progressive Christianity," and having a closer affinity to the collection of Mr. Page Hopps (vide Sect. xiv., No. 2) than to any other Scottish collection. A considerable proportion of the pieces are really antagonistic religious verse, and the compilation as a whole is a curious one, being gathered from a wide circle of Scottish and American authors, but even less suited for public worship than the doctrinal hymns in the earlier Congregational works.



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VII. *Scottish Episcopal.*

1. *General.*—No attempt was made to provide an authorised *Hymnal* for general use till 1856, when, upon representations from the Diocese of Edinburgh, a committee was appointed by the Episcopal Synod consisting of 3 clergymen and 1 layman from each of the 7 dioceses. Of this committee the late Dean E. B. Ramsay was chairman, and the late Archdeacon Philip Freeman, Professor William Bright, Canon Henry Humble of St. Ninian's Cathedral, Perth, and the Hon. G. F. Boyle, afterwards Earl of Glasgow (who kindly lent a copy of the draft), were leading members. By them was prepared and printed, in 1857, a draft *Hymnal for the Scottish Church*, containing 289 hymns, 69 psalms and paraphrases, 42 doxologies, and words of 29 anthems. As made than 150 were from the Latin, the Episcopal Synod, instead of sanctioning this form, appointed Dr. Charles Wordsworth, Bishop of St. Andrews, to revise it, and his revision was sanctioned by them and published as *A Collection of Hymns to be sung in Churches Approved and sanctioned by the Episcopal Synod of the Church in Scotland*, 1858 (Edin.: R. Grant & Son), with 119 psalms and hymns, all taken from the draft of 1857. Being by small, a supplement was at once compiled by the Edinburgh clergy, and issued in 1858 as *Additional Psalms and Hymns selected by several clergymen for the use of their own congregations* (Edin.: R. Grant & Son). This brought the number up to 217, increased in the 4th ed. of 1866 to 236, with 20 doxologies in pt. i. and 16 in pt. ii. Of these *Supplemental Hymns*, 73 are from the draft of 1857. The book being as a whole meagre, and weak in design, has long since given way to *Hymns Ancient and Modern*, which though never formally authorised by the Episcopal Synod, is now in almost exclusive use in the Scottish Episcopal Church.

2. *Dioceses.*

1. *A selection of Psalms and Hymns adapted to the use of Protestant Episcopal Congregations* (Edin.: R. Grant & Son). This collection, which is of little value, was licensed by its principal compiler, Dr. James Walker, Bishop of Edinburgh, in 1830, and reached its 8th ed. in 1836. It contains 137 portions of psalm versions, 74 hymns and 12 doxologies.

2. *Hymns and Anthems for use in the Holy Services of the Church, within the United Diocese of St. Andrews, Dunkeld, and Dunblane* (Edin.: R. Lendrum). This collection, licensed by Bishop Patrick Torry in 1850, contains 128 hymns, the greater number of which are translations and original hymns by the compiler, Robert Campbell (q. 203, i.), and a selection of prose Anthems. This is the collection called *S. Ninian's Hymns* [as being used in St. Ninian's Cathedral, Perth] in the preface to *The Hymnary*.

3. *Metrical Psalmody, consisting of portions of the several Psalms: and also a collection of Hymns, recommended for use in Public Worship in the Diocese of Glasgow and Galloway* (Edin.: R. Grant & Son, 1853). Licensed June, 1853, by its compiler, Bishop W. J. Trower, D.D. Contains 272 portions of Psalm-versions, 15 paraphrases of the Psalms, 130 hymns, and 8 doxologies. It is of moderate value.

4. *Hymnal for use in the Services of the Church* (Aberdeen: D. Wyllie & Son). This collection, known as the *Aberdeen Hymnal*, was compiled by Norval Clyne (p. 238, i.), and sanctioned by T. G. Suffragan, Bishop of Aberdeen, in 1857, and reached its 4th 1000 in 1866. It contains 134 hymns and 24 psalm-versions —all, save 8, taken from the draft *Hymnal* of 1857 (see above).

3. *Congregational.*

The more important collections, issued mainly for individual congregations, are:—

1. *The Church of England Hymn Book: containing a Selection of Psalms and Hymns for Public and Private Use. By the Rev. D. T. K. Drummond, B.A., Oxon, and Robert Kaye Greville, LL.D.* (Edin.: W. Oliphant & Co., 1851). Contains 300 hymns, 50 Psalm-versions, tribunal 14 and Dr. Greville 4 hymns. It was compiled for the use of that Evangelical section of Scottish Episcopalianism which seceded in 1845, and which eccently put itself under the care of Bishop Beckles. It is strongly Calvinistic and is a good hymn-book of the Evangelical school.

2. *Hymns and Anthems adjusted to the Church Services throughout the Christian Year* (Lon.: Hope & Co., 1861). Contains 182 hymns, 30 Psalm-versions, and 6 anthems. Compiled by Rev. Thomas Jackson, M.A., incumbent of St. Peter's, Peterhead, and includes 24 translations by himself, and his well-known hymn, "Three in One, and One in Three." In 1866 he entirely recast it, omitted the anthems, 16 Psalms, and 40 hymns, and added 60 hymns. Adopted as the Church hymn-book throughout the Christian Year, with a *Selection of Metrical Psalms* (Peterhead: W. L. Taylor). This form contains 198 psalms and hymns, enlarged by an *Appendix*, 1869, to 218. It is upon the whole the best Scottish Episcopal collection.

3. *Hymns and Sacred Lyrics, for the use of St. John the Evangelist's, Aberdeen* (Aberdeen: A. Brown & Co.). Contains 146 hymns and was edited in 1861 by the Rev. Patrick Cheyne, the incumbent. Reissued, 1868, as *Hymnal for the use of St. John the Evangelist's, Aberdeen, and Services throughout the Year*. The first part contains 146 hymns, the second 30 Psalm-versions. This is followed by an *Appendix*, dated 1883, with hymns 112-223. In the ed. of 1870, the second part (compiled by the Rev. John Cooper, incumbent of St. Margaret's) brings up the total to 235. The first part contains 146 hymns selected from the 1st ed., and the second contains a number of translations from the Greek and German, and a good selection of modern English hymns. Mr. Cooper also pub. in 1870 *Sixteen Hymns for St. Margaret's Chapel, Aberdeen*, with 264 hymns.

4. *Hymns for Public Worship* (Edin.: J. Hunter, 1846). 166 hymns, selected by Rev. Peter Davidson, D.D., for use of Queen Street U. P. Church, Edinburgh.

5. *Hymns for Divine Worship, selected from the Psalms and Paraphrases, and from the Hymns of original authors*: with an appendix (Edin.: J. Craig & Son, 1870), by Rev. William Ritchie, B.D., for use in his church at Dunse. Nos. 1-502 selected as above, and 503-110 added.

6. *Praise Hymnal* (Glas. & Lon.: M'Corquodale & Co., 1871). Compiled by Rev. Joseph Leckie, D.D., of Ibrox U. P. Church, Glasgow, as a supplement to the *U. P. H. Bk.* of 1852. Of the 164 hymns, nearly recent, 2 (Nos. 4, 19, 166) are by himself.

7. *Hymns and Psalms* (Glas.: Morison, 1874), for use of the *U. P. Synod.* Synod Congregation (Dundee, 1875), by Rev. George Gilfillan, minister there.—106 Hymns and 3 Doxologies. The Rev. David Macrae, who became minister to a section of the congregation, has reissued it with the addition of 50 hymns (Edinburgh, 1876). *Supplementary Selection* issued 1878, and *Appendix* 1880. *New Ed. David Macrae*, 1886, with 374 hymns and doxologies.

iv. *Evangelical Union.*

1. *Hymns and Psalms*, compiled and selected by *James Morison* (Kilmarnock, 1844), one of the founders of the Union and the best living Scottish exegete. Contains 60 hymns and was originally published in two parts, in the second of which (78-80) 5 hymns by Dr. John Guthrie were first published. Reissued enlarged 1846. Superseded by the *Hymn. Union H. Bk.* of 1856.

v. *Baptist.*

1. *A Selection of Hymns adapted for Divine Worship* (Edin.: Waugh & Innes, 1818), by Rev. Christopher Anderson, of Rose Street Baptist Church, Edinburgh.

2. *Hymns for Christian Worship* (Edin.: W. Oliphant & Co., 1826) by Rev. James Fawcett, D.D., of Hope Street (now Adelaide Place) Baptist Church, Glasgow. 328 hymns. The 2nd ed. of 1827 (J. Macfarlane) contains 436 hymns and 37 chants.

3. *Hymns and Spiritual Songs adapted to Public and Private Devotion*, (Edin.: W. Innes, 1842). 366 hymns, 3 doxologies, and an appendix of 8 hymns. Compiled mainly by Rev. Jonathan Watson, co-pastor of Elder Street (now Dublin Street) Baptist Church, Edinburgh. Superseded by No. 4.

4. *Hymns for Divine Worship, being a supplement to the Tune Selection. For the use of the Baptist Congregation, South Street.* (Perth: J. & W. Bayne, 1865.) 168 hymns, probably selected by Rev. John Cloke, then minister.

5. *Hymns and Spiritual Songs selected and arranged for Public and Social Worship.* (Edin.: Turnbull & Spears, 1867.) Contains 564 hymns and 7 chants, and was compiled for use in Dublin Street Church, mainly by Rev. Dr. Landels. Rev. Dr. Culross has since succeeded him. Superseded 1879 by the English Baptist *Psalms and Hymns.*

6. *Church Song. A Collection of Hymns for Public Worship.* (Paisley: J. & R. Parlane, 1875), by Rev. Jervis Coats, M.A., for use in the Baptist Church, Govan, Glasgow, with 306 hymns.

vi. *Congregational.*

1. *The Congregational Psalmist; or, a Selection of Psalms and Hymns specially adapted for the use of the Congregational Churches of Scotland.* (Edin.: Henry Brimner. (Edin.: H. Armour, 1844.) [See Bateman, C. H., p. 116, ii.]. Contains 339 hymns.

2. *A Selection of Hymns, chiefly Watts's, for use in Public Christian Worship; edited by A. T. Porter, minister of Nicolson Street Church, Nash Street, Glasgow.* (Glas.: 1855.) 464 hymns.

3. *Hymns and Psalms of Scripture for Divine Worship. Selected and arranged by John Hutchison* (Dunfermline, 1861), then Congregational minister at Dunfermline. Reissued, enlarged, in 1865 (Edinburgh: 448-464), with 51 scripture passages and 3 ancient hymns.

vii. *Scottish Episcopal.*

1. *A Collection of Hymns and Anthems for the use of the Episcopal Church of Scotland.* (Edin.: Murray &



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2. *Hymns, Doxologies, &c., sung in Nicosia Parish Church. Selected from the General Assembly's Church of Scotland Hymn-book, and arranged according to the Church Year.* (Nicosia: Printed at the Government Office [Larvet, T. Potter, 1867]. Compiled by Rev. John Duncan, minister there. 91 hymns selected, and 4 added: 13 doxologies, 1 thanksgiving, 2 dismissals, 1 benaiza, and 6 sanctuses.

3. *Hymns adapted to Public Worship, selected from the Hymns Ancient & Modern of Rev. Thomas Grainger, Esq., of Corrigenchurch, an Appendix consisting of Hymns for Private devotion, Sabbath Schools, and Children.* (Edin.: Nisbet & Co., 1882). With 305 hymns. Meant for use in Abernyte Church, near Linlithgow.

4. *The Order of Public Worship and Administration of the Sacraments, with a Hymnal.* (Edinburgh: Old Greyfriars, Edinburgh. Compiled by Dr. Robert Lee, minister there, and pub. in 1868. The edition of 1872 (Edin., A. & C. Constable) has appended to it portions of psalm versions numbered 1-231, hymnbrown 244-253, and doxologies 254-263. The 2nd ed. of 1874 was pub. in 1880. In 1877 a *Supplement* appeared, compiled by Dr. Wallace, then minister there, with hymns 268-318, and prose psalms 317-346. Both compilers were aided by Mr. Goodhugue, the precentor.

5. *Hymns and Psalms* (Glas.: Collins & Sons, Halifax, 1874). Edited by Rev. John Macleod for use in his church at Dunc (withdrawn from use after he removed to Govan, Glasgow), as an appendix to the *Scottish Hymnal.* Contains prose chants 311-319, and Hymns 320-366.—a large number of these are from the *Scottish Hymnal.*

6. *The Scottish Book of Praise, being Selections From the Psalms in Prose and Verse, and other parts of Scripture, with a collection of Hymns, Paraphrases, and Anthems. The music edited by Henry J. Lambeth.* (Edin.: Oliphant, Anderson & Ferrier, 1886.) Edited by Rev. John Macleod, for use in his church at Dunc, and for general use as a book with fixed tunes—the musical editor being his organist. Contains selections from the *Psalter* of 1615, the *Paraphrases* of 1781, and the *Free Psalter*, with 55 scripture selections for chanting, 20 Anthems, and 185 Hymns, 126 taken from the *Scottish Hymnal*, 1874, being numbered as in that collection.

iii. *Free Church.*

1. *Hymns for the Sanctuary: also Instruction Hymns for Home Use* (printed by D. Adam, Glasgow, 1858). Edited by the Rev. D. C. A. Agnew, of Wigton; with 156 hymns in pt. i., and 91 in pt. ii., besides Paraphrases of the Psalms, and Hymns for Prayer Meetings. It contains 105 Scriptural Hymns, selected and revised (Edin.: A. Elliot, 1866).

2. *Hymns for Christian Worship*, compiled by several ministers of the Free Church in Glasgow (Glas., 1861). Edited by Rev. A. K. H. Boyd. 2nd ed. of 1864, 1st ed. of 1868 (40) hymns. Not authorised by the F. C. General Assembly.

3. *Hymns selected for Divine Worship, by the Rev. William Knight, M. Free Ch., Dundee* (1871). With 1st ed. of 1874 (40) hymns. Superseded by the 2nd ed. of 1884 (40) hymns. Not authorised by the F. C. General Assembly.

4. *Hymns selected for Divine Worship, by the Rev. William Knight, M. Free Ch., Dundee* (1871). With 1st ed. of 1874 (40) hymns. Superseded by the 2nd ed. of 1884 (40) hymns. Not authorised by the F. C. General Assembly.

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iv. *United Presbyterian.*

1. *Sacred Songs and Hymns on various Passages of Scripture, for the use of Associate Congregations* (Glas., D. Niven, 1746), by Rev. James Stuart, of the Relief Church, Anderston, Glasgow. Contains 186 Hymns. Was the first Presbyterian Hymn-book, and formed the basis of the Relief H. Bk. of 1794.

2. *Sacred Songs and Hymns on various Passages of Scripture. To be sung in the Worship of God* (Paisley: J. Neilson, 1792). Edited, with a preface, by Rev. Patrick Matheson, of the Relief Church, Canal Street, Paisley. Hymns 1-188 are the same, and under same numbers, as in the 1746 ed., with 3 additional hymns in easier metres; with Hymns 191-221 added.

3. *Sacred Songs and Hymns on various Passages of Scripture, for the use Relief Church, Campbell Street* (Glas.: D. Memoirs, 1794). The Rev. James Dun, minister there, was the editor. It has a long historical preface and Hymns 191-221 from Matheson. Adopted by the Relief Synod in 1794 as their first hymn-book.

4. *A Collection of Paraphrases and Hymns. For the use of the Relief Congregation, Scatcraig Place, Pais.* (Paisley: J. Neilson, 1794). Edited, with a preface, by Rev. John Johnston, minister there, mainly from the *Relief H. Bk.* of 1794. Contains 310 hymns. The ed. of 1821 (Edin.: J. L. Hale) adds 19 doxologies.

5. *A Collection of Sacred Songs and Hymns, selected from various Authors, and recommended to be sung in Churches and Families* (Cupar Fif.: R. Tullis, 1811). Edited by Rev. Thomas Mercer, minister of Cupar. Compiled by the Rev. Robert Walker, minister of the Relief Church in Cupar.

6. *A Collection of Hymns on various Passages of Scripture; For the use of the Relief Chapel, Cowgate* (Edin.: Anderson & Co., 1819). 197 hymns, mostly from the *Relief H. Bk.*, and 11 doxologies. Probably compiled by Rev. James Lapsley, minister there.

7. *Hymns for Public Worship* (Edin.: J. Hunter, 1840). 166 hymns, selected by Rev. Peter Davidson, D.D., for use of Queen Street U. P. Church, Edinburgh.

8. *Hymns for Divine Worship, selected from the Psalms and Paraphrases, and from the Hymns of original authors*: with an appendix (Edin.: J. Craig & Son, 1870), by Rev. William Ritchie, D.D., for use in his church at Dunse. Nos. 1-502 selected as above, and 503-110 added.

9. *Praise Hymnal* (Glas. & Lon.: M'Corquodale & Co., 1871). Compiled by Rev. Joseph Leckie, D.D., of Ibrox U. P. Church, Glasgow, as a supplement to the *U. P. H. Bk.* of 1852. Of the 164 hymns, nearly recent, 2 (Nos. 4, 19, 166) are by himself.

10. *Hymns and Psalms* (Glas.: Morison, 1874), for use of the *U. P. Synod.* Synod Congregation (Dundee, 1875), by Rev. George Gilfillan, minister there.—106 Hymns and 3 Doxologies. The Rev. David Macrae, who became minister to a section of the congregation, has reissued it with the addition of 50 hymns (Edinburgh, 1876). *Supplementary Selection* issued 1878, and *Appendix* 1880. *New Ed. David Macrae*, 1886, with 374 hymns and doxologies.

iv. *Evangelical Union.*

1. *Hymns and Psalms*, compiled and selected by *James Morison* (Kilmarnock, 1844), one of the founders of the Union and the best living Scottish exegete. Contains 60 hymns and was originally published in two parts, in the second of which (78-80) 5 hymns by Dr. John Guthrie were first published. Reissued enlarged 1846. Superseded by the *Hymn. Union H. Bk.* of 1856.

v. *Baptist.*

1. *A Selection of Hymns adapted for Divine Worship* (Edin.: Waugh & Innes, 1818), by Rev. Christopher Anderson, of Rose Street Baptist Church, Edinburgh.

2. *Hymns for Christian Worship* (Edin.: W. Oliphant & Co., 1826) by Rev. James Fawcett, D.D., of Hope Street (now Adelaide Place) Baptist Church, Glasgow. 328 hymns. The 2nd ed. of 1827 (J. Macfarlane) contains 436 hymns and 37 chants.

3. *Hymns and Spiritual Songs adapted to Public and Private Devotion*, (Edin.: W. Innes, 1842). 366 hymns, 3 doxologies, and an appendix of 8 hymns. Compiled mainly by Rev. Jonathan Watson, co-pastor of Elder Street (now Dublin Street) Baptist Church, Edinburgh. Superseded by No. 4.

4. *Hymns for Divine Worship, being a supplement to the Tune Selection. For the use of the Baptist Congregation, South Street.* (Perth: J. & W. Bayne, 1865.) 168 hymns, probably selected by Rev. John Cloke, then minister.

5. *Hymns and Spiritual Songs selected and arranged for Public and Social Worship.* (Edin.: Turnbull & Spears, 1867.) Contains 564 hymns and 7 chants, and was compiled for use in Dublin Street Church, mainly by Rev. Dr. Landels. Rev. Dr. Culross has since succeeded him. Superseded 1879 by the English Baptist *Psalms and Hymns.*

6. *Church Song. A Collection of Hymns for Public Worship.* (Paisley: J. & R. Parlane, 1875), by Rev. Jervis Coats, M.A., for use in the Baptist Church, Govan, Glasgow, with 306 hymns.

vi. *Congregational.*

1. *The Congregational Psalmist; or, a Selection of Psalms and Hymns specially adapted for the use of the Congregational Churches of Scotland.* (Edin.: Henry Brimner. (Edin.: H. Armour, 1844.) [See Bateman, C. H., p. 116, ii.]. Contains 339 hymns.

2. *A Selection of Hymns, chiefly Watts's, for use in Public Christian Worship; edited by A. T. Porter, minister of Nicolson Street Church, Nash Street, Glasgow.* (Glas.: 1855.) 464 hymns.

3. *Hymns and Psalms of Scripture for Divine Worship. Selected and arranged by John Hutchison* (Dunfermline, 1861), then Congregational minister at Dunfermline. Reissued, enlarged, in 1865 (Edinburgh: 448-464), with 51 scripture passages and 3 ancient hymns.

vii. *Scottish Episcopal.*

1. *A Collection of Hymns and Anthems for the use of the Episcopal Church of Scotland.* (Edin.: Murray &

Cockburn, 1781), with 39 hymns and anthems. A reissue, with 4 hymns added, was published in 1784, and was used in *St. Andrew's Chapel, Aberdeen*, and other *Chapels of the Episcopal Church in Scotland*, 1818 edition. (Aberdeen: D. Chalmers & Co., 1816), with 60 hymns and anthems.

3. *A Collection of Psalms and Hymns adapted to Public Worship in general*, but chiefly intended to be used in the *Episcopal Chapel, New Town, Edinburgh. By A. C.* [Edin.: Gordon and Neill, 1794), with 37 Psalm Versions (from *Tate and Brady*, and from *Merrick*) and 51 Hymns, chiefly from Watts and Doddridge. Used in the First Episcopal Meeting-house in Scotland, Charlotte Square, and a new in St. John's, Princes Street, to which Dean Ramsay long ministered.

4. *Selected Portions from the Old and New Version of the Psalms, &c., Hymns and Anthems.* (Edin.: J. Taylor & Co., 1795). Compiled by Charles Vincent for St. George's Chapel. Part II. enlarged appeared as *Hymns, Anthems, &c., used in St. George's Chapel, York Place, Edinburgh* (Edin.: Caledonian Mercury Office, 1811), with 81 hymns and words of 34 anthems; while the edition of 1817 (Edin.: P. G. Buchanan), contained 94 hymns.

5. *A Collection of Hymns and Anthems, for the use of the Episcopal Chapel, Glasgow* (Glas.: R. Chapman, 1803), with 104 hymns and words of 24 anthems. Compiled by Rev. Dr. Jas. Gray, and largely composed of the requests and votes of the congregation. The ed. of 1823 (Glas.: R. Griffin & Co.) contains 126 hymns, words of 32 anthems, 7 doxologies, and Bp. Key's morning and evening hymns. Superseded in 1840 by the *Collection* of that year. See col. 1, l. 30.

6. *A Selection of Hymns for St. Jude's Chapel*, Leith (Edin.: A. Allardice, 1810), 71 hymns with anthems and doxologies, and an *App.* of 18 hymns.

7. *A Collection of Psalms and Hymns, arranged for the use of the Episcopal Chapel, Carrubber's Close, Edinburgh* (Edin.: J. Gifford, 1826), with 47 psalm-versions, 169 hymns, 5 doxologies, and an appendix of 39 hymns.

8. *A Collection of Psalms and Hymns, arranged for the use of the Episcopal Chapel, Hanover Street, Broughton Place, Edinburgh* (Edin.: Waugh & Innes, 1825), with 319 hymns. Probably compiled by the Rev. Daniel Sandford, then Incumbent.

9. *Hymns and Anthems, for the use of the congregation assembling for the Public Worship of God, in St. James' Chapel, Broughton Place, Edinburgh* (Edin.: Waugh & Innes, 1825), with 47 Psalm portions, 108 hymns, 4 doxologies, and an Appendix of 33 hymns. Probably compiled by Rev. Edward Craig, then Incumbent.

10. *Select Portions of Psalms, from Modern Translations and Paraphrases supplementary to the old and new Versions, with Hymns and Spiritual Songs, designed for Public and Social Worship* (Glas.: C. Rankenian). Compiled and pub. in 1827 for use in St. Mary's Episcopal Church, Glasgow. The 3rd ed. of 1851 contains 143 psalm-versions, 161 hymns and 8 doxologies. The 4th ed. of 1857 contains 150 hymns.

11. *A Selection of Psalms and Hymns, used in St. John's Episcopal Chapel, Cromwell* (Greenock: Advertiser Office, 1836), with the portions of psalms, 189 hymns and an appendix of 43 hymns.

12. *Hymns, Ancient and Modern, for use of the congregation assembling for the Public Worship of God, in St. James' Chapel, Broughton Place, Edinburgh* (Edin.: Waugh & Innes, 1835), with 319 hymns. Probably compiled by the Rev. Daniel Sandford, then Incumbent.

13. *Hymns and Anthems, for the Church of Scotland* (Edin.: J. Ireland, 1836). Edited by Sir Archibald Edmonstone, Bart., of Duntreath and Colzium, with 239 hymns, mostly from Bp. Heber's collection, the last 18 being *eighteen*.

14. *Hymns appropriate to the several Seasons of the Ecclesiastical Year, for use in Trinity Episcopal Chapel, Dunfermline* (Dunfermline: J. Miller & Son, 1862), with 45 hymns. The 2nd ed., 1869, contained in all 61 hymns. Compiled by the Rev. William Bruce, then Incumbent. Superseded by *Tate and Brady*. Superseded in 1886, by *H. A. & M.*

15. *Hymnarium, chiefly from ancient sources, used in the Holy Services of Mattins and Evensong at St. Andrew's Church, Glasgow* (Lon.: J. Masters; Glas.: D. Bryce & Son, 1872). Compiled by the Rev. Dr. Lee, D.C.L., the Incumbent. Contains 240 hymns and 21 introits. Superseded in 1886, by *H. A. & M.*

16. *A Hymnal adapted to the Seasons of the Christian Year* (Aberdeen: A. Brown & Co., 1874). Compiled by the Rev. Alexander Harper, M.A., then clerical Incumbent, with 150 hymns. First ed. 1856 had 70 hymns.

17. *The Supplementary Hymnal compiled by the Rev. H. J. Palmer, A.A., for use in St. Mary's Church, Aberdeen* (Aberdeen: G. Davidson, n. d., 1886), 91 hymns, with 10 hymns from the Appendix to the Hymnal appointed to be used in the Church of England, 1881. Almost all are included in the revised *H. A. & M.* or the *Parish Hymnal*.

18. *Glengarnock, Ardeer and Caroline Mission Hymnal* (Paisley: A. & J. Parlane). With 222 hymns and 4 doxologies. Compiled by the Rev. F. Greene Latimer.

19. *Hymns authorised by the Bishop* (Aberdeen: King & Co., 1885), 54 hymns, selected by Rev. T. I. Ball from the Appendix to the Irish Church Hymnbook.

20. *Supplement to the "Hymns Ancient and Modern"* (Edin.: Hope & Macdonald, 1889). The editions up to 1893 were edited by the Rev. H. A. Walker, of Hutcham, and the Rev. T. I. Ball. The *Supplement* by Mr. Ball, with Hymns 218-348, contains a large proportion of English Hymns of the Evangelical School.

21. See also § xvi. 10.

viii. *Glassite or Sandemanian.*

The Rev. John Glas, M.A., minister of the parish of Tealing, near Dundee, having adopted Independent views, was deposed in 1728. After presiding over congregations of his sympathisers at Dundee and Perth, he died at Perth, Dec. 2, 1773. In the meetings for public worship over which he gave an unpaid ministry and literally observed the Apostolic rule, Elder Robert Sandeman, the son-in-law of Glas, called Sandemanians—the Psalms only are used, the Scottish Psalter of 1650 having been first employed and then the revision of it by Robert Burnet), first pub. as *The Book of Psalms: containing the Scriptural Psalmody of the Many Versions in different Languages*, London, 1744. For their meetings for religious fellowship were composed the: *Christian Songs. To which is prefixed the Boldness and Import of Christ's Resurrection* ser-mon by Glas (Perth: R. Morison, 1758), 61 hymns, 2nd ed. was pub. at Edinburgh in 1746. A copy, without title page, now in Perth, seems to represent this, and contains 70 songs; increased in the 2nd ed. (Edinburgh: A. Donaldson for W. Coke, Edin.; R. Morison, Perth, 1761) to 80 songs (No. 80 being *Watts*' "Come, let us join our cheerful songs"); in the 4th (Dundee: D. Ogilvy, 1776) to 83; in the 5th (Dundee: J. Chalmers for W. Coke, Leith, and R. Morison, Perth, 1775) to 88 songs (No. 88 being *Watts*-worth-omitted), and 11 Elegies. The 8th ed. (Perth: R. Morison, 1787) contained 100 songs, 11 Elegies, and a second part with 30 Songs, pp. 3, being in the 12th ed. (Perth: R. Morison, 1847), enlarged to 63, and in the 14th ed. (Perth: R. Morison, 1872), to 114 Songs, the additions being mostly recent compositions of the brethren.

22. *Hymns for Public Worship.* (Edin.: 1851). For Edinburgh congregation, in a reprint, with one or two of the Songs abridged, of pt. 1 and the Elegies of the 1784, with two additional songs, No. 86, by W. Barkaman, 1851, and No. 94, by E. C. Anderson. Pt. 2 is omitted, and pt. 3 is the Elegies, with the addition of "The Burial Hymn," &c.) separately printed and inserted in a pocket in the binding.

A considerable number of these Songs passed in more or less altered forms into the hymnals of the Baptists, the Evangelical Union, and the Congregational Churches of Scotland, 1781-1867. Such as are found in hymnals included under main sections v., vi., or in English Hymnals since 1830, are here noted, the numbers being given from the 1784, but all had appeared in the editions of 1761 and 1776. Lines in italics are altered, the rest are generally certain.

By John Barnard.

23. Behold! the bright morning appears
The man, who was crowned with thorns (st. ii.)
51. Thus saith the Church's head

By Robert Burnett.

17. Behold! how good a thing
18. Hark! the tyranny of God doth sound
66. Wherewith shall I, *clothed* with sin

By Alexander Glas.

1. Blow'd be the day, Fair Charity
Could I with election speak (st. viii.)
A time shall come, when constant Faith (st. xi.)
3. Shall earth and sea, and all the God contend

By John Glas.

43. There's no name among men, nor angels, so bright
15. This is the day the first ripe sheaf
16. We worship Thee, O God
66. We've sinned many a time
Elegy 1. What is our life in this vain world?

By Thomas Glas.

38. Behold, my servant, whom I send
39. The Love which thought on helpless man
26. When to my sight, thou God, appears
O Lord, we have sinned to despair (st. iv.)

By Daniel Sandeman.

40. When I my wicked heart survey

By William Leighton.

4. Eternal love's the darling song
17. Is this one act redemption shines!
24. Lo! the saints all rejoice and exult in their King
33. O Jesus! the glory, the wonder, and love
14. Say, Faith, who bleeds on yonder tree?
8. Where shall the guilty who hath lost
25. While I my merit all explore

By David Mitchelson.

58. I've seen the lovely garden Bow'rs

By Archibald Rutherford.

60. All ye redeemed wanderers round
71. Glory unto Jesus bring
70. Hail! blest scenes of endless joy
74. Hail! hail! the happy week! for time
73. Man like a flow'r at morn appears
69. Now shall the trumpet sound, and bring
The assembled worlds on wing
68. What tho' these bodies shall decay
65. When Jesus comes again

By Robert Sandeman.

26. Awake, O Zion's daughter! rise
37. See Mercy, Mercy, from on high!
Elegy 2. Tho' I'm in pain, and tho' a load
61. To guilty mortals who have sinned
21. To you, my friends, the God doth call
He who surveys the heart of man (st. ii.)

By William Waterston.

90. How glorious is thy name.

ix. *Scots Old Independents.*

Founded in 1726 by Rev. James Smith and Rev. Robert Jaffray, ejected from the parish churches of Newburn and Largo in Fife, and by David Dale and others, in Glasgow. In 1814 there were 12 churches in Scotland, of which only 2 now remain.

1. *The Psalms of Isaiah, Paul, Peter, &c., paraphrased, and the Principal Doctrines and Precepts of the Passages of Holy Scripture, and adapted to many occurrences of Christian Life* (Edin.: D. Paterson and W. Gray, 1777). By Alexander Pirie (see p. **895**, l.). Of its 95 hymns 11 passed into the *Relief* of *St.*, 1794.

2. *Psalms and Hymns, adapted to Christian Worship*, with 77 hymns. Republished as *Hymns and Spiritual Songs, selected for the Christian congregation which meets in the Grammar School Wynd, Glasgow* (Glas.: D. Niven, A. Orr, &c., 1790), with 109 hymns. The sixth ed., 1794, was enlarged to 114 hymns, many from Gisborne and Logan; the seventh ed., 1799, to 120 hymns; and the eighth ed., 1803, to 122. *Hymns and Spiritual Songs, collected for a Christian Church in Paisley* (Glas.: D. Niven, 1787). In Three Books—i. with Hymns 1-51, ii. 52-128, iii. 129-208. From the Baptist H. Bk. of 1794, omitting those specifically Baptist, and adding 65 from various sources.

4. *A Selection of Hymns adapted to Christian Worship* (Glas.: J. Graham & Co., 1819). Probably compiled by the late James McLaurin, of Paisley, with 180 hymns in alphabetical order, a number being Glassite, Haldane, and Scots Independent. In 1824 a 2nd *Supplement* (Glas.: Mackay & Kirkwood), compiled by two of the Glasgow elders, appeared with Hymns 366-415. Both are still in use.

x. *Berean.*

Founded by Rev. John Barclay, b. 1734, near Methill, Perthshire, assistant of Fetteresso, Perth, 1763-1772; died at Edinburgh, as pastor of the Bereans, July 29, 1798.

1. *Rejoice Borrower; or Christ all in all. An original publication consisting of Spiritual Songs, &c. By John Barclay* (Glas.: W. Bell, 1767). Contains, besides Psalms and a version of the Song of Solomon, 186 hymns. Republished as *A Select Collection of new Spiritual Songs, suited to the various Occasions of Christians. Together with the most useful and agreeable of those formerly published under the title of Rejoice Borrower, or Christ all in all. By John Barclay, A.M., minister of the Bereans assembly in Edinburgh, 1782* (Edin.: Wm. Gray, 1782), with 186 hymns and a Paraphrase of the Song of Solomon. Vol. i. contains his version of *The Psalms paraphrased according to the New Testament Interpretation, &c.* Mr. Barclay also published a cheap collection entitled *The Repertoire of Sacred Songs, &c., being a Selection of Hymns and Songs improved for the necessities of the Church: containing a copious variety of Subjects for the Purpose of Divine Praise, &c.* (Edin.: J. Donaldson, 1742), with a prefatory address of 48 pages fulminating against the Scottish sects of the day. In Psalm versions selected for a

80. version still more paraphrastic and spiritualised than his 1776, a complete metrical version of Hebrews, 33 paraphrases and hymns from his 1776 volume, and 7 from his 1767 volume, with 3 Elegies. The Elegies are further Sibbaldian, ending with definitions of the phrases used, the last of which is Italics elect. "You may call it the madness of the clergy; or, the real mad-as-fury and fatal infatuation of false pretended Christians, who have departed from the faith of heaven and earth delivered us, and all its own Elect."

In *Songs of the Spirit*, edited by the Revs. W. H. Oliphant and F. M. Bird, New York, 1871, two hymns are given by Barclay: "Drink deep of the Spirit, and they are found in Scotland included in the *Library of Religious Poetry*, ed. by Schaff, D.D., and A. Gilman, M.A., ed. 1883, p. 902), and "O love ye the Spirit indwelling," at pp. 127-128.

xi. *Roman Catholic.*

Hymn singing in public worship seems of recent introduction in Scotland, and the hymnals used seem mostly those popular elsewhere. We herewith have able to trace the following, of which Nos. 1-3 are properly School hymnals but have been used in Church at Children's Services, &c.

1. *The Garland of Sacred Catholic Hymns, for the use of Schools* (Glas.: R. Mapley, 1841), 57 hymns and the Litany of Loreto.

2. *St. Patrick's* Catholic *Hymnbook published by the Marist Brothers with the approbation of the Right Rev. Dr. Murdoch, Vicar Apostolic of the Western District of Sixteenth Thousand.* (To be had of the Marist Brothers, St. Mungo Street and Charlotte Street, Glasgow, &c., 1845), 168 hymns. Compiled in 1805 and contains "several original contributions, kindly supplied by the Rt. Rev. Dr. Murdoch, the Very Rev. F. W. Faber, Rev. F. Sandolo and others."

3. *Collection of Hymns for the use of the Children of St. Andrew's Congregation* (Glas.: H. Mapley, 1875), with 108 hymns, of which 6 and the Litany of Loreto are Latin.

4. *Hymns arranged according to the Ecclesiastical Year, for use in Catholic Churches. Music may be had separately. Cum permissu superiorum* (Glas.: H. Mapley, 1870), with 107 hymns, 16 being in Latin and 3 Litanies, and 2 Tunes to Hymns.

5. A very curious book was pub. at Aberdeen (J. Chalmers & Co.) in 1822 as *A Collection of Spiritual Hymns and Songs, on various religious subjects.* The pieces occupy pp. 3-140, but are not numbered. They are arranged in 12 Books, each with a separate and irregular song tune. A number are by Bishop Gordon, eight are signed J. C., eight are signed W. D., &c. It is hardly likely that the book was ever used in the public services of the Roman Catholic Church in Scotland. (See also p. **974**, l.)

xii. *Universalist.*

1. *King David's Psalms in common use, with notes critical and explanatory. Imitated in Scottish* (Glas.: Duncan & Co., 1829). By Rev. Dr. Jas. Gray, with *The Psalter* of 1650 and *Paraphrases* of 1781 with notes. The editor, who in 1790 became minister of the Relief Church at Cupar-Fife, and in 1795 at Dundee, resigned his charge in 1794 and finally settled in Glasgow as a Universalist preacher, d. 1811. See his *Essay on Inspired Subjects with some Essays in Poetry* (Edin.: G. Carr, 1795), he gives 14 paraphrases of psalms and 24 hymns and poems—all original.

2. *A Collection of Hymns for the use of Believers in Christ's Salvation* (Glas.: Duncan & Co., 1829), with 100 *Oration to Jesus Christ* (Glas.: W. Naylr, 1824), 110 hymns.

xiii. *Theistic.*

1. *Hymns selected for Divine Worship. By the Rev. James Cranbrook* (Edin.: Turnbull & Spence, 1807), formerly minister of Albany Street Congregational Church, Edinburgh. 2nd ed., 1809, 3rd ed., 1811.

2. *A Manual of Sound Song for Common Worship. Compiled by the Rev. James Cranbrook* (published for him in the Hopetoun Rooms, Edin.: 1867), with prose psalms for five Sundays and 34 hymns, No. 35 being "Hymns collected and adapted for *National Worship, Temporary Use* (Edin.: n.p. 1840), with no psalms, 46 hymns and 3 doxologies. After Mr. Cranbrook's connection ceased it was enlarged and issued as

3. *Hymns selected and adapted for Divine Worship and Human Encouragement* (Edin.: Printed for Freemasons' Hall Congregation, 1870), by Mr. Statham, his successor. Contains 168 hymns, words of 16 anthems, and 3 sanctuses. The final issue was ——

5. *Hymns* (Freemasons' Hall, Edin., 1873), with 69 hymns, of which, according to Mr. Stallman's preface, "Many have been written expressly for this collection," only 9 being taken from No. 4.

xiv. *Unitarian.*

1. *Hymns and Anthems for Private and Public Worship. Edited by Charles Clarke* (Glas. printed for the Unitarian Church, Union Street, by W. Bankie, 1848), 249 hymns and anthems with authors' names, for the use of the Union Street congregation. The ed. of 1859 has 320 hymns with an Appendix of 40 "Hymns of Consolation" compiled by H. W. Crosskey.

2. *Hymns for Public Worship edited by John Page Hopps* (Glas. The Unitarian Christian Churches, 1872), with 200 hymns and anthems. Mr. Hopps was formerly then minister of St. Vincent Street Unitarian Church, Glasgow.

xv. *Brethren.*

1. *Our Hymnbook. Compiled by Rice T. Hopkins. Fifteenth Thousand* (Edin.: Quigley & Bell, n.d.). Two hymns on back of titlepage, with gospel hymns and tunes, 8vo, pp. 160.

2. *Aids to the Service of Song* (Edin.: A. Elliot, n.d., c. 1880). Compiled by Dr. Naylor. 203 hymns.

3. *The Gospel Hymnal. Compiled by W. T. P. Wolston* (Lon. & Glas.: R. L. Allan & Co., 1871, n.d.), 260 hymns. The compiler was leader of "The Brethren" in Edinburgh.

xvi. *Miscellaneous.*

1. *A Collection of Hymns and Spiritual Songs* (Glas. A. Miloch, 1775). 72 hymns.

2. *A Collection of Hymns for Christian Worship* (Edin.: G. Crawford, 1742). 94 hymns and 5 sacramental hymns—in all 41.

3. *A Collection of Hymns and Spiritual Songs, extracted from various authors, and published for the use of Christians of all denominations* (Edin.: James Donaldson, 1776). With 147 hymns and 2 doxologies, mostly taken from R. Conyers's Collection (p. 332, ii.).

4. *A select number of Spiritual Hymns, &c., either collected from various authors, or composed for Christian's meditation, &c. By David Mitchell* (Glas.: W. Smith, 1761). To hymns. It is not likely that either this or Nos. 5–7, 11, were ever used in public worship.

5. *A Collection of Hymns and Sacred Poems. In Two Parts. For all Denominations. Published by James Forbes* (Aberdeen: printed by A. Leighton, 1767). Contains 5-8 hymns in pt. i. and 34 poems in pt. ii. The 2nd ed. of 1769 has 178 hymns, and the 3rd ed. of 1773 has 180.

6. *Hymns and Scripture Paraphrases published at the request of a Congregation of Christians.* By William Bell (Edin.: G. Ga., 1806). With 113 hymns.

7. *A Selection of Sacred Hymns for Social Worship* (Edin.: Waugh & Innes, Camhill for T. Watt, Kilwinning, 1807), with 148 hymns.

8. *Hymns on Natural, Moral and Theological Subjects, for the use of the Theophilanthropist Society* (Glas.: 1818) with 103 hymns.

9. *Sacred Songs. A Collection of Hymns, and Spiritual Songs, selected from a number of other collections, for the use of Christian Churches; and adapted to New Testament Worship. By William Collie, Dundee* (Dundee: A. Colville & Co., 1817), with 219 hymns.

10. *Hymns, Original and Selected. Chiefly designed for Public Worship* (Aberdeen: D. Chalmers & Co., 1825), with 264 hymns and the Benedicite. Compiled for use in St. Paul's Episcopal Church, Aberdeen.

11. *Morning and Evening Hymns for every day of the Week* (Edin.: Oliphant, Anderson & Ferrier, 30 Nicolson Street, 1867). With 124 hymns, edited by John Smith, LL.D.

Note.—Two hymnals compiled by the Rev. J. H. Wilson, D.D., of the Barclay Free Church, Edinburgh, viz. *Hymns of Faith and Hope*, 1861, and *Songs of Faith*, 1881, are cited occasionally throughout this Dictionary and are thus here mentioned. (1) *The Service of Praise* (Edin.: T. Nelson & Sons, 1865), with 322 hymns, 25 chants, 19 anthems and sanctuses, and 7 children's hymns. A revised ed. of the 1851 ed. of Nos. 1–3, 5, 6, 8, 9, and others, first appeared here: (2) *Songs of Zion* (Edin.: T. Nelson & Sons, 1876), with 261 Hymns, &c., mainly from the 1865, from *Songs of Zion*, 1863, and from the hymns introduced by Mr. Sankey.

IX. APPENDIX.

1. *Scottish Hymn Writers.*

Scotland has produced a long series of minor poets. It would be both difficult and useless to enumerate even those of them who have attempted to write sacred poetry. Notices will be found in this Dictionary under their respective names of a very large number of these authors, including the following, who by birth or residence are connected with Scotland, viz.:—

William Alexander, Earl of Stirling; William Lindsay of Pitscottie; Sir Robert Aytoun; Elizabeth Melville, Blacklock, Hugh and Robert Baillie, William Hay, Jane and Sarah (Pinkerton) Borthwick, Robert Boyd, Zachary Boyd, William Bruce, James Drummond Burns, Wilhelmina Cameron, Elizabeth Cecilia Clephane, Norval Clyne, Sir Alexander Craigie, Robert Crichton, Thomas Davidson, David Thomas Kerr Drummond, William Drummond, Mary (Lundie) Duncan, Thomas Dunlop, Ralph Erskine, Fergus Ferguson, Sarah Fleming (nee Borthwick), Robert Kaye Greville, John Guthrie, James Hamilton, Robert Hamilton, Robert Hall, Robert Murray McCheyne, John Ross Maxtill, Hamilton Montgomerie Magill, Margaret Mackay, Norman Macleod, Samuel Martin, David Macbeth Moir, John Morison, Sir William Mure, John Ogilvie, Robert Pont, Alexander Pirie, Robert Pollok, Alexander Ramsay, Christian Robertson (Monimusk), William Glen Robertson, G. Rorison, Sir W. Scott, Jane C. Simpson, Patrick Simson, John Morrison Sloan, George Walker, Ralph Wardlaw, James, John, and Robert Wedderburn, Andrew Young, with various others.

2. *Principal Works on the Scottish Psalms and Paraphrases, and their authors.*

In this section we have grouped together those works which are of greatest value in tracing the history of Scottish Hymnody.

1. *The Scottish Metrical Psalter* of A.D. 1635, *reprinted in full from the original work, the additional matter and various readings found in the editions of* 1644, &c., *being appended, and the whole illustrated by dissertations, notes, and facsimiles. Edited by the Rev. Neil Livingston, D.D. Printed from them by Modern and Mechanical Processes.* (Glas.: Maclehose, 1864.) The most elaborate and careful work on the early Scottish Psalters, and the fruit of much labour and research. It contains a great amount of interesting and curious information, and in fact exhausts the subject.

2. *The Scottish Metrical Version of the Psalms, as Printed by Authority of the University of Glasgow. MDCLXIXMDCCLIV. Edited from the author's manuscripts by David Laing, Esq.* In three volumes. Edinburgh, printed for Robert Ogle, 1861–1865. Edited for the Bannatyne Club. Only 100 copies printed, and not for sale to members. In the spreadsh to vol. iii. (pp. 125–256), Dr. Laing gives a valuable series of "Notices regarding the metrical version of the Psalms received by the Church of Scotland."

3. *The Book of Scottish Metrical Psalms, with an account of the Paraphrase and Hymns, and of the music of the Old Psalter.* Illustrated with 15 plates of mus. music of 1566. By Rev. J. M. Macmorine, Lochgilphead. Printed for subscribers only. Glasgow: Morison Bros., 1872. 4to, pp. 112, xxxvi. and 15 plates. The most valuable and careful work on the early Scottish Psalters, and the fruit of much labour and research. It contains a great amount of interesting and curious information, and in fact exhausts the subject.

4. *The Wedderburns and their Work, or the Sacred Poetry of Scotland. A Lecture delivered in the Divinity Hall of the University of Glasgow. By Alex. F. Mitchell, D.D., Professor of Hebrew, St. Andrews.* William Blackwood & Sons, Edinburgh and London, 1867. A very careful and interesting little book, tracing out the history of Scottish Psalmody, and of the Wedderburn Psalmbks, and giving all the information accessible as to their authors and their origin.

5. *A comprehensive book of Psalms and Spiritual Songs, consisting chiefly of the Translations and Versions entitled Gude and Godlie Ballates.* (Aberdeen: Imprinted 1868.) A reprint from the earliest perfect edition now extant (but see I. § 2 of this article), edited by Dr. David Laing, with a historical preface, a valuable series of notes, a glossary, and table of the tunes to which the Psalms contained are known, viz. those of Henrie Charteris 1570, Robert Smyth 1590, and Andro Hart 1621.

6. *The Free Church Magazine for* 1847, volume 4, Edinburgh, John Johnstone. Contains four articles on "Scottish Psalmody," reprinted from the Edinburgh Journal. They raised a discussion on the subject of Robert Burns's connection with the *Paraphrases*, the writer having in his hands a ms. copy of the *Paraphrases* pre-

pared for the use of the Convener of the 1775 Committee, with alterations in a hand which much resembled that of Burns, but which proved to be that of John Logan—a facsimile page being given. We have failed to trace this ms.

7. *The United Presbyterian Magazine*, volume 18, 1874, and volume 19, 1875. Edinburgh, William Oliphant & Co. These include a series of interesting papers on Scottish Hymn-writers by the late Rev. William Thomson, of Alnetield, near Edinburgh. Chapter i. in vol. 18, contains notices of Dr. Watts's Psalms and Hymns, 10, on Bruce and Logan, and 64, on the *Paraphrases* of 1781.

8. *Fasti Ecclesiæ Scoticanæ. The succession of ministers in the parish churches of Scotland, from the Reformation. By the late Rev. Hew Scott, D.D., F.L.S., minister of Anstruther Wester, Edinburgh.* William Paterson, 3 vols. in 6 parts, 1866–1871. A most careful and elaborate work, the fruit of many years' research among original documents, and of great use in matters of biography.

9. *The Book of the Order of the Church of Scotland commonly known as John Knox's Liturgy, and the Directory for the Public Worship of God agreed upon by the Assembly of Divines at Westminster*; with historical introductions and illustrative notes by the *Rev. George W. Sprott, B.A., and the Rev. Thomas Leishman, D.D.* Edinburgh, William Blackwood & Sons, and London, 1868. The notes on the *Psalters* are concise and good.

10. *The Scottish Paraphrases. . . . An account of their history, authors, and sources; together with the Scriptural Proofs, and parallel references from Presbytery records relative thereto; reprints of the editions of* 1745, 1751, *and* 1781; *information regarding hymns contemporary with the Paraphrases; and some account of the Scripture Songs of* 1781. *By Douglas Somerville, D.D.* Edinburgh, Oliphant & Co., 1873. This work justifies its title, is well and carefully done, and gathers together almost all the available information. It is especially valuable as reprinting the full text of the very rare edition of 1745.

In appending these authorities it may be stated that the article throughout is based upon independent research, and that in almost every case (save *Rous*, 1641 and 1643, and the *French Psalters*) the works mentioned have been examined by myself, or by others on my behalf. To Mr. Clark and the librarians of the Advocates Library, Edinburgh, and to Dr. Dickson, Mr. Lyndsay, and the librarians of the Glasgow University Library, I am specially indebted for the full facilities and courteous attention afforded in my researches; to Mr. William Boone of London I was indebted for the loan of early editions of the *Paraphrases*, &c.; to Mr. James Thin of Edinburgh, and Mr. W. T. Brooke of London, I am indebted for kind help in completing the lists of Hymnals; and to correspondents, of various denominations, too numerous to mention I am indebted for prompt answers embodying the information they had to give on the points submitted to them. [J. M.]

Scottish Psalter. [Scottish Hymnody.]

Scottish Translations and Paraphrases. These *Translations and Paraphrases* were originally prepared by a Committee appointed by the General Assembly of 1742. They were presented in draft in 1745, and in 1751 were authorised for private use. In 1775 a Committee was appointed to revise and enlarge them for public use, by which a draft collection was prepared and printed in 1781, and after many verbal changes published as *Translations and Paraphrases, in Verse, of several Passages of Sacred Scripture. Collected and prepared by a Committee of the General Assembly of the Church of Scotland, in order to be sung in Churches.* Edinburgh: Printed and sold by J. Dickson, Printer to the Church of Scotland MDCLXXXI (see **Scottish Hymnody**, v. 1–4).

The Paraphrases of 1781 are made up of 45, taken—some with great alterations—from the collection of 1745; and of 22 added in 1781.

From the 1745 are the following, the numbers being given in the 1781 list (Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46) by Doddridge (Nos. 26, 27) by Tate, 3 (Nos. 4, 35, 44) ascribed to Blair, 2 (Nos. 36, 43, 45) ascribed to Robertson, and 1 (No. 42) ascribed to Randall, leaving 1 (Nos. 8, 10, 21, 31, 38, 40, 41, 46) to which no probable ascriptions have been assigned.

Of the 22 added in 1781, 2 (Nos. 5, 15) are by Watts, while 7 (Nos. 9-11, 31, 33, 34) are assigned to Bruce or Logan; 2 (Nos. 27, 30) are said to be joint productions of Logan and Robertson; 3 (Nos. 19, 21, 29, 32) are ascribed to Robertson; 1 (No. 12) to Logan; 1 (No. 13) to Martin, 1 (No. 16) to Blacklock, 1 (No. 22, really a proto) to Blair, and 1 (No. 28) to Ogilvie.

Deducting these by Watts, Doddridge and Tate, we find of the 67 in 1781 there are 25 of presumable authorship, and 42 of unknown. The presumable authors of the remaining 25 are noted under **Blacklock, Blair, Bruce, Cameron, Martin, Morison, Ogilvie, Randall,** and **Robertson.**

Of the *Hymns* appended in 1781, 3 (Nos. 1–3) are by **Addison**, 1 (No. 4) by Watts, and 1 (No. 5) by Bruce or Logan [see **Bruce**].

The Committee who compiled the *Paraphrases* were thus made up:—

On May 18, 1745, the Assembly appointed the Revs. James Nisbet, William Gusthart, William Robertson, Robert Kinloch, Professor John Gowdie, Frederick Carmichael, William McGregor, Thomas Turnbull, Robert Wallace, Alexander Carlyle, Alexander Webster, and George Logie, James Bannatyne, Professor Patrick Cumming, Alexander Webster, George Wishart, Robert Dalgleish, James Naismith, and Matthew Mitchell, ministers; with Messrs. John Wilson, Robert Baillie, and Alexander Stevenson, elders. To these were added on May 31, 1754, the Revs. Principal Thomas Tullibelgin, Daniel McQueen, Hugh Blair, George Kay, and Thomas Randall, ministers; with Lord Arniston, Lord Drummore, the Solicitor General Robert Dundas, and Mr. Alexander Lockhart, elders.

On May 26, 1774, the Assembly appointed the Revs. Dr. Patrick Cumming, Dr. Alexander Webster, Principal William Robertson, Dr. Robert Finlay, Dr. Hugh Blair, Dr. Harry Spence, Dr. John Ogilvie, Thomas Linning, and Professor Walker, Alexander Carlyle, Joseph Medowall, John Logan, James Bannatyne, Professor Robert Walker, James Campbell, and John Gibson, ministers; with Messrs. John Home, James Stobbart, John McLaurin, Robert Cullen, and Professors Andrew Dalzell and George Hill, ruling elders. To these were added on June 3, 1780, the Revs. Dr. Henry Grieve, Dr. Robert Walker, Dr. Robert Lundie, Dr. Robert Pitcairn, Dr. George Barclay, and Dr. Robert Dick, ministers, with Messrs. John Dickson, James Colquhoun, and Alexander Stevenson, elders. And finally, on May 30, 1781, the Assembly added the Revs. Dr. William Taylor, Dr. Thomas Gillespie, Dr. Alexander Gerard, Dr. George Wm. Wood, John Morison, and William Peebles, ministers; with Mr. Hardie, and Professors William Richardson and John Anderson, ruling elders.

Throughout the body of this work these *Paraphrases* have been annotated in full. For reference, the first lines are here given with the numbers as they appear in 1781. Where an alternative line is given in italics the note will be found under that line.

i. *Originally published in* 1745–51.

41. And shall we then go on to sin
Shall we go on to sin
42. As when the Hebrew prophet raised
So did the Hebrew prophet raise
53. Behold my servant! see him rise
63. Behold by amazing gift of love
Behold the amazing gift of love
66. Behold the glories of the Lamb
10. Behold! the mountain of the Lord
In latter days, the mount of God
11. Behold what witnesses unseen
61. Blest is the man whose soft affection
33. Father of all! we bow to thee

60. Father of peace, and God of love!
70. Hark, the glad sound, the Saviour comes
86. How bright these glorious spirits shine!
How bright these glorious spirits shine!
93. How few receive with cordial faith
94. How glorious Zion's courts appear
How honourable is the place
1. How should the sons of Adam's race
15. How vain are all things here below
16. How wretched was our former state
Lord, we confess our numerous faults
26. Ho! ye that thirst, approach the spring
34. I'm not ashamed to own my Lord
37. I will extol thee, my God, my King
With joy we meditate the grace
38. Just and devout old Simeon liv'd
Now let Thy servant die in peace
13. Keep silence, all ye sons of men
Now let our souls ascend above
48. Let Christian faith and hope dispel
Now let our souls ascend above
1. Let heav'n arise, let earth appear
Now let a spacious world arise
62. Let not the wicked man employ their thoughts
67. Lo! what a glorious sight appears
85. My ears is ring; my warfare's o'er
Death may dissolve my body now
34. My soul and spirit, join with Joy
41. O all ye works of God, rejoice
2. O God of Bethel! by whose hand
81. Soon shall this earthly frame dissolv'd
6. The rush may rise where waters flow
Nor grows the rush without the mire
49. Though eloquence with flowing voice
Behold the speech whose lust and voice
49. Though perfect eloquence adorn'd
Though all men's eloquence adorn'd
34. Thou spake the Saviour of the world
With solemn thanksgiving our Lord
64. To him that lov'd the souls of men
To Him that lov'd the souls of men
41. Ungrateful sinners! whereso this scorn
46. Vain are the hopes the sons of men
32. What though no flow'rs the fig-tree clothe
As from the saints' foundation stands
16. When Israel's God to favour takes
In his surrounding faith
37. While humble shepherds watch'd their flocks
While shepherds watch'd their flocks by night
39. Why sit'st thou forth thine anxious plaint
Whence do our mournful thoughts arise
31. Ye heav'ns send forth your song of praise!
Now shall my inward joys arise
32. Ye who the name of Jesus bear
Now let our souls ascend above
43. You now must hear my voice no more

ii. *Added* in 1781.

29. Amidst the mighty, where is he
35. As long as life its term extends
Life is the time to serve the Lord
18. Ah! what avails the sceptred race
21. Almost, ye trifles that dwell remote
44. Behold the Saviour on the cross
56. Come, let us to the Lord our God
57. Come, sinners, to the gospel feast
16. In life's last days, when age unsightly pours
19. In streets, and orchings of the gates
63. Lo! in the last of days behold
17. O bring your tribute to the skies
Sing of Mount Zion's happy lot
53. Take comfort, Christians! when your friends
14. The race that long in darkness pin'd
8. Tho' trouble springs not from the dust
Why should the children of a king
31. Thus speaks the Almighty to every man
27. Thus speaks the High and Lofty One
The High and Holy One hath spoke
35. 'Twas on that night when doom'd to know
24. What shall I render to my God
14. While thus I tread the paths of mirth
Let such as would walk with the devil
9. Who can resist th' Almighty arm
12. Ye indolent and slothful race

iii. *Hymns added* in 1781.

4. Blest morning! whose first dawning rays
Blest'd morning, whose young dawning rays
5. The hour of my departure's come
7. The spacious firmament on high
1. When all thy mercies, O my God
3. When rising from the bed at death

The *Paraphrases* of 1751 had been printed at the end of some editions of the *Psalter* of 1650 (e.g. by Colin Macfarquhar, Edinburgh, 1771), and though the right of printing the *Paraphrases* of 1781 was assigned to the Church printer up to 1809, yet before the end of the century the King's printer had begun to add them to the *Psalter*, and they are still almost universally so printed. [J. M.]

Scriver, Christian, s. of Christian Scriver (Schriver, Schreiber), merchant at Rendsburg in Holstein, was b. at Rendsburg, Jan. 2, 1629; and was from his birth destined for the ministry. His father d., of the plague, in 1635, but by the help of a rich great-uncle, he was able eventually to matriculate at the University of Rostock in Oct., 1647 (M.A., 1649). In 1650 he became tutor to a family at Segeberg, near Lübeck. While visiting a married half-sister at Stendal, he preached there with much acceptance, and was appointed, in 1653, archidiaconus of St. James's Church there. He then became, in 1667, pastor of St. James's Church at Magdeburg, where he was also appointed, in 1674, assessor at the consistory, in 1676 as Scholarch, in 1679 as Senior; and in 1685 had also the parishes and schools of the so-called Holzkreis placed under his inspection. At length he found his work too heavy, and, in 1690, accepted an invitation to Quedlinburg as consistorialrath and chief court preacher at the church of St. Servatius, and also as private chaplain to Anna Dorothea, Duchess of Saxony, and Abbess of the Lutheran Stift at Quedlinburg. After a series of strokes of paralysis, he d., at Quedlinburg, April 3, 1693 (Koch, iv. 79; Herzog's *Real-Encyklopädie*, xiv. p. 1, &c.).

Scriver was a most popular, useful, and influential preacher; his earnestness being deepened by the memory of his many wonderful escapes from accident and pestilence. He was also the author of various devotional works, of which Koch enumerates 18, and Wetzer & Welte 200 *Erbauliche Andachten*, Magdeburg, 1663 (1671, and later eds., have 400 *Andachten*; English version, as Gotthold's *Emblems*, by H. Bennin, n.d., Edinburgh, 1697); his *Seelen-Schatz*, in 5 parts 1675-92; and his Gottsolch's *Geistliche Sinn-Bilder*, 1671 (1680, &c.).

It is difficult to say how many hymns Scriver wrote, apparently about ten. He refers to one or two in his *Seelenschatz* and his *Andachten*, but does not give the full texts. A number are included, as by him, in C. C. Wetzenbach's *Geistliche Lieder-Schatz*, published at Wittenberg, in 1738, as the *Seelenschatz Kraft und Saft*, and C. G. Weinschenk, pastor of St. Ulrich's in Magdeburg, in his *Evangelische Lieder* of Scriver (Magdeburg and Leipzig, 1720), gives a list of those he considers genuine.

Those of Scriver's hymns which have passed into English are:—

i. **Auf, Seel, und danke deinem Herrn.** *Morning.* Included, 1704, as above, and in 1729, also marked as by Scriver. But Scriver's son-in-law, Johann Heinrich Häweker [b., 1640, at Kalbe, near Magdeburg, became diaconus, and, in 1693, pastor at Kalbe; latterly, also, inspector of the Holzkreis; and d. at Kalbe, in 1722], in his *Dreyfach schallend und nachhallend Kirchen-Echo*, Leipzig, 1695, p. 3, claims it as his own. It is in the Berlin *G. L. S.*, ed. 1863, No. 1078. *Tr.* as, "To God, my Soul, Thank-offerings pay." By *H. L. Hachtel*, 1842, p. 30.

ii. **Der lieben Sonne Licht und Pracht.** *Evening.* This is Scriver's best hymn. It seems to be earlier than 1671, as in that year Scriver quotes

st. viii., in his *Andachten*, as above. According to tradition it was written one evening when Scriver was disturbed by hearing outside a profane song sung to a beautiful melody; whereupon he, grieved that the melody should be so misapplied, composed this hymn for it. Bamberg, in his *Anthologie*, iii. p. 203, prints the hymn from the *Volksthümliches G. B.*, Hamburg and Ratzeburg, 1684, in 9 sts. of 7 l. In the *Lüneburg Stadt. G. B.*, 1686, No. 1907, it is marked as "*M. C. S.*;" and in Häweker's *Kirchen-Echo*, 1695, p. 30, as *M. C.* Scrivers. It is also in the Berlin *G. L. S.*, ed. 1863, No. 1153. Regarding it Lauxmann, in *Koch*, viii. 201, speaks thus:—"Of the beautiful hymns of this true Teacher, the Chrysostom of our Lutheran church, in which the thoughts of Gerhardt's evening hymn [p. 803, i.] ring and are powerfully re-echoed; st. vi.-viii., are of the greatest force, and of these especially st. viii." He also gives a portion of a sermon on Rogation Sunday, 1671, in which Scriver quotes st. viii. as expressing the deepest sentiments of his heart. *Tr.* as:—

i. With Thee I lay me down to sleep. This is a *tr.* of st. v., viii., viii., as No. 481, in pt. i. of the *Moravian Ll. &c.*, 1754. It is also found in the following forms:—

ii. In peace I'll now lie down to sleep. In the *Moravian M. &c.*, 1789.

iii. In peace will I lie down to sleep. In the *Moravian M. &c.*, 1886.

2. My praise again I offer Thee. A *tr.* of st. iv., v., by A. T. Russell, as No. 6, in his *Ps. & Hys.*, 1851.

3. The lovely Sun has now fulfilled. This is a *tr.* of st. i., iv., v., ix., dated 1882, by M. W. Stryker, in his *Hys. & Verses*, 1883, p. 28, reprinted in his *Christian Chorals*, 1885, No. 16. In his *Song of Mirion*, 1888, p. 29, it begins "The golden Sun has now fulfilled."

iii. Hier leg ich nun mein Haupt zu meinen Füssen. *Repentance. Lent.* Included in Häweker's *Kirchen-Echo*, 1695, p. 351, in 28 sts. of 4 l.; reprinted in Burg's *G. B.*, Breslau, 1746, No. 1582, &c. It is included as Scriver's, in 1704, as above; and so in *Burg*, and by *Koch*; but Weinschenk does not give it as his; and Häweker gives it without name of author. *Tr.* in C. U. as:—

Here, O my God, I cast me at Thy feet. This is a *tr.* of st. i., iii., v., vi., x., xi., xii., xiii., xvii., xxviii., by Miss Waikworth, in her *Lyra Germ.* 1st Ser., 1855, p. 69. In her *C. B. for England*, 1863, No. 45, it begins, "Here, O my God, low at Thy feet I bend me:" is altered in metre; and omits the *tr.* of st. iii., ii. 3, 4; v.; vi., ii. 1, 2; and xxiv.

Scudder, Eliza, niece of Dr. E. H. Sears (q.v.), was b. in Boston, U.S.A., Nov. 14, 1821, and now (1888) lives in Salem, Massachusetts. Formerly an Unitarian, she some time ago joined the Protestant Episcopal Church. Her hymns in C. U. are:—

1. From past regret and present (faithlessness) fastlessness. *Repentance.* In the *Quiet Hours*, Boston, 1875.

2. I cannot find Thee! Still on restless pinion. *Seeking after God.* Appeared in Longfellow and Johnson's Unitarian *Hys. of the Spirit*, 1864.

3. In Thee my powers and treasures live. *Faith and Joy.* In the *Hys. of the Spirit*, 1864. It is from a poem of 24 lines, in 3 parts, entitled "Three States," entitled, "The New Heaven," and dated 1855.

4. Life of our life, and light of all our seeing. *Prayer.* In the Boston *Quiet Hours*, 1875.

5. The day is done; the weary day of thought and toil is past. *Morning.* In *Sermons and Songs of the Christian Life*, by E. H. Sears, Boston, 2nd ed., 1858, p. 179, and reprinted in the Boston *Hys. of the Spirit*, 1864. This is possibly her finest hymn.

6. Thou great Giver, encircling all. *Divine Gross. Appeared* in Dr. E. H. Sears's *Pictures of the Olden Time, as shown in the Portraits of a Family of Fifty Generations*, Boston, 1857, p. 11, and reprinted in the Boston *Hys. of the Spirit*, 1864. It has sometimes been taken as "An Ancient Catholic Hymn" (Universalist's *Ps. & Hys.* 1885), but is error.

7. Thou long disowned, reviled, opprest. *The Spirit of Truth.* In the Boston *Hys. of the Spirit*, 1864.

Of these hymns, Nos. 2, 6, and 7 are in Dr. Martineau's *Hymns*, 1873. Some of Miss Scudder's poetical pieces appeared in Dr. Sears's *Monthly Religious Magazine*. Her *Hymns and Sonnets, by E. S.*, were pub. by Lockwood, Brooks & Co., Boston, 1876. From this her hymn "Thou hast gone up again" (*Ascension*), is taken. [F. M. B.]

Σὲ καὶ νῦν ἐλεογοῦμεν. *Gregory of Nazianzus.* [*Evening.*] This hymn is given in his *Works*, Paris, 1611, i. in *Daniel* iii. 13; and in the *Anthol. Græca Carm. Christ.*, 1871, p. 29. It is *tr.* as "And now again at night" by A. W. Chatfield in his *Songs and Hys. of Earliest Greek Christian Poets*, 1876, p. 122, in 8 st. of 4 l. (See **Greek Hymnody**, § iv.) It dates 324-380, and contains 28 lines. [J. J.]

Σὲ μὲν ἀργομένας. *Synesius, Bp. of Ptolemais.* [*Morning or Evening.*] Hymn iv. of ten hymns composed by him at various periods of his life, 373-430. The full Greek text is found in the *Anthol. Græca Carm. Christ.*, 1871, p. 15 in 229 lines. It is *tr.* as "To Thee at evening grey," by A. W. Chatfield in his *Songs and Hys. of Earliest Greek Christian Poets*, 1876, p. 96, in 27 st. of 8 l. (See **Greek Hymnody**, § v.) It is an Evening Hymn, and contains several passages of great beauty which might be utilised in the form of a cento for congregational use. Another *tr.* is "Thee at the break of sacred day," by Alan Stevenson in his *The Ten Hymns of Synesius, &c.*, 1865. [J. J.]

Σὲ τὸν ἄφθιτον μοναρχην. *Gregory of Nazianzus.* [*Praise to Christ.*] This hymn to Christ is given in his *Works*, Paris, 1611, i.; in *Daniel* iii. 3; and in the *Anthol. Græca Carm. Christ.*, 1871, p. 23, in 31 lines. It is *tr.* as "O Thou the One supreme," by A. W. Chatfield in his *Songs and Hys. of Earliest Greek Christian Poets*, 1876, p. 93, in 13 st. of 6 l. It is a fine hymn gracefully translated. (See **Greek Hymnody**, § iv.) It dates 324-389. [J. J.]

Seagrave, Robert, M.A., s. of Robert Seagrave, Vicar of Twyford, Leicestershire, was b. at Twyford, Nov. 22, 1695, and educated at Clare College, Cambridge, where he graduated in 1714. Taking Holy Orders he entered most earnestly into the movement that being carried forward by Wesley and Whitefield; and between 1731 and 1746 he issued numerous letters and pamphlets, &c., designed to awaken in the clergy a deeper earnestness in their work. In 1739 he was appointed Sunday Evening Lecturer at Lorimers' Hall, London, where he continued to preach till 1750. He also occupied Whitefield's Tabernacle from time to time. His

hymns, which were better known and more highly appreciated by the older compilers than those in modern days, and will still repay perusal, were included in his collection, pub. by him for use at the Lorimer's Hall, as *Hymns for Christian Worship, partly composed, and partly collected from Various Authors*, 1742. The 6th ed. was pub. in 1748, and the originals were reprinted by D. Sedgwick as Seagrave's *Hymns*, in 1805. Two of these hymns are still in C. U. :—

1. **Now may the Spirit's holy fire.** *Opening of a Place of Worship.* This, from *Hym. for Christian Worship, &c.*, 1742, was given by G. Whitefield as the opening hymn of his *Hym. for Social Worship, &c.*, 1753. It was repeated in Rippon's *Bap. Sel.*, 1787, and again in later collections to modern hymn-books.

2. **Rise, my soul, and stretch thy wings.** *Pilgrim's Song.* Also from his *Hymns, &c.*, 1742, into G. Whitefield's *Hymns, &c.*, 1753; and again in others to modern hymn books. [J. J.]

Searcher of hearts, before Thy face. *P. Doddridge.* [*Lent.*] Pub. by Job Orton, in his posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 250, in 3 st. of 4 l., and headed, "Peter's Admonition to Simon Magus. Acts viii. 21–24." It was repeated in J. D. Humphreys's ed. of the same, 1839. [J. J.]

Sears, Edmund Hamilton, D.D., s. of Joseph Sears, was b. at Sandisfield, Berkshire County, Massachusetts, April 6, 1810, and educated at Union College, Schenectady, N.Y., where he graduated in 1834; and at the Theological School at Cambridge. In 1839 he became pastor of the First Church (Unitarian) at Wayland, Massachusetts; then at Lancaster in the same State, in 1840; again at Wayland, in 1847; and finally at Weston, Massachusetts, in 1865. He d. at Weston, Jan. 14, 1876. He pub.:—

(1) *Regeneration*, 1854; (2) *Pictures of the Olden Time, as shown in the Fortunes of a Family*, Boston, 1857, enlarged ed., 1872; (3) *The Fourth Gospel the Heart of Christ*; (4) *Sermons and Songs of the Christian Life*, 1875, in which his hymns are collected. Also co-editor of the *Monthly Religious Magazine*.

Of his hymns the following are in C. U. :—

1. **Calm on the listening ear of night.** *Christmas.* This hymn "was first published in its original form, in the *Boston Observer*, 1834; afterwards, in the *Christian Register*, 1849, with the omission of the last stanza by the author, and, as thus amended, was reprinted entire in the *Monthly Repository*, vol. xxxv." (*Putnam*, 1858, p. 306.) This amended text is given in Putnam's *Singers and Songs of the Liberal Faith*, p. 306, in 5 st. of 4 l. In Martin's *Carols of Peace and America*, the text is abbreviated. Its use is extensive.

2. **It came upon the midnight clear.** *Christmas.* The "Rev. Dr. Morison writes to us, 'Sears's second Christmas hymn was sent to me as editor of the *Christian Register*. I was much pleased with it, was much delighted with it, and before it came out in the *Register*, read it at a Christmas celebration of Dr. Lunt's Sunday School in Quincy. I always feel that, however poor my Christmas sermon may be, the reading and singing of this hymn will make up for the defects.'" (*Putnam*, p. 304.) It appeared in the *Christian Register*, Dec., 1849, in 5 st. of 4 l., and is now in extensive use in G. Britain and America.

3. **Lo! on a narrow neck of land.** *Charitable Meeting.* Appeared in the *Christian Register*, Boston, 1834, and in Hedge and Johnson's *Hym. of the Spirit*, Boston, 1864, in 2 st. of 8 l.

Dr. Sears's two Christmas hymns rank with the best on that holy season in the English languages. Although a member of the Unitarian body, his views were rather Swedenborgian than Unitarian. He held always to the absolute Divinity of Christ. [P. M. B.]

being specially dwelt on by him. It was in the very early hours of the following morning that, with the words, "Hallelujah, Praise the Lord," on his lips, he fell asleep; and on the 19th March, 1879, he was buried at Abney Park cemetery. He may well be called the father of English Hymnology; and it is to be specially remembered, to his honour, that, with all drawbacks of education, temperament, and narrow theological prepossessions, he, by the collection and comparison of hymn and hymnological literature, and by careful annotation, made it possible for others to reap a rich harvest, by bringing their education, critical acumen, wide sympathies, and accurate knowledge of Biblical, classical, ecclesiastical, and historical subjects to bear upon the stores of hymnological wealth which he had accumulated, but which, to a very great extent, he could not use. [W. T. B.]

Sedgwick, John, D.D., was b. at Wimbledon, April 24, 1823, and educated at Christ Church and Magdalen College, Oxford; B.A. 1846, D.D. 1859. He was a Fellow of Magdalen College 1855–63; Bursar, 1859–60; and Vice-President 1860–61. He was also successively Curate of Grimston, Somerset, 1854; Chaplain of High Legh, Cheshire, 1858; Rector of Great Houghton, Northants, 1862; of Stoke-Climsland, Cornwall, 1872; and of Birdbrook, Essex, 1876. He has pub. *History of France, 1840: History of Europe, 1850; Hints of the Establishment of Public Industrial Schools, 1853*; and *Orems: Short Prayers in Verse for Sundays and Holy Days, suggested by the Services of the Church of England*, 1852. From the last work his *Quinquagesima* hymn, "Lord of love, Whose words have taught us," in *Kennedy*, is taken, and many more of equal merit remain. [J. J.]

Sedulius, Coelius. The known facts concerning this poet, as contained in his two letters to Macedonius, are, that in early life, he devoted himself to heathen literature; that comparatively late in life he was converted to Christianity; and that amongst his friends were Galliearus and Perpetuus. The place of his birth is generally believed to have been Rome; and the date when he flourished 450. For this date the evidence is, that he referred to the Commentaries of Jerome, who d. 420; is perused by Cassiodorus, who d. 570, and by Gelasius, who was pope from 492 to 496. His works were collected, after his death, by Asterius, who was consul in 494. They are (1) *Carmen Paschale*, a poem which treats of the whole Gospel story; (2) *Opus Paschale*, a prose rendering of the former; (3) *Elegia*, a poem, of 110 lines, on the same subject as the *Carmen*; (4) *Veteris et Novi Testamenti Collatio*; and (5) the hymn, "A solis ortus cardine" (p. 4, l.). *Arevali* (1794) quotes 16 mss. of Sedulius's work, ranging in date from the 7th to the 16th cent. The best ed. of his *Opera* is that by *Dr. J. Huemer*, pub. at Vienna in 1885. Arevali's text is printed in Migne's *P.P. Lat. vol. xix.* This Sedulius must not be confounded with the Irish, or with the Scottish Sedulius, as is sometimes done. [J. J.]

See amid the winter's snow. *E. Caswall.* [*Christmas.*] Pub. in his *Masque of Mary, &c.*, 1858, p. 259, in 7 st. of 4 l., and a chorus. It was repeated in his *Hym.* and *Poems*, 1873, p. 280. It is given, in an abbreviated form, in several hymn-books. It sometimes begins with an altered form of st. ii. as, "See in yonder manger low." [J. J.]

See, gracious God, before Thy throne. *Anne Steele.* [*Public Humiliation.*] Written for the Public Fast, Feb. 6, 1756, in 7 st. of 4 l., and published in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. pp. 248-9; in the new ed. of same, 1780, vol. i. pp. 248-9; and in D. Sedgwick's reprint of her *Hymns, &c.*, 1863, p. 113. In its full form it is not in common use. From it, however, the following centos are taken:—

1. **Almighty God, before Thy throne.** This, as given in Rickerstett's *Christian Psalmody*, 1833, No. 274, and some of the older collections, is the above slightly altered, together with the omission of st. v. The same first line begins a cento in a st. usually found in modern collections. This is given in the *Leeds Hym. Bk.*, 1853, altered, sometimes as in Stevenson's *Hym. for Church & Home*, No. 3, and again as in Stopp's *Songs of G. & G.*, No. 86.

2. **Almighty Lord, before Thy throne,** is the same first line of a cento in Kennedy, 1863, No. 139, and in Hall, No. 136; and in a fuller form of 3 st. of 8 l., being st. i., i.–ii., v.–vii. (again altered), and a doxology.

3. **Behold, O Lord, before Thy throne.** This cento in the *New Cong.*, 1859, No. 904, is composed of st. i., iii., iv., and a new st. beginning "Thy mercy, Lord, is prayer," which we have not traced. The second stanza of the original "Tremendous judgments from Thine hand," sometimes given as "*Just* judgments," &c., and again as "*Dire* judgments," &c., has, according to a note in *Leeds Hym. Bk.*, a special reference to the Lisbon earthquake of 1755.

4. **See, gracious God, before Thy throne.** An abbreviated form of the original in a few modern collections. [J. J.]

See how great a flame aspires. *C. Wesley.* [*Praise for the Success of the Gospel.*] In Jackson's *Memoirs of the Rev. Charles Wesley*, small ed., 1848, p. 191, this hymn is referred to under the date of Nov. 1746, as follows:—

"The very animated and emphatic hymn beginning—

'See how great a flame aspires,
Kindled by a spark of grace,'

was also written by Mr. Charles Wesley on the joyful occasion of his ministerial success, and that of his fellow labourers, in Newcastle and its vicinity. Perhaps the reader cannot do better than turn to the hymn, and read this collection, which illuminates the whole of that part of the country in the darkest nights."

The hymn was pub. in *Hys. & Sac. Poems*, 1746, vol. i., No. 4, of 4 hymns, written "After Preaching to the Newcastle Colliers," in 4 st. of 8 l. (*P. Works*, 1868–72, vol. v. p. 120). It was given in the *Wes. H. Bk.*, 1780, No. 209, and is found in numerous collections. [J. J.]

See how the rising sun. *Elizabeth Scott.* [*Morning.*] Appeared in J. Dobell's *New Selection, &c.*, 1806, No. 449, in 7 st. of 4 l., and headed "Morning Hymn." It is given as "See how the morning sun" in H. W. Beecher's *Plymouth Coll.*, 1855, and as "See how the morning sun," in the Rev. Episco. *Hymns*, 1860, and the *Hymnal*, 1878. There is also a cento in C. U. beginning with st. iii. "Serene I lay me down." [J. J.]

See in the vineyard of the Lord. [*The barren Fig-tree*; or, *Close of the Year.*] This hymn is given in 6 st. of 4 l. at the close of Sermon xvii. of *Short Sermons to Children*, to which are added *Short Hymns suited to the Subject. By a Lady* [Rebecca Wilkinson].

London: Printed and Sold by the Philanthropic Society, St. George's Fields, s. n., [circa 1795]. It appeared in an improved form in the 1815 *Appendix* to T. Cotterill's Sel., No. 208, in 9 st. of 4 l., and again in the 1819 ed. of the same, No. 203. It is in several collections in G. Britain and America, and is sometimes said to be by "Cotterill, based upon Doddridge," and again by "Cotterill, based upon Harbottle." It has, however, little or nothing in common with any hymn by Doddridge; nor with Harbottle's, "See how the fruitless figtree stands," which appeared in *The Comprehensive Hymns*, 1844, though probably written sometime before that date. [See **Harbottle, J.**, p. **498**, i.] [J. J.]

See Israel's gentle Shepherd stand. *P. Doddridge.* [*The Good Shepherd.*] 1st pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, 1755, No. 198, in 5 st. of 4 l., and headed "Christ's condescending Regard to little Children;" and again in J. D. Humphreys's ed. of the same, 1839, No. 221. In addition to its use in its original form it is found as follows:—

1. In **Israel's gracious Shepherd stands.** This was given in Rickersteth's *Christian Psalmody*, 1833, No. 146, and repeated in his *Hymnal*, 1870, No. 146. It was made by Dr. Cudworth for the American *Prayer Bk. Coll.*, 1826, No. 87. It is in several modern collections, and is suitable for Holy Baptism.

2. In **Saviour's gentle voice.** This is in *Kennedy*, 1863, No. 231. It is the American text rewritten by Mr. Kennedy.

In these various forms this hymn has a wide circulation. [J. J.]

See, sinners, in the gospel glass. *C. Wesley.* [*Invitation.*] Pub. in *Hymns on God's Everlasting Love*, 1741, No. 10, in 18 st. of 6 l.; and again in the *P. Works*, 1868-72, vol. iii. p. 20. In the *Wes. H. Bk.*, 1780, it was broken up thus:—

1. See, sinners, in the gospel glass, st. i.-iv.
2. Sinners, believe the gospel word, st. vi.-ix.
3. Would Jesus have the sinner die? st. xii., xiv., xvi., xviii.

These hymns have been repeated in several collections. The centos, "Behold the Lamb of God, Who bears The sins of all," &c., in Mercer's *Church Psalter & H. Bk.*, 1855; and "See where the lame, the halt, the blind," in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865, are also from the original hymn. [J. J.]

See the Conqueror mounts in triumph. *Bp. C. Wordsworth, of Lincoln.* [*Ascension.*] 1st pub. in his *Holy Year*, 1862, p. 99, in 10 st. of 4 double lines. In the later editions of the *Holy Year* it has been divided into two parts, Pt. ii. beginning with st. vi. "Holy Ghost, Illuminator." Usually these two parts are given as separate hymns for congregational use. In addition a cento, beginning with st. ii., "Who is this that comes in glory?" is given as a hymn. The original is one of Bishop Wordsworth's finest compositions, and is the nearest approach in style and treatment to a Greek Ode known to us in the English language. The amount of Holy Scripture compressed into these 40 lines is wonderful. Prophecy, Types, Historical Facts, Doctrinal Teaching, Ecstatic Praise, all are here; and the result is one grand rush of holy song. [J. J.]

See the [good] **kind Shepherd, Jesus, stands.** [*The Good Shepherd.*] This hymn is found in [Rebecca Wilkinson's] *Short Sermons to Children, To which are added Short Hymns suited to the Subject* [circa 1792]; later ed. pub. at Bath 1788, No. 1, in 4 st. of 4 l. In J. Benson's *Hys. for Children, selected chiefly from the publications of the Rev. John and Charles Wesley and Dr. Watts, &c.*, 1814, it was given anonymously as No. 15. From that collection it has passed into a large number of hymn-books for children. In the *Short Sermons* there is nothing to show by whom the hymn was composed. It is sometimes given as "See the good Shepherd, Jesus, stands." [W. T. B.]

See where the Lord His glory spreads. *T. Kelly.* [*Ascension.*] Appeared in his *Hymns, &c.*, 2nd ed., 1806, in 6 st. of 4 l., and again in later editions of the same (ed. 1853, No. 46). In Hatfield's *Church H. Bk.*, N. Y., 1872, and other American collections, it begins with st. ii., altered to "Around the Saviour's lofty throne." In this form it is a good hymn on "Christ as King." [J. J.]

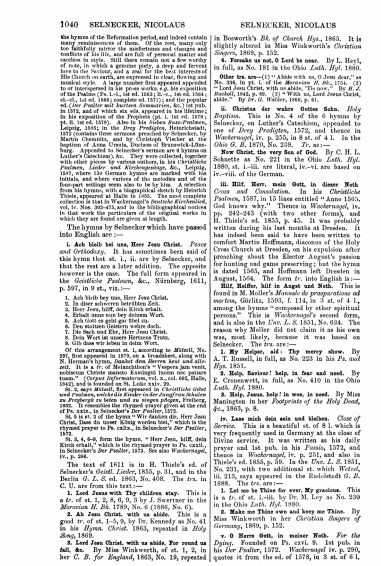
Seelenbräutigam, O du Gottessamm! *N. L. von Zinzendorf.* [*Fellow Christ.*] Written in Sept., 1721. 1st pub. as No. 631 in the *Sammlung p. und l. Lieder*, Leipzig & Görlitz, 1725, in 11 st. of 6 l.; repeated in the Herrnhut *G. B.*, 1735, and in Knapp's ed. of Zinzendorf's *Geistl. Lieder*, 1845, p. 22. The form which has attained the greatest popularity in German is a cento beginning "Jesu, geh' voran" (p. **889**, ii.). The only *tr.* in C. U. from the full form is:—

O Thou to whose all-searching sight. *A free tr.* by *J. Wesley*, in the Wesley *Fs. & Hys.*, 1738, and *H. and Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i., p. 137), in 6 st. of 4 l. St. i.-iii. are based on st. i., ii.; st. v.-vi. on x., xi; while st. iv. is from st. xii. of the hymn "Wer ist wohl wie du," by J. A. Freylinghausen (p. **896**, ii.). This *tr.* was included in the *Wes. H. Bk.*, 1780, No. 330 (1875, No. 339), and has since appeared in many collections, e.g. recently in *Church Hys.*, 1871, *Hyl. Cong.*, 1876, *Allan's Cong. Psalmist Hyl.*, 1886, &c.; and in America in the Episcopal *Hymnal*, 1871; *Pres. Hymnal*, 1874; *Evangelical Hyl.*, N. Y., 1880, &c. The hymn "As through this wilderness we stray," in the Marylebone *Ps. & Hys.*, 1851, Irish *Church Hyl.*, 1869 and 1873, *Universal H. Bk.*, 1885, &c., consists of st. iii.-vi. of Wesley altered. Wesley's *tr.* in whole or in part is in extensive use. [J. M.]

Selnecker, Nicolaus, b.n., s. of Georg Selnecker (Selnecce, Schellenecker, who was protonotarius to the Nürnberg magistracy, but lived at Hersbruck near Nürnberg) was b. at Hersbruck Dec. 5, 1532. In 1536 he was removed to Nürnberg, and became during his school time, when only twelve years old, organist at the chapel in the Kaiserburg there. He went to the university of Wittenberg in 1550 (where he became a favourite pupil of Melanchthon), graduated M.A. on July 31, 1554, and subsequently lectured as a privat-docent, sometimes to 300 students. In the end of 1557 he was appointed second court preacher at Dresden, and tutor to the heir apparent Prince Alexander, having also to

supervise the education of the choirboys of the royal chapel. He was ordained at Wittenberg Jan. 6, 1558. The principal theologians at the Saxon court at that time were inclined to follow Melanchthon's lead and to approximate to Calvin's teachings regarding Consubstantiation. When therefore Selnecker thought it his duty openly to declare his adhesion to strict Lutheranism, he found his position almost untenable. When Martin Hoffmann of the Neustadt church in Dresden preached against the Elector August's passion for game preserving, Selnecker took Hoffmann's part. His enemies took advantage of this, and managed so that after Hoffmann had been expelled from Dresden, in August, 1564, Selnecker was requested to seek work elsewhere (see No. iii. below. The hymn more probably refers to Selnecker's own troubles at this period). He preached his farewell sermon at Dresden on March 15, 1565, and on the 26th he entered on his new office of Professor of Theology at Jena. After the siege of Gotha, Duke Johann Wilhelm of Saxony recalled Wigand and other professors of Theology who had been expelled from Jena, in 1561, as adherents of Flacius; and Selnecker, not being so extreme a Lutheran as they, had to leave Jena. Thereupon the Elector August again received him into favour, appointed him professor of Theology at Leipzig, and also pastor of St. Thomas's church and Superintendent of Leipzig. He entered on his duties at Leipzig in August 1568, and for some time worked quietly and successfully. In July 1570 the Elector acceded to the request of Duke Julius of Brunswick for Selnecker's services, and gave Selnecker leave of absence to go to Wolfenbüttel as court preacher and general superintendent. Here he succeeded in inducing the clergy to receive the so-called Saxon Confession, and persevered in zealous visitations of churches, schools, &c. After 1572 he resided at Gandersheim, took an interest in the Gymnasium there, &c. In 1573 he also visited, and drew up a book of Church Order and Discipline for the district of Oldenburg-Jever. But in Brunswick, what with Martin Chemnitz the Superintendent of Brunswick, who was a High Lutheran, the Duke who wished for peace, and the other General Superintendent at Wolfenbüttel, Selnecker found it a difficult matter to work comfortably, and was himself accused of Crypto-Calvinism. He therefore gladly accepted the Elector August's recall to Leipzig, and began to lecture there again in Feb. 1574. In 1576 he was once more appointed pastor of St. Thomas's Church, and Superintendent. At Leipzig the sacramental controversy broke out afresh, and Selnecker became deeply involved therein. He was then engaged in drawing up the Formula of Concord (meant to unite the Lutherans, but to exclude the Romanists on one hand, and the Calvinists on the other), which was finally revised on May 28, and pub. on July 23, 1577. The Formula of Concord was so far a success that it was very largely subscribed, but at the same time its authors, and specially Selnecker, were subjected to the most violent abuse both from the High Lutherans and from the Calvinists, so much so that he called 1579 his "year of patience and silence." For a few years immediately thereafter his life was a more peaceful one, and he found time to devote to poetry and music. At this time he assisted greatly in the building up of the famous Motett Choir of St. Thomas's Church, which J. S. Bach afterwards conducted. But on the death of the Elector August in 1586 the real direction of affairs passed into the hands of Dr. Nicolaus Crell, Chancellor to the Elector Christian I., and under his rule the Lutheran clergy were gradually displaced by Melanchthonians and Crypto-Calvinists. When the new court preacher Salmuth began to issue a German Bible with notes in which he clearly taught Calvinism and impugned the Formula of Concord, Selnecker published a pamphlet in opposition, and was in consequence deprived of his offices on May 17, 1589. For a time he stayed on in his own house in Leipzig, and used his pen in controversy. But after having received, on Oct. 22, notice to cease writing, he thought it prudent to leave Leipzig. He found many sympathisers, and after a short time spent in Halle and then in Magdeburg, he accepted the appointment of Superintendent at Hildesheim. Here he had many anxious and weighty matters to settle, and was finally called on, in 1591, to arbitrate in matters of dispute at Augsburg. Returning from Augsburg in stormy December weather, and being worn out and seriously ill, he reached Hildesheim half dead, and was confined to his room till April. Meantime the Elector Christian I. had suddenly died, and his widow, after deposing the Chancellor Crell, proceeded to recall those whom Crell had banished. Selnecker, spite of his weakness, welcomed the idea of returning to Leipzig, left Hildesheim on May 9, and reached Leipzig on May 19; but only to die. He d. at Leipzig, May 24, 1592 (*Koch*, ii. 1917, v. 656; Herzog's *Real-Encyklopädie*, xiv. 76; G. A. Will's *Nürnbergisches Gelehrten Lexicon*, pt. iii. 1757, p. 670, and *Supplement*, pt. viii. 1808, p. 198, &c.). *Koch* dates his birth 1530, but *Will* quotes an apparently genuine autobiographical sketch in which Selnecker gives the date 1532; and the reference which *Koch*, ii. 191, makes to Selnecker's *Paraphrasis Psalterii* is full of misprints, for that work was pub. in 1573 (not 1583), and the date after Ps. cl. is "Absolutus Gandesiae [i.e. Gandersheim], Anno 1573, die Mali 25, qui est dies Urbani, Anno actatis 42 (not 43)."

Selnecker, as we have seen, was a prominent figure in the ecclesiastical history of Germany in the latter half of the sixteenth century, and a good illustration of the manner in which controversy was then carried on. He was the author of many theological and controversial works, in German and Latin, perhaps the most important being his *Institutio Religionis Christianæ*, Frankfort, 1615-17 (see Herzog's *Real-Encyklopädie*, as above). He was also, between 1562 and 1587, engaged in writing the short hymns current at the period. Amid the manifold changes and chances of his life he found inspiration and consolation in the study of the Psalms, which he loved from his youth upwards. In Latin verse he left a lyrical gloss on the Psalms as *Paraphrasis Psalterii*, Hofkirchrath, 1573 (Koch, ii. 191, misprints the date as 1583), and in German verse as above briefly recited in Gymnasialvorsteher Richter of Zeitz). His German hymns partake for the most part of the objective churchly character of



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the hymns of the Reformation period, and indeed contain many reminiscences of them. Of the rest, many only too faithfully mirror the misfortunes and changes and chances of the times, and the author's own restless and careless in style. Still there remain not a few worthy of note, in which a genuine piety, a deep and fervent love to the Saviour, and a zeal for the best interests of His Church on earth, are expressed in clear, flowing and forcible words. Of his hymns, 19 were published separately or interspersed in his prose works, e.g. his exposition of the Psalms (Ps. i.–l., 1st ed. 1562; li.–c., 1st ed. 1564; ci.–cl., 1st ed. 1566; complete ed. 1571); and the popular ed. (*Der Psalter mit hurtzen Summarien, &c.*) 1st pub. 1568. Others are found in his exposition of the Prophets (pt. i. 1st ed. 1578; pt. ii. 1st ed. 1579). Also in his *Sibben Busz-Psalmen*, Leipzig, 1594; in the *Drey Predigten*, Helmstädt, 1573 (contains three sermons preached by Selnecker, by Dr. Tilemann Heshusius, and by Dr. Hieronymus Mencelius, at the baptism of Anna Ursula, Duchess of Brunswick-Lüneburg. Appended to Selnecker's sermon are 8 hymns on Luther's Catechism), &c. They were collected, together with other pieces by various authors, in his *Christliche Psalmen, &c.*, Nürnberg, 1587, and again in his *Postille*, 1591, where the German hymns are marked with his initials, and where various of the melodies and of the four-part settings seem also to be by him. A selection from his hymns, with a biographical sketch by Heinrich Müller, appeared in 1613. Other hymns by Selnecker are collected in that in Wackernagel's *Deutsche Kirchenlied*, vol. iv. Nos. 363–415, and in the bibliographical notices to that work the particulars of the original works in which they are found are given at length.

The hymns by Selnecker which have passed into English are:—

i. **Ach bleib bei uns, Herr Jesu Christ.** *Peace and Ordinday.* It has sometimes been said of this hymn that st. i., ii. are by Selnecker, and that the rest are a later addition. The opposite however is the case. The full form appeared in the *Geistliche Psalmen, &c.*, Nürnberg, 1611, p. 597, in 9 st., viz.:—

1. Ach bleib bey uns, Herr Jesu Christ.
2. In dieser schweren betrübten Zeit.
3. Herr Jesu, hilff, dein Kirch erhalt.
4. Erhalt uns rein bey deinem Wort.
5. Steur Bapstum, Rotten, Mord und Brand.
6. Den rechten Glauben wahr dich.
7. Ihr Hach und Ehr, Herr Jesu Christ.
8. Dein Wort ist unsers Hertzens Trost.
9. Gib dass wir leben in dein Wort.

[F. M. Bird.]

[F. M. Bird.]

Of this germany in 1575, as a translation, along with N. Herman's hymn, *Jandet den Herren hoer und allermeist*. It is a *tr.* of Melanchthon's "Vespera jam venit, nobiscum Christe manebo Exemplar hoc patuere tuum," &c. (*Chrysander's Melanchthon*, p. 442, Halle, 1865), and founded on Matt. xxiv. 29.

ii. **Ach, mein Mitleid.** First appeared in *Christliche edud und Psalmen, sonderlich Kinder in der Jungfrau Schulen zu Freyberg* zu loben und zu singen gebeten, Freiberg, 1587, in 5 st. of 8 l., and entitled "Ein Gebet zu Gott in der Noth." &c., in Selnecker's *Der Psalter*, 1588.

St. ii. st. 2 of the hymn "Wir danken dir, Herr Jesu Christe, Dass du unser König wurdes bist," which is the rhymed prayer to Ps. cxiix., in Selnecker's *Der Psalter*, 1588.

St. ii. 4–6, form the hymn, "*Herr Jesu, hilff, dein* Kirch erhalt," which is the rhymed prayer to Ps. cxxii., in Selnecker's *Der Psalter*, 1618. See also *Wackernagel*, iv., p. 386.

The text of 1611 is in H. Thiele's ed. of Selnecker's *Geistl. Lieder*, 1855, p. 31, and in the Berlin *G. L. S.* ed. 1863, No. 408. The *trs.* in C. U. are from this text:—

1. **Lord Jesus with Thy children stay.** This is a *tr.* of st. 1, 2, 8, 6, 9, 3 by J. Swertner in the *Moravian H. Bk.* 1789, No. 6 (1886, No. 6).

2. **Ah Jesu Christ, with us abide.** This is a good *tr.* of st. 1–5, 8, by Dr. Kennedy as No. 41 in his *Hymn. Christ.* 1863, repeated in *Holy Song*, 1869.

3. **Lord Jesu Christ, with us abide. For round us fall, &c.** By Miss Winkworth, of st. 1, 2, in her *C. B. for England*, 1863, No. 19, repeated in Bosworth's *Bk. of Church Hys.*, 1865. It is slightly altered in Miss Winkworth's *Christian Singers*, 1869, p. 152.

4. **Forsake us not, O Lord be near.** By L. Heyl, in full, as No. 181 in the Ohio *Luth. Hyl.* 1880.

Other trs. are—(1) "Abide with us, O Jesu dear," as No. 1 in pt. ii. of *Spiritual Songs for the Church*, 1849. (2) "Lord Jesu Christ, with us abide, 'Tis eve," By *R. J. Bushell*, 1842, p. 69. (3) "With us, Lord Jesus Christ, abide." By *Dr. G. Walker*, 1868, p. 81.

ii. **Christus der wahre Gottes Sohn.** *Holy Baptism.* This is No. 4 of the 6 hymns by Selnecker, on Luther's Catechism, appended to one of *Drey Predigten*, 1572, and thence in *Wackernagel*, iv. p. 350, in 8 st. of 4 l. In the *Ohio G. B.* 1870, No. 239. *Tr.* as:—

Now Christ, the very Son of God. By C. H. L. Schmitt as No. 221 in the Ohio *Luth. Hyl.* 1880, st. i.–iii. are literal, iv.–vi. are based on iv.–viii. of the German.

iii. **Hilf, Herr, mein Gott, in dieser Noth.** *Cross and Consolation.* In his *Christliche Psalmen*, 1587, in 15 lines entitled "Anno 1565, God knows why." Theme in *Wackernagel*, iv. pp. 240–243 (with two other forms), and H. Thiele's ed. 1855, p. 45. It was probably written during his last months at Dresden. It has indeed been said to have been written to comfort Martin Hoffmann, diaconus of the Holy Cross Church at Dresden, on his expulsion after preaching about the Elector August's passion for hunting and game preserving; but the hymn is dated 1565, and Hoffmann left Dresden in August, 1564. The form *tr.* into English is:—

Hilf, Helffer, hilf in Angst und Noth. This is found in *M. Moller's Manuale de praeparatione ad mortem*, Görlitz, 1593, f. 114, in 3 st. of 4 l., among the hymns "composed by other spiritual persons." This is *Wackernagel's* second form, and is also in the *Cun. L. S.* 1851, No. 634. The reason why Moller did not claim it as his own was, most likely, because it was based on Selnecker. The *trs.* are:—

1. **My Helper, aid! Thy mercy show.** By A. T. Russell, in full, as No. 223 in his *Ps. and Hys.* 1851.

2. **Help, Saviour! help in fear and need.** By E. Cronenwett, in full, as No. 410 in the Ohio *Luth. Hyl.* 1880.

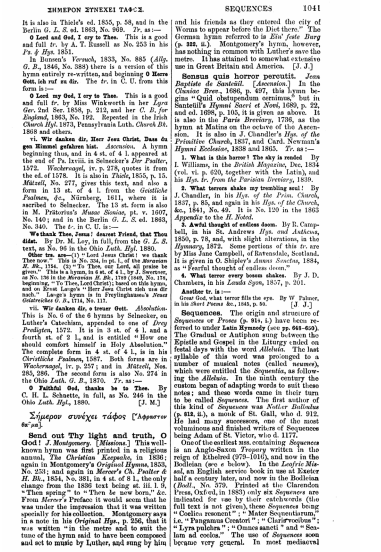
3. **Help, Jesus, help! in woe, in need.** By Miss Manington in her *Footprints of the Holy Dead, &c.*, 1865, p. 8.

iv. **Lass mich dein sein und bleiben.** *Close of Service.* This is a beautiful st. of 8 l. which is very frequently used in Germany at the close of Divine service. It was written as his daily prayer and 1st pub. in his *Passia*, 1572, and thence in *Wackernagel*, iv. p. 251, and also in Thiele's ed. 1855, p. 68. In the *Cun. L. S.* 1851, No. 231, with two additional st. which *Wetzel*, iii. 215, says appeared in the Bielefeldt *G. B.* 1688. The *trs.* are:—

1. **Let me be Thine for ever, My gracious.** This is a *tr.* of st. i.–iii. by Dr. M. Loy as No. 230 in the Ohio *Luth. Hyl.* 1880.

2. **Make me Thine own and keep me Thine.** By Miss Winkworth in her *Christian Singers of Germany*, 1869, p. 152.

v. **O Herre Gott, in meiner Noth.** *For the Dying.* Founded on Ps. cxvi. 9. 1st pub. in his *Der Psalter*, 1572. *Wackernagel* iv. p. 390, quotes it from the ed. of 1578, in 8 st. of 6 l.



ΣΗΜΕΡΟΝ ΣΥΝΕΧΕΙ ΤΑΦΟΣ. SEQUENCES 1041

It is also in Thiele's ed. 1855, p. 58, and in the Berlin *G. L. S.* ed. 1863, No. 868. *Tr.* as:—

O Lord and God, I cry to Thee. This is a good and full *tr.* by A. T. Russell as No. 253 in his *Ps. & Hys.* 1851.

In Bunsen's *Versuch*, 1833, No. 885 (*Allg. G. B.*, 1846, No. 388) there is a version of this hymn entirely re-written, and beginning **O Herre Gott, ich ruf zu dir.** The *tr.* in C. U. from this form is:—

O Lord my God, I cry to Thee. This is a good and full *tr.* by Miss Winkworth in her *Lyra Ger.* 2nd Ser. 1858, p. 212, and her *C. B. for England*, 1863, No. 192. Repeated in the *Irish Church Hyl.* 1873, Pennsylvania Luth. *Church Bk.* 1868 and others.

vi. **Wir danken dir, Herr Jesu Christ, Dass du gen Himmel gefahren bist.** *Ascension.* A hymn beginning thus, and in 4 st. of 4 l. appeared at the end of Ps. lxviii. in Selnecker's *Der Psalter*, 1572. *Wackernagel*, iv. p. 378, quotes it from the ed. of 1578. It is also in *Thiele*, 1855, p. 15. *Mützell*, No. 277, gives this text, and also a form in 13 st. of 4 l. from the *Geistliche Psalmen, &c.*, Nürnberg, 1611, where it is ascribed to Selnecker. The 13 st. form is also in M. Prätorius's *Musae Sionae*, pt. v. 1607, No. 140; and in the Berlin *G. L. S.* ed. 1863, No. 340. The *tr.* in C. U. is:—

We thank Thee, Jesus! dearest Friend, that Thou didst. By Dr. M. Loy, in full, from the *G. L. S.* text, as No. 99 in the Ohio *Luth. Hyl.* 1880.

Other trs. are—(1) "Lord Jesus Christ! we thank Thee," in pt. ii. of *Spiritual Songs for the Church*, *P. Bk.*, 1744. (2) "To Thee, our Lord, all praise be given." This is a hymn, in 4 st. of 4 l., by J. Swertner, as No. 190 in the *Moravian H. Bk.*, 1789 (1849, No. 178, beginning, "To Thee, Lord Christ); based on this hymn, and on Luther's "Gelobet seist du, Jesu Christ, du aller heilst," Lange's hymn in in Freylinghausen's *Neues Gesangbuch*, 1714, No. 117.

vii. **Wir danken dir, o treuer Gott.** *Absolution.* This is No. 6 of the 6 hymns by Selnecker, on Luther's Catechism, appended to one of *Drey Predigten*, 1572. It is in 3 st. of 4 l., and a fourth st. of 2 l., and is entitled "How one should comfort himself in Holy Absolution." The complete form in 4 st. of 4 l., is in his *Christliche Psalmen*, 1587. Both forms are in *Wackernagel*, iv. p. 257; and in *Mützell*, Nos. 285, 286. The second form is also No. 274 in the Ohio *Luth. G. B.*, 1870. *Tr.* as:—

O Faithful God, thanks be to Thee. By C. H. L. Schmitt, in full, as No. 246 in the Ohio *Luth. Hyl.*, 1880. [J. M.]

Σήμερον συνέχει τάφος ["Ἀφραστον ὄντα].

Send out Thy light and truth, O God! *J. Montgomery.* [*Missions.*] This well-known hymn was first printed in a religious annual, *The Christian Keepsake*, in 1836; again in Montgomery's *Original Hymns*, 1853, No. 251; and again in *Mercer's Ch. Psalter & H. Bk.*, 1854, No. 381, in 4 st. of 8 l., the only change from the 1836 text being st. iii. l. 6, "Then spring" to "Then be new born," &c. From *Mercer's* Preface it would seem that he was under the impression that it was written specially for his collection. Montgomery says in a note in his *Original Hys.*, p. 256, that it was written "in the metre and to suit the tune of the hymn said to have been composed and set to music by Luther, and sung by him and his friends as they entered the city of Worms to appear before the Diet there." The German hymn referred to is *Ein' feste Burg* (p. 331, ii.). Montgomery's hymn, however, has nothing in common with Luther's save the metre. It has attained to somewhat extensive use in Great Britain and America. [J. J.]

Semper qui horror percutit. *Jesu Baptiste de Sanctâ.* [*Ascension.*] In the *Thesaurus Rosarii*, 1686, p. 497, this hymn begins "Quid obstupendum cernimus," but in Santeüil's *Hymni Sacri et Novi*, 1689, p. 22, and ed. 1698, p. 105, it is given as above. It is also in the *Paris Breviary*, 1736, as the hymn at Matins on the octave of the Ascension. It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **What is this horror? The sky is rended.** By I. Williams, in the *British Magazine*, Dec. 1834 (vol. vi. p. 620, together with the Latin), and his *Hys. tr. from the Parisian Breviary*, 1839.

2. **What terrors shake my trembling soul!** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 85, and again in his *Hys. of the Church, &c.*, 1841, No. 49. It is No. 129 in the 1863 *Appendix* to the *H. Noted*.

3. **Awful thought of endless doom.** By R. Campbell, in his St. Andrews *Hys. and Anthems*, 1850, p. 78, and, with slight alterations, in the *Hymnary*, 1872. Some portions of this *tr.* are by Miss Jane Campbell, of Rotherdale, Scotland. It is given in O. Shipley's *Annus Sanctus*, 1884, as "Fearful thought of endless doom."

4. **What terror every bosom shakes.** By J. D. Chambers, in his *Lauds Syon*, 1857, p. 201.

Another tr. is—

Great God, what terror fills the eye. By W. Palmer, in his *Short Poems &c.*, 1840, p. 80. [J. J.]

Sequences. The origin and structure of *Sequences* or *Proses* (p. 914, i.) have been referred to under **Latin Hymnody** (see pp. 644–659). The Gradual or Antiphon sung between the Epistle and Gospel in the Liturgy ended on festal days with the word *Alleluia*. The last syllable of this word was prolonged to a number of musical notes (called *neumes*), which were entitled the *Sequentia*, as following the *Alleluia*. In the ninth century the custom began of adapting words to suit these notes; and those words came in their turn to be called *Sequences*. The first author of this kind of *Sequence* was *Notker Balbulus* (p. 812, ii.), a monk of St. Gall, who d. 912. He had many successors, one of the most voluminous and finished writers of Sequences being Adam of St. Victor, who d. 1177.

Of the earliest mss. containing *Sequences* is an Anglo-Saxon *Troparium* written in the reign of Ethelred (978–1016), and now in the Bodleian (see e below). In the *Leofric Missal*, an English service book in use at Exeter half a century later, and now in the Bodleian (*Bodl.*, No. 579. Printed at the Clarendon Press, Oxford, in 1883) only six *Sequences* are indicated for use by their catchwords (the full text is not given), these *Sequences* being "Coelica resonent" ; "Mater Sequentiarum," i.e. "Pangamus Creatori" ; "Clarifrondibus" ; "Lyra pulchra" ; "Omnes sancti" and "Sanctum ad coelos." The use of *Sequences* soon became very general. In most mediaeval

Missals there are proper *Sequences* appointed for nearly every Sunday and Holy Day, except from Septuagesima to Easter, when verses of Holy Scripture known as the *Tract* were substituted for the *Alleluia* and the *Sequence*. *Sequences* or *Proses* are also found in *Processionals* and *Rectoriums*, where they were introduced in lieu of the Versus after the *Responsory* attached to one of the Lections, generally the last (*York Rites*, 1883, ii. 106), or in lieu of the Hymn at Vespers or Compline, or in connection with Processions on certain festivals. In the revised *Roman Missal* of 1570 all *Sequences* were abolished save four, viz. (1) "Victimæ paschali," for *Easter*; (2) "Veni Sancte Spiritus," for *Pentecost*; (3) "Laude Sion Salvatorem," for *Corpus Christi*; (4) "Dies iræ, dies illa," for *Masses for the Dead*. In comparatively recent times, about 1727, there was added (5) "Stabat mater dolorosa," for *Friday after Passion Sunday*.

A large number of *Sequences* are included in the collections of *Mone*, *Daniel*, *Morel*, *Wackernagel*, and others. In 1832 Dr. Neale published 125 under the title *Sequentiæ ex Missalibus germanicis, anglicis, gallicis, ultrajectensi sacri collectæ*. The most complete collection of *Sequences* is Dr. Joseph Kehrein's *Lateinische Sequenzen des Mittelalters*, pub. at Mainz in 1873, with 895, including almost the whole of those previously edited by *Mone*, *Daniel*, *Morel*, *Wackernagel* and *Neale*; and many others, principally from Missals of the 16th cent. Of these many are only printed in part, and the number (895), large as it is, does not nearly exhaust the list of such compositions; for even on comparing with the lists below, a large proportion will be found not included by *Kehrein*.

An interesting collection of Sequences has just been pub. under the title *Prosarium Lemovicense* (Leipzig, Fues's Verlag, 1890). This is edited by G. M. Dreves, as pt. viii. of his *Analecta Hymnica Medii Ævi*, and contains 265 *Sequences*, taken from 16 *Troparies* of the 10th, 11th, and 12th cents., which formerly belonged to the Abbey of St. Martial at Limoges, and are now in the Bibliothèque Nationale at Paris.

In *Part i.* we append a list of first lines of *Sequences* and *Proses* contained in the *Arbatsall*, *Hereford*, *Sarum* and *York Missals*, and a few important early MS. Service Books, mostly of English, French and German origin. In *Part ii.* are given the first lines of additional *Sequences* in later English Service Books, in a few representative French and German diocesan *Missals* not later than 1490, and in two Monastic *Missals*. In many cases there are slight variations of the text. We have given the various forms where the varieties of reading affect the alphabetical order.

Part i. In compiling the first list of first lines of *Sequences* an exhaustive use has been made of the following MSS. and printed Service Books :—

(*a*) **The Arbatsall Missal.** This MS. is in the possession of the Arbatsall family. It was written about the end of the 14th cent. for the use of St. Ternan's Church, Arbatsnott, Kincardineshire, by Sir Mark, parson of Arbatsnott, who d. in 1505. It is a *Sarum Missal* with Scottish local peculiarity representing the use of the diocese of St. Andrews. The copy used is the ed. printed at Edinburgh, 1864.

(*g*) **The York Missal.** This represents the use of the North of England. The MS. collated was written about 1390, and belongs to University College, Oxford, where it is No. 165. The *Sequences* are not separately found collected together near the end of the volume, and a few others are given in the text of the more recent **Masses**. The *Sequences* marked *g*[1] are included in the reprint of the *York Missal* (*Missale ad usum Ebor.secundi*) by the Surtees Society, 1874, which is based on a printed edition (Rouen c. 1500, and again in 1519, 1517 and 1520; Paris 1532) and other sources.

(*h*) **Arundel 156.** This MS., in the British Museum, contains a collection of *Sequences* apparently written in Germany in the 11th cent. The *Sequences* are written in the margins in a hand of the early 14th cent.

A number of other MSS. of interest have been collated throughout. References are made to them for all the additional *Sequences* which they contain, but they are not, as a rule, referred to in the case of *Sequences* already found in the MSS. *b*, *c*, *d*, *e*, *g*, *m*, or *x*. They are as follows :—

(*n*[1]) **Liturg. Misc. 341.** A *Gradual*, written about the end of the 13th cent., apparently in Germany, and now in the Bodleian.

(*n*[2]) **Liturg. Misc. 360.** A *Gradual*, written about 1300, apparently in Germany, and now in the Bodleian.

(*n*[3]) **Add. 19194.** A *Gradual*, written about 1275, apparently in England, and now in the British Museum.

(*n*[4]) **Liturg. Misc. 27.** A collection of *Sequences*, apparently written in France in the end of the 14th cent., and now in the Bodleian.

In only a very few instances are the names of the authors of *Sequences* attached to them in the early MSS. It may therefore be of interest to give here a list of authors of *Sequences* which is found in a MS. in the Bodleian (*Laudian* 124, *f.* 1), and was written apparently about 1300. The ascriptions (which it must be added are indefinite, and apparently oftener wrong than right) are as follows :—

(1) Robert, King of France. *Victimæ paschali*; *Spiritus paraclitus*; *Sancti Spiritus adsit nobis gratia*; *Alleluia pascha nostrum*.

(2) Ivo of Chartres (ob. 1115). *Sancti Spiritus adsit nobis gratia*; *Laus devota mente*, and *Resultemus* in hac die.

(3) Innocentius Continens (i.e. of Chichester, *f.* 1160). *Laus devota mente*, and *Resultemus* in hac die.

(4) Richard the Monk, Archbishop (Richard, Abp. of Canterbury, 1174–1184). *Plenæ sortes* Bethlehem, and *Gaude Maria* virgo.

(5) Walter, Archdeacon of Gloucester (ob. 1126). *Modo jucundissima*, and *Jubilemus* omnes.

(6) Prior Mestor. (Mentaverie, a Cluniac foundation in Somersetshire, dating from shortly after 1100.) *Hodiernæ* lux diei, and *Mirare* Gabriel de coelis.

(7) Adam, Abbot. *Mirare* Gabriel de coelis, *Mater dilectissima*, and *Ave stupefacta*, and *Rosa* rutea, and *Lux jucunda*, and *Frigiditate* Trinitatem.

(8) Robert of Winchester, see note below (? Robert, prior of Winchester in 1173). *Jubilate* vox suavis, and *Jubilemus*.

(9) Fulbert of Chartres (see p. 461). *Stirps Jesse*, and *Ad* matrem *Semini*, and *Solem Justitiæ*.

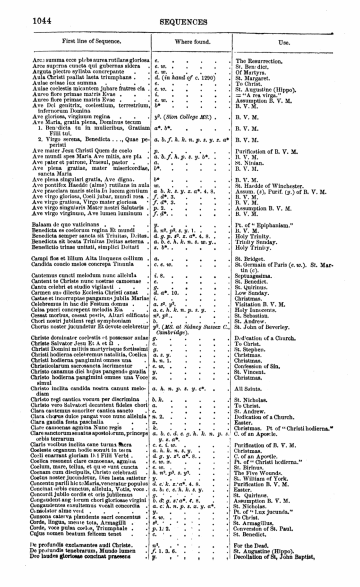
(10) Robert of York (*fl.* about 1262). *Resultemus* in hac die festiva.

It is probable, but improbable that Robert of York and Robert of Winchester are identical. At least in Archbishop Gray's Registers (printed by the Surtees Society), Robert, canon and sometime precentor of York, who *fl.* about 1241, is always designated Robert of Winchester, and in one case as Archdeacon of Winchester (*Surtees* ed., p. 202).

In his *Histoire de la Poésie Liturgique au Moyen Age. Les Tropes*. Paris, 1886, pp. 111–136, M. Leon Gautier describes (with many facsimiles) 40 important MSS. containing *Sequences*, which are now found at Paris, St. Gall, Berlin, Vienna, Munich, and Rome: also the MSS. *c*, *g*, *k*, *r* noted above. In the *Verzeichniss der Handschriften der Stiftsbibliothek von St. Gallen*, Halle, 1875, the St. Gall MSS. are shortly described; and at pp. 509–530 there is an Index which professes to include the first lines of all the *Sequences*, with references to the MSS. in which they are contained.

The occasional references by numbers are to the printed *Missals* in *Part ii.* of this article.

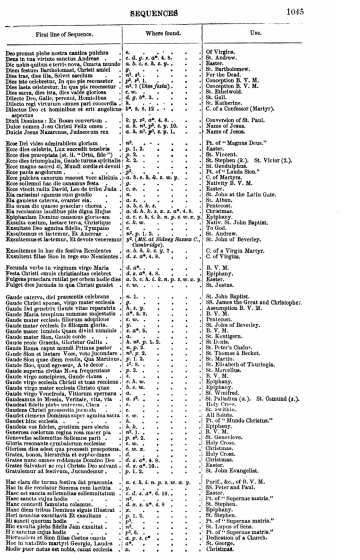
First line of Sequence.	Where found.	Use.
A rea virga prinse matris Evæ	a. b. c. k. l. n. p. r. x. y.	Assumption B. V. M.
A solis ortum cardine	c.	St. Columbanus.
Ad cœlestes, Rex sedes, hodie	a. b. d. e. k. l. n. s. y.	St. Michael.
Ad hanc coletæ gaudia Quæ Alpheg[1]	b.	St. Alphege.
Ad honorem Salvatoris Mens deprenat	p[1].	St. Elizius.
Ad laudem tuum Christe Sponsi Baptistæ	a. b. c.	St. John Baptist.
Ad laudes Salvatoris, Ut mente inclitor	a[2]. 3. 4. 6. 7. 8. 9.	C. of Martyrs (Confessors).
Ad matris Annæ sanctæ præconia	a. 7.	St. Anne.
Ad te psalatæ cymbala hymnizosa	c.	To Christ.
Adest dies celebris, Qui lumen	c[2].	St. Peter.
Adest dies celebris, Quo pacatus	a. o[2]. 2. 5.	Transfiguration.
Adest dies hilaris, Qua Christus gaudia	a. b. k. r. y.	C. of a Martyr or Confessor.
Adoranda, veneranda Trinitatis est unia	p[1]. 10.	St. Etelus.
Adoremus Unitatem Et in ea Trinitatem	p.	Sunday after Trinity.
Agmina inclyti plaudant cœtibus	p.	St. Benedict Biscop.
Agni paschalis hostiam	d. e. o[2]. 3.	The Resurrection.
Agni pudenti ovat Christus innocens	p.	Fr. of "Victimæ Paschali."
Agone triumphali millium regis summi	c. g. k. o[2]. 4. 6.	C. of Martyrs.
Alle—cantabile sonet chorus cantorum	a. k.	St. Bartholomew.
Alle—melodie pectora et gaudia	a. b. k. l. n. s. w. y.	Nativ. B. V. M.
Alleluia cœnæ Sponsi universalis ecclesia	a. b. k. l. n. s.	C. of an Apostle.
Alleluia cœnæ Sponsi universalis ecclesia	a. c. d. k. l. n. p. s. w. y.	Pentecost, &c.
Alma cohors era laudum sonora	c. e. k.	St. Swithin (?). C. of Confessor (*s*).
Alma Dei genetrix æterni luminis aula	k. y.	B. V. M.
Almæ coetemus turmæ concrepent alacres	c. w.	St. Michael.
Almo Deus est servitus cunctis, Qui gens	w.	To Christ.
Alme Jesu cui servimus, Qui gens	w.	C. of Virgins.
Almi patris Tornani ætollarea Christus	a.	St. Ternan.
Alnighima jam gaudia cœli retinet	b. r. x. n. 2.	Wed. after Pentecost.
Altithronum Dominæ cunctæ nunc dispensate	a. p[1]. o[1]. 2. 5. 6. b. 10.	Assumption B. V. M.
Altithronus vestigia	c.	Fr. of "Benedicta sit."
Angelicas turmas pulcherrima cohs præcessit	c.	Holy Cross.
Angelorum ordo sacer Dei sermo semper	g.	Of the Angels.
Animemur ad agonem, Resolutæ passionem	p. 1.	St. Agnes.
Anna stirpe generosa, Cingitur alta nobilis	a.	St. Anne.
Annosi pectoris, qui crudelis, rebus	a.	St. Anthony.
Annosus humilis, mentisque nobilis	n[2]. p[2]. 1.	St. Anthony.



1044 SEQUENCES

First line of Sequence.	Where found.	Use.
Ave: summa ecce pl:be nurea rutilans gloriosa	c.	The Resurrection.
Ave regnrus concita qui gubernas sidera	c. m.	St. Benedict.
Angelus plectro syllaba concrepante	c. m.	Of Martyrs.
Aula Christi psallat lasta triumphans	d. (in hand of c. 1290)	St. Margaret.
Ave cujus conceptio	d.	Conception B. V. M.
Aulae coelestis nuncium juhare fratres cla	c. m.	St. Innocents (Hilpin).
Aurea flore primae matris Evae	c.	= "A rea virga."
Aurea flore primae matris Evae	c. m.	Assumption B. V. M.
Ave Dei genitrix, coelestium, terrestrium,	b*	B. V. M.
Ave gloriosa mater		
Ave gloriosa, virginum regina	y8. (Sion College 302)	B. V. M.
Ave Maria, gratia plena, Dominus tecum		
1. Ben-dicta tu in mulieribus, Genitum	a*. b*.	B. V. M.
Filii tui.		
2. Virgo virum, Benedicta . . . Quae pe-	a, b, f, h. b. n. p. s. y. z. a*	B. V. M.
netrat		
Ave mater Jesu Christi Quem de coelo	p.	Purification of B. V. M.
Ave mundi spes Maria Ave stella, ave pla	a. b. f, h, p, s, y, [a*.	B. V. M.
Ave pater et patrone, Praesul, pastor	o.	St. Nivian.
Ave Regina, gratiae, mater misericordiae,	b*.	B. V. M.
vocalis M.		
Ave plena singulari gratia, Ave digno,	b*	B. V. M.
Ave pontifex Hasdeii (alme) radians in axia	m.	St. Hasdak of Winchester.
Ave praeclara maris stella In lumen genitum	a. b, h, z, y, z, a*. s, t.	Assum. (c). Purif. (p.) of B. V. M.
Ave virgo gloriosa, Quod jubar, mundi rosa	f, g*. z.	B. V. M.
Ave virgo gratiosa, Virgo mundi rosa	f, g*. z.	B. V. M.
Ave virgo singularis, Virgo mundi Salvatrix	c.	Assumption B. V. M.
Ave virgo virginum, Ave lumen luminum	f, g*.	B. V. M.
Balsam de quo valetudo	p.	Pt. of "Epiphaniam."
Benedicta se sedentem regnis Et noverit	b. o*. p*. s. y. z.	B. V. M.
Benedicta semper sancta sit Trinitas, Divina,	d. g. p*. z. a*. s. t.	Holy Trinity.
Benedicta sit beata Trinitas Deitas aeterna	a. b. e. h. k. n. s. y. z.	Trinity Sunday.
Benedictis trinas unitati, simplici Deitati	c. b*.	Holy Trinity.
Cangi fas et Illum Alta Duquens collum	a.	St. Bridget.
Candida cunctis mains concreps Trinita	c. e. m.	St. Hardak of Paris (c. m.). St. Martin (d.).
Castemus cuncti melodum nunc alleluia	i. o.	Septuagesima.
Carmen te Christe nunc nostras camenas	c.	St. Benedict.
Canta celebri at studio vigilanti	g.	St. Spiritus.
Cantet et exultet orbis et mundi caetus	d. e*. 10.	Holy Trinity.
Caetus et concursus pangamus jubila Marise	c.	Christmas.
Celebremus in hac die Festum domus	a. e*. y*.	Visitation B. V. M.
Caina puri concrepeni melodia Ex	a. c. h. k. n. p. s. y.	Holy Innocents.
Caesat mortius, cessat pestis, Alari sufficatu	n*. y*.	St. Sebastian.
Chorus novae Jerusalem Studio	y.	Holy Trinity.
Chorus nostor jucundetur Et devota celebretur	y8. (MS. at Sidney Sussex C. (Cambridge).	St. John of Beverley.
Christe dominator coelestis et pastemor solus	g.	D.-d'ation of a Church.
Christe Salvator Jesu Et a-ti	c.	To Christ.
Christe sanctorum decus angelorum fortissi	d.	To Christ.
Christi hodierna celebremus natalitia, Coelica	a. e. y.	Christmas.
Christi hodierna pangimus! omnes una	b. n. t.	Christmas.
Christianorum sacrosancta incitamntur	c. m.	Confession of Sts.
Christo canamus diei hujus pangendo gaudia	y.	St. Vincent.
Christo hodierna pangimus! omnes una Voce	m.	Christmas.
simul		
Christo inclita candida nostra canunt melo-	a. h. n. p. s. y. e*.	All Saints.
dium		
Christo regi sanctis vocum per discrimina	b. k.	St. Nicholas.
Chorus novae Jerusalem studio chorus chori	d.	Holy Trinity.
Clara cantemus concrepet cantica sancta	c.	St. Andrew.
Clara clarus dulce pangat voce mens alleluia	a. z.	Dedication of a Church.
Clara gaudia festa paschalia	o.	Easter.
Clare cascentes agimus Nunc regis	b.	Christmas. Pt. of "Christi hodierna."
Clarificemus omnia agentes cum, principe	a. b. c. d. e. g. h. k. n. p. s.	C. of an Apost.
orbis terrarum	z. a*.	
Claris vocibus inclita cane terras Mora	c. f. m.	Purification of B. V. M.
Coelestis organum hodie sonuit in terris	a. b. n. s. y.	Christmas.
Coeli enarrant gloriam Dei Fiat Verbi	d. g. y. z*. a*. b.	C. of an Apostle.
Coeli enarrant gloriam Dei Fiat Verbi	d. g. y. z*. a*. b.	C. of a Confessor Pontifex.
Caelum, mare, tellus, et qui e vasi caeca	c. m.	St. Erkenwald.
Cunnam cum discipulis, Christo celebrasti	b. m*. p*. s. y*.	The Five Wounds.
Caelis noster jucundetur, Dum laeta celebrat	y.	St. William of York.
Cunnemus pariSii te Maria, venerabi populus	d. e. h. z. a*. s. t.	Purification B. V. M.
Cunnemus pariSii te Maria, venerabi populus	a. b. c. e. h. k. s. y.	Nativity.
Cunnorii jubila coelis et orbi jubilemus	c.	St. Quirinus.
Congaudent ang: lorum chori gloriose virgini	i. d. g. z*. a*. r. s.	Assumption B. V. M.
Congaudemus exultemus vocali concordia	a. c. h. n. p. s. z. y. a*.	St. Nicholas.
Cunctator alme vos	y.	Pt. of "Lux jucunda."
Cunctipotens genitor genitusque sacri concentus	d. e.	Holy Trinity.
Corde, lingua, mente tota, Armagilli	a*.	St. Armagillus.
Corde, voce pulsu coelos, Triumphale	p. t. z.	Conversion of St. Paul.
Cujus comam beatam fidcum tenet	c.	St. Benedict.
De profundis exclamantes nulli Christe.	n*.	For the Dead.
De profundis tenebrarum, Mundo lumen	f. i. z. h.	St. Augustine (Hippo).
Dec laudes gloriosa concinat praesens	g.	Decollation of St. John Baptist.

1045



SEQUENCES 1045

First line of Sequence.	Where found.	Use.
Deo promat plebs nostra cantica pulchra	c.	Of Virgins.
Deus in tua virtute exultat Laudem	c. d. g. z. a*. s. t.	St. Andrew.
Deus Israel, Deus Israel, Christe secundo	a. b. c. e. h. k. p.	Easter.
Deus Sanctis Bartholomaei, Christi amici	g.	St. Bartholomew.
Dies irae, dies illa, Solvet saeclum	m*. z*.	For the Dead.
Dies ista celebretur, In qua pia resonetur	g*. z*.	Conception B. V. M.
Dies laeta celebretur, In qua pia resonetur	m*. t (Dun. fasc).	Conception B. V. M.
Dies nobis lucida, Dies sacra, Dies	d. g. z*.	St. Benedict.
Dilecte Deo, Gallo, pressul, Monachus	d. g. z*. b. z.	St. Gall.
Dilecto regi virtutum omnes pari concordia	b.	St. Katherine.
Dilectus Deo et hominibus et sett angelicus	b*. h. t. 10.	C. of a Confessor (Martyr).
aspectus		
Dulcis summa. Ex Beata conventum	b. p. z*. a*. s. t.	Conversion of St. Paul.
Dulce nomen Jesu Christi Felix omen	a. b. m*. p*. t. y. 10.	Name of Jesus.
Dulcis Jesus Nazarenus, Judaeorum rex	a. b. m*. p*. t. y.	Name of Jesus.
Eese Dei vivio admirabilem gloriam	m*.	Pt. of "Magnus Deus."
Ecce Deus fortis, Deus Israel, Deus	b. z.	Christmas.
Ecce dies praeclara (al. 0, "Orta, filii")	p. t.	St. Vincent.
Ecce dies triumphalis, Gaude turma apostolis	b. z.	St. Stephen (3.). St. Victor (3.).
Ecce magna sacra et, Mundi corda et devoti	p.	St. Gerdruphina.
Ecce paris angelorum	p*.	Pt. of "Laida Sion."
Ecce quam bonum, concors voto alleluia,	b. t. z. h. k. z. s. m. p.	Holy Innocents.
Ecce solemnis hic dis cunamus festa	o.	Nativity B. V. M.
Ecce vincit radix Davit, Leo de tribu Juda	c. m.	Easter.
Eia carnelesi cgnamus ergo gaudio	n.	St. John at the Latin Gate.
Eia gaudens caterva, evangeliis,	a. b.	St. Alban.
Eia gaudens caterva, evangeliis,	a. b. t.	St. Alban.
Eia resonemus laudibus pia digna Hujus	a. d. h. k. n. s. z. a*. s. t.	Christmas.
Epiphaniam Domino canamus gloriosam	a. c. e. h. i. k. n. p. s. z. w. y.	Epiphany.
Exsilio castum, lactor terra, Unitatique	c. k. w.	Native. St. John Baptist.
Exsultate Deo agmina Sidia, Tympano	c.	To God.
Exsultemus et lactemur, Et audio vocem	p. t. z.	St. Andrew.
Exsultemus et lactetur, Et devota veneremur	y8. (MS. at Sidney Sussex C. (Cambridge).	St. John of Beverley.
Exsultemus in hac die festiva Recolentes	a. b. k. t. g. ?.	C. of a Virgin Martyr.
Exsultent filiae Sion in rege suo Nostrates	d. z. a*. s. t.	C. of Virgins.
Fecunda verba in virginem virgo Maria	d. a*.	B. V. M.
Festa Christi omnis christianitas celebres	d. z. a*. s. t.	Epiphany.
Fulgens praeclara rutilat per orbem hodie dies	a. b. c. k. l. n. p. s. w. z. y.	Easter.
Fulget dies jucunda in qua Christi gaudet	c. m.	St. Justus.
Gaude caterva, diei praesentis celebrata	a. l.	St. John Baptist.
Gaude cum gaudentibus, Gaude cum	a.	St. Ethelbert, Egwyn, Brice, Brevet and Christopher.
Gaude Dei genitrix laude vitae reparatrix	b. e. y.	Assumption B. V. M.
Gaude Maria tecnptum summae majestatis	a*. b. t.	B. V. M.
Gaude mater ecclesia Eliorum adeptione	c. m.	Pentecost.
Gaude mater ecclesia In filiogum gloria,	y.	St. John of Beverley.
Gaude mater ecclesia Sion, Sanctis nunciis	b. z. a*. s.	St. Peter.
Gaude mater Sion, Gaude corde	a.	St. Kentigern.
Gaude sexte Grandis, Victoriae Gallia	b. m*. p. l. z.	St. Lvde.
Gaude Roma caput mundi Primus pastor	n. p. z.	St. Peter's Chair.
Gaude Sion et lactare Voce, voci jucundare	m*. p. z.	St. Thomas à Becket.
Gaude Sion, gaude mater, Quae concepisti	p. t. z.	Purif.
Gaude Sion, quod egregie, A te decor	p. t. z.	St. Elizabeth of Thuringia.
Gaude superna civitas Nova frequentans	p. z.	St. Marcellus.
Gaude virgo omnipotens, Gaude clausa	t.	B. V. M.
Gaude virgo sociata Christi et tuus rencleus	c. h. w.	Epiphany.
Gaude virgo sociata Christi et tuus rencleus	c. h. w.	Epiphany.
Gaude virgo Venerandi, Victoriae egregia	a.	St. Winifred.
Gaudeamus in Monia, Veritate, vita, via	a. e*.	St. Pulinthu (a.). St. Osmund (z.).
Gaudeat Ecclia pacis universa, Clara	c.	Holy Cross.
Gaudens Christi possessio jucunda	c.	Ss. Swithin.
Gaudent in coelis animae sanctorum,	a.	All Saints.
Gaudet hinc ecclesia	h.	Pt. of "Mundo Christus."
Gaudete vos fidcles, gratium pars electa	h. k.	Epiphany.
Generosa coelorum regina rosa mater pia	n*.].	B. V. M.
Generoslie salbemulus Solimne parti	p. z*. z.	St. Genevieve.
Gens Anglorum hodie Christo Deo grata	a.	St. Edward.
Gloriam dies adest qua promeati praepostea.	c. m. z.	Confessor.
Grates, laeon, hieratelis et supfcvidnes	d.	Holy Cross.
Grates nunc omnes reddamus Domino Deo	d. z. a*. z. s.	Christmas.
Grates Salvatori ac regi Christo Deo servant.	d. z. a*. 10.	Easter.
Grauiemur ad festivos, Jucundemur	p. t. z.	St. John Evangelist.
Hac clara die turma festiva dat praecenia	a. e. k. l. n. p. z. w. x. y.	Purif., &c., of B. V. M.
Hac in die resultet Summa cum laetitia	p.	St. Peter and Paul.
Haec est sancta sollemnitas sollemnitatum	c. d. z. a*. d. 10.	Easter.
Haec est vera fraternitas	d.	Pt. of "Supernae matris."
Haec concordi laudatio colamus.	d. m. z. a*. s. t.	St. Stephen.
Haec dies tribus Dominus signis illustrat	z.	Epiphany.
Heri mecum cenavit, Et cenabunt	p. t. z.	St. Stephen.
Hi sancti quorum hodie	y*.	Pt. of "Supernae matris."
Hi sunt quorum hodie Jesu exsultat	y*.	Pt. of "Supernae matris."
Hi vencius cujus hodie	y8. 6.	Pt. of "Supernae matris."
Hierusalem et filiae filiae Coetus cunctis	a. p. z. z*.	Dedication of a Church.
Hic in natalitio martyri Georgii, Laudes	n*.	St. George.
Hodie pour natus en nobis, canat ecclesia	z.	Christmas.

1046

First line of Sequence.	Where found.	Use.
Hodie Salvator mundi Per virginem	g.	Christmas.
Hodiernus lux diei, Celebris in matris Dei	g, f, k, p, s, y, z, a^4, o^4.	B. V. M.
Hoiterna resonet gaudia Virtutum praeclara	k.	St. Dunstan.
Hos ad laudes praeclara nocsua mores .	p^2.	Holy Relics.
Ignea sacrum refulgerat	p^2.	Pt. of "Genovefeba."
In cadenti hirundine, Nova nocti harmonia .	f, o^4.	St. Dunstan.
In hac die laetabunda, Nostri chori plebs	d, p^2. (MS. in the Fitzwil- liam, Cambridge).	St. Anthony.
In honorem Salvatoris, Sancti Redit .	p^2.	St. Rocke.
In octavis Pentecostes .	p^2.	Pt. of "Pueri gregos."
In omnem terram Dei lux personat fidelissima	g.	St. Benedict.
In solmn. in morte apostolorum principis .	p.	C. of Apostles.
Introvi fusi gaudia, Nostra novi harmonia .	n^2, 2. (Winster M., 1509	St. Augustine (Hippo).
Invidata integra et casta es Maria .	m^2, p^2, 11.	Purific., &c., of B. V. M.
Jesse virgam inscolarch Et in fructum.	k.	Annunciation of B. V. M.
Jesus virgam inscolarch Et in fructum.	k.	Annunciation of B. V. M.
Jesus Jesu Christeo nutrium dilecto virgo .	a, d, k, z, x, y, z, a^4, c, t.	Pt. of "Dulcis Jesus N."
Jubilans concrepa nunc prophetarum .	p^2.	St. John Evangelist.
Jubilemus exultantes, Sanctae spei pueperitas .	p^2.	Easter.
Jubilemus exultantes, Sti, nunc .	m^2, p^2.	Relig. Indigenda.
Jubilemus in hac die Quam regimae coeli	f, o^4.	St. Church.
Jubilemus omnes una concenti laetitia	f.	B. V. M.
Jubilemus omnes una Deo nostro qui crearit	g, b, k, n, p, t, y.	St. John Baptist.
Jucundare plebs filicia, Cujus Pater	p, y, l, z, s.	Fourth S. in Advent.
Jucundare plebs filicia, Cujus Pater	p, y, l, z, s.	Against mortality.
Laetabunda psallat plebs cum mente munda .	p.	St. Louis of France.
Laetabundus exsult fidelis chorus .	a, b, f, k, l, n, p, r, y, z.	Christmas (p). Assum., &c., B. V. M.
Laetabundus exsult fidelis chorus .	a, b, f, k, l, n, p, r, y, z.	Dedic. of a Church.
3. Coeli cultus, Cum jucundo ornatur .	a, b, ...	St. Francis.
Laetabundus Francisci decantet clerus, .	n^2, c, 7.	Friday after Ascension Day.
Laetatur orbis die 14a in qua nostrae .	y.	St. Sacrament and Potentianus.
Laeto fine canit plebs Salvatoru alleluia .	p^2.	St. Bartholomew.
Laeto fine canit plebs Salvatoru alleluia .	p^2.	Pt. of "Christo inclita."
Landa Sion Salvatorem, Landa ducem et .	a, f, k, n, p, s, y, z^1, .	Corpus Christi.
Laudamus te rex Maria genite sempiterna .	p^2.	B. V. M.
Laudi nascra vox pulchra Sioni nulla .	c, w, .	Of the Incarnation.
Laudi celebret vox quoque Dominum .	c.	St. Ethelwold.
Laudi Christo decantemus inclita .	d, z, o^4, 18.	St. Nicholas.
Laudi Christo modulamine nova .	c.	C. of Virgins.
Laudi conflictatius dive cruris tuidi, .	n^2, 2.	St. Stephen.
Laudi dignum sanctum sanat Olimarum .	g, p, t (Oswald) .	St. Olimar.
Laudi jucundo melos turma persona .	a, c, k, n, s, w, y.	St. Peter and Paul.
Laudi pulchra, Vox omnis fidelium .	m.	To Christ.
Laudi resonet te Christe devote supplex .	w.	St. Birinus.
Laudum dicite Deo martyres turba .	c.	C. of Martyrs.
Laudemus omnes inclita Bartholomaei sacrita	p, l, z.	St. Bartholomew.
Laudent omnia omnia pulchra .	c, w, .	Of God.
Laudes Christo decantemus Ejus natali .	y.	B. V. M.
Laudes crucis attollamus Nos qui crucis .	z, o^4, 8.	Holy Cross.
Laudes crucis attollamus Nos qui crucis .	a, b, k, n, p, r, y, z^1, o^4.	Holy Cross.
Laudes Deo concinat orbis cliques totus .	d, o^4.	Easter.
Laudes Deo decantemus Et in re .	k.	St. Ethelbert.
Laudes Deo devotus Dilci voce et sonora .	c, r, k, l, n, z, .	Pentecost.
Laudes Deo modulamine nova sanctis .	p^2.	St. Cosmas and Racelius.
Laudes primi studiamus Martyris et .	p^2.	St. Stephen.
Laudes regi Christo jucundi sacra coeli .	k.	St. Oswald.
Laudes Salvatori voce modulemur supplici .	a, c, d, r, k, l, z, y, c, o^4, t.	Easter.
Laudum carmina creatori lyra plausit ea .	z, k.	St. Benedict.
Lauream, David magni nateer, milesque fortis	f, g, z, o^4, t.	St. Laurence.
Lauream, David magni nateer, milesque fortis	f, g, z, o^4, t.	C. of an Evangelist.
Laus devota mente Cleric cocelcenis .	g, k, r, o^4.	C. of an Evangelist.
Laus erumpat ex affecti . Psallat chorus .	p, l, z.	St. Michael.
Laus et honor Deo sit rationi, Qui docet Gallos	p^2, l.	St. Ives.
Laus et honor Salvatori Christo sit .	p, z.	St. John Evangelist.
Laus honor sit Rex omnipotenti, .	k, z.	To Christ.
Laus laetitia Domino redditur nostra per .	m.	To Christ.
Laus jucunda .	y.	— "Lux jucunda."
Laus surgat stolgus Christo jucundis, Cujus	a, c, k, l, n, p, y.	Christmas.
Laus tibi Christe, cui angeli, quod viderat .	r, z, z, 9, 11.	Holy Innocents.
Laus tibi, Christe, Patris optimi nate .	r, d, z, o^4, 7, 10.	Holy Innocents.
Laus tibi, Christe, qui pependisti .	d, g, k, p, z, o^4, t, v.	St. Mary Magdalene.
Laxemus nova spiritis illustrium .	p^2.	St. Faustus.
Ludovico pangamus corde pudice cliticia .	p^2.	St. Louis of France.
Lux alivesti resonanda Luz in cluris .	p.	Nativ. of B. V. M.
Lux illustri dominica, Lux insignis .	p, 2.	Easter.
Lux illustri triumphalis In qua carnem .	p.	St. Germain of Paris.
Lux jucunda, lux insignis Qua de tumulo .	a, p, r, y. (Lent), 2.	Pentecost.
Lyra pulcra virgin magnifica canat per .	s.	The Resurrection.
Magi alii stella micante praecia .	y.	Pt. of "Epiphaniam."
Magi quondam cum sidera .	k.	St. Thomas of Hereford.
Magnanimi qui somna in coeli atigo in tyro .	k.	Pt. of "Magnus Deus."
Magnum te Michaelem laborem pigmus .	g, z, o^4, 2, 6, 9 .	St. Michael.
Magnus Deus in universa terra Magna sunt .	a, c, k, z, z, p, z, y.	St. Sepulch.

First line of Sequence.	Where found.	Use.
Mane prima sabbati Surgens Dei Filius .	s, k, l, z, n^2, p, r, y.	Easter. St. Mary Magdalene.
Maries praecelsi fervidi cum gaudio .	p^2, 12.	B. V. M.
Mater matris Domini Rex Siloamae .	k, l.	St. Anne.
Mater matris Domini Rex Siloamae .	k, l.	B. V. M.
Mirabilis Deus in sanctis Mirabilis deus .	c, r, n, p, s, w.	C. of many Martyrs.
Mirandum consecrium ! Virginis in .	p^2.	B. V. M.
Missa est de summis coelis Raphael ut .	k.	Pt. Raphael.
Missus Gabriel de coelis Verbi lapidus fidelis	g, k, z, y, o^4, t.	B. V. M. in Advent.
Mittit ad virginem Non querere angelum .	c, k, n^2, p^2, z, y, l, z, k.	Easter.
Mittit ad virginem Non querere angelum .	c, k, n^2, p^2, z, y, l, z, k.	Annunciation of V. M.
Moestae parcatis Clerisi Mariae lachrymas .	n^2, p^2, o^4.	Compassion of B. V. M.
Mulier laudabilis Fortis casta parens .	p^2, 21.	Holy Women.
Mundi aetate octava Floreburi duplici .	p, z.	C. of Confessors.
Mundi aetate octava Floreburi duplici .	p, z, 6, 7.	St. Mary.
Mundo Christus orator Pax in terra cantor .	k.	St. Thomas à Becket.
Nardus spirat in odorem Et spinetum .	n^2, 11.	St. Anne.
Nativitas Mariae virginis Quae nos laeti .	f, o^4, 3.	Nativity B. V. M.
Natus ante saecula Dei Filius unicus .	a, z, z, o^4, 4, 5.	Christmas.
Natus ante saecula Dei Filius unicus .	a, z, z, o^4, 4, 5.	Christmas.
Nostra tuba nunc tua Rex clementia Christe .	c, w, l.	Saturday before Septuagesima.
Novi plausus incrementum Affert lux .	k.	Transl. of St. Thomas of Hereford.
Nunc canitur omnis mundus laude Christi .	s.	Easter.
Nunc laeta sint praeludia Dei sobis .	p^2.	St. Michel.
Nunc leve alma splendenti per orbem .	c, k, l, z, z, y.	St. Peter's Chains.
O coelis Christi, Maria mater Dei .	p^2.	For Pregnant women.
O bona beatorum martyrum sollemnia .	n^2, 7, 9, 10.	C. of Martyrs.
O Brei inclite praeclara omnia canora .	n^2.	Transl. of "Dulcis Inclita."
O lachrymae gloriosa Christi praecharissimi .	p^2.	Tears of Christ.
O mater almi numinis Mariae virginis .	p^2.	Assumption, &c., of B. V. M.
O miles inclite fortissimi regis Christi .	p.	C. of Martyr.
Olim hac in die laetas Christo cauit .	p, z, p^2.	St. Katherine.
Omnes gentes plaudite, Festos chores ducite,	f, o^4, 2.	Ascension Day.
Omnes sancti cherubim, seraphim Throni .	f, c, p, z, o^4, t, 8.	All Saints.
Omnes una fidelium plebs .	n^2.	All Saints.
Omnes una fidelissimae Et martyris .	n^2.	St. Sebastian.
Omnis fidelium ecclesia Christorum collaudet .	k, z.	St. Edmund.
Orcanus te asterius spes et summa .	z, w.	St. John Evangelist.
Organici canamus modulis mens S. sollemnia Orangeria	d, l, r, z, z, n, p, z, y.	St. James (d.). St. John Evang. (z.) St. Stephen (p.). C. of a Martyr (z.).
Pangamus creatori atque redemptori glorian .	d, z, o^4, 6, 7.	The Resurrection.
Pangat hymnum Anglicum insula martyrum .	p.	St. Augustine.
Pange tortua corde vitito Christo praecosia .	c, w.	The Resurrection.
Pange tortua corde vitito Christo praecosia .	c, w.	Pt. of "Lord of York.
Pater verbum eternum Verbi cum germinanti .	y.	St. Cuthbert.
Petes, summe Christi, pastor, et Petrie .	d, z, s, 8.	St. Peter and Paul.
Plangant filii plorabiles una .	c, c.	The Dying Swan.
Plaudat chorus, plebs laetetur Et devote .	y.	St. William of York.
Plaudat chorus, plebs laetetur Et devote .	y.	St. Augustine.
Plebs pissina pectus laudis cumuquiori .	p^2.	Seamless robe.
Post partum virgo Maria Dei genetrix .	a, l, z, y, c^1.	Assumption, &c., of B. V. M.
Postquam hostem et inferna Spoliaverit, ad .	p, 2.	S. after Ascension.
Potestate non natura, Pii creator creatura .	z.	Conception of B. V. M.
Praeclarum Salvatoris Jesu Christi Trinitatem .	p, 2.	Trinity.
Praeclara sanctis salutar Sion sanctissima fidelitas	n^2, w.	St. Vincent.
Praeconemus summi regis Et praecessoris .	p, l, 2.	Decoll. St. John Baptist.
Praeconemus et Baptistae Dicta bitim .	p, 2.	Nativ. St. John Baptist.
Praecamur nostras Deus animas et .	c, w.	1st S. in Advent.
Praecamur nostras Deus animas et Trinitatem .	p, 2.	Trinity.
Prolegimus alium sacrimus .	p^2.	St. Gabriel.
Promit pia vox canoris Hujus laudem .	p.	St. Anglican (St. Giles).
Promo carta cancio cantica organa .	d, h, l, c, k, l, z, w, y.	Easter.
Promere chorda jam conatur intima .	c, w.	St. Martin.
Promere chorda jam conatur intima .	c, w.	Pt. of "Trinity.
Prunti-fatum salvatorem, Laurentium .	p, l, z.	St. Laurence.
Psallat chorus corde nuncio.	p, l.	— " Plures chorus."
Psallat ecclesia mater devota, mente devota .	c, w.	St. Swithin.
Psallat ecclesia, mater illibata et virgo sine .	c, d, p, k, z, o^4, 4, 8.	Dedic. of a Church.
Psallat in cunis Christo Salvatori .	p, l, z.	Innocents.
Psalle lyrica carmina Jubilans Domino .	b, c, z, k, k.	Easter.
Psallite regi nostro, psallite prudenter .	d, g, o^4, p^2, 4, 6.	Decoll. St. John Baptist.
Pura Deum laudet innocentia .	c, w.	Holy Innocents.
Quam dilecta tabernacula, Domini virutum .	z, o^4, z, 2, c^2.	Dedic. of a Church.
Quantus sunt sui alac Ecclesiae .	n^2.	C. of Apostles.
Quem non praevalent progeris magnificatae .	z.	Epiphany.
Qui beatifici capitis, hac festivi carnis .	p.	St. Benedict.
Qui procella ab utraque, Gentium gentisque .	p, 2.	Pentecost.
Qui regis coeptra fortè dextra, solus cuncta .	c, k, z, z, p, z, w, z, y.	B. V. M. in Advent.
Qui regis coeptra fortè dextra, solus cuncta .	c, k, z, z, p, z, w, z, y.	2nd S. in Advent.
Qui sunt isti qui velunt ut nubes per aëra .	n^2, z, 6.	C. of Apostles.
Quicunque vult salvus esse Jesum Eilem .	z.	Of the Trinity.
Quid tu virgo mater plena, Rachel formosa .	z.	C. of a Martyr.
Quod in cunis Christus gessit .	p.	Pt. of "Laetula Sion."
Recolamus venerandam Mariae memoriam .	l.	Annunciation of B. V. M.
Regem regum venerour Et in regis .	f, y, l.	St. Louis of France.

First line of Sequence.	Where found.	Use.
Regi Christo applaudat ecclesia Die isto	*p.*	St. William of York.
Regina virginum præmanens	*p.*	Pt. of "Gaude Dei genitrix."
Regis et pontificis dudum my-stica	*s.* S.	Crown of Thorns.
Regnantem sempiterna per secula	*a. b. c. h. k. n. p. s. w. x. y.*	2nd S. in Advent.
Regnum tuum, regnum omnium sæculorum	*b*.	C. of Evangelists.
Romino		
Rosa mystica ecclesia de Germani victoria	*p*.	St. Germain d'Auxerre.
Rot est admirabilis Virgo venerabilis	*p.*	Nativ. of B. V. M.
Rosenet sacrata jam turma diva symphonia	*a. b. z. y. c*.	Pentecost.
Rex manens Deus qui lucraris Abyssos et	*s.*	All Saints.
Rex omnipotens die hodierna, Mundo	*a. b. c. e. k. l. n. p. s. w. x. y.*	Ascension Day.
Rex Salomon fecit templum Ophr in tar	*f. p. q. s. t. u. x.*	Dedic. of a Church.
Rex Salomon fecit templum Ophr in tar	*f. p. q. s. t. u. x.*	Dedic. of a Church.
Roma Petro gloriatur, Roma Paulum	*p.* l. 2.	SS. Peter and Paul.
Romana Quirinus sospe processus, In vera	*p.*	St. Quirinus.
Sacerdotem Christi Martinum concia per	*a. b. d. p. h. r. w. y. z. a*3.	St. Martin.
Sacra Paulo ingens dogmata	*a.*	Pt. of "Laude Jerusala."
Sacrosancta hodiernæ festivitatis præconia	*a. b. h. k. p. q. l. s.*	St. Andrew.
Salve æterna, indefectus, mundi vita	*a. b. c. h. k. n. p. s. w. x. y.*	1st S. in Advent.
Salvatoris clementiæ dulcem pangat	*p.*	St. Wilfrid.
Salve crux arbor vitæ præclara	*f.* 2*.	Exalt. of the Cross, 2 F. V. M.
Salve crux, arbor vitæ præclara	*f.*	Exalt. of the Cross.
Salve crux sancta, arbor digna . . .	*a. b. c. h. r. y. z.* o*. 4. 5.	Inv. of the Cross.
Salve crux, vitale lignum, arbor sacrificatrix	*b.*	Holy Cross.
Salve dies dierum gloria, Dies felix	*p.* l.	Easter.
Salve mater Christi, O Maria	*c.*	B. V. M.
Salve mater Salvatoris, Vas electum	*f. p.* l. 2. 7. 8.	Assumption, &c., of B. V. M.
Salve mundi puerpera exalta super esthera	*f.*	B. V. M.
Salve porta perpetuæ lucis fulgida	*c. s. w.*	Assumption of B. V. M.
Salve proles Davidis, salve virgo nobilis	o*	B. V. M.
Salve sancta Christi genes, salve virgo	*f.* 2*.	B. V. M.
Salve sancta parens, eligo te in vera	*c.*	B. V. M.
Sancta mater gaudia, hodie sunt celebranda	*s.*	Nativ.
Sancta tu virgo Maria, Mater Christi	*p.*	B. V. M.
Sancti Baptistæ Christi præconis	*a. d. h. s. y. z.* o*. 4. 5.	Nativ. St. John Baptist.
Sancti boni celebremus triumphum hodie	*p.* l. 5.	St. Martin.
Sancti merita Benedicti hodie recensenda	*c. p.* 2*. 4.	St. Benedict.
Sancti Pauli conversio devote est recolenda	*p.*	Conv. St. Paul.
Sancti Pauli conversio devote est recolenda	*p.*	St. Benedict.
Sancti Spiritus adsit nobis gratia—		= "Sollemnitas s. P."
1. Quæ corda nostra sibi facit tabernacula	*a. d. e. f. h. k. n. p. r. w. y. z.*	Pentecost.
2. Quo fecundata Deum peperit virgo Maria	*p.* l.	Visit. B. V. M.
Sanctorum meritis inclita gaudia	*p.*	All Saints.
Sanctorum vita, virtus, gloria, Summi Patris	o*	St. Blaise.
Sanctus Petrus et magnus Paulus, Do-tores	*c. t. w.*	SS. Peter and Paul.
Scalam ad cœlos subvectam turmatim	*d. e. p.*	C. of Virgins.
Scrupulos quorumdam sententia	*p.*	11,000 Virgins.
Sedis apostolicæ, quæ fundata fortis	*p.*	Chair of St. Peter.
Si vis vere gloriari, Et a Deo coronari	*p.* 2*.	Crown of Thorns.
Simplex in essentia, Septiformis gratia	*p.* l. 2.	Pentecost.
Sollemnis cantilena hodie resonet in terra	*a. b.*	St. Thomas à Becket.
Sollemnitas sancti Pauli devote est recolenda	*a. h. s.*	Conv. of St. Paul.
Sollemnitas sancti Simplicii hodie celebratur	*p.*	St. Simplicius.
Summi regi nato nova carmina, Cujus	*a. e.* o*. z. w. l.*	Christmas.
Sonet vox fidelium alleluia, Christo regi	*y.*	Friday after Ascension Day.
Sospitate morbos bonis, qui lenitio	*y.*	St. William of York.
Spe mercedis et corona Stetit martyr .	*d.* o*. p. 4. 5.*	C. of Martyrs (4). St. Thomas a Becket.
Splendor patris et figura Se confirmans	*p. h.*	= "Sollemnitas s. P."
Stabat juxta Christi crucem, Vitæus	*p.*	S. after Circumcision.
Stabat mater dolorosa Juxta crucem	*p. h.*	B. V. M.
Stans a longe qui plurima perpetrarat facinora	*c. w.*	Compassion of B. V. M.
Stans a longe qui plurima perpetrarat facinora	*c. w.*	Confession of Sin.
Stella nuncia, O Maria, Expers paris	*f.* 2*. l.*	Purification.
Stirpe Maria regia procreata regum generato-	*d. y. z.* o*. 4. 5.*	Nativ. B. V. M.
Stola jucunditatis aliduia latuit hodie.	*a. b. c. u. z. y.* o*. 5.*	St. Laurence (4. y.). St. Vincent (z.)
Summa sollemnitatem hodierna, Qua Dei	o*.	Easter.
Summi regis Archangele Michael, Intende	*d. e.* o*. 4. 5.*	Nativ. B. V. M.
Summi regis Archangele Michael, Intende	*d. e.* o*. 4. 5.*	St. Michael.
Summi Regis in honore—		
1. martyris solemnia, Rhedberti cum	*b.*	St. Ethelbert.
2. præsulis memoria, Sancti Thomæ	*b.*	St. Thomas of Hereford.
Summi Regis Archangele, Michæ Dei	*b.*	Nativ. B. V. M.
Summi triumfatoris regis præcipuusque laudi	*d. e.* o*. 4. 5.*	Ascension.
Summi boni summi mali	*y.*	Pt. of "Laude Sion."
Superni regis ecclesia, Representet	*f.* 2. o*. p. l. z.*	C. of Saints.
Supernus custos animæ, Hymnus	*c.*	Easter.
Surgit Christus cum trophæo, Jam	*c.*	B. V. M. at Easter.
Suspendamus aquas Et Pastor gregem	*p.*	St. Bartholomew.
Templi cultus estat mutius	*y.*	Pt. of "Hex Salomon."
Tentamenta vetera, Anna fuit gratia	*f. p. q.*	C. of Anne.
Tibi cordis in altari Deus preces immolari	*f.* o*. p.*	St. Agnes.
Trinitatem simplicem Trinam Deum non	*p.*	Of the Trinity.
Tu civitam Deus conditor, Et sanctificator	*p.*	Dedic. of a Church.
Tybride bellicosam quam Iisi non veretur	*p.*	C. of Martyrs.
Veni mater gratiæ, Fons misericordiæ	*a. e.* o*. y. z*	Visit. of B. V. M.

First line of Sequence.	Where found.	Use.
Veni præcelsa domina, Maria tu non vinita	*b.* o*. (Sydney Sussex, Cambridge MS.), 6. 7.*	Visit. of B. V. M.
Veni Sancte Spiritus, Et emitte coelitus	*f. h.* o*. p.* o*. y. l. 2. 4. 5.*	Pentecost.
Veni Sancte Spiritus, Et mentes tuorum	*a. b. c. d. e. f. g. h. k. n. p. s. t. w. x. y. z.*	Pentecost.
Veni virgo virginum, Veni lumen luminum,	o*. l. 5.	B. V. M.
Verbi Dei parens alma Virgo plena gratia	*k.*	B. V. M.
Verbum bonum et suave, Personemus	*a. f. k.* o*. s.*	B. V. M.
Verbum Dei, Deo natum Quod nec Sotum	*s.* o*. 5.*	St. John at Latin Gate.
Verbum patris nostis Sobens quinquam	*w.*	Christmas.
salvare vagit		
Verbum manens ab æterno, Apud Patrem	o*.	B. V. M.
Vernat gemma, Mundior bonus	o*.	St. Martin.
Vias pinbs setherene cineta jucunda	*w.*	Pt. of "Laude pulchra."
Victimæ paschali laudes immolent Christiani	*a. b. d. f. g. h. k. n. p. s. t. w. x. y. z.* o*. 2. 4. 6.*	Easter.
Vincat mentes, vincat membrum, Et repellat.	o*.	St. Victor of the Theluid.
Virginalis turma sacra, Jesu Christi	*a. b. h. k. 9.*	11,000 Virgins.
Virginea egregius, Virginis sacratus	o*. p. l. 2.*	C. of Virgins.
Virginis Mariæ laudes Christo	*p.*	B. V. M.
Virginis Mariæ laudes immensis Christiani	*f. s. l. 2. 3.*	St. Paul.
Virginis Mariæ laudes immensis Christiani	*o*. p. p. o*. 2. l. 2.*	B. V. M. at Easter.
Virginis Mariæ laudes Immensæ Christiani	*o*. p. p. o*. 2. l. 2.*	B. V. M. at Easter.
Virginis in laudi, Gero fidelis planda	*c.*	B. V. M.
Virginis venerandæ de numero sanctorum	*a. c. k. t. y.* o*.*	C. of Virgins.
Virgo mater genuisset in orbe salvifica	*p.*	St. John at the Latin Gate.
Virgo orbis generosa, Gemma coeli preciosa.	o*. p.*	C. Martyrs.
Virgo Sion, Virgo Dei, Virgo Christi	*p.*	St. Winifred.
Vocæ jubilosæ magna, Regi cœnæo	*c.*	Holy Trinity.
Voci vita fit unita, Igni amicitia	*h.*	S. in Octave of Pentec ost.
Voto, voce, corde, ore Hujus sanci confessoris	*p.*	St. William of York.
Vox nouvra nostri chori, Nostro nunet.	o*. p. l. 5.*	St. Katherine.
Zyma vetus expurgetur, Ut sincere celebretur	*o. p. s. y. l. 2.*	Easter.

Part iii. In this second part are given the first lines of *Sequences* which are not included in the first part of this article. These are principally taken from certain representative French and German diocesan *Missals* printed not later than 1490; and from two monastic *Missals*, viz. an *Augustinian* and a *Benedictine*. A few more are taken from English service books other than *Missals*, the editions used being the following:—

Sarum Processional, in a MS. written about the end of the 14th cent., and now in the British Museum (Harl. 2942), compared with the Antwerp ed. of 1535.

York Manual, in the Surtees Soc. ed. (Frere-Brackenbury). The Paris ed. of 1851 was reprinted at the Cambridge University Press, 1873–1886.

York Processional, in the Surtees ed. of 1930 (reprinted in vol. 63, 1876, of the Surtees Society's publications).

Hereford Missal, in the Leeds ed. of 1874 (reprinted by the Surtees Society, 1869–75, vols. 71, 76).

Hereford Breviary, in the Rouen ed. of 1505. Of this the *Pars Hiemalis* is in the Worcester Cathedral Library, and the *Pars Aestivalis* in the Bodleian.

The *Missals* collated are the following:—

(1) **Angers.** The ed. used is the *Missale Andegavense*, printed at Paris in 1489 by Joannes de Prato.

(2) **Augustinian.** The ed. used is the *Missale secundum ordinem fratrum eremitarum sancti Augustini*, printed at Paris in 1508 by Nicolas Prevost. In this ed. the word *Prosa* is always used instead of *Sequentia*, and the *Sequences* are printed together at the end of the *Missale* in the *Communes Proprium*. The name of the composer is given in all cases known to the compilers. A large proportion are ascribed to Adam of St. Victor, and two to Henricus Pistor, fratre S. Victore; with one each to St. Bernard (Lambetensis), St. Thomas of Aquino ("Lauda Sion"), Peter Abelard ("Mitti ad virginem"), and Robert, King of France ("Sancti Spiritus"). Six are ascribed to "Sancta Ecclesia," and one to "Sancta Mater." The ed. used in the *Missale Romanum* printed at Basel in 1494 by Michael Wenssler.

(4) **Benedictine.** The ed. used is the *Missale . . . ordinis sancti Benedicti reformatorum nigrorum monachorum per Germaniam*, printed at Ingelnus in 1493 by Johannes Schabeler. In this ed. the word *Sequentia* is always used instead of *Prosa*, and the *Sequences* are printed together at the end of the volume.

(5) **Breslau.** *Missale Wratislaviense.* The ed. used is that printed at Leipzig in 1504 by Melchior Lotter.

(6) **Bruntan.** The ed. used is the *Missale secundum chorum Constantinense* printed at Basel in 1486 by Petrus Kollicker.

(7) **Freising.** The ed. used is the *Liber Missalis . . . secundum consuetudinem . . .* printed at Ratisbon in 1487 by Joannes Sensenschmidt.

(8) **Magdeburg.** The ed. used is the *Missale Magdeburgense* printed at Lübeck in 1488 by Bartholomäus Ghotan and Lucas Brandis.

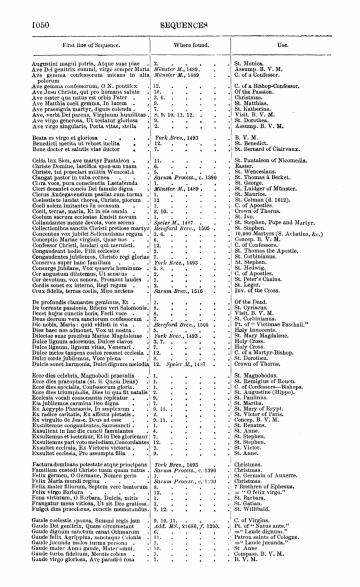
(9) **Meaux.** The ed. used is the *Missale Trevorense* printed at Basel by Michael Wenssler. Mr. W. H. James Weale, in his *Catalogue Missalium*, 1904, p. 388, dates this c. 1491. In the British Museum Catalogue it is dated c. 1480.

(10) **Merseburg.** The ed. used is the *Missale Herbipolense* printed at Würzburg in 1481 by Georgius Reyser.

(11) **Cologne.** The ed. used is the *Missale Coloniense*, printed at Basel 1487, without name of printer.

(12) **Ragensburg.** The ed. used is the *Liber Missalis . . . secundum consuetudinem . . .* printed at Ratisbon in 1486, by Joannes Sensenschmidt and Joannes Bekenhub.

First line of Sequence.	Where found.	Use.
Ad honorem summi regis, Non qui	*b.*	St. Helena.
Ad supernæ suspiratus, In æterna luce	11.	St. Bernard of Clairvaux.
stantes		
Adesto virgo memoriæ Quam sibi	*Sarum Brev.*, 1516	St. Katherine.
Afforsa felicia, David regis filia	12.	Assump. B. V. M.
Alleluia Christo omnium vocate linguis	12.	St. Erhard of Regensburg.
Alludat lætus orbis psallens pio	1.	St. Maurice.
A lux confessor et professor fidei invincibi	8. 11.	St. Anthony.
Ancilla cum magnificat, Summi Dei	1.	Conver. B. V. M.
Angelo cum magnificat, Summi Dei	24.	Conver. B. V. M.
Athleta Sebastiane nostra Methodius	24.	St. Sebastian.
Augustine pater clare, Lege scripta	11.	St. Augustine (Hippo).



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First line of Sequence.	Where found.	Use.
Augustini magni patris, Atque vase plac	9.	St. Monica.
Ave Dei Genetrix, Ave Dei Mater .	*Winster M.*, 1498.	Assemp. B. V. M.
Ave gemma confessorum, summe in alta polorum	*Winster M.*, 1499 .	C. of a Confessor.
Ave generosa confessorum, O N., pontifex	15.	C. of a Bishop-Confessor.
Ave Jesu Christe, qui pro humano salute	10.	Of the Passion.
Ave Jesu Christe, qui pro salute	9.	Of the Passion.
Ave Matthia nobi gemma, Is laeva	5.	St. Matthias.
Ave praeignis martyr, dignis colenda	7.	St. Katherine.
Ave, verbi Dei parens, Virginum humillima	9. 9. 10. 11. 12.	Visit. B. V. M.
Ave virgo generosa, Ut tentator gloriosa	9.	St. Dorothea.
Ave virgo singularis, Porta vitae, stella	2.	Assemp. B. V. M.
Beata es virgo et gloriosa	*York Brev.*, 1493	B. V. M.
Benedicti merita ut reboat laetitia	12.	St. Benedict.
Bone doctor et salutis viae doctor	7.	St. Bernard of Clairvaux.
Celia lux Sion, ave martyr Pantaleon	11.	St. Pantaleon of Nicomedia.
Christe, qui praeclari militis Wenzeslai	6.	St. Wenceslaus.
Christe, tui praeclari militis Wenzeslai	6.	St. Wenceslaus.
Clangat pastor in tuba cornea	*Sarum Process.*, c. 1380	St. Thomas à Becket.
Cl-ra vox, pura conscientia Lantaburnia	1.	St. George.
Clori demulcet concio Dei famulo digna	*Winster M.*, 1499 .	St. Ludger of Münster.
Coelestis agminis, Coelestis curiae decora	12.	St. Michael.
Coelestis laudat chorea, Christo, gaudia	14.	St. Gotham (d. 1012).
Coeli solem imitantes In ecclesiam	1.	C. of Apostles.
Coeli, terrae, maria, Et in eis omnia	2. 10.	Crown of Thorns.
Coelum sacrum ecclesiae Exhibi novum	1.	St. Eve.
Collaudemus sanctum Christi gestum martyr	*Speier M.*, 1477	St. Stephen, Pope and Martyr.
Collectionibus sanctis Christi gestum martyr	*Hereford Brev.*, 1505	St. Stephen.
Canentes vos jubilo Solemnitatis regum	2. 6.	10,000 Martyrs (S. Achatius, &c.)
Concepit Maries virginis, Quae non	6.	Concep. B. V. M.
Confessor Christi, laudari qui meruisti,	13.	C. of Confessors.
Corde natus ex Parentis, Ante omnia	1.	Of the Eternal Son.
Coruscantes vos jubilo Solemnitatis regum	2. 6.	10,000 Martyrs (S. Achatius, &c.)
Cunctipotentem virginis, Quae non	6.	Concep. B. V. M.
Cunctipotentem virginis, Quae non	6.	Concep. B. V. M.
Cunctis nitet fidelibus, Quae sancta	13.	C. of Confessors.
Cunctis nitet fidelibus, Quae sancta	13.	C. of Confessors.
Decantemus jubilemus, Christo regi gloriae	7.	St. Cuthbertus.
Decantemus jubilemus, Christo regi gloriae	7.	St. Cuthbertus.
Decorata nupti tunc familiae	*York Brev.*, 1493	St. Stephen.
Decorata nupti tunc familiae	*York Brev.*, 1493	St. Stephen.
Deo laudes, Deo gloria, Deo	7.	Holy Trinity.
Deo laudes, Deo gloria, Deo	7.	Holy Trinity.
Deo sancto tangens coelos resonet ecclesia	12.	C. of a Martyr-Bishop.
Dulci corde jubilemus, Voce plena	8.	St. Dorothea.
Dulcis sonet harmonia, Dulci dignum melodia	12.	Crown of Thorns.
Ecce dies celebris, Magnoboli praesulis	1.	St. Magnobodus.
Ecce dies praeclara (cf. 6. Quem Deus)	1.	St. Remigius of Rouen.
Ecce dies specialis, Confessorum gloria,	1.	C. of Confessors—Bishops.
Ecce dies speciosa, Gaude tu qua Si natalis	9.	St. Philip and Jacobus (Hippo).
Ecclesia vivat inclyta, Pastor	6.	St. Ambrose.
Ea jubilemus carmina hac digna	9.	St. Martha.
Ea Angelus Phanuelis, Is angelorum	9. 11.	St. Mary of Egypt.
Ea radios carbatis, Ea affecti pietatis,	2.	St. Victor of Paris.
Ea virginalis, Ea virginalis	9. 11.	Assemp. B. V. M.
Exultemus congratulantes, harmonizati	4.	St. Benedict.
Exultemi in hac die cunti famulantes	4.	St. Anne.
Exultemus et laetemur, Et in Deo glorieamur	7.	St. Stephen.
Exultemus pari voto melodium,Consortantes	12.	St. Stephen.
Exaudet ecclesia, Pia Victoris vitoria	2.	St. Victor.
Exaudet ecclesia, Pro assumpta filia	2.	St. Anne.
Factura dominus potentate atque principatus	*York Brev.*, 1493	Christmas.
Familius coetoli Christo tanta quam natus	*Sarum Process.*, c. 1390	Christmas.
Felix Germanus, Felix Amatis gens	1.	St. Germanus of Auxerre.
Felix Maria mundi regina	*Sarum Process.*, c. 1390	Christmas.
Felix mater Ilionum, Septem vere beatorum	6.	? Brethren of Ephesus.
Felix virgo Barbara	13.	= "O felix virgo."
Fons virtutum, O Barbara, Dulcis, mitis	1.	St. Barbara.
Fulgida dies praeclara, Ut in Deo gratiae,	1.	St. Stephen.
Fulgida dies praeclara, exercis mendicantibus,	7. 13.	St. Willibald.
Gaude coelestis cyprea, Semoni regis jam	9. 10. 11.	C. of Virgins.
Gaude Dei genitrix, Quam circumstant	*Add. MS.*, 21668, f. 125b.	Pr. of "Salve ante."
Gaude felix Agrippina, sanctarum Colonia	11.	Patron saint of Cologne.
Gaude felix Agrippina, sanctarum Colonia	11.	Patron saint of Cologne.
Gaude jucunda mulier turma personis	7.	= " Laude jucunda."
Gaude mater Anne gaude, Mater casti	10.	St Anne
Gaude turba Sabinum, Mentis colens	2.	Compos. B. V. M.
Gaude virgo gloriosa, Ave paradisi rosa	7.	B. V. M.

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First line of Sequence.	Where found.	Use.
Gaudeamus hodie, Innocentes laetitiae	3.	SS. Mary and Salome.
Gaudet mater nobilis, Constans et immobilis	6.	St. Comitol of Constans.
Gaudet omnis spiritus, Christum qui	6.	= " Laudet omnis."
Gaudet te laeta, Justus et rens	6.	= " Laudet te."
Gloriosa fulget dies, exsultet ecclesia	7.	St. Lambert of Freising.
Gloriosa fulget dies, exsultet ecclesia,	7.	St. Lambert.
Gloriosae decoris in sancta Dens adoratur	9.	St. Wandelbena.
Grates Deo et honor sint per saecula	6. 7. 12.	St. Afra.
Gratulemur in hac die, Et qua sanctae	2.	Assemp. B. V. M.
Gratulatur orbis totus, Praesens coetus	8.	St. Margaret.
Hic est dies celebrandus, Laudibusque	5.	10,000 Martyrs (St. Achatius, &c.).
Hic occlis et maxillas in coelum	7.	Pr. of " Sacerdotem Christi."
Hodie prodit virgo *Jesse de radice*	*Hereford Brev.*, 1505	Concep. B. V. M.
Hodiernae festum turbe Est Achatii laus	7. 12.	St. Achatius, &c. (10,000 Martyrs).
Hodiernae festum turbe, Et salutem vitae	2. 4. 7. 8. 10.	St. Achatius, &c. (10,000 Martyrs).
Hodiernae lux diei, Gloria sanctis in loci	7.	C. of Martyrs.
Hujus diei gaudia, devoto celebrata	7.	St. Augustine (Hippo).
Illibata mente casa, Almi virgo	5. 8.	Visit. B. V. M.
Imperator maxime Christe benignissime	7.	St. Sebastian.
Imperatrix gloriosa, Potens et liberalis	7. 13.	St. Helena.
Inclyta pandamus omnes Ludgerum vene- randum	*Münster M.*, 1499 .	St. Ludger of Münster.
In excelsis canitur, Nato regi gloria	2.	Christmas. Circumcision.
In natale S.Innocti, Angelorum nostra cloria	7.	Christmas.
In sanctorum jugi laude, Plebs devota Dei	11.	St. Helena.
In Wolfgangi cunamis honoris Christo	7. 13.	St. Wolfgang of Regensburg.
Jam Christo Rex superne, Deo Patri	5.	St. Stanislaus.
Jesum Christum quem percunctor	*York Brev.*, 1493	St. Gregory the Great.
Jubar nasci tendens, Sidus aiuti nascitis	12.	St. Cuthbertus.
Jubar nasci tendens, Sidus aiuti nascitis	12.	St. Cuthbertus.
Jubilemus Salvatori, Quem coelestes	2.	St. Silvester at Christmas.
Jubilemus Salvatori, Qui opus dedit	2.	Conversion of St. Paul.
Kyneburgae virginis sine fuste carnis	*Lansdowne MS.*, 367, f. 34	St. Kyneburga.
Laetabundi coetis mundi, Domus melos	7.	St. Barbara.
Laetabundi jubilemus, Ac devoto celebremus	2.	Transfiguration.
Laetabundi jubilemus, Laeta mente	1.	C. of Martyrs.
Laetabundi jubilemus, Laeta mente	1.	St. Gregory of Clairvaux.
Laetabundus exsultet virginum chorus	11.	11,000 Virgins.
alfelula		
Laetare mater ecclesia cum omnia filia	5. 6.	St. Kunigunda.
Laetetur ecclesia, devotione pia	5.	Pr. of " Plaudat urbs."
Laetetur mater ecclesia, Cum in sua jubilemus	5. 6.	St. Lambert.
Lambertus martyr in coelum Lambi	*Add. MS.*, 24780, f. 220.	St. Lambert.
Lauda plebs Angelus Dominus	3.	St. Theobald.
Laude filius quod egressus	11.	= " Laude Sion quod."
Laudes almo Wandelino personarum tantifico	9.	St. Wandelbena.
Laudes Christo cum gaudio, Nostra pangat	*Speier M.*, 1487	St. Gone.
laetitia		
Laudes Christo persolvamus, Nos, qui sancti	7.	St. Judocus.
Laudes dignas attollamus, Cujus festum	1.	St. Margaret.
Laudes egregias cleras omnis canat	6.	St. Adelheid.
Laudes regias agentes, qui divinae	5. 6. (Gaudet) 12.	St. Henry II. (Mary II. (d. 1024).
Laudet in laetitia ac vena, Ut sanctorum	5. 6. (Gaudet)	St. Bartholomew.
Laureata plebs filiis Sacramentum carnis	7.	Corpus Christi.
Laus Deo Patri ejusque Nato patriaque	7.	St. Mary of Egypt.
Laus Deo Patri filioque compari in unitate	5. 6.	Holy Trinity.
Laus Deo Patri filioque compari in unitate	7.	Holy Trinity.
Laus Patri gloriae Quicunque Filioque	7.	Holy Trinity.
Laus sit regi gloriae, Cujus fecundi gratiae	7. 9. 11.	St. Agnes.
Laus sit regi gloriae, Cujus rore gratiae	10. *Speier M.*, 1497	Five Wounds of Christ.
Laus tibi summae Deus quam praesumens	*Speier M.*, 1481	St. Germain of Auxerre.
Lege		
Laus laeuse in aeterna, Lucis ductrix	6.	St. Anne.
Luce nostis et-dcare, Virgo nostis in clausos	6.	St. Margaret.
Lux praeclara, lux salutaris, In qua	7. 13.	St. Bertellus.
Majestati sacrosanctae, Militans cum triumphante. Jubilet ecclesia.		
1. De triumpho Thebaeorum	11.	Theban Legion (St. Gereon, &c.).
2. Sic vernetur laus in ore	11.	Three Kings of Cologne (Epiphany)
Majestati sit superna, Laus et honor	9.	St. Lubentius.
Martyr Christi Barbara, Mundi despecta	6.	St. Barbara.
Martyr Christi Barbara, Mundi despectus	6.	St. Barbara.
Martyrum egregium, Fortemque Gregorium,	11.	St. Gregory of Spoleto.
Martyris egregii, Triumphus Vincentii	6.	St. Vincent.
Martyris Victoris laudes resonent Christiani.	2.	St. Victor.
Mundi decor, mundi forma, Qua vivendi	6.	St. Martha.
Nascitur ex patre Zebedaeo, mater Maria	*Sarum Process.*, c. 1390	St. John Evangelist.
Nete plange, Roma gaude, Quae nunc Pauli	1.	St. Paul.
O alma Trinitas, Deitas et individua	1.	C. of Apostles.
O Gloriae genitricem, cujus pia viscera	8.	B. V. M.

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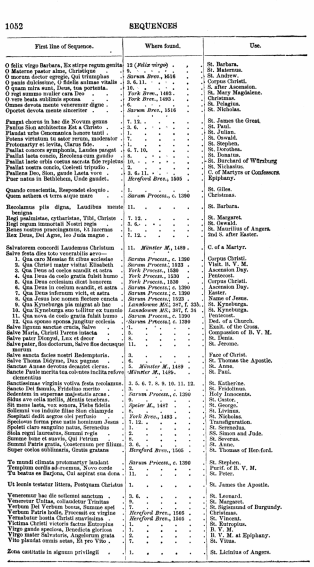

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First line of Sequence.	Where found.	Use.
O felix virgo Barbara, Ex stirpe regum genita	13 (*Felix virgo*)	St. Barbara.
O Maxime pastor alme, Christifera	8.	St. Maximus.
O mortem dextor egregie, Qui triumphus	*Sarum Brev.*, 1618	St. Andrew.
O quam felix et beata, Sancta Trinitas	15.	Corpus Christi.
O quam mira sunt, Deus, tua portenta	15.	S. after Ascension.
O regi summo nuller cara Dei	*York Brev.*, 1493	St. Mary Magdalene.
O vere beata millimis epulus	*York Brev.*, 1493	Christmas.
Omnes devota mente veneremur digne	6.	St. Nicholas.
Opulus devota mente simerier	*Sarum Brev.*, 1516	St. Nicholas.
Pangat chorus in hac die Novem genus	7. 13.	St. James the Great.
Paulus Sha archiductus Ecc a Christo	3. 6.	St. Paul.
Plaudat tribs Onomastica honore tanti	1.	St. Andrew.
Primitiarum Martyr Stephanus, Salvatoris	1.	St. Oswald.
Protomartyr et levita, Clarus fide	1.	St. Stephen.
Psallat concors symphonia, Laudes pangat	6. 7. 10.	St. Dutchus.
Psallat lacta cunctis, Ecclesia cum gaudio	8.	St. Benatus.
Psallat laeta orbis coetus sacrata fide repletus	10.	St. Burchard of Wirzburg
Psallat vocum tuba, Laudes pangat	1.	C. of Martyrs.
Purae Dei Genitricis, Virginis Mariae	2. 8. 11.	C. of Martyrs of Confessors.
Puer natus in Bethlehem, Unde gaudet	*Hereford Brev.*, 1505	Epiphany.
Quando cruciatus, Responsat eloquia	1.	St. Giles.
Quem aethera et terra atque mare	*Sarum Process.*, c. 1280	Christmas.
Reclamus pia digna, Laudibus mente benigna	11.	St. Barbara.
Regi psalmistae, cytharistae, Tibi, Christe	7. 13.	St. Margaret.
Regi regum immortali Nostri regis	3. 6.	St. Paul.
Rerum vastos praevidentem, Ut incertas	7. 13.	St. Maurilius of Angers.
Rex Deus, Dei Agne, lor d'nis magne		2nd S. after Easter.
Salvatorem concelt Laudemus Christum	11. *Winster M.*, 1489.	C. of a Martyr.
Salve festa dies toto venerabilis aevo—		
1. Qua caro Messiae fit cibus ecclesiae	*Sarum Process.*, c. 1280	Corpus Christi.
2. Qua Deus ad coelos victor conscendit	*Sarum Process.*, c. 1280	St. Mary Mag.
3. Qua Deus ad coelos scandit et astra	*York Process.*, 1530	Ascension Day.
4. Qua Deus de coelo gratia fulsit homo	*York Process.*, 1530	Pentecost.
5. Qua Deus ecclesiam sibi honorem	*York Process.*, 1530	Corpus Christi.
6. Qua Deus in coelum scandit, et astra	*Sarum Process*, c. 1280	Ascension Day.
7. Qua Deus ostendit, quod sit pietas	*Sarum Process*, c. 1280	Trinity.
8. Qua Jesus hoc nomen florum coepit	*Sarum Process*, 1523	Name of Jesus.
9. Qua Kyneburga pia migrat ab hac	*Lansdowne MS.* 387, f. 255.	St. Kyneburga.
10. Qua Kyneburga seu tollitur ex mundo	*Lansdowne MS.*, 387, f. 34	St. Kyneburga.
11. Qua vera de coelo gratia fulsit homo	*Sarum Process.*, c. 1280	Pentecost.
12. Qua vera ecclesia Christi coelestis	*Sarum Process*, c. 1280	Dedic. of Church.
Salve ignote sanctae crucis, Salve	5.	Exalt. of the Cross.
Salve Maria, Christi Parens inlacta	5.	Compassion of B. V. M.
Salve pastor Ubaldi, Lux et decor	6.	St. Denis.
Salve pater, flos doctorum, Salve flos decusque	11.	St. Jerome.
Salve sancta facies nostri Redemptoris	3.	Face of Christ.
Salve Thoma Dedyme, Dux pugnae	6.	St. Thomas the Apostle.
Sanctae Annae devotus decantet chorus	5. *Winster M.*, 1489	St. Anne.
Sancte Paule merita tua coli-ates inclita relore	*Winster M.*, 1489.	St. Paul.
Sanctissimae virginis votiva fruta recolamus	1. 5. 6. 7. 8. 10. 11. 13.	St. Katherine.
Sancto Dei Semula, Pritelino merito	5.	St. Frideswide.
Sedentes in supernae majestatis aulae	*Sarum Process*, c. 1280	Holy Innocents.
Silius ave cella inclita, Stirpis tenebrae	9.	St. Castor.
Sit laus Patri cum Filio, Sancto simul	*Xpster M.*, 1497	Trinity.
Solemni vos laudate filiae hoc triumpho	6.	St. Livinus.
Sospitati dedit aegros olei perfusio	*York Brev.*, 1493	St. Nicholas.
Speciosus forma prae natis hominum Jesus	7. 13.	Transfiguration.
Spoleti claro sanguine natus, Serenelius	1.	St. Serenelius.
Stirpe Maria regia, Proles David	1.	Nativ. of Blessed Virgin.
Stirpe boni et sancti, Qui virtute	8.	St. Severus.
Summi Patris gnata, Coeternum per filium	2. 6.	St. Anne.
Super coetus stellimeris, Gratia gratuse	*Hereford Brev.*, 1505	St. Thomas of Hereford.
To mundi climata protomartyr laudavit	*Sarum Process.*, c. 1280	St. Stephen.
Templum coelis ad evectus, Novo coelo	2.	Purif. of B. V. M.
Te laetus ex fac[illegible], Qui aspirat ens dona	11.	St. Peter.
Ut beatis tentatur litera, Postquam Christus	1.	St. James the Apostle.
Venerenur hic die solleuni sanctum	3. 6.	St. Leonard.
Venerenr Ubtius, collaudetur Trinitas	7.	St. Margaret.
Verbum Dei Verbum bonus, Summe spes	7.	St. Sigismund of Burgundy.
Verbum Patris hodie, Processit ex virgine	*Hereford Brev.*, 1505	Christmas.
Verbum supernum prodiens, Nec patris	*Hereford Brev.*, 1505	St. Vincent.
Virtutum Christi ex virtute, Emergens	1.	St. Evropius.
Virgo gaude speciosa, Benedicta mulier	2.	B. V. M.
Virgo mater Salvatoris, Augustini gnata	2.	B. V. M. at Epiphany.
Vite plaudat omnis aetas, Et pro Vito	7.	St. Vitus.
Zona castitatis in signum privilegii	1.	St. Licinius of Angers.

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SERGIUS — SHALL HEAVENLY WISDOM 1053

Many of the *Sequences* in the English Missals are only to be found in those *Manuals*. Of the remaining *Sequences* in both of the above lists a considerable proportion have not yet (Feb. 1888) been edited in any way. Mr. W. H. James Weale, in his *Analecta Liturgica*, is beginning the publication of all known *Sequences* which are not given, or only given in part, in Kehrein's *Lateinische Sequenzen*, and hopes in about five years to complete the work. [F. E. W. and J. M.]

Sergius. [**Greek Synaxby, § xii. 3.**]

Servant of God, well done! Rest from thy loved employ. *J. Montgomery.* [*Death and Burial of a Minister.*] This poem was pub. in Montgomery's *Greenland and Other Poems*, 1819, p. 194, in 6 st. of 8 l., with the following heading:—

"The Christian Soldier. Occasioned by the sudden death of the Rev. Thomas Taylor; *After having declared* in his last Sermon, on a preceding evening, that he hoped to die as an old soldier of Jesus Christ, with his sword in his hand."

Mr. Taylor, who was a Methodist preacher, was found dead in his bed on the morning of Oct. 15, 1816. The poem is given as a hymn in the 8th ed. of Cotterill's *Sel.*, 1819, No. 366; in Montgomery's *Christian Psalmist*, 1825, No. 534; and in his *Original Hys.*, 1853, No. 311. In addition to the use of this hymn in its original, and in an abbreviated, form, three centos are also in C. U.:—(1) "Soldier of Christ, well done," which begins with l. 5 of the last stanza. (2) "The pains of death are past," beginning with l. 1 of the same stanza; and (3) "The voice at midnight came," st. i. l. 5. [J. J.]

Servant of God, well done! Thy glorious warfare's past. *C. Wesley.* [*Death and Burial of a Minister.*] This hymn, in 6 st. of 8 l., was printed at the end of the Funeral Sermon by John Wesley, on the death of G. Whitefield. (*P. Works*, 1868–72, vol. vi. 816.) Whitefield died on Sept. 30, 1770, and J. Wesley preached the Funeral Sermon at the Tabernacle, Tottenham Court Road, and again at Moorfields on Nov. 18, 1770. He also preached on the same subject at Greenwich and at Deptford. His remark in his *Journal* is, "In every place I wish to show all possible respect to the memory of that great and good man." It must be noted that this hymn is a distinct piece from C. Wesley's *Elegy on the Death of the Rev. George Whitefield.* [J. J.]

Servants of God, awake, arise. [*Exhortation.*] This is an altered form of P. Doddridge's "A band, ye saints, and raise your eyes," p. 103, ii. It was included in the 1815 *Appendix* to Cotterill's *Sel.*, No. 219, and is found in a few modern collections, including Windle's *Ch. & Home Mel. Ps. and Hymnal*, and others. In the 1819 ed. of his *Sel.* Cotterill again altered the text, and gave it as "Servants of God! lift up your bonds," p. 214. This form of the text is seldom found in modern hymn-books. [J. J.]

Servants of God, His praise proclaim. *J. Montgomery.* [*Ps. cxiii.*] Holland, in his *Memoirs* of Montgomery, says that after Montgomery ran away from the Moravian school at Fulneck, he lived from 1788 to June 19, 1789, with one Lockwood, at Mirfield, near Leeds. This person was a Moravian. He kept a small retail shop, and went by the name of the "Fine Bread Baker." Holland says:—

"Of the conduct of Montgomery behind the counter we never heard much; he did not remain there more than a year and a half; he had little to do, and still less to learn. During his residence there, it is said, that he has composed the largest part of the poem of *Alfred*, and amongst his smaller pieces a metrical version of the 113th Psalm, which, many years afterwards, was published, with some verbal alterations, in the collection of Montgomery's hymns, and also in the selection of the Archbishop of York in various churches both in Sheffield and elsewhere."—*Memoirs*, i. p. 73.

This version of Ps. 113 is on p. 57 of Cotterill's *Sel.*, 1819, in 5 st. of 4 l. It was republished in Montgomery's *Songs of Zion*, 1822, and is found in several modern hymn-books. It very frequently begins "Servants of God in joyful lays." This is the first line of the last stanza, and is substituted for the original opening of the hymn. This is the earliest of Montgomery's hymns to which a date can be given. He was about 17 when it was written. [J. J.]

Set thine house in order. *H. Alford.* [*Sunday after Christmas.*] 1st pub. in his *Year of Praise*, 1867, No. 27, in 4 st. of 8 l., and repeated in the *Universal H. Bk.*, 1885. It is based on the first lesson at Evening Prayer on the 1st S. after Christmas, Isaiah xxxviii. 1. [J. J.]

Seymour, Aaron Crossley Hobart, s. of John Crossley Seymour, M.A., Vicar of Calbridly, Diocese of Cashel (and elder brother of the Rev. Michael Hobart Seymour, author of several works on the Roman controversy), was b. in the county of Limerick, Dec. 19, 1795. From an early age he gave much attention to literary pursuits, and at the age of 21 he pub. his *Vital Christianity exhibited in a Series of Letters on the most Important Subjects of Religion, addressed to Young Persons*, 1816. This work, written during an illness, contains several of his hymns and other poetical pieces. He also edited a new edition of Dr. Gillies's *Life of Whitefield*, and wrote a "Memoir," which was prefixed to the *Bibliotheca of Ancient Irish Poetry, by Miss Charlotte Brooke*, 1816. His most important work was his *Life and Times of Selina, Countess of Huntingdon*, 2 vols., 1839. He resided for some time in Naples (*circa* 1839–1847), and then at Bristol. He d. Oct., 1870. A few of his hymns are still in C. U., including "Jesus, Immortal King, arise," p. 209, i., and others. For these details we are indebted to Miller's *Singers and Songs*, 1869, pp. 510–12. [J. J.]

Shall heavenly wisdom cry aloud? [*Christ, the Wisdom of God.*] This hymn appeared in the Scottish Draft *Translations and Paraphrases*, 1745, No. 96, in 10 st. of 4 l., and based on Prov. viii., 22, &c. It was composed of I. Watts's "Shall wisdom cry aloud?" (b. bk.) from his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 92; and st. ii., iii. of his "Thus saith the wisdom of the Lord" (b. bk.) from the same work, Bk. i., No. 94; rewritten in C. M. In the authorized issue of the *Trs. and Paraphs.*, 1781, No. 13, this arrangement is given with alterations as "Keep

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silence, all ye sons of men." In the markings of the *Tra. and Pamphs.* by the eldest daughter of W. Cameron (p. 200, ii.) this form of the text is attributed to him. [J. J.]

Shall we go on to sin? *I. Watts. [Hom. vi. 1-6.]* 1st pub. in his *Hymns, &c.*, 1709, Bk. i., No. 106, in 3 st. of 4 l., and entitled "Death to sin by the Cross of Christ." Its use is limited. Orig. text in modern editions of Watts. In the Draft of the *Scottish Translations and Paraphrases*, 1745, it was given as "And shall we then go on to sin?" the alterations being confined to the change of metre. In adopting the hymn for the authorised issue of the *Trans.* in 1781, No. xlvii. (Hom. vi. 1-7), the first line only of the 1745 alterations was retained, the whole hymn being rewritten in 4 st. of 4 l. This recast has very little indeed of Watts, being to a great extent new. This form, according to the markings of the eldest daughter of W. Cameron (p. 200, ii.), was by Cameron. It is given in several modern collections. [J. J.]

Shall we not love thee, Mother dear. *Sir H. W. Baker. [H. V. M.]* Written for and first appeared in the 1868 *Appendix to H. A. & M.*, and again, after revision, in the revised edition, 1875. [J. J.]

Shelly, Martha Evans, née Jackson, daughter of John Jackson, of Manchester, b. at Stockport, Cheshire, and married in 1840 to J. W. Shelly, of Great Yarmouth. Her hymns appeared in Curwen's *Child's Own Hymn Book*, 1844-1874, and include:—

1. **Father, let Thy benedictus.** *On behalf of Children.* Appeared in Curwen's *Child's Own H. Bk.*, 1846, and is found in a few modern collections.

2. **Lord, a little band and lowly.** *Children's Prayer.* Written for the Manchester Whit-Monday Sunday School meeting in Manchester, the Rev. John Curwen one evening, gave a lecture on singing. He sang a very pretty and simple tune, to which he said he had no suitable words, and wished that some one would write a hymn for it. Mrs. Shelly composed the hymn to suit him after the close of the meeting." (Curwen's *Hymn Notes*, p. 18.) The tune which Mr. Curwen sang was a German one, and was given in his child's own *Tune Book* under the name of *Grace*. The hymn was pub. in the *Voice of Praise*, 1864, and has passed into a large number of collections for children.

3. **Lord, help us, as we sing.** *Sincerity.* Pub. in *The Voice of Praise*, 1864. [J. J.]

Shepherd, Anne, née Houlditch, daughter of the Rev. E. H. Houlditch, sometime Rector of Sipson, Berkshire, was b. at Cowes, Isle of Wight, Sept. 11, 1809: married to Mr. S. Saville Shepherd in 1831; and d. at Blackheath, Kent, Jan. 7, 1857. Her *Hymns adapted to the Comprehension of Young Minds* were pub. (3rd ed. 1847 5th ed. 1855), and contained 64 hymns. Of these the following have come into C. U.:—

1. *Around the throne of God in heaven.* (See p. 83, ii.)
2. *Glory to Jesus, glory. Praise.*
3. *Hark, hark, my soul. Consolation.*
4. *I have read of the Saviour's love. The Love of Christ.*
5. *See where the gentle Jesus reigns. Jesus, the Children's Friend.*

Of these hymns the first has by far the widest acceptance, and is found in a large number of children's hymn-books. Her religious novels, *Ellen Seymour*, 1848; and *Reality*, 1852, attracted some attention. [J. J.]

Shepherd of Israel, bend Thine ear. *P. Doddridge. [During a Ministerial Vacancy.]* In the 3rd ed. this is No. 63, in 3 st. of 4 l., and is headed, "Of seeking a right way from God, from Exra viii. 21. At a meeting of ministers at Bedworth, during their long vacancy," and is dated "April 10, 1735." It was pub. by Job Orton in his posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 370, in a slightly altered form; and in the same text was repeated in J. D. Humphreys's ed. of the same, 1839. It is usually given in modern hymn-books in a slightly altered form from that of 1755. In the *Songs for the Sanctuary*, N. Y., 1865, st. ii.-iv. are given as "O Lord, Thy pitying eye surveys." [J. J.]

Shepherd of the ransomed flock. *[The Good Shepherd.]* In Miss Dorothy A. Thrupp's *Thoughts for the Day*, 1837, 1st series, p. 8, are the following lines, sometimes given as a hymn in 2 st. of 4 l.:—

"Shepherd of the little flock,
Lead me by the shadowing rock;
Where the richest pasture grows;
Where the living water flows;
By that pure and silent stream,
Shepherd, Saviour, Guardian, Guide,
Shepherd, Saviour, Guardian, Guide,
Keep me ever near Thy side."

In the Rev. T. Darling's *Hym. for the Church of England*, 1855, lines 1-4 of the above were given with alterations as the opening of the hymn "Shepherd of the ransomed flock," the remaining four stanzas being by Mr Darling. This form of the hymn was repeated, with the addition of a doxology, in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, and again in other collections. In Mr. Darling's *Hymns*, &c., 1867, it is condensed to 6 st. It is specially adapted to the 2nd S. after Easter. [W. T. B.]

Shepherd of Thine Israel, lead us. *J. Condor. [The Good Shepherd.]* In Condor's *Hys. of Praise, Prayer, and Devout Meditation*, 1856, p. 201, this hymn is given in 3 st. of 6 l., together with the following note by the author's son, the Rev. E. E. Condor:—

"It is not quite certain whether the Author designed this Hymn to be imitated. It originated in an attempt to render a well-known imitation from the Welsh ['Guide me, O Thou great Jehovah,' p. 77, i.], the peculiar metre of which can only be preserved in part, more than half the place in each verse being occupied by what is little is borrowed, beyond the form and leading thought, that the foregoing seems fairly to rank as an original composition.—E. E. C."

This has failed to receive the attention of hymnal compilers. [J. J.]

Shepherd, Thomas, a of William Shepherd, sometime Vicar of Tilbrook, Bedfordshire, and subsequently a Nonconformist Minister at Ormsby, and at Kettering, was b. in 1663. Taking Holy Orders he laboured for some time preferment in Huntingdonshire, and in Buckinghamshire. Seceding from the Church of England, he became, in 1694, pastor of the Castle Hill Meeting House (Independent), Nottingham, of which Dr. Doddridge was subsequently pastor. In 1700 he removed to Bocking, near Braintree, Essex, where he began his work in a barn. A chapel was erected for his congregation in 1707. He d. Jan. 29, 1739. His publications consisted chiefly of *Sermons*. His *Penitential Cries* were a continuance of those by John Mason

(p. 716, ii.), who wrote the first six and the version of *Ps. 86*, and were pub. with Mason's *Songs of Praise* in 1693. It must be noted that in D. Sedgwick's reprint of the *Songs*, and the *Penitential Cries*, in 1859, Mason's *Cries* are under the head of *Songs*, &c., pp. 49-61, and those under *Penitential Cries*, are all by Shepherd. Some of these *Cries* are still in C. U., including, "My God, my God, my Light, my Love" (*Longing for God*); and "When will Thou come unto me, Lord" (Communion with God desired). [English Hymnody, Early, § xx.] [J. J.]

Sherwin, William Fisk, an American Baptist, was b. at Buckland, Massachusetts, March 14, 1826. His educational opportunities, so far as school were concerned, were few, but he made excellent use of his time and surroundings. At fifteen he went to Boston and studied music under Dr. Mason. In due course he became a teacher of vocal music, and held several important appointments in Massachusetts; in Hudson and Albany, New York County, and then in New York City. Taking special interest in Sunday Schools, he composed carols and hymn-tunes largely for their use, and was associated with the Rev. R. Lowry and others in preparing *Bright Jewels*, and other popular Sunday School hymn and tune books. A few of his melodies are known in Great Britain through I. D. Sankey's *Sacred Songs and Solos*, where they are given with his signature. His hymn-writing was limited. The following pieces are in C. U.:—

1. Grander than ocean's story (1875). *The Love of God.*
2. Hark, hark, the merry Christmas bells. *Christmas Carol.*
3. Lo, the day of God is breaking. *The Spiritual Warfare.*
4. Wake the song of joy and gladness. *S. School or Temperance Anniversary.*
5. Why is thy faith, O Child of God, so small. *Safety in Jesus.*

Mr. Sherwin d. at Boston, Massachusetts, April 14, 1888. [J. J.]

Show pity, Lord; O Lord, forgive. *I. Watts. [Ps. li.]* Pub. in his *Psalms of David, &c.*, 1719, p. 141, in three parts:—

1. "Show pity, Lord; O Lord, forgive." Pt. i.
2. "Lord, I am vile, conceived in sin." Pt. ii.
3. "O Thou that hear'st when sinners cry." Pt. iii.

Each of these parts is in C. U. In addition in the *Wes. H. Bk.*, revised ed., 1875, the first part of No. 374 beginning, "Show pity, Lord," &c., is a conflation from these three parts in 6 st. of 4 l. The second part of the same version (*Wes. H. Bk.*, No. 374), "O Thou that hear'st," &c., is Pt. iii. of Watts, as above, with the omission of st. v. This last arrangement was included by J. Wesley in his *Ps. & Hys.*, pub. at Charlestown, America, 1736-37, and was repeated in the 1830 *Suppl.* to the *Wes. H. Bk.* In 1722 J. C. Jacobi gave ii. 1-3 of st. i. of Pt. i. by Watts as above, with ii. 2, 3, translated, as the opening of his *Ps.* of "Erbarm dich mein, O Herre Gott" (p. 608, i.), in his *Psalmodia Germanica*, p. 59. [J. J.]

Shindler, Mary Stanley Bunce, née Palmer, better known as Mrs. Dana, was b. in Beaufort, South Carolina, Feb. 13, 1810. In 1835 she was married to Charles E. Dana, of New York, and removed with him to Bloomington, now Muscatine, Iowa, in 1838. Mr. Dana d. in 1839, and Mrs. Dana returned to South Carolina. Subsequently she was married to the Rev. Rob-rt D. Shindler, who was Professor in Shelby College, Kentucky, in 1851, and afterwards in Texas. Mrs. Shindler, originally a Presbyterian, was for some time an Unitarian; but of late years she has been a member of the Protestant Episcopal Church. As *Mary S. B. Dana* she pub. the *Southern Harp*, 1840, and the *Northern Harp*, 1841. From these works her hymns have been taken, 9 of which are in T. O. Summers's *Songs of Zion*, 1851. The best known are:—

1. Fiercely raise the tempest sweeping. *Christ stilling the storm.* (1841.)
2. I'm a stranger, and I'm a stranger. *A Christian Pilgrim.* (1841.)
3. O sing to me of heaven. *Heaven contemplated.* (1841.) Sometimes given as "Come, sing to me of heaven." [F. M. B.]

Shine, mighty God, on Britain shine. *I. Watts. [Ps. lxvii. National Hymn.]* Appeared in his *Psalms of David, &c.*, 1719, p. 176, in 7 st. of 4 l., with the heading, "The Nation's prosperity, and the Church's increase," and with the following note:—

"Having translated the scene of this Psalm to Great Britain, I have borrowed a decent and poetical Wish for the Happiness of my native Land from Zech. 2. 5 and offer'd it up in the 2d Stanza. 'I will be a Wall of Fire round about, and will be the Glory in the Midst of her.'"

This second stanza, which is bracketted as not being a part of the Psalm, is:—

"Amidst our Isle exalted high
In Thee, our Glory, stand,
And like a Wall of Guardian Fire
Surround the Favourite Land."

This version of Ps. 67 is used (1) in its original form; (2) with the omission of st. ii.; (3) as "Shine, mighty God, on this our land"; (4) as "Shine, mighty God, on Zion shine"; and (5) as "Shine on our land, Jehovah shine." [J. J.]

Shipton, Anna. Concerning this writer we can ascertain no details beyond the fact that she pub.:—

(1) *Whispers in the Pulse. Hymns and Meditations*, London, 1865. (2) *Hymns of Love and Praise*, 1867. (3) *Practical Grace for the Sinner's Station*, 1882. (3) *The Brook in the Way: Original Hymns*, 1884. (4) *Still Jesus: Recollections of E. Grace.* (5) *The Cottage on The Rock, an Allegory.* Also other smaller books.

Her hymns in C. U. include:—

1. From her *Whispers in the Pulse*, 1855-57.

1. Down in the pleasant pastures. *The Good Shepherd.*
2. Father, My cup is full. *Communion.*
3. Jesus, Master, whose I am. *Ps. cxix. Praise.*
4. Jesus, Master, hear my cry. *Mixed Sentiments.*

ii. From her other Works.

5. Call them in, the poor, the wretched (1862). *Home Missions.*
6. Praise God, ye gladdening smiles of morn. *Ps. cxlviii.* [J. J.]

Shirley, Hon. Walter, M.A., fourth s. of the Hon. Laurence Shirley (s. of the 1st Earl Ferrers, and cousin of the Countess of Huntingdon), was b. in 1725. He was a friend of Whitefield and the Wesleys, and often preached in their chapels. He was for sometime Rector of Loughrea, county of Galway. He d. April 7, 1786. A selection of his sermons was pub-

lished; also two poems in 1761—*Liberty*, an Ode, and *The Judgment*. In 1774 he assisted the Countess of Huntingdon in revising the collection of hymns used in her chapels, and therein a few of his productions are found. In the *Life of Selina, Countess of Huntingdon*, 1839, vol. ii., p. 291, the following note is given on Shirley's hymn-writing:—

"Mr. Shirley was the author of several well-known hymns in Lady Huntingdon's collection, particularly:—
'From heaven the loud angelic song began.'
'Hark! in the wilderness a cry.'
'Flow fast my tears, the cause is great.'
'Shrinking from the cold hand of death.'
'Source of light and power divine.'"

"There are also some in other collections; and a few little poems scattered in various periodical publications. The lines on the departure of the Missionaries from Lady Huntingdon's College, in the year 1768, under the direction of Mr. Piercy, have been much admired; they were re-published in the *Evangelical Magazine*, in 1796, on the departure of the ship *Duff*, for the South Sea Islands. . . . He likewise assisted Lady Huntingdon in the collection of hymns now in use in the congregation in her Connexion."

The Missionary hymn here referred to is:—

"Go, destined vessel, heavenly-freighted, go!"

His hymns now in C. U. include:—

1. **Flow fast, my tears, the cause is great.** *Good Friday.* Appeared in the *Gospel Magazine*, Dec., circa 1773, p. 564, in 3 st. of 8 l. It is in several modern hymn-books; and especially in America, including Hatfield's *Church H. Bk.*, 1872.

2. **From heaven the loud angelic song began.** *Ascension.* Appeared in the *Gospel Magazine*, circa 1773, p. 313, in 7 st. of 4 l. The hymn, "Mourn for Jesus, of boundless away," in Hatfield's *Church H. Bk.*, 1872, and others, is composed of st. ii. and vi.

3. **Hark, in the wilderness a cry.** *St. John Baptist.* Appeared in C. of Huntingdon's Coll., circa 1774, p. 248, in 8 st. of 4 l.

4. **Source of light and power divine.** *Before Sermon.* Also in the C. of Huntingdon's Coll., circa 1773, p. 221, in 4 st. of 6 l. In Stopp's *Songs of G. & G.*, 1874, No. 45, the first line is given in an altered form, and the fifth line, that of the original, is not a refrain.

5. **Sweet as the shepherd's tuneful rest.** *Peace.* Also in the above Coll., circa 1773, p. 152, in 4 st. of 6 l. The hymn, "Peace, troubled soul, whose plaintive moan," in *London Hymns*, N. Y., 1864, and others, is composed of st. ii. and iii.

For Shirley's popular recast, "Sweet the moments, rich in blessing," see "While my Jesus I'm possessing." [J. J.]

Shrinking from the cold hand of death. *C. Wesley. [Death and Burial.]* This ente was given in the *Wes. H. Bk.*, 1780, No. 63, in 3 st. of 4 l. Of these st. i., ii., are No. 102, and st. iii. is No. 244, in vol. i. of his *Short Hymns on Select Passages of H. Scripture*, 1762 (*P. Works*, 1868-72, vol. ix. pp. 33 and 80). This text is repeated in the revised ed. of the *Wes. H. Bk.*, 1876, and is in a large number of collections in most English-speaking countries. The spiritual uses of this hymn have been great. Several instances are given in C. J. Stevenson's *Methodist H. Bk. Notes*, 1883, p. 56. [J. J.]

Shrubsole, William, eldest s. of William Shrubsole, a master mastmaker in the dockyard at Sheerness, Kent, and a Lay Preacher, was b. at Sheerness, Nov. 21, 1759. In his earlier years he was engaged as a shipwright in the dockyard, and then as a clerk. In 1785 he removed to London, and entered the Bank of England as a clerk. He subsequently became the Secretary to the Committee of the Treasury. He d. at Highbury, Aug. 23, 1829. Mr. Shrubsole was for some time a communicant at St. Anne's, Blackfriars, during the incumbency of the Rev. W. Goode; but during the last twenty years of his life he was a member with the Congregationalists, and attended the Hoxton Academy Chapel. He interested himself in religious societies, and especially the London Missionary Society (of which he became a director and one of the secretaries), the Bible Society, and the Religious Tract Society. He contributed hymns to the *Evangelical Magazine*, the Christian *Magazine*, the *Theological Miscellany*, the *Christian Observer* and the *Youths' Magazine*, at various dates, from 1775 to 1813. To these works we have traced nearly twenty of his hymns. A *Memoir* of Shrubsole was contributed by his daughter to Dr. Morison's *Fathers and Founders of the London Missionary Society*, 2 vols., Lond., Fisher, Sons & Co., 1844. Seven of his hymns are also given, together with a portrait, in the same work. His hymns in C. U. include:—

1. **Arm of the Lord, awake, awake. Put on Thy strength, the nations shake.** *Missions.* This appeared in *Missionary Hymns*, 1795; and in Morison's *Fathers and Founders*, 1844, p. 443, in 5 st. of 6 l. It is given by Dr. Rogers in his *Lyra Britannica*, 1867, attributed to Shrubsole's father, and dates it 1799. Against this statement we can only put the fact that it is claimed in *Morison* for the son. Orig. text, *Lyra Brit.*, 1867, p. 348.

2. **Bright as the sun's meridian blaze.** *Missions.* Written Aug. 16, 1795, for the first meeting of the London Missionary Society. It was printed in the *Evangelical Magazine*, Sept., 1795, headed "On the intended Mission to the Islands in the South Seas," and in Morison, 1844, i. p. 443, together with the note that the hymn "was duly acknowledged by Mr. Shrubsole in his lifetime, and the original ms., with numerous corrections, is in possession of his family, in his own autograph," and "was sung Aug. 16, 1796." Aug. 16, 1796." Orig. text *Lyra Brit.*, 1867, p. 348.

3. **In all the paths my feet pursue.** *Looking unto Jesus.* Appeared in the *Evangelical Magazine*, 1794; in *Morison*, i., 1844, p. 434; and *Lyra Brit.*, 1867, p. 503.

4. **Lo, the glad tidings spread around.** *Missions.* Appeared in the *Evangelical Magazine*, 1795; and again in *Morison*, 1844, i. p. 433.

5. **When streaming from the Eastern skies.** *Daily Duties; or, Morning.* Pub. in the *Christian Observer*, 1805, p. 57, and in Morison, 1844, i. p. 435, as "Morning Acceptance and Enjoyment," and signed *Philedon*. Also in *Morison*, 1844, i. p. 435; and *Lyra Brit.*, 1867, p. 503. The well-known cento, "As every day Thy mercy spares," is from this hymn, and begins with st. ii.

6. **To Thy suicide, your grateful praises bring.** *Praise.* In the *Evangelical Magazine*, 1794; and *Morison*, 1844, i. p. 441, in full.

7. **Zion awake, Thy strength renew.** *The Glory of the Church.* Appeared in the *Evangelical Magazine*, 1794; and in *Morison*, 1844, i. p. 438. It is sometimes given as, "Zion, awake, behold the day."

Of these hymns the most widely used are Nos. 1, 2, 5, and 7. [J. J.]

Sic ter quaternis trahitur. (*Lent. Evening.*) This is found in a ms. circa 920 in the Bodleian (*Junius* 25, f. 128); in two mss. of the 11th cent. in the British Museum (Vesp. D. xii., f. 50 b; Harl. 2961, f. 236 b); and in the *Latin Hyc. of the Anglo Saxon Ch.*, 1851, p. 61, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 18). In the *York Breviary* of 1493 (where it begins "Jam ter quaternis trahitur") it is appointed for Vespers on the Saturday before the 3rd S. in Lent. The text is also in *Daniel* i., No. 77. *Tr.* as:

1. **Now twice [thrice] four hours have passed away.** By J. D. Chambers, in his *Psalter*, 1852, p. 344; his *Lauds Sync*, 1857; and the 1863 *Appx.* to the *Hymnal N.*

2. **With its thrice quaternioned hours.** By W. J. Blew, in his *Church Hymn and Tune Book*, 1852-55. [J. M.]

Sidney, Sir Philip (b. 29th Nov., 1554; d. 17th October, 1586) and **Mary Sidney,** Countess of Pembroke (b. 1530 (?); d. 25th September, 1621). This illustrious pair claim notice in this work from their versification of the *Psalms*. These are frequently noticed by contemporaries, memorably by Dean Donne (*Poems*, vol. ii., pp. 313-15 in *Fuller Worthies' Library*); but they were not printed until 1823, as follows:—

The Psalmes of David, Translated into Divers and Sundry Kinds of Verse, More rare and Excellent For the Method and Variable Vaine then yet hath been done in English. Begun by The noble and learned gent, Sir Philip Sidney Knight, Lord Governour of Flushing, Continued by the Countesse of Pembrooke, his Sister. Now first printed from a Copy of the Original Manuscript, Presented by Anne Harris, of Hereford, in the reign of James the First.

This ms of John Davies, the renowned calligraphist, passed from the *Bright Sale* to Pendarvis. Its exquisite penmanship is the chief value. It has many bad readings and gratuitous obscurities. A more accurate text is preserved in the Bodleian (*Rawlinson, Poet.* 23), written by Dr. Samuel Woodford, having been made from the ms. of a scribe who copied under the superintendence of Sir Philip Sidney himself, who in certain places has written "Leave a space here" for a variant stanza. There are also occasional alterations in Sidney's own autograph. This ms. is the text of the present writer's reproduction in both of his editions of the complete *Poems* of Sir Philip Sidney in the *Fuller Worthies' Library* (2 vols.) and in *Early English Poets* (3 vols.). The critical reader is referred to the "Various Readings" from both the above mss., and from a third in Trinity College, Cambridge, and two in the British Museum (*Add. mss.* 12,048 and 12,047), and many notes and illustrations. It was for long doubted which portions belonged to Sir Philip and which to his sister (e.g. Dr. Macdonald in his *Antiphon*). But the evidence is multiplied that to Sidney belong only the *first forty-three*; e.g. Lord Brooke's Letter, which is reprinted in our *Essay* (as above), names "about forty psalms," and Dr. Woodford, at end of Psalm xliii., notes, from the autograph-corrected Sidney ms., "Thus far Sir Philip Sidney," and the British Museum ms. (12,048) writes there "Hactenus Sir Philip Sidney;" and so elsewhere. Most will agree that the Countess excels her brother, and that of his kind, the best poetry is found in her *Psalmes*. John Ruskin, in his *Fors Clavigera*, has dedicated a whole part to a brilliant eulogy of the *Psalms* of both. Some of Sir Philip Sidney's Songs and Sonnets deserve introduction into the Church's Praise. Many are melodious and thought-laden, and some seem to set themselves to music. [See **Psalters, English,** § ix.] [A. B. G.]

Sie ist mir lieb, die werthe Magd. *M. Luther. [The Christian Church.]* Founded on *Rev.* xii. 1-6: 1st pub. in King's *G. B.*, Wittenberg, 1535, in 3 st. of 12 l.; and thence in *Wackernagel*, iii. p. 24, in Schirrle's ed. of Luther's *Geistl. Lieder*, 1824, p. 80; and the *Unv. L. S.*, 1851, No. 246. The *trs.* are:—

(1) "The worthy maid is dear to me." By *J. Anderson*, in the *Scottish Presb. Hymnal*, 1876, p. 47. (2) "The worthy maid." By *C. J. Boot*, 1865, p. 27. (3) "Dear is to me the Holy Maid." By *S. Mohr*, 1854, p. 27; and thence in *Dr. Snape*, 1864, p. 65. (4) "To me she's dear, the worthy maid." By Dr. G. Macdonald, in the *Sunday Mag.*, 1891, p. 450; altered in his *Exotics*, 1876, p. 47, and in his *Poetical Works*, 1893. (5) "She is to me the Maid." By *E. Massie*, 1867, p. 34. [J. M.]

Sieh hier bin ich Ehren König. *J. Neander. [Supplication.]* This beautiful and searching hymn is traditionally said to have been written in 1677 during enforced absence from his duties. Founded on Ps. lvii. 7 ("God, my heart is ready, to sing and to praise"). 1st pub. in his *Glaub- und Liebes-Übung: aufgemuntert durch einfältige Bundes-Lieder und Danck-Psalmen*. Bremen, 1680, p. 139, in 6 st. of 6 l., entitled "Ermunterung zum Preise." In the *Unv. L. S.*, 1851, No. 241. *Tr.* as:—

1. **Behold me here, in grief drawn near.** By Mrs. Findlater in the 1st *Ser.*, 1854, of the *H. L. L.*, p. 44 (1884, p. 46). This follows the text of Knapp in his *Ev. L. S.*, 1837, No. 2060 (1865, No. 1982), omitting st. iv. St. v. of this version is not by Neander, and had appeared in the Würtemberg *G. B.*, 1791, No. 464, thus:—

"Tief in Gebeten Jesu treibt mich's,
Kindlich lieben, Herr, vor dir;
Ach, erscheine, Wenn ich weine,
Sind mir deine Hilfe mir!
Lass dich finden! Lass dich finden!
Denn mein Herz verlangt nach dir."

Included in full in *Cantate Domino*, Boston, U. S., 1859, and omitting Mrs. Findlater's st. iv. in the *Meth. N. Connexion H. Bk.*, 1863.

2. **Here behold me, as I cast me.** A very good tr., omitting st. iv., v., by Miss Winkworth, in her *Lyra Ger.*, 2nd. *Ser.*, 1858, p. 170; repeated in her *C. B. for England*, 1863, No. 122. Included in Dr. Pagenstecher's *Coll.*, 1864; *Christian H. Book*, Cincinnati, 1865; Pennsylvania Luth. *Church Bk.*, 1868, &c. In 1876 it was included in the Scottish *Presb. Hymnal*, with a *tr.* of the stanza quoted above made by Miss Winkworth at the request of the committee of publication. This form is repeated in Newman Hall's *Christ Church Hyl.*, 1876. The form in Spurgeon's *O. O. H. Bk.*, 1866, beginning "Look upon me, Lord, I pray Thee," consists of st. ii. and iii.

Other trs. are (1) "King of glory, on mine Thee." from *Hymns*, by G. Moultrie, in the *Sunday Mag.*, 1870, p. 46, repeated in Reid's *Praise Bk.*, 1872. (2) "Now behold me, King of glory," in the German Reformed *Guardian*, June 1885, p. 173, signed "J. K." [J. M.]

Σαγηνάτω πᾶσα σὰρξ βροτεία. *[Holy Communion.]* This is the "Prayer of the Cherubic Hymn," from the *Liturgy of St. James*, as given in Neale and Littledale's *Translations of the Primitive Liturgies*, 1869-8, but rendered into metre as "Let all mortal flesh keep silence," by G. Moultrie, in the 2nd ed. of the *Lyra Eucharistica*, 1864, in 4 st. of 3 double lines. In 1867 it was transferred to the *People's H.*, for use "Before Consecration." [J. J.]

Sigourney, Lydia, née Huntley. This distinguished name stood at the head of the female poets of America a generation ago, and is still well remembered. Born in Norwich, Connecticut, in 1791, she conducted a school

in the same town from 1809 to 1814, when she removed to Hartford, where she was married to Charles Sigourney in 1819. Most of her subsequent life was spent at Hartford, and she d. there, June 10, 1865. Her first publication was *Moral Pieces in Prose and Verse*, 1815. This was followed by 58 additional works. A thorough exploration of these, or of such of them as are poetical, would be necessary to trace her hymns with accuracy. They, however, are more numerous than important. Many have been used in the older collections; some are still in use, but few are extensively and none are universally so. The principal hymn-books in which they appeared were the Congregational *Village Hymns*, 1824; Ripley's *Sel.*, 1829; and the Connecticut *Ps. & Hys.*, 1845; the Baptist *Additional Hys.* by Winchell, 1832; and Lindsey and Davis's *Select Hys.*, 1836; and the Universalist's *Hys. for Christian Devotion*, by Adams & Chapin, 1846. Her best known hymns chronologically arranged are:—

1. **When adverse winds and waves arise.** *In Affliction.* A graceful lyric, possibly inspired by Sir R. Grant's "When gathering clouds around I view." It appeared with four others of less importance by Mrs. Sigourney, in Dr. L. Bacon's (**p. 109, ii.**) *Hys. and Sac. Songs for Assembly Concert*, Andover, Sept. 1825. It is in C. U.

2. **Blest Comforter divine.** *Whitsuntide.* This is one of four hymns by Mrs. Sigourney, which appeared in Nettleton's *Village Hymns*, 1824, under the signature of "H." Her name was given in full as the author in Hall and Spring's *Mis. Hys.*, 1832.

3. **We mourn for those who toil.** *Death and Burial.* This poem on "Monaton Grief" appeared in Cleaver's *Common Place Book*, 1831. It is in a few English collections, including the *Leeds H. Bk.*, 1853.

4. **Dear Saviour, let the lambs draw near.** *Holy Baptism.* This was in Ripley's *Sel.*, 1829-31.

5. **Saviour, Thy law we love.** *Holy Baptism.* In Winchell's *Additional Hys.*, 1832.

6. **Onward, onward, ransom'd heaven.** *Missions.* This missionary hymn appeared in three different books in 1832, viz. Winchell's *Additional Hys.*, &c. It is in C. U. in Great Britain (*Kennedy*, 1863, &c.).

7. **Labourers of Christ, arise.** *Home Missions.* This was contributed, with nine others, by Mrs. Sigourney, to Lindsey & Davis's *Select Hymns*, 1836. This is one of the best of the nine. It is in C. U.

8. **Pastor, thou art from us taken.** *Burial of a Minister.* Sung at the funeral of the Rev. G. F. Davis, D.D., circa 1836.

9. **Go to thy rest, my (fair) child.** *Death of a Child.* From a selection from her poems pub. in London in 1840.

10. **Wet for the summer hour alone.** *Holy Matrimony.* In the same *Selection* as No. 9.

11. **Whose will thou yet thy trust?** *Choosing upon Trust.* Pub. in her *Poems*, Hartford, 1841, p. 180.

12. **Lord, vary the spirit of this feast.** *Holy Communion.* In the same as No. 11.

13. **We praise Thee if one ransom'd soul.** *Temperance Anniversary.* In Adams and Chapin's *Hys. for Christian Devotion*, 1846.

In addition to these hymns there are several others in the collections named above. As, however, they are not repeated in modern hymn-books they are omitted from this list. We would add that two hymns, not noted above, "Little raindrops feed the rill" (*Power of little things*), and "There was a noble ark," are in C. U. in G. Britain: and that a selection of her pieces is given in the *Lyra Sac. Amer.*, Lond., 1868. [F. M. B.]

Silence in the house of prayer. *A. T. Garney.* [*Easter Eve.*] Pub. in his *Bk. of Praise, Hys. for Divine Worship*, 1862, in 6 st. of 4 l. In 1864 it was repeated, unaltered, in *Lyra Messianica*, and again in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, with the omission of st. ii. [J. J.]

Simpson, Jane Cross, née Bell, dau. of James Bell, Advocate, of Glasgow, was b. Nov. 12, 1811. She contributed several pieces to *The Edinburgh Literary Journal*, of which her brother, Henry G. Bell, was editor, under the nom *de plume* of *Gertrude*; and later to the *Scottish Christian Herald*. She was married in 1837 to her cousin, Mr. J. B. Simpson, of Glasgow; and d. June 17, 1886. Her publications are:—(1) *The Vicissitudes of Daily Life*, 1836; (2) *April Hours*, 1838; (3) *Woman's History*, 1848; (4) *Limbs, or Beauty and Genius*, 1859; (5) *Picture Poems*, 1879; (6) *Limbs, and other Poems*, 1879. Her hymns in C. U. are:—

1. **O, when the morning shineth.** *Prayer.* This appeared in *The Edinburgh Literary Journal*, Feb. 26, 1831, in 4 st. of 8 l., and again in her *April Hours*, 1838, in 3 st. The full text from Mrs. Simpson's ms. was given in the *Scottish Guardian*, Feb. 1, 1887, with a lively tune. It is sometimes erroneously attributed to "Lord Methuen," and again to "Lord Carlisle."

2. **I had a lesson to teach them.** *The Death of Children.* Contributed to Dr. Rogers's *Lyra Britannica*, 1867, p. 267, in 4 st. It was repeated in full in Martineau's *Hymns*, &c., 1873.

3. **Star of morning, brightly shining.** *Per ten at Jes.* Given in E. Prout's *Psalmist*, 1879.

4. **Star of peace to wanderers weary.** *For those at Sea.* Contributed to the *Scottish Temperance Union Hymn Book*, 1876. [J. J.]

Simson, Patrick, b. Oct. 2, 1628, at New-Abbey, near Dumfries, studied at the University of Edinburgh, and was ordained Parish Minister of Renfrew in 1653. He was Moderator of the General Assembly in 1693-96, and d. at Renfrew, Oct. 24, 1715. His poetical pieces were pub. as *Spiritual Songs; or, Holy Poems. A Garden of true Delight.* Edinburgh, A. Anderson, for J. Gibson, Glasgow, 1685-86. These poems are divided into six books. A selection from this work, after revision, was formally sanctioned by the General Assembly of 1708 for use in public worship, but seems never to have been issued. [See **Scottish Hymnody**, iv. § 3.] The Aberdeen reprint (1707) of the *Spiritual Songs* contains a second part given as a *Supplement*, entitled *Some Scriptural Hymns, selected from sundry Passages of Holy Writ*, 63 of which are from the O. T. and 48 from the N. T. These hymns are by the Rev. John Forbes, who in 1717 was ordained minister of the parish of Fintlay, Aberdeenshire, became minister of Old Deer in 1718, and d. April 23, 1765. [J. M.]

Sinae sub alto vertice. *Jesu Baptiste de Scudeld. [For Evangelists.]* Appeared in the *Cluniac Brev.*, 1686, p. viii.; in his *Hymni Sacri et Novi*, 1689, p. 198 (ed. 1698, p. 241); and the *Paris Brev.*, 1736, as the hymn at Lauds for the Feasts of St. Mark and St. Luke. The text is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 91: and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

From Sinai's trembling peak. By E. Caswall, in his *Masque of Mary*, 1858, p. 321, and his *Hys. and Poems*, 1873, p. 183. It is repeated in the 1865 *Appendix* to the *H. Noted*, the *Hymnary*, 1872, &c.

Translations not in C. U.:—

1. When from the mount the Law was given. I.

Williams, in the *British Mag.* Feb., 1837; and his *Hys. to Form the Parishes Brev.* 1839.

2. The Law on Sinai's fiery height. *J. Chandler.* 1837 and 1841.

3. From thundering skies at Sinai's rock. *Ps. lxviii.* 1837.

4. Where final lovers, while thunder peaked. *W. J. Hoe.* 1852-53.

5. 'Mid thundrings loud, from Sinai's rock. *J. A. Johnston's English Hys.*, 1852. [J. J.]

Since Jesus freely did appear. *J. Burridge.* [*Holy Matrimony.*] Appeared in the *Gospel Magazine* for Aug. 1775, p. 380, in 6 st. of 4 l., headed with the text St. John ii. 1, 2, followed by the words "A Wedding Hymn," and signed "Old Everton." It was afterwards included in his *Zion's Songs*, 1785, as "Our Jesus freely did appear." It is given in modern hymn-books generally in an altered form, with varying number of stanzas. [J. J.]

Since the dear hour that brought me to Thy foot. [*Faith in Christ.*] The closing lines of W. Cowper's poem, entitled *Truth*, which was pub. in his *Poems*, 1782, read as follows:—

"All joy to the believer! He can speak—
Trembling yet happy, confident yet meek.
Since the dear hour that brought me to Thy foot,
And cut off all my follies by the root,
I never trusted in an arm but Thine,
Nor sought my refuge in a false design:
My prayers and aims, imperfect and defiled,
Were but the feeble efforts of a child;
Howe'er performed, it was their brightest part,
That they were offered with a single heart.
Cleansed in Thine own all-purifying blood,
Forgive their evil, and accept their good;
I cast them at Thy feet—my only plea
Is what it was, dependence upon Thee.
While struggling in the vale of tears below,
That never fail'd, nor shall it fail me now.
Angels grow strong, and walk their way,
Feed high upon it, never more to rise,
Humility is crown'd and Faith receives the prize."

On these lines the Rev. J. G. Pike, Baptist minister at Derby, based a comic in 5 st. of 6 l., the first of which reads:—

"Jesus, if Thou hast brought me to Thy foot,
And cut up all my follies by the root,
Never may I trust in any arm but Thine,
Nor seek my refuge in a false design:
In life, in death, *to this my only plea*,
That Thou on Calvary didst die for me!"

The italics show the changes made by Mr. Pike in adapting these opening lines for public worship. The remaining lines are similarly treated, and the result is a most pleasing and devotional hymn. It was 1st pub. in a hymn-book compiled by Mr. Pike for the use of his own congregation, about 1830. From that collection it passed into the General Baptists' *New H. Bk.*, pub. in 1851 by Mr. Pike's two sons; and again in the *Bapt. Hymnal*, 1879. [W. R. S.]

Sing a new song unto the Lord. *J. Montgomery.* [*Praise to the Father.*] Written for the Whitsuntide gathering of the Sheffield Church Sunday Schools in 1843, in 6 st. of 4 l., and dated in the m. ms. "May 8, 1843." It was included in Montgomery's *Original Hymns*, 1853, No. 201. In Dale's *English H. Bk.*, 1874, it begins with st. ii., "God is the Lord; around His throne." [J. J.]

Sing to God in sweetest measures. [*St. Mark.*] This hymn, No. 170 in the Cooke and Denton *Hymnal*, 1853, was adapted by Canon Cooke from R. Campbell's "Come, pure hearts, in sweetest measure" (**p. 160, ii.**), in 3 st. of 6 l. St. ii. and iii. are almost entirely new. This text, with slight alterations, was repeated in *Kennedy*, 1863. [J. J.]

Sing to the Lord a joyful song. *J. S. B. Monsell.* [*Morning.*] This hymn, based on Ps. cxiv. 1, 2, appeared in his *Hys. of Love and Praise*, 1863, p. 1, in 5 st. of 8 l. It was repeated with slight variations in his *Spiritual Songs*, 1869, and again in his *Parish Hymnal*, 1873, No. 13. The text in C. U., as in the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882, and others, is that of 1863. [J. J.]

Sing to the Lord a new-made song. Great miracles to Him, &c. *B. H. Kennedy.* [*Ps. xcviii.*] Appeared in his *Psalter, or Ps. of David, &c.*, 1860, p. 153, in 7 st. of 3 l., and again, with a doxology, in his *Hymns. Christ.*, 1863, in 4 st. of 6 l. [J. J.]

Sing to the Lord a new-made song; Let all in one, &c. *H. F. Lyte.* [*Ps. xcvi.*] Pub. in his *Spirit of the Psalms*, 1834, as the 2nd version of the 96th Ps., in 3 st. of 8 l., and again in other hymn-books. [J. J.]

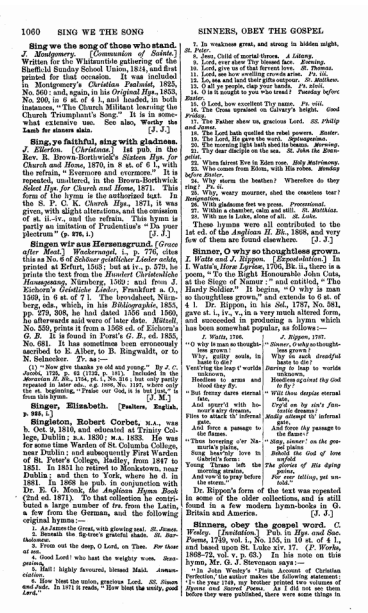
Sing to the Lord a new-made song, Who wondrous things, &c. *Tate & Brady.* [*Ps. xcviii.*] This N. V. (1696) paraphrase of Ps. 98 is not in C. U. The cento given in Spurgeon's *O. O. H. Bk.*, 1866, as No. 98, is composed of st. i.–iv. from this paraphrase, and st. v., vi. of Bp. Mant's version of the same psalm, 1824. [J. J.]

Sing to the Lord of harvest. *J. & B. Monsell.* [*Harvest.*] Pub. in the 2nd ed. of his *Hys. of Love and Praise*, 1866, in 4 st. of 8 l. and, again, altered to "Sing to the Lord of bounty," in his *Parish Hymnal*, 1873. Both forms of the text are in C. U. in G. Britain and America. In his *Parish Hymnal*, Dr. Monsell appointed this hymn for Rogation Days. [J. J.]

Sing to the Lord with joyful voice. *I. Watts.* [*Ps. c.*] 1st pub. in his *Psalms of David, &c.*, 1719, p. 256, in 6 st. of 4 l. In this form its use in modern collections is limited; that which has attained to the greatest popularity being:—"Before Jehovah's awful throne." This arrangement is by J. Wesley, and was 1st pub. in his *Ps. & Hys.*, at Charlestown, U.S.A., in 1736-7, p. 5, and repeated in J. & C. Wesley's *Ps. & Hys.*, 1741, p. 74: the *Wes. H. Bk.*, in 1797, as the first of the "Additional Hymns," and the revised ed. of 1875. Modern collections of the Church of England have received it through Madan's *Ps. & Hys.*, 1760, Toplady's *Ps. & Hys.*, 1776, and others of the last century. It consists of Watts, as follows, with alterations thus: st. i., Watts's st. i. altered, by J. Wesley, to:—

"*Before Jehovah's awful throne*
Ye nations bow with sacred joy."

St. ii. Watts's st. iii. unaltered. St. iii. Watts's st. v. unaltered. St. iv. Watts's st. vi. altered, by an unknown hand, for the "Additional Hymns" added to the *Wes. H. Bk.*, after Wesley's death, in 1797, thus:—"Firm as a rock Thy truth shall stand." In this last form this hymn is known in all English-speaking countries, and has been translated into many languages. A Latin *tr.* by R. Bingham, in his *Hymns. Christ. Lat.*, 1871, begins, "Ante Jehove tremendum." [J. J.]



1060 SING WE THE SONG SINNERS, OBEY THE GOSPEL

Sing we the song of those who stand. *J. Montgomery.* [*Communion of Saints.*] Written for the Whitsuntide gathering of the Sheffield Sunday School Union, 1818, and first printed for that occasion. It was included in Montgomery's *Christian Psalmist*, 1825, No. 560: and, again, in his *Original Hys.*, 1853, No. 200, in 6 st. of 4 l., and headed, in both instances, "The Church Militant leaving the Church Triumphant's Song." It is in somewhat extensive use. See also, Worthy the Lamb for sinners slain. [J. J.]

Sing, ye faithful, sing with gladness. *J. Ellerton.* [*Christmas.*] 1st pub. in the Rev. R. Brown-Borthwick's *Sixteen Hys. for Church and Home*, 1870, in 8 st. of 6 l., with the refrain, "Evermore and evermore." It is repeated, unaltered, in the Brown-Borthwick *Select Hys. for Church and Home*, 1871. This form of the hymn is the authorized text. In the S. P. C. K. *Church Hys.*, 1871, it was given, with slight alterations, and the omission of st. ii.-iv., and the refrain. This hymn is partly an imitation of Prudentius's "Da puer plectrum" (p. 878, i.) [J. J.]

Singen wir aus Hersensgrund. *[Grace after Meat.]* *Wackernagel*, i., p. 776, cites this as No. 6 of *Schöner geistlicher Leder nebst*, printed at Erfurt, 1563; but at iv., p. 370, he prints the text from the *Hundert Christenliche Hausegsang*, Nürnberg, 1569: and from J. Eichorn's *Geistliche Lied-r.*, Frankfurt a. O., 1569, in 6 st. of 7 l. The Innsbruck, Nürnberg, edn., which, in his *Bibliographie*, 1855, pp. 379, 398, he had dated 1556 and 1560, he afterwards said were of later date. Mützell, No. 259, prints it from a 1568 ed. of Eichorn's *G. B.* It is found in Porst's *G. B.*, ed. 1855, No. 681. It has sometimes been erroneously ascribed to E. Alber, to B. Ringwaldt, or to N. Selnecker. *Tr.* as:—

(1) "Now give thanks ye old and young." By *J. C. Jacobi*, 1722, p. 42 (1736, p. 181). Included in the *Moravian H. Bk.*, 1754, pt. i., No. 316; but only partly repeated in later edn., e.g. 1886, No. 1197, where only the st. beginning, "Praise our God, is is but four," is from this hymn. [J. M.]

Singer, Elizabeth. [Psalters, English, p. 988, i.]

Singleton, Robert Corbet, M.A., was b. Oct. 9, 1810, and educated at Trinity College, Dublin; B.A. 1830; M.A. 1833. He was for some time Warden of St. Columba College, near Dublin; and subsequently First Warden of St. Peter's College, Radley, from 1847 to 1851. In 1851 he retired to Monkstown, near Dublin; and then to York, where he d. in 1881. In 1868 he pub. in conjunction with Dr. E. G. Monk, *the Anglican Hymn Book* (2nd ed. 1871). To that collection he contributed a large number of *trs.* from the Latin, a few from the German, and the following original hymns:—

1. As James the Great, with glowing zeal. *St. James.*
2. Beneath the fig-tree's grateful shade. *St. Bartholomew.*
3. From out the deep, O Lord, on Thee. *For those at sea.*
4. Good Lord! who hast the weighty worn. *Ember-season.*
5. Hail! highly favoured, blessed Maid. *Annunciation.*
6. How blest the union, gracious Lord. *St. Simon and Jude.* In 1871 it reads, "How blest the unity, good Lord."

Sinners, obey the gospel word. *C. Wesley.* [*Invitation.*] Pub. in *Hys. and Sac. Poems*, 1749, vol. i., No. 155, in 10 st. of 4 l., and based upon St. Luke xiv. 17. (*P. Works*, 1868-72, vol. v. p. 63.) In his note on this hymn, Mr. G. J. Stevenson says:—

"In John Wesley's 'Plain Account of Christian Perfection,' the author makes the following statement: 'In the year 1749, my brother printed two volumes of *Hymns and Sacred Poems*. As I did not see them before they were published, there were some things in them which I did not approve of. But I quite approved of the main of the hymn on this head—*Present Salvation and Perfect Love*' . . . . . This hymn is the first extracted for the *Wes. H. Bk.*, 1780] from those volumes. The work was published by subscription in order to enable Mr. Charles Wesley to remove his family, to enable him to commence housekeeping. He had the names of 1141 subscribers, at twelve shillings each; the preachers acted as agents to collect the money and distribute the books."—*Meth. H. Bk. Notes*, 1883, p. 20.

In the *Wes. H. Bk.*, 1780, the text of this hymn was given in full, and without alteration, as No. 3. It was repeated in later editions, and also passed, in the same form, into several collections in G. Britain and America. In addition the following abbreviations and centos are in C. U.:—

1. **Sinners, obey the gospel word.** This abbreviation in 5 st. (st. i.-iv., vi.) was given in G. Whitefield's *Hys. for Social Worship*, 1753, No. 4; M. Madan's *Hys. & Spls.*, 1760; Rickerstath's *Christian Psalmody*, 1833, and others. In the *Wes. H. Bk.*, 1780, the text of this hymn was given in full, and without alteration, as No. 3. It was repeated in later editions, and also passed, in the same form, into several collections in G. Britain and America. In addition the following abbreviations and centos are in C. U.:—

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2. **Come, now, ye wanderers, to your God.** This begins with st. vi. with alterations, and is given in several American collections, including the *Plymouth Coll.*, 1855, and others.

3. **Come, O ye sinners, to the Lord.** This also begins with st. vi., altered, and is in several American collections.

4. **Come, weary souls, in Christ your Lord.** This, in Bp. Rickerstath's *H. Comp.*, is composed of st. iv., vi., iv., v., slightly altered.

5. **O come, ye sinners, to the Lord.** In the American *Hymn and Tune Book*, Phila., 1874, No. 435, is composed of st. vi., slightly altered.

6. **Ye sinners, hear the gospel word.** This, in Kennedy, 1863, is from the former part of the hymn, with st. iii. ll. 3-5, added by Dr. Kennedy. This cento is adapted for Holy Communion.

This hymn has a wide acceptance (in its full form, and in those its several parts) both in G. Britain and America. [J. J.]

Sinners, the call obey, The latest call of grace. *C. Wesley.* [*In Time of National Danger.*] This hymn was written under the same circumstances as "Sovereign of all, Whose will ordains" (p. 1089, ii.), and was pub. in the same tract, *Hymns for Times of Trouble and Persecution*, 1st ed., 1744, in 8 st. of 8 l. (*P. Works*, 1868-72, vol. iv. p. 12). In the *Wes. H. Bk.*, 1780, st. v.-vii. from this hymn, and st. v., vi. from C. Wesley's "Tremendous Lord of earth and sky," pub. in *Hys. Occasioned by the Earthquake, March 8, 1750*: Lond., 1750, were given as No. 441, as a hymn "For England," beginning, "Terrible God and true." In the 2nd ed. of the *Wes. H. Bk.*, 1781, this cento was replaced by st. i., ii., vi.-viii., as "Sinners, the call obey," and this was retained until the revised ed. of 1877, when it was replaced by "Jesus, the word bestow" (*Home Musicus*), which had been previously pub. from the *Wesley MSS.* in the 1830 *Supplement* to the *Wes. H. Bk.*, No. 706 (*P. Works*, 1868-72, vol. xiii., p. 22). [J. J.]

Sinners, turn; why will ye die? *C. Wesley.* [*Exhortation.*] Appeared in *Hys. on God's Everlasting Love*, 1741, in 16 st. of 8 l., and based upon Ezekiel xviii. 31. (*P. Works*, 1868-72, vol. iii. p. 84.) In the *Wes. H. Bk.*, 1780, 12 st. were given as three separate hymns:—

1. Sinners, turn; why will ye die? No. 6.
2. Let the beasts their breath resign. No. 7.
3. What could your Redeemer do. No. 8.

And these have been repeated in numerous collections in G. Britain and America. In the American Meth. Episco. *Hymns*, 1849, there is also a cento, "Sinners, turn while God is near," beginning with st. xv. [J. J.]

SINNERS, THE CALL OBEY, SLAVERY AND DEATH 1061

1. In weakness great, and strong in hidden might. *St. Peter.*
2. Jesu, Child of mortal throes. *A Litany.*
3. Jesu, Lover of my soul. *Universal Hymn.*
10. Lord, give us of that fervent love. *St. Thomas.*
11. Lord, see how swelling crowds arise. *Ps. iii.*
12. Lo, sea and land their gifts outpour. *St. Matthew.*
13. O all ye people, clap your hands. *Ps. xlvii.*
14. O is it nought to you who tread? *Tuesday before Easter.*

Easter.

15. O Lord, how excellent Thy name. *Ps. viii.*
16. The Cross upraised on Calvary's height. *Good Friday.*
17. The Father show us, gracious Lord. *SS. Philip and James.*
18. The Lord hath quelled the rebel powers. *Easter.*
19. The Lord, He gave the word. *Septuagesima.*
20. The morning light hath shed its beams. *Morning.*
21. Thy dear disciple on the sea. *St. John the Evangelist.*
22. When fairest Eve in Eden rose. *Holy Matrimony.*
23. Who comes from Edom, with His robes. *Monday before Easter.*
24. Why storm the heathen? Wherefore do they rise? *Ps. ii.*
25. Why, weary mourner, shed the ceaseless tear? *Resignation.*
26. With gladsome feet we press. *Processional.*
27. Within a chamber, calm and still. *St. Matthias.*
28. Wide as is Luke, alone of all. *St. Luke.*

These hymns were all contributed to the 1st ed. of the *Anglican H. Bk.*, 1868, and very few of them are found elsewhere. [J. J.]

Sinner, O why so thoughtless grown. *I. Watts and J. Hippon.* [*Expostulation.*] In I. Watts's *Horæ Lyricæ*, 1706, Bk. ii., there is a poem, "To the Right Honourable John Cuts, at the Siege of Namur:" and entitled, "The Hardy Soldier." It begins, "O why is man so thoughtless grown," and extends to 6 st. of 4 l. Dr. Hippon, in his *Sel.*, 1787, No. 581, gave st. i., iv., v., in a very much altered form, and succeeded in producing a hymn which has been somewhat popular, as follows:—

I. Watts, 1706.	*J. Hippon*, 1787.
"O why is man so thoughtless grown?	"*Sinner, O why so thoughtless grown?*
Why will immortal souls, in haste to die?	Why will a dreadful hurry to leap to worlds unknown.
Vent'ring the leap t' worlds unknown,	*Starving* to leap to worlds unknown.
Heedless to arms and blood they fly.	Heedless *against the God to fly?*
"But fiercer dares eternal fate	"*Will thou despise* eternal fate
And spurn'd with hostile scorn,	*And* spurn'd with hostile scorn,
Arm'd with the sword of angry Heaven	*Urg'd on by vile Satan's* fierce design,
Flies to attack th' infernal gate,	*Madly attempt* th' infernal gate,
And force a passage to the flames.	And force *thy* passage to the flame?"
"Then hovering o'er Satan's prey	"*Stop, sinner! on the* gracious wing
Sung the glad love in Gideon's form:	*Behold the God of love* unfold
Young Theseo left the morning strains,	*The glories of His dying* pains,
And vow'd to pray before the storm."	*For ever telling*, yet unbold."

Dr. Hippon's form of the text was repeated in some of the older collections, and is still found in a few modern hymn-books in G. Britain and America. [J. J.]

Skinner, James, M.A., son of the Very Rev. John Skinner, Dean of Dunkeld and Dunblane, and grandson of Bishop Skinner of Aberdeen, was b. June 23, 1818, and educated at the University of Durham, B.A. 1837, M.A. 1840, and subsequently a Fellow of his University. Taking holy orders in 1841, he became a Chaplain to Her Majesty's forces in 1844. He was subsequently Curate of St. Barnabas, Pimlico, Vicar of Newland, and Warden of the Beauchamp Charity. Through ill-health he retired from parochial work in 1877, and d. in Dec. 1881. His pub. works include (1) *A Guide to Advent*; (2) *A Guide to Lent*; (3) *Warnings and Consolations*; (4) an *Office of Spiritual Communion*; and (5) *Calvaria*. This last is a versified *tr.* of the so-called Manual of St. Augustine in 96 odes. Mr. Skinner's *Daily Service Hymnal*, was pub. in 1863. To this collection he contributed several *trs.* from the Latin, and two or three original hymns, including "The Seven Canonical Hours of the Passion," adapted from other sources:—

Matins. Jam, Lord, at dead of night.
Prime. Jam, Lord, at hour of Prime.
Tierce. Jam, Lord, for size of mine.
Sext. Jam, Lord, Who three long hours.
Nones. Jam, Lord, with bleeding brow.
Vespers. Jam, at the Vesper hour.
Compline. Jam, Whose pure limbs for me.

These hymns were subsequently transferred to the *Appx.* of the *Hymnal N.* Usually Skinner's *trs.* are not found beyond the *Daily Service Hymnal.* [J. J.]

Slain for my soul, for all my sins defamed. *H. Kynaston.* [*Good Friday.*] Pub. in his *Occasional Hymns*, 2nd *Series. Pt. ii. Chiefly on the Miracles*: 1866, p. 11, in 6 st. of 4 l., and headed "Lord, remember me." In 1872 it was repeated in the *Hymnary*, with the omission of St. iv. The same text is in the American *Church Praise Bk.*, 1882. [J. J.]

Slatter, James, was b. at Oxford in 1790, and spent his life in that city. He was a layman, in business, and a member of the Baptist church in the New Road. He d. May 22, 1862. Mr. Slatter wrote a book entitled "Rural Pictures," which however was only circulated privately. He also wrote many hymns, which were never published, and two, which appeared in the Bap. *New Selection*, 1828: (1) "Great God, to thee, a lowly band" (*Sunday Scholars' Hymn*). (2) "Through Nature's temple, large and wide" (*Divine Worship*). [W. R. S.]

Slavery and death the cup contains. *L. M. Sargent.* [*Temperance.*] Mr. Nutter says in his *Hymn Studies, &c.*, N. Y., 1884, p. 347, "This hymn was written during the Washingtonian Temperance Revival." It appeared in Adams and Chapin's Unitarian *Hys. for Christian Devotion*, Boston, U.S.A., 1846, No. 793, in 4 st. of 4 l. In the American Meth. Episco. *Hymnal*, 1878, it begins "Bondage and death the cup contains." The author, Lucius Manlius Sargent (b. 1786, d. 1867) was an earnest advocate of Temperance, and the author of Temperance Tales, and other works. [J. J.]

Slinn, Sarah. In the *Gospel Magazine* for July 1779 a hymn in 9 st. of 4 l. was given beginning "God with us! O glorious Name;" headed "Emanuel; or, God with us. By a Lady," and signed "*S. S—N.*" In Rippon's Bap. Sel. 1787, st. i. ii. vi. iii. iv. with alterations, and in the order named, were given as No. 174, but without signature. In J. Dobell's *New Sel.*, 1806, the same text is repeated as from *Wood's Col.* The same text was again repeated to modern hymn-books, and in that now in C. U. From D. Sedgwick's was we find the signature "*S. S—N.*" was filled in as *Sarah Slinn* by him, but his papers do not furnish any authority for the name, nor for the date of 1777 which he has attached thereto in his MS. note to Dobell's *New Sel.* [J. J.]

Sloan, John Morrison, M.A., eldest s. of John Sloan, farmer of Stairaird, near Maucline, Ayrshire was b. at Stairaird, May 19, 1835. He studied at the Universities of Glasgow, Edinburgh, and Erlangen, and graduated M.A. at Edinburgh in 1859. In 1864 he became collegiate minister of the Free Church, Dalkeith; in 1868 minister of the South Free Church, Aberdeen; in 1876 collegiate minister of Anderston Free Church, Glasgow; and is now (1890) minister of the Grange Free Church, Edinburgh. He contributed 8 trs. from the German to the Rev. J. H. Wilson's *Stories of Praise*, 1863, 2 of which have since appeared in Mr. Wilson's *Songs of Zion*, 1877, and 1 in the *Free Church H. Bk.*, 1882. The best known of these is his *tr.* of "Wie herrlich strahlt der Morgenstern" (see p. 1010, i.). He also contributed a hymn beginning "O Shepherd, good and gracious" (*The Good Shepherd*) in 4 st. of 8 lines, as No. 126 to *Wesgate Songs for Young Travellers Homeward* (Paisley: n.d. 1881) a hymnal compiled by the Rev. Dr. J. J. Black of Inverness primarily for his own Sunday School. [J. M.]

Smith, Caroline Louisa, née Sprague, was b. at Salem, Massachusetts, and married to the Rev. Charles Smith, pastor of the South Congregational Church, Andover. Mrs. Smith is the author of:—

Tarry with me, O my Saviour. An Old Man's Prayer. Written for the morning of the Albert Memorial in 1862 (in the summer of 1862), I heard the Rev. Dr. H. M. Dexter preach a sermon on "The Adaptedness of Religion to the Wants of the Aged." I went home and embodied the thought in the hymn "Tarry with me, O my Saviour!" I sent it to *Mr. Hallock, for The Messenger.* He returned it as "not adapted to the columns of that paper." I sent it to *Dr. Leavitt*, without any signature, for the little Andover paper. . . I send it to you in its original form, in a little paper of which *my* sister, Mrs. *Terry* [Rochester, N. Y.], is editress." (Hatfield's *Poets of the Church*, N.Y., 1884, p. 290.) This hymn was given in Dr. Leavitt's *The Sixpenny Collection*, 1865, p. 15, in 5 st. of 4 l., compiled from st. i., ii., v., vi. It has been repeated in *The Sabbath H. Bk.*, 1866, and others. Of this text st. ii. is sometimes omitted. [J. J.]

Smith, Charitie Lees. [Bancroft, C. L.]

Smith, Elizabeth Lee, née Allen, daughter of Dr. W. Allen, President of Dartmouth University (p. 93, i.), was b. in 1817, and married in 1845 to Dr. H. B. Smith, who became Professor in Union Theological Seminary, N. York, in 1850, and d. in 1877. Mrs. Smith's hymns, including *trs.* of "J. To salve" (p. 979, i.), "O Jesus Christus" (p. 626, ii.), are in **Schaff's** *Christ in Song*, 1869 and 1870. [F. M. B.]

Smith, George, D.D., Secretary of the Congregational Union, began his ministry at Liverpool in 1827, and passed on first to Plymouth, and then to Trinity Chapel, Poplar, London (1842). He is the author of *The Domestic Prayer Book*, 1848; *Sermons*, 1851; *Life Spiritual*, 1855; *Lectures on the Pentateuch*, 1865, &c. He also compiled during his residence at Plymouth a Supplement to Watts's *Ps. & Hys.*, which he contributed :—

1. Come in, ye chosen of the Lord. *Admission of Church Members.*

2. Thou art, O Christ, the Way. *Christ the Way, the Truth, and the Life.*

which were included in the *New Cong.* 1859 (Miller's *S. and S. of the Church*, 1869, p. 552). [J. J.]

Smith, Isaac Gregory, M.A., s. of Rev. Jeremiah Smith, D.D., was b. at Manchester, Nov. 21, 1826, and educated at Rugby and Trinity, Oxford, where he held both the Hertford (1846), and Ireland (1847) scholarships, B.A. 2nd cl. *Lit. Hum.* 1849. Taking holy orders, he was preferred to the rectory of Tickton-de-la-Mere, Hertfordshire, 1854; and the Vicarage of Great Malvern, 1872. From 1852 to 1855 he held a fellowship at Brasenose, Oxford, and was also Bampton Lecturer in 1873, his subject being *The Characteristics of Christian Morality.* In 1870 he became Prebendary of Preston Minus in Hereford Cathedral, in 1882 Rural Dean of Powick, and examining Chaplain to the Bp. of St. David's, and in 1887 Hon. Canon of Worcester. Prebendary Smith has pub. in addition to his Bampton Lectures, an *Epitome of the Life of Our Blessed Saviour, &c., Pro Anglico* and other Poems, and other works. He has also contributed hymns to the collection of which he was co-editor, and to the Rev. O. Shipley's *Lyrics.* In preparing *A Hymn Book for the Services of the Church, and for Private Reading*, Lond., Parker, 1855, 2nd ed., 1857, he was assisted by his brother John George Smith, Barrister-at-Law, and the Rev. W. S. Raymond. To this collection Canon Smith contributed :

1. By Jesu's grave on either hand. *Easter Eve.*

2. The tide of years [time] is rolling on. *The Circumcision and the New Year.*

and a tr. of "Adeste Fideles" (p. 22, i. 17). In addition to these the following are in the *Westminster Abbey H. Bk.*, 1884 :—

3. Adown the river, year by year. *Second Advent Desired.*

4. Comes at times a stillness as of even. *Death Anticipated.* Written for the morning of the Albert Memorial in Edinburgh, and set to music by Sir H. S. Oakeley.

5. The day-beam dies behind yon cloud. *Winter Evening.*

There is also in Pt. ii. "For Reading," in the *Hymn Book* of 1855, a sweet hymn on *Heaven* beginning "Come away, where are no shadows in a glass." [J. J.]

Smith, Sir James Edward, M.D., b. at Norwich Dec. 2, 1759; d. March 17, 1828. A distinguished botanist, and President of the Linnean Society from its foundation in 1788 to the time of his death. He was knighted when the Prince Regent became, in 1814, a

Patron of the Society. Smith studied medicine at Edinburgh, and, in 1786, graduated as a physician at Leyden. After further travels abroad he finally settled down at Norwich in 1797. He pub. *English Botany* in 36 vols. (beginning in 1790) and various other botanical works. He was also a large contributor to Rees's *Encyclopædia*. The friend of Dr. Enfield and John Taylor, he was also a member of the congregation meeting in the Octagon Chapel, Norwich, and a subscriber to the British and Foreign Unitarian Association. He contributed 3 hymns to *A Selection of Hys. for Public Worship*, Norwich, 1814 (printed for the Octagon Chapel); and 6 others to the *Suppl.* added to the 2nd ed., 1826. Of these the following are in Dr. Martineau's *Hymns*, &c., 1840; his *Hymns*, &c., 1873, and other Unitarian collections :—

1. Adore, my soul, that awful Name (1814). *Dependence upon God.*

2. As twilight's gradual veil is spread (1814). *Nature and Immortality.*

3. Holy, wise, eternal Father (1826). *The Monitor within.*

4. How glorious are those orbs of light (1826). *Nature and Immortality.*

5. Praise waits in Zion, Lord, for Thee (1826). *Public Worship.*

6. Thine unseen power divine in mortal form (1826). *Confidence in God.*

7. Who shall a temple build for Him (1826). *God's Temple in the Heart.* [V. D. D.]

Smith, Joseph Denham, was b. at Romney, Hants, circa 1816. After studying for some time in the Dublin Theological Institute, he entered the Congregational Ministry in 1840. In 1849 he became Pastor of the Congregational Church at Kingstown, near Dublin, and in 1862 began a series of services at Merrion Hall, Dublin, and subsequently at other places. His Evangelistic work in England and Ireland is well known. In connection therewith he has published a large number of tracts, pamphlets, and small books. One of these, *Times of Refreshing Illustrated in the Present Revival of Religion*, 1860, included several of his hymns which were sung during that time at his special services at Kingstown. He also pub. *Sons Hymns for the Present Time*, circa 1870-6; and *The New Times of Refreshing. Hys. for General and Special Use. Compiled by J. Denham Smith.* Lond.: J. E. Hawkins, n.d. In this collection his signed hymns are 36 in all, and deal with the subjects usually associated with what are known as "Gospel Hymns." There are several also in *The Enlarged London H. Bk.*, 1873. His hymn "Just as Thou art—how wondrous fair" (1869) is in Spurgeon's *O. O. H. Bk.*, 1866, and "Yes, we part, but not for ever" (*Parting*), in several minor collections. Mr. Smith's hymns have not been incorporated into the leading hymnals of G. Britain or America. [J. J.]

Smith, Samuel Francis, D.D., was b. in Boston, U.S.A., Oct. 21, 1808, and graduated in arts at Harvard, and in theology at Andover. He entered the Baptist ministry in 1832, and became the same year editor of the *Baptist Missionary Magazine*. He also contributed to the *Encyclopædia Americana*. From 1834 to 1842 he was pastor at Waterville, Maine, and Professor of Modern Languages in Waterville College. In 1842 he removed to Newton, Massachusetts, where he remained until 1854, when he became the editor of the publications of the Baptist Missionary Union. With Baron Stow he prepared the Baptist collection known as *The Psalmist*, pub. in 1843, to which he contributed several hymns. *The Psalmist* is the most creditable and influential of the American Baptist collections to the present day. Dr. Smith also pub. *Lyric Gems*, 1854, *Rock of Ages*, 1870, &c. A large number of his hymns are in use in America, and several have passed into some of the English collections. Taking his hymns in C. U. in alphabetical order, we have the following :—

1. **And now the solemn deed is done.** *Ordination.* Given in *The Psalmist*, 1843, No. 864. In Dr. Hatfield's *Ch. H. Bk.*, N. Y., 1872, it is altered to "The solemn service now is done."

2. **As from the rapid river.** *Life Passing Away.* In *The Psalmist*, 1843, No. 1015, and in the 1846 ed. of *Poetry and Hymns*, Boston, 1841; and *The Psalmist*, 1843, No. 1035. Found in a few English hymn-books, and in *Lyra Sac. Americana*, 1867.

3. **Auspicious morning, hail.** *American National Hymn.* Written July 4th, 1841, and pub. in *The Psalmist*, 1843, No. 1067.

4. **Beyond where Cedron's waters flow.** *Gethsemane.* In L. Bacon's *Appendix*, 1846; the *Psalmist*, 1843, No. 329, and later collections.

5. **Blest be the tie that binds.** *Christian Separation.* In *The Psalmist*, 1843, No. 807, and others.

6. **Constrained by love we follow where.** *Holy Baptism.* Appeared in the *Baptist* ed. of the *Plymouth H.* for 1859.

7. **Down to the sacred wave.** *Holy Baptism.* Contributed to Winchell's *Additional Hys.* added to his *Coll.* of 1837, in 1852, No. 310; repeated in *The Psalmist*, 1843, No. 918, and in several collections. Also in *Lyra Sac. Americana*, 1868.

8. **Far down the steep of solemn meeting.** *Public Worship.* An altered form of No. 20 below, in Spurgeon's *O. O. H. Bk.*, 1866, as an "American Hymn, 1846."

9. **How blest the hour when first we gave.** *Holy Baptism.* Appeared in the *Baptist* ed. of the *Plymouth H.* for 1859, p. 160.

10. **How solemn reaches the hallowed wave.** *Holy Baptism.* Given in *The Psalmist*, 1843, No. 916, in later collections, and in *Lyra Sac. Americana*, 1868.

11. **Jesus, Thou hast freely saved us.** *Salvation.* In "the additional hys." in Pratt Street church, Boston.

12. **Kindly to Jordan's flowing stream.** *Holy Baptism.* Contributed to Winchell's *Additional Hymns*, 1852, No. 311.

13. **My country, 'tis of thee.** *National Hymn.* "Written in 1832, and first sung at a children's Fourth of July celebration in Park Street church, Boston." Included in *The Psalmist*, 1843, No. 1065, and found in a few collections. It is sung to the tune of "God save the King" in G. Britain. It is one of the most popular of Dr. Smith's compositions. Text, with note in *Lyra Sac. Americana*, 1868.

14. **O not my own these verdant hills.** *Sought with Tears.* Contributed to Winchell's *Additional Hys.*, 1841, and given in *Leaves Beneath*, 1844.

15. **Onward speed thy conquering flight.** *Missions.* Appeared in *The Psalmist*, 1843, No. 982, and is found in several modern collections in G. Britain and America. In Dr. Hatfield's collection it is altered.

16. **Planted in Christ, the living Vine.** *Christian Fellowship; or, For Unity.* Given in *The Psalmist*, 1843, No. 898, in *Lyra Sac. Americana*, 1868, and several collections. Of the hymns contributed by Dr. Smith to *The Psalmist* this is the best, and one of the most popular.

17. **Remember thy Creator.** *Twelfth of Piety Exhortation.* Contributed to Winchell's *Additional Hys.* for the Sunday and *Juvenile*, 1841, *The Psalmist*, 1843, No. 714; *Lyra Sac. Americana*, 1868, and other collections.

18. **Sister, thou wast mild and lovely.** *Death and Burial of a Sister.* Written on the death of Miss Harriet Vernon Wood, Saturday, May 15, 1841, and pub. in *The Psalmist*, 1843, No. 1026.

19. **Softly fades the twilight ray.** *Sunday Evening.* Written in 1832, and included in *The Psalmist*, 1843, No. 1044. Also in *Lyra Sac. Americana*, and several other books.

20. **Spirit of holiness, descend.** *Whitsuntide.* Appeared in the *Hys. for the Vestry and Fireside*, 1844,

No. 206, and again in *The Psalmist*, 1843, No. 344. In the Unitarian *Hys. for the Church of Christ*, Boston, 1853. St. ii., iii., iv. were given as "Spirit of God, descend upon my heart," and are in extensive use, and the original are both in modern hymn-books.

21. Spirit of peace and holiness. *Institution of a Minister.* Appeared in *The Psalmist*, 1843, No. 957, and Hatfield's *Church H. Bk.*, 1872.

22. Thou art coming, O my Saviour. *Waiting.* Written in 1842, and included in Hastings's *Spiritual Songs*, 1858-33, No. 253; and *The Psalmist*, 1843, No. 912. This hymn is very popular and has been translated into several languages. Dr. Smith says of it that "it has been sung in Welsh, Gaelic, and Irish assemblies, and I have myself heard it sung in five or six different languages in Europe and Asia. It is a favorite with the Burmese, Karens, and Telugus in Asia, from whose lips I have heard it repeatedly." (Duffield's *English Hys.*, 1886, p. 534.) Full text in *Lyra Sac. Americana*, 1868.

23. The Prince of Salvation is triumph in riding. *Missions.* Given in Hastings and Mason's *Spiritual Songs*, 1858-33, No. 274; *The Psalmist*, 1843, and later collections.

24. The time, the (important) solemn act is done. *Ordination.* Appeared in *The Psalmist*, 1843, No. 951, and later hymn-books.

25. To-day the Saviour calls. *Invitation.* First given, by Dr. Smith, in the revised text, as in Hastings and Mason's *Spiritual Songs*, 1858, No. 75, and in *The Psalmist*, No. 455, by Dr. T. Hastings; p. 433, i. 187.

26. Welcome, days of solemn meeting. *Special Ecclesiastical Services.* Written in 1834, and given in Dr. Hatfield's *Church H. Bk.*, 1872. See No. 8.

27. When shall we meet again? *Parting.* This is a cento from Dr. Smith's hymn in the *Sacred Poetical Sketches, &c.*, 1832, p. 191, and st. i., iv. are by Dr. Smith. In this form it was pub. in L. Bacon's *Supplement to Dwight*, 1835, No. 464. It is in several American hymn-books; and also the English Bap. *Ps. & Hys.*, 1858. [F. M. B.]

Smith, Samuel J., b. in the autumn of 1771, and d. Nov. 14, 1833. He was a wealthy Quaker, resided at Burlington, New Jersey; but followed no profession. His *Miscellaneous Writings* with a short *Memoir*, were pub. posthumously in 1836. He is known to hymnology through his hymn—

Arise, my soul, with rapture rise. *Morning.* The earliest date to which we have traced this hymn is Priscilla Gurney's *Hymns*, Lond., 1818. It was included in Hall's *Mitre Collection*, Lond., 1836, No. 1, and thence has passed into several collections. It is also in the *Misc. Writings*, 1836; but there are slight differences in the text. It is included, together with a second piece, on Christ stilling the Tempest, "When on the stormy sea His throne is bearing," in *Lyra Sac. Americana*, 1868. [F. M. B.]

Smith, Walter Chalmers, D.D., was b. at Aberdeen Dec. 5, 1824, and educated at the Grammar School and University of that City. He pursued his Theological studies at Edinburgh, and was ordained Pastor of the Scottish Church in Chadwell Street, Islington, London, Dec. 25, 1850. After holding several pastorates he became, in 1876, Minister of the Free High Church, Edinburgh. His contributions to poetical literature have been many and of great merit. His principal works are:—

(1) *The Bishop's Walk*, 1860; (2) *Olrig Grange*, 1871; (3) *Borland Hall*, 1874; (4) *Hilda among the Broken Gods*, 1878; (5) *North Country Folk*, 1881; (6) *Kenneth Logie*, 1884; (7) *Hymns of Christ and Christian Life*, 1876.

From his *Hys. of Christ, &c.*, 1876, the following, after revision, were included in Horder's *Cong. Hymns*, 1884:—

1. Immortal, Invisible, God only wise. *God, All in All.*
2. Lord, God, Omnipotent. Omnipotence.
3. Our portion is not here. *Pressure in Absence.*
4. There is no wrath to be appeased. God is Love. In Horder's *Cong. Hymns* a new opening stanza was added, and in the last line Dr. Smith at the request of the editor made his "Saviour" the hymn begins "I vexed me with a troubled thought."

Dr. Smith's hymns are rich in thought and vigorous in expression. They deserve and probably will receive greater notice than hitherto at the hands of hymnal compilers. [W. G. H.]

Smith, Wharton Buchanan, M.A., was b. March 15, 1848, and educated at King's College, London (where he was McCaul and French prizeman in 1870), and Trinity College, Dublin, B.A., 1878; M.A. 1883. Taking Holy Orders in 1871 he was from 1871-73 Curate of St. Mark's, Surbiton; and from 1873-83 of St. Peter's, Eaton Square, London. In 1883 he became Chaplain to the Bishop of Grahamstown. He is the author of two hymns in *Thring's Coll.*, 1882:—"My God, I praise Thee for the light returning" (*Morning*), which appeared in the *Parish Magazine* of St. Peter's, Eaton Square; and "Raised between the earth and heaven" (*Dedication of Church Bells*). [J. J.]

Smyttan, George Hunt, B.A., s. of Dr. Smyttan, of the Bombay Medical Board, was b. circa 1825, and educated at Corpus Christi College, Cambridge, B.A. 1845. He took holy orders in 1848, and in 1850 was preferred to the Rectory of Hawkswell, Notts, where he d. in 1870. He pub. *Thoughts in Verse for the Afflicted*, 1849: *Mission Songs and Ballads*, 1860: and *Floram Sacra*, N. D. He was the author of the well-known hymn, "Forty days and forty nights" (p. 384, i.), and of a second which is found in several collections, "Jesus, ever present with Thy Church below" (*Holy Communion*), which appeared in the 2nd ed. of *Lyra Eucharistica*, 1864. [J. J.]

So did the Hebrew prophet raise. *I. Watts.* [*Pentecostals.*] Pub. in his *Hymns and S. Songs*, 1709, Bk. i., No. 112, in 4 st. of 4 l. In the same work, Bk. i., No. 100, is the i. m. hymn, "Not to condemn the sons of men," in 4 st. of 4 l. These hymns are in C. U. in their original forms, but their principal interest arises out of their connection with the Scottish *Translations and Paraphrases*. In 1745, st. i.-iii. of "So did the Hebrew prophet raise," were adopted as st. i.-iii. of the Draft *Trs. and Parapha.* "Of old the Hebrew prophet rais'd," and "Not to condemn the sons of men," was rewritten in c. m., and given as st. iv.-vii. of the same hymn. In the *Draft* of 1751 this arrangement was altered to "As when the Hebrew prophet rais'd," the alteration being confined to st. i. The *Draft* of 1781 contained further alterations, and finally the hymn came forth in the official *Translations and Paraphrases*, 1781, as a paraphrase (No. xli.) of St. John iii. 14-19, "As when the Hebrew prophet rais'd," st. i. being from the *Draft* of 1751, as above; st. ii., iii., iv., new, but based upon the *Draft* of 1745; st. iv. from the *Draft* of 1745; st. v. new; st. vi. from the *Draft* of 1745. This form of the hymn has been authorized for use in the Church of Scotland for more than 100 years, and is also found in several modern hymn-books. In a list of authors and revisers of the Scottish *Trs. and Paraphs.*, 1781, made by the eldest daughter of W. Cameron (p. 930, ii.), the 1781 revision is attributed to W. Cameron. The designation of this hymn in *I. Watts*, 1709: *Scottish Trs. and Paraphs.*, 1745-51; and *W. Cameron*, 1781. [J. J.]

So firm the saint's foundations stand. *P. Doddridge.* [*Joy in Affliction.*] This hymn is No. 3 of the 3 sers., in 4 st. of 4 l., and headed, "The impoverished saint rejoicing in God, from Habak. iii. 17." It is undated, but is found between two hymns dated respectively "Oct. 29, 1735," and "Nov. 16, 1735." This associates it with the year 1735. In 1735 it was pub. in Job Orton's posthumous edition of Doddridge's *Hymns*, No. 161, and again in J. D. Humphreys's ed. of the same, 1738, No. 182. Its use is limited.

About 1741 (see **Doddridge, P.**; also **Doddridge, P., in Various**), a copy of the above-named set. was given by Lady Frances Gardiner to Robert Blair (p. 142, i.), of Athelstaneford, Scotland, who, in 1742, became one of the Committee by whom the *Draft* of the *Scottish Translations and Paraphrases* of 1745 was compiled. In that *Draft* this hymn appeared as, "Secure the saint's foundation stands." In 1748 the Presbytery of Edinburgh proposed to add an alternative version of the same passage (Habak. iii. 17), in 4 st., and probably made by Dr. Hugh Blair. The Assembly's Committee, however, not seeing the need for two versions of the same passage of Holy Scripture, adopted st. i.-iii. of Blair's version, and st. iii. from Doddridge's hymn as st. iv., and gave the cento as "What tho' no flowers the fig-tree clothe," in their *Draft Trs. and Paraphs.* of 1751. In the *Draft* of 1781 it was repeated, with slight alterations, and a new stanza, beginning, "He to my tardy feet shall lend," in the authorized issue of the *Trs. and Paraphs.* of 1781 it finally appeared as No. xxxii., the only alteration from the *Draft* of the same year being in ll. 3 and 4 of the new stanza. This last alteration is attributed by the eldest daughter of W. Cameron (p. 930, ii.) to John Logan. The correct designation therefore of the authorized text is *P. Doddridge*, 1735: *Scottish Trs. & Paraphs.*, 1745: *Dr. H. Blair*, 1748 and 1751; and *J. Logan*, 1781. Miss J. E. Leeson rewrote this hymn as "Although the fig-tree blossom not," for her *Paraphrases and Hymns*, 1853. There is also a cento, "Though the fig-tree," in *Hys. for the Ch. of England, ed.*, 1869, in 3 st. of 6 l., beginning, "What though the fig-tree's strength decay." This is by Mr. Darling based upon the 1781 text as above. [J. J.]

So new-born babes desire the breast. *I. Watts.* [*Christian Life.*] Pub. in his *Hys. and S. Songs*, 1709, Bk. i., No. 143, in 10 st. of 4 l., and headed "Characters of the Children of God from several Scriptures." In C. U. it is usually abridged. Modern hymn-books also contain the following centos therefrom:—

1. As new-born babes desire the breast. In a few collections.

2. Dost thou the high and heavenly Guest? This, in Kennedy, 1863, No. 1252, and the *Hymnary*, 1872, No. 487, is composed of iv. ii., vi.-viii. with slight alterations.

3. Father, I wait before Thy throne. An altered form of vi. ix., x., in the Meth. Epis. *Hymns*, 1849, and other modern hymnals.

4. Grace, like an unscripted seal. This begins with st. v. and is found in a few American hymnals.

5. Immortal principles forbid. This, in the *New Cong.*, 1859, is composed of st. v.-x., with alterations.

6. Thy Spirit, Lord, inspires my verse. This, in the Bap. *Ps. & Hys.*, 1858, is composed of st. ix., v., i., vii.-viii., in the order named.

This hymn in these various forms is in extensive use. [J. J.]

So wahr ich lebe, spricht dein Gott. *J. Heermann.* [*Lent.*] On Ezekiel xxxiii. 11. 1st pub. in his *Devoti musica cordis*, Breslau, 1630, p. 1, in 7 st. of 6 l., entitled, "A true admonition from St. Augustine that one should not put off repentance." It was to be suggested by chap. 2 in the mediæval compilation known as the *Meditationes* of St. Augustine. It is in *Mützell*, 1858, No. 13, in Wackernagel's ed. of his *Geistliche Lieder*, No. 1, and the *Unv. L. S.*, 1851. *Tr.* as:—

As sure I live, thy Maker saith. In full by J. C. Jacobi, in his *Poet. Gem.*, pt. ii., 1775, p. 21. In his ed. 1722, p. 93, altered and beginning "Sure as I live;" and from this st. i., ii., v., ll. 1-4, and vi., ll. 1-2 were included in the *Moravian H. Bk.*, 1754, pt. i., No. 470; and st. i., iv., v. in the *Evang. Union H. Bk.*, 1856.

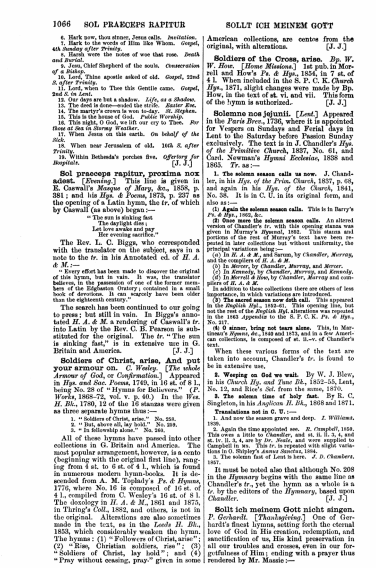
Other trs. are:—(1) "Sinners, your Maker is your Friend," a *tr.* of st. i. as No. 23 in the *Moravian H. Bk.*, 1789. (2) "As truly as I live, God saith," by Miss Burlingham, in the *British Herald*, Aug. 1846. (3) "Yea, as I live, Jehovah saith," by *R. Mant*, 1837. [J. M.]

Soden, Alfred James, s. of Thomas Soden, J.P. of Coventry, was b. at Coventry, Jan. 9, 1820, and educated for the legal profession, in which he practised as a solicitor, at Coventry, for three years. With a prosperous career before him, yet the profession was distasteful to him, and in 1844 he took Holy Orders: was successively Curate of King's Norton, 1844; and of Blockley, 1846. In 1878 he was preferred to the Vicarage of Aston Magna in the Diocese of Worcester, which he has since exchanged for Hogsthorpe, Alford, Lincolnshire. Mr. Soden pub. in 1875 *The History of Blockley*. He also edited:—

The Universal Hymn Book, specially adapted for Sundays and Holy Days, and for General Use in the Church. Lond., Hills & Saul, 1865. It contains 720 hymns, which are arranged mainly in the order of the Christian Year, and is remarkable for its full provision to supply hymns based on the Collects, Epistles and Gospels throughout. This is a distinctive feature, and worthy of notice. There is also a large percentage of hymns not found in other collections. The work is unfortunately disfigured by errs.

To this collection Mr. Soden contributed the following hymns:—

1. A quiet eve at Bethany. *The Barren Fig Tree.*
2. Almighty God, Thy hands are ours. *God a Spirit.*
3. Almighty God, this truth we own. *Collect for 15th S. after Trinity.*
4. Almighty God, to Whom we owe. *Flower Service.*
5. Citizens of heav'n, Soldiers of the Cross. *Epistle, 23rd S. after Trinity.*



1066 SOL PRAECEPS RAPITUR SOLLT ICH MEINEM GOTT

6. Hark now, thou stranger, Jesus calls. *Invitation.*
7. Hark to the words of Him like Whom. *Gospel, 4th Sunday after Trinity.*
8. Lo! death were the noise of woe that rose. *Death and Burial.*
9. Jesu, Chief Shepherd of the souls. *Consecration of a Bishop.*
10. Lord, Thine apostle asked of old. *Gospel, 22nd S. after Trinity.*
11. Lord, when to Thee this Gentile came. *Gospel, 2nd S. in Lent.*
12. Our days are but a shadow. *Life, as a Shadow.*
13. The dead is done—sealed the strife. *Easter Eve.*
14. The morning breaks, the shadows flee. *Easter Day.*
15. This is the house of God. *Public Worship.*
16. This night, O God, we lift our cry to Thee. *Her Home at Sea in Stormy Weather.*
17. When Jesus on this earth. *On behalf of the dead.*
18. When near Jerusalem of old. 16th *S. after Trinity.*
19. Within Bethesda's porches five. *Offertory for Hospitals.*

[J. J.]

Sol praecops rapitur, proxima nox adest. *[Evening.]* This line is given in R. Caswall's *Masque of Mary*, &c., 1858, p. 281; and his *Hys. & Poems*, 1873, p. 227 as the opening of a Latin hymn, the tr. of which by Chernall (as above) began:—

"The sun is sinking fast
The day is hast'ning past,
Love wakes and pray
Her evening sacrifice."

The Rev. L. C. Biggs, who corresponded with the translator on the subject, says in a note to the tr. in his Annotated ed. of *H. A. & M.*:—

"Every effort has been made to discover the original of this hymn, but in vain. It was, the translator believes, in the possession of one of the former members of the Edgbaston Oratory; contained in a small book of devotions. It can scarcely have been older than the eighteenth century."

The search has been continued to our going to press; but still in vain. In Biggs's annotated *H. A. & M.* a rendering of Caswall's *tr.* into Latin by the Rev. C. B. Pearson is substituted for the original. The *tr.* "The sun is sinking fast," is in extensive use in G. Britain and America. [J. J.]

Soldiers of Christ, arise, And put your armour on. *C. Wesley.* [*The whole Armour of God, or Confirmation.*] Appeared in *Hys. and Sac. Poems*, 1740, in 10 st. of 8 l., being No. 28 of "Hymns for Believers." (*P. Works*, 1868-72, vol. v. p. 40.) In the Wes. *H. Bk.*, 1780, 12 of the 16 stanzas were given as three separate hymns thus:—

1. "Soldiers of Christ, arise." No. 258.
2. "But, above all, my bold." No. 259.
3. "In fellowship alone." No. 260.

All of these hymns have passed into other collections in G. Britain and America. The most popular arrangement, however, is a conto (beginning with the original first line), ranging from 4 st. to 6 st. of 4 l., which is found in numerous modern hymn-books. It is descended from A. M. Toplady's *Ps. & Hymns*, 1776, where No. 16 is composed of 16 st. of 4 l., compiled from C. Wesley's 16 st. of 8 l. The doxology in *H. A. & M.*, 1861 and 1875, in Thring's Coll., 1882, and others, is not in the original. Alterations are also sometimes made in the text, as in the *Leeds H. Bk.*, 1853, which considerably weaken the hymn. The hymns: (1) "Followers of Christ, arise" (2) "Rise, Christian soldiers, rise"; (3) "Soldiers of Christ, lay hold"; and (4) "Pray without ceasing, pray" given in some American collections, are centos from the original, with alterations. [J. J.]

Soldiers of the Cross, arise. *Bp. W. Hew.* [*Home Missions.*] 1st pub. in Morrell and How's *Ps. & Hys.*, 1854, in 7 st. of 4 l. When included in the S. P. C. K. *Church Hys.*, 1871, slight changes were made by Bp. How, in the text of st. vi. and vii. This form of the hymn is authorized. [J. J.]

Solemne nos jejunii. [*Lent.*] Appeared in the *Paris Brev.*, 1736, where it is appointed for Vespers on Sundays and Ferial days in Lent to the Saturday before Passion Sunday exclusively. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 61, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. The solemn season calls us now. J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 68, and again in his *Hys. of the Church*, 1841, No. 58. It is in C. U. in its original form, and also as:—

2. Again the solemn season calls. This is in Barry's *Ps. & Hys.*, 1865, &c.

3. Once more the solemn season calls. An altered version of Chandler's *tr.* with this opening stanza was given in Murray's *Hymnal*, 1852. This stanza and variations from Chandler's text in st. ii.-iv. are repeated in later collections but without uniformity, the principal variations being:—

(*a*) In *H. A. & M.*, and Sarum, by Chandler, Murray, and the compilers of *H. A. & M.*

(*b*) In Kemble, by Chandler, Murray, and Mercer.

(*c*) In Kennedy, by Chandler, Murray, and Kennedy.

(*d*) In Morrell & How, by Chandler, Murray and compilers of *H. A. & M.*

In addition to these collections there are others of less importance, in which variations are introduced.

4. The solemn season now calls us. This appeared in the *Sarum Hymnal*, 1868, upon opening a line, but not the rest of the *English Hys.* alterations was repeated in the 1881 *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 3.

5. O sinner, bring not tears alone. This, in Mercersteau's *Hymnis, &c.*, 1848 and 1875, and in a few American collections, is composed of st. ii.-v. of Chandler's text.

When these various forms of the text are taken into account, Chandler's *tr.* is found to be in extensive use.

2. Weeping as God we wait. By W. J. How, in his *Church Hy. and Tune Bk.*, 1852-58, Last, No. 12, and Rice's *Sel.* from the same, 1870.

3. The solemn time of holy fast. By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1871.

Translations not in C. U.:—

1. And now the season grave and deep. *I. Williams*, 1839.

2. Again the time appointed see. *R. Campbell*, 1849. This even a little to Chandler, and st. ii. l. 3, 4, and st. iii. l. 4, are by *Dr. Neale*. Some additions were supplied to Campbell's text by *Dr. Neale* for his 1851 ed. of his slight version in G. Shipley's *Annus Sanctus*, 1864.

3. The solemn fast of Lent is here. *J. D. Chambers*, 1857.

It must be noted also that although No. 208 in the *Hymnary* begins with the same line as Chandler's *tr.*, yet the hymn as a whole is a *tr.* by the editors of the *Hymnary*, based upon Chandler. [J. J.]

Sollt ich meinem Gott nicht singen. *P. Gerhardt.* [*Thanksgiving.*] One of Gerhardt's finest hymns, setting forth the eternal love of God in His creation, redemption, and sanctification of us, His kind preservation in all our troubles and crosses, even in our forgetfulness of Him; ending with a prayer thus rendered by Mr. Massie:—

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SOMETIMES A LIGHT SON OF GOD, ETERNAL 1067

"Grant me grace, O God, I pray Thee,
That I may with all my might
Love, and trust Thee, and obey Thee,
All the day and all the night;
And when this brief life is o'er,
Love and praise Thee evermore."

It is included in the 5th ed. Berlin, 1653, and the Frankfort ed., 1656, of Crüger's *Praxis*, No. 230; reprinted in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 81, Bachmann's ed., No. 60, and the *Unv. L. S.*, 1851, No. 722. It is in 12 st. of 10½ l., II. 5, 10 in each st., except xii. being

"Alles Ding währt seine Zeit,
Gottes Lieb in Ewigkeit."

Of it Lauxmann in Koch viii. 333 relates the following:—

"At one of the Pietist conferences, which the venerable Spener, John Caspar Faith, Carl Hoffbeck, of Dillingen in Würtemberg, conducted from 1716 to 1705, a great many little complaints were made at table about deficiency of titles and such like matters. For a while he listened in patience. At length, while still sitting at table, he commenced singing with a loud voice the first and last stanza of this hymn. At this those present felt ashamed of their petty complaints, and henceforth the conversation was of more edifying matters."

It is *tr.* into English as:—

1. Shall I not his praise be singing. By Dr. Mills in his *Horae Germanicae*, 1845, p. 141 (1856, p. 195). It is a poor version, altogether missing the characteristic points of the German. His st. ii., iv.-vii. beginning "As the eagle fondly hovers," were included in the Amer. Luth. Gen. Synod's *Coll.*, 1850-52, No. 85.

2. Shall I not sing praise to Thee. A full and good *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 200; repeated omitting st. iii.-vi., viii., as No. 10 in her *C. E. for England*, 1863. Included in full in *Cantate Domino*, Boston, U. S., 1859; and, abridged, in *Kennedy*, 1863; *Meth. N. Connex. H. Bk.*, 1863, and Flett's *Coll.*, Paisley, 1871.

3. I will sing my Maker's praises. A good *tr.* omitting st. vi., viii. contributed by E. Massie to the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 185 (Ox. ed. 1864, No. 286, omitting *tre.* of st. ii., iv.), reprinted in his own *Lyra Domestica*, 1864. In full in Bold's *Praise Bk.*, 1872, and abridged in the *Meth. N. Connex. H. Bk.*, 1863.

4. Can I fail my God to praise. A *tr.* of st. i., iii., iv. by F. C. C., as No. 218 in Dr. Pagenstecher's *Coll.*, 1864.

5. Should I not, in meek adoring. A *tr.* of st. i.-iii. by M. W. Stryker in his *Hys. & Verses*, 1865, p. 36, and *Christian Church*, 1865, No. 96.

Other trs. are:—

(1) "Can I cease, my God, from singing," in *Lyra Davidica*, 1708, p. 25. (2) "Shan't I sing to my Creator," by *J. C. Jacobi*, 1722, p. 135. Repeated in the *Moravian H. Bk.*, 1754 to 1849; in the 1789 and later eds. as "Shall I not sing to my God my Creator." (3) "Shall I not my God be praising," by *J. Kelly*, 1841, p. 248. [J. M.]

Sometimes a light surprises. *W. Cowper.* [*Joy and Peace in Believing.*] Pub. in the *Olney Hymns*, 1779, Bk. iii. No. 48, in 6 st. of 8 l.; and headed "Joy and Peace in Believing." It is in C. U. in its full and in an abbreviated form. There are also two centos therefrom in modern collections:—(1) "In holy contemplation, we sweetly then pursue," in the American *Sabbath H. Bk.*, 1858, and later editions; and (2) "Thy children, Lord, lack nothing," in Snepp's *Songs of G. & G.*, 1870. [J. J.]

Somno refectis artubus. *St. Ambrose?* [*Monday Morning.*] This hymn is ascribed to St. Ambrose by Hincmar in his "De ordi et non trink Deinte," 857; and is one of the twelve hymns received as genuine by the Benedictine editors of St. Ambrose. *Daniel*, i., No. 18, gives the text, and at *tr.* p. 36 cites it as in a Rheinau MS. of the 10th cent. He ranks it, however, among the hymns of the 7th or 8th cent.; and Binghi does not include it in his *Inni sinceri e Carmi de Sanct Ambrogio*, 1862. *Mone* i. p. 372, cites it as a MS. of the 8th cent. at Trier. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 12; Jul. A. vi., f. 29 b; Harl. 2961, f. 221); in an 11th cent. *Mozarabic Hymnarium* (Add. 30,851, f. 176 b), an 11th cent. *Mozarabic Breviary* (Add. 30,848, f. 74), &c. It is in a MS. of the 11th cent. at Corpus Christi College, Cambridge (201, page 232); in two MSS. of the 11th cent. at St. Gall, Nos. 387, 413; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society's), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 5). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*; the universal use being at Matins on Monday. The text is also found in the *Hymnarium Sarisb.*, 1851, p. 42; *Königsfeld* ii. p. 30, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Translations in C. U.:—

1. Sleep has refreshed our limbs; we spring From off our bed, and rise. By Card. Newman, in his *Verses on Religious Subjects*, 1835, p. 59, and again in his *Verses on Various Occasions*, 1868, p. 206. It is in O. Shipley's *Annus Sanctus*, 1884. The cents in Martineau's *Hymns, &c.*, 1873, "Be Thou the first on every tongue," is composed of st. ii. and iv.

2. Our limbs refresh'd with slumber sweet. By J. A. Johnston, in his *English Hyl.*, 1852.

3. Our limbs refreshed with slumber now. By J. M. Neale, in the *H. Noted*, 1853, No. 2; the *Hymner*, 1882, and others.

Translations not in C. U.:—

1. O God, be present and inspire. *Primer.* 1706.
2. Our limbs refreshed with wholesome sleep. *Sp. R. Mant.* 1837.
3. Arising, the bed where luxury lies. *J. R. Dudderidge's Synaxarium Anglicanum*, 1844.
4. With limbs refreshed by needful sleep. *Sp. J. Williams.* 1849.
5. Now are our limbs refreshed with quiet sleep. *I. Williams*, in his *Thoughts on Paul Perry*, enlarged ed. 1849.
6. Our limbs refresh with healthful rest. *W. J. Copeland.* 1849.
7. Our limbs with tranquil sleep restored. *E. Caswall.* 1849.
8. Our wearied limbs with sleep restored. *J. D. Chambers.* 1857.
9. Our limbs with grateful sleep refreshed. *J. D. Chambers.* 1857.
10. Our limbs are now refreshed with sleep. *J. W. Brazell.* 1862.
11. Sleep has refreshed our limbs: we spring Out of our beds as men to fear. *J. Kelly.* 1866. Of this *tr.*, st. i. ii. are altered from Card. Newman as above.
12. Now that our limbs, refreshed by sleep. *E. Culbertson.* 1874. [J. J.]

Son of God, Eternal Word. *Bp. C. Wordsworth of Lincoln.* [*Morning.*] This, together with Bp. Wordsworth's *Evening Hymn*, "The day is gently sinking to a close," were printed separately from his *Holy Year*,

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and were pasted into unsold copies of the 3rd ed. of that work, in 1861. In 1864 they were given as the opening hymns of the *Holy Year*, and have since come into somewhat general use in G. Britain and America. [J. J.]

Son of the carpenter, receive. *C. Wesley.* [*To be Sung at Work.*] Pub. in *Hys. and Poems*, 1739, in 5 st. of 4 l., and entitled "To be sung at work." (*P. Works*, 1868–72, vol. i. p. 172.) Two centos from this hymn, and both beginning with st. ii., "Servant of all, to toil for man," are in C. U. The first, composed of st. ii.–iv. appeared in the *Wes. H. Bk.*, 1780, No. 313, and the second, st. ii.–iv. and i. in the *New Cong.*, 1859. [J. J.]

Sonent Regi nato nova cantica. [*Christmas.*] This is found in a MS. in the Bodleian (Bodl. 775, f. 129 b), written *circa* 1000; in a Winchester MS. of the 11th cent. at Corpus Christi College, Cambridge, No. 473; in a *Sarum Manual*, *circa* 1370, in the Bodleian (*Barlow* 5, f. 181 b); in the *St. Andrew's, Angers* of 1489, *Sens* of 1529, and other *Missals*. In the *Sarum* use it was the sequence in the Mass at Daybreak ("in aurora") on Christmas Day. The printed text is also in Neale's *Sequentiæ*, 1852, p. 9, *Daniel* v. p. 175, and *Kehrein*, No. 17. The trs. are :—

1. **O come, new anthems let us sing.** By E. H. Plumptre, made for and pub. in the *Hymnary*, 1872.

2. **Now is the new-born King.** By J. W. Hewett, in *Lyra Messianica*, 1864.

3. **Unto the King new-born, new praises sing.** By C. B. Pearson, in the *Sarum Missal in English*, 1868. [J. M.]

Songs of praise the angels sang [sing]. *J. Montgomery.* [*Universal Praise.*] Pub. in Cotterill's *Sel.*, 1819, No. 168, in 6 st. of 4 l., and headed "God worthy of all Praise." It was repeated in Montgomery's *Christian Psalmist*, 1825, No. 362; and in his *Original Hymns*. 1853, No. 90. The heading in 1825 and 1853 was changed to "Glory to God in the highest." The opening line is sometimes changed to "Songs of praise the angels sing." The use of this hymn is extensive. [J. J.]

Songs of thankfulness and praise. *Bp. C. Wordsworth, of Lincoln.* [*Epiphany.*] Pub. in his *Holy Year*, 1862, No. 25, in 9 st. of 8 l., with the heading :—

"Sixth Sunday after the Epiphany.—Recapitulation of the Subjects presented in the Services of former weeks throughout the season of Epiphany; and Anticipation of the future great and glorious Epiphany, at which Christ will appear again, to judge the World."

This hymn is one of the most popular of Bp. Wordsworth's hymns, and is in extensive use in most English-speaking countries. [J. J.]

Sons of God, triumphant rise. *C. Wesley.* [*Spiritual Exultation; or, Holy Communion.*] Pub. in *Hys. and Sac. Poems*, 1739, Pt. ii., in 8 st. of 4 l., and headed, "Hymn after the Sacrament." (*P. Works*, 1868–72, vol. i. p. 170.) This hymn is known in three forms in addition to the original :—

1. The first was given to it by A. M. Toplady, in his *Ps. & Hys.*, 1776, p. 295, where it is composed of st. i.–iv. of the original, and st. ii., iii., of C. Wesley's "Lord and God of heavenly powers" (v.v.). In this form it is a hymn of Praise.

2. The second, by Wesley, 1854–1868 (Oxford ed., No. 75), also is from Toplady's cento; st. i. being from "Sons of God, triumphant rise"; and st. ii., iii. from "Lord and God of heavenly powers." The refrain "Hallelujah" is added to each line, and it is appointed for Sundays.

3. In the *Altar Hymnal*, 1884, No. 171, st. i.–iii., viii., viii., are given for Holy Communion. [J. J.]

Sons of men, behold from far. *C. Wesley.* [*Epiphany.*] Pub. in *Hys. and Sac. Poems*, 1736, in 6 st. of 4 l., and entitled, "Hymn for the Epiphany." (*P. Works*, 1868–72, vol. i. p. 184.) In M. Madan's *Ps. & Hymns*, 1760, it was given as No. 23, and was thus brought into use in the Church of England. It is seldom given in modern hymn books in its full form; and slight alterations are nearly always found in the text. It is in extensive use in most English-speaking countries. Notwithstanding this popularity it was excluded from the *Wes. H. Bk.* of 1780 and 1875. In the Cooke and Denton *Hymnal*, 1853, st. iv., v., vi., of this hymn, rewritten, together with an opening stanza and a doxology from another source, were given as, "Lo, the Gentiles bend the knee." This cento was repeated in the *Salisbury H. Bk.*, 1857, and other collections. Sometimes it reads, "Lo, the *Gentiles* bend the knee." [J. J.]

Sons we are through God's election. [*Election.*] This hymn was given in the *Gospel Magazine*, April, 1777, in 8 st. of 6 l., based on the words, "'The godly consideration of Predestination and Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons.'—Church of England, Article XVII.;" and signed "S. P. E." In J. Dobell's *New Sel.*, 1806, it was repeated, with slight alterations, and the omission of st. iii., and given as by "E——." From the *New Sel.* it has passed into other hymn-books in the same form. In the S. MSS., the Rev. S. Adams (see p. **998**, ii., "Jesus is our great salvation") says he believes this hymn to be his father's (see **Adams, J.**, p. **18**, ii.), but gives no proof, as he has done with others of his father's hymns. The hymn certainly reads like one of Adams's compositions; but his authorship is open to doubt. His usual signature in the *Gospel Magazine* was "J. A." [J. J.]

Soon shall this earthly frame, dissolv'd. [*The Resurrection.*] This paraphrase of 2 Cor. v. 1–11 first appeared in the Draft of the Scottish *Translations and Paraphrases*, in 1745, and was repeated in the Draft of 1751. In the authorized issue of the *Trs. and Paraphs.* of 1781, No. 51, several alterations were introduced into the text by W. Cameron. (See p. **800**, ii.) Of this paraphrase, sts. v.–viii., are from I. Watts's "There is a house not made with hands" (*Hys. & S. Songs*, 1709, iii.–v.), somewhat altered. Possibly some of the remaining stanzas may have been suggested by other hymns by Watts on

kindred subjects, as, for example, Bk. i. No. 100; and Bk. ii., No. 61, in the *Hys. & S. Songs*, 1709: but the similarity between these hymns and this paraphrase is very slight. [J. J.]

Sophie Elisabethe of Sachse-Zeitz. [**Schütz, J. J. H.**]

Sophronius. [**Greek Hymnody.** § vi.]

Souls in heathen darkness lying. *Cecil F. Alexander, née Humphreys.* [*Missions.*] This hymn is known in four forms, each by Mrs. Alexander, and beginning with the same first line, as follows :—

1. In E. Hawkins's *Verses in Commemoration of the Third Jubilee of the S. P. G.*, 1851–54, p. 21, in 9 st. of 4 l.

2. In the S. P. C. K. *Hys. for Pub. Worship*, 1852, No. 186, in 4 st. of 4 l., of which st. i.–iii. are from No. 1 and st. iv. is new. This is the form in which it is usually given in modern hymn books.

3. In Mrs. Alexander's *Legend of the Golden Prayers and Other Verses*, 1859, in 4 st. of 6 l. This is the text of the *Verses, &c.*, 1851–53, with the omission of st. iv.

4. In Mrs. Carey Brock's *Children's Pt. Bk.*, 1881, No. 319 is composed of st. i., ii., vi., viii., from *The Legend of the Golden Prayers*, &c., as above. [J. J.]

Souls of men, why will ye scatter? *F. W. Faber.* [*Invitation: The Divine Call.*] This is given at p. **903**, i. 31, as from his *Hymns*, 1862. It really appeared in his *Oratory Hys.*, 1854, in 8 st. of 4 l., with the heading "Come to Jesus." It is found in its full form in some collections; and the following centos therefrom are also in C. U. :—(1) "There's a wideness in God's mercy;" and (2) "Was there ever kindest Shepherd?" Those are in several collections. [J. J.]

Southey, Caroline Ann, née Bowles, daughter of Charles Bowles, of Buckland, near Lymington, was b. in 1786; married, in 1839, to Robert Southey, the poet; and d. in 1854. Her publications include *Solitary Hours*, 1826; *The Birth-day*, a Poem, 1836; and some prose works. Her *Poetical Works* were pub. in 1867; and her correspondence with Southey in 1882. A few pieces from her works are in C. U. as hymns :—

1. **I weep, but not rebellious tears.** *For the Aged.* Pub. in her *Solitary Hours*, 1826; and, again, in her *Poetical Works*, 1867, p. 283, in 5 st. of 6 l. It is given, in the latter, as "Written for a Friend." "Thy faithful few made perfect there" (st. v., l. 5), the following note is appended in the *Poetical Works* :—"The word 'few' is used here in no presumptuously exclusive sense of the Author's, but simply as being the scriptural term for the Redeemed." In the *Hymnary* (1872) The word having been altered, lately, in two religious publications, where the poem was inserted unknown to the Author, it is thought proper to assure this note."

2. **Launch thy bark, mariner.** *For Sailors.* Given in her *Solitary Hours*, 1826, p. 71, in 4 st. of 8 l., and entitled, "The Mariner's Hymn;" also in her *Poetical Works*, 1867. [J. J.]

Sovereign of all the worlds on high. *P. Doddridge.* [*Adoption.*] This is No. 78 in the 3rd. MS., in 3 st. of 8 l., is headed, "Adoption argued from a filial temper, on Gal. iv. 6," and is dated "June 17, 1730." It was repeated, without alteration, in Job Orton's posthumous edition of Doddridge's *Hymns, &c.*, 1755, No. 281, but with the title changed to "A filial Temper the Work of the Spirit, and a proof of Adoption. Galat. iv. 6." In J. D. Humphreys's ed. of the same, 1839, No. 307, the 1755 heading is repeated, but the text is changed in st. iv. l. 3, from "Thou know'st, I Abba, Father, cry," to "*And thus*, I Abba, Father, cry." It is in C. U. in its original form, and as, "My Father God! how sweet the sound" (st. ii.). [J. J.]

Sovereign of all, Whose will ordains. *C. Wesley.* [*In Time of National Trouble.*] This is from the tract of *Hymns for Times of Trouble and Persecution*, 1st ed., 1744, No. 16, in 9 st. of 4 l., and headed, "A Prayer for His Majesty King George, 'Fear God and honour the King.'" (*P. Works*, 1868–72, vol. iv. p. 31.) Jackson, in his *Memoir* of C. Wesley (ed. 1848, pp. 149–51), says that the dread of invasion by France on behalf of the Pretender, and the fear that Popery would be re-established, drove the people to many excesses, not the least mankind of which was a common crusade against the Wesleys and their followers on the alleged ground (amongst other things) that they were secretly furthering the Pretender's views, and were receiving money for their labours. It was under these circumstances that the *Hys. for Times of Trouble and Persecution* were written and published, the finest being "Saviour of all, Whose will ordains," and "Lord, Thou hast bid Thy people pray," the latter being entitled "For the King and the Royal Family." The former of these hymns was given in the 1st ed. of the *Wes. H. Bk.*, 1780, No. 453, and the latter in the 1830 *Supp.* thereto, an abbreviated form as No. 735. [J. J.]

Sow in the morn thy seed. *J. Montgomery.* [*Missions.*] Under the date of June 16, 1832, Montgomery, in a letter to his friend George Benuett, gives the history of this hymn in the following words :—

"In the month of February last, on our return from Bath, as my friend Mr. Rowland Hodgson and myself were riding in a gig together, a man sowing corn was observed from my side of the carriage, a field which had been recently ploughed, and apparently harrowed, for the surface lay not in furrows; but upon it were several women and girls in rows, one behind another, laterally, at regular distances, who dropped the seed which the man let fall from a bag over each other in their work. What the work was I could not guess: it was evidently not sowing, for the ground was perfectly clear and fresh turned up. It seemed to be planting, all stooping down and employed in the same manner. I had not time, as I passed on, for me to distinguish what. I therefore described the scene and their mode of action to my friend, who, being blind, could not help out the imperfection of my eyes by the aid of his. He immediately replied, 'I have often heard of drilling or dibbling, but never of two-thirds of the grain necessary in the ordinary way of sowing an acre is saved: holes are picked in lines along the field, and into each of these two or three grains are dropped.' 'I have often heard of drilling or dibbling, but never of hoeing or setting of any sort before.' 'If this be the latter, dibbling is quite in character with everything else in an age of political economy. * * * * But for my part, give me broadcast sowing, scattering the seed on the right hand and on the left, in liberal handfuls, as the sower goes forward with a long, steady turuure; there is neither grace of motion nor attitude in it.' * * * I fell immediately into a musing fit, and mentalled most magnificently upon all kinds of husbandry (though I know little or nothing of any, but as a subject of poetry), and concluded with a reflection that each was excellent in its way, and best in its place. * * * * By degrees my thoughts exhausted into verse, and I found them running lines, like furrows, along the field of my imagination: and in the course of the two following days, I composed the hymn, and wrote the following stanzas, which I wrote as soon as we reached Broughton-in-Furness. This is the whole history and mystery of which I fear you have heard so romantic an account, 'Sow in the morn thy seed.'" *Memoirs*, by Holland, vol. v. p. 30.

The hymn written under these circum-

stances, in February 1832, was printed for the use of the Sheffield Sunday School Union, at their Whitsuntide gathering of the same year. It is in 7 st. of 4 l. It was pub. in Montgomery's *Poet's Portfolio*, 1835, p. 248, and headed, "The Field of the World," and again, with the same heading, in his *Original Hys.*, 1853, p. 238. It is given in many modern hymn-books.

Sowers went throughout the land, The. *Emily E. S. Elliott.* [*Harvest.*] 1st pub. in the *Church Missionary Juvenile Instructor*, 1872, p. 124, in 4 st. of 8 l., and then in her *Chimes of Consecration*, 1875, p. 146. It was included, as No. 362, in the *Church S. S. H. Bk.*, 1879, as a hymn for teachers as workers in the spiritual harvest. [J. M.]

Spake the glorious Lord in heaven. *Archbishop E. W. Benson.* [*Pr. ex.*] Written for and first pub. in the *Wellington Coll. H. Bk.*, 1860, and repeated in *Kennedy*, 1863, and others. [J. J.]

Spangenberg, August Gottlieb, s. of Georg Spangenberg, Lutheran pastor at Klettenberg near Nordhausen, was b. at Klettenberg, July 15, 1704. He entered the University of Jena in 1722, as a student of law, but soon abandoned law for the study of theology. He lived in the house of Professor Buddeus, graduated M.A. in 1726, and for some time lectured there. In Sept. 1732 he went to Halle as adjunct of the Theological faculty and superintendent of the Orphanage schools. Here he associated himself with the Separatists, and by an edict from Berlin was deprived of his offices, and, on April 8, 1733, was expelled from Halle. He at once proceeded to Herrnhut, and was received into the Moravian Community, with which he had become acquainted as early as 1727. In 1735 he accompanied the Moravian colony which settled in Georgia, and served also in Pennsylvania and in the Island of St. Thomas. He returned to Germany in 1739, and was for some time at Marienborn in Hesse. In Sept. 1741 he was present at an important Moravian Conference in London, and was there appointed a member of the Unity's Direction, and also director of their financial affairs. While in England he founded, in 1742, the first English Moravian settlement, at Smith House in Yorkshire. He was then, on June 15, 1744, consecrated at Herrnhaag as Moravian Bishop for North America, and from that time till 1762 was for the most part in America, working principally in Pennsylvania, and among the Indians, and paying two visits to Europe. In 1762 he became the senior member of the Unity's Direction as successor to Zinzendorf, and thereafter resided for the most part either at Herrnhut or at Barby. The last years of his life were spent at Berthelsdorf near Herrnhut, where he resigned his offices in Sept. 1791, and d. Sept. 18, 1792. (*Koch*, v. 337; G. F. Otto's *Lexicon Oberlausitzischer Schriftsteller*, iii. 396; Herzog's *Real-Encyklopädie*, xiv., 460, &c.)

Spangenberg was an earnest and able man, was much beloved and respected, and was entrusted by the Brethren with many important missions, being e.g. the principal agent in the negotiations between the Moravians and the Count Ysenburg-Büdingen in 1734. He did good service both in consolidating the Moravian organization and by untiring labours in America. His Autobiography appeared in 1784. He also wrote a life of Zinzendorf, in 8 vols. pub. at Barby 1772-75. His other chief work is his *Idea fidei fratrum*, &c., Barby, 1779 (English tr. as *An Exposition of Christian Doctrine, as taught in the Protestant Church of the United Brethren*, 1784). Whilst he is accepted as an authorised expositor of the Moravian faith, he is the only wrote a few hymns, which are of fervent but rational piety, but do not entitle him to high rank as a hymnwriter. They were mostly written before 1746. Ten of these are included in the *Brüder G. B.* of 1778.

Of those ten hymns the following may be noted here:—

i. **Der König ruht, und schaust doch.** *Christian Work.* 1st pub. as No. 1004 in *Anpr.*, i., 1737, to the Herrnhut *G. B.*, 1735, and is in 8 st. of 10 l. Repeated in the *Brüder G. B.*, 1778, No. 1385, and in the *Hist. Nachricht* thereto, marked as "On Zinzendorf, May 26, 1734," i.e. as written for Zinzendorf's birthday. Included in Knapp's *Ev. L. S.*, 1865, No. 1126. *Tr.* as:—

High on His everlasting Throne. This is a spirited but free tr. by J. Wesley, in *Hys. & Sac. Poems*, 1742 (*P. Works*, 1868–72, ii. p. 61), in 13 st. of 8 l. St. i.–vi. are from st. i.-iii. of the German; vii. from iv.; viii. from v.; ix., x. from vi.; and xi.-xiii. from vii., viii. This tr. was included in full in the *Moravian H. Bk.*, 1742, No. 57, and repeated abridged in later eds. (1886, No. 888, in 9 st.). Centos under the original first line are given in Montgomery's *Christian Psalmist*, 1825, the *Amer. Meth. Epis. Hymns*, 1849, &c. Wesley's st. xi.-xiii., altered and beginning, "What shall we offer our good Lord," were included in the *Wes. H. Bk.*, 1780, No. 479 (1875, No. 492), and repeated in the *Meth. N. Conn. H. Bk.*, 1863, and others.

ii. **Die Kirche Christi ist hin und her.** *Unity of the Christian Church.* Included as No. 2210 in the 2nd *Suppl.*, circa 1746, after the 12 Appendices to the Herrnhut *G. B.*, 1735; and is in 12 st. of 5 l. In the *Brüder G. B.*, 1778, No. 959, st. ii., v.–viii., xii. are omitted, and it is altered to "Die Kirche Christi, die er gewählt." In the *Hist. Nachricht* to 1778 it is marked as composed in North America in 1745 (at a Union Synod at Lancaster, Pennsylvania). The text of 1778 is in the Berlin *G. L. S.*, ed. 1863, No. 1562. In the Würtemberg *G. B.*, 1842, st. i.-iii. are as i.-iii. in 1778; iv., v. are based on v., vi. in 1778; while st. vi. is not even suggested by Spangenberg. St. vi. reads:—

"O Geist des Herrn, der das Leben schafft,
Walt in der Kirche mit deiner Kraft,
Dass die Gotteskinder Gelassen werden
Gleich wie ein Lämmlein sich führen lassen auf Erden
Zu Christi Preis."

The hymn has been tr. as:—

The Church of Christ that He hath bidden't here. This is a good tr. of st. i.-iii. of the 1778, and of the st. printed above, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 58; repeated in *Pr. & Hys., Bedford*, 1859, No. 169.

iii. **Heilige Einheit, Gnadenwunder.** *Christian Simplicity.* This is an excellent picture of his own Christian character. It was 1st pub. as No. 1389 in Appx. x., circa 1741, to the Herrnhut *G. B.*, 1735, and is in 19 st. of 4 l. In the *Brüder G. B.*, 1778, No. 835, reduced to 11 st. (st. iv. is by Zinzendorf), and this form is in Bunsen's *Versuch*, 1833, No. 823 (ed. 1851, No. 4441), and in some recent German collections, e.g. the Pfalz *G. B.*, 1860. According to *Bunsen*, 1835, p. 904, it was written as a birthday hymn

for his sister. The date which *Bunsen* gives for its composition (1744) is probably a misprint for 1741. *Tr.* as:—

i. **When simplicity we cherish.** This is given in 14 st. as No. 387 in pt. ii., 1746, of the *Moravian H. Bk.* In the 1789 and later eds. (1849, No. 693) it is reduced to 8 st., and is entirely rewritten, save the opening line. [See Various.] [J. M.]

Spee, Friedrich von, s. of Peter Spee (of the family of Spee, of Langenfeldt), judge at Kaiserswirth, was b. at Kaiserswirth, Feb. 25, 1591. He was educated in the Jesuit gymnasium at Cologne, entered the order of the Jesuits there on Sept. 22, 1610, and was ordained priest about 1621. From 1613 to 1624 he was one of the tutors in the Jesuit college at Cologne, and was then sent to Paderborn to assist in the Counter Reformation. In 1627 he was summoned by the Bishop of Würzburg to act as confessor to persons accused of witchcraft, and, within two years, had to accompany to the stake some 200 persons, of all ranks and ages, in whom innocence he himself firmly believed (*His Cautio criminalis, seu de processibus contra sagas liber*, Rinteln, 1631, was the means of almost putting a stop to such cruelties). He was then sent to further the Counter Reformation at Peine near Hildesheim, but on April 29, 1629, he was nearly murdered by some persons from Hildesheim. In 1631 he became professor of Moral Theology at Cologne. The last years of his life were spent at Trier, where, after the city had been stormed by the Spanish troops on May 6, 1635, he contracted a fever from some of the hospital patients to whom he was ministering, and d. there Aug. 7, 1635. (*Koch*, iv. 185; Goedeke's *Grundriss*, vol. iii., 1887, p. 193, &c.)

Spee was the first important writer of sacred poetry that had appeared in the Roman Catholic Church since the Reformation. Among his contemporaries he was noteworthy for the beauty of his style, and his mastery of rhythm and metre. He seems to have come independently to much the same conclusions as Opitz had arrived at in his *Buch von der Deutschen Poeterey* as old Opitz (see p. 871, ii.). He was however of a much deeper and purer nature than Opitz; and far surpasses him in originality, in imagination, and in poetic inspiration. His poems are characterised by a fresh and vivid love of nature, of the beauties of the world, and a delight in all the sights and sounds of the country, especially in spring and summer; and at the same time by a deep and fervent love to God, to Christ, and to his fellow-men. On the other hand his mannerisms are the Jesuitical fondness for allegory and dialogue which so is fond of using for upon modern ears when used on such serious subjects as the Agony in Gethsemane. In the hymns he is too self-conscious and analytical, and works out the idea of his hymn with Brillingian fulness of minute detail. His poems are often full of beauty, of pathos, and of genuine religious warmth, but they cannot be considered as suitable for public worship, and hardly any really came into use except as processionals sung by the pilgrims to the Holy Coat at Trier in the last century. A number passed into the Roman Catholic hymn-books of the 17th cent., and one or two still survive. Of these the best is st. i., ii. of No. 1166, but the finest is *Jesus, Jesus, Jesus*, which was sung in the Church was not so much direct as through the impulse his work gave to Scheffler (q. 1006, ii.). His earlier poems are included in his (1) *Trutz Nachtigal, oder Geistliche Lieder*, Cologne, 1649, (Brit. Mus., Berlin Library, Königl. Bibl., &c.), which was published in 1634, is in the Town Library of Trier; This is Spee's most important book; reached a 6th ed. in 1663, and has been several times reprinted in this century, e.g. ed. by Clemens Brentano (with selections from No. 2), at Berlin, 1817; by Wilhelm Simrock, at Heidelberg, 1829; by Karl Simrock, at Heilbronn, 1876; by Gustav Balke, at Leipzig, 1877, &c. (2) *Güldenes Tugend-Buch*, Cologne, 1649 (Königl. Bibl., Berlin); *Güldenes Tugend-Buch*, &c., Cologne, 1649 (Königl. Bibl., Berlin); *Güldenes Tugend-Buch*, &c., Cologne, 1649 (Göttingen Library). This is a prose work on the Christian Graces of Faith, Hope, and Love, and has a few hymns interspersed.

The hymns by Spee which have passed into English appear to be only two, viz.:—

i. **Bei stiller Nacht, zur ersten Wacht.** *Passiontide.* In the *Trutz Nachtigal*, 1649, p. 228, in 12 st. of 4 l., entitled "A successful song on the agony of Christ on the Mount of Olives." Repeated in the *Catholisch Gesangbuch Lustgart*, Cologne, 1658, p. 166, in 17 st., beginning, "Bei finster Nacht," and this text is followed in H. Bone's *Cantate*, 1847, No. 63, where it begins "Bei finster Nacht, vom Garten her," and is repeated in the 1862 ed. of the *Cantate*. The peculiarity of this is that in Trier *G. B.* (R. C.), 1846, p. 56, in 13 st., entirely rewritten, hardly anything save the first two lines being the same as in 1649. *Tr.* by C. T. B.:—

Within a Garden's bound. In full from the text of 1649, in *Mine Own for Love Mysticus*, 1864, p. 13, and in her *Hys. from the German*, 1864, p. 49. Her tr. of st. ii., iii. x.-xiii. are included in J. L. Petre's *Coll.*, 1876.

ii. **Du trübe Winter ist verbei.** *Summer.* In his *Trutz Nachtigal*, 1649, p. 12, in 12 st. of 10 l., entitled "Song of praise on the joyful and charming time of summer (spring)." It is a beautiful poem entirely lyrical. Included in Knapp's *Ev. L. S.*, 1850 and 1865, after the text of W. Smets. *Tr.* as:—

The gloomy winter now is o'er. By *Miss Winkworth*, 1869, p. 242. [J. M.]

Spener, Philipp Jakob, D.D., s. of Johann Philipp Spener, keeper of the archives of Count von Rappoltstein, at Rappoltsweiler, near Colmar, in Alsace, was b. at Rappoltsweiler, Jan. 13 (25), 1635. He matriculated at the University of Strassburg, in 1651, and graduated M.A. in 1653. From 1654 to 1656 he had the oversight of the studies of two sons of the Palsgraf Christian I. In 1659 he went to Basel, and then spent a year at Geneva. He left Geneva in 1661, and accompanied the young Count von Rappoltstein to Würtemberg, staying principally at Stuttgart and Tübingen. During 1662 he gave some University lectures at Tübingen. He was then appointed, in 1663, as general preacher at Strassburg (D.D. from the University in 1664), and gave also University lectures there; preaching his farewell sermon in the Cathedral on July 9, 1666. He then became chief pastor of the Franciscan church (Barfüsser-Kirche, now St. Paul's), and Senior of the Lutheran clergy at Frankfurt am Main. Here, in Aug. 1670, he began to hold the Collegia pietatis or prayer meetings which are regarded as the beginnings of Pietism. During this period he pub. his famous *Pia desideria*.* In 1686 he was called to become senior court preacher at Dresden, then regarded as the most important post in the German Lutheran church. Here, however, he found much in the court life which needed reformation; and finally, on the general Fast day, Feb. 23, 1680, he addressed to the Elector Johann Georg III., a respectful, but perfectly definite, remonstrance regarding his drinking habits. From this time forth the Elector planned his removal, and with his knowledge and consent Spener at last re-

* First appeared, 1675, in his ed. of Arndt's *Postilla*. First separate ed. in German, dated Frankfort, 1676, with a dedication of Sept. 8, 1675, to the *Brüd. Mat.* Latin ed. pub. 1679. In this work he set forth what he considered to be the great desiderata in the Lutheran church of his time.

ceived from the Elector Friedrich Wilhelm III., of Brandenburg, an invitation to become Probst of the St. Nicolas church, Consistorialrath, and Inspector of Schools and Churches at Berlin. He preached his first sermon in Berlin on June 21, 1691, and his last on July 1, 1704. In the last months of his life he was unable to undertake any duty. He d. at Berlin, Feb. 5, 1705 (Koch, iv., 201, v., 66); Goedeke's *Grundriss*, vol. iii., 1887, p. 204; Herzog's *Real-Encyklopädie*, xiv., 500, &c.)

Spener was a man of high personal character, and of unquestionable sincerity. By means of his official positions, of his intercourse with men of light and leading all over Germany, and through the extensive correspondence on spiritual matters on which he became the centre, he greatly influenced the religious life of many people, he greatly moulded the religious life of his times. He came into fame and influence as the leader of a great religious movement. During his latter years at Berlin he had the pleasure of seeing the University of Halle founded (1694), and watching it, under the care of his favourite pupils, like A. H. Francke (see p. **393**, ii.) and F. Anton, appointed professors, and propagating his teachings there, and bringing on the triumph of the Pietistic movement.

To Hymnology Spener did not make important contributions, and of the few hymns he has left us hardly any of it could be called poetry. His hymns derive their interest from the fact of their authorship rather than from their intrinsic value. In them we find the characteristic points of view of the Pietistic school, and we see the kind of hymns used in the conventicle hymns. They are very nine in all, and appeared in the Frankfurt ed., 1674, of Ortger's *Praxis* [see p. **573**, i. Copy in the Hamburg Library), in the *Prosaischer Christen erfreuliche Himmelfahrt Lust* (copy in the Göttingen Library, and in the Berlin Royal Library), Frankfurt, 1675, 12mo, and as his *Geistreiche Gesänge*, at Halle, 1758. Six of them were included in Freylinghausen's *G. B.*, 1704 and 1714.

Those of Spener's hymns which have passed into English are :—

1. **Was ist aufrichtiger.** *Easter.* 1st pub. 1674, as above, No. 364, in 14 st. of 10 l., marked as by "P. J. S." In Knapp's *Ev. L.*, 1837 and 1865, No. 1, p. 1, it is from the text of the Württemberg *G. B.*, 1765, No. 149, which begins, "Aus des Todesbanden." *Tr.* in "Lo! death's bands are riven." In the *Sydney Herald*, July 1868, p. 286, signed "W. T. H." Repeated in Reid's *Psalms*, 1871, p. 177.

2. **Ich bin dass was ich mit Freuden.** *For the Spring.* 1st Pentecost hymn. 1st pub. 1674, as above, No. 755, in 6 st. of 8 l., marked, "P. J. S. D." In Bunsen's *Versuch*, 1833, No. 981 (*Allg. G. B.*, 1846, No. 409). *Tr.* as "Then now at last the hour is come." By Miss Winkworth, 1863, p. 179.

3. **Soll ich denen mich täglich bekehren.** *Resignation.* 1st pub. 1674, as above, No. 527, in 12 st. of 8 l., marked "P. J. Spener D." In Knapp's *Ev. L.*, 1837 and 1865, No. 48. *Tr.* as "Shall I vow the future fast." By Miss Winkworth, 1863, p. 179.

[J. M.]

Spengler, Lazarus, was the 9th of the 21 children of Georg Spengler and Agnes his wife, and was b., March 13, 1479, at Nürnberg, where his father was clerk of the Imperial court of Justice (Landgerichtsschreiber). He entered the University of Leipzig in 1494; but on the death of his father on Dec. 27, 1496, he returned to Nürnberg, obtained a position in the town clerk's office, in 1507 became himself town clerk (Ratlis Syndikus), and in 1516 also Ratsherr. When Luther was passing through Nürnberg, in 1518, on his way to Augsburg, Spengler made his acquaintance. He warmly espoused the Reformation doctrines, pub. in 1519 his *Schutzrede in Luther's favour*, and himself became one of the leaders in the Reformation work at Nürnberg. He was one of those condemned by name in the Bull of Excommunication launched by Pope Leo the Tenth, on June 15, 1520, against Luther and his friends. Dr. Eck sent the Bull to the Town Council of Nürnberg, and urged them to proceed against Spengler, but they ignored it, and then sent him as one of their representatives to the Diet of Worms, in April 1521. In 1525 Spengler went to Wittenberg to consult with Luther and Melanchthon as to turning the Benedictine Augustinstift (Schottenkloster) into an Evangelical Gymnasium, and this was opened as such by Melanchthon on May 23, 1526. Spengler was also the prime mover to the Visitation of 1528, and upheld strict Lutheranism in the negotiations at the Diet of Augsburg in 1530. He d. at Nürnberg, Sept. 7, 1534 (Koch, i., 308; Will's *Nürnbergisches Gelehrten-Lexikon*, iii., p. 731; Herzog's *Real-Encyklopädie*, xiv., 510.)

Spengler was a trusty friend and valued counsellor of Luther and the principal Reformers of Germany. He also interested himself in the improvement of the Church Hymnody, and in 1524 published his *Geistliche Liturgy d. Kirchenordnung* privately. He wrote a considerable quantity of verse, sacred and secular; but only two hymns are ascribed to him. The one is an indifferent version of *Fa. coeruli*, beginning "Vergiftens ist all mein Gut," and the other is :—

Durch Adams Fall ist ganz verderbt. *Fall and Redemption.* 1st pub. in the *Geistliche Gesangk Buchlyn*, Wittenberg, 1524, and thence in *Wackernagel*, iii. p. 46, in 9 st. of 10 l. Also in the *Unv. L. S.*, 1851, No. 108. During the Reformation period it attained a wide popularity as a didactic and controversial hymn of the Evangelical Church. It is one of the most characteristic hymns of the time, conceived in the spirit of deep and earnest piety, eminently Scriptural, and setting forth the Reformation teachings in concise and antithetical form, but is however too much like a system of theology in rhyme to be a true lyric. *Tr.* as "Through Adam's fall is sinful nature." By Dr. Coverdale, 1539, reprinted in his *Remains*, 1846, p. 556. 2. "When Adam fell our total frame." By *J. C. Jacobi* in his *Psalmodia Germanica*, pt. ii., 1722, p. 17. In his ed. 1732, p. 86, it begins "Als Adam fiel." This is a paraphrase, in 8 st. of 4 l., repeated in the *Moravian H. B.*, 1754, pt. i., No. 304, and later eds. (1849, No. 181). (3) "Our nature fell in Adam's fall." This is a paraphrase, in 8 st. of 4 l., by Dr. M. Loy, in the *Ohio Luth. Hyl.*, 1880, No. 247.

[J. M.]

Spenser, Edmund (b. 1552; d. 1599), has a right to his place in this work extrinsically and intrinsically. Extrinsically his odes, entitled by himself *Foure Hymnes*, give us a connecting link with Chaucer; and intrinsically they are of "the brave translunary things" that ought long since to have introduced much in them to the Church's Hymnology. Spenser in the outset acknowledged Chaucer for his "dere maister;" and throughout there are echoes and re-echoes of him. Specifically in relation to the *Foure Hymnes*, the *Complaynt of Pite* must have been carried by the youthful Spenser to Hunstwood and the Pendle district, or was found in one or other of the contemporary cultured Spenser households there. The *Complaynt* is of "*Love*," as is Spenser's first of the immortal four "in honour of *Love*." Like Chaucer's, the metre of the new *Hymnes* is stynze-royal; and the meditative reader of the elder and later poets will catch notes and images common to both, e.g., in the "Hymne to Beautie" (l. 237) we find—

"Doe seeme like twinckling starres in frostie night."

So in the "Prologue" (l. 269):—

"His eyelen twinkled in his head aright
As doe the starres in the frostie night."

Nor is it mere verbal resemblance that we come upon. The thought and emotion flow

in the same channels. It were easy to multiply proofs of the truth of Spenser's own grateful acknowledgment in *Colin Clout* :—

"The elephant's boy (best known by that name)
That doth Dyonysa line sing his fyt."

in imitation of, or as disciple of Chaucer, as we use the phrase of a painter "after Raphael." Intrinsically the *Foure Hymnes* have the additional interest of having been (in "Two Hymnes of Love and of Beautie" at least) among the earliest of the "newe poet's" verse-attempts, though delayed in publication until 1596. There is a brilliancy, a charm, an exquisiteness of phrasing, a delicacy and daintiness of wording, and a pervading melodiousness in them that should simply have rendered anything of their kind meagre between Chaucer's *Complaynt of Pite* and them. His "Rosalind" was their inspiring *motif*; but his "high mood" lifted him to Incarnate Love and Pity and Beauty. All the more noticeable is it, therefore, that in the epistle-dedicatory of the *Foure Hymnes* to the "Ladie Margaret, Countesse of Cumberland, and the Ladie Marie, Countesse of Warwicke," the poet distinctly assigns the two of Love and Beauty to "the greener times" of his "youth." Turning to the *Hymnes* themselves, the student-reader will be rewarded if he consult *Professor* F. T. Palgrave's inestimable **Essay** (Gresart's *Spenser*, vol. iv., pp. xcvii.–c.) on the "Minor Poems of Spenser." I can only call two bits on the two greatest of the *Hymnes*. Of "Love" :—

"The love painted here is at once so idealized and so great—the human and the personal aspect of passion so faintly present—that we feel as though this were some splendid procession unwinding itself before us in progress to the Capitol, rather than a hymn sung in the recesses of the heart. . . . Of the Hymne in honour of Love, then, Love set to lovely music: a stream of gorgeous beauty, in which the chivalry of the Middle Ages blends audibly with the mythology of the Renaissance."

Then of "Heavenly Love:"—

"Nowhere, I think, has Spenser written, in his larger pieces at least, with more uniformly equable dignity, united with more serene melody, than here; and great is the gain in reconciliations and charm to the celestial vision and the pictures from the Gospel story which he introduces, from the Nativity to the Ascension inclusive—so far as Platonism is so—which lingers the earlier companion Ode. Spenser, in fact, now writes from the fulness of his faith; and the poem has hence a reality which the most skilful art alone, in the most skilful hands, of the artist native as he will, never can fully counterfeit."

[A. B. G.]

Speratus, Paulus, D.D., was b. in Swabia, Dec. 13, 1484. In a poem, written *circa* 1516, on Dr. J. Eck, he calls himself *Elophanglus*, i.e. of Ellwangen; and in his correspondence, preserved at Königsberg, he often styles himself "a Rottilis" or "von Rötlen." These facts would seem to indicate that he was b. at the castle of Röthlen, near Ellwangen. This property belonged to the Probst of the ecclesiastical corporation at Ellwangen, and Speratus's father was probably their bailiff or agent. The family name seems to have been Hoffer or Offer, and to have been in later years, following a practice common in the fifth cent., Latinized by himself into *Speratus*. He is probably the "Paul Offer de Ellwangen," who matriculated at the University of Freiburg (*Baden*) in 1503. He is also said to have studied at Paris, and at some of the Italian universities. In 1518 we find him settled as a preacher at Dinkelsbühl, in Bavaria. In the end of that year he was invited to become preacher in the cathedral at Würzburg. He went to Würzburg in Feb. 1519, but his preaching was much too evangelical for the new bishop, and he had to leave, apparently in the beginning of 1520. Proceeding to Salzburg he preached for some time in the cathedral, until the archbishop there also would not tolerate his pronounced opinions. He left Salzburg in the autumn of 1520, and went to Vienna, where he appears to have graduated D.D. at the University. He was already married (probably as early as 1519), and was one of the first priests who had dared to take this step. After a violent sermon against marriage, delivered by a monk in St. Peter's church, at Vienna, the governor of Lower Austria (Count Leonhard von Zeeh) asked Speratus to make a reply. With the consent of the bishop he did so, and preached, on Jan. 12, 1522, a sermon in the cathedral (St. Stephen's), founded on the Epistle for the 1st S. after the Epiphany, in which he expressed his opinions very freely regarding the monastic life and enforced celibacy, and also clearly set forth the doctrine of Justification by Faith. This sermon (pub. at Königsberg in 1524) made a great impression, and was condemned by the Theological Faculty at Vienna, who also prevented Speratus from accepting an invitation to become preacher at Olön, near Vienna. On his way from Vienna to the north he stayed at Iglau in Moravia, where the abbot of the Dominican monastery appointed him as preacher. Here the people became greatly enamoured of him and of the Reformation doctrines, and stood firmly by him, notwithstanding the remonstrances and threats of the king, and of the bishop of Olmütz. In the summer of 1523 King Ludwig came to Olmütz and summoned Speratus to him. Without even the form of a trial he put him in prison, but after three months he released him, probably through the influence of his queen (Maria of Hungary, see p. 710, i.), and of his cousin, the Margrave Albrecht of Brandenburg, but on the condition of his leaving Iglau and Moravia. In the end of 1523 Speratus came to Wittenberg, where he worked with Luther, and assisted him in the preparation of the first Lutheran hymn book (the *Etlich cristlich lider*. See p. 708, ii. It contained 4 German hymns by Luther, 3 by Speratus, and 1 anonymous German hymn). Luther then recommended him to the Margrave Albrecht, and about May 1524 the Margrave appointed him as court preacher at Königsberg. Here he had also charge of the Altstadt church till Graumann came into residence, in Oct. 1525 (see p. **651**, i.). He seems to have had the principal share in drawing up the Liturgy and Canons (*Kirchenordnung* or "Book of Church Order") for the Prussian church, which was presented to the Diet in December 1525, and printed in 1526. On March 31, 1526, he was chosen as the clerical commissioner to visit the parishes of Prussia and see that the new arrangements were carried out; and in the end of 1529 he was appointed Lutheran bishop of Pomerania, with his residence at Marienwerder. Here he remained till his death on Aug. 15, 1551

(*Pseudo Speratus Leben und Lieder. By C. J. Cosack*, Brunswick, 1861; *Koch*, i., 345; *Herzog's Real-Encyclopädie*, xiv., 518; *Blätter für Hymnologie*, 1885, p. 180; *Altpreussische Monatsschrift*, 1887, p. 504, &c.)

Speratus was the author of various works, but was best known as the Reformer of Prussia. Feeling that for the proper reformation of the country it was necessary that pastors who had been brought up in Prussia, and could preach, if need be, in Polish or Lettish, be gladly welcomed the foundation at Königsberg (1544) of the first Prussian university. Among other important events affecting his administration may be mentioned the Visitations of 1526, of 1528, and especially that which ended in the drawing up of the Articles of 1528; the Synods of 1529 (the Synodical Constitutions were pub. in 1530), of 1530, and of 1531; the new Kirchenordnung of 1544; and the welcome he extended, in 1548, to the exiled Bohemian Brethren who settled in Prussia.

As a hymn writer Speratus is principally known by the three hymns pub. in the *Etlich cristlich lider*, 1524. He also pub. (no place or date but Königsberg, 1527), in 1527, a version of *Te. zarell.*, beginning, "Erzorn dich nicht, sei nicht neidisch;" and a Hymn of Thanksgiving, to be used after the sermon, beginning, "Gelobet sei Gott, unser Gott." These five are all that can be confidently ascribed to him. The two collections which Cosack attributes to him do not bear any indication of his authorship; and *Wackernagel*, i., pp. xix., 286, 287, 288; iii. pp. 618-645, denies that they are his, and thinks that they are, much more probably, by Caspar Löhner or Löner, who in 1524 became Lutheran pastor at *Hof*, in Bavaria; and in 1542, at Nördlingen in Bavaria. The Low German hymn-books which he was for some time supposed to have edited (1525 and 1526), were really edited by Joachim Slüter, the Rostock Reformer. (See Dr. J. Buchmann's *Geseh. des evang. Kirchengesanges in Mecklenburg*, Rostock, 1881, p. 28, &c.) Of the five hymns mentioned above two have passed into English, viz.:—

i. **Es ist das Heil uns kommen her.** *Law and Gospel.* This, his most famous hymn, is founded on Rom. iii. 28. It was probably written in the autumn of 1523, either during his imprisonment at Olmütz, or else during his stay at Wittenberg. Included as one of the 8 hymns in the *Etlich cristlich lider*, 1524, dated 1523, and entitled, "A hymn of Law and Faith, powerfully furnished with God's Word. Doctor Paul Speratus," in some eds. it has two pages of reference to texts of Holy Scripture printed with it (Wittenberg, 1524), and signed "Paulus Speratus." It was repeated in the *Erfurt Enchiridion*, 1524, and thence in *Wackernagel*, iii. p. 31, in 14 st. of 7 l. In the *Unv. L. G.*, 1851, No. 611.

Lauxmann, in *Koch*, viii. 198, calls it "the true confessional hymn of the Reformation, or, as Albert Knapp puts it, 'the poetical counterpart of Luther's preface to the Epistle to the Romans,' from the powerful impression of the effects it produced. It is a dogmatical ballad, setting forth, in what was, for the time, excellent verse, the characteristic teachings of the German Reformers; and is indeed of considerable historical importance. But for congregational use it is too long, too controversial in style, and too much a compend of doctrinal theology."

The only version we have found in English C. U. is:—

To us salvation now is come. In full by Dr. H. Mills, in his *Horæ Germanicæ*, 1845, p. 44 (1858, p. 60). His trs. of st. i., ii., v., viii., were repeated, with alterations, in the Amer. Luth. Gen. Synod's *Coll.*, 1850, No. 842, and the Ohio Luth. *Hyl.*, 1880.

Other trs. are:—

(1) "Now is our health come from above." By Bp. Coverdale, 1539 (*Remains*, 1846, p. 532). (2) "God hath sent salvation from above." In *Ps. Hymns & Spir. Songs*, 1553 (*Lamb.*, p. 10 (1853, p. 16)). Repeated in the *Morenian & Bo.*, 1754 (1849, No. 19). (3) "Now comes salvation from above." By *Dr. G. Walker*, 1683, p. 78. (4) "Salvation hath come down to us." By *Mist Winkworth*, 1863, p. 125.

ii. **In Gott gelaub ich, dass er hat aus nicht.** *The Apostles' Creed.* This is a free version, in 9 st. of 19 l. 1st pub. in the *Etlich cristlich lider*, 1524. Repeated in the *Erfurt Enchiridion*, 1524; and thence in *Wackernagel*, iii. p. 33. It was included in V. Babst's *G. B.*, 1545, and many others, but on account of its length and its unusual metre it has not found a place in recent hymnals. It is tr. as "In God I trust, for so I must." By Bp. Coverdale, 1539. (*Remains*, 1846, p. 547.) [J. M.]

Spirit Divine, attend our prayer. *A. Reed.* [*Whitsuntide.*] This hymn appeared, unsigned, in 7 st. of 4 l., in the *Evangelical Magazine* for June 1825, with the heading, "Hymn to the Spirit. Sung on the late Day appointed for solemn Prayer and Humiliation in the Eastern District of the Metropolis" From the April number of the same magazine we find that the "Day appointed for Solemn Prayer," &c., was the Good Friday of that year, and that it was "cordially recommended . . . as a day of humiliation and prayer, with a view to promote, by the divine blessing, a revival of religion in the British churches," by the Board of Congregational Ministers, resident in and about London, whose recommendation is dated "Tuesday, Feb. 10, 1829." The hymn was republished in Dr. Reed's *Hymn Book*, 1842; and again, in the *Wesleyan Chapel Supp.*, 1872. It is the most widely known of Dr. Reed's hymns, and is in extensive use. It is one of his lost productions. [J. J.]

Spirit, leave thine house of clay. *J. Montgomery.* [*Death and Burial.*] This, in its original form, is a poem in 14 st. of 4 l. It was printed in Montgomery's *Iris* newspaper, July 14, 1803, and repeated in his *Wanderer of Switzerland, and other Poems*, in 1806, and again in his *P. Works* in 1828 and 1841. Its origin is explained in its title, which reads:—

"Verses to the Memory of the late Joseph Brewer, of Lotherdale, one of the People called Quakers, Who suffered a long Confinement in the Castle of York, and Loss of all his worldly Property, for Conscience Sake."

To adapt the poem for congregational use st. i.-iv., xiii., and xiv. were slightly altered, and given in Collyer's *Coll.*, 1812. This form was repeated in J. Conder's *Cong. H. Bk.*, 1836; the *Leeds H. Bk.*, 1853, and others, as "Spirit, leave thy house of clay." [J. J.]

Spirit of God, that moved of old. *Cecil F. Alexander, née Humphreys.* [*Whitsuntide.*] Appeared in the S. P. C. K. *Hymns*, 1852, No. 76, in 4 st. of 4 l. In Mrs. Alexander's *Hym. Descriptive and Devotional*, 1858, No. 15, it was republished in 5 st. of 4 l., the new stanza, the third, being "Unseal the veil within our hearts." The 1852 text is that usually given in modern hymn-books. In Dr. Martineau's *Hymns, &c.*, 1873, No. 93 is an altered form of st. ii.-iv. of the 1852 text, and

begins, "Thou Power and Peace! in Whom we find." [J. J.]

Spirit of holiness, look down. *W. H. Bathurst.* [*Whitsuntide.*] 1st pub. in his *Ps. & Hys.*, 1831, No. 59, in 3 st. of 4 l., and headed "For healing and strengthening Grace." The hymn, "Lord, let Thy saving mercy heal," in the American *Church Psalter Bk.*, N. Y., 1882, is a cento from this hymn (st. iii., ii., iv.). [J. J.]

Spirit of life, Thine influence shed. *W. H. Bathurst.* [*Whitsuntide.*] 1st pub. in his *Ps. & Hys.*, 1831, No. 56, in 3 st. of 4 l., and headed, "Spiritual Strength and Wisdom desired." In modern hymnals st. v. is usually omitted, as in the *New Cong.*, 1859. [J. J.]

Spirit of mercy, truth, and love. [*Whitsuntide.*] The earliest date to which this hymn has been traced is 1774, when it appeared in the *Collection* published for use in the Foundling Hospital, London, where it is given as follows:—

"Spirit of mercy, truth, and love!
Shed Thy sweet influence from above,
And still from age to age convey
The wonders of this sacred day.

"In ev'ry clime, by ev'ry tongue,
Be God's amazing glory sung;
Through all the list'ning earth be taught
The acts—and all the mercy—wrought.

"Unfolding Thy divine design—
Thy counsels through eternity reside;
Still may mankind Thy blessings prove,
Spirit of mercy, truth, and love."

From the *Foundling Collection* it passed into those of Cotterill, Bickersteth, Elliott, Hall, and other compilers, both old and new. Several, who copied from R. W. Kyle's *Collection*, 1846, have attributed it to him. It was in print, however, before Kyle was born. Some of the slight changes in the text found in modern hymnals are from Cotterill's *Sel.*, 1819. In the *Anglican H. Bk.*, 1868, it is altered to "*Blest Source* of mercy, truth, and love." [J. J.]

Spirit of Truth! on this Thy day. *Bp. R. Heber.* [*Whitsuntide.*] Appeared in his posthumous *Hymns, &c.*, 1827, p. 82, in 6 st. of 4 l. It is in several modern hymn-books in G. Britain and America, and usually in an abbreviated form. For the date 1812, sometimes assigned to it, we have no evidence. [J. J.]

Spirit of Truth, Thy grace impart. [*Whitsuntide.*] This cento was given in the 1863 *Appendix* to the S. P. C. K. *Ps. & Hys.*, No. 236, as follows:—

1. "Spirit of Truth, Thy grace impart,
To guide our doubtful way;
Thy beams shall scatter every cloud,
And make a glorious day."

This is an altered form of st. v. of J. Needham's "Thy influence, mighty God, impart," from his *Hymns*, &c., 1708, p. 163.

2. "Like to Thy light, O may we see,
Thy grace and mercy prove,
Revived and cleansed and filled by Thee
Spirit of peace and love."

This is ll. 5-8 of C. Wesley's "Eternal Sun of Righteousness," from his *Short Hys.*, &c., 1762, No. 201.

3. "Thy Thine to soothe the sorrowing mind,
With guilt and fear oppress'd,
'Tis Thine to tell the dying lives,
And give the weary rest."

This is an altered form of st. ii. of J. Hart's "Blest's Spirit of truth, eternal God," from his *Hys., &c.*, 1759, No. 5, slightly varied from T. Cotterill's *Sel.*, 1810, No. 66, "Eternal Spirit, Source of Truth."

4. "Bestow the power of every sin,
Whate'er that sin may be,
That we, in singleness of heart,
May worship only Thee."

Also from T. Cotterill's *Sel.*, 1810, No. 66, as above.

In Thring's *Coll.*, 1882, this text is repeated, together with a doxology from *Tate & Brady* with l. 2 borrowed from C. Wesley. [J. J.]

Spitta, Carl Johann Philipp, D.D., was b. Aug. 1, 1801, at Hannover, where his father, Lebrecht Wilhelm Gottfried Spitta,* was then living, as bookkeeper and teacher of the French language. In his eleventh year Spitta fell into a severe illness, which lasted for four years, and so threw him back that his mother (the father d. in 1805) abandoned the idea of a professional career, and apprenticed him to a watchmaker. This occupation did not prove at all congenial to him, but he would not confess his dislike, and his family were ignorant of it till an old friend, who was trying to comfort him after the death of a younger brother, discovered his true feelings. The younger brother had been preparing for ordination, and so Carl was now invited by the family to adopt this career. He joyfully accepted the offer, left the workshop in the autumn of 1818, and succeeded, by dint of hard study during the winter, in gaining admission to the highest class in the Gymnasium (Lyceum) at Hannover, which he entered at Easter, 1819. He was thus able, at Easter, 1821, to proceed to the University of Göttingen, where he completed his theological course, under professors of pronounced Rationalistic opinions, at Easter, 1824 (D.D. from Göttingen, 1855). He then became, in the beginning of May, a tutor in the family of Judge (Oberamtmann) Jacobson, at Lüne, near Lüneburg. Here he remained till his ordination on Dec. 10, 1828, as assistant pastor at Sudwalde, near Hoya. In Nov., 1830, he became assistant chaplain to the garrison and to the prison at Hausha on the Weser, and would have succeeded as permanent chaplain there, in the beginning of 1837, had not the military authorities, alarmed by reports which described him as a Pietist and a Mystic, refused to sanction the arrangement. As a compensation, he was appointed pastor at Werhold, near Hoya, in Oct., 1837, and married just before settling there. On his birthday, Aug. 1, 1847, he was instituted as Lutheran superintendent at Wittingen; in Oct., 1850, at Peine; and in July, 1859, at Burgdorf—all his appointments having been in the kingdom of Hannover. A few weeks after removing to Burgdorf he

* A native of Brunswick, and descended from a Huguenot family named de l'Hôpital, who had settled in Brunswick after the Revocation of the Edict of Nantes. The French name was exchanged for the German equivalent, i.e. Spital or Spitta, and this was modified into Spitta.

was seized with gastric fever, but had apparently recovered, when, on Sept. 28, 1859, while sitting at his writing table, he was seized with cramp of the heart, and died in a quarter of an hour. (*Karl Johann Philipp Spitta, Ein Lebensbild von Dr. Theol. K. A. Münkel, Leipzig*, 1861; Koch, viii., 232; Herzog's *Real-Encyklopädie*, xiv., 530, &c.)

Spitta had begun to write in verse when he was eight years old, along with his brother Heinrich (see No. xliv. below). During his university course he continued to write songs and secular poems, and pub. a collection of songs anonymously as a *Studenten-Liederbuch*. In 1847 he commenced what was destined to be a life-long friendship with Adolf Peters, afterwards professor in the St. Alba Gymnasium (Fürstenschule) at Meissen, in Saxony. He was also on intimate terms with Heinrich Heine, who was a fellow student at Göttingen, and contributed to the latter's patriotic union (see A. Stoddart's *Grandmère*, vol. ii., 1867, p. 309); and this friendship continued till Heine, while visiting him at Lüne, so jested at things sacred, even in the presence of Spitta's pupils, that their friendship was broken off. It was during the years 1847-48 he began about the end of his university course, Spitta ceased to write secular pieces. His hymn-writing proper seems to have begun in 1851. In writing to a friend on May 3, 1926, he says, "In the manner in which I have written my hymns, they are the result of connection my life and my love, and therefore my song. His love is the one great theme of all my songs; to praise and exalt it worthily is the desire of the Christian singer. He gave to me song and melody; I give it back to Him." In the autumn of 1851 he went to Klein Wittensee as an Lüne, where many of his most popular hymns were composed in the quiet evenings, in his own room, often after fasting, and when, sitting at the piano or at his harp, he had tuned his spirit to song. Many others were written in the beautiful summer days on the Lake Wesse, and by the intercourse with friends during his residence at Hamelin. In his later years his ecclesiastical duties absorbed his attention, and hardly any of his hymns were written after 1867. A number of them will be found in the *Psalter und Harfe. Evangelisches Gesangbuch für alle Gläubige*, which appeared from Jan. to June, 1859, and was edited by Spitta and by Pastor Zahnmann, of Lüneburg. Superintendent W. Bode of Lüneburg has recently found a copy of the *Psalter und Harfe* which belonged to Mrs. Spitta's mother. This contains ten hymns, viz.:—1. "Wir leiden Angst wir leiden. Noth." 2. "Ja, er hat euch stets geliebet." 3. "Wo selig ist ein Herz das Jesum kennet." 4. "Wir treten wie zerstreut und ohne Leiter." 5. "Ich habe überwunden, ich bin dein." 6. "Ich habe Hand und Fuss am Pflug." 7. "Selig, wer im Reich der Gnade." 8. "Heute, O Christ, nur offen Quelle." 9. "In der Angst der Welt will ich nicht klagen." 10. "O Jesu meine Wonne, Du alle Noth." Of these Nos. 1, 2 appeared in Nos. 1-4 of the *Psalter und Harfe*, 1st ser., Jan. 1-4 of May; and Nos. 9 to 10 in June. They are probably all by Spitta (p. 938, ii.), but only Nos. 5, 8, 9 are included in the *Psalter und Harfe*. No. 10 being given as "O Jesu meine Sonne."

In 1860 Spitta published a selection from the beautiful hymns of Gerhardt, entitled "Der Mensch hat hartge Stunden." (2) "Ein heilsam Licht ist uns gegeben." (3) "O dass mein Leben deine Rechte." (4) "Was macht ihr, dass ihr weinet." (5) "Wohlan, der Vater hat uns lieb." This work attained an extensive circulation, and was followed by a second and enlarged edition (2nd ed., the 10th ed. being pub. at Bremen in 1869. The success of this first series led Spitta to pub. a second series, consisting of 40 hymns, and entitled *Psalter und Harfe. Zweite Sammlung, &c.* Leipzig, 1861. This was followed by a 2nd ed. in 1863, and a third at Bremen in 1867. After Spitta's death, his widow handed over to Professor Peters (see above) a considerable number of pieces from her husband's unpublished papers, to which Peters added others by Spitta, and published them in 1882 as *Nachgelassene geistliche Lieder, &c.*, at Leipzig, 1861. Of these pieces, hardly to be called a hymn, dates from 1852, the rest of the 112 were written in the years of Spitta's early manhood (from 1838 on), a fact which Peters has overlooked. Spitta himself, in 1843, published himself in 1843, ranked there among his happiest efforts. The circulation of this work has been comparatively limited (9th ed., Bremen, 1883, and hardly any of the hymns have found their way into the English and American books in Germany, or even into collections of German sacred poetry. It is by his *Psalter und Harfe* that Spitta is known and loved.

Various causes doubtless contributed to the popularity of Spitta's hymns in Germany. They are characterized, as a rule, of moderate length, are clear and simple in style, refined in diction, sweet, flowing and melodious. Their quiet beauty, their tone of earnest, sincere, and childlike piety, of glowing devotion to the Saviour, and of deep spirituality, as well as their poetic and devotional merits, endeared them to all saints and classes. They form a faithful mirror of his inner life and Christian experience. They at once met and ministered to the revival of Evangelical religion in Germany, and thus contributed to the same revival of hymnody and worship which the renewed churchly life in England brought to Keble's *Christian Year*. As the title adopted shows Spitta meant them for family and private use, and for this they are best fitted, being, for the most part, subjective in character. Hence they have not found their way into the German hymnbooks for church use, both at home and abroad, and translations of them are found in almost all recent English and American collections. An excellent version of both parts has been made by Miss Winkworth, entitled "The Psalter and Harfe," 2nd ser., London, 1864; 2nd ser., London, 1864. A glance at the lists below will show their popularity with translators. If (as already said at p. 937, ii.) Albert Knapp ranks higher than Spitta, both as a poet and as a writer of sacred lyrics, Spitta is the first of the hymn writers of the latter age of the 19th century, and in many issues fully represented in the English and American hymnals.

Another element of Spitta's popularity in Germany has been contributed by the very numerous musical settings which have appeared to his hymns. Koch, viii., 230, 231, gives a long list of the composers of the tunes, and, in fact, besides these, many of the separate pieces have been set to music by various composers, the "Angel of Patmos" (see p. 888, i.) being one of the greatest favourites (see also *Dr. J. C. Schauer's Geschichte des Kirchenliedes Leipzig und Frankfurt*, 1850, p. 748).

A number of Spitta's hymns are annotated under their original first lines (see Index of Authors and Translators). Of the rest we may note here the following :—

I. From his *Psalter und Harfe*. 1st Series, Firna, 1833, and the 2nd ed. Leipzig, 1834; 2nd Series, Leipzig, 1843.

i. **Allen ist ein Heil beschieden.** *Communion of Saints.* 1st pub. at Firna, 1833, as above, p. 27, in 5 st. of 7 l., entitled "Unity in spirit." Repeated in Knapp's *Ev. L. S.*, 1850. *Tr.* as:—

Brethren, called by one vocation. By R. Massie in his *Lyra Domestica*, 1860, p. 87. Thence, in full, in Sharpe's *Songs of G. and G.*, 1872, No. 745.

Another tr. is:—"Salvation is a boon." By *Miss Wy*, 1868, p. 34.

ii. **Es wird mein Herz mit Freuden wach.** *Sunday Morning.* 1st pub. at Leipzig, 1843, p. 61, in 7 st. of 4 l., entitled "Sunday Morning." In the German hymn-books, e.g. in Knapp's *Ev. L. S.*, 1850, it generally begins with st. ii. "Heut hält der Herr sin offenes Haus." *Tr.* as:—

My heart wakes with a joyful lay. This is a good and full *tr.* by Mrs. Findlater, in *H. L. L.*, 4th Ser. 1862, p. 62 (1884, p. 245). Repeated, abridged and beginning "Awake! all hearts and joyful say," in G. S. Jellicoe's *Coll.*, 1867, No. 26.

Other tr. are: (1) "My heart awaken with holy glee." By *Miss Manington*, 1863, p. 145. (2) "Awake, my heart, this day of rest." By *E. Massie*, 1864, p. 81. (3) "My heart is bright with joy." By *Lady Durrant*, 1873, p. 38.

iii. **Gottes Stadt steht festgegründet.** *Christian Church.* 1st pub. at Leipzig, 1843, p. 97, in 6 st. of 12 l., entitled "The City of God," and founded on Ps. lxxxvii. In Knapp's *Ev. L. S.*, 1850 and 1865, the Hannover *G. B.*, 1885. *Tr.* as:—

By the holy hills surrounded. In full, by R. Massie, in his *Lyra Domestica*, 1864, p. 82, repeated in the Wes. *H. Bk.*, 1875, No. 505.

iv. **Hochgesegnet sind ihr Boten.** *Foreign Missions.* 1st pub. at Firna, 1833, as above, p. 34, in 6 st. of 8 l., entitled "The Missionaries to the Heathen." Repeated in Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

Blest are ye, ye chosen bearers. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 94, repeated in L. Rebman's *Church of Sco*, 1868, p. 104, and the *Bk. of Common Praise*, 1863.

Other tr.s. are: (1) "Ye messengers of Christ, By Him commissioned forth." By *Miss Fry*, 1858, p. 47. (2) "O blessed are ye, messengers, sent forth." By *Lady Durrant*, 1873, p. 32.

v. **Ich glaube, darum rede ich.** *Faith.* 1st pub. at Firna, 1833, as above, p. 56, in 5 st. of 8 l., entitled "I believe." *Tr.* as:—

I believe, and so have spoken. By R. Massie, in his *Lyra Domestica*, 1860, p. 55. Repeated, omitting st. iii., in Adams's *Church Pastorals*, Boston, U.S., 1864, No. 552.

vi. **Ich bin deines Stammes.** *Ps. xxiii.* 1st pub. at Firna, 1833, as above, p. 44, in 7 st. of 8 l., entitled "The Lord is my Shepherd." In Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

I hear my Shepherd calling. This is a good and full *tr.* by R. Massie, in his *Lyra Domestica*, 1860, p. 44. His st. i., ii., iv. are repeated in Flett's *Coll.*, Paisley, 1871, No. 225.

2. Jesu, my Lord, my Shepherd. This is a very good *tr.*, omitting st. vi., in the Catholic *Apostolic Hyn. for the Use of the Churches*, n.d. [1865], marked as *tr.* by "M. L. A. 1867."

Other tr.s. are: (1) "Shepherd of souls, Thy voice I hear, As sings." By *Dr. E. Maguire*, 1875, p. 166. (2) "I know Thy voice, my Shepherd." By *Lady Durrant*, 1873, p. 11.

vii. **Ich und mein Haus, wir sind bereit.** *Family Use.* A fine hymn, founded on Joshua xxiv., 15. 1st pub. at Firna, 1833, as above, p. 110, in 6 st. of 10 l., entitled "I and my house will serve the Lord." Repeated in the Württemberg *G. B.*, 1842, the Hannover *G. B.*, 1885, and other German collections. *Tr.* as:—

I and my house are ready, Lord. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 103, and thence in *Hys. of the Apos*, Boston, U.S., 1865, p. 107; and, abridged, in the *Bk. of Common Praise*, 1863, No. 223.

viii. **Im Osten flammt empor der gold'ne Morgen.** *Morning.* 1st pub. at Firna, 1833, as above, p. 91, in 7 st. of 8 l., entitled "At Morning." In Knapp's *Ev. L. S.* 1850. *Tr.* as:—

The golden morn flames up the Eastern sky. This is a good and full *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 74. Her st. i.-iii. are repeated in J. L. Porter's *Coll.*, 1876, No. 60.

Other tr.s. are: (1) "The golden morn is in the East arising." By the Hon. E. E. Maxwell in his *Sacred Poems*, 1867, p. 114. (2) "On the far East now flames the golden Morning." By S. A. Storrs, in her *Thoughts and Sketches*, 1871, p. 74. (3) "Lo! in the East the golden morn appearing." By *Dr. Pitts*, 1876, p. 9. (4) "The golden glow the Eastern sky adorning." By *E. Massie*, 1866, p. 8. Repeated in *Hys. of the Apos*, Boston, U.S. 1865, p. 113. (5) "Out from the East, the golden morn is rising." By *Miss Manington*, 1861, p. 19. (6) "Behold, yon the golden morn." By *Dr. R. Maguire*, 1880, p. 27.

ix. **Kehre wieder, kehre wieder.** *Lent.* Founded on Jer. iii. 12, 13. 1st pub. at Firna, 1833, as above, p. 92, in 5 st. of 10 l., entitled "Turn again." Included in the Württemberg *G. B.*, 1842, and many recent German collections. *Tr.* as:—

1. Return, return! Poor long-lost wanderer, home. This is a free *tr.* by Miss Borthwick in *H. L. L.*, 2nd Ser., 1855, p. 53 (1884, p. 90). Included, omitting st. iii., and altered, in *Kennaby*, 1865, and thence in the *Verse Bk.*, 1871.

2. Turn, poor wanderer, see the sentence. In full, by E. Massie, in his *Lyra Domestica*, 1860, p. 69, repeated, omitting st. ii., v. in the Meth. S. Com. *H. Bk.*, 1865.

Other tr.s. are: (1) "Turn, O turn, no more delaying." By the Hon. E. E. Maxwell, in his *Sac. Poems*, 1867, p. 181. (2) "Return, return, thou lost one." By *Lady Durrant*, 1873, p. 39. (3) "Return again: return again." By J. Kelly, in his *Hys. of the Present Century*, 1885, p. 66.

x. **Meine Stund' ist noch nicht kommen.** *Cross and Consolation.* 1st pub. at Firna, 1833, as above, p. 37, in 7 st. of 8 l., entitled "The Lord's Hour." In Knapp's *Ev. L. S.* 1850. *Tr.* as:—

Jesus' hour is not yet come. This is a free *tr.*, omitting st. v., by Miss Borthwick, in *H. L. L.*, 2nd ser. 1855, p. 43 (1884, p. 102). Included, abridged, in the *Amer. Epis. Hys. for Church and Home*, 1860, the Scottish *Evang. Union Hyl.*, 1870, &c.; and, in full, in *Lyra Anglicana*, 1864, Miss Warner's *Hys. of the Church Militant*, 1858, &c.

Other tr.s. are:—(1) "The rod yet the time appointed." By *E. Massie*, 1860, p. 67, and in Reid's *Praise Book*, 1871. (2) "My times, O Lord, are in Thy hand." By *Dr. R. Maguire*, 1865, p. 98.

xi. **Nimm hin, was dein ist, Gott, nimms hin.** *Surrender to God.* This beautiful hymn was 1st pub. at Leipzig, 1843, as above, p. 58, in 5 st. of 10 l., entitled "Resignation." *Tr.* as:—

I give Thee back Thine own again. A good and full *tr.* by R. Massie, in his *Lyra Domestica*, 1864, p. 49, repeated, omitting st. ii., in the Eng. Presb. *Ps. & Hys.*, 1867, No. 101.

xii. **O du, der uns begegnet.** *Christian Service.* 1st pub. at Leipzig, 1843, as above, p. 92, in 4 st. of 4 l., entitled "To Blessing of the Blest." *Tr.* as:—

O Thou Whose grace first found us, Whose love. In full, by R. Massie, in his *Lyra Domestica*, 1864, repeated in Hewlett's *Comp. Hyl.*, 1884.

xiii. **O komm, du Geist der Wahrheit.** *Whitsuntide.* 1st pub. at Firna, 1833, as above, p. 12, in 7 st. of 8 l., entitled "Whitsunday." Included in the Leipzig *G. B.*, 1844, and various later collections. *Tr.* as:—

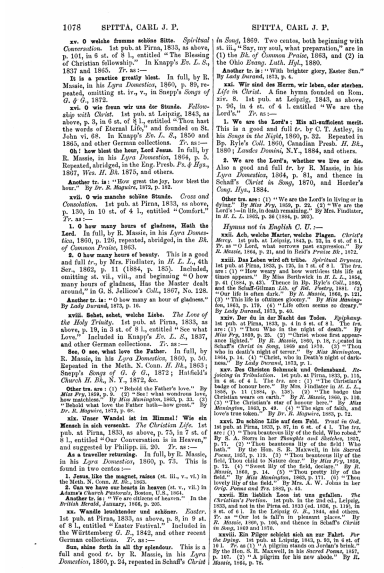
1. **Draw, Holy Spirit, nearer.** In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 27. Repeated, in varying centos, in Sharpe's *Songs of G. & G.*, 1872; Hurlimann's *C. P. & Hyl.*, 1876; Meth. N. Com. *H. Bk.*, 1875, &c.

2. **O come, Eternal Spirit, Of truth, diffuse Thou light.** In full by E. Cronenwett, as No. 100, in the Ohio *Evang. Luth. Hyl.*, 1880.

xiv. **O Vaterhand, die mich so treu geführet.** *Holy Trinity.* A fine hymn, 1st pub. at Firna, 1833, as above, p. 128, in 7 st. of 8 l., entitled "Father, Son, and Spirit." Included in Knapp's *Ev. L. S.*, 1850 and 1865. *Tr.* as:—

1. **O Father-Eye, that hath so truly watch'd.** By Miss Winkworth, in her *Lyra Ger.* 2nd Ser., 1858, p. 63. Her st. i. ll. 1-4, and iii., altered to 3 st. of 10,10,10,10, were included in *Hys. of the Spirit*, Boston, U.S., 1864, No. 11.

2. **Father whose hand hath led me so securely.** In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 124. Repeated in Rev. Eyre's *Coll.*, 1860; Sharpe's *Songs of G. & G.*, 1872; *Lowe's Lessons*, N.Y., 1884, and others.



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xv. O welche fromme schöne Sitte. *Spiritual Conversation.* 1st pub. at Pirna, 1833, as above, p. 101, in 6 st. of 8 l., entitled "The Blessing of Christian fellowship." In Knapp's *Ev. L. S.*, 1837 and 1865. *Tr.* as:—

It is a practice greatly blest. In full, by R. Massie, in his *Lyra Domestica*, 1865, p. 89, repeated, omitting st. iv., v., in Snepp's *Songs of G. & G.*, 1872.

xvi. O wie feern wir uns der Stunde. *Fellowship with Christ.* 1st pub. at Leipzig, 1843, as above, p. 3, in 6 st. of 8 l., entitled "Thou hast the words of Eternal Life," and founded on St. John vi. 68. In Knapp's *Ev. L. S.*, 1850 and 1865, and other German collections. *Tr.* as:—

Oh! how blest the hour, Lord Jesus. In full, by R. Massie, in his *Lyra Domestica*, 1868, p. 2. Repeated, abridged, in the Eng. Presb. *Ps. & Hys.*, 1867, Wm. *H. Bk.* 1875, and others.

Another tr. is: "How great the joy, how blest the hour." *By Dr. R. Magoche*, 1873, p. 161.

xvii. O wie manche schöne Stunde. *Cross and Consolation.* 1st pub. at Pirna, 1833, as above, p. 130, in 10 st. of 4 l., entitled "Comfort." *Tr.* as:—

1. O how many hours of gladness, Hath the Lord. In full, by R. Massie, in his *Lyra Domestica*, 1859, p. 129, repeated, abridged, in the *Bk. of Common Praise*, 1863.

2. O how many hours of beauty. This is a good and full *tr.*, by Mrs. Findlater, in *H. L. L.*, 4th Ser., 1865, p. 11 (1884, p. 183). Included, omitting st. viii., viii., and beginning "O how many hours of gladness, Has the Master dealt around," in G. S. Jellicoe's *Coll.*, 1867, No. 128.

Another tr. is: "O how many an hour of gladness." *By Lady Durand*, 1873, p. 16.

xviii. Sehet, sehet, welche Liebe. *The Love of the Holy Trinity.* 1st pub. at Pirna, 1833, as above, p. 19, in 3 st. of 8 l., entitled "See what Love." Included in Knapp's *Ev. L. S.*, 1837, and other German collections. *Tr.* as:—

See, O see, what love the Father. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 50. Repeated in the Meth. S. Conn. *H. Bk.*, 1863; Snepp's *Songs of G. & G.*, 1872; Hatfield's *Church H. Bk.*, N. Y., 1872, &c.

Other tr. are: (1) "Behold the Father's love." By *Miss Fry*, 1858, p. 2. (2) "See! what wondrous love, how matchless." *By Miss Maningtree*, 1865, p. 23. (3) "See what love the Father hath—how great." *By Dr. R. Magoche*, 1873, p. 9.

xix. Unser Wandel ist im Himmel: Wie sie Mensch in sich versenkt. *The Christian Life.* 1st pub. at Pirna, 1833, as above, p. 75, in 7 st. of 8 l., entitled "Our Conversation is in Heaven, and suggested by Philipp. iii. 20). *Tr.* as:—

As a traveller returning. In full, by R. Massie, in his *Lyra Domestica*, 1860, p. 75. This is found in two centos:—

1. Down, like the gentle sunset, raises (st. iii., v., vi.) in the Ohio *Evang. Luth. Hymn.*, 1880.

2. Can we have our hearts in heaven (st. v., vi.) in **Adams's** *Church Psalmody*, Boston, U.S., 1864.

Another tr. is: "We are citizens of heaven." In the *British Herald*, January, 1864, p. 305.

xx. Wandle leuchtender und schöner. *Easter.* 1st pub. at Pirna, 1833, as above, p. 9, in 9 st. of 8 l., entitled "Easter Festival." Included in the Württemberg *G. B.*, 1842, and other recent German collections. *Tr.* as:—

Sun, shine forth in all thy splendour. This is a full and good *tr.* by R. Massie, in his *Lyra Domestica*, 1860, p. 24, repeated in Schaff's *Christ in Song*, 1869. Two centos, both beginning with st. iii., "Say, my soul, what preparation," are in (1) the *Bk. of Common Praise*, 1863, and (2) in the Ohio *Evang. Luth. Hyl.*, 1880.

Another tr. is:—"With brighter glory, Easter Sun." *By Lady Durand*, 1873, p. 4.

xxi. Wie sind des Herrn, wir leben, oder sterben. *Life in Christ.* A fine hymn founded on Rom. xiv. 8. 1st pub. at Leipzig, 1843, as above, p. 96, in 4 st. of 4 l. entitled "We are the Lord's." *Tr.* as:—

1. We are the Lord's: His all-sufficient merit. This is a good and full *tr.*, by C. T. Astley, in his *Songs in the Night*, 1860, p. 22. Repeated in Bp. Ryle's *Coll.* 1860, Canadian Presb. *H. Bk.*, 1880; *Lyndes Domini*, N.Y., 1884, and others.

2. We are the Lord's, whether we live or die. Also a good and full *tr.* by R. Massie, in his *Lyra Domestica*, 1864, p. 81, and thence in Schaff's *Christ in Song*, 1870, and Horder's *Cong. Hys.*, 1884.

Other tr. are: (1) "We are the Lord's in living or in dying." *By Miss Fry*, 1859, p. 24. (2) "We are the Lord's—in life, in death remaining." By Mrs. Findlater, in *H. L. L.* 1865, p. 36 (1884, p. 205).

Hymns not in English C. U.:—

xxii. Ach, welche Mutter, welche Plagen. *Christ's Mercy.* 1st pub. at Leipzig, 1843, p. 33, in 8 st. of 8 l. *Tr.* as "O Lord, what sorrows past expression." *By R. Massie*, 1864, p. 31, and in Reid's *Praise Bk.*, 1872.

xxiii. Das Leben wird oft trübe. *Spiritual Dryness.* 1st pub. at Pirna, 1833, as above, p. 114, in 6 st. of 8 l. (1) "How many days have wanderers this life of thine spanned." By Miss Borthwick in *H. L. L.*, 1856, p. 61 (1884, p. 45). Thence in Bp. Ryle's *Coll.*, 1860, and the Schaff-Gilman *Lib. of Rel. Poetry*, 1881. (2) "Thou life's a dreamer, weary pilgrim." *By Miss Maningtree*, 1865, p. 121. (3) "This life is oftimes gloomy." *By Miss Maningtree*, 1865, p. 119. (4) "Life often seems so dreary." *By Lady Durand*, 1873, p. 46.

xxiv. Der du in der Nacht des Todes. *Epiphany.* 1st pub. at Pirna, 1833, p. 4 in 6 st. of 8 l. The *tr.* are: (1) "Thou Who in the night of death." By Miss Borthwick in *H. L. L.*, 1856, p. 49, repeated in Schaff's *Christ in Song*, 1869 and 1870. (2) "Thou who in death's night of terror." *By Miss Maningtree*, 1864, p. 24. (3) "Christ, who in Death's night of darkness." *By Dr. R. Magoche*, 1873, p. 172.

xxv. Der Christen Schutz und Gottestand. *Expostulating on Tribulations.* 1st pub. at Pirna, 1833, p. 115, in 4 st. of 4 l. The *tr.* are: (1) "The Christian's badge of honour here." By Mrs. Findlater in *H. L. L.*, 1865, p. 36 (1884, p. 205). (2) "The Christian's Christian wears on earth." *By R. Massie*, 1866, p. 138. (3) "The Christian's star of honour here." *By Miss Maningtree*, 1865, p. 42. (4) "The sign of faith, and love's true token." *By Dr. R. Magoche*, 1865, p. 72.

xxvi. Du schöne Lilie auf dem Feld. *Trust in God.* 1st pub. at Pirna, 1833, p. 87, in 6 st. of 4 l. The *tr.* are: (1) "Thou beauteous lily of the field! Who taught." By S. A. Storrs in her *Thoughts and Sketches*, 1867, p. 77. (2) "Thou beauteous lily of the field! Who taught." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1867, p. 119. (3) "Thou beauteous lily of the field! Who taught." By Miss Borthwick in *H. L. L.*, 1856, p. 73. (4) "Sweet lily of the field, declare?" *By R. Massie*, 1864, p. 14. (5) "Thou pretty lily of the field." *By Miss Maningtree*, 1865, p. 171. (6) "Thou lovely lily of the field." By Mrs. A. W. Johns in her *Hymns for Little Children*, 1870.

xxvii. Ein lieblich Lose ist uns gefallen. *The Christian's Portion.* 1st pub. in the 2nd ed., Leipzig, 1835, and not in the Pirna ed. 1833 (ed. 1836, p. 116), in 2 st. of 6 l. In the Leipzig *G. B.*, 1841, and others. *Tr.* as "Our lot is fallen in pleasant places." *By R. Massie*, 1846, p. 106, and thence in Schaff's *Christ in Song*, 1869 and 1870.

xxviii. Ein Pilger schickt sich an zur Fahrt. *For the Dying.* 1st pub. at Leipzig, 1843, p. 85, in 4 st. of 8 l. *Tr.* as "A pilgrim for his new abode." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1867, p. 107. (2) "A pilgrim for his new abode." *By R. Massie*, 1846, p. 76.



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xxix. Erhalt' in mir den Lobesteich, das Schaut. *The Plant of Grace.* 1st pub. at Pirna, 1833, p. 152, in 3 st. of 8 l. The *tr.* are: (1) "Maintain in me the sap of life, the yearning." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1867, p. 117. (2) "Maintain in me, O Lord, ev'ermore thine." *By R. Massie*, 1846, p. 116. (3) "Uphold in me a living wish and longing." *By Miss Maningtree*, 1865, p. 177.

xxx. Es pietzt ein Lied der Lieder. *The Lord's Supper.* 1st pub. at Pirna, 1833, p. 76, in 6 st. of 8 l. The *tr.* are: (1) "A Song of songs there is." *By Miss Fry*, 1858, p. 76. (2) "There is a song so thrilling." *By R. Massie*, 1865, p. 33. (3) "There is a song now singing." By Mrs. Findlater in *H. L. L.*, 1865, p. 78 (1884, p. 220). (4) "There is a song now singing." By Mrs. Findlater in *H. L. L.*, 1865, p. 78 (1884, p. 220). (5) "The song of songs—this sweetest." By Miss Burlingham, in the *British Herald*, Sept. 1865, p. 133, repeated in Reid's *Praise Bk.*, 1872. (6) "A blessed Song of songs there is." *By Lady Durand*, 1873, p. 27.

xxxi. Freut euch der schönen Zeit. *Joy in the Beauties of Nature.* 1st pub. at Pirna, 1833, p. 85, in 6 st. of 4 l. In the Hanover *G. B.*, 1855, and others. The *trs.* are: (1) "O rejoice in Nature's beauties." By S. A. Storrs in her *Thoughts and Sketches*, 1867, p. 61. (2) "Rejoice in the beautiful earth." By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1867, p. 121. (3) "Rejoice in the beautiful earth! For well may." By *Miss Fry*, 1859, p. 162. (4) "Rejoice in the beautiful earth! For well may." *&c.* By *R. Massie*, 1865, p. 33. (5) "Joy in our this earth so lovely." By Miss Burlingham, in the *British Herald*, 1865, p. 133. (6) "Rejoice in Earth's fair beauty." *By Lady Durand*, 1873, p. 37.

xxxii. Gehe hin in Gottes Namen. *Before Work.* 1st pub. at Leipzig, 1843, p. 64, in 8 st. of 4 l. In Knapp's *Ev. L. S.*, 1850. The *tr.* are: (1) "Cheerly on, in God's name." By R. Massie, 1846, p. 64. (2) "In the name of God advancing." In Shelton's *Coll.* Edin. 1870, No. 120, and in the Schaff-Gilman *Lib. of Rel. Poetry*, 1881. (3) "In the Name of God go forward." By *J. Kelly*, 1866, p. 109.

xxxiii. Gehe hin, mein Herz, und bekümmal. *Submission to God's Will.* 1st pub. at Pirna, 1833, p. 44, in 4 st. of 4 l. The *trs.* are: (1) "What Thou appointest I receive." By S. A. Storrs, in her *Thoughts and Sketches*, 1867, p. 67. (2) "Give what Thou wilt and where." By Miss Borthwick in *H. L. L.*, 1856, p. 61. (3) "Thy will I cheerfully obey." *By R. Massie*, 1860, p. 67.

xxxiv. Ich steh' in meines Herren Hand. *Trust in God.* 1st pub. at Pirna, 1833, p. 54, in 2 st. of 8 l. In Knapp's *Ev. L. S.*, 1850, and others. *Tr.* as "I rest myself in Jesus' hands." By R. Massie, 1846, p. 53, repeated in Reid's *Praise Book*, 1872.

xxxv. In der Angst der Welt will ich nicht klagen. *Christian Life.* Included at Pirna, 1833, p. 120, in 6 st. of 8 l. In Knapp's *Ev. L. S.* 1849 and 1865. The *trs.* are: (1) "Amid the world's vexations." By *Miss Fry*, 1858, p. 125. (2) "Amid the world's distress I'll not grieve heavy." *By R. Massie*, 1846, p. 125, repeated in *Lyra Anglicana*, 1864. (3) "In this earth—life's bitter anguish." *By Lady Durand*, 1873, p. 55.

xxxvi. O du, den meine Seele liebt. *Holy Communion.* 1st pub. at Pirna, 1833, p. 72, in 6 st. of 8 l. The *trs.* are: (1) "O Thou, Who holdest in my heart." By R. Massie, 1864, p. 62. (2) "Oh Thou, my loving thoughts employ." By H. Thompson, in *Lyra Eucharistica*, 1864, p. 257.

xxxvii. Ich will dich keinen liebevollen Herren. *The Love of Christ.* 1st pub. at Pirna, 1833, p. 31, in 5 st. of 8 l. The *trs.* are: (1) "I'll not thy paternal brand." By S. A. Storrs, in her *Thoughts and Sketches*, 1867, p. 85. (2) "With calm repose, Oh let me lie." *By Miss Fry*, 1858, p. 31. (3) "Thee as my Father I'll not espouse." *By R. Massie*, 1865, p. 38. Thence in Bp. Ryle's *Coll.*, 1860, and in Schaff's *Christ in Song*, 1869 and 1870. (4) "On Thy breast, so full of love and mercy." *By Miss Maningtree*, 1865, p. 33. (5) "My Father, Spirit of Perfect Love." *By Lady Durand*, 1873, p. 62.

xxxviii. Stösse an das Lied vom Sterben. *For the Dying.* 1st pub. at Pirna, 1833, p. 126, in 5 st. of 8 l. Sung at his own funeral on Sunday, Oct. 1, 1843. In the Leipzig *G. B.*, 1844, and others. *Tr.* as "The song of death and dying." By *R. Massie*, 1846, p. 104. (2) "Sing now the Song of Dying." *By Lady Durand*, 1873, p. 65.

xxxix. Vom Ölberg' wagt es nieder. *Christ weeping over Jerusalem.* 1st pub. at Pirna, 1833, p. 107, in 7 st. of 4 l. In Knapp's *Ev. L. S.*, 1850 and 1865. The *trs.* are: (1) "Black! for loud notes of joy." *By Miss Fry*, 1858, p. 97. (2) "Where yonder mount, with olive clad." *By R. Massie*, 1846, p. 65. (3) "From Olivet the surging crowd." By *Dr. R. Magoche*, 1873, p. 27.

xl. Was macht ihr dass ihr weinet. *Communion of Saints.* Founded on Acts xxi. 13. 1st pub. in the 2nd ed., Leipzig, 1836, and not in the Pirna ed. 1833 (ed. 1836, p. 146), in 3 st. of 8 l. In Schaff's *Deutsches G. B.* 1880, as a Funeral Hymn. The *trs.* are: (1) "What mean ye by this wailing." By Mrs. Findlater, in *H. L. L.* 1855, p. 16 (1884, p. 42). (2) "What mean these tears to weep." By Miss Borthwick in *Sursum Corda and Sketches*, 1867, p. 78. (3) "What mean ye these three tears to weep." *By Miss Fry*, 1858, p. 12. (4) "How mean ye thus by weeping." *By R. Massie*, 1860, p. 136. (5) "Why is it that ye're weeping." By Miss Maningtree in *Lyra Anglicana*, 1864, and thence in Miss Winkworth's *Lyra Eccl.* 1863, 2nd ser., p. 1. (7) "What mean ye, that ye weep." In the *Friendly Treasury*, 1875, p. 307.

xli. Weint nicht über Jesu Schmerzen. *Repentance.* 1st pub. at Pirna, 1833, p. 93, in 4 st. of 8 l. The *trs.* are: (1) "For Jesu's agony and death." By *Miss Fry*, 1858, p. 108. (2) "Wherefore weep we over Jesus." *By R. Massie*, 1860, p. 73, thence in Schaff's *Christ in Song*, 1869 and 1870. (3) "Weep not over Jesus' sorrow." *By Miss Maningtree*, 1865, p. 54.

xlii. Wie soll ich dich empfangen. *Christ welcomed as Redeemer.* *Spiritual Life.* 1st pub. at Pirna, 1833, p. 142, in 9 st. of 6 l. In Knapp's *Ev. L. S.* ed. 1850. The *trs.* are: (1) "How shall I be with us, when we, forlorn?" By the Hon. S. R. Maxwell, in his *Sacred Poems*, 1867, p. 148. (2) "How shall I be with us, when we, forlorn?" By Miss Borthwick in *H. L. L.*, 1856, p. 77. (3) "What shall we be, and whither shall we go?" *By R. Massie*, 1846, p. 144, and thence in Schaff's *Christ in Song*, 1870, and in Bp. Ryle's *Coll.* 1860. (4) "How will it be! when past the conflict heavy." *By Miss Maningtree*, 1865, p. 157. (5) "How will it be! when, when the conflict over." *By Dr. R. Magoche*, 1873, p. 160.

xliii. Winter ist es. *In den weiten Reichs. Winter.* 1st pub. at Pirna, 1833, p. 69, in 4 st. of 6 l. In Knapp's *Ev. L. S.*, 1850, and others. *Tr.* as "Winter is coming, and none may dare intrude." *By Miss Fry*, 1858, p. 113. (2) "It is winter. All seems dead or dying." *By R. Massie*, 1860, p. 18. (3) "Winter it is! o'er the mighty kingdom." *By Miss Maningtree*, 1865, p. 174. (4) "Winter it is! o'er the mighty kingdom." By Miss Burlingham in the *British Herald*, Feb. 1865. (5) "Winter is here. In Nature's wide domain." *By Lady Durand*, 1873, p. 50. (6) "It is winter; and the wide domain." *By Dr. R. Magoche*, 1873, p. 137.

xliv. Wie schön leuchtet der Morgenstern. *The Love of God.* Founded on Rom. viii. 35. 1st pub. in the 2nd ed. Leipzig, 1834, and not in the Pirna ed. 1833 (ed. 1836, p. 110) in 7 st. of 8 l. This was, according to Koch vii. 243, one of the hymns which Spitta wrote during the cholera time of 1831. It was suggested by Ephesians iii. 18, and which on July 7, 1831, he sent in his brother Heinrich Spitta, professor of medicine at Rostock, but Ludwig Spitta dates it "Autumn, 1833." In the Leipzig *G. B.* 1844, &c. It is *tr.* as "How bright appears the Morning Star." By R. Massie, 1846, p. 87.

xlv. Wo ist dein leidendes Zeichen. *Holy Communion.* *Christ.* 1st pub. at Leipzig, 1843, p. 95, in 6 st. of 10 l. In Knapp's *Ev. L. S.* 1850 and 1865. The *trs.* are:—(1) "O where doth mercy dwell." *By Miss Fry* 1858, p. 96. (2) "Where is mercy and compassion." *By R. Massie*, 1865, p. 35. (3) "Where is Schaff's *Christ in song*, 1870. (2) "Where is Thine own compassion, that." *By Lady Durand*, 1873, p. 67.

xlvi. Wort des Lebens, laute Quelle. *Holy Scripture.* 1st pub. at Pirna, 1833, p. 148, in 4 st. of 8 l. In Koenig's *Bund. d. Ehre*, 1840 and 1845, &c. The *trs.* are: (1) "Word of Life! unsullied fountain." By the Hon. S. R. Maxwell in his *Sacred Poems*, 1867, p. 80. (2) "Thou word of Life, unsullied spring!" *By Miss Fry*, 1858, p. 148. (3) "Word of Life, unsullied spring!" By *R. Massie*, 1865, p. 39. (4) "Word of Life, thou fountain bright." In L. C. Biggs's *English Hymnology*, 1873, p. 114.

The whole of the remaining hymns in the *Psalter und Harfe*, 1833 and 1843, have been *tr.* by R. Massie, in his *Lyra Domestica*, vol. i. 1860, ii. 1864; and versions of many of them are included in Miss Fry's *Echoes of Eternity*, 1859; Miss Maningtree's *Footprints of the Holy Dead*, 1863; and Lady Durand's *Imitations from the Germans of Spitta and Tersteegen*, 1873. To annotate them in full would exceed the limits of our space.

II. From his *Nachgelassene geistliche Lieder*. Leipzig, 1851.

Hardly any of these have come into use in Germany; and they have either remained unknown to or have been almost entirely ignored by translators into English. We need only note two, viz.:—

xlvii. Die erste Bekenntniss für die Welt. Christ as the Light of the World, 1845, p. 47, f.; and as No. 4 of the *Hymns for Christmas*. It is *tr.* as "The cradle which the world has given." In the *Family Treasury*, 1865, p. 351, and signed "X. X."

xlviii. Christus, du Abendstrahl. Intercession. Christ as the Light of the World, 1845, p. 48, f. *tr.* as "Gracious, fair presence evening." By Miss Borthwick, in the *Family Treasury*, 1864, p. 191, dated September 1864, and included in her *Thoughtful Hours*, 1867, p. 161. [J. M.]

Splendor paternae gloriae. *St. Ambrose.* [*Morning.*] A beautiful morning hymn, to the Holy Trinity, but especially to Christ as the Light of the World, and a prayer for help and guidance throughout the day. It is the companion and equal to the "Aeterne rerum Conditor" (p. 36, i.), and, like it, is almost indisputably by St. Ambrose. It has been ascribed to him by Fulgentius, Bp. of Ruspe, in North Africa (d. 533); by Bede (d. 735), in his *De arte metrica*; and by Hincmar, in his *De non el non trina Deitate*, 857. It is one of the twelve hymns which the Benedictine editors of St. Ambrose receive as genuine; and is included by Biraghi as one of the *Inni sicuri e Carmi di Sant' Ambrogio*, Milan, 1862. It is mentioned in the *Rule of Aurelianus*, Bp. of Arles (d. 550).

It is found in a ms. *circa* 700, in the Brit. Mus. (Vesp. A., i. f. 182); in a ms., *circa* 800, in the Bodleian (Junius 25, f. 223 b); in four mss. of the 11th cent., in the Bibliothèque Nationale, Paris (Lat. 2291, f. 1; 2291, f. 34; Harl., 2961, f. 23 b; Add. 24,087, f. 7 b); in a ms. of the 11th cent., at Corpus Christi, Cambridge (201, p. 252); in the St. Gall mss., 387, 413, of the 11th cent.; and in the *Lat. Hym. of the Anglo-Saxon Church*, 1851, i. p. 3, and ii. p. 3. (See also Daniel, i. p. 3, and iv. p. 3, f. 2, f. 2 b). Most of the mediaeval Breviaries include it, e.g., the *Ambrosian* of 1539, *Monastic* of 1852, *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, &c. Its use was generally for *Matins* or *Lauds*, but in the Benedictine and Cistercian Breviaries (e.g., the Benedictines and Carthusians) used daily. It is printed by *Daniel*, i., No. 17, and iv., p. 20, from a Bodleian ms. of the 9th cent., a Bodleian ms. of the 10th cent., &c.; by *Mone*, No. 372, from a Trier ms. of the 10th cent.; by *Kehrein*, No. 1, from a ms. of the 11th cent. in his *Hymnarium Moguntinum*, 1845, p. 26, from a ms. of the 14th cent. Also in *Wackernagel*, i., No. 4; F. A. *Marsh's Lat. Hym.*, 1875, p. 11; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and others. The text, with a translation by Dr. Neale, is in the *Hymnal Noted*, 1854, No. 1. Pitra's *Hymnes du Breviaire Romain*, vol. i., 1874, p. 139; and in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der altesten Kirchenhymnen*, 1874, p. 16. [J. M.]

Translations in C. U.:—

1. O Jesu, Lord of heavenly grace. By J. Chandler, in his *Hym. of the Prim. Church*, 1837, p. 35, in 8 st. of 4 l., and his *Hym. of the Church*, 1841, No. 2. This *tr.* is found in a large number of hymn-books in G. Britain and America. In *Mercer*, 1864, *Alford*, 1867, *Barry*, 1862, the *People's H.*, 1867, and others, the text is unaltered, but given sometimes with abbreviations; whilst in the *Salisbury*, 1857, *Kennedy*, 1863, the Irish *Church Hy.*, 1873, and others, slight changes are introduced. See also Nos. 9 and 13.

2. From the Father's glory shining. By W. J. Copeland, in his *Hym. for the Week*, &c., 1848, in 9 st. of 4 l.; and in Horton's *Hym.*, &c., 1851.

3. O Thou the Father's image bast. By E. Caswall, in his *Lyra Catholica*, 1849, p. 15, in 9 st. of 4 l.; and his *Hym. & Poems*, 1873, p. 10. This is given in several hymn-books, especially in those of the Roman Catholics.

4. Thou Brightness of the Father's ray. This *tr.* was contributed to the 1854 ed. of the *H. Noted*, in 8 st. of 4 l., but by whom we cannot determine. Its use is limited.

5. O Christ with each returning morn. This cento, from J. Chandler's *tr.*, in the American *Sabbath Hy. Bk.*, 1858, No. 46, is composed of st. viii., vii., v., and iv., in the order named, but considerably altered. It is given in other American hymnals.

6. O Jesu, Lord of Light and Grace. This *tr.* is given in *H. A. & M.*, 1861, No. 3, in 7 st. of 4 l., st. i.–v., being Chandler's *tr.*, as above, slightly altered; st. vi., ii. 1, 2, from Chandler, also altered; and ii. 3, 4, from the *H. Noted* text; and a new doxology. In the ed. of 1875, the text is thus altered: st. ii. 3, 4—st. iv., ii. 3, 4 —st. vi., from *Church Hys.*, 1871, altered.

7. O Splendour of the Father's Might. By S. A. Dayman, in the *Sarum Hys.*, 1868.

8. O Splendour of the Father's Boon. R. C. Singleton, in his *Anglican H. Bk.*, 1868.

9. O Jesu, Lord of heavenly grace. This cento, in the S. P. C. K. *Church Hys.*, 1871, is thus composed: st. i.–iii., are from J. Chandler's *tr.*, as above, and st. iv., v., are by Dr. F. J. A. Hort, and were made for *Church Hys.*

10. Brightness of the Father's glory. This *tr.*, in the *Hymnary*, 1872, is W. J. Copeland's *tr.*, rewritten by the editors.

11. O sonne, Thou Son of Righteousness. This, in the 1874 *Suppl.* to the *New Cong.*, is composed of st. ii., iii., iv., and vii., of J. Chandler's *tr.*, as above: but considerably altered.

12. Thou Image of the Father bright. By H. M. Macgill. This appeared in the 1874 draft of the Scottish *Presb. Hymnal*; and, again, after revision, in the official issue of that *Hymnal*, 1876, and in his own *Songs of the Christian Creed and Life*, 1876.

13. O Jesu, Lord of heavenly grace. This cento, in Thring's *Coll.*, 1882, is st. i.–viii., and v., from J. Chandler, as above; and st. iv., altered from *Church Hys.*, as above; and st. vi., by Dr. Hort. In *Hys. for ... Sherborne School*, 1883, it reads, "*O Jesu*, full of truth and grace."

Translations not in C. U.:—

1. *O Splendour of Paternal Light. Primer*, 1706.
2. *O Splendour of the Father's glory. Bp. Mant*, 1837.
3. Beam of supernal glory bright. *T. Doddridge's Hymnorium anglicanum*, 1744.
4. Thou Splendour of the Father's light. *Sp. J. Williams*, 1845.
5. O Splendour of the Father's glory. *R. Campbell*, 1856, in G. Stigler's *Aureus Sanctus*, 1884.
6. Thou Brightness of Thy Father's worth. *J. D. Chambers*, 1857.
7. Of the Father Effulgence bright. *Card. Newman*, 1865.
8. O Brightness of Thy Father's face. *J. D. Chambers*, 1857.
9. O Thou, who with the Father's glory crowned. *Lord Ancaster*, Bristol, 1866, p. 35. A partial rendering only.
10. O Thou, the Splendour of the Father's glory. *D. T. Morgan*, 1871.
11. Splendour of glory all divine. *J. Walker*, 1874.
12. Thou the Brightness of the Father's glory. *D. T. Morgan*, 1871. [J. M.]

Sponsa Christi quae per orbem. [*All Saints.*] This is one of the finest of the more recent French Sequences. It is found in the *Paris Missal* of 1859, p. 604.

In the *Paris Missal* of 1739, p. 684, the name of the author is given in the margin as "Joann. B. de Contes Decanus Paris," i.e. Jean Baptiste de Contes, who became Dean of Paris in 1647: and, after holding this office for 32 years, d. at Paris, July 4, 1679, aged 78. The Sequence is also found in the *Narbonne Breviary* of 1709; in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 97, as "*Sponsa* (printer's error) Christi quae per orbem," in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and in *Daniel*, ii. p. 377. [J. M.]

Translations in C. U.:—

1. Spouse of Christ, to whom 'tis given. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 110, in 10 st. of 10 l.; and, again, in his *Hys. of the Church*, 1841, No. 63. It is found in a few collections, but in an abbreviated form.

2. Spouse of Christ is arms contending. By W. Palmer, in his *Short Poems and Hys., the latter mostly Translations*, 1845, No. 75, in 13 st. of 4 l. It speedily passed into several collections, usually in an abbreviated form, including the *People's H.*, 1867, and others. See also Nos. 6 and 7 below. It is the most extensively used of the *trs.* of "Sponsa Christi."

3. Spouse of Christ, who, through the wide world Warring still, &c. By W. J. Blew, in his *Church H. & Tune Bk.*, 1852-55. In two parts: Pt. ii., beginning with st. vi. of the original, "Prodigi vitae, crisere;" *tr.* as, "Martyrs, of their life-blood thriftless." In Rice's *Sel. from Blew*, 1870, No. 127 is composed of st. i. and iv. of Pt. i.; and st. iii. of Pt. ii.

4. Spouse of Christ, that through the wide world Militant dost, &c. This, in J. A. Johnston's *English Hymnal*, 1856 and 1861, is an arrangement of the above *tr.*, with special indebtedness to Mr. Blew.

5. Bride of Christ, to whom 'tis given. This in *Kennedy*, 1863, No. 1378, is an altered form of J. Chandler's *tr.* as above.

6. Bride of Christ, through Him contending. This, in the *Sarum Hymnal*, 1868, is an altered form of W. Palmer's *tr.* as above.

7. Spouse of Christ, in arms contending. This, in the 1860 *Appendix* to the *H. Noted*, No. 194, is thus composed: st. i.–viii., and x., *W. Palmer*, x., xi.–xiii., a new translation by an unknown hand.

8. Church of Christ, whose glorious warfare. By J. Ellerton; written for and 1st pub. in the *S. P. C. K. Church Hys.*, 1871, with the omission of st. i., and in full in the *Hymns of Love in the Church*, *St. Ethelburga, Bishopsgate*, London, 1873. In the 1889 *Suppl. Hys. to H. A. & M.* it is altered to "*British* Church, whose glorious warfare," and in Mr. Ellerton's *Hymns*, &c., 1888, this revision is dated "1887."

9. Spouse of Christ in warfare glorious. In the *Antiphoner and Grail*, 1899; and the *Hymner*, 1882.

In *Kennedy*, 1863, "As the Church to-day rejoices," is a cento from W. Palmer's *tr.*, as above, beginning with st. ii. in the original, "Haec dies cunctis dicata." [J. J.]

Spurgeon, Charles Haddon, the world-famous preacher, was b. June 19, 1834, at Kelvedon, in Essex, where his father was Congregational minister. He was educated at Colchester, and at an Agricultural College at Maidstone, after which he was for a few years usher in schools at Newmarket and Cambridge. In 1851 he became minister of a small Baptist church at Waterbeach, near Cambridge, and soon attained great popularity. In 1854 he removed to New Park Street, London, the place where Drs. Gill and Rippon had formerly ministered, and ere long the thronging of people to hear him led, first, to the temporary occupation of Exeter Hall, and of the Surrey Music Hall, and then to the erection of the great Metropolitan Tabernacle, where he still ministers. Mr. Spurgeon is chiefly known as a preacher and as the author of many vols. of sermons, expositions, and other homiletical literature; but he is also a hymn writer, and the compiler of a well-known hymn book. This book was prepared, in 1866, primarily for the use of the congregation at the Tabernacle. Hence its title *Our Own Hymnbook, a collection of Pr. & Hys. for public, social, and private worship.* It contains 220 versions of the Psalms, and 910 hymns. Of Mr. Spurgeon's contributions noted below, only one, "Sweetly the holy hymn," can be regarded as possessing any particular merit. The others do not rise above respectable mediocrity. His psalm-versions and hymns, all dated 1866, are:—

1. Amidst us our Beloved stands. *Holy Communion.*
2. Behold, O Lord, my days are made. *Ps. xxxix.*
3. Blessed is the man that feareth. *Ps. cxii.*
4. Here, O ye faithful, see. *Holy Baptism.*
5. I will exalt Thee, Lord of lords. *Ps. xxx.*
6. Jesus, poorest of the poor. *Ps. xli.*
7. Let all the people praise Thee. *Ps. cx.*
8. Lord, make my conversation chaste. *Ps. lxxiii.*
9. Lord, Thy church without a pastor. *Election of a Minister.*
10. Make haste, O Lord, my soul to bless. *Ps. lxx.*
11. Now, Lord, Thy servant let depart. *Ps. xci.*
12. O God, Thou hast cast off Thy saints. *Ps. lx.*
13. Our ears have heard, O glorious God. *Ps. xliv.*
14. Praise the Lord with exultation, My whole heart, &c. *Ps. cxi.*
15. Risen Lord, Thou hast received. *Election of a Minister.*
16. Sweetly the holy hymn. *Prayer Meetings.*
17. The Son of Zion speaks for Ingle. *Ps. lxii.*
18. The Holy Ghost is here. *Prayer.*
19. Thou, Lord, hast been favourable. *Ps. lxxxii.*
20. Thy strength, O Lord, makes glad our King. *Ps. xxi.*

In addition to these Mr. Spurgeon re-wrote or added to the hymns of others, as "Come ye who bow to sovereign grace", "Great King of Zion, now", "O God, before whose radiant throne"; and "Woe's me that I in Mesech am"; and composed two *Graces* for before, and two for after Meal. [W. R. S.]

Stabat mater dolorosa. *Feast Innocent III.* † [*Passiontide.*] This noble poem (used both as a sequence and as a hymn) has been, not unjustly, styled the most pathetic hymn of the Middle Ages. The vividness with which it pictures the weeping Mother at the Cross, its tenderness, its beauty of rhythm, its melodious double rhymes almost defying reproduction in another language, and its impressiveness when sung either to the fine plain-song melody or in the noble compositions which many of the great masters of music have set to it, go far to justify the place it holds, and has long held, in the Roman Catholic Church. It was not indeed officially sanctioned for general use, or regularly incorporated in the *Roman Breviary or Missal*, till by decree of Pope Benedict XIII., in 1727; but long

before that date it was in popular use, especially after the Flagellants in the 14th cent. had brought it into notice by singing it on their way from town to town. The passages of Holy Scripture on which it is based are St. John xix. 25; St. Luke ii. 35; Zech. xiii. 6; 2 Cor. iv. 10; and Gal. vi. 17.

Concerning the authorship of this poem there has been, and still is, a great amount of uncertainty. It has been ascribed to Pope Gregory the Great (d. 604), to St. Bernard of Clairvaux (d. 1153), to Pope Innocent III. (d. 1216), to St. Bonaventura (d. 1274), to Jacobus de Benedictis (d. 1306), to Pope John XXII. (d. 1334), to Pope Gregory XI. (d. 1378), &c. The verse-form is, however, not earlier than about 1150, while *Daniel*, ii. p. 140, cites it as in a MS. not later than 1300. The only ascriptions which bear any impress of probability are those to Pope Innocent III. and to Jacobus de Benedictis.

For Pope Innocent III. there is, it must be confessed, little positive evidence. Pope Benedict XIV. (d. 1758), who had made Hymnology a special study, in his *De festis Domini nostri Jesu Christi*, Padua, 1750, ascribes it to Pope Innocent III. So does F. E. von Kehrein, in his *Lat. Sequenzen der Mittelalters*, Hamburg, 1854–63. So also does *Mone* in the notes to his No. 446. Certainly Pope Innocent III. had quite sufficient ability to have written such a masterpiece, and the ascription is strengthened by the fact that to him is attributed the hymn "Veni Sancte Spiritus," in many manuscripts of Latin sacred poetry, viz. the "Veni Sancte Spiritus Et emitte" (q. v.).

For Jacobus de Benedictis (Jacopone) the evidence at first sight seems more probable. In the *Bibliotheque Nationale* at Paris there is a MS. of the end of the 13th cent., which formerly was catalogued as No. 7315, but now bears the press-mark "Fonds italien, No. 918." From a collation kindly sent by M. Leopold Delisle, the Principal Librarian, it appears that the title of the MS. is "Incipiunt Cantica Fratris Jacobini Tudertini de Ordine Fratrum minorum, Poetae Sanctus poems in Italian this MS. has the following in Latin:—

i. Dues dulcis memoria.	f. 104.
ii. Virgo virginum praeclara mihi.	f. 105.
iii. Vexilla regis prodeunt.	f. 106.
iv. Cur mundus militat.	f. 108 b.
v. Ave regis angelorum.	f. 109.
vi. Stabat mater speciosa.	f. 110 b.
vii. Stabat mater dolorosa.	f. 111.

The whole of these, save No. i, are also included in the Latin MS. mentioned above. The ascription in No. i. is certainly not by Jacopone (see **p. 1083, i.**). No. ii. is also certainly not by him (see "Verbum caro"). His claim to No. iv. is also exceedingly doubtful (see e.g. the *Rechtschapat*, July 1868, p. 37). It may be noted that the Latin version of No. iii. is in the Jacopone's hands, pub. at Florence in 1490, not in the ed. of his Cantici, pub. at Rome in 1564. In the complete edition of his poems, that by the Franciscan, Giovanni Tresatti (Venice, 1617), the Stabat mater is not found. The Latin version of No. vi. is also one of all the evidence at his command, has come to the conclusion that it is exceedingly doubtful if Jacopone wrote any Latin hymns; or alternatively that he was merely an adorer or imitator of earlier compositions. The same conclusion applies to No. vii. which also bears the "Stabat mater dolorosa" could also have written the "Stabat mater speciosa." This difficulty being felt, it has been sought to meet it by asserting that the *dolorosa* is by Jacopone, and that the *speciosa* is by an earlier writer. Indeed *Jacopone* does not seem to have been capable of writing such a poem as the "Stabat mater dolorosa." Further, as the *speciosa* contains vi.–ix. of the *dolorosa* have been thought to refer to the Stigmatization of St. Francis of Assisi, the inference drawn being that the hymn was by a Franciscan. This, if true, would make it impossible that at least the *speciosa* could be by Pope Innocent III., who died in 1216, and the date commonly assigned to the conferring of the Stigmas on St. Francis is Sept. 15, 1222. It is however a little difficult to see how any ordinary person could be supposed truly to pray to be allowed to pass through such an ordeal (see the *Roman Breviary* under Sept. 15). And in the Vulgate there are various passages which might apply, e.g. Ps. xxxvii. 17, "Quoniam ego flagellum in medicinam paratus." Ps. lxxi. His plagasius eum in domo eorum qui diligebant me."), which the mediæval writers referred to the Passion of Our Lord; Gal. vi. 18 ("Ego enim stigmata Domini Jesu in corpore meo circumfero"). The Latin version of Jacopone given by Luke Wadding in his *Scriptores ordinis Minorum*, Rome, 1650, one must bear in mind that Wadding was an Irish Franciscan, and not unwilling to claim for his Order at least all that was its due. And in fact Wadding's account is much more of the nature of a mediæval pious imaginations than of a sober record of actual fact.

From the other MSS. containing the poem one does not get very much help, for none of those yet described are earlier than the 14th cent. In a MS. circa 1390, or slightly later, and now in the Bodleian (*Liturg. Miscr.* 375, f. 111) it is headed, "Quicunque rectaverit hanc sequenciam et vi karenas indulgentiarum a papa Bonifacio." The poem is also in a 15th cent. MS. in the Bodleian (*Ashmole* 1291, f. 140), in a *Horae*, circa 1440, in the British Museum (*Add.* 16382, f. 229 b), in three MS. of the 15th cent. at Munich (Nos. 19, 194, 715), in a MS. of the 15th cent. at Einsiedeln (Nos. 91, 184, 705), &c. *Mone*, No. 446, prints it from a Lichtenthal, a Reichenau, a Mainz, and a Salzburg MS., all of the 14th cent., and from other sources. *Mone* thinks that the Reichenau MS. is the oldest, and that the text of Jacopone may have made alterations and additions. He says that the text of the *Roman Missal*, with st. vi.–viii. omitted, would represent a form edited to the Seven Dolours of the B. V. M., and that this form is found in the Sarum *Missal*, with st. vi.–viii. restored, but thinks, he represented by six stanzas of the text of the *Roman Missal*, with slight alterations, and arranged in the order 1, 4, 5, 6, 7, 8. This proposed text is actually printed by Wackernagel, i. No. 214, under the name of Jacopone, and by Daniel, ii. p. 140, under the name of "a sixteen form text under the name of Jacopone"; but it is purely conjectural, and is not found in any MS. yet described. *Daniel*, ii. pp. 139, 395, iii. p. 201, v. p. 56, prints the text from a MS. at Munich of circa 1350, and from another source, circa 1400. Wackernagel also gives by Gerhard Groote (d. 1340) in his *Exercitia Quotidiana*, where Stella speaks of it as being sung by the Flagellants in 1294 [in the chronicle compiled for the magistrates of Lübeck (*Introm-ede Chronik*) it is also mentioned under the same year]; and that given by Jacopone and also the text given by Bernardinus de Busto (d. 1500) in his *Rosarium Sermonum*. It may be noted in passing that though Bernardinus was a Franciscan, he evidently had no idea that the "Stabat mater dolorosa" was by a Franciscan. See also Mone, No. 446; Daniel, ii. 220; de Schrader, No. 140; in Kleinpaul, i. p. 181; in F. A. Marsh's *Lat. Hymn.*, 1875, p. 217; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, &c.

Although, as stated above, this Sequence was brought into notice by the Flagellants, and was well known at least as early as 1350, yet it only very gradually came into use in the services of the Church. It seems to have been added to the Breslau diocesan *Missal* shortly after 1474, and is found in the printed *Breslau Missal* of 1483. It is also in the *aeris Missale* of 1483, and various other *Missale* of the 15th cent., but was not included in any of the English *Missale*. (The *York Missal* has a sequence somewhat resembling it, beginning "Stabat juxta Crucis crucem," and this is found in the MS. *York Missal*, circa 1390, now in the Bodleian, as well as in the printed edn.;

the text being also in *Wackernagel*, i., No. 203, and in *Kayser* as below.) It was not received into the *Roman Missal* or *Breviary* till after 1727, and is there appointed for use in the office of the Seven Dolours of the B. V. M., held on the Friday after Passion Sunday (the office of the Seven Dolours appointed in the *Breviary* for the 3rd S. in September uses other hymns). In the *Roman Breviary* it is divided into three parts, viz. st. i.–v. at *Vespers*; vi., vii. ("Sancta mater, istud agas") at *Matins*; and viii.–x. ("Virgo virginum praeclara") at *Lauds*.

There is quite a literature on the subject of the "Stabat mater dolorosa." The best and most complete summary of it is that by Dr. J. Kayser, in his *Beiträge zur Geschichte und Erklärung der altesten Kirchenhymnen*, vol. iii., Paderborn, 1886, pp. 110–192, where the different forms of the text are printed in full, with an elaborate commentary and a full apparatus of various readings. See also Dr. F. Setaall, in *Home at Home*, for May 1867.

The "Stabat mater dolorosa" is also worthy of note by reason of the frequency with which it has been set to music by the great composers, such as Palestrina, Pergolesi, Haydn, Rossini, and, more recently, Dvorak. The particulars regarding their printed settings are given at length by C. H. Bitter, in his *Studien zum Stabat mater*, Leipzig, 1883. See also the *Caecilien Kalender* (Regensburg, Pustet), 1883, p. 59; 1886, p. 79; 1888, p. 97.

It is also noteworthy on account of the very numerous translations in which it has passed into various European languages. Dr. F. G. Lisco, in his *Stabat Mater*, Berlin, 1843, prints 78 versions in German, to which list a good many more might now be added. The list of English *trs.*, as will be seen below, is also large. The fact that so much of the hymn is directly addressed to the B. V. M. has limited its use in hymn-books outside those of the Roman Catholic Church. Perhaps the most skilful attempt to bring the hymn into greater harmony with 1 Tim. ii. 5, is by J. S. B. Monsell, in his *Parish Hym.*, 1873 (see below).

(J. M.)

The *trs.* of this poem into English are (1) of the full text, as in the *Roman Missal* and *Breviary*; and (2) of the stanzas as appointed for *Vespers*, and are:—

i. Roman Missal and *Breviary* text.

This text is thus divided:—

Vespers. **Stabat Mater dolorosa.**
Matins. **Sancta Mater istud agas.**
Lauds. **Virgo virginum praeclara.**

and is *tr.* sometimes with these divisions, and again as one hymn, viz.:—

1. At the Cross her station keeping. *Vespers.*
Holy Mother, pierce me through. *Matins.*
Virgin of all virgins best. *Lauds.*

By E. Caswall, in his *Lyra Catholica*, 1849, p. 158; and in his *Hym. and Poems*, 1873, p. 76. Some three or four lines are from Dr. Mant's *tr.* as below. In these divisions, or as one hymn, this *tr.* is extensively used in Roman Catholic hymn-books for Missions and Schools.

2. In! her heart with anguish reading. *Vespers.*
This, O Holy Jesu, grant me. *Matins.*
King of saints, all saints out-shining. *Lauds.*

By W. J. Blew, in his *Church Hymn & Tune Bk.*, 1852–55. The *tr.* of the *Vespers* text is also in Rice's *Sel.* from Blew, 1870, No. 39, altered to—"Stood the woe-worn Mother weeping."

3. At the Cross her station keeping. This, in the Roman Catholic *Hym. for the Year*, N.D. [1867], is composed of two parts: Pt. i. being E. Caswall's *tr.* of the *Vespers* text, as above; and Pt. ii., "Fount of Love and holy sorrow," a *tr.*, probably by Dr. Rawes (the editor), of the rest of the hymn. This combined *tr.* is also in the *Catholic Hym.*, N.D. [1860].

4. Plunged in grief the Mother stood. In *The Crown of Jesus H. Bk.*, N.D. [1862]; a *tr.* of the full text as one hymn.

5. Sorrowful the Mother stood. In *Saint Winifred's H. Bk.*, N.D. [1860]; a *tr.* of the full text as one hymn.

6. Close beneath the Cross that bore Him. By Francis Trappes, in his *Liturgical Hym. for the Chief Festivals of the Year, &c.*, N.D. [1865]. In full, as one hymn.

7. Stood the mournful Mother weeping. By J. S. B. Monsell, in his *Parish Hymnal*, 1873; and his *Watches by the Cross*, 1876. In full, as one hymn.

Other trs. are:—

1. The Mother stood in wistful wise. *Primer*, 1599.
2. The Mother stood with griefe confounded. *Primer*, 1619.
3. The dolorous chant Mother stood. *Primer*, 1685.
4. Under the World-Redeeming Rood. *Primer*, 1687 and 1700.
5. Close by the ever-hallow'd cross that bore. *D. French*, 1839.
6. The Mother stands deploring. *A. D. Wackerbarth*, 1842.
7. Boiled in tears, and deeply grieving. *W. Palmer*, 1845.
8. Tearful stood the Mother lowly. *J. R. Beste*, 1849.
9. As the Mother stoodeth fearful. *J. D. Chambers*, 1852.
10. By the Cross and vigil keeping. *Lord Lindsay in Sacra Quat. Hys. of the Church*, 1865.
11. Stood 'th' afflicted Mother weeping. *A. Coles*, 1867.
12. By His Cross the Mother stood, Hanging on the fatal rood. *D. T. Morgan*, 1871.
13. How sorrowful the Mother stood. *J. Wallner*, 1874.
14. By the Cross on which suspended. *D. F. Mac-carthy*, in G. Shipley's *Sacred Species*, 1844.
15. Weeping sore the Mother stood. *J. D. Aylward*, in *Shipley*, as above.
16. By the Cross of expiation. *A. de Vere*, in *Shipley*, as above.

ii. The *Vespers* text. *Stabat Mater.*

1. By the Cross sad vigil keeping. Stood the Mother, doleful, weeping. By Bp. R. Mant, in the *British Magazine*, Oct. 1833, p. 397, in 3 st. of 6 l., and signed "A." It was repeated in Bp. Mant's *Ancient Hys.*, 1837, p. 54, and 1871, p. 95. The original *tr.*, was given in the *People's H.*, 1867; and, again, with slight alterations, in the *Hymnary*, 1872, and other collections.

2. By the Cross, sad vigil keeping. Stood the mourning (mournful) Mother weeping. This canto appeared in Murray's *Hymnal*, 1852, No. 50, in 5 st. of 6 l. Of these 20 lines, 15 are from *Mant*, 1 from *Caswall*, and 14 altered from *Mant*, by the Editors.

3. By the Cross her station keeping. This, in the Sarum *Hymnal*, 1868; the *Parish H. Bk.*, 1863 and 1875; and Thring's *Coll.*, 1882, is *Murray's* text; in each case with slightly differing alterations.

4. At the Cross her station keeping. This canto,

as given in *H. A. & M.*, 1861 and 1875, is composed of 2 lines directly from Caswall, 21 lines directly or indirectly from *Mant*, through *Murray*, as above, and 7 lines by the compilers. Its proper designation, therefore, is "A conte, based upon Bp. Mant and E. Caswall, from Murray's *Hymnal*, 1852, somewhat altered." As Caswall's *tr.* begins with the same opening lines as this conte, it should be noted, to distinguish the two, that st. 5 begins in each thus:

Caswall:—"O thou Mother! fount of love!
Touch my spirit from above."
H. A. & M.:—"Come, real fount of love divine,
Touch my heart and make it thine."

The *H. A. & M.* conte is found in a few collections; but outside of that work it is not so extensively used as the *Murray* conte, as above.

5. By the Cross, in anguish sighing. This *tr.*, appeared in the Rugby School *Pr. & Hys.*, 1850 (probably before), No. 62, in 4 sts. of 6 l. (ed. 1876, No. 105). It was possibly made by J. H. Buckoll, then Assistant Master in the School, and co-editor of the collection.

6. Near the Cross was Mary, weeping. By J. W. Alexander, in his work, *The Breaking Crucible, and Other Translations*, 1861; and in *Londes Donné*, N. Y., 1884.

7. By the Cross her sad watch keeping. This conte, in Skinner's *Daily Service Hyl.*, 1864, is composed of st. i.–v., from Bp. Mant, and st. vi.–viii., by the Editor.

8. By the Cross and vigil keeping. This *tr.*, in the *Anglican H. Bk.*, 2nd ed., 1871, is by R. C. Singleton, the Editor, based upon Bp. Mant; and can be distinguished by st. v., which begins "Fountain of divine affection."

Other trs. are:—

1. Forth pouring many a bitter tear. By "O." in the *British Magazine*, July 1833.

2. By the Cross her watch weeping. By G. Rorison, in his *Hys. & Anthems*, 1851.

In addition to these metrical renderings of the *Roman Missal* and *Breviary* text, Mrs. Charles has, in her *Voice of Christian Life in Song*, 1858, p. 208, a prose *tr.* beginning: "The mournful mother stood tearful beside the Cross." There are also two or three metrical renderings by American writers which we have been unable to verify. [J. J.]

Stabat mater speciosa. *Jacobus de Benedictis.* † [*Christmas.*] As mentioned in the note above, this sequence is found in a 12th cent. MS. in the Bibliothèque Nationale at Paris (formerly No. 7783, now *Fonds Italien*, 559 *f.* 169 *b*), and in 13 stanzas. From this MS. it was printed by O. F. Ozanam, in his *Poëtes Franciscains en Italie au treizième Siècle*, 1852 (*Œuvres Complètes*, Paris, 1855–1865, vol. v. p. 170), and his text is repeated in *Kleinpaul*, ii. v. 242; F. A. March's *Lat. Hys.*, 1874, p. 178; and in Dr. C. Kayser's *Beiträge zur Geschichte und Erklärung der Altesten Kirchenhymnen*, vol. ii., Paderborn, 1866, p. 185. Ozanam thought it had never been printed, but it had appeared in Jacopone's *Laude*, Brescia, 1495. It has not been found in any other sources earlier than 1500, and for this cause, and for reasons mentioned in the preceding note, the present writer is inclined to think that it may possibly be by Jacopone. It has a certain beauty if looked at by itself. But on comparison with the "Stabat mater dolorosa" it is seen to be a servile and rather tame imitation of that poem, giving, on parallel lines, a picture of the B. V. M., as she may be supposed to have stood joyfully watching beside our Lord's cradle at Bethlehem. It never came into liturgical use. The trs. into English include:—

1. Pull of beauty stood the Mother. By *J. M. Neale* (with the Latin text), in his *Stabat mater speciosa, Stabat mater dolorosa, &c.*, 1867, p. 1; and in the 2nd ed. of the same, 1867, p. 1; and [*Sacr. Hymnal.*], 1876, in three parts, Pt. i. beginning "Mother, fount of love still flowing," and Pt. iii., "Virgin, portion of condition."

2. Stands that Mother more than beauteous. An anonymous *tr.* in the Roman Catholic *Parochial & Sch.*, n.d. [1885]. [J. M.]

Staffordshire Hymnbooks. In the early part of this century several collections were published in Staffordshire for local use. It will prevent confusion to treat these as a group. The first is:—

A Selection of Psalms and Hymns for Public and Private Use. Uttoxeter, Richards, 1805.

This *Sel.* contains 27 psalms (to which the Old 100th was added in later editions) and 128 hymns, many of which are from Watts, Cowper, and Newton. It was edited by the *Rev. Jonathan Stubbs, M.A.*, sometime Fellow of New College, Oxford, and Curate-in-charge of Uttoxeter from 1804 until his death in 1810. He was assisted in compiling the *Coll.* by the Rev. T. Cotterill (q. v.), the Rev. Thomas Gisborne, and the Rev. Edward Cooper. Of Gisborne and Cooper we append the following biographical details:—

Gisborne, Thomas, M.A., s. of Mr. John Gisborne, of Yoxall, was b. circa 1760, and educated at St. John's College, Cambridge, where he was 6th Wrangler of his year, and M.A. in 1786. He was ordained in 1781, and was R. of Barlaston, Staffordshire, from 1789 to 1826. Subsequently he became a Prebendary of Durham. He was the author of *Sermons*; the *Duties of Men*; the *Duties of Women*; *Poems Sacred and Moral*, 1799 (in the later editions of which the Hymns in the *Sel.* of 1805 first appeared); and another volume of poetry entitled, *Walks in a Forest*, 1794. The following hymns by him are found in the *Uttoxeter Sel.*:—

1. A soldier's course from battles won. *Soldiers of Christ.* No. 78, in 8 sts. of 4 l., and in several hymnbooks.

2. Hark! 'tis the bell with solemn toll. *Death.* No. 74, in 6 sts. of 4 l.

3. O Father, glorify Thy name. *In Sickness.* No. 92, in 4 sts. of 4 l.

4. Reckon! when night involves the skies. *Christ all and in all.* No. 80, in 4 sts. of 4 l.

5. Thy humblest works with full accord. *Teachings of Nature.* No. 116, in 4 sts. of 4 l.

6. Thy will be done, my soul in silence keep. *The hour of Pause.* No. 14, in 4 sts. of 4 l.

All the above hymns, except No. 2, are in Gisborne's *Poems*, 3rd ed., 1835.

Cooper, Edward, B.A., of Queen's College, and sometime Fellow of All Souls' College, Oxford, was Rector of Hamstall-Ridware from 1789 to 1833, and of Yoxall, Staffordshire, from 1833 to 1864. He published two volumes of *Sermons*, and edited a small *Coll.* of Hymns (see No. 4 below); b. 1770, d. 1832. He contributed to the *Uttoxeter Sel.*:—

1. Father of heaven, whose love profound. No. 67. (See p. 1086, i.)

2. This is the day the Lord hath blest. *Sunday.* No. 90, in 4 sts. of 4 l.

The hymns in the Uttoxeter *Sel.* which Cotterill is believed to have written or recast are:—

1. Almighty Father, God of grace. *For Pardon.* No. 34, in 4 sts. of 4 l. See p. 32, ii.

2. How'd with the presence of their God. See p. 547, ii.

3. Jesus, exalted for on high. No. 71. See p. 556, ii.

4. Not unto us, but to Thy name. See p. 811, ii.

5. When the archangel's trump shall sound.

2. Next in order of time we have the following collection:—

Portions of the Psalms, chiefly selected from the Versions of Merrick & Watts, with occasional Hymns, adapted to the Church Service for every Sunday in the Year. Uttoxeter, Richards, 1808.

This *Coll.* contains 174 Portions of Psalms (to which may be added 8 second and third parts not separately indexed), 12 Doxologies, and 30 Hymns (with 9 second or third parts). It repeats E. Cooper's hymn "Father of heaven;" but with the exception of this and a few psalm versions found in all collections, it is wholly different, both as regards contents and plan, from the *Uttoxeter Coll.* of 1805, with which Mr. Elleston in his *Notes* to the 5th ed. of *Church Hymns* has confounded it, also erroneously assigning the editorship of the latter to E. Cooper, whose own *Coll.* was not published until 1811 (see iv.). A reference in the *Coll.* of 1808 to Ashbourne (a parish in Derbyshire on the borders of Staffordshire), and the statement that the music to which two of the hymns were sung was adapted or composed by Edward Simms, then organist of Ashbourne church, indicate that in all probability the *Coll.* was intended for use in that parish, and it is not unlikely that it was compiled by the Rev. Samuel Shipley, who became Vicar in 1806.

3. The third *Sel.* in this section is:—

A Selection of Psalms and Hymns for Public and Private Use. Newcastle, Staffordshire, 1810.

This *Sel.* was compiled by the Rev. T. Cotterill, and went through 8 editions. [See Cotterill, T., p. 283, ii.]

4. The fourth *Sel.* is:—

A Selection of Psalms and Hymns. Lichfield, Lomax, 1811.

This *Sel.* was made by the Rev. Edward Cooper for use in his churches of Hamstall-Ridware and Yoxall. A 2nd edition appeared in 1823. It is a small book, containing only Ken's Morning Hymn, 26 Psalms, and 19 Hymns. Of the latter, "Father of heaven, whose love profound" and "This is the day the Lord hath blest" are respectively Nos. 3 and 4.

5. The fifth *Sel.* is:—

A Selection of Psalms and Hymns for public worship. Uttoxeter, Morris & Son, 1845.

6. The *Uttoxeter Sel.* of 1805 remained in use for many years, and passed through several editions (4th ed. 1814) unaltered, until 1843, when a revised ed. was pub. This contains 49 Psalms, I Gloria Patri, 94 Hymns, and an Introductory Anthem, 185 pieces in all, of which 106 were taken from the older *Sel.*, About 1854 this revised ed. was in its turn replaced at Uttoxeter by *A Church Hymnbook for every Sunday and Holyday*. London, Masters. One of the hymns (No. 126) in the *Uttoxeter Sel.* of 1805, "When heaves with sighs my anxious breast," in 2 sts. of 4 l., is by the *Rev. Humphrey Price*, Curate and afterwards (1819–25) Incumbent of Christ Church, Needwood, but it does not appear that he had any further part in compiling the *Sel.* This hymn was included afterwards in Montgomery's *Christian Psalmist*.

7. As connected with Staffordshire, though not as compilers of Hymnals for local use, two hymn-writers may be named here, the Rev. John Wakefield and Lady Lucy Whitmore.

Wakefield, John, M.A., s. of Mr. Thomas Wakefield, was b. at Uttoxeter, Jan. 17, 1798; educated at St. Edmund Hall, Oxford, where he graduated B.A. 1824, M.A. 1827. Took Holy Orders in 1824, and after holding curacies at St. Alkmond's and All Saints, Derby, became Vicar of Ashbourne, Derbyshire, in 1827. He published *A Collection of Psalms and Hymns, chiefly designed for Public Worship. Belper, J. Mozen*, 1826, containing 116 Psalms and 110 Hymns; and in 1841 printed privately a small vol. of 24 original hymns entitled *Hymns for Private Devotion, during the Season of Affliction of a Burial Prater. W. Lowdes, printer, Much Wenlock*; and in 1888, an *Appendix* thereto of 8 hymns.

Whitmore, Lady Lucy Elizabeth Georgiana, was the 2nd dau. of Thomas, 1st Earl Dartmouth, K.G., by Frances Finch, b. Jan. 25, 1795, married in 1818 to Mr. William Wolryche Whitmore, of Dudmaston, Shropshire, and d. Mar. 7, 1846. She published, *"Family Prayers for every Day in the Week." &c.*, 1838, containing 14 original hymns, and 1839, *Hymns*, 12 of these hymns, "Father, again in Jesus' name we meet" (p. 365, ii.) has passed into many collections.

To information furnished by the Rev. J. Wakefield we are indebted for much of the material employed in this article. [G. A. C.]

Stallybrass, James Steven, fourth s. of the Rev. Edward Stallybrass, of the London Missionary Society, was b. Oct. 3, 1820, at Schoolcraik, in the province of Irkutsk, Siberia, where his father was then stationed. He resided for many years in Stoke Newington, London, and d. there Dec. 2, 1888. He was a well known educationist, and *tr.* from the German a number of scientific and other works. He contributed a large number of *trs.* from German hymns and poems to the various publications of Mr. Curwen, e. g. to the *Songs and Tunes for Education*, 1861 (the *Tonic Sol fa Reporter, &c.* In 1859 he contributed *trs.* of 4 German hymns to Mr. Curwen's *Sabbath H. Bk.* (Nos. 234, 417, 418, 420). To Mr. Curwen's *Child's Own H. Bk.*, 1862, he also contributed:—

1. **Who through Heaven is guiding.** *Ascension.* Written for the 1st ed. of his *Hymnal Comp.* 1870, No. 70, in 3 sts. of 4 l. Repeated in No. 117 in *Songs and Tunes*, 1881, and marked as a *tr.*, but Mr. Stallybrass in 1901 could not remember from what. It has since been included in the Congregational *Hy. of Praise for Children*, 1881.

2. **Thou Lord of Hosts and Sabbaoth.** *Heaven anticipated.* 1st pub. in 4 sts. of 4 l., as No. 106, in *Songs and Tunes*, 1861, and marked as a *tr.*, but Mr. Stallybrass in 1901 regarded it as an original composition.

For Mr. Stallybrass's *trs.* from the German noted in this Dictionary see **Index of Authors and Translators.** [J. M.]

Stammers, Joseph, was b. at Bury St. Edmunds in 1801, and educated for the legal profession. After practising in London as a solicitor for some time he was called to the Bar in 1833, and joined the Northern Circuit. [*Lyra Brit.*, 1868.] He d. in London, May 18, 1885. His popular hymn—

Round the wave, Christian (*Perseverance*) was contributed to the *Cottage Magazine* (a small serial edited by the Rev. Legh Richmond), vol. iii. p. 191, circa 1808. It has passed into several collections, including the Bap. *Ps. & Hys.*, 1858; the *People's Hyl.*, 1867 (altered), and others.

Mr. Stammers also contributed 4 hymns to Dr. Rogers's *Lyra Brit.*, 1868, but these have not come into C. U.

Stand, soldier of the Cross. *By H. Bohnstedt.* [*Adult Baptism.*] Written for the 1st ed. of his *Hymnal Comp.* 1870, No. 291, in 6 st. of 4 l. It was also given in his *Two*

Brothers, &c., 1871, p. 238. On its adoption by the S. P. C. K. *Church Hys.*, 1874, st. ii., iii., were slightly altered by the author. [J. J.]

Stand the omnipotent decree. *C. Wesley.* [*Trust and Confidence in God.*] This is No. 16 of 17 hymns pub. in 1750, as *Hys. for the Year*, 1750, *Particularly for the Fast-day, Feb.* 6, in 4 st. of 8 l. (*P. Works*, 1868–72, vol. vi. p. 94). This Fast was held as a day of humiliation arising mainly out of a dread of an invasion by the French. Miss Steele's hymn "See gracious God, before Thy throne" (p. 1097, ii.), was also written for the same occasion. C. Wesley's hymn was republished, without alteration, in the *Wes. H. Bk.*, 1780, No. 60, and has since passed into a large number of collections in most English-speaking countries. It has received great praise at the hands of many writers. J. Montgomery in the preface to his *Christian Psalmist*, 1825, p. xxix, says:—

"The hymn on the Day of Judgment, 'Stand the omnipotent decree' begins with a note, abrupt and awakening like the sound of the last trumpet. This is altogether one of the most daring and victorious flights of our author. Such pieces prove that if Charles Wesley had possessed the talent of versification in common for general purposes, it was from choice and predilection to certain views of the Gospel in its effects upon human minds, and not from want of diversity of gifts."

This was written by Montgomery in ignorance of the fact that the hymn was directly associated with Young's *Night Thoughts*. In his private copy of his *Christian Psalmist*, 1825 (in our possession) he has written in pencil on the margin opposite the above quotation "a paraphrase from Dr. Young's *Night Thoughts*." Jackson in his concluding chapter of the *Memoirs* of C. Wesley quotes this hymn as one of "two examples of the manner in which C. Wesley occasionally availed himself of the writings of other men." He says (small ed., 1848, p. 498):—

"The just and striking sentiments contained in the 'Night Thoughts' of Young, mingled with his sublimity and fancy, were exactly suited to Mr. Charles Wesley's peculiar temper and mental habits. He therefore entwined this book next to the holy Scriptures. Yet could he when occasion served surpass Young himself in the sublimity of his ideas, as the reader may see in the following example demonstrative. The author of the *Night Thoughts* (Night vi. The Infidel Reclaimed, pt. i.) exclaims:—

> "O man immortal! Hear the lofty style.
> If earth be man's, or what earth claims or yields,
> If earth disturb, or discord with her orb discord,
> And grind us into dust: The soul is safe;
> The man emerges; mounts above the wreck,
> As tow'ring flame from Nature's funeral pyre;
> Mounts, and keeps mounting, on the wings of praise;
> His charter, his inviolable right,
> Well plum'd to burn from Thunders impotence,
> Death's putrcitive darts, and Hell's defeated storms.'

"Mr. Charles Wesley, taking up the theme, thus sings in still loftier strains, and with a greater power of expression:—

> "Stand th' Omnipotent decree!
> Jehovah's Will be done!
> Nature's end we wait to see,
> And hear her final groan:
> Let earth dissolve, and blend
> With her first chaos, and be lost,
> Let those pond'rous orbs descend,
> And grind us into dust!
> Soon severs the righteous man!
> At his Redeemer's beck
> Soul, strength, and clay again,
> And earth, and heaven shall wreck.
> Lo! the heavenly spirit wrests,
> Like flames o'er nature's funeral pyre,
> Triumples in immortal powers,
> And claps his wings of fire!' "

Jackson quotes the remaining two verses of Wesley's hymn (see *Wes. H. Bk.*, No. 61), but omits to point out that there is nothing corresponding thereto in the *Night Thoughts*, and that they are strictly Wesley's original composition. Young began his *Night Thoughts* after the death of his wife and daughter in 1741, and the Preface to pt. ii. of "The Infidel Reclaimed," which begins a few lines after those quoted above, is dated "July 7, 1744." This would give the date of his lines as quoted, circa 1744, C. Wesley's date is 1756. We may add that line 4 in st. iv:—

> "Yield we now our bodies up
> To *earthquake, plague*, and sword,"

refers to the *earthquake* to the great earthquake which demolished the city of Lisbon on Nov. 1, 1755; the *plague* to the terrible mortality among the cattle which had been prevailing in various parts of England; and the *sword* to the invasion which was feared from France. These things made the strongest men in the land tremble.

[J. J.]

Stand up and bless the Lord. *J. Montgomery.* [*Praise and Thanksgiving.*] Written for the Sheffield Red Hill Wesleyan Sunday School Anniversary, held on Mar. 15, 1824; and also used at the Whitsuntide gathering of the Sheffield Wesleyan Sunday School Union, on the Whit-Monday of that year. The opening lines of the original read:—

> "Stand up and bless the Lord,
> Ye children of His choice."

When Montgomery included it in his *Christian Psalmist*, 1825, No. 558, in 6 st. of 4 l., he altered this opening to:—

> "Stand up and bless the Lord,
> Ye *people* of His choice:"

and this was repeated in his *Original Hys.*, 1853, No. 96. In J. H. Thom's *Hymns, &c.*, 1858, it begins, "Arise, and bless the Lord:" and in the American *Songs for the Sanctuary*, N. Y., 1865, "O Thou above all praise" (st. ii. altered). It is in extensive use in all English-speaking countries, and usually the 1825 text is followed.

[J. J.]

Stanley, Arthur Penrhyn, D.D., was b. at Alderley, in Cheshire, Dec. 13, 1815. His father, Edward Stanley, was the s. of Sir Edward Stanley of Alderley, and younger brother of the first Lord Stanley of Alderley, and was rector of the parish until 1837, when he became Bishop of Norwich. His mother, Catherine Stanley, was daughter of the Rev. Oswald Leycester, Rector of Stoke-upon-Tern, Shropshire. Arthur Stanley received his early education under the superintendence of his father; but in 1829 he was sent to Rugby to be under the direct charge of Dr. Arnold, who had been appointed to the head-mastership the year before, and of whom Mr. Stanley had been an early friend and admirer. Arthur Stanley bore the stamp of Rugby and of its great headmaster to the end of his life. In 1834 he went up to Oxford, having won a Balliol scholarship, the "blue ribbon of undergraduate life," and commenced a career of unusual brilliancy at the University. He gained the Newdigate prize for English Verse (the subject being *The Gypsies*); the Ireland scholarship (the highest test of Greek scholarship), and a First Class in Classical Honours, all in 1837. He won the Prize for the Latin

Essay in 1839, the Prize for the English Essay, and the Ellerton Prize for the Theological Essay in 1840, and won in the same year elected to a Fellowship at University College. He was then appointed College Tutor, and held that office for twelve years. In 1845–6 he was Select Preacher for the University. From 1850 to 1852 he was Secretary to the Oxford University Commissioners. In 1851 he was appointed Canon of Canterbury, and held that post until 1858, when he was elected Regius Professor of Ecclesiastical History at Oxford, to which a Canonry at Christ Church was attached. He was also chosen in 1858 Examining Chaplain to the Bishop of London, his fellow Englishman, Dr. Tait. These offices he held until 1863, when, on the elevation of Dean Trench to the Archbishopric of Dublin, he was appointed to the Deanery of Westminster. In the same year he married Lady Augusta Bruce, a sister of the Earl of Elgin, and a personal friend and attendant of Queen Victoria. This marriage brought him into still closer relation with the Court, at which he had before been so highly valued, that he had been twice chosen to accompany the Prince of Wales in his travels in the East. He was singularly happy in his married life, and felt the death of Lady Augusta, which occurred in 1876, as an irreparable loss. In 1872, he took part in the Old Catholic Congress at Cologne; and at the close of the same year he was again appointed Select Preacher, not, however, without considerable opposition being made to the appointment on account of the Dean's theological views; the vote, however, was carried by 349 against 287. In 1873 he was installed Lord Rector of the University of St. Andrews, having received the degree of LL.D. from that University four years previously. He died at the Deanery, Westminster, on July 18, 1881, after a short illness.

Dr. Stanley was a voluminous and very popular writer, his pure and picturesque style being singularly fascinating. The first work by which he became known to the literary world was the *Life and Correspondence of Dr. Arnold*, pub. in 1844, which is a most charming model of biography. Though the writer is distinctly a hero-worshipper, he never allows his worship to violate the rules of good taste, with he brings out all the points in his hero's character most vividly, and considers it most to his discretion to print only as much of his letters as will illustrate the man himself, as he subjects. *Memorials of Addresses, Sermons, Visitations, and Cathedral Sunday*, which is very interesting both for its intrinsic merits, and also as a pious tribute of filial affection. In 1854 appeared the *Epistles to the Corinthians*. In 1856 appeared the *Epistles to the Corinthians*, the value of which will be variously estimated according to the theological standpoint of the reader. But his next two works will command the admiration of all readers, whatever their views may be. These are *Memorials of Canterbury*, pub. in 1854, and *Sinai and Palestine in connexion with their History*, pub. in 1856. Dr. Stanley was again on his own proper ground when his almost unique powers of description had full scope in his *Lectures on the History of the Eastern Church*, pub. in 1861; this also was very popular, reaching a 5th ed. in 1869. Then followed a series of *Lectures on the History of the Jewish Church*, in 3 volumes (1863–76). His next publication again dealt with the East, viz. *Lectures on the History of Westminster Abbey*, pub. in 1867, may be regarded as a companion volume to the *Historical Memorials of Canterbury*, and is, at least, worthy of its predecessor. It is a fortunate circumstance that two of the most interesting places in England should have had for their historian one who, both from his position and his talents, was so well qualified to become the historian of his subject. Of the rest of Dr. Stanley's prose works it does not seem necessary to do more than specify the titles. They include *Lectures on the History of the Church of Scotland*, 1868; *Essays on Questions connected with the Church*, 1870; *Addresses and Sermons*, 1871; a great number of single Addresses, &c., on various subjects, and *Christian Institutions, Essays on Ecclesiastical Subjects*, pub. not long before his death.

Dr. Stanley attained great eminence as a preacher, and his sermons, delivered in his manner are most solemn and impressive, and his style chaste and accurately suited for a sermon. It is fair to add that sermons would also, of course, be the species of composition in which what many considered the most unsatisfactory features of Dr. Stanley's intellectual character, his vagueness of doctrine and extreme breadth of statement, were most conspicuous. The chief are: *Sermons and Essays on the Apostolical Age* (1846); *Sermons preached in Canterbury Cathedral* (1857), *Sermons on the Church, Evangelical and Apostolical Preaching* (1866), *Sermons Preached in Westminster Abbey* (1869), and *Addresses and Sermons at St. Andrews*, 1877.

The point of view from which this sketch naturally regards Dean Stanley as a writer is that from which he appears at the least advantage. Thirteen of his hymns which had been published singly have been incorporated in the *Westminster Abbey Hymn Book*, but none of them have attained any extensive popularity; and, to tell the truth, they do not deserve it. That exquisite taste and felicity of diction which distinguish more or less all his prose writings seem to desert him when he is writing verse. This is all the more strange because one would have said that he regarded outward nature, as well as the works and history of man, with a poet's eye. Like another great writer, Jeremy Taylor, his prose is poetical, but his poetry is prosaic. The divine afflatus is wanting. Of course he always writes as a scholar; hence his translations are more successful than his original hymns; but in neither department has he produced anything that can at all be termed classical; and it is from his general eminence rather than from his contributions to hymnology that he requires even the small space which has been devoted to him in this article.

[J. H. O.]

In addition to Dean Stanley's *trs.* from the Latin, and his popular hymns, "He is gone! beyond the skies," and "Master, it is good to be," which are annotated elsewhere in this Dictionary, the following are also in C. U.:—

1. **Let us with a gladsome mind.** *National Hymn, the Accession.* This hymn is called "Hymn for the Accession (June 20). An Accommodation of Milton's Version of Psalm cxxxvi." It appeared in *Fraser's Magazine*, June 1872, in 11 st. of 8 l. Lines 3, 4, of st. i.:—

> "Long our island throne has stood,
> Planted on the ocean flood,"

will distinguish it from Milton's hymn.

2. **O frail spirit, vital spark.** *Hymns.* Given in "Hymns for Public Worship," 1867, and headed "Our Future Hope." An Easter Hymn. It has been thought that there may be a place for some expressions such as the following hymn or hymns *endeavour* to embody, of the prospect of another world, more hopeful than the touching expressions of Pope's graceful version of it in his well-known lines, "Vital spark of heavenly flame." The hymn following this introduction is in two parts:—Part I. "O frail spirit, vital spark," in 6 st. of 5 l.; and Part II. "Immortal spirit, vital spark," in 6 st. of 5 l. 1–4, of Pt. II., st. i., 1–4, are from Robert Seagrave's hymn, noted on p. 906, ii.

3. **Spirit unseen, our spirits' home.** Whitsuntide.

This hymn was pub. in *Macmillan's Magazine*, May, 1871, p. 61, in 7 st. of 4 l., with the following introduction:—"Mannin's Hymn for Whitsuntide. Of all the Sacred Hymns of Manzoni this is the one which breathes the most comprehensive spirit. The first part runs on the more mystical emblems of the Church. But the second part, which is the noblest, leads the reader deeply into the very heart of the doctrines of the spiritual nature of Christianity, and contains a meaning beyond the original force of the words, which was intended to be confined to the limits of the Roman Church. It is to this second part that the highest praise must have been attempted." Manzoni's poem on *Pentecost* was pub. circa 1820. (See **Italian Hymnody**, § 11.)

4. **The Lord is come! On Hymns ancient.** *Advent.* This hymn appeared in *Macmillan's Magazine*, Dec. 1873, in 7 st. of 4 l., with the following introduction:—"Hymns for Advent. From an unpublished hymn of Gerhardt's." The same version, with slight alterations, appeared in this Magazine, April 1874, (Sec. *Lute* 1883, see p. 859, ii.), on the Ascension, and the Transfiguration (April 1876, see p. 718, i.). The first four stanzas run parallel to the Gospels of the four Sundays in Advent, and the two last on the Gospels and Epistles for Christmas.

5. **When the Paschal evening fell.** *Holy Communion.* This appeared in *Macmillan's Magazine*, Nov. 1874, in 8 st. of 4 l., 1 st. of 12 l., and 1 st. of 8 l., with this introduction:—"Hymns for Holy Communion. The first is intended in the following lines to furnish a sacred hymn founded on the one common idea of commemoration which lies at the basis of all views of the Eucharist, whether material or spiritual, and to express this under the metaphors which are most familiar to us from the metaphorical language by which the ordinance is often described."

6. **Where is the Christian's Fatherland?** *The Christian's Fatherland.* This poem (it cannot be called a hymn) appeared in *Macmillan's Magazine*, July 1875, in 4 st. of 8 l., as a "Hymn for St. John the Baptist Day, June 24."

All these hymns were given in full, and without alteration, in the *Westminster Abbey H. Bk.*, 1883. Their use is mainly confined to that collection.

Star of morn and even. *F. T. Palgrave.* [*Morning or Evening.*] Written in 1862, and given to Sir R. Palmer (Lord Selborne) in ms., and included by him in his *Bk. of Praise*, 1862, in 4 st. of 6 l. It is also given in the author's *Hymns*, 1867, p. 7, where it is entitled "The Day Star"; in the *Sonnet Symnary*, 1882; Thring's *Coll.*, 1882, and others. It has been set to special music by Tillicard, Lond., Novello, 1868. [*J. J.*]

Stars of the morning, so gloriously bright. *St. Joseph the Hymnographer.* [*St. Michael & All Angels.*] In the *Paraclete* there are several Canons of the Bodleus Cross, and all are of an ornate character. In Dr. Neale's *Hymns of the Eastern Church*, 1862, these stanzas appeared with the following title and note:—"Stars of the Morning. A canto from the Canon of the 'Bodleus Cross.' Tuesday in the Week of the Fourth Tone." In omitting the opening line of the Greek, Dr. Neale, doubtless, intended it to be understood, that he had followed the spirit rather than the letter of the original. In fact, there is no attempt to reproduce the sequence of thought as set forth in the Canon, although the ornate character of the original is imitated. Since the adoption of Dr. Neale's translation for congregational use, in H. J. Palmer's *Suppl. Hymnal*, 1866, the *People's*, 1867, *H. A. & M.*, 1868, and others, it has become most popular, and is found in a large number of hymn-books. The texts in use, however, vary considerably. Dr. Neale's authorized text is in the 3rd ed. of the *H. of the E. Church*, 1866. The original Greek Canon is found in modern editions of the *Octoechus*. [*J. J.*]

Statuta decreto Dei. *C. Coffin.* [*Advent.*] Pub. in his *Hymni Sacri*, 1736, p. 35, and also in the *Paris Breviary* the same year, where it is appointed as the Festal hymn at Vespers in Advent. It is in several modern French *Brevs.*, in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 38, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

1. **The rolling years at length roll.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 42. Generally given in an abbreviated and altered form.

2. **Deep hidden by divine decree.** By I. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839 p. 46. The *tr.* in the *Hymnary*, 1872, No. 104, "O Lord, the rolling years fulfil," is by the editors based on I. Williams's *tr.*

3. **And now, by God's own word decreed.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55, Advent, No. 7. This is a *tr.* of st. i., v., vi. The Advent hymn, No. 8, in Blew, is a *tr.* of the remaining stanzas of this hymn, beginning with st. ii., "Patris sedenti comites," which is rendered as, "While Adam's race sore wounded lay." This is in *Lyra Messianica*, 1864.

4. **The fulness of time ordained.** By J. A. Johnston, in his *English Hy.*, 1856. Based on J. Chandler, as above.

Other trs. are:—

1. The times of old by God decreed. *J. D. Chambers.* 1857.

2. Sing we now redeeming love. *D. T. Morgan.* 1880.

3. Predestinate of God most high. By *W. E. A.* in O. Shipley's *Annus Sanctus.* 1884. [*J. J.*]

Stay, Thou insulted Spirit, stay. *C. Wesley.* [*Lent.*] Pub. in *Hys. and Sac. Poems*, 1749, vol. i., No. 61, in 7 st. of 4 l. (*P. Works*, 1868-72, vol. iv., p. 370.) It was included in the *Wes. H. Bk.*, 1780, No. 155, with the omission of st. vi., and the change of st. ii., l. 4, from, "For forty long rebellious years" (the forty referred to his own age at the time), to "For sorrow long," &c. The *Wes. H. Bk.* form of the text is in most of the Methodist collections, and a few others. Other forms of the text are:—(1) "Stay, injured, grieved, Spirit, stay," in Beckerstedt's *Christian Psalmody*, 1833, and later collections; and (2) "Stay, Thou long-suffering Spirit, stay," in the American Meth. *Episco. Hymnal*, 1878. [*J. J.*]

Steane, Edward, D.D., was b. at Oxford, Mar. 23, 1798, studied at the Baptist College, Bristol, and at Edinburgh University. In 1823 he became pastor of a Baptist church at Camberwell, London, where he laboured with success until his death on May 8, 1882. Dr.

Steane was for many years one of the most eminent ministers of the Baptist denomination. He was one of the founders of the Baptist Union; the Bible Translation Society; and the Evangelical Alliance. He edited *Evangelical Christendom*; and pub. *The Doctrine of Christ developed by the Apostles*, in 1872. He was one of the Committee which prepared the Baptist *New Selection* in 1828. The only hymn known to have been composed by him appeared in that book:—"Prophetic cry! blissful day!" (*The Triumphs of Christ anticipated*). It reappeared in the *Selection Enlarged* in 1838. [W. R. S.]

Steele, Anne, b. in 1716, was the daughter of Mr. Wm. Steele, a timber merchant, and pastor, without salary, of the Baptist Church at Broughton, in Hampshire. At an early age she showed a taste for literature, and would often entertain her friends by her poetical compositions. But it was not until 1760 that she could be prevailed upon to publish. In that year two vols. appeared under the title of *Poems on Subjects chiefly Devotional, by Theodosia*. After her death, which occurred in November, 1778, a new edition was published with an additional volume and a Preface by the Rev. Dr. Caleb Evans, of Bristol (Bristol, 1780). In the three vols. are 144 hymns, 24 Psalms in verse, and about 30 short poems. They have been reprinted in one vol. by D. Sedgwick, 1863. Miss Steele's hymns were first made available for congregational use in 1769, 62 of them being then introduced into the Bristol Bap. *Coll.* of Ash & Evans, the letter T for "Theodosia" being affixed; 47 were also given in Dr. Rippon's *Sel.*, 1787, and 26 in Dr. W. B. Collyer's *Coll.*, 1812. Among Baptist hymn-writers Miss Steele stands at the head, if we regard either the number of her hymns which have found a place in the hymnals of the last 120 years, or the frequency with which they have been sung. Although few of them can be placed in the first rank of lyrical compositions, they are almost uniformly simple in language, natural and pleasing in imagery, and full of genuine Christian feeling. Miss Steele may not inappropriately be compared with Miss F. R. Havergal, our "Theodosia" of the 19th century. In both there is the same evangelic fervour, in both the same intense personal devotion to the Lord Jesus. But whilst Miss Steele seems to think of Him more frequently as her "bleeding, dying Lord"—dwelling on His sufferings in their physical aspect—Miss Havergal oftener refers to His living help and sympathy, recognizes with gladness His present claims as "Master" and "King," and anticipates almost with ecstasy His second coming. Looking at the whole of Miss Steele's hymns, we find in them a wider range of thought than in Miss Havergal's compositions. She treated a greater variety of subjects. On the other hand, Miss Havergal, living in this age of missions and general philanthropy, has much more to say concerning Christian work and personal service for Christ and for humanity. Miss Steele suffered from delicacy of health and from a great sorrow, which befell her in the death of her betrothed under peculiarly painful circumstances. In other respects her life was uneventful, and occupied chiefly in the discharge of such domestic and social duties as usually fall to the lot of the eldest daughter of a village pastor. She was buried in Broughton churchyard. [W. R. S.]

A large number of Miss Steele's hymns are in C. U., the largest proportion being in American hymn-books. In addition to "Almighty Maker of my frame," "Far from these narrow scenes of night," "Father of mercies in Thy word," and others annotated under their respective first lines, there are also:—

1. From her *Poems on Subjects Chiefly Devotional*, 1760, vols. i., ii.

1. Come, let our souls adore the Lord. *Planting for Heaven.* 2. Two hymns on the Lord's Day. Feb. 14, 1757, the first being "While pastor warns his vengeful hand."
2. Come, taste ye saints, your rebless studies. *Christ dying and Rising.*
3. Deep are the wounds which sin has made. *Christ, the Physician.*
4. Enslaved by sin, and bound in chains. *Redemption.*
5. Eternal power, almighty God. *Divine Condescension.*
6. Eternal Source of joys divine. *Divine Assurance desired.*
7. Great God, to Thee my evening song. *Evening.*
8. Great Source of boundless power and grace. *Desiring to Trust in God.*
9. Hear, gracious God, Lord, my humble moan [prayer. *Desiring to Love God dearly.* 10. Hear, O my God, with pity hear. *Ps. cxliii.*
11. How long shall earth's allluring toys? *On Longing after unseen pleasures.*
12. How lovely, how divinely sweet. *Ps. lxxxiv.*
13. How oft, alas, this wretched heart. *Pardoning Love.*
14. In vain my roving thoughts would find. *Lasting Happiness.*
15. Jesus, the spring of joys divine. *Christ the Way, the Truth, and the Life.* 16. Jesus, the Saviour's name. 17. Lord, Thou hast been Thy Children's God. *Ps. xc.*
18. Lord, we adore Thy boundless grace. *Divine Beauty.*
19. Lord, when my (our) raptured thoughts surveys. *Christ's Intercession.*
20. Lord, when my thoughts delighted rove. *Fruitfulness.*
21. My God, 'tis to Thy mercy seat. *Divine Mercy.*
22. My God, to Thee I call. *Lent.*
23. O for a sweet, inspiring ray. *The Ascended Saviour.*
24. O Thou Whose tender mercy hears. *Lent.*
25. Permit me, Lord, to seek Thy face. *Strength and Safety in God alone.*
26. Sweet flowrets o'er the mourning field. *During Affliction.*
27. So fades the lovely, blooming flower. *Death of a child.*
28. Stretched on the Cross the Saviour dies. *Good Friday.*
29. The Lord, my Shepherd and my Guide. *Ps. xxiii.*
30. The Lord, the God of glory reigns. *Ps. xciii.*
31. The Saviour calls, let every ear. *The Invitation.*
32. There is a glorious world on high. *Free Honour.*
33. Thy mercy, Lord (mercy) fountain of true delight. *Desiring to Know Jesus.*
34. Thou only Sovereign of my heart. *Life in Christ alone.*
35. To Jesus, our exalted Lord. *Holy Communion.*
36. Ye sons of Redeemed glorious Name. *Praise to the Redeemer.*
37. To your Creator, God. *A Festal Hymn.*
38. When I survey life's varied scene. *Resignation.*
39. When sins and fears prevailing rise. *Christ the Life, and Light.*
40. Where is my God? does He retire. *Breathing after God.*
41. While my Redeemer's near. *The Good Shepherd.*
42. Why sinks my weak desponding mind? *Hope in God.*
43. Ye earthly vanities, depart. *Love for Christ desired.*
44. Ye glittering toys of earth adieu. *The Pearl of great Price.*
45. Ye humble souls, approach your God. *Divine Guidance.*

ii. From the Bristol Bap. *Coll.* of Ash & Evans, 1769.

48. Come ye that love the Saviour's Name. *Jesus, the King of Saints.*

49. Thou religious guilty nature lies. *Need of Remembering Grace.*

50. Praise ye the Lord,'tis praise employ. *Praise.*

iii. *Centos and Altered Texts.*

51. How blest are those, how truly wise. *True Assurance.* From "There is a glorious world on high." See No. 32.

52. How far beyond our mortal view. *Christ the Supreme Beauty.* From "Should nature's charms to please the eye," 1780, st. iii.

53. In vain I trace creation o'er. *True happiness.* From "When fancy spreads her boldest wings." 1780, st. ii.

54. Jesus, and didst thou leave the sky? *Praise to Jesus.* From "Jesus, in Thy transporting name," 1780, st. i.

55. Look up, my soul, with cheerful eye. *Breathing after God.* From No. 44, st. v.

56. Lord, in the temple of Thy grace. *Christ His people's joy.* From "The wondering nations have heard," 1784, st. iii.

57. My God, O could I make the claim. Part of No. 9 above.

58. My soul, to God, its source, aspire. *God, the Soul's only Portion.* From "In vain the world's alluring smile," st. iii.

59. Now all my thoughts and wishes fly. Part of No. 11 above, st. iv.

60. O for the eye of faith divine. *Death anticipated.* From "When death appears before my sight," 1780, st. iii., viii. altered, with opening stanzas from another hand.

61. O Jesus, our exalted Head. *Holy Communion.* From "To Jesus, our exalted Lord." See No. 33.

62. O world, of bliss, could mortal eyes. *Heaven.* From "Far from these narrow scenes of night," p. 383, ii.

63. See, Lord, Thy willing subjects bow. *Praise to Christ.* From "O dearer to my thankful heart," 1780, st. i.

64. Stern winter throws his icy chains. *Winter.* From "Behold the sluggard's field by frosts," 1780, st. i.

65. Sure, the blest Comforter is nigh. *Whitsuntide.* From "Dear Lord, and shall Thy Spirit rest," 1780, st. iii.

66. The God of my salvation lives. *In Affliction.* From "Jesus, my Lord, my God, my all," 1780, st. i.

67. The Gospel,O what endless charms. *The Gospel of Redeeming Love.* From "Come, Heavenly Love, inspire my song." p. 383, ii.

68. The mind was formed to mount sublime. *The Mind.* From "Ah! why should this immortal mind?" 1780, st. ii.

69. The once loved form now cold and dead. *Death of a Child.* From "Life is a span, a fleeting hour," 1780, st. iii.

70. Thy gracious presence, O my God. *Consolation in Affliction.* From "In vain, while dark affliction spreads," 1780, st. iv.

71. Thy kingdom, Lord, for ever stands. *Ps. cxlv.* From "My God, my King, to Thee I'll raise," 1780, st. i.

72. Triumphant, Christ ascends on high. *Ascension.* From "Come, Heavenly Love, inspire my song," 1780, st. xxxii. See p. 383, ii.

73. When blest with that transporting view. *Christ the Supreme Beauty.* From "Almighty Father, gracious Lord," 1780, st. v. See p. 83, ii.

74. When death before my sight. *Death anticipated.* From "When death appears before my sight," 1780.

75. When gloomy thoughts and boding fears. *Comfort in Affliction.* From "O kind religion, heavenly fire," 1780, st. ii.

76. When weary souls with sin distrest. *Invitation to Jesus.* From "Come, weary souls, with sin distrest," 1780. See p. 383, ii.

77. When with the royal Preacher rise. *Example of Christ.* From "And may my gospel pace all hire!" 1780, st. ii. See p. 62, i.

All the foregoing hymns are in D. Sedgwick's reprint of Miss Steele's *Hymns*, 1863. [J. J.]

Stegmann, Josua, D.D., s. of Andreas Stegmann, Lutheran pastor at Sülfeld, near Meiningen, and finally, in 1593, superintendent at Eckartsberga, near Merseburg, was b. at Sülfeld, Sept. 14, 1588. He entered the University of Leipzig in 1608, M.A. in 1611, and was for sometime adjunct of the Philosophical Faculty. In 1617 he was appointed Superintendent of the district (Gnadenthal) of Schaumburg, and also pastor at Stadthagen, and first professor of the Gymnasium there; and before entering on his duties graduated D.D. at Wittenberg, on Oct. 24, 1617. When the Gymnasium was erected into a university, and transferred (1621) to Rinteln, he became ordinary professor of Theology there. By the outbreak of war he was forced to flee from Rinteln, in 1623. After his return he was appointed, in 1625, Ephorus of the Lutheran clergy of Hesse-Schaumburg. By the Edict of Restitution, promulgated by the emperor on March 6, 1629, he was greatly harassed: for the Benedictine monks, after they had settled in Rinteln, in 1630, claimed to be the rightful professors, and demanded the restoration of the old church lands, and especially the property formerly belonging to the nunnery at Rinteln, but which had been devoted to the payment of the stipends of the Lutheran professors. They sent soldiers into Stegmann's house to demand that he should refund his salary, and on July 13, 1632, compelled him to hold a disputation, at which they annoyed him in every possible way. Soon after he was seized with fever, and d. Aug. 3, 1632. (*Koch*, iii., 128; *Wetzel*, iii., 231; *Rinteln'sche Landesgeschichte des Gymnasiums Bernhardinum*, Meiningen, 1888; an. from Pastor A. Bücker, Rinteln; Dr. Fürstenmann, Leipzig), &c.

Stegmann was known as a writer of Latin verse while yet a student at Leipzig, and by his contemporaries was reckoned as a hymn writer. It is, however, very difficult to ascertain which hymns are his, as the initials attached to his devotional works are given without any indications of authorship, and many of them are evidently by earlier writers, or recasts founded on earlier hymns. They appeared principally in his (1) *Inspiritu Imperam. Libellus Precum Publicarum*, Rinteln, 1628; (2) *Inspiritu Libellus Precum Privatarum*, Rinteln, 1628 (Brit. Mus. 3455 bbb. 3, SUCCESS (colophon gives the correct date, viz., "In Jahr 1629"). Of this there is a copy in the University Library at Breslau. In the *Wöchtr Für Hymnologie*, 1885, p. 162, a list is given of the more important hymns in No. 2, tracing as far as possible those which had previously appeared elsewhere. The following are the hymns ascribed to Stegmann, and are not found earlier than in his works, have passed into English as follows:—

1. **Ach Herr mit deiner Gnade.** *Supplication.* Included in 1628, as above, p. 462. In 1630 it is given, at p. 347, in 6 st. of 4 l., as a "Closing Hymn," after the "Prayer for the Preservation of the Doctrine, and of the Church of God," Thence in *Wittrell*, 1858, No. 337a. In J. Clausnitzer's *Paulusstein* nova, pt. ii., 1631, p. 205, it is ascribed to Stegmann, and so in later collections. It is a simple and beautiful hymn, and is found in most recent German hymnals, e.g. as No. 208 in the *Ges. L. S.*, 1851. Lauxmann, in *Koch*, viii., 146, relates various incidents regarding its use (it was, e.g., a favourite hymn of king Friedrich Wilhelm IV. of Prussia), and thus analyses it:—

"It has as its keynote the saying of the two disciples at Emmaus, 'Abide with us.' St. 1 puts the prayer 'Abide with us, dear Lord Jesus;' st. ii. develops it in detail: Abide with us with Thy Word as our fortress' (ii.); with the illumination of Thy Spirit as our everguiding Torch (iii.); with Thy blessing as the God rich in mercy (iv.); and with Thy faithfulness as our Rock in the time of need (vi.).

The Translations are:—

1. Abide with us, our Saviour. This is a free tr. of st. i.-iii., as No. 51, in the Dalston Hospital *H. Bk.*, 1848; and repeated in the Pennsylvania Luth. *Church Bk.*, 1868. In Dr. Pagenstecher's *Coll.*, 1864, fr. of st. iv., vi., were added.

2. O Saviour, go beside us. This is a free tr. of st. i., iv.-vi., with an original "Shepherd" st., as st. ii., by J. S. Stahlschmi, in the *Texas Sotha Reporter*, July 1857; and in Curwen's *Sabbath H. Bk.*, 1859, No. 420. Thence in Dr. Pagenstecher's *Coll.*, 1864, No. 115.

3. Abide among us with Thy grace. This is a good and full tr., in C.M., by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 84; and her *C. B. for England*, 1863, No. 14. Included in Allon's *Suppl. Hyn.*, 1868, Irish *Church Hy.*, 1869 and 1873, and others; and in America, in the *Cantate Domino*, 1859, Boardman's *Sel.*, 1861.

4. Abide with us, Lord Jesus! Thy grace. This is a complete tr., as No. 8 in the Ohio Luth. *Hyl.*, 1880, and marked as a compilation.

5. Come, abide with Thy grace, in our hearts, O Lord. By *Dr. E. Magnus*, 1872, p. 197.

ii. Wie schön leuchtet der Morgenstern, Von Firmament des Himmels fern. *Morning.* Included in 1630, as above, p. 10, in 8 st. of 10 l., entitled, "Morning Hymn." (The text printed by *Fischer*, ii., p. 383, as that of 1630; is really the greatly altered form in the ed. of 1638); and repeated in the *Leipzig Vermehrt*, 1673, No. 858, and others. St. viii. is altered from st. ix. of "O Lebendrinnlein, tief und gross" (see p. 778, ii.). It is an imitation, but not a recast, of the hymn by P. Nicolai, noted at p. 806, ii. The form in C. U. was given to it by Burchard Wiesenmeyer, in Creiger's *Neues collectenbüchlein G. B.*, 1640, No. 111, and further recast in Creiger's *Praxis*, 1648, No. 3, which begins, "Wie schön leucht uns der Morgenstern." This form in No. 477, in the *Unv. L. S.*, 1851. The tr. in C. U. is—

How beautiful the Morning Star shines from the firmament afar. This was contributed by Philip Pusey to A. R. Reinagle's *Ps. & Hy. Tunes*, Oxford, 1840, p. 130 (see p. 1017, ii.). St. i. is a fairly close version of st. i., while st. ii., iii., are very free tr. of st. vi., vii. Included, slightly varied, in the *Salisbury H. Bk.*, 1857, and thence, with st. i., ii. 5, 6, altered in *Kennedy*, 1863. It was considerably altered in the *Sarum Hyl.*, 1868; and this form is repeated in R. Minton Taylor's *Coll.*, 1872, and J. L. Porter's *Coll.*, 1875.

Other trs. are—(1) "How fair shines forth the Morning-star." By *R. J. Buckell*, 1845, p. 24. (2) "How lovely now the morning-star." *By Miss Cox*, 1864, p. 3. (3) "How beautiful the morning star, Shines to." *By R. Massie*, in the *Day of Rest*, 1876, p. 473. [J. M.]

Stennett, Joseph, the earliest English Baptist hymn-writer whose hymns are now in C. U., was b. at Abingdon, Berks, in 1663. He received a superior education at the Grammar-School of Wallingford, and at the age of 22 removed to London, where for several years he engaged in tuition. In 1688 he married a daughter of George Gouil, a French Protestant refugee, another of whose daughters was the wife of the celebrated Presbyterian minister, Dr. Daniel Williams, who became a generous friend to Stennett. In the following year he was called to preach by the Baptist Sabbatarian congregation then meeting in Devonshire Square, London, afterwards in Pinners' Hall; and in 1690 became its pastor, a position he retained to his death, July 4, 1713. Since the meetings of this congregation for worship were on the seventh day of the week, he was free to preach to other congregations on the Sunday, which he did very frequently, especially to the General Baptist Church in the Barbican. Such was Stennett's repute for piety, learning and practical wisdom that his advice was very much sought by his Christian friends, and by the "great Whig Lords" of that day he was occasionally consulted as to the feeling of the Dissenters concerning national affairs. His published works include:—

(1) *Hymns in commemoration of the Sufferings of Christ, and Exhortations to a worthy Approach for the Celebration of his Holy Supper*, 1697; 2nd ed. 1712 (This is entitled in Stennett's Works, 1732, *Hymns for the Lord's Supper*). These were 37 in number, increased to 50 in the 3rd ed., 1709. (2) In 1700 he published a poetical version of *Solomon's Song of Songs, together with the Song of Moses, Deborah, Hannah, and Habakkuk*. (3) In 1712 he pub. twelve *Hymns composed for the Celebration of the Holy Ordinances of Baptism*; 2nd ed. 1722.

Stennett also translated Dacier's Plato and other works from the French, and published several sermons preached on days of National Thanksgiving and other public occasions. His Works were collected after his death and pub. in 1732, in 4 vols. 8vo. They contain a Memoir, Sermons and Letters, the Hymns and Poems mentioned above, and a few other poetical pieces. A controversial work, *An Answer to Mr. Russen's Book on Baptism*, 1705, may be reckoned as a 5th vol. Of his hymns, that which, in the form of varying centos, is most widely known is, "Another six days' work is done" (p. 71, ii.). Others in C. U. include:—

1. **Gracious Redeemer, how divine.** *Holy Communion.* Appeared in his *Hys. for the Lord's Supper*, 1st ed., 1697 (Works, 1732, ii. p. 98.) Usually abbreviated.

2. **Immortal Love, for ever full.** *Holy Communion.* Pub. in his *Hys. for the Lord's Supper*, 1st ed., 1697, (Works, 1732, ii. p. 97.) From this "We'll praise our theme Lord," is taken.

3. **Jesus, O word divinely sweet.** *Redemption through the Blood of Christ.* Pub. in *Hys. for the Lord's Supper*, 1709, No. 47. (Works, 1732, ii. p. 147.) In full in Sprague's *O. O. B. Bk.*, 1866, and others.

4. **Lord, at Thy Table I behold.** *Holy Communion.* This hymn is not in Stennett's Works. It appeared in his *Hys. for the Lord's Supper*, 1709, No. 52. (Works, 1732, ii. p. 111.) Usually abbreviated.

5. **The great Redeemer we adore.** Pub. in his *Hys. for Baptism*, 1712. (Works, 1732, ii. p. 165.)

6. **Thy mercies how tender, how firm to the end.** *Baptism.* Pub. in his *Hymns for Baptism*, 1712, No. vi. (Works, 1732, ii. p. 166.) From this "See how the willing converts trace" is taken. It begins with st. iii.

Several of his hymns additional to those are given in the older collections, but have passed out of use. We may add that the Joseph Stennett, the subject of this article, had a son, Joseph Stennett, D.D., who also became an eminent Baptist minister, and was the father of Samuel Stennett, D.D. noticed below. [W. R. S.]

Stennett, Samuel, D.D., grandson of Joseph Stennett, named above, and s. of the Rev. Joseph Stennett, D.D., was b., most probably in 1727, at Exeter, where his father was at that time a Baptist minister. When quite

young he removed to London, his father having become pastor of the Baptist Church in Little Wild Street, Lincoln's Inn Fields. In 1748, Samuel Stennett became assistant to his father in the ministry, and in 1758 succeeded him in the pastoral office at Little Wild Street. From that time until his death, on Aug. 24, 1795, he held a very prominent position among the Dissenting ministers of London. He was much respected by some of the statesmen of the time, and used his influence with them in support of the principles of religious freedom. The celebrated John Howard was a member of his congregation and an attached friend. In 1793, the University of Aberdeen conferred on him the degree of D.D. Dr. S. Stennett's prose publications consist of volumes of sermons, and pamphlets on Baptism and on Nonconformist Disabilities. He wrote one or two short poems, and contributed 36 hymns to the collection of his friend, Dr. Rippon (1787). His poetical genius was not of the highest order, and his best hymns have neither the originality nor the vigour of some of his grandfather's. The following, however, are pleasing in sentiment and expression, and are in C. U. more especially in Baptist congregations:—

1. And have I, Christ, no love for Thee? *Love for Christ desired.*
2. And will the offended God again? *The Body the Temple of the H. Ghost.*
3. As on the Cross the Saviour hung. *The Thief on the Cross.*
4. Behold the hypocrite *here. The Assizing of the Leper.*
5. Come, every pious heart. *Praise to Christ.*
6. Father, at Thy call, I come. *Lent.*
7. Great God, amid the darkness night. *God, a Sun.*
8. Great God, what hosts of angels stand. *Ministry of Angels.*
9. Here at Thy Table, Lord, we meet. *Holy Communion.*
10. How charming is the place. *Public Worship.*
11. How shall the sons of men appear? *Acceptance through Christ alone.*
12. How soft the words my [the] Saviour speak. *Early Piety.*
13. How various and how new. *Divine Providence.*
14. Not all the nobles of the earth. *Christians as Heirs.*
15. On Jordan's stormy banks I stand. *Heaven anticipated.*
16. Prostrate, dear Jesus, at thy feet. *Lent.* Sometimes, "Thus far Lord, assisted at Thy feet."
17. Sweet harmonious saviour kindly hear. *The greatest of these is Love.* From this, "Had I the gift of tongues," st. iii., is taken.
18. Thou art a sacred consecrating grace. *Holy Scripture.* From "Thy scripture, from above to-day."
19. Thy life I read, my dearest Lord. *Death in Defiance.* From this "'Tis Jesus speaks, I fold, say He."
20. 'Tis finished! so the Saviour cried. *Good Friday.*
21. 'Twas Christ, the Lord, let every tongue. *Praise of Christ.* From this, "Majestic sweetness sits enthroned," st. iii., is taken.
22. To God, my Saviour, and my King. *Blessing God.*
23. To God, the universal King. *Praise to God.*
24. What wisdom, majesty, and grace! *The Gospel.* Sometimes, "What majesty and grace!"
25. Where'er three or three with sweet accord. *Before the Sermon.*
26. Why should a living man complain? *Affliction.* From this, "Lord, see what floods of sorrow rise," st. iii., is taken.
27. With tears of anguish I lament. *Lent.*
28. Yonder amazing sight I see. *Good Friday.*

All these hymns, with others by Stennett, were given in Rippon's Bapt. *Sel.*, 1787, a few having previously appeared in *A Coll. o Hys. for the use of Christians of all Denominations, London. Printed for the Booksellers*, 1782; and No. 16, in the 1778 *Supplement* to the 8th ed. of the Bristol Bap. *Sel.* of Ash and Evans. The whole of Stennett's poetical pieces and hymns were included in vol. ii. of his *Works*, together with a *Memoir*, by W. J. Jones. 4 vols., 1824. [W. R. S.]

Stephano primo martyri. [*St. Stephen.*] This hymn is found in various forms. *Mone*, No. 1156, gives first what he professes to consider to be the original text, and which he says is very probably by St. Ambrose himself. But for this text (which begins "Stephano coronas martyrum") he gives no source, and seems to derive it from his own imagination. His second form begins "Stephani coronis martyris." If from this second form are rejected the additions (including st. i., which is not found in other MSS.), from a Benedictine MS. cited through Casenader, then we have what is probably the original text, beginning "Stephano primo martyri." This last form is found in two MSS., *circa* 1130, in the Bodleian (*Liturg. Hymn.*, 202, f. 144; *Liturg. Misc.*, 297, f. 306): in a MS. of the 12th cent. in the British Museum (Add. 18301, f. 112): in the St. Gall MS., No. 413, of the 11th cent.: in a MS. of the 10th cent. at Munich, &c. Also in the *Ambrosian Breviary*, 1539. In the *Ambrosian Breviary*, 1620, there is a rosad beginning "Duci cruento martyrum": and this text is in Dr. Neale's *Hymni Ecclesiae*, 1851, p. 79. All these forms and variations are given by *Daniel*, i., No. 82, and iv. pp. 49, 50, 334–337. [J. M.]

Of these forms of the text two have been rendered into English, viz.:—

i. Stephano primo martyri.

1. To Stephen, first of martyrs, raise. By J. D. Chambers, in his *Lauds Spon*, 1857, p. 87.

2. Blood is on the martyr's palm. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55. This was altered by Canon W. Cooke, and given in the Cooke and Denton *Hymnal*, 1853, No. 30, as "Jesu, Lord, Thy praise we sing."

ii. Duci cruento martyrum.

To Thee, O Christ, our hymn we raise. By E. A. Daymus, in the *Sarum Hymnal*, 1868, No. 46. This is rather a paraphrase than a *tr.* of the hymn. [J. J.]

Stephenson, Thomas Bowman, D.D., LL.D., s. of the Rev. John Stephenson, was b. at Newcastle on Dec. 22, 1836, and educated at Wesley College, Sheffield, subsequently graduating at the University of London. In 1860 he entered the Wesleyan Ministry, and has since laboured in Norwich, Manchester, Bolton, and London. The great work of his life has been the establishment and maintenance of The Children's Home at Victoria Park, London, and its branches at Bolton, Birmingham, and the Isle of Man, and in Canada. Dr. Stephenson has written for Magazines and Reviews, and pub. a small work on Sisterhoods, and a *Memorial Sketch* of the late James Barlow. He has written several hymns, of which the following are most widely known:—

1. Fading like a lifetime ends another day. *Evening.* Written circa 1875, and pub. in *The Meth. S. S. Bk.*, 1879, No. 497, in 3 st. of 4 l.

2. O Father, Whose spontaneous love. *Easter, or The Children's Home.* *Children's Hymns.* Written for a Festival at the Children's Home, circa 1879.

3. O Father, Whose spontaneous love. *Easter, or*

Missions. Appeared in *The General Hymnary for Missions, &c.*, 1868, No. 266, in 8 sts. of 4 l.

4. Onward, o'er Time's great ocean. *Life a Voyage.* Written circa 1875, and pub. in *The Meth. S. S. Bk.*, 1879, No. 494, in 4 sts. of 4 l.

5. Sweetly dawns the Sabbath morning. *Sunday Morning.* Written circa 1875, and pub. in *The Meth. S. S. B. Bk.*, 1879, No. 844, in 4 sts. of 4 l.

6. This is the glorious gospel word. *Jesus saves.* Children's Hymns. Written for a Festival at the Children's Home, circa 1879, and pub. in *The Meth. S. S. Bk.*, 1879, No. 310, in 4 sts. of 8 l., and in *The General Hymnary*, 1880, No. 421, with an additional stanza (st. iv.). [J. J.]

Στερέωσόν με, Χριστέ. ["Αντωμεν πάντες λαοί.]

Στέφουμε μὲν ὕμνοις. ["Εσωσε λαὸν.]

Sternhold, Thomas. [Old Version, § ix. 1: x.]

Steuerlein, Johannes, s. of Caspar Steuerlein, or Steurlein, first Lutheran pastor at Schmalkalden, was b. at Schmalkalden on July 3, 1546. After completing his course as a student of law, he was, about 1580, appointed Town-clerk of Wasungen (between Schmalkalden and Meiningen), and then, in 1583, secretary in chancery (Kanzlei-Secretär), at Meiningen, to the Henneberg administration. He was also Notary Public, and, about 1594, Mayor at Meiningen. He d. at Meiningen, May 5, 1615. (Koch, ii. 248, 287, 353; C. von Winterfeld's *Evang. Kirchengesang*, 1843, i. p. 415; K. Goedeke's *Grundriss*, vol. ii., 1886, pp. 21, 171, 208, 273; prefaces to his *Gründliche und unerhörte Beschreibung*, Jena, 1611, &c.)

Steuerlein was crowned as a poet by the Emperor Rudolph II., and was the author of a metrical version of the Psalms, and of numerous Latin and German Motets in 1591. He was an excellent musician, and pub. various works containing melodies and four-part settings by himself. His most important work is his *Sieben und Sonntäglich neue geistliche Gesenge, mit vier Stimmen componirt, &c.*, 1608 (Brit. Mus. Library, and Royal Library of the Institut für Kirchenmusik at Breslau). Of these 21 hymns 3 are marked as by Steuerlein, 4 as by Cyriacus Schneegass, 3 as by Erasmus Alber, and 1 as by Martin Luther. The other 17 have no names of authors affixed.

One of these 17 hymns is:

Das alte Jahr vergangen ist. Wir danken dir, Herr Jesu Christ. *New Year.* In 1590 as above, No. 1, in 5 sts. of 8 l. In the *Ahasverus Fritsch Gesangbuch*, Leipzig, 1683, p. 1766. This is the earliest appearance so far as is yet known, of the hymn in this six stanza form. A shorter form, in 5 lines (st. i., ii. of the 1590), is in Clemens Stephani's *Schöner ausserlesener deutscher Lieder*, Leipzig, 1628, and in Crüger's *Praxis Pietatis Melica*, 1648. In the *Hinlein*, 1667, p. 112. It is thus very doubtful if Steuerlein is the original author of this hymn, and, as already pointed out, he did not write the shorter form. The 1st line of the hymn (st. iii.-vi. may be by Steuerlein, though they have been frequently ascribed to Jakob Tapp (q.v.), and indeed in Trümpelmann's *Hymns Stories*, pt. vi., Wolfenbüttel, 1859, No. 1 (in Index marked as "Autor Texter Jacob Tapp"). In the Appendix to the *Hinlein*, 1667, p. 1285, is the English, st. i., not having seen the 1668, given the six stanza form as an anonymous hymn, quoting it from the Kirchen G. B., 1668. The text in the *Ges. L. L.*, 1851, No. 63, is nearly that of 1668. Steuerlein is probably the author of the 1st line only of this hymn, but which, in 1668, was set to N. Herman's hymn, "Gott Vater der du deine Sonn" (see Dr. J. Zahn's *Psalter und Hirtfl.*, 1886, No. 84). Tr. as:—

1. **With this New Year we raise new Songs.** In full by J. M. Sloan, as No. 187 in Wilson's *Service of Praise*, 1866.

Another tr. is: "Another year is gone, and now." By *Dr. G. Walter*, 1880, p. 84. [J. M.]

Stevens, John, was b. at Aldwinkle, in Northamptonshire, June 8th, 1776. About the age of sixteen he went to London, where he joined the Baptist church in Grafton Street, whose pastor was at that time R. Burnham (p. 196, ii.). He began to preach, and in 1797 became minister at Cundle, soon afterwards at St. Neots, and then at Boston. In 1811, after the death of Burnham, he was invited to succeed him at Grafton Street. Stevens had popular gifts as a preacher: the place became too small, and ultimately a new chapel was built in Mead's Court, Soho, where he continued to minister until he d., Oct. 6, 1847. Stevens was a High Calvinist in theology, and an ardent polemic. He wrote several controversial works, the most famous of which was entitled, *A Scriptural Display of the Triune God & the early existence of Jesus' human soul*, Lond. 1812. From the theory advocated in this book he was called a *Pre-existerian*. In 1809 he pub. *A New Sel. of Hymns, including also several Original hymns never before offered to the Public.* This, and the 2nd ed., 1812, contained 465 hymns. The 5th ed., 1825, had an *Appendix* of 102 hymns, and the 12th, 1868, one of 365 hymns. The ed. of Stevens's hymn-book now in C. U. was edited, in 1851, by J. S. Anderson. It is described on the title-page as "enlarged and improved," and contains 970 hymns. Of these a few are by Mr. Anderson, and 34 by Stevens. Many of the hymns of Stevens embody High Calvinistic views, strongly expressed; some, however, on the Lord's Supper would be accepted by most Christians. Of his hymns the following are in Sturgis's *Songs of G. & G.*, 1872.

1. Christ has a chosen Church (1868). *Election.*
2. Eternal election preserves us secure (1868). *Election.*
3. Grace is Jehovah's sovereign will (1868). *Election.*
4. Long as I live I'll sing the Lamb (1868). *Praise to Jesus.* [W. R. S.]

Stevenson, George John, M.A., was b. at Chesterfield, Derbyshire, July 7, 1818. In early life he was connected with the printing and bookselling business, and continued thereto until 1844, when he entered St. John's College, Battersea, where he was trained for an organizing Mastership under the National Society. In 1846 a Reformatory School was established in the Philanthropic Institute, Southwark, for the benefit of the better conducted criminals from the convict prisons, and Mr. Stevenson was the first Master. This school is now represented by the Farm School at Red Hill, Reigate. In 1848, he was appointed Head Master of the endowed parochial school at Lambeth, but resigned in 1855, and established himself in Paternoster Row as a bookseller and publisher, where he continued the business until a few years before his death, on Aug. 16, 1888. His interest in education was shown in his publication of the periodicals, *School and Teacher*, *The Pupil Teacher*, and *The English Journal of Education*. In 1861 he purchased the *Wesleyan Times* newspaper, and for six years he bore the editorial and financial responsibility. Mr. Stevenson's

literary work began with contributions to the *Sheffield Patriot*, in 1839, and the *Norfolk Notes*, 1841. Having joined the Methodist Society in 1851, his interest in Methodism, and specially in Methodist history and literature, became very keen, and has had much to do with his literary life. His publications outside of hymnology are numerous, and include biographical works mainly on the Wesley Family, and Methodist Worthies; historical works on City Road Chapel; the Young Men's Christian Association; Methodism in Chesterfield; Methodism in Hackney; and historical articles on Methodism in several Encyclopedias, &c.; Essays on Education; and smaller works on other subjects. His hymnological work began with his biographical sketches of hymn-writers and notices of hymns in the *Wesleyan Times*, which were subsequently largely used by Dr. Rogers in his *Lyra Britannica*, and Miller in his *Singers and Songs of the Church*. His *Methodist Hymn Book and its Associations* was pub. in 1869; and in an enlarged form as *The Methodist Hymn Book Illustrated with Biography, Incident, and Anecdote*, in 1883. The first of these dealt with the writers and hymns of the *Wes. H. Bk.* of 1780-1831; and the second with the revised ed. of the same, 1875. The latter is the most complete account of Methodist hymnody extant, and is indispensable to every lover of the Wesleyan Hymn-book. Outside of Methodist hymnody, Mr. Stevenson's acquaintance with English and American hymnology was very superficial; and of the vast stores of Greek, Latin, German, French, Italian, Scandinavian, and other treasures he knew almost nothing. His reputation entirely rests upon his researches as a student of and authority upon Methodist Hymnody. In this department he had no equal. [J. J.]

Stichéra. [Greek Hymnody, § xvi. 9.]

Still with Thee, O my God. *J. D. Burns.* [*Evening.*] Included in his little work, *The Evening Hymns*, 1857, No. 23, in 6 st. of 4 l. It passed into the Bap. *Ps. & Hys.*, 1858; and, subsequently, into other collections. In the *Cong. Hyl.*, 1887, it begins "With Thee, my Lord, my God." Although mainly included, because of its beautiful simplicity, in children's hymn books, it is yet better adapted for congregational use. [J. J.]

Stock, Sarah Geraldina, b. Dec. 27, 1838, has devoted much time to literature with special reference to Mission work and Sunday Schools. Her prose publications include *Lessons on Israel in Egypt*, &c., 1874; *The Child's Life of our Lord*, 1879; *Bible Stories from the Old Testament*, &c., 1882, and others. Her hymns in C. U. include :—

1. **A Soldier! For the love of God unbounded.** *Missions.* Written for the *Church Missionary Almanack*, 1875, and also issued as a C. M. S. leaflet.
2. **Behind and Before.** *Importance of Missionaries.* Written for the Church Missionary Union, and sung at the dismissal of Church of England Zenana missionaries, Sep. 30, 1887. Since issued as a C. M. S. leaflet.
3. **Called to Thy service, Lord.** *Holy Matrimony.* Written for the marriage of Mr. W. Merry and Miss Stock, Oct. 4, 1871, at "Salem Chapel," Bethnal Green Road, London, March 14, 1872.
4. **Gaily the wind is sweeping.** *For Workers.* Pub. in the Church *S. School Magazine*, 1866.
5. **Jesus! All-sufficiency.** *Teachers' Devotional Meetings.* Pub. in the Church *S. School Magazine*, 1866.
6. **Lord of light, and Feast of love.** *Home Missions.* Written for the Church Missionary Union, 1874; in *Hys. for Special Services*, &c., Swedenborg, 1881.
7. **Lord, Thy ransomed Church is waking.** *Home Missions.* Written for the London Februrary Mission, 1874, and pub. in the *Church S. S. Magazine*, Feb., 1874, and subsequently in several hymnbooks.
8. **O Master, we would speak with Thee.** *Departure of Missionaries.* Written for India's Women, and first sung at the Valedictory Meeting of the Ch. of England Zenana Society, Oct. 2, 1868.
9. **Shall we gather at the gates of heaven.** *Christmas.* Pub. in the Church of England *Leaflets*, No. 6, with music by C. H. Nottingham.
10. **Shot out from heaven's glory.** *Harvest.* Pub. in the same *Leaflets*, as No. 9.
11. **The tender light of home behind.** *Departure of Missionaries.* Written for the Church *Missionary Gleaner*, Sep. 1867, and first sung at the Valedictory Meeting of the Church of England Zenana Society, Sep. 30, 1867.
12. **There's a fight to be fought, there's a work to be done.** *Missions.* Written for the Church *Missionary Gleaner's* Annual Meeting, Nov. 1880, and issued as a C. M. S. leaflet.
13. **We know not how the rays that stream.** *Holy Trinity.* Written for the *Church S. S. Magazine.* Pub. in an abridged form as "We cannot read the mystery," in the Church *S. S. H. Bk.*, 1866.
14. **Welcome, welcome, sweet singing.** *Thanksgiving.* Written for the opening of Miss Macpherson's "Home of Industry," Bethnal Green Road, London, 1867, and issued as a leaflet.

Of these hymns, Nos. 1, 7, 8, 11, and 12, were pub. in *Eight Missionary Hys. and Poems*, C. M. S., 1869. Miss Stock contributed 3 hymns to the "Golden Songs," which appeared in the S. S. U. *Sunday S. Chronicle*, 1873; 7 for children to the *Sunday at Home*. She has also written several others on various subjects, which have been issued as leaflets. Her hymns are bright and musical, and should be sought out by hymnal compilers. Her poems are pub. as *Joy in Sorrow*, 1884. She d. Aug. 29, 1898. [J. J.]

Stocker, John, some-time of Honiton, Devonshire, contributed, during 1776 and 1777, 9 hymns to the *Gospel Magazine*. These hymns were collected and reprinted, in 1861, by D. Sedgwick, as *Hys. and Spiritual Songs*, and, with their dates, are :—

1. Thy mercy, my (1) God, is the theme of my song. *Mercy.* "*J. S.*," March, 1776.
2. Of Jesus, my Saviour, I'll sing. *Praise.* "*J. Stocker*," October, 1776.
3. Ye fearful saints, fresh courage take, burdens oppress. *Invitation.* "*John Stocker*," May, 1777.
4. No strength in myself I possess. *Christ All and in all.* "*J. S.*," May, 1777.
5. Awake, my soul; arise and sing. *Praise of Jesus.* "*J. Stocker*," July, 1777.
6. Jesus, my Saviour, I avow. *Glorying in Christ.* "*J. Stocker*," May, 1777.
7. Jesus, my Rock, which cannot move. *Confidence through Jesus.* "*J. Stocker*," July, 1777.
8. Jesus, my Saviour, I rejoice in my fears. *Death anticipated.* "*J. Stocker*, Honiton."
9. Gracious Spirit, Dove divine (p. 443, l.). "*J. Stocker*," July, 1777.

These varying signatures, "*J. S.*", "*J. Stocker*," and "*John Stocker*," led D. Sedgwick to conclude that the signature "*J. S.*" meant the same person as the other two. We doubt this: first, because Nos. 3, 4, 5, and 6 above, were all printed in May 1777, in the order named; and we cannot see why "*J. S.*" should have been adopted in this manner; and, second, because other hymns signed "*S.*" are found in the same numbers of the magazine as those signed "*J. Stocker.*" If "*J. S.*" is John Stocker, why not "*S.*" also? Sedgwick had no authority for saying that "*J. S.*" was John Stocker; we have no authority for saying this is not so. There is no proof either way. [*J. J.*]

Stola regni laureatus. *Adam of St. Victor.* [*Common of Apostles.*] A very fine sequence, dealing with the symbolic character of the apostles, not with their individual histories. It is found in the *Augustinian Missal*, printed at Paris in 1520, for use at St. Victor. It is given by Gautier, in his *Œuvres poétiques d'Adam*, 1858, vol. ii. p. 407. In his new ed., 1881, p. 197, Gautier cites it as in a Gradual of St. Victor before 1220 (*Bibl. Nat.*, Paris, No. 14452), and a 14th cent. Missal of St. Victor (B. N., No. 14446). Also in Trench, ed. 1864, p. 202, with copious notes, and D. S. Wrangham's *The Liturgical Poetry of Adam of St. Victor*, 1881, vol. iii. p. 136. The use of St. Victor was for Oct. 28 ("SS. Simon and Jude"). *Tr.* as :—

1. **Laurelled with the stole victorious.** By *J. M. Neale*, in the enlarged ed. of his *Mediæval Hys.*, 1863, p. 153, in 10 st. of 6 l. In an abbreviated form it is in the 1857 *Appendix* to the *H. Noted*, and the *Hymner*, 1882.

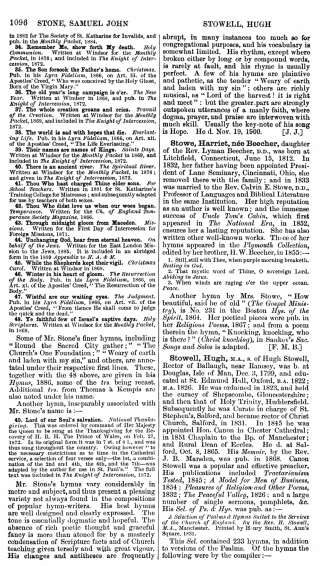
2. **In regal stole of splendour.** By Jackson Mason and the Compilers of *H. A. & M.*, in the 1889 *Suppl. Hymns* to that collection.

Other tr. are :—
1. To the apostolic cohort. *D. T. Morgan.* 1871.
2. Arrayed in royal splendour. *Anon.* 1848.
3. Decked with robes each man doth befitting. *D. S. Wrangham.* 1881. [J. M.]

Στολίον πώλων ἀδαών. [Ilomena, T. P.]

Stone, Samuel John, M.A., s. of the Rev. William Stone, M.A., was b. at Whitmore, Staffordshire, April 25, 1839, and educated at the Charterhouse; and at Pembroke College, Oxford, B.A. 1862; and M.A. 1875. On taking Holy Orders he became Curate of Windsor in 1865, and of St. Paul's, Haggerston, 1870. In 1874 he succeeded his father, at St. Paul's, Haggerston. Mr. Stone's poetical works are (1) *Lyra Fidelium*, 1866; (2) *The Knight of Intercession and Other Poems*, 1872, 6th ed., 1887; (3) *Sonnets of the Christian Year*, first printed in the *Leisure Hour*, and then pub. by the R. T. Society, 1875; (4) *Hymns*, a collection of his original pieces and translations, 1886. He has also pub. *Order of The Consecration Church Service for Children*, with *Original Hymns*, 1883. Mr. Stone's hymns, most of which are in C. U., and several of which have a wide popularity, include :—

1. **A sower went to sow his seed.** *The Sower.* In his *Hymns*, 1886, the author says this hymn was "Written specially in allusion to the sixteen years' work of the first Vicar (his Father) of St. Paul's, Haggerston, which had then risen from a room to a church, schools, or School, or Vicarage, or Parsonage."
2. **Bear the troubles of thy life.** *Patience.* A tr. of Thomas à Kempis's "Adversa omnia tolera." (p. 22, ii.) made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1893.
3. **By Paul at war in Gentile lands.** *St. Mark.* Written at Windsor in 1870, and pub. in his *Knight of Intercession*, 1872.
4. **By Shepherds first was heard.** *Carol.* Written for the Church *S. School Magazine*, 1867.
5. **By Thy love which shone for eyes.** *Litany of the Love of God.* Written at Haggerston in 1883, and printed in the *Monthly Packet*, 1884.
6. **Christ the Wisdom and the Power.** *For Church Workers.* Written for the Sunday School Teachers of St. Paul's, Haggerston in 1875, and pub. in *The Knight of Intercession*, 1872.
7. **Dark is the sky that overhangs my soul.** *Sorrow succeeded by Joy.* Written at Windsor in 1869 for the *Monthly Packet*, and printed therein 1870. Pub. in *The Knight of Intercession*, 1872, under the title of "Light at Eventide."
8. **Deeply dark and deeply still.** *The Transfiguration.* Written in 1871 and pub. in *The Knight of Intercession*, 1872.
9. **Eastward, ever eastward.** *Processional for Sunday Morning.* Written at Haggerston in 1876, and pub. in the *Monthly Packet*, 1884.
10. **Faith, Hope, and Charity, be our portal.** *Faith, Hope, and Charity.* Written at Windsor in 1868, and pub. in the *Monthly Packet*, 1868, and *The Knight of Intercession*, 1872.
11. **Far off our brethren's voices.** *Missions.* Written at Windsor in 1870, and pub. in *The Knight of Intercession*, 1872, and pub. in *The Knight of Intercession*, 1872, "For Colonial Missions."
12. **Give the word, Eternal King.** *Missions.* Written for the First Day of Intercession for Foreign Missions, 1872.
13. **Glory in heaven to God.** *Christmas Carol.* Written in 1882 for G. H. Leslie's Cantata *The First Christmas Morn*, 1882.
14. **God the Father, All, and One.** *For Unity.* Written in 1869 for Church S. Yeadless' Service for Unity, and pub. in the *Monthly Packet*, 1869.
15. **God the Father's Only Son.** *Offices of Christ.* Pub. in his *Lyra Fidelium*, 1866, on Art. iv. of the Apostles' Creed, "And in Jesus Christ His Only Son our Lord."
16. **God the Spirit, we adore Thee.** *The Holy Ghost.* Pub. in his *Lyra Fidelium*, 1866, on Art. vi. of the Apostles' Creed, "I believe in the Holy Ghost."
17. **Great Captain of God's armies.** *For Purity.* Written in 1864 for the Ch. of England Purity Society, and printed in *Church Bells*, April 16, 1864.
18. **Hail, Mother of our Lord.** *Purification of Divine Service.* Written in 1864 at Haggerston; and included in the author's *Hymns*, 1886, as a "Hymn after Benediction."
19. **How can we praise Thee, Father!** *For the Church.* Written for the Festival of the Church Penitential Home for Waifs and Strays," 1866, and printed in the *Monthly Packet*, 1866.
20. **In there no hope for those who lie!** *Missions.* Written in 1870 for the *Monthly Packet*; and also included in the author's *Hymns*, 1886.
21. **Jesu, be my heart most precious.** *Jesus, All in All.* A tr. of Thomas à Kempis's "De dulcedine Jesu," made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1892.
22. **Lo! they 'were, and they are, and shall be.** *St. Michael and all Angels.* Written in 1871 for *The Scottish Guardian*, in which it was given in 1879.
23. **Lord Christ, my Master dear.** *For Church Workers.* Written for the Sunday School Teachers of St. Paul's, Haggerston, 1868, and given in his *Hymns*, 1886.
24. **Lord of the harvest, it is right and meet.** *Missions, Thanksgiving.* Written for the Second Day of Intercession for Foreign Missions, 1871, and pub. in *The Knight of Intercession*, 1872, and in the 1886 *Appendix* to the *H. A. & M.* as somewhat altered.
25. **Most true, most High; O Trinity.** *Holy Trinity.* A tr. of Thomas à Kempis's "O vera summa Trinitas" made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1892.
26. **My Saviour! I behold Thy life.** *Passiontide.* Pub. in his *Lyra Fidelium*, 1866, on Art. iv. of the Apostles' Creed, "Suffered under Pontius Pilate, was Crucified, Dead, and Buried."
27. **Now hath the golden city gone.** *Evening.* Written at Windsor in 1868, and was pub. in the *Monthly Packet* in 1870. Also in *The Knight of Intercession*, 1872.
28. **None else but Thee for evermore.** *God the Father.* In his *Lyra Fidelium*, 1866, on Art. i. of the Apostles' Creed, "I believe in God the Almighty Father, Maker of Heaven and Earth."
29. O joy, the purest, noblest. *Evening.* A tr. in two parts of Thomas à Kempis's "O qualis quantaque lætitia" (p. 22, ii.) made for the Rev. S. Kettlewell's *Thomas à Kempis*, 1893. Pt. ii. begins "Unde et divinæ splendor."
30. O Thou by Whom the saints abide. *Litany of the Holy Spirit.* Written for a Confirmation at Haggerston in 1875, and included in the 1st ed. of *The Knight of Intercession*, 1872.
31. O Thou Whose love paternal. *Holy Matrimony.* Written at Windsor in 1862.
32. On Olivet a little band. *Ascension.* Pub. in his *Lyra Fidelium*, 1866, on Art. vi. of the Apostles' Creed, "He ascended into Heaven," &c.
33. Peace! ingway of mystic power. *Peace.* Written



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in 1893 for The Society of St. Katharine for Invalids, and in 1895 for The Girls' Friendly Society.

34. Remember Me, above forth thy fault. Holy Communion. Written at Windsor for the Monthly Packet, in 1874, and included in The Knight of Intercession, 1876.

35. Thou Who forsook the Father's home. Christmas. Pub. in his Lyra Fidelium, 1866, as Art. iii. of the Apostles' Creed, "Who was conceived by the Holy Ghost, Born of the Virgin Mary."

36. The old year's long campaign is o'er. The New Year. Written at Windsor in 1870, and pub. in The Knight of Intercession, 1876.

37. The whole creation groans and cries. Travail of the Creation. Written at Windsor for the Monthly Packet, 1869, and included in The Knight of Intercession, 1872.

38. The world is sad with hopes that die. Eventide. Pub. in his Lyra Fidelium, 1866, as Art. xii. of the Apostles' Creed, "The Life Everlasting."

39. Their names are names of Kings. Saints Days. Written at Windsor for the Monthly Packet in 1869, and included in The Knight of Intercession, 1872.

40. Thou Who hast changed Thine elder sons. Rejected Teachers. Written in 1861 for St. Katharine's Day, and first published in 1868, and subsequently adapted for use by teachers of both sexes.

41. Thou Who didst love us when our woes began. Temperance. Written for the Ch. of England Temperance Society Magazine, 1866.

42. Thy Spirit's breathings from Macedon. Missions. Written for the First Day of Intercession for Foreign Missions, 1871.

43. Unchanging God, hear from eternal heaven. On behalf of the Jews. Written for the East London Mission, 1871, and pub. in the Report for 1872, as an adapted form in the 1868 Appendix to H. A. & M.

44. While the Shepherds kept their vigil. Christmas Carol. Written at Windsor in 1865.

45. Winter in his heart of gloom. The Resurrection of the Body. Pub. in his Lyra Fidelium, 1866, as Art. xi. of the Apostles' Creed, "The Resurrection of the Body."

47. Watchful are our waiting eyes. The Judgment. Pub. in his Lyra Fidelium, 1866, as Art. xii. of the Apostles' Creed, "From thence He shall come to judge the quick and the dead."

46. Ye faithful few of Israel's captive days. Holy Scriptures. Written at Windsor for the Monthly Packet, in 1869.

Some of Mr. Stone's finer hymns, including "Round the Sacred City gather;" "The Church's One Foundation;" "Weary of earth and laden with my sin," and others, are annotated under their respective first lines. These, together with the 48 above, are given in his *Hymns*, 1886, some of the 8vs being recast. Additional 8vs. from Thomas à Kempis are also noted under his name.

Another hymn, inseparably associated with Mr. Stone's name is:—

49. Lord of our Soul's salvation. National Thanksgiving. This was ordered by command of Her Majesty the Queen to be sung at the Thanksgiving for the Recovery of H. R. H. The Prince of Wales, on Feb. 27, 1872. In its original form it was in 7 st. of 8 l., and was sung to the tune "Hanover" (Irons). For use in public worship, the necessary mutilations as to time in the Cathedral service, a selection of four verses only—the 1st, a combination of the 1st and 4th, the 6th, and the 7th—was adapted by the author for use in St. Paul's." The full text was included in *The Knight of Intercession*, 1874.

Mr. Stone's hymns vary considerably in metre and subject, and thus present a pleasing variety not always found in the compositions of popular hymn-writers. His best hymns are well designed and clearly expressed. The tone is essentially dogmatic and hopeful. The absence of rich poetic thought and graceful fancy is more than atoned for by a masterly condensation of Scripture facts and of Church teaching given tersely and with great vigour. His changes and antitheses are frequently abrupt, in many instances too much so for congregational purposes, and his vocabulary is somewhat limited. His rhythm, except where broken either by long or by compound words, is rarely at fault, and his rhyme is usually perfect. A few of his hymns are plaintive and pathetic, as the tender "Weary of earth and laden with my sin"; others are robly musical, as "Lord of the harvest! it is right and meet"; but the greater part are strongly outspoken utterances of a manly faith, where dogma, prayer, and praise are interwoven with much skill. Usually the key-note of his song is Hope. He d. Nov. 19, 1900. [J. J.]

Stowe, Harriet, née Beecher, daughter of the Rev. Lyman Beecher, D.D., was born at Litchfield, Connecticut, June 15, 1812. In 1832, her father having been appointed President of Lane Seminary, Cincinnati, Ohio, she removed there with the family; and in 1833 was married to the Rev. Calvin E. Stowe, D.D., Professor of Languages and Biblical Literature in the same Institution. Her high reputation as an author is well known; and the immense success of *Uncle Tom's Cabin*, which first appeared in *The National Era*, in 1852, ensures her a lasting reputation. She has also written other well-known works. Three of her hymns appeared in the *Plymouth Collection*, edited by her brother, H. W. Beecher, in 1855:—

1. Still, still with Thee, when purple morning breaketh. *Communion with God.*

2. That mystic word of Thine, O sovereign Lord. *Abiding in Jesus.*

3. When winds are raging o'er the upper ocean. *Peace.*

Another hymn by Mrs. Stowe, "How beautiful, said he of old" (*The Gospel Minstrel*), is No. 231 in the Boston *Hymn of the Spirit*, 1864. Her poetical pieces were pub. in her *Religious Poems*, 1867; and from a poem therein the hymn, "Knocking, knocking, who is there?" (*Christ knocking*), in Sankey's *Sac. Songs and Solos* is adapted. [F. M. B.]

Stowell, Hugh, M.A., s. of Hugh Stowell, Rector of Ballaugh, near Ramsey, was b. at Douglas, Isle of Man, Dec. 3, 1799, and educated at St. Edmund Hall, Oxford, B.A. 1822; M.A. 1826. He was ordained in 1823, and held the curacy of Shipscombe, Gloucestershire; and then that of Holy Trinity, Huddersfield. Subsequently he was Curate in charge of St. Stephen's, Salford, and became rector of Christ Church, Salford, in 1831. In 1845 he was appointed Hon. Canon in Chester Cathedral; in 1851 Chaplain to the Bp. of Manchester; and Rural Dean of Eccles. He d. at Salford, Oct. 8, 1865. His *Memoir*, by the Rev. J. B. Marsden, was pub. in 1868. Canon Stowell was a popular and effective preacher. His publications included *Protestantism Tested*, 1845; *A Model for Men of Business*, 1854; *Pleasures of Religion and Other Poems*, 1832; *The Peaceful Valley*, 1838; and a large number of single sermons, pamphlets, &c. His *Sel. of Ps. & Hys.* was pub. as:—

A Selection of Psalms & Hymns Suited to the Services of the Church of England. By the Rev. H. Stowell, M.A., Manchester. Printed by H. ray Smith, St. Ann's Square, 1831.

This *Sel.* contained 233 hymns, in addition to versions of the Psalms. Of the hymns the following were by the compiler:—

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STOWELL, THOMAS ALFRED STRAUSS, VICTOR F. VON 1097

1. Almighty Shepherd, Who didst give. (1858.) *The Good Shepherd.*
2. From every stormy wind that blows. See p. 399, i.
3. Jesus Saviour, look down in kindness. *Sunday School Anniversary.*
4. Great God, we dare not bow the knee. *Holy Communion.*
5. Mock Lamb of God, on Thee. *Lent.*
6. To Thee, O God, we raise. *Sunday School Anniversary.*
7. Thee every heart, wake every tongue. *Sunday School Anniversary.*
8. When Jesus left the glorious sky. *For an Infants' School.*
9. To-day, in the morning of our years. *Sunday School Anniversary.*

The 12th ed. of this *Sel.* pub. by Canon Stowell in 1864, was increased to 275 hymns, the additional hymns being in nearly every instance his own compositions. In addition to those already given we have:—

10. Again our yearly strain we raise. 1864.
11. Another year has glided past. 1864.
12. Children of Jerusalem, arise. (Before 1846.)
13. Before Thy throne, O Lord, we bend. (Before 1846.)
14. By passing dangers compassed round. 1843 (?).
15. Christ, when we call to blessed Lamb. 1844.
16. Dear Saviour, ere we leave to-day. 1844 (?).
17. Hark, how sweet those infant voices. 1841 (?).
18. How fruitless is the ploughman's toil. 1854.
19. How gently in night's silent hours. 1850.
20. Jesus is our Shepherd, Wyling, &c. 1843.
21. Jesus, Lord, we look to Thee. 1853.
22. Jesus, we wait on Thee. 1853.
23. Jesus, our Saviour and our Lord. (Before 1846.)
24. Jesus, Prophet of Thy Church. 1861.
25. Lord, if our land be great and free. 1851.
26. Lord, in Thy mercy hear our cry. 1855.
27. Lord, in Thy mercy hear our cry. 1855.
28. Mock Lamb of God, Who dost impart. 1859.
29. O God, the loyal sign of grace. 1854.
30. Sailing o'er life's changeful ocean. (Before 1844.)
31. Saviour, Who by Thy cross and grave. 1844.
32. The day of rest is passed away. (Before 1846.)
33. The morn of our life-time is fast gliding by. (Before 1846.)
34. Though our lot be poor and lowly. 1847.
35. Wake, wake our yearly strain anew. 1853.
36. Wake, wake our yearly strain anew. 1853.
37. Wake, wake the joyful song. 1844.
38. We, a little simple throng. (Before 1846.)
39. We, little pilgrims of a day. 1846.
40. We will not weep as others do. 1857.
41. We will not weep as others do. 1845.
42. What is your life? It glances by. 1860.
43. What though our earthly lot be low. 1854.

These hymns were all written for the Anniversary Services of Christ Church Sunday Schools, Salford, and are included with others in a special *Appendix* in the 1877 ed. of the *Sel.* as above. Other hymns by Canon Stowell are:—

44. Children of old, Hosannah sang. *Sunday Schools.* 1858.
45. Lord of all power and might, Father of love, &c. *Missions.* Written for the Jubilee of the S. & F. Bible Society, March 7, 1825.
46. Shepherd of the reasoned sheep. *The Good Shepherd.*
47. Pilgrim in the narrow way. *Sunday School Anniversary.* This was his last hymn, and was written for the Christ Church S. School Anniversary, 1865.

Of Canon Stowell's hymns the most popular are Nos. 2, 3, 29 and 44. As a writer for children he was very successful. All the foregoing hymns are in the 15th ed. of his *Sel.* edited by his son, Manchester, 1877; and in *Hymns. By the late Rev. Canon Stowell, M.A.* Manchester, 1868. [J. J.]

Stowell, Thomas Alfred, M.A., s. of Canon H. Stowell, was b. at Salford, July 15, 1831. He was Bridgman Exhibitioner at Queen's College, Oxford, 1853, and B.A. in honours in 1855. Taking Holy Orders in 1857, he became Curate of Bolton, Diocese of Ripon, 1857–59; Incumbent of St. Stephen's, Bowling, Bradford, 1860–65; and then Rector of Christ Church, Salford, in succession to his father, 1865. He was also appointed Rural Dean of Salford in 1876, and Hon. Canon in Manchester Cathedral in 1879. Canon T. A. Stowell has pub. *The Church Catechism simply and clearly explained*, 1882, various Sermons, papers on Education, &c. Most of his hymns were written for the Anniversary Sermons of Christ Church S. Schools, Salford (nearly 2000 children), and include:—

1. Blessed Saviour, hear us when we cry. 1872.
2. Dear Lord, Thy children look to Thee.
3. In God's holy dwelling. 1873.
4. Lord, on Thy day, within Thy holy dwelling. 1877.
5. Lord, Thy children lowly bending. 1876.
6. *My Saviour*, be thou near me, When I lie down, &c. 1874.
7. O Jesu (Saviour) we have promised Henceforth to be Thine Own. *Confirmation.* 1877.
8. Seven day of rest which God has given. *Sunday.* 1866.
9. While the sun is shining. *Work.* 1869.

These 9 hymns are in Canon T. A. Stowell's 1877 ed. of his father's *Sel.*, and of these Nos. 3 and 9 are the most popular. He is also the author of:—

10. Come, Christian youths and maidens. *S. School Anniversary.* In Mrs. Brock's *Children's H. Bk.*, 1881, and others.

11. Hail the holy women came. *Easter.* In the *Church Monthly*, April, 1884.

12. Remember thy Creator. *Youthful Piety.* In the *Church S. School Mag.*, Feb. 1848.

13. Saviour, we are young and weak. *The Christian Hero.* In Mrs. Brock's *Children's H. Bk.*, 1881.

Several of these are popular hymns for children, and will no doubt gradually come into somewhat extensive use. [J. J.]

Stratford, Elizabeth, daughter of H. Stratford, of Belper, b. in London, Oct. 30, 1828; d. at Belper, April 4, 1868. Her hymns appeared in *Hymns for the Collects throughout the Year, for the Use of Children*, 1857 (W. F. Stevenson's *Hys. for Ch. and Home*, 1873). From this, "God Almighty heareth ever" (*Love of God*), "Once to our world there came" (*Transitoriness*), and "We praise Thee, we bless Thee, O Father in heaven" (*Praise for Salvation*), have come into C. U. [J. J.]

Strauss, Victor Friedrich von, was b. at Blücksburg, Schaumburg-Lippe, Sept. 18, 1809. He became a student of law at the Universities of Erlangen, Bonn, and Göttingen. In 1832 he married Albertine von Torney, daughter of a Hanoverian landed proprietor; and, in 1872, at the request of her relations, added her name to his own (Strauss und Torney), having been previously, in 1851, raised to the Austrian nobility. Having entered the diplomatic service of Schaumburg-Lippe, in 1832, he was appointed, in 1840, Archivrath at Bückeburg; and attended the Frankfurt Diet as Gesandt, in 1850, as the accredited representative of Schaumburg-Lippe. He was also, from 1853 to 1866, the regular representative of Schaumburg-Lippe, at the North German Diet. Thereafter he retired on a pension, and spent at Easter, 1869, to Erlangen, where he wrote a tr. of the works of the Chinese philosopher Lah-tsè, with a commentary (pub. 1870). In 1872 he removed to Dresden, where he still

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[1889] resides. In 1889 he pub. the 1st vol. of a work on *Altkirchliche Gütterglaube* (Koch vii. 270; *O. Krum*, 1879, p. 525, &c.).

Both as a scholar and as a sacred poet, Strauss holds high rank among his contemporaries in Germany; not so much for popularity, as for wealth of ideas, breadth of culture, beauty of form, and clear, simple expression. His influence on the development of the hymn-book and hymn-writing, was mainly through the impression of manifest unlikeness left upon him by reading D. F. Strauss's *Leben Jesu*, 1835. This led him to study the New Testament for himself; and to find, in the old Lutheran hymns, the food which his soul craved. Such hymns, while, like most modern hymns, in his case subjective, often catch the ring and noble simplicity of the older objective classical hymns, but are more finished in form. Many have passed into recent German hymnbooks. His collected hymns appeared in 3 vols. Stuttgart, large, 1844–45; and in his own—(1) Gaildorf, Scheible, 1841; (2) *Lieder aus der Gemeine für das Christliche Kirchenjahr*, Hamburg, 1843; and (3) *Weltliche und Geistliche*, Heidelberg, 1854. The hymns in No. 3 are largely on the model of Goethe's *Westöstlicher Divan*, and entitled Geistliches zu Gedichten und Liedern. The work entitled *Das Kirchenjahr en Masse*, Heidelberg, 1848, is a series of poetical meditations, and not of hymns properly so called.

The hymns by Strauss which have passed into English are :—

i. **Leitpunkt und nahrst Gottes Ruhm.** *Advent*, 1st pub. in 1856, as above, pt. ii., p. 8, in 16 st., entitled "Advent." *Tr.* as, "The Lord doth in His Kingdom come." By *J. Kelly*, 1885.

ii. **Was gingst auch du.** *Easter Eve.* 1st pub., 1843, as above, p. 126, in 7 st. of 5 l., and entitled, "The Lord in the Grave." Included in Knapp's *Ev. L. S.*, 1850, No. 560. *Tr.* as :—

Thou wert captive'd. A good *tr.*, omitting st. v., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 34; and thence in her *C. B. for England*, 1863, No. 56. Included in the *Hymnary*, 1872, *Parish H. Bk.*, 1875, *Evang. Hyl.*, N. York, 1880, and others.

iii. **O mein Herz, gieb dich zufrieden.** *Waiting on God.* 1st pub., 1841, as above, p. 160, in 5 st. of 8 l., and entitled, "Tranquillity." Included in Knapp's *Ev. L. S.*, 1850, No. 1055. The *tr.* in C. U. is :—

O my heart, be calm and patient. A *tr.* of st. i., ii., v., by Miss Borthwick, as No. 243 in *Dr. Pagenmacher's Coll.*, 1864.

Other trs. are :—

(1) "O my heart, be calm, confiding." By Miss Burbidge, in the *British Herald, June* 1866, p. 267; and (2) "O my heart, be calm and patient." By *Miss Bevan*, in her *Songs of Faith*, 1870, p. 74. [J. M.]

Streatfeild, Charlotte, née Saint, eldest daughter of the Rev. J. J. Saint, Rector of Spaldhurst, was b. at Spaldhurst, Dec. 31, 1829, and married, in 1852, to Charles N. Streatfeild, Lieutenant, Royal Navy, eldest s. of Major General Streatfeild, R.-yal Engineers. Mrs. Streatfeild has pub. :—

(1) *Hymns and Verses on the Collects*: Lond., Longmans, 1865. (2) *Hymns on the Lord's Prayer, and the Home above*: Lond., Skeffington, 1867. (3) *A Little Garland of De Sanctis, and other Verses*: Oxford, Mowbray, 1877. (4) *The Story of the Good Shepherd*: Lond., Skeffington, 1885. Mrs. Streatfeild also contributed to Mrs. Brock's *Children's H. Bk.*, 1881.

The following include Mrs. Streatfeild's hymns in C. U. :—

1. **And didst Thou hunger then, O Lord.** *1st S. in Lent.* Appeared in her *Hys. and Verses on the Collects*, 1865.

2. **Brothers, tread the holy portals.** *For the Dedication of a Church.* Pub. by Skeffington, with music by M. S. Skeffington. A Processional.

3. **He scarcely felt the cruel stones.** *St. Stephen.* Pub. in her *Hys. and Verses on the Collects*, 1865.

4. **High o'er the glittering temple.** *Gospel for 1st S. in Lent.* Contributed to Mrs. Brock's *Children's H. Bk.*, 1881.

5. **How beautiful the hills of God.** *Gospel, 1st S. in Lent.* Contributed to Mrs. Brock's *Children's H. Bk.*, 1881.

6. **I linger round the fold of God.** *Lent.* Pub. in *The Story of the Good Shepherd*, 1885.

7. **I see a Cross, a Cross of shame.** *Lent.* Appeared in her *Hys. on the Love of Jesus*, &c., 1877.

8. **Jesus, tender Shepherd, looking for Thine own.** *The Good Shepherd.* Pub. in *The Story of the Good Shepherd*, 1885.

9. **Sweet Shepherd, Thou hast sought us.** *The Good Shepherd.* As explained, in her *Hys. on the Love of Jesus*, &c., 1877; and *The Story of the Good Shepherd*, 1885.

10. **There is joy amongst the angels.** *Joy in Heaven over Repenting Sinners.* Pub. in her *Hys. on the Love of Jesus*, &c., 1877; and *The Story of the Good Shepherd*, 1885.

Mrs. Streatfeild has also a "Litany for a Children's Service," in *A Little Garland of the Scents*, 1877. Nos. 1, 3, 4, 5 and 7 of the above hymns are in Mrs. Brock's *Children's H. Bk.*, 1881, and they all rank with the sweetest and most tender of modern verses for children. Some have been arranged as songs, and have been set to music by M. S. Skeffington. Mrs. Streatfeild's prose works include *Meditations on the Seven Last Words*, 1874; and *Words of Comfort*, 1875. [J. J.]

Strong, Nathan, D.D., a leading Congregational divine of his day, was b. at Coventry, Connecticut, Oct. 16, 1748, and educated at Yale College, where he graduated in 1769. His first studied law, but soon turned his attention to the ministry. In January 1774 he became the Pastor of the First Congregational Church at Hartford, and remained there to his death in 1816. In 1796 he won much repute through his essay on *The Doctrine of Eternal Misery consistent with the Infinite Benevolence of God*. He founded *The Connecticut Evangelical Magazine*, in 1800, and also took a prominent part in establishing the Connecticut Home Mission Society in 1801. His degree of D.D. was conferred by the University of Princeton. His services to American hymnology, as the principal editor of the *Hartford Sel.* [**American Hymnody, p. 97.** tr.], 1799, have been very great. As in that *Sel.* the author's names were not given, most of his numerous contributions thereto cannot be identified. Six of those hymns, however, are reproduced in Nettleton's *Village Hymns*, 1824, with his name attached thereto. These are :—

1. Alas, alas, how blind I've been. *The Sinner awakened.*

2. Blest Lord, behold the guilty scene. *Prayer for sinners to Rescue.*

3. Dark and lone I walked this dreary road. *The Sinner's Complaint.*

4. Sinner, behold, I've heard thy groans. *The Further Going.*

5. Clouds by the law, I'm justly slain. *The Love, and the Glory.*

6. Thrummer harvest spreads the fields. *The Great Harvest.*

In addition to these the following are from the *Hartford Sel.*, 1799 (but not in the *Village Hym.*) They are the best known and most widely used of Strong's hymns :—

7. Almighty Sovereign of the skies. *National Thanksgiving.*

8. Swell the anth-m, raise the song. *National Thanksgiving.* [F. M. B.]

Stryker, Melancthon Woolsey, D.D., s. of the Rev. Isaac Pierson Stryker, was b. at Vernon, New York, Jan. 7, 1851, and educated at Hamilton College (1872) and Auburn Theological Seminary (1876). In 1876 he entered the Presbyterian ministry as Pastor at Auburn, New York. In 1879 he removed to Ithaca, N. Y., in 1883 to Holyoke, Massachusetts, and in 1885 to Chicago, Illinois. He received his degree of D.D. from Hamilton College in 1889. He has edited *Christian Chorals*, 1885; *New Alleluia*, 1880–86; and *Church Song*, 1889. He was also joint editor with H. P. Main of *The Church Praise Book*, 1882. He has also pub. *Hymns and Verses*, 1883, and *Songs of Mirian, and Other Hymns and Verses*, 1888. To two of these works which have been designed for daily use in divine worship Dr. Stryker contributed the following original hymns :—

i. *The Church Praise Book*, 1882.

1. Burst forth, O Bridegroom, from Thy chamber bright. *Second Advent desired.* (1882.)

2. Death cannot make my soul afraid. *Death Contemplated.* (1881.)

3. Eternal day hath dawned. *Heaven.* (1881.)

4. Mighty God, Thy Church recover. *Missions.* (1882.)

5. Sing again, ye starry chime. *Christmas.* (1885.)

6. Sing, Israel, for the Lord *your* strength. *Passing the Red Sea.* (1882.)

7. The tribes of faith from all the earth. *Heaven.* (1881.)

8. Thy Kingdom come, O blessed Son of God. *Second Advent Desired.* (1880.) Re-written in *Church Song*, 1889, as "Thy Kingdom come, O everlasting Lord."

9. When the everlasting Lord. *Morning.* (1880.)

ii. *Church Song*, 1889.

10. Arouse Thy Church, Almighty God. *Missions.* (1887.)

11. Father, as here we bow. *Holy Trinity.* (1886.)

12. Four hundred years their course have sped. *American National Hymn.* (1885.)

13. God of our Fathers, our God to-day. *National Hymn.* (1886.)

14. Lo, where that spotless Lamb for sin provided. *Passiontide.* (1884.)

15. O Maker, at Thy holy throne. *Holy Baptism.* (1885.)

16. O God, Thy judgments give the King, Thy Son. *Missions.* (1882.)

17. O Thou, Eternal, Changeless, Infinite. *Praise to God.* (1886.)

18. O Thou, Omnipresent. *Omnipresence of the Father.* (1886.)

19. O Thou Shepherd of Thine Israel, hear us. *Ps. lxxx.* (1883.)

20. Thou art our Redeemer. *Opening of a Place of Worship.* (1885.)

21. Robbed, bruised, and dying, once I lay. *The Good Samaritan.* (1885.)

22. Sing, every boy and maiden. *Praise to God.* (1886.)

23. Thee, Lord of my life, by the words Thou hast said. *Lent.* (1887.)

24. Thy grace is all of grace. *Divine Grace.* (1888.)

25. To Thee, our God, these babes we bring. *Holy Baptism.* (1885.)

26. Tranquilly, slowly, serenely, lowly. *Burial.* (1884.)

27. We close Thy blessed Word. *Sunday Evening.* (1887.)

28. While all the night-stars fade and wane. *Easter.* (1884.)

In addition to these original hymns Dr. Stryker has several translations from the German which are in C. U., and are noted in this Dictionary (see **Index of Authors and Translators**). One of his hymns, No. 313, "Now I lay me down to sleep" (Child's *Evening hymn*), in *Church Song*, 1889 (dated 1884), begins with a stanza by another hand. In the same work there are also several of his tunes. Dr. Stryker's hymns are massive and rugged, full of dogmatism and fire, but they lack unity and purity of rhythm. In some instances words stand for thoughts, and exclamations for ideas. Nevertheless a few will live. (So also **American Hymnody in Various.**) [J. J.]

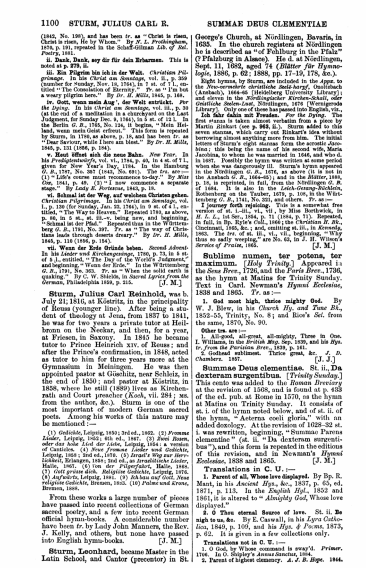
Stubbs, Jonathan. [**Staffordshire Hymnbooks.**]

Sturm, Christoph Christian, s. of Johann Jakob Sturm, lawyer (Imperial notary) at Augsburg, was b. at Augsburg, Jan. 25, 1740. He studied at the universities of Jena (M.A. 1761) and Halle. He was then appointed, in 1763, as one of the masters in the Pædagogium at Halle, and in 1765 became Conrector of the school at Soran, in Brandenburg. In 1767 he returned to Halle as fourth pastor of the Market Church, and became third pastor in the same year. He left Halle in 1769, to become second pastor of the church of the Holy Spirit at Magdeburg, where he passed the happiest part of his professional life, and where he wrote most of his devotional works. Finally, in 1778, he was appointed chief pastor of St. Peter's Church at Hamburg. Here he at first lived happily, beloved and respected as a preacher and author, until, in 1782, his views on the Salvation of the Heathen led J. M. Goeze, chief pastor of St. Katherine's Church in Hamburg, to accuse him of Rationalism, &c. The resulting controversy embittered and shortened Sturm's life. In his latter years he suffered from a weak chest; and in the night of Aug. 10–11, 1786, he was seized with an attack of spitting of blood, from which he never recovered. He d. at Hamburg, on Aug. 26, 1786 (*Koch*, vi., 357; *Bode*, p. 136, &c.).

Sturm is best known to English readers by his devotional works, which were for some time very popular, viz., his "Confessions with God in the Morning Hours" (*Betrachtungen über die Werke Gottes*, 3 vols., Halle, 1780), and his "Reflections on the Works of God" (*Betrachtungen über die Werke Gottes*, &c., Halle, 1772–78). He was one of the most prolific hymn-writers of the Rationalistic period, being the author of more than 1,000 hymns. His hymns are somewhat diffuse in style of the time, and are not without earnestness, devotion, and lyric power; but they are often too rhetorical, and not sufficiently simple. They found great favour with the compilers of hymn-books from 1765 to 1805, but not many have survived. His collected hymns (1,000) appeared as hymns on the Works of God in Nature, and hymns for Children. Long lists of his works are given by Koch and Bode. We need only note the following :—(1) *Der Christ am Sonntage*, Halle & Leipzig, 1764–65 (Hamburg Library); (2) *Der Christ in der Natur*, 1766 (Hamburg); hymns by Sturm. (3) *Sammlung geistlicher Gesänge über die Werke Gottes in der Natur*, Halle, 1775 (Brit. Mus. and Wernigerode Library). Over 40 of the hymns are originals by Sturm. (4) *Vollständiger Gesangbuch für Sonn- und Festtage*, Magdeburg, 1779–80. Nearly 50 hymns seem to have been written by Sturm for this work. (5) *Freitagsmelodien*, Hamburg, 1779–84 (Brit. Mus.). An eight years' course of sermon-outlines on the Gospels for Sundays and Festivals; with over 80 hymns by Sturm. (6) *Sammlung geistlicher Gesänge zum Kirchen- und Kirchengebrauche*, Hamburg, 1786 (Royal Library, Hannover). With 54 hymns, many being recasts of his earlier hymns, made by himself or by J. S. Dietrich. (7) *Gesangbuch für Garten-freunde und Liebhaber der Natur*, Hamburg, 1787 (Hamburg Library). More than 60 of the hymns seem to have been written up Sturm for this work.

The hymns by Sturm which have passed into English are :—

1. **Lobet ansern, anbetenden, Lobet den Herr, den uns verbindet.** *Easter.* In his *Predigtentwürfe*, vol. iii., 1778, p. 144, in 8 st. of 8 l. It is based on *J. C. Lavater's* "Lobet ansern, anbetenden" (in his *Zweites Pfingst-christlicher Lieder*, Zürich, 1774), and on Johann Friedrich Dunnicke's [b. Nov. 21, 1719, d. Quedlinburg, Dec. 29, 1783, as Pastor of Quedlinburg and Superintendent of St. Ulrich's (Ägidius') church] "Halleluja! Lasset loben" (in his *Christliche Empfindungen*, Quedlinburg, 1782). Sturm's hymn is in the Hamburg G. B. 1791, No. 109



1100 STURM, JULIUS CARL R. SUMMAE DEUS CLEMENTIAE

(1845, No. 136), and has been tr. as "Christ is risen, Christ is risen," by Miss C. L. Prentiss, in her *Hymns of Faith*, 1876, p. 101, reprinted in the Schaff-Gilman *Lib. of Rel. Poetry*, 1881.

ii. Dank, Dank, sey dir für dein Erbarmen. This is noted at p. 279, ii.

iii. Ein Pilgrim bin ich in der Welt. *Christian Pilgrimage.* In his *Christ am Sonntage*, vol. ii., p. 359 (Leipzig, 1844), in 9 st. of 4 l., entitled, "Das Lied des Christen" ("The Complaint of Heresy"). Tr. as "I'm but a weary pilgrim here." *By Dr. H. Mills*, 1845, p. 169.

iv. Gott, wenn mein Aug', der Welt entrückt. *For the Dying.* In his *Christ am Sonntage*, vol. iii., p. 26 (at the end of a meditation on a churchyard on the Last Judgment, for Sunday Dec. 3, 1843), in 5 st. of 12 l. In the *Stäudlin*, ii. 1844-45, it is entitled, "Mein Verlangen, wenn mein Auge." This form is repeated by Sturm, in 1846, as above, p. 16, and has been *tr.* as "Dear Saviour, while I here am blest." *By Dr. H. Mills*, 1845, p. 233 (1864, p. 184).

v. Rest öffnet sich die neue Bahn. *New Year.* In his *Predigtentwürfe*, vol. vi., 1784, p. 40, in 4 st. of 8 l., entitled "Das Neujahr." In the *Stäudlin*, ii. 1844-45, p. 179, No. 387 (1842, No. 681). *The trs.* are:—(1) "Life's course must recommence to-day." *By Miss Cox*, 1841, p. 49. (2) "I now commence a separate stage." *By Miss C. Wynne*, 1845, p. 19.

vi. Schlaf und der Tod sind Brüder. *Christian-ghen. Christian Pilgrimage.* In his *Christ am Sonntage*, vol. i., p. 126 (for Sunday, Jan. 23, 1841), in 9 st. of 4 l., entitled, "The Way to Heaven." Repeated 1846, as above, p. 86, in 5 st., st. iii.-v., being new, and beginning, "Ihr Pilger, die ihr hier auf Erden." In the *Stäudlin*, ii. 1844-45, p. 190, No. 407. *Tr.* as "The way of Christians leads through deserts dreary." *By Dr. H. Mills*, 1845, p. 118 (1864, p. 184).

vii. Wenn der Erde Gründe beben. *Second Advent.* In his *Lieder und Kirchengesänge*, 1780, p. 75, in 8 st. of 8 l., entitled, "The Day of the World's Judgment." In the *Stäudlin*, ii. 1844-45, p. 179, No. 386; and Knapp, ii. 8, 170, No. 363. *Tr.* as "When the wild earth is quaking." *By* C. W. Stiefel, in *Sacred Lyrics from the German*, Philadelphia 1859, p. 315. [J. M.]

Sturm, Julius Carl Reinhold, was b. July 21, 1816, at Köstritz, in the principality of Reuss (younger line). After being a student of theology at Jena, from 1837 to 1841, he was for two years a private tutor at Heilbronn on the Neckar, and then, for a year, at Friesen, in Saxony. In 1845 he became tutor to Prince Heinrich XIV. of Reuss: and after the Prince's confirmation, in 1848, acted as tutor to him for three years more at the Gymnasium in Meiningen. He was then appointed pastor at Gieschütz, near Schleiz, in the end of 1850; and pastor at Köstritz, in 1858, where he still (1889) lives as Kirchenrath and Court preacher (*Koch*, vii. 284; with, from the author, &c.). Sturm is one of the most important of modern German sacred poets. Among his works of this nature may be mentioned:—

(1) *Gedichte*, Leipzig, 1850; 2nd ed., 1862. (2) *Fromme Lieder*, Leipzig, 1853; 4th ed., 1867. (3) *Buss Sturm, oder das hohe Lied der Liebe*, Leipzig, 1854; a version of Canticles. (4) *Neue Fromme Lieder und Gedichte*, Leipzig, 1858; 2nd ed., 1878. (5) *Israel's Weg zur Herrlichkeit*, Leipzig, 1860. (6) *Gedichte aus der Gefangenschaft*, Halle, 1865. (7) *Um der Pilgerfahrt*, Halle, 1866. (8) *Gott grüsse dich. Religiöse Gedichte*, Leipzig, 1876. (9) *Auf nach Ost*, Leipzig, 1881. (10) *Ob kan auf Gott. Neue religiöse Gedichte*, Bremen, 1885. (10) *Palme und Krone*, Bremen, 1888.

From these works a large number of pieces have passed into recent collections of German sacred poetry, and a few into recent German official hymn-books. A considerable number have been *tr.* by Lady John Manners, the Rev. J. Kelly, and others, but none have passed into English hymn-books. [J. M.]

Sturm, Leonhard, became Master in the Latin School, and Cantor (precentor) in St. George's Church, at Nördlingen, Bavaria, in 1633. In the church registers at Nördlingen he is described as "of Fuhlburg in the Pfalz" (? Pfalzburg in Alsace). He d. at Nördlingen, Sept. 11, 1682, aged 74 (*Blätter für Hymnologie*, 1886, p. 62; 1888, pp. 17-19, 178, &c.).

Eight hymns, by Sturm, are included in the appx. to the *Neu-vermehrte christliche Seele-harpf*, Ouolzbach (Ansbach), 1664-66 (Heidelberg University Library); and seven in the appx. to the *Geistliche Seelen-Lust*, Nördlingen, 1676 (Wernigerode Library). Only one of these has passed into English, viz.,

Ich fahr mit Freuden. *For the Dying.* The first stanza is taken almost verbatim from a piece by Martin Rinkart (see p. 963, ii.). Sturm added to this seven stanzas, which carry out Rinkart's idea without improving it. The initial letters of Sturm's eight stanzas form the acrostic *Jacobina*; this being the name of his second wife, Maria Jacobina, to whom he was married in 1646, and who d. in 1667. Possibly the hymn was written at some period between these dates. It is found in the *Seelen-Lust*, and in the Nördlingen *G. B.*, 1676, as above (it is not in the Ansbach *G. B.*, 1664-66); and in the *Blätter*, 1888, p. 18, is reprinted, in full, from the Nördlingen *G. B.* 1676. It is also found in the Nördlingen *G. B.*, Gotha, Rothenburg, and Zweibrücken, 1675, p. 100, by the Wittenberg *G. B.*, 1741, No. 321, and others. *Tr.* as —

I journey forth rejoicing. This is a somewhat free version of st. i.-iii., vi., vii., by Miss Borthwick, in *St. L.*, ist Ser., 1864, p. 71 (1884, p. 71). Repeated, in 1869, in Miss Borthwick's *Hymns from the Land of Luther*, Cincinnati, 1885, &c.; and, omitting st. iii., in *Kennedy*, 1863. The *trs.* of st. iii., vi., vii. beginning, "Why thus so sadly weeping," are No. 63, in J. H. Wiser's *Service of Praise*, 1865. [J. M.]

Sublime numen, ter potens, ter maximum. (*Holy Trinity.*) Appeared in the *Sens Brev.*, 1726, and the *Paris Brev.*, 1736, as the hymn at Matins for Trinity Sunday. Text in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

1. **God most high, thrice mighty God.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55, Trinity, No. 8; and Rice's *Sel.* from the same, 1870, No. 90.

Other trs. are :—

1. Almighty, great, all-mighty, Three in One. By Bp. Mant, in the *British Mag.* Nov. 1839, and his *Hys. for from the Parishes Brev.*, 1939, p. 161.

2. Godhead sublimest. Thrice great, &c. *J. D. Chambers.* 1857. [J. J.]

Summae Deus clementiae. St. ii., **Da dexteram surgentibus.** (*Trinity Sunday.*) This couplet was added to the *Roman Breviary* at the revision of 1568, and is found at p. 433 of the ed. pub. at Rome in 1570, as the hymn at Matins on Trinity Sunday. It consists of st. i. of the hymn noted below, and of st. ii. of the hymn, "Æterna cœli gloria," with an added doxology. At the revision of 1628-32 st. i. was rewritten, beginning, "Summae Parens clementiae" (*id.* ii. = "Da dexteram surgentibus"), and this form is repeated in the editions of this revision, and in Neumann's *Hymni Ecclesiæ*, 1838 and 1865. [J. M.]

Translations in C. U. :—

1. **Parent of all, Whose love displayed.** By Bp. R. Mant, in his *Ancient Hys., &c.*, 1837, p. 65, ed. 1871, p. 115. In the *English Hy.*, 1852 and 1861, it is altered to "*Almighty God*, Whose love displayed."

2. **O Thou eternal Source of love.** St. ii. **Be nigh to us, &c.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 109, and his *Hys. & Poems*, 1873, p. 62. It is given in a few collections only.

Translations not in C. U. :—

1. O God, by Whose command is sway'd. *Primer*, 1706. In O. Shipley's *Annus Sanctus*, 1884.

2. Parent of highest clemency. *A. J. B. Hope.* 1866.

3. Of boundless love Parental Source. *W. J. Copeland.* 1848.

4. Great Source of goodness, Godhead blest. *St. R.* Give Thy right Hand. *J. Wallace.* 1874. [J. J.]

Summae Deus clementiae Mundique factor machinae. (*Saturday. Morning.*) This has been ascribed to St. Ambrose, as by Bäumer, in his "De una et non trina Deitate," 897, but it is not one of the twelve hymns received as genuine by the Benedictine editors of St. Ambrose, nor is it included by *Biraghi* as one of the *Inni sinceri e Carmi di Sant' Ambrogio*, 1862. *Daniel*, i. No. 24, gives both this text and that of the *Roman Brev.*, 1632 (see below), and at iv. p. 38, cites it as in a Rhenish MS. of the 10th cent., ranking it among the hymns of the 7th or 8th cent. *Mone*, i. p. 372, cites it as in a MS. of the 8th cent. at Trier. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 245; Jul. A. vi. f. 39; Harl. 2961, f. 229b): in a *Monastic Hymnarium* of the 11th cent. (Add. 30851, f. 175): a *Monastic Breviary* of the 11th cent. (Add. 30848, f. 80), &c. It is in a MS. of the 11th cent. at Corpus Christi College, Cambridge (391, p. 227); in three MSS. of the 11th cent. at St. Gall, Nos. 387, 413, 414; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society's), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 9). In the *Roman Breviary*, 1632, it begins "Summae Parens clementiae, Mundi regis qui machinam." The original form is included in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, for Saturday at Matins. This text is also to be found in *Wackernagel*, i. No. 5: *Hymnarium Sarisb.* 1851, p. 37; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a MS. of the 10th cent., &c. The revised text of the *Roman Breviary*, 1632, is given in the recent edn. of that revision, in *Daniel*, i. No. 24, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. See also note on the previous hymn. [J. M.]

Both forms of this hymn have been rendered into English, viz.:—

i. **Summae Deus clementiae. Mundique.**

1. **O God of mercies infinite.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55.

2. **Thou Framer of earth's fabric! base.** By J. D. Chambers, in his *Psalter*, 1852, p. 248.

3. **Great God of boundless mercy base.** By J. D. Chambers, in his *Lauds Syon*, 1857, p. 31. This is given in the *Hymner*, 1882, with extensive alterations, as, "O God of mercy passing thought."

ii. **Summae Parens clementiae, Mundi.**

1. **O Thou eternal Source of love.** St. ii. **For Thy dear mercy's sake, &c.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 35, and his *Hys. and Poems*, 1873, p. 20. In limited use.

2. **Great God, eternal Source of love.** In *Hys. for the Year*, 1867. No. 314. E. Caswell, altered.

3. **Father of mercies infinite.** By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 68; and his *Verses on Various Occasions*, 1868, p. 215. It is in the Marquess of Bute's *Roman Brev., into English*, 1879, O. Shipley's *Annus Sanctus*, 1884, &c., and several other collections.

Other trs. are :—

1. O God, by Whose command is sway'd. *Primer*, 1706.

2. O God of graciousness, Maker of all we see. *Hymnarium Anglicanum.* 1844.

3. Parental Source of love divine. *W. J. Copeland.* 1848.

4. Father, Thou Whose love and care. *R. Campbell.* 1850.

5. Great Source of goodness, Godhead blest. *St. R.*, May we Thy mercy, &c. *J. Wallace.* 1874. [J. J.]

Summae, Deus, clementiae, Septem Dolores Virginis. (*Sidours of the B. V. M.*) This is the hymn at Lauds in the office of the Seven Dolours, which was declared in 1814 to be of obligation. The office is found in the *Preparatio officiorum . . . . ordinis servorum B. M. V.* in Germanica, Prague, 1726, and includes three hymns, viz.:—

Septem. Quæ nulla lachrymarum. (See Various.)

Summae Deus clementiae. (See above.)

Stabat Mater dolorosa. (See Various.)

In the Rempten ed., 1746, of the *Roman Breviary*, this hymn is at p. clix. The text is to be found in recent edns. of that Breviary, and also in *Daniel*, iv. p. 306. *Tr.* as :—

1. **God, in Whom all grace doth dwell.** E. Caswall, in his *Lyra Catholica*, 1849, p. 171; and his *Hys. and Poems*, 1873, p. 93. It is given in a few Roman Catholic hymn-books for Missions and Schools.

2. **God of mercy, let us run.** By F. W. Faber, in *Hys. for the use of the Schools and Oratory of St. Wilfrid's Staffordshire*, 1849; and *Hymns and Mary, &c.*, 1849; *Oratory Hys.*, 1854, and his *Hymns*, 1862.

Another tr. is :—

Great God of clemency supreme. By *J. Wallace.* 1874. [J. M.]

Summe Pater, O Creator. (*Life of our Lord.*) This appears in J. M. Meré's *Paradisus Animæ Christianæ*, Cologne, 1644, pp. 266-71, in the Section "On the Life and Passion of our Lord." It is entitled, "Rosarium D. N. Jesu Christi, prescipua vitæ ac Passionis ejus puncta, grata brevitate complectens: et ulterum meditandi materiam, facilemque praxin suppeditans." It opens with an introduction in 10 lines, the rest being divided into decades i.-v. There are three *trs.* of the complete poem, made in this order, viz.:—(1) In Dr. Frasey's *tr.* of the *Paradisus Animæ Christianæ*, 1867, where, according to Canon Liddon, the *tr.* is probably by W. J. Copeland; (2) by F. W. Faber, in his *Jesus and Mary, &c.*, 2nd ed., 1852, and (3) by Canon F. Oakeley, in his *tr.* of the *Paradisus*, 1850. These *trs.*, in the order of the poem, are :—

Summe Pater, O Creator.
1. Father, All-creating Mind. *Frasey.*
2. Father, Who from Thy throne above. *Faber.*
3. Father most high, Who didst so make. *Oakeley.*

Jam Dominum majestatis.
1. Jam, for lost sinners' sake. *Frasey.*
2. Jam, When Thou throne didst come. *Faber.*
3. Jam, Leaving the throne of glory Thou. *Oakeley.*

Jam Jesu Tu Pater.
1. Jam, as the waters crown Thee. *Frasey.*
2. Jam, the Father's words approve. *Faber.*
3. Jam, baptized, the Father's voice. *Oakeley.*

Jam Jesu Rex et Heros.
1. Jam, Lord and Master great. *Frasey.*
2. Jam, Who dominest it not unmeet. *Faber.*
3. Jam, our Lord and Master, Thou. *Oakeley.*

Jam crucem tam portabas.
1. Jam, now the hard cross bearing. *Frasey.*
2. Jam, along Thy sorrow road. *Faber.*
3. Jam, along Thy fearful road. *Oakeley.*

Jam sanctus ex sanctis.
1. Jam, by that Death of pain. *Frasey.*
2. Jam, all hail, Who for my sin. *Faber.*
3. Jam, because of all our guilt. *Oakeley.*

From these *tra.* the following hymns have come into C. U.:—

1. Father, Creator, Lord most high. *Faber.*
2. Jesus, along the Calvary road. *Faber.*
3. Jesus, by Thy Mother chosen. *Faber.*
4. Jesus, Who from the dead arose. *Faber.*

These appeared in the Cooke and Denton *Church Hymnal*, 1853. Another series of cantos is in the Roman Catholic *Parochial H. Bk.*, n.d. [1880]:—

1. Jesus! Thy spotless Mother chose. *Faber.*
2. Jesus! how could Thy blessed feet. *Faber.*
3. Jesus! how could Thy blessed feet. *Faber.*
4. Jesus! Who saw'st on that sad night. *Faber.*
5. Jesus! Who is the Father praying. *Faber.*
6. Jesus! Who in the garden knelt. *Faber.*
7. Jesus! Who in Thy agony. *Faber.*
8. Jesus! Who from the dead arose. *Faber.*

There is also a canto from Faber:—"O Lord along Thy chosen road." J. Austin gives, in his *Devotions in the Ancient Way of Offices*, 1668, two cantos from this poem:—"Jesu, Who from Thy Father's throne;" and (2) "Jesu, Whose grace inspires Thy priests." These, tr. by Austin, are reprinted in Griffith, Farran, & Co.'s *Ancient and Modern Library* (Giles Fletcher's *Christ's Victory and Triumph*), 1888. From the canto "Jesu, Whose grace inspires Thy priests," as given in Hickes's reprint of Austin's *Devotions*, 1687 (see p. 97, i.), J. Wesley took st. ii.–vi., and gave them, with slight alterations, in his Charles-Town *Ps. and Hys.*, 1736-37, and again in the Wesley *Hys. & Spr. Poems*, 1739, as:—"Jesu, behold the wise from far" (Wesley, *P. Works*, 1868-72, vol. i., p. 116). This is repeated in Lord Selborne's *Bk. of Praise*, 1862. [J. J.]

Summer ended, harvest o'er. *G. Philemore.* [*Harvest.*] Contributed to the *Parish H. Bk.*, 1863, No. 180, in 8 st. of 4 l.; of which lines 3, 4, of st. i., and the whole of st. iii., were by the late Bp. Woodford, of Ely. The hymn was repeated in the *Sursum Hyl.*, 1868, the *Hymnary*, 1872, the 1873 ed. of the *Parish H. Bk.*, and others. [J. J.]

Summers, Thomas Osmond, D.D., LL.D., son of James Summers, was b. near Corfe Castle, Dorsetshire, England, Oct. 11, 1812. Proceeding to the United States in after years, he was admitted to the Baltimore Conference in 1835. From 1840 to 1845 he was a missionary in Texas; removing to Tuscaloosa, Alabama, 1844, and Charleston, South Carolina, 1846. From 1845 he acted as Secretary of the Conference of the Methodist Episcopal Church, South, and was also Book Editor. Subsequently he was Professor of Theology and Pastor of Vanderbilt University. He was Chairman of the Hymn Book Committee of the Methodist Episcopal Church, and edited the *Songs of Zion*, 1851, and the *Hodgson Psalter*, 1855. He d. in May 1882. Dr. Summers is the author of several original works, and of the following hymns:—

1. The morning bright, With rosy light. *Morning.*
2. The daylight fades, The evening shades. *Evening.*

Concerning these Morning and Evening hymns Dr. Summers says:—

"My first child was born in January, 1845. When she was about a year old, as I was descending the Tombigbee River, I wrote the morning hymn. I wrote the Hymn for her on the back of a letter, transcribed it when I reached Mobile, and sent it to her at Tuscaloosa. That was the origin of 'The morning bright.' When editing the *Southern Christian Advocate*, I put it without name in the Child's Department. It was copied into the religious papers generally, and into books. My second child was born in 1847, and for her I wrote 'The daylight fades,' as far as I can recollect, about 1848. . . . The hymns were published in a volume written and now singing birdsongs with the angels." (Sherman's *Hym. for Ch. & Home, Misc. Index*, 1875.)

These hymns have attained to great popularity as children's hymns, and are found in numerous collections both at home and in Great Britain. The 3rd l. of st. i. of the Morning Hymn should read:—"Has waked me up from sleep," and not as found in many collections. [F. M. B.]

Summi largitor præmii. [*Lent.*] Sometimes ascribed to St. Gregory the Great, but not assigned to him by the Benedictine editors. It is found in three mss. of the 11th cent. in the British Museum (Vesp. D. xii., f. 240; Harl. 2961, f. 237b; Add. 30848, f. 95b); and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 67, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 19b). In these mss. it begins "*Summe largitor.*" Among the St. Gall mss. it is in No. 95 of the 10th or 11th cent., and No. 414 of the 11th. It is also in a 10th cent. ms. at Bern, No. 455. Also in the *Sarum, York, Aberdeen*, and other *Breviaries*, the *Sarum* use being at Matins on the 1st S. and daily up to the 3rd S. in Lent. The printed text is also in *Mone*, No. 75; *Daniel*, i. No. 133, iv. p. 217; *Wackernagel*, i. No. 98; Biggs's annotated *H. A. & M.*, 1867; G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a ms. of the 10th cent., &c. [J. M.]

Translations in C. U.:—

1. **O Thou Who dost to man accord.** By J. W. Hewett, in his *Verses by a Country Curate*, 1859, p. 34, from the text as in *Daniel*. It was included in an altered form in *H. A. & M.*, 1861. The *H. A. & M.* text was repeated in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, &c.

2. **Giver of the perfect gift.** By J. Ellerton, made for and first pub. in the S. P. C. K. *Church Hys.*, 1871, and again in Mr. Ellerton's *Hymns, &c.*, 1888.

Translations not in C. U.:—

1. Thou Giver of august reward. *W. J. Blew.* 1852-53.

2. Dispenser of the gifts of heaven. *J. D. Chambers.* 1865, and 1881.

Summi Parentis Filio. [*Lent. The Sacred Heart of Jesus.*] Probably of the 18th cent. In the *Roman Breviary*, Lisbon, 1786, *pars estiv.* p. 461, it is the hymn at Lauds in the office of the Most Sacred Heart of our Lord Jesus Christ. Text also in Biggs's annotated *H. A. & M.*, 1867. (See note on **Salvatoque eorum quæritis.**) *Tr.* as:—

To Christ, the Prince of Peace. By E. Caswall, in his *Lyra Catholica*, 1849, p. 125, and his *Hys. and Poems*, 1873, p. 69. It is in a great many modern hymn-books, usually unaltered, but sometimes with the changes in the text made in *H. A. & M.*

Another tr. is:—

To Jesus, Son of God most high. *J. Wallace.* 1874. [J. M.]

Summi pusillus grex Patris. *Guillaume de la Brunière* (Compass *of a Just Man. Suicide Dept.*) Appeared in the *Paris Brev.*, 1680 and 1736. Also in the *Narbonne Brev.*, 1700, as the hymn for first and second Vespers, in the Common of Just Persons. It is also in later French *Breviaries*; in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 99; and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

Be not afraid, ye little flock. I. Williams, as the first of a series of *trs.* from the *Paris Brev.*, contributed by him to the *British Magazine*. This appeared in Dec. 1833. It was republished in his *Hys. tr. from the Parisian Breviary*, 1839, p. 314, and in the 1863 ed. of the *Appendix* to the *H. Noted*, No. 201.

Other trs. are:—

1. Thou little flock whose Shepherd is above. *J. Chambers.* 1846.

2. To God, your mightiest Father, rise. *J. D. Chambers.* 1846.

3. Little flock, be not afraid. *D. T. Morgan.* 1866. [J. J.]

Summi Regis potentia. [*St. Andrew.*] This is found in a ms. of the early part of the 14th cent. in the Bodleian (Ashm-ole, 1525, f. 236b), as a hymn in 6 st. and a doxology for the "Translatio of St. Andrew." Mr. Chambers erroneously quotes the first line as "Rex Jesu potentissime." Mr. Chambers's *tr.* "O King Supreme, of boundless might," appeared in the 1863 *Appendix* to the *H. Noted*, No. 168, and again in his *Lauds Syon*, Pt. ii. 1866. [J. M.]

Supernæ matris gaudia. *Adam of St. Victor.* [*All Saints.*] This sequence is, as Dr. Neale justly remarks, "one of the loveliest that Adam ever wrote." In it, contrary to the usual practice, the church triumphant is spoken of as the mother, the church militant as the daughter. Gautier, in his ed. 1881 of Adam's *Œuvres poétiques*, gives it at p. 200 from a *Gradual* of St. Victor before 1220 (Bibl. Nat. Paris, No. 14452), a *Paris Gradual* of the 13th cent. (B. N. No. 15615), and says it is also in a 12th cent. Antiphonary now in the Library at Chaumont, and formerly of the monastery of Montiérender. It is also in a collection of sequences written *circa* 1199 (Calig. A. xiv. f. 85), and a *French Missal* of the end of the 13th cent. (Add. 22935, f. 459 b), both in the British Museum; and in a ms. of the latter half of the 13th cent. in the Bodleian (*Rawlinson, C.*, 910, f. 33 b). Among *Missals* it is found in an early 14th cent. *Paris* in the British Museum (Add. 16905, f. 232 b), the *Salisbs* of 1491, and others. The printed text is also in *Mone*, No. 623; *Daniel*, v. p. 109; *Kehrein*, No. 338; and D. S. Wrangham's *Lit. Poetry of Adam of St. Victor*, 1881, vol. iii. p. 176. [J. M.]

Translations in C. U.:—

1. **The Church on earth, with unswerving love.** By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854, and again in his *Mediæval Hys.*, 2nd ed., 1863. It has passed into a few collections, including the *People's H.*, 1867, the *Hymnary*, 1872, &c.

2. **The strains of joy that ceaseless flow.** By Harriet M. Chester, made for and first pub. in the *Hymnary*, 1872, as "Angels! to Christ's Church on earth below to-day. Rejoiceth. By C. S. Calverley, also made for and first pub. in the *Hymnary*, 1872. In the 2nd ed. 1872, it was considerably altered, and begins, "Christ's Church in heaven is glad to-day."

Translations not in C. U.:—

1. Sing, O Church, exultingly. Anon. In the Shirley Parish, 1865.

2. Those endless joys the Church on earth pourtrays. *D. T. Morgan.* 1871 and 1886.

3. The Church on earth those joys pourtrays. *D. S. Wrangham.* 1881.

Supreme High Priest, the Pilgrim's Light. *A. M. Toplady.* [*Christ the High Priest, or Lent.*] 1st pub. in his *Poems on Sacred Subjects*, Dublin, 1759, p. 99, in 12 st. of 4 l., and again in Sedgwick's reprint of Toplady's *Poetical Works*, 1860. In Drummond and Greville's *Ch. of England H. Bk.*, 1838, st. v.–viii. were given, unaltered, as "Ah, give me, Lord, the single eye." These stanzas have passed into later collections. [J. J.]

Supreme Motor cordium. *C. Coffin.* [*Saturday Evening*; or *Quinquagesima.*] Appeared in the *Paris Breviary*, 1736, and his *Hymni Sacri*, p. 31, the same year. It is the hymn for Saturdays at Vespers from Trinity to Advent. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 34; Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865, and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr.* as:—

1. **Supreme Disposer of the heart.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 31, and a few hymnals.

2. **Great Mover of all hearts, Whose hand.** By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839. This is the most popular and widely used of the *trs.* of this hymn. It is in a large number of hymn-books, including *H. A. & M.*, 1875, Thring's *Coll.*, 1882, and others.

3. **Lord of the hearts of men.** By J. R. Woodford, in the *Parish H. Bk.*, 1863, No. 30, and again in the enlarged ed., 1875. It is also in the *Sursum Hyl.*, 1868, and the *Hymnary*, 1872.

Other trs. are:—

1. Great Mover of the heart, Alone. *R. Campbell.* 1857.

2. Thou Ruler of the human heart. *J. D. Chambers.* 1865.

3. O Sovereign Mover of the heart. *D. T. Morgan.* 1886. [J. J.]

Supreme quales, Arbiter. *Jean Baptiste de Santeül* (*Pantheul of an Apostle*). This is given in the *Cluniac Brev.*, 1686, p. ii.; his *Hymni Sacri et Nov.*, 1689, p. 190 (ed. 1698, p. 236); the *Paris Brev.*, 1736; and later French *Brevs.* It is also in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 86, with the omission of a stanza; Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr.* as:—

1. **Dispenser Supreme, And Judge of the earth.** I. Williams, pub., together with the Latin, in the *British Magazine*, June 1836 (vol. ix. p. 657), and again in his *Hys. tr. from the Parisian Breviary*, 1839, p. 271. It has passed, either in its full form or abbreviated, into a large number of hymn-books. Of the altered texts the most popular is that in *H. A. & M.*, 1861-75. For congregational purposes this is one of the most successful of the translator's efforts.

2. **What feeble instruments. O Lord.** B. J.

Chandler, in his *Hys. of the Prim. Church*, 1837, p. 97, and again in his *Hys. of the Church*, &c., 1841, No. 55. In a few of the older collections.

5. Imperial Monarch! Judge divine. By J. D. Chambers, in his *Lords Sym*, Pt. ii., 1866, p. 2.

6. O Lord, through instruments how weak. C. S. Calverley, made for and pub. in the *Hymnary*, 1872. [J. J.]

Supreme Rector coelitum. [*Whitsun Eve.*] This anonymous hymn is in the *Cluniac Brev.*, 1686, p. 206; the *Paris Brev.*, 1736, and later French *Brevs.* The text from the *Paris Brev.* is also in J. Chandler's *Hys. of the Prim. Church*, 1837, No. 78; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M. Tr.* as :—

1. **Ruler of the hosts of light.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 98. It is found in a few collections. The popular tr. of this hymn is the cento in *H. A. & M.*, 1861 and 1875. It is thus composed: st. i., *Chandler*; st. ii. ll. 1, 2, *Chandler*, ll. 3, 4, *Compilers*; st. iii., *Compilers*; st. iv. v., *Chandler*, rewritten by the *Compilers*.

2. Dread King, to Whom the angelic hosts do cry. By J. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 148; and *Lyra Messianica*, 1864.

3. Sovereign of heaven, Who didst prevail. By C. S. Calverley, made for and pub. in the *Hymnary*, 1872.

Other trs. are :—

1. O King, most high, of earth and sky. *W. J. Hew.* 1852-58.
2. Celestial Monarch, strong to quell. *J. D. Chambers.* 1857.

Surrexit Christus hodie. [*Easter.*] This hymn, or rather Easter Carol, exists in a great variety of forms. For the determination of the original text we have three mss. of the 14th cent., viz., a Munich ms. of the 14th cent., cited by Mone, No. 143: a Prag ms. of the 14th cent. cited by G. M. Dreves in his *Cantiones Bohemicae*, No. 183, and an Engelberg ms. of 1372 cited by *Bäumker*, i. p. 317. From these we obtain the following :—

1	5
" Surrexit Christus hodie Humano pro solamine.	" Mulieres o tremulae, Iu cultamen pergite.
" Mortem qui passus corpore Miserimo pro homine.	" Discipulis hoc dicite, Quod surrexit ea gloriae.
3	" Paschali plena gaudio Benedicamus Domino.
" Mulieres ad tumulum Deus ferunt aromatum.	6
4	" Laudemus sancta Trinitate.
" Altum victrices angelum Annunciantes gaudium.	Deo dicamus gratias."

Of these eight stanzas 1-4 and 6 are found in all three mss., 5 in the Engelberg and Prag mss., 7 in the Engelberg and Munich, 8 in the Engelberg and Prag. The text above is from the Munich ms.; the only variations of importance in the Prag ms. being ii. 1. i, *pausa pedis* and vii. 1. i., *Ziyo cum dulci melodo*.

Dreves gives two additional st. which are probably of Bohemian origin, and are not found in the later printed books, viz. :—

9	10
" Utique praecedet nos, Quo dilexit, discipulos.	" Sit benedictus hodie, Qui surrexit, redemit nos gratias."

He quotes them from two mss. now at Prag, viz. a Hohenfurt ms. *circa* 1410 (st. 1.-3.); and the *Graduale of Jistebnice circa* 1420 (st. 1.-iii. v.-vii., ix., x.). The later stanzas are apparently all interpolations. Those given by *Daniel* i., No. 290, are :—

11	12
" Quaerentes Jesum Domi-num Qui est Salvator homi-num.	" Petro dehinc et caeteris Apparuit apostolis.

" Gloria tibi Domine Qui surrexisti a morte."

Of these st. 12 is found in the second part of Luise-metric's *G. B.* (R. C.), 1267; st. 11 in the Dilingen *G. B.* (R. C.), 1380; and st. 13 in the Speier *G. B.* (R. C.) printed at Cologne, 1509. The order of stanzas in *Daniel's* text is 1-3, 11, 4-6, 12, 7, 13, 8; and he gives st. 7, i. 1, as "In hoc paschali gaudio." The Dilingen *G. B.*, 1380, gives four additional st., which need not here be printed. *Wackernagel*, i., Nos. 276-280, gives various forms of the text. See also *Hoffmann von Fallersleben*, ed., 1861, Nos. 201-204. Also see under **Jesus Christ is risen to-day, p. 596, ii.** The *trs.* from the Latin include :—

1. **To-day the Victor o'er His foes.** *By J. M. Neale*, in his *Mediaeval Hys.*, 1851.

2. **Lo! Christ is risen this day, and brings.** *J. W. Hewett*, in *Hymns Ancient and Modern*, 1861; and *Lyra Messianica*, 1864.

It has also often been translated into German. One of three trs. has passed into English, viz. :—

Erstanden ist der heilige Christ. This is found in a Nürnberg broadsheet of 1544, and in Wackernagel, ii. p. 721, from a broadsheet printed at Nürnberg, 1544, and in No. 125 in the *Cres. C. E.*, 1851. It is in 19 st. of 2 l. with Hallelujah. St. 1.-vii. are narrative, viii.-xvii. a dialogue between Mary and the Disciples, and xviii. xix. a prayer. The text is based on st. i.-viii., xi. of the Latin. This form probably originally formed part of an Easter play. Tr. as: "Christ our Lord is risen to-day," in *Lyra Germica*, 1798, p. 13. [J. M.]

Sutton, Amos, D.D., was b. at Sevenoaks, Kent, on Jan. 21, 1802. Though educated with a view to secular business, when about the age of 21 he felt constrained to offer himself for service in connection with the General Baptist Foreign Missionary Society. He was sent to India; and in the year 1825 was stationed at Cuttack, in the province of Orissa, where, with intervals during which he visited England and America, he laboured most usefully until his death on Aug. 17, 1854. He was gifted as a translator; and compiled an Uriya Dictionary, besides translating a number of English books into that language. He also prepared the first Uriya Hymn Book, 179 of the hymns being of his own composition. **[Missions, Foreign.]** The degree of D.D. was conferred on him by the College of Waterville, U.S.A. On his visit to England in 1833 he composed a farewell hymn to the tune of "Auld lang syne"—"Hail sweetest, dearest tie that binds." (*Part. Ing.*) It soon became very popular, and is still in C. U. Another hymn written about the same time, entitled "The Macedonian Cry," is now almost forgotten. [W. R. S.]

Sutton, Henry Septimus, b. at Nottingham, 1825, the son of a bookseller and newspaper proprietor. He was articled to a surgeon, but abandoned medicine for literature. Mr. Sutton's connection with newspaper work has

been life-long, and for upwards of thirty years he has been editor of the *Alliance News*. His first volume of *Poems* was issued from the *Review* office, Nottingham, 1848. This included *Clifton Grove Garland*, a long descriptive and narrative poem. In 1854 appeared *Quinquiversia*, a prose work of mystical religion, the author being a member of the New Church. To this was appended a series of poems, entitled *Rose's Diary*, written in memory of an early friend of the author's, who died in 1850. In successive cantos the changing moods and aspirations of personal religion are depicted, with occasionally a touch of quaintness in the language and imagery which reminds one of the best of the devout poets of the seventeenth century. An enlarged and revised edition of the *Poems* was published by David M. Main, *Glasgow*, 1886. In Martineau's *Hymns*, 1873, appear the following five pieces, selected from *Rose's Diary* :—

1. I have a little trembling light, which still. *The lowered light.* Canto I. and the last two stanzas of Canto III.
2. O Father! I have sinned. I have done. *Under the sense of sin.* Canto 2.
3. Fix not on me, O Lord, this work divine. *Self-distrust and self-surrender.* Canto VIII.
4. The sky with light its genial self suprels. *The coming of the Comforter.* Canto IX.
5. What mean these slow returns of love; these days. *The sleep that keeps for waking.* Canto X. [V. D. D.]

Swain, Joseph, was b. at Birmingham in 1761, and after being apprenticed to an engraver, removed to London. After a time he became a decided Christian, and being of an emotional poetic temperament, began to give expression to his new thoughts and feelings in hymns. In 1783 he was baptized by the Rev. Dr. Rippon, and in 1791 became minister of a Baptist congregation in East Street, Walworth. After a short but popular and very useful ministry, he d. April 16, 1796. Swain pub. the following :—

(1) *A Collection of Poems on Several Occasions*, Lon. 1791; (2) *Redemption, a Poem in Six Books*, Lon. 1791; (3) *Experimental Hymns on Divine Subjects*, Lon. 1791; (4) *Sacred Hymns for the Use of Christians Assembling at Church Meeting there*, Lon. 1792, 120 hymns; with a *Supplement*, 1794, 105 hymns; (5) *A Pocket Companion and Directory*, Lon. 1794.

In addition to a limited number of Swain's hymns, annotated under their respective first lines, the following, from his *Walworth Hys.*, 1792, and the 2nd ed., 1796, are also in C. U. :—

1. Brethren, while we sojourn here. *Mutual Encouragement.*
2. Children of the King of grace. *Holy Baptism.*
3. Come, ye that love the Lord. *Mutual Encouragement.*
4. Come, ye weak, by sin afflicted. *The Voice of Christ.*
5. How sweet, how heavenly is the sight. *Communion of Saints.*
6. In expectation sweet. *Second Advent.*
7. Lift up your heads, ye gates. *Ascension.*
8. Love is the sweetest bud that blows. *A Flower on Bushes of Christ.*
9. O how the thought that I shall know. *Heaven Anticipated.* Suggested by, and with st. ii. "For ever to behold Him shine" (p. 887, i.).
10. On earth the song begins. *Heaven Anticipated.*
11. On the wings of faith upspringing. *Passiontide.*
12. Pilgrims we are to Canaan bound. *Pilgrimage of Life.*
13. Praise ye the Lord, the eternal King. *Heavenly Kingdom of Christ.*
14. Praise your Redeemer, praise His Name. *Praise for Redemption.*
15. The heavens begun below. *Heaven Anticipated.*
16. What is it for a saint to die? *Death and Burial.*
17. What must [will] it be to dwell above? *Heaven Anticipated.*
18. When firm I (we) stand on Zion's hill. *Confidence.* Sometimes as "I stand on Zion's mount," in American collections.
19. Who can forbear to sing? *Praise of Jesus.*

From his *Redemption, a Poem in Five Books*, 1791, the following hymns are also in C. U. :—

20. O Thou in whose presence my soul takes delight. *In Affliction.*
21. O kingdom of Zion, desires, have you seen? *Comfort in Affliction.*

Of these hymns the most widely known are Nos. 1, 5, 6, and 20. We may add that several of Swain's hymns appeared in *The Theological Miscellany*, 1784-1789. [W. R. S.]

Swain, Leonard, n.m., was b. at Concord, New Haven, Feb. 26, 1821, and educated at Dartmouth College and Andover. In 1847 he became a Congregational minister at Nashua, New Haven: and in 1852 of Central Church, Providence, Rhode Island. He d. July 14, 1869. His hymns, "My soul, it is thy God" (*The Christian Race*), and "My soul, weigh not thy life" (*The Great Flight of Faith*), appeared anonymously in *The Sabbath H. Bk.*, 1858, and their authorship has only recently been determined. The second hymn is the more widely used of the two. [F. M. B.]

Swaine, Edward, b. at London, Sep. 21, 1750. He was for about 40 years a deacon of Craven Chapel (Congregational) under the pastorate of Dr. Leifchild and others; one of the directors of the London Missionary Society, and founder and chairman of the Pastors' Insurance Aid Society. He d. April 22, 1862. (*Miller's Singers and Songs*, 1869, p. 441.) Mr. Swaine wrote several tracts, and also printed for private circulation *The Blood of God, A Fragment, with Poems, Hymns, and Versions of Psalms*, 1859. His hymns, "Hail! blessed communion of love" (*Holy Communion*), and "Lord Jesus, let Thy watchful care" (*For Emigrants*), were written in 1855 for the *New Cong. H. Bk.*, and given therein, 1859. See also, "O how the thought that we shall know" (p. 887, i.). [J. J.]

Swedenborgian Hymnody. The hymnody of the religious body known as *The New Church signified by the Jerusalem in the Revelation*, or briefly, *The New Church*, commenced with the Rev. Joseph Proud. Proud was the son of a General Baptist minister, and was b. at Beaconsfield, March 23, 1745. Entering the Baptist ministry, he became pastor successively at Knipton, Friet, and Norwich. In 1788 his religious views underwent a change, and the following year he openly adopted those of Emanuel Swedenborg. He at once broke out into song: and it is told us by his biographer, the Rev. E. Madeley, that his first volume of more than 300 original hymns occupied him only some three months in its production. This volume appeared in 1790; again, with additions, in 1791: and, again in 1798. The title of the 3rd ed. is:—

Hymns and Spiritual Songs for the Use of the Lord's New Church, signified by the New Jerusalem in the Revelation, by Joseph Proud, N. H. M. London, Printed by R. Hudson, and sold at the New Jerusalem Temple in Crown Court, Russell Street, Covent Garden.

This volume contained 359 original hymns of decided merit. After leaving Norwich Proud went to Birmingham, where he suffered

great misfortune. He passed on to Manchester, but in a few months again returned to Birmingham. Subsequently London was the scene of his labours for a time. During his residence there he printed a small book of *Hymns and Songs for Children* in 1816. Three years later he returned to Birmingham, where he d. on Aug. 3, 1826. The esteem in which his hymns are held by *The New Church* is seen in their authorised hymn-book of 1880, in which of a total of 720 hymns, 164 are by him.

2. The next hymn-writer of note in *The New Church* was the Rev. Manoah Sibly (b. 1757), whose *Hymns and Spiritual Songs* appeared, in 1802, from the press of the same printer as Proud's book; but also "sold by the Author, No. 35, Goswell Street." It contained 223 original hymns and 11 doxologies. The literary merits of this volume are below that of Proud's work. The hymns are solid and practical, and are more akin to those by Beddome and Doddridge than to those either by Wesley or Watts. Sibly died in 1840.

3. The first Swedenborgian minister in Manchester was the Rev. William Cowherd, a man of high scientific attainments, who had been for some time a clergyman in the Church of England. Shortly after joining the Swedenborgian body he established a cause in Manchester, which he called "The Bible Christian Church." The members of this society held the doctrine of Swedenborg in a modified form, with the additional obligations of total abstinence from animal food and intoxicating liquors. (See **Vegetan.**) For their use Cowherd compiled *Select Hymns for Christian Worship. By the Rev. W. Cowherd, Manchester. Printed by Sowler & Russell*, 1809. The 3rd ed., pub. at Stumport in 1810, contained 318 hymns; the 5th ed., printed at Salford in 1818, was increased to 321 hymns, a few of which were by Cowherd, but the greater part were taken from Proud, Sibly, Watts, Wesley, and others.

4. In 1815, the Rev. Robert Hindmarsh, then minister of the Swedenborgian congregation in Salford, compiled a small volume of hymns, chiefly selected from Proud and Sibly, which he published as:—

Hymns, for the Use of the New Church, signified by the New Jerusalem in the Apocalypse. Carefully corrected, and arranged under proper heads. Manchester: R. Innes, 1815. It contained 153 hymns and 4 doxologies.

5. Next, in order of date, came a small volume as:—

Original Hymns, for Family and Congregational Worship, chiefly designed for the use of those who acknowledge the Supreme Divinity of the Great Redeemer. By F. W. Foster. Manchester, J. Gleave, 1819.

This volume contains only 45 hymns and 2 doxologies. Whilst some of these hymns do not rise above mediocrity, others have certainly higher literary and poetic merit than those of either Proud or Sibly, and one or two are not unworthy of C. Wesley. Of his hymns 6 are in the authorised hymn-book of 1880. Of his life little is known. He was at one time with the Rev. Richard Jones, as joint minister of the Manchester and Radcliffe Swedenborgian Societies. Afterwards he preached in St. George's Chapel, near Oldham Road, Manchester; and, at a later period, he settled in Hull.

6. In 1822 a new departure was made. The General Conference of The New Church, in session, respectively, at Manchester and London, authorised a Committee to prepare a hymnal for general use, "adapted not only for public devotion, but also for private meditation and instruction, and which should form a useful and agreeable companion on every day of the week, at home as well as in the public assemblies of the Church." The outcome of this was the first authorised hymn-book of the Swedenborgians. It was pub. as:—

Hymns for the Use of the New Church signified by the New Jerusalem in the Revelation, Ch. xxi. 1, 2. Compiled by order of the General Conference. London, E. Sopher & R. C. Wilson, 1824.

This collection contains 600 hymns and 7 doxologies. While borrowing largely from Proud and Sibly, it is at once catholic and eclectic. The alterations made in the texts of the hymns of Watts, Wesley, and others, to adapt them to the creed of *The New Church* are less frequent and distasteful than in many similar cases. A singular feature in this collection is the large number of Unitarian hymns found therein, when doctrinal differences would have suggested the necessity for their exclusion. This hymn-book was mainly compiled by the Rev. William Mason (b. 1790, d. 1863) of whose original hymns about 60 are included therein. Mason subsequently published a separate collection as:—

Hymns of Spiritual Experience, variously adapted to promote the growth of individual piety. Chiefly selected, with a Few originals. London, 1828.

This volume contains 166 hymns, of which 23 are by Mason. We may add that Mason possessed musical gifts of no mean order, and that he composed a number of hymn tunes.

7. In 1873 an authorised *Supplement* to the 1824 collection was published as:—

Supplement of Hymns for the New Church, Compiled by order of the General Conference. London, James Speirs.

In this *Supplement* translations of Latin and German hymns are found for the first time in Swedenborgian hymnody. This blending of the old and the new was hardly successful, and the hymns were more didactic than lyrical. The general result was felt to be most unsatisfactory, and led to the appointment of a Committee, to whom was entrusted the compilation of a new hymnal. Of this committee the Rev. Jonathan Bayley, D.D., was the chairman, and the Rev. John Presland, the secretary. The result of their labours was published in 1880, as:—

Hymns for the Use of The New Church signified by the New Jerusalem in the Revelation. Compiled by the Authority of the General Conference of the Church in Great Britain. London, James Speirs, 1881.

This collection contains 750 hymns, and deserves the attention of compilers of hymnals. To it Dr. Bayley contributed 5 hymns, the Rev. Joseph Deane 9, and "J. C." 3. From this collection a selection for mission services was published in 1883.

8. The Swedenborgians have been amongst the foremost in recognizing the value of hymns and music in Sunday schools. As already noted, Proud's *Hymns and Songs for Children* (1816) were published contemporaneously with the early efforts in the same direction by Anne and Jane Taylor. In 1835, an excellent little collection was published by the Rev. E.

Madeley, which went through several editions. In 1868 it was greatly enlarged and revised from a poetical and musical point of view, by Mr. John Bragg, of Birmingham. To this revised edition, 73 modern hymns were added, in 1887, by "The New Church Sunday School Union." In its complete form it contains 336 hymns. [See **Various.**] (W. T. B.)

Sweet as the Shepherd's tuneful reed. *W. Shirley.* (*Spring.*) Pub. in *The Coll. of Hys. sung in the Countess of Huntingdon's Chapels*, Bath, W. Gye, n. d. (circa 1775), No. 86, in 4 st. of 6 l. In common with all the hymns in that *Coll.* it is anonymous; but in the *Life* of the Countess, 1839, vol. ii. p. 291, it is definitely stated to be by W. Shirley. The most widely known form of this hymn begins with st. ii., "Peace, troubled soul, whose plaintive moan." It is composed of st. ii., iii., and appeared in the American *Prosper Hb. Coll.*, 1856, No. 199. It is repeated in several American hymn-books. [J. J.]

Sweet day, so cool, so calm, so bright. *G. Herbert.* (*Virtue. Spring.*) Appeared in his posthumous work, *The Temple*, 1633, in 4 st. of 4 l., as a poem on "Virtue." (*The Chandos Classics*, ed. 1887, p. 140.) It is a beautiful poem, but is unsuited as a hymn for congregational use, although found in a few collections for that purpose. I. Walton's reference to it in his *Compleat Angler*, 1653, is very tender and just:—"Pscatour.—And now, scholar! my direction for thy fishing is ended with this shower, for it has done raining. And now look about you, and see how pleasantly that meadow looks; nay, and the earth smells as sweetly too. Come, let me tell you what holy Herbert says of such days and showers as these: and then we will thank God that we enjoy them. "Sweet day, so cool," &c. [J. J.]

Sweet feast of love divine. *Sir E. Denny.* (*Holy Communion.*) Pub. in his *Sol. of Hymns*, 1839, No. 295: and again in his *Hys. & Poems*, 1848, p. 96 (3rd ed., 1870, p. 96), in 6 st. of 4 l. It is in C. U. in its original form; but much more extensively as "Blest feast of love divine." In America especially, this is the popular form of the hymn. [J. J.]

Sweet is the last, the parting ray. (*Saturday Evening.*) This hymn is usually attributed to Charles Jenkins, for some years a Congregational Minister in Portland, Maine, but upon insufficient evidence. D. C. Colesworthy (p. **941.** ii.) says that it was repeated by Mr. Jenkins in a sermon, and the congregation supposed it to have been his own. No other claimant having appeared it is often attributed to him on this uncertain ground. J. Curtis, in his *Union Coll.*, Lond., 1837, No. 213, gives it as from the "American Monthly Mag." [P. M. B.]

Sweet is the scene when virtue dies. *Anna L. Barbauld*, nee *Aikin.* (*Death and Burial.*) Appeared in the *Leisure Hour Improved*, pub. at Ironbridge, 1809, in 5 st. of 4 l., and again in *The Works of Anna Laetitia Barbauld, with Memoir*, 1825, p. 215, with the heading "The Death of the Virtuous." In the American *Sabbath H. Bk.*, 1858, it begins, "Sweet is the scene when *Christians* die." On the death of Mr. Barbauld, Nov. 11, 1808, Mrs. Barbauld wrote the "Dirge," beginning "Pure Spirit! O where art thou now" (p. **941.** ii.). From the date of the publication of "Sweet is the scene when virtue dies" (1809), it is probable that it was the outcome of the same sad event. The popular form of this hymn is, "How blest the righteous when he dies," which appeared in Cotterill's *Sel.*, 1819, No. 190. In the Sheffield *Iris* for January 13, 1824, James Montgomery gave an account of the Rev. T. Cotterill's funeral, in which he says concerning "How blest the righteous when he dies," which was sung on that occasion:—

"This hymn was not the composition of the deceased, as has been mistakenly reported. It was extracted with some modifications from a longer copy of verses which appeared in the *Iris* many years ago, the author of which we understood to be Robert Bernard, Esquire, of Abington, one of the Society of Friends. The opening of the original lines being "Sweet is the scene when virtue dies," was altered for "How blest, &c.," for an obvious reason when the stanzas were adopted for Mr. Cotterill's hymn-book. We can further say that he was peculiarly delighted with them. The following additional stanza from the same source is the first as they stand in the hymn-book:—

"'So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.'"

From this extract it is evident that the alterations in the text of the poem to adapt it for congregational purposes were made by Montgomery for Cotterill. Montgomery's guess as to the authorship of the original was disproved by the publication of Mrs. Barbauld's *Works* in 1825 with the poem therein. This form of the hymn is in C. U. in all English-speaking countries. [J. J.]

Sweet is the work, my God, my [and] King. *I. Watts.* (*Ps. xcii. or Sunday.*) 1st pub. in his *Ps. of David*, &c., 1719, p. 257, in 7 st. of 4 l., and headed, "A Psalm for the Lord's Day." In G. Whitefield's *Hys. for Social Worship*, &c., 1753, No. 39, st. i., ii., iii., vii. were given as "Sweet is the work, O God, our King." This was repeated in M. Madan's *Ps. & Hys.*, 1760, No. 165. A. M. Toplady gave the same stanzas in his *Ps. & Hys.*, 1776, as No. 34, but with other changes in some stanzas, and the opening line as "Sweet is the work, my God and King." This reading is found in some modern collections in the Church of England. Other arrangements of the text are given in hymn-books in G. Britain and America. It is a good and popular hymn. [J. J.]

Sweet Saviour, bless us ere we go. *F. W. Faber.* (*Evening.*) 1st pub. in his *Jesus and Mary*, first edition, 1849: and again in his *Hymns*, 1862, p. 251, in 7 st. of 6 l. It was written in 1849 for use as an Evening Hymn at the London Roman Catholic Oratory, of which Dr. Faber was then the Superior. In most hymnals the last stanza is usually omitted, or if retained, the second line, "Mary and Philip, tear us be," is altered. In some collections it opens with "*Dear* Saviour, bless us ere we go," or "*O* Saviour, bless," &c.: and in others, "*O Father*, bless us ere we go." In the Wellin-

ton College H. Bk., 1860–80, it begins with st. ii., "The day is done; its hours have run," and the text is somewhat altered. The use of this hymn in its various forms is extensive. [J. J.]

Sweet the time, exceeding sweet. *G. Burder.* [*Christian Fellowship.*] Pub. in the *Gospel Magazine*, April, 1775, p. 220, in 5 st. of 4 l., headed "An Hymn for Christian Company," and signed "A. B." In 1784 it was given, unaltered, in G. Burder's *Coll. of Hymns*, as No. 66, and in the Index it is styled "G. Burder." In Cotterill's *Sel.*, 1810, No. 46, it is altered to "Great the joy, the union sweet." This form is in extensive use. In the 8th ed. of his *Sel.* Cotterill altered it again to "Great the joy when Christians meet." This, also, is well known. In one or two collections it is also altered to "Gladsome 'tis when Christians meet.' [J. J.]

Sweetest Saviour, if my soul. *G. Herbert.* [*Redeemed in Christ.*] First pub. in his *Temple*, &c., 1633, in 4 st. of 8 l., as a "Dialogue" between the Soul and the Saviour. (Works in the *Chandos Classics*, 1857, p. 168.) In 1730, it was rewritten by J. Wesley, and pub. in *Hys. & Sac. Poems*, as "Saviour, if Thy precious love," in 4 st. of 8 l., and again in *P. Works*, 1868–72, vol. i. p. 107. In 1872, st. i.–iii. were given in the revised edition of the *Wes. H. Bk.*, No. 218*, where it replaced "Ye that pass by, behold the Man." In this form it is suited for private reading, or as the words of an anthem, but does not make a good hymn for congregational use. [J. J.]

Sweetly sang the angels, In the clear, calm night. *J. Julian.* [*Christmas.*] Written Nov. 7, 1873, and first printed in the *Preston Herald* [Lancashire], Nov. 11th, 1873, in an article entitled "Table Talk." It was in 5 st. of 8 l., with a refrain of 4 l. In 1874 it was included in the *Hymn Book* pub. for the use of St. Mary's Church Sunday School, Preston; in Dec. 1874, in an article on "Christmas Hymns" in the *Churchman's Shilling Magazine*; again in Horder's *Cong. Hys.*, 1884, and other collections. It is also set as a part song by A. J. Caldicott. Mus. B., No. 147 of *The Choral Handbook*, Lond., J. Curwen. [J. J.]

Swift, James Frederick, s. of Joseph Swift, was b. at Manchester, Dec. 26, 1847. In 1851 he removed with his parents to Liverpool, where he was educated at the Commercial School of Liverpool College. At an early age he displayed a talent for music, and performed in public as a pianist as early as 1859. In 1863 he was appointed organist at the Cranmer Wesleyan Chapel. Subsequently he was organist at St. Andrew's Church, Liverpool, for 10 years, and then, from 1880 to the present, at St. Bride's, in the same city. He has composed a large number of songs and instrumental pieces under the nom-de-plume of "Godfrey Marks." He has also written a number of hymns and sacred odes, for which he has composed music. From these eight were pub. with the music, in 1875, as *Hys. for Home and Sacred Festivals* (London, Novello). From this small collection the following hymns have come into C. U.:—

1. **When evening shadows gather.** *Evening.* Written in 1875, and first sung in public at the Wesleyan Choral Festival in St. George's Hall, Liverpool, in 1874. It was included in his *Hys. for Home, &c.*, No. 2, in 2 st. of 4 l. It then passed into Dorling's *Coll.*, 1885, the *Hymn. Noth. Hymnal*, 1887, and others. It is a very beautiful Evening Hymn.

2. **Have you heard the sweet, sweet story?** *Life in Christ.* Written in 1874, and pub. in his *Hys. for Home, &c.*, 1875, No. 4, in 3 st. of 8 l., with a chorus of 4 lines.

3. **When life is gay with sunshine.** *Refuge in Trouble.* Written in 1874, and pub. in his *Hys. for Home, &c.*, 1875, No. 1, in 3 st. of 8 l.

Of these hymns Nos. 2, 3 have been largely used at Sunday School Anniversaries and similar gatherings. [J. J.]

Sylvestris, in the *Gospel Magazine*, 1776, &c., i.e. *Sylvestris Brewer.*

Symington, Andrew James, s. of R. B. Symington, of Paisley, Scotland, was b. there on July 27, 1825. After receiving his education at the Grammar School of his native town he entered into business with his father and brother. During the intervals of business he has devoted himself to literature. His publications include *Harebell Chimes*, 1848; *Gravestone, and Other Poems*, 1851; *The Beautiful, in Nature, Art, and Life*, 1857; *Pen and Pencil Sketches of Persia and Iceland*, 1862; *The Reasonableness of Faith*; with *Appendix containing Hys. and Verses of Consolation and Hope*, 1870; *Hints to our Boys*, 1884; Poems, and other works. He also edited Burke's series of *Men of Light and Love* 1864, and has contributed to a large number of magazines in Great Britain and the United States. Several of his hymns have been pub. by J. and R. Parlane, Paisley, as leaflets, and include:—

1. Hear Jesus say to Thee. *Jesus the Way, the Truth, and the Life.* (1868.)
2. Stemmed in, armed hosts behind, on either side. *Israel at the Red Sea.*
3. How much we've then? *Debtors to Mercy.* (Sep. 1870.)
4. I long for rest. *Rest desired.* (1868.)
5. Lord in love and mercy save us. *Morning or Evening.* (1868.)
6. Sing Jesus's feed. *Christ's Invitation.*
7. Tossing through the restless night. *Rest.* (1868.)
8. When anguish overwhelms the heart. *Comfort.*

Of these hymns No. 5 is the best known and most widely used. Taken as a whole Mr. Symington's hymns are better suited for private devotion than for public worship. [J. J.]

Synesius, a native of Cyrene, b. circa 375. His descent was illustrious. His pedigree extended through seventeen centuries, and in the words of Gibbon, "could not be equalled in the history of mankind." He became distinguished for his eloquence and philosophy, and as a statesman and patriot he took a noble stand. When the Goths were threatening his country he went to the court of Arcadius, and for three years tried to rouse it to the dangers that were coming on the empire. But Gibbon says, "The court of Arcadius indulged the zeal, applauded the eloquence, and neglected the advice of Synesius." In 410 he was made Bishop of Ptolemais, but much against his will. He d. in 430. Synesius's opinions have been variously estimated. That he was imbued with the Neo-Platonic philosophy there is no doubt (see **Greek Hymnody**, v. and viii.), but that he

was a semi-Christian, as alleged by **Mosheim** [see *Eccl. History*, Lond., ed. 1845, vol. i., pp. 310, 430 and Notes], or that he denied the doctrine of the Resurrection as stated directly by Gibbon [see *Decline and Fall*, vol. ii.], and indirectly by Bingham [see *Christian Antiq.*, Lond., 1845, i. pp. 464-5] is very doubtful. Mr. Chatfield, who has translated his *Odes* in his *Songs and Hymns of the Greek Christian Poets*, 1876, contends that his tenth Ode "Lord Jesus, think on me," proves that he was not a semi-Christian, and that he held the doctrine of the Resurrection. The first is clear; but the second is open to doubt. He certainly prays to the Redeemer: but there is nothing in the hymn to shew that he looked upon the Redeemer as being clothed in His risen body. This tenth ode is the only *Ode* of Synesius, which has come into C. U. The original *Odes* are found in the *Anth. Graeca Carm. Christ.*, 1871, p. 2 seq., and Mr. Chatfield's *Trs.* in his *Songs, &c.*, 1876. (**Greek Hymnody**, § v. and *Μοῦσα Χριστέ.*) Synesius's Odes have also been *tr.* by Alan Stevenson, and included in his *The Ten Hymns of Synesius, Bishop of Tyrene, A.D. 410 in English Verse. And some Occasional Pieces by Alan Stevenson, LL.B.* Printed for Private Circulation, 1865. [See **Various.**] [J. J.]

Syriac Hymnody. No history of Christian hymnody can be deemed complete which fails to give some account of the hymns and other metrical compositions of the ancient churches of Syria, Upper Mesopotamia, and Western Persia. At an early period in Christian history a fountain of sacred poetry and song burst forth in that region, from which for a time there flowed a stream of marvellous fulness; but soon the stream dwindled, and its flow became intermittent, until, by the middle of the 14th century, like a river lost in desert sands, it had almost, if not entirely, disappeared.

Syriac, the language of these ancient hymns and poems, is akin to the Hebrew, and resembles, if it is not identical with, the language spoken by the common people of Palestine in the time of our Lord. It is still used in religious services, like Latin in the Church of Rome; but, as a vernacular in Syria proper, it has long been supplanted by the Arabic; whilst, in Mesopotamia and Persia, the Christian inhabitants, though they call themselves *Süryâyê*, or Syrians, speak a dialect termed *Sürâth*, which differs almost as much from the old Syriac as Italian from Latin.

i. *History of Syriac Hymnody.*

Concerning the hymns sung in Syria in the first century after Christ we have no certain information, although tradition connects the origin of responsive singing in Christian worship with Ignatius, the martyred bishop of Antioch. But the commencement of Syriac hymnody, so far as known to us, was on this wise.

1. **Bar-Daisan**, or *Bardesanes*, b. A.D. 154, at Edessa, now called Urfah, in Upper Mesopotamia, was a religious teacher, who sought to combine with the truths of Christianity certain speculations of the Gnostics. Being a man of poetic genius, he was led to compose hymns or songs, which, set to music and sung by his disciples, became very popular. His son, *Harmonius*, followed in his steps, composing additional hymns and introducing new metres. But of their compositions only a few fragments have been preserved.

2. **Simeon bar Sabbae.** The next Syrian hymn-writer of whom we have any mention was of the orthodox school, *Simeon bar Sabbâê*, bishop of Seleucia, who suffered martyrdom A.D. 296. Two hymns composed by him are said to be found in the sacred offices of the Chaldæans.

3. **Ephraem Syrus.** But about A.D. 307 there was born at Nisibis, in northern Mesopotamia, *Ephraem* or *Ephraim Syrus*, the most celebrated father of the Syrian church, and famous not only as a theologian, but also as a poet and hymn-writer. Historians differ as to the details of his life: but it is known that having first been a pupil of James, bishop of Nisibis, he finished his education at Edessa, where for the rest of his days he chiefly resided. He visited Basil at Cæsarea, in Cappadocia, and by him he was ordained to the office of deacon. He d. at Edessa in June, 373. Ephraim was a most voluminous writer of commentaries, expository sermons, hymns, and metrical homilies. *Metrical Homilies*, first mentioned in connection with him, are a peculiar kind of composition, to which we know of nothing in other literature exactly similar. The tracts in verse explanatory of the Christian religion, circulated by missionaries in some parts of India, and which the people like to read aloud in a kind of chant, seem most nearly to resemble them. The Homilies are in metre, i.e. in lines containing a fixed number of syllables, e.g. 4, 2, 6, 7, 8, or 12, as the case may be, and are divided into strophes, but differ from hymns proper in their greater length and more decidedly didactic character. We might have supposed them to be poems intended to be simply read, but from notes found on mss. giving directions as to the singing, it appears as though, at least in some cases, they were actually sung or chanted in connection with religious services. In neither the hymns nor the homilies is any regard paid to *accent or quantity*, and only occasionally does there seem to have been an attempt at *rhyme* or assonance. The main *characteristics of Syriac poetry* are (1) a certain elevation of style, (2) division of the verses into strophes, and (3) the use of lines or verses with a fixed number of syllables. The following are illustrations of some of the metres, taken from the writings of Ephraim, the translations being those of Dr. H. Burgess, in his *Select Metrical Hymns and Homilies of Ephraem Syrus, translated, with Notes, &c., London*, 1853, a work to which reference may be made for further examples.

a. *Tetrasyllabic Metre.* Two verses from an "Evening Hymn."

عَشِيَّةٍ وَفِي كُلِّ Bâkhin nîmâsê

لَكَ يَعْشِيَةٍ وَفِي كُلِّ Lôh thebhâkhê

"In all evenings
To Thee let there be praise."

5. *Pentasyllabic Metre.* Two verses from the 11th Homily concerning the "Paradise of Eden."

ܐܵܦ ܥܲܠ ܦܲܪܕܹܝܣܵܐ ܕܥܹܕܢ̈ܵ ܐ̈ܝ ܡܲܠܦ̈ܵܢ̈ܵ ܠܲܢ ܒ̈ܢ̈ܝ ܐ̈ܕܡ̈ܵ ܡܲܢ ܕ̈ܒ̈ܪ̈ܝ ܕ̈ܐ̈ܕ̈ܡ̈ܵ ܠ̈ܐ ܢ̈ܫ̈ܬ̈ܘ̈ܩ̈ܘ̈ܢ̈ ܒ̈ܗ̈ ܒ̈ܫ̈ܘ̈ܠ̈ܡ̈ܵ ܐ̈ܦ ܥ̈ܠ ܦ̈ܪ̈ܕ̈ܝ̈ܣ̈ܵ ܕ̈ܥ̈ܕ̈ܢ̈ ܐ̈ܝ ܡ̈ܠ̈ܦ̈ܵܢ̈ܵ ܠ̈ܢ ܒ̈ܢ̈ܝ ܐ̈ܕ̈ܡ̈ܵ ܡ̈ܢ ܕ̈ܒ̈ܪ̈ܝ ܕ̈ܐ̈ܕ̈ܡ̈ܵ ܠ̈ܐ ܢ̈ܫ̈ܬ̈ܘ̈ܩ̈ܘ̈ܢ̈ ܒ̈ܗ̈ ܒ̈ܫ̈ܘ̈ܠ̈ܡ̈ܵ

Mār'yā phārādeysō — Mdyrdy'ā bsānē

"The air of Paradise
Is a blest fount of sweetness."

6. *Heptasyllabic Metre*, which has traditionally borne the name of Ephraim, as being his favourite metre. Two verses from a hymn on "Death."

ܡܲܪ ܕ̈ ܠ̈ܡ̈ܫ̈ܡ̈ܫ̈ܢ̈ ܕ̈ܡ̈ܟ̈ ܡ̈ܢ̈ ܕ̈ܡ̈ܢ̈ ܐ̈ܝ̈ ܕ̈ܒ̈ܝ̈ ܕ̈ܐ̈ܒ̈ܕ̈ ܕ̈ܒ̈ ܡ̈ܢ̈ ܕ̈ܐ̈ܒ

using in their worship Syriac hymns and prayers. They are probably descendants of Syrians, who centuries ago, came from Western Asia by way of the Persian Gulf and settled in these parts. They are Nestorian in their creed, either Chaldean and not of them, through the Portuguese who came to bear upon them, or Portuguese at Goa, have adopted the faith of Rome.

Now all these differing sections of Syrian Christians have their respective service books and liturgies, and all use hymns. The following are the facts we have been able to ascertain with respect to their use of hymns:—

(α) **The Nestorians.** In 1852, an Anglican clergyman, the Rev. G. P. Badger, D.D., published two volumes (London, J. Masters) containing a narrative of visits paid by him to the Syrian Churches of Kurdistan and Mesopotamia, with an account of his researches into the condition of the Nestorians, Syrian Jacobites, Papal Syrians, and Chaldeans. The work is entitled *The Nestorians and their Rituals*, and is full of information concerning the Nestorian service books.

(1) First, he mentions a book called *Turgâmâ*, or *Interpreter*, containing hymns chanted before the reading of the Epistle and Gospel. This we have referred to in the case of Nestorius, of Natifleh.

(2) Another book is the *Khudra*, or *Cycle of Services* for all the Sundays in the year and for certain fast days. Dr. Badger describes this as a collection of *anthems, responsories, hymns* and *collects*, comprised in a large folio volume of more than 500 pp.

(3) The *Ourdo* or *Breviary* contains the services for all the festivals throughout the year, Sundays excepted. It also comprises *anthems, hymns* and *collects*, and is a volume equal in size to the *Khudra*.

(4) The *Kâsâ*, or *Book of Prayer of the Nestorians*, is described as "a collection of hymns in verses ascribed to St. Ephraim Syrus," and from the account given of its contents is *evidently* the metrical Syriac service-book we have referred to as containing the Nestorian Canon, but it is connected with no festival commemorative service, having reference to the Nineveh, lasting for three days and accompanied with fasting.

(5) The *Khoosi* is a collection of hymns chiefly in reference to the Life, Passion and Miracles of Our Saviour and on the duty of Repentance. It has its name from its author, Khamis bar Kardâlé, whom we have mentioned as a writer of the 13th century. A long hymn from this collection, which has been translated by Dr. Badger, is appointed in the Gezza to be used on the fifth Sunday after Epiphany.

(6) The *Warrâ* is a collection of hymns written and compiled by George Warrâh, already mentioned. They were apparently prepared for use at church festivals, the particular occasion for which they are fitted being indicated in the title. Thus, "Hymns for Sundays," hymns from the Warrâh, five pages in length, in praise of the Virgin Mary, and intended to be used on any of the festivals commemorative of her.

In the services for Marriages and Burials, anthems and hymns are introduced. The following is a translation by Dr. Badger of a short and rather beautiful hymn sometimes sung in the part of the marriage service called "The Setting up of the Bridal Chamber." It seems intended to be sung responsively.

"Blessed is He who hath built for His Church a house not made with hands, and hath raised and set her up on high according to His promise.

"Blessed is the sleek Church saith to Christ in her angelic theme, as she hears from the Scriptures what deeds Thou will give unto me.

"O lovely Spouse, incline thine ear and hearken to my voice; leave thy father and thy mother, and come, follow me, for I am thy Bridegroom.

"Thy Father, O Lord, in Thy Gospel confesses all the ranks of the heathen, and leave off worshipping them, and flee to Thy cross.

"Thou hast been baptized thee through water and the Spirit, and have saved thee from Satan and from death: because that thou become not another's, for there is none other that can help thee as I can.

"If thou art faithful unto Me, O thou daughter of the poor, I will make ready for thee a bridal chamber above, and will call prophets, apostles, and martyrs to thy wedding.

"Thy commandments are dearer unto me than gold or much fine gold, and the words of Thy mouth are sweeter unto me than honey and the honey-comb."

From all this it will be seen that hymns are largely used by the Nestorians, besides which they chant Psalms from the *Daweedha*, or *David*, in connection with nearly every service. But it must be added that only the clergy and a few of the more educated laymen fully understand the meaning of the words read or sung. Indeed, says Dr. Badger, "many even of the clergy have no certain knowledge of what they read in the churches;" so great is the difference between the modern *Garsh* and the ancient *Syriac*, and such the present backward state of education.

(β) **The Chaldeans** services appear to resemble those of the Nestorians, excepting that a few expressions have been modified in accordance with the Roman doctrines they have embraced.

(γ) **The Jacobites and Maronites.** J. W. Etheridge states, in his book on the *Syrian Churches* (Lond., 1846), that, among the liturgies in use among the *Jacobites* and *Maronites*, the favourite one is that ascribed to St. James, the brother of our Lord. Now in the public or preparatory part of this service a hymn is appointed to be sung after the prayer for all believers, and this hymn is said to be frequently a composition of Mar Ephraim, as he is termed—*Mor* signifying Master or Lord. A letter, also, with which we have been favoured from the Rev. Dr. Caraluw, missionary of the Free Church of Scotland at Sitwair, on Mount Lebanon, informs us that the hymns of Ephraim are now used in that region by both *Jacobites* and *Maronites*, though not to any great extent. But they are simply read by the priest, not sung either by priests or people. Dr. Caraluw adds that most of the service of the *Maronites* is in the ancient Syriac, but as a rule neither priest nor people understand it. The priests learn to read it, and that is all that is considered necessary.

The Rev. Dr. Daniel Bliss, President of the Protestant College at Beyrout, has also obtained for us the following list of first lines of hymns now used in the Maronite churches of Mount Lebanon, with the names of their reputed authors. All are in the ancient Syriac language.

1. By St. Peter the Apostle:—
"O Lord God of Peace and Master of Safety."
2. By the Twelve Apostles:—
"O Lord God, Father of Him who hast prepared for us this spiritual table."
3. By St. James, Brother of our Lord:—
"O Lord, our God and our Master, Lover of mankind."
4. By St. John, the Apostle and Evangelist:—
"O Lord, mighty God, Thou art the true Love."
5. By St. Mark, the Evangelist:—
"O Lord God Almighty, Thou art the Holy One, who hast true love."
6. By Pope Sixtus of Rome:—
"O Lord, grant Thy church, and the sheep of Thy pasture, safety, peace and everlasting salvation."

7. Prepared by order of the Holy Roman Catholic Church, Mother of all churches:—
"O our Lord Jesus Christ, who hast said to Thine Apostles 'Peace, I leave with you, my peace I give unto you.'"

8. By St. John Maron, Patriarch of Antioch:—
"O Lord God, merciful and holy God, who hast through Thine only Son, our Lord and Saviour Jesus Christ," &c.

(δ) **Christians of St. Thomas.** With regard to the use of Syriac hymns by the so-called *Christians of St. Thomas*, on the Malabar coast of India, we have been kindly furnished with information from agents of the Church Missionary Society, whose head-quarters are at Cottayam, in Travancore, which is also the centre of the district inhabited by the Syrian Christians. One of our correspondents is the Rev. J. H. Bishop, B.A., the other the Ven. Archdeacon Koshi Kosha, who is himself of Syrian parentage.

Mr. Bishop informs us that

"The Syrian Christians of Travancore have no choral service, and therefore no hymns are introduced into their worship. The ancient liturgies of St. James and others are monotoned by the Cathanars or Priests, and the people standing in the nave repeat the responses from memory. In many Syrian churches the services are performed in Malayalim, the vernacular of the natives of the country, "though formerly they were always performed in the Syriac tongue, which is still used more or less, especially in the celebration of the Mass."

Archdeacon Koshi states that

"The hymns used in the Syrian church are too many to enumerate. The Syrians have such voluminous books in their service books that it is impossible even to form a guess respecting their number. The Syrians have no separate collection of hymns such as we have. They have more than 360 tunes, and everyone of their hymns is composed to one or other of these 360 different tunes. All the great poets of old, such as Mar Ephraim, had each his own eight tunes distinct from the eight belonging to every other, and on hearing any hymn sung, the priests instructed in these matters could tell who the author was. The modern poets, even those of considerable grade, who were unable to invent new tunes, are never credited to their real authors, but go under the names of those to whose tunes they were adopted."

The Archdeacon then proceeds to give a list of hymn-writers, a number of his names coinciding with those we have given in the former part of this article. If at first view there seems to be some disagreement between the accounts of our two correspondents, the explanation is doubtless to be found in the fact already stated, that the Syrian Christians of India are divided among themselves, and consequently, in all probability vary in their usage as regards singing.

We have seen the past and present of *Syriac Hymnody*: one word may be permitted with respect to its future. It is then, we think, morally certain that Syrian Christians, in whatever country living, will, with the progress of enlightenment, come to realise the fact that acceptable worship must be intelligent and spiritual, and will therefore cease to employ in their religious services a dead language. Nevertheless the large-minded student of Christian history will always feel an interest in the great collection of old-world metrical compositions, lyrical and hortatory, noticed in this article, remembering that for a thousand years or more they were the medium of prayer and praise, consolation and admonition, to successive generations, confessing the One Saviour, and having hopes and fears, joys and sorrows, duties and temptations common to man. [W. R. S.]

Several of the Syriac hymns of Ephraem Syrus have been translated into English as follows:—

Of his hymns 20, and of his metrical homilies 8, have been rendered into prose, printed as blank verse, by Dr. Henry Burgess, in his *Select Metrical Hymns and Homilies of Ephraim Syrus* (Lond., 1853). Of these, the following versions the Rev. T. G. Crippen rendered into English metre in his *Ancient Hymns and Poems* (Lond., 1850). Mrs. Charles, in her *Voice of Christian Life in Song* (Lond., 1858), gives 4 versions from the Gr. into German metre. Dr. Daniel Schenkel, of Heidelberg, gives 3 hymns to the Syriac, with German verse taken from Dan. Zingerle's *Heilige Mass der Syrer*. The Rev. J. B. Morris, in his *Select Works of S. Ephraem the Syrian* (Oxford, 1847). There is also 1 fr. in the Rev. J. W. Stevenl's Verses by a Country Curate, 1850.

As for the majority of our readers it would be useless to give the Syr. under the first lines of the Syriac, they are here given together.

i. *Versions by Horatius Bonar.*

1. **Glory to the glorious One.** *For the Lord's Day.* (Canon 47.) Fr. 36 3rd series, 1841, of his *Hys. of Faith and Hope*, in 11 st. of 8 lines. From this st. 1, 5, 6, 10, 11, he compiled a hymn for holy communion, 6 st. adopted from Dr. Rosenthal, A. & M., No. 94, in 10 st. of 8 lines. Dr. Burgess quotes the hymn from the 2d. of S. Ephraem's *Opera*, in 4 folios, pub. at Rome, 1732–46 (vi. p. 428), says it is tetrasyllabic, with strophes unequal in length, and gives his version at p. 5.

2. **Jehovah, judge my cause.** *Smiths being expelled from Edessa.* (Canon 44.) Fr. 34 3rd series, 1841, of his *Hys. of Faith and Hope*. Dr. Burgess quotes it from the *Opera*, vi. p. 408, says it is heptasyllabic, in strophes of 4 lines, and gives his version at p. 90.

ii. *Versions by Mrs. Charles.*

1. **To Thee, O God, be praises.** *On the Children in Paradise.* (Canon 44.) In 3 st. of 4 lines (p. 44, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 153, 156.

2. **Adam is shouting with her children.** *Palm Sunday.* 6 st. of 4 lines (p. 51, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 162–164.

3. **He calls us to a day of gladness.** *Christ's Entry into Jerusalem.* In 11 st. of 4 lines (p. 45, ed. 1858). Syriac and German texts in *Daniel*, iii. pp. 159–161.

4. **A star shines forth in heaven sublimely.** *Epiphany.* In 8 st. of 4 lines (p. 39, ed. 1858). Syriac text in Dr. Schaff's *Christ in Song* (ed. 1870, p. 24). Syriac and German texts in *Daniel*, iii. pp. 149–151.

5. **Child by God's sweet mercy given.** *Death of a Child.* A beautiful lament of a father on the death of his child. In 7 st. of 12 lines (p. 82, ed. 1858). In 8 st. of 12 lines (p. 82, ed. 1847). Syriac and German texts in *Daniel*, iii. pp. 151–152. Dr. Burgess says it is tetrasyllabic, in strophes of 12 lines, and gives his version at p. 84.

6. **Who has because they fled from him.** *Eve and Mary.* Part of a poem on Eve and Mary, being a tr. of lines 38–48 of Zingerle. Syriac and German texts in *Daniel*, iii. pp. 164, 165.

iii. *Versions by the Rev. T. G. Crippen.*

1. **Blessed be Messiah's name.** *Easter.* (Canon 48.) In 8 st. of 8 lines, given at p. 1. Dr. Burgess quotes it from the 2d. of S. Ephraem's *Opera*, vi. p. 428, says it is tetrasyllabic, in strophes of 8 lines, and gives his version at p. 11.

2. **When softly breathes the Resurrection air.** *Resurrection.* (Canon 45, "In future generations.") In 8 st. of 4 lines, given at p. 4. Syriac and German texts in *Daniel*, iii. pp. 154–156. Dr. Burgess says it is tetrasyllabic, in strophes of 4 lines, and gives his version at p. 32.

3. **In the time of evening let Thy grains second.** *Blessing.* (Canon 46.) In 9 st. of 7 lines, given at p. 11. Dr. Burgess quotes it from the 2d. of S. Ephraem's *Opera*, vi. p. 428, says it is tetrasyllabic, in strophes of 7 lines, and gives his version at p. 73.

4. **Pity me, Father, for Thy mercies sake.** *Last Judgment.* (Canon 66.) In 8 st. of 4 lines, given at p. 11. Dr. Burgess quotes it from the 2d. of S. Ephraem's *Opera*, vi. p. 428, says it is tetrasyllabic, in strophes of 4 lines, and gives his version at p. 16.

iv. *Version by J. W. Stevenl.*

O my child, my best beloved one. *Death of a Child.* In his *Verses by a Country Curate*, 1850, p. 167, from Dr. Burgess's *Tr.*, but adapted for a mother instead of a father.

v. *Versions by Dr. Henry Burgess.*

Besides those already mentioned Dr. Burgess gives 14 hymns on the *Death (a) of children* (pp. 4, 5), (b) *of youth* (pp. 9, 11), (c) *of a Private Person* (pp. 14, 20),

(d) of a Presbyter (pp. 17, 43, 56), (e) of a Bishop (p. 35), (f) of a Deacon (p. 33), (g) of a Monk (p. 46), (h) of a Virgin (p. 51), (i) of a Penitent (p. 54), (k) of a Layman on his Ordination (p. 57), and Preparation for Death (pp. 22, 25, 28, 41, 63). The rest are on the Funerals of a Prince or Rich Man (p. 34), in Particulars (p. 61), for Morning (p. 67), before retiring to rest, Evening (p. 69), for his Whole Charge (pp. 88, 91), to the Trinity (p. 93), for the whole Year (p. 95), and a Collection of Prayers for Several Occasions (pp. 97-110). Also of 3 Metrical Homilies (pp. 112-122).

See also "Glad sight, the Holy Church," p. 484, i. [J. M.]

T

T., i.e. *Theodosia*, the initial of Anne Steele in the Bristol Bap. *Coll.*, 1769, of Ash & Evans.

T. C. and J. C., in *English and Scottish Psalter.* [Old Version.]

T. B., the initials of Dr. Thomas Ruffles, in Collyer's *Collection*, 1812.

T. W. C., the initials of the Rev. T. W. Carr, in the *People's Hymnal*, 1867.

Take comfort, Christians, when your friends *J. Logan.* [*Sorrow, but not without Hope.*] 1st pub. in the Scottish *Translations and Paraphrases*, 1781, No. lxiii., in 8 st. of 4 l., and based on 1 Thess. iv. 13-18. In many American collections a canto beginning with st. iii., "As Jesus died and rose again," is given for Easter, and is most suitable for that purpose. It is given in Hatfield's *Church Hys.*, N. Y., 1872, &c. We have ascribed this paraphrase to John Logan, and not to Michael Bruce, on evidence set forth on p. 188, ii. [J. J.]

Take my heart, O Father, take it. [*Holiness Desired.*] This hymn was given anonymously in Dr. C. A. Bartol's *Hys. for the Sanctuary*, commonly known as the West Boston *Unitarian Coll.*, 1840, No. 230, in 5 st. of 4 l. This was repeated in the *Sabbath H. Bk.*, 1858; the *Leaders Denial*, 1884, and other American hymn-books. Another form of the text is, "Take my heart, O Father, mould it," in 3 st. It appeared in the Unitarian *Hys. of the Spirit*, Boston, 1864. This is altered from the former. [F. M. B.]

Take my life, and let it be. *Frances R. Havergal.* [*Self-Consecration to Christ.*] This hymn was written at Areley House, Feb. 4, 1874, in 11 st. of 2 l., and pub. in her *Loyal Responses*, 1878; the musical ed. of the same, 1881; and in *Life Chords*, 1880. It has also been printed as a leaflet, in various forms for Confirmation, Self-Consecration, and for enclosing in letters, some being accompanied by her father's tune *Patmos*. It has been *tr.* into French, German, Swedish, Russian, and other European languages, and into several of those of Africa and Asia. The history of its origin is thus given in the HAY. 1888. :—

"Perhaps you will be interested to know the origin of the consecration hymn 'Take my life.' I went for a little visit of five days [to Areley House]. There were ten persons in the house, some unconverted and long prayed for, some converted, but not rejoicing Christians. He gave me the prayer 'Lord, give us all in this house.' I had it in my heart when I left home, and it was given as a blessing. The last night of my visit after I had retired, the governess asked me to go to the two daughters. They were crying, &c.; then and there both of them trusted and rejoiced; it was nearly midnight. I 'sat too happy to sleep,' and passed most of the night in private communion with God. Next morning, ere I left my room, the complete thread of the verses came into my heart one after another, till they finished with 'Ever, ONLY, ALL for Thee!'"

The music to which Miss Havergal invariably sang this hymn, and with which it was always associated in the publications over which she had any influence, was her father's tune *Patmos*, and the family's desire is that this course may be followed by others. [J. J.]

Tam. The assumed name of Thomas Mackellar, in Neal's (American) *Gazette*, 1845.

Tandem audite me. [*Love to Christ.*] Probably of the 17th cent., and founded on Canticles ii. 5. It is found in the Mainz *G. B.* (R. C.) 1661, p. 434, in 6 st. entitled "Hymn on the love of the Mother of God in her dying hour." It is also in Wagner's *G. B.*, Leipzig, 1697, vol. iii. p. 745; the *Hymnodia Sacra*, Mainz, 1674, p. 121; *Daniel*, iv. p. 344; and Trench's *Sacred Latin Poetry*, ed. 1864, p. 249. In R. Campbell's *St. Andrew's Hyl.*, 1850, the hymn "Mary mourner, sad, forlorn," for St. Mary Magdalen, is partly derived from this hymn. [J. M.]

Tandem peractis O Deus. *C. Coffin.* [*Saturday.*] Appeared in the *Paris Brev.*, 1736, and in his *Hymni Sacri*, p. 29, of the same year. In the *Paris* and later French *Breus.* it is the hymn at Matins for Saturdays from Trinity to Advent. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 32; Card. Newman's *Hymns Ecclesiæ*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M.* 1867. *Tr.* as:—

1. **At length creation's days are past.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 29, and again in his *Hys. of the Church, &c.*, 1841, No. 16. In the *Hymnal for St. John the Evangelist, Aberdeen*, 1870, it begins, "And now the six-days' work is done." In one or two others it is given without alteration.

2. **And now Thy labours, Lord, are done.** By L. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 58. In the *Hymnary*, 1872, No. 49, this *tr.* is rewritten as "At length six days their course have run."

3. **Six days of labour now are past.** This *tr.* was given in *H. A. & M.*, 1861. It was based on J. Chandler's *tr.* as above. In the 1875 ed. of *H. A. & M.* it begins with the same first line, but several other lines have been rewritten and much improved thereby.

Other trs. are :—

i. At length the six days' course is past. *W. Palmer*, 1841.

ii. At length, O God, Thy work is done. *A. D. Chambers*, 1857.

[J. J.]

Tappan, William Bingham, was b. at Beverley, Massachusetts, Oct. 29, 1794, and was apprentised to a clockmaker at Boston in 1810. In 1815 he removed to Philadelphia, where he was engaged in business for a time. In 1822 he was engaged as Superintendent of the American Sunday School Union. In 1840

he was licensed to preach with the Congregational body, his sphere of usefulness on behalf of Sunday Schools being thereby considerably widened. He d. suddenly, of cholera, at West Needham, Massachusetts, June 18, 1849. His poetical works include:—

(1) *New England and Other Poems*, 1819; (2) *Poems*, 1822; (3) *Lyrics*, 1823; (4) *Poetry of the Heart*, 1845; (5) *Sacred and Miscellaneous Poems*, 1848; (6) *Poetry of Life*, 1849; (7) *The Sunday School Hymn Book*, Boston, 1844; (8) *Hymns for Sabbath Schools*, Boston, 1849; (9) *Gems of Sacred Poetry*, 1850.

Of these works the earliest are the most important. His hymns in C. U. include the following :—

1. **Rule to this as was the place.** *Public Worship* is included in his *Lyrics*, 1832; and given in *Lyra Sac Americana*, 1865.

2. **The reasoned spirit to her home.** *Love.* Appeared in Smithson's *Village Hys.*, 1824. This is probably his best hymn.

3. **There is an hour of hallowed peace.** *Heaven, a Place of Rest.* Given in his *New England and other Poems*, 1819.

4. **There is an hour of peaceful rest.** *Heaven a Place of Rest.* The author's account of this hymn in his *Gems of Sacred Poetry*, 1850, is that it "was written by the late Mrs. Sigourney, and published in the *Ladies' Pocket Book*, edited by Richard Bache, Esq., and was introduced by him to the public in terms sufficiently flattering to a young man who then certainly lacked confidence in himself. The piece was republished in the *Portfolio*, and in a volume of my own miscellaneous and magazine, and was extensively circulated in my own native land, where it has found a place in several hymn and music-books. It was pub. in my first volume of *Poems*, at Philadelphia, in 1819, and soon after in a volume of *Poems* by Mrs. Sigourney, in the same city." It is in *Lyra Sac. Americana*, 1865, p. 265.

5. **'Tis midnight, and on Olive's brow.** *Gethsemane.* Appeared in his *Poems*, 1822, and repeated in *Lyra Sac. Amer.*, 1865, and several hymnals.

6. **'Tis night, but soon your redemption is near.** *Missions.* Appeared in the *Lyrics*, 1823. It was sung at the wharf in New Haven at the embarkation of Missionaries for the Sandwich Islands, 1822.

7. **When sorrow casts its shades around us.** *Resignation.* From his *New England and other Poems*, 1819, and repeated in his *Poetry of Life*, 1849.

8. **While the solemn note of time.** *Saturday Evening.* Pub. in his *Poems*, 1822; repeated in *Lyra Sac. Americana*, 1865, and thence into Turin's *Coll.*, 1882. [F. M. B.]

Τὰς ἕδρας τὰς αἰωνίας. *St. John of Damascene.* [*All Saints.*] In his *Hymns of the Eastern Church*, 1862, Dr. Neale entitles this "Idiomela for All Saints." According to this it should be found in the *Pentecostarion*. Various editions, however, have been searched in vain. Dr. Neale's *tr.*, "Those eternal bowers," was given in his *Hys. of the E. Church*, 1862, in 4 st. of 8 l. It has since appeared in various collections, and ranks with the more popular of his translations from the Greek. [J. J.]

Tate and Brady. [New Version; also Psalters, English, § 12.]

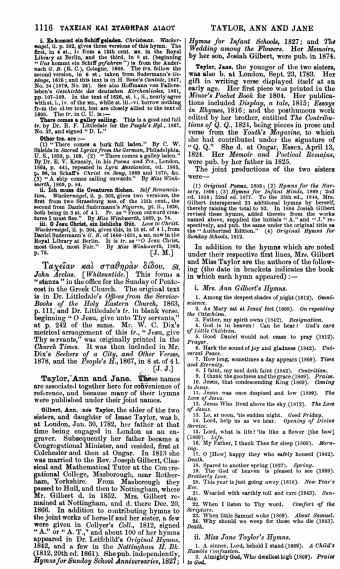
Tate, Nahum. [Psalters, English, § 13.]

Tauler, Johannes, was b. at Strassburg about 1300, and seems to have been the son of Nikolas Tauler or Tawsler, of Finkweilen, who in 1304 was a member of the Strassburg Town Council (Mitglied des Rathe). About the year 1318 he entered the Dominican convent at Strassburg. He studied for eight years at Strassburg, where the famous Meister Eckhart (d. 1327) was Dominican Professor of Theology from 1312 to 1320. He then went to Cologne to undergo a further training, in theory and practical work, extending over four years. Thereafter he returned to Strassburg where he soon came into note as an eloquent and practical preacher. When much of Germany was laid under interdict by Pope John XXII., because of resenting his interference with the election of the German Emperor in 1324, the Dominicans at Strassburg still continued to preach, to celebrate mass, and to administer to the people the consolations of the Church, even though Strassburg was under the Papal ban. After the Diet of Frankfurt in 1338 the strife between Emperor and Pope (now Benedict XII., Pope since 1334) became more pronounced. Up to 1339 the Dominicans at Strassburg still continued to sing mass, but were then compelled to cease doing so by command of the superiors of their Order. As the Strasburg magistracy still remained faithful to the Emperor, they resented this submission, and accordingly closed the Dominican convent in 1339, and it stood empty for three years and a half. About the beginning of 1339 we find Tauler in Basel, where he remained for some years, in close connection with Heinrich of Nördlingen and others of the so-called "Friends of God" in that city and neighbourhood. About 1346 he was again in Strassburg, and he spent most of the remainder of his life there and at Cologne. He d. at Strassburg on June 16, 1361. (Herzog's *Real-Encyklopädie*, xv. 251; Goedeke's *Grundrisse*, vol. i., 1884, p. 210; Tauler's *Bekehrung*, by F. H. S. Denifle, Strassburg, 1879; *Zeitschrift für deutsches Alterthum*, 1880, p. 206, &c.)

The above notice embraces what seem to be the best authenticated details of Tauler's life. It differs greatly from the account which till recently was regarded as historical, and which has been made accessible to English readers by Miss Susanna Winkworth (see below), and to German readers by Dr. Jundt, in his *Histoire du panthéisme populaire au moyen âge et au seizième siècle*, Paris, 1875. The basis of the former account was a work by Ruzbaan Nouwrin, which Denifle's investigations have shown to partake much more of the nature of a novel with a purpose than of authentic biography. (See also Dr. Jundt's *Histoire*, p. 69.)

Tauler was one of the most celebrated of the Mediæval Mystics, and one of the most famous of all German preachers. Much uncertainty still exists however, not only as to the details of his life, but also as to what writings are his. Of his sermons, 80 in all, 25 are undoubtedly and six in general, which were first printed at Leipzig in 1498 (good recent ed. by Jülius Hamberger, Frankfurt, 1864, and Prag, 1872. English version of 25, with an account of his life, by and ed. by Miss Susanna Winkworth, London, 1857). The well-known *Nachfolge des armen Jesu Christi* has since been shown by Denifle to be a work of the 15th cent., the most recent critical ed. (Munich, 1877), by d'opinion that it is not by him (a recent English version by J. R. Morell, London, 1887). His *Theologia Germanica* (good English version by Susanna Winkworth, London, 1854, with an interesting introduction on the "Friends of God") has also often been ascribed to him, but on no good grounds; though in its teaching it is in full accord with his, as to the necessity of mortification of self and self-will, and complete devotion to the will of God, and that in this inner union with God we again become God's children, as at the first, the *Theologia Germanica* has much affinity with Tauler's teachings.

The hymns attributed to Tauler were printed in his *Werke*, Cologne, 1543, and by Daniel Sudermann, in his *Schöne auserlesene sinnreiche Figuren*, Strassburg, 1620, and his *Blicke hohe göttliche Gedänge*, Strassburg, 1626. *Sudermann* seems to have rewritten them, or at least considerably altered them. *Wackernagel*, ii. pp. 392-397, gives 11 (really 9) pieces under Tauler's name. Three of these have passed into English, viz.:—



1116 ΤΑΧΕΙΑΝ ΚΑΙ ΣΤΑΘΗΡΑΝ ΔΙΔΟΥ

1. Es kommt ein Schiff geladen. *Christmas.* Wackernagel, ii. p. 343, gives three versions of this hymn. The first, in 4 st., is from a 15th cent. ms. in the Royal Library at Berlin, and the third, in 8 st. (beginning "Das kommt ein Schiff gefahren") is from the Andernacher Gesangbuch, 1608. The second, in 5 st., is a second version, in 4 st., taken from Suderman's Geistliche Lieder, 1616; and this text is in H. Bone's Cantate, 1817, No. 34 (1876, No. 38). See also Hoffmann von Fallersleben's Geschichte des deutschen Kirchenliedes, 1861, pp. 160-162. Translations: (1) "There comes a ship laden," which is, in the ms., while st. iii.-vi. borrow nothing from the other text, but are closely allied to the text of 1609. The *Fr.* is C. U. M——

There comes a galley sailing. This is a good and full tr. of st. i.-iii. of the English for the *People's Hymnal*, 1867, No. 12, and signed "E. L."

Other trs. are:—

(1) "There comes a bark full laden." By C. W. Shields in *Sacred Lyrics from the German*, Philadelphia, U. S., 1859, p. 108. (2) "There comes a galley laden." By Dr. E. V. Kennedy, in his *Poems and Tr.*, London, 1863, p. 96, and repeated in his *Christian Ballads*, 1867, p. 96, in Schaff's *Christ in Song*, 1869 and 1870, &c. (3) "A ship comes sailing onwards." By *Miss Winkworth*, 1869, p. 94.

ii. Ich weiss die Gnadenen Sieben. *Self Renunciation.* Found in Wackernagel, iii. p. 1004, in 7 st., the first from two Strassburg mss. of the 15th cent., the second from Daniel Sudermann's *Figuren*, pt. ii., 1626, both being in 3 st. of 4 l. *Tr.* as "From sinward overturns I must flee." By *Miss Winkworth*, 1869, p. 74.

iii. Ich weiss ein Blümlein hübsch und fein. *Christmas.* Wackernagel, iii. p. 304, gives this, in 10 st. of 4 l., from Daniel Sudermann's *G. B.* of 1626-1651, a ms. now in the Royal Library at Berlin. It is *tr.* as "O Jesu Christ, most Good, most Fair." By *Miss Winkworth*, 1869, p. 76.

[J. M.]

Ταχείαν καὶ σταθηρὰν δίδου. *St. John Arcles.* [*Whitsuntide.*] This forms a "stanza" in the office for the Sunday of Pentecost in the Greek Church. The original text is in Dr. Littledale's *Offices from the Service-Books of the Holy Eastern Church*, 1863, p. 111, and Dr. Littledale's *tr.* in blank verse, beginning "O Jesu, give unto Thy servants," st. p. 242 of the same. Mr. W. C. Dix's metrical arrangement of this *tr.*, "Jesu, give Thy servants," was originally printed in the *Church Times*. It was then included in Mr. Dix's *Seekers of a City, and Other Verse*, 1878, and the *People's H.*, 1867, in 8 st. of 4 l.

[J. J.]

Taylor, Ann and Jane. These names are associated together here for convenience of reference, and because many of their hymns were published under their joint names.

Gilbert, Ann, née Taylor, the elder of the two sisters, and daughter of Isaac Taylor, was b. at London, Jan. 30, 1782, her father at that time being engaged in London as an engraver. Subsequently her father became a Congregational Minister, and resided, first at Colchester and then at Ongar. In 1813 she was married to the Rev. Joseph Gilbert, Classical and Mathematical Tutor at the Congregational College, Mansborough, near Rotherham, Yorkshire. From Mansborough they passed to Hull, and then to Nottingham, where Mr. Gilbert d. in 1852. Mrs. Gilbert remained at Nottingham, and d. there Dec. 20, 1866. In addition to contributing hymns to the joint works of herself and her sister, a few were given in Collyer's *Coll.*, 1812, signed "A." or "A. T.," and about 100 of her hymns appeared in Dr. Leifchild's *Original Hymns*, 1842, and a few in the *Nottingham Y. Bk.* (1812, 20th ed. 1861). She pub. independently, *Hymns for Sunday School Anniversaries*, 1827; *Hymns for Infant Schools*, 1827; and *The Wedding among the Flowers*. Her *Memoirs*, by her son, Josiah Gilbert, were pub. in 1874.

Taylor, Jane, the younger of the two sisters, was also b. at London, Sept. 23, 1783. Her gift in writing verse displayed itself at an early age. Her first piece was printed in the *Minor's Pocket Book* for 1804. Her publications included *Display, a tale*, 1815; *Essays in Rhymes*, 1816; and the posthumous work edited by her brother, entitled *The Contributions of Q. Q.*, 1824, being pieces in prose and verse from the *Youth's Magazine*, to which she had contributed under the signature of "Q. Q." She d. at Ongar, Essex, April 13, 1824. Her *Memoir and Poetical Remains*, were pub. by her father in 1825.

The joint productions of the two sisters were:—

(1) *Original Poems*, 1805; (2) *Hymns for the Nursery*, 1806; (3) *Hymns for Infant Minds*, 1809; 2nd ed. 1810; 32nd ed. 1877. To the 35th ed., 1844, Mrs. Gilbert interspersed 23 additional hymns by herself, and altered the original title to "Hymns for Infant Minds." Several of these hymns, added thereto from the works named above, supplied the initials "A." and "J." respectively, and pub. the same under the original title as the "Authorised Edition." (4) *Original Hymns for Sunday Schools*, 1812.

In addition to the hymns which are noted under their respective first lines, Mrs. Gilbert and Miss Taylor are the authors of the following (the date in brackets indicates the book in which each hymn appeared):—

i. *Mrs. Ann Gilbert's Hymns.*

1. Among the deepest shades of night (1812). *Omniscience.*
2. As Mary sat at Jesus' feet (1809). *On requesting the Catechism.*
3. Father, my spirit owns (1842). *Resignation.*
4. God is in heaven! Can he hear? *God's care of Little Children.*
5. Good David would not cease to pray (1812). *Prayer.*
6. Hark the sound of joy and gladness (1842). *Universal Peace.*
7. How long, sometimes a day appears (1809). *Time and Eternity.*
8. I faint, my soul doth faint (1842). *Consolation.*
9. I'm but a little stammerer (1809). *Infant Prayer.*
10. Jesus, that condescending King (1809). *Coming to Jesus.*
11. Jesus was once despised and low (1809). *The Love of Jesus.*
12. Jesus, Who lived above the sky (1812). *The Love of Jesus.*
13. Lo, at noon, 'tis sudden night. *Good Friday.*
14. Lord, help us as we hear. *Opening of Divine Service.*
15. Lord, what is life? 'tis like a flower [the bow] (1809). *Life.*
16. My Father, I thank Thee for sleep (1809). *Morning.*
17. O [How] happy they who safely housed (1842). *Death.*
18. Spared to another spring (1837). *Spring.*
19. The God of heaven is pleased to see (1809). *Brotherly love.*
20. This year is just going away (1815). *New Year's Day.*
21. Wearied with earthly toil and care (1842). *Sunday.*
22. When I listen to Thy word. *Comfort of the Scriptures.*
23. When little Samuel woke (1809). *About Samuel.*
24. Why should we weep for those who die (1842). *Death.*

ii. *Miss Jane Taylor's Hymns.*

1. A sinner, Lord, behold I stand (1809). *A Child's Humble Confession.*
2. Almighty God, Who dwellest high (1808). *Praise to God.*

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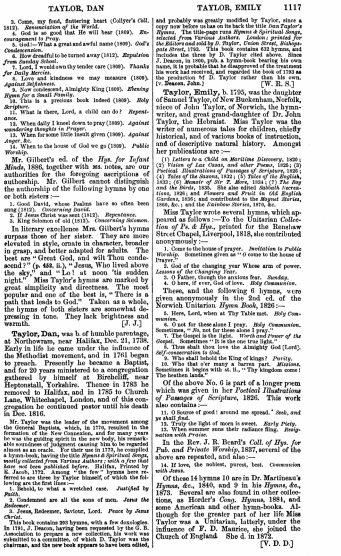

TAYLOR, DAN 1117

2. Come, my fond, fluttering heart (Collyer's *Coll.* 1812). *Renunciation of the World.*
4. God is so good that He will hear (1809). *Encouragement to Pray.*
5. Hail!—What a great and awful name (1809). *God's Condescension.*
6. *How dreadful* to be turned away (1812). *Expulsion from Sunday School.*
7. Lord, I would own thy tender care (1809). *Thanks for Daily Mercies.*
8. Lord, what a sinfulness we may measure (1809). *Against Self-Esteem.*
9. Now condescend, Almighty King (1809). *Blessing Hymn for a Small Family.*
10. This is a precious book indeed (1809). *Holy Scripture.*
11. What is there, Lord, a child can do? *Repentance.*
13. When daily I kneel down to pray (1809). *Against wandering thoughts in Prayer.*
14. When to some little heart given (1809). *Against Anger.* &c.
15. When to the house of God we go (1809). *Public Worship.*

Mr. Gilbert's ed. of the *Hym. for Infant Minds*, 1836, together with ms. notes, are our authorities for the foregoing ascriptions of authorship. Mr. Gilbert cannot distinguish the authorship of the following hymns by one or both sisters:—

1. Good David, whose Psalms have so often been sung (1812). *Concerning David.*
2. If Jesus Christ was sent (1812). *Repentance.*
3. King Solomon of old (1812). *Concerning Solomon.*

In literary excellence Mrs. Gilbert's hymns surpass those of her sister. They are more elevated in style, ornate in character, broader in grasp, and better adapted for adults. The best are "Great God, and will Thou condescend?" (p. 608, ii.), "Jesus, Who lived above the sky," and "Lo! at noon 'tis sudden night." Miss Taylor's hymns are marked by great simplicity and directness. The most popular and one of the best is, "There is a path that leads to God." Taken as a whole, the hymns of both sisters are somewhat depressing in tone. They lack brightness and warmth.

[J. J.]

Taylor, Dan, was b. of humble parentage, at Northowram, near Halifax, Dec. 21, 1738. Early in life he came under the influence of the Methodist movement, and in 1761 began to preach. Presently he became a Baptist, and for 20 years ministered to a congregation gathered by himself at Birchcliff, near Heptonstall, Yorkshire. Thence in 1783 he removed to Halifax, and in 1785 to Church Lane, Whitechapel, London, and of this congregation he continued pastor until his death in Dec. 1816.

Mr. Taylor was the leader of the movement among the General Baptists, which, in 1770, resulted in the formation of the New Connexion, and for many years he was the guiding spirit in the new body, his remarkable powers of intelligent exposition and his fervent appeals attracting large audiences. In 1772, he compiled a hymn-book, having the title *Hymns & Spiritual Songs, mostly collected from Various Authors: with a few that have not been published before*. Halifax, Printed by Nath. Walker. In the "few" hymns, the only ones known to are three by Taylor himself, of which the following are the first lines:—

1. Behold, to what a wretched case. *Justified by Faith.*
2. Condemned are all the sons of men. *Jesus the Saviour.*
3. Jesus, Redeemer, Saviour, Lord. *Peace by Jesus Christ.*

This book contains 202 hymns, with a few doxologies. In 1791, Dr. Deacon, having been requested by the "Association of the General Baptists" to revise it, was associated to a committee, of which D. Taylor was the chairman, and the new book appears to have been edited, and probably was greatly modified by Taylor, since a copy now before us has on its back the title *Dan Taylor's Hymns*. The title-page runs *Hymns & Spiritual Songs, for the use of Christian Worship. Selected by the Ministers and edited by D. Taylor, Falcon Street, Blakspate Street*, 1785. This book contains 633 hymns, and includes the three by D. Taylor cited above. Since J. Deacon, in 1800, pub. a hymn-book bearing his own name, it is presumable that he disapproved of the treatment the work had received, and regarded the book of 1772 as Taylor's, and not as D. Taylor rather than J. Deacon's.

[W. R. S.]

Taylor, Emily, b. 1795, was the daughter of Samuel Taylor, of New Buckenham, Norfolk, niece of John Taylor, of Norwich, the hymnwriter, and great grand-daughter of Dr. John Taylor, the Hebraist. Miss Taylor was the writer of numerous tales for children, chiefly historical, and of various books of instruction, and of descriptive natural history. Amongst her publications are:—

(1) *Letters to a Child on Maritime Discovery*, 1829; (2) *Voices of Last Cause, and other Poems*, 1833; (3) *Poetical Illustrations of Passages of Scripture*, 1826; (4) *Poetical Illustrations of the Book of Psalms*, 1827; (5) *Memoir of Sir T. More*, 1833; (7) *The Bay and the Birds*, 1835. She also edited *Sabbath Recreations*, 1826; and *Flowers and Fruit in Old English Gardens*, 1836; and contributed to the *Repos. Sibrin*, 1840, &c.; and the *Rainbow Series*, 1870, &c.

Miss Taylor wrote several hymns, which appeared as follows:—In the Unitarian Collection of *Fs. & Hys.*, printed for the Renshaw Street Chapel, Liverpool, 1818, she contributed anonymously:—

1. Come to the house of prayer. *Invitation to Public Worship.* Sometimes given as "O come to the house of Prayer."
2. God of the changing year Whose arm of power. *Seasons of the Changing Year.*
3. O Father, though the anxious Sar. *Sunday.*
4. O here, if ever, God of love. *Holy Communion.*

These, and the following 6 hymns, were given anonymously in the 2nd ed. of the Norwich Unitarian *Hymn Book*, 1826:—

5. Here, Lord, when at Thy Table met. *Holy Communion.*
6. O not for these alone I pray. *Holy Communion.* Sometimes "O not for these alone I pray."
7. The Gospel is the light. *Words and Power of the Gospel.* Sometimes "It is the one true light."
8. Thus shall thou love the Almighty God [Lord], *Self-consecration to God.*
9. Who shall inherit the King of kings? *Purity.*
10. Who that ever many a barren part. *Missions.* Sometimes it begins with st. ii., "Thy kingdom come! The heathen lands."

Of the above No. 6 is part of a longer poem which was given in her *Poetical Illustrations of Passages of Scripture*, 1826. This work also contains:—

11. O Source of good! around me spread. "*Seek, and ye shall find.*
12. Truly the light of morn is sweet. *Early Piety.*
13. Ye saints, whose name their radiance flings. *Imagination with Praise.*

In the Rev. J. R. Beard's *Coll. of Hys. for Pub. and Private Worship*, 1837, several of the above are repeated, and also:—

14. If love, the noblest, purest, best. *Communion with Jesus.*

Of these 14 hymns 10 are in Dr. Martineau's *Hymns*, &c., 1840, and 9 in his *Hymns*, &c., 1873. Several are also found in other collections, as Horder's *Cong. Hymns*, 1884, and some American and other hymn-books. Although for the greater part of her life Miss Taylor was a Unitarian, latterly, under the influence of F. D. Maurice, she joined the Church of England. She d. in 1872.

[V. D. D.]

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Taylor, Helen, daughter of Martin Taylor, was the author of *The Child's Book of Homilies*, N. Y.; *Sabbath Bells, A Series of Simple Lays for Christian Children*, N. Y.; and *Missionary Hymns: for the Use of Children*, 1846. From her *Sabbath Bells*, "I love that holy Scripture." (*Concerning Heaven*) is taken. The following are all from her *Missionary Hymns*, 1846:—

1. A feather's seed that lifted is. *Value of Little Things.*
2. And shall we dwell together? *Concerning Heaven.*
3. Father, the little effort's take. *Offertory.*
4. There is a happy land on high. *Concerning Heaven.*

[J. J.]

Taylor, Jeremy, D.D. This poet of preachers was born of very humble parentage on both sides, at Cambridge, in August, 1613. His father was a barber. He must have had a good school ass a boy. He entered Caius College, of his native city, as a "sizar" in 1626. His career at the university was a brilliant one. He was made fellow of All Souls College, Oxford, in 1632; and rector of Uppingham, Rutlandshire, in 1638, as is still proudly remembered there. He was inevitably "sequestered" by Parliament in 1642. Inexorable necessities of circumstance put him in prison. During the opening of the great Protestorate he kept a school in Wales along with William Nicholson, and acted as chaplain to the Earl of Carberry at Golden Grove, Carmarthenshire, one of the pilgrim spots of our country, because of this and of his imperishable book named after it. In 1658 he is found in Ireland. He preaches at Lisburn and Portmore. He returned to London early in 1660, and signed the loyalist or royalist Declaration of the Nobility and Gentry, on April 24th, thirty-five days before the "Restoration." He was not overlooked, as so many faithful royalists were. He was consecrated bishop of Down and Connor in January, 1661; made a member of the Irish Privy Council in February; entrusted with the diocese of Dromore in March; and in the same year was chosen Vice-chancellor of the University of Dublin. He d. at Lisburn, August 13th, 1667, and was interred in the choir of the cathedral of Dromore. Bishop Taylor's complete works have been repeatedly edited, e.g. by Henry Rogers, Pitman, Bp. Heber, Eden; and manifold *Selections* and single books, as his *Holy Living* and *Holy Dying*. Notwithstanding his rich and imperial intellect, and enthralling eloquence, and absolute command of words, Bishop Taylor holds only a very small place in the Anthem of England. It has been admirably said by Dr. Rowland Williams, "Poetry differs from eloquence, as love differs from friendship" (*Stray Thoughts*, 1876). His attempts at verse are eloquence, not poetry, and even the eloquence hampered and shallowed. The present writer collected his entire poems and verse-translations in the *Miscellanies of the Fuller Worthies' Library* (1870). In the "Introduction" the reader will find a critical account of the various hymns; and also therein an account is furnished of a flagrant misappropriation of Bp. Taylor's *Hymns* by Samuel Speed in his *Prison Piety, or Meditations divine and moral. Digested into poetical heads on mixt and various subjects* (1677). The following is the original title-page of the volume in which all the Festival Hymns, save one, first appeared:—

The Golden Grove, or a Manuall of Daily Prayers and Letanies Fitted to the Seasons of the Week. Containing a short Summary of what is to be Believed, Practised, Desired. Also Festival Hymns According to the manner of "The Ancient Church." Compared for the Use of the Diocese of Sarum. Whereunto is annexed a Guide for the Sicke or "The Great Exemplar." London: Printed by J. F. for R. Royston, at the Angel in Ivie Lane, 1655. (Univ.) A 3rd ed. appeared in 1667 with the Author's name thus, *By Jer. Taylor, D.D., Chaplain in Ordinary to His Majesty*; and other changes necessitated by the circumstances. A 3rd ed. seems to have disappeared. The 4th ed. appeared in 1660; and from it is derived the second Christmas Hymn, "Awake, my soul," which was not in either the 1st or 2nd ed. Heber, Pitman, and Eden overlooked this hymn. [A. B. G.]

From Bp. Taylor's *Golden Grove*, 1655, the following hymns are in C. U.:—

1. **Full of mercy, full of love.** *Prayer for Charity.* The full of mercy, p. 145, where it is given in lines, thus headed, "A Prayer for Charity." It was given in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 109, and thus came into later hymn-books.
2. **Lord, come away, why dost Thou stay.** *Advent*, see p. 1, ii.
3. **Lord, let Thy flames of holy charity.** *Whitsunday.* This begins with line 12 of his hymn in the *G. Grove*, "On the Feast of Pentecost, or Whitsunday," p. 157.

His *Christmas Carol*, "Where is this blessed Babe," and his *Prayer*, "My soul doth pant towards Thee," are also from the *Golden Grove*. (See **English Hymnody, Early**, § V.) [J. J.]

Taylor, John, b. July 30, 1750, was the s. of Richard Taylor, of Norwich, and grandson of Dr. John Taylor (1694-1761, the eminent Hebrew scholar, who was for many years minister of the Octagon Chapel, Norwich, and afterwards Divinity tutor at the Warrington Academy. Dr. Taylor published *A Coll. of Tunes in Various Airs*, one of the first collections of its kind, and his grandson was one of the most musical of Unitarian hymnwriters). Young Taylor, after serving his apprenticeship in his native place, was for two years in a banking house in London, at which time he was an occasional poetical contributor to the *Morning Chronicle*. In 1773 he returned to Norwich, where he spent the rest of his life, first as a manufacturer, and afterwards as a wool and yarn factor. For nearly fifty years he was a deacon at the Octagon Chapel. At the time of the French Revolution he joined in the support of *The Cabinet*, a periodical brought out by the Liberals of Norwich, in conjunction with Dr. Enfield, William Taylor, Miss Alderson (Mrs. Opie), and others, and, as a "poet of the olden time," he contributed five poems thereto. These, and other political songs and poems relating to family events, &c., together with 50 hymns, were collected in *Hymns and Miscellaneous Poems, Reprinted for Private Distribution*, 1803, with a *Memoir* taken from the *Monthly Repository* of Sept. 1826, by his son, Edward Taylor, then Gresham Professor of Music. An earlier and less complete edition, containing 43 hymns, he had himself caused to be printed by his sons, Richard and Arthur Taylor, London, 1818. He d. June 23, 1820. Of his hymns the following 9 were contributed to Dr. Enfield's *Sel. of Hymns for Social Worship*, Norwich, 1799 (see p. 391, ii.) :—

1. Far from mortal cares retreating. *Divine Worship.*
2. Father divine, before Thy view. *Divine Providence.*
3. Father of our feeble race. *Christian Love.* This begins in Hunter's *Cong. Hys.*, 1864, and others, with st. ii., "Lord, what offering shall we bring?"
4. Glory be to God on high. *Divine goodness celebrated.* The first stanza is by C. Wesley (see p. 427, ii.), and the rest are by Taylor.
5. God of mercy, God of love (grace), Hear our sad repentant song. *Penitence.*
6. O sing to the Lord a new song. *Praise to the Supreme Ruler and Judge.*
7. Our God, our help in ages past. *Praise to the Father.* The hymn "Saints with pious zeal attesting" in Sheffield's *Church H. Bk.*, N.Y., 1872, begins with line 4 of st. i. of this hymn.
8. Raise your voice and joyful sing. *Praise.*
9. Thou Sovereign Ruler of the skies. *Resignation recommended to the Saviour.* The first stanza and ll. 3 and 4 of all are by C. Wesley (1854, ii.), and the rest are by Taylor.

J. Taylor edited *Hymns intended to be used at the Commencement of Social Worship*, London, 1802. To that collection he contributed 10 hymns, including :—

10. At the portals of Thy house. *Divine Worship.* In a few American collections a centо from this hymn is given as "Lord, before Thy presence come."
11. Blessed Sabbath of our (the) Lord. *Sunday.*
12. Come, Holy Spirit, come. *Divine Worship.*
13. Supreme o'er all Jehovah reigns. *Divine Worship.*

All the foregoing, except No. 8, were republished in the Norwich Coll. of 1814. That edition contained 33 of Taylor's hymns. To the 2nd ed., 1826, he added 9 more. To R. Aspland's *Sel. of Ps. and Hys. for Unitarian Worship*, Hackney, 1810, he contributed 26 hymns, old and new, including :—

14. Like shadows gliding o'er the plain. *Time and Eternity.*
15. The Mighty God who rolls [rules] the spheres. *God the Preserver of Men.*

These 15 are the best known of Taylor's hymns, and are largely found in Unitarian collections. See especially Dr. Martineau's *Hymns, &c.*, of 1840, and of 1873. [V. D. D.]

Taylor, Rebekah Hope, née **Morley,** eldest dau. of S. Morley, M.P., and wife of H. W. Taylor, a member of the Plymouth Brethren, is represented in the *Enlarged London H. Bk.*, 1873, by :—

1. Blessed Saviour, I would praise Thee. *Praise to Jesus.*
2. My Saviour, I would own Thee. *Steadfastness.*
3. The race boundary passed o'er. *New Year.*
4. Thou art the Way, O Lord. *The Way, Truth, and Life.*

Mrs. Taylor d. Nov. 8, 1877. Her *Letters* were pub. in 1878.

Taylor, Thomas Rawson, s. of the Rev. Thomas Taylor, some time Congregational Minister at Bradford, Yorkshire, was b. at Ossett, near Wakefield, May 9, 1807, and educated at the Free School, Bradford, and the Leaf Square Academy, Manchester. From the age of 15 to 18 he was engaged, first in a merchant's, and then in a printer's office. Influenced by strong religious desires, he entered the Airedale Independent College at 18, to prepare for the Congregational ministry. His first and only charge was Howard Street Chapel, Sheffield. This he retained about six months, entering upon the charge in July 1830, and leaving it in the January following. For a short time he acted as classical tutor at Airedale College, but the failure of health which compelled him to leave Sheffield also necessitated his resigning his tutorship. He d. March 7, 1835. A volume of his *Memoir and Select Remains*, by W. S. Matthews, in which were several poems and a few hymns, was pub. in 1836. His best known hymn is "I'm but a stranger here" (p. 562, ii.). The rest in C. U. all from his *Memoirs*, 1836, are :—

1. Earth, with her ten thousand flowers. *The love of God.*
2. Saviour and Lord of all. *Hymn to the Saviour, Adored as "born, immanuel" in the Leeds H. Bk.*, 1853.
3. There was a time when children sang. *A School Anniversary.*
4. Yes, it is good to worship Thee. *Divine Worship.* From the "Tis sweet, O God, to sing Thy praise," beginning with st. ii.
5. Yes, there are little ones in heaven. *Sunday S. Anniversary.*

[J. J.]

To decet laus = *ei nydeu alvos.* See pp. 1121, col. iii., 1125, 1127, etc.

Te Deum laudamus, the most famous non-biblical hymn of the Western Church, intended originally (as it appears) for daily use as a morning hymn. It is not now known to the Eastern Church in a Greek form, though the first ten verses exist in Greek. In the West it is known to have been in use from the beginning of the 6th cent. as a hymn for the Sunday service for mattins before the lesson from the Gospel.

The subject will be treated under the following heads : i. *Authorship*; ii. *Text*; iii. *Title*; iv. *Date and Authorship*; v. *Origin and Intention*; vi. *Versions*; vii. *Liturgical use*; viii. *Musical Settings.*

i. *Authorship.* Of the *Authorship* the most important are :—

1. For the earlier literature it is sufficient to refer to Bingham's *Antiquities*, bk. xiv. ch. iv. § 8, and the notes by C. M. Ancus in 3 vols. 8vo, Venice, 1764-65, ii. pp. 127-153, and to Cardinal J. M. Thomasius' *Opera*, ed. Vezzosi, Rome, 1747, vol. i. p. lxii fol. and vol. ii. p. 414 fol. In the former the question of the Ambrosian authorship is discussed, and the Benedictine theory (by Massei), in the latter several MS. texts are given with various readings. The dissertation of W. E. Tentzel, *Exercitationes duæ*, Leipzig and Frankfort, 1692, is also frequently referred to.

2. Till recently the best modern authority was Daniel's *Thesaurus Hymnologicus*, vol. i. Halle, 1841, pp. 99-104, where the Benedictine theory has been well set forth by Prebendary Edgar C. S. Gibson, of Wells, in his able and learned article on the *Te Deum* in the *Church Quarterly Review*, of April, 1884 (vol. 18, pp. 1-27), supplemented by one on the *Gloria in Excelsis*, ibid., Oct. 1884 (vol. 19, pp. 1-27). Both of these are of the greatest service to the writer of this article. Dr. Neale-Smith's article in Cheetham's *Dict. of Christian Antiquities* (1880) is ill-arranged, but touches some points not noticed by the later writer.

3. In 1886 Archdeacon Dowden of Ebenezer Thomson called a "Vindication of *the Hymn Te Deum laudamus*, &c., London, J. Russell Smith, 1886, contains a certain number of notices, not readily accessible elsewhere.

4. In 1887 Dr. Julian published in the *Academy* several acute remarks, i. p. 210 fol., Mar. 1887. W. Meyer's *Rhenanische Schulprog.*, for 1888, pp. 13-34, *Nicetas of Remesiana, his Life and Works*, Camb., 1905. Cp. **Bp. Chadwick**; Dr. Salisbury, The T.D., *its Structure, &c.*, etc., Cincinnati, U.S., 1875.

5. Thanks are due to M. L. Delisle and Prof. S. Berger of Paris, Dr. Ceriani of Milan, Dr. Ehrensen of St. Gall, Dr. Lehnerdt of Bamberg, and Rev. H. J. White for copies and collations of MSS.; to Mr. W. J. Hardy, of Magdalene College, Cambridge, for many notes and references; to Mr. Bass Mullinger for the section on the Benedictine version, and on the musical settings (see below, vii. 4, and viii. 5).

ii. *The Text.* As it is impossible to discuss the *Date and Authorship* and *Origin and Intention* of the hymn without a minute analysis of its text, we here present, in parallel columns, *four* of the most ancient forms which we possess.

I. Irish Version.	II. Milan Version (f).	III. Ordinary Version of the Hymn.	IV. Greek Version.
Bangor Antiphonary, Milan Bibl. Ambrosiana, C. 5 Inf, a.D. 680–691 (A); and *Book of Hymns*, Tr. Coll. Dubl. E. 4. 2, sacc. x. / (D) Also in the leaves we, in the Franciscan convent at Dublin (I), and the Nunnaminster ms. B.M. Hurt, 7853 (printed in Appendix) sacc. viii.–ix. (H).	Milan Cathedral *Breviary*, sacc. xi. (M); Cp. Vatican 81 (V.); and Cod. Monacensis (Lat. 343 sacc. x.)	Bibl. Bamberg. A. I. 14 (copied from a ms.; written A.D. 999), and many other mss.	Found in the Quadruple Psalters emanating from S. Gall, viz.: Cod. Bamberg. A. I. 14 (B); S. Gall. 17, sacc. ix., x. (G); also Cologne Cathedral 1) and in the Tournai Psalter a.D. 1105 (T) Paris, lat. *Nouvelles Acquisitions*, 2135.
Tenuus in dia dominico. A (non *D*†).	[*Acta Finiterium sine titulo.*]	*Tenuus matutinalis.*	*Tenuus matutinalis.*
1. Laudate pueri dominum laudate nomen dominii · te deum laudamus te dominum confitemur	1. Te-deum laudamus te dominum confitemur	1. Te-deum laudamus te dominum confitemur	1. Se theon enomen se kyrion exomologumen
2, 3. Te æternum patrem omnis terra veneratur · tibi omnes angeli tibi cæli et universæ potestates ...	2. Te æternum patrem omnis terra veneratur 3. Tibi omnes angeli Tibi cæli et universæ potestates	2. Te æternum patrem omnis terra veneratur 3. Tibi omnes angeli Tibi cæli et universæ potestates	2. Se eonion patera posa igi 3. Si pantes aggeli si uranji ce pase exaseis
4, 5. Tibi hirubin et syraphin incessabili voce proclamant · sanctus sanctus sanctus dominus deus sabaoth ..	4. Tibi cherubin et seraphim incessabili voce proclamant dicentes 5. Sanctus sanctus sanctus dominus deus sabaoth	4. Tibi cherubim et seraphim incessabili voce proclamant 5. Sanctus sanctus sanctus dominus deus sabaoth	4. Si cherubim ce seraphim acatapausto foni anaxrazin. 5. Agios Agios Agios kyrios o theos sabaoth
6. Plent sunt cæli et uniuuers terra honore gloriæ tuæ	6. Pleni sunt cæli et terræ gloriæ maiestatis tuæ	6. Pleni sunt cæli et terra maiestatis gloriæ tuæ	6. Plirs urani ce igi tis megalosinis tis doxis su
7, 8. Te gloriosus apostolorum chorus · te prophetarum laudabilis numerus	7. Te gloriosus apostolorum chorus 8. Te prophetarum laudabilis numerus	7. Te gloriosus apostolorum chorus 8. Te prophetarum laudabilis numerus	7. Se doksasmenos apostilon choris 8. Se prophitis enetos arithmos
9, 10. Te martyrum candidatus laudat exercitus · te per orbem terrarum sancta confitetur ecclesia	9. Te martyrum candidatus laudat exercitus 10. Te per orbem terrarum sancta confitetur ecclesia	9. Te martyrum candidatus laudat exercitus 10. Te per orbem terrarum sancta confitetur ecclesia	9. Se martirpon eclampros est stratí 10. Se cata pasan tin ikumenin lagia exomologi ecclisia
11, 12. Patrem immense maiestatis · venerandum tuum verum unigenitum filium ...	11. Pater immense maiestatis 12. Venerandum tuum verum et unicum filium	11. Patrem immense maiestatis 12. Venerandum tuum verum unicum filium	11. Patera emmeio megalosinis 12. [sin ai] tis sikos monogeni - yh]]
13, 14. Sanctum quoque paraclitum spiritum · tu rex gloriæ christe ...	13. [S]m qooque paraclitum spiritum 14. Tu rex gloriæ christe	13. Sanctum quoque paraclytum spiritum 14. Tu rex gloriæ christe	*The rest of the column is erased.*
15, 16a. Tu patris sempiternus es filius · tu ad liberandum mundum suscepisti hominem ;	15. Tu patris sempiternus es filius 16. Tu ad liberandum hominem non horruisti virginis uterum	15. Tu patris sempiternus es filius 16. Tu ad liberandum suscepisti hominem non horruisti virginis uterum	
16b, 17. Non horruisti virginis uterum · tu deuicto mortis aculeo aperuisti credentibus regna cælorum	17. Tu deuicto mortis aculeo aperuisti credentibus regna cælorum	17. Tu deuicto mortis aculeo aperuisti credentibus regna cælorum	
18, 19. Tu ad dexteram dei sedes · in gloria patris · iudex crederis esse uenturus ..	18. Tu ad dexteram dei sedes in gloria patris 19. Iudex crederis esse uenturus	18. Tu ad dexteram dei sedes in gloria patris 19. Iudex crederis esse uenturus	
20. Te ergo quæsumus nobis tuis famulis subueni quos pretiosæ sanguinis redimisti ...	20. Te ergo quæsumus tuis famulis subueni quos pretioso sanguine redemisti	20. Te ergo quæsumus tuis famulis subueni quos pretioso sanguine redemisti	
21. Æternam fac cum sanctis gloriam muneri	21. Æterna fac cum sanctis tuis gloria muneri	21. Aeterna fac cum sanctis tuis gloria muneri	
22, 23. Salvum fac populum tuum domine · et benedic hereditati tuæ · et rege eos et extolle illos usque in sæculum	[32.] Per singulos dies benedicimus te [33.] Et laudabo nomen tuum in æternum et in sæculum sæculi	22. Salvum fac populum tuum domine et benedic hereditati tuæ (*Ps.* xxviii. 9 Rsb.) 23. Et rege eos et extolle illos usque in æternum (*ibid.*)	

24, 25. Per singulos dies benedicimus te · et laudamus nomen tuum in æternum et in sæculum sæculi amen .	[34.] Salvum fac populum tuum domine et benedic hereditatem tuam [35.] Et rege illos et extolle eos usque in æternum	24. Per singulos dies benedicimus te (*Ps.* cxliv. 2) 25. Et laudamus nomen tuum in sæculum et in sæculum sæculi (*ibid.*) 26. Dignare domine die isto, sine peccato nos custodire (Τῶν ἁγίων ἀοθικός)	
[26.] Fiat domine misericordia tua super nos quemadmodum speravimus in te /	[36.] Benedictus es domine deus patrum nostrorum et laudabilis et gloriosus in sæcula sæculorum (*Cf. Dan.* iii. 56, LXX. *and Vulg.*, and note on col. iii. 52.)	27. Miserere nostri domine miserere nostri (*Ps.* cxxiii. 3) 28. Fiat misericordia tua domine super nos quemadmodum speravimus in te (*Ps.* xxxiii. 22) 29. In te domine speravi non confundar in æternum (*Ps.* xxxi. 1 and lxx. 1) LAUDS (LIGHT) LECTIONARY AND EUANGELIE. Te deum laus te deum hymnus tibi gloria deo patri · et filio cum sancto spiritu in sæcula sæculorum Amen. (Τῶν ἁγίων ἀοθικός).	
Sequitur in *D.*: Te patrem adoramus æternum · te semperternum filium invocamus · tuque spiritum sanctum in una divinitatis substantia confitemur · tibi omnes · tibi cæli et universæ debitas laudes et gratias referunt ut te incessabili voce laudare mereamur per eternæ sæcula. *Sequitur* in *A.*: TRACTE QUASDO COMMUNICARE SACERDOTES, etc. (See p. 989, l.)			
Tit. Hanc est laus sanctæ trinitatis quam augustinus sanctus et ambrosius composuit *B.* Note attributing the hymn to Nicetas coarb. of Peter in Rome *I.* 1. Te-ðominum confitemur · te-deum laudamus *D.* 4. hirubin et seraphin *D* proclamant · dicentes *DI, ô to WT.* 6. honore gloriæ tuæ: gloria tua omnia in excelsis *H.* 9. laudat: laudet *A*, om. *H.* 11. maiestatis + tuæ. 13. sanctum + *WT.* 14. unigenitum *AD.* 15. ad liberandum mundum *ADHI*, absolvisti *G.* 17. deuicta morte: deuicta morte *H.* aperuisti om. credentibus *H.* 18. om. dei *H.* sedens *A*: sedes *DI*, sedis *H.* 20. quæsumus *H*: rogamus *I.* 21. sanctis + tuis *DI.* gloriam (gloriæ *A*) numerari: in gloriam introire *H.* *and ends here.* 23. amen *A*: om. *DI.*	*This version agrees most with that of Val.* 81 (V.), *as given by Thomasius from an early Psalter, probably Old Latin.* 11. Pater: patrem *V.* 12. verum unigenitum *V.* 18. *Note the omission of suscepisti, which is also omitted in Muratori's MS., English Primer*: see below, p. 1188, ll. 20. om. sancte *V*; *it is found however in other MSS. in the order* te ergo sancte quæsumus. *Mr. Gibson derives this gloss from the Gallican Rite for the morning Agnus, Rex eterne domine	rerum creator omnium.* (See p. 977, ll.) 23. laudabo: laudamus *V.* 26. + *at end* Amen *V.*	12. unicum + *nimis MSS.* but not *the best.* 14. suscepisti *most old MSS.*: susceptura Turicus 1061 *and Leonbach* 427, Cyprian of Toulon (a.D. 534-546) *Ep. ad Rusticum, Diaconum and Alloa of Fleury, and many other MSS.* 20. ergo + sancte. *See note* on col. II. tuis famulis > famulis tuis *later texts; see also col. I.* 21. gloria numerari *most old MSS.*; *a few have* in gloria numerari: *in gloria numerari does not appear to be found in any MSS.; it is a conjecture of Mr. Gibson's, author of the Breviary from which* [401 *onwards. Mr. Gibson suggests* (p. 14) *that it is not so much due to the natural confusion of letters as to "the well-known words added by Gregory the Great to the Canon of the Mass, to clericorum tuorum labeas grege numerari."* 23. *After this verse Alex. M. adds* "Benedictus es domine deus patrum nostrorum et laudabilis et gloriosum nomen tuum in sæcula," *instead of verses* 24 *and* 25. *Cp.* II. [36] *and the Greek morning hymn quoted above.*	*Tit.* Hymnus sfori doctori ambrosii et augustini episcoporum *T.* 1. theon *GT*: theos *B.* airumen *G*, kiin *T*, exomologin *B.* 2. Sy pantes aggeloi sy uranoi ke pasai exousiai ô. 4. Sy kairoibeis k'ai ô. aneasaton *T.*] 5. Agyos agyos agyos kiis o theis *T.* 6. uranoi ke ô. megaloisiii ô. 7. choris *B.* 8. aineton *G.* 9. ekkangyos aineî *G.* 10. hata ô, oikimenin *G*] legya *T*, ekklisia *G.* 11. eisgeno *T.* *This seems a barbaric translation of the Latin* immensæ. 12. *So in G*: om. *ST.*

iii. *Title* (cp. esp. *Thesaurus*, l. c. 3, p. 614 foll. note, *C. Q. E.* pp. 5–7, 11). The hymn is found in many mss. without any title and also in some printed books. In earlier literature it is generally cited by its first three words. Later it is simply, as with ourselves, the *Te Deum*, and sometimes, though less commonly, the *Hymnus Ambrosiacus*. The titles found in Psalters and early printed books may be divided into three classes: (1) those which define or describe its *ritual use*; (2) those which refer to its *character or contents*; (3) those which assign it to a particular *author or authors*. Sometimes 2 and 3 may be combined. The first class appears to be the earliest, which would harmonize with the early method of citation and with the uncertainty as to its authorship.

1. *Titles denoting its ritual use* are, *Yenus matutinalis* (Bamberg Quadruple Psalter, copied from one dated A.D. 999, A. L. 145), *Hymnus ad matutina dicendus die dominico* (Queen Christina's Psalter in the Vatican, ascribed to the 7th cent., Cod. Vat. Alex. xi. *cf.* Thomas. 2. p. 345, and 3. p. 614 n.) and many similar titles, e.g. Lambeth 427; *Hymnus dominicale* (Alcuin, *officia per ferias*, tom. 2. p. 116=Migne's *P.P. Lat.* 101, p. 597), *Yenus in die dominico* (Bangor Antiphonary, late 7th cent., now at Milan, Bib. Ambros. C. 5 infra, rather incorrectly printed in *P. P. Lat.* 72, p. 587), *Hymnus dominicalis pro nocturnis hoc est cum festivum evangelii* (S. Gall. 20, 9th cent.), *Hymnus dom.(in)ic(a) nocturnis leudis can(endus)* (B. M. Arundel 155, 11th cent.).

2. *Titles descriptive of contents* are, *Laudatio dei* (Book of Cerne, 8th or 9th cent., Camb. Univ. Ll. 1, 10), *Hymnus et oratio de laude domini* (Corbie Psalter, 11th cent., Paris Bib. Nat. Lat. 11550), *Hymnus SS. Patrum in honorem sanctae Trinitatis* and *Hymnus de honorem sanctae Trinitatis* (Thomas. 2. p. 345, and 3. p. 614). More colourless titles are, *Hymnus optimus* (Bacon's Psalter, Camb. Univ., quoted by Swainson, l. c.); *Oratio pura cum laudatione* (B. M. Reg. 2 B. v.); *Laus angelica* (Camb. S. John's, C. 13), and simply *Yenus* (Boll. Donce 127, prob. 11th cent., Lambeth Psalter).

3. *Titles indicating authorship* are numerous but inconsistent. Indeed they may not all have been intended at first positively to assert the authorship of the person named, but perhaps to ascribe the introduction of the hymn to him, or possibly its musical setting, or it may be even to refer to his frequent use of it as a favourite hymn. Some however distinctly assert composition.

(a) The oldest of these titles as far as MSS. are concerned, would appear to be *Hymnus quem S. Hilarius primus composuit* (Cod. S. Emmeramni, 8th or 9th cent., C. lxvii., now at Munich, Daxel's M. 1.). Cp. the Queen Mary Psalter, Brit. Mus. Reg. 2 B. v.; Bodl. Auct. D. 2. 14, *Lat.* 118, p. 93) f. 18, "*in hoc psalmodia quam composuit Hilarius Pictauiensis episcopus non inuia querendum inperitorum structura numquid, sed potius sanctorum inpositum est.*"

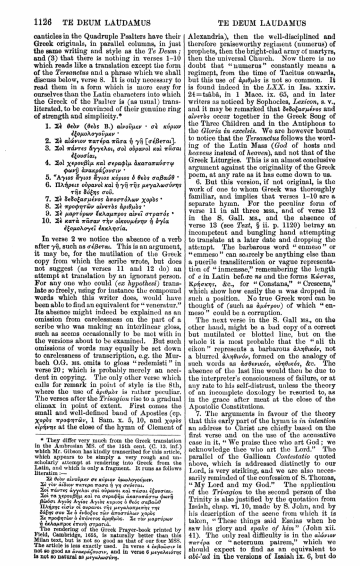
(b) The next would seem to be those which incorporate the tradition with regard to S. Ambrose and S. Augustine, *Hymnus quem S. Ambrosius et S. Augustinus in uicem conditerunt* (S. Gall. 21 and 97, 9th cent., Vienna *Psalter*, No. 1861, said to have been sent by Charles the Bald to Ermenrich of Ellwangen), *Hymnus* (not in a later hand; B. M. Cotton Vitellius, E. xviii.; Bodl. Laud. 16, 11th cent., preceded by the older title, *Laudes post oratum*; Troyes 184, circa A.D. 1040), *Hymnus Xcm)c(ipm)s dictum(m) Ambrosii & Augustini Episcoporum* (Tournai Psalter, Paris, Lat. nouvelles acquisitions 2195, with Greek version of verses 1–11), *Hoc est canticum quod Ambrosius et Augustinus fecerunt* (Book of *Ambrosius composuit* (Irish *Book of Hymns*, 11th cent., Tr. Coll. Dublin, E. 4. 2), *Hymnus Augustini* (Salzburg Psalter, A. V. 31, quoted by Swainson).

(c) Several MSS. refer to S. Nicetas or Nicetius, but the reference is to the author of the hymn, not to the hymn as meant to be used. Such are the Florence Laurentian Plut. XVII. iii. and viii. of 11th cent., Brit. Mus. Harl. 863, 10th or 11th, and a Cotton MS. cited by Alp. Lesley, but not now identified. In the 11th century Sacramentary of S. Gall. (Swainson, p. 113), and in the Rouen, in the 12th (Bd. 27), *Yenus novelli Yuet episcopi Xcihus dominicis ad matutinas*, which is probably meant for the same person. In the very ancient *Psalterium Davidicum ad usum ordinis Sacrificatorum*, printed by Kyngston and Sutton, Lond., 1551, is the rubric: "Quando cum hoc cantico," and a note stating that the traditional author is Nicetius; and in the Irish Book of Hymns, "Quod non est versus sed decantarunt unum prae compositum per beatum Nicetum episcopum Vinc(i)ensem, quod inuisi cantabatur in festivitate sanctorum confessorum." Cp. the Irish MS. Z. 2. 5, Trinity College, Dublin, "On that is

6. What then are the facts as to the use of the phrases "susciperes" or "assumeres hominem" by the Fathers? This question has been discussed by Gerhard, *Loci theologici IV.*, vi. § 26, in opposition to Bellarmine who accused Brentius of Nestorianism for having said, "Filius dei assumpsit filium hominis." Though it is not easy to verify Gerhard's quotations, it is possible to add many to them.

S. Cyprian does not seem to use either phrase exactly; though he has "susceptus de virgine" (*Testim.* ii. 20, quod ideoli *dii non sunt*, 11 and 14). Others however do not shrink from it, having on their side Biblical authority in two striking phrases: (1) the old version of Hebrews ii. 16 (Sabatier), "nec enim statim angelis adfuit sed semen Abrahae adsumpsit," and (2) the frequent use in the Psalter of "assumpsisti" or ἀνελάβου σου, answering to various Hebrew words, which was sometimes taken literally as "he who takes me up" or "upon himself." Much stress cannot be laid upon the use of "assumere" in the Creed, though it was probably made early and widely used. Here we find "facere id est Deum *assumendo* hominem," &c. *assumpsit ex Maria*, *ex Israhel*, &c. Bellarmine, *de Christo*, v. 1. ii. 15, 7). S. Hilary of Poitiers comes very near the usage of the Te Deum when he says of the Holy Spirit, "Ipse (Deus Ps. lxii.) † 3, and he actually uses "assumere" (though not "susciperé") "hominem," *de Trin.* ix. 38. Ambrose too goes closely up to it, but scarcely touches it, so far as has been as yet observed. In *de Fide*, v. 1, 46, he has the remarkable phrase "quando ex personae homini incarnati susceptae loquuntur" (on which Gerhard has a long note, *Loc. theol.* IV. vi. 26, footnote); but in his treatise *de Incarnatione*, while he constantly uses the verb "susciperé" and less frequently "assumere," it is always apparently with "virum," "corpus," "animam," "servum," "formam servi," "naturam humanam," "carnem," "mortem," but never "hominem." Indeed the guarded language of his treatise would seem by itself to make it highly improbable that he could have been the author of the *Te Deum*.

On the other hand, the phrase appears to be widely used by the Fathers who were the contemporaries, for instance in his *de Prædestinatione Sanctorum*, where he does not shrink from asking the question, "Ille homo, ut a verbo Patri coæterno, in unitatem personae assumptus, Filius dei unigenitus esset, unde hoc meruit?" (*Op. Imp.* ii. 178). Cæsarius of Arles, who was certainly upon such a speculation he is a Nestorian misconstruction. Other instances are *Sermo ad Catech.* 8, *de Fide et Symbolo* v ("ut totum hominem susciperé dignaretur in utero virginis") and 18, *Excitatorius* 36, ep. *de Trin.* I. vii. ii, where Augustine uses the phrase "susciperé hominem" of himself (*de Sec. contra Nestorium*, § 8 and 9, 3, where he also uses the phrase "homo-unitas Dei") and I. Leo Serm. 26, 4 and 15, 4 (cp. Dr. W. Bright, *Sermons of S. Leo*, p. 189, ed. 3). It may be that, as Mr. Gibson suggests, the phrase was in use in the Nestorian controversy, but they are not the latest writers who use the phrase. Vigilius Tapsensis (circa A.D. 484) writes "Ingressus est virginis uterum, dei filius, . . . et susceptus totum hominem, qui in utero erat, a parte inviolabili usque ad ultimum, id est usque ad humanitatis carnem" (*Dial.* ii. 3, 343). Another sufferer from Vandal persecution in Africa, Fulgentius of Ruspe, uses the phrase frequently, both with "hominem" alone and qualified by an epithet, in his books ad Trasimundum regem, written A.D. 523 (*de Fide ad Petrum*, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58,



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canticles in the Quadruple Psalters have their Greek originals, in parallel columns, in just the same writing and style as the *Te Deum*; and (3) that there is nothing in verses 1–10 which reads like a translation except the form of the *Tersanctus* and a phrase which we shall discuss below, verse 8. It is only necessary to read them in a form which is more easy for ourselves than the Latin characters into which the Greek of the Psalter is (as usual) transliterated, to be convinced of their genuine ring of strength and simplicity.*

1. Σὲ θεὸν (θεὸς B.) αἰνοῦμεν · σὲ κύριον ὁμολογοῦμεν ·
2. Σὲ ἀίδιον πατέρα πᾶσα ἡ γῆ [σέβεται].
3. Σοὶ πάντες ἄγγελοι, σοὶ οὐρανοὶ καὶ πᾶσαι ἐξουσίαι,
4. Σοὶ χερουβὶμ καὶ σεραφὶμ ἀκαταπαύστοις φωνῇ ἀνακράζουσιν ·
5. Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς σαβαώθ ·
6. Πλήρεις εἰσὶν οὐρανοὶ καὶ ἡ γῆ τῆς μεγαλωσύνης τῆς δόξης σου.
7. Σὲ ἀποστολικὸς ἐπαινετὸν χορὸς ·
8. Σὲ προφητῶν αἰνετὸς ἀριθμὸς ·
9. Σὲ μαρτύρων ἐκθαυμάστου αἶνοι στρατιὰ ·
10. Σὲ κατὰ πᾶσαν τὴν οἰκουμένην ἡ ἁγία ἐξομολογεῖ ἐκκλησία.

In verse 2 we notice the absence of a verb after γῆ, such as *σέβεται*. This is an argument, it may be, for the mutilation of the Greek copy from which the scribe wrote, but does not suggest (as verses 11 and 12 do) an attempt at translation by an ignorant person. For any one who could (*on hypothesi*) translate so freely, using for instance the compound words which this writer does, would have been able to find an equivalent for "veneratur." Its absence might indeed be explained as an omission from carelessness on the part of a scribe who was making an interlinear gloss, such as seems occasionally to be met with in the versions about to be examined. But such omissions of words may equally be set down to carelessness of transcription, e.g. the Marbach O.G. ms. omits to gloss "rebendel" in verse 20; which is probably merely an accident in copying. The only other verse which calls for remark in point of style is the 8th, where the use of ἀριθμὸς is rather peculiar. The verses after the *Trisagion* rise to a gradual climax in point of extent. First comes the small and well-defined band of Apostles (cp. χορὸς προφητῶν, 1 Sam. x. 5, 10, and χορὸς εὐήρατος at the close of the hymn of Clement of Alexandria), then the well-disciplined and therefore praiseworthy regiment (numerus) of prophets, then the bright-clad army of martyrs, then the universal Church. Now there is no doubt that "numerus" constantly means a regiment, from the time of Tacitus onwards, but this use of ἀριθμὸς is not so common. It is found indeed in the LXX. in Isa. xxxiv. 24=a tablet, in 1 Macc. ix. 65, and in later writers as noticed by Sophocles, *Lexicon*, s. v., and it may be remarked that ἐκθαυμάστους and αἴνετοι occur together in the Greek Song of the Three Children and in the Antiphons to the *Gloria in excelsis*. We are however bound to notice that the *Tersanctus* follows the wording of the Latin Mass (*God* of hosts and *heaven* instead of *heavens*), and not that of the Greek Liturgies. This is an almost conclusive argument against the originality of the Greek poem, at any rate as it has come down to us.

6. But this version, if not original, is the work of one to whom Greek was thoroughly familiar, and implies that verses 1–10 are a separate hymn. For the peculiar form of verse 11 in all three MSS., and of verse 12 in the S. Gall. MS., and the absence of verse 13 (see Text, § ii. p. 1126) betray an incompetent and bungling hand attempting to translate at a later date and dropping the attempt. The barbarous word "summo" or "emmeo" can scarcely be anything else than a puerile transliteration or vague representation of "immense," remembering the length of *e* in Latin before *n* and the forms *Κάισαρ*, *Κάτσαρ*, &c., for "Cæsar," "Cæsarea," which show how easily the *s* was dropped in such a position. No true Greek word can be thought of (such as *ἀμέτρητον*) of which "emmeo" could be a corruption.

The next verse in the S. Gall MS., on the other hand, might be a bad copy of a correct but mutilated or blotted line, but on the whole it is most probable that the "all th ellen" represents a barbarous *διαθεὸς*, not a blurred *ἀναθεὸς*, formed on the analogy of such words as *barbarus*, *alebardo*, &c. The absence of the last line would then be due to the interpreter's consciousness of failure, or at any rate to his self-distrust, unless the theory of an incomplete doxology be resorted to, as in the grace after meat at the close of the Apostolic Constitutions.

7. The arguments in favour of the theory that this early part of the hymn is in adoration an address to Christ are chiefly based on the first verse and on the use of the accusatives case in it. "We praise thee who art God; we acknowledge thee who art the Lord." The parallel of the Gallican *Confessio* quoted above, which is addressed distinctly to our Lord, is very striking, and we are also necessarily reminded of the confession of S. Thomas, "My Lord and my God." The application of the *Trisagion* to the second person of the Trinity is also justified by the quotation from Isaiah, chap. vi. 10, made by S. John, and by his description of the scene from which it is taken, "These things said Esaias when he saw his glory and *spake of him*" (John xii. 41). The only real difficulty is in the *αἰώνιον πατέρα* or "æternum patrem," which we should expect to find as an equivalent to *obi-ad* in the versions of Isaiah ix. 6, but do

* They differ very much from the Greek translators in the Septuagint. We have to thank Dr. Gibson, by which Mr. Gibson has kindly transcribed for this article, which appears to be simply a very rough and unscholarly attempt at rendering into Greek from the Latin, and which is only a fragment. It runs as follows (verses 1–3):

Σὲ θεὸν αἰνοῦμεν σὲ κύριον ὁμολογοῦμεν.
Σὲ τὸν αἴδιον πατερα πασα ἡ γη σεβεται.
Σοὶ πάντες ἄγγελοι σοὶ οὐρανοὶ καὶ πᾶσαι ἐξουσίαι.
Σοὶ χερουβὶμ καὶ τὰ σεραφὶμ ἀκαταπαύστῳ φωνῇ βοᾶ[ν]·
Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς σαβαώθ·
Πλήρης εἰσὶν ὁ ουρανὸς τῆς μεγαλωσύνης τῆς δόξης σου Σε ὁ δοξίος τῶν ἀποστόλων χορὸς
Σε πάντων ὁ ἐπαινος ἀριθμὸς. Σε τὸν μαρτύρων ἐκθαυμαστὸν αἶνοι στρατιὰ.

The rendering of the Greek Prayer-book printed by Field, Cambridge, 1853, is naturally better than this Milan text, but is not so good as that of our four MSS. which we have exactly used. In verse 4 *ἀκαταπαύστοις* is not so good as *ἀκαταπαύστῳ*, and in verse 6 *μεγαλωσύνης* is not so natural as *μεγαλωσύνη*.



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not exactly find, the nearest being Symmachus's *æterly sidere*.

8. On the whole the parallel of the angelic Tersanctus, after the angelic praise, to the Trinitarian doxology after the Church's praise, pointed out by Dr. Gibson, strongly reinforces the arguments in favour of the originality of the Latin text as we have it, and emphasises the Trinitarian intention of the whole first part.

vi. *Versions.* 1. *Old German.* The old-German version is possibly the earliest that has come down to us, unless the Anglo-Saxon may be considered earlier. It is contained in a MS. assigned to the earlier part of the 9th century, where it formed the last of a series of twenty-seven hymns. The first twenty-five are metrical Latin hymns (all in *Daniel*), with an interlinear old German or Theotisc gloss. No. 26 is the "Te deo laus" to which reference has been frequently made in this article, which was wrongly attached by Grimm, following Junius and Price, to No. 25. No. 27 (Grimm, 26) is the *Te Deum* which, like all the rest, is in the form of an interlinear gloss.

The volume in which this important collection is bound (MS. 911 in the Imperial Library) was written A.D. 1670 in the Sodalian library. From a note on fol. 193 b. (p. 33 of the Glossary) it is known to have belonged to the Abbey of Murbach (M. Morbacense, Monasterii), in southern Alsace, in the middle of the 15th century (A.D. 1453). The hymns are in a single hand, and another hand of Reichenau (M. Augiense) is, of course, matter of conjecture; but there are reasons for inclining to the latter opinion. Through the temporary disappearance of this volume, or through the carelessness with which it was originally catalogued, the hymns, which in a different but hardly later hand, have long been bound *before* hymns 1–25—this collection has been chiefly known from a transcript made by Junius (No. 74). Another transcript (No. 116) is said to have been made by Price, but was unknown to Dr. Bucheler. Four of the hymns, including the *Te Deum*, were printed by Dr. Geo. Hickes in his *Grammatica Francica-Theotisca*, Oxf. 1705; the *Te Deum* was printed also by *J. G.* Eccard at Helmstädt in 1713, and the others in his *Francia Orientalis*, Wirceburg, 1729, vol. ii. p. 911. The complete edition of the 28 hymns was published by Jakob Grimm at Göttingen in 1830, but based, as he tells us in his preface, upon a copy made for him by Dr. Price, Bodley's librarian, who died in 1812. This copy was unfortunately not from the Murbach MS., but from Junius's transcript, No. 74. From this edition of Grimm's the hymns were reprinted by Dr. Wackernagel (*Das deutsche Kirchenlied von Martin Luther bis auf Nicolaus Hermann*, &c., No. 3a, p. 40, Stuttgart, 1841), who is followed by Daniel II. 277; and lastly Thomsen, Wackernagel has a few useful notes, 1841, pp. xiii. He has also published a separate edition of the hymns in his *Lateinische und deutsche Kirchenlied von der Altesten Zeit bis zu Anfang des xvii. Jahrhunderts*, vols. i–v., Leipz. 1855.

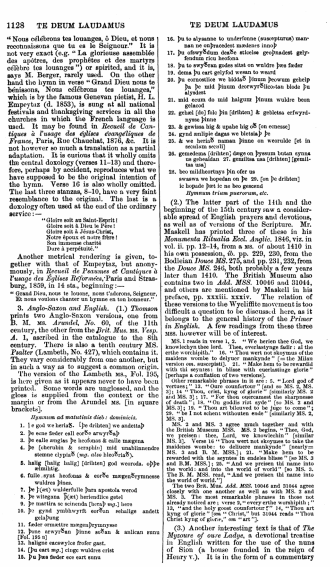
In 1874, however, Prof. Ed. Sievers edited the whole from the original MS. (*Die Murbacher Hymnen nach der Handschrift herausgegeben* at Halle), printing, like Grimm, the Latin and German in parallel columns, with the addition of a literal translation. He has carefully assigns the MS. to the early part of the 9th century, but the interlinear gloss is very probably older, inasmuch as over some words there are two glosses standing side by side, showing that the MS. was based upon a double translation. Sievers's edition is by far the most valuable, as in many cases only the termination is written, while the stem of the word is left to be supplied by the reader—which implies a rather unusual condition of knowledge of languages. These stems are supplied by the editors in italics, and are of great assistance to the philologist. The following are the double glosses in the *Te Deum*. Verse 2 *unwortlaz unwirdit ist*; verse 17 *dorftec*: *karitenes*, but *thurwonnenes* is also written in the margin; verse 22 *pegahuuandih* list.

The following are the most important verses:—

1 dih ist (habe)nes.
thih [truht]ian gilouen;
2 thih enzigen fater eskinotlih erda uuirdit ent:
11 fater unglihnenero naglichizzo[ta],
12 ertaftan thinen unsuon einago[n] sun;
13 helfand thinan liut gisalbotan
16 thir za sinuuaro sculagi nazzan.
ni lebihtestes thera magini ror
21 enzigero tuo salt sculles thinen thurlia losot (1st. uuesarro).

In verse 2 the word "kascouuz" for "confidites" appears to mean "adored" or "splendid," The same word is used for the translation of "crown" in ss. iii., ix No. xi. in this ms.

Thomsen prints a High German *Te Deum* from a Psalter printed at Basel (1502) beginning: 1 "Wir loben dich God: wir bekennen dich Her. 2 "Alle ost ent vorchten dich ewiger vater: alle erden lobent dich. dich ensprechen die menschen, hast ist verscheinet den leib der junchfrawen," and ii " Heiss ep begalet werden, mit den heiligen, mit der *ewigen ere*." Other notices of German versions may be found in *Zeitsch* (II. pp. 193, 5, 6, 7, 8, 9, 200, 1, 2, 3, 4, 5, 6, 7, 8, 9, 210, 11, 12, 13, 14, 15, 16, 17, 18, 19, 220, 1, 2, 3, 4, 5, 6, 7, 8, 9, 230, 1, 2, 3, 4, 5, 6, 7, 8, 9, 240, 1, 2, 3, 4, 5, 6, 7, 8, 9, 250, 1, 2, 3, 4, 5, 6, 7, 8, 9,



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"Nous celebrons tes louanges, ô Dieu, et nous reconnaissons que tu es le Seigneur." It is not very exact (cp. "La glorieuse assemblée des apôtres, des prophètes et des martyrs célèbre tes louanges") or spirited, and it is, says M. Berger, rarely used. On the other hand the hymn in verse "Grand Dieu nous te bénissons, Nous célébrons tes louanges," which is by the famous Genevan pietist, H. L. Empeytaz (d. 1853), is sung at all national festivals and thanksgiving services in all the churches in which the French language is used. It may be found in *Recueil de Cantiques à l'usage des églises évangéliques de France*, Paris, Rue Chaudiat, 1876, &c. It is not however so much a translation as a partial adaptation. It is curious that it wholly omits the central doxology (verses 11–13) and therefore, perhaps by accident, reproduces what we have supposed to be the original intention of the hymn. Verse 16 is also wholly omitted. The last three stanzas, 8–10, have a very faint resemblance to the original. The last is a doxology often used at the end of the ordinary service:—

"Gloire soit au Saint-Esprit!
Gloire soit à Dieu le Père!
Gloire soit à Jésus-Christ,
Qui nous a rachetés par son sang!
Nos heureuses chants
Dure à perpétuité."

Another metrical rendering is given, together with that of Empeytaz, but anonymously, in *Recueil de Pseaumes et Cantiques à l'usage des Eglises Réformées*, Paris and Strasburg, 1839, in 14 stz., beginning:—

"Grand Dieu nous te bénissons, Seigneur,
Et nous voulons chanter un hymne en ton honneur."

3. *Anglo-Saxon and English.* (1.) Thomson prints two Anglo-Saxon versions, one from B. M. MS. *Arundel*, No. 60, of the 11th century, the other from the *Brit. Mus.* MS. *Vesp. A.* 1, ascribed in the catalogue to the 8th century. There is also a tenth century MS. *Psalter* (Lambeth, No. 427), which contains it. They vary considerably from one another, but in such a way as to suggest a common origin.

The version of the Lambeth MS., Fol. 135, is here given as it appears never to have been printed. Some words are unglossed, and the gloss is supplied from the context or the margin or from the Arundel MS. [in square brackets].

Hymnum ad matutinale dicit ꝺ dominicis.

1. Ꝺ god we læriaꝺ. [þe-leriaꝺ] we andetaþ
2. þe eow ferðer call eorðe ænyrfiaþ
3. halig [halig halig] [drihten] god weoroa. ofþe stialling.
4. fulle ryhtlæ heofonas & eorðe mægna[ſ]ymeoneſ wuldres þinen.
5. halig [halig halig] [drihten] god weoroa. ofþe stialling.
6. fulle ryhtlæ heofonas & eorðe mægna[ſ]ymeoneſ wuldres þinen.
7. þe [cet] wuldorfulle þara apostola weroð
8. þe witegena [cet] herinoſlice getel
9. þe martira se witerolla [here]-rap[.] lucra
10. þe eyrd ymbhwyrft eorðan ſeſaliga andett gelyhung
11. ſeder ureuſtre mægna[ſ]ymeoneſ
12. [þu eart wuldres cyning[ſ]ſan þinre aeðan & aelican eaxa [fol. 136 r]
13. haligre aeceneſlice ſroſer gaſt.
14. [þu eart wuꝑ.] clæn wuldres cinſt
15. þu þaſa ſeder ece eart ealra

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16. þu to alyſanne to underfonne (aeceptaſure) manſan ne oſþyncaſt mancſeo inoſ
17. þu oſwyrðeſt ſeðan deaðe ricciaſ geopnaſeſt geſyſſenſum rice heofona
18. þu to eyrſ[ſan gode ſitaſ on wuldre þea ſeder
19. ðema þu eart geſyhſt weman to waard
20. þe cumcelloſ we biddaſ [þinum þeowum geheip þe þe aiſ þinum deorwyrðſinum bloſe þa alyſaſt
21. aſi eceſ do aſd halgum [þinum wuldre beon geſaſoſ
22. griaſ [þe] ſiſ þin [drihten] & geſiſeaſ erfeyrdnyſſe þinre
23. & gewinn big & upaſe big oð [on eroſe]
24. gyrd aelſige dagaſ we biriaſ þe
25. & we beriaſ naman þinne on weoruldc [et in aeoſlan aeoſi]
26. [þu eart] [halig halig] dægeſ on þyſſum biſaſ eyrſaſ on geſeſ[ſan] [drihten] eſ. genirina ua [drihten] [genilitan ua]
27. beo aliſheortaſſ þu eðr ua
swaaſa we hopeſan on þe 29. [on þe drihten] is hopaſe þet ic aa beo generaſ

Hymnum trium puerorum, etc.

(2.) The latter part of the 11th and the beginning of the 15th century saw a considerable spread of English prayers and devotions, as well as of versions of the Scripture. Mr. Maskell has printed three of these in his *Monumenta Ritualia Eccl. Anglic.* 1846, viz. in vol. ii. pp. 12–14, from a MS. of about 1410 in his own possession, ib. pp. 229, 230, from the Bodleian *Douce MS.* 275, and pp. 231, 232, from the *Douce MS.* 246, both probably a few years later than 1410. The British Museum also contains two in *Add. MSS.* 10046 and 31044, and others are mentioned by Maskell in his preface, pp. xxxiii. xxxiv. The relation of these versions to the Wycliffite movement is too difficult a question to be discussed here, as it belongs to the general history of the *Primer in English*. A few readings from these three MSS. however will be of interest.

MS. 1 reads in verse 1, 5. "We beriee thee God, we knoweliche thee lord. Thee, everlastynge fadir: al the erthe worshipith." 16. "Thou wert nor skeymous of the maidens wombe to delyuer mankynde" [=the Milan version, *non horruisti*]. 20. "Thi blessid hem to be rewarded with thi mercyes" to bliss with everelastinge glorie" [perhaps a conflation of two versions].

Other remarkable phrases in it are: 1. "Lord god of vertues;" 13. "Oure comfortour" (and so MS. 2; MS. 3 has "Oure confortour"). "Thou art kyng of glorie" (so MS. 3); 15. "For thou, ouercomed the sharpenesse of death"; 18. "Oo goddis riet syde" [so MS. 2 and MS. 3]; 19. "Thou art bileuyed to be jugge to come"; 20. "be I not schent withouten ende" [similarly MS. 2, MS. 3].

MS. 2 and MS. 3 agree much together and with the British Museum MS. MS. 2 begins, "Thee, God, we preisen. thee, Lord, we knowlechi" [similar MS. 3]. Verse 16 "Thou wert not skornes to take the manhede of a maiden to delyuer mankynde" [so MS. 3 and B. M. MSS.]. 21. "Make hem to be rewarded with the seyntes in endeles blisse" [so MS. 2 and B.M. MSS.]; ib. "And we preisen thi name into the world: and into the world of world" [so MS. 3, B. M. MSS.]. 22. "And, "And we preisen thi name into the world of world."

The two Brit. Mus. *Add. MSS.* 10046 and 31044 agree closely with one another as well as with MS. 2 and MS. 3. The most remarkable phrases in these not found in the others are: 1. "Lord god of vertues;" 13. "and the holy goost confortour?" 14. "Thou art kyng of glorie" [so "Christ," but 31044 reads "Thou Christ kyng of glorie," on "art"].

(3.) Another interesting text is that of *The Myrroure of oure Ladye*, a devotional treatise in English written for the use of the nuns of Sion (a house founded in the reign of Henry v.). It is in the form of a commentary



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on the services to be said by the nuns, and is apparently quite independent of the preceding versions. The modern editor, Rev. J. H. Blunt (*Early English Text Society*, extra series, No. xix., 1873, p. lx.) inclines to the belief that the author was Dr. Thos. Gascoigne, Warden of Merton, &c., in the middle of the 15th century. There is a certain beauty and freedom about the version of the *Te Deum*, e.g. "We praise thee, God, we knowlege the Lord. And all the earth worshippeth thee: endless Father. All angels sing to thee: heavens and all powers sing to thee. To thee cherubyn and seraphyn cry with voice that never ceaseth." . . . 8. "The fair host of Martyrs that are washed white and fair in their own blood praise thee." . . . 14. "When thou shouldest take upon thee mankind for the deliverance of man, thou hatydest not the Virgin's womb." 19. "We believe that thou shalt be rewarded in endless bliss with thy saints." . . . 25, 26. "Govern them here by grace and enhance them into bliss without end. And we praise thy Name from time to time, unto the end of the world, and after without end."

(4.) The next text that has come to our notice is from the *Primer in English and in Latin sette out alonge: after the use of Sarum*, Robert Valentin, 1536, where it is headed "The Songe of Austyn and Ambrose." This curious version is the first to read "We prayse the (oh God)," &c., as well as "Salnacthe" in v. 3, and "O Lord in the have I trusted." But its chief characteristic is paraphrase, e.g. verse 10, 11 run, "The holy congregacyon of holy hall throughe all the world magnyfy the. Ther knowledge the to be the father an infinite maiesty. Ther knowledge thy honorable and very onely sonne. And ther holy ghost the comforter proceadynge of them both." "Then (when thou shouldest take upon the our nature to delyuer man) dydest not abhorre a vyrgynes wombe." Verse 21 has the modern mistake, for the first time, "Make them to be numbered with thy saints in joy everlastynge." The text agrees closely with that in the *Primers of Henry VIII.*, Oxford, 1834, p. 61 which agrees generally with the preceding, but has some curious peculiarities of its own; e.g. verses 3, 4, "Holy art thou. Holy art thou. Holy art thou. Thou art worthy to be praised of all tongues. Thou art worthy to be with the glory of thy majesty;" v. 8, "The fair fellowship of martyrs praise thee." In v. 16 it agrees generally with the preceding, but reads "the virgin's," and proceeds, "Thou hast opened the kingdom of heaven to the faithful." 19. "We believe that thou shalt come to be our judge." This version is probably presupposed in the two other Primers (of 1539 and 1545), printed by Dr. Burton in the same volume, pp. 337 and 445, where the first words only are given—(1) the first Primer reads "Te Deum Laudamus—with the second, Te Deum Laudamus—with the second, *Te Deum laudamus, The praise of God, the Father that lets and the Holy Ghost.*

(5.) The version of the last Primer of Henry VIII. 1546 (reprinted in facsimile at the end of the 17th or beginning of the 18th century), and of the first *Prayer Book of Edward VI.* (1549) is practically the same as that in our Prayer-books. We have seen that the later versions gradually approach to the present, which is not a new one but merely a revision, based apparently upon a collation or reminiscence of several existing forms, which may plausibly be ascribed to Cranmer. It cannot be said to be successful in point of accuracy, though it is beautiful in its smoothness and rhythm. It appears to be the first to introduce the inaccurate renderings "when thou tookest upon thee to deliver man" and "thou didst open the kingdom of heaven to all believers," the last evidently merely for the sake of euphony; and it stereotypes the misrenderings "We praise thee, *O God*," and "make them to be *numbered* with thy saints *in glory everlasting*," the later, however, being a misreading, as we have seen, of somewhat earlier date. (See Notes on the Metrical Versions at the close of this article).

5. *Thomson* prints a modern *Swedish* version beginning "O Gud! vi lofwe dig: O Herre! wi tacke dig." Verse 16 runs "Till sakmånckones förlossning varet du i Jungfru lifwe mandom," and v. 21 "Och gifwer dem den ewiga hälsigheten med dit Helgom." Quotations from the *Icelandic* version are given below.

6. *Russian.* The *Te Deum*, though unknown in the Greek-speaking churches (which use the "Great Doxology," or *Gloria in Excelsis* in some form or other) is very popular in Russia. It is not sung at Matins, but at what are called "molebni," which are short thanksgiving services connected with anniversaries, birthdays, &c. The "Great Doxology" is in these cases allowed as an alternative. It is always called the "Song of St. Ambrose," and appears to be translated almost word for word from the Latin, very much in the manner of an interlinear gloss. As the MSS. in which it occurs (according to the testimony of Prof. Pokrofskii, of the Academy of S. Alexander Nevski at St. Petersburg) appear not to be older than the 17th century, it is not unlikely that it is of comparatively modern introduction. Mr. W. J. Birkbeck, to whom this information is due, suggests that it was introduced by Peter Mogila, who was at first a monk, and was educated at Rome and Paris, and who, as Metropolitan of Kieff (*circa* 1630) introduced many useful reforms and practices from the West, while he guarded against certain Roman errors in doctrine. The *Te Deum* may be found on p. 220 of the *Molitvoslof*, or popular book of prayer for the City of St. Petersburg, Press of the holy Synod, 1886, and is headed, "A song of praise of St. Ambrose, Bishop of Milan." In verse 1 the accusative *Boga* ("God") answers to *Deum*. In the *Tersanctus* the fuller Latin form is used instead of that of the Liturgies and the copula (and) = and would have been omitted in Slavonic except in a litany. In verse 16 the words mean "Thou for deliverance about to take upon Thee man didst not, &c." In verse 21 the words seem to represent "Dignare (cos) cum sanctis tuis in æterna gloria tua regnare," which is the only serious departure from the original. The last verse runs "O Lord in thee have we trusted let us never be ashamed (postylimsja)."

vii. *Liturgical Use.* 1. The ancient Liturgical use has been touched upon in passing in noticing the earliest references to the hymn, in the monastic rules of Cesarius, Aurelian and Benedict. *Palmer* remarks that the usage prescribed by the first and second, who both appoint the hymn to be sung in the morning, is a kind of argument for their better acquaintance with the author's design than the rule of Benedict who ordered it to be sung at the nocturnal office on Sundays, i.e. on Saturday night (*Orig. Lit.* i. p. 228). From Sundays its use seems gradually to have extended to Saints' Days, and from the regular to the secular clergy.

Isenii, ii. p. 281, quotes Amalarius to shew that in Rome, in 813, it was not yet sung even on Sundays, "in terrogatis ejusmodi per Dominicos noctes *Te Deum*; Re-



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sponsum est; Tantum In Natalitiis pontificum *Te Deum* laudamus. Hæc ille. Hodie tamen in Romana Curia non inde in exceptione to the singing of the hymn on all festivals throughout the year. Benedictines were accused in the 14th century of omitting the hymn even in Advent or Lent, when the rest of the Church usually dropped it (Durand, p. 201). Technically speaking, its ordinary place is after the Lesson (or 9th) Nocturn of Matins and the rest of Matins and Lauds, but in the Benedictine use the responsory is said as well. "In the ancient English offices," says Palmer (*Or. Lit.*, p. 31), "the matins (nocturns) terminated with the *Te Deum*, and were immediately followed by lauds (ancient Prime), but in the Sarum *Breviary* it is ended at Matins and Festivals; but in the *Sarum Breviary* it is noted that it is not to be said in Advent or Lent (from Septuagesima to Easter), or on vigils, or generally in the Ember seasons. The Advent rubric is as follows: "Non dicitur *Te Deum laudamus* in Adventu Domini, neque in servitiis, sed semper Responsorium reiniciatur; et hoc fit in Dominicis et in festis ix. lectionis tantum. Non dicatur etiam per totum annum *Te Deum laudamus* in vigiliis, nec in Quatuor temporibus nisi in Vigilia Pentecostes, nec in Rogationibus, nec in Litaniis majoribus quando in quarto responsorio celebratur Pontificalis." (Procter and Wordsworth's *Sarum Brev.*, Sec. I., p. 58). The Septuagesima rubric runs, "Ab hac die usque ad Pascha non dicatur *Te Deum*, sive de Temporali, sive de Sanctis, neque in Dominicis neque in festivitatibus; sed Responsorium reiniciatur: et hoc in Festis ix. Lectionum tantum. Non enim repetatur Responsorium in Commemoratione Beatæ Mariæ, nec de Festo loci." In agreement with this, there are special notes for S. Mark's Day (April 25), the Rogation Days, and the Ember Days. (Dec. 21) that it is not to be said. For the Purification (Feb. 2), the note is "Si Dominica Septuagesimæ hac die contigerit, totum servitium fiat de Festo; sed sine *Alleluya* et *Te Deum*."

The order for saying the *Te Deum* in the *Roman Breviary* (*Ordo ad recitandum officium*, xxxi.) is very similar to the above rubric:

Hymnus, Te Deum, dicitur in omnibus festis per annum, tam totum quam novem Lectionum, & per octavas earum, nisi quando occurrit Dominica infra octavam, Dominica dicitur tamen in ejus die Octava. Dicitur etiam in omnibus Dominicis, a Festo Resurrectionis inclusive, usque ad Adventum inclusive, et a Nativitate Domini inclusive, usque ad Septuagesimam inclusive; in omnibus festis temporis Paschalis, scilicet a Resurrectione in Albenegras ad Ascensionem inclusive, & a Septuagesima usque ad Dominicam Palmarum inclusive, neque in festis extra tempus Paschale.

5. Cum dicitur, omittitur semper nonum, vel tertium Responsorium; & statim dicitur post ultimum Lectionem.

4. Cum non dicitur, sive hoc pontes nonum vel tertium Responsorium quo dicto statim incipiuntur Laudes. Inuitur quando dicitur Te Deum, ex Hymno Ambrosiano, Gregorius Papa Magnum Sacramentum Nativitatis Domini: quia tunc dicitur Gratia, postea celebratur Missa, ut sæpe notatur.

As a general rule we may say *Te Deum* is sung at Matins only whenever the *Gloria in excelsis* is sung at Mass.

6. As to the method of recitation we have the following statements and directions:—

(1) Durand says (p. 201, 2) "Si vectatur officium divinum in choro inchoatur antiphona a Celebrante vel a prælo chori: prosequuntur reliqui stando in pluribus ecclesiis alternatim cantando. Ad primum versiculum demittitur capita, ad verba divinitus etc. &c. *Non horruisti virginis uterum* profunde inclinatur. Quum pervenitur ad *Judex crederis*, surgitur. Ad ultimum versiculum etc. genuflectunt omnes usque ad finem."

(2) The rubric of the first *Prayer-book of Edward VI.* (1547) is as follows, at morning prayer: "After the third Lesson shall follow *Te Deum laudamus*, in English, daily throughout the year, except in Lent. In which time, in the place of *Te Deum* shall be used *Benedicite omnia Opera Domini Domino* in English as followeth." Later prayer-books order the *Te Deum* daily, but permit the omission of the Canticles.

(3) The following is from *Water and Wine* s. v.: "The *Te Deum* is sung exceptionally to thank God for any great blessing. In such a case the *Te Deum* commences by itself, religious solemnity, or it is attached to the end of the Litany, when that is sung at the end of the office. The *Roman Ritual* specifies several occasions on which the *Te Deum* ought to be sung, for example at the consecration of a bishop, the coronation of a king, the consecration of a virgin. The *Roman Ceremonials* adds the election of a Pope, the reception of a cardinal, the publication of a treaty of peace, the reception of a relic, the establishment of a feast of the Church. In Bavaria it is sung on the festival of the king and of the queen. In France it is used also on the festival of a sovereign, after confirmation, first Communion," &c. "The officiant vested in a cope and bearing a wax stands before the altar on which not less than two candles are lighted. Incense is not employed. When they sing the verse *Te ergo quæsumus* all kneel, except when the holy sacrament is exposed. The colour is usually white, except when it follows a mass, when it is that of the day."

(4) Bona says of the conclusion of an alliance in favour of the Church the decree *Carthaginiensis* gives the following: "a Pater Noster then V. Salvos fac servos tuos domine ℣ Deus meus sperantes in te ℣. Disciplina quæsumus hæc nobiscum. ℣ Ut obtemperantes divinis tuis ut confirmatur nominal ℣ Mitte nobis domine auxilium de sancto. ℣ Et de Sion tuere nos. The office ends with the prayers *Inclina* (unde contra persecutores Ecclesiæ) and the post-communion *Deus mortes pacis* of the twelve mass *pro pace*."

(5) In the old English services the *Te Deum* was similarly used. It is a well-known feature in the Coronation Service of our kings and queens, though it is not mentioned in the *Ordo* of Edgar. Previous to, or in the *Missa pro regibus* in the *Pontifical of Abp. Egbert* (8th cent.) and the similar form in the *Leofric Missal* (Muskell ib. pp. 14-21, Warren *Leofric Missal*, 238-252). In the service for the consecration of King Edgar (973 A.D.) at Bath, the choir, after the anthem, forms the first act after the procession from the Church is "Pervenisse rex ad ecclesiæ prosternat se coram altare et hymnizetur. *Te Deum laudamus*: te dominum confitemur." Then follows the triple oath to keep the Church in peace, to forbid rapine and wrong, and to command justice and mercy in all judgments. Some time or other after the Norman Conquest the place of the *Te Deum* was changed from the beginning to the latter part of the service. It is mentioned in this place in the Coronation of Richard I. (Stubbs, *Hist.* i. 580), 27 Jan. 1377-8, *i.e.* after the coronation itself, followed by the investiture with globe and sceptre, the benediction and the kiss, and before the mass (*Muskell*, ib. p. xxxii.). This is practically where it is found at present, though the arrangement of the parts has been somewhat changed. (6) In Henry VI.'s *Progress of Piety*, Bp. Aylmer, in Strype, *Eccl. Mem.* iii. 1, 27, Strype, *Ann. Reform. Reform, &c.* iv. 18, 26). It is referred to by Shakspeare at the coronation of Anne Boleyn (Hen. VIII. act iv. sc. 1). It is possible that the use at the coronation of Edward may have been in imitation of a continental custom, and that of Louis I. (the Pious) by Pope Stephen IV. in 816 at Rheims, on his entry into the Church, and again at that of Charles the Bald in 869 at Metz. Louis also concluded the assembly of Bishops at Tribur in 872 with the hymn. (7) The use of the hymn as a song of victory is quoted above, was sent by the same Emperor on a mission to Rome in 851.

In England it was apparently conspicuously after the victory of Agincourt (1415). In the office for the anniversary of Edward I. accompanies the central act (*Muskell*, iii. p. 291). It is also appointed at the reception of an archbishop's pall (ib. p. 284) and before he is actually invested (ib. p. 285).

(8) Other early instances of such occasional use are the translation of S. Germanus (740), the restoration of Pope Leo III. to his See by Charles the Great, and the coronation of Edric, Abp. of Rheims (*Durand*, p. 201).

(7) The use of the hymn as a song of victory is referred to by Shakspeare, Hen. V. act iv. sc. 8 (taken from Holinshed):

"Do we all holy rites; Let them be sung
Non nobis, and *Te Deum*."

Handel's *Dettingen Te Deum* will also occur to every one.

Lastly the more than hazardous act of S. Bonaventura in inventying the *Te Deum* into a *confiteor Marianum* may just be mentioned ("Te matrem Dei laudamus, te omnis terra venerabur, æterni patris sponsam"). It is, however, satisfactory to be informed that this had never been admitted into any public devotion, to the best of *Daniel's* knowledge (p. 293).

[JOHN SARUM.]

viii. *Musical Settings.*—One musical setting only of the *Te Deum* is to be found in

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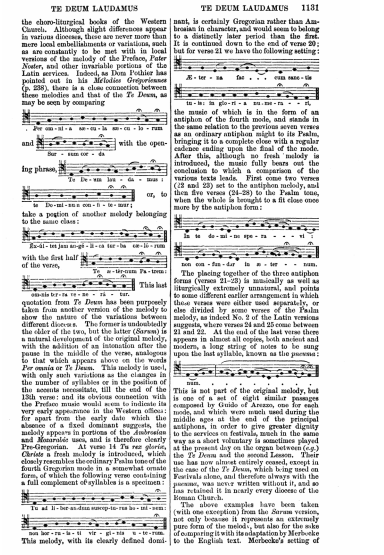

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the *chorо-liturgical* books of the Western Church. Although slight differences appear in various dioceses, these are never more than mere local embellishments or variations, such as are constantly to be met with in local versions of the melody of the Preface, *Pater Noster*, and other invariable portions of the Latin services. Indeed, as Dom Pothier has pointed out in his *Mélodies Grégoriennes* (p. 238), there is a close connection between these melodies and that of the *Te Deum*, as may be seen by comparing

Per om-ni-a sæ-cu-la be-ne-di-ci-mus te.

and

Sur - sum cor - da

with the opening phrase,

Te De-um lau - da - mus :

or, to

te De-um-lau-da-mus ;

take a portion of another melody belonging to the same class :

Ex-ul-tet jam an-gel-i-ca tur-ba cæ-le-stis

with the first half of the verse,

Te, u-ni-versa Pa-tren:

This last

cláusula tri-ca ru - ne - ra - tur.

quotation from *Te Deum* has been purposely taken from another version of the melody to show the nature of the variations between different dioceses. The former is undoubtedly the older of the two, but the latter (*Sarum*) is a natural development of the original melody, with the addition of an intonation after the pause in the middle of the verse, analogous to that which appears above on the words *Per omnia* or *Te Deum*. This melody is used, with only such variations as the changes in the number of syllables or in the position of the accents necessitate, till the end of the 13th verse: and its obvious connection with the Preface music would seem to indicate its very early appearance in the Western offices: for apart from the early date which the absence of a fixed dominant suggests, the melody appears in portions of the *Ambrosian* and *Mozarabic* uses, and is therefore clearly Pre-Gregorian. At verse 14 *Te ergo, quæsumus, Christe* a fresh melody is introduced, which closely resembles the ordinary Psalm tone of the fourth Gregorian mode in a somewhat ornate form, of which the following verse constituting a full complement of syllables is a specimen :

Tu ad li - ber-an-dum sus-ce-pi-en-do ho - mi - nem:

non ho - rru - i - sti vir - gi - nis u - te - rum.

This melody, with its clearly defined dominant, is certainly Gregorian rather than Ambrosian in character, and would seem to belong to a distinctly later period than the first. It is continued down to the end of verse 20; but for verse 21 we have the following setting :

Æ - ter - na fac . . . cum sanc - tis

tu - is in gló - ri - a nu-me-ra. - ri.

the music of which is in the form of an antiphon of the fourth mode, and stands in the same relation to the previous seven verses as an ordinary antiphon might to its Psalm, bringing it to a complete close with a regular cadence ending upon the final of the mode. After this, although no fresh melody is introduced, the music fully bears out the conclusion to which a comparison of the various texts leads. First come two verses (22 and 23) set to the antiphon melody, and then five verses (24-28) to the Psalm tone, when the whole is brought to a fit close once more by the antiphon form :

In te Do-mi-ne spe-ra - - - vi :

non con-fun-dar in æ - ter - - - num.

The placing together of the three antiphon forms (verses 21-23) is musically as well as liturgically extremely unnatural, and points to some different earlier arrangement in which these verses were either used separately, or else divided by some verses of the Psalm melody, as indeed No. 2 of the Latin versions suggests, where verses 24 and 25 come between 21 and 22. At the end of the last verse there appears in almost all copies, both ancient and modern, a long string of notes to be sung upon the last syllable, known as the *pneuma* :

This is not part of the original melody, but is one of a set of eight similar passages composed by Guido of Arezzo, one for each mode, and which were much used during the middle ages at the end of the principal antiphons, in order to give greater dignity to the services on festivals, much in the same way as a short voluntary is sometimes played at the present day on the organ between (*e.g.*) the *Te Deum* and the second Lesson. Their use has now almost entirely ceased, except in the case of the *Te Deum*, which being used on Festivals alone, and therefore always with the *pneuma*, was never written without it, and so has retained it in nearly every diocese of the Roman Church.

The above examples have been taken (with one exception) from the *Sarum* version, not only because it represents an extremely pure form of the melody, but also for the sake of supporting it with the adaptation by Merbecke to the English text. Merbecke's setting of

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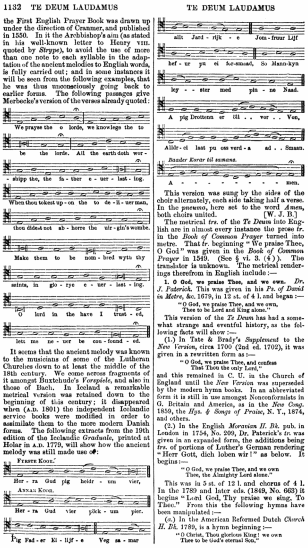


It seems that the ancient melody was known to the musicians of some of the Lutheran Churches down to at least the middle of the 18th century. We come across fragments of it amongst Buxtehude's *Fortgalde*, and also in those of Bach. In Iceland a remarkable metrical version was retained down to the beginning of this century; it disappeared when (A.D. 1801) the independent Icelandic service books were modified in order to assimilate them to the more modern Danish forms. The following extracts from the 1695 edition of the Icelandic *Graduale*, printed at Hólar in A.D. 1779, will show how the ancient melody was still made use of:

This version was sung by the sides of the choir alternately, each side taking half a verse. In the pauses, here set to the word *Amen*, both choirs united.

(W. J. B.)

The metrical *tr.* of the *Te Deum* into English are in almost every instance the prose *tr.* in the *Book of Common Prayer* turned into metre. That *tr.* beginning "We praise Thee, O God" was given in the *Book of Common Prayer* in 1549. (See § vi. 3. (4).). The translator is unknown. The metrical renderings therefrom in English include:—

1. O God, we praise Thee, and we own. *Dr. J. Patrick.* This was given in his *Ps. of David in Metre*, &c. 1679, in 13 st. of 8 l. and began:—

"O God, we praise Thee, and we own,
Thee to be Lord and King alone."

This version of the *Te Deum* has had a somewhat strange and eventful history, as the following facts will show:—

(1.) In Tate & Brady's *Supplement* to the *New Version*, circa 1700 (2nd ed. 1702), it was given in a rewritten form as:—

"O God, we praise Thee, and confess
That Thou the only Lord,"

and this remained in C. U. in the Church of England until the *New Version* was superseded by the modern hymn books. In an abbreviated form it is still in use amongst Nonconformists in G. Britain and America, as in the *New Cong.* 1850, the *Hym. & Songs of Praise*, N. Y., 1874, and others.

(2.) In the English *Moravian H. Bk.* pub. in London in 1754, No. 299, Dr. Patrick's *tr.* was given in an expanded form, the additions being *trs.* of portions of Luther's German rendering "Herr Gott, dich loben wir!" as below. It begins:—

"O God, we praise Thee, and we own
Thee, the Almighty Lord alone."

This was in 5 st. of 12 l. and chorus of 4 l. In the 1789 and later eds. (1849, No. 662) it begins "Lord God, Thy praise we sing. To Thee." From this the following hymns have been manipulated:—

(c) In the American Reformed Dutch *Church H. Bk.* 1789, is a hymn beginning:—

"O Christ, Thou glorious King! we own
Thee to be God's eternal Son."

which is taken from the *Moravian H. Bk.* 1754, with several lines rewritten. This is No. 193 in the American Reformed Dutch *Hym. of the Church*, N. Y. 1869.

(b.) In the American Ref. Dutch *Ch. H. Bk.* of 1792, there is another hymn from the same source which begins:—

"Almighty God, we praise and own
Thee our Creator King alone."

Several of the lines are altered, the whole being from the first part of the *Te Deum*. This is No. 47 of the American Ref. Dutch *Hym. of the Church*, N. Y. 1869.

(c.) In the 1815 *Appendix* to T. Cotterill's *Sel. of Ps. & Hys.* pub. in Staffordshire, No. 214 begins:—

"Thee we adore, eternal Lord!
We praise Thy name with one accord."

This has no connection with the version in the *Moravian H. Bk.* of 1754. It embraces st. i.-iii. of the *Prayer Book* version of the *Te Deum*, and was probably by Cotterill. When Cotterill issued the 8th ed. of his *Sel.* in 1819 he was incumbent of St. Paul's, Sheffield. In the preparation of this edition he was assisted by the Moravian poet, James Montgomery, at whose press it was printed. In this edition "Thee we adore, eternal Lord" is given as No. 25. This was followed by two hymns based on the remaining stanzas of the *Te Deum* as follows:—

No. 26. "Thee, King of glory, Christ we own,
The Father's everlasting Son."

No. 27. "The Church on earth confesseth Thee,
The Father, throned in majesty."

These two hymns are adapted from the *tr.* in the *Moravian H. Bk.* 1754, and were probably moulded into their present form by Montgomery.

(d.) In the American *Hym. & Songs of Praise*, N. Y. 1874, No. 5, beginning "Thee we adore, eternal Lord," is a conte from the above three hymns in Cotterill's *Sel.* st. i.-iii. being from No. 25; st. iv. from No. 26; and st. v. from No. 27.

(e.) In the *Leeds H. Bk.* 1853, No. 207, and some other collections, a conte in 5 st. of 4 l. is taken direct from the *Moravian H. Bk.* 1754, and, with slight alterations, is given as:—"Both heaven and earth do worship Thee." It forms a most successful hymn.

(f.) In James Montgomery's *Original Hys.* 1853, No. 13, there is a rendering of the *Te Deum* in 50 lines. Of these 11 are word for word from the *Moravian H. Bk.* 1754; 9 are partly therefrom; and the rest are only the Moravian *tr.* rewritten. From this *Moravian-Montgomery* text (which begins as in the *Moravian H. Bk.*) the conte in C. U. in America:—"Hail King of Glory! Christ the Lord," is taken.

2. We sing to Thee, Thou Son of God. *J. Conder.* Pub. in his *Sacred Hys. for the Use of Religious Societies, &c.* Pt. i. 1745, No. 3. This has been abbreviated and altered by various hands, beginning with Whitefield's *Coll.* 1753; then Toplady, in his *Ps. & Hys.* 1776; J. Conder, in the *Congregational H. Bk.* 1836; and others. The text now commonly in use is that of the *Cong. H. Bk.* 1836. It is in the *Leeds H. Bk.* 1853, &c.

3. Infinite God, to Thee we raise. *C. Wesley.* Appeared in *Hys. for those that seek and those that have Redemption*, 1747, No. xiii. in 14 st. of 6 l. In the 1830 *Supplement* to the *Wes. H. Bk.* it was broken up into three hymns, and given as Nos. 564-5-6, as follows:—I. "Infinite God, to Thee we raise" (sts. i.-v.). 2. "Messiah, joy of every heart" (sts. vi.-ix.). 3. "Saviour, we now rejoice in hope" (sts. xii.-xiv.). The first line of No. 3 is altered from the original to adapt it as the opening of a separate hymn. There are also other alterations in this and No. 2 as above. (Orig. text in *P. Works*, 1869-72, vol. iv. pp. 324-27.) The hymn in some American collections "To Thee to laud in songs of praise," is a conte from this version of the *Te Deum*.

4. How can we adore, Or worthily praise! *W. Hammond.* Pub. in his *Ps. & Hys. &c.* 1745, p. 193, in 17 st. of 8 l. An abbreviated form of this rendering of the *Te Deum* is in Hatfield's *Church H. Bk.* N. Y. 1872.

5. We praise, we worship Thee, O God. This anonymous version of the first part of the *Te Deum* is traced to P. Gell's *Ps. & Hys.* 1815. It is also in W. Urwick's *Coll. of Hymns*, Dublin, 1826; the *Leeds H. Bk.* 1853, the *New Cong.* 1859, the *Prim. Meth. Hymnal*, 1887, and others. In some books it is given in 5 sts. and in others in 6 sts. The doxology is later than Gell's *Coll.*

6. God eternal, Lord of all. *J. E. Millard.* Written for and first pub. in the Rev. T. F. Smith's *Devout Chorister*, 1848, p. 106, in 8 st. of 4 l. and entitled "Hymn for Choristers." It was subsequently republished in *Hys. and Anthems*, Lond. Masters, 1852; Lord Selborne's *Bk. of Praise* (original text), 1862, and others. An abbreviated and altered form of the text was given in *H. A. & M.* 1861, as:—"God eternal, Mighty King," and this has been repeated in several collections in G. Britain and America.

7. Holy God, we praise Thy Name, Lord of all, &c. *C. A. Wutherich.* This is dated 1853 in the American *Evangelical Hymnal* (Hall and Lasar), Bacnas & Co., N. Y. 1880.

8. Thou art the everlasting Son. This anonymous rendering of the latter part of the *Te Deum* appeared in the American *Sabbath H. Bk.* 1856, No. 335, in 3 st. of 6 l. and has been repeated in a few American collections.

9. Thee God we praise, Thee Lord confess. *W. Robertson.* This rendering of the first part of the *Te Deum* was given in the *Hym. for Public Worship*, 1861, and the *Scottish Hymnal*, 1870.

10. Thee, Thee, we praise, O God, and own. *E. P. Hatfield.* Written in 1871 for, and pub. in 1872 in his *Church H. Bk.* in 6 st. of 4 l.

Other translations are:—

1. We praise thee God, we knowledge thee. *Old Version*, 1585.

2. We praise thee, O God, with one accord. *W. Barton*, 1659.

3. O God, we praise Thy Holy Name. *W. Barton*, 1659.

4. We praise thee, God, we acknowledge thee. *W. Barton*, 1659.

5. We give thee praise, O God, with one accord. *W. Barton*, 1659.

6. O God, we praise thee, thee our Lord. *Miles Smyth*, 1668.

7. Thou Sovereign God! our grateful accents praise. *I. Stopford*, 1705. Repeated in *The Christian's Mag.* 1764.

8. Thee Sovereign God! our anthems praise. *B. Wardle.* circa 1800.

9. We praise Thee God, before Thee fall. By "M. A. C." in *Almeda's Hym. for Occasional Use in the Parish Church of St. Peter in Nottingham.* 1819.

16. Before Thee, Lord of all, we bow. *W. W. Hall.* 1875.

17. Thee God! we praise, and Thee our Lord confess. *A. French.* 1876.

12. We praise Thee as our God. *W. W. Hall.* 1852.

The above four renderings of the *Te Deum* by W. Barton were written at the request of Richard Baxter (see p. 116, ii.). J. R. Beste has a kind of blank verse rendering in his *Church Hys.* 1840, as :—"Thee we praise, O God; we own Thee our Lord Almighty." W. H. Jewitt (p. 628, ii.) pub. in 1874, twenty-three hymns on the various clauses of the *Te Deum* of which four have come into C. U. [J. J.]

Many German versions of the *Te Deum* have been made at various periods. Of these one is noted on p. 518, i., "Herr grosser Gott." Another is:—

Herr Gott, dich loben wir! Herr Gott, wir danken dir. This is a free version, by Martin Luther, in 32 lines arranged for antiphonal singing. It apparently was first pub. in King's *G. B.* Wittenberg, 1529; and from this passed into the Rostock *G. B.* (Low German) of 1531. *Wackernagel*, iii. p. 15, prints it from the *Geistliche Lieder*, Wittenberg, 1531. It is also in Schlenke's ed. of Luther's *Geistliche Lieder*, 1854, p. 1, and in the *Unv. L. S.* 1851, No. 188. The *tr.* in C. U. is:—

Thee Lord, our God, we praise. This is No. 356 in the Ohio *Luth. Hyl.* 1880, marked as a canto.

Other trs. are :—

(1) "Dir, Lord our God! Thy name we praise." By *Miss Fry*, 1841, p. 65. (2) "Lord God, to Thee we raise." By *J. Anderson*, 1846, p. 65. In his ed. 1847, p. 84, altered to "Lord God of hosts, to Thee we raise." (3) "Thee, Lord, we praise." By *Dr. J. Hunt*, 1855, p. 166. (4) "Lord God, Thy praise we sing, Lord God." By *R. Mant*, 1854, p. 48, repeated by *Dr. Bacon*, 1884, p. 56. (5) "Lord God, Thine praise do we." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 94, repeated, altered, in his *Exotics*, 1876, p. 115. [J. M.]

Te Deum Patrem colimus. [*Grace after Meat.*] The earliest text known is in a folio volume of 17th cent. mss. misc. in the Library of Christ Church, Oxford (H. 1. 21). It is given thus with the following note (kindly communicated by the Rev. T. Vere Bayne, the librarian) :—

"This hymn is sung every day, in Magdalen College Hall, Chirk, (Dinner and Supper); through the years for the after Grace, by the Chaplains, Clerks, and Demies, founded by William Smith, Bishop of Lincoln, Doctor of Medicine of the University of Oxon, 1668."

The ms. is in the autograph of Dr. Rogers, but whether he was the author of words as well as music does not clearly appear. The hymn is still sung every year on the first of May by the choristers from the top of Magdalen College Tower, and is annually sung as the after grace in Magdalen College Hall on Gaudy Day, viz. St. Mary Magdalen's Day. The text is :—

"Te Deum Patrem colimus,
Te laudibus prosequimur:
Qui in sempiternum
Coelesti sermone gratis,
"Te adorantes, o Jova,
Te fili suigenite,
Te qui non dedignatus es
Subire claustra virginis.
"Astra tu creavis, factus es
Homo pro perditis:
Per te, Salvator, venia,
Vitae spes nobis redditi.
"Tibi, Eterne Spiritus,
Cujus officit, laudis,
Unicum inter Maria,
Arternum benedicimus.
"Trinus Deus hominum
Salutis auctor optime,
Immensum hoc mysterium
Omne linguâ canitum."

Dr. Rogers's music is given in the *Sarum Hymnal*, 1868, No. 181 (a *tr.* of the Latin as above), and is dated in the Index, 1600. *Tr.* as :—

1. **Father of all! To Thee we raise.** By W. Palmer, in his *Short Poems & Hys., the latter mostly Translations*, 1845, p. 21, and headed "Hymn of Thanksgiving after Dinner. Sung in Latin in the Refectory of St. Mary Magdalene College, in the University of Oxford." In 1850 it was included in Dr. Oldknow's *Hys. for the Service of the Church*, and later in several other collections, as the *Sarum* (where it is attributed to J. Chandler in error), and others. In the *Hymnary*, 1872, it is altered to "To Thee, O Father, here we raise."

Other trs. are :—

1. Thee, mighty Father, we adore. By G. Horne, in his *Memoirs*, by William Jones, 1795, p. 233.
2. Almighty Father, just and good. *J. Chandler*, 1837 and 1841. [J. M.]

Te laeta mundi Conditor. *C. Coffin.* [*Epiphanytime.*] Appeared in the *Paris Brev.*, 1736, and in Codin's *Hymni Sacri*, p. 44, the same year. It is also in later French *Breva.* It is the hymn at Vespers on the Saturdays before Septuagesima, Sexagesima, and Quadragesima. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 26; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr.* as :—

1. **Thou great Creator, art possessed.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 62, and again in his *Hys. of the Church*, 1841, No. 35. Repeated without the doxology in the *Sarum Hymnal*, 1868, &c.

2. **Thou, Creator, art possessed.** By R. Campbell, in his St. *Andrews Hys. and Anthems*, 1850, p. 60, and the *Hymnal for St. John the Evangelist, Aberdeen*, 1870.

3. **Thou, Maker of the world, doth rest.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-1855, Septuages. 8, and Rice's *Sel.* from the same, 1870, No. 52.

4. **Maker of earth, to Thee alone.** By J. M. Neale, in an article in the *Christian Remembrancer*. It was repeated in Murray's *Hymnal*, 1852, the *People's H.*, 1867, and other collections.

5. **Creator of the world, to Thee.** This *tr.* was given in *H. A. & M.*, 1861, and repeated in 1875. In the Index to the latter ed. it is stated to be by the "Compilers: based upon older translations from Latin." These "older translations" were specially the two by Chandler and Neale noted above. This text was repeated in Pott's *Hymns*, &c., 1861, the S. P. C. K. *Church Hymns*, 1871, &c., sometimes with, and at other times without the doxology. In the *Hymnary*, 1872, the text, slightly changed, begins, "Creator of the earth to Thee."

Other trs. are :—

1. Thee, Lord, in endless rest. *J. Williams.* 1839.
2. Creator, Majesty divine. *J. D. Chambers.* 1857. [J. J.]

Te lucis ante terminum. [*Evening.*] This hy. sometimes been ascribed to St. Ambrose; but it is not assigned to him by the Benedictine editors, by *Biraghi*, or even by *Thomasius*. *Mone*, i. p. 372, cites it as in a ms. of the 8th cent. at Darmstadt. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 10 b; Jul. A. vi. f. 28; Harl. 2961 f. 220 b); in an 11th cent. *Monastic Breviary* (Add. 30848 f. 66 b), &c. It is in a ms. of the 11th cent. at Corpus Christi, Cambridge (391, page 231); in a ms. of the 11th cent. at St. Gall, No. 387; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, it is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 4 b). It is included in the *Hymns* (Venice, 1478, and, with slight differences in the text, in the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*, generally as a hymn at Compline. The text is also in *Daniel* i. No. 63 (the older, and the *Rom. Brev.* texts), *Wackernagel*, i. No. 9, the *Hymnarium Sarisb.*, 1851, p. 3; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867 (*Rom. Brev.*). [J. M.]

Translations in C. U. :—

1. **Now that the daylight dies away, By all Thy grace and love.** By Card. Newman, from the *Rom. Brev.*, in the *Tracts for the Times*, 1836, No. 75, p. 84, his *Verses on Religious Subjects*, 1853, p. 105, and his *Verses on Various Occasions*, 1868, p. 223. In O. Shipley's *Annus Sanctus*, 1884, and others.

2. **Ere the waning light decay.** By Bp. R. Mant, from the *Rom. Brev.*, in his *Ancient Hymns, &c.*, 1837, p. 29; ed. 1871, p. 53. This *tr.* is in a large number of hymn-books, including the *Parish H. Bk.*, 1863-1875; Thring's *Coll.*, 1882; and others

3. **Thee before the close of day.** By W. J. Copeland, in his *Hys. for the Week*, 1848, p. 18, and the *Hyl. for the Use of St. John the Evangelist, Aberdeen*, 1870.

4. **Now with the fast departing light.** By E. Caswall, from the *Rom. Brev.*, in his *Lyra Catholica*, 1849, p. 37, and his *Hys. & Poems*, 1873, p. 22. This *tr.* is in several Roman Catholic collections for Missions and Schools.

5. **Before the ending of the day.** By R. Campbell, from the *Rom. Brev.*, in his St. Andrews *Hys. and Anthems*, 1850, p. 27.

6. **Before the ending of the day.** By J. M. Neale, in the *H. Noted*, 1852, No. 8. In this *tr.* Dr. Neale took the opening lines from R. Campbell, as above, as the first stanza from each will show :—

Campbell, 1850. "Before the ending of the day
Creator of the world, we pray,
Beneath Thy kind protection take
And shield us for Thy mercy's sake."
Neale, 1852. "Before the ending of the day
Creator of the world, we pray
That with Thy wonted favour, Thou
Wouldst be our Guard and Keeper now."

The popular form of the hymn under these opening lines is that in *H. A. & M.*, 1861 and 1875, st. i. of which reads :—

Compilers of H. A. & M. 1861. "Before the ending of the day,
Creator of the world, we pray
That Thou with watchful love wouldst keep
Thy sealed servant all while we sleep."

This *tr.*, which is by the Compilers of *H. A. & M.*, based upon *Neale*, has passed into several collections, but usually with slight alterations, as Pott's *Hymns, &c.*, 1861; the *Sarum Hyl.*, 1868; the S. P. C. K. *Church Hymns*, 1871; the *Hymnary*, 1872, and others.

7. **Father, at the close of day.** By G. Rorison, from the *Rom. Brev.*, in his *Hys. and Anthems*, 1855, No. 6.

8. **Now that the daylight dies away.** By W. J. Blew, from the *Sarum Brev.*, in his *Church Hy. & Tune Bk.*, 1852-55, and Rice's *Sel.* from the same, 1870, No. 100.

9. **To Thee before the close of day, Creator of the world, &c.** By J. D. Chambers, in his *Psalter, &c.*, 1858, p. 356, and his *Lauds Sync*, 1857, and the *People's H.*, 1867.

10. **Ere darkling wanes the day.** By Archbishop Benson, from the *Rom. Brev.* Written for and first pub. in the *Wellington College H. Bk.*, 1860, and appointed for Tuesday evening in Summer.

11. **Before the waning light decay.** This cento was given in *Kennedy*, 1863, No. 1451, and is thus composed :—st. i., ii., Bp. Mant's *tr.* as above altered; st. iii., from C. Wesley's "Earth in Thy name, O Lord, I go," st. v. (p. 393, ii.); st. iv. probably by *Dr. Kennedy*; st. v., doxology.

12. **As now departs the light of day.** This is No. 15 in T. Darling's *Hys. for the Ch. of England*, 1887. In the Index it is said to be by "J. Mason Neale." It is really the *H. A. & M.* version from Campbell and Neale as above, with alterations by Mr. Darling.

Translations not in C. U. :—

1. Before the lightsome day expyre. *Primer.* 1539.
2. Maker of all, we Thee intreate. *Primer.* 1539.
3. Before the closing of the day, Creator, Thee, &c. *Primer.* 1539.
4. Thee, before the close of day. *Primer.* 1706.
5. To Thee, before the close of day, Creator of all things. *Evening Office.* 1746.
6. Ere yet the shades o'erwhelm the light. *B. French.* 1837.
7. The evening pales; the dying day grows wan. T. Doddridge's *Hymns ascrib. Anglicanum.* 1844.
8. Thee, before the daylight dies. *Bp. J. Williams.* 1845.
9. Before the closing of the day. *R. S. Burnham.* 1864.
10. Ere now the daylight fades away. *J. W. Stocqueler.* 1852.
11. Creator, ere the fall of day. *F. Trygg.* 1868.
12. Creator of the earth and sea. *G. Moultrie*, in his *Hys. & Lyrics.* 1867.
13. Before the waning of the light. *J. Wallace.* 1871. [J. J.]

Te matrem Dei laudamus, te omnis terra veneratur. *St. Bonaventure* (?). [*R. V. M.*] This travesty of the "Te Deum laudamus," referred to in the previous article thereon as the production of St. Bonaventure (which is open to question), is known to us in two forms. The *first* form is in *Daniel*, ii. p. 293; and the *second* in *Mone*, ii. p. 229, where it is given from two mss. of the 14th century, and begins, "Te matrem laudamus, te virginem confitemur." *Mone's* text is *tr.* by Mrs. Charles in her *Voice of Christian Life in Song, &c.*, 1858, p. 210, as, "We praise thee, O Mother, we acknowledge thee to be the Virgin." [J. J.]

Te Redemptoris Dominique nostri. [*R. V. M.*] This is the hymn "at Lauds on the festival of the B. V. M. under the title of "Help of Christians." This office has been

added to the *Roman Breviary* since 1740, and is now said as a Greater Double on May 24. The hymn is in the *Roman Breviary*, Bologna, 1827, Pars Verna Supplement, p. 359, in 7 st., and is repeated in later eds. of the *Breviary* and in *Daniel* iv. p. 303. *Tr.* as :—

Mother of our Lord and Saviour. By E. Caswall, in *his Lyra Catholica*, 1849, p. 152, and his *Hym. and Poems*, 1873, p. 81. Repeated in a few Roman Catholic hymn-books for Missions and Schools.

Another tr. is :—

Mother of our Redeemer and our Lord. *J. Wallace.* 1874. [J. M.]

Teach me, my God and King. *G. Herbert.* [*Duty.*] This hymn is found in modern hymn-books in two forms, the first as written by Herbert, and the second as altered by J. Wesley. Herbert's text was printed in his *Temple*, 1633, p. 179, under the title "The Elixir"; and J. Wesley's in his *Coll. of Psalms & Hymns*, 1738. The two texts are :—

By G. Herbert, 1633.	*By J. Wesley*, 1738.
"Teach me, my God and King,	"Teach me, my God and King,
In all things Thee to see,	In all things Thee to see,
And what I do in anything	And what I do in anything
To do it as for Thee.	To do it as for Thee.
"Not rudely as a beast,	"Not rudely, as a beast,
To run into an action;	To run into action;
But still to make Thee prepossest,	But still to make Thee prepossest,
And give it his perfection.	And give it his perfection.
"A man that looks on glass,	"A man that looks on glass,
On it may stay his eye;	On that may fix his eye;
Or, if he pleaseth, through it pass,	Or unregarded pass
And then the heav'n espy.	through it pass
	And heaven beheld thereby.
"All may of Thee partake;	"All may of Thee partake;
Nothing can be so mean	Nothing so mean can be,
Which with his tincture (for Thy sake), (a)	But doth, when acted for Thy sake,
Will not grow bright and clean.	Become both rich and worth from Thee.
"A servant with this clause	"*If thou to obey Thy laws, Even servile labour* shines;
Makes drudgery divine;	*But still to Thee*
Who sweeps a room as for Thy laws	*Makes that and th' action fine,*
Makes that and th' action fine.	*The meanest work divine.*
"This is the famous stone	"This is the long-sought stone (d),
That turneth all to gold;	That all converts to gold;
For that which God doth touch and own	For that which God *for* His doth own
Cannot for less be told."	Cannot for less be told."

In modern hymn-books, as in Mercer and others, J. Wesley's text, with the omission of the last stanza, is usually followed. We must note that in Herbert's text the line (a) reads in the 7th ed. "Which with *this* tincture for Thy sake," and that in later editions of J. Wesley's *Coll. of Ps. & Hys.* the following changes are also made :—

(b) "Nothing so small can be."
(c) "Hallow'd to toil, if this the cause."
(d) "*The stone* this the stone."

This rugged, but beautiful hymn is well adopted in its original form for private use. [J. J.]

Teacher of hearts, 'tis Thine alone. C. Wesley. [*Ordination.*] Printed from the *Wesley MSS.* in the *P. Works*, 1868–72, vol. xii. p. 146, in 2 st. of 8 l. The opening stanza reads :—

"Teacher of hearts, 'tis Thine alone
Thine officers to ordain,
Point out Thy instruments, unknown
To unthrowning men;
Our apostolic guides appoint
And fix their proper place,
And stir them up to consecrate
The men designed by Thee."

In the 1875 ed. of the *Wes. H. Bk.*, No. 871, ll. 5, 6, read :—

"*Thy pastors of Thy Church* appoint
Of Thine unseen decree."

and this reading was repeated in the Primitive Methodist *Hymnal*, 1887. By this change Charles Wesley's well-known convictions respecting Holy Orders are completely suppressed. [J. J.]

Tell it out among the heathen that the Lord is King. *Frances R. Havergal.* [*Missions.*] Written at Winterdyne, April 19, 1872, and first pub. in *Evening Hours*, 1872, and subsequently in her *Under the Surface*, 1874, *Life Mosaic*, 1879, &c. The MAY. MSS. tell us that it

"was written at Winterdyne, when unable to go to church one snowy morning. She asked for her Prayer-Book (in bed), always liking to follow the services of the day. On Mr. Shaw's return from church, he heard her touch on the piano: 'Why, Frances, I thought you were reading!' 'So I was, but I could not help putting in the Psalms for to-day! I read, "Tell it out among the heathen that the Lord is King." I thought, "What a splendid first line!" and then words and music came rushing in to me. There it's all written out. With the accompaniment, which I afterwards wrote out the words, music and harmonies complete."

The words and music are issued by Parlane of Paisley as a leaflet. Both are also in the musical ed. of Stepp's *Songs of G. & G.*, 1880. The hymn is also repeated in other collections. [J. J.]

Telluris ingens Conditor. *St. Gregory the Great.* † [*Tuesday, Evening.*] Mone, No. 274 and i. p. 372, gives this as probably by St. Gregory (it is not assigned to him by the Benedictine editors), and cites it as in a ms. of the 8th cent. at Trier, one of the 9th cent. also at Trier, &c. *Daniel*, i. No. 51, gives it as a hymn On the Work of the Third Day [of the Creation]; and at iv. p. 50, cites it as in a Rheinau ms. of the 10th cent., and ranks it as a hymn of the 7th or 8th cent. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 16 b; Jul. A. vi. f. 26; Harl. 2961 f. 222 b), in an 11th cent. *Mozarabic Breviary* (Add. 30848 f. 73), &c. It is in a ms. of the 11th cent. at Corpus Christi, Cambridge (201, pages 224), in a ms. of the 9th cent. (No. 595), and three mss. of the 11th cent. (Nos. 367, 413, 414), at St. Gall; and in the *Latin Hys. of the Anglo-Saxon* Ch. (Surtees Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 6 b). In the revised *Roman Brev.* 1632 it begins "Telluris alme Conditor." The original form is included in the older *Rouen* (Venice, 1478), *Sarum*, *York*, *Aberdeen* and other *Breviaries*, as a hymn at Vespers on Tuesday. Also in Wackernagel, i. No. 91, the *Hymnarium Sarisb.*, 1851, and G. M. Dreves's *Hymnarius Moissiacensis*, 1888, from a 10th cent. ms. *The*

Roman Breviary text is in recent eds. of that *Breviary*, in *Daniel* i. No. 51, and Card. Newman's *Hymni Eccles.*, 1838 and 1865. [J. M.]

Both forms of this hymn have been tr. into English and are in C. U. The variations in the Latin text are very slight, and are :—

St. i. l. 1. "Telluris ingens conditor,
l. 3. Mundi solium qui struxit."
St. iv. l. 4. "Et mortis actum noscitur."
Amen "Telluris alme conditor,
St. iv. l. 3. Mundi solium qui struxerat."
St. iv. l. 4. "Et mortis actum noscitur."

Translations in C. U. :—

1. All-beautiful Creator, Who. By Card. Newman, from the *Rom. Brev.*, in his *Verses on Religious Subjects*, 1853, p. 98, and again in his *Verses on Various Occasions*, 1868, p. 245. It is repeated in the Marquess of Bute's *Roman Breviary into English*, 1879. It was partly rewritten by W. J. Blew, and given in his *Church Hy. & Tune Bk.*, 1852–55, as "Almighty Builder of the earth." This form of the text is in Rice's *Sel. from Blew*, 1870, No. 26.

2. O bounteous Framer of the globe. E. Caswall, from the *Rom. Brev.*, in his *Lyra Catholica*, 1849, p. 21, and again in his *Hys. & Poems*, 1873, p. 13. It is in several collections, including the *Hymnary*, 1872, and others.

3. Creator, great and good. By W. J. Copeland, from the *Rom. Brev.*, in his *Hys. for the Week*, 1848, p. 28, the *Hys. for the Use of St. John the Evangelist, Aberdeen*, 1870, and others.

4. Thou Framer of this earthly sphere. By J. D. Chambers, in his *Lauds Span*, 1857, the *People's H.*, 1867, &c.

5. Earth's mighty Maker, Whose command. Contributed to the enlarged ed. of the *H. Noted*, 1854, by "a friend" of Dr. Neale's. It is in the *Hymner*, 1882.

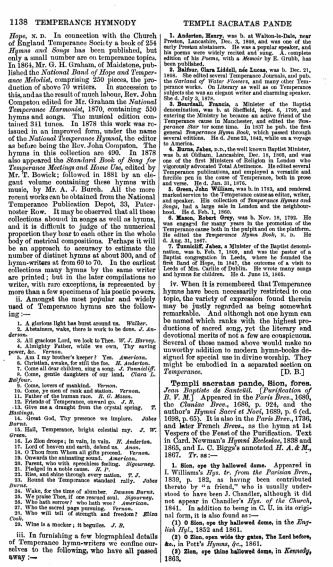
Translations not in C. U. :—

1. O mighty Maker of the Land. *Primer.* 1599.
2. Great Maker of man's earthly Realme. *Primer.* 1615.
3. Most bright Creator of the Land. *Primer.* 1632.
4. O God, Who when at nature's birth. *Primer.* 1706 and 1761. In O. Shipley's *Annus Sanctus*, 1844.
5. All bounteous Framer of the earth. *Sp. S. Mont.* 1837.
6. Eternal Architect sublime. T. Dentleshy's *Hymns*, 1845, p. 142 (1862, p. 141).
7. Creator of the Universe. *A. J. B. Hope.* 1846.
8. Creator eternal, Who fram'd the earth. *Sp. J. Williams.* 1846.
9. Great Creator, wise and good. *R. Campbell.* 1849.
10. Thou Maker of all worlds. J. D. Chambers, in his *Psalter*, 1865, p. 381.
11. O Blest Creator of the earth. *J. Wallace.* 1874.
12. Thou mighty Maker of earth's frame. S. W. Duffield, in his *Latin Hy. Writers, &c.* 1888.] [J. J.]

Tellus ac aethra jubilant. *Paschal.* [*Passiontide.*] A hymn for Maundy Thursday, on the Last Supper and the washing of the disciples' feet. It is found in two mss. of the 11th cent. in the British Museum (Add. 29788 f. 37 b; Vesp. D. xii. f. 67); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 230). The printed text is in *Daniel* i. No. 208, with notes at ii. p. 383, iii. p. 286, iv. p. 70. (*Daniel* quotes two mss. as the 10th cent. (which does not seem to have existed either); *Mone*, No. 79, and *Blankov*, No. 32. Tr. by J. D. Chambers in his *Psalter*, &c., 1852, p. 212, and his *Lauds Span*, 1857, p. 139, and repeated in Skinner's *Daily Service Hys.*, 1864, as "Let earth and skies rejoicing sing." [J. M.]

Tellus tot annos quid tegis. Jean Baptiste de Santeüil. [*Invention of Holy Cross.*] Pub. in his *Hymni Sacri et Novi*, 1689, p. 25 (ed. 1698, p. 90), and again in the *Paris Brev.*, 1736, and later French *Breves*, as the hymn for first Vespers at the Feast of the Holy Cross. Hymn No. 249 in the *People's H.*, 1867: "Wherefore, O earth, while years flow by," is a tr. by "S. M." [J. J.]

Temperance Hymnody. The Temperance movement has produced abundant stores of verse, consisting of hymns, odes, ballads, and compositions descriptive, imaginative, humorous, pathetic, satirical, and elegiac. America has furnished much of this material, but its principal sources have been Scotch and English. The department here treated, Hymnody, may be considered as to its rise and progress, with brief notices of some of its chief contributions and contributors. The Temperance Reform, which began in America early in 1826, took root in Ireland and Scotland in the autumn of 1829, and in England early in 1830. The first societies, founded on the basis of abstinence from distilled spirits only, do not appear to have made use of any special hymns bearing upon the Temperance question. In a few years they took the position of abstinence from all intoxicating liquors; and in 1836 a collection of *Temperance Hymns and Songs* was issued from the office of the *Temperance Advocate* at Preston, a town which had been for some years the chief centre of total abstinence propagandism. Before the middle of 1837, the Rev. F. Beardsall, of Manchester, brought out the first general *Temperance Hymn Book*, containing nearly 200 hymns, which the editor had culled from temperance periodicals, American and British. In a second edition the number of hymns was increased to 226, and afterwards to 255. Subsequently appeared the *Hymn Book of the New British and Foreign Temperance Society*, n. d.; *Temperance Hymns and Songs*, edited by J. W. Green, n. d. (enlarged in 1853); and the *Scottish Temperance League Hymn Book*, n. d. (edited by the Rev. F. C. Wilson). Collections were also issued by Rev. R. G. Mason, and by others under the names of Gwynfor Kendal, Nottingham, Leicester, and Bristol. The demands of the Juvenile Temperance movement, especially in the Band of Hope form, stimulated the publication of poetical pieces with music attached; but hymns, strictly so called, did not multiply in the same proportion. Among works, largely but not exclusively used in meetings of young persons, may be named, *The Crystal Fount*, n. d.; *The Crystal Spring*, n. d.; *The British Band of Hope Melodist*, n. d.; *The National Temperance Hymn Book*, n. d., compiled by the Rev. H. A. Hamwood: *Hymns and Melodies of the Band of Hope*, n. d.; *The New Penny Temperance Hymn Book*, n. d., by J. W. Kirton; *The Book of Song of Bands of Hope*, n. d.; and *Odes for Good Templars*, n. d.; and W. Hoyle's *Hymns and Songs*, n. d. The Committee of the United Kingdom Band of Hope Union have published a handsome volume of 176 *Hymns and Songs for Bands of*



1138 TEMPERANCE HYMNODY TEMPLI SACRATAS PANDE

Hope, M. D. In connection with the Church of England Temperance Society a book of 324 *Hymns and Songs* has been published, but only a small number are on temperance topics. In 1864, Mr. G. H. Graham, of Maidstone, published the *National Band of Hope and Temperance Melodist*, comprising 250 pieces, the production of above 70 writers. In succession to this, and as the result of much labour, Rev. John Compston edited for Mr. Graham the *National Temperance Harmonist*, 1870, containing 520 hymns and songs. The musical edition contained 341 tunes. In 1878 this work was retained in an improved form, under the name of the *National Temperance Hymnal*, the editor as before being the Rev. John Compston. The hymns in this collection are 490. In 1876 also appeared the *Standard Book of Song for Temperance Meetings and Home Use*, edited by Mr. T. Bowick; followed in 1881 by an elegant volume containing these hymns with music, by Mr. A. J. Burch. All the more recent works can be obtained from the National Temperance Publication Depôt, 33, Paternoster Row. It may be observed that all these collections abound in songs as well as hymns, and it is difficult to judge of the numerical proportion they bear to each other in the whole body of metrical compositions. Perhaps it will be an approach to accuracy to estimate the number of distinct hymns at about 200, and of hymn-writers at from 60 to 70. In the earliest collections many hymns by the same writer are printed; but in the later compilations no writer, with rare exceptions, is represented by more than a few specimens of his poetic powers.

ii. Amongst the most popular and widely used of Temperance hymns are the following:—

1. A glorious light has burst around us. *Whither.*
2. Abstainers, wake, there is work to be done. *J. Leeder.*
3. All gracious Lord, we look to Thee. *W. J. Harvey.*
4. Almighty Father, while we own, *Thy* saving power, &c. *Verses.*
5. Am I my brother's keeper? Yes. *American.*
6. Come, brothers, come, the time is short. *Verses.*
7. Come all dear children, sing a song. *J. Pennell.*
8. Come, gentle daughters of our land. *Clara L. Balfour.*
9. Come, lovers of mankind. *Verses.*
10. Come, ye that love the Saviour's name. *Verses.*
11. Father of the human race. *B. C. Mace.*
12. Friends of Temperance, onward go. *J. B.*
13. Give me a draught from the crystal spring. *T. Hastings.*
14. Great God, Thy presence we implore. *John Burns.*
15. Hail, Temperance, bright celestial ray. *J. W. Green.*
16. Lo Zion droops, in vain, in vain. *H. Anderton.*
17. O Lord, Thy children hear us plead. *Verses.*
18. O Thou from Whom all gifts proceed. *Verses.*
19. Onwards the animating sound. *American.*
20. Parent, who with unwilling feeling. *Signswrap.*
21. Pledged in a noble cause. *H. P.*
22. Rejoice, rejoice, ye sons of Zion. *T. F.*
23. Round the Temperance standard rally. *John Burns.*
24. Wake, for the time of slumber. *Duncan Burnet.*
25. We praise Thee, if one reversed soul. *Signswrap.*
26. We sing the praise of Him who died. *Verses.*
27. Who the sacred page perusing. *Verses.*
28. Who will tell of strength and freedom? *Eliza Cook.*
29. Wine is a mocker; it beguiles. *J. B.*

iii. In furnishing a few biographical details of Temperance hymn-writers we confine ourselves to the following, who have all passed away:—

1. **Anderton, Henry**, was b. at Walton-le-Dale, near Preston, Lancashire, in 1815. He was a member of the early Preston abstainers. He was a popular speaker, and his poems were widely recited and sung. A complete edition of his *Poems*, with a *Memoir* by R. Grubb, has been published.

2. **Clara Lucy Liddell**, née **Lucas**, was b. Dec. 21, 1844. She edited several Temperance Journals, and pub. the *Garland of Water Flowers*, and many other Temperance works. On literary as well as on Temperance subjects she was an elegant writer and charming speaker. She d. Feb. 3, 1879.

3. **Reed, Thomas**, a Minister of the Baptist denomination, was b. at Sheffield, Sept. 6, 1799, and entering the Ministry he became an active friend of the Temperance cause in Manchester, and edited the *Temperance Star* for some time. In 1837 he pub. the first general *Temperance Hymn Book*, which passed through numerous editions. He d. June 23, 1841, while on a voyage to America.

4. **Burns, Jabez**, D.D., the well known Baptist Minister, was b. at Oldham, Lancashire, Dec. 14, 1805, and was one of the first Ministers of Religion in London who identified himself with the Temperance cause. His Temperance publications, and employed a versatile and forcible pen in the cause of Temperance, both in prose and verse. He d. Jan. 31, 1876.

5. **Green, John William**, was b. in 1793, and received a Congregational education. He became a Temperance lecturer and speaker. His collection of *Temperance Hymns and Songs*, had a large sale in London and the neighbourhood. He d. Feb. 1, 1860.

6. **Mann, Robert Grey**, was b. Nov. 19, 1795. He was a member of the early Preston abstainers, and Temperance cause found in him a powerful friend on the platform. He edited the *Temperance Hymn Book*, &c. &c. He d. Aug. 31, 1867.

7. **Tunnicliff, Jabez**, a Minister of the Baptist denomination, was b. at Leeds, Dec. 1, 1800, and became a Baptist congregationalist. In Leeds, where he founded the first Band of Hope, in 1847, the outcome of a visit to Leeds of Mrs. Carlile of Dublin. He wrote many songs and hymns for children. He d. June 15, 1865.

iv. When it is remembered that Temperance hymns have been necessarily restricted to one topic, the variety of expression found therein may be justly regarded as being somewhat remarkable. And although not one hymn can be named which ranks with the highest productions of sacred song, yet the literary and devotional merits of not a few are conspicuous. Several of those named above would make no unworthy addition to modern hymn-books designed for special use in divine worship. They might be embodied in a separate section on *Temperance*. [D. B.]

Templi sacratas pande, Sion, fores. *Jesu Baptiste da Sanctitè.* [*Purification of B. V. M.*] Appeared in the *Paris Brev.*, 1680, the *Cluniac Brev.*, 1686, p. 924, and the author's *Hymni Sacri et Noti*, 1689, p. 6 (ed. 1698, p. 62). It is also in the *Paris Brev.*, 1736, and later French *Breva.*, as the hymn at 1st Vespers of the Feast of the Purification. Text in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865, and L. C. Biggs's annotated *H. A. & M.*, 1867. *Tr.* as:—

1. **Sion, ope thy hallowed doors.** Appeared in I. Williams's *Hys. tr. from the Parisian Brev.*, 1839, p. 185, as having been contributed thereto by "a friend," who is usually understood to have been J. Chandler, although it did not appear in Chandler's *Hys. of the Church*, 1841. In addition to being in C. U. in its original form, it is also found as:—

(1) **O Sion, ope thy hallowed doors**, in the *Baptist Hy.*, 1852 and 1861.

(2) **O Sion, open wide thy gates. The Lord before, &c.**, in Pott's *Hymns, &c.*, 1861.

(3) **Zion, ope thine hallowed doors**, in *Kennedy*, 1863.

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1. O Sion! open wide thy gates: Let figures disappear. By L. Carwall, in his *Lyra Catholica*, 1849, p. 271, and his *Hys. and Poems*, 1873, p. 172. Repeated in *H. A. & M.*, 1861; the *Sarum Hyl.*, 1868; the *Hymnary*, 1872, and others, sometimes with, and at other times without, a doxology.

2. The forty days are past. By Jane E. Leeson, in the Irvingite *Hys. for the Use of the Churches*, 1864 and 1871, with the signature "J. E. L."

4. Sion, open wide thy gates, Christ before His temple waits. An anonymous *tr.* in the *Parish H. Bk.*, 1863-75.

5. O Sion, ope thy temple gates: The victim-priest, &c. By R. C. Singleton, in his *Anglicus H. Bk.*, 1868.

Other trs. are:—

1. Now, Sion, to the approaching King. *W. Palmer*, 1845.

2. Sion, thine hallowed gates unfold. *W. J. Blew*, 1852-55.

3. Sion, open fling Thy sacred temple gates. *J. D. Chambers*, 1857.

4. Set wide the temple gate. *D. T. Morgan*, 1868. [J. J.]

Tempora florigero rutilant distincta serено. *V. H. C. Fortunatus.* [*Easter.*] This is No. 9 in Bk. iii. of his Poems. It is a poem on the Resurrection, addressed "ad Felicem Episcopum" [Felix, Bp. of Nantes, d. 582], and is in 110 lines. The full text is in F. Leo's ed. of Fortunatus's *Opera poetica*, Berlin, 1881, p. 39; from a St. Petersburg ms. of the 8th or 9th cent., a Paris ms. of the 9th cent. (Lat. 9347), &c. Also in a ms. of the 9th cent. in the Brit. Mus. (Add. 24193, f. 35. "In this sweet poem," says Dr. Schaff (*Christ in Song*, ed. 1870, p. 185), "the whole Nature, born anew in the Spring, and arrayed in the bridal garment of hope and promise, welcomes the risen Saviour, the Prince of spiritual and eternal life." In the Middle Ages varying extracts beginning with ll. 39, 40: **Salve festa dies toto venerabilis ævo, Qua Deus infernum vicit et astra tenet** came into extensive use as Processionals from Easter to the Ascension. Thus the forms given by *Daniel*, i. No. 143, in 14 conflicts, is found in an Echternach Gradual of the end of the 10th or beginning of the 11th cent. now in the Bibl. Nat., Paris (Lat. 10510; printed by A. Reimers in his *Propers- Proser- und Prädikten-Gesänge*, Luxemburg, 1884, p. 75) and *Daniel*, as ll. 1, p. 382, cites it as in a Munich ms. of the 11th cent. Other early forms, beginning with l. 39, are in a ms. circa 1200, in the Bodleian (*Lond. Misc.* 6, f. 140), in a ms. of the 11th cent. at St. Gall, No. 381, &c. In the *Sarum* and *York Processionale* it appears in various forms, and several hymns in imitation are also included in them, all beginning "Salve festa dies." (See **Sequences**, pt. ii.) Other centos from Fortunatus are in *Wackernagel*, i. No. 83; *Trench*, ed. 1864, p. 152 (10 lines); *Rimbr*, No. 57 (10 lines), and others. It would appear that Cranmer had made an English *tr.* in 1544 (see p. **344**, i.). There are versions from the "Salve festa dies" in German as early as the 14th cent., one of which has passed into English as follows:—

Also heilig ist der Tag. Wackernagel, in his *D. Kirchenlied*, ii. p. 712, gives three, really four, forms of this, i.-iii. in 1 st. of 8 l.; iv. in 3 sts. of 8 l. The *tr.* follow the text given by *Wackernagel* in 8 lines from the *Psalter Brismarianus*, Mainz, 1668, where it is entitled *Geweichtes Mittel Pfingstgesang*. It seems to have been sung on Whitsunday, Ascension Day, and pilgrimages. The text in the *Ord. Sar.*, 1851, No. 132, is nearly that of 1543 (see also *Mittell*, No. 238, and *Bäumker*, Nos. 114, 115). It is *tr.* as (1) "Hallow we with praise the day." A free *tr.* by A. T. Thring, in pt. ii. 146 in the *Ps. & Hymns*, 1862, as (2) "To holy is this day of days," by *Miss Winkworth*, 1869, p. 86. [J. M.]

The rendering into English from this poem have been confined to the extract given in *Daniel*, i. No. 143, or to selected portions of the same as follows:—

Salve, festa dies, toto venerabilis ævo.

1. **Hail, festal day, for evermore adored.** By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854. It is a *tr.* of a selection from *Daniel*. Its use is limited.

2. **Hail, festal day, ever exalted high.** By Elizabeth Charles, in her *Voice of Christian Life in Song*, &c., 1858, p. 135. This is a literal *tr.* of the text, as in *Daniel*.

3. **Hail, Day of days, in peals of praise.** By W. J. Copeland, in *Lyra Messianica*, 1864, p. 287; the *People's H.*, 1867, and Schaff's *Christ in Song*, 1870.

4. **Welcome, happy morning, age to age shall say.** By J. Ellerton, constituted by R. Brown-Borthwick's *Suppl. Hy. and Tune Bk.*, 1868. It was republished in the S. P. C. K. *Church Hys.*, 1871; the *Hymnary*, 1872; Thring's *Coll.*, 1882, and several other hymn-books in G. Britain and America, sometimes in an abbreviated form. It is a vigorous and popular paraphrase rather than a direct translation. Full text in Mr. Ellerton's *Hymns, &c.*, 1888.

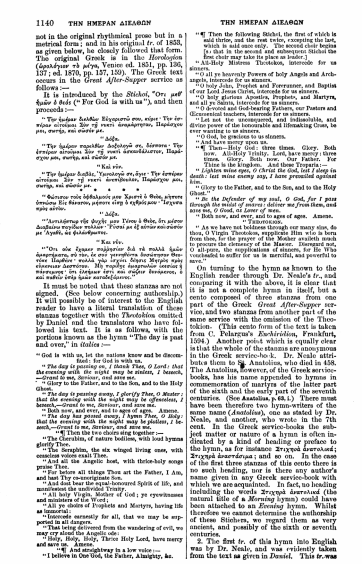
5. **Hail! festal day, to endless ages known.** By T. A. Lacey. In the *Altar Hymnal*, 1864, there are two paraphrases by this translator, one for Easter day and one for the Ascension, and both beginning with the same first line. [J. J.]

Tempted oft to go astray. *J. S. B. Monsell.* [*SS. Philip and James.*] The first stanza of this hymn was given in the 1st ed. of his *Parish Musings*, 1859. In his *Spiritual Songs*, 1857, three st. were added, thus forming a hymn of 4 st. of 8 l. In the revised and enlarged ed. of the *Hy. Comp.*, 1876, st. i., ii. and iv. were given as No. 335. [J. J.]

Την ἡμέραν διέλθων. [*Evening.*] The usually accepted history of this hymn is that given by Dr. Neale in his *Hymns of the Eastern Church*, 1862, as follows:—

"This little hymn, which, I believe, is not used in the public service of the Church, is a great favourite in the Greek hive. Its peculiar style and evident antiquity may well lead to the belief that it is the work of our Constantinopolitan Cosmas. It is the last evening hymn of Cleo and Mitylene, what Bishop Kyrá is forming hymn is to the villages of our own land; and its melody is singularly plaintive and soothing."

In 1874, under date of **May 1st** (13th), The Very Rev. S. G. Hellicar, then Priest of the Greek Church, Wolverhampton, and subsequently of that at Bristol, pub. Dr. Neale's *tr.* "The day is past and over," with slight alterations; a *tr.*, by a friend, of the original *Theotokion*, in the same metre; an original tune by himself, and a note in which he pointed out that the hymn was taken from the *Great After-Supper* service (in Slavonic "Great After-Vespers"), and was a cento from two parts of that service. Dr. Neale took his cento from *Daniel* iii. p. 127, where it is given



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not in the original rhythmical prose but in a metrical form; and in his original *tr.* of 1853, as given below, he closely followed that form. The original Greek is in the *Horologion* (Ἐρασάγγελε τὰ μέγα, Venice ed. 1851, pp. 136, 137; ed. 1876, pp. 127, 128). The Greek text occurs in the Great *After-Supper* service as follows :—

It is introduced by the *Stichoi*, "Ὅτι μεθ' ἡμῶν ὁ θεός (" For God is with us "), and then proceeds :—

"Τὴν ἡμέραν διελθὼν πληρωσατὰ σου, κύριε· τὴν ἑσπέραν αἰτούμεθαι Σὸν τῷ ἐλέει συναντηθῆναι, ἱκετεύοντες σοι, σκεπὴν καὶ σκέπην μοι.

" Δέξαι.

"Τὴν ἡμέραν τερατεύσαι διδάσκαλε σου, δέσποτα· τὴν ἑσπέραν αἰτούμεθα Σὸν τῷ νυκτὶ ἀνεκδιήγητον, ἱκετεύοντες σοι, σκεπὴν καὶ σκέπην μοι.

" Καὶ πάν.

"Τὴν ἡμέραν διέλθω, "Ἐκκλησιῶ σε, βοῶ· τὴν ἑσπέραν αἰτούμαι Σὸν τῷ νυκτὶ ἀνεκδιήγητον, ἱκετεύουσα μοι, σκεπὴν, καὶ σκέπην μοι.

" Δέξαι.

" Θώρηκα τοῦ ἀφράστου μοι Χριστὲ ὁ θεὸς, κράτος ἔνδυσον Εἰς ἄπρακτον, μόνος εἶ ὁ κρίνων μου· ἰσχύσω πρὸς αὐτόν.

" Δέξαι.

"Ἀστεύσατο τῆς ἁγνῆς μου Γένου ὁ θεὸς, ἵν' μέσον διελθὼν σκηνῶν πάλιν· "Γένου μοι εἰς κέρας σωτηρίας μου Ἅγιέ, ὦ ἁγιάσματος.

" Καὶ πάν.

"Ὅτι οἶδε ἔχειν πεῖρατον διὰ τὰ πολλὰ ἡμῶν ἐκπαράπτωμα, σὺ τὸν, ὃν γενεήθεν δυσώνυμον θεοτόκε Παῖδον· πολλὰ γὰρ ἰσχύει θέατε Μαρίᾳ πρὸς πλανωμένα ἀφράστως. Μὴ παρέλθῃ ἀκαρπώτως ἐκείνου ἡ κάτοψις· τὸν ἐκφύγων ἀπὸ πολλῶν πειρῶν δυσώνυμος, ὁ τὸν ἐκεῖνον ἀπὸ πολλῶν πάθεων."

It must be noted that these stanzas are not signed. (See below concerning authorship.) It will possibly be of interest to the English reader to have a literal translation of these stanzas together with the *Theotokion* omitted by Daniel and the translators who have followed his text. It is as follows, with the portions known as the hymn "The day is past and over," in *italics* :—

" God is with us, let the nations know and be discomfited: for God is with us.

" *The day is passing on, I thank Thee, O Lord: that the evening with the night may be sinless, I beseech, Grant it to me, Saviour, and acceptable.*

" Glory to the Father, and to the Son, and to the Holy Ghost.

" *The day is passing away, I glorify Thee, O Master: that the evening with the night may be offensless, I entreat, Grant it to me, Saviour, and acceptable.*

" Both now, and ever, and to ages of ages. Amen.

" *The day has passed away, I hymn Thee, O Holy: that the evening with the night may be pleasing, I beseech,—Grant it me, Saviour, and acceptable.*

" Δέξαι. Accept, O Lord, the confession of the Cherubim, of nature bodiless, with loud hymns glorify Thee.

" The Seraphim, the six winged living ones, with conscious voices exalt Thee.

" Δέξαι. All the Angelic host, with thrice-holy songs praise Thee.

" For before all things Thou art the Father, I Am, and last Thy co-unoriginate Son.

" And dost bear the equal-honoured Spirit of life, and art worshipped in all creation.

" All holy Virgin, Mother of God; ye eyewitnesses and ministers of the Word:

" All ye choirs of Prophets and Martyrs, having life as immortal:

" Intercede earnestly for all, that we may be supported in all dangers.

" That being delivered from the wandering of evil, we may cry aloud the Angelic ode :

" Holy, Holy, Holy, Thrice Holy Lord, have mercy and save us.

" ℣. And straightway in a low voice :—

" I believe in One God, the Father, Almighty, &c.

THE HYMN FOR THE DAY 1141

" ℣. Then the following Stichoi, the first of which is said thrice, and the rest twice, excepting the last, which is said once only. The second choir begins [*i.e.* that in the second and subsequent Stichoi the first choir may take its place as leader.]

" ℟. All-Holy Mistress Theotokos, intercede for us sinners.

" O all ye heavenly Powers of holy Angels and Archangels, intercede for us sinners.

" O holy John, Prophet and Forerunner, and Baptist of our Lord Jesus Christ, intercede for us sinners.

" O all ye holy, glorious, and all-laudable Apostles and Martyrs, and all ye Saints, intercede for us sinners.

" O devoted and God-bearing Fathers, our Pastors and Ecumenical teachers, intercede for us sinners.

" Let not the unconquered, and indissoluble, and life-giving Cross, the immovable and lifemaking Cross, be ever wanting to us sinners.

" O God, be gracious to us sinners.

" And have mercy upon us.

" ℟. Thou—Holy God: three times. Glory. Both now, and ever, and to ages of ages. Amen. All-Holy Trinity, have mercy upon us. Lord, cleanse away our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities, for Thy Name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy. Glory. Both now, and ever, and to ages of ages. Amen. Our Father, &c. For Thine is the kingdom, &c. And three Troparia :—

" *Lighten mine eyes, O Christ the God, lest I sleep in death: lest mine enemy say, I have prevailed against him.*

" Glory to the Father, and to the Son, and to the Holy Ghost.

" *Be the defender of my soul, O God, for I pass through the midst of snares: deliver me from them, and save me, O God, at Lover of men.*

" Both now, and ever, and to ages of ages. Amen.

" *Lighten mine eyes, O Christ the God, lest I sleep in death: lest mine enemy say, I have prevailed against him.*

" As we have not boldness through our many sins, do thou, O Virgin Theotokos, supplicate Him who is born from thee, for the prayer of the Mother availeth much in propitiation, to compassionate all creation, for He Who condescended to suffer for us is merciful, and powerful to save."

On turning to the hymn as known to the English reader through Dr. Neale's *tr.*, and comparing it with the above, it is clear that it is not a complete hymn in itself, but a cento composed of three stanzas from one part of the Greek *Great After-Supper* service, and two stanzas from another part of the same service with the omission of the Theotokion. (This cento from of the text is taken from C. Pelargus's *Eschirídion*, Frankfurt, 1594.) Another point which is equally clear is that the whole of the stanzas are anonymous in the Greek service-bo.k. Dr. Neale attributes them to St. Anatolius, who died in 458. The Anatolius, however, of the Greek service-books, has his name appended to hymns in commemoration of martyrs of the latter part of the sixth and the early part of the seventh centuries. (See **Anatolius**, p. 69, i.) There must have been therefore two hymn-writers of the same name (*Anatolius*), one as stated by Dr. Neale, and another, who wrote in the 7th cent. In the Greek service-books the subject matter or nature of a hymn is often indicated by a kind of heading or preface to the hymn, as for instance Στιχηρὰ ἀναστάσιμα; Στιχηρὰ ἀναστάσιμα; and so on. In the case of the first three stanzas of this cento there is no such heading, nor is there any author's name given in any Greek service-book with which we are acquainted. In fact, no heading including the words Στιχηρὰ ἀναστάσιμα (the natural title of a *Morning* hymn) could have been attached to an *Evening* hymn. Whilst therefore we cannot determine the authorship of these Stichoi, we regard them as very ancient, and possibly of the sixth or seventh centuries.

2. The first *tr.* of this hymn into English was by Dr. Neale, and was evidently taken from the text as given in *Daniel*. This *tr.* was

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ΤΗΝ ΗΜΕΡΑΝ ΔΙΕΛΘΩΝ THN ΗΜΕΡΑΝ ΤΗΝ ΦΡΙΚΤΗΝ 1141

first pub. in *The Ecclesiastic and Theologian*, 1853, p. 161. As both in this instance and in the 1st ed. of his *Hys. of the Eastern Church*, 1862, the *tr.* is more faithful to the original than his revised *tr.* in the 2nd ed. of that work in the same year, we subjoin the text as given in *The Ecclesiastic* :—

" The day is past and over :
All thanks, O Lord, to Thee !
I pray Thee now that sinless
The eve and night may be :
Grant that I even, O God, and save !
" The day hath parted from us !
All glory, Lord, to Thee !
I pray Thee now that sinless
The eve and night may be :
Grant that I even, O God, and save !
" The tale of day are over,
I raise the hymn to Thee ;
And pray that eve and night-time
Without attack may be,
O Saviour, Lover of mankind, and save !
" Lighten mine eyes, O Saviour !
Or sleep in death shall I ;
And lo, mine adversary,
Triumphantly shall cry
I have assailed and have prevailed.
" Be Thou my soul's preserver !
For I pass 'mid the snares
The source and nine are many
Through which I have to go ;
Lover of men, oh hear my call,
And guard and save me from them all ! "

When this *tr.* is compared with the revised text by Dr. Neale in his 2nd ed. of the *Hys. of the E. Church*, 1862, and which is followed in the hymn-books, it will be seen that the latter is much more smooth, and musical, than the former (although less literal), and on that account is better suited for public worship. Amongst the earliest hymnals in which it found a place was T. Darling's *Hys. for the Church of England*, 1862 ; the *Parish H. Bk.*, 1863, and others, in some cases st. iv. being omitted. At the present time it is found in almost every hymnal of note in all English-speaking countries.

In addition, Mrs. Charles has a *tr.* (from *Daniel*) in her *Voice of Christian Life in Song*, 1858, p. 23, the first of which reads :—

" The day is passing on,
I thank Thee, O Lord.
I beseech Thee this evening and this night
Keep me without sin,
Saviour, and save me ! "

Dr. H. Bonar has also rendered it into English (from Daniel), and included it in his *Hymns of Faith and Hope*, 2nd series, 1864. The opening stanza is :—

" The day is done !
I thank Thee, Lord, alone.
'Tis evening, and I cry,
O Saviour, be Thou nigh,
This night from sin me keep,
Preserve me while I sleep."

3. Some twenty-five years ago Mr. Hallerly wrote a time in double counterpoint which was published in *Our Own Fireside* in Nov. 1865, to a "Foundationale Hymn," but was incorporated with the 6th ed. of the Rev. W. H. Havergal's *Old Church Psalmody* in 1867, in alliance with Dr. Neale's *tr.* of the present hymn. It subsequently became popular in the Levant. To adapt the original Greek to the tune it has been rewritten in the following form by an unknown hand, and is one of the very few current instances of a rendering back into the original tongue of what had previously been translated from it.

" Ἀκάθιστον.
" Τὴν ἡμέραν τὴν ἁγίαν
Σὺ δὸς κύριε ἐλπὶς
Ὅ ὅτι καὶ τὴν ἑσπέραν
Καὶ νύκτα μὴ τὴν κακὴν,
Ἵνα, ὦ ἐξ ἔργων σωτηρίαν,
Καὶ σώσον με τὸν σωτῆρα.
" Παρῆλθεν τὴν ἁγίαν
Σὺ δὸς κύριε ἐλπὶς
Ὅ ὅτι καὶ τὴν ἑσπέραν
Καὶ νύκτα μὴ τὴν κακὴν,
Νίκη ἀποστράτευμα μοι δὸς,
Καὶ σώσον στρατιῶτα.
" Λιμπάνει τὴν ἁγίαν
Σὺ δὸς κύριε ἐλπὶς
Ὅ ὅτι καὶ τὴν ἑσπέραν
Καὶ νύκτα μὴ τὴν κακὴν,
Ἐκκλησία με συνάγει,
Καὶ σώσον με τὸν σωτῆρα.

For many and important details in this article we are indebted to the Very Rev. R. G. Hatherly, Mus. Bac., editor of the 4th ed. of Dr. Neale's *Hys. of the Eastern Church*, 1862. (J. J.)

Τὴν ἡμέραν τὴν φρικτὴν. *St. Theodore of the Studium.* [*Sexagesima.*] This is the opening line of Ode i. of the Canon *for Apocreos*. The *Apocreos* answers to the Sexagesima of the Anglican Church, and on that day the Greek Church commemorates "The Second and impartial Coming of Our Lord Jesus Christ."

"This commemorates the next Sunday but one after the two parables" [*i.e.* the Gospels of the two preceding Sundays, The Pharisee and Publican, and the Prodigal Son], "lest any one, learning from them the mercy of God, should live carelessly, and say, 'God is merciful, and whenever I wish to relinquish sin, it will be easy for me to repent,' the Church, as I said, has therefore commemorated that fearful day, that, by the consideration of death, and the expectation of the dreadful things that shall hereafter be, they might terrify men of negligent life, and bring them back again to the right way, that they might not despair of the goodness in God's mercy, considered by itself, but to remember also that the Judge is just, and will render to every man according to his works." Dr. Neale adds to the above *tr.* : "At the Eastern Church has no such season as Septuagesima, this commemoration is peculiarly appropriate." *Hymns of the E. C.*, 2nd ed. 1863, pp. 161, 162.

This Canon is found in the *Triodion*, and dates from the beginning of the ninth century. As a Judgment hymn, for majesty and power, it has been regarded by Dr. Neale and other competent judges as second only to the *Dies Iræ*, which it anticipates some four hundred years. Four Odes only have been *tr.* into English. These are by Dr. Neale, and were pub. with notes (from which we have quoted) in his *Hys. of the Eastern Church*, 1862. The variation of metre in the *tr.* follows that of the original ; but Dr. Neale omits the δεσπόσιον (address to the B. V. M.) which closes each Ode. The contrast in Ode iv. with human courts of justice, is much more vivid in the original. [" Orator permission " = ἀκούσατε κριταί.] In the first three Odes, Ode ii., st. 3, l. 1, Dr. Neale has the curious misprint of "*David*" for "*Daniel*." This has been corrected in the 4th ed. He also omits st. v. of that Ode. The untranslated Odes repeat the same ideas as those translated, which are as follows :—

Ode i. Τὴν ἡμέραν τὴν φρικτὴν.
That fearful day, that day of speechless dread. This was repeated in *Lyra Mystica*, 1864 ; the *Hymnary* altered 1871-5 ; and later collections.

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Ode iii. *O vejove Λογενε.*
God comes, and who shall stand before His face. Re-published in Schaff's *Christ in Song*, 1870.
Ode iv. *Χαιρετωσαν ἐν ὑμιν.*
The day is near, the Judgment is at hand. Repeated in Schaff's *Christ in Song*, 1870.
Ode v. *Ὁ κυριος ἐγγυς.*
The Lord draws nigh, the righteous throne's Assessor. Also in *Lyra Mentonica*, 1864. [J. J.]

Ten thousand times ten thousand. *H. Alford.* [*Processional for Saints' Days.*] Appeared 1st in his *Year of Praise*, 1867, No. 229, in 3 st. of 8 l. In 1870 it formed part of the poetical setting of F. H. Pickersgill's illustration of the Lord's Prayer, which was pub. as *The Lord's Prayer Illustrated by F. H. Pickersgill, R.A., and Henry Alford, D.D.*, p. 16. On Jan. 17, 1871, it was sung at the author's funeral, with the additional stanza, "Bring near Thy great Salvation." In this full form it was printed in the author's *Life, &c.*, 1872, p. 885; in *H. A. & M.*, 1875, and again in other collections. [J. J.]

Ter sancte, ter potens Deus. *Chant de Sanctedil.* [*Holy Trinity.*] Appeared in the *Cassian Brev.*, 1686, p. 617. In the *Paris Brev.*, 1680, and later French *Brevs.* it is the hymn for the 1st and 2nd Vespers on Trinity Sunday. The Paris text is in *J. Chandler's Hys. of the Primitive Church*, 1837, No. 82 and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

1. **Thrice holy, thrice Almighty Three.** By I. Williams, in the *British Magazine*, Sep., 1837 (vol. xii., p. 267), and again in his *Hys. tr. from the Parisian Brev.*, 1839, p. 160.

2. **Thrice holy God, of wondrous might.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 93, and again in his *Hys. of the Church, &c.*, 1841, No. 53. It is in several collections. The form in the S. P. C. K. *Church Hys.*, 1871, and Thring's *Coll.*, 1882, is a conto in which st. i., ii., and ll. 1, 2 of st. iii. are by J. Chandler, slightly altered, and the rest of the hymn is by J. Ellerton.

3. **Lord, thrice holy, and supreme.** By E. Caswall, in his *Masque of Mary, &c.*, 1858, p. 275, and altered in his *Hys. & Poems*, 1873, p. 135, to "Lord, thrice holy! Lord of might!" Given, with slight alterations, in the *Hymnary*, 1872, as "Lord, thrice holy, God of might."

4. **Thrice holy and thrice potent God.** By W. L. Alexander, in his *Augustine H. Bk.*, 1849, No. 198 (ed. 1865, No. 205).

5. **God thrice holy, God of might.** By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852–55; Trinity, 7; and Blew's *Sel.* from the same, 1870, No. 82.

6. **Thrice holy God, of sovereign might.** By R. C. Singleton, in his *Anglicus H. Bk.*, 1868.

Other tr. are :—
1. Threefold holiness and might. *W. Palmer*, 1845.
2. Thrice thou, thrice mighty Duty. *J. D. Chambers*, 1857. [J. J.]

Tersteegen, Gerhard, s. of Heinrich Terstegen (otherwise **ter Stegen** or **ter Stiege**), merchant at Mörs (Meurs), in Rhenish Prussia, was b. at Mörs, Nov. 25, 1697. His parents intended that he should become a minister of the Reformed Church in Germany. His father however d. in 1703, and his mother found that after giving him a thorough classical training in the Latin school at Mörs she was unable to afford the cost of his University course. He was accordingly apprenticed, in 1713, to his brother-in-law, a merchant at Mülheim on the Ruhr, and in 1717 started in business on his own account, at Mülheim. As he found his time much broken up, and his opportunities of meditation few, he gave up his business in 1719; and, after a short trial of linen weaving, took up the easier and much more lucrative occupation of weaving silk ribbons. During the years 1719–24 he passed through a period of spiritual depression, at the end of which his faith in the reconciling grace of Christ became assured (see No. xxxiv. below), and on Maundy Thursday, 1724, he wrote out a solemn covenant with God which he signed with his own blood. Previous to this, even before 1719, he had ceased to attend the ordinary services of the Reformed Church; and also absented himself from Holy Communion on the ground that he could not in conscience communicate along with open sinners. About the beginning of 1725 he began to speak at the prayer meetings (styled "Erbauungen") which had been held at Mülheim, since 1710, by Wilhelm Hoffmann, who was a candidate of theology (licensed preacher) of the Reformed Church. Terstegen soon became known as a religious teacher among the "Stillen im Lande," as the attenders on these meetings were called, and in 1728 gave up his handicraft in order to devote himself entirely to the fr. of works by mediæval and recent Mystics and Quietists, including Madame Guyon and others, and the composition of devotional books, to correspondence on religious subjects, and to the work of a spiritual director of the "awakened souls." From this date to his death he was supported by a small regular income which was subscribed by his admirers and friends. About 1727 a house at Osterbeck, between Mülheim and Elberfeld, was set apart as a "Pilgerhütte," where the "awakened souls" could go into a spiritual retreat, under the direction of Terstegen. This house, with accommodation for eight persons, was retained until about 1800. Terstegen, however, did not confine himself to Mülheim, but travelled over the district, addressing gatherings of like-minded Christians, giving special attention to Elberfeld, Barmen, Solingen, and Crefeld. From 1732 to 1753 he also went regularly every year to Holland, to visit his spiritual friendsfr. at Amsterdam and elsewhere. From 1750 to 1750 a law against conventicles was strictly enforced, and Terstegen could not hold meetings except on his visits to Holland. During this period he removed to a house which had been Wilhelm Hoffmann's, where he preached, and provided food and simple medicines for the poor. After 1750 he resumed his public speaking until 1756, when he overstrained himself, and had to confine himself to the smallest gatherings obedutely. In 1769, dropsy set in, and after patient endurance for a season he d. on April 3, 1769, at Mülheim (Koch, vi. 46; Herzog's *Real-Encyclopädie*, xv. 324; Max Goebel's *Gesch. des christl. Lebens in der Rheinisch-Westphälischen Evang. Kirche*, vol. iii., 1860, p. 285, &c.).

Up to the end of his life Terstegen remained outside the Reformed Church, but never act up a sect of his own. After his death his followers as a rule remained them-

selves with it, especially when a less formal type of religion began to prevail therein.

Of Terstegen's public addresses given between 1733 and 1756, reports were taken of the more important, and in 1760–70, thirty-three of these were pub. as *Geistliche Brosamen von den Herrn Tisch gefallen*, &c. Seven of them have been tr. by S. Jackson as *Spiritual Crumbs from the Master's Table*, 1857. In addition he pub. in 1750 a collection of tracts as *Weg der Wahrheit*. A large number of his German letters were pub. in 1773–5, at Solingen; and of his Dutch letters, at Hoorn, in 1772.

Terstegen's most important hymnological work was his *Geistliches Blumen-Gärtlein*, of which many editions were published, details of the more important of which we subjoin.

The 1st ed. was pub. in 1729: 2nd, 1732; 3rd, 1738; 4th, 1744; 5th, 1751; 6th, 1757; 7th, 1760; and the 8th in 1768. (Nds. 1–4, 6 pub. by Böninger, at Frankfort and Leipzig; 5, 7, 8, by Schmitz, at Solingen.) Of these eds. the British Museum has the 1st, 2nd, and 8th; and the Wernigerode Library has the 1st and 2nd. The 8th is in the Library of the Prediger-Seminar at Hannover. The 6th is in the possession of Professor Dr. Kleinert, in Berlin. No copy of the 5th ed. has been accessible to the writers of this article. Koch (vi. 111; viii. 112, 113, 116–117; ix. 109–111) the 1732, 1–40, 109–111; the 1737, 1–40, 109–111; the 1760, 1–111. In Dr. Kleinert's copy of the 1737 ed. the additional hymns of the 1738 ed. are appended in the shape of several separately printed supplements, but none of these seem earlier than 1744. So far as the hymns proper are concerned the dates at which they appeared in the successive editions (the numbers in each case being as in Bk. iii. of the ed. of 1760), are as follow: 1729 has 1–25, 41–111; 1732, 1–25, 41–111; 1738, 1–111; 1744, 1–111; 1751, 1–111; 1757, 1–111; 1760, 1–111; the 1762, 1–40, 109–111; the 1767, 1–40, 109–111; the 1768

viously in the Hesse-Homburg *G. B.*, 1734, No. 1664. *Koch*, vi. 50, speaks of it as written before 1724. In the Elberfeld *G. B.*, 1857. *Tr.* as:—

Jesus, pitying Saviour, hear me. In full, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 133, repeated, omitting st. ii.–iv., in her *C. B. for England*, 1863, No. 109. In her *Christian Singers*, 1869, p. 296, she gave st. i., v., vi., beginning "Lord in darkness, girt with dangers."

v. Nun so will ich denn mein Leben. *Self-Surrender.* In the 2nd ed., 1735, as above, Bk. iii., No. 37, in 10 st. of 6 l. entitled "Thorough resolution to give oneself wholly to God." Previously in the Hesse-Homburg *G. B.*, 1734, No. 960, in 10 st. Also in the *Unv. L. S.*, 1851, No. 718. According to *Koch*, vi. 68, it was originally in 9 sts., and st. 10 was added at the suggestion of his friend Wilhelm Hoffmann (*see* above). *Tr.* (omitting st. ii., iii., vi., x.) as:—

I. Lo! my choice is now decided. By Miss Cox, in her *Sacred Hys. from the Germans*, 1841, p. 120 (*Hys. from the Ger.*, 1864, p. 215, altered). Her *tra.* of st. viii., ix., vii., altered and beginning, "One thing first and only knowing," are repeated in Hedge & Huntington's *Hys. for the Church of Christ*, Boston, U.S., 1853.

2. Now at last I and the strife. By Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 187, repeated (omitting the *tr.* of st. viii.), as No. 131 in her *C. B. for England*, 1863.

vi. O ihr liebe Seele! klimmt du weiter. *The Childlike Spirit.* In the 1st ed., 1729, as above, Bk. iv., No. 7, in 18 st. of 4 l., entitled "Picture of Christian childhood." Repeated, abridged, in Bunsen's *Versuch*, 1833, No. 824. It is a beautiful description of ideal childhood. *Tr.* as:—

Soul! amidst thee, while on earth remaining. By Miss Cox, omitting st. ii.–iv., ix., xv., in her *Sacred Hys. from the German*, 1841, p. 115. Her *tra.* of st. i., xvii., xviii., were repeated, altered, in Hedge & Huntington's *Hys. for the Church of Christ*, Boston, U.S., 1853. In Miss Cox's *Hys. from German*, 1864, p. 197, it begins "Soul, while on earth thou still remainest."

Other ties, are: (1) "Wouldst thou, my soul, the secret find." By *Lady E. Fortescue*, 1843, p. 47. (2) "Whoe'er would, amidst thro' becomes a child." By *Miss Winkworth*, 1855.

vii. Singet Jesu, Himmelskönig. *Ascension.* In the 2nd ed., 1735, as above, Bk. iii., No. 54, in 7 st. of 8 l., entitled "Prayer to Jesus on His Ascension." Repeated in the Berlin *G. L. B.* ed. 1863, No. 1031. *Tr.* as:—

Conquering Prince and Lord of Glory. By Miss Winkworth, omitting st. ii., in her *Lyra Ger.* 2nd Ser., 1858, p. 48. In her *C. B. for England*, 1863, No. 65, considerably altered; a *tr.* of st. ii. being added, and the *tra.* of st. iii., iv., omitted. This form is repeated in the Pennsylvania Luth. *Church Bk.*, 1868.

viii. Wo gut ists, wenn man abgeschieden. *Lent or Self-Renunciation.* In the 1st ed., 1729, as above, Bk. iv., No. 21, in 9 st. of 6 l., entitled "Of the sweetness of the hidden life of Christians." *Tr.* as:—

How sweet it is, when, wean'd from all. This is a good and full *tr.* by S. Jackson, in his *Life of Terstegen*, 1832 (1837, p. 417). His *tra.* of st. i., iii., v., ix. are repeated in the *Christian Hyl.*, 3rd ed., Adelaide, 1872, No. 225.

Other hymns by Terstegen which have been rendered into English are:—

ix. Ach Gott, so langst doch Jesusnen sieht. *On the Omnipresence of God.* In the 1st ed., 1729, as above, Bk. iii., No. 31, in 11 st. of 4 l. Previously in the supplemental Hymns appended to some copies of the 6th ed (*see* above). *Tr.* as "Ah God! the world has sought to please." By *Miss Winkworth*, 1869, p. 264.

x. Ach Gott, vom Himmel sieh darein. *Prayer.* In the 1st ed., 1729, as above, Bk. iii., No. 43, in 8 st. of 6 l. *Tr.* as (1) "Oh! could I but be still." By *Mrs. Bevan*, 1858, p. 134. (2) "Ah, could I but be still." By *Lady Durand*, 1873, p. 77.

xi. Allgenugsam Wesen. *God's All-sufficiency.* In the 1st ed., 1729, as above, Bk. iv., No. 14, in 8 st. of 8 l. The *tra.* are (1) "Thou All-sufficient One! Who art." By *Miss Warner*, 1845, p. 401, repeated in *Hys. of the Ages*, Boston, U.S., 1846, p. 142. (2) "Thou, whose love unshaken." In the Christian *Treasury*, 1855, p. 403, signed "B.," i.e. *J. L. Burns*. (3) "All-sufficient God!" By *Miss Cox*, 1864, p. 211. (4) "All-sufficient God!" In Hall's *Mod. of the Church*, 19th and 20th centuries, N. Y., 1868, vol. i. p. 143.

xii. Bald naht sich mein Pilgerung. *Eternal Life.* In the 7th ed., 1760, as above, Bk. iii., No. 105, in 11 st. of 6 l. Previously in the Freylinghausen, 1741, appended to some copies of the 6th ed. *Tr.* as "Weary heart, be not despairing." By *Lady Durand*, 1873, p. 84.

xiii. Barmher hesion! schlafet nicht. *Lent.* In the 6th ed., 1745, as above, Bk. iii., No. 81, in 8 st. of 8 l. *Tr.* as "Mercy! mercy! slumber not." By *Miss Winkworth*, of earnal call." By S. Jackson, in his *Life of Terstegen*, 1832 (1837, p. 413). (2) "Sleep not, O Soul by God awakened." By *Lady Durand*, 1873, p. 88.

xiv. Das ewige Sonnenlicht ist da. *Morning.* In the 1st ed., 1729, as above, Bk. iv., No. 1, in 8 st. of 6 l. *Tr.* as (1) "The World's bright Sun is risen on high." By *R. C. Bucknall*, 1842, p. 51. (2) "The outer sunlight now is risen." By *Lady Durand*, 1873, p. 75.

xv. Das Kreuz ist dennoch gut. *Cross and Consolation.* In the 1st ed., 1729, as above, Bk. iii., No. 42, in 11 st. of 6 l. *Tr.* as "The Cross is ever good." By Mrs. Findlater in *H. L. L.*, 1862, p. 72 (1864, p. 264), repeated in *Lyra Mystica*, 1865.

xvi. Die Blümlein klein und gross in meines Herren Garten. *Christ's Garden.* In the 1st ed., 1729, as above, Bk. iii., No. 85, in 12 st. of 4 l. It is one of the supplemental hymns appended to some copies of the 6th ed. The *tra.* are (1) "Flowers that in Jesu's garden have a place." By Miss Dunn in her *C. B. for England*, 1863, No. 66. (2) "Flowers, little flowers, in my Lord's garden blooming." By Dr. H. Mennies in his *tr.* of Tholuck's *Stunden*, 1870, p. 162.

xvii. Die Liebe will was ganzes haben. *Entire Consecration to Christ.* In the 6th ed., 1757, as above, Bk. iii., No. 83, in 8 st. of 6 l. The form *tr.* into English is that in Bunsen's *Versuch*, 1833, No. 571, in the Berlin *G. L. B.* ed. 1863, No. 1043, and in Knapp's *Lieder*, No. 1, in parts of st. i.–v., i., ii., vii., iii., vi., begins "Ich bete an die Macht der Liebe." The *tra.* are (1) "Consecrate's by love so warm and tender." By R. Massie in *Lyra Mystica*, 1865, p. 324, and his *Treasury of Song*, 1867. *Praise Bk.*, 1872, No. 418. (2) "My soul adores the might of loving." By Mrs. Edmund Ashley in the *British Herald*, Sept., 1867, p. 138, repeated in Reid's *Praise Bk.*, 1872, No. 502.

xviii. Für dich sei ganz mein Herz und Leben. *Consecration to Christ.* In the 6th ed., 1757, as above, Bk. iii., No. 84, in 8 st. of 6 l. The form *tr.* into English is that in Bunsen's *Versuch*, 1833, No. 572, in the Berlin *G. L. B.* ed. 1863, No. 1044, and in Knapp's *Lieder*, No. 1, in parts of st. i.–v., i., ii., vii., iii., vi., begins "Ich bete an die Macht der Liebe." The *tra.* are (1) "Consecrate's by love so warm and tender." By R. Massie in *Lyra Mystica*, 1865, p. 324, and his *Treasury of Song*, 1867. *Praise Bk.*, 1872, No. 418. (2) "My soul adores the might of loving." By Mrs. Edmund Ashley in the *British Herald*, Sept., 1867, p. 138, repeated in Reid's *Praise Bk.*, 1872, No. 502.

xix. Du bist, o Jesu, mein ich schwöre. *God's Presence.* In the 6th ed., 1745, as above, Bk. iii., No. 80, in 12 st. of 4 l. *Tr.* as "God, to Whom I have my being." By *Lady Durand*, 1873, p. 81.

xx. Jauchzet ihr Himmel! frohlocket ihr englischen Chöre. *Praise.* In the 6th ed., 1757, as above, Bk. iii., No. 79, in 8 st. of 8 l. In the Berlin *G. L. B.* ed. 1863, No. 103. *Tr.* as "Triumph, ye heavens! rejoice ye with high adoration." In the *British Herald*, Sept., 1866, p. 138, and in Reid's *Praise Bk.*, 1872, No. 20.

xxi. Jam, fan ich meine. *Life in Christ.* In the 1st ed., 1729, as above, Bk. iii., No. 14, in 11 st. of 6 l. *Tr.* as "Jesus, whom I long for." By *Lady Durand*, 1873, p. 82.

xxii. Jesu Name, du höchster Name. *The Name of Jesus.* In the 2nd ed., 1735, as above, Bk. iii., No. 36, in 8 st. of 8 l. *Previously* in the Hesse-Homburg *G. B.*, 1734, No. 951. *Tr.* as "Jesu's name, then highest name." By S. Jackson in his *Life of Terstegen*, 1832 (1837, p. 417).

xxiii. Lieber Gott, deiner Güte Will. *Resignation to the Will of God.* In the 1st ed., 1729, as above, Bk. iii., No. 18, in 10 st. of 4 l. *Tr.* as (1) "Thou sweet beloved Will of God." By *Mrs. Bevan*, 1858, p. 14. Of this st. i., ii. were adopted as st. i., ii. of No.

337 in J. Montgomery's *Hys. of Consecration and Faith*, (2) "O Will of God, all sweet and perfect." By *Lady Durand*, 1873, p. 86.

xxiv. Mein ganzes Sinn. *Lent. Turning to God.* In the 1st ed., 1729, as above, Bk. iv., No. 23, in 8 st. of 6 l. *Tr.* as "My whole mind has its joy turn away." By *Miss Warner*, 1869, p. 30.

xxv. Mein Gott, mein Gott, mein wahres Leben. *Self-Salvation.* In the 6th ed., 1751, as above, Bk. iii., No. 49, in 9 st. of 6 l. *Tr.* as "My God, my God, my true Salvation." By S. Jackson in his *Life of Terstegen*, 1832 (1837, p. 414).

xxvi. Mein Herz, ein Klaus gab und ab. *Cross and Consolation.* In the 6th ed., 1757, as above, Bk. iii., No. 93, in 8 st. of 6 l. *Tr.* as "A trough and sharpness have I found in my heart." By *Lady Durand*, 1873, p. 79.

xxvii. Mein's seelen Augenlicht. *Morning.* In the 1st ed., 1729, as above, p. 321, in 3 st. of 8 l. *Tr.* as "Each moment I turn me." This is No. 613 in pt. 5 of Knapp's *Lieder*, 1784 (marked as from "Ein's jeden Augenblick.").

xxviii. Nun lobet alle Gottes Sohn. *Praise to Christ.* In the 6th ed., 1746, as above, Bk. iii., No. 94, in 9 st. of 6 l. *Tr.* as "Give glory to the Son of God." By *Miss Warner*, 1869, p. 30.

xxix. O Jesu, König, hoch zu ehren. *Self-surrender.* In the 2nd ed., 1730, as above, Bk. iii., No. 33, in 12 st. of 4 l. *Previously* in the Hesse-Homburg *G. B.*, 1734, No. 952. *Tr.* as "O Jesus, Lord of majesty." By *Miss Warner*, 1869, p. 30.

xxx. So spricht von Ewigkeit zu Ewigkeit. *Jesu Name.* In the 7th ed., 1760, as above, Bk. iii., No. 97, in 7 st. of 4 l., entitled Sincere disposition on New Year's Day or on one's Birthday, and with the note: "This I wrote for my birthday, when I was 43 years old, and it is the first piece in my book." Repeated in Freylinghausen's Supplement. It is one of the supplemental hymns appended to some copies of the 6th ed., 1757. *Tr.* as "Thus, then another year of pilgrim-life." By *Lady Durand*, 1873, p. 73.

xxxi. Soll ich nicht gelassen sein. *Cross and Consolation.* In the 1st ed., 1729, as above, Bk. iv., No. 17, in 8 st. of 6 l. *Tr.* as "Should I not be meek and still." By *Mrs. Bevan*, 1858, p. 40.

xxxii. Von allen Dingen ab. *Turning to God.* In the 6th ed., 1751, as above, Bk. iii., No. 52, in 9 st. of 6 l. *Tr.* as "From all created things." By *Lady Durand*, 1873, p. 85.

xxxiv. Wie bist du mir so innig gut. *The Grace of Christ.* In the 2nd ed., 1730, as above, Bk. iii., No. 34, in 14 st. of 4 l. *Previously* in the Hesse-Homburg *G. B.*, 1734, No. 1130. In Bunsen's *Versuch*, 1833, No. 757, in the Berlin *G. L. B.* ed. 1863, No. 1045, and in Knapp's *Lieder*, No. 1, begins "Wie bist du mir so innig gut." At the close of his time of spiritual despondency. "This state of spiritual darkness continued five years; until at length, whilst on a journey to a neighbouring town, the day-spring from on high again visited him; and the Sun of Righteousness arose with healing in his wings, convincingly apparent to him, that his heart was set entirely at rest. On this occasion he composed that beautiful hymn, &c." (*see* S. Jackson's *Life of Terstegen*, ed. 1837, p. 7). *Tr.* as "How gracious, kind, and good, Thou art to me." By *Miss Warner*, 1869, No. 14 in *St. Gertrude's Original Hys.*, 1867.

xxxv. Winterton ein Augenblick. *The Night of Time.* In the 1st ed., 1729, as above, p. 353, in 6 l. In the 7th ed., 1760, Bk. iii., No. 109, in 7 st. of 4 l. *Tr.* as "Winter's night is but a moment." By *Miss Cox*, 1864, pt. i. of the *Invention H. Hy.*, 1774, (2) "One more flying moment." By *Lady Durand*, 1873, p. 90.

xxxvi. Wilkommen, verklärter Gottes Sohn. *Easter.* In the 1st ed., 1729, as above, Bk. iv., No. 25, in 10 st. of 6 l. *Tr.* as "Welcome, Son of God transfigured." Verses, 1865, No. 777, which is st. vii.–x., beginning "Verklärter Herre, von hinnet dir." This is *tr.* as "O Glorious Head, Thou livest now." By *Miss Winkworth*, 1855, p. 60. Repeated in Schaff's *Christ in Song*, 1870.

The first Book of the *Blumen-Gärtlein* contains short poems, more of the nature of aphorisms than of hymns. In the ed. of 1760 there are in all 568 pieces in Bk. i., and of these Miss Winkworth has *tr.* Nos. 429, 474, 565, 573, 575, 577 in her *Christian Singers*, 1869. Others are *tr.* by *Lady Durand*, in her *Imitations from the German of Spitta and Terstegen*, 1873, as above, and by S. Jackson, in his *Life of Terstegen*, 1832.

To the 2nd and later eds. of the *Blumen-Gärtlein* a collection of aphorisms, entitled *Der Frommen Lotterie*, was appended. This was enlarged in the successive eds. till the ed. of 1768 contained 381 in all. Of these 200 were selected and *tr.* by Lady E. A. Durand, and pub. in 1874, as *The Spiritual Lottery. A selection translated from Gerhard Terstegen's Frommen Lotterie.* [J. M.]

Thank and praise Jehovah's Name. *F. Montgomery.* [*Ps. cvii.*] This version of Ps. 107 was given in his *Songs of Zion*, 1822, in five numbers as follows:—

1. They that cross Jehovah's name.
2. They last across the desert gloom.
3. Fools, for their transgression, sore.
4. They that toil upon the deep.
5. Let the elders praise the Lord.

In his *Original Hys.*, 1853, numbers 1-4 were given as one hymn in four parts, with No. 5 altered to "Sinners, for transgression," and making 24 st. of 4 l. in all. The most widely used part is No. 1. It is sometimes altered to "Magnify Jehovah's Name," as in the American *Baptist Praise Bk.*, 1871, and other collections. [J. J.]

Θαύματος ὑπερφυοῦς. [*Χαρᾶτε γενέσθω.*]

That holy rite, that solemn vow. *S. Oxler.* [*Holy Baptism.*] 1st pub. in Hall's *Mitre H. Bk.*, 1836, No. 140, in 2 st. of 6 l., and again in Oxler's *Church and King*, March, 1837, as the conclusion of an article on "Easter Even." In 1838 it was adopted by the Bap. *Ps. & Hymns*, No. 711, but the stanzas were transposed, st. ii. being placed first, and thus opening "Baptized into the Saviour's death." In this form it is found in a few collections. [J. J.]

That we might walk with God. *S. Beddome.* [*Leadings of the Holy Spirit.*] This is No. 126 of Beddome's posthumous *Hymns Adapted to Public Worship, &c.*, 1817, in 4 st. of 4 lines, and headed "Leadings of the Spirit." In its original form it is not in C. U.; but it has supplied the following to a large number of American hymn-books:—

1. **Rule of unending life.** This appeared in the American *Prayer Bk. Coll.* 1826, No. 310, in 3 st. of 4 l. In the *Prot. Episcopal Hymn Bk.*, 1871, No. 314, it is altered on S. Wesley and st. i. added. Unaltered centos say that this cento was arranged by Bp. Onderdonk, who also wrote st. i. It is in several collections.

2. **To God the Spirit leads.** This is composed of st. ii., iii., and is in numerous collections, chiefly in America. It appeared in this form, anonymously, in Dickenson's *Christian Psalmody*, 1833, and is in extensive use in America.

Sometimes Beddome's hymn is dated 1735, the year of his death. [J. J.]

The angel comes: he comes to reap. *H. M. Milman.* [*Second Advent.*] 1st pub. in Bp. Heber's posthumous *Hymns, &c.*, 1827, p. 40, in 4 st. of 4 l., and again in Dean Milman's *Sel. of Ps. & Hys.*, 1837. It is given in several modern hymn-books, including Dale's *English H. Bk.*, 1874, and others. [J. J.]

The apostle slept, a light shone in the prison. [*Burial of the Dead.*] *J. D. Burns.* Appeared in his *Vision of Prophecy*,

&c., 1858, as a paraphrase of the account contained in Acts xii. of the deliverance of St. Peter from prison. It was repeated in his *Poems*, 1865, p. 248, in 9 st. of 4 l., and entitled "The death of a Believer." As a whole this hymn is not in C. U., but the couplet for the Burial of the Dead, "A voice is heard on earth of kindfolk weeping," in the *Hy. Comp.*, 1876, is composed of st. vii.–ix. [J. J.]

The ark of God in safety rode. *Bp. C. Wordsworth of Lincoln.* [*For use of Sea.*] Appeared in *The Holy Year*, 1862, p. 216, in 20 st. of 4 l., and entitled, "Prayers at Sea—The Sailors' Hymn." In later editions it is divided into four parts thus:—

Pt. i. "The ark of God in safety rode."
Pt. ii. "O Thou Whose way is on the waves."
Pt. iii. "Our bodies are with earthly food."
Pt. iv. "The stars will fall, the sun be dark."

These parts are in the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*, st. vi. of the original being omitted. This revision was made by the author. In the S. P. C. K. *Church Hys.*, 1871, is a cento composed of st. i., ii., v., xiv.-xx. [J. J.]

The billows swell, the winds are high. *W. Cowper.* [*Temptation.*] Appeared in the *Olney Hymns*, 1779, Bk. iii., No. 18, in 3 st. of 4 l., and entitled "Temptation." It was extensively adopted by the older collection, but is somewhat restricted in its modern use. [J. J.]

The bird that soars on highest wing. *J. Montgomery.* [*Humility.*] This poem appeared in his *Poet's Portfolio*, 1835, p. 179, in 3 st. of 6 l., and headed "Humility." It is given as a hymn in several collections, including Martineau's *Hymns, &c.*, 1840; the *Prim. Meth. S. School Union H. Bk.*, 1879, and others in G. Britain and America. [J. J.]

The chariot! the chariot! its wheels roll on fire. *H. H. Milman.* [*Advent.*] 1st pub. in Dr. Heber's posthumous *Hymns*, &c., 1827, p. 7, in 3 st. of 4 l., but not included by the author in his *Sel. of Ps. & Hys.*, 1827. It is in several modern hymn-books, including *Kennedy*, 1863; Snepp's *Songs of G. & G.*, 1872, &c. [J. J.]

The Church has waited long. *H. Bynar.* [*Advent.*] Pub. in the *Bible H. Bk.*, 1845, No. 299, in 5 st. of 8 l., with the refrain "Come then, Lord Jesus, come." It was repeated in the 3rd ed. of the author's *Songs for the Wilderness*, Kelso, 1850, p. 29, and again in his *Hys. of Faith and Hope*, 1857, p. 31. It is in extensive use in G. Britain and America, sometimes without the refrain. [J. J.]

The Church of God lifts up her voice. *W. C. Dix.* [*Easter.*] This hymn is based upon a tr. in thank verse by Dr. Littledale of a short hymn near the end of his tr. of the office of the Greek Church for Easter Sunday, as pub. in his *Offices from the Service Books of the Holy Eastern Church*, &c., 1863, p. 222, and begins in the original Ἤδεγε νῦ ἐχρυσὸν Mr. Dix's rendering was made in 1864, and pub. in 6 st. of 5 l., in the St. Raphael (Bristol) *Hys. for Public Worship*, No. 203, as one of six additional hymns given at the end of the collections, and headed, "Founded on translation from the Greek. Written by W. C. D. for St. Raphaels. Easter, 1864." It must be observed that by an error of the printer this note reads as though it referred to No. 202 (another hymn by Mr. Dix), instead of to No. 203, the present hymn. [J. J.]

The Church's one Foundation. *S. J. Stone.* [*Processional for Festivals.*] The impression made upon the author's mind by Bishop Gray's (Cagetown) noble defence of the Catholic Faith against the teachings of Bishop Colenso, was in chief the origin of this magnificent hymn. It has thus associations of historical value, to which special reference is made in the stanza:—

"Though with a scornful wonder
Men see her sore oppress,
By schisms rent asunder,
By heresies distress,
Yet saints their watch are keeping
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song."

The hymn was written in 1866, and is based on the ninth article of the Apostles' Creed. It is known in three forms, (1) the original, which was pub. in the author's *Lyra Fidelium*, 1866, in 7 st. of 8 l., and headed "The Holy Catholic Church: The Communion of Saints. 'He is the Head of the Body, the Church'"; (2) the revised form in 3 st. of 8 l., made in 1868 for, and pub. in the *Appendix to H. A. & M.*, No. 320 (the form in universal use); and (3) the expanded text in 10 st. of 8 l., made in 1885 for Processional use in Salisbury Cathedral. We give here the full form of 1885, with notes in the margin which explain the position of each stanza in 1866 and 1868:—

St. i. in 1866, and 1868. 1. "The Church's one Foundation
Is Jesus Christ her Lord:
She is His new creation
By water and the Word:
From heaven He came and sought her
To be His Holy Bride
With His own blood He bought her
And for her life He died.

St. ii. in 1866, and 1868. 2. "Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one Faith, one Birth;
One Holy Name she blesses,
Partakes one holy Food,
And to one hope she presses
With every grace endued.

St. iii. in 1866, omitted in 1868. 3. "The Church shall never perish!
Her dear Lord to defend,
To guide, sustain, and cherish,
Is with her to the end:
Though there be those that hate her,
And false sons in her pale,
Against both foe and traitor
She ever shall prevail.

St. iv. in 1866; and st. iii. in 1868. 4. "Though with a scornful wonder
Men see her sore oppress,
By schisms rent asunder,
By heresies distress:
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

St. v. in 1866, and st. iv. in 1868. 5. "Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

New in 1868. 6. "So, Lord, she stands before Thee,
For evermore thine own;
No merit is her glory,
Her boasting this alone:

That she who did not choose Thee
Could choose, at Thy call,
Nor, once, there or now Thee
Or from Thy favour fall.

New in 1868. 7. "For Thy true word remaineth;
No creature far or nigh,
No fiend of ill who reigneth
Can quench Thy purpose high:
No nothing world's delusion
That holds her in despite,
Shall hide her from Thy vision,
Shall lure her from Thy light.

New in 1868. 8. "Thine, Thine! in bliss or sorrow,
As well in shade as shine:
One Name shall be her morrow,
To all the ages, Thine!
Thine in her great commission,
Baptized into Thy Name,
And in her last fruition,
Thine, Thine for evermore. Amen.

St. vi. in 1866; st. v., ll. 1–4, in 1868; ll. 5–8 omitted in 1868. 9. "A city of no earth hath risen
With God, the Three in One,
So hath she sweet communion
With those whose rest is won;
With all her sons and daughters,
Who by the Master's hand,
Have passed the living waters,
Repose in Eden-land.

St. vii. in 1866; ll. 1–4 in 1868. 10. "O happy ones and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with Thee;
There past the border mountains,
Where, in sweet vales, the Bride
With Thee, by living fountains,
For ever shall abide. Amen."

A collation of the above text of 1885, with those of 1866 and 1868, gives the following results:—

St. i. The same in all.
St. ii. In 1866, line 1 reads "*She is* from every," &c.
St. iii. The same in 1866 and 1885.
St. iv., v. In 1866, st. iv. here is omitted. New in 1868.
St. iv., vi., vii. New in 1885.
St. iv. In 1866 and 1868, ll. 1–4 read:—
"Yet on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won."
St. iv., ll. 5–8, same in 1866, not in 1868.
St. v., ll. 1–4, same in all; ll. 5–8, same in 1866 and 1885, not in 1868.

This collation and further reference to the full text show that the 1868 version of the hymn is the freest of the three, and that which will live in the hymn-books of the future. The use of this form of the text is most extensive in all English-speaking countries. It has also been translated into several European and other languages. The versions in Latin include "Nobis unum est fundamen," by the Rev. E. Marshall, 1882 (and circulated as a card); and "Qui Ecclesiam instauravit," by the late T. G. Godfrey-Faussett, in *Memorials*, 1878.

In reference to the fact that this hymn was chosen as the Processional at each of the three great services at Canterbury Cathedral, at Westminster Abbey, and St. Paul's Cathedral, when all the Bishops of the Lambeth Conference of 1888 assembled, the following lines were written by Bishop Nelson, of New Zealand. They appeared in *Church Bells* of Nov. 30, 1888.

"Band of the Church, in these divided days
For warrie of harmony to thee be praise:
Of love and oneness then didst strike the chords,
And set our thoughts and prayers to tuneful words.
The Church's one Foundation then didst sing,
Through church and chancel, aisle, and transept ring,
Through church and chancel, aisle, and transept deep,
In fullest melody thy watch-notes sweep;
Now in the desert, now upon the main,
In mine and forest, and at crowded plain,
Band of the Church, thy blest inspires the best."

The city paved with Gold. *Bp. W. W. Hoe.* [*The New Jerusalem.*] "Written for *Church Hymns*, 1871. Designed specially as a counteractive to the merely materialist and futurist tone of many of the ordinary 'Jerusalem' hymns" (*Notes on Ch. Hymns*, p. lxxxiii.). This is attempted to be accomplished by giving a spiritual meaning to the "gold" and "gates of pearl," &c., of the New Jerusalem, as for instance:—

"The gates of pearl are there
In penitential tears,
Bright as a jewel rare
Each saintly grace appears;
And they who tread the streets of gold,
And he the pavement is of gold."

is said of the "true kingdom" within the man. Although well conceived, and executed in good style, it has failed to gain attention, and is very limited in its use. [J. J.]

The day is past and gone, Great God, we bow to Thee. *W. J. Hoe* and *J. Ellerton.* [*Evening.*] This is a cento from Mr. Blew's *tr.* of "Grates, peracto jam die" (p. 481, i.), with original additions by Mr. Ellerton. Mr. Blew's *tr.* appeared in his *Church Hy. and Tune Bk.*, 1852-55, in 6 st. of 4 l. In 1868 Mr. Ellerton compiled the cento for the Nantwich Festival of Choirs. It was composed of 4 st. from Mr. Blew's *tr.*, 3 original st. by Mr. Ellerton, and a doxology, thus:—

i. The day is past and gone. *Blew.*
ii. Fain would we praise Thy Name. *Blew.*
iii. Where all things shall be peace. *Blew.*
iv. Faint are our voices here. *Ellerton.*
v. Yet, Lord, to Thy dear will. *Ellerton.*
vi. This Thine each soul to calm. *Ellerton.*
vii. Thy Name, O Jesus. *Blew.*
viii. One God, the Father, Son. *Doxology.*

In 1869 this cento was rewritten in 6 st. as "The day of praise is done," and pub. in the Rev. R. Brown-Borthwick's *Supplemental Hy. & Tune Bk.*, and again in his *Select Hymns*, 1871. This text was revised by Mr. Ellerton for the S. P. C. K. *Church Hys.*, where it was given in 1871 as "Our day of praise is done." In this form it has nothing of Blew's hymn except that the line of thought is the same. It is a hymn of great merit, and in popularity and extensiveness of use it is unequalled by any of Mr. Ellerton's original hymns except his "Saviour, again to Thy dear name we raise," which was also written for a Nantwich Choral Festival. [J. J.]

The day, O Lord, is spent. *J. M. Neale.* [*Evening.*] 1st pub. in his *Hymns for Children*, 1st series, 1843. No. xviii., in 4 st. of 4 l., and given as a daily hymn for use at 6 P.M. It is in a large number of hymn-books, and usually unaltered, as in Thring's *Coll.*, 1882. In the Cooke and Denton *Hymnal*, 1853, No. 195, in 4 st. of 4 l., beginning, "Saviour, abide with us," is a cento, of which st. i. and iv. are by Canon W. Cooke, and st. ii. and iii., the corresponding stanzas of this hymn, by Dr. Neale. This cento is repeated in the S. P. C. K. *Church Hymns*, 1871, with the omission of the doxology. [J. J.]

The days of old were days of might. *Jane E. Leeson.* [*The Days of Old.*] Pub. in her *Songs of Christian Chivalry*, 1848, No. 21, in 4 st. of 6 l., and entitled, "The Days of Old." In *Kennedy*, 1863, No. 1206, it is

altered to "The ancient days were days of might." It is a plaintive poem mourning departed greatness. It is answered by No. 22, "Yes, watch and wait a little while," which is entitled "Rejoinder," and is a poem of faith in and hope for the future. [J. J.]

The deluge, at the Almighty's call. *P. Doddridge.* [*Safety in Christ.*] Pub. in *Job Orton's* posthumous ed. of *Doddridge's Hymns*, &c., 1755, No. 336, in 7 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839, No. 362, and in each case with the heading, "Noah preserved in the Ark, and the Believer in Christ." In H. W. Beecher's *Plymouth Coll.*, 1855, st. ii., iii. are omitted, whilst in the *Presbr. Pr. & Hyn. for the Worship of God*, 1867, st. vi., vii. are given as "Enter the ark, while patience waits." [J. J.]

The eternal gates lift up their heads. *Cecil F. Alexander, née Humphreys.* [*Ascension.*] Contributed to the S. P. C. K. *Hymns*, 1852, No. 62, in 5 st. of 4 l. In 1858 it was published in a revised form in Mrs. Alexander's *Hys. Descriptive and Devotional*, No. 14, as "The Golden gates are lifted up." It is in C. U. in both forms: but the earlier is the more widely used of the two. In addition st. iii., iv. are given in the American Unitarian *Hys. of the Spirit*, Boston, 1864, as "O, ever on our earthly path." [J. J.]

The fabric of nature is fair. *S. Fearo.* [*During Sickness.*] This poem, for it cannot be called a hymn, unless taken as such for private devotion, appeared in A. Fuller's *Memoir of* Samuel Fearo, 1809, and again in the 2nd ed., 1801, at the end of the *Memoir*. It is in 13 st. of 4 l., and entitled "On being prevented by sickness from attending on Public Worship." It was added to Rippon's *Sel.* in 1800, No. 540, Pt. ii., through which it passed into other collections. [J. J.]

The faithful men of every land. *Cecil F. Alexander, née Humphreys.* [*Holy Catholic Church.*] 1st pub. in her *Hys. for Little Children*, 1848, No. 16, in 8 st. of 4 l., and headed with the words from the Apostles' Creed, "The Holy Catholic Church." In many instances where the hymn is in C. U. the following stanzas are omitted (iv., v.):—

> "All members of one body vast
> With Jesus for their Head,
> And Sacraments whereby their souls
> Are born again and fed;
> "All things good we have of them,
> And all things good we send them,—
> This is the Holy Church, wherein
> We have our places each."

The hymn in full or in part is in several collections. [J. J.]

The festal morn, my {O} God is come. *J. Merrick.* [*Fr. exxii. Sunday Morning.*] Pub. in his *Poems*, 1763; and again in his *Psalms Translated or Paraphrased in English Verse*, 1765, p. 327, in 7 st. of 6 l. It was given in several of the older, and is still retained in a few modern collections, but usually in an abbreviated and slightly altered form, as in Hadfield's *Church H. Bk.*, N. Y., 1872; E. Prout's *Psalmist*, 1875, and others. In the *American Prayer Bk. Coll.*, 1826, st. i.-v. were given as "With joy shall I behold the day." This form is repeated in several American collections, including *The Church Hymnal*, Philadelphia, 1869; and in 4 st. in the Protestant Episc. Church *Hymnal*, 1871. [J. J.]

The first sad hours of shame. *H. Alford.* [*Annunciation of B. V. M.*] 1st pub. in his *Ps. & Hys.*, 1844, No. 82, in 5 st. of 4 l., and again in his *Year of Praise*, 1867, No. 255. Its use is limited. [J. J.]

The foe behind, the deep before. *J. M. Neale.* [*Easter Carol.*] This carol for Easter was pub. in his *Carols for Easter-tide*, 1854, p. 55, in 12 st. It is found in several modern hymn-books, but usually in an abbreviated form. It reads like an Ode from a Greek Canon, and is sometimes taken for one. As Dr. Neale *tr.* the Canon for Easter by St. John of Damascus, "'Tis the day of resurrection" in 1853, and this Carol for Easter was pub. in 1854, it is not improbable that the direct source of inspiration was the Greek of St. John, although many of Neale's carols for Easter-tide are "free imitations" of Latin Sequences (see Preface). [J. J.]

The gath'ring clouds with aspect dark. *J. Newton.* [*In Time of War.*] In the Rev. Josiah Bull's *John Newton of Olney and St. Mary Woolnoth*, 1868, p. 210, there is the following entry from Newton's *Diary*:—

> "1st [May 31st, 1778.] The paper this evening brought an account of the commencement of hostilities in New England and of the concurrence both of Spain and Holland. I fear, are the beginning of sorrows. O that I could be suitably affected with what I see and hear."

Mr. Bull adds to this extract:—

> "A few days afterwards Mr. Newton says that 'having proposed an extraordinary meeting for prayer weekly on account of the times, we began this morning; and, though we met at five o'clock, more people were present than we usually have in the evening.'"

Following this is a further extract from Newton's Diary:—

> "Sunday, June 11th [1778]. In the evening I gave a brief sketch of the past and present state of the times, with a view of the proper frame of mind we should attend our Tuesday morning meetings by appraising them of the importance of the present crisis. Hymn 207 was composed for this service."

The hymn thus referred to was that now under notice. In the July number of the *Gospel Magazine* it was given in 9 st. of 4 l., headed "On the Times," and signed "Vigil." It appeared in the *Olney Hymns*, 1779, as No. 64 of Bk. ii., and with the heading, "On the Commencement of Hostilities in America." Beyond these historical and biographical associations the hymn has little value, and could not be used except under very exceptional circumstances. [J. J.]

The glorious myriads round the throne. *A. Rutherford.* [*Saints in Glory; or All Saints Day.*] This hymn is found in the 5th ed. of the Glasite or Sandemanian *Christian. Songs, &c.*, Dundee, L. Chalmers, &c., 1775, No. 69 [see **Scottish Hymnody**, § x. 81; and again in later editions of the same. In its rewritten form as, "The countless multitude on high," it is found in the 1830 *Appendix* to the Scottish Bapt. *Psa., Hys. & Spiritual Songs*, No. 448. It has passed into several modern hymn-books, including Flett's Coll., Paisley, 1871; Snepp's *Songs of G. & G.*, 1873, and others. The original is sometimes attributed to Robert Sandeman but in error. [J. M.]

The glorious universe around. *J. Montgomery.* [*Communion of Saints.*] This hymn appeared in the *Leeds Sel. of Hys., Compiled and Original, &c., by R. Parsons* and others, 1823, No. 829, in 5 st. of 4 l. In *Montgomery's Christian Psalmist*, 1825, No. 476, it was given with a slight revision and the addition of the stanza "The earth, the ocean, and the sky" as st. ii. in its revised form of 6 st. The same text was repeated in his *Original Hys.*, 1853. In Spurgeon's *O. H. Bk.*, 1866, st. iv.-vi. of the 1825 text are given as "In one fraternal bond of love." [J. J.]

The glory of the Spring, how sweet. *T. H. Gill.* [*Spring.*] "Composed at Whitsuntide, 1867, and 1st printed in the *Golden Chain*, &c., 1869." No. 112, in 9 st. of 4 l., and entitled "The Divine Renewer. 'Thou renewest the face of the earth.' 'Be renewed in the spirit of your mind.'" It is an exquisite lyric, and has been somewhat widely used, but usually with the omission of one or more stanzas. In G. Britain it is in Dale's *English H. Bk.*, 1874, No. 1143; the Bapt. *Hymnal*, 1879, No. 816; Horder's *Cong. Hymns*, 1884, No. 922, and others, and in America in the *Songs of the Spirit*, N. Y., 1871, &c. [J. J.]

The God of Abraham praise. *T. Olivers.* [*Praise to and Trust in the God of Abraham.*] Concerning the origin and first publication of this hymn somewhat conflicting accounts are in circulation. The most circumstantial is that quoted by Miller from an unauthenticated source. (*Singers & Songs*, 1869, p. 245):—

> The son of a Welshman Minister said a few years since, that his father was present when Olivers, who once stood in the aisle of City Road Chapel, during a conference in Wesley's time, Thomas Olivers, one of the preachers, came down to him and said, 'Look at this: I have rendered it from the Hebrew, giving it, as far as I could, a Christian character, and I have called on Leoni, the Jew, who has given me a synagogue melody to suit it; here is the tune, and it is to be called Leoni.'"

On communicating with the late Rev. Dr. Adler, the Chief Rabbi of the British Empire, we find that this account of the origin of this hymn is as near the actual facts as possible. The hymn is a free rendering, with, as Olivers puts it, as decided "a Christian character" as he could give to it, of the Hebrew *Yigdal* or Doxology, which rehearses in metrical form the thirteen articles of the Hebrew Creed. The *Yigdal* is supposed to have been composed by *Daniel ben Judah*, a Mediæval writer, the date of whose birth and death is unknown. The thirteen articles were drawn up by Moses Maimonides (1130-1205), the first who formulated the Dogmas of Judaism. (See article on the Dogmas of Judaism in the *Jewish Quarterly Review*, October, 1888.) The *Yigdal* is contained in the Hebrew daily Prayer Books, and is sung at the conclusion of divine service on the eve of Sabbaths and Festivals. Leoni, or rather Meyer Lyon, was chorister at the Great Synagogue, Duke's Place, Aldgate, London, at the end of the last century. Leoni sang the Hebrew *Yigdal* to the melody now known as *Leoni*. It is still chanted on Friday evening in every Synagogue of the British Empire, and at the family worship in Jewish homes (*Dr. Adler's MS.*)

As this hymn, both in its Hebrew form, and as a paraphrase by Olivers, is of world-wide interest, we append (1) *The Hebrew Text*, as used in the Jewish Synagogues, supplied by Dr. Adler, (2) *A literal translation*, as appended to the Hebrew text in the printed form as used in some of the Synagogues, supplied by Dr. Adler, (3) *the Paraphrase by Olivers*, and (4) *The Melody*, as sung in the Jewish Synagogues.

i. *The Hebrew Text.*

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבָּח	•	נִמְצָא וְאֵין עֵת אֵל מְצִיאוּתוֹ :
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ	•	נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ :
אֵין לֹא דְּמוּת הַגּוּף וְאֵינוֹ גוּף	•	לֹא נַעֲרֹךְ אֵלָיו קְדֻשָּׁתוֹ :
קַדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא	•	רִאשׁוֹן וְאֵין רִאשִׁית לְרִאשִׁיתוֹ :
הִנּוֹ אָדוֹן עוֹלָם לְכָל־נוֹצָר	•	יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ :
שֶׁפַע נְבוּאָתוֹ נָתַן אֶל־	•	אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאָרָתוֹ :
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד	•	נָבִיא וּמַבִּיט אֶת־תְּמוּנָתוֹ :
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל	•	עַל־יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ :
לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ	•	לְעוֹלָמִים לְזוּלָתוֹ :
צוֹפֶה וְיוֹדֵעַ סִתְרֵינוּ	•	מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ :
גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ	•	נוֹתֵן לָרָשָׁע רַע כְּרִשְׁעָתוֹ :
יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵנוּ	•	לְפְדוֹת מְחַכֵּי קֵץ לִישׁוּעָתוֹ :
מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ	•	בָּרוּךְ עֲדֵי־עַד שֵׁם תְּהִלָּתוֹ :

ii. *A literal Translation of the same.*

Extolled and praised be the living God, who exists unbounded by time.
He is one of unparalleled unity, invisible and eternal.
Without form or figure,—incorporeal,—holy beyond conception.
Prior to all created things,—the first, without date or beginning.
Lo! He is Lord of the world and all creation, which evince His greatness and dominion.

The flow of His prophetic spirit has He imparted to men selected for His glory.
God has given the true law to His people, by the hands of his trusty prophet.
His perceives and is acquainted with our secrets,—sees the end of all things at their very beginning.
He rewards man with kindness according to his work; dispenses punishment to the wicked, according to his misdeeds.
At the end of days by Him appointed, will He send our Messiah, to redress those who hope for final salvation.
God, in His great mercy, will recall the dead to life. Praised be His glorious name for evermore.

iii. *The Paraphrase by T. Olivers.*

" PART THE FIRST.

1.
" The God of Abrah'm praise,
Who reigns enthroned above;
Ancient of everlasting days,
And God of Love:
JEHOVAH GREAT I AM!
By earth and heaven confest:
I bow and bless the sacred Name,
For ever blest.

2.
' The God of Abrah'm praise,
At whose supreme command,
From earth I rise—and seek the joys
At His right hand:
I all on earth forsake,
Its wisdom, fame, and power;
And him my only Portion make,
My Shield and Tower.

3.
" The God of Abrah'm praise,
Whose all-sufficient grace
Shall guide me all my happy days,
In all my ways:
He calls a worm his friend!
He calls himself my God!
And he shall save me to the end
Thro' Jesu's blood.

4.
" He by Himself hath sworn,
I on his oath depend,
I shall, on eagle's wings upborne,
To heaven ascend:
I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore.

" PART THE SECOND.

5.
" The' nature's strength decay,
And earth and hell withstand,
To Canaan's bounds I urge my way,
At his command:
The wat'ry deep I pass,
With Jesus in my view;
And through the howling wilderness
My way pursue.

6.
" The goodly land I see,
With peace and plenty blest;
A land of sacred liberty,
And endless rest:
There milk and honey flow;
And oil and wine abound,
And trees of life for ever grow,
With Mercy crown'd.

7.
" There dwells the Lord our King,
The LORD our RIGHTEOUSNESS
(Triumphant o'er the world and sin),
The Prince of Peace:
On Sion's sacred height,
His Kingdom still maintains;
And glorious with his saints in light,
For ever reigns.

8.
" He keeps his own secure,
He guards them by his side,
Arm'd in garments, white and pure,
His spotless bride:
With streams of sacred bliss,
With groves of living joys—
With all the fruits of Paradise
He still supplies.

" PART THE THIRD.

9.
" Before the great TRINE-ONE
They all exulting stand;
And tell the wonders he hath done
Thro' all their land:

10.
The list'ning spheres attend,
And swell the growing theme;
And sing the songs which never end,
The WORTHY NAME.

11.
" The God who reigns on high,
The great archangels sing,
And ' Holy, holy, holy,' cry,
' ALMIGHTY KING!
' Who WAS, and IS, the same;
' And everyone shall be,
' JEHOVAH, GREAT I AM!
' We worship Thee.'

12.
" Before the SAVIOUR'S face
The ransom'd nations bow;
O'erwhelm'd at his Almighty grace,
For ever new:
He shews his prints of Love—
They kindle—to a flame!
And sound thro' all the worlds above,
The slaughter'd LAMB.

13.
" The whole triumphant host,
Give thanks to God on high;
' Hail, FATHER, SON, and HOLY GHOST,'
They ever cry:
Hail, Abrah'm's God—and mine!
(I join the heavenly lays,)
All Might and Majesty are Thine
And endless Praise.

The title of the tract, from which this text is reprinted, is :—

A Hymn to the God of Abraham. In Three Parts: Adapted to the Three Grand Periods of the Divine Dispensations, &c., as the Same Synagogue, in London: By Thomas Olivers. (Quotations of H. Scripture.) *Sold Gingham, Printed by S. Oswald, Bookseller, &c.*

Tradition says that Olivers wrote the hymn at the house of John Bakewell (p. 168, i.), at Westminster, in 1770. The copy from which we print is undated: the 4th ed. is 1772: 5th, 1772: 6th (London and Philadelphia) and 7th, 1773: 8th, Fine, Bristol, 1775. In addition to its use in an abbreviated form in varying lengths, all beginning with the first stanza, there are also the following centos :—

1. **By faith we, day to day.** This, in T. Darling's *Ps. and Hymns*, Glasgow, 1847, is a cento in 3 st. from T. Olivers and T. Darling.

2. **The God who reigns on high.** This is the most popular cento of any, and is in numerous hymnals in G. Britain and America. It begins with st. i.

3. **Though nature's strength decay.** This, with st. vi., is in several collections in G. Britain and America.

4. **Though mortal strength be weak.** This cento, in the *People's Pr.*, 1867, in 5 st. of 4 l. is in v. w., and is a portion of Olivers's hymn, beginning with st. v., reading st. v. ll. 3, 4, vi., vii.

5. **Though nature's strength decay.** This cento, beginning with st. v., is in a few collections only, including *Kennedy*, 1863.

6. **The God who dwells the glorious King!** This, in Darling's *Ps. for the Church of England*, 1868, is based on this hymn.

Christopher in his *Epworth Singers*, Stevenson in his *Methodist H. Bk. Notes*, 1883, and Duffield in his *English Hymns*, 1886, enter largely upon the spiritual use of striking portions of this hymn to many individuals. Stevenson's account is specially worthy of attention. Under date of *July* 29, 1865, Henry Martyn, then on the eve of his voyage to India, wrote :—

" I was much engaged at intervals in learning the hymn, 'The God of Abraham praise'; as often as I could use the language of it with any truth, my heart was a little at ease. There was something peculiarly solemn and affecting to me in this hymn, and particularly in singing it to the tune to which I have been well enough. But, alas! I felt that the state of mind expressed in it was above mine at the time, and I felt loath to forsake all on earth."

The opinion of James Montgomery as expressed in the "Introductory Essay" to his *Christian Psalmist*, 1825, is just and discriminating. Had it known, however, that this "noble ode" by "an unlettered man" had its inspiration in, and was built up from, the metrical form of the Hebrew creed, his astonishment at the result would have been somewhat modified. His note is :—

" That noble ode, page 364, 'The God of Abraham praise,' &c., though the essay of an unlettered man, claims especial honour. There is not in our language a lyric more majestic in style and sublime in thought. Its form is glorious from its circumstances, simple, attractive; and, on account of the short lines, unusually smooth; but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view, and requires deliberate examination, when its proportions appear graceful, its dimensions expand, and the mind itself grows greater in contemplating it." *Preface*, p. xxviii.

iv. *The Melody.*

The following melody has been supplied by the Rev. Francis L. Cohen, Minister of the Borough New Synagogue, London :—

YIGDAL "LEONI."

PRECENTOR. *Andantino.*

CONGREGATION.

Mr. Cohen accompanies the melody with the following note :—

" In Leoni's time it is most unlikely that its [The Melody's] Synagogue version was written in score similar to our knowledge of the confines of Synagogue song in those days. The melody was probably sung in unison, with no doubt an improvised accompaniment by the 'hazan,' and 'singer' (i.e. soprano), who as 'precentor' (i.e. accompanying singer) sustained the Hazan, (precentor). I give you, however, the most correct form of the melody as now sung."

In connection with this hymn and the above Melody, it may be of interest to note a few facts concerning Leoni himself. Leoni is sometimes said to have been the uncle of the celebrated Braham, but for this statement there is no evidence. Both were choristers at the same time in the Great Synagogue, Duke's Place, London. Braham left the synagogue for the stage. Leoni was also a public singer either at Drury Lane, or Covent Garden. It is said that his voice surpassed that of Braham in sweetness and melody. In every other respect he was unsuited for the stage, and his appearance was a failure. Subsequently he became the first qualified chazan of the English and German Synagogue in Jamaica. Leoni died in Jamaica. (See *Jewish Chronicle*, Dec. 26, 1873.) [J. J.]

The God of glory walks His round. *Bp. R. Heber.* [*Septuagesima.*] Pub. in his posthumous *Hymns, &c.*, 1827, p. 64, in 6 st. of 4 l., and is based on the Parable of the Labourers in the Vineyard. It is in C. U. in its original form; as "The God of mercy warns us still," in *Kennedy*, 1863; and as "The God of Glory looks around" in others. [J. J.]

The God of harvest praise. *J. Montgomery.* [*Harvest.*] The original text of this hymn is dated 1840. From Holland's *Memoirs of Montgomery* we find that in August, 1840, the poet visited the widow of R. C. Brackenbury (p. 168, i.), of Raithby Hall, Spilsby, Lincolnshire, and that on his return journey he wrote this hymn. On reaching Sheffield he gave the stanzas to Holland, saying, " You may do what you like with them." Holland adds, "The hint was well understood, and the author's townsmen had the pleasure of reading his beautiful harvest hymn the next day in the *Sheffield Mercury*" (*Memoirs*, vol. v. p. 407). It was also printed in the *Evangelical Magazine* of Nov. 1840, as "A Harvest Hymn for 1840," and dated "The Mount, Sheffield, Sept. 1840." Montgomery included it in his *Original Hys.*, 1853, No. 279, in 7 st. of 7 l. It is a spirited hymn, and in an abbreviated form would be of some value. [J. J.]

The God of love my Shepherd is. [*Ps. xxiii.*] Various versions of Ps. 23, each beginning with the same first line are in C. U. These are :—

1. *George Herbert's* version, pub. posthumously in his *Temple*, 1633, in 9 st. of 4 l., and repeated in all subsequent editions of the same. The first stanza is :—

" The God of love my Shepherd is,
And he that doth me feed:
While He is mine and I am His,
What can I want or need?"

2. *George Rawson's* rendering in the Leeds *H. Bk.*, 1853, No. 26, is based upon the above by Herbert, and the first stanza is :—

" The God of love my Shepherd is,
To watch me and to feed;
Since He is mine and I am His,
What can I ever need?"

This text was slightly altered by Mr. Haw-

son for the Bap. *Ps. & Hys.*, 1858, and again for his *Hymns, Verses and Chords*, 1876.

3. G. Rawson has a second version of Ps. 23 in his *Hymns*, &c., 1876, the opening stanza of which is:—

"My Shepherd is the Living Lord,
So I can never need;
In pastures green
He makes me down to feed.
I lay me down to feed."

4. G. Rawson's third version in his *Hymns*, &c., 1876, in 6 st. of 4 l., begins:—

"The God of love my Shepherd is,
And He that doth me feed;
I shall not want, for I am His:
In all supplied."

This was given in Thring's *Coll.*, 1882, with a new verse by Prebendary Thring in the place of Mr. Rawson's st. v. The latter reads:—

"Thy grace astonds my demon foes;
Thou oil of joy is mine;
My cup of mercy overflows
With care divine."

Prebendary Thring's substitute is:—

"Thou spread'st my table 'mid my foes,
The oil of grace is mine,
My cup with mercy overflows
And love divine."

5. Mr. Rawson, not content with his original version, supplied us with the following in MS.:—

"God is my host, His welcome gives;
The life is mine;
My board is spread, my cup overflows,
By care divine."

To our mind Prebendary Thring's version is the most acceptable of the three renderings of the fifth stanza. [J. J.]

The God of nature and of grace. *J. Montgomery.* [*Glory of God in Creation.*] Pub. in his *Greenland and other Poems*, 1819, p. 174, in 10 st. of 4 l., and headed, "The Visible Creation." It was repeated the same year in Cotterill's *Sel.*, No. 351, in 8 st. of 4 l.; again in Montgomery's *Christian Psalmist*, 1825, No. 520, also in 8 st. of 4 l. (slightly altered); and again, in the same form, in his *Original Hymns*, 1853. In *Kennedy*, 1863, No. 398, st. i., and st. ii. ll. 1-4, are from this hymn —the rest of the cento being by Dr. Kennedy. The cento begins with the same first line as above. In addition there are in C. U. two centos from the original: (1) "Behold this fair and fertile globe" (st. ii.), and (2) "How excellent, O Lord, Thy Name." [J. J.]

The golden gates are lifted up. *Cecil F. Alexander, née Humphreys.* [*Ascension.*] Pub. in her *Hymns Descriptive and Devotional*, &c., 1858, No. 14, in 5 st. of 4 l., and repeated in later editions. It is in C. U. in its full form, and also as "Thou art gone up before us, Lord," beginning with st. ii. [J. J.]

The great Apostle called by grace. *H. Alford.* (*Conversion of St. Paul.*) 1st pub. in his *Ps. & Hys.*, &c., 1844, No. 75, in 4 st. of 4 l., and again in his *Year of Praise*, 1867, No. 320. It is given in several hymnals in G. Britain and America. [J. J.]

The ground on which this day we stand. *J. Montgomery.* (*Laying the Foundation Stone of a Church.*) Written for the laying of the foundation stone of Holy Trinity Church, The Wicker, Sheffield, erected by the Misses Harrison (compilers of the *Weston H.*

Bk.), which took place on June 30th, 1847. It was written at the earnest request of the Incumbent, though much against Montgomery's own wish, as he judged that on that subject he had written enough, and had "nothing more to say" (*Memoirs*, vol. vii. p. 79). The hymn was included in Montgomery's *Original Hymns*, 1853, No. 294, in 6 st. of 4 l. [J. J.]

The head that once was crowned with thorns. *T. Kelly.* [*Christ Perfect through Sufferings.*] This hymn is sometimes given as from the 1804 ed. of his *Hymns, &c.* This is not so. It appeared in the ed. of 1820, in 6 st. of 4 l., and is No. 33 in the edition of 1853. It is based on Heb. ii. 10, "For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." It has passed into numerous collections in G. Britain and America, and has been tr. into Latin by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876, as, "Spinis caput coronatum." [J. J.]

The heart of childhood is all mirth. *J. Keble.* (*2nd Sun. after Epiphany.*) 1st pub. in his *Christian Year*, 1827, in 17 st. of 4 l., and based upon "The Marriage in Cana of Galilee, the Gospel of the Day." Two centos therefrom have come into C. U. (1) "The silent joy, that sinks so deep," and (2) "Fathers may hate us or forsake." Beyond these no other use has been made of the poem for congregational purposes. [J. J.]

The heathen perish: day by day. *J. Montgomery.* (*Missions.*) 1st printed in the Sheffield *Iris* newspaper, of which Montgomery was the proprietor and editor, on the 20th April, 1824, in 3 st. of 4 l. It was repeated in Montgomery's *Christian Psalmist*, 1825, No. 531, and again in his *Original Hymns*, 1853, No. 226. It is given in comparatively few modern hymn-books. [J. J.]

The highest and the holiest place. *H. Alford.* (*St. Matthias.*) 1st pub. in his *Ps. & Hys.* &c., 1844, No. 81, in 3 st. of 4 l., and again in his *Year of Praise*, 1867, No. 252. It is also in *Kennedy*, 1863, and other collections. [J. J.]

The hour of my departure's come. *J. Logan.* [*Death anticipated.*] This is hymn No. 5, in 6 st. of 4 l., of the "Hymns" appended to the Scottish *Translations and Paraphrases*, 1781. We have most reluctantly assigned this sweetly plaintive hymn to J. Logan rather than to M. Bruce, for reasons which are given on p. 185, ii. of this Dictionary. The hymn is in several modern hymn-books in G. Britain and America. [J. J.]

The hours of [day] school are over. *J. Ellerton.* [*Evening.*] Written in 1858 as a companion hymn to "Day by day we magnify Thee" (p. 285, i.), and pub. in the author's *Hys. for Schools and Bible Classes* (Brighton), 1858. In the S. P. C. K. *Church Hys.*, 1871, Mr. Ellerton changes the opening line to "The hours of day are over." It is in C. U. both in this form and in the original. [J. J.]

The King of love my Shepherd is. *Sir H. W. Baker.* [*Ps. xxiii.*] 1st pub. in

the 1868 *App. to H. A. & M.*, in 6 st. of 4 l., and from thence has passed into numerous collections, and usually in an unaltered form. Mr. Ellerton, in his annotations thereon in Notes to the S. P. C. K. *Church Hymns*, says truly and sympathetically, "It may interest many to know that the third verse ['Perverse and foolish oft I strayed'] of this lovely hymn, perhaps the most beautiful of all the countless versions of Psalm xxiii., was the last audible sentence upon the dying lips of the lamented author. February 12, 1877" (p. 107, ii.). A tr. of this paraphrase into Latin, by J. P. M., appeared in *Blackwood's Magazine*, Feb., 1887, as "Rex, Rex amoris, ut Pastoris." [J. J.]

The last and greatest herald of heaven's King. *W. Drummond.* [*St. John the Baptist.*] This in 14 lines is No. 9 of his *Flowers of Zion; or, Spiritual Poems*, 1623. Also in *The Works of William Drummond of Hawthornden*, &c., Edinburgh, James Watson, 1711. It was repeated in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 131, in 2 st. of 6 l., and again in later collections. [J. J.]

The Lord ascendeth up on high. *A. T. Russell.* [*Ascension.*] Pub. in the *Hys for Pub. Worship and Private Devotion*, pub. for the benefit of the London German Hospital, Dalston, 1848, in 4 st. of 6 l. In 1854 st. i., ii., and a third stanza by Bp. How, were given in Murrell and How's *Ps. & Hys.*, No. 31, each stanza being in 7 l. This text was repeated in the S. P. C. K. *Church Hys.*, 1871. See folio ed. of the same, 1881, for note thereon, and for the original text. [J. J.]

The Lord forgets His wonted grace. *Anne Steele.* [*Divine Compassion.*] 1st pub. in her *Poems on Subjects Chiefly Devotional*, 1760, vol. i. p. 80, in 7 st. of 4 l., and again in D. Sedgwick's reprint of her *Hymns*, 1863. In some American hymn-books a part of this hymn beginning with st. iv. is given as "A mother may forgetful be," and again in others, "Forgetful, can a mother be?" [J. J.]

The Lord is King; He wrought His will. *J. Keble.* [*Christ the King.*] "Composed on the occasion of the Visit of the British Association for the Promotion of Science, to be sung in the Parish Church of St. Nicholas, Newcastle-upon-Tyne, 1863," and pub. in the author's posthumous *Miscellaneous Poems*, 1869, in 6 st. of 4 l. In Thring's *Coll.*, 1882, and others. [J. J.]

The Lord is King! lift up thy [your] voices. *J. Conder.* [*Christ the King.*] Pub. in his *Star in the East*, &c., 1824, p. 50, in 8 st. of 4 l., and based upon the words "Alleluia: for the Lord God Omnipotent reigneth." It was repeated in the *Cong. H. Bk.*, 1836, No. 461; in Conder's posthumous *Hys. of Praise, Prayer, &c.*, 1856, p. 196. It is sometimes given as "The Lord is King! lift up your voice." In addition there are also centos in C. U. beginning (1) "The Lord is King! Child of the dust" (st. iii.), and "He reigns! ye saints, exalt your strains." Through these various forms this hymn is in extensive use. [J. J.]

The Lord is my Shepherd, He makes me repose. *W. Knox.* [*Ps. xxiii.*] Appeared in his *Songs of Israel*, &c., 1824, and

again in his posthumous *Poems*, 1847, p. 107, in 4 st. of 4 l. It is in a few modern hymnbooks only, including the *Songs for the Sanctuary*, N. Y., 1865. [J. J.]

The Lord is risen indeed. *T. Kelly.* [*Easter.*] 1st pub. in his *Coll. of Ps. & Hys.*, &c., Dublin, 1802, No. 363, in 7 st. of 4 l., and then in his *Hymns*, &c., 1804, and later eds. In the latest eds. it was expanded to 8 st. as in that of 1853, the addition there being st. vi. It is found in full or in an abridged form in a large number of hymn-books. [J. J.]

The Lord Jehovah calls. *P. Doddridge.* (*Warning to Sinners.*) This hymn is No. 64, in the D. MS. It is in 4 st. of 4 l., and headed, "On hearing God's Voice immediately: from Heb. iii. 13." It has no date; but being found between one hymn dated "April 10, 1735," and another "Jan. 1, 173," we may date it circa 1736 with tolerable certainty. In Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, it was given in a slightly different form as No. 305, and with the heading changed to "An immediate Attention to God's Voice required," Heb. iii. 15. The same text and heading were repeated in J. D. Humphreys's edition of Doddridge's *Hymns*, &c., 1839, No. 335. [J. J.]

The Lord Jehovah reigns, His throne is built on high. *I. Watts.* [*Ps. cxlviii.*] Although given in his *Hys. and S. Songs*, 1709, Bk. ii., No. 109, as a version of Ps. 148, in 5 st. of 8 l., it did not appear in his *Psalms of David*, 1719, nor in any subsequent edition of the same. It is in somewhat extensive use. [J. J.]

The Lord, my Saviour, is my Light. *Anne Steele.* [*Ps. xxvii.*] Appeared in her *Poems on Subjects Chiefly Devotional*, 1760, vol. ii. p. 120, in 13 st. of 4 l., and again in D. Sedgwick's reprint of her *Hymns*, 1863. In Cotterill's *Sel.*, 1810, Ps. 27, st. i., iv., v., xi., xv. were given in an altered form as "Thou Lord, our Guide, our Light, our Way." This was repeated in the 1819 ed. of the same, p. 16. In *Kennedy*, 1863, No. 260, Cotterill's form of the text is altered to "O Lord, our Guide, our Light, our Way." [J. J.]

The Lord of might from Sinai's brow. *Bp. R. Heber.* [*Pentecostal.*] Pub. in his posthumous *Hymns*, &c., 1827, p. 60, in 6 st. of 7 l. as the second hymn for the 6th Sunday in Lent. It has passed into numerous collections in G. Britain and America. [J. J.]

The Lord of Sabbath let us praise. *S. Wesley, junr.* [*Sunday.*] Appeared in his *Poems on Several Occasions*, 1736, in 4 st. of 4 l.; again in J. Wesley's *Coll. of Ps. & Hys.*, 1741; and again in Nicholl's reprint of the *Poems*, &c., 1862, p. 364. It was included in the Church of England collections at an early date; and is found in its original form in several modern collections, including the 1875 ed. of the *Wes. H. Bk.*, No. 850. In some hymn-books, as *Mercer* and others, it is given as "Lord of the Sabbath, Thee we praise." The well-known couplet:—

"'Twas great to speak a world from nought;
'Twas greater to redeem:"

concludes this hymn. [J. J.]

The Lord shall come! the earth shall quake. *Bp. R. Heber.* [*Second Advent.*] Of this hymn there are three forms in C. U., as follows:—

1. The Lord shall come! the earth shall quake. This, the original form of the hymn, was given (in 8 st. of 4 l.) in the Oct. number of the *Christian Observer*, 1811, as a hymn for the 4th S. in Advent. In its original form it is not in C. U. In the 1815 *Appendix* to Cotterill's *Sel.*, No. 144, it was given in 6 st. of 4 l., and as in No. 144. In the 4th ed. of his *Sel.*, 1819, No. 196, Cotterill restored st. iv. in an altered form. This form of the text was repeated in J. Montgomery's *Christian Psalmist*, 1825, No. 310, and is given in several modern hymn-books. See also Kennedy, 1863, No. 1139; *Pp. Hymns*, 1864; *The People's H.*, 1867, and others.

2. The Lord will come; the earth shall quake. This revised form of the hymn appeared in Bp. Heber's posthumous *Hymns, &c.*, 1827, p. 5. It is in extensive use in G. Britain and America, and is probably the most popular form of the hymn. Usually the text is unaltered as in the *Hy. Comp.*, 1876.

3. The Lord will come: the earth shall quake. In Murray's *Hymnal*, 1852, the 1827 text was given with slight alterations, and repeated in the 1866 ed. In Allon's *Hymnal*, 1857 and 1861, st. i.-iii. of Bp. Heber's 1827 text, slightly altered, were given with a new stanza beginning, "O King of Mercy, grant us power," and the doxology as in Murray's *Hymnal*, 1852. This arrangement of the text, with slight variations, is No. 111 in Thring's *Coll.*, 1882.

In other hymn-books there are variations from the above forms of this hymn. These variations can be traced by the works already named. Of Bp. Heber's 1827 text a rendering into Latin is given in R. Bingham's *Hymns. Christ. Latina*, 1871, as "Advenit Dominus! Tellus tremefacta hâbescat;" and another of the same text in H. M. Macgill's *Songs of the Christian Creed & Life*, 1876: as "Deus venit; trementes." [J. J.]

The Lord will happiness divine. *W. Cowper.* [*Lent.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 64, in 6 st. of 4 l., and entitled "The contrite heart." It is in a large number of hymnals in G. Britain and America, and is specially suited for private use. [J. J.]

The Lord's my Shepherd, I'll not want. *Scottish Psalter*, 1650. (*Ps. xxiii.*) We have selected this for treatment as a specimen of the so-called *Scotch Version*, seeing that it is the most familiar of all in Scotland; and is also included in many English and American hymnals of the present day. It is founded on the version by *Francis Rous*. His 1st ed. of 1641 has not been accessible, but the text of his 1643 ed. is here quoted from Dr. Laing's *Letters and Journals of Robert Baillie*, vol. iii., 1842.

" My Shepherd is the living Lord,
and his that doth me feed:
How can I then lack anything
whereof I stand in need.

" In pastures green and flourishing
he makes me down to lye:
And gently me doth lead to the streames
which run most pleasantly.

" And when I fade and go astray
then home he me doth bring,
Conducting me in his right paths,
even for his owne Names sake.

" And though I were even at death's doore,
yet would I fears none ill;
Thy rod, thy staff do comfort me,
and thou art with me still.

" Then hast my table richly stor'd
in presence of my foes;
My head with oile thou dost anoint,
my cup doth overflow.

" Thy grace and mercy all my dains
shall surely follow me:
And I will dwell in the house of God,
my dwelling place shall be."

In great measure this text is taken from *Whittingham's* "The Lord is on by my supplyer," 1st pub. in the *One and Fifthe Psalmes of Dauid*, Geneva, 1556. After being revised by the Divines of the Westminster Assembly, it appeared in 1646 as:—

" The Lord my shepheard is, I shall
therefore want nothing:
He in pastures green, me leads by streames
that do run quietly.

" My soule he doth restore again,
and me to walk doth make
On in the paths of righteousnesse,
e'en for his own names sake.

" Yea though I walk in death's dark vale
I'le fear no evill thing,
Thou art with me, thy rod, thy staffe,
to me do comfort bring.

" Before me thou a table fit'st
in presence of my foes,
My head thou dost with oile anoint,
and my cup overflows.

" Goodnesse and mercy all my life
shall surely follow me:
And in God's house for evermore
my dwelling place shall be."

The version pub. in 1650 is a revised form of this, the variations being in st. i., st. iii. ll. 2–4, and st. iv. ll. 1, 4.

On analysing it we thus find: Of *Whittingham's* original version only two lines survive (ll. 1, 4, iii. 1, 4); of *Rous*, 1643, only seven lines (i. 1, 3, ii. 1, 4, iii. 1, 3, iv. 1, 2, 3); of *Rous*, 1646, only eight lines (i. 1, 3, 4; iii., i. 1; iv. 2, 3, 4); and st. v. exactly, and st. ii. 1, 3, and iv. 1, 4 nearly. *Zachary Boyd's* various editions only furnish one line (st. i. 1. 1 from his 3rd ed. 1648). The version by *Sir William Mure*, 1639 (in his *Select Works*, Edinburgh, Blackwood, 1852), *Musalter, Glasgow*, 1868, p. 182) affords the following:—

iii. 3. " For thou art with me, Lord, thy rode
and staffe me comfort still."

iv. 1. " For me a table thou dost spread,
in presence of my foes;
With oyle thou dost anoint mine head
my cup it overflowes."

Thus the only lines of the 1650 not given exactly, or nearly, in any of the above are:—

i. 3. " He leadeth me
The quiet waters by."

iv. 1. " My table thou hast furnished."

The first religious verse learnt at a mother's knee, and often the last repeated before entering "the valley of the shadow of death," its place in the *Psalter* makes it needless to include it in Scottish hymnals. Among collections of the present time it is found in England in the *Leeds H. Bk.*, 1853, Spurgeon's *O. O. H. Bk.*, 1866, Barry's *Hymnal*, 1867, the *Canterbury Hymnal*: and in America in the *Andover Sabbath H. Bk.*, 1858; Robinson's *Songs for the Sanctuary*, 1865, *Dutch Reformed H. Bk.*, 1869. It is also in full, and unaltered from the 1650 *Psalter* in the *Wes. H. Bk.*, 1875. [J. M.]

The morning dawns upon the place. *J. Montgomery.* [*Passiontide.*] Pub. in his *Greenland and Other Poems*, 1819, p. 181, in 8 st. of 8 l. and headed "Christ's Passion." In Cotterill's *Sel.*, 1819, No. 223, it is headed "For Good Friday." In his *Christian Psalmist*, 1825, No. 492, Montgomery gave it in a revised form in 7 st. of 4 l., the omitted lines being st. iv. ll. 1–4.

" He dies:—the veil is rent in twain:
Darkness o'er all the land is spread:
High without tempest rolls the main:
Earth quakes: the graves give up their dead."

The 1825 text was repeated with slight variations in Montgomery's *Original Hymns*, 1853, No. 61, and is that usually given in the hymn-books both in G. Britain and America. Sometimes the text is abbreviated. [J. J.]

The morning flowers display their sweets. *S. Wesley, jun.* [*Death.*] Appeared in David Lewis's collection of *Miscellaneous Poems*, 1726; in Wesley's *Poems on Several Occasions*, 1736; and in the 1802 reprint of the same, 1862, p. 81, in 6 st. of 4 l. In the *Poems* it is headed "Verses on Isaiah xl. 6, 8. Occasioned by the death of a Young Lady." It was also given in the Wesley *Hys. and Sac. Poems*, 1743, and in the *Wes. H. Bk.*, 1780, No. 44 (ed. 1875, No. 46). It is in extensive use in G. Britain and America. [J. J.]

The morning stars in concert sang. *J. Montgomery.* [*Praise.*] Written for the Sheffield Sunday School Union Whit Monday gathering of 1849, and printed on a broad sheet for use on that occasion. In Montgomery's *Original Hymns*, 1853, in 6 st. of 4 l. it is given "For the Opening of an Organ," for which it is well adapted. [J. J.]

The night is come; like to the day. *Sir T. Browne.* [*Evening.*] 1st pub. in the 1642 ed. of his *Religio Medici*, Pt. ii., § 12, and is thus introduced in speaking of sleep:—

" It (sleep) is that death which we may be literally said to die daily, a death which Adam died before he tasted of the material fruit, and the misery and mediating point betwixt life and death. In fear to like death I dare not trust it without my prayers and an half adieu unto the world, and take my farewell in a colloquy with God:—

" The night is come; like to the day," &c.

[extended to 36 l.] " Now, because I am loth to bedward, I send in other lucubrium than this to make me sleep; after which I close mine eyes in security, content to take my leave of the sun, and sleep unto the resurrection."

From the above-named 36 lines, the cento in common use has been compiled. It is also sometimes given in an altered form as "The sun is gone: like to the day," as in *Bap. Pr. & Hys.*, 1858. Original text in *The Canadian Classics*, Lond., W. Scott, 1886. [J. J.]

The night is wearing fast away. [*Second Advent.*] This appeared anonymously in the Plymouth Brethren's *Hys. for the Poor of the Flock*, 1838, No. 86, in 5 st. of 4 l., and again in several later collections. In *The Christian Hyl.* (n.d.) it is attributed to Sir E. Denny, but it is not in his *Hys. and Poems*, 1848 or 1870. In J. Denham Smith's *New Tunes of Refreshing*, 1888, the author's name is given as "Hearn." [J. J.]

The poorest of the poor are we. *J. Montgomery.* [*Sloped Schools.*] Under the date of 1849, Holland says in his *Memoirs of Montgomery*, vol. vii. p. 216:—

" We (Mr. J. Everett and himself) found that our entrance had arrested his pen in the midst of two-and-twenty lines which he had begun to compose upon for the use of Ragged Schools. On being requested to favour us with a hearing of the verses, he read what he had written, but with such an involuntary accompaniment of deep feeling that my felt more pain than pleasure in the affecting incident."

This hymn is in 9 st. of 4 l. in Montgomery's *Original Hymns*, 1853. In its full form it is not in C. U., but st. iv. vi.–viii. are given in

Martineau's *Hymns*, &c., 1873, No. 373, as "O God, most merciful and just." [J. J.]

The race that long in darkness pined. *J. Morison.* [*Epiphany.*] This fine hymn appeared as No. 19 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Isaiah ix. 2–8 thus:—

I.
" The race that long in darkness pin'd
have seen a glorious light:
There gentle dwell in my who dwelt
in Death's surrounding night.

II.
" To hail thy rise, thou better Sun!
the gath'ring nations come,
Joyous, as when the reapers bear
the harvest-treasures home.

III.
" For thou our burden hast remov'd,
and quell'd th' oppressor's sway;
Quick as the slaughtered squadrons fell
in Midian's evil day.

IV.
" Through storms of war, and scenes of blood,
the warrior reigns on;
The light'ning's speed, great Saviour! marks
the conquest thou hast won.

V.
" To us a Child of hope is born;
to us a Son is giv'n;
Him shall the tribes of earth obey,
him, all the hosts of heav'n.

VI.
" His name shall be The Prince of Peace;
the Wise, the Mighty One;
With justice shall he rule the earth
from his eternal throne."

In the public worship of. issued in that year by the Ch. of Scotland, and still in use st. iv. was omitted and st. vi. rewritten thus:—

" His name shall be the Prince of Peace,
for evermore ador'd,
The Wonderful, the Counsellor,
the great and mighty Lord.

VI.
" His pow'r increasing still shall spread;
his reign no end shall know:
Justice shall guard his throne above,
and peace abound below."

In the markings by the eldest daughter of W. Cameron (p. 806, ii.), ascribed to Morison. The revised text of 1781 is included in full and unaltered as No. 53 in Lord Selborne's *Bk. of Praise Hymnal*, 1866, and slightly altered as No. 47 in the American Episcopal *Coll.*, 1826, and as No. 80 in the *Anglican H. Bk.*, 1871. Omitting st. iii. it has been included in the American Baptist *Psalmist*, 1843, *Kennedy*, 1863, the *Baptist Hymnal*, 1879, and other collections. It is also found in the following forms:—

1. The race which long in darkness pined. Prait's *Coll.*, 1826; Liverpool *Coll.*, 1841.

2. The race that long in darkness lay. Urwick's *Coll.*, 1846.

3. The race that long in darkness walk'd. S. P. C. K. *Hymns*, 1851; *Common Praise*, 1879, &c.

4. The people that in darkness sat. A greatly altered form in the Irish *Church Hymnal*, 1874, No. 84, with an added doxology. This has been included in *Surry's Hymnal*, 1887, and in the *Hymnary*, 1872. The version in the Irish *Church Hymnal* ed., 1880, No. 53, is st. i., iv., v. of *H. A. & M.*, and of the Irish *Church Hymnal* ed., 1874, as given above, as in the 1861. In America it has appeared in the *Hymn. Hymnal*, New York, 1880.

5. The race that long in darkness sat. Thring's *Coll.*, 1882, No. 144, the revised text of 1781 slightly altered in st. i. 1, 2, 3, 4; ii. 1, 2, 3, 4; iii. 1, 2, 3, 4; with st. ii. 1, 3, st. iii. 2, and st. iv. 1, 2, 3, 4 of *H. A. & M.*

6. To hail thy rising, Sun of life. American Prot. Epis. *Hymnal*, 1871, No. 37, beginning with st. ii. altered.

7. To us a Child of hope is born. St. iv.–vi. included in England in Curwen's and various other children's hymn-books, and in America in the Andover *Sabbath H. Bk.*, 1858; Robinson's *Songs for the Sanctuary*, 1865; Dexter, Mass., *Cong. Bk.*, 1849; Baptist *Praise Bk.*, 1858, and various others.

8. Lo! unto us a child is born. St. iv., v. altered in Mercer's *C. P. & H. Bk.*, Ox. ed., 1864, No. 417.

The text should also be compared with Watts's *Hymns*, 1709, Bk. i., No. 13, "The lands that long in darkness lay:" and "The people that in darkness walk'd," in Miss Lorean's *Paraphrases & Hymns for Congregational Singing*, 1853, No. 45. [J. M.]

The radiant morn hath passed away. *C. Thring.* [*Afternoon.*] Written in 1864, and 1st pub. in his *Hys. Congregational and Others*, 1866, p. 66; and again in his *Hys. & Lyrics*, 1874, p. 137, in 5 st. of 4 l. It was adopted as the opening hymn of the 1868 *Appendix* to *H. A. & M.*, and has since then been included in numerous collections in G. Britain and America. In *H. A. & M.* it is set to special music by Sir F. A. G. Ouseley, Bart. This tune is known as "St. Gabriel." [J. J.]

The roseate hues of early dawn. *Cecil F. Alexander, née Humphreys.* [*Evening.*] Mrs. Alexander has published this hymn in two forms as follows:—

1. The first form appeared in the S. P. C. K. *Hymns*, 1852, No. 155, as:—

> "The roseate hues of early dawn,
> The brightness of the day,
> The crimson of the sunset sky,
> How fair they fade away!
> O for the pure and perfect morn,
> Oh! for the golden floor,
> Oh! for the Sun of Righteousness,
> That seteth nevermore!
>
> "The highest hopes we cherish here,
> How fast they tire and faint!
> How many a spot defiles the robe
> That wraps an earthly saint!
> O for the pure and perfect life,
> Oh! for a soul washed white,
> Oh! for a voice to praise our King,
> Nor weary day or night.
>
> "Here faith is cure, and heavenly hope,
> And grace to lead us higher,
> But there are perfectness and peace,
> And nothing to desire.
> Oh! by thy love, and anguish, Lord!
> Oh! by thy life laid down!
> Oh! that we fall not from thy grace,
> Nor cast away our crown."

This text was repeated in Mrs. Alexander's *Legend of the Golden Prayers, &c.*, 1859, p. 139; and is also found in a large number of hymn-books in G. Britain and America, including *H. A. & M.*, the S. P. C. K. *Church Hys.*, Tiring's *Coll.*, the *Hy. Comp.*, and others. Sometimes st. ii., l. 8, reads "Nor weary day nor night," as in *H. A. & M.* In some collections the hymn opens with st. i. l. 5, "O! for the pearly gates of heaven," and in others with st. ii., "The highest hopes we cherish here." In Bigg's annotated ed. of *H. A. & M.*, 1867, the full text is rendered into Latin by Lord Lyttelton (1866), as, "Aurorae roseus primigenus color."

2. Mrs. Alexander's recast of this hymn appeared in her *Hys. Descriptive and Devotional. For the Use of Schools*, 1858, No. iv., as:—

> "*The crimson of the sunset sky,*
> The last gold lines of day
> Along the mountain's rosy verge
> *How fast they fade away!*

> *O for the pearly gates of Heaven,*
> *O for the golden floor,*
> *O for the Sun of Righteousness*
> That setteth nevermore.
>
> "The late that near'd so high at dawn
> The flowers in England all day long
> Are dead or killed now.
> O for the songs that never cease
> Where saints to angels call,
> O for the tree of life that stands
> By the pure river's wave.
>
> "O for the hope that breaks the night
> And all the strand is dark,
> Save where a line of broken foam
> Lies at low water mark.
> O for the land that needs no light,
> The Lamb the Light thereof,
> O for the quiet home in Heaven,
> Where there is no more sea.
>
> "*The highest hopes we cherish here,*
> *How fast they tire and faint,*
> *How many a spot defiles the robe*
> That wraps its earthly saint!
> *O for the pure and perfect life,*
> *O for a soul washed white;*
> *O for a voice to praise our King,*
> *Nor weary day or night.*"

In this recast it will be noticed that the portions in italics are from the original text. Taken as a whole the recast is more poetical but less adapted for public worship than the original. Its use is limited. [J. J.]

The Sabbath day has reached its close. *Charlotte Elliott.* [*Sunday Evening.*] 1st pub. in Elliott's *Ps. and Hymns*, 1835, in 3 st. of 3 l., with the refrain, "Smile on my evening hour." In 1839 it was enlarged to 7 st., the 3rd and 4th of which, as in modern collections, being added, and republished in her *Hymns for a Week*. This latter text is found in Snepp's *Songs of G. & G.*, 1872, with the refrain lengthened to form a 5 l. st. hymn, "*Oh*, smile upon my evening hour." It is given in a large number of modern hymn-books. [J. J.]

The Saviour stood on Olivet. [*Ascension.*] This hymn appeared in the *British Magazine* for July, 1832, p. 605, in 6 st. of 4 l., and signed "S. J. W." It was reprinted in the *Salisbury H. Bk.*, 1857, No. 110, with the addition of a doxology: and again in *Kennedy*, 1863, in 3 st. of 8 l. We have failed to ascertain the author's name. [J. J.]

The Saviour, what a noble flame. *W. Cooper.* [*Foundation.*] Pub. in the *Olney Hymns*, 1779, Bk. ii., No. 55, in 5 st. of 4 l., and headed "Jesus hasting to suffer." In its original form it is seldom used. In Cotterill's *Sel.*, 1810, hymn No. 4, begins, "See! what unbounded zeal and love." This is composed as follows:—

> st. i. "See what unbounded zeal," &c. *Cotterill.*
> st. ii. "Good-will to man, and zeal," &c. *Cooper.*
> st. iii. "With all His sufferings," &c. *Cooper.*
> st. iv. "By His obedience," &c. *Cotterill.*
> st. v. "Jesus, Thy boundless love," &c. *Cooper.*
> st. vi. "With love like Thine," &c. *Cotterill.*

On the withdrawal of the 5th ed. of Cotterill's *Sel.*, 1819 (see **Cotterill, J.**, p. 363, ii.) st. v. and vi. were rewritten, and the cento in this revised form was given in the 9th ed., 1820, and is that which is in C. U. (as in Snepp's *Songs of G. & G.*, 1872) at the present time. It is sometimes given as "How wondrous was the burning zeal." Another cento in C. U. is "With all His sufferings fall

in view." This begins with st. iii. of the original. [J. J.]

The scene around me disappears. *J. Montgomery.* [*Christmas.*] Pub. in his *Christian Psalmist*, 1825, No. 488, in 4 st. of 7 l., and headed, "A visit to Bethlehem in Spirit"; and repeated, without alteration, in his *Original Hymns*, 1853, No. 52. In *Holy Song for All Seasons* (Bell & Daldy), 1859, it begins "Fair Bethlehem's star again appears." It is limited in use. [J. J.]

The secret of the Lord, From sinners, &c. [*Covenant of Free Grace.*] This hymn appeared in the *Gospel Mag.* for March, 1779, p. 151, "7 st. of 4 l., headed "Psalm xxv. 14," and signed "Ingenuus." In Snepp's *Songs of G. & G.*, 1872, st. v.–vii. are given as "The covenant of free grace." We have not found this extract elsewhere. [J. J.]

The shadow of th' Almighty's cloud. *J. Keble.* [*Confirmation.*] Written on Feb. 21, 1827, and 1st pub. in his *Christian Year*, 1827, in 10 st. of 4 l. The cento, "Spirit of might and sweetness too," in *Kennedy*, 1863, begins with st. vi. of this poem, the doxology being an addition by Dr. Kennedy. In most other collections, as the *Wellington College Chapel Hymns*, 1860 and 1880, the doxology is omitted. [J. J.]

The sick man in his chamber. *Cecil F. Alexander, née Humphreys.* [*During Sickness.*] This poem in 14 st. of 4 l., was contributed to Rutherford's *Lays of the Sanctuary and other Poems*, 1850, p. 88, under the title "The Sun of Righteousness." It appeared also in the same year in Mrs. Alexander's *Legend of the Golden Prayers*, 1858, p. 151. From it the cento "The sick man lieth weary," in *Kennedy*, 1863, No. 15, is taken. It is composed of st. vii., viii., xi.–xiv. [J. J.]

The Son of David bowed to die. *J. Austin.* [*Easter.*] Appeared in his posthumous *Hymns*, pub. by his widow in 1836, No. 15, in 4 st. of 6 l. It is sometimes given in its full form, and at others abbreviated to 3 st. as in Thring's *Coll.*, 1882. It is a spirited hymn and worthy of more attention than it has received. [J. J.]

The Son of God goes forth to war. *Bp. R. Heber.* [*St. Stephen.*] Pub. in his posthumous *Hymns, &c.*, 1827, p. 17, in 8 st. of 4 l. It is usually given in an unaltered form as in the S. P. C. K. *Church Hymns*, 1871, and is often accompanied by a fine musical setting as in the same hymnal. [J. J.]

The Son of God in mighty love. *H. Bonar.* [*Christmas.*] This hymn is given on p. 161, ii., as first appearing in Bonar's *Hys. of Faith and Hope*, 1857, in error. It was pub. in his *Songs for the Wilderness*, 1st ed., 1843, in 8 st. of 4 l., with the heading "The Word made Flesh." It was repeated in his *Hys. of Faith and Hope*, 1857, in the same form. In addition to being in C. U. in its original form, it is abbreviated as "In love, the Father's sin-less Child" (st. ii.); and "Jesus, Whom angel-hosts adore." [J. J.]

The Spirit breathes upon the word. *W. Cooper.* [*Holy Scripture.*] Included in the *Olney Hymns*, 1779, Bk. ii., No. 67, in 5 st.

of 4 l., and entitled "The Light and Glory of the Word." It is in use in its original form, and also as "A glory gilds the sacred page" (st. ii.). In the latter form it is found in a large number of hymn-books, especially in America. It is also often found as "What glory gilds the sacred page!" [J. J.]

The starry firmament on high. *Sir R. Grant.* [*Ps. xix.*] This was given in Lord Glenelg's posthumous edition of Grant's *Sacred Poems*, 1839, p. 28, in 4 st. of 8 l., and headed with the following words:—

> "This is intended as a sequel or counterpart to Addison's hymn, 'The spacious firmament.' It corresponds to the latter portion of the 19th Psalm, as Addison's does to the former."

The use of this paraphrase in its full form is confined to a few American collections. The last stanza, "Almighty Lord, the sun shall fail," is given in *Laudes Domini*, N. Y., 1884, as No. 233. [J. J.]

The sun is set, the twilight's o'er. *Bp. E. H. Bickersteth.* [*Holy Communion.*] Written in 1869 for the author's *Hy. Composies*, in which it was pub. in 1870 in 5 st. of 4 l. It was also included in his *Two Brothers and Other Poems*, 1871. Outside of the *Hy. Comp.* its use is limited. [J. J.]

The Sun of Righteousness appears. *S. Wesley, jun.* [*Easter Day.*] 1st pub. in his *Poems on Several Occasions*, 1736, in 4 st. of 4 l., and again in Nichols's reprint of the same, 1862. At an early date it appeared in the *Ps. & Hys. of J. & C. Wesley*, and other collections. It has passed into a limited number of modern hymn-books. The fourth stanza is noteworthy as being that upon which C. Wesley based his st. iii. in "Christ the Lord is risen to-day." The two stanzas are as follows:—

S. Wesley, jun.	"In vain the stone, the watch, the seal Forbid an early rise To Him Who breaks the gates of hell, And opens paradise."
C. Wesley.	"Vain the stone, the watch, the seal; Christ has burst the gates of hell: Death in vain forbids His rise: Christ has open'd paradise."

S. Wesley's hymn was given in Bp. Heber's posthumous *Hymns, &c.*, 1827, p. 60, as *Jesus*. In a few collections st. iii., iv. are given as "Alone the dreadful race He ran." [J. J.]

The thing my God doth hate. *C. Wesley.* [*Holiness Inserted.*] This cento was given in the *Wes. H. Bk.*, 1780, No. 331, in 3 st. of 8 l., and is composed of No. 1240 as st. i., and 1232 as st. ii., iii. of his *Short Hymns on Sel. Passages of Holy Scripture*, 1762, vol. ii. (*P. Works*, 1868–72, vol. x., Nos. 1262, and 1256). Several times it has been printed out that the line (st. iii., l. 5) "Soul of my soul, wreath I" is evidently taken from Sir Richard Blackmore's "Ode to the Divine Being," where we have the same expression thus:—

> "Soul of my soul, my Treasure call,
> My Portion, my Reward immense,
> *Soul of my soul*, my Life, my All."

One can hardly think that this is accidental. This hymn is in several collections in G. Britain and America. [J. J.]

The virtues of Thy saints, O Lord, *Bp. C. Wordsworth of Lincoln.* [*St. Mark.*]

1st pub. in his *Holy Year*, 1862, p. 169, in 14 st. of 4 l. In the 1863 ed. of the *Holy Year*, it was divided into two parts, pt. ii. beginning with st. ix., "Taught by St. Mark, the Morians land." To this line the following note is appended in both editions:—

"St. Mark was Bishop of Alexandria in Egypt, and died there as a martyr, and the celebrated Catechetical School which produced Clement, Origen, and other famous ancient Teachers of Christianity, bore his name."

In the *Hymnary*, 1872, No. 357 is composed of st. viii. of pt. i., and the whole of pt. ii. It begins "Jesu, we praise Thee for his work." The text is altered. [J. J.]

The voice of one that cries. *H. Alford.* [*Advent.*] 1st pub. in his *Ps & Hys.* 1844, No. 1, in 4 st. of 4 l., for the 1st Sunday in Advent; and again in his *Year of Praise*, 1867, for the same Sunday. As a s. m. hymn it is an acceptable change of metre in the Advent hymns. [J. J.]

The voice that breathed o'er Eden. *J. Keble.* [*Holy Matrimony.*] Written for and first pub. in the Salisbury *H. Bk.*, 1857, where it was given as No. 187, in 8 st. of 4 l. In the author's posthumous *Miscellaneous Poems*, 1869, it is headed "Holy Matrimony. To be sung at the Commencement of the Service," and is dated "July 12, 1857." In Bigg's annotated ed. of *H. A. & M.*, 1867, it is rendered into Latin by Lord Lyttelton (1866) as "Ille Edenseus qui Patris Deus." The original is in extensive use, and is one of the most beautiful of modern hymns for Holy Matrimony. [J. J.]

The winds of God have changed their note. [*Easter.*] In a volume of verse consisting of English poems by H. Vaughan and some Latin verses by his brother Thomas, put forth by one "J. W." in 1678 as *Thalia Redivira: the Postumes and Diversions of a Country Muse*, a short poem in 14 l. was given under the motto, "The Revival." In Bell & Daldy's ed. of H. Vaughan's *Sacred Poems*, &c., 1858, it was repeated at p. 226. From it the following lines were taken by the Rev. T. Darling, and, after being elaborated into the hymn, "The winds of God have changed their note," were given in the 1st ed. of his *Hys. for the Church of England*, 1855, and continued in later editions:—

"Hark! how the winds have changed their note,
And chide and blow and call for you!
The frosts are past, the storms are gone,
And backward flits at last comes on.
The lofty groves to express joys
Reply unto the warbler's voice,
And through the spring time of the year
The lilies of His love appear."
[J. J.]

The winds [are] were howling o'er the deep. *Bp. R. Heber.* [*Epiphany*, 4 S.] This hymn in 10 st. of 4 l. was given in the 1828 ed. of Heber's posthumous *Hymns*, &c., as the 5th hymn for the 4th Sunday after the Epiphany, and is based on the stilling of the tempest, the Gospel for that day (St. Matt. viii. 23). The cento "How long the time since Christ began," in Lewis *H. Bk.*, 1853, and several others in G. Britain and America is from this hymn. The original in an abbreviated form is in several American hymnals, including the Plymouth *Coll.*, 1855, and others. [W. T. B.]

The wise men to Thy cradle throne. *Cecil F. Alexander, née Humphreys.* [*Epiphany.*] Pub. in her *Hys. Descriptive and Devotional*, &c., 1858, No. 8, in 5 st. of 4 l. Although seldom found in modern collections it is in Mrs. Alexander's best style. Possibly her interpretation of the gold, frankincense, and myrrh, as symbolizing love, prayer, and repentance, has made against the general adoption of the hymn. [J. J.]

The Word of God, Who hid in flesh. *Archbishop Benson.* [*Passiontide.*] This hymn for the Thursday before Easter, and dealing with the Institution of the Holy Communion, was contributed to the *Wellington College H. Bk.*, 1863, in 6 st. of 4 l., and appointed for the morning of that day. A slight alteration in ll. 3, 4 of st. i. would make it a most acceptable hymn for Holy Communion for use at any season. [J. J.]

The world can neither give nor take. [*The Love of God.*] This is a cento compiled from John Mason's *Songs of Praise*, pub. in 1683. It is thus composed:—

St. i., ii. From "Song of Praise," No. 23, for Peace of Conscience, st. i., ii.
St. iii. From "Song of praise," No. 23, st. iv.
St. iv., v., vi. From the same st. iv., v., and vi. altered.

In this form it is found in the Countess of Huntingdon's *Collection*, 1780, and later editions. Orig. text in D. Sedgwick's reprint of Mason's *Songs of Praise*, 1865. The 1780 text of the cento is in *Lyra Brit.*, p. 655, where its compilation and alterations are ascribed to Lady Huntingdon. This ascription, however, is open to doubt. The cento is still in C. U. [J. J.]

The world to-day divides its year. *J. S. B. Monsell.* [*Annunciation B. V. M.*] This poem of 14 st. of 6 l. appeared in his *Spiritual Songs*, 1857, with the heading "Lady Day. The Incarnation of Christ. Commonly called The Annunciation of the Blessed Virgin Mary." In his *Hys. of Love and Praise*, &c., 1865, the hymn for "The Annunciation of the Blessed Virgin Mary" is "O Saviour! Thou this day didst make." This hymn begins with st. vii. of this poem; and of its 8 st. of 4 l. there are 18 lines from the latter part of the poem (some of them somewhat freely altered), and the rest are new. In the revised ed. of the *Hy. Comp.*, 1876, the cento "O Saviour, Who in love didst take," is from the original (st. vii.) poem with an alteration of the opening line. It makes a much better hymn than Dr. Monsell's arrangement in his *Hys. of Love and Praise* as above. [J. J.]

The year begins with Thee. *J. Keble.* [*Circumcision.*] Written June 10, 1824, and 1st pub. in his *Christian Year*, 1827, in 17 st. of 4 l., and headed with the text "In Whom also ye are circumcised with the circumcision made without hands." In its full form it is not in C. U. It has, however, supplied the following centos to modern hymn-books:—(1) "The year begins [begun] with Thee." In several collections; (2) "Art Thou a child of tears?" and "Is there a mourner true?" In a few collections only. The poem as a whole is better adapted for private devotion than for public worship. [J. J.]

Thebesius, Adam, s. of Peter Thebus or Thebesius, pastor at Steffendorf near Liegnitz in Silesia, was b. at Steffendorf, Dec. 6, 1596. After studying at the University of Wittenberg (A.A. 1617) he was instituted, on Nov. 26, 1619, as pastor at Mondschütz, near Wahlau, and in 1627 became pastor at Wahlau. Finally, in 1639, he was appointed pastor of SS. Peter and Paul, the principal church in Liegnitz, and in 1642 he also became assessor of the consistory. He d. at Liegnitz suddenly, after a double stroke of paralysis, on the evening of Dec. 12, 1652. (*Koch*, iii. 64; S. J. Ehrhardt's *Presbyterologie Schlesiens*, 1780–89, vol. iv. p. 265, &c.)

Thebesius was a diligent, faithful and popular preacher. He was much tried by family afflictions (his wife and four children predeceased him), and by the misfortunes of war. His house and property at Wahlau were burned in a raid in 1634. Mützell, 1036, prints two pieces as his. One of these, which, according to *Koch*, outweighs all his other poetical productions is:—

Du grosser Schmerzensmann. *Passiontide.* This appeared in the *Schlesische Singschule*, Breslau, 1851 (Wackernagel's Library), No. 338, in 7 st. of 4 l., marked as by "*M. Adam Thebesius.*" Included in Mützell, 1036, No. 816, and in the Berlin *G. L. S.*, ed. 1863, No. 234. Tr. as "Thou Man of Sorrows, hail!" This is a good tr. in *Lyra Mystica*, viii. by A. T. Russell, as No. 89 in his *Ps. & Hys.*, 1851. [J. M.]

Thee in the loving bloom of morn. *H. Bonar.* [*God in all, and all in God.*] Pub. in his *Hys. of Faith and Hope*, 3rd Series, 1866, in 12 st. of 4 l. Repeated in full in the *Westminster Abbey H. Bk.*, 1883. [J. J.]

Thee we adore, eternal Name. *I. Watts.* [*Life frail, Eternity unending, or New Year.*] 1st pub. in his *Hys. and Spiritual Songs*, 1707 (2nd ed. 1709, Bk. ii., No. 55), in 7 st. of 4 l. It is found in a large number of hymn-books in all English-speaking countries. The form of the text which is in the most extensive use is that given in the *Ps. & Hymns* of J. and C. Wesley in 1738, and continued in the revised ed. of the *Wes. H. Bk.*, 1875, in which there are four slight changes from the original. The original came into use in the Church of England through **M. Madan's** *Ps. & Hys.*, 1760. In Dale's *English H. Bk.*, 1874, it begins with st. ii., "Our wasting lives grow shorter still." [J. J.]

Their hearts shall not be moved. *Jane E. Leeson.* [*To come.*] Pub. in her *Hys. and Scenes of Childhood*, 1842, No. 57, in 6 st. of 6 l. In the Leeds *H. Bk.*, 1853, No. 174, st. i.–iii. are given in an altered form, and opening with the same first line. These alterations were made by G. Rawson. This text was repeated in the Bap. *Ps. & Hys.*, 1858, and other collections in G. Britain and America, and is that in C. U. [J. J.]

Theocistus of the Studium. A monk of the great monastery of the Studium at Constantinople, circa A.D. 800. Neale calls him a friend of St. Joseph. [See **Greek Hymnody**, § xvii. 1.] His only work known to the Church is his "Suppliant Canon to Jesus," which is found at the end of the *Parendeion* or *Great Octoechus*, a volume in eight parts, containing the Festal Office for eight weeks. From that canon Dr. Neale compiled a cento beginning, 'Ιησοῦ γλυκύτατε, and pub. its translation, "Jesu, Name all names above," in his *Hys. of the Eastern Church*, 1863, in 6 st. of 8 l. In 1867 it was included in an unaltered form in the *People's H.*, and subsequently repeated in the *Hymnary*, the *Parish H. Bk.*, and other collections. In the 1869 *Suppl. Hys.* to *H. A. & M.* there is another tr., "Sweet Saviour, In Thy pitying grace" (*Love*). This was contributed thereto by the Rev. R. M. Morrson. [J. J.]

Theodore, St., of the Studium. One of the Greek hymn-writers. He was b. at Constantinople, circa 759, and educated by his uncle, St. Plato. He was banished by Constantine, for his resolute refusal to acknowledge the Emperor's illicit marriage with Theodota, in 797. On the accession of Irene (798), he was recalled, and enjoyed the favour of the Empress. In 809 he was again banished, for the old cause, refusal to acknowledge the legitimacy of Constantine's marriage. Recalled once more in 811, he was imprisoned and again banished for his defence of the *Icons*, under Leo the Armenian. He was recalled a third time at the death of Leo, and d. Nov. 11, 826 (*Dr. Neale* adds, "in banishment"). He succeeded his uncle, St. Plato, as Hegumen of the Monastery of The Studium. See further **Greek Hymnody**, § xviii. 1, and Cotelier's *Ecclesiæ Græcæ Monumenta*, iii. 1–3. [H. L. B.]

Theodosia, the *nom de plume* of Anne Steele.

Theophanes, St. The third in rank among the Greek ecclesiastical poets called *Melodists*, circa 800–850. He was a son of pious parents, and a native of Jerusalem. He may have been educated, as his elder brother Theodore was, in the Laura of St. Sabas, and thence have imbibed his taste for the composition of hymns. He was sent, with his brother, by the Patriarch of Jerusalem, to Constantinople, to remonstrate with the Emperor Leo the Armenian (reg. 813–820), against Iconoclasm. They were scourged and banished from Constantinople. After the murder of Leo they were allowed to return, but were again banished. In the reign of Theophilus (reg. 829–842) they were again at Constantinople, and were then branded on their faces with some opprobrious Iambic verses (from which they were afterwards known as "*Graptè*"), and a third time banished. After 842 Theophanes was exalted, on the triumph of the defenders of the *Icons* at the accession of Theodora, and was made Archbishop of Mida, where he died. The brothers are commemorated in the Greek calendar on Dec. 27. The sketch here given will be found quite different from that prefixed to the translations from Theophanes in Neale's *Hymns of the Eastern Church*. Dr. Neale mistook the poet for an earlier saint, Theophanes of Syrgiana, who continued the Chronicon of George Syncellus. The identification of the poet with Theophanes Graptus is however universally attested by the Greek writers, and the Canon of Theophanes of Syrgiana is written by Theophanes Graptus on the accretial, Θεοφάνους μάλιστα τὸν Συγριανὸν. (See *Dict. Greek and Roman Biography*; Cotelier's *Auctores sacri*; and **Greek Hymnody**, § xviii. 3. [H. L. B.]

Θεὸς ὧν εὐρύχωρος. [Χριστὸν γεννῶσα.]

Θεοτόκιον. [**Greek Hymnody**, § xvii. 2.]

There came a little Child to earth. *Emily E. S. Elliott.* [*Christmas.*] 1st pub. in 1856 in *Matty's Missionary Box* (Lond.: T. Nelson & Son), and since included in Miss Elliott's *Chimes for Daily Service*, 1880, p. 97, in 4 st. of 8 lines. It has appeared in the *Church S. S. H. Bk.*, 1868, Scottish *Presbyterian Hymnal*, 1876; Allen's *Children's Worship*, 1878, &c.; and is included in full and unaltered (save st. ii. l. 3) as No. 373 in the Scottish *Free Church H. Bk.*, 1882. Its use is extensive. [*J. M.*]

There is a blessed home. *Sir H. W. Baker, Bart.* [*Heaven anticipated.*] Written in 1861, and pub. in *H. A. & M.* the same year as No. 182, in 4 st. of 8 l. It has passed into several collections, and is a beautiful and touching hymn. It was sung over the author's grave. In Bigge's Annotated ed. of *H. A. & M.*, 1867, there is a rendering in Latin by Lord Lyttelton (1868) beginning "Est beatrum Domus incolarum." [*J. J.*]

There is a book, who runs may read. *J. Keble.* [*Septuagesima.*] Written in 1819, and pub. in his *Christian Year*, 1827, as the poem for Septuagesima Sunday, in 12 st. of 4 l. It is in several collections in G. Britain and America, but usually in an abbreviated form. In a few collections it begins with st. ix., "One Name above all glorious names." The original, which is very beautiful, is based upon the words, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made:" Rom. i. 20, with a distinct reference to Gen. i., which is the first Lesson for Septuagesima Sunday Morning. In R. Bingham's *Hymns. Christ. Latina*, 1871, st. i.–v., xii., as in *H. A. & M.*, are rendered into Latin as "Est liber, atque illum qui currit perlegat, omnem." [*J. J.*]

There is a calm for those who weep. *J. Montgomery.* [*Death and Burial.*] This is the opening of Montgomery's poem "The Grave," which first appeared in his Sheffield Newspaper, the *Iris*, June 20, 1805, in 30 st. of 4 l., and signed "Alcæus:" again in his *Wanderer of Switzerland and Other Poems*, 1806; and again in various editions of his *Poetical Works*. In the 1854 ed. of his *P. Works* Montgomery has dated it 1804. Various centos from this poem are in C. U. as hymns, and all but one begin with st. i. In Martineau's *Hymns*, &c., 1840, No. 365 is composed of st. i., ii., xvi., xix., xxv., xxvii. slightly altered; and No. 366 of st. xxviii.–xxx. It must be noted that st. xxviii. is a repetition of st. i. with the third line rewritten. The centos in American hymn-books differ from these, and from each other. [*J. J.*]

There is a Fountain filled with blood. *W. Cowper.* [*Penitential.*] This hymn was probably written in 1771, as it is in Cowper's *Coll. of Ps. and Hys.*, 1772, in 7 st. of 4 l. It was republished in the *Olney Hymns*, 1779, Bk. I., No. 79, with the heading "Praise for the Fountain opened." It is based on Zech. xiii. 1, "In that day there shall be a Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." This hymn in full or abbreviated is in extensive use in all English-speaking countries.

A well known form of this hymn is "From Calvary's Cross a Fountain flows." This appeared in Cotterill's *Sel.*, 8th ed., 1819, No. 43, in 5 st. of 4 l., and consists of st. i.–v., very much altered. In Bickersteth's *Christian Psalmody*, 1833, No. 49, the same opening stanza is given, with a return, in most of the remaining six stanzas, to the original text. The question as to by whom these alterations were made, first in Cotterill's *Sel.*, 1819, and then in Bickersteth's *Christian Psalmody*, 1833, is answered by R. W. Dibdin, in the *Christian Annotator*, vol. iii., No. 76, for July 5, 1856, p. 278, where he writes concerning this hymn:—

"About 30 years ago, I was repeating to the late Rev. Thomas Kelly, my dear son, of Bluffhill, that hymns were so frequently printed differently from the originals as written by their authors. I pointed out the very hymn mentioned by G G G [i.e. 'There is a Fountain,' &c.] in the Rev. Edward Bickersteth's Coll. as an example. He smiled, and said, 'I altered it as you see it here: Bickersteth asked me to alter it.'"

We know from Montgomery's *Memoirs* that he altered hymns for Cotterill's 1819 ed. of his *Sel.* and here by his own confession we have one of those alterations. Previously to this, however, he had acknowledged having rewritten the 1819 text as in Cotterill's *Sel.* in these words:—

"I entirely reverse the first verse of that favorite hymn, commencing 'There is a Fountain filled with blood.' The words are objectionable as representing a fountain being filled, instead of *springing* up; I think the version is unexceptionable."

The two versions are:—

W. Cowper, 1771-2.	"There is a Fountain filled with blood, Drawn from Immanuel's veins; And sinners plung'd beneath that flood, Lose all their guilty stains."
J. Montgomery, 1816.	"From Calvary's cross, a Fountain flows, Of water and of blood, More healing than Bethesda's pool, Or famed Siloam's flood."

It should be noted also that Montgomery's alteration of st. ii., ll. 3, 4, has changed the whole meaning and character of the hymn, so far as Cowper was concerned. Cowper's original stanza reads:—

"The dying thief rejoic'd to see
That Fountain in his day;
And there have I, as vile as he,
Wash'd all my sins away."

In Cotterill's *Sel.*, 1819, Montgomery altered this to:—

"The dying thief rejoic'd to see
That Fountain in his day;
And there may I, though vile as he,
Wash all their guilt away."

In Bickersteth's *Christian Psalmody*, Montgomery rewrote it thus:—

"The dying thief rejoic'd to see
That Fountain in his day;
And there could I though vile as he,
Wash all my sins away."

In later collections ll. 3, 4 have again been altered to,

"And there may I, though vile as he,
Wash all my sins away."

In these alterations of the text the sustained confidence and rapture of Cowper are entirely lost. This may suit public taste, but it gives an entirely false view of the state of Cowper's

mind when he wrote this hymn. Our positive knowledge of the poet's frequent depression of spirits and despair is painful enough without this gratuitous and false addition thereto.

Five stanzas of this hymn, taken from the commonly received text, are rendered into Latin in R. Bingham's *Hymns. Christ. Latina*, 1871, as "Fons est sanguine redundans." Dr. H. M. Macgill has however taken the original text for his rendering into Latin in his *Songs of the Christian Creed and Life*, 1876, where it reads:—"Sanguis en Emmanuelis." In addition to Latin, various forms of the text have been translated into many other languages. [*J. J.*]

There is a God, all nature cries. *J. Montgomery.* [*Nature's witness to the Existence of God.*] The ms. of this hymn is dated "January 8, 1838." It was included in Montgomery's *Original Hymns*, 1853, No. 6, in 7 st. of 4 l., and headed "The Guilt and Folly of denying God." It must be distinguished from Miss Steele's "There is a God, all nature speaks," which is also in C. U. [*J. J.*]

There is a green hill far away. *Cecil F. Alexander, née Humphreys.* [*Good Friday.*] 1st published in her *Hys. for Little Children*, 1848, p. 51, in 5 st. of 4 l., and based upon the words "Suffered under Pontius Pilate, was Crucified, Dead, and Buried," of the Apostles' Creed. It is an exceedingly popular children's hymn, and is in extensive use. [*J. J.*]

There is a happy land. *A. Young.* [*Heaven.*] In 1838 Mr. Young was spending an evening in the house of Mrs. Marshall, the mother of some of his pupils. Among other pieces she played one air which caught his attention. On inquiry he found it was an Indian air called "Happy Land." With the air ringing in his ears he composed this hymn to it. It was sung in his classes at Nishby Street School, Edinburgh, and there heard by the Rev. James Gall, who included it in the first series of the *Sacred Song Book*, 1843 (see **Salmon, C. H.**, p. 116, ii.), from whence it has passed into many hymn-books. It has been *tr.* into Chinese, many Indian and African dialects, &c., and in these and its original form is now to be heard in Sunday Schools all over the world. In 1872 Mr. Young included it in his *The Scottish Highlands and other Poems*, p. 117, in 3 st. of 4 lines. Originally st. iii. l. 3 began "We rejoice," but subsequently, and in his volume of 1876, Mr. Young altered it to "*Reign*, reign." The text of 1879 is included unaltered in the *Hy. Comp.*, 1876, the Scottish *Free Church H. Bk.*, 1882, and others. In the *Cottage Melodies*, N. Y., 1830, an imitation beginning "O and the word divine" as a hymn on Sending the Bible to the Heathen is included as No. 945. It may be noted that the Rev. John Inglis, D.D., Presbyterian missionary in the New Hebrides *tr.* it in 1854 (as his first attempt), into the Aneityumese language, beginning "Et eleue Inoelilag." This version was a great success and continues to be a favourite. Dr. Geddie and Dr. Inglis, assisted to some extent by others, *tr.* 51 Psalms and Hymns (of which this is No. 23) into Aneityumese, included as part of the *Nakrutiat Itap*, pub. by the Religious Tract Society of London in 1880. [**Missions Foreign**, p. 761, ii., § ii., iii., 2.] [*J. M.*]

There is a holy sacrifice. *Charlotte Elliott.* [*The Contrite Heart.*] This hymn is usually attributed to J. Montgomery on the grounds that its first appearance as far as yet traced was in the 1819 ed. of Cotterill's *Sel.*, to which Montgomery largely contributed; and that in the *Series* of W. Oliphant & Son's *Sacred Poetry*, n. d. [circa 1820], pp. 291-2, it is attributed to Montgomery. In 1836 Miss Elliott pub. her *Hours of Sorrow*, with an Introduction "To the Reader" which begins:—

"Not for the gay and thoughtless do I weave
These plaintive strains;"

These words to our mind clearly intimate to the Reader that the entire contents of the book were by Miss Elliott. At p. 10 this hymn is given in 5 st. of 3 l., with the refrain "The contrite heart!" as in Cotterill's *Sel.*, 1819, No. 341. Seeing that in 1819 Miss Elliott was 20 years of age, that it is in her *Hours of Sorrow* as above, and that its style and metre it is the same as a large number of her hymns, and that it is not in any known work by Montgomery, we have no hesitation in ascribing it to her. It is a sweet hymn for private use, and is found in several collections. [*J. J.*]

There is a land of pure delight. *I. Watts.* [*Heaven anticipated.*] 1st pub. in his *Hys. and S. Songs*, 1707, and again in the 2nd ed., 1709, Bk. II., as No. 66, in 6 st. of 4 l., with the heading "A prospect of Heaven makes Death easy." In the older collections very many variations in the text were introduced, but most of these have gone out of use. Of those which remain the following appeared in Hall's *Mitre H. Bk.*, 1836, No. 182:—

St. i. "Infinite day" to "*Eternal* day."
St. ii. "Never sickening" to "Never *fading*."
"This heavenly" to "*That* heavenly."
St. v. "Could we make" to "could we *all*."
St. vi. "We but climb" to "we but stand."

The last alteration was made by Dr. Blomfield, to whom the "proofs" of the *Mitre H. Bk.* were submitted. Other variations are found in the text in some hymn-books: but latterly a strong reaction has taken place in favour of the original as given in Lord Selborne's *Bk. of Praise*, 1862-7. The use of this hymn has extended to all English-speaking countries, and it has been translated into many languages. In his *Hymns. Christ. Latina*, 1871, R. Bingham has rendered four stanzas into Latin as, "Extat terra procul sacris habitata beatis." This hymn is one of the earliest of Watts's compositions. A tradition exists in Southampton that it was suggested by the view of the Isle of Wight as seen from that town. [*J. J.*]

There is a path that leads to God. *Jane Taylor.* [*A Child Pilgrim.*] 1st pub. in the *Hymns for Infant Minds*, by A. and J. Taylor, 1810, in 7 st. of 4 l., and entitled "The Little Pilgrim." It is one of the best examples of the writer's clear, simple, nervous style, and exceeds in popular use all of her other compositions. It is found in numerous collections for children in Great Britain and America, but often in an abbreviated form. Orig. text in the *Hy. Comp.* [*J. J.*]

There is a safe and secret place. *H. F. Lyte.* [*Ps. xci.*] Appeared in his *Spirit of the Psalms*, 1834, as his c. m. version of Ps. 91, in 3 st. of 4 l. It is very simple and tender, and is in somewhat extensive use in G. Britain and America. In the enlarged ed. of the *Spirit of the Psalms*, 1836, st. ii. ll. 1, 2, are altered from :—

"The least, the feeblest there may bide
Uninjured and unawed;"

to

"The least, the feeblest there may bide
Unharmed and unawed."

The change of thought from *hiding* in terror, to *abiding* in calm repose is a decided poetic improvement; and is certainly more in accord with the Psalmist's declaration "Thou shalt not be *afraid* for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday" (vers. 5, 6), than the original reading. [Psalms, English, § xvii.] [J. J.]

There is an everlasting home. *M. Bridges.* [*Christ, the Rock of Ages.*] Pub. in his *Hym. of the Heart. For the use of Catholics*, 1848, in 6 st. of 4 l., and entitled "Latus Salvatoris." In its full or abbreviated form it is in several collections, including the *People's H.*, 1867, &c. The tune *Milford*, by T. Woolsey White, was specially composed for this hymn. [J. J.]

There is no night in heaven. *F. M. Kneilla.* [*Heaven.*] Contributed to the *Leaf of the Sanctuary*, &c., 1859, in 10 st. of 4 l., and entitled "The One Family. Thoughts for the Feast of St. Michael and All Angels." In the edition of 1861 it is given in 9 st. of 8 l. In this form it was included in *Kennedy*, 1863, No. 1104. Its well-known and popular form appeared in the S. P. C. K. *Church Hymns*, 1871, where to sts. i., iii., vii., ix. of the original of 1859 are given with alterations, and an additional stanza was added by the Rev. J. Elherton. In Thrupp's *Coll* the orig. text of these stanzas is restored. [J. J.]

There is no sorrow, Lord, too light (slight). *Jane Crewdson*, née *Fox.* [*Divine Sympathy.*] Given in her *A Little While and Other Poems*, Manchester, w.d. (circa 1860), p. 19. In *Kennedy*, 1863, it begins, "There is no grief, however light," and in one or two others the words "too light" are changed to "too slight," in the opening line. It is sometimes also given as "There's not a grief however light." [J. J.]

There were ninety and nine that safely lay. *Elizabeth C. Clephane.* [*The Lost Sheep.*] This beautiful poem was probably written in 1868 at Melrose, where the authoress then resided, and first pub. in 1868, in a small magazine for the young, entitled, *The Children's Hour*, pt. ii. p. 15, in 5 st. of 6 l. Subsequently it appeared as No. 8 of the series of her hymns entitled *Breathings on the Border*, in the *Family Treasury*, 1874, p. 595. Thence it was copied into the *Christian Age*, May 13, 1874, where it was seen by Mr. I. D. Sankey, who set it to music and sang it with great effect at his gospel meetings. He included it in 1875 in his *Sacred Songs and Solos*. It has since appeared in England, in the *Hy. Comp.*, 1876; Thrupp's *Coll.*, 1883; Bapt. *Ps. & Hys. Supp.*, 1880, &c., and in America in the *Rosary, Association H. Bk.*, Cleveland, 1882, and other collections. It is rapidly attaining a foremost position among modern hymns. [J. M.]

There's a friend for little children. *A. Midlane.* [*Jesus, the Children's Friend.*] Written Feb. 27, 1859, and first pub. in *Good News for the Little Ones*, Dec., 1859. The stanzas, however, were not in the order in which they are usually found, but as follows :—

i. "There's a rest," &c.; ii. "There's a home," &c.; iii. "There's a Friend," &c.; iv. "There's a crown," &c.; v. "There's a song," &c.; vi. "There's a robe," &c.

The rearrangement produces a better sequence in the order of the stanzas, and gives greater unity to the hymn. Soon after its appearance in 1859 it was adopted by various hymn-books, and at the present time it is in extensive use in G. Britain and America. It has been set to music several times, and is the most popular of Mr. Midlane's hymns. [J. J.]

There's not a bird with lonely nest. *W. B. Noel.* [*God the Divine Father of All.*] This hymn was given anonymously in common with the rest of the hymns in W. B. Noel's *Sel. of Ps. and Hys.*, 1851 (ed. 1853, No. 561), in 7 st. of 4 l. It is commonly attributed to W. B. Noel, and we see no reason to doubt the authorship. It is in several collections, but usually in an abbreviated form. In Bickersteth's *Christian Psalmody*, 1833, No. 37, it is given in its full form. In R. Bingham's *Hymns. Christi. Latrian*, 1871, st. i., iii.-v., are rendered into Latin as, "Non avis est, aidum quæ scia ponit cremo." [J. J.]

There's not a star whose twinkling light. *J. C. Wallace.* [*God seen in Nature.*] This hymn appeared in *A Supplement* to the 5th ed. of Robert Aitken's *Selection of Psalms and Hymns for Unitarian Worship*, London: Rowland Hunter, 1815, No. 45, in 3 st. of 4 l., and entitled "The Creator seen in his Works." As it has undergone rearrangement and enlargement, we give the opening line of each stanza :—

St. i. "There's not a star whose twinkling light."
St. ii. "There's not a cloud whose riven shroud."
St. iii. "There's not a place in earth's vast round."
St. iv. "Around, beneath, the heavens breathe."
St. v. "Then rise, my soul! and sing His name."

In J. R. Beard's Unitarian *Collection of Hymns, &c.*, Lond.: J. Green, 1837, to which Mr. Wallace contributed more than sixty hymns, this hymn was given in 6 st., and is rearranged thus :—

i. "There's not a place." ii. "There's not of grass." iii. "There's not a tempest." iv. "There's not a star." v. "Around, beneath." vi. "Then rise, my soul."

In the new ed. of Mr. Beard's *Collection*, 1860, another arrangement with changes is introduced, which leaves the hymn thus :—

i. "There's not a tint that paints the rose." ii. "At early dawn." iii. "There's not of grass." iv. "There's not a tempest." v. "There's not a star." vi. "There's not a cloud." vii. "There's not a place." viii. "Around, beneath." ix. "Then rise, my soul."

From these outlines the construction of the hymns, "There's not a place," &c., and "There's not a tint," &c., as in Curwen's *Child's Own H. Bk.*, Major's *Book of Praise*,

the *Meth. S. S. H. Bk.*, and many others, including American collections, may easily be traced, and a reference to *Aspland's* and *Beard's* works, as above, will correct the text. In Major's *Bk. of Praise for Home & School* the author is said to be John *Aikman* Wallace, and in the *Prim. Meth. S. School H. Bk.*, 1879, Heber, but both are in error. [J. J.]

These glorious minds, how bright they shine. *I. Watts.* [*Martyrs.*] 1st pub. in his *Hymns, &c.*, 1707, Bk. i., No. 41, in 6 st. of 4 l., and entitled "The Martyrs glorified. Rev. vii., 13, &c." In this form it is rarely used.

In the Draft of the Scottish *Translations and Paraphrases* of 1745, it is given as No. xlii. As from this recast the modern form of Watts's hymn has mainly come, we give it in full, indicating the alterations in italics :—

"These glorious Minds how bright they shine!
whence all their white Array?
How came they to the happy Seats
of everlasting Day.

"Lo! these are they, from sorrows Joy,
from Tribulation, and
And wash'd their Raiment in the Blood
of Christ, the dying Lamb.

"Now they approach a holy God,
and bow before his Throne;
With Hearts entirely fit to serve him still,
and Tongues to sing his Praise.

"His Presence fills each Heart with Joy:
tuneo ev'ry Mouth to sing
By Day, by Night, the blest Abodes
with glad Hosannas ring.

"Hunger and Thirst are felt no more,
nor Suns with scorching Rays
Or painful Heats disturb the cheering Beams
of pure eternal Joy.

"The Lamb shall lead his heav'nly Flock
where living Fountains rise;
And Love divine shall wipe away
the Sorrows of their Eyes."

The author of this recast is unknown. This text was repeated, with slight changes, in the Draft of 1751, but in the authorized issue of the Trans., &c., of 1781, it underwent considerable changes. It opens, as No. lxvi., as :—

"How bright these glorious spirits shine!"

and is derived thus :—

St. i. Watts altered in 1751 Draft; st. ii. from 1745 altered; st. iii. new in 1781; st. iv. from 1745, with *sacred* courts, for "blest abodes"; st. v. from 1745 unaltered; st. vi. new in 1781, based on Watts's st. vi.; st. vii. new in 1781.

This text has been in authorized use in the Church of Scotland for more than 100 years. It is also in extensive use in all English-speaking countries, and sometimes with a doxology added thereto, as in *H. A. & M.* It has been tr. into several languages, e.g. into Latin, by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876, as:—"Animæ claræ lucentes." The 1781 version is claimed by the eldest daughter of W. Cameron (p. 266, ii.), as his. His indebtedness, however, to the recast of 1745 was very great. Its right designation is *I. Watts, 1709; Scottish Draft Tra. and Paraphs.*, 1745; and *W. Cameron*, 1781. From the 1781 text we also have :—

1. **A numbered company behold.** By *Jane* R. Leeson, in her *Paraphrases and Hys.*, 1853. This is a recast.
2. **How bright these saints in glory shine.** In T. Darling's *Hys. for the Church of England*. 1827-28.
3. **How bright these glorious spirits shine.** In J. R. Whitley's *Hys. for the Church Catholic*. 1883.

These altered versions of the text are not in extensive use. [J. J.]

They are all gone into the world of light. *H. Vaughan.* [*Death and Burial.*] Pub. in his *Silex Scintillans*, 2nd ed. 1655 ; in H. F. Lyte's reprint of the same, 1858 ; and in Grosart's *Fuller Worthies*, 1868. In some collections, as in Martineau's *Hymns, &c.*, 1873, it begins as above ; but in the American Unitarian *Hys. for the Church of Christ*, Boston, 1853, it opens, "Dear, beauteous Death! the jewel of the just." [J. J.]

They come, God's messengers of love. *B. Campbell.* [*St. Michael and All Angels.*] Written for, and 1st pub. in his *Hys. and Anthems*, 1850, p. 94, in 6 st. of 4 l. In 1852 it was republished, with alterations, in Murray's *Hymnal*, No. 79. This was repeated in several collections, including *H. A. & M.*, 1861, and has become the accepted form of the hymn. Sometimes it is abridged to four stanzas. It is the most widely adopted hymn for St. Michael and All Angels of any in the English language. [J. J.]

They whom the Father giveth. *J. Conder.* [*Perseverance.*] 1st pub. in his *Star in the East*, 1824, p. 34, in 8 st. of 6 l., and based upon John x. 27, 28, "My sheep hear My voice . . . and I give unto them eternal life, and they shall never perish." In 1836 it was reputed in his *Hys. of Praise, Prayer and Devout Meditation*, pp. 152–57. In its original form it is not in common use, but st. v., vi., vii. and viii., beginning, "Christ watches o'er the embers," were given in *Kennedy*, 1863. This arrangement is adapted to "Burial," or a service associated therewith. [J. J.]

They whose course on earth is o'er. *J. M. Neale.* [*Communion of Saints.*] 1st pub. in his *Hymns for the Young*, 1844, No. xv., in 9 st. of 4 l., and based on the article of the Creed "The Communion of Saints." In 1866, Dr. Neale revised the text on his death-bed, and made alterations in st. iv., v. and ix. This text was pub. in his posthumous *Original Sequences, Hymns, and other Ecclesiastical Verses*, 1866, p. 64, and given there for All Souls at Vespers. The same text was repeated in the *People's H.*, 1867 ; and, with the omission of st. ii., in the S. P. C. K. *Church Hymns*, 1871. [J. J.]

Thilo, Valentin, s. of Valentin Thiel or Thilo [b. Jan. 2, 1579, at Zinten, became diaconus of the Altstadt Church in 1609, and d. of the pestilence at Königsberg in 1620]. diaconus of the Altstadt Church in Königsberg, was b. at Königsberg, April 19, 1607. He matriculated in 1624 at the University of Königsberg as a student of theology, but devoted himself more especially to the study of rhetoric. When the Professor of Rhetoric, Samuel Fuchs, retired in 1632, he recommended Thilo as his successor. The post was, at Thilo's desire, kept open for two years, during which he pursued his studies at the University of Leyden. On returning to Königsberg, he graduated M.A. there on April 29, 1634, and was thereafter installed as Professor of Rhetoric. During his 28 years' tenure of office he was five times elected as dean of the Philosophical Faculty, and twice as Rector of the University. He d. at Königsberg,

July 27, 1662. (*Koch*, iii 202; K. Goedeke's *Grundriss*, vol. iii., 1887, p. 135, &c.)

This was a great friend of Heinrich Albert (b. 23, i.) and of Simon Dach (b. 276, ii.), and was with them a member of the Königsberg Poetical Union. He was the author of two text books on Rhetoric, pub. in 1616 and 1647. Some of his separately printed occasional poems are noted by Goedeke as above. His hymns were almost all written for various Festivals of the Christian Year. Also to those of Dach. They appeared principally in the *Preussische Post-Lieder*, Elbing, 1642-44 (Berlin Library), and in the *Neu Preussischen sollstädtischen G. B.*, Königsberg, 1648 (Hamburg Library). A list of the hymns in the latter is given in Goedeke's *Grundriss*, Königsberg, 1648, p. 326, where evidence is given to show that they are by the younger Thilo, and not, as has sometimes been said, by the father.

The only hymn by Thilo *tr.* into English is :—

Mit Ernst, o Menschenkinder. *Advent.* This is a fine hymn founded on St. Luke iii. 4, 5, and was 1st pub. in pt. i., Elbing, 1642, of the *Preussische Post-Lieder*, as No. 8, in 4 st. of 8 l., entitled "On the Fourth Sunday of Advent. Parata viam Domino," and marked as by "Valentinus Thilo." Thence in the Königsberg *G. B.*, 1650, as above, p. 37, also marked as by "Valentinus Thilo." In the Hannover *G. B.*, 1657, st. iv. was re-written, and this form, passing through Freylinghausen's *G. B.*, 1704, is found in most recent German hymn-books. In the *Unv. L. S.*, 1851, No. 15, both forms of st. iv. are given. Lauxmann, in *Koch*, viii. 8, considers st. iii. the finest, and thinks that it may have been suggested by the remembrance of his beloved sister (wife of Pastor Kuhn, of the Reagart Church in Königsberg), who d. of the pestilence on Aug. 16, 1639, and as a picture of her character. *Tr.* as :—

1. **O sons of men, your spirits.** This is a good *tr.* of st. i.–iii., by A. T. Russell, as No. 55 in his *Ps. & Hys.*, 1851.

2. **Ye sons of men, in earnest.** This is a good *tr.* of the original form, by Miss Winkworth, as No. 84 in her *C. B. for England*, 1863. It is repeated, omitting st. iii., in the *Ohio Luth. Hyl.*, 1880, No. 121. [J. M.]

Thine for ever! thine for ever! *C. Wordsworth, Bp. of Lincoln.* [*Confirmation.*] Contributed to the 1869 *Appendix* to the S. P. C. K. *Ps. & Hymns*. It was originally in 4 st. of 8 l., but in later editions of the S. P. C. K. *Ps. & Hymns* it is given in 6 st. of 4 l. In 1871 it reappeared in the S. P. C. K. *Church Hymns*, in 8 st. of 4 l., this last being the authorized text. [J. J.]

Thine, Jesus, Thine. *A. Midlane.* [*Self Dedication to Jesus.*] A birthday hymn written on the author's 26th birthday, Jan. 23, 1861, and pub. in the *Things Old and New* magazine, in May the same year. It has passed into a large number of what are commonly known as "Gospel hymn-books," including *The Enlarged London H. Bk.*, 1873; *The Little Flock*, 1880, and others. [J. J.]

Thine, O Lord, our quiet trust. *B. H. Kennedy.* [*Ps. lxv. Horrost.*] This version of Ps. 65 appeared in Dr. Kennedy's *Psalter* in 1860, p. 95, in 10 st. of 4 l. From this Dr. Kennedy compiled the hymn, "Thou Who hearest human prayer," and included it in his *Hymns. Christ.* 1863, No. 1290. The same text was again altered for the *Wm. H. Bk.*, 1875, No. 579, where it is given as "O Thou God, Who hearest prayer, All shall come to Thee, that live." This opening line is borrowed from J. Conder (b. 286, ii.). [J. J.]

Thine, Thine for ever, blessed bond. *By E. H. Bickersteth.* [*Confirmation.*] Written in 1870 for the 1st ed. of the *Hymnal Companion*, and included therein in 1870. Also in his work *The Two Brothers*, 1871, p. 240, in 6 st. of 4 l. It is designed "To be sung after the benedictory prayer, 'Defend, O Lord, this Thy servant with Thy heavenly grace, that he may continue Thine for ever,'" &c. It is a hymn of much beauty, and is very popular for Confirmations. [J. J.]

Think gently, and as gently speak. *J. S. B. Monsell.* [*Gentleness.*] Appeared in his *Spiritual Songs*, 1857 (ed. 1875, p. 31), in 10 st. of 4 l., and based on the Gospel for the 5th S. after Epiphany. In Dale's *English H. Bk.*, 1874, No. 709, st. i., ii., viii.–x. are re-written, and given as "Gently think, and gently speak." In this form it is a serviceable hymn for congregational use. [J. J.]

Think gentle of the erring [one]. [*Gentleness.*] This hymn is given in the American Universalist's *Hys. for Christian Devotion*, by Adams and Chaplin, Boston, 1846, No. 813, in 2 st. of 8 l., and headed "Compassion for the Sinning." It is there given as by "Miss Fletcher," a writer to us otherwise unknown. It is in the awkward metre of 7.6.8.6.8.6.6. As usually found in modern American hymn-books it is in c.m. as given in H. W. Beecher's *Plymouth Coll.*, 1855, No. 1002, in 4 st. of 4 l.; but sometimes with the omission of st. iii. [J. J.]

Think, O ye who fondly languish. *W. B. Collyer.* [*Death Anticipated.*] Given in his *Coll.*, 1812, No. 839, in 4 st. of 8 l., and entitled "Consolation." In modern hymnals st. i., iii. are usually given as in Hatfield's *Church H. Bk.*, N. Y., 1872. [J. J.]

Think on the mercy of our God. *Emily Garnier.* [*Christmas.*] This was given in *The Child's Christian Year*, 1841, in 3 st. of 6 l., and is found in several hymn-books. From the Sedgwick use we find that it was written in 1833 by *Emily Garnier*, daughter of the Dean of Winchester, who died at the age of 14, and that it was printed in *The Child's Christian Year* from ms. [J. J.]

This day and at this very hour. *E. Cassall.* [*Birthday.*] Pub. in his *Hours of Mary, &c.*, 1858, p. 245, in 18 st. of 4 l., and headed "Prayer written on my Thirtieth Birthday" (i.e. July 15, 1844), and again, after revision, in his *Hys. & Poems*, 1873, p. 268. A cento compiled from this poem was given in the *Hymnary*, 1872, No. 227, "Thus, Jesu, suffering, crucified," as a hymn for Lent, for which it is specially suitable. [J. J.]

This day the Light of heavenly birth. *Bp. W. W. Hoe.* [*Sunday.*] Contributed by Bp. Hoe to the 1st ed. of Mozell & Hoe's *Ps. & Hys.*, 1854, in 4 st. of 4 l., and again in the enlarged ed., 1864, as "This day by Thy creating word." Of this hymn we have the following forms :—

1. The original as above.
2. The 1864 revised text as above.

3. No. 136 in *Chope's Hymnal*, 1864, with the 1st st. of the original and the remaining stanzas with many alterations. This version is repeated in Bishop's Coll., 1885, No. 99. It has not the author's authority.

4. "This day by Thy creative word." In addition to slight alterations this text has Bp. Kerr's doxy. added thereto. It was given in the *Hymnary*, 1872, No. 14.

5. "This day by Thy creative word." In addition to *Hymnal* text by Bp. Hoe, 1871, No. 8, with the doxology from *H. A. & M.*, 1861, No. 3. This is the authorized text of the hymn.

When these various forms of the text are taken together, it is found that the hymn is in extensive use. [J. J.]

This is the day of Light. *J. Ellerton.* [*Sunday.*] Written in 1867, and 1st pub. in *Hymns for Special Services and Festivals* in Chester Cathedral, a collection of 100 hymns, compiled by Dean Howson, 1867 (Chester: Phillipson & Golder). No. 51, in 5 st. of 4 l. From thence it passed into the 1868 *Appendix to H. A. & M.*; the S. P. C. K. *Church Hymns*, 1871; Thring's Coll., 1882, and several other hymnals both in G. Britain and America. It is a good hymn, and ranks in popularity with some of the best of Mr. Ellerton's compositions. [J. J.]

This is the day the Lord hath made, He calls the hours His Own. *I. Watts.* [*Easter-day, or Sunday.*] First pub. in his *Paslms of David*, 1719, p. 309, as a paraphrase of a portion of the 118th Psalm, in 5 st. of 4 l., and headed, "Hosanna: the Lord's Day; or, Christ's Resurrection, and our Salvation." It is in several collections and usually unaltered and unabbreviated. In the *Hymnary*, 1872, the cento "Behold the tomb its prey restores," is composed of st. i. new, ii.–iv. from this by Watts, slightly altered, and v. new. It is a successful hymn for Sunday. [J. J.]

This is the day the Lord hath made, Let young and old rejoice. *J. Montgomery.* [*Sunday.*] Written for the Sheffield Red Hill Sunday School Anniversary, held on March 26, 1826, and printed on a fly sheet for that occasion. It was repeated in Montgomery's *Christian Psalmist*, 1825, No. 467; and again in his *Original Hys.*, 1853, No. 95, in 5 st. of 4 l. Its use is limited. [J. J.]

This is the feast of heavenly wine. *W. Cowper.* [*Holy Communion.*] 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 53, in 5 st. of 4 l., and headed "Welcome to the Table." Sometimes it begins with st. ii., "O bless the Saviour, ye that eat." See also "Blessed with the presence of their God." [J. J.]

This is the month, and this the happy morn. *J. Milton.* [*Christmas.*] This is the opening of Milton's great ode *On the Morning of Christ's Nativity*, written in his 21st year (1629), and found in all editions of his *Works*. It has an introduction of 4 st. of 7 l., and then follows the hymn proper in 27 st. of 8 l. beginning, "It was the winter wild." From this the following centos have come into C. U. :—

1. **It was the winter wild** (st. i.). This is in a few hymnals.

2. **No war or battle's sound** (st. iv.). This is in H. W. Beecher's *Plymouth Coll.*, 1855, and other American hymn-books.

3. **Ring out ye crystal spheres** (st. xiii.) In *Hys. for the Use of the University of Oxford in St. Mary's Church*, 1852, and others.

4. **This is the month, and this the happy morn.** From the Introduction to the hymn.

This livelong night we've toiled in vain. *J. Keble.* [*Obedience.*] This poem is dated 1821. It appeared in the *Christian Year*, 1827, for the 5th Sun. after Trinity, and based upon a portion of the Gospel of the day, St. Luke v. 1, &c. In its original form it is unknown to modern hymnals, but a cento compiled from its 15 st. is given in the *New Cong.*, 1859, beginning with st. i. [J. J.]

This night I lift my heart to Thee. *W. Bartholomew.* [*Evening.*] Written in 1854 for Costa's oratorio *Eli*, and 1st pub. therein, 1854, as one of the songs appropriated to the Prophet Samuel. It is in 2 st. of 4 l., and was repeated in the *New Cong. H. Bk.*, 1859, and subsequently in other collections. [J. J.]

This place is holy ground. *J. Montgomery.* [*Death and Burial.*] This is the opening line of *Verses to the Memory of the late Richard Reynolds, of Bristol.* London: Longmans, 1816. The *Verses* were given in three parts: i. "The death of the Righteous"; ii. "The Memory of the Just"; iii. "A Good Man's Monument." Mr. Reynolds was an eminent Quaker philanthropist; and the "Monument" referred to was the Society for the relief of persons in necessitous circumstances which was founded in Bristol in his memory. The *Verses* were reposted in all the complete editions of Montgomery's *Works*. The cento given in several American hymn-books, including Hatfield's *Church H. Bk.*, 1872, is composed of st. i., ii., vii.–ix. of pt. i. on "The death of the Righteous." The original is in 9 st. of 6 l. [J. J.]

This stone to Thee in faith we lay. *J. Montgomery.* [*Laying Foundation-stone of a Church.*] Written in 1822, for the laying of the Foundation-stone of Christ Church, Attercliffe, Sheffield, and sung at that ceremony on Oct. 30, 1822. It was printed in Montgomery's newspaper, the Sheffield *Iris*, Nov. 5, 1822, together with a full account of the whole ceremony. Subsequently it was pub. in Montgomery's *Christian Psalmist*, 1825, No. 474, his *Poetical Works* of various dates, and his *Original Hymns*, 1853, No. 300, in 6 st. of 4 l. It is in extensive use in its full or in an abbreviated form, and also as :—

1. **Here, in Thy Name, eternal God.** This form is given in Hatfield's *Church H. Bk.*, N. Y., 1872, and others.

2. **When in these courts we seek Thy face.** In the American Catholic *H. Bk.*, Andover, 1856, it begins with as altered from st. iii.

3. **Thy foes shall own Thy stable let heavenly peace.** In the American *Church Praise Bk.*, N. Y., 1868. Of this text in 3 sts., st. i. is from J. Newton's "O Lord, our languid souls inspire," *Olney Hys.*, 1779, Bk. ii., No. 43, st. v., and st. ii. and iii. are from this hymn by Montgomery.

4. **When here, O Lord, we seek Thy face.** This form of the text, beginning with st. ii., is in the Plymouth Coll., U.S.A., 1855. [J. J.]

Tholuck, Friedrich August Gottfreu, D.D., was b. at Breslau, March 30, 1799. He studied at the Universities of Breslau and Berlin. He became a University lecturer (Privatdocent) at Berlin, in Dec. 1820, and extraordinary professor of Theology there in

April, 1823 (D.D. from Berlin in 1826). In Nov., 1825, he was appointed ordinary professor of Theology at Halle, and entered on his duties at Easter, 1826. He was also appointed as University preacher, in 1839, and a member of the Magdeburg consistory in 1829. From Michaelmas, 1828, to Easter, 1829, he officiated as chaplain to the German Embassy at Rome, having gone there on sick leave. Otherwise, after 1826, his life was spent almost entirely at Halle. He d. at Halle, June 10, 1877 (*Kirch. viii.* 26; Herzog's *Real-Encyklopädie*, xv., 569, &c.).

Tholuck was a celebrated preacher, and a great linguist. He is perhaps best known to English readers by his Commentaries, as e.g. on Romans, 1824 (8th ed., 1856; Eng. tr., 1837 and 1856); on St. John's Gospel, 1827 (11th ed., 1857; Eng. tr., 1859); on Hebrews, 1836 (5th ed., 1843; improved in 1850); on Hebrews, 1836 (3rd ed., 1850; Eng. tr. 1842); on the Psalms, 1843 (2nd ed., 1871; Eng. tr., 1842), &c.; and by his *Lehre von der Sünde und vom Versöhner* (1823; 2nd ed., 1825; 3rd ed., 1838; 4th ed., 1823 (enlarged ed., 1839; 8th ed., 1871), a sort of religious novel which has powerfully influenced many, e.g. C. J. P. Spitta (see p. 1073, ii.), and has been tr. into English (two versions as *Guido and Julian*, &c., by J. E. Ryland, 1838, and by J. Morris, 1845), French, Danish and Swedish. He was a voluminous writer, and exercised a great and far-reaching influence over his contemporaries, and who, by the charm of his personal character as well as by his learning, drew crowds of students to Halle, not only from all parts of Germany, but also from Great Britain and America. His *Blumen der Morgenländischen Geistlichkeit*, Hamburg, 1839–41. This is a volume of Meditations which has passed through many eds. in German (8th ed., 1870), and of which at least two versions have appeared in English (as *Hours of Christian Devotion*, by Mrs. Austin, 1847; and as *Flowers and Catherine* H. Dunn, pub. at London in 1851; 2nd ed., 1857), and a nearly complete one by Dr. R. Menzies, pub. at Edinburgh in 1870 (partly pub. as *The Circle of Roman Life*, Edinburgh, 1847; and completed by *The Flowers of Piety*, Edinburgh, 1847). In the Preface to the Sweden, Tholuck mentions that he had intended to introduce many quotations from German hymns and sacred poems, but could find few that suited his purpose. So he adds "I therefore myself spoke in the name of many, when I said that I felt that I had been misreported are by other authors." He does not however indicate in any more definite way which are his own compositions. A few pieces from this work have passed into American-German hymn-books, and they are given in full in the Appendix, as above. Two which have not been traced earlier, and are probably original, may be here noted, viz.:—

i. **Einst wird's geschehn, dass auf der Erde.** *Second Advent.* In his *Stunden*, 1840, p. 470, as the conclusion of Med. lxvii., in 2 sts. of 8 l., and founded on Rom. viii. 21–23. "It will be."

ii. **An day so dawn when from on high.** In full by *Dr. R. Menzies*, 1870, as above, p. 181. Included by *H. L. Hastings* in his *Songs of Pilgrimage*, Boston, U. S., 1866, No. 184.

ii. **O süsser Hirte, unter deinen Stabe.** *The Good Shepherd.* In his *Stunden*, 1840, p. 130, as the conclusion of Med. xxxiii., in 3 sts. of 4 l. The trs. are (1) "O gentle Shepherd, guided by Thy hand, My soul hath found her everlasting rest." By *Miss Dunn*, 1853, as above, p. 152. (2) "O gentle Shepherd, with Thy staff and crook." By *Rev. Dr. Hastings* in the *Bristol Herald*, Penn., 1869, & in *Hastings & Bird's Praise Bk.*, 1872. (3) "Beneath Thy gentle care, O Shepherd dear." By *Dr. R. Menzies*, 1870, as above, p. 178.

[J. M.]

Thomas, Joan, of Rhaiadur, was b. 1730, in the parish of Myddfai, Caermarthenshire. One of the first books he ever read was the *Weldmans's Candle*. He published several books of hymns. The first appeared in 1771, *The Golden Treasury*, a translation of C. H. von Bogatzky, with some of Dr. Watts's hymns. In the same year appeared *Flosculorum Grob*, and in 1788, *Cenniadon Sion*. His hymns in all number about 200. He was a minister with the Independents in Radnorshire, but d. at Carmarthen in 1804. [W. G. T.]

Thomas, Joan Elizabeth. [*Dunlop, Joan E.*]

Thomas of Aquino, confessor and doctor, commonly called *The Angelical Doctor*, "on account of," says Dom Guéranger, "the extraordinary gift of understanding wherewith God had blessed him," was born of noble parents, his father being Landulph, Count of Aquino, and his mother a rich Neapolitan lady, named Theodora. The exact date of his birth is not known, but most trustworthy authorities give it as 1227. At the age of five he was sent to the Benedictine monastery at Monte Cassino to receive his first training, which in the hands of a large-hearted and God-fearing man, resulted in so filling his mind with knowledge and his soul with God, that it is said the monks themselves would often approach by stealth to hear the words of piety and wisdom that fell from the lips of the precocious child when conversing with his companions. After remaining at Monte Cassino for seven years, engaged in study, St. Thomas, "the most saintly of the learned, and the most learned of the saints," returned to his family, in consequence of the sack of the abbey by the Imperial soldiers. From thence he was sent by his parents to the University of Naples then at the height of its prosperity, where, becoming intimate with the Fathers of the Dominican Order, and being struck, probably, by the devoutness and ability of the Dominican Professors in the University, he was induced to petition for admission into that order, though he was at that time not more than seventeen years of age. This step gave such umbrage to his mother that she caused him to be waylaid on the road to Paris (whither he was being hurried to escape from her), and to be kept for more than two years in prison, during which time his brothers, prompted by their mother, used all means, even the most infamous, to seduce him from religion.

At last the Dominicans' influence with the Pope induced the latter to move the Emperor Frederick to order his release, when St. Thomas was at once hurried back to Naples by the delighted members of his order. He was afterwards sent to Rome, then to Paris, and thence to Cologne. At Cologne his studies were continued under the celebrated Albertus Magnus, with whom, in 1245, he was sent by the Dominican Chapter once more to Paris for study, under his direction, at the University. In 1248, when he had completed his three years' curriculum at Paris, St. Thomas was appointed, before he was twenty-three years of age, second professor and "magister studentium," under Albertus, as regent, at the new Dominican school (on the model of that at Paris), which was established by the Dominicans in that year at Cologne. There he achieved in the schools a great reputation as a teacher, though he by no means confined himself to such work. He preached and wrote: his writings, even at that early age, were remarkable productions and gave promise of the depth and ability which mark

his later productions. His sermons also at that time enabled him to attract large congregations into the Dominican church. In 1248 he was directed to take his degree at Paris; and though his modesty and dislike of honour and distinction made the proposal distasteful to him, he set out and begged his way thither; but it was not until October 23rd, 1257, that he took his degree. The interval was filled by such labours in writing, lecturing, and preaching, as to enable him by the time he became a doctor to exercise an influence over the men and ideas of his time which we at this time can scarcely realise. So much was this the case that Louis IX. insisted upon St. Thomas becoming a member of his Council of State, and referred every question of honour and distinction made the proposal distasteful to him, he set out and begged his way thither; but it was not until October 23rd, 1257, that he took his degree. The interval was filled by such labours in writing, lecturing, and preaching, as to enable him by the time he became a doctor to exercise an influence over the men and ideas of his time which we at this time can scarcely realise. So much was this the case that Louis IX. insisted upon St. Thomas becoming a member of his Council of State, and referred every question that came up for deliberation to him the night before, that he might reflect on it in solitude. At this time he was only thirty-two years of age. In 1259 he was appointed, by the Dominican Chapter at Valenciennes, a member of a Commission, in company with Albertus Magnus and Pierre de Tarentaise, to establish order and uniformity in all schools of the Dominicans. In 1261 the Pope, Urban IV., immediately upon his election to the Pontifical throne, sent for St. Thomas to aid him in his project for uniting into one the Eastern and Western Churches. St. Thomas in that same year came to Rome, and was at once appointed by the General of his Order to a chair of theology in the Dominican College in that city, where he obtained a like reputation to that which he had secured already at Paris and Cologne. Pope Urban being anxious to reward his services offered him, first the Patriarchate of Jerusalem, and then a Cardinal's hat, but he refused both. After lecturing, at the request of the Pope, with great success at Viterbo, Orvieto, Perugia, and Fondi, he was sent, in 1268, as "Definitor," in the name of the Roman Province, to the Dominican Chapter held in London. Two years later Clement IV., who succeeded Urban as Pope, appointed him, by bull, to the archbishopric of Naples, conferring on him at the same time the revenues of the convent of St. Peter ad Aram. But this appointment he also declined. In 1269 he was summoned to Paris—his last visit—to act as "Definitor" of the Roman Province at the General Chapter of his Order, and he remained there until 1271, when his superiors recalled him to Bologna. In 1272, after visiting Rome on the way, he went to Naples to lecture at the University. His reception in that city was an ovation. All classes came out to welcome him, while the King, Charles I., as a mark of royal favour bestowed on him a pension. He remained at Naples until he was summoned, in 1274, by Pope Gregory X., by special bull, to attend the Second Council of Lyons, but whilst on the journey thither he was called to his rest. His death took place in the Benedictine Abbey of Fossa Nuova in the diocese of Terracina, on the 7th of March 1274, being barely forty-eight years of age.

St. Thomas was a most voluminous writer, his principal work being the celebrated *Summa Theologiæ*, which, although never completed, was accepted as such an authority as to be placed on a table in the council-chamber at the Council of Trent alongside of the Holy Scriptures and the Decrees of the Popes. But it is outside the province of this work to enlarge on his prose works. Though not a prolific writer of hymns, St. Thomas has contributed to the long list of Latin hymns some which have been in use in the services of the Church of Rome from his day to this. They are upon the subject of the Lord's Supper. The best known are:—

Pange lingua gloriosi Corporis Mysterium: Adoro te devote latens Deitas; Sacris solemniis juncta sint gaudia; Lauda Sion Salvatorem; and *Verbum supernum prodiens*. The 1st, 2nd, 3rd, 4th, and 5th in the *Sum. Prec.*, the 2nd, 4th, and 5th in Newman's *Hymni Ecclesiæ*; the 4th in the *Sum. Missal*; all of them appear in *Daniel*; the 2nd and 4th in *Mone*; and the 2nd, 4th, and 5th in *Königsfeld*. The 1st, 2nd, and 5th are in common use in Roman Catholic Missals, as:—*O sacra convivia*, in Ritt. 41; and the *O sacrosanctæ* series under (q.v.). See also *Mone*, No. 189, and ii. p. 357.

Of these hymns numerous translations have been made from time to time, and amongst the translators are found Caswall, Neale, Woodford, Morgan, and others. Each of these hymns is annotated in this work under its original first line. [D. S. W.]

Thomas of Kempen, commonly known as Thomas à Kempis, was b. at Kempen, about fifteen miles north-west of Düsseldorf, in 1379 or 1380. His family name was Hammerken. His father was a peasant, whilst his mother kept a dame's school for the younger children of Kempen. When about twelve years old he became an inmate of the poor-scholars' house which was connected with a "Brother-House" of the Brethren of the Common Life at Deventer, where he was known as Thomas from Kempen, and hence his well-known name. There he remained for six years, and then, in 1398, he was received into the Brotherhood. A year later he entered the new religious house at Mount St. Agnes, near Zwolle. After due preparation he took the vows in 1407, was priested in 1413, became Subprior in 1425, and d. according to some authorities on July 26 and others on Aug. 8, 1471. Much of his time was occupied in copying *Missals, Breviaries*, and other devotional and religious works. His original writings included a chronicle of the monastery of St. Agnes, several biographies, tracts and hymns, and, but not without some doubt as to his authorship (for a résumé of the controversy see *Enc. Brit.*, 9th ed.) the immortal *Imitatio Christi*, which has been translated into more languages than any other book, the Bible alone excepted. His collected works have been repeatedly published, the best editions being Nürnberg, 1494, Antwerp in 1607 (*Thomæ Malleoli à Kempis . . . Opera omnia*), and Paris in 1640. An exhaustive work on St. Thomas is *Thomas à Kempis and the Brothers of the Common Life*, by S. W. Kettlewell, in 2 vols., Lond., 1882. In this work the following of his hymns are tr. by the Rev. S. J. Stone:—

i. From his *Vita Beati Monachi*, ii.:—
1. Vitam Jesu Christi. *Imitation of Christ.* Be the life of Christ thy Saviour.
2. Apprehende arma. *Christian Armour.* Take thy weapons, take thy shield.
3. Contra dolores. *Resignation.* Bear thy sorrows with resignation.

ii. From his *Orationes Spirituales*:—
1. O dulcissime Jesu. *Jesus the most Dear.* O [Christ] Christ Jesu, clement, tender.

5. O Vera summa Trinitas. *Holy Trinity.* Most true, most High, O Unity,

6. Adversa nimirl tolera. *Resignation.* Bear the trials of this life, [p. 1167, l. 1.]

7. O quale gaudium! lucida. [p. 966, ii.]. *Eternal life.* O joy the purest, noblest.

Of these *trs.* Mr. Stone has repeated Nos. 5, 6, and 7 in his *Hymns*, 1886, and No. 4 in a rewritten form as "Jesus, to my heart most precious," in the same. [See also Index of Authors and Translators.] Pastor O. A Spitzen has recently published from a MS. *circa* 1480, ten additional hymns by Thomas, in his "Nalezing op sijn Thomas à Kempis," Utrecht, 1881. Six of these had previously been printed anonymously by *Mone*. The best known are "Jerusalem glorium" (p. 979, ii.), and "Nec quisquam oculis vidit" (p. 980, i.) We may add that Thomas's hymn-writing is not regarded as being of the highest standard, and that the modern use of his hymns in any form is very limited. [J. J.]

Thompson, Alexander Ramsay, D.D., a minister of the American Reformed Dutch Church, was b. at New York, Oct. 22, 1812, and graduated at the New York University, 1842, and the Princeton Seminary, 1845. He was Reformed Dutch Pastor at various places, including East Brooklyn, St. Paul's (R. P. D.), New York City, North Reformed Church, Brooklyn (1874), and others. Dr. Thompson was joint editor of the Reformed Dutch *Hym. of the Church*, N. Y., 1869, and the *Hym. of Prayer and Praise*, 1871. He has contributed original hymns and *trs.* from the Latin to these collections, to Schaff's *Christ in Song*, 1869, and to the *Sunday School Times*, Philadelphia, 1883, &c. His *trs.* will be found in the *Index of Authors and Translators*. In addition two original hymns:—

1. O Thou Whose finest and fairing eye. *God Priding.*

2. Wayfarers in the wilderness. *Life a Pilgrimage.* are in the *Hym. of the Church*, 1869, with the signature "A. R. T." [F. M. B.]

Thompson, Henry John, M.A., s. of John Northon Thompson, was b. at Kingscliere, Hants, 1830; was Tyrwy Exhibitioner Queen's College, Oxford, 1850; and graduated B.A. in 1853, M.A. in 1856. On taking Holy Orders, he became curate of St. Mary's, Warwick. In 1859 he was instituted to the vicarage of Dodford, near Weedon, Northants. In 1878 he became chaplain to the R.A. garrison at Weedon, and in 1879 was appointed rural dean of Weedon. Mr. Thompson has written, "Christ, we come before Thee" (*Holy Matrimony*), to be sung at the commencement of the office of Holy Matrimony. It was 1st printed, with music by the Rev. T. B. Mathews, by Novello & Co.; and again, together with the same music, in the S. P. C. K. *Church Hymns*, 1871, No. 238, in 4 double st. of 8 l. Mr. Thompson has also written a few hymns for "Harvest," "Confirmation," and other occasions, and some carols. These, with other poetical pieces, were pub. in his *Hymns and other Verses*, and form a pleasing volume. He d. Dec. 12, 1887. [J. J.]

Thompson, Jemima. [Cox, Jemima.]

Thou art coming, O my Saviour, Frances R. Havergal. [*Advent.*] Written at Winterdyne, Nov. 16, 1873. 1st printed in the *Rock* newspaper, 1873, and then as one of Parlane's leaflets, 1874; her *Under the Surface*, 1874; and *Life Mosaic*, 1879. It is one of the most popular of Miss Havergal's hymns. Sometimes it is divided, when Pt. ii. begins with "Thou art coming; at Thy Table." Miss Havergal's tune *St. Paul* was written to this hymn; but she preferred to hear it sung to Dr. Monk's tune *Advent*, as in *H. A. & M.* [Hav. mss.] [J. J.]

Thou art gone to the grave! but we will not deplore thee. *Bp. R. Heber.* [*Death and Burial.*] Was written in December, 1818, on the death of his daughter, aged six months. (*Memoirs*, vol. i. p. 501.) So far as is at present known its earliest publication was in the Rev. Carus Wilson's *Friendly Visitor*, for August, 1824. It is also found, with variations, in st. iii. in a vol. of *Sacred Poetry*, Edin.: W. Oliphant, n.d. In 1827, the text, as in the *Friendly Visitor*, was included in Bp. Heber's posthumous *Hymns*, p. 150. It is rendered into Latin by R. Bingham in his *Hymn. Christ. Latina*, 1871, as "Mortuo inter rosidos, et alsena." [J. J.]

Thou art [hast] gone up on high, To mansions, &c. *Emma Toke, nee Leslie.* [*Ascension.*] Written in 1851, and contributed anonymously to the S. P. C. K. *Hymns for Public Worship*, 1852, No. 61, in 3 st. of 4 l.; and again in later editions of the same collection. Its use is very extensive in most English-speaking countries. The text is seldom altered, a marked instance to the contrary, however, being the *Hymnary*, 1872. In *H. A. & M.*, 1861, st. i. l. 2, reads "To realms"; but in the 1872 ed. the original reading "To mansions" is restored.

In 1871, Mrs. Toke slightly altered the text for the Rev. R. Judd's *S. S. Liturgy & H. Bk.*, No. 62 (Halifax), and wrote at the same time the following additional verse, which is given in Judd's collection as the first:—

"Thou hast gone up on high!
Triumphant o'er the grave,
And there Thy throne is nigh,
Thy ransomed ones to save.
Thou hast gone up on high!
Oh! help us to ascend,
And there with Thee continually
In heavenly bliss to blend."

This stanza is practically unknown to compilers, and is not in general use. [J. J.]

Thou biddest, Lord, Thy sons be bold. *T. H. Gill.* [*Liberty of the Children of God.*] The second hymn written by the author, composed in 1845, and 1st pub. in G. Dawson's *Pr. & Hys.*, 1846, No. 113, in 9 st. of 4 l. In 1859 it was included in Hedge & Huntington's *Hys. for the Ch. of Christ*, Boston, U.S.A., No. 507, with the omission of st. ii., viii., and was thus introduced to the American collection. It was revised for the author's *Golden Chain*, &c., 1869, and included as No. 132 in 4 st. of 8 l., with the heading "The glorious Liberty of the Children of God." In Dale's *English H. Bk.*, 1874, No. 633, st. ii. of the 1869 text is omitted. The American *Hym. of the Spirit*, Boston, 1864, contains two cento from this hymn, (1) "We stand unto our God, how near!" and (2) "Thou biddest, Lord, Thy sons be bold." [J. J.]

Thou boundless Source of every good. [*Divine Guidance desired.*] This hymn in a cento, and as such it appeared in T. Cotterill's *Sel. of Pa. & Hys.*, 1st ed. 1810, in 6 st. of 4 l., and headed "For the right improvement of the dispensations of Providence." It was repeated in Cotterill's *Sel.*, 1819 and 1820; Rickerstath's *Christian Psalmody*, 1833; and again in a great many modern hymn-books, including the S. P. C. K. *Pa. & Hys. &c.* It is sometimes abbreviated to 4 st. Of the original cento st. ii., iii., iv., vi. are from O. Heginbotham's (p. 966, i.) "Father of mercies, God of love," which was No. 9 of his *Hymns, &c.*, Sudbury, 1794, but in an altered form; and st. i. and v. are probably by T. Cotterill. [J. J.]

Thou child of man, fall down. *H. Alford.* [*Adult Baptism.*] 1st pub. in G. Stevenson de M. Rutherford's *Lays of the Sanctuary, and Other Poems*, 1859, p. 7, in 8 st. of 4 l., and headed "Lines for an Adult Baptism." In 1868 it was included by the author in the revised ed. of his *Poetical Works*, p. 256, with the simple heading "1846," the date of its composition, and probably of a special Baptism for which it seems to have been composed. In *Kennedy* 1863, No. 771, "Servant of God, go forth," is composed of st. iv.-viii. It is a hymn of some merit, and might be divided with ease into two parts: the first to be sung before, and the second after, the administration of the Holy Rite. [J. J.]

Thou dear [great] Redeemer, dying Lamb. *J. Cennick.* [*The Holy Name Jesus.*] Pub. in his *Sacred Hymns, &c.*, Pt. iii., 1743-44, p. 143. It was included in the 1875 ed. of the *Wes. H. Bk.* as "Thou great Redeemer, dying Lamb." In the English *Moravian H. Bk.*, 1886, it is given in 5 st., and begins with the original first line. [J. J.]

Thou didst leave Thy throne and Thy Kingly crown. *Bodily E. S. Elliott.* [*Christmas.*] 1st privately printed, 1864, for the use of the choir and schools of St. Mark's Church, Brighton, and first pub. by the authoress in the *Church Missionary Juvenile Instructor*, 1870, p. 188; and again in her *Chimes for Daily Service*, 1880, p. 99, in 5 st. of 6 l. It was repeated in Wilson's *Service of Praise*, 1882; Allen's *Children's Worship*, 1878; Mrs. Brock's *Children's H. Bk.*, 1881; *Church Praise*, 1883, &c., and is given in full, and almost in the 1880 text as No. 374 in the Scottish *Free Church H. Bk.*, 1882. [J. M.]

Thou glorious Sun of Righteousness. *Charlotte Elliott.* [*Sunday Morning.*] This hymn is in C. U. in two forms, and both are by Miss Elliott. The *first* form is in 3 st. of 4 l., beginning as above, and appeared in the "Third Thousand" of H. V. Elliott's *Ps. & Hys.*, 1839, No. 291. This text is repeated in the *Leeds H. Bk.*, 1853, and others. The *second* form is that given in Miss Elliott's *Morning and Evening Hys. for a Week*, 1839, p. 5, in 11 st. of 4 l. Of this form of the text st. i., ii. and xi. are the preceding hymn, the remaining stanzas being new. This form is repeated, sometimes abbreviated, in Brownlow Bothwick's *Select Hys.*, &c., 1871; the S. P. C. K. *Church Hys.*, 1871; Stopp's *Songs of Grace and Glory*, 1872; Thring's *Coll.*, 1882, and others. [J. J.]

Thou God art a consuming fire. *J. Montgomery.* [*Prayer.*] Written in 1818, and first printed on a broadsheet with Montgomery's "Prayer is the soul's sincere desire," and "What shall we ask of God in prayer?" for use in the Nonconformist Sunday schools in Sheffield. It was included in Cotterill's *Sel.*, 1819, No. 279, in 4 st. of 8 l.; in Montgomery's *Christian Psalmist*, 1825, No. 431, with alterations, and in 8 st. of 4 l.; and again in his *Original Hymns*, 1853, No. 68, without further alteration. This last is the text usually given in the hymnals. [J. J.]

Thou God of glorious majesty. *C. Wesley.* [*Death and Judgment.*] 1st pub. in *Hymns and Sacred Poems*, 1749, vol. i., in 6 st. of 6 l., and entitled "An Hymn for Seriousness" (*P. Works*, 1868-72, vol. iv. p. 310). In 1780 it was included in the *Wes. H. Bk.*, as No. 58, and from thence has passed into many collections. The hymnals of the Church of England however received their text from M. Madan, who included the hymn in his *Ps. & Hymns*, 1760, and appended to the lines:—

"Give me to feel their solemn weight,
And tremble on the brink of Hell
And wake to Righteousness,"

and a long note, thus introduced:—

"I am glad of an Opportunity to rescue this significant Word [Fate] out of the Hands of the Infidels, who use it together with Luck, Fortune, Chance, Destiny, to signify the Disposal of Things, without the Intervention of a particular Providence of the Wise Disposer of all Events from the Government of the Affairs of Man."

He then proceeds to justify the use of the word by first giving its derivation from the Latin, *Fatus*, and then quoting classical authorities for its use in the same sense as that in which it is used by Wesley. *Fate* is that which God has spoken concerning man. In this verse of the hymn that word is, "Dust thou art and unto dust shalt thou return." Hence its truth.

Concerning the second stanza, "Lo! on a narrow neck of land," much controversy has arisen as to whether or not it was written "on a narrow neck of land" at the Land's End, Cornwall. Mr. T. Jackson, in his *Life of C. Wesley*, asserts that there is no proof of its having been written under these circumstances; and Dr. Osborn, the learned editor of the *Poetical Works of J. & C. Wesley*, is silent on the subject. Failing to find elsewhere any evidence of value in favour of the common belief, we must join the above authorities in pronouncing against it.

The literary merits of this hymn won the praise of Montgomery:—

"'Thou God of glorious majesty!' In a sublime contemplation, in amber vein; solemn, collected, unimpassioned thought, but thought occupied with that which is the highest object of human intellect. Nothing can be the topic of a contrast between 'two extremes.'"—*Christian Psalmist. Introductory Essay.*

As abbreviated form of this hymn is found in a few collections including Major's *Book of Praise*, &c., No. 65. It is composed of st. iii.-vi., beginning "O God, mine inmost soul convert." The same stanzas, considerably altered, are given as "O God, Thy saving grace impart," in *Kennedy*, 1863. [J. J.]

Thou knowest, Lord, that they. *J. Austice.* [*In Temptation.*] First privately printed in *Hys. by the Rev. Joseph Austice*, n.d., Lond.: 1836, and afterwards pub. in *The Child's Christian Year*, 1841, in 5 st. of 6 l., and appointed for the 19th S. after Trinity. In 1863 Dr. Kennedy gave in his *Hymns Christ.*, an altered version, beginning "Help, Lord, Thou know'st that they," in 4 st.; the fourth stanza being omitted. [J. J.]

Thou, Lord, delightst Thy saints to own. *J. Allen.* [*Holy Baptism.*] This imperfect line is the opening of a hymn out of which a fairly good lyric has been made. The original, by J. Allen, appeared in *A Collection of Hymns for the use of those that seek, and those that have Redemption in the Blood of Christ.* Kendal: Printed by Thomas Ashburner, MDCCLVII., No. 114, as follows:—

> "1. Thou, Lord, delightst Thy saints to own
> In Thy appointed ways;
> This ordinance with blessings crown,
> And tokens of Thy grace.
> "2. Jointly we make our hearts to Thee,
> Thy powerful Spirit breathe;
> And, as we enter, let us see
> Baptist's into Thy death.
> "3. O let Thy unction on Him rest,
> With grace his heart believe;
> And within Him let mercy crown,
> And witness with his sister breast
> Thy name and nature too.
> "4. If Thou shouldst quickly end his race
> Or if Thou lengthen out his days,
> Or if Thou lengthen out his days,
> Continue still Thy care.
> "5. Thy faithful soldier may he prove,
> Begirt with truth divine;
> A sharer of Thy dying love,
> A follower of Thine."

In 1792 Thomas Rees included it in an altered form in his *Hymns Calculated for the Purposes of Public, Social, and Private Worship, &c.*, Rochester, 1792, as No. 105, thus:—

> "Dedicating the Child to God in Baptism.
> "1. Thou, Lord, art pleased Thy saints to own,
> In Thy appointed ways;
> This ordinance crown with mercy crown,
> And tokens of Thy grace.
> "2. Jesus, we raise our souls to Thee
> [And, as in orig. above.]
> "3. O let Thy unction on him rest,
> Thy grace his soul believe;
> [And, as in orig. above.]
> "4. [As above with l. 1 "race" to "days;" and
> l. 3 "Continue" to "care."]
> "5. [As above with l. 2 "Begirt," to "*Ocalod*."
> and l. 3 "sharer of" to "sharer (s.)"]
> "6. A new stanza, being:—
> "Plant we into His death,
> Our hearts to Him believe;
> Partakers of His cross beneath,
> And of His crown above."

from *Hys. on the Lord's Supper*, by J. and C. Wesley, 1745, No. cxlviii. 4, rewritten in c.m. as:—

> "*Lord*, plant us all into Thy death,
> That we Thy life may prove;
> Partakers of Thy cross beneath,
> And of Thy crown above."

In 1833, this cento took the form in which it is known in modern hymn-books, appearing in Bickersteth's *Christian Psalmody*, No. 351, as "*Jesus*, we lift our souls to Thee," in 5 st., beginning with the second stanza altered, by Allen, and concluding with the stanza, also altered as above, by Wesley. In the Irish *Church Hymnal*, st. 4, as in Bickersteth, is omitted. The cento should therefore be ascribed "*J. Allen, C. Wesley, T. Rees, and E. Bickersteth.*" [W. T. B.]

T. Randall. [*Loss.*] First appeared as No. 11 in the Dod Scottish *Translations and Paraphrases*, 1745, as a version of 1 Cor. xiii., in 14 st. of 4 lines. In the *Draft* of 1781, No. 42, slightly altered, and beginning "Though perfect eloquence adorn'd." Thence 1825, No. 282. It is in C. U. in Great Britain public worship ed. based in that year by the Church of Scotland and still in use. In the markings by the oldest daughter of W. Cleaves (p. 206, n.), the original is ascribed to *T. Randall*, and the alterations in 1781 to *W. Cameron*. In the Eng. *Presb. Ps. & Hymns*, 1867, the text of 1781 was included as Nos. 281–283, No. 282 beginning "Love suffers long, love envies not" (st. v.), and No. 283 beginning with st. x., "Here all our gifts imperfect are." It is also found in the following forms:—

1. **Though every grace my speech adorn'd,** beginning with st. i. altered in the *Springfield Coll.*, 1848, No. 347 (American).

2. **Love still shall hold an endless reign,** st. ix., x., xii.–xiv. of Dobson's *Hymns*, 1866, No. 162.

3. **Love still shall hold an endless reign,** st. ix., x., xii., xiv. in *Swedenborg Chapel Coll.*, 1845, p. 64.

4. **Faith, hope, and love, now dwell on earth,** st. xiii., xiv. in Montgomery's *Christian Psalmist*, 1825, No. 384, and in Alorton in Adams & Chapin's Coll., 1860, No. 247. (Compare Walter *Hymns*, 1623, p. 138, 13b.) [J. M.]

Though holy, holy, holy, Lord. *J. Montgomery.* [*Holy Trinity.*] This appeared in Bickersteth's *Christian Psalmody*, 1833, No. 12, in 7 st. of 4 l., and based on Isaiah vi. 3. It is given in a few modern hymn-books in G. Britain and America, but is not found in Montgomery's *Original Hys.*, 1853. [J. J.]

Though troubles assail, And dangers affright. *J. Newton.* [*Security in God.*] Written in February, 1775, for the service at the Great House at Olney (Bull's *Life of Newton*, 1868, p. 208), and first pub. in the *Gospel Magazine*, Jan. 1777, p. 42, in 8 st. of 8 l., and headed "Jehovah-Jireh, i.e. The Lord will provide, Gen. xxii. 14." It was included in the *Olney Hymns*, 1779, Bk. i., No. 7, with the title "The Lord will provide." It is usually given in an abbreviated form. [J. J.]

Thought on thought in solemn train. *E. Cassall.* [*Man Perfect, Fallen, Redeemed.*] This poem of 222 lines appeared in his *Measure of Mercy*, &c., 1858, p. 232, as "Musing in a solemn train," in 7 parts as follow:—i. Nature in Paradise; ii. Nature Fallen; iii. Nature Comforted; iv. Nature Redeemed; v. Nature Warned; vi. Nature Restored; vii. Nature Glorified. In his *Hye and Feerne*, 1873, p. 259, it was repeated in full with the same divisions, and the general heading "Human Nature before and since the fall." In the *Hymnary*, 1872, two centos were given from it as (1) "Hail, O Thou of grace divine"; (2) "If thou wouldst life attain." The latter of these has been repeated elsewhere. [J. J.]

Thousands, O Lord of hosts, this day. *J. Montgomery.* [*During Sickness.*] Pub. in Bickersteth's *Christian Psalmody*, 1833, No. 183, in 8 st. of 4 l., and again in the *Watea H. Bk.*, compiled by the Misses Harrison of Sheffield, 1836, No. 198. It was republished in Montgomery's *Poet's Portfolio*, 1835, p. 255, with the title "'The Prisoner of the Lord.' A Sabbath Hymn for a Sick Chamber;" and the addition of two stanzas ("I, of such fellowship bereft," and "O make Thy face on me to shine"). This text was repeated in his *Original Hymns*, 1853, No. 185. It is in C. U. in Great Britain and America usually in an abbreviated form; and also as follows:—

1. **Mary, O Lord, my God, to-day.** In T. Darling's *Hys. for the Church of England*. Hull.

2. **Thousands, O Lord, of souls this day.** In the American Unitarian *Hys. of the Spirit*, Boston, 1864, p. 2-6.

3. **The dew lies thick upon the ground.** In the American *Church Psalmody*, 1844, st. i.–viii. [J. J.]

Three in One, and One in three. *G. Burden.* [*Holy Trinity.*] The sec. of this hymn was sent in 1849, with seven others, to H. Campbell for insertion in his *St. Andrews Hymnal*, but they were not included therein, although the secs. were retained and now form part of the c. sec. The heading of this special sec. is "Trinity Sunday, An imitation and combination from the *Rorate Brevicoy* 'Tu Trinitatis Unitas,' and 'Jam sol recedit igneus.'" The hymn was first pub. in Dr. Kerlan's *Hys. and Anthems*, 1851 (Preface dated "All Saints Day, 1850"), p. 97, as follows:—

> "Three in One and One in Three!
> Ruler of the earth and sea,
> Hear Thy people's cry to Thee:
> Holy chant and praise.
> "Light of lights! with morning-shine
> Lift on us Thy light divine;
> And let charity benign
> Breathe on us her balm.
> "Light of lights! when falls the even
> Fold us in the peace of heaven;
> Shed a vesper calm.
> "Three in One, and One in Three!
> Darkling here we worship Thee:
> With the Saints hereafter we
> Hope to hear the palm."

In Murray's *Hymnal*, 1852, it was repeated with "*Dimly* here," &c., for "Darkling here," &c., in st. iv., l. 2. This text was given in *H. A. & M.*, 1861, with the additional change of "Shed a vesper calm," "to shed a holy calm." Other, but slight, alterations have been introduced in modern hymn-books, including:—

1. **Ever blessed Trinity.** In the 1880 *Appendix* to the Bp. *Pr. & Bks.*

2. **Three in One, One in Three.** In the Roman Catholic *Hys. for the Year* 1867.

3. **Lord of love! as day and free.** In *J. Hunter's Hys. of Faith and Life*, Glasgow, 1868.

It must be noted that most editors of hymnals have misquoted st. i. by printing the compound substantive "morning-shine" as two words, followed by a semicolon, an oversight which destroys the whole point and meaning of the stanza, and goes far towards spoiling the entire hymn. The text, usually as in *H. A. & M.*, is in extensive use in G. Britain and America. The *H. A. & M.* text is also tr. into Latin by G. S. Hodges, and is given in his *County Palatine*, 1876, as "Una Trina Deitas." [J. J.]

Threlfall, Jeannette. This sweet singer of hymns and other sacred poems, was born in the town of Blackburn, Lancashire, on 24th March, 1821. She was the daughter of Henry Threlfall, wine merchant, and

Catherine Eccles, the latter a somewhat noticeable local family, who disapproved of the marriage. She was early left an orphan, and became the "beloved inmate" (as a memorial-card bears) of the households successively of her uncle and aunt Bannister and Mary Jane Eccles, at Park Place, Blackburn; and Golden Hill, Leyland; and later of their daughter, the late Sarah Alice Aston, and her husband, of Dean's Yard, Westminster. Latterly she met with a sad accident that lamed and mutilated her for life, and a second rendered her a helpless invalid. She bore her long slow sufferings brightly, and to the end retained a gentle, loving, sympathetic heart, and always a pleasant word and smile, forgetful of herself. Throughout she was a great reader, and at "idle moments" threw off with ease her sacred poems and hymns. These were sent anonymously to various periodicals. They were first collected and issued in a small volume, entitled *Woodcarol; or, Leaves from a Retired Home. By J. T.* Lond.: J. Nisbet, 1856.* There are thirty-five poems in all. They do not appear to have won any notice except among friends. Years later she selected 15 pieces from *Woodcarol* and added 53 others, and put them as *Sunshine and Shadow. Poems by Jeannette Threlfall. With Introduction by the Lord Bishop of Lincoln* (Wordsworth), Lond.: (Hunt), 1873. A 3rd ed. (1880) is entitled *New Edition.* With *In Memoriam from the Sermons of the Dean of Westminster and Canon Furrar.* The two memorial tributes are very tender and sweet. A few words from each will be acceptable. Dean Stanley, amongst other things finely put, says:—

"If I may speak of one who has been taken from these precincts within the last week: when a life, bright and lovely in itself, is suddenly darkened by some terrible affliction, when all the interests, all the active enjoyment of everything in the enjoyment of nothing when year by year, and week by week, the suffering, the weakness, have increased; and when yet, in spite of this, the patient sufferer has become the centre of the affections of a wide circle of friends, and the life of all of them has been a constant stream of cheerfulness under the severest pain; when there has been a flow of gratitude for any act of kindness, however slight; when we recall the eager hope of such an one, that progress and improvement in the condition of others, and in the destiny of the newly-awakened soul; then, when the end has come, we feel more than ever that the future is greater than the present."

So Canon Farrar:—

"A few days ago there passed away a resident of this parish, a member of this congregation, whose name was known to many, whose face was known to all. Her brief brotherly who had the love of God and the large heart; who helped the charities of this parish with a spontaneous generosity which is extremely rare; whose purse was ever open, unasked, to every good work of which she heard; whose delicate mind was alive to every sympathy; who had pre-eminently

'The faith, the patience, the unfailing wise,
And the heart at leisure from itself,
To soothe and sympathise.'"

Bp. Wordsworth praises her poems, and observes:—

"It is an occasion for great thankfulness to be able to point to poems, such as many of those in the present volume, in which considerable mental powers and grace of composition are blended with pure religious feeling and hallowed by sound doctrine and fervent devotion."

* The title *Woodcarol* was chosen from its name in Italian "Alleluia," and because Fra Angelico puts in with daisies, at foot of the Cross in one of his most lovely paintings.

The sacred poems are not very well wrought, nor at all noticeable in thought or sentiment. But all through one feels that a sweet spirit utters itself. She d. on 30th November, 1880, and was interred at Highgate Cemetery, 4th Dec., 1880. [A. B. G.]

Of Miss Threlfall's hymns those in C. U. include:—

1. Hosanna! loud hosanna, The little children sang. *Palm Sunday.*
2. I think of Thee, O Saviour. *Good Friday.*
3. To us to-day a child is born. *Christmas.*
4. Thy mercies bade us seek Thee early. *Early Piety.*
5. We praise Thee in the morning. *Morning.*
6. When from Egypt's house of bondage. *Children on Pilgrims.*

These hymns are all taken from Miss Threlfall's *Sunshine and Shadow*, 1873. No. 2 was written during a dangerous illness, at her dictation, by a friend. No. 1 is the most widely used of her compositions. [J. J.]

Throsher, Mrs. J. B., a sem. *de pleno* of Mrs. Van Alstyne, q. v.

Thrice happy saints who dwell above. *S. Browne.* [*Sunday.*] Appeared in his *Hys. and Spiritual Songs*, 1720, No. 122, in 10 st. of 4 l., and headed, "Lord's Day." In its full form it is not in C. U. In Bickersteth's *Christian Psalmody*, 1833, pt. iv., v.; vii., viii. were given as No. 283 as "Frequent the day of God returns." This cento has been repeated in a large number of hymnals in G. Britain and America. [J. J.]

Thrice happy souls, who born from heaven. *P. Doddridge.* [*Walking with God.*] This is No. 37 in the n. ess. in 8 st. of 4 l., headed, "Of spending the day with God," from Prov. xxiii. 17, and dated "March 27, 1727." In J. Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 75, it was given with several changes in the text, and with the heading altered to "Walking with God: or, being in His fear all the day long." Proverbs xxiii. 17: and again in J. D. Humphreys's ed. of the same, 1839, No. 93. This text again differs from both the above. That however in C. U. is from Orton. In the Bap. *Ps. & Hys.*, 1858, No. 445, st. v., vi., iv. and iii., are given as, "Lord, we must labour, we must care." Both this and the text as in Orton are in several collections. [J. J.]

Thring, Edward, M.A., brother of Godfrey Thring, was b. at Alford, Somerset, on Nov. 29 1821, and educated at King's College, Cambridge; B.A. 1844. He won the Porson Prize in 1843, and was elected a Fellow of King's College in 1844. He became Head Master of Uppingham School in 1853, and retained the same to his death on October 22, 1887. He was the author of several important works for schools and colleges, of a volume of *Sermons* pub. in 1858, and two other vols. in 1886, and of *Death Lyrics*, 1881. He was joint editor with Herr David of the *Hymn Book for the use of Uppingham and Sherborne Schools*, 1874, and to it he contributed some *trs.* from the German (see Index of Authors and Translators). Two of his original hymns are in Thring's *Coll.* (1) "A day of work is done" (*Per the Sick*), and (2) "Death shut the gates of Paradise" (*Death*). His great success as the Head Master of a Public School has become a matter of history. [J. J.]

Thring, Godfrey, M.A., s. of the Rev. J. G. D. Thring, of Alford, Somerset, and brother of the Rev. E. Thring (see above), was b. at Alford, March 25, 1823, and educated at Shrewsbury School, and at Balliol College, Oxford, B.A. in 1845. On taking Holy Orders he was curate of Stratfield-Turgis, 1846-50; of Strathfieldsaye, 1850-53; and of other parishes to 1858, when he became rector of Alford-with-Hornblotton, Somerset. R.D. 1867-76. In 1876 he was preferred as prebend of East Harptree in Wells cathedral. Prebendary Thring's poetical works are:—*Hymns Congregational and Others*, 1866; *Hymns and Verses*, 1866; and *Hymns and Sacred Lyrics*, 1874. In 1880 he pub. *A Church of England Hymn-book Adapted to the Daily Services of the Church throughout the Year*; and in 1882, a revised and much improved edition of the same as *The Church of England Hymn Book, &c.* (for details concerning which see **England, Hymnody**, Church of, p. 351, § vi.). A great many of Prebendary Thring's hymns are annotated under their respective first lines (see Index of Authors and Translators); the rest in C. U. include:—

1. **Beneath the Church's hallowed shade.** *Consecration of Churches, &c.* Written in 1876, and first pub. in one of four hymns set to music by Dr. Dykes, and first pub. by Novello & Co., 1875. It was also included (but without name) in the author's *Hys. & Sacred Lyrics*, 1874, p. 178, and in his *Coll.*, 1882.

2. **Blessed Jesus, Thou hast taught us.** *Quinquagesima.* Written in 1866, and first pub. in the author's *Hys. Congregational and Others*, 1866. It was republished in his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. It is based upon the Epistle for Quinquagesima.

3. **Blest Creator of the light.** *Morning.* Written in 1866, and first pub. in *Hys. Cong. and Others*, 1866; *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. It is in several collections in G. Britain and America, and has been specially set to music by H. H. Pierson (Novello & Co.), and by Dr. Monk.

4. **Bowed down with sorrow, sin, and shame.** *Lent.* Written in 1866, and first pub. in his *Coll.*, 1882, as a Processional during Lent. It is of more than usual merit.

5. **Bulwark of a mighty nation.** *Church Conferences, &c.* Written in 1876, and first pub. with music by the Rev. E. H. Bickersteth (Novello), 1877, and by Dr. Monk in the *Church Hymnal*, 1881.

6. **Dead to life, yet built to die.** *Invitation to the Weary.* Written in 1865, and first pub. in Morrell & How's *Ps. & Hys.*, 1864; and again in the author's *Hys. Cong. and Others*, 1866; and in his *Coll.*, 1882, and in other hymnals.

7. **For mercy, Lord, I cry.** *Lent.* Written in 1865, and first pub. in his *Hys. Cong. and Others*, 1866, and his *Hys. & Sac. Lyrics*, 1874.

8. **From the eastern mountains.** *Epiphany.* Written in 1865, and first pub. in his *Hys. Cong. and Others*, 1866, and his *Coll.*, 1882. It is a Processional for Epiphany, and is found in several collections.

9. **Go forth, soldiers, for the battle.** *Purity.* Written for the Wilton Diocesan Conference, and first pub. in *White Dispersion Magazine*, July, 1884.

10. **God the Father, God the Son, Holy Spirit, Three in One.** *Litany for Close of Service.* Written in 1871, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and in his *Coll.*, 1882, and in many hymnals.

11. **God, in our heavenly Father.** *Growth in Grace desired.* Written in 1881, at the request of the Rev. Preb. W. Mitchell, Diocesan Inspector of Schools for Bath and Wells, to set forth the growth of religion through the agency of the Church, and first pub. in Prebendary's *Coll.*, 1882.

12. **Great Architect of worlds unknown.** *Holy Worship.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882.

13. **Hail, sacred day of earthly rest.** *Sunday.* Written in 1865, and first pub. in his *Hys. Cong. and Others*, 1866, in 14 st. of 4 l. Originally it was not intended for Public Worship; but from it st. i.-iii., v., vi., viii., ix., xi., were adapted by the author and Dr. How for the S. P. C. K. *Church Hys.*, 1871, st. i., ii. 3, 4, reading:

"Hail! day of light, that bringest light
And joy to me,"

for the original:

"Hail! quiet spirit, bringing peace
And joy to me."

Although the altered form is in the author's *Coll.*, 1882, the original is his authorised text for the future.

14. **Hark! hear ye not the angel-song.** *Christmas Eve.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and again in his *Coll.*, 1882, in 9 st. of 8 l. Of the hymn, st. ii., l. 1-4, are by George Wither.

15. **Hark! the vault of heaven is ringing.** *Ascension.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and again in his *Coll.*, 1882; and again in other hymnals.

16. **Hast thou sinned? sin no more.** *Lent.* Written in 1867, and first pub. in his *Hys. & Sac. Lyrics*, 1874. In C. U. in America.

17. **Here we stand for Him Who died!** *Conversion of Children.* Written in 1876, and pub. in his *Coll.*, 1882, and again in 1892.

18. **Hear us, O my Saviour, hear.** *Lent.* Written in 1866, and first pub. in his *Hys. Cong. and Others*, 1866, in 5 st. of 4 l., and again in his *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. In the latter st. iii. l. 1-4 are omitted. It has been specially set to music by H. H. Pierson in his *Hymns Tunes*, 2nd series, 1872. Its use has extended to America.

19. **How we thank God for Him Who died!** *Conversion of Children.* Written in 1876, and pub. in his *Coll.*, 1882, and again in 1892.

20. **In the Name of God the Father.** *Holy Baptism.* Written in 1865, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and again in his *Coll.*, 1882. The second stanza is from the Gloria Patri, altered and expanded.

21. **Jesu, heavenly Shepherd.** *The Good Shepherd.* Written in 1873, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and again in his *Coll.*, 1882; also in other hymnals, but omitted from the 1892 ed. of the same, although it is in the Appendix to the Supplement.

22. **Lord God Almighty, Who hearest all, &c.** *God the Hearer of Prayer.* Written in 1866, and first pub. in his *Coll.*, 1882, and repeated in the ed. of 1892.

23. **Lord of Power, Lord of Might.** *Collect, 7th S. after Trinity.* Written in 1866, and first pub. in the author's *Hymnal* the same year. It was repeated in Morrell & How's *Ps. & Hys.*, 1864; in the author's *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. It is also in a large number of collections, and is a favourite hymn in many of the Public Schools. It has been specially set to music by Dr. Monk, and by H. H. Pierson.

24. **Make me baby, O my Saviour.** *Holiness desired.* Written in 1867, and first pub. in his *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. [Private Use.]

25. **O Christ, in Thee my soul hath found.** Originally published with *Sup.* Written in 1865, and pub. in Chope's *Hymnal* the same year. Also in the author's *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. It has been specially set to music by H. H. Pierson, and by Dr. Monk.

26. **O for the faith that knows no doubt.** *Unfailing Faith desired.* Written in 1864, and first pub. in his *Hys. and Verses*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882, but omitted from the ed. of 1892.

27. **O God, our mercy, Lord of might.** *Lent.* Written in 1865, and first pub. in his *Hys. Cong. and Others*, 1866, and again in his *Coll.*, 1882, in 5 st. of 4 l.

28. **O for the King of glory, Who.** *Collect, S. after the Ascension.* Written in May, 1865, and pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882; but omitted from the ed. of 1892.

29. **Almighty God, Creator, King.** *For those travelling by Land or by Sea.* Written in 1876 for his *Coll.*, and pub. thereby, 1882, and 1892.

30. **O sing to the Lord with a psalm of thanksgiving.** *Church Conference.* Written in 1871, and pub. in *Four Hymns set to music by Dr. Dykes*, 1871; and in the author's *Hys. & Sac. Lyrics*, 1874, and his *Coll.*, 1882. A fine Processional hymn for Church gatherings of various kinds.

31. **O Thou Who fashioned in realms of light.** *Praise for Solemn Service.* Written in 1862, and first pub. in his *Hys. Cong. and Others*, 1866; his *Hys. & Sac. Lyrics*, 1874; and his *Coll.*, 1882. Specially set to music by H. H. Pierson in his *Hymn Tunes*, 2nd Series (Singakademie & Mansfield), 1873.

32. **O Thou, Who every change of human life.** *Holy Matrimony.* Written in 1865, and first pub. in his *Coll.*, 1882, and also in the 1892 ed. of the same.

33. **O Thou, Who from one blood didst make.** *For*

Daily. First pub. in his *Coll.*, 1866; again in 1880, and in his *Lyrics*, 1874.

34. O Thou Who makest land and sea. *For Orphans.* Written in 1861, and included in his *Coll.*, 1862.

35. O Thou, Who sitt'st enthroned above all worlds both great and small. *Consecration of a Church.* Written in 1871, and first pub. in his *Hymns, Original and Others*, 1874, and used at the consecration of Hambleton Church, Feb. 19, 1874. Also specially set to music by H. S. Irons (Novello), 1874. It was repeated in the author's *Hym. & Soc. Lyrics*, 1874; and his *Coll.*, 1882, and in several hymnals.

36. See the Sun high heaven ascending. *Mid-day.* Written in 1864, and first pub. in his *Hym. Comp. and Others*, 1866; in his *Hym. & Soc. Lyrics*, 1874; and in his *Coll.*, 1882.

37. Thou that sendest sun and rain. *Power of Prayer.* Written in 1871, and first pub. in his *Hym. Comp. and Others*, 1866, as a hymn for a Harvest Festival. It was repeated in his *Hym. & Soc. Lyrics*, 1874; his *Coll.*, 1882, and in several hymnals.

38. Thou to Whom the sick and dying. *On behalf of Hospitals.* Written in 1870, at the request of Prof. Sir Thomas Watson, M.D., for the Hospital at Lincoln, 1871; and again with music by H. W. Greatorex, in *Hymns Tunes* (Simpkin & Marshall), 1875. It is also in the author's *Hym. & Soc. Lyrics*, 1874; his *Coll.*, 1882, and several other hymn-books.

39. Thrice happy he whose tranquil mind. *Contentment.* Written in 1864, and first pub. in his *Hym. Comp. and Others*, 1866; and his *Hym. & Soc. Lyrics*, 1874. It is given in one or two American hymn-books.

41. Thy love for all Thy creatures. *Mid-day.* Written in 1864, and first pub. in his *Hym. Comp. and Others*, 1866; his *Hym. & Soc. Lyrics*, 1874; his *Coll.*, 1882, and several hymn-books.

42. To Thee, O God, we render thanks. *Holy Scripture.* Written in 1866, and pub. in his *Coll.*, 1882.

43. Watch now, ye Christians, watch and pray. *Advent.* Written in 1866, and pub. in his *Hym. Original Hymnal*, 1866. Afterwards repeated in the author's *Hym. Comp. and Others*, 1866; his *Hym. & Soc. Lyrics*, 1874; and his *Coll.*, 1882, also in other hymnals.

46. We know not, O we know not, how for a prayer to Thee. *Prayer.* Written in 1866, and pub. in his *Hym. & Soc. Lyrics*, 1874; and again, abbreviated, in his *Coll.*, 1882 (Private Use).

52. With tears and hearts bowed down with sorrow. *Death of a Child.* Written by request in 1861 for the funeral of the Rev. Thomas Godfrey Thring, son of the Rev. W. H. Orr, Rector of West Lutton, Somerset, who was killed by the fall of a shed, under which he with five other boys had taken refuge during the great storm on Oct. 14, 1861. It was included in the author's *Coll.*, 1862. The tune to which it was sung was composed by Mr. Hall, sang in Somerset's Church. "Wer nur den lieben Gott lässt walten." (See p. 790, b.)

56. Work is sweet for God has blest. *Work.* Written in 1862, and first pub. in his *Hym. Comp. and Others*, 1866; his *Hym. & Soc. Lyrics*, 1874; his *Coll.*, 1882, and other hymn-books.

In addition to the above, and those annotated under their respective first lines, Prebendary Thring wrote in 1868 a series of "Hymns on the Creation," as set forth in the first chapter of Genesis, and pub. the same in his *Hym. & Soc. Lyrics*, 1874, and in his *Coll.*, 1880 and 1882. These hymns have also passed into other collections. They are all in the same metre (8.8.8.8.8.6), and are certainly very fine. The first lines are:—

47. When o'er the water's misty deep. *Sunday.*
48. The earth in robes of light arrayed. *Monday.*
49. With snare girdle circled round. *Tuesday.*
50. Fair shone the sun, and bright the moon. *Wednesday.*
51. Four days had come and gone to me. *Thursday.*
53. The last great day of work had come. *Friday.*
55. And now, "mid myriad worlds enthroned. *Saturday.*

Although, as in natural, Prebendary Thring's hymns are more fully represented in his own *Coll.* than elsewhere, yet a fair proportion are found in a large number of hymn-books in Great Britain and America. His hymns are mainly objective, and are all of them of a strong and decided character. The poetical, as distinct from the sermonizing style of hymn-writing on the one hand, and the grand use of Holy Scripture (as by Bishop C. Wordsworth) on the other, is very prominent, with a tendency to diffuseness and over-elaboration. His descriptive and narrative hymns are very few, and Pascitoldic and the two Sacraments of the Church are almost untouched. In some of his finer hymns his tone is high and his structure massive, in several others his plaintiveness is very tender, whilst very varied, and his rhythm is almost always perfect. The prominent features throughout are a clear vision, a firm faith, a positive reality, and no vacillating hopefulness. His hymn-book possesses the same features of strength, beauty, and excellence. [J. J.]

Through all the changing scenes of life. *Trials & Benefits.* [*Fr. xxxiv.*] 1st appeared in the *New Version*, 1696, in 18 st. of 4 l., divided into two parts. As a c.u. rendering it is regarded as one of the most successful in the *New Version*, and has been a perfect mine of wealth for cento makers. Its use as a whole in modern hymn-books is unknown, but cento of varying length and arrangements are in most extensive use. Of those the following are the most popular:—

1. St. i., ii., iii., vii., viii. This was given with slight alterations in Cotterill's *Sel.*, 1810; and repeated with the omission of st. iii. in his 2nd ed., 1820. It appeared in Rowsell's *Coll.*, 1841; Hickenbotham's *Christian Psalmody*, 1839; Stowell's *Ps. & Hys.*, 1853, and others in the Ch. of England. The Cong. *H. Bk.*, 1836; Leeds *H. Bk.*, 1853; *New Cong., &c.*, 1859; the Bap. *Ps. & Hys.*, 1858; Kennedy's *Hymnal*, 1863, and in numerous collections of various denominations both in Great Britain and America. In some instances Cotterill's alteration of st. ii. l. 4, "And charm their griefs," to "And soothe their griefs," is reproduced; but in most cases the original reading is retained. This is the most popular extract from the hymn.

2. St. i., v., vii., viii. *Meth. Hymnal*, 1836; *Meriall of New*, 1854-64.

3. St. i., ii., iii., vi. S. P. C. K. *Ps. & Hys.*, 1858.

4. St. i., iii., vii., viii. Elliott's *Ps. & Hys.*, 1858; *Mercy, &c.*

5. St. i., iii., vi., vii., viii. Allen's *Ps. & Hys.*, 1844; Allen's *Fast of Penance*, 1847. *Hy. Comp.*, 1870; Stevenson's *Hys. for Ch. & Home*, 1873, and others.

6. St. i., iii., vii., viii. Kennedy's *Hymnal*, 1863. Shedy's doxology: *H. and M. &c. Hymnody*: Tierney's Coll. in Biggs's Annotated ed. of *H. A. & M.*, 1867, a French version of this cento, without the doxology, is given as in common use in Guernsey: "O Jamais je ne berai."

7. St. i., ii., iii., iv., v., vi., vii., viii. Bickersteth's *Christian Ps. & Hys.*, 1833; *Hurry: Sursum: New H. Bk.*, 1875; Islington *Ps. & Hys.*, and others.

8. St. i., ii., vi., vii. Kennedy's *Ps. Christ.*, 1863.

9. St. i., ii., vi., vii., viii. Windle's *Mel. Pandor & Mel.*

10. St. i., ii., vi., vii., xviii. The S. P. C. K. *Church Hymns*, 1871.

11. St. vi.-ix. In Martineau's *Hymns*, 1840, beginning, "The hosts of God encamp around."

Although other cento can be pointed out both in the older and modern collections, sufficient evidence is supplied in the above to show the great hold this version of Ps. xxxiv. has upon the public mind. The collections quoted are but a small part of those in which some portion of this version is found. Its use in various forms is universal. [See **New Version, and Psalms, English**, § 19 p.] [J. J.]

Through all the dangers of the night. *T. Kelly.* [*Morning.*] 1st pub. in the 1st ed. of his *Hymns on Various Passages of Scripture*, 1804, in 5 st. of 4 l., and based upon the words in Job vii. 20, "O Thou Preserver of men" (ed. 1833, No. 497). It is found in several modern collections. [J. J.]

Through endless years Thou art the same. [*Fr. etc.*] This cento is found in several English and American hymn-books; sometimes in four and at other times in five stanzas; and in most cases differing somewhat in the text. The earliest date to which we have traced it is the English Bap. *New Sel. of Hys.*, 1828, No. 17, in 5 st., the first of which is taken from Wade's version of Ps. cii., and the rest from the *New Version*, 1696, and in both instances with alterations. This text, with alterations and the omission of st. v., was given in the American Congregational *Church Psalmody*, by Mason and Greene, Boston, 1831, No. 102. In some later American hymn-books, st. v., as in the English Bap. *New Sel.*, 1828, or altered, is restored. The text of the 1880 Suppl. to the English Bap. *Ps. & Hys.*, is from the *New Sel.*, slightly altered. [J. J.]

Through the day Thy love has spared us. *T. Kelly.* [*Evening.*] Pub. in the 2nd ed. of his *Hymns, &c.*, 1805, in 2 st. of 6 l. (ed. 1853, No. 506). It has come into extensive use in all English-speaking countries and has been *tr.* into several languages. R. Bingham's *tr.* into Latin in his *Hymno. Christ. Latinus*, 1871, begins:—"Per hunc diem tegis, pulsum." [J. J.]

Throw away Thy rod. *G. Herbert.* [*Discipline.*] 1st pub. in his posthumous work, *The Temple*, 1633, under the title "Discipline," thus:—

"Throw away Thy rod,
Throw away Thy wrath:
O my God,
Take the gentle path.

"For my heart's desire
Unto Thine is bent;
I aspire
To a full consent.

"Not a word or look
I affect to own,
But by book,
And Thy book alone.

"Though I fall, I weep;
Though I weep, arise;
Yet I creep
To the throne of grace.

"Then let wrath remove;
Love will do the deed;
For with love
Stony hearts will bleed.

"Love is swift of foot;
Love's a man of war,
And can shoot,
And can hit from far.

"Who can 'scape his love?
Who thinks wrought as
Thus
Brought Thee low,
Needs must work on me.

"Throw away Thy rod;
Though man frailties hath
Thou art God;
Throw away Thy wrath."

The earliest attempt known to us to adapt this poem for congregational use was made by John Wesley. In his *Coll. of Ps. & Hys.*, printed at Charlestown, America, 1736-7, it was altered from its 5.5.3.3 metre to 8.8. and given as No. vii. of the "Ps. & Hys. for Wednesday and Friday." The first stanza begins:

"O throw away Thy rod!
O throw away Thy wrath!
My gracious Saviour and my God,
To take the gentle path."

The original poem, usually in an abbreviated form, is found in several modern hymn-books, including the *People's H.*, 1867; the *Cong. Ch. Hymnal*, 1887, and others. [J. J.]

Thrupp, Dorothy Ann, daughter of Joseph Thrupp, of Paddington Green, was b. at London, June 30, 1779, and d. there on Dec. 14, 1847. Her hymns, a few of which have come into extensive use, were contributed to the Rev. W. Carus Wilson's *Friendly Visitor* and his *Children's Friend*, under the *nom de plume of Ista*; to Mrs. Herbert Mayo's *Sel. of Hys. and Poetry for the use of Infant Schools and Nurseries*, 1838 (3rd ed. 1846, with change of title to *A Sel. . . . of Infant and Juvenile Schools and Families*), in which her signature is "D. A. T."; and also to the *Hys. for the Young*, which she herself edited for the R. T. S. circa 1830, 4th ed., 1836. In 1836 and 1837 she also pub. *Thoughts for the Day* (2nd series), in which she embodied many hymns which previously appeared in the *Friendly Visitor*. In addition to her hymns, which are annotated under their respective first lines (see *Index of Authors and Translators*), there are also in C. U.:—

1. Come, Holy Spirit, come. O hear an infant's prayer. *Child's Prayer.* Appeared in Mrs. Mayo's *Sel. of Hys. and Poetry*, 1838, No. 31, and signed "D. A. T."

2. God loves the little child that prays. *God's love for Children.* Given in Miss Thrupp's *Hys. for the Young*, 4th ed., 1836; and again in Mrs. Mayo's *Sel. of Hys., &c.*, 2nd ed., 1840, and signed "D. A. T." It is sometimes given as "God loves the child that *humbly* prays."

3. Have you read the wondrous story? *Life and Death of Jesus.* This appeared anonymously in Miss Thrupp's *Hys. for the Young*, S. T. S., 1835, No. 12, in 7 st. of 4 l. In Miss Thrupp's later publications this hymn is omitted. It is found, however, in a few later compilations, but possibly that of a friend. It is in the Leeds *C. S. Union H. Bk.*, 1853-70.

4. Let us sing with one accord. *Praise of Jesus.* This hymn is usually associated with Miss Thrupp's name, but it appeared anonymously in the 1st ed. of her *Hys. for the Young*, 1836, and again in the 2nd ed. of Mrs. H. Mayo's *Sel. of Hys. and Poetry for the Use of Infant and Juvenile Schools, &c.*, 1840, and in both instances without signature. We know of no evidence to show that it is by Miss Thrupp, although certainly by Miss Thrupp. The hymn is in the Leeds *S. S. Union H. Bk.*, 1853-70, and several others.

5. Poor and needy though I be. *Divine Providence.* Appeared in Miss Thrupp's *Hys. for the Young*, 4th ed., 1836, No. 20, and in Mrs. Mayo's *Sel. of Hys., &c.*, 2nd ed., 1840, and signed "D. A. T."

6. See, my child, the mighty ocean. *Love of God compared to the Sea.* Given in Miss T. T.'s *Hys. for the Young*, 4th ed., 1836, No. 26, and in Mrs. Mayo's *Sel. of Hys., &c.*, 2nd ed., 1840, and signed "D. A. T." In Kennedy, 1863, it begins "Have you seen the mighty ocean."

7. Thou Guardian of my earliest days. *Jesus the Children's Friend.* This hymn we have traced to her *Hys. for the Young*, 4th ed., 1836, No. 1, sometimes given as "Thou Guardian of our earliest days."

8. What a strange and wondrous story. *Life and Death of Jesus.* This hymn is found without signature in her *Hys. for the Young*, 4th ed., 1836, and again in Mrs. Mayo's *Sel. of Hys., &c.*, 2nd ed., 1840. As we have found no authority for ascribing it to Miss Thrupp, in the *Ch. S. S. H. Bk.*, n.d., 6 lines have been added as a concluding stanza by an unknown hand.

9. What led the Son of God? *Love of God in Christ.* This appeared anonymously in her *Hys. for the Young*, 4th ed., 1836, No. 2, and in Mrs. Mayo's *Sel. of Hys., &c.*, 2nd ed., 1840. In modern collections it is attributed to Miss Thrupp, on the ground that it is found in her *Hys. for the Young*, which she edited.

10. Where they in heaven who stand? *All Saints.* Pub. in Mrs. Mayo's 2nd ed., 1840, No. 64, in 4 st. of 4 l., and signed "A. D. T." It is in the *Prim. Methodist S. S. H. Bk.*, 1879, and others.

Several additional hymns to those named above have also been attributed to Miss Thrupp on insufficient authority. This has probably arisen out of the fact that all the hymns in the *Hys. for the Young*, including her own, were given anonymously. [J. J.]

Thrupp, Joseph Francis, M.A., s. of a solicitor, was b. May 20, 1827, and educated at Winchester School and Trinity College, Cambridge. At Winchester he gained the Hasthorpe and Duncan prizes, and the Queen's gold medal for an English poem, and was Head Prefect during his last year. He graduated in 1849 as 7th Wrangler, and 11th in the 1st class of the Classical Tripos. In 1850 he was

elected a Fellow of his college. Taking Holy Orders in 1852, he was appointed Vicar of Barrington, Cambridge, in 1859, and Select Preacher before the University in 1865. He was also for some time a member of the Board of Theological Studies, and was associated with the S. P. C. K. some 20 years. He d. at Surbiton, Sept. 24, 1867. His published works include *An Introduction to the Study and the Use of the Psalms*; *A Revised Translation of the Song of Songs*; *Ancient Jerusalem*; and *Psalms and Hymns* (Cambridge, Macmillan), 1853. This last contains prefaces, indices with authors' names, 93 psalms, 236 hymns, 16 doxologies. Of these 28 psalms and 18 hymns are by Mr. Thrupp. The best known of his hymns are, "Awhile in spirit, Lord, to Tiree" (p. 104, ii.); "Hail, that head, all torn and wounded"; "O Son of Man, Thyself once crossed." Mr. Thrupp's versions of individual psalms have not come into common use beyond his own collection. They are therein signed with his initials, "J. F. T.," but are not separately annotated in this Dictionary. His hymns are mainly on the special Festivals of the Church, and, in addition to those annotated elsewhere are:—

1. Abide with us, O Saviour dear. *Evening.*
2. Eternal Word! Incarnate Light. *Christ our all.*
3. Eternal Word! Who ever wast. *Annunciation.*
4. How beauteous are their peaceful feet. *Ordina tion.*
5. Lord of majesty and might. *School Festival.*
6. Master, the Sea of God art Thou. *St. Bartholomew.*
7. O Saviour of our earthly race. *St. Luke.*
8. O Thou, Whom upward in the sky. *Ascension.*
9. Thou Who hast Thy footstool trod. *Ascension.*
10. Ope, Saints, ope thy temple gates. *The Presentation.*
11. Saviour of men, Almighty Lord. *St. Mark.*
12. Thou Who didst Thy brethren twain. *SS. Simon and Jude.*
13. Thou Whose voice upon the border. *St. Andrew.*
14. To David's Son hosannas sing. *Palm Sunday.*
15. Two and two, Thy servants, Lord. *SS. Philip and James.*
16. What, though the ground all good at first. *Lent.*

Mr. Thrupp contributed several articles to Smith's *Dictionary of the Bible*, and was one of the selected writers on the staff of the *Speaker's Commentary*. [J. J.]

Thus far on life's bewildering (perplexing) path. *J. Montgomery.* [*Safety in God.*] 1st printed on a broadsheet for use at the Anniversary Sermons, on behalf of the Red Hill Sunday School, Sheffield, March 28, 1819, in 6 st. of 6 l., and signed "J. M." In Montgomery's *Greenland and Other Poems*, 1819, p. 171, it was given in 6 st. of 6 l., the new stanzas being st. iv. and v. of the text as included in his *Christian Psalmist*, 1825, No. 479, and his *Original Hymns*, 1853, No. 55. The 1819 text was altered in 1825; and again, but very slightly, in 1853. In modern collections the text is usually abridged. [J. J.]

Thus speaks the heathen: How shall man. *J. Logan.* [*Mercy rather than Sacrifice.*] 1st pub. in the Scottish *Translations and Paraphrases*, 1781, No. xxxi., in 6 st. of 4 l., on Micah vi. 6–8. It is rarely found outside of that work. This paraphrase is ascribed to J. Logan, on evidence given in the memoir of *M. Bruce* (p. 118, ii.). [J. J.]

Thus speaks (saith) the high and lofty One. *J. Logan.* [*God with the Humble.*] Pub. in the Scottish *Translations and Paraphrases*, 1781, No. 27, on Is. lvii. 15, 16, in 5 st. of 4 l. [See **Bruce, M.**, p. 118, ii.] In Miss Jane E. Leeson's *Paraphrases & Hymns*, 1853, this text is given in an altered form as, "Thus saith the high and lofty One." [J. J.]

Thy living saints on earth, Thy saints who sleep. [*All Saints' Day.*] Appeared in E. W. Eddis's *Irvingite Hys. for the Use of the Churches*, 1864, in 3 st. of 8 l., and signed "E. S., 1849," in common with several other hymns in the same book. We have seen it stated that "E. S." was Ellen Eddis, née Shepherd, but have been unable to authenticate the statement. This hymn has passed into other collections. [J. J.]

Thy promise, Lord, is perfect peace. *H. F. Lyte.* [*Pa. lxii.*] Pub in his *Spirit of the Psalms*, 1834, in 4 st. of 4 l. It is in C. U. in its full form, and also, altered as "Lord, how the troublers of my peace," in the American Bap. *Service of Song*, 1871. [J. J.]

Thy throne, O God, in righteousness. *J. Montgomery.* [*For Schools.*] The earliest work in which this hymn has been found is *Select Portions of Ps. from the New Version, Hys. and Anthems*, &c., compiled by the Rev. Dr. Sutton, Vicar of Sheffield, for use in that Parish Church, circa 1815, 2nd ed. 1816, No. 103. From thence it passed into Cotterill's *Sel.*, 1819; Montgomery's *Christian Psalmist*, 1825, No. 342; and his *Original Hymns*, 1853, No. 245. Among modern collections it is found in the *Meth. S. S. H. Bk.*, 1879; Major's *Bk. of Praise*, &c. [J. J.]

Thy way, not mine [ours] O Lord. *H. Bonar.* [*Resignation.*] Appeared in his *Hys. of Faith and Hope*, 1st Series, 1857, in 7 st. of 4 l. It is sometimes given as, "Thy way, not *ours*, O Lord"; and as "Father, Thy way, not mine." There is also an adaptation in three stanzas, beginning, "My portion, Thou! my only," in the American *Church Pastorals*, 1864. The original is in extensive use in most English-speaking countries. [J. J.]

Τί σοι Θέλεις γενέσθαι. *St. Gregory Nazianzen.* [*Private Use.*] This hymn "To His own Soul," is given in his *Opera*, Paris, 1611; *Dom. Thu. Hymn.* iii. 13; and in the *Anth. Græc. p.* 26. Mr. Chatfield's *tr.* in his *Songs and Hymns*, &c., 1876, in 32 st. of 4 l. is from the latter, which contains 181 lines. In spite of this poem, "The original is one of the most spirited pieces anywhere to be found, truly forcible and racy," p. 106. His *tr.*, "O soul of mine, reclining," is pleasing and vigorous, but not adapted to congregational use. [See **Greek Hymnody**, § iv.] [J. J.]

Tibi Christe, splendor Patris. *St. Rabanus Maurus* (?). [*St. Michael and all Angels.*] *Daniel*, i. No. 188, gives the text of this hymn, and st iv. p. 165 cites it as in a Rheinau MS. of the 11th cent. It is not however included by E. Dümmler in his ed. of the *Carmina* of Rabanus. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 91 b; Jul. A. vi. f. 56 b; Harl. 2961 f. 242); in an 11th cent. *Monastic Breviary* (Add. 30848, f. 199 b), &c. It is in a MS. of the 11th cent. at Corpus Christi, Cambridge (201, page 266); in the Bern MS. 455, of the 10th cent.; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from a MS. of the 11th cent. at Durham (B. iii. 32, f. 94). Also in *Mone*, No. 307; and in G. M. Dreves's *Hymnarius Moissiacensis*, 1888, p. 68, from a 10th cent. MS. It is included in the older *Sarum* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*. In the *Roman Breviary*, 1632, it is recast greatly for the worse, and begins **Te splendor et virtus Patris**; and this recast is repeated in later edns. of that *Breviary*, in *Daniel* i. No. 189, and others. In some of the more recent edns. of the *Roman Breviary* (e.g. Kempten, 1746, and Lyons, 1832), the original form is repeated, with slight alterations to suit the festival of St. Raphael (Oct. 24); and this text is in *Königsfeld* ii. p. 136. [Various.] [J. M.]

This hymn has been *tr.* from both forms of the text as follows:—

i. Tibi Christe splendor Patris.

1. Thee, O Christ, the Father's splendour. By J. M. Neale, in his *Medieval Hys.*, 1851, p. 25, and the *H. Noted*, 1853, No. 42. It has passed into a few collections, including the *Hymner*, 1882.

2. Christ, to Thee, the Father's glory. By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852–55, H. Seasons, No. 47, and Blew's *Sel.* from the same, 1870, No. 124. Altered in J. A. Johnston's *English Hyl.*, 1856–61, to "Christ, to Thee the Father's brightness."

3. Christ, the Father's mirrored brightness. By J. D. Chambers, in his *Lauds Sync*, 1866, p. 95, and the *People's H.*, 1867, No. 284.

Other trs. are:—

1. Thy Father's brightness, Christe to thee. *Primer*, 1599.
2. To thee, O Christ, thy Father's light. *Primer*, 1631.

ii. To splendor et virtus Patris.

1. Thee, the Father's power and light. By Bp. R. Mant, in his *Ancient Hymns*, &c., 1837 (ed. 1871, p. 121), Dr. Oldknow's *Hys. for the Service of the Ch.*, 1850, and later edns., &c.

2. Thee, Who the Father's brightness art. By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 127, and subsequently in a few hymnals.

3. O Jesu! life-spring of the soul. By E. Caswall, in his *Lyra Catholica*, 1849, p. 145; and his *Hys. and Poems*, 1873, p. 79. Given in a few collections, including Pott's *Hymns*, &c., 1861, &c.

4. Life and strength of all Thy servants. By the compilers of *H. A. & M.* in the 1889 *Suppl.* of that collection.

Other trs. are:—

1. We praise thee, Christ, among the Quires. *Primer*, 1685.
2. O Lord of Hosts, whose Beams impart. *Primer*, 1706.
3. Jesus, the Father's ray and might. *Sarum Offices*, 1783.
4. We praise Thee 'mid the Angel hosts. *A. & B. Hymn*, 1864.
5. O Brightness of the Father's Light. *W. Palmer*, 1865.
6. Ruler of the dread Immense. *J. F. Thrupp*, in his *Ps. & Hys.*, 1865. A paraphrase rather than a translation.
7. Splendour of glory all divine. *J. Wallace*, 1874. [J. J.]

Till he come, O let the words. *Bp. Bickersteth.* [*Holy Communion.*] Written in 1861 and first pub. in his work *The Blessed Dead*, 1862, and subsequently in his *Supp. to Psalms and Hymns*, No. 41; *The Two Brothers*, 1871; and the 1870, 1876, and 1890 edn. of the *Hymnal Companion*. The author says that it is given in his *Hymnal Comp.* as presenting "one aspect of the Lord's Supper which is passed over in many hymns. 'Ye do show forth the Lord's death till He come'; and also our communion with those of whom we say 'We bless Thy holy Name for all Thy servants departed this life in Thy faith and fear.'" (*Note* in the annotated ed. of *Hy. Comp.*) It is in several hymn-books. [J. J.]

Time is earnest, passing by. [*Old and New Year.*] This popular Sunday School hymn appeared in three publications in the same year, and in each case anonymously. (1) It is found in Sidney Dyer's American *South-western Psalmist*, 1851 (p. 317, ii.), and signed "Avon." (2) again in an American paper called *Independent*, 1851 (3) and again, in England, in *The Bible Class Magazine*, 1851, with the signature "Independent," the name of the American paper from which it was taken. It was in 4 st. of 4 l. Subsequently it was reprinted in *The Bible Class Magazine*, with name by Mr. Joseph Dyer, the Schoolmaster of the Wesleyan School, Pocklington. Miller says (*Singers & Songs*, &c., 1869, p. 551) that "it also appeared in *Select Music for the Young* (Sunday School Union), where it is headed, 'All Things Earnest; composed by Joseph Dyer.'" This curious association of two men of the name of *Dyer* with the hymn, the first in America, and the second in England, has led to its authorship being attributed at one time to *Sidney Dyer*, and at another to *Joseph Dyer*, and in each case without authority of any weight. Usually the hymn is given in an abbreviated form of 3 st. as in the *Universal H. Bk.*, 1885, the *Cong. Church Hyl.*, 1887, and others. [J. J.]

Time is wingeing us away. *J. Burton*, sen. [*New Year.*] Pub. in *Hys. for the Use of Sunday Schools selected from Various Authors*, Nottingham, J. Dunn, 1812, No. 305, in 2 st. of 8 l., and entitled "Brevity of Life." It has passed into a very large number of hymn-books in G. Britain and America. Of Burton's hymns it ranks next to his "Holy Bible, book divine," in popularity. [J. J.]

'Tis a point I long to know. *J. Newton.* [*In Doubt and Fear.*] Appeared in the *Olney Hymns*, 1779, Bk. i., No. 113, in 9 st. of 4 l. It is in C.U. in an abbreviated form, and opening with the first line as above. In some collections it begins, "Lord, my God, I long to know"; and in others, "Could my heart so hard remain" (st. iii.). Those altered forms of the text are in use principally in America. [J. J.]

'Tis enough, the hour is come. *J. Merrick.* [*Nunc Dimittis.*] This paraphrase of the Nunc Dimittis was pub. in his *Poems on Sacred Subjects*, 1765, p. 19, in 22 lines. As given in *Kennedy*, 1863, No. 185, some of the lines are transposed, and the whole are expanded into 3 st. of 8 l. [J. J.]

'Tis finished, the Messias dies, Cut off for sins, &c. *C. Wesley.* [*Good Friday.*] Pub. in the Scottish *Translations and Paraphrases*, 1781, No. 37, on Is. liii. 5, 6, in 5 st. of 4 l. [See **Bruce, W.**, p. 118, ii.] In Miss Jane E. Leeson's *Paraphrases & Hymns*, 1853, this text is given in an altered form as, "Thus saith the high and lofty One." [J. J.]

day.] In 1762 this hymn, in 2 st. of 8 l., appeared in C. Wesley's *Short Hymns*, vol. ii. p. 224. Those stanzas are:—

"Ye finished! the *Messias* dies,
Cut off for sins, but not His own!
Accomplished is the sacrifice,
And glorious redeeming work is done;
Finish'd the first transgression is,
And purg'd the guilt of actual sin,
And everlasting righteousness
In now to all the world brought in.

"Ye finish'd, all my guilt and pain,
All my atoning Lamb hath slain,
For me, for me, the Lamb is slain,
Am I am more than justified;
All grace is now to sinners given,
All pow'r in heaven and earth is Thine,
Be earth, hallelujah, and heaven."

It is from the first four lines of this hymn that Blair formed st. iv. of his canto, "Behold the Saviour on the cross," p. 180, i. The original, as above, was given in A. M. Toplady's *Ps. & Hys.*, 1776, No. 223, and thus came into use in the Church of England. Charles Wesley, however, was not satisfied with these stanzas, and at his death he left in ms. another hymn on the same text, "It is finished," in 8 st. of 4 l., of which st. i. and viii. are st. i. ll. 1-4, and st. ii. ll. 5-8 (slightly altered) respectively of the 1762 text, and st. ii.-vii. are new. This text was given in the 1830 Supplement to the *Wes. H. Bk.*, and again in the *P. Works*, 1868-72, vol. xii. p. 90. [J. J.]

'Tis gone, that bright and orbed blaze. *J. Kebl.* [*Evening.*] Dated Nov. 25, 1820, and 1st pub. in his *Christian Year*, 1827, in 14 st. of 4 l., and headed with the text "Abide with us, for it is toward evening, and the day is far spent. St. Luke xxiv. 29." The centos from this poem in C. U. are:—

1. **Sun of my soul, Thou Saviour dear.** This cento was given in three stanzas in Elliott's *Ps. & Hys.*, 1835. This was repeated in numerous hymnals, sometimes with the addition of a doxology, and has thus come into use until it has become one of the foremost hymns in the English language. It has been *tr.* into several languages. These in Latin include, "O sol animæ vitaque mea, translation *Jesu*" (4 st.), by E. Bingham, in his *Hymni Ecclesiæ*, 1851, p. 19; and "Sol animæ vitaque Salvator!" (4 st.), by *H. M. Macgill*, in his *Songs of the Christian Creed and Life*, 1876.

2. **The Rulers of this Christian land.** This cento, *For those in Authority*, is in limited use.

3. **Now all the glories of the day and dark.** This cento "For the High Court of Parliament" is in the 1862 *Appendix* to the S. P. C. K. *Ps. & Hys.*; the *Hy. Comp.*, 1st edition, and is admirably suited for the purpose.

4. **Now in the arms of Holy sleep.** This cento, for Evening, is given in the Salisbury *H. Bk.*, 1857, the Sarum *Hym.*, 1868, and others. [J. J.]

'Tis my happiness below. *W. Cowper.* [*In Affliction.*] Appeared in Lady Huntingdon's *Coll.*, 1774, No 183, in 3 st. of 8 l., and in the *Olney Hymns*, 1779, Bk. iii., No. 16. In the Lady Huntingdon Coll. it precedes, and in the *Olney Hymns* it follows Cowper's "God moves in a mysterious way" [see p. 433, i.], and seems to have been written at, or about the same time, and under the same circumstances. Its modern use is mainly confined to America where, in its full, or in an abridged form, it is somewhat popular. [J. J.]

'Tis pure delight without alloy. *I. Watts.* [*Divine Love Desired.*] Pub. in his *Horæ Lyricæ*, 1706, Bk. i., in 6 st. of 4 l., and headed, "Ascending to Him in Heaven." In the American Meth. Epis. *Hymns*, 1849, and in their *Hymnal*, 1878, it is given with the omission of st. iv. as, "O 'tis delight without alloy." It is from the original, as above, that Watts took a portion for his hymn, "Happy the heart where grace reigns." [J. J.]

'Tis seldom we can trace the way. *Sir J. Bowring.* [*The love of God.*] This hymn is in the Plymouth Brethren *Hys. for the Poor of the Flock*, 1838, No. 259, in 4 st. of 4 l. It is best known as "We cannot always trace the way." In this form it was given in Dr. Walker's Cheltenham *Ps. & Hys.*, 1853, No. 333, and signed "Bowring" in the Index. Some later collections attribute it to "Elliot;" but Miller says (*Singers and Songs*, 1869, p. 422) that Sir John Bowring assured him personally that it was his own composition. It is in several collections of a recent date, including Dr. Allon's *Cong. Psalmist Hys.*, 1866. Another form of the text in use in America is "I cannot always trace the way." It is in H. W. Beecher's *Plymouth Coll.*, 1855, and some later hymn-books. [J. J.]

'Tis sweet to wake at early morn. *T. Davis.* [*Morning. Heaven anticipated.*] Pub. in his *Devotional Verse for a Month*, 1853, p. 23, in 4 st. of 6 l. In the Bap. *Ps. & Hys.*, 1858, it was given as "'Tis sweet on earth at early morn." In the author's *Hys. Old and New*, 1864, No. 3; and his *Avena Sonetus*, 1877, p. 194, it was given as "'Tis sweet on earth to wake at morn," and this is the authorised form of the hymn.

Titius, Christoph, s. of Christoph Titius or Tietze, pastor at Wilkau, near Reichau, in Silesia, was b. at Wilkau, May 24, 1641. He entered the St. Mary Magdalene Gymnasium, at Breslau, in 1654, and the Argidien (St. Gilay) Gymnasium at Nürnberg, in 1660. He matriculated as a student of Theology at the University of Altdorf, in 1662. After completing his studies at the University of Jena, in 1664, he acted for two years as a family tutor. On Aug. 24, 1666, he was ordained as pastor of Lauhenmühl, near Gunzenhausen, in Franconia; and then became, in 1671, pastor at Hanfeld, near Nürnberg. In 1685 he was appointed diaconus at Hersbruck, near Nürnberg, became archidiaconus in June, 1701, and in Nov., 1701, was appointed chief pastor and inspector of schools. He d. at Hersbruck, Feb. 21, 1708 (Koch, iii., 323; Wetzel, iii., 286; G. A. Will's *Nürnbergisches Gelehrten-Lexicon*, pt. iv. p. 84; E. Goedeke's *Grundriss*, vol. iii., 1887, p. 287, &c. Koch says he was b. Jan. 10, 1681, and d. Sept. 7, 1703, but gives no authority for those dates).

Titius had begun to write hymns while at the Nürnberg Gymnasium, and his best known hymns originated during his residence at Lauhenmühl. They appeared in his *Sünden-Schmertzen, Trost im Herzen, Todes-Kertzen, erquickt, entdeckt, angezündet von Christophoro Titio Silesio, Theol. St.*, at Nürnberg, 1681 (Library of the Prediger-Seminar at Hannover), and his *Neue Geist-reiche Lieder-Schule, Mit 4 Stimmen, deren ersten, Seelen-Spatzen, Angel-Weisen, &c.*, Nürnberg, 1690 (Berlin Library), with 42 hymns; and in the 3rd further enlarged ed. pub. at Nürnberg and Leipzig, 1702 (Königsberg Library), with 64 hymns. The most popular were those of the 1st ed., many of which passed into the German hymn-books of the 18th cent., and various of which are still found in recent collections. The best of these are hearty and popular in style, earnest and spiritual in tone, and animating.

Two of Titius's hymns have passed into English, viz.:—

1. O du Schöpfer aller Dinge. *Holy Communion.* This is a hymn of penitence before Holy Communion, and was 1st pub. in 1663, as above, as No. ii., in 9 st. of 8 l. Repeated in Crüger's *Praxis*, Frankfurt, 1676, No. 153; but recently in the Berlin *G. L. S.*, ed. 1863, and erroneously ascribed to Johann Heinrich Keulisch or Calisius [b. 1633, at Wohlau, in Silesia; d. March 30, 1698, as chief pastor and superintendent at Gadisch, in Würtemberg]. This possibly arose from the fact that in Calisius's *Hausbüchle*, Nürnberg, 1676, p. 588, there is a hymn beginning "O du Schöpfer aller Dinge, Dem bei dieser Morgen-Zeit," in 7 st., but it is entirely different from this hymn. *Tr.* as "Now Thine ear, I now implore Thee." by *Dr. H. Mills*, 1845, p. 58.

2. Sollt es gleich bisweilen scheinen. *Cross and Consolation.* His most popular hymn, 1st pub. in 1663, as No. vi., in 10 st. of 4 l., entitled "Hymn of Consolation." Included in Crüger's *Praxis*, 1675, the Nürnberg *G. B.*, 1676, Freylinghausen's *G. B.*, 1704, the Berlin *G. L. S.*, 1863, No. 856, and many others, sometimes printed as 9 st. of 8 l.

Lauenstein relates (*Koch*, viii. 426) that C. A. Dann, chief pastor of St. Leonard's Church, at Stuttgart, having been condemned to die for the part he took in the counterplayers, had been consigned in 1812 to the village of Oberschlagen in the Swabian Alb [in 1819 to the neighbouring village of Münsingen]. The king at last granted the earnest desire of the Stuttgart people for his return, and on Dec. 24, 1812, Dann left Oberschlagen, and the night four friends walked over to Münsingen, and in the early morning conveyed the news to Dann by singing this hymn at the door of his room.

The *tr.* in C. U. is:—

Seems it in my anguish lone. This is a good *tr.*, omitting st. vi., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 201; repeated in her *C. & for England*, 1863, No. 146. Included in full in the *Ohio Luth. Hyl.*, 1880, and abridged in the St. Aidan's College *H. Bk.*, 1864.

Other trs. are:—

(1) "Yes should it ev'r to man oppose." This is a *tr.* of st. i., st. v. of No. 1863, in the *Suppl.* of 1865 to the *Moravian H. Bk.*, 1501 (1886, No. 585). (2) "Deem ye sometimes, spirit-shaken." In Kennedy's *Church of Ire.*, 1865, p. 45, only st. i., vi. being Kennedy's hymn. [J. M.]

Τῷ Βασιλεῖ καὶ Δεσπότῃ. *St. Anatolius.* [*St. Stephen.*] These stichera are appointed in the Greek Service Books in the Office for St. Stephen's Day, to be sung at Vespers. The probable date is the latter part of the 5th or the beginning of the 6th cent. [**St. Anatolius, p. 69, i.**] The hymn is found in the *Menæa*, and the *Anth. Græca Carm. Christ.*, p. 117. The *tr.* by J. M. Neale, "To Lord and King of all things," appeared in *The Ecclesiastic and Theologian*, 1853, vol. xv. p. 233, and again in a revised form in Dr. Neale's *Hys. of the Eastern Church*, 1862, p. 7, in 3 st. of 8 l. These texts are:—

Ecclesiastic: "The Lord and King of all things
Was yesterday born."

Hys. of the E. C., "The Lord and King of all things
Was yesterday was born."

Mr. Hallerby, in the 4th ed. of the *Hys. of the Eastern Church*, notes that "the Vespers of Dec. 27 occurring on the evening of the 26th, pursuits of the word 'yesterday' being used with reference to Christmas Day." [J. J.]

To Christ the Son Almighty. *R. F. Littledale.* [*Adult Baptism.*] This is a *tr.* by Dr. Littledale of a Syriac hymn given, together with a *tr.* into Latin, in *Daniel*, iii. p. 285. It appeared in the *People's H.*, 1867, with the signature "F." [J. J.]

To day we're bidden to a feast. *J. Cennick.* [*Holy Communion.*] Pub. in his *Sacred Hys. for the Children of God*, &c., 1741, No. vi., in 8 st. of 4 l., and entitled, "Before the Sacrament." In a few hymn-books the cento therefrom is given as "Together with these symbols, Lord" (st. vi.). [J. J.]

To God belongs the eternal sway. *J. Mer. ich.* [*Ps. xcviii.*] 1st pub. in his *Psalms Translated or Paraphrased in English Verse*, 1765, p. 233, in 48 lines. In 1707 Merrick's Psalms were republished by W. D. Tattersall "divided into stanzas for Parochial Use," and this version was given therein in 13 st. of 4 l., two lines being added to st. viii., and two lines to st. x. to make up the required number of stanzas. In this form it is unknown to modern hymn-books. In Cotterill's *Sel.*, 1819, Ps. 97, it is given in an abbreviated and rewritten form as, "The Lord is King! let earth obey." This is given in some modern hymnals, including Kennedy, 1863, with alterations and the omission of st. ii., iii. [J. J.]

To God most awful and most high. *J. Montgomery.* [*In time of Scarcity.*] Written for the laying of the foundation stone of a Corn Mill at Sheffield, on Nov. 5, 1795, which was "built for the courage use and benefit of the people." It was printed in Montgomery's Sheffield *Iris* newspaper the same day, and signed "Paul Positive," a nom *de plume* of the author. It subsequently appeared in Cotterill's *Sel.*, 1819, No. 209; Montgomery's *Christian Psalmist*, 1825, No. 332; and his *Original Hymns*, 1853, No. 276. In the last two it is headed, "The poor praying for bread in the time of scarcity." It is found in a few modern hymn-books. [J. J.]

To God the only wise, Our Saviour and our King. *I. Watts.* [*Preserving Grace.*] 1st pub. in his *Hys. and Spiritual Songs*, 1707 (2nd ed. 1709, Bk. i., No. 51), in 5 st. of 4 l. It is found in most of the early hymn-books, especially those of a Calvinistic type, as the collections of G. Whitefield, M. Madan, and others, but to modern hymnals, except in America, it is not so well known, although still found in several books. [J. J.]

To God the only wise, Who keeps us by His word. [*Doxology.*] This doxology, which is in somewhat extensive use in America, is usually ascribed to I. Watts. One stanza only —the second, "Hosannah to the Word"—is from his works, and this is altered from his st. x. doxology in *Hys. and S. Songs*, 1707. Stanza i. and iii. we have not traced. The latter is 2 Cor. xiii. 14 turned into metre. [J. J.]

To God with mournful voice. *Tate & Brady.* [*Psalm cxiii.*] In the *New Version*, 1696, in 7 st. of 4 l. In 1836 it was re-written by J. Hall or E. Osler, probably the latter, and included in the *Mitre H. Bk.*, as,

"In deep distress to God
I poured my care and grief,"

in 4 st. of 4 l., and from thence passed, without alteration, into the *Wes. H. Bk.*, 1875,

No. 634. The version of *Ps. cxxi.* in the *Mitre H. Bk.*, in 3 st. of 4 l., beginning,

"In deep distress to God I cried
And He avang'd my wrongs,"

was by *E. Osler*, and is also found in his *Church and King*, 1836-37, p. 157, for the 2nd Sun. after Trinity. [J. J.]

To Him that loved us for Himself. *J. Mason.* [*Praise.*] This is No. xxxiii. of his *Songs of Praise*, 1683, in 4 st. of 8 l. and entitled, "A Song of Praise collected from the Doxologies in the Revelation of St. John." It is very unequal in merit, some lines being very fine, whilst others are of little worth. It has, however, the elements of a splendid hymn of Praise. In modern hymnody it is known as the hymn to which Watts is supposed to have been indebted for his "Now to the Lord that makes us know" (q.v.), a supposition which cannot be maintained. Orig. text in D. Sedgwick's reprint of Mason's *Songs*, 1859, p. 65. [J. J.]

To keep the lamp alive. *W. Cowper.* [*In Trial and Despondency.*] Pub. in the *Olney Hymns*, 1779, Bk. iii., No. 74, in 6 st. of 4 l., and headed, "Dependence." In its original form it is in limited use. The extract from it beginning with st. iii., "Beware of Peter's word," is much more popular, and especially in America, where it appeared in Nettleton's *Village Hymns*, 1824. [J. J.]

To me a sinner, chief of all. *H. Alford.* [*Lent.*] Written for and pub. in his *Year of Praise*, 1867, No. 101, in 4 st. of 4 l., and again in his *Poetical Works*, 2th ed., 1868. It has passed into Dale's *English H. Bk.*, 1874; Tiring's *Coll.*, 1883, &c. [J. J.]

To me to live, let it be Christ. *J. Montgomery.* [*The Image of Christ.*] This is dated in the M. MS. "Aug. 30, 1835." We have not traced it in print earlier than his *Original Hymns*, 1853, No. 122, where it is given in 3 st. of 4 l.; but probably it was published before that date. [J. J.]

Τὸ μέγα μυστήριον. *St. Andrew of Crete.* [*Pentecostic.*] This is the 3rd Ode of a Canon, containing 3 odes, found in the Compline for Great Thursday (the Thursday of Holy Week) in the *Triodion*, and is in 8 stanzas. It dates about 700, and was first rendered into English by Dr. Neale, and pub. in *The Ecclesiastic and Theologian*, 1854, p. 44, and again in his *Hymns of the Eastern Church*, 1862, in 6 st. of 6 l. as, "O the mystery, passing wonder." In this (*r.* st. iv. is omitted, and st. vi. and vii. are fused together. In 1863 it was included in *Lyra Eucharistica*, and the *Parish H. Bk.*, and subsequently in numerous collections. [J. J.]

Τῷ πανάγιατοι. ["Εκωσε λαὸς.]

Τῷ πρὸ τῶν αἰώνων. [Χριστὸς γεννᾶται.]

To the hills I lift mine eyes. *C. Wesley.* [*Ps. cxxi.*] Pub. in *Ps. & Hys.*, 1743, in 6 st. of 8 l. (*P. Works*, 1868-72, vol. viii., p. 235). In A. M. Toplady's *Ps. & Hys.*, 1776, st. i., ii. and iv. were given with alterations, as No. 227. This canto has gone out of use. The following arrangements of the text are in several modern hymn-books:—

1. **To the hills I lift my eyes.** This, with the omission of st. iii., is in the *Leeds H. Bk.*, 1853, and most of the additional hymns. It is in the revised ed., 1878, and other collections.

2. **See the Lord, thy Keeper, stand.** This in Martineau's *Hymns, &c.*, 1873, is composed of st. iv., vi. and vii. of the original.

3. **God shall bless thy going out.** In the American Unitarian *Hys. for the Church of Christ*, 1853, No. 74, and later American collections. It is composed of st. vi. (l. 1-4, and st. ii. ll. 1-4, altered.

This version ranks with the best of C. Wesley's renderings of the Psalms. [See G. J. Stevenson's *Meth. H. Bk. Notes*, 1883; and **Psalms, English**, § xvi.] [J. J.]

To the Source of every blessing. *W. H. Bathurst.* [*Holy Trinity.*] 1st pub. in his *Psalms & Hymns*, 1831, No. 3, in 5 st. of 4 l., and entitled "Praise to God." In 1833 it was included in the *Leeds H. Bk.*, No. 443, and later in one or two collections. It is better known with the omission of st. i., as "Glory to the Almighty Father," as in Spurgeon's *O. O. H. Bk.*, 1866, No. 156, and others. [J. J.]

To Thee, O dear, dear Saviour. *J. S. B. Monsell.* [*Rest and Peace in Jesus.*] Pub. in his *Hymns of Love and Praise*, 1863, p. 173, in 5 st. of 8 l. In a few collections it begins "To Thee, O blessed Saviour"; whilst a couto, opening with line 5 of st. ii., "O Thou Whose mercy found me" is also in C. U. as in the Scottish *Presbyterian Hymnal*, 1876. [J. J.]

To Thee, O God, we homage pay. *P. Doddridge.* [*Christ, the Sun of Righteousness.*] This hymn is No. viii. in the 3. MSS., where it is entitled "The Sun of Righteousness. From Matt. iv. 2." It is in 6 st. of 4 l. Although undated, its position in the 3. MSS. shows it to be circa 1734. In Job Orton's ed. of Doddridge's posthumous *Hymns, &c.*, 1755, No. 173, the text differs somewhat from the 3. Orton's text is repeated in J. D. Humphreys's ed. of the *Hymns, &c.*, 1839, No. 194. It is in a few collections in G. Britain and America. [J. J.]

To Thee, O Lord, our hearts we raise. *W. O. Dix.* [*Harvest.*] This hymn was given with five others at the end of the St. Raphael's (Bristol) *Hys. for the Service of the Church*, 1864, No. 202, in 4 st. of 8 l. By a printer's error it is accompanied by a note which really belonged to the next hymn, No. 203, "The Church of God lifts up her voice" (p. 1146, l.). In 1867 "To Thee, O Lord, &c." was given in the *People's H.*, and since then it has passed into numerous collections, including *H. A. & M.*, the S. P. C. K. *Church Hys.*, Tiring's *Coll.*, and others. The fourth stanza is also given as a concluding chorus to Dr. Stainer's harvest anthem, "Ye shall dwell in the land." [J. J.]

To Thy temple I repair. *J. Montgomery.* [*Divine Worship.*] Pub. in Collyer's *Coll.*, 1812, No. 916, in 7 st. of 4 l., and entitled "A Sabbath Hymn." It was repeated in Cotterill's *Sel.*, 1815, No. 286; in Montgomery's *Christian Psalmist*, 1825, No. 468; and in his *Original Hymns*, 1853, No. 115. It is in C. U. in its original form: as "In Thy presence we appear," in *Kennedy*, 1863; and as "To Thy presence I repair," in Dale's

English H. Bk., 1874. In R. Bingham's *Hymns. Christ. Latina*, 1871, the original, with the omission of st. v., is rendered into Latin as, "Sacratan Domini domum." [J. J.]

To us the voice of wisdom cries. *J. Montgomery.* [*Invitation of Wisdom.*] Appeared in Cotterill's *Selection*, 1819, No. 147, in 3 st. of 8 l., and entitled "The voice of Wisdom." In 1825, on its republication in Montgomery's *Christian Psalmist*, No. 501, it was partly rewritten, and given in 7 st. of 4 l., the title being also changed to "The Invitation of Wisdom." This latter text and title were repeated in his *Original Hymns*, 1853, No. 29. It is the text in C. U. [J. J.]

To Whom but Thee, O God of grace. *W. J. Irons.* [*Seven Words from the Cross.*] In his *Hys. for Use in Church*, 1866, Dr. Irons included seven hymns on the words on the Cross, and repeated them in his *Ps. & Hys.*, 1873-75, as follows:—

1. To whom but Thee, O God of grace. *St. Luke xxiii. 34.*
2. *Thy* presence, Lord, is heaven to those. *St. Matt. xxvii. 46.*
3. Jesu! Who for us didst bear. *St. John xix. 28.*
4. O Thou, Our God, Who heavest prayer. *St. Luke xxiii. 42.*
5. Son of God in glory reigning. *St. John xix. 26.*
6. It is not finished! Lord of grace (1866). Lord, is it finished? God of grace (1873). *St. John xix. 30.*
7. Faithful Creator, Lord divine. *St. Luke xxiii. 46.*

Most of these hymns have passed into other collections, but their use is limited. [J. J.]

To whom, my Saviour, shall I go? [*Clinging to Christ.*] This hymn is found in the *Panoplist*, 1815, where it is signed "Carus." It was repeated in Nettleton's *Village Hymns, &c.*, 1824, No. 408, in 4 st. of 4 l., and without signature. Subsequently it appeared in several collections, and amongst modern hymnals it is found in Hatfield's *Church H. Bk.*, N. Y., 1872, and several others. [F. M. B.]

To-day the Lord our Shepherd leads. *J. Montgomery.* [*The Good Shepherd.*] Printed on a broadsheet for the use of Sheffield Sunday School Whit-Monday gathering, June 11, 1821, in 6 st. of 4 l., and signed "J. M." There is also a copy in the M. MSS. in Montgomery's handwriting, dated "Sep. 18, 1833." The text in his *Original Hymns*, 1853, No. 161, is slightly altered from the broadsheet of 1821. In a few collections it begins "Now may the Lord our Shepherd lead." [J. J.]

To-day Thy mercy calls me (us). *O. Allen.* [*Invitation.*] Appeared in his *Hys. of the Christian Life*, 1825, p. 102, in 4 st. of 8 l., and headed "To-day." It is found in several collections in Great Britain and America, and sometimes altered to "To-day Thy mercy calls us," as in the S. P. C. K. *Church Hymns*, 1871. It is the most widely used of the author's hymns.

Toke, Emma, née **Leslie,** daughter of John Leslie, D.D., Bishop of Kilmore, was b. at Holywood, Belfast, Aug. 5, 1812; married to the Rev. Nicholas Toke, Godington Park, Ashford, Kent, in 1837; and d. in 1872. Mrs. Toke's early hymns were written in 1851, "at the request of a friend who was collecting for the Committee of the S. P. C. K." (*Miller*, p. 273), and they appeared in the S. P. C. K. *Hymns for Pub. Worship*, 1852, as follows:—

1. Glory to Thee, O Lord (see p. 422, ii.).
2. Lord, Thy mercy, hear our cry. *National Thanksgiving.*
3. O Lord, in all our trials here. *Saints' Days, General.*
4. O Lord, Thou knowest all the snares. *Lent.*
5. Lord, Thy glory fills the skies. *Ascension.*
6. O Thou, Who didst with love unmix'd. *St. Thomas.*
7. Thou art gone up on high. *Ascension.*

The most popular of these hymns are "Glory to Thee, O Lord"; "O Lord, Thou knowest all the snares"; and "Thou art gone up on high." These hymns as a whole are simple and pleasing. They seldom rise into passionate fervour, and are weakened in several instances by faulty construction. They have been widely adopted in G. Britain and America. Another series of hymns by Mrs. Toke was contributed to the *Sunday School Liturgy . . . and Hymn Book, arranged by the Rev. H. Auld, B.A., Incumbent of St. Mary's, Halifax.* Halifax, F. King, 1870. These hymns have failed to attract attention, although in literary merit they fall little short of her earlier efforts. They are:—

8. Jesu! by Whose Almighty Grace. *St. Andrew.*
9. Lord God, the strength and stay of all. *General.*
10. Lord of all power and might. *General.*
11. O Lord, Thou hearest all. *Lent.*
12. O Father, Whom in truth to know. *SS. Philip and James.*
13. O God of comfort, Thou alone. *St. Barnabas.*
14. O God of mercy, chief and dark. *St. John Bapt.*
15. O God, the Holy and the Just. *St. Matthew.*
16. O God, unchanging source of light. *St. Bartholomew.*
17. O Thou, Who didst through heavens, &c. *Purification B. V. M.*
18. The joyful day at last is come. *Easter.*
19. The Lord Who rules from heaven above. *Easter-tide.*
20. This is the day of holy rest. *St. Philip.*
21. We bless Thee, Lord, for that clear light. *Conversion St. Paul.*

In addition to these hymns Mrs. Toke rewrote and expanded some of her earlier compositions. In their new form, however, they are almost unknown. [J. J.]

Τῶν ἁμαρτιῶν μου τὴν πληθύν. *St. Joseph the Hymnographer.* [*Lent.*] This is the opening line of a canto taken from a long Canon for the Monday of the First Tone in the *Paracletice*. It is virtually, as compiled by Dr. Neale, a new poem, representing neither the form nor the idea of the original. Dr. Neale's *tr.*, beginning, "And will Thou pardon, Lord?" was pub. in his *Hymns of the Eastern Church*, 1862, in 5 st. of 4 l. In a slightly altered form as, "O will Thou pardon, Lord?" it was also given in the *Parish H. Bk.*, 1863, and repeated subsequently in various collections. The *Hymnary* text opens, "And wilt Thou hear, O Lord?" The original dates from the middle of the ninth cent.

Τῶν ἐν προφήταις. *St. Andrew of Crete.* [*St. John Baptist.*] Three Idiomela from the *Vespers of the Nativity of St. John Baptist*, by St. Andrew of Crete (q.v.). The poems are in the form of an address to St. John, each of them closing with an appeal. It is found in the *Menæa*. The *tr.* "The first of all Apostles," by Dr. Littledale, was made for and 1st pub. in the *People's Hymnal*, 1867, signed "L." and appointed for the

Festival of St. John Baptist. St. i.-v. represent the 1st idiomelon, st. 6 the 2nd, and verses 7, 8 the 3rd. The doxology added by translator. [H. L. B.]

Τῶν ἱερῶν ἀθλοφόρων. *St. Joseph the Hymnographer. [Martyrs.]* The original from which this canon is taken is the Canon (see **Greek Hymnody**) for the Deacon St. Timothy and his wife St. Maura, whose martyrdom is commemorated by the Church of Constantinople on May 3. The Office for that day is included in the service-books of the Greek Church. The *hr.* of this canon was made by J. M. Neale, and first pub. in his *Hymns of the Eastern Church*, 1862, in 4 st. of 8 l., and beginning, "Let our Choir now anthems raise." As a hymn for congregational use it was included in the *People's H.*, 1867, the 1868 *Appendix* to *H. A. & M.*, and many others, and usually with the omission of st. iii., and sometimes altered, as, "Let the Church now anthems raise," and "Let the Church now anthems sing." The martyrdom of SS. Timothy and Maura has been perpetuated for the English reader by Canon Kingsley, in his poem "Santa Maura," and Dr. Neale's *tr.* of the canto from the Canon ranks with the most popular and widely used of his *trs.* from the Greek. Stanzas i., ii. represent Ode 1.; the remaining stanzas give rather the spirit than the letter of the original. [J. J.]

Τῶν πρὸ ἡλίου ἡλιον δύναντα ποτέ. *Ev τάφῳ.* [*Easter.*] This is an Ode, or short hymn, in honour of the holy women who brought spices to anoint the body of Jesus, and follows in the Greek Office for Easter Day, a *κοντάκιον* (another short hymn), by St. Romanus (q. v.), to whom, possibly because of this close association, it is sometimes ascribed. It dates probably about 500, and is found inserted between Odes vi. and vii. of the Golden Canon of St. John of Damascene in the *Pentecostarion*. The original text, together with a blank verse *tr.*, are given in Dr. Littledale's *Offices, &c., of the Holy Eastern Church*, 1863, p. 92 and p. 216, and the same *tr.* rendered into S. Tr. measure by W. Chatterton Dix, in *Lyra Messianica*, 1864, p. 292. The two translations begin:—

Seeking as those who seek the day. *R. F. Littledale.*
As those who seek the break of day. *W. C. Dix.*
[J. J.]

Tonna, Charlotte Elizabeth, née Browne, commonly known as "Charlotte Elizabeth," was the only daughter of Michael Browne, Rector of St. Giles, Norwich, and was b. in Norwich, Oct. 1, 1790. She was first married to Captain George Phelan, of the 60th Rifles (who d. in 1837), and secondly to the Rev. Lewis H. Tonna. Her death took place at Ramsgate, July 12, 1846. Under the name of "Charlotte Elizabeth" she pub. several works, including *Chapters on Finance, Derry, a Tale of the Revolution, Personal Recollections, &c.* Her hymns in C. U. include:—

1. Holy Father, heavenly King (1832). *God Man's only Refuge.*
2. O God of Israel, deign to smile. *For Restoration.*
3. O Thou Who didst prepare. *For Use at Sea.*
4. Sinner, what hast thou to show? *Christ alone.*
5. Soldier go, but look to Him. *The Good Fight of Faith.*

Of these hymns Nos. 3, 4 appeared in W. Urwick's Dublin *Coll. of Hys.*, 1820. [J. J.]

Toplady, Augustus Montague, B.A. The life of Toplady has been repeatedly and fully written, the last, a somewhat disconnected and sketchy put together book, yet masterful, by W. Winkes (1872). Summarily, these data may be here given: he was born at Farnham, in Surrey, on November 4, 1740. His father, Richard Toplady, was a Major in the British army, and was killed at the siege of Carthagena (1741) soon after the birth of his son. His widowed mother placed him at the renowned Westminster school, London. By-and-by circumstances led her to Ireland, and young Augustus was entered at Trinity College, Dublin, where he completed his academical training, ultimately graduating B.A. He also received his "new birth" in Ireland under remarkable conditions, as he himself tells us with oddly mixed humility and lofty self-estimate, as "a favourite of heaven," common to his school:—

"Strange that I who had so long sat under the means of grace in England should be brought right unto God in an obscure part of Ireland, within a handful of people (Dublin excepted) destitute of both. Such a change as could only spell his soul Salvation. Surely it was the Lord's doing and is marvellous. The expediency of such power must be of God and cannot be of man. The regenerating spirit breathes not *only* on whom but likewise when and where and as He listeth."

To be read *cum grano salis*; for the present writer happens to know that the lay preacher, a Wesleyan Methodist, was James Morris, and his text Ephesians vi. 13; and that he was not the illiterate man Toplady's words would have us believe. Likewise he had far more brain power than his convert, and was a born orator, though reticent and lowly-minded. Toplady received orders in the Church of England on June 6, 1762, and after some time was appointed to Broadhembury. His *Psalms and Hymns* of 1776 bears that he was then "B.A." and Vicar of Broadhembury. Shortly thereafter he is found in London as minister of the Chapel of the French Calvinists in Leicester Fields. He was a strong and partizan Calvinist, and not well-informed theologically outside of Calvinism. We willingly and with sense of relief leave unstirred the small thick dust of oblivion that has gathered on his controversial writings, especially his scurrilous language to John Wesley because of his Arminianism, as we do John Wesley's deplorable misunderstanding and misrepresentation of Calvinism. Throughout Toplady lacked the breadth of the divine Master's watchword "Forbid him not, for he that is not against us is for us" (*St. Luke ix.* 50). He was impulsive, rash-spoken, reckless to misjudgment; but a flame of genuine devoutness burned in the fragile lamp of his over-tasked and wasted body. He d. on August 11, 1778. The last edition of his works is in 6 vols., 8vo., 1825. An accurate reproduction of most of his genuine hymns was one of the reprints of Daniel Sedgwick 1860. His name occurs and recurs in contemporary memoirs and ecclesiastical histories, e.g., in Tyerman's *Life of John Wesley*. The reader will find in their piquant annotations on the several hymns of Toplady, and specially on his "Rock of Ages,"

a song of grace that has given him a deeper and more inward place in millions of human hearts from generation to generation than almost any other hymnologist of our country, not excepting Charles Wesley. Besides the "Rock of Ages" must be named, for power, intensity, and higher effects and nicer workmanship, "Object of my first desire," and "Deathless principle arise." It is to be regretted that the latter has not been more widely accepted. It is strong, firm, stirring, and masterful. Regarded critically, it must be stated that the affectionateness with which Toplady is named, and the glow and passion of his faith and life, and yearning after holiness, have led to an over-exaltation of him as a hymn-writer. Many of his hymns have been widely used, and especially in America, and in the Evangelical hymn-books of the Church of England. Year by year, however, the number in use is becoming less. The reason is soon found. He is no poet or inspired singer. He climbs no heights. He sounds no depths. He has mere vanishing gleams of imaginative light. His greatness is the greatness of goodness. He is a fervent preacher, not a bard. [A. B. G.]

Toplady's hymns and poetical pieces were published in his:—

(1) *Poems on Sacred Subjects wherein The Fundamentals of Christianity, with many other interesting Points, are occasionally introduced . . . Dublin: Printed by S. Powell, in Crane-lane, MDCCLXIX.*; (2) his *Ps. & Hys. for Public and Private Worship*, 1776; (3) in *The Gospel Magazine*, 1771–1776; and (4) in *Hys. and Sacred Poems on a variety of Divine Subjects . . . London: Printed for G. Keith . . . MDCCLXXIV.* with a Memoir by W. Row, were pub. in 4 vols. in 1794. Walter Row was also the editor of the 2nd and some later editions of the *Ps. and Hys.* He was a most careless editor, and attributed several hymns by C. Wesley and others to Toplady.

A large number of Toplady's hymns are annotated in this Dictionary under their respective first lines. (See **Index of Authors and Translators.**) The following additional hymns in C. U., together with centos indicated in the sub-lines, are from:—

i. His *Poems on Sacred Subjects*, 1759.

1. Can my heaven-born soul estimate? *All for Christ.*
2. Come from on high, my King and God. *Holiness desired.*
(1.) O might this worthless heart of mine.
3. Eternal Spirit, we confess. *Work of the Spirit.*
4. From Thy supreme tribunal, Lord. *Christ's Righteousness a Refuge.*
(1.) The spotless Saviour lived for me.
5. Great God, Whom heaven, and earth, and sea. *Adoration.*
6. I woke, and lo! a countless throng. *Saints' Days.* Revised form in the *Gospel Magazine*, 1774, p. 448.
7. Immovable our hope remains. *Divine Faithfulness.*
8. Jesus, God of love, attend. *Divine Worship.* Pt. ii. is "Prayer can mercy's door unlock."
9. Jesus, Thy power I fain would feel. *Lent.*
10. Lord, I feel a carnal mind. *Mind of Christ desired.*
11. My yielding heart dissolves as wax. *On behalf of Arians, &c.*
(1.) O Jesus, manifest Thy grace.
12. Not to myself I owe. *Private Fast for Conversion.*
(1.) Not to myself I owe.
(2.) The Father's grace and love.
13. O that my heart was right with Thee. *Dedication to God desired.*
14. O Thou that hearest the prayer of faith. *Christ the Propitiation.*
15. O Thou Who didst Thy glory leave. *Thanksgiving for Redemption.*
16. O when will Thou my Saviour be. *Trust in Jesus.*
(1.) Jesus, the sinner's friend Thou art.
17. Redeemer, whither should I flee? *Safety in the Cross.*
18. Remember, Lord, that Jesus bled. *Pardon.*
19. Sinners, the voice of God regard. *Redemption.* Revised text in *Gospel Magazine*, 1774, p. 448.
(1.) Weary sinner, keep thine eyes.
(2.) Weeping soul, no longer mourn.

ii. From the *Gospel Magazine.*

20. Compared with Christ, in all besides. *Christ All in All.* Feb. 1772.
21. Eternal Hallelujahs Be to the Father given. *Holy Trinity.* Dec. 1774.
22. Fly, my soul, this fair and unbelief. *Receiving Faith.* Feb. 1770.
23. How vast the benefits divine. *Redemption.* Dec. 1774. From this "Not for the works which we have done" is taken.
24. Lo, grace I in heaven but Thee? *Christ All in All.* Feb. 1772. From this "If my Lord Himself reveal" is taken.
25. Jesus, insensibly the same. *Jesus, the True Vine.* June, 1771.

All these hymns, together with "O precious blood, O glorious death" (*Death of Christ*), are in D. Sedgwick's reprint of Toplady's *Hymns, &c.*, 1860. We have met with several other hymns to which Toplady's name is appended, but for this we can find no authority whatever. [J. J.]

Tost'd with rough winds, and faint with fear. *Elizabeth Charles, née Rundle. (Consolation in Affliction.)* Appeared in her *Three Wakings, &c.*, 1835, p. 190. It was given in an abbreviated form of 6 st. of 3 l., and the refrain, "'Tis I, be not afraid," in the *Hy. Comp.*, 1870, and again in other collections. The slight change in the text of st. iii. was made by Mrs. Charles. [J. J.]

Tournemine, Nicolas le, was born of poor parents at Rouen, April 30, 1640. The uncommon ability he displayed at an early age attracted the notice of M. du Fossez, Maître des Comptes at Rouen, who sent him to the Jesuits' college at Paris, where he made remarkable progress in his studies. He then retired to Toursine, where he passed some time with a pious ecclesiastic in the practice of prayer and penitential exercises. His friend, observing that he had a gift for preaching, advised him to return to Rouen. This he did, and adopted the clerical profession, and was in 1692 admitted to priests' orders by special dispensation, though still under canonical age. He subsequently removed to Paris, where he employed his time in study, and in 1675 obtained the prize given by the French Academy for prose composition. He was appointed to a canonry at the Sainte-Chapelle, and later became prior of Villiers aux Fees in the diocese of Sens, and d. suddenly on the 28th Nov., 1686. He was the author of several theological and religious works, and wrote some hymns [see **Index of Authors and Translators**], which were inserted in the *Chanter Breviary* of 1686, and the *Paris Breviary* of 1680. In the *Chanter Brev.*, 1686, his signature is "N.T.P.R." [G. A. C.]

Tract. Verses of Holy Scripture, originally always of the Psalms, sung after the *Gradual* instead of the *Alleluia*, in all masses from Septuagesima till Easter Eve in the Roman liturgy. The *Tract* was so called either because it was sung "tractim" by the cantor or cantors, without the interruption of other voices, or because, according to Durandus, it

was sung in a slow, sad voice. In some of the later English Missals the Tract assumed a metrical form, as *e.g.* the following:—

"Dulce nomen Jesu Christi,
Fulix omen freeus tristi
Jucundans mentem pubis;
Tollit luctum, affert fructum,
Et coronat in perfectum
Purgat cor a nubilo.
Tam peccatum quam reatum
Condonatum, cujus gratia,
Reddit animæ lætitiæ
Hoc in mente, hoc in ore
Mala terit, gravem gerit,
Flenum set proscribum;
Non delendit, non accendit,
Non intendit, et extendit
Nisi ad Christi gloriam.
Nominatum, invocatum,
Hinc nostrum, hinc datum,
Semper sonat dulcitur."

This Tract in the Masses of the Name of *Jesus* is found in three MS. Missals now in the Bodleian, viz., a *Sarum* (Barlow 5), a York (Univ. Coll.), and a *Hereford* (Univ. Coll.), each dating about the end of the 14th cent. [F. E. W.]

Tregelles, Samuel Prideaux, LL.D., a Quaker, was b. at Wodehouse Place, Falmouth, Cornwall, Jan. 29 (sometimes dated Jan. 30), 1813, and educated at the Falmouth Grammar School. From 1838 to 1844, he was employed in the Neath Abbey Iron Works. In 1836 he became a private tutor in Falmouth. His deep interest in biblical studies developed in an earnest desire to produce the most perfect edition of the Greek Testament it was possible to publish. The first specimens of his work were pub. in 1838, and the first instalments of his task for public use, in 1844. His Greek Testament thus begun was pub. in parts, Pt. vi. appearing in 1872. The work was hindered by his two attacks of paralysis (1861 and 1870); and the *Prolegomena* had to be added by Dr. Hort and A. W. Streane in 1879. Dr. Tregelles received a Civil List Pension for some years. He was one of the Revisers of the New Testament, but ill-health prevented him from taking an active part in the work. He d. at Plymouth April 24, 1875. His hymn-writing began, so far as we can gather, before 1837, and extended to 1861 or later. The earliest were pub. in the Plymouth Brethren's *Hymns for the Poor of the Flock*, 1838; their *Psalms, Hymns, and Spiritual Songs*, 1842; and their *Few Hymns and some Spiritual Songs, selected*, 1856. Some also were contributed to Dr. F. Maurice's Ch. of England *Choral Hymn-Book*, 1851, in which they are marked as having been supplied in "ms." Some of those so marked were, however, in print before. His hymns now in C. U. include the following, the date of each as given being that of the collection named in which it appeared:—

1. Father, we Thy children bless Thee. *Thanksgiving for Divine Mercies*; and the *Second Advent Hymn Book*. By *Few Hymns* of 1856, st. iv., v. were given in the latter as "Father, O how vast the blessing."
2. Holy Saviour, we adore Thee. *The Second Advent Hymn Book* (1838).
3. Lord Jesus, we believing. *Peace in Jesus* (1851).
4. O God of grace, our Father. *Praise for Hearing Prayer* (1842).
5. O look not on the Cross of Christ. *Christ the One Oblation* (1861).
6. The gloomy night will [shall] soon be past. *Hymns contributed* (1842).
7. Thou God of grace, our Father. *Praise for Hearing Prayer* (1842).
8. Thou, Lord of all, on earth hast dwelt. *Passion-tide* (1847).
9. Thou, O God, Thy love commendest. *Complete in Jesus* (1842).
10. Thy Name alone, O Lord, we own. *Jesus, our Strength and Safety* (1865).
11. Thy Name we bless, Lord Jesus. *Jesus, the Name we call* (1839).
12. Thy name, O Lord, Thy praise to sing. *The Sacrifice of Praise* (1861).
13. 'Tis sweet to think of those at rest. *The Dead in Christ*; or, *All Saints* (1842).
14. 'Twas the Holy Ghost who taught us. *Passion-tide* (1847). Appeared in the *Hymns for the Flock*, 1838.
15. Worthy the Lamb is now the song. *Consecration of Saints* (1861).

The use of Dr. Tregelles's hymns is mainly confined to the Plymouth Brethren; and taken as a whole they are marked by no ordinary features of excellence. [J. J.]

Trench, Richard Chenevix, D.D., was b. in North Frederick Street, Dublin, on Sept. 9th, 1807, during a visit of his parents of some months to Ireland. His father was Richard Trench, 6th son of Frederick Trench, of Woodlands, co. Galway; his mother Melesina, only grandchild and heiress of Richard Chenevix, Bishop of Waterford, and widow of Colonel St. George. On his mother's side he was almost purely French, the grandfather of Bishop Chenevix of Waterford, Philip Chenevix of d'Ejoly of Lomine having only taken refuge in England on the revocation of the Edict of Nantes. The Huguenot refugee families married for a long time within themselves, and in Mrs. Richard Trench, four distinct foreign strains were blended. Her sons (the Archbishop and his brothers, besides his two sisters) were the only descendants of the Refugee Philip, either in the male or female line, all the other branches having come to an end. Trench's home in childhood was Elm Lodge, close to the village of Dundalcan, not far from Southampton. In February, 1816 he proceeded to Twyford School, and in 1819 to Harrow, where he won great distinction. In October 1823 he was entered at Trinity College, Cambridge. His mother's correspondence is full of references to a little periodical called *The Translator*, begun in 1825, or immediately on his becoming an undergraduate. She was his ardent co-worker both as contributor and critic. In 1826 he had acquired Spanish, and in that year applied himself to preparing and publishing a volume of *Miscellanies*, of which the "profits were to be sent to the committee formed for the relief of the exiled Spaniards." On May 27th, 1827, his mother died at Malvern. The *Letters and Memorials* (1888) give vivid and exciting details of his continuous interest and daring personal service and sacrifice on behalf of Spain. It was during the winter days of 1828–30 that the consultations and schemes respecting Spain were discussed in John Sterling's apartment. Robert Boyd, Trench's cousin, threw himself and his entire fortune into the plot by purchasing a small ship in the Thames and storing it with arms, in which General Torrijos and fifty picked Spaniards were to sail for the new adventure of the Golden Fleece. The enterprise ended tragically. Boyd and others perished by the inevitable vengeance of the Spanish sovereign when captured. By the hand of God, Trench was safe in Gibraltar. Till far up in young manhood he was undecided as to his calling, Law rather than Divinity colouring his thoughts and plans. He left Cambridge on February 1st, 1829, and rejoined his widowed father at Elm Lodge, near Southampton. He married, at the Abbey Church, Bath, on May 31st, 1832, his own cousin, Frances Mary Trench, daughter of his uncle, Francis Trench (2nd son of Frederick Trench, of Woodlawn, co. Galway, Ireland, and next brother to the 1st Lord Ashtown). On October 7th, 1832, he received Deacon's Orders in Norwich Cathedral at the hands of the aged Bishop Bathurst of Norwich. His first curacy was at Hadleigh, Norfolk, with H. J. Rose. He was ordained priest early in July, 1833, by Bishop Sumner, of Winchester. His pub. in 1833 *The Story of Justin Martyr, and other Poems* (Moxon). This was (practically) his first book. In 1838 followed *Sabbation, Honor Neale, and other Poems, with Notes*. In 1840 appeared his first great work, *Notes on the Parables of our Lord*, subsequently companioned with *Notes on the Miracles of our Lord* (1846). In 1841 "the loving discipline of pain" visited his heart and health by the death of his eldest born, a deep sorrow which gave its saddest and finest inspiration to his *Elegiac Poems*. A third volume of poetry, *Poems from Eastern Sources, the Sleepless Prince, and other Poems*, was pub. early in 1841; and a fourth, *Genoveva*, later in the same year. Early in 1843 he delivered his *Five Sermons before the University of Cambridge*, pub. in 1844. In 1844 also was pub. *Exposition of the Sermon on the Mount, drawn from the Writings of St. Augustine, with Observations*. In this same year he became Vicar of Itchen Stoke. In 1845 he delivered a lecture "On Language as an instrument of Knowledge," which expanded into his famous and suggestive *Study of Words*. In 1846 he was appointed Professor of Divinity at King's College, London, later changed into "Professor of the Exegesis of the New Testament," which he held until 1858. The friendship between Trench and Maurice here was very beautiful. In 1846 also came the Hulsean Lectures, their subject being Christ "the Desire of all Nations." In 1849 appeared his *Sacred Latin Poetry*. This is an inestimable book. In 1852, *Lessons on Proverbs* and *Study of Words*, and in 1855 *English Past and Present* appeared. His *Synonyms of the New Testament* (1854) was a permanent contribution and inspiration to Philology and Theology. *Life's Lessons: the Great Theatre of the World, from the Spanish of Calderon, with an Essay on his Life and Genius*, was pub. in 1856; 2nd ed. in 1880. The Crimean war drew from him his finest verse, *Poems written during the Russian War* (1854-55). In 1856 he was appointed Dean of Westminster. In 1861 was pub. his *Commentary on the Epistles to the Seven Churches in Asia*. On New Year's Day, 1864, he was consecrated Archbishop of Dublin in Christ Church Cathedral. He instantly took a foremost place in the regard of the entire community. His pub. *Sermons*, including his *Studies on the Gospels* (1867), are amongst the most thoughtful and quietly eloquent in our language; as are his Lectures on *Plutarch* (1873), and others. *Timoleon* (1881) was his last poem. His final confirmation was in St. Bartholomew's Church on May 16th, 1884. On November 28th, 1884, he resigned his Archbishopric. He d. in London, March 28, 1886. Few have left behind them a more stainless, a more loveable, a more enviable memory. He was sweetness and light embodied." [A. B. G.]

In the strict sense of the word Archbishop Trench, although a poet, was not a hymn-writer. Some of his poetical pieces are used as hymns, but their use is limited. These include:—

1. **High thoughts at first, and visions high.** *Ordination.* Appeared in his *Story of Justin Martyr, &c.*, 1838, p. 67, st. vi. of 8 l., and entitled "Early days, entering the Ministry." (*Poems*, 1864, i. p. 38.) Its use as a hymn is in an abbreviated form.
2. **I say to thee, do thou repent.** *Nativity in Divine Guidance.* Pub. in his *Story of Justin Martyr, &c.*, 1838, p. 55, st. xi. of 8 l., and entitled "Nativity," and reprinted, 1864, i. p. 146. It is headed, "The Kingdom of God."
3. **Let all men know that all men move.** *Love of God.* Pub. in his *Story of Justin Martyr, &c.*, 1838, p. 55, st. x. of 8 l., and entitled "Love of God." In Hedge's *Comp. Hym.*, 1884, and others.
4. **Lord, weary of a painful way.** *Morning.* Appeared in his *Sabbation, Honor Neale, &c.*, 1838, p. 117; and *Poems*, 1865, i. p. 307.
5. **Lord, what we are.** *O Lord, hast we.* *Divine Love.* Pub. in his *Story of Justin Martyr, &c.*, 1838, p. 55, in 14 l., and in his *Poems*, 1865, i. p. 166.
6. **Poor forth the oil, poor boldly forth.** *The Law of Love.* Appeared in his *Sabbation, Honor Neale, and other Poems*, 1838, p. 55, st. iv. of 8 l., and entitled "The Law of Love," also in his *Poems*, 1865, p. 166, and ed. 1885, i. p. 216. From this is taken the hymn, "Make channels for the streams of love."
7. **Some murmur when their sky is clear.** *Contentment.* Pub. in his *Sabbation, Honor Neale, and other Poems*, 1838, p. 118, in 2 sts. of 8 l., in his *Poems*, 1865, p. 113, and ed. 1885, i. p. 149.
8. **Thou inevitable day.** *Death.* From his *Sabbation, Honor Neale, &c.*, 1838, p. 39, in 14 sts. of 3 l., and headed, "The Day of Death." Also in *Poems*, 1865, i. p. 213. [J. J.]

Trestrail, Elizabeth Ryland, née Dent, was b. at Milton, near Northampton, March 24, 1818, and is great-granddaughter of the Rev. John Collet Ryland, A.M., grandniece of the Rev. John Ryland, D.D. (v. Ryland, John), and sister of Miss Caroline Dent (p. 288, ii.). Her first husband was John Roby, banker, of Rochdale. In 1838 she was wrote the *Sketch of the Life & Character of John Roby*, prefixed to his *Legendary & Poetical Remains* (1839). In 1841 Mrs. Roby published, anonymously, her sister of a small vol. of conciliatory verses printed for private circulation, and entitled *Our Darling* (1841). Only one of Mrs. Trestrail's hymns is in C. U.:—"Hallelujah! Praise the Lord" (*Praise*). It was written in 1841, and published in the *Wesleyan Methodist Magazine* in January, and in No. 5 in the Rev. *Pr. Ser. for School and Home*, 1852. [W. R. S.]

Trinitas, Unitas, Deitas aeterna. (*Trinity Sunday.*) Given by Mone, No. 6, from a Munich MS. of the 12th cent. and arranged in 26 lines, and repeated in *Daniel* v. p. 206, and *Kehrein*, No. 161. Tr. as:—

Trinity, Unity, Deity Eternal [Eternity]. [Tr.] the Neale, in the enlarged ed. of his *Hymns of the Eastern Church* (with alterations), 1871; the *Hymnary*, 1872, &c. [W. A. S.]

Triodion. [*Τριῴδιον.*] [Greek Hymnody, § xiv., xvi. 10.]

Τριῳδογρηγόρ Μονάχ θεαρχικῆ. [Metrophanes of Smyrna, p. 722. i.]

Trisagion. [*Tpurâyiov.*] [Greek Hymnody, § x. 7.]

Tritton, Joseph, was b. at Battersea, Surrey, Sept. 21, 1819, educated at Charterhouse and other schools, and was for upwards of 40 years a partner in the banking-house of Barclay, Bevan, Tritton & Co., Lombard Street. He was a member of the Baptist Denomination, and for many years Treasurer of the Baptist Foreign Missionary Society, and of a number of other important philanthropic and religious institutions. During the latter part of life his residence was Bloomfield, Norwood. He d. May 1, 1887. Mr. Tritton was for many years an occasional writer of hymns and poems. Two of the hymns sung at the opening of the Metropolitan Tabernacle, in 1861, were composed by him for that occasion, and afterwards incorporated by Mr. Spurgeon in *O. O. H. Bk.*, 1866. These are :—

1. Sing to the Lord with heart and voice. *Opening of a Place of Worship.*
2. Spirit of glory and of grace. *Opening of a Place of Worship.*

A third hymn in the same book,

3. Behold He comes! the glorious King (*Sacred Advent*),

was composed in 1856. In the 1880 *Supplement* to the Bap. *Ps. and Hys.* are two hymns prepared for use at meetings of the Baptist Missionary Society in 1880. These are :—

4. Head of the Church and Lord of all. *Missions.*
5. Lord God of our salvation. *Missions.*

Other hymns of merit by Mr. Tritton have appeared from time to time in *The Missionary Herald.* [W. R. S.]

Triumphe! plaudant maria. [*Ascension.*] Probably of the 17th cent. Included in the *Sirenes nympholeptæ*, Cologne, 1678, p. 108 : the *Festivitatum canticuma catholicorum*, Cologne, 1722, p. 114 ; in the *Hymnodia sacra*, Münster, 1750, p. 118 ; and in *Inwid* ii. p. 365. *Tr.* 108 :—

1. **Sing victory, O ye seas and lands.** By J. M. Neale, in his *Mediæval Hys.*, 1851, p. 157.
2. **With all your floods attending.** By H. Kynaston, in his *Occasional Hys.*, 1862, p. 106, and the *Hymnary*, 1872.
3. **O clap your hands, ye oceans.** By E. F. Littledale, in the *People's H.*, 1867, with the signature, "B. T." In *The St. Michael's Hyl.*, Teignmouth, it begins, "O clap your hands, great ocean." [J. M.]

Troparia. [*Τροπάρια.*] [Greek Hymnody, § xvi. 10.]

Troparium. The Tropary was a mediæval service-book, of which specimens exist from the 9th century onwards. It contained the Tropings or forms prefixed to or inserted into the *Introit, Kyries* and other choral parts of the service. It also contained the *Sequences* or *Proses* ad *Sequentiam*, an extension of the last syllable of the *Alleluia* preceding the Gospel. These non-scriptural and complimental additions to the Ordinary and Canon of the Mass mostly fell out of use in the thirteenth century. Those which survived became incorporated in the *Gradual* or *Missal*. But the word *Troparium* still appears from the 15–16th century, with an altered meaning, as a book merely containing the *Sequences*. A 13th cent. MS. *Troparium* in the Bodleian Library (*Rawl.* c. 90), imperfect at the commencement, contains 103 *Sequences*, and another Bodleian MS. of the same date (*Laud, Misc.* 524) contains 63. See also Brit. Mus MS. *Add.* 5916, 15th cent., and article on Sequences. [F. E. W.]

Trope. Tropes were short verses prefixed, or added to, or introduced into the middle of the *Introit, Gloria in Excelsis*, and other choral parts of High Mass, and added much to the intricacy of the service. They were certainly in use in the tenth century, perhaps earlier, but they were entirely exiled from the *Roman Missal* in the revision under Pius V. They seem occasionally to have taken a metrical shape. The following, given as among the Tropes in an ancient English Troparium of the recently baptized, at Exeter or Pentecost, is an instance.

> "Aestu vocem hymni
> Qui satis vere digni
> Et hac lauda nocte
> Consendite ad fecem," etc.
> *Primitiæ Liturgicæ*, ii. 615.

[F. E. W.]

True Bread of Life, in pitying [tender] mercy given. *H. Bonar. [Holy Communion.]* Pub. in his *Hys. of Faith and Hope*, 2nd series, 1861, in 5 st. of 4 l., and entitled "The True Bread." It is usually given in 4 st., and sometimes as "True Bread of Life, in *tender* mercy given," as in T. Darling's *Hys. for the Ch. of England*, 1887. [J. J.]

Try us, O God, and search the ground. *C. Wesley. [Prayer for Unity.]* Pub. in the Wesley *Hys. and Sacred Poems*, 1742, in 4 parts, as follow :—

i. **Try us, O God, and search the ground.** This part is in 9 st. of 4 l. It was included, with the omission of st. v., in G. Whitefield's *Ps. & Hys.*, 1753, p. 191 ; M. Madan's *Ps. & Hys.*, 1760, No. 122 ; and in later collections in the present day. The full form of the text was given in the *New Ps. & Hys.*, 1754, No. 68, with the omission of st. iii. and some alterations. In the same year, *Methodist H. Bk. Notes*, 1904, p. 316, is specially interesting as setting forth the spiritual use of these stanzas.

ii. **Jesu, all power is given to Thee.** This is in 8 st. of 4 l., and is in full in the *Hys. for the Ch. of England*, 1887, No. 67.

iii. **God of our life, at Thy command.** In 6 st. of 4 l. Not in C. U.

iv. **Jesu, united by Thy grace.** This part, in 9 st. of 4 l., was included in the *Wes. H. Bk.*, 1780, No. 490, and has also passed in full or in part into several collections in G. Britain and America. In the *Hys. for the Church of Christ*, Boston, 1853, st. i. and iii. are given as "*Father*, united by Thy grace."

There are also the following centos in C. U. :—

1. **The sacred bond of perfectness.** This, in the American Methodist Episc. *Hymns*, 1849, &c., is compounded of st. ii. and iv. of the original hymn.

2. **Jesus, the Son, Thy Spirit and Bride.** This, in the Brist. Church *Hymnal*, 1871, is thus composed : st. ii. and iii. are from Pt. i. (st. iii., iv.), and st. i. and iv. are based upon thoughts and expressions scattered through the four parts.

The complete hymn is headed "A Prayer for persons joined in Fellowship." Full orig. text in *P. Works*, 1868–72, ii. p. 136. [J. J.]

Tu Christe nostrum gaudium. [*Ascension.*] This is a portion of "Aeterne Rex altissime" (q. v. ii.), and begins with line 37. It is in the *Sarum* and *Aberdeen Breviaries* ; in *Inwid* i. No. 102, and *Mone*, No. 172. Its use was on the Vigil of the Ascension, and Daily up to Pentecost. *Tr.* as :—

1. **O Christ, Thou art our joy and light.** By J. D. Chambers, in his *Psalter*, 1852, p. 209. In this *Lauds Syon*, 1857, p. 191, and the *Hymner*, 1882, it begins "O Christ, Thou art our joy" (*Divine*). "O Christ, our joy, goes up on high. D. T. Morgan, in *H. A. & M.*, 1875, and his *Hys. and Other Poetry of the Latin Church*, 1880.

Other trs. are :—

1. Lord Christ, our living Joy art Thou. W. J. Rees, 1853-65.
2. O Christ, the source of our delight. J. C. Earle, in C. Bridges's *Annus Sanctus*. 1884. [J. J.]

Tu qui velatus facie. [*Pentecostals.*] *Mone*, Nos. 87–91, gives this from a 14th cent. Reichenau ms. where it bears the title "Hours of the Passion of our Lord Jesus Christ, compiled from the Prophets and the New Testament by the blessed Pope Urban." (The pope meant may possibly be Urban the 4th, pope 1261–1264 ; more probably Urban the 5th, b. 1309, d. 1370.) It is in five parts, viz. : i. "Tu qui velatus facie," for *Prime* ; ii. "Hora qui duras tertia," for *Tierce* ; iii. "Crucem pro nobis subiit," for *Sext* ; iv. "Beata Christi passio," for *None* ; v. "Qui jacuisti mortuus," for *Compline*. *Mone's* text is repeated by *Inwid* iv. p. 220, who adds that an office with this hymn was in use at Halberstadt till the beginning of this century. [W. A. B.]

The *trs.* of this hymn into English, and as divided for divine service, are :—

i. **Tu qui velatus facie.** *Primes.*

1. Thou, Who though veiled Thy glorious face. By J. D. Chambers, in his *Lauds Syon*, 1857, p. 164.
2. Thou, Who Thy glorious face didst veil. By Elizabeth Charles, in her *Voice of Christian Life in Song*, 1858, p. 174.
3. **Son of Righteousness, blest face.** By F. Oakeley, in his *Devotional Commemoration of the Most Adorable Passion and Precious Blood of Jesus Christ*. 1862.

ii. **Hic est dextra tua, Pater.**

1. Thou Who at the third hour of dread. By *J. D. Chambers*, as above, p. 165, with the opening line given as "Tu qui hac hora tertia."
2. **Thou, Who at the third hour wast led.** By *Mrs. E. Charles*, as above, p. 171.
3. **Who to Go, along the road.** By *F. Oakeley*, as above.

iii. **Crucem pro nobis subiit.** *Sext.*

1. The Cross for us the Saviour bore. By *J. D. Chambers*, as above, p. 166.
2. The Cross for us our Lord did bear. By *Mrs. E. Charles*, as above, p. 171.
3. The Cross for us our Jesus bear. By *F. Oakeley*, as above.

iv. **Beata Christi passio.** *None.*

1. Thou, Who Thy blissful Passion over. *J. D. Chambers*, as above, p. 166.
2. Christ's blessed Passion set us free. By *Mrs. E. Charles*, as above, p. 175.
3. Redeeming Christ, we pray to Thee. By *F. Oakeley*, as above.

v. **Qui jacuisti mortuus.** *Compline.*

1. Thou sinless King, Who stark and dead. By *J. D. Chambers*, as above, p. 167.
2. O Jesu, Who upon dead, the King. By *Mrs. E. Charles*, as above, p. 177.
3. Who in the grave. By *F. Oakeley*, as above.

Of these trs. those by Mrs. Charles are in Turing's *Coll.*, 1861, and those by Canon F. Oakeley, in Skinner's *Daily Service Hyl.* 1864. [J. J.]

The Compline hymn "Qui jacuisti mortuus" has also been rendered into English through the German as follows :—

Der du Herr Jesu, Kuh und Rast. Included in the Königsberg *G. B.*, 1650 (prefixed 1643), p. 197, in 3 st., marked "Nach dem Lateinischen." It is also in Crüger's *Praxis*, 1661, No. 138, the *Ges. B. d.*, 1841, No. 99, &c. The *trs.* in C. U. are :—

1. **Lord Jesu, Who with holy rest.** In full, as No. 99 in Theodor Fliedner's *Ges. B.*, 1844.
2. **Lord Jesus, Who hast rest and peace.** A full and good *tr.*, by Miss Winkworth, in her *Chor. Ger.*, 2nd Ser., 1858, p. 58, and her *C. B. for England*, 1863, No. 55. Repeated in the Irish *Church Hyl.*, 1869 and 1873 ; Boardman's *Sel.*, Philadelphia, 1861 ; Pennsylvania Luth. *Ch. Bk.*, 1868 ; Ohio Luth. *Hymnal*, 1880, &c. [J. M.]

Tu Trinitatis Unitas. *St. Gregory the Great ?* [*Friday. Morning.*] (St ii. is "Jam [Nam] lucidis consurgimus.") *Mone*, No. 279, and i. p. 372, gives this as probably by St. Gregory (it is not assigned to him by the Benedictine editors), and cites it as in a ms. of the 8th cent. at Trier, one of the 9th cent., also at Trier, &c. By Hincmar in his *De sed et non tribul Dolibus*, 857, it is ascribed to St. Ambrose ; but it is not assigned to him by the Benedictine editors nor by *Biraghi* in his *Inni sinceri e Carmi di Sant' Ambrogio*, 1862. *Inwid* gives the text at i. No. 23, and at iv. p. 38 cites it as in a Rheinau ms. of the 10th cent. ranking it as one of the hymns of the 7th or 8th cent. Among the British Museum mss. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 22 ; Jul. A. vi. f. 28 b ; Harl. 2961 f. 224) ; in an 11th cent. *Monastic Hymnarium* (*Add.* 30851 f. 176 b), an 11th cent. *Monastic Breviary* (*Add.* 30848 f. 78 b), &c. It is in a ms. of the 11th cent. at Corpus Christi, Cambridge (291, page 290) ; in two mss. of the 11th cent at St. Gall, Nos. 387, 413 ; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Sources Society), 1851, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 8 b). It is included in the *Roman* (Venice, 1478, and the revision of 1632), *Sarum*, *York*, *Aberdeen*, *Paris* of 1643, and other *Breviaries*, as a hymn on Friday at Matins and Nocturns. The text is also in *Wackernagel* i., No. 6, *Hymnarium Sarisb.*, 1851, p. 34 ; in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865 ; and G. M. Dreves's *Hymnarium Moissiacense*, 1888, from a 10th cent. ms. See also note on following hymn. [J. M.]

Translations in C. U. :—

1. **Dread Unity in Trinity.** By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 46. This is given in the *Hymnary*, 1872, in an abridged and altered form, as "Dread Trinity in Unity."
2. **O Three in One and One in Three.** In the *Antiphoner and Grail*, 1880, p. 20.

Translations not in C. U. :—

1. Thou great mysterious Three and One. *Primer*, 1706.
2. Holy Being, One and Three. *Sp. S. Ment.* 1697.
3. Thou Unity of Trinity. *J. D. Chambers*, in his *Psalter*, 1852.
4. May the dread Three in One, Who sways. *Card. Newman.* 1853.
5. Dread Trinus Mystery. *Hymnarium Anglicanum.* 1844.
6. O Thou, Who dost all nature sway. *E. Caswall*, 1849.
7. Thou Trinity of Unity. *J. D. Chambers.* 1857.
8. O Three in One, eternal Cause. *T. Prayers.* 1866.
9. Thou Godhead One in Persons Three. *Primer*, 1706. [J. J.]

Tu Trinitatis Unitas. [*Trinity Sunday.*] This casto was added to the *Roman Breviary* at the revision of 1568, and is found at p. 436 of the ed. pub. at Rome in 1570, as the hymn at Lauds on Trinity Sunday. It consists of st. i. of the hymn noted above, and of st. iii. of the hymn "Æterna cœli gloria" ("Orius refulget lucifer") ; with an added doxology. This form is repeated in the 1632 and later eds. of the *Roman Breviary*, and in Card.

Newman's *Hymni Ecclesiæ*, 1838 and 1865. Tr. as:—

1. Thou great mysterious Three and One. *Primer*, 1706.
2. Three in One, and One in Three, Sov'reign of the earth and sea. *Ps. & Hymns*, 1741.
3. Thou Trinity in Unity. *Bp. J. Williams*, 1845.
4. Thrice - holy One. All-glorious Trine. *W. J. Copeland*. 1846.
5. O Thou! Who dost all nature sway. *E. Caswall*, 1849.
6. Thou Three in One, Who reignest. *W. J. Blew*, 1852-58.
7. Thou Godhead One in Persons Three. *J. Wallace*, 1874.
8. Blest Three in One, and One in Three. *R. Campbell*, circa 1185, from the Campbell mss. into *O. Shipley's Hymns Sanctæ*. 1864.

[J. M.]

Tuba Domini, Paulo, maxima. *Peter Abelard.* [Consecration of *St. Paul.*] Cousin in his ed. of Abelard's *Opera*, Paris, 1849, vol. i. p. 320, gives this from a ms. in the Royal Library at Brussels. This ms is of the 12th cent. and is probably the collection of hymns which Abelard prepared for the use of the Abbey of the Paraclete, of which Heloise was abbess. The text is given with full notes in *Trench*, ed. 1864, p. 207. Also in Neale's *Sequentiæ*, 1852, p. 98, *Daniel* v. p. 234, and *Kehrein*, No. 283. It is tr. as "Mightiest of our militant Lord," in the *Monthly Packet*, 1869. The tr. which in some copies of the *Hy. Noted* is marked as from this hymn, is really from the "Paulo doctor egregie": p. 987, l.

[J. M.]

Turner, Daniel, M.A., was b. at Blockwater Park, near St. Albans, March 1, 1710. Having received a good classical education, he for some years kept a boarding-school at Hemel Hempstead, but in 1741 he became pastor of the Baptist church, Reading. Thence he removed, in 1748, to Abingdon, and continued pastor of the Baptist church there until his death on Sept. 5, 1798. He was much respected throughout his denomination, and was the friend and correspondent of Robert Robinson, Dr. Rippon, and other eminent men of that day. He probably received the honorary degree of M.A. from the Baptist College, Providence, Rhode Island. Turner was the author of works on *Open Communion* and *Social Religion*; also *Set Short Meditations on Select Portions of Scripture*, His *Divine Songs, Hymns and other Poems*, were pub. in 1747, and his work, *Poems Devotional and Moral*, was printed for private circulation in 1794. Four of his hymns are in the Bristol Bap. Coll. of Ash & Evans (1769), and eight (including the four already named) in Rippon's Bap. *Sel.* 1787). Only the following are now in C. U.:—

1. Fain adds new charms to earthly bliss (1787). *Excellence of Faith.*
2. Jesus, my all all compassion (1769). *Sinner's appeal to Christ.*
3. Lord of hosts, how lovely fair (1787). *Divine Worship.* Altered in Baptist *Ps. and Hymns*, 1843, to "Lord of hosts, how bright, how fair."

The well-known hymn "Beyond the glittering starry skies," in its enlarged form of 28 stanzas, was the joint production of Turner and his brother-in-law, the Rev. J. Fawell, for details of which see p. 139, ii. [W. R. S.]

Turney, Edward, D.D., an American Baptist minister, was b. at Easton (then Weston), Connecticut, May 6, 1816, and graduated at Madison University, New York. He was successively pastor at Hartford and at Granville, Ohio (1842-47); Professor of Biblical Criticism, Madison University, 1850, and also of Biblical Literature at Fairmount Theological Seminary, Cincinnati (1853-58). Subsequently he taught in Washington, District of Columbia. He d. at Washington, Sept. 28, 1872. He pub. *Baptismal Hymns*, 1862, and *Memorial Poems and Hymns*, 1864. Of these hymns the following are in C. U.:—

1. Blessed Jesus, blessed Jesus. *Peace and Rest in Christ.*
2. Come to Jesus, little one (1860). *Invitation.*
3. I will go in the strength of the Lord (circa 1860). *Missions.* In the *Church Missionary Gleaner*; English Hymn.
4. O love divine, O matchless grace (1864). *Divine Love.*

These hymns are in the *Memorial Poems & Hymns*, 1864. [F. M. B.]

Tuttiett, Lawrence, s. of John Tuttiett, surgeon in the R.N., was b. at Clayton, Devonshire, in 1825, and educated at Christ's Hospital, and King's College, London. It was originally purposed that he should follow the medical profession, but, abandoning it for the ministry, he took Holy Orders in 1848. In 1854 he became vicar of Lea Marston, Warwickshire; and in 1870 incumbent of the Episcopal Church of St. Andrews, Scotland. He was also preferred to a prebendaryship in St. Ninian's Cathedral, Perth, in 1880. He is the author of several manuals of prayers, pub by the S. P. C. K., and other prose works, and also of—

(1) *Hymns for Churchmen*, 1854; (2) *Counsels of a Godfather*, 1861; (3) *Hymns for the Children of the Church*, 1862; (4) *Gems of Thought on the Sunday Services*, 1881; (5) *Through the Clouds: Thoughts in Plain Verse*, 1886.

From these works and other sources the following hymns have come into C. U.:—

1. **As surely in the glowing west.** *Evening.* Pub. in his *Hymns for Churchmen*, 1854, No. 3, and in Mrs. C. Brock's *Children's H. Bk.*, 1881.
2. **Come, our Father's voice is calling.** *Confirmation.* Pub. in his *Hymns for the Children of the Church*, 1862, in 8 st. of 4 l. It passed into Mrs. C. Brock's *Children's H. Bk.*, 1881.
3. **Grant us Thy light that we may know.** *Divine Guidance.* Included in his *Gems of Thought*, &c., 1881, and in Mrs. C. Brock's *Children's H. Bk.*, 1881; the *Universal H. Bk.*, 1885, et begins, "O grant us light that we may know."
4. I come, O Father kind. *Holy Communion.*
5. **In, like a bride, in pure array.** *Septuagesima.* Pub. in his *Hymns for Churchmen*, 1854, No. 1. **Holy Baptism.** Pub. in his *Hym. for Churchmen*, 1854, in 4 st. of 8 l. It has passed into several collections, including the S. P. C. K. *Church Hym.*, 1871; Thring's *Coll.*, 1882, &c.
6. **Now, eternal Father, bless.** *Holy Baptism.* In his *Hym. for the Children of the Church*, 1862, in 2 st. of 8 l., and Mrs. Brock's *Children's H. Bk.*, 1881. In the latter it is attributed to Bp. Mackagan in error.
7. **O happy Christian children.** *Divine Protection.* Pub. in his *Hym. for the Children of the Church*, 1862, and Mrs. Brock's *Children's H. Bk.*, 1881, &c.
8. **O Jesu, ever present.** *The Good Shepherd.* Pub. in his *Gems of Thought*, 1881; the S. P. C. K. *Church Hym.*, 1871, and many others.
9. **Sometimes gracious, sometimes gracious.** *The Good Shepherd.* In his *Hym. for the Children of the Church*, 1862; Mrs. Brock's *Children's H. Bk.*, 1881, &c.
10. **Sometimes o'er our pathway.** *In times of Trouble.* From his *Hym. for the Children of the Church*, 1862, in 3 st. of 8 l., and Mrs. Brock's *Children's H. Bk.*, 1881.
11. **When the world is brightest.** *Litany to the Saviour.* Pub. in his *Through the Clouds*, &c., 1886, in 12 st. of 4 l., with the note:—"These words were written for the music of a Roman Litany 'Ave Stella Maris.'"
12. **Who is this? the long expected.** *Advent.*

In addition to these, several of Mr. Tuttiett's

hymns are annotated under their respective first lines (see **Index of Authors and Translators**), the most popular of which are, "Father, let me dedicate"; "Go forward, Christian soldier"; and "O quickly come, dread Judge of all." Mr. Tuttiett's hymns are characterised by smoothness of rhythm, directness of aim, simplicity of language, and deep earnestness. Those for special services and seasons are of great merit. He d. May 21, 1897. [J. J.]

'Twas on that night when doomed to know. *John Morison.* [*Holy Communion.*] First appeared as No. 33 in the Draft Scottish *Translations and Paraphrases*, 1781, in 6 st. of 6 l., as a version of Matt. xxvi. 20-29. Here st. iv. ll. 1, 2, read:—

"Then taking in his hands the cup,
To Heav'n again he thanks sent up."

The rewriting of these lines was the only change made in the public worship ed. issued in that year to the Church of Scotland, and still in use. The hymn bears a close resemblance to a Latin hymn, beginning, "Nocte qua Christus rabidis Apellis" (*Private Prayers*, p. 465, Parker Society, 1851, quoted in full in the notes to the larger ed. of the *Free Church H. Bk.*, 1882), by **Andreas Ellinger**, who was b. 1526 at Orlamünde, on the Saale, a little above Jena, and d. March 12, 1582, at Jena, where he had become Professor of Medicine in 1569. Mr. William Bonar, of London, considered it a tr. from Ellinger by William Archibald (ordained parish minister of Unst, Shetland, in 1733, d. there March 7, 1785), and that Archibald's text was altered by Morison for the *Translations and Paraphrases*. In the markings by the eldest daughter of W. Cameron (p. 998, ii.), it is ascribed to Morison. It is very generally used in Scotland as a Communion hymn. Included in Burgess & Money's *Ps. & Hys.*, 1857; Common *Praise*, 1879; *Church Praise*, 1883, and other collections; and in full and unaltered, as No. 35 in the *Free Church H. Bk.*, 1882. The resemblance to Watts's "'Twas on that dark and doleful night," in his *Hymns*, 1709, Bk. iii., No. 1, often referred to, is but slight. [J. M.]

'Twas silence in Thy temple, Lord. *J. Keble.* [*Ordination.*] Dated March 29, 1828, and pub. in the 4th ed. of his *Christian Year*, 1828, in 13 st. of 4 l. The following recites therefrom are in C. U.:—

1. **Spirit of Christ, Thine earnest given** (st. viii.). In Snepp's *Cong. Hymns*, 1884.
2. **Spirit of Christ, in earnest given** (st. viii.). In the *Cong. Church Hymnal*, 1887.
3. **Spirit of Light and Truth, in Thee** (st. x.). In the *S. P. C. K. Hys.*, 1881; the *New Cong. H. Bk.*, 1859, and others.

It is somewhat curious to note that whilst this poem has been thus made use of by Nonconformists, the Church of England, upon whose Office for Ordination it is based, has utterly ignored it in her hymnody for public worship. [J. J.]

Twells, Henry, M.A., was b. in 1823, and educated at St. Peter's College, Cambridge. B.A. 1843, M.A. 1851. Taking Holy Orders in 1849, he was successively Curate of Great Berkhamsted, 1849-51; Sub-Vicar of Stratford-on-Avon, 1851-54; Master of St. Andrew's House School, Malta, Somerset, 1854-56; and Head Master of Godolphin School, Hammersmith, 1856-70. In 1870 he was preferred to the Rectory of Baldock, Herts, and in 1871 to that of Waltham-on-the Wolds. He was Select Preacher at Cambridge in 1873-74, and became an Honorary Canon of Peterborough Cathedral in 1884. Canon Twells is best known by his beautiful evening hymn, "At even ere the sun was set" (p. 88, ii.). He has contributed the following hymns to the 1889 *Suppl. Hys. to H. A. & M.*:—

1. Glorious is Thy Name, O Lord. *The Name of God.*
2. Know ye the Lord hath borne away? *Ascension.*
3. O Lord, Thy tender mercy shown. *Epiphany.*
4. The voice of God's Creation found me. *The Word of God a Light.*

[J. J.]

Two brothers freely cast their lot. *Card. Newman.* [*SS. James and John.*] Written at sea, June 22, 1833, and printed anonymously in the *British Magazine*, 1835, vol. viii. p. 661, in 4 st. of 4 l. It was repeated in *Lyra Apostolica*, 1836, p. 91, and again in Card. Newman's *Verses on Various Occasions*, 1868. Usually in modern collections it is appropriated to St. James, and a doxology is usually added, as in the *Wellington College H. Bk.*, 1860, or as in the S. P. C. K. *Church Hymns*, 1871. [J. J.]

Two clouds before the summer gale. *J. Keble.* [*St. Luke.*] Written April 4, 1822, and 1st pub. in his *Christian Year*, 1827, in 20 st. of 4 l. It is also given in all subsequent editions of the same work. In 1824 a cento from this poem, consisting of st. ix.-xii., xix. and xx. were given with slight alterations, in *Hys. for the Christian Seasons*, pub. at Gainsburgh, No. 143, as, "Behold and see Christ's chosen saint." This cento is also given in the same form in Chope's *Hymnal*, 1852. [J. J.]

Tye, Christopher, MUS. D., b. at Westminster in the reign of Henry VIII. He was celebrated as a musician, and was granted the degree of MUS. B. at Cambridge in 1545. He was musical tutor to King Edward VI., and organist of the Chapel Royal under Queen Elizabeth. Besides composing numerous anthems, he rendered the first fourteen chapters of the Acts of the Apostles into metre, which were set to music by him and sung in Edward 6th's Chapel, and pub. in 1553. [**English Hymnody, Early.** § VI.] He d. *circa* 1580. [J. J.]

Tyers, John, was b. at Weymouth, in Leicestershire, Oct. 14, 1758. For a number of years in the earlier part of his life he lived at Loughborough, where he was in business as a lace manufacturer. In 1835 he removed to Leicester, where he d. Sept. 11, 1848. Mr. Tyers was a General Baptist, widely known and much respected, and though never the pastor of a church, was often engaged in preaching. Seven of his hymns are in the 1830 *Appendix* to the General Baptist *Hymn-book*, and two as below in the *Baptist Hymnal*, 1879:—

1. Come, Holy Spirit, from the throne. *The Holy Spirit.*
2. Great God, avow this house Thine own. *Opening a Place of Worship.*

Besides these Mr. Tyers wrote a number of hymns for Sunday Schools, which appeared in the school hymn-books of his day, but are no longer in use. He was also the author of a

short poem on the *Death of the Rev. Robert Smith, of Nottingham* (Lond., 1829). [W. R. S.]

Tymms, Thomas Vincent, was b. in Westminster, Jan. 5, 1845. After being educated for the Baptist ministry in Regent's Park College, London, he became, in 1865, pastor at Berwick-upon-Tweed. Thence, in 1868, he removed to Accrington, and in 1869 to London, where he now ministers to an influential congregation in the Downs Chapel, Clapton. In 1885 Mr. Tymms published an able book entitled *The Mystery of God: a consideration of some intellectual hindrances to Faith* (2nd ed. 1886; a 3rd ed. 1887). Mr. Tymms has written several hymns, which have been printed in the 1880 *Supplement* to the Bap. *Psalms and Hymns*, and in the Bap. *Ps. and Hys. for School and Home*, 1882:—

1. Another Sabbath ended (1880). *Sunday Evening.*
2. In Bethel, where Thine ark was stored (1881). *Dedication of Sunday School.*
3. O Lord of glory, be my light (1882). *Invocation.*
4. Lord, I read of tender mercy (1885). *Tenderness of Jesus.*

Of these hymns, No. 4, originally in 7 st. of 4 l., was altered and abridged to 5 st. in the Bap. *Ps. and Hys. for School and Home.* The original st. v.-vii. are:—

5. "But I've waited for some clearer
Token from Thy throne,
Some direct permission
whispered unto
Me alone.

6. "Now no longer will I linger
Waiting for a sign;
But will boldly come and take
To be Thine.

7. "Lord, receive me to Thy Kingdom
Nor, my gift decline;
Let Thy Spirit softly whisper
Thou art mine."

[W. R. S.]

U

U, in Bridal Bap. Coll., of Ash & Evans, 1st ed., 1769, i.e. Unknown.

Ulrich Anton of Brunswick. [Anton Ulrich.]

Ultreitibus nos undique. *C. Coffin.* (*Friday.*) Appeared in the *Paris Breviary*, 1736, and again in Coffin's *Hymni Sacri*, of the same year, p. 27. In the *Paris* and other French *Brevs.* it is the hymn for Fridays at Lauds from Trinity to Advent. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 30, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

1. **While Thine avenging arrows fall.** By I. Williams, in his *Hys. tr. from the Parisian Breviary*, 1839, p. 35, and again with alterations as "Lord, while Thy chastening arrows fall," in the *Hymnary*, 1872.

2. **Lord, when Thine avenging fact.** By G. Rorison, in his *Hys. and Anthems*, 1851, No. 58. In the 1869 *Appendix* to the same No. 307, the last 4 st. are given as "Lord, Thy chastening hand we fear."

Other trs. are :—

1. While Thine avenging arrows, Lord. *J. Chandler.* 1837.
2. When Thou, O God, Thine own elect. *J. D. Chambers.* 1857.
3. Great Searcher of our hearts, Waiteth Thy, &c. *D. T. Morgan.* 1866.

[J. J.]

Ὑμνοῦμεν σοῦρον νύμφιε. *Synesius, Bp. of Ptolemeis.* [*Christmas.*] This hymn v. of the ten hymns which he wrote at various periods of his life, and dates 375–430. It opens as a hymn for the Nativity, but expands into a prayer to Christ in the fulness of His glory. The Greek text is found in the *Anth. Græca Carm. Christ.*, 1871. From this Mr. Chatfield's *tr.*:—"Awake, our lute, the child to sing" was made, and first pub. in his *Songs and Hymns*, &c., 1876, in 18 st. of 4 l. [See **Greek Hymnody**, § v.] [J. J.]

Ὑμνοῦμέν σου Χριστέ, τὸ σωτήριον Πάθος. [*Easter.*] The author of these "four Resurrection Stichera of the Octoechus" is unknown. They are found in the Office for the "Sunday of Easter," as reprinted by Dr. Littledale in his *Offices of the Holy Eastern Church*, 1863, p. 95, together with a blank verse *tr.* at p. 220. This latter has been rewritten by W. Chatterton Dix, and included in the *Lyra Messianica*, 1864, p. 277: "Christ, we sing Thy saving passion." This was repeated in the *People's H.*, 1867. [J. J.]

Uneta Crux Dei cruore. *Joan Baptiste de Santeüil.* [*Holy Cross.*] This is a cento from three of his hymns, viz.: (1) "Luce quanta so sub una;" (2) "Publici fontes salutis;" and (3) "Totius fons asperitis"—all given in his *Hymni Sacri et Novi*, 1698, pp. 93–96. It was appointed in the revised *Paris Brev.*, 1736, as the hymn at Lauds at the Feast of the Exaltation of the Holy Cross. *Tr.* as "With the precious blood anointed" by "Sister M." for the *Lyra Eucharistica*, 1863, p. 46. Repeated in the *People's H.*, 1867, and marked as from "Uncta Dei Crux cruore." [J. J.]

Under Thy wings, my God, I rest. *Anna L. Waring.* [*Trust in God.*] 1st pub. in her *Hys. and Meditations*, 1850, No. xv., in 2 st. of 8 l., and based upon the words "I will trust in the covert of Thy wings," Ps. lxi. 4. In the Bap. *Ps. & Hys.*, 1858, it is given as, "Beneath Thy wings, O God, I rest." [J. J.]

Ungrateful sinners, whence this scorn? *P. Doddridge.* [*Despising Divine Mercy.*] This hymn is No. 72 in the D. mss., headed, "Of despising Divine Mercy, and treasuring up Wrath. From Rom. ii. 4, 5." In Job Orton's posthumous edition of Doddridge's *Hymns*, &c., 1755, the same text and heading were given as No. 258: and in J. D. Humphreys's ed. of the same, 1839, No. 283. This hymn was given, with slight changes, in the 1745 Draft of the Scottish *Translations and Paraphrases*, from a MS. described under **Doddridge, P.**, in **Various.** In the authorized issue of the *Trs. and Paraphs.*, 1781, the 1745 text was recast, viz., st. i. from 1745; st. ii. from 1745, with MSTR for "spurn"; st. iii. from the 1751 *Draft*; st. iv. NOW; st. v. Doddridge rewritten; st. vi. NOW. According to the marked list by the eldest daughter of *W. Cameron* (p. 800, b.) this final form of the hymn was by Cameron. [J. J.]

Unheard the dews around me fall. [*Peace amid silence.*] This hymn appeared anonymously in Dr. G. W. Briggs's (Unitarian)

Hys. for Pub. Worship, Boston, 1845, in 4 st. of 4 l. It was repeated in Hedge and Huntington's *Hys. for the Church of Christ*, 1853, and later American collections; and in Martineau's *Hymns*, &c., 1873. In Stopford A. Brooke's *Christian Hys.*, 1881, No. 177, it is slightly altered, and another stanza (iv.) is added. This text is repeated in Hosken's *Comp. Hys.*, 1884, No. 638. [J. J.]

Unitarian Hymnody, American. [**American Hymnody**, § VII.]

Unitarian Hymnody, Scottish. [**Scottish Hymnody**, p. 1038, i.]

Unitarian Hymnody, Welsh. [**Welsh Hymnody.**]

Unitarian Hymnody.—For the right understanding of English Unitarian Hymnody a few words of historical introduction are needed.

I. The English Presbyterians, after close fellowship with the Independents during the early decades of last century, gradually moved into a separate position. Through force of circumstances they had become as much congregational in their system of church government as their neighbours, but after the Salters' Hall controversy of 1719 they were more and more confirmed in the principle of non-subscription to any formulated statement of belief, the Bible only being their standard of authority in matters of doctrine. The consequence was that while the Independents at the close of the century occupied much the same doctrinal position as at the beginning, the Presbyterians had passed through various changes. Their original Calvinism had been abandoned for a form of Arminian doctrine, and then, through the influence of such men as Locke and Dr. Samuel Clarke (their teachers, though not of their fellowship), they gradually adopted the scheme of Arianism. This was held in various degrees of precision, until it passed into Unitarianism, as in the person of Dr. Priestley and those who thought with him, towards the close of the century. A similar change had taken place in a portion of the General Baptist churches, especially in the south of England, and these two groups of non-subscribing congregations were naturally drawn together by their common sympathies. Then there was the congregation of Unitarians organized in Essex Street Chapel, London, by Theophilus Lindsey, on his leaving the Church of England, as early as 1774; and to these have been added during the present century other congregations, either through doctrinal development (as with certain Methodist Societies under Joseph Cooke, early in the century, or later through the influence of Joseph Barker), or through fresh missionary effort on the part of established societies of Unitarians. (*Cf.* Rev. J. J. Taylor's *Retrospect of the Religious Life of England*, chap. 3 and 5, and Rev. Brooke Herford's *Story of Religion in England*, chap. 30, 32 and 33.) In Wales and Ireland there are also similar groups of non-subscribing churches, in which Unitarianism is now the prevailing doctrine. Taken together, all these are popularly known as the Unitarian body of this country, but it is a body which has not always been Unitarian, and is in fact a group of Free Churches, which hold to the fundamental principle of the liberty of prophesying, and impose no restraint of formulated creed on further doctrinal development. It is of the hymn-books and hymn-writers of this group of churches, various in their origin, but united in their broad principles, that the present article is to speak. (See also references to special articles on p. 1191, i.)

2. The marked individualism which from early times has characterized the members of these churches appears also in their hymnbooks. From the time when the various departures from the use of Dr. Watts began, about the middle of the last century, to our own day, there has been a long succession of books, often two or three appearing in a single year; and although occasionally a book has made its way into very general use, there has never been any one recognised hymnal of the whole body of churches. The *Psalms and Hymns* of Dr. Watts were as popular for some time with the Presbyterians as with the Independents. The *Psalms* on their appearance, quickly superseded the books previously used, and in many congregations remained in use even to the close of last century, when various other books had already been provided. These others had their origin at first in the needs of special congregations. As the doctrinal movement into Arianism became more decided, and as Watts himself had not lived to make that revision of his work, which his own reported change of opinions would have required, ministers of Presbyterian congregations in various parts of the country took in hand to supply the want. They either made a selection from Watts, with the necessary alterations, or compiled a supplement to the *Psalms* from his hymns and other sources, or made an entirely new collection, in which, while Watts remained predominant, his psalms and hymns were mingled with those of other writers. This last was the course most frequently adopted.

3. Thus in 1757 there appeared

A Collection of Psalms and Hymns for Divine Worship. London, Printed and sold by J. Noon, at the White Hart, in Cheapside, near the Poultry; Jones Waugh, at the Turk's Head, Lombard Street; and Aaron Ward, in Exeter. This was a collection of 218 psalms and hymns, by Dr. Benjamin Grosvenor, Dr. Samuel Chandler, Dr. Brady, Brown & Doddridge. It is said to have been edited by Rev. Micaiah Towgood, Actin Minister of Jamee's Meeting, Exeter, and was certainly used by his congregation. A second ed., enlarged to 303 psalms and hymns, appeared in 1760, and a third, with 318, in 1763, the year following the first appearance of this book, it was reprinted with alterations and additions for the Presbyterian congregation of Lewin's Mead, Bristol.

In 1760 the Rev. Michael Pope, minister of the Leather Lane Meeting, in London, followed the same example, though in more independent fashion. His book is entitled

Psalms and Hymns for Divine Worship. London: Printed for J. Waugh, in Lombard Street; J. Ward, in Cornhill; E. Bucksted, at the Bible; T. Longman, at the Ship; W. Penner, at the Angel and Bible, in Paternoster Row; and E. Dilly, in the Poultry, 1760, and is a collection of 317 psalms and hymns, of which 178 are by Watts, 38 by Tate & Brady, others by Patrick, Addison, Doddridge, Fawcett, &c. (v.) 101 hymns, nearly half being by Watts, other authors being Doddridge, Addison, A. Pope, Browne, Merrick, Cennick, Wesley, &c. This collection was the first in which the hymns of the four last authors (all Presbyterian ministers) appeared. The

alterations and omissions from the psalms and hymns of Watts and others, due to the editor's Arianism, of to his political taste, are considerable.

A similar, though smaller collection, appeared in Liverpool in 1764, edited by Revs. John Brockall and W. Enfield, ministers of the Key Street and Benn's Garden chapels respectively:—

A New Collection of Psalms proper for Christian Worship, in Three Parts. I. Psalms of David, &c. II. Psalms of Praise to God. III. Psalms on Various Subjects. The first part contains 150 psalms, the second 142 psalms, more than half by Watts, and in addition to names mentioned above, Gibbons, Carter, Rowe, Cotton, Ogilvie, Heighcham, and Steele, are represented. There were later editions in 1767 and 1772; in 1787 a new edition appeared, with 30 psalms by Dr. Aikin added to the third part, including some by Mrs. Barbauld and T. Scott. This edition, entitled merely *A Collection of Psalms*, &c., was reprinted in 1790 and 1806. A few years after it was superseded by new collections separately made for each of the two congregations.

4. Different in character from the above collections was Dr. Enfield's second book:—

Hymns for Public Worship, selected from Various Authors, and intended as a supplement to Dr. Watts's Psalms. Warrington. Printed for the Editor. 1772. Later editions 1781 and 1795. Its character is indicated by the title. There are 160 hymns, more than a third of which are by Watts. Doddridge, Merrick, Jervis, Berridge, Mrs. Barbauld and Thomas Scott hold the chief place. Some of their hymns appeared for the first time in this collection.

5. Different again was a book issued without date, but probably in 1780, by two Presbyterian ministers, Revs. W. Wood and Benj. Carpenter:—

An Abridgment of Dr. Watts's Psalms and Hymns, with some alterations. To which is added an appendix containing some hymns, selected from other Authors, and adapted to Public and Private Worship. In Three Parts. Arranged by Book and by Subjects of Psalmody and Discourse. This collection is notable for the very slight alterations of Watts, when compared with what he has undergone at other hands. It contains 193 psalms and then 110 hymns. Only the last 14 hymns form the appendix, by Addison, Doddridge, Steele, Logan, and Fawcett. It was then considerably enlarged, with no entirely new principle, was issued in 1802 as *A Selection of Sacred Poetry, adapted to Public and Private Worship. In Three Parts. Stourbridge. Printed and sold by J. Hessing.* The former opponents of 14 hymns is enlarged to a third part, with 100 more hymns by Wesley, Cowper, Bedlome, Merrick, Byrom, &c.

6. These are examples of various departures from the exclusive use of Dr. Watts in the old Presbyterian congregations. The collection of Theophilus Lindsey was of other origin. To the second edition of his

Book of Common Prayer Reformed according to the Plan of the late Dr. Samuel Clarke,

prepared in 1774 for use in Essex Street Chapel, he appended—

A Collection of Hymns and Psalms for Public Worship. London. Printed for J. Johnson, No. 72, St. Paul's Church Yard, 1774.

It contains only 127 hymns and psalms, of which more than half are by Watts. In subsequent editions, 1784, 1795, 1805, 1822 (the last two by Rev. T. Belsham), it was gradually enlarged. In the editions of 1805 and 1805, by the Rev. T. Madge, it became practically a new collection.

7. The method of appending hymns to the forms of liturgical service had already been adopted in Liverpool in 1763 by the congregation which met for a few years in the *Octagon Chapel.* To their "Form of Prayer" was added *A New Collection of Psalms, for the use of a Congregation of Protestant Dissenters in Liverpool.* It contains only 100 psalms, and is quite distinct from the larger *Liverpool Coll.* of 1776. Other examples of the same practice are found in the Mansfield Liturgy of 1797, and the Rhythorne *Devotional Services for the Public Worship of the One True God,* issued in 1812 by Rev. W. Blake (the second), of Crowkerne. The title-page of the Salisbury *Forms of Prayer for Public Worship,* 1776, also promises a collection of hymns, but apparently it was not issued until two years later, as

A Collection of Hymns for Public Worship; on the general Principles of Natural and Revealed Religion. Salisbury: Printed in the year 1719.

There is more originality shown in this collection than in the other books of the same period. Watts and Doddridge are not so strikingly predominant, there is greater variety of authorship, several hymns by John and Charles Wesley (greatly altered in some cases) being introduced; and "of the originals contained in this collection the greater part consist of peculiar metres, which have been but lately introduced into psalmody." One of the editors, Rev. Benj. Williams, the last minister of the old Presbyterian congregation in Salisbury, was a man of considerable poetical power. He contributed hymns of his own, including, "Holy, holy, holy Lord"; and the adaptations of Methodist hymns, of which in more than one instance only the first line and the metre are adopted, and a quite new hymn written, are full of genuine music. The collection contains 310 hymns, without names of authors.

8. There were other notable collections made by Presbyterian ministers about this time. The Rev. Newcome Cappe, minister at St. Saviour-gate, York, a Biblical critic of clear Unitarian convictions, was the editor of *A Selection of Psalms for Social Worship. York: Printed by A. Ward,* 1786. On the title-page are printed extracts from Watts's prefaces to his *Psalms* and *Hymns,* and a passage from a sermon of Lardner's, expressing the view that in worship only language should be used in which all devout Christians of whatever party could join without offence. The preface elaborates the same position, and contains an "explication of terms and phrases," to aid in the right understanding of the chief theological ideas which are found in the book. There are 279 psalms, arranged in four books, according to metre, long, common, short and particular. Similar collections were that of Rev. George Walker of Nottingham:—

(1) *A Collection of Psalms and Hymns for Public Worship, accurated with the disputed doctrines of any sect. Warrington. Printed by W. Eyres. . .* 1788,

and:—

(2) *Psalms and Hymns for the use of the New Meeting in Birmingham. Birmingham: Printed by J. Thompson,* 1791.

This latter collection was edited by Rev. William Hawkes and Dr. Joseph Priestley, ministers of the congregation. In the preface they say:—

"Most of the variations from Dr. Watts's compositions are merely verbal, and such as will render the sentiment unexceptionable to Unitarian Christians . . . Propriety of sentiment was the first thing to be attended to; and it is to keep *sense only* that many of Watts's own verses are indicted for the little offence they now give even to the ear, and much more to the understanding."

The alterations are very freely made in accordance with Priestley's theological views, but often apparently only from difference of taste, not always to the advantage of the poetry.

In 1791 the larger number of the new books printed for use by the congregation met only Priestley's house, but both the Old and the New Meetings. Part of the items had been provided for the congregation of Cross Street Chapel, Manchester, and remained in use there until the introduction of *Kippis*: but the Birmingham congregation, which had left the old place of worship with their friends of the Old Meeting, returned to the use of Watts's *Psalms and Hymns,* which the latter congregation had not yet relinquished. Afterwards a fresh collection was made for the New Meeting, which was used in successive editions in 1809, 1809, and 1826. The Old Meeting adopted *Kippis.*

9. Among the Presbyterians in the North of Ireland the Scottish *Psalms and Paraphrases* occupied the same place as Watts's *Psalms* and *Hymns* with their brethren in England. The first book of their own seems to have been the *Hymns for the use of the Presbyterian Congregation in Lisburn. Belfast,* 1787,—a collection of 100 hymns taken from much the same sources as the English books, altered in the same way. A somewhat larger collection, but of similar character, was *A Collection of Psalms and Hymns proper for Christian Worship. In two parts. I. Psalms of David. II. Sacred Hymns. London-Derry,* 1788. Second ed. 1794. This book was afterwards discarded by the congregation as not sufficiently orthodox.

10. The collection known variously as *Kippis* or *Rees,* from two of its editors, was the first of the Unitarian books to attain to any very extended circulation. It went through many editions, and has remained in use in some out-of-the-way places until quite recently. It may be taken as typical of the kind of Unitarianism most prevalent in England at the beginning of the present century, before the deeper spiritual influence of Channing made itself felt on this side of the Atlantic. The title of the book is:—

A Collection of Hymns and Psalms for Public and Private Worship. By Andrew Kippis, D.D., F.R.S., & A.S.S.L., Abraham Rees, D.D., F.R.S., F.L.S., The Rev. Thomas Jervis, and the Rev. Thomas Morgan, LL.D. London, 1795. The editors were all Presbyterian ministers resident at that time in London. Dr. Kippis was the leading figure among Presbyterian notables in the Metropolis and its vicinity had been connected with Dr. Watts's *Psalms,* with the exception of one congregation, which has a book of its own (Pope's Coll., 1760, at the Leather Lane Meeting), and the book was in fact a new collection formed mainly on the same principles as the earlier Presbyterian collections. Alteration and adaptation are freely resorted to, in order to avoid whatever might "clash with the sentiments, or hurt the feelings of any sincere Christian." Besides the hymns of Watts, those of Doddridge, Jervis, Mrs. Steele, Doddridge, Merrick, Jarvis, Mrs. Barbauld, Thomas Scott. Other well-known names are Milton, Dryden, Addison, Pope, Cowper, Burns, besides many less remarkable, common to the early Presbyterian books. In 1807 a supplement of 94 hymns was added, and in 1810 a much enlarged supplement, edited by Rev. Edmund Kell.

The general impression made by *Kippis* is of a somewhat cold and external piety. Though very excellent in moral tone and exhortation, too much of its celebration of the attributes of God and the greatness of His works touches no spring of living emotion, and the redemptive work of Christ seems to be viewed rather from outside than experienced in the kindling words of actual experience. It must be added however that the hymns of Cowper, J. Wesley's "Commit thou all thy griefs," and others which spring from the deeper sources of inspiration, are included in the volume.

11. In spite of the considerable popularity attained by *Kippis,* it is not too much to say that during the 45 years between its appearance and the publication of Martineau's *Hymns for the Christian Church and Home,* on an average one Unitarian hymn-book, large or small, was issued every year. It was a period of considerable activity in Unitarian propagandism, and several of the books are of importance. Only a few can be so much as named here, e.g.:—

Dr. Enfield's *Norwich Coll.* of 1795; the *Exeter Coll.,* 1811; Dr. Estlin's (Bristol), 1806; Rev. W. Turner's (Newcastle), 1808; Rev. J. Scott's (Paternoster Row), 1810; Samuel Bagster's, 1818; Liverpool, Jamaica Street, 1818, and again 1830; Warrington, 1819 (the curious book in which the editors object to "the introduction of the term soul, in connections where it necessarily implies the doctrine of separate existence"); Bristol, 1822 (edit. by Rev. J. Wilson's, 1822); Rev. J. J. Taylor's (Monkey Street, Manchester), 1826; Dr. Carpenter's (Bristol), 1831; Rev. Benj. Carpenter's (Nottingham), 1838.

In Ireland appeared the *Psalms, Hymns and Spiritual Songs; selected for the First Congregation of Presbyterians in Belfast,* 1801, which in that congregation superseded the use of the *Psalms and Paraphrases,* and was itself superseded by *A Selection of Psalms and Hymns for the use of the Presbytery of Antrim and the Congregation of Strand Street, Dublin. Belfast,* 1818, really a new ed. of the earlier book. There was also Rev. A. G. Malcom's *Newry Coll.,* 1811.

12. In 1810 Rev. Robert Aspland of Hackney published *A Selection of Psalms and Hymns for Unitarian Worship,* which passed through several editions, and to which in 1824 a supplement was added. This is said to be the first instance of the term *Unitarian* appearing on the title-page of a hymn-book. To hold such doctrine was still a penal offence. This collection contains 500 hymns for private and domestic as well as public worship, by more than 60 authors. There is greater variety and freshness of devotional expression than in *Kippis.*

13. The two books between *Kippis* and *Martineau* which had the widest circulation were those known as the *Exeter Coll.* and *Howe's Coll.* The former was *A Collection of Psalms and Hymns for Social and Private Worship, Exeter,* 1813, edited chiefly by Dr. Lant Carpenter, at that time minister of the George's Meeting. Many editions were printed, not only at Exeter, but also at Glasgow and London, the 12th ed. being London, 1835. It is a collection of 313 hymns, and while strictly Unitarian in doctrine, it aimed "to increase the number of suitable hymns especially referring to Christian privileges and requisitions." The same may be said of *A Selection of Hymns and Psalms for Christian Worship. By H. K. Howe, Jun. Bath,* 1820. Of this nine editions were printed, and it was extensively used by the congregations of Unit. Baptists who had become Unitarian, as well as by others, in some cases until quite recently. There are 358 hymns by about 80 authors.

14. One other book of this period must be named:—

A Collection of Hymns for Public and Private Wor-

ship. *Compiled by John R. Beard. London: John Green. Manchester: Forrest & Pigg*, 1837.

The peculiarity of this collection was that only hymns by Unitarian writers were admitted. The result was a collection of 569 hymns by 55 authors, the chief contributors being: John Bowring, William Gaskell, J. C. Wallace, J. R. Wreford, John Johns, S. G. Bulfinch, J. Brettell, and Mrs. Barbauld. Only a few of these hymns have passed into general use in G. Britain, and the principle of selection has not found favour among the Unitarians of the English non-subscribing churches. Many of these hymns have however passed into American Unitarian collections.

15. In 1840 appeared the book which has made the most striking epoch in the history of Unitarian hymnody. As *Kippis* fairly represents the condition of English Unitarians at the end of last century, so the

Hymns for the Christian Church and Home. Collected and edited by James Martineau. London, 1840,

may be taken as the best expression of the new spirit of devotion which, largely through the influence of Channing, had for some time been making its way in their societies. When the new hymn-book appeared Dr. Martineau was minister at Paradise Street Chapel, Liverpool. It was to some extent only a prophecy of what was to be, for the book was received at first with objection in some quarters; but quickly made its way, and, far more generally than *Kippis* at the beginning of the century, superseded all earlier collections. It is now the book most widely used among Unitarians in England. It was a collection of 650 hymns, Mrs. Adams's "Nearer, my God, to Thee" being added as hymn 651 to the 10th ed. of 1853. The preface develops the thought of worship as being the natural expression of emotion, awakened in the mind "possessed with the religious or mysterious conception of God, of life and death, of duty, of futurity," and shows how the substance of the devotion of the various writers, whose hymns are adopted, is preserved, while the special dialect of their dogmatic theology is changed into a more universal language.

Of the 161 authors from whom selection is made not a third could be rightly classed as Unitarian; the chief of these being Adams, Barbauld, Bowring, Bryan, Channing, Fox, Gaskell, Hutton, Kenrick, Lindsey, Martineau, Pierpoint, the Rowes, J. R. Smith, John and Emily Taylor, Ware and Wreford. But the chief contributors are members of other Churches, Catholic, Lutheran, Arminian, Wesleyan, Baptist, Independent, and others; Dr. Watts contributing 31, Doddridge 25, Charles Wesley and Montgomery with 27, Doddridge 25, Charles Wesley 23, Heber 28, Cowper 16, Newton 14, Conder 13, Hemans 12, Steele 10, Milman 10. The hymns are divided into six books according to their subjects.

16. From 1840 until the appearance of Dr. Martineau's last collection in 1873, was a period not so prolific as the preceding in Unitarian hymn-books. This was natural, since the need of the churches had been so well supplied. Various books for individual congregations were however issued. Among these may be named:—

(1) W. J. Fox's *Hymns and Anthems*, London, 1841, to which were first contributed the hymns of Sarah Flower Adams; (2) the *Hymns for Public Worship*, *Private Worship*, 1856; (3) the Liverpool Renshaw Street *Hymns, Chants, and Anthems; selected and arranged by John Hamilton Thom*, 1858; (4) a *new Lincoln Collection*, 1865, edited by Rev. T. W. Chignell; (5) the Rev. Charles Clarke's *Book of Prayer and Praise, Birmingham*, 1871; (6) the Rev. J. P. Hopps's *Hymns for Public Worship*, Glasgow, 1873. In Ireland appeared the (7) *Psalms, Paraphrases and Hymns for Christian Worship*, Belfast, 1867, and (8) *Hymns for Worship*, a new edition of the above, also at Belfast, (9) *Hymns for Christian Worship; edited by members of the Non-subscribing Presbyterian Church of Ireland*. Further editions in 1867 and 1866.

17. This period however not only added greatly to the treasures of Christian hymnody, but witnessed marked further changes in the religious attitude of the free churches, for which particularly Dr. Martineau produced his earlier hymn-book. To meet the fresh need he published:—

Hymns of Praise and Prayer, collected and edited by James Martineau, LL.D., D.D., "Veham magnis solatium Mortuis." London, Longmans, 1873.

There had come to be less importance attached to the external historical records, Biblical incidents were less dwelt upon than formerly, and greater stress was laid on the inwardness of the religious life, identifying Christianity with the religion of Christ in its pure and personal essence. And so in this collection the new hymns admitted belong "chiefly to the poetry of the inner life: while the old hymns excluded mainly deal with objective incidents either in Biblical history or in the apocalyptic representation of the future." But besides the change in character of the collection there were large additions to be made from new writers. There are 797 hymns, 417 being also in the former collection and 380 added. Of hymns whose names are given there are 255 authors, those not included in the former collection being gathered from every quarter of the Church, from the Roman Catholic to the Unitarian. Among them are Newman, Faber, Caswall, Trecher, Lyte, Neale, Trench, Bonar, Gill, Ellerton, Lynch, Waring, Whittier, Parker, Emerson, Holmes, the Longfellows, Jones Very, Johnson, Clarke. In amount of contribution Watts loses his pre-eminence, Montgomery standing first with 67 hymns, then Charles Wesley with 58, Watts 49, Doddridge 34, Heber 17, Faber 16, Cowper 15, Barbauld 15, Lyte 15, Conder 15, Hemans 11, Gill 11. The same principle of attestation is adhered to as in the earlier collection, "for grave reasons of religious veracity." The growing acceptance of this collection in the "Nonconformist Broad Church," for which it was designed, shows that it has rightly gauged the condition of the religious life of English Unitarians. After *Hymns for the Christian Church and Home* it is now used in their societies more than any other book.

18. Of subsequent collections the most notable are the *Hymns of Experience and Hope, Manchester*, 1874, a small but choice selection edited by Revs. F. E. Millson and S. Farrington; *Hymns, Chants and Anthems for Public Worship, edited by John Page Hopps, Leicester*, 1877, now used in several congregations; and the Bedford Chapel *Christian Hymns, London*, 1881, edited for his congregation by Rev. Stopford A. Brooke, on his leaving the Church of England.

19. From the above account of Unitarian hymn-books it will be seen that with one exception their material has been largely drawn from writers belonging to other branches of the Christian Church, and that the work of the editors has been more that of selection and

adaptation from common sources than a collecting of new material. There are however a considerable number of original writers among Unitarians in England as well as America, some of whom are well known beyond the borders of their own immediate circle.

20. In the old Arian days there were several liberal ministers whose hymns occur repeatedly in the earlier collections and less uniformly in the modern books, who stand naturally in the line of development which has resulted in modern Unitarianism. Such were Henry Grove, Thomas Scott, Roger Flexman, John Breckell, and somewhat later, Benj. Williams, Henry Moore, and the editors Kippis, Jervis, Walker and Enfield. Among Unitarian hymn-writers in the latter part of last century the first place must be given to Mrs. Barbauld, with whom are naturally associated the Norwich group of the Taylors and Sir J. E. Smith, William Roscoe of Liverpool, and his gifted children. Other contemporaries, passing gradually on to a new generation, were Dr. Estlin, Pendlebury Houghton, Edmund Butcher, William Lamport, John Rowe, George Dyer, Helen Maria Williams, and in Ireland Dr. Drennan and William H. Drummond. Of those born later in the last century were John G. Robberds, Sir John Bowring, W. J. Fox, J. C. Wallace, Jacob Brettell, Hugh Hutton, and in Ireland David Whyte and A. G. Malcom. Belonging entirely to the present century are the Martineaus, Sarah Adams, John Johns, Dr. Wreford, William Gaskell, Samuel Greg, Thomas Hincks, John Page Hopps, and others.

Of the chief of these further notice will be found elsewhere in this *Dictionary*. In the alphabetical list given below brief notes are added concerning the rest.

[**Abbreviations**:—K. = *Kippis*. M. 1 = Martineau's *Hymns for the Christian Church and Home*. M. 2 = Martineau's *Hymns of Praise and Prayer*. H. = J. P. Hopps's *Coll.*, 1877. B. = *Belfast Coll.*, 1896.]

Aikin, John, M.D., 1747–1822. The brother of Mrs. Barbauld, son of Dr. Aikin of the Warrington Academy. As a physician he practised at Warrington and Yarmouth, and from 1796 till the time of his death lived at Stoke Newington. Author (with his sister), of *Evenings at Home*, and other works for children, and of *Miscellaneous Pieces*, and for some time of the *Monthly Magazine*. His hymn *In time of war*, "While (what) sounds of war are heard around," was very popular. It is in *K.* and others.

Aspland, Robert, 1782–1845. Minister at Hackney, founder and for many years editor of the *Monthly Repository* and the *Christian Reformer*. In his *Psalms and Hymns for Unitarian Worship*, 1836, are three hymns signed "A."

1. Almighty Father of mankind! Jehovah, self-existent Lord. *To the One God.*
2. Hail to the Lord who lo rules. *Creation, Redemption, and Restoration.*
3. Welcome, the hope of Israel's race! *The glory of the Man Jesus.*

Astley, Francis Dukinfield, 1742–1825. Layman, of Manchester. Author of a volume of *Sacred Poetry*, and Rev. Richard Astley was edited the *Gloucester Coll.*, 1822. Two of his hymns are in the *Dukinfield Coll.*, 1825.

1. Blest is the man whose pitying eye. *Of Charity.*
2. O Thou unknown! whose secret word. *God the Creator.*

Atkins, Hugh, b. 1836. Of Hinckley, manufacturer. *H.* includes his hymn *Of the pure in heart*, "Jesus, on the Mount of Olives." This, with two others, is in J. G. Lorz's Leicester *Coll.*, 1866.

Beebe, Sarah, 1771–1844. A relative of the Carpenters, who kept a school for many years in Birmingham. Her hymn, "'Tis how he loved," exclaimed the Jews," was first contributed to the *Exeter Coll.*, 1813. It is in *K.* 1 and 2, and most of the early books after its appearance.

Barnby, Geodwin, 1798–1881. Minister at Wakefield, author of the *Return of the Swallows, and other poems*, 1845, &c. *H.* gives a hymn of his on *The following of Christ*, "Beside the shore of Galilee."

Barton, Thomas, b.c., 1747–1816, b. at Warrington and educated for the ministry at the Warrington Academy. Ordained in 1768, he became in 1769 minister at Cross Street Chapel, Manchester. In 1786 he became first Principal of the newly founded *Manchester Academy*, now *Manchester New College*. Two hymns of his on *the Christian's Hope*, are in the *Dukinfield Coll.*, 1825.

1. I hope ere long to leave behind.
2. While darkness reigns beneath the pole.

Beechey, John, 1800–1849. Minister of Key Street Chapel, Liverpool, and co-editor with Dr. Enfield of the old *Liverpool Coll.*, 1794, which gives his hymn for a *Fast Day*, "O Lord of hosts, Almighty King!" Capps's *Lyra Britannica* has a hymn of *Faith* in us in, "The glory of their builder, God."

Bright, Henry Arthur, 1820–1884. A Liverpool merchant and man of letters. A friend of Nathaniel Hawthorne, and a contributor to the *Athenæum*, &c. Thom's Renshaw Street *Coll.*, 1856, contains his hymn, "To the Father through the Son."

Carpenter, Lant, LL.D., 1751–1840. Minister at Exeter and Bristol, a distinguished writer and teacher among Unitarians. In 1813 he, with Dr. Kenrick, Exeter, contributed the hymn of *Reverence and love for Jesus*, "Father of Jesus, God of Love." He also pub., under the signature "L," in his *Collection of Hymns for the use of Unitarian Christians, Bristol*, 1831:—

1. Behold the Gospel morn-ean. *Christ, the Mercy-seat.*
2. O God, all holy and all just. *The mercy of God in Christ Jesus.*
3. The hour must come, the closest tie. *Parting here, reunion hereafter.*

Carpenter, Mary, 1807–1877. Daughter of Dr. Lant Carpenter, and sister of Dr. Carpenter, Mrs. Estlin and Lamborny, but also a devotional writer to prose and verse. Her *Morning and Evening Meditations* (1846) has passed through several editions. It contains her hymn of *Dedication*, given in *H.*, "To thee, my God, to thee I bend." Another hymn, "Father, hear my prayer," in Martineau's *Hymns*, for use at Lewin's Mead Chapel, Bristol, 1849 and 1859. It begins "Father, here Thy glory praising." (*Sunday Evening.*)

Chignell, T. W., b. 1824. Minister of George's Meeting, Exeter, and editor of the *Exeter Coll.*, 1862–63–64, which contains some of his own hymns and numerous translations from foreign authors. The death *Plaint* enlargement of W. J. Fox's Coll., 1873, gives from 1862:—

1. Morning breaketh on thee. *Morning aspirations.*
2. Happy they who are not weary. *Progress.*

Conway, Moncure Dana, b. 1835. For many years minister of South Place Chapel, London. He contributed to the enlarged edition of W. J. Fox's *Hymns & Anthems*, 1873, which contains his hymn of *Magic and of the storm*, "A storm spoil over sea and land."

Cox, James, d. 1828. An Exeter layman, who contributed several hymns to the *Exeter Coll.*, 1813. Of these *B.* and *H.* give:—

1. Thanks be to God above. *Thanksgiving.*

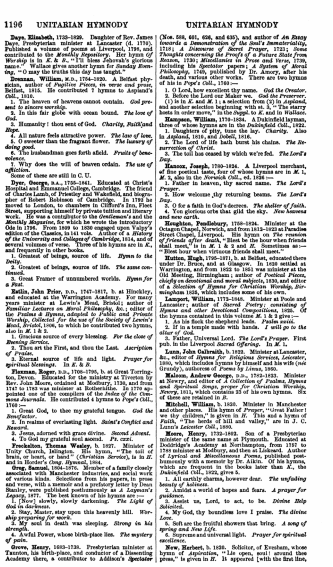
Cox, Samuel, d. 1828. An Exeter layman, who contributed several hymns to the *Exeter Coll.*, 1813. Of these *B.* and *H.* give:—

1. See from on high a light divine. *The baptism of Jesus.*

Cross, John, d. 1839. An Exeter layman, who contributed several hymns to the *Exeter Coll.*, 1813, and to the *Dukinfield Coll.*, 1825, and *Bristol Coll.*, 1831:—

1. The morn of life, how fair and gay. *The word of God the guide of youth.*
2. With warm affection let us view. *Reflections on the character of Christ.*
3. With warm delight and grateful love. *The character of Christ.*

Darwin, Erasmus, M.D., 1732–1802. Physician and poet, of Lichfield, author of *The Botanic Garden*, 1791, &c. He is a friend of Dr. Aikin's, and his hymn, *Spirit, who dost in wisdom all things frame*, is connected with any church. His hymn on God, *the diffusion of essence*, "The Lord, how tender is his love," is in *K.*, *M.* 1 & 2. *H.* gives another hymn on *Immortal Nature*, "Roll on, ye stars, exult in youthful prime."



Daye, Elizabeth, 1793–1839. Daughter of Rev. James Daye, Presbyterian minister at Lancaster (d. 1794). Published a volume of poems at Liverpool, 1799, and contributed to the *Monthly Repository*. Her hymn in *Hymns of Worship* is in *E. & S.*, "170 Sions Jehovah's glorious name." Wallace gives another hymn for *Sunday Evening*, "O may the truths this day has taught."

Dewman, William, M.D., 1764–1820. A Belfast physician, author of *Fugitive Pieces*, in verse and prose, Belfast, 1815. He contributed 7 hymns to Aspland's *Coll.*, 1818:—

1. The heaven of heavens cannot contain. *God present to sincere worship.*
2. In this fair globe with ocean bound. *The love of God.*
3. Humanity! thou seat of God. *Charity, Faithfand Hope.*
4. All nature feels attractive power. *The law of love.*
5. O sweeter than the fragrant flower. *The luxury of doing good.*
6. The husbandman goes forth afield. *Fruits of benevolence.*
7. Why does the will of heaven crush. *The use of affliction.*

Some of these are still in C. U.

Dyer, George, B.A., 1755–1841. Educated at Christ's (Pitt-Site) and Emmanuel Colleges, Cambridge. The friend of Charles Lamb, Coleridge, and Southey. Curate and lecturer of Robert Robinson of Cambridge. In 1792 he moved to London, to chambers in Clifford's Inn, Fleet Street, supporting himself by private tuition and literary work. He was a contributor to the *Gentleman's* and the *European Magazines*, and published his *Complaint of the Muses* in 1796. From 1808 to 1826 engaged upon Valpy's edition of the Classics, in 141 vols. Author of a *History of the University and Colleges of Cambridge*, 1814, and of several volumes of verse. Three of his hymns are in *K.*, and one in Kentish's *Sel.*, 1815:—

1. Greatest of beings, source of life. *Hymn to the Deity.*
2. Greatest of beings, source of life. *The same continued.*
3. Great Framer of unnumbered worlds. *Hymn for a Fast.*

Estlin, John Prior, D.D., 1747–1817, b. at Hinckley, and educated at the Warrington Academy. For many years minister at Lewin's Mead, Bristol; author of *Familiar Letters on Moral Philosophy*, &c.; editor of the *Poems & Hymns, adapted to Public and Private Devotion*, by Dr. Aikin, and of *Hymns for Sunday Worship, Bristol*, 1806, to which he contributed two hymns, also in *M.* 1 & 2.

1. Gracious source of every blessing. *For the close of Morning Service.*
2. Thou art the First, and then the Last. *Ascription of Praise.*
3. Eternal source of life and light. *Prayer for spiritual blessings.* In *E. & S.*

Fleeman, Roger, b.?, 1700–1760, b. at Great Torrington, Devon. Educated for the Presbyterian ministry by Rev. John Moore, ordained at Modbury, 1730, and from 1747 to 1753 was minister at Rothersthe. In 1739 appointed one of the compilers of the *Index of the Common Journals*. He contributed 4 hymns to Pope's *Coll.*, 1740:—

1. Great God, to thee my grateful tongue. *God the Benefactor.*
2. In realms of everlasting light. *Saint's Conflict and Reward.*
3. Jesus, adorned with grace divine. *Second Advent.*
4. To God my grateful soul assent. *Tr.* cent.

Freckelton, Thomas Wesley, b. 1827. Minister of Trinity Church, Islington. His hymn, "The toil of brain, or heart, or hand" (*Christian Service*), is in *H.* and in Hooker's *Cong.*, 1870, No. 1.

Gaskell, William, 1805–1884, author of a family closely associated with Manchester industries, and social work of various kinds. Selections from his papers, in prose and verse, with a memoir and a prefatory letter by Dean Stanley, were published posthumously as *A Legacy*, &c., 1889. To the latter are three of his hymns and one (1):—

1. [Now] slowly, slowly darkening. *The Light of God in darkness.*
2. Stay, Master, stay upon this heavenly hill. *Worship and Service.*
3. My Shepherd in death was sleeping. *Strong in his strength.*
4. Awful Power, whose birth-place lies. *The mystery of pain.*

Green, Henry, 1693–1738. Presbyterian minister at Taunton, his birth-place, and contributor of a Dissenting Academy there, a contributor to Addison's *Spectator* (Nos. 568, 581, 606, and 630), and author of *An Essay towards a Demonstration of the Soul's Immateriality*, 1710; *A Discourse of Sacred Prayer*, 1721; *Some Thoughts concerning Death*, 1725; *Sermons on Several Occasions*, 1726; *Meditations in Prose and Verse*, 1726, including his *Spectator* papers; *A System of Moral Philosophy*, 1745, published by Dr. Amory, after his death, and various other works. There are two hymns of his in Pope's *Coll.*, 1740:—

1. O Lord, how excellent thy name. *God the Creator.*
2. Great God, how wondrous are thy ways. *Providence.*

(1) is in *L.* and *M.* 1, a selection from (2) in *Aspland*, and another selection beginning with st. 3, "The starry hosts in order move," in the *Suppl.* to *L.* and in *Walford*.

Hampson, William, 1718–1804. A Dukinfield layman, and a contributor to Aspland's *Coll.*, 1818, No. 59:—

1. Daughters of piety, tune the lay. *Charity.* Also in *Aspland*, 1818, and *Isabell*, 1816.
2. The Lord of life hath burst his chains. *The Resurrection of Christ.*
3. The tall has ceased by which we're fed. *The Lord's Day.*

Hanson, Joseph, 1780–1834. A Liverpool merchant, of fine poetical taste, four of whose hymns are in *M.* 1, *M.* 3, also in the *Norwich Coll.*, ed. 1836 :—

1. Father in heaven, thy sacred name. *The Lord's Prayer.*
2. How welcome day returning beams. *The Lord's Day.*
3. O for a faith in God's decrees. *The shelter of faith.*
4. You glorious orbs that gild the sky. *How known and once earth.*

Hargrove, Bellsbury, 1766–1834. Minister at the Octagon Chapel, Norwich, and from 1813–1831 at Paradise Street Chapel, Liverpool. His hymn on *The reunion of friends after death*, "Then be the hour when friends shall meet," is in *M.* 1 & 2 and *H.* Sometimes as:—"That hour when friends shall meet from distant land."

Hart, Hugh, 1795–1871. Born at Bath, educated there under Dr. Malkin, and at Glasgow. In 1820 settled at Warrington, and from 1822 to 1861 was minister at the Old Meeting, Birmingham; author of *Poetical Pieces, chiefly on devotional and moral subjects*, 1830, and editor of a *Selection of Hymns for Christian Worship, Birmingham*, 1831, to which he contributed 3 hymns:—

Lampert, William, 1775–1848. Minister at Poole and Lancaster; author of *Sacred Poetry; consisting of Hymns and other Devotional Compositions*, 1826. Of the hymns contained in this volume *M.* 1 & 2 give:—

1. Lord, I am thine entirely. *Self-dedication.*
2. If in a temple made with hands. *I will go to the altar of God.*
3. Father, Universal Lord. *The Lord's Prayer.* First pub. in the Liverpool *Sacred Offering*. In *M.* 1.

Lunn, John Galbraith, b. 1823. Minister at Lancaster, &c., editor of *Hymns for Religious Services, Leicester*, 1852, and joint-editor (with Rev. Alexander Gordon) and author (with Lord Grimthorpe), of *Poems by Lines*, 1868.

Malcom, Andrew George, D.D., 1782–1833. Minister at Newry, and editor of *A Collection of Psalms, Hymns and Spiritual Songs, proper for Christian Worship*, Belfast, 1811, which contains 25 of his own hymns. Six of these are retained in *B.*

Mitchell, William, b. 1838. Minister in Manchester and other places. His hymn of *Prayer*, "Great Father! we thy children," is given in *H.* This and a hymn of *Faith*, "The hosts of hill and valley," are in J. C. Lunn's *Leicester Coll.*, 1880.

Morell, Thomas, 1703–1783. Son of a Presbyterian minister of the same name at Hammersmith. Educated at Doddridge's Academy at Northampton, from 1727 to 1730 minister at Mortlake, and then at Lisbon. Author of *Lyrical and Miscellaneous Poems*, published posthumously, and of numerous hymns in Pope's *Coll.*, 1740, which are frequent in the books later than *M.*, the Dukinfield *Coll.*, 1822, gives 5.

1. All earthly charms, however dear. *The unfeeling beauty of holiness.*
2. Amidst a world of hopes and fears. *A prayer for submission.*
3. Assist us, Lord, to act, to be. *Divine Help* Selected.
4. My God, thy bounties love I praise. *The divine goodness.*
5. Soft on the fruitful showers that bring. *A song of spring and New Life.*
6. Supreme and universal light. *Prayer for spiritual excellence.*

New, Herbert, b. 1836. Solicitor, of Evesham, whose hymn of *Aspiration*, "Lie open, soul! around thee press," is given in *H.* It appeared [with the first line,

"Ope, ope, my soul!") in George Dawson's *Coll.*, 1853, and is also in the American *Disciples' Hymn-book*.

Pilkington, James, 1713–1772. A Belfast merchant and distinguished amateur. It gives his hymn on the *Power of Religion*, "There is a power which soothes the soul." It is also in Beard's *Coll.*, 1837.

Piper, Henry Hunt, 1793–1864, minister at Norton, near Sheffield, for about 40 years, and then at Bamford. Author of a hymn of *Heavenly Hope*, in Beard's *Coll.*, 1837, and of *Hymns for the Sick*, 1845:—

Popple, Maria, b. 1847. Daughter of Rev. Miss Popple, vicar of Walton, near Hull, who as *Miriam* contributed to Beard's *Coll.*, 1837, and to Unitarian periodical literature.

Roberts, John Oosch, 1799–1851. Minister for many years at Cross Street Chapel, Manchester. Author of a hymn of *Heavenly Hymns* in *M.* 1 & 2, "How your pleasant labours close."

Rowe, John, 1764–1833. Minister at Shrewsbury and at Lewin's Mead, Bristol. His hymn on the *Anticipation of Old Age*, which appeared in the Bristol *Coll.*, 1806, is also in *M.* 1, "When in the vale of years I stray."

Scott, Jane Eliza, 1808–1876. Author of the hymn in Beard's *Coll.* in "From the Table-land rolling." *After H. Communion.* For fuller details see Duffield's *English Hymns, &c.*, 1886, p. 162.

Taylor, John James, B.A., 1797–1869. Professor of theology and ecclesiastical history, and Principal of Manchester New College, London, from its removal from York in the Mosley Street Chapel, Manchester, and Little Portland Street Chapel, London. Author of *A Retrospect of the Religious Life of England*, 1841; *An attempt to ascertain the character of the Fourth Gospel*, 1867; and numerous articles in the *Christian Reformer*, *Theological and Sectional Reviews*, besides other learned and sermons. In his *Selection of Hymns for Christian Worship, Manchester*, 1826, made for the Mosley Street congregation, are two hymns signed "T.":—

1. Unchanged, O Lord, through changing years. *The merciful purposes of God.*
2. Onward with thy favour, God of Grace! *New Year.*

Thomson, John, M.D., 1765–1819. A Leeds physician, who contributed to Aspland's *Coll.*, 1818:—

1. To God, the universal King. *To the One God.*
2. Jehovah, God! thy gracious power. *Omnipresence of God.*
3. To thee my heart, eternal King. *Praise.*

Wallace, James Cowden, 1795 (?)–1841. Minister at various places in the south of England, finally at Warnham, author of a considerable number of hymns, to be found in his brother Robert's *Selection of Hymns for Public Worship*, 1826, and in Beard's *Coll.*, 1837, and in Beard's *Coll.*, 1837. In the *Baptist Hymnal* is, "There is an eye that never sleeps" (*The Divine watch[ulness]*). See "There's not a star whose trembling light."

Whyte, David, M.A., 1793–1872. Minister at Salins, Isle of Ireland. Of his hymns *K.* gives, "O for a heart, a stronger heart." *A Prayer for Grace.*

Willams, Benjamin, 1726–1795. Presbyterian minister at Salisbury, who in addition to a volume of Sermons, 1775, and the *Salisbury Hymn Book*, 1776, published *The Book of Psalms as translated, paraphrased or imitated in the Book of Common Prayer*, 8vo, Salisbury, 1781. His best known hymn, "Holy, holy, holy Lord," in celebration of the *Divine Goodness*, is in his own *Coll.*, *K.*, *M.* 1 & 3, and *S.*

Williams, Sarah Johanna, 1840–1841. Daughter of the biographer of Denham, Rev. John Williams, minister at Ipswich. Her compositions were given to the congregation, sacred Christmas Day, 1841, and were in the poem, "Quiet from God" is sweet; but to sing," *Rest in God*, by Miss S. C., also in *K.*

Wright, Richard, b. —. Of Liverpool, printer. Author of a *History of Religious Persecution*, brother of Rev. Richard Wright, Unitarian missionary. It includes his hymn of *Adoration*, "Jehovah! great and sacred name!" which first appeared anonymously in the Liverpool *Sacred Offering*, 1824.

Yates, Richard Vaughan, 1760–1835. A Liverpool merchant and philanthropist, author of a hymn on *The Benefit of Affliction*, "O God, to thee my sinking soul," in *M.* 1, and the enlarged ed. of W. J. Fox's *Coll.*, 1873.

[V. D. D.]

United Methodist Free Churches Hymnody. [Methodist Hymnody, § v.]

United prayers ascend to Thee. *W. B. Collyer.* [*Family Worship.*] This hymn is given in his *Coll.*, 1812, No. 973, in 6 st. of 4 l., to be used after the Administration of Holy Baptism, in private, for the welfare of the Family; the hymn, also by Collyer, given for use "Before the Administration," being "Saviour, Father, Brother, Friend." [J. J.]

Unprofitable all and vain. *C. Wesley.* [Trust in God.] This is a cento composed of portions of four hymns, 1st pub. from the Wesley MSS. in *P. Works*, 1868–72, vol. x. pp. 189–190, thus:—St. i., ii., No. 124, St. Matt. vi. 27; st. iii., iv., No. 125, St. Matt. vi. 28; st. v., No. 126, St. Matt. vi. 32; st. v., No. 126, St. Matt. vi. 31. In this form it was given in the *Wes. H. Bk.*, 1875. [J. J.]

Uns strahlt das Licht der Ewigkeit. [*Eternal Life.*] In the *Stallberg bei Aachen G. B.*, 1802, this is No. 1196 in 6 st. of 4 l. in the section entitled "Happiness of Christians in this life." In J. H. D. Zschokke's *Stunden der Andacht*, 9th ed., Aarau, 1824, it appears as the heading of Meditation 24 in pt. ii., which is entitled "On the value of religious festivals in civic and household life. Psalm c. 1–5," and is in 5 st. This form is tr., as

Behold that bright, that hallowed ray. *Tr.* Miss Fry, in her *Hymns of Devotion*, 1818, p. 15. Included in her *Sacred Miscellany*, 1829, p. 75. [J. M.] Whittemore's suppl. to *M. H. Bk.*, 1868. [J. M.]

Unser trohtin hat farsait. [*St. Peter.*] Wackernagel, ii. p. 25, gives this from a Munich ms. of the 9th cent., in 3 st. of 4 l. with the refrain "Kyrie eleyson, Christe eleyson." It has been, apparently without ground, ascribed to *Otfrid* (q.v., vol. i.). Tr. as "Our dear Lord of grace hath given" by *Miss Winkworth*, 1855, p. 26. [J. M.]

Unto Him Whose Name is holy. *Emily E. S. Elliott.* [*Praise to Christ.*] Written for the German chorale, "Warum sollt ich mich denn grämen," and contributed to the *Additional Hymns*, issued in 1866 by her father for use in St. Mark's Church, Brighton, as No. 34, in 5 st. of 6 lines, and reprinted in her *Chimes for Daily Service*, 1880, p. 101. St. i., ii., v., are included as No. 256 in the Irish *Church Hymnal*, 1873, and as No. 80 in the *Parkhill*, 1878, in both cases ascribed to *Charlotte Elliott* in error. [J. M.]

Unus bonorum fons, Deus, omnium. *C. Coffin.* [*B. V. M.*] Appeared in the *Paris Brev.*, 1736, and in Coffin's *Hymni Sacri* of the same year, p. 64. In the *Paris* and later *French Brevs.* it is the hymn at 2nd Vespers on the Feast of the Nativity and Conception of the B. V. M. *Tr.* as:—

O Thou sole Fountain, of all good. By I. Williams, in his *Hys. tr. From the Parisian Brev.*, 1839, p. 174. Also in the 1846 *Appendix* to the *H. Noted*, and others. [J. J.]

Unvail thy bosom, faithful tomb. *I. Watts.* [*Burial.*] This is the last of five odes which are appended to a letter "To Lucius, on the death of Sorexa," pub. in his *Reliquiæ Juvenilia*, &c., 1734. It is in 4 st. of 4 l., and headed, "Ode v. A Funeral Ode at the Interment of the Body, supposed to be sung by the Mourners." It has passed into several hymn-books in Great Britain and America. [J. J.]

Ὑπακοή. [Greek Hymnody, § xvi. 8.]

Upham, Thomas Cogswell, D.D., was b. at Durfield, New Haven, Jan. 30, 1799, and educated at Dartmouth College (1818), and at Andover (1821). Having entered the Congregational Ministry he became Professor of Mental and Moral Philosophy at Bowdoin College, in 1825, and retained the same to 1867. He d. at New York, April 2, 1872. His publications were numerous and included *Mental Philosophy* (which was long and widely used): *American College Life*; a volume of *Poems*, 1832, &c. Five of his hymns are given, with accompanying dates, in *Hymns and Songs of Praise*, &c., N. Y., 1874, as follows:—

1. Fear not, poor weary one. *Help in Sorrow* (1873).
2. Happy the man who knows. *Obedience* (1872).
3. O Thou great Ruler of the sky. *Morning Worship* (1872).
4. O Thou great Tracker from the skies. *Following Christ* (1872).
5. 'Tis this in solitude I roam. *Omnipresence* (1857).

These hymns are limited in their use. In 1847 Upham pub. the *Life and Religious Opinions and Experiences of Madam de la Mothe Guyon*... Two vols. N. Y. In this work the anonymous *trs.* from Madam Guyon's hymns given at p. 476, ii., are found., viz.; (1) "By suffering only can we know"; (2) "I would love Thee, God and Father"; (3) "'Tis not (by) the skill of human art." There are also additional *trs.* of two of her hymns in the same work. [J. J.]

Τὸ διδάσκειν ἀμφιγνᾶν. *Synesius, Bp. of Ptolemais.* [*For the Family.*] A sweetly beautiful and tender prayer to Christ on behalf of his wife and children. It is No. viii. of his ten hymns written at various periods of his life, and dates 373–430. The full Greek text is found in the *Anth. Graeca Carm. Christ.*, 1871. From this Mr. Chatfield's *tr.* "O! 'tis no theme of common things," was made. It is in 56 l. and was first published in his *Songs and Hymns*, &c., 1876, p. 81. Also *tr.* by I. Williams, in his *Thoughts in Past Years*, 1852, p. 308, as "To the harmonious Dorian sound." [See Greek Hymnody, § v.] [J. J.]

Upon the Gospel's sacred page. *Sir J. Bowring.* [*Progress of the Gospel.*] Contributed to Board's Unitarian *Coll. of Hys.*, 1837, No. 206, in 5 st. of 4 l., and headed "Progress of Gospel truth." It was included in the 3rd ed. of the author's *Matins and Vespers*, 1841, p. 240, and subsequently in several hymn-books, especially in America. In the American Unitarian *Hys. of the Spirit*, 1864, No. 698, "On mightier wing, in loftier flight," is composed of st. ii., iv., v. (slightly altered) of this hymn. [J. J.]

Urbem Romuleam quis furor ingenat. *Jean Baptiste de Rondelet.* (*St. Jude at the Latin Gate.*) Pub. in the 2nd ed. of his *Hymni Sacri et Novi*, 1698, p. 32. In 1736 it was included in the revised *Paris Brev.* for the Feast of St. John at the Latin Gate. It was repeated in later *French Brevs.*, and also in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as:—

1. What frenzy doth the city move! By W. J. Blew, in his *Church Hymnary*, 1852, p. 124.
2. Through Rome's infuriate city. By H. F. Lyte-dale, in the *People's H.*, 1867, with the signature "F. L." [J. J.]

gests that st. viii. are inappropriate: but how any one examining these stanzas can say so is passing us by. Trench (*Sacred Latin Poetry*, ed. 1864, p. 313), says: "The hymn coheres intimately in all its parts, and is treated to be a hymn *by* the building of the Church, and not merely *for* it, as is usually the case with hymns of degrees" according from things earthly to things heavenly, and making the first to be interpreters of the last. The prevailing intention in the building and the dedication of a church, with the rites thereto appertaining, is to set forth the mystical union of God's People built with hands, which they are, to that other built of living stones in heaven, of which this was but a weak shadow (Barnabas, *Ambrose*, l. 1) . . . This poem witnesses for its own true inspiration, in the fact that it has carried us in advance of manifold imitations in circles beyond its own."

Dr. Neale's opinion on this matter is set forth in his *Mediæval Hys.*, 1851, p. 28.

"Daniel imagines these stanzas to be a later addition, which, if they were, would probably refer to the Dedication of a Church. Mr. Trench, on the contrary, will have the whole poem to be of one date: and alleges, very truly, that this mixture of the earthly and heavenly temple is usual in hymns and sequences on a similar subject. Nevertheless, there is a break in the hymn, because there is a clear difference in the style and language of the two last and seven first stanzas. 2. Because the transition from one part to the other is so unusually abrupt. 3. Because, at the end of the sixth stanza, there is a termination, as if to point out that the hymn originally concluded there."

This hymn passed into many mediæval *Breviaries*, always for the Dedication of a Church, and sometimes given as a whole, but often divided into two parts, with sts. v.–viii., as a separate hymn, beginning **Angelorum fundamentum.** So in the older *Romen* (Venice, 1478), *Paris* of 1643 and 1736 (in both cases beginning **Urbs Jerusalem beata**), *Sarum*, *York*, *Aberdeen*, and others. Occasionally st. viii. are given separately as **Hic in templo, summe Deus.**

2. In the revised *Romen Brev.*, 1632, it is recast, very much to its disadvantage, as follows:—

(1) "Cœlestis urbs Jerusalem, beata pacis visio,
Quæ construitur in cœlo vivis ex lapidibus,
Sponsaque tibi exornata Filio angelorum millibus.
(2) O sorte nimis prospera, Dotata Patris gloria,
Regnorum Sponsi gratia, Regina formosissima,
Christo jugata principi Cœli cernens civitas.
(3) Hic margaritis emicant, Palmisque cincta sacia:
Virtute namque pravia Mortalis illuc ducitur,
Amore Christi pervius Terrenaria quisquis calcat.
(4) Resplet micantes millibus, Et tumulos plurimus,
Quos Sponsa Sponsi sanguine Mundo redemptos cernunt,
Applaudunt pronis sedibus Locantur in beatis.
(5) Alto ex Olympi vertice Summi Parentis Filius,
Ubi mundo descritus lapis Terræ in hunc deinceps,
Domus superum, et infimas Utrumque junxit sanctum.
(6) Sed illa sedes conditum Semper resultat tenditus,
Nec ulla labes sordium Nec ulla noxa polluit:
Illi cacantes pungimur Almus Beatis sanctis.
(7) "Hæc templa, Rex cœlestium, Impis benigne lumine:
Hæc e cognita advoci, Plebisque vota suscipe,
Et nostra corda Jupiter Perfunde cœli gratia.
(8) "Hic inspirent fidelium Voces precesque supplicum
Quas Sponsa Sponsi gratia Dotata Virgo concinit:
Domo sanctæ corpore Sedes beatas inspicant.
(9) "Deus Parenti debitum Sit sempiterna altissimo,
Natoque Patris unico, Et tacipro Paracleto,
Cui laus, potestas, gloria, Æterna sit per sæcula."

This form is in *Daniel*, i. No. 219, Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865, &c. Reds in the *Hymni Breviarii Romani*, Rom, 1629 (p. 87), and in the *Breviary* of 1632 the doxology is printed at the end of each part.

3. The *Paris Breviary* text of 1643 and 1736 differs but slightly from the original as above. The 1736 text begins thus:—

"Urbs Jerusalem beata Dicta pacis visio,
Quæ construitur in cœlis Vivis ex lapidibus,
Et ovantum coronata Angelorum agmine!"

This text is given in full in J. Chandler's *Hys. of the Primitive Church*, 1857, Nos. 105, 106.

4. Another form of the text is given in the *Breviarium Metropolitanæ ac primatialis ecclesiæ Senonensis . . . Senonis* MDCCXXII. *Pars Hiemalis*, p. lxxxviii. as follows:—

"Urbs beata, vera pacis visio, Jerusalem,
Quæ triumphas civitatum in cœlestibus millibus:
Quæ patriæ, luce coapta fidibus aula Dei.
Magnifice ex margaritis Singulas portas micat:
Murus cunis fulget aere, Fulgit unicuique:
Angelatu petes Christum Pandat urbis mœnia.
Ejus est ad cacem Agnus, Ejus est templum Deus:
Aræmitatus hic beati Portatus hyacinthus,
Lucis jugi nomen unum Tergus sanctum concinunt.
Quisquis ergo urbem cupis Ingredi cœlestem,
Undique petit hac vetus, Intrat qui incorruptus,
Amo cunis hic probari Debuit laboribus.
Sit permixta hæc Parenti, Sit perennis Filio:
Laus tibi, qui sanctis ambos, Sit perennis, Spiritus:
Christus cujus sus tempora, Vivis templis consecrat."

This is the text to which Dr. Neale refers in his *Mediæval Hys.*, 1851 and 1867, as:—

"There is in the Paris Breviary, a *réfaciamento* of this hymn; very inferior, it is true, to the original, but much superior to the Roman reform."

It is however an error to call this the *Paris Brev.* text, as it is neither in the *Paris Brev.* of 1643, 1736, nor 1778. This form has been ascribed to Sebastian Roumult (p. 138, ii.), many of whose hymns are included in the *Sens Brev.* of 1726. [J. M.]

The translations of the various forms of this hymn are:—

I. *Original Text:* (i.) **Urbs beata Hierusalem;** (ii.) **Angelorum fundamentum.**

1. (i.) Blessed city, heavenly Salem, Vision dear of peace and love, &c. Pt. i.

(i.) **Christ is made the sure Foundation.** Pt. ii.

By J. M. Neale. This was given as one hymn in *Mediæval Hys.*, 1851, but in the *H. Noted*, 1855, it was revised and divided into two parts as above (Nos. 43, 44). The *tr.* as thus divided was given in the *Salisbury H. Bk.*, 1857, and in *H. A. & M.*, 1861, with alterations in each case. Dr. Neale's comment on some of these alterations in the 3rd ed. of his *Mediæval Hys.*, 1867, p. 22, is:—

"This hymn, divided as in the Breviary, after the fourth verse, was inserted, with some corrections, in the *Hymnal Noted*. Thence, with a good many alterations, it was copied in the *Sarum Hymnal* (*Salisbury H. Bk.*, 1857); one of these changes seems true and happy: v. 2:—

Who, the two walls underlying,
Bound in each, binds both in one.

In *Hymns Ancient and Modern* it is very slightly altered: and some of the changes can hardly be thought improvements, as v. 2, l. 2, "Who, the twain foundations laying"; (Angels "Either faithful souls may wear"). It is curious to observe how both one and the other soften the second line of the second verse: (Neale 'ready for the nuptial bed'; the *Sarum* has—

Who, the two walls glory round her shed.'

Hymns Ancient and Modern (much better)—

'Bridal glory round her shed.'

The second part of the translation, 'Christ is made the sure Foundation,' has been adopted as a dedication hymn in a number of collections, so that it would be unfaithful not to mention the fact.

Amongst those collections which include both parts of this *tr.* as in the *H. Noted*, but giving in almost every instance variations, chiefly from *H. A. & M.*, are Pott's *Hymns*, &c., 1861; *Kensal*, 1863; *People's H.*, 1867; *Sarum*, 1868;

the *Hymnary*, 1872; Thring's *Coll.*, 1882, and several others in G. Britain and America. There are also a few collections which take only Pt. i., and others, greater in number, Pt. ii. There are centos also from both parts in C. U., beginning with the opening line of Pt. i., as in the *Parish H. Bk.*, 1863-75; the *Hy. Comp.*, and others. The position taken by Dr. Neale's tr. of this hymn is thus prominent and important. Its popularity and extensiveness of use it is unapproached by any other.

2. (a.) **Happy city, holy Salem.** Pt. i. (b.) **Christ, the key-stone of the corner.** Pt. ii. By W. J. Blew, in his *Ch. Hy. and Tune Bk.*, 1852-55, H. Sesanus, 1, 2, and Rice's *Sel.* from the same, 1870, Nos 114, 115.

3. (a.) **A blest city is Jerusalem.** Pt. i. (b.) **Christ is laid the sure Foundation. Christ is the trial [And the precious], &c.** Pt. ii.

These renderings in the *English Hymnal*, 1856 and 1861, are by the editor, J. A. Johnston, based upon Dr. Neale, as above.

4. (a.) **Blessed City, Heavenly Salem, Peaceful vision, &c.** Pt. i.

(b.) **Deeply laid a sure Foundation.** Pt. ii.

By Archbishop Benson, fr. at Rugby, and used at the Dedication of Wellington College Chapel, July 16, 1863. It had previously appeared in the *Wellington College H. Bk.*, 1860. It is also given in the S. P. C. K. *Church Hys.*, 1871.

5. (a.) **Blessed Salem, long expected.** Pt. i.

(b.) **Christ is laid the sure Foundation, Christ the Head, &c.** Pt. ii.

By W. Mercer, in the Oxford ed. of his *Church Psalter and H. Bk.*, 1864.

6. (a.) **Blessed City, Heavenly Salem, Vision fair of peace and rest.** Pt. i.

(b.) **Christ is laid the sure Foundation, Cornerstone from, &c.** Pt. ii.

By R. C. Singleton, in his *Anglican H. Bk.*, 1868 and 1871.

7. Built on Christ, the firm Foundation. Pt. ii. Anon. in the *Ohio Evang. Lutheran Hyl.*, 1880.

Other trs. are :—

1. *Jerusalem* O cittie blest, That of peace, &c. *Primer*, 1599.
2. *Jerusalem*, that place *divina*, The vision, &c. *Primer*, 1618.
3. Christ hath laid the sure Foundation, Ps. ii. *A. T. Russell*. 1851.
4. Blessed City, holy Salem, Vision fair, &c. *J. D. Chambers*. 1857. In full.
5. (a) O Jerusalem, the blessed. Pt. i. (b) Christ the sure foundation is laid. Pt. ii. *Lyra Eucharistica*, 1863.
6. Yalen's peaceful mountains, *H. Kynaston*. 1863.
7. Blessed City, holy Salem, Home of peace, &c. *H. R. R.* in *Lyra Mystica*. 1865. In part only.
8. Hail Jerusalem the blessed, peaceful city, vision fair! *T. Morgan*. 1871 and 1874.

ii. *The Roman Breviary Text*: (1.) *Coelestis urbs Jerusalem*; (ii.) *Alto ex Olympi* sortice.

1. (a.) **City of heaven, Jerusalem.** Pt. i.

(b.) **From loftiest peak of heavenly light.** Pt. ii.

By W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 133. In 1850 pt. i. was given in Stretton's *Church Hys.* In Johnston's *English Hyl.*, 1856, both parts are altered as, (1) "Celestial seat, Jerusalem," (2) "Christ for the Corner-stone is giv'n."

2. (a.) **Jerusalem, thou city blest.** Pt. i.

(b.) **From highest heaven, the Father's Son.** Pt. ii.

By E. Caswall, in his *Lyra Catholica*, 1849, p. 225, and his *Hys. and Poems*, 1873, p. 119. This tr. passed into Murray's *Hymnal*, 1852, and others.

3. The heavenly, new Jerusalem. Pt. i. By W. J. Irons, in the *H. Noted*, 1853, No. 41. This was repeated in Dr. Irons's *Hymns*, 1866, slightly altered in his *Ps. & Hymns*, 1873-75, and in several other collections.

4. City of peace, Jerusalem. Pt. i. Anon. in the *Hyl. for the Use of St. John the Evangelist, Aberdeen*, 1870.

Other trs. are :—

1. *Jerusalem*, Celestial place. *Primer*, 1685.
2. (a) Hierusalem whose Heav'nly Mien (Pt. i.). (b) From high (Pt. ii.). *Primer*, 1706.
3. (a) From high Olympus Top the Son (Pt. ii.). *Primer*, 1706.
4. *Jerusalem*, whose Name contains. *Evening Office*. 1760.
5. (a) City of heaven, Jerusalem (Pt. i.). *A. J. B. Hope*. 1864. In part only.
6. Promised home of peace and love (Pt. i.). *E. Campbell*. 1864.
7. (a) Jerusalem, thou city grand (Pt. i.). By *T. J. Potter*. (b) Christ the Lord (Pt. ii.). 1867.
8. (a) Celestial City, Salem blest (Pt. i.). (b) From lofty summit of high heaven (Pt. ii.). *J. Wallace*. 1874.

iii. *The Paris Breviary Text*, 1736 : (i.) *Urbs Jerusalem beata*; (ii.) *Angularis fundamentum*.

1. (a.) **The holy Jerusalem.** Pt. i.

(b.) **Christ is set the Corner-stone.** Pt. ii.

By I. Williams. Of these Pt. i. was given in the *British Magazine*, Aug. 1833, and Pt. ii. in the same, July 1837 (vol. xii. p. 90), and both parts were included in Williams's *Hys. tr. from the Parisian Breviary*, 1839, p. 333.

2. (a.) **O City of our God.** Pt. i.

(b.) **Christ is our Corner-stone, On Him alone we build.** Pt. ii.

By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 119. Pt. i. is very rarely used, but Pt. ii. is the most popular of any tr. of that portion of the hymn, and is in very extensive use in G. Britain and America. It sometimes begins, "O Christ, our Corner-Stone." The hymn "Here, Gracious God, dir Thee," in Martineau's *Hymns, &c.*, 1840 and 1873, is from this tr., beginning with st. ii.

3. O heavenly Sion, high Salem. Pt. i. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55, H. Sesanus, 53, and again in Rice's *Sel.* from the same, 1870, No. 126.

iv. *The Sens Breviary Text*, 1726: *Urbs beata, urea porcis.*

A tr. of this text, by A. R. Thompson, is given in Duffield's *Latin Hymn-writers*, 1889, as, "Blessed city vision true."

(*J. J.*)

Ut jucundas cervus undas, nostunas desiderat. *Bernard of Cluny* (?). [*J. F. M.*] This is the opening of a poem, or rather cycle of poems or hymns, known as the *Mariale*. Up to 1600 it generally passed under the name of Bernard or of St Bernard, though it was also ascribed to St. Thomas of Aquino (d. 1274); to Hildebert, archbishop of Tours (d. 1134), and to others. After 1600 it (or rather a cento from it beginning "Omni die die Marine") passed current under the name of St. Coulair of Poland (d. 1484). It has recently been ascribed to St. Anselm of Aosta, who, in 1063, was appointed Prior, and, in 1078, Abbot of Bec in Normandy: became Archbishop of Canterbury in 1093; and d. April 12, 1109. The ascription to St. Anselm

has been upheld by Father Ragey of the Marist Order, who in 1884 pub. an ed. of the full text as *Sancti Anselmi Cantuariensis Archiepiscopi Mariale*, &c. (London, Burns & Oates), with a preface and introduction dated April 21, 1883. This ed. is out of print, but Father Ragey kindly presented the present writer with a copy, and also with copies of his articles on the *Mariale* in the *Annales de Philosophie Chrétienne* (Paris), May and June 1883, and in the *Controverse et Contemporain* (Lyons), Nov. 1887. There, in the *Revue des Questions historiques* (Paris), Oct. 1886 and July 1887, and in the works referred to in those articles, the subject may be studied in detail. Here we can give only a brief outline of the subject, dealing (i.) with the *MSS.*, (ii.) with the *Authorship*, and (iii.) with the *Centos and Translations*.

(i.) *MSS.* The *Marials* exists in at least five mss. not later than 1200. Two of these are in the British Museum, viz., the *Add.* 21927, and the *Harl.* 2882.

The former of these (a *Psalter* apparently written for a Benedictine monastery in the province of York) contains only a portion of the text, beginning at f. 44b with the words "Ut jucundas cervus undas nostras desiderat ad vitalia fontana Maria." This ms. has sometimes been assigned to the end of the 11th cent., but the British Museum authorities, on being requested by the present writer to re-examine it, agree in considering that it is not earlier than 1200. The *Harl.* ms. (a *Psalter* with a large additional ms., apparently written in England), is dated in the Catalogue as of the 12th cent., but the similarly efficial opinion of the British Museum authorities is that it is not earlier than 1200.

The other three mss. are in the Bibliothèque Nationale at Paris, viz., *Lat.* 2445 *A.*, *Lat.* 10522, and *Lat.* 16505.

M. Leopold Delisle, the Principal Librarian, has kindly re-examined them, and has come to the conclusion that none of them is as early as 1150. The 2445 *A.* is the earliest, and may possibly *date* as far back.

The *Mariale* is also found in a considerable variety of mss. of later date, in the Brit. Mus. and in various French and German libraries, but these need not here be mentioned in detail. The verse form, a variety of the trochaic catalectic tetrameter, is not earlier than about 1050.

(ii.) *Authorship.*—These facts, and the other evidence adduced in the works noted above, closely point to the conclusion that the poem was written, either in France or in England, not earlier than 1050 and not later than 1150. The possible authors are thus reduced to four, viz.: *St. Anselm of Canterbury*, *St. Bernard of Clairvaux*, *Bernard of Cluny*, and *Hildebert of Tours*. St. Thomas of Aquino (to whom it is ascribed in a 14th cent. ms., cited by *Mone*, ii. p. 236) was only born in 1225.

(a) **Hildebert.** For Hildebert there is only the ascription in a miscellaneous ms. volume of the 13th or 14th cent., formerly belonging to the monastery of St. James at Liege, and now in the Imperial Library (No. 3777, f. 1). For the text, see Dr. Neale's *Mediæval Hymns of the Marials*, is printed by F. W. E. Roth, in his *Lat. Hymnen*, 1887, No. 393. The *Mariale* is not contained in the Migne edition ed. of Hildebert's *Opera* (Paris, 1708), and M. Barthélémy, who has recently bestowed much care in the study of Hildebert, ascribes it not to him, but to Bernard of Cluny.

(b) **St. Bernard of Clairvaux.** The ascription to St. Bernard is found in a ms. of the 12th cent., and to Bernard to whom the early ms. ascribed the *Mariale* was clearly not the abbot of Clairvaux, but the monk of Cluny. (See M. Haureau's articles in the *Journal des Savants* for 1883, reprinted as the *Poemes Latins attribués à Bernard de Cluny*, 1890.)

(c) **St. Anselm of Canterbury.** The principal specific reasons (beyond the general coincidence that it harmonizes in sentiment and expression with St. Anselm's character, and with his style), which led Ragey to think that it may be his are :—

(1) The fact of its being in very early use. But, as above, no ms. of it is as early as 1100, and consequently it cannot be adjudged from Bernard of Cluny on that ground. (2) The fervour of its devotion to the B. V. M. But St. Anselm was not alone in his devotion to the B. V. M., as the numerous prayers addressed to her by other works undoubtedly by St. Anselm. In the first ed. of the *Mariale* these parallel passages are printed at the foot of the pages containing the corresponding portions of the text. But the parallels are not very close, and even if they were, they would not be conclusive as to authorship, for it is tolerably certain that Bernard had access, in the library at Cluny, to at least a fairly complete set of the works of so well-known an ecclesiastic and theologian as St. Anselm. (3) The fact that in the *Hort. Rosarum* (Migne, clxxiv. 1120) the author refers to a number of his own verses which are undoubtedly by St. Anselm. This is not a very conclusive argument, especially as the other pieces are all in prose. (4) Certain allusions which Ragey thinks were meant to refer to contemporary events in St. Anselm's life, as in st. 1, 1. 3, and st. 3, l. 1, 2, 3, 4, 1061. The allusions are however not distinct enough to found an argument upon.

To the present writer the great difficulties in the way of ascribing the *Mariale* to St. Anselm are firstly that the *Mariale* is in verse, and secondly that the other poems ascribed to him are of such small importance, and nowhere show any evidence of poetical talent or of the power to compose such a long poem in so difficult a metre.

(d) **Bernard of Cluny.** The ascription to St. Anselm is much earlier than to Father Ragey, viz., in a ms. of about the end of the 12th cent., now in the *Bibl. Nat.* at Paris (*Lat.* 14409, f. 143), where it is entitled "Meditationes Anselmi de beata Virgine." But the mere fact of its appearance with that title in a single ms., and not in any of the numerous mss. of the St. Anselm collection, is by no means conclusive against the Archbishop's authorship.

(e) **Bernard of Cluny.** The earliest ms. of the poem ascribed to him is the *Lat.* 3552 *A.* at Paris, written circa 1200. Here it is entitled "Incipiunt divine Sapientie facta a Bernardo in laudem monachi perpetuam Virginis." The epithet "monachus" is evidently meant to point to Bernard of Cluny, for long before 1200 St. Bernard, then a simple monk, had become Abbot of Clairvaux, and had become famous as the author of many letters of the early mss. As time went on and the fame of St. Bernard of Clairvaux increased, while the name of Bernard of Cluny was forgotten, we find the mss. ascribe the *Mariale* distinctly to St. Bernard. So in two mss. of the 13th cent., viz., *Bibl. Nat.* (*Lat.* 14809, f. 143), and *Brit. Mus.* (*Reg. 7. A. vi.*, and *Reg. 5. B. i.*), the author is styled "Bernardus doctor," and in a ms. of the 15th cent., now also in the Brit. Mus. (*Add.* 30853, *f.* 2656), the poems are styled "Orationes sancti Bernardi devote ad honorem Dei compilate for the Octave of the Assumption of the B. V. M."

To show the structure of the poem we print here the opening of its best-known part :—

"Omni die, die Marine, nos laudes, anima;
Ejus nomen, ejus odor, ejus opera
Sunt digna, sunt suavia, sunt mirabilia.
Die felicem Genitricem, die Beatam Virginem."

On comparing this with the *De contemptu mundi* (pp. 127, ii. and 133, ii.), which is the undoubted work of Bernard of Cluny, we see in both an equal mastery of a peculiar metre, and in both the same style of thought. This could not be the case unless the one were by writing the other. Whatever may be the theological preponderance of the critic it is altogether unfair to deny that the *De contemptu* and the *Mariale* are both the work of a Benedictine poet, and it is idle to depreciate the *De contemptu* in order to exalt the *Mariale*. If the *De contemptu* contains much that might well have been spared, but the first part, for hundreds of lines, has in its very nothing to equal it in beauty in the whole range of Latin verse. Every line is full of originality and the power of vivid and progressive description. On this subject, then title to precisely what may justly be said of the *Mariale*.

(f) **Hildebert.** As the grounds of the early ascription to Bernard of Cluny, of the fact that no ms. can be found which are sufficiently early to disprove the ascription to him, and of his talents as a poet and master of Latin verse, we incline to regard the *Mariale* as his. St. Anselm was a distinguished theologian and Archbishop, but we have really no reason to regard him as a poet of any merit.

(iii.) *Cento and Translations.* The complete text of the poem is, in Bagny's edition, arranged in 15 parts, viz. a *Procemium*, a *Prurrie Meditatio*, and 13 *Hymns*. It is not necessary however to print the first lines of these as Bagny's 2nd ed. (Tournay: Desclée, Lefebvre & Co., 1885) is easily accessible, as well as cheap, and very prettily printed. Here we give only the beginnings of the different forms or centos which we have noticed, adding the page references to Bagny's 1885 ed. These forms and centos are:—

i. Jesse proles, pelle nubes. p. 104.
ii. Jesu Christe, per xpeus ime. p. 123.
iii. Jesu Verbum, qui superbum. p. 136.
iv. Lingua mea, dic trophæum. p. 18
v. Lux sanctorum, spes laborum. p. 71.
vi. O Maria, stella maris. p. 52.
vii. O Maria, stella maris. p. 52.
viii. Omni die, dic Mariæ. p. 15.
ix. Pulchra tota, sine nota. p. 26.
x. Splendor Patris, fastor Matris. p. 64.
xi. Ut jucundas cervus undas. p. 3.

Of these Nos. i., ii., iii., v., vii., x. are given by Mone (Nos. 266–271) from various mss. of the 14th and 15th cent., and seem to have been meant for use at private devotions. The other forms may be here noted somewhat more fully, viz.:—

iv. Lingua mea, dic trophæum virginis puerperæ. A cento beginning thus we *tr.* as:—

O my tongue, the praise and honour. By T. I. Ball for the 1863 *Appx.* to the *H. Noted*, No. 305. This is reprinted in the *Office H. Ely.*, 1869. In the *St. Margaret's Hyl.* (East Grinstead), 1875, it is in two parts, the second beginning "O thou ever pure, yet fruitful."

vi. O felicem genitricem, cujus sacra viscera. This is the only portion of the poem which seems to have come into public use in Pre-Reformation times. It is included in various *Missals* of the 15th and 16th cent., such as the Lübeck, c. 1480; the Trier, c. 1490; the Prag of 1507; the Naumburg of 1517, and others. Also in Wackernagel, i. p. 191; *Daniel*, ii. p. 305; *Kehrein*, No. 315, &c. It is *tr.* as:—

Blessed Mother o'er all ether. By A. D. Wackerbarth, in his *Lyra Ecclesiastica*, 1843, p. 27.

vii. Omni die, dic Mariæ, mea, laudes, anima. The popular form of this is the cento made from the poem by St. Casimir of Poland (b. 1458, d. 1484). A ms. copy of this arrangement is said to have been found in his grave when that was opened in 1604; and in the 17th cent., and indeed till recently, he was generally thought to be its author. It is given in his life in the Bollandist *Acta Sanctorum* (1868), for March 4; in the *Parnassus Marianus*, Douay, 1624, p. 304; in J. M. Horst's *Paradisus animæ Christianæ*, Cologne, 1635, p. 500 (1644, p. 462); in *Daniel*, ii. p. 373, &c. Various frs. of it are included in German Roman Catholic hymn-books from 1613 on. It was *tr.* into French at least as early as 1630, and there are also *trs.* in Italian, Spanish, Polish, Hungarian, &c. It has also been *tr.* into English as:—

1. Each day, my soul, Tell Mary's praise. By Canon F. Oakeley, in his *tr.* of Horst's *Paradisus*, 1850, p. 503, and divided, as in Horst, into six decades.

2. Daily, daily, sing to Mary, Sing, my soul, her praises due. This is in the *Oratory Hyl.*, 1854, and the *Catholic Psalmist*, 1858, p. 141. It is repeated in the *Catholic Hyl.*, 1880, as the first part of No. 63; and, in almost the same text, in the *Crown of Jesus H. Bk.*, 1862, &c.

3. Sing, sing each day. A tasteful lay. By Cardinal Wiseman, in his *Hymn of St. Casimir*, London, 1859.

ix. Pulchra tota, sine nota cujuscumque maculæ. This is really part of the cento made by St. Casimir. It is *tr.* as:—

Holy Queen! we bend before thee, Queen of purity divine. By E. Caswall, in his *Masque of Mary*, 1858, p. 213, and *Hys. & Poems*, 1873, p. 176; repeated in the *Hys. for the Year*, 1867, and the *Parochial H. Bk.*, 1880. In the *Catholic Hyl.*, 1880, No. 63, pt. ii., it begins "Holy Mary, we implore thee By thy purity divine," and this form is repeated in the *Crown of Jesus H. Bk.*, 1862.

xi. Ut jucundas cervus undas, aestuans desiderat. This is found also in *Daniel*, v. p. 409, and in Trench's *Sac. Latin Poetry*, ed. 1864, p. 237. It is *tr.* as:—

The thirsty hart pants with desire. By D. T. Morgan, in his *Hys. of the Latin Church*, 1871, p. 94.

These various forms and centos testify to the popularity which the poem has enjoyed in Roman Catholic circles. It is in parts very beautiful; but is, as a whole, too intensely Marian to lend itself for use in the Churches of the Reformation, unless with such adaptation as would almost destroy its identity.

[J. M.]

Ut queant laxis resonare fibris *Paul the Deacon.* [*St. John the Baptist's Day.*] This hymn by Paul the Deacon, son of Warnfried, is found in three mss. of the 11th cent. in the British Museum (Jul. A. vi. f. 58; Vesp. D. xii. f. 81 b; Add. 30848 f. 165); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 102, is printed from an 11th cent. ms. at Durham (B. iii. 32 f. 30b). Also in the St. Gall ms. No. 387, of the 11th cent.; in a ms. of the 11th cent. at Corpus Christi College, Cambridge (201, p. 209), &c. Among the Bern mss. it is found in No. 363 of the 8th cent.; No. 363 circa 900; and No. 433 of the 10th cent. Ernest Dümmler, in the *Poetæ Latini ævi Carolini*, Berlin, 1881, vol. i. p. 85, gives it in the *Appendix* "Carminum Dubiorum" of Paul the Deacon, citing it as in a Vatican ms. of the 10th cent., and many others. It is in the *Roman, Sarum, York, Aberdeen*, and other *Breviaries*. In the *Sarum* use part i. was assigned to *Lauds*, pt. ii. **Astra tenenti tenuia sub annis** to *Matins*, pt. iii., **O sancte Iohs, mestique cehi** to *Lauds*. Stanza i. has often been quoted by writers on music (from Guido of Arezzo in the 11th cent. onwards) as indicating the names of the musical notes:—

"Ut queant laxis Resonare fibris
Mira gestorum Famuli tuorum
Solve polluti Labii reatum,
Sancte Johannes."

The printed text is also in *Daniel* i. No. 183, with readings at iv. pp. 103, 370, citing the Bern ms. No. 455, &c.; in *Wackernagel*, i. No. 127; *Blunday*, No. 64; G. M. Dreves's *Hymnarius Moissiacensis*, 1888 p. 50, from a 10th cent. ms.; and in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. [J. M.]

The three parts of this hymn have been *tr.* into English as follows :—

i. **Ut queant laxis resonare fibris.**

1. **O that, once more, to sinful men descending.** By T. I. Ball, in the 1863 *Appendix* to the *H. Noted*. In the *Office H. Book*, 1880, it is given as "O that to sinners once again descending."

2. **Greatest of prophets, messenger appointed.** By R. F. Littledale, in the 1860 *Appendix* to the *H. Noted*, in the *Day Hours of the Church of England*, 1864, and again in the *People's H.*, 1867, with the signature "R."

3. **O heavenly Father, cleanse our lips.** By W. Cooke, in the *Hymnary*, 1872, with the signature "A. C. C." and again in Thring's *Coll.*, 1882.

4. **O for thy spirit, holy John, to chasten.** Anonymous in the *Antiphoner and Grail*, 1880, and the *Hymnar*, 1882. It is based upon W. J. Blew's *tr.* as below.

Other trs. are :—

1. That thy rare dolgas, O S. John we pray thee. *Primer*, 1599.
2. That thy servants may with joy declare. *Primer*, 1615.
3. That we with deep-tun'd strings may sound. *Primer*. 1685.
4. O syrian Prophet, whose eternal Fame. *Primer*, 1706. [*sic*.]
5. That we with tuneful Notes may sound thy Life. *Roman Office*. 1781.
6. O for thy spirit, holy John, once more. *W. J. Copeland*. 1846.
7. Unrivall'd, great Baptist, our sin-fetter'd lips. *E. Caswall*. 1849.
8. O for thy spirit, holy John, to chasten. *W. J. Blew*. 1852-65.
9. That with glad voices, we thy manifold virtues. T. I. Ball in *Catholic Psalmist*. 1850.
10. In flowing measures worthily to sing. *J. D. Chambers*. 1857.
11. That we may worthy be in tuneful strain. *J. Wallace*. 1874.

ii. **Antra deserti teneris sub annis.**

1. **In caves of the lone wilderness thy youth.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 156; his *Hym. & Poems*, 1873, p. 85, and a few Roman Catholic hymn-books for Missions and Schools.

2. **Thou, young in years, in desert caverns hidest.** By T. I. Ball, in the 1863 *Appendix* to the *H. Noted*. In the *Office Hy. Book*, 1880, it is greatly altered as, "Thou, in the wilds, thy tender years art hiding."

3. **Thou in thy childhood to the desert caverns.** Anon. in the *Antiphoner and Grail*, 1880, and the *Hymnar*, 1882.

Other trs. are :—

1. From lonely crowds your early years Recess. *Primer*. 1706.
2. In tenderest years withdrawn from haunts of men. *W. J. Copeland*. 1846.
3. In the lone desert, to the caves and coverts. *W. J. Blew*. 1852-65.
4. Thou in the desert caves thy tender youth. *J. D. Chambers*. 1866.
5. Thy childhood's home the desert was. *J. Wallace*. 1874.

iii. **O nimis felix meritique celsi.**

1. **O blessed saint, of snow-white purity.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 159, and his *Hym. & Poems*, 1873, p. 86. It is given in a few collections. In *Hys. for the Year*, 1867, it begins, "O Saint of snow-white purity."

2. **O blessed saint of high renown and honour.** By R. F. Littledale, in the *Day Hours of the Church of England*, 1864, and the *People's H.*, 1867, where it is signed "R."

3. **O more than blessed, merit high attaining.** Anon. in the *Antiphoner and Grail*, 1880, and the *Hymnar*, 1882. Altered in the *Office H. Book*, 1889, to "O Saint most blessed, merit high attaining."

Other trs. are :—

1. Hail Prince of Prophets, Prince of Martyrs, hail. *Primer*. 1706.
2. O, all too blest, and of transcendent worth. *W. J. Blew*. 1852-65.
3. Baptist thrice blessed, John august and holy. *W. J. Blew*. 1852-65.
4. Most blest, most excellent in holiness. *J. D. Chambers*. 1866.
5. Thrice happy, thou exalted saint. *J. Wallace*. 1874.

[*J. J.*]

V

V. In the *New Golden Shower*, N. Y., 1870, i.e. Mrs. Van Alstyne.

Vain are the hopes the sons of men. *I. Watts.* [*Justification by Faith.*] Pub. in his *Hys. and S. Songs*, 1709, Bk. i., No. 94, in 6 st. of 4 l., and headed "Justification by Faith, not by Works; or, The Law condemns, Grace justifies. Rom. iii. 19-22." In the Draft of the Scottish *Translations and Paraphrases*, 1745, it was given unaltered; in that of 1751 it was slightly changed; and in the authorised issue of the *Trs. and Paraphs.*, 1781, No. xli., st. i., ii. were rewritten, but begun with the original first line as above; st. iii. was taken from the *Draft* of 1751; and st. iv. unaltered from Watts. In the markings by the eldest daughter of W. Cameron (p. 890, ii.) these alterations are attributed to him. The use of the 1781 form of the text is far more extensive than that of the original. [*J. J.*]

Van Alstyne, Frances Jane, née **Crosby,** a member of the Methodist Episcopal Church, was b. at South East, Putnam County, New York, March 24, 1823. When six weeks old she had her sight. About 1835 she entered the New York City Institution for the Blind. On completing her training she became a teacher therein from 1847 to 1858. In 1858 she was married to Alexander Van Alstyne, a musician, who was also blind. Her first poem was pub. in 1831; and her first volumes of verse as *A Blind Girl, and Other Poems*, 1844; *Monterey, and Other Poems*, 1849; and *A Wreath of Columbia's Flowers*, 1858. Her first hymn was "We are going, we are going" (*Death and Burial*), which was written for Mr. Bradbury and pub. in the *Golden Censer*, 1864. From 1858 to 1858 she wrote 20 songs, which were set to music by G. F. Root. Her songs and hymns number some 2,000 or more, and have been published mainly in several of the popular American Sunday school collections, and often under a nom de plume. About 60 have come into C. U. in G. Britain. The majority of those are taken from the following American collections :—

i. From *The Shining Star*, 1864.
1. Softly on the breath of evening. *Evening.*

ii. From *Fresh Laurels*, 1867.
2. Beautiful Meadows, home of the blest. *Heaven.*
3. Jesus the Water of Life has given. *The Water of Life.*
4. Light and Comfort of my soul. *In Affliction.*

5. There's a cry from Macedonia. *Missions.*
6. We are marching on with shield and banner bright. *S. S. Anniversary.*

iii. From *Musical Leaves*, 1868.
7. O what are you going to do, brother? *Youth for God.*

iv. From *Sabbath Carols*, 1868.
8. Dark is the night, and cold the wind is blowing. *Affliction anticipated.*
9. Lord, at Thy mercy seat, Humbly I fall. *Lent.*

v. From *Silver Spray*, 1868.
10. If I come to Jesus, He will make me glad. *Peace in Jesus.*
11. 'Twill not be long—our journey here. *Heaven anticipated.*

vi. From *Notes of Joy*, 1869.
12. Little beams of rosy light. *The Divine Father.*
13. Press on! press on! a glorious throng. *Pressing towards the Prize.*

vii. From *Bright Jewels*, 1869.
14. Christ the Lord is risen to-day, He is risen indeed. *Easter.*
15. Holy, holy, holy is the Lord! Sing O ye people, Children of God.
16. Jesus, hung me near the Cross. *Near the Cross of Christ.*
17. Saviour, bless a little child. *A Child's Prayer.* Written Feb. 4, 1868.

viii. From *Songs of Devotion*, 1870.
18. Pass me not, O gentle Saviour. *Lent.* Written in 1868.
19. Rescue the perishing, care for the dying. *Home Missions.*

ix. From *Pure Gold*, 1871.
20. Great is Jehovah. King of kings. *Greatness of God.*
21. I would be Thy little lamb. *The Good Shepherd.*
22. Lead me to Jesus, lead me to Jesus. *Desiring Jesus.*
23. To the work, to the work, we are servants of God. *Duty of Service.*
24. Why labour for treasures that rust and decay? *The Fadeless Crown.*

x. From the *Royal Diadem*, 1873.
25. I am Jesus' little friend. *For Infant Schools.*
26. Jesus I love Thee. *Loving Jesus.*
27. Mourner, wherefore these art. *To the Sorrowing and Penitent.* Written Oct. 7, 1871.
28. Never be faint or weary. *Joy in Jesus.*
29. Only a step to Jesus. *Invitation.*

xi. From *Winnowed Hymns*, 1873-4.
30. Loving Saviour, hear my cry. *Lent.*

xii. From *Echoes of Zion*, 1874.
31. Say, where is thy refuge, my brother? *Home Missions.*

xiii. From *Songs of Grace and Glory*, 1874.
32. Then my everlasting Portion. *Christ the Portion of His People.*

xiv. From *Brightest and Best*, 1875.
33. All the way my Saviour leads me. *Jesus the Guide.*
34. I am Thine, O Lord: I have heard Thy voice. *Holiness desired.*
35. Rejoice, rejoice the Saviour, believe in His name. *Foundation.* Written, Sep. 7, 1874.
36. O how sweet when we mingle. *Communion of Saints.* Written in 1865.
37. O my Saviour, hear me. *Prayer to Jesus for Pardon.*
38. Only Jesus feels and knows. *Jesus the Divine Friend.*
39. Revive Thy work, O Lord. *Home Missions.*
40. Saviour, more than life to me. *Jesus all and in all.*
41. Ye fond in the glory, great things He hath done. *Praise for Redemption.*

xv. From *Calvary Songs*, 1875.
42. Come, O come with thy broken heart. *Invitation.*

xvi. From *Gospel Music*, 1876.
43. Here from the world we turn. *Divine Worship.*
44. When Jesus comes to reward His servants. *Watching.*

xvii. From *Welcome Tidings*, 1877.
45. O hear my cry, be gracious now to me. *For Pardon and Peace.*

xviii. From *The Fountain of Song*, 1877.
46. Lord, my trust I repose on Thee. *Trusting in Jesus.*

xix. From *Good as Gold*, 1880.
47. In Thy cleft, O Rock of Ages. *Safety in Jesus.*
48. Sound the alarm! let the watchman cry. *Home Missions.*
49. Tenderly He leads us. *Christ the Leader.*
50. 'Tis the blessed hour of prayer. *The hour of Prayer.*

In addition to these hymns all of which are in C. U. in G. Britain (mainly through I. D. Sankey's *Sacred Songs and Solos*, the *Methodist S. S. H. Bk.*, the Silver Street *Sunday Scholar's Companion*, and other collections for Sunday schools), there are also "A blessing for you, will you take it?" (*Pardon through Jesus*); "My song shall be of Jesus" (*Praise of Jesus*); "Now, just a word for Jesus" (*Home Missions*); "Onward, upward, Christian soldier" (*Pressing Heavenward*); "Sinner, how thy heart is troubled" (*Invitation*); "'Tis a goodly, pleasant land" (*Heaven anticipated*); and "When the dewy light was fading" (*Death anticipated*). All of these are in I. D. Sankey's *Soc. Songs & Solos*. Mrs. Van Alstyne's most popular composition is "Safe in the arms of Jesus" (*Safety in Jesus*). This was written in 1868, at the request of Mr. W. H. Doane, to his well-known melody with which it is inseparably associated, and pub. in *Bright Jewels*, 1869. Mrs. Van Alstyne's hymns have sometimes been published anonymously; but the greater part are signed by a bewildering number of initials, and some *de plume*, including :—

A. C. D. H. W. F. F. A. K. J. F. C. P. J. C.; F. J. V. J.; J. C. F.; V. V. A.; Ella Dale; E. Crosby; F. J. Crosby; Fannie; Fannie Crosby; Fanny; Fanny Crosby; Fanny Van Alstyne; Jenny F.; Mrs. Jesse Illens; Mrs. Kate Grinley; Mrs F.; Mrs Viola V. A.; Mrs. V. Viola. (List kindly supplied by Mr. H. P. Main, of Howe York.)

The combined sales of the volumes of songs and hymns named above have amounted in English-speaking countries to millions of copies. Notwithstanding the immense circulation thus given to Mrs. Van Alstyne's hymns, they are, with few exceptions, very weak and poor, their simplicity and earnestness being their redeeming features. Their popularity is largely due to the melodies to which they are wedded.

Since the above was in type we have found that the following are also in C. U. in G. Britain :—

51. Suppose the little cowslip. *Value of Little Things.*
52. Sweet hour of prayer. *The Hour of Prayer.* These are in Bradbury's *Golden Chain*, 1861.
53. Never lose the golden rule. *Love to our Neighbours.* In Bradbury's *Golden Censer*, 1864.
54. I will not be afraid at night. *Trust in God.* In Bradbury's *Golden Censer*, 1864.
55. Praise Him, praise Him, Jesus our, &c. *Praise of Jesus.* In Higbee & Main's *Bright Jewels*, 1869.
56. More like Jesus would I be. *More like Jesus.* In Perkins & Taylor's *Songs of Salvation*, 1872.
57. Jesus, I come to Thee. *Christ at the Door.* In Higbee & Main's *Christian Songs*, 1873.
58. If I come to Jesus. *Jesus the Children's Guide.*
59. Jesus, Lord, I come to Thee. *Trust in Jesus.*
60. Let me learn of Jesus. *Jesus the Children's Friend.*
61. Singing for Jesus, O singing for Jesus. *Singing for Jesus.*

62. There is a Name divinely sweet. *Holy Name of Jesus.*

Of these hymns Nos. 58–62 we have not been able to trace. [J. J.]

Various. It was originally intended that additions to and corrections of articles in this Dictionary should come under this heading. The expansion of the work far beyond its original limits, the accumulation of hymns and hymnological works of great value, the discovery of new and books heretofore unknown to the hymnologist, the passing away of a large number of hymnwriters since the printing of this *Dictionary* was begun in 1880, and the late arrival of some important articles, have however necessitated an **Appendix**, which will be found at p. 1907. In every case where the reader is referred to **Various** in this Dictionary the information will be found in that **Appendix**. [J. J.]

Vater unser, der du biist. *[Lord's Prayer.]* In an *Erfurt G. B. of* 1527, and thence in *Wackernagel*, iii. p. 545, in 9 st. of 4 l., and *Kirchhoven. Tr.* as "O oure Father celestiall," by *Sp. Coverdale*, 1539 (*Remains*, 1846, p. 240). [J. M.]

Vater unser im Himmelreich. *[M. Luther. The Lord's Prayer.]* This was included in V. Schumann's *Geistliche Lieder*, Leipzig, 1539, in 9 st. of 6 l., entitled "The Lord's Prayer briefly expounded and turned into metre" (apparently first as a broadsheet with the same title, in 1539); see Waekernagel's *Bibliographie*, 1855, p. 156); and thence in *Wackernagel*, iii. p. 24. Also in Schircke's ed. of Luther's *Geistliche Lieder*, 1854, p. 32; and in the *Unv. L. S.*, 1851, No. 272. It is a beautiful rendering, and has been by some regarded as Luther's finest hymn. Each of the first eight stanzas amplifies one of the clauses of the Lord's Prayer (omitting the doxology), and the ninth is on the Amen. C. von Winterfeld, in his ed. of Luther's *Deutsche Geistliche Lieder*, Leipzig, 1840, gives a facsimile of what he believed to be the autograph original draft of this hymn. *Tr.* as :—

1. **Our Father in the heav'ns above.** A good and full *tr.* by A. T. Russell, as No. 121 in the Dalston Hospital *H. Bk.*, 1848, repeated as No. 4, in the Appx. to his *own Ps. & Hys.*, 1851, and omitting st. ix., in Maurice's *Choral H. Bk.*, 1861.

2. **Our Father dear, which art in heaven.** In full, by R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 61, repeated in the *Ohio Luth. Hyf.*, 1880.

3. **Our Father, Thou in heaven above.** A full and good *tr.* by Miss Winkworth, in her *C. B. for England*, 1863, No. 114. Repeated in the *Evang. Hyf.*, N. Y., 1880, and by Dr. Bacon in his *Hys. of Martin Luther*, 1884, p. 64.

Other trs. are :—

(1) "Our Father God omnipotent." In the *Gude and Godlie Ballatis*, 1567, ed. by D. Laing, 1868, p. 19. (2) "Our Father Which in Heaven art, And madst it." By Dr. R. Cox, in the 1846 and 1868-81, *Psalmes of David*. Repeated in the *English Psalter* of 1849, and added in 1864 to the *Scottish Psalter* of 1564-65. (3) "Our Father! Which in Heaven dost dwell." By *J. Craig*, 1781 (1785, p. 197). Repeated as No. 193 in pt. 1. of the *Moravian H. Bk.*, 1754. (4) "Our Father in the heavenly realm." By *Wm. Fry*, 1846, p. 45. (5) "Our Father, Who from heaven above." By *J. Anderson*, 1868, p. 34 (1881, p. 75). (6) "Father of all in heaven above." By *Dr. J. Hunt*, 1883, p. 36. (7) "Our Father in the heaven Who art." By *Dr. G. Macdonald* in the *Sunday Magazine*, 1887, altered in his *Exodus*, 1876. [J. M.]

Vaughan, Charles John, D.D., s. of Mr. Vaughan, Vicar of St. Martin's, Leicester, was b. in 1817, and educated at Rugby, and at Trinity College, Cambridge, where he graduated in 1839 as Senior Classic. He was for sometime Fellow of his College, and successively Vicar of St. Martin's, Leicester; Head Master of Harrow; Vicar of Doncaster; Master of the Temple; and Dean of Llandaff (1879). He has also been Chaplain in Ordinary to the Queen, and Chancellor of York Cathedral. In 1882 he was appointed Deputy Clerk of the Closet. Although as widely known as a Scholar, Theologian, and Preacher, his hymn-writing is very limited. Practically he is known by one hymn only: "Lord, Whose temple once did glisten" (*Laying Foundation Stone of a Church*), which was written at Cambridge about 1837, to the tune "The German Emperor" (*H. A. & M.*, 1875, No. 292, 1st tune), and was used at the laying of the Foundation stone of Trinity Church, Chesterfield. It was pub. in Alford's *Ps. & Hys.*, 1844, No. 115, in 4 st. of 8 l., and was given for "The Consecration of a Church." It is in several modern collections. [J. J.]

Vaughan, Henry, M.D., commonly called "The Silurist," was one of twin-brothers born of a titled family at Newton, Llansaintffraid, in 1621. After studying under the Rev. Matthew Herbert, Rector of Llangattock, he proceeded to Jesus College, Oxford, in 1638; but through the national troubles of those days, his studies, in common with those of his brother, were interrupted, and they had to leave the University. Subsequently he entered the medical profession, and practised at Brecon and at Newton. He d. April 23, 1695. His published works include, *Poems with the Tenth Satire of Juvenal Englished*, 1646; *Olor Iscanus*, 1651; *The Mount of Olives*, 1652, &c. As a religious poet he followed very closely the peculiarities of George Herbert, of whose writings he was a great admirer. His best and most devotional poems were written during a severe affliction, and were pub. in his *Silex Scintillans*. After being almost forgotten for more than 200 years, his quaint, thoughtful, devotional, and, in many instances, beautiful poems, are receiving attention at the hands of hymnal compilers and others. The title of the work in which these pieces appeared is :—

Silex Scintillans: or Sacred Poems and Private Ejaculations. By Henry Vaughan, Silur-ist. London. *Printed by J. W. for H. Blunden, at ye Castle in Cornhill*, 1650. This contains 118 pages. This was reprinted as *Silex Scintillans; or Sacred Poems and Private Ejaculations. By Henry Vaughan, Silur-ist. Author of Olor Iscanus.* Silurist. London. *Printed for Henry Crips, and Lodowick Lloyd, next to the Castle in Cornhill, and in Pope-Head Alley*, 1655. The Rev. H. F. Lyte republished this work as, *The Sacred Poems and Private Ejaculations of Henry Vaughan*, with memoir. London, Pickering, 1847. It is also reprinted in Grosart's *Fuller Worthies*, 1886.

From the *Silex Scintillans* several pieces have been taken as hymns for public worship. In addition to those annotated under their respective first lines (see Index of **Authors** and **Translators**), the following, all from the 1st ed. of 1650, are in C. U. :—

1. As travellers when the twilight's come. *Life a Pilgrimage.*

2. Bright shadows of true rest! some shoots of bliss. *Sundays.* Sometimes as "Types of eternal rest, fair Sundays." &c.

3. Joy of my life, while left me here. *Guiding Stars.*

4. King of mercy, King of love. *God our King.*

5. Lord, with what courage and delight. *Cheerfulness.*

6. My God and King, to Thee I bow my knee. *Lent.*

7. Rise in a land not barren still. *Love and Discipline.*

8. Up to those bright and glorious hills. *Ps. cxxi.* "What needs a conscience, clear and bright?" *Conscience.*

10. When one lord blast shall rend the deep. *Advent. Judgment.*

11. Zion's true glorious God! on Thee. *Praise.*

Of Vaughan's hymns the most widely used are :—" Bright Queen of heaven." " My soul, there is a country," and " Up to those bright and gladsome hills." [J. J.]

Vaughan, Rowland, was a member of an ancient Welsh family in Merionethshire. He received his University education at Jesus College, Oxford. His name stands pre-eminent among the contemporary gentry of Wales, for devoting his talents to the improvement of his poorer countrymen. He translated several excellent works; and besides being a good prose writer, he was also a good poet. His *tr.* of the *Veni Creator Spiritus*, " Tyr'd Yaheyd Glan," and his *Gulormod Pechadus* are still in great favour in Wales. His mansion at Caergai was burnt to the ground by the Republican forces from Montgomeryshire, and part of his estates confiscated. His attachment to the King's cause brought upon him great sufferings. [W. G. T.]

Venez Jésus, mon salutaire. *Antodeifis Energiens. [Honouring all for Christ.]* This hymn was written, circa 1640, and expressed her determination to live for Christ alone, a resolution which she came to whilst suffering from her father's anger because she refused to marry a man whom he had chosen for her. It is given in her *Works*, Amsterdam, 1686, in 5 st. of 8 l. *Tr.* as :—

Come Saviour, Jesus, from above. Dr. Osborn, in *The Poetical Works of John and Charles Wesley*, 1868–72, vol. i. p. 119, says in a note to this *tr.*, which is given there from the Wesley *Hys. and Sac. Poems*, 1739, p. 125, in 10 st. of 4 l. :

"This, and the 'Farewell to the World,' p. 17, were probably furnished to the compilers by Mr. Byrom, of Manchester (see "Byrom and the Wesleys," by the Rev. Dr. Rigg [1881], pp. 17, 27), and translated by him from the French of Madam de Bourignon. The copy of "A Collection of Divine Poems" (Manchester, 1717), and "Divine Poems" (Manchester, 1717), vol. ii. p. 311, differs from that given above only in the title ("Renouncing all for Christ"), and in such verbal alterations as the respective taste and judgment of the Wesleys would dictate. The lines, "Nothing on earth I'll have or crave," in accordance with that superstition to which the preface to the *Hys. and Sac. Poems*, 1739) refers; and Wesley has improved on himself as well as on Byrom in the last edition of v. 2 (that in the Large Hymn-Book, 1780), where "Nor heaven nor earth," we read "Nothing on earth."

The references to Byrom and the Wesleys are thus :—

(1) p. 17. Under date, "Manchester, March 3rd, 1738," Byrom writes to C. Wesley, and in his letter says :—"As your brother [J. Wesley] has brought so many of his performances to the press, as to make up a sufficient number, and has occasion to increase them by the small addition of Mademoiselle Bourignon's two little pieces. I desire you to favour my printed weakness, if I judge wrong, and not to publish them."

(2) p. 27. Under date of "April 24th, 1738," Byrom writes to his son :—"They [J. & C. Wesley] have both together printed a book of hymns (his *Hys. & Sac. Poems*, 1739), amongst which they have inserted two of Madam Bourignon's, which I translated. One is the 'Farewell to the World,' translated from the French; and the other, 'Renouncing all for Christ,' translated from the French. They have introduced them by a preface against what they call Mystic writers (not taxing any particular author), but in general against all sorts of enthusiasm, but think themselves obliged very solemnly to acknowledge their error, and to guard others against the like, which they do by certain reasons that I do not see the reason of."

We regard these facts and quotations as good evidence in support of Byrom's authorship, notwithstanding that his *Poems* were pub. not by himself but by another ten years after his death.

In 1780 J. Wesley included his amended version in 8 st. of 4 l. in the *Wes. H. Bk.*, No. 276. Since then it has passed into numerous collections in G. Britain and America in various forms varying from 4 to 8 stanzas, and all from J. Wesley's text. [J. J.]

Veni Creator Spiritus, Mentes tuorum visita. *[Whitsunday.]* In annotating this great hymn we shall deal (i.) with the *MSS.* and the various forms of the *Text*; (ii.) with its *Authorship* and *Date*; and lastly (iii.) with the differences found in its *Use*.

i. *MSS. and Text.* From the 12th cent. onwards scs. of this hymn are innumerable, as it is commonly found in the *Hymnals*, *Breviaries*, &c., of almost all churches of the West. Before the 12th cent. copies are much less plentiful. In order to determine the text, seven scs., all assigned to the 11th cent., have been collated as follows :—

Three now in the British Museum, viz., *Jul. A.*, vi. f. 33 (Hymnal), Sarg. *S.*, xii. f. 71 (Hymnal), *Add.* 23935, f. 159 (Monastic Breviary); one at Corpus Christi College, Cambridge, No. 391, p. 1 (Hymnal, with hymns also in the Sacramentary, *Leon.*, Miss. f. 22 (Hymnal); one at Durham, *B.* iii. 32, f. 97 (Hymnal); and one in the Vatican at Rome, *Palat.* 24. (Psalter with hymns).

Among other ancient mss. it is found

In two Rheinau mss., now in the Kantonal-Bibliothek at Zürich, viz. No. 111, f. 113b, of the 10th cent., and No. 91, f. 149, of the 11th cent., in the latter assigned to Rabanus Maurus (d. 856), and in the Bodleian, *Auct. D. inf.* i. page 215 (the earliest St. Gall ms. to which the Librarian, Herr Bibliothekar Ildefons von Arx, kindly directed Mr. Ibbotson, has been able to find it); in a ms. of the 12th cent. in the *Arch. Mon.*, Arundel, 165f, 107b (Psalter with Hymns), &c.

In other early mss. its existence and use are recognised, but only the first words of the hymn are given. Four such mss., all of the 11th cent., may be mentioned, viz. :—

Three in the British Museum, *Harl.* 2961, f. 102b (Collectarium and Hymnal), *Titus D. xxvii.* f. 14 (Book of Hymns), and *Add.* 30851, f. 1 (Book of Hymns and Antiphonary); and one in the Bodleian, *Liturg. Misc.*, 368, I. (Pontifical).

From these sources the text is derived thus :—

(*a*) *The Original Text and the Doxologies.* The text of the seven mss. cited above is as follows :

I.	II.
" Veni Creator Spiritus, Mentes tuorum visita, Imple superna gratia Quæ Tu creasti pectora.	" Tu septiformis munere, Dextræ Dei Tu digitus, Tu rite promissus Patris, Sermone ditas guttura.
III.	IV.
" Qui Paraclitus diceris, Donum Dei altissimi, Fons vivus, ignis, charitas, Et spiritalis unctio.	" Accende lumen sensibus, Infunde amorem cordibus, Infirma nostri corporis Virtute firmans perpeti.

v.

"Hostem repulsa longius,
Pacemque dones protinus:
Ductore sic Te praevio
Vitemus omne noxium.

vi.

"Per Te sciamus, da, Patrem,
Noscamus atque Filium,
Te utriusque Spiritum
Credamus omni tempore."

These six stanzas clearly form the original text, and in some of the mss. cited (*e.g. Add.* 30848, and *Pulst.* 30), in the *Add.* 18301, f. 128b (a Collectarium and Hymnal of the 12th cent.), and in some of the early printed *Breviaries*, *e.g.* the *Augsburg Brev.* of 1495, *Basel Brev.* of 1495, &c., &c., nothing more is added. Many mss. indeed contain a doxology, the most usual being :—

"Sit laus Patri cum Filio,
Sancto simul Paraclito,
Nobisque mittat Filius
Charisma Sancti Spiritus."

The extraneous character of the doxology is however betrayed by the quantity of the penultimate of *Paraclito*, and by the great variety of such doxologies, almost every church having its own special one. The doxology in the *Durham Hymnal* is :—

"Sit laus Patri cum Genito,
Amborum et Paraclito,
Prolis et bono promisso,
Nobis modoque tribuat."

In the *Roman Brev.* of 1570 and 1632 the doxology reads :—

"Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna (saeculorum) saecula."

But whatever the form was it was, as a rule, merely a general doxology common to all the Pentecostal hymns, as indeed is often indicated by a rubric such as "Sic terminantur Hymni usque ad Vesperas Sabbati sequentis" (*Brev. Rom.*). In the *Arundel MS.* 135, only the words "Sit laus Patri," are added; and in the *Vesp. D.* xii, "Deo Patri sit gloria."

The variations in the six stanzas of the text proper are few and of small importance, viz. in st. iii. 2, 3, 4, some mss. give "promissum" and "ditasa," and in st. iv. 1, 4, some mss. read "perpetim." In the *Roman Brev.* of 1632 the variations introduced are :—

ii. 1. 2. Qui *Advocatus Paraclitus.*
iii. 1. 2. *Infunde amorem cordibus.*
iii. 1. 3. *Infirma Tuorum dextera.*
vi. 1. 3. Pigne utriusque Spiritum.

These variations however rest on no MS. authority, but are merely due to the tasteless revision of the Breviary hymns made in 1625–31, under Urban VIII., and are simply somewhat clumsy attempts to improve the rhythm and sonnsion. That in st. ii. 1. 1, is specially to be regretted, as it destroys one of the most characteristic features of the hymn, viz. the way in which it preserves the correct quantity of the penultimate of *Paraclitus*, contrary to the general practice in Latin.

(*β*) *Additions to the Original Text.* In some mss. an additional stanza is given between st. v. and vi. as follows :—

"In manibrum praecula,
Fides sit cordium,
Firmetur fides vitiosa,
Auferuntur pacta foedera."

This is contained e.g. in two mss. in the Bodleian (*Laud. Misc.*, 468 f. 4, of the 12th cent., and *Liturg. Misc.*, 370, f. 117, *circa* 1340), and in some of the early printed books, e.g. the *Basel Brev.* of 1489. But it is wanting in the earliest mss. (e.g. it is not in the *Durham Hymnal*; *Verg. D.*, xii.; *Jul. A.*, vi.; *Liturg. Misc.*, 320; *Pulst.* 30; *C. C. C.*, 391), and the true ending of the hymn is st. vi., which forms the real doxology, no other being needed.

Another extraneous stanza is sometimes inserted after st. vi., viz. :—

"Dudum sacrata pectora,
Tua replenti gratia,
Dimitte rorem gaudiis,
Et da quietis tempora."

This is found in the Durham Hymnal, but it has no business in the text, and really belongs to the "Beata nobis gaudia" (p. 190, i.). In the *Sarum Brev.* it is attached, along with the doxology, "Sit laus Patri cum Filio," to other Pentecostal hymns.

There is thus no doubt that the hymn should really consist of the 24 lines printed together as above, ending with the stanza "Per Te sciamus, da, Patrem." We may add that in a ms. *circa* 1100, in the Brit. Mus. (*Add.* 18202, f. 24), a rubric regarding the "Veni Creator Spiritus" is followed by a hymn in four st., viz. :—

i. Te nunc Deus piissime.
ii. Dulcem sacrata pectora.
iii. Hic, Christe, mitte Paraclitum.
iv. Sit laus Patri cum Filio.

Of these st. ii., iv. are noted above, st. i. is from the "Beata nobis gaudia," and st. iii. is given in the *Durham Hymnal* as part of the "Jam Christus astra ascenderat" (p. 276, i.).

ii. *Authorship and Date.* It is curious how very little is known of the authorship of this hymn, which has taken deeper hold of the Western Church than any other mediaeval hymn, the *Te Deum* alone excepted. The real author is as yet unknown, but it has been ascribed (*α*) to the *Emperor Charles the Great* (Charlemagne), (*β*) to *St. Ambrose*, (*γ*) to *Gregory the Great*, and to (*δ*) *Rhabanus Maurus*. We may discuss these in this order.

(*α*) **Charlemagne.** The best known and most widely circulated form in that assertion is in the Emperor Charles' own Capitulary, *Capitularia Regum Francorum*, 2nd ed., vol. i. p. 179, Paris, 1677) repeats it without qualification. This is however a legend, and falls to pieces at once when traced to its source. The original authority is Ekkehard v., Monk of St. Gall, in his *Casus S. Galli*, written *circa* 1220. There, in chapter xviii., Ekkehard says :—

"It is told of the blessed man [Notker] that one day when he went through the dormitory he listened, for there was hard by a mill, whose wheel was revolving with a loud noise, and he perceived that the workman sounding like words. And for man of God, hearing this, straightway was in the spirit, and produced that most beautiful hymn, and gave utterance to the hymn-sweet melody from the same kind spirit which possessed him, 'Nunc sancte nobis Spiritus unus opifex' [p. 202, i.]. And when he had completed it he sent it as a present to the Emperor Charles the Great, who was then *probably staying at Aachen*. And the same Charles, a pious man, and in the Holy Spirit most wise, when he had read it, and had imagined him, viz., the hymn 'Veni, Creator Spiritus.'"

Here we have the original story which has spread so widely, and has been so generally accepted. The words in italics above are really found in Ekkehard's autograph ms. at St. Gall (No. 484, p. 345), but are a manifest blunder, for Charles the Great (Charlemagne) died in 814, and Notker in 912, and the hymn is not found in any ms. earlier than the latter part of the 10th cent. *Mone, l. p. 345*, indeed speaks of it as being found in a ms. earlier than Charles (who d. 814), but the earliest ms. known to him is one of the 10th cent. Ekkehard is probably the result of a mistaken inference from Theganius. It is true that Pfeiffer in frequently cites Vatican mss. of the 9th cent., and it is also true that he includes the "Veni Creator" in his *Hymnarium*. But in this case it is not allowable to put two and two together, for the mss. cited, ii. 213, does not cite any of these mss. as containing the text of the "Veni Creator." The closing lines :—

"Te utriusque Spiritum
Credamus omni tempore."

have been thought to imply that the hymn was written after the Council of Aachen (Aquisgranum, or Aix-la-Chapelle) in 809, when the doctrine of the Double Procession was first authoritatively affirmed. But the hymn does not emphasize the doctrine in any way, and similar language was used in the Western Church from a very early period.

(*β*) **St. Ambrose.** Like most other important Latin hymns this also has been ascribed to St. Ambrose, *e.g.* by Rambach, i. 178, and in many mss. and printed books, *e.g.* in the *Benedictine Christ-Ambrose*, Leipzig, 1575, and is included in many of the earlier editions of his works, *e.g.* Paris, 1614. It is not however claimed for him by the Benedictine editors of his works, nor by Biraghi in his *Inni sinceri, carmi e sequenze di Sant'Ambrogio*, 1862, and there is really no evidence whatever in favour of authorship. It is true that it bears traces of his influence. The lines :—

"Accende lumen sensibus,
Infunde amorem cordibus,"

recall the words "Accende lumen oculis," of the very ancient hymn "O lux beata Trinitas" (p. 242, ii.), which is probably his work; while ll. 3, 4 of st. iv. are borrowed directly from the "Veni Redemptor gentium," (p. 121, ii.), which is certainly his. But the more fact that it borrows two lines from a well-known hymn of St. Ambrose is no evidence whatever that it is also his work. The hymns of St. Ambrose soon became the common property of the Church, and later writers had no scruples about making free use of them in their own compositions. The "Veni Creator" is ascribed to St. Ambrose in a considerable number of mss., but this may be set aside without hesitation.

(*γ*) **Gregory the Great.** *Mone*, i. p. 345 (followed by Kayser, i. p. 74), ascribes it to Gregory the Great, on the following grounds :—(1) Its correspondence with his style, with occasional rhymes. (2) The correct quantity of the penultimate of *Paraclitus*, as showing a knowledge of Greek. These arguments have a certain value, and Gregory is in himself not an unlikely person to have written the hymn. But the first is of little force, and of such repute as Gregory in the 6th cent. we might fairly have expected to come across some early notice of it. It is however attributed to him by no early writer, it is wanting in the earliest hymnals which we possess, and is not found in any ms. of the "Liber Sacramentorum," where many early hymns are mentioned. It is quite precarious to assign it, on purely subjective grounds, and in the absence of any external testimony, to so early and so celebrated a writer as Gregory.

(*δ*) **Rhabanus Maurus.** Archbishop of Mainz (b. *circa* 776, d. 856). Clichtoveus Bevoix, a learned Jesuit, included the "Veni Creator" in his edition of Rhabanus's *Poemata*, Mainz, 1617, p. 74. But he was evidently not at all certain that it was really by Rhabanus, and merely printed it as "ex Ms." He had no definite information regarding the ms. which he used, and it does not seem to have been of any great antiquity. Some of the hymns in this ms. are *certainly* not by Rhabanus, and his claim to the rest is very shadowy. Dümmler, in his critical edition of the *Poemata* in the Dümmler, in his critical edition of the *Carmina* of Rhabanus (*Poetae Latini aevi Carolini*, vol. ii., Berlin, 1884), has only seen reason enough to accept two, both of which he gives among the pieces "incertae originis," and the "Veni Creator" is not among them. The claim of the "Veni Creator" even among the poems doubtfully ascribed to Rhabanus. It is indeed true that in Rhabanus's prose work *De Universo*, lib. i., chapter iii. (Migne's *Pat. Lat.* col. 23–26) there are some phrases which resemble those in the "Veni Creator," and in his work *De Laudibus Crucis*, in his *Inst. Poetry* (col. 164, pp. 175, 183) give quite as close parallels from the writings of St. Augustine and others.

Here we are compelled to leave the question. The evidence is too scanty to draw a positive conclusion. The hymn is clearly not the work of St. Ambrose nor of Charles the Great. Nor is there sufficient evidence to allow us to ascribe it either to Gregory the Great, to Rhabanus Maurus, or to any of the ecclesiastics connected with the court of Charles the Fat. The references to the hymn do not help us much in determining the authorship, as the following facts will show. The earliest definite allusion to it (apart from the statement of *Ekkehard*), is that it was used at a Synod at Rheims in 1049 (see C. J. Hefele's Conciliengeschichte, vol. iv. 2nd ed., 1879, p. 739). *Benoît*, i. p. 213 (ed. 1688, p. 200) indeed says that it had been used at the "Deletion of St. Marcellus" in 826, and to prove this gives a quotation which he professes to derive from the *Annales Ord. S. Benedicti*, ed. Mabillon, tom. vi. p. 332. But Mabillon's text contains no such quotation, and the quotation is really from the *Acta Sanctorum Ordinis S. Benedicti*, ed. D'Achery and Mabillon, Sæc. iv. pt. ii. (vol. vi.) p. 3-3, Paris, 1685, and forms part of the account of the reception of the relics of St. Marcellus at Seligenstadt. The hymn is not found in any ms. of the 9th, but in 11th. Nor has the hymn yet been found in any ms. earlier than the latter part of the 10th cent. *Mone*, l. p. 345, indeed speaks of it as being found in a ms. earlier than Charles (who d. 814), but the earliest ms. known to him is one of the 10th cent. Ekkehard is probably the result of a mistaken inference from Theganius. It is true that Pfeiffer frequently cites Vatican mss. of the 9th cent., and it is also true that he includes the "Veni Creator" in his *Hymnarium*. But in this case it is not allowable to put two and two together, for the mss. cited, ii. 213, does not cite any of these mss. as containing the text of the "Veni Creator." The closing lines :—

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iii. *Use.* In mediaeval times the singing of this hymn was generally marked with special dignity, by the ringing of bells, the use of incense, of lights, of the best vestments, &c. Its use in the Hour Services at Pentecost can be traced back, with tolerable certainty, to the 10th cent.* The earlier uses for the most part allot it only to *Vespers* (so *Jul. A.*, vi.; *Verg. D.*, xii.; the *Durham Hymnal*; *Liturg. Misc.*, 320), and so late as the 14th cent. Radulf, Dean of Tongres, gives the "Veni Creator" for *Vespers*, says that at the lesser hours "more Romano" the hymn was never changed (*Hittorp*, Cologne, 1568, col. 1126). But some time before this date it had certainly been adopted in some churches at Tierce, for a St. Alban's *Breviary* of the 12th cent. (Brit. Mus. *Reg.* 2 d. xx.) gives it for this service and not for *Vespers*; and this was also the *Sarum* use. Its use at *Tierce* (in accordance with Acts ii. 15) is said to have originated in the monastery of Cluny, being traced to St. Hugh, Abbot of Cluny (b. 1024, d. 1109) by an anonymous writer cited in the Bollandist *Acta Sanctorum*, for April 29 (see *Annales Ordinis S. Benedicti*, vol. v. p. 200). In two Mozarabic service-books of the 11th cent., now in the British Museum, viz. a *Breviary* (*Add.* 30848), and an *Antiphonary* (*Add.* 30850), it is assigned to *Lauds*. It is also ordered for use at *Lauds*, as well as *Vespers*, in a German Breviary, *circa* 1100, now in the British Museum (*Add.* 18302); but otherwise its use at *Lauds* seems to be quite exceptional.

In the *Ordination Service* its use has not been traced earlier than the 11th cent. It is not found in the *Pontifical* of Egbert (*circa* 950, printed by the Surtees Society, vol. xxvii.,

* A clear indication that the hymn was only beginning to be known in the 10th cent. is furnished by G. H. Dreves in his *Hymnarius Moissiacensis*, 1891, p. 85. He prints the text from a ms. of the 10th cent., but there it does not occur in the regular series of hymns, and had been added by a later hand at the end of the ms. The ms. (Benedictine of Metz) (Department of Yon et Cheviers). This ms. seems to present several textual variations peculiar to itself.

1838), nor in numerous ancient services given by Martene and by Morinus; while in some cases the reference to it is added, by a later hand, in the margin. It is however in at least three Pontifficals of the 11th cent., viz. one of Soissons given by Martene (Ordo viii. vol. ii. p. 396); that in the Bodleian ms. Liturg. Misc. 359; and Sarum's Pontifical G. C. C. 146, f. 119, perhaps the earliest instance of its occurrence in a Pontifical. In the Sens Missal of 1529, f. clvii., it is given as part of the priest's preparation for celebrating Mass; and so in the Sarum Missal of 1497 (Burntisland reprint, 1861, ff. col. 577), while in the York and Hereford Missals it is ordered to be sung after the Lauds (see W. Maskell's Ancient Liturgy, pp. 4, 92, 95). In modern Roman Service-books it is given in the Breviary, for Vespers and Tierce at Pentecost; and in the Pontifical for the Ordination of Priests, Consecration of Bishops, Laying the foundation stone of a Church, the Consecration of a Church, the "Ordo ad Synodum," and various other services.

It may be added that a full commentary on the theological bearings, and ritual uses of this hymn, will be found in the Abbé S. G. Pimont's *Hymnes du Bréviaire Romain*, vol. ii., pt. ii., Paris, 1884, pp. 125–145. [R. C. S. C.]

The "Veni Creator Spiritus, Mentes" has frequently been tr. into German. Through two of these versions it has passed into English as follows:—

i. Komm, Gott Schöpfer, heiliger Geist. This is a full and faithful version by M. Luther, 1st pub. in *Eyn Enchiridion*, Erfurt, 1524. Thence in *Wackernagel*, iii. p. 14; also in Schircke's ed. of Luther's *Geistl. Lieder*, 1854, p. 35, and in the *Unv. L. S.* 1851, No. 172. *Tr.* as:—

1. **Come, Thou Creator God.** As an ode of 63 lines by Miss Fry, in her *Hys. of the Reformation*, 1845, p. 26. From this a cento, in 5 st. of 8 l., beginning "O Holy Spirit now," was included in Whittemore's *Supp. to All H. Bks.*, 1860, and the *Meth. N. Conn. H. Bk.*, 1863.

2. **Creator Spirit, Holy Dove.** In full by E. Massie in his *Martin Luther's Spir. Songs*, 1854, p. 35. Repeated in Reid's *Presb. Bk.*, 1872, and the *Ohio Luth. Hyl.*, 1880.

Other trs. are:—

1. "Come, Creator! Holy Ghost! Thy &c." by J. Jacobson, 1846, p. 21 (1847, p. 37). (2) "Creator Spirit! hear our prayer." by *Tr. S. Bath*, 1851, p. 6. (3) "Come, God, Creator, Holy Ghost! And visit every," by *Miss Shrimpton*, 1863, p. 18. (4) "Come, Holy Ghost, Creator blest," by *G. Macdonald* in the *Sunday Magazine*, 1867, p. 287, altered in his *Hymnal*, 1874, p. 34. (5) "Come, God, Creator, Holy Ghost, And visit Thou." In Dr. Succo's *Hys. of Martin Luther*, 1884, p. 34, partly based on Mr. Massie's tr.

ii. Du Gir, Geist Schöpfer, fahen wir. This is a free version, in 8 st. of 4 l., by J. A. Schlegel, 1st pub. in the 2nd ed., 1772, of his *Sammlung geistlicher Gesänge* (1st ed. 1765), p. 99, entitled "On the Names and Gifts of the Holy Ghost. The old Ambrosian hymn, 'Veni Creator Spiritus,' newly translated. A Whitsuntide hymn." The form *tr.* is that in the Berlin *G. B.*, 1821, No. 287, which is considerably altered and reduced to 5 st. The *tr.* is:—

To Thee, Creator Spirit, now we flee. By J. Salisbury, *tr.* in 1877, and 1st pub. as No. 346 in the *Supt. Hyl.*, 1879. [J. M.]

The *tra.* of the *Veni Creator Spiritus* direct from the Latin into English have been numerous and important. They include the following:—

1. Come Holy Ghost, eternal God. This *tr.* in C.M. in the Ordering of Priests in *The Book of Common Prayer*, was apparently printed in the Ordinal of 1549, not certainly in the 2nd book of Edward 6th, where it is given in 7 st. of 8 l. (*Brit. Mus.*). As it is too long to reproduce in full, we give the first and last stanzas only:—

(1) "Come holy ghost eternall god Proceeding from Both the one
Rather the father and the sonn, the God of peace and love,
Visite our soyntes, and into us thy heavenly grace inspire,
That in all truthe and Godlinesse, we Male have true desire.
* * * * * * *
(7) "Laude and prayse be to the father, and to the sonne equall,
And to the holy Spirite also, one God coeternall,
And graunt we that the sterly Sonne, vouchsaffe to be our guide
To all that do pretende his name unto the worldes ende."

A *tr.* which seems to be a variation of this text (but regarded by some as an *older tr.*) is found in *The whole Psalter, translated into English metre, &c.*, John Day, London, n.d. (*Brit. Mus., Lincoln Cathedral Library, &c.*). [**Psalters, English, p. 817, § ix.**] This is known as *Archbishop Parker's Psalter*, and was written by him whilst in exile, 1553–1558 (*Absolai Psalterium secundum exemplar Anglum vulgatum*, Parker's Diary, 1557). The *Tr.* seems to be the preceding rendered into more even feet. It is in 16 st. of 4 l., of which st. 1, 2, 3, and xv. and xvi. are as follows:

(1) "Come holy ghost: eternall God,
Which dost from first procede.
The father first: and the the sonne,
Thou one with us do rede:
(2) "Oh visite thou our soules and harte,
Thy heavenly grace inspire:
That we in truth: and godlinesse,
May be our whole desire."
* * * * * * *
(15) "Be laude to God: the father hye,
And God the sonne equall:
Be prayde to God: the holy Spirite,
One God in Trinity.
(16) "Pray we that Christ: the Saviour,
Vouchsafe his Spirite to send:
To all which true: profelle his name,
Till all the world doth ende."

The text form of this *tr.* is that in "The Ordering of Priests" in *The Book of Common Prayer*, and given therein in 1662. This is also in 16 st. of 4 l., of which st. 1, 2, and xv. and xvi. read as in modern copies of the Prayer Book:—

(1) "Come, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;
(2) "Visit our minds, into our hearts
Thy heavenly grace inspire:
That we in truth and godliness may
Purse with full desire."
* * * * * * *
(15) "To God the Father laud and praise,
And to His blessed Son,
And to the Holy Spirit of grace,
Coequal Three in One.
(16) "And pray we, that our only Lord
The Holy Ghost will send
On all that shall profess His Name,
From hence to the world's end."

From this text two or three centos, all beginning with st. 1, have been adopted by a few hymnal compilers.

In Mercer's *Ch. Psalter & H. Bk.*, 1854 and later eds. this *tr.* is divided into three parts, Pt. ii. beginning with st. vii., "O Holy Ghost, into our minds Send down Thy heavenly light," and Pt. iii. with st. xii., "Of strife and of dissension." Pt. ii. is sometimes used as a separate hymn. W. J. Blew reads, "O Holy Ghost, into our souls."

2. Come, Holy Ghost, our souls inspire. By Bp. John Cosin. This is in his *Collection of Private Devotions in the Practice of the Ancient Church, called the Hours of Prayer, &c.*, 1627. This book was modelled on the *Primers* which were extensively used during the reigns of Henry VII. and Elizabeth. It contains devotions and a hymn for each of the Canonical Hours, together with other devotions, hymns, and prayers (see Reprint by J. G. & F. Rivington, London, 1838). This *tr.* is appointed for the "Third Hour," and is given in 16 lines. It was also given in an unaltered form in "The Ordering of Priests" and "The Consecration of Bishops" in *The Book of Common Prayer*, 1662. This and the C. M. *tr.* above are the only *metrical* hymns which have been legally sanctioned in the Church of England by both Church and State. In the hymn books of the last century Bp. Cosin's *tr.* is rarely found; but in modern collections it is largely used, and in almost every instance in an unaltered form. In the *Gospel Magazine* for 1774, p. 449, it is given as a "Hymn to the Holy Spirit, modernized from the Office for Ordination." The opening lines are:—

"Come, Holy Ghost, our souls inspire,
And warm with sacred fire."

The signature "Minimus" is that of A. M. Toplady. This "modernized" form of the text has never come into use, and was excluded, even by Toplady himself, from his *Tr. & Hys.*, 1776.

3. Creator Spirit, by Whose aid. By J. Dryden. This appeared in his *Miscellaneous Poems*, pt. iii., 1685, and the *Primer* of 1706 and 1732, in 7 st. of unequal lengths, numbering 39 lines in all. It is found in numerous collections, both of the past and the present centuries, but always in an altered and abbreviated form. One of the first to adapt it for congregational purposes was J. Wesley, who included it in his *Ps. & Hys.*, 1741, in an abbreviated form. He was followed by G. Whitefield, 1753, A. M. Toplady, 1776, and others, until the adoption of the hymn became general. The variations which have been introduced into the text are so many and various that it is almost impossible to set them forth in an intelligible manner. The text of given hymnal which may be consulted should be compared with the original in the *Lyra Brit.*, 1867, p. 209. In some American collections it begins "O Source of uncreated light."

4. Come, Holy Ghost, Creator come, And visit all the souls of Thine. By Tate and Brady in the *Supplement to the New Version of the Psalms, &c.*, circa 1700 (3rd ed., 1702). See p. 892, i. This is in L.M. in 28 l. It is given in the *Scottish Hyl.*, 1870, as a *tr.* by Miss Winkworth, in error. It is also in J. Chandler's *Hys. of the Church, mostly Primitive*, 1841, No. 50.

5. Come, Holy Ghost, Creator, come, Inspire the [these] souls of Thine. Tate and Brady. This is the C.M. version in the *Supplement* as above, circa 1700 (3rd ed., 1702). It also appears in J. Chandler's *Hys. of the Prim. Church*, 1837, p. 91, with alterations in the last stanza only; and again in his *Hys. of the Church, mostly Primitive*, 1841, No. 50, and in each instance without any indication of its source. Hence it is usually attributed to Chandler, but in error.

6. Holy Spirit, gentle come. By W. Hammond, in his *Ps., Hys., and Spiritual Songs, &c.*, 1745, p. 205, in 5 st. of 8 l. This was given in an unaltered form in the 1806 ed. of Mercer's *Ch. Psalter & H. Bk.*, No. 234.

7. Come, Holy Ghost, Creator blest. Come, visit Thou each willing breast. By Bp. E. Mant in his *Ancient Hys.*, 1837, p. 62, in 7 st. of 4 l. (ed. 1871, p. 110). Its use is limited.

8. Come, Holy Ghost, Creator, come. The 2nd stanza of this *tr.* in the Irvingite *Hys. for the Churches*, 1864 and 1871, given as "*Tr.* by C., 1845," begins: "Thou, Who art named the Paraclete, The heavenly gift, &c." We have not found it elsewhere.

9. Come, Holy Ghost, Creator, come! The darkness of our minds illume. By F. W. Faber, in his *Jesus and Mary*, 1849, in 7 st. of 4 l., and again in his *Hymns*, 1862. In the *New Mitre Hymnal*, 1875, it is given as "O come, Creator Spirit, come," from the 1871 ed. of Faber's *Hymns*, No. 40, and abridged to 3 st. of 4 l.

10. Come, O Creator Spirit blest! And in our souls take up Thy rest. By E. Caswall in his *Lyra Catholica*, 1849, p. 105, in 7 st. of 4 l., and in his *Hymns*, 1873, p. 38. It is given in several modern hymnals.

11. Come, O Creator Spirit! Visit this [these] soul of Thine. By E. Caswall. This *tr.* of a slightly different text from the above, which is from the *Rom. Brev.*, also appeared in his *Lyra Catholica*, 1849, p. 291, and in his *Hymns*, 1873, p. 133.

12. Creator, Spirit, Lord of grace. By E. Campbell, in his *Hys. and Anthems, &c.*, 1850, p. 79, in 7 st. of 4 l. with ll. 1, 2, of st. v. from Dryden. This is found, slightly altered, in a few modern hymnals. It is also in O. Shipley's *Annus Sanctus*, 1884, p. 170.

13. Come, Holy Ghost, Creator blest, And visit every faithful breast. By Jane E. Leeson in her *Paraphrases & Hys.*, 1853, p. 81, in two parts. Pt. ii. beginning: "Come, Holy Ghost, with sacred fire."

14. Come, Holy Ghost, Creator, come, Down from Thy heavenly throne. This is given in the Irvingite *Hys. for the Churches*, 1864 and 1870, as a "*Tr.* by J. E. L., 1852," i.e. Jane E. Leeson, as above, No. 13.

15. Come, Holy Ghost, Creator blest, And in our souls securely rest. In the *Catholic Psalmist*, 1858, p. 65, and probably by T. J. Potter.

16. Come, Holy Ghost, Creator blest, Vouchsafe within our souls to rest. This is given in *H. A. & M.*, 1861, and again in 1875. In the index to the latter edition it is said to be by the "Rev. E. Carwell and the Compilers." The Compilers, however, were indebted to Bp. Mant and E. Campbell for one fourth of their *centos*.

17. Come, Holy Spirit, come, Inspire the souls of Thine. This *tr.* was given anonymously in the *Parish H. Bk.*, 1863, No. 69. It is apparently Caswall's *tr.* in 7 st. (No. 11 above) rewritten in S.M. It is the only S.M. *tr.* of the *Veni Creator* with which we are acquainted. It was repeated in the *Parish H. Bk.*, 1875.

18. Come, Holy Ghost, Creator, come, From Thy

bright bow'ry throne. This appeared anonymously in the *Hym. for the Year*, 1857, and several later Roman Catholic collections.

Other trs. are:—

1. Come, holy ghost, o creator eternall. *Prymer* (Lesbke), 1555.

2. Come, holy Ghoste that us hath made. *Prymer* (Antwerp), 1599.

3. Creatour, holy Ghost blessed, Visite our minde. *Prymer* (Antwerp), 1599.

4. Come Creator, Spirit divine, Visit our, &c. *Prymer* (Antwerp), 1599.

5. Spirit, Creator of Mankind. *Prymer* (London), 1687.

6. Creating-Spirit, come, possess. *Evening Office*, 1710 and 1716. Also in O. Shipley's *Annus Sanctus*, 1884.

7. Come, Holy Ghost, Creator come, From Thy celestial home. *Garden of the Soul*, 1737.

8. Come, Creator Spirit divine. *Evening Office*, 1745.

9. Come, Spirit, Whose creative power, Anon. in R. W. Almond's *Occasional Tes in the Parish of St. Peter, Nottingham*, 1815.

10. Spirit Divine, Creator, come, And make these souls of mine Thine own. *Sp. Jones*, 1824.

11. Creator Spirit, come, Visit these souls of Thine. *Sp. Jones*, 1824.

12. Come Thou Creating Spirit blest, And be our Guest. *J. J. Williams*, 1839.

13. Come, Holy Ghost, O Thou alone. *D. French*, 1853.

14. Creator-Spirit, from Thy throne, Descend to make our souls Thine own. *F. C. Husenbeth*, 1841.

15. Come, Spirit come! Thy dwelling-place. *Sp. J. Williams*, 1845.

16. Come, Holy Ghost, Creator come. St. 1, Thou, that art call'd the Paraclete. *W. J. Copeland*, 1848.

17. Creating Spirit, come! control And visit every willing soul. *C. B. Pitts*, 1849.

18. Come, Holy Ghost, Creator. *J. D. Chambers*, in his *Psalter*, 1852, and *Lauds Spon*, 1857.

19. Come, Spirit blest, Creator come. *W. J. Blew*, 1852-53.

20. Creator Spirit, come and rest Within the souls, &c. W. Bright, in his *Ancient Collects*, &c., 1862.

21. Creator Spirit, come and bless us; Let Thy love and fear, &c. W. Cromwell, 1865.

22. Creating Spirit, Holy Guest. *F. Trappes*, 1865.

23. Spirit, heavenly life bestowing. *R. C. Benedict*, 1867.

24. Spirit creative, power divine. *R. C. Benedict*, 1867.

25. Come Thou Spirit, life bestowing. *R. C. Benedict*, 1867.

26. Creator Spirit, come in love, Our struggling souls, &c. *D. T. Morgan*, 1871.

27. Creator Spirit, come in love, And let our hearts, &c. *D. T. Morgan*, 1871 and 1880.

28. O Come, Creator Spirit, come. *W. J. Irons*, 1873.

29. Creator Spirit! be our Guest. *C. Wallace*, 1874.

30. Creator, Holy Spirit! come, *H. M. Macgill*. In the *Church Hymnal* for the U. Presb. Church, Jan. 1876, and his *Songs*, &c., 1874.

31. O Spirit, O Creator, come. *G. R. Hodges*, 1876.

32. Creator Spirit, all divine. *J. D. Aylward*, 1884.

33. O Holy Ghost, Creator, come. *S. W. Duffield* in the *Church Union*, New York, Dec. 1884, and his *Poems*, p. 427, and *Duffield's Latin Hymn-Writers*, &c., 1886, p. 191.

We have also seen two or three additional references to American trs., but have been unable to verify them.

The great similarity which is found in the majority of these trs. suggests that many of the later translators were very much indebted to their predecessors for the terseness and vigour of their renderings. This suggestiveness is most apparent in the more striking passages of the hymn. [J. J.]

Veni, jam veni, benignissime. [*Whitsuntide.*] *Mone*, No. 188, gives this, in 26 lines, from a 12th cent. ms at Mainz. It is almost identical with a portion of the *Oratio* attr. of St. Anselm of Canterbury, which is also found as No. ix. in the Mediæval compilation known as the *Meditationes* of St. Augustine (Venice, 1583, f. 11). The passage in St. Anselm is:—

"Veni jam, veni, benignissime delectis animæ consolator in opportunitatibus, et in tribulationibus adjutor. Veni, mundator sceleratum, curator vulnerum. Veni, medicator infirmitatum, inter labentium, vera, humilium exaltator, superborum destructor. Veni, pupillorum pater, orphanorum divina pietas. Veni, spes pauperum, rebellibus defensatrix. Veni, navigantium ratio, naufragantium portus. Veni, omnium virorum singulare decus, mortalium unica salus. Veni Sanctissime Spiritus, veni et misereor mei," &c.

It is tr. as:—

1. Come Thou, O come, Sweetest and Kindliest. By C. Bigg, in his *Hym. and Lyrics*, 1867, p. 161; and his *Hymns of the Universal Church*, 1871, p. 161.

2. O Come, and quickly come. By C. Duffield, in his *Latin Hymn Writers, &c.*, 1886. [J. M.]

Veni Redemptor gentium [omnium]. *St. Ambrose.* [*Christmas.*] This is one of the twelve hymns assigned to St. Ambrose by the Benedictine editors. It is plainly referred to as the work of St. Ambrose by St. Augustine (*Sermo* 372), and is definitely cited as his by Pope Celestine, at a Council held at Rome, 430; by Faustus, who in 455 became Bp. of Rhegium (Riez in France); in his *Epistola ad Ursum diaconum*; by M. A. Cassiodorus (*fl.* 575), in his commentary on the Psalms; and by other early writers. The text in 7 st. is in *Daniel*, i. No. 10, with further notes at iv. pp. 4, 303 (quoting at length the references by St. Augustine, Pope Celestine, Faustus and Cassiodorus, and citing it as in a 9th cent. ms at Bern); in *Mone*, No. 30, and others. Sometimes a stanza is prefixed, as follows:—

"Intende qui regis Israel,
Super cherubim qui sedes,
Appare Ephraem, coram excita
Potentiam tuam, et veni."

Citations and Translations however cite the hymn as beginning "Veni Redemptor gentium"; and this stanza is found in a Munich ms of the 10th cent., and in a Trier of the 10th cent., and has obtained no currency save in the Cistercian Breviaries. In any case these lines are not by St. Ambrose, for they are simply the Vulgate of Ps. lxxix., which begins: "*Qui regis Israel intende; qui deducis tanquam ovem Joseph. Qui sedes super cherubim manifestare coram Ephraim, Benjamin et Manasse, excita potentiam tuam, et veni, ut salvos facias nos.*"

The hymn is found in the *Sarum*, *York*, *Aberdeen*, *Monastic* of 1502, and other *Breviaries*; generally assigned to Christmas Eve or Christmas Day. But it is not in the *Roman Breviary*, and can hardly be said to be in use at the present day, a somewhat unfortunate ecclesiastical prudery having made aside this noble composition. It must however be confessed that a strictly literal English version is hardly desirable for modern congregational use. The imagery is partly borrowed from Ps xix. [W. A. S.]

Mone, No. 30, gives the "Veni Redemptor" text from a Reichenau ms. of the 9th cent., a Trier of the 9th or 9th, a Munich of the 10th cent., &c., specifying the st. "Intende qui regis" from mss. of the 14th cent. at Karlsruhe and Lichtenthal). *Thomasius*, ii. p. 371, cites it as in two Vatican mss. of the 8th cent. It is in five mss. of the 11th cent. in the British Museum, viz. in three of the early English Church (Vesp. D. xii. f. 32 b; Jul. A. vi. f. 33, and Hrl. 2961, f. 226), and two of the early Spanish Church (Add. 30848, f. 28; Add. 30851, f. 120). Also in the Bern mss., No. 455, of the 10th cent., and in a ms. of the 11th cent. at Corpus Christi, Cambridge (391, p.

239). In the *Latin Hym. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 43, it is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 13). The text is also in *Binder*, No. 26; *Wackernagel*, i., No. 12; *Hymn. Sarisb.*, 1851, p. 71; *Trench*, ed. 1864, p. 87; Migne's *PP. Lat.* lxxvi., col. 114; G. M. Dreves's *Hym. Moissiacenses*, 1888, from a 10th cent. ms.; Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865, and others.

This hymn has been rendered through the German into English, as follows:—

1. **Nun komm der Heidenheiland.** A full and faithful tr. by M. Luther, 1st pub. in *Eyn Enchiridion*, Erfurt, 1524. Thence in *Wackernagel*, iii. p. 12, in Schirlentz's ed. of Luther's *Geistl. Lieder*, 1834, p. 4, and the *Ges. L. B.*, 1851, No. 17. Tr. as:—

Come, Thou Saviour of our race. Omitting st. iv., by *W. M. Reynolds*, as No. 778 in the Amer. Luth. Gen. Synod's *Coll.*, 1850. Repeated omitting the tr. of st. viii. in the Pennsylvania *Luth. Ch. Bk.*, 1868.

Other trs. are:—

i. **Now Saviour come indeed,**" by *J. C. Jacobi*, 1722, p. 1. (2) "Saviour of the Nations, come," as No. 246 in pt. ii., 1743, of the *Moravian H. Bk.* (3) "Behold, our saviour Christ assumes," by *J. Cennick* (?), as No. 1081 in the Suppl. of 1808 to the *Moravian H. Bk.*, 1754. (4) "Now Saviour, come, the world's Redeemer," by *Miss Fry*, 1845, p. 1. (5) "Now come the world's Redeemer," by *J. Anderson*, 1846, p. 1 (1847, p. 20). (6) "The time draws nigh, swift fly the years," by *Sir. T. Hunt*, 1853, p. 23. (7) "Saviour of the Nations, come," by *Dr. Kynaston*, 1856, p. 1. (8) "Saviour, Dr. Bacon, 1864, p. 14. (9) "Come, Saviour of nations, come," by *G. Macdonald*, in the *Sunday Mag.*, 1867, p. 153, and his *Exodus*, 1874, p. 30.

ii. **Komm Heidenheiland, Lösegeld** (sometimes altered to "Komm Himmelsfürst, komm Wunderheld"). See **Campana, J.**, p. 201, ii. [J. M.]

The trs. direct from the Latin into English are:—

1. **Come, Thou Redeemer of the earth. Come tardily.** By *J. M. Neale*, in the *H. Noted*, 1853, No. 12. Included in the *Hymnary*, 1872, as "Hail, blest Redeemer of the earth," and others. In the *Office H. Bk.*, 1889, it begins, "Come, blest Redeemer of the earth."

2. **Redeemer of the nations, come, Pure offspring, &c.** By Elizabeth Charles, in her *Voice of Christian Life in Song*, 1858, p. 97. The tr. in Mercer's *Church Psalter & H. Bk.*, Oxford ed. 1864, No. 73, is by W. Mercer, based upon this tr. by Mrs. Charles. The first two lines and one or two others are taken verbatim.

3. **Redeemer of the nations come, Appear from east, &c.** By R. F. Littledale, in the *People's H.*, 1867, with the signature "A. L. P."

4. **O come, Redeemer of mankind, appear.** By D. T. Morgan. This tr. was given in the revised ed. of *H. A. & M.*, 1875, and again in the translator's *Hym. and Other Poetry of the Latin Ch.*, 1880.

Other trs. are:—

1. O come, Redeemer of the nations. *Sp. J. Williams*, 1845.

2. Come, Saviour of the earth. J. Williams, in his *Theological Tract Trans.* 2nd ed., 1846.

3. Come, blest Redeemer of the earth. *W. J. Copeland*, 1848.

4. Come, Thou Redeemer of the earth, The Virgin's, &c. *W. J. Blew*, 1852-55.

5. Redeemer of the nations, come, Appear, Thou Son, &c. *J. D. Chambers*, 1852 and 1857.

6. Come, high Redeemer, Spotless one. *J. W. Hewett*, 1859.

7. Come, Saviour, come, to all the earth. *H. Kynaston*, 1861.

8. O Thou Redeemer of our race. *Ray Palmer*, in Schaff's *Christ in Song*, 1869.

9. Redeemer of the world, do Thou draw near. *D. T. Morgan*, 1871.

10. Redeemer of the nations, come, Display Thy, &c. *Ray Palmer*, 1872.

11. Redeemer of the nations, come, Show them a Virgin, &c. *R. Thornton*, in his S. P. C. K. *Father's for English Readers. St. Ambrose.* 1879.

The "Intende qui regis Israel" form of the text has also been tr. by *W. J. Blew*, in his *Church Hy. and Tune Bk.*, 1852-55, as "Shepherd of Israel, Hear Thou our hymn." [J. J.]

Veni Sancte Spiritus, Et emitte coelitus. *Innocent iii.* (?). [*Whitsuntide.*] In annotating this beautiful Sequence we shall deal i. with its *Merits*, ii. with the age in which it is contained, iii. with its *Authorship*, and iv. with the *Variations in its Use*.

i. *Merits.* The opinion of critics is unanimous in regarding this Sequence as one of the masterpieces of Latin sacred poetry. We need only quote two notices of it. Clichtoveus (*Elucidatorium*, Paris, 1516, f. 171), says of it:—

"For indeed, in my opinion, can this piece be sufficiently praised; for it is above all praise, whether by reason of its wonderful sweetness along with a most clear and flowing style, or by reason of its agreeable variety, or by reason of the elegant order of its parts, especially as almost every line expresses one idea, or finally by reason of the elegant grace of its structure, in which things contrasted are set over against each other, and most aptly linked together. And I well believe that the Holy Spirit Himself has deigned to compose this piece, had He not transfused by a certain heavenly sweetness, by which, the Holy Spirit being its author, he uttered so much sweetness in so few words."

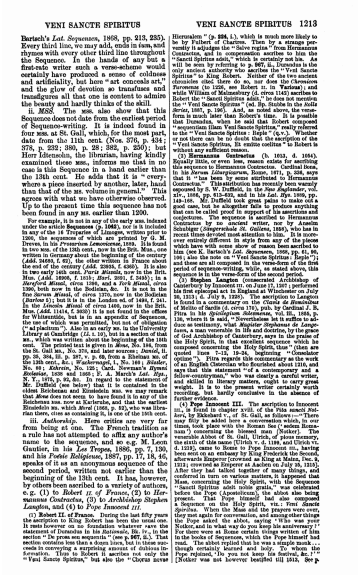
And Archbishop Trench, in his *Sac. Lat. Poetry* (ed. 1864, p. 195) speaks of it as:—

"The loveliest . . . of all the hymns in the whole circle of Latin sacred poetry," adding that it "could only have been composed by one who had been accustomed to many services, and also with many associations."

In Mediæval times it was often called the Golden Sequence. It is not indeed distinguished by great and absolute originality of idea, for in its leading thoughts it was clearly influenced by earlier pieces, such as the "Sancti Spiritus adsit" (p. 998, i.), the "Qui procedis" (p. 944, i.), the "O Ignis Spiritus Paraclite" (p. 837, ii.), the "Veni Creator" (p. 1236, ii.), and the "Veni Sancte Spiritus: Reple" (pp. 631, ii., and 1818, ii.). But it combines a stately grace, a perfect rhythmic melody, and a faculty of saying just the right thing in just the fitting words, in such a measure as to disarm criticism, and at once to defy comparison with any other hymn in any other language, and to make it almost impossible to present an adequate translation. It is in five stanzas, each consisting of six lines of seven-syllable trochaic verse (trochaic dimeter catalectic). The first stanza may be quoted to show its structure:—

"Veni Sancte Spiritus,
Et emitte coelitus,
Lucis tuæ radium.
Veni, pater pauperum,
Veni, dator munerum,
Veni, lumen cordium."

This verse form has not yet been traced earlier than about 1150; and is never found in the earlier, or Nothkerian, type of Sequence, but is always associated with the Sequences of the second period (See e.g. p. 947, ii., and K.



VENI SANCTE SPIRITUS VENI SANCTE SPIRITUS 1213

Bartsch's *Lat. Sequences*, 1868, pp. 213, 235). Every third line, we may add, ends in -ium, and rhymes with every other third line throughout the Sequence. In the hands of any but a first-rate writer such a verse-scheme would certainly have produced a sense of collapse and artificiality, but here "art conceals art," and the glow of devotion so transfuses and transfigures all that one is content to admire the beauty and hardly thinks of the skill.

ii. *MSS.* The MSS. also show that this Sequence does not date from the earliest period of Sequence-writing. It is indeed found in four MSS. at St. Gall, which, for the most part, date from the 11th cent. (Nos. 376, p. 434; 378, p. 232; 380, p. 39; 382, p. 236); but Herr Hiermahn, the librarian, having kindly examined these MSS., informs me that in no case is this Sequence in a hand earlier than the 13th cent. He adds that it is "everywhere a piece inserted by another, later, hand than that of the MS. volume in general." This agrees with what we have otherwise observed. Up to the present time this sequence has not been found in any MS. earlier than 1200.

For example, it is not in any of the early MSS. indexed under the article **Sequence** (p. 1662), nor is it included in any of the 14 Troparies of Limoges, written prior to 1100, described under the article **Tropary** (p. 1722). Nor is it in Daniel's *Thesaurus Hymnologicus*, 1855. It is found in two MSS. of the 13th cent., now in the Brit. Mus., one written in Germany about the beginning of the century (*Add.* 34693, f. 62), the other written in France about the middle of the century (*Add.* 30850, f. 113). It is also in two early 14th cent. *Varia Missalia*, now in the Brit. Mus. (*Add.* 18906, f. 101b; *Harl.* 2961, f. 340b); in a *Hereford Missal*, circa 1346, and a *York Missal*, circa 1396, both now in the Bodleian, &c. It is not in the Sarum Missals printed by Pynson, 1497 and 1500 (*Surtees* 61, but it is in the London ed. of 1555, f. 241. In the *Lincoln Missal* of circa 1480, now in the Brit. Mus. (*Add.* 11414, f. 303b) it is not found in the offices for Whitsuntide, but is in an appendix of Sequences, &c., headed "Sequentie de sancto spiritu. Ad placitum." Also in an early MS. in the University Library at Cambridge (*Ll.* i. 10), but in a section of that MS., which was written about the beginning of the 14th cent. The printed text is given in *Mone*, No. 184, from a MS. of the 13th cent., and in Daniel's *Thesaurus*, vol. iii. pp. 264, iii. p. 267, v. p. 68, from a Rheinau MS. of the 12th cent., &c.; *Wackernagel*, i. No. 168; *Bäumker*, No. 89; *Kehrein*, No. 126; Carl. Newman's *Hymni Ecclesiæ*, 1838 and 1862; P. A. Mack's *Lat. Hym.*, 1844, p. 57, &c. The text in the Roman Missal (see Mr. Duffield (see below) that it is contained in the oldest Reichenau and Einsiedeln MSS. we may remark that *Mone* does not seem to have found it in any of the Reichenau MSS. now at Carlsruhe, and that the earliest Reichenau MS. mentioned by Mone, of which he gives a fac-simile there, dates from circa 1100, a date at the very latest.

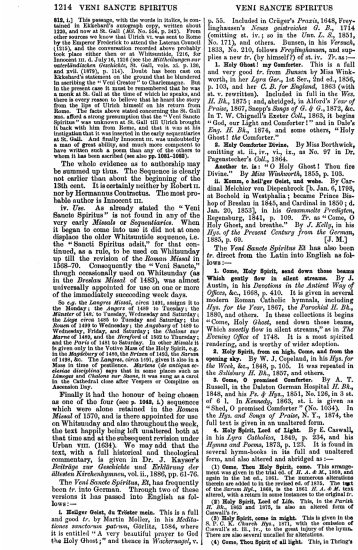
iii. *Authorship.* Here critics are very far from being at one. The French tradition as a rule has not attempted to affix any author's name to the sequence, and so e.g. M. Leon Gautier, in his *Les Tropes*, 1886, pp. 7, 120, and his *Poésie Religieuse*, 1877, pp. 17, 18, 46, speaks of it as an anonymous sequence of the second period, written not earlier than the beginning of the 13th cent. It has, however, by others been ascribed to a variety of authors, e.g. (1) to *Robert II. of France*, (2) to *Hermannus Contractus*, (3) to *Archbishop Stephen Langton*, and (4) to *Pope Innocent III.*

(1) **Robert II. of France.** During the last fifty years the ascription to King Robert has been the usual one. It rests on the following translation wherever seen the statement of Aimoin (Historiæ Francorum, v. 49) quoted in section "De prose seu sequentia" (see p. 997, ii.). That section contains less than a dozen lines, but in these succeeds in conveying a surprising amount of dubious information. Thus to Robert it ascribes not only the "Veni Sancte Spiritus," but also the "Corpus nostræ Redemptionis" (p. 998, i.), which is much more likely to be by Fulbert of Chartres. Then by a strange inadvertency it adjudges the "Salve regina" "tum Hermannus Contractus, sed in compensation ascribes to him the "Sancti Spiritus adsit," which is certainly not his. As will be seen by referring to p. 997, ii., Notker's account of Sequences, written circa 880, knows of the "Veni Sancte Spiritus" in King Robert. Neither of the two ancient chronicles cited there do so, nor does the Chronicon Parcense (in 1235, see Robert in its Various); and while William of Malmesbury (d. circa 1142) ascribes to Robert the "Regina cœli lætare," he says nothing about the "Veni Sancte Spiritus" (ed. Pl. Stubbs in the *Rolls Series*, 1887, p. 196). And, as noted above, the verse-form is much later than Robert's time. It is possible that Dunstan, when he said that Robert composed "many sequences," referred to the "Veni Sancte Spiritus" to the "Veni Sancte Spiritus: Infirmorum" (*ib.* v.). Whether or not there can be no doubt that the ascription of the "Veni Sancte Spiritus, Et emitte cœlitus" to Robert is without any sufficient reason.

(2) **Hermannus Contractus.** (b. 1013, d. 1054). Kindly Prüfer, of even less, reason exists for ascribing this sequence to Hermannus Contractus. Cardinal Bona, in his *Rerum Liturgicarum*, Rome, 1671, p. 358, says that it "has been by some attributed to Hermannus Contractus." This statement has been repeated and opposed by S. W. Duffield, in the *New Englander*, vol. xiv., 1856, pp. 613–622, and in his *Lat. Hym.* 1886, pp. 148–166. Mr. Duffield took great pains to make out a good case, but he altogether fails to produce anything like proof. The ascription is based on mere guesses and conjecture. The sequence is ascribed to Hermannus Contractus by no ancient writer, nor by Aemilius Schrödger (*Hermannus Sr. Galleus*, 1850), who has in recent times devoted most attention to him. It is moreover entirely different in style from any of the known sequences of Hermannus Contractus, and is in a verse-form which (see K. Bartsch's *Lat. Sequences*, 1868, pp. 61, 90, 108; also the note on "Veni Sancte Spiritus") is not and these are all composed in the verse-form of the first period of sequence-writing, which, as stated above, this sequence is in the verse-form of the second period.

(3) **Archbishop Stephen Langton.** Archbishop of Canterbury by Innocent III. on June 17, 1207; performed his first episcopal act in England at Winchester on July 25, 1213; d. July 9, 1228. The ascription to Langton is found in a commentary on the Classic *De Sacramentis Christianæ Fidei* of Hugo de St. Victor (d. 1141), by Pitra in his *Spicilegium Solesmense*, vol. iii., 1855, p. 136, where it is said, "Nevertheless let it suffice to adduce as testimony, what *Stephanus Sanctæ Eccles.* Cantuar. a man venerable in life and doctrine, by the grace of the Holy Ghost, composed concerning the Holy Spirit, to that excellent sequence which he composed concerning the Holy Spirit, thus" (then are quoted lines 7–11, 19–24, beginning "Consolator optime"). Pitra regards this commentary as the work of Langton, and the sequence as by Langton. But he says that this statement "of a contemporary and a fellow-countryman," who was clearly a careful writer, and skilled in literary matters, ought to carry great weight. It is to the present writer certainly worth consideration, but hardly conclusive in the absence of further evidence.

(4) **Pope Innocent III.** The ascription to Innocent III., is found in chapter xviii. of the Vita sancti Fulberti, by Ekkehard V., of St. Gall, as follows:—"There [i.e. at the Council of Constance, 1414–1418] also, sometimes, took place with the Roman See ('sedem Romanam') concerning the blessed man [Notker]. The venerable Abbot of St. Gall, Ulrich, of pious memory, the sixth of this name (Ulrich v. d. 1199, and Ulrich vi. d. 1204), who had been sent to Rome by his brethren, and been sent on an embassy by King Frederick the Second, afterwards Emperor (crowned as King at Mainz, Dec. 9, 1215; crowned as Emperor at Aachen on July 26, 1215). After they had talked together of many things, and among other things concerning the Holy Spirit, with the Sequence "Sancti Spiritus adsit nobis gratia," was celebrated before the Pope (Apostolicus), the abbot also being present. That Pope himself had also composed [*fecerat*] a Sequence of the Holy Spirit, [viz.] "Veni, Sancte Spiritus." When the Mass and the prayers were over, they met again for conversation, and among other things the Pope asked the abbot, saying "This was your Notker, and in what way do you keep his anniversary?" The abbot replied that he was a simple monk . . . though certainly learned and holy. To whom the Pope rejoined, 'Do you not keep his festival, &c. . . .' [Notker was not however inscribed till 1513. See p.



1214 VENI SANCTE SPIRITUS VENI SANCTE SPIRITUS

818, i.) This passage, with the words in italics, is contained in Ekkehard's autograph copy, written about 1220, and now at St. Gall (*MS.* No. 556, p. 245). From this copy it was transcribed by Goldast, and published by the Emperor Frederick to attend the Lateran Council (1215), and the conversation recorded above probably took place either then or at Wimmenau, 1216, for Innocent III. d. July 16, 1216 (see the *Mittheilungen zur vaterländischen Geschichte*, St. Gallen, 1866, vols. xi. p. 116, and xvii. (1885), p. 1). Dr. Scherrer, the head-master of Ekkehard's school, on the ground that he had read in ascribing the "Veni Creator" to Charlemagne. But in the present case it must be remembered that he was a monk at St. Gall at the time of which he speaks, and there is every reason to believe that he heard the story of the "Veni Sancte Spiritus" when on his visit to Rome. The facts above stated concerning the St. Gall MSS. afford a strong presumption that the "Veni Sancte Spiritus" was unknown at St. Gall till Ulrich brought it back with him from Rome, and that it was at his instigation that it was introduced into the Sequentiaries at St. Gall. And finally Innocent III. was undoubtedly a man of great ability, and much more competent to have written such a poem than any of the others to whom it has been ascribed (see also pp. 1061–1062).

The whole evidence as to authorship may be summed up thus. The Sequence is clearly not earlier than about the beginning of the 13th cent. It is certainly neither by Robert II. nor by Hermannus Contractus. The most probable author is Innocent III.

iv. *Use.* As already stated the "Veni Sancte Spiritus" is not found in any of the very early *Missale* or *Sequentiarium*. When it began to come into use it did not at once displace the older Whitsuntide sequence, i.e. the "Sancti Spiritus adsit," for that continued, as a rule, to be used on Whitsunday up till the revision of the *Roman Missal* in 1568–70. Consequently the "Veni Sancte," though occasionally used on Whitsunday (as in the *Breslau Missal* of 1483), was almost universally appointed for use on one or more of the immediately succeeding week days.

Thus the Sequence is found in the *Missale Herbipolense* of 1509 in Tuesday; the *Missale Wratislaviense* of 1509 in Monday; the *Augsburg* of 1510 in Tuesday; the *Missale Ratisbonense* of 1523 in Monday; the *Missale Lubicense* of 1519 in Thursday; the *Missale Constantiense* of 1532 in Thursday; and the *Parisi.* of 1481 in Saturday. In other *Missals* it is given only in the Votive Mass of the Holy Spirit, e.g. in the *Magdeburg* of 1493, the *Brixen* of 1493, the *Sarum* of 1498, &c. The *Langres*, circa 1491, gives it also in a Mass in time of pestilence. *Sarum* (de antiquo usu) appointed it for use in Lent, and in the *Missale Lincopense and Chalons sur Saone*, it was sung as a carol in the Cathedral close after Vespers or Compline on Ascension Day.

Finally it had the honour of being chosen as one of the four (see p. 1041, i.) sequences which were alone retained in the *Roman Missal* of 1570, and is there appointed for use on Whitsunday and also throughout the week, the text happily being left unaltered both at that time and at the subsequent revision under Urban VIII. (1634). We may add that the text, with a full historical and theological commentary, is given in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der Altesten Kirchenhymnen*, vol. ii., 1886, pp. 61–76.

The *Veni Sancte Spiritus, Et*, has frequently been tr. into German. Through two of those versions it has passed into English as follows:—

1. **Heiliger Geist, du Tröster mein.** This is a full and good tr. by Martin Moller, in his *Meditationes sanctorum patrum*, Görlitz, 1584, where it is entitled "A very beautiful prayer to God the Holy Ghost," and thence in *Wackernagel's*, i. p. 55. Included in Crüger's *Praxis*, 1648, Freylinghausen's *Neues geistreiches G. B.*, 1714 (omitting st. iv.; so in the * Usu. L. S.*, 1851, No. 171), and others. Bunsen, in his *Versuch*, 1833, No. 210, follows *Freylinghausen*, and supplies a new tr. (by himself?) of st. iv. *Tr.* as:—

1. **Holy Ghost! my Comforter.** This is a full and very good tr. from *Bunsen* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 3rd ed., 1856, p. 103, and her *C. B. for England*, 1863 (with st. v. rewritten). Included in full in the *Wes. H. Bk.*, 1875; and, abridged, in Alford's *Year of Praise*, 1867, Snepp's *Songs of G. & G.*, 1872, &c. In T. W. Chignell's *Exeter Coll.*, 1863, it begins "God, our Light and Comforter!" and in Dale's *Eng. H. Bk.*, 1874, and some others, "Holy Ghost! the Comforter."

2. **Holy Comforter Divine.** By Miss Borthwick, omitting st. ii., iv., vi., ix., as No. 97 in Dr. Pagenstecher's *Coll.*, 1864.

Another tr. is: "O Holy Ghost! Thou fire Divine." By *Miss Winkworth*, 1855, p. 103.

ii. **Komm, o heil'ger Geist, und wahr.** By Cardinal Melchior von Diepenbrock [b. Jan. 6, 1798, at Bocholt in Westphalia; became Prince Bishop of Breslau in 1845, and Cardinal in 1850; d. Jan. 20, 1853], in his *Geistreiche Gedichte*, Regensburg, 1841, p. 109. *Tr.* as "Come, O Holy Ghost, and breathe." By *J. Kelly*, in his *Hym. of the Present Century from the German*, 1885, p. 69. [J. M.]

The *Veni Sancte Spiritus Et* has also been tr. direct from the Latin into English as follows:—

1. **Come, Holy Spirit, send down those beams Which gently flow in silent streams.** By *J. Austin*, in his *Devotions in the Ancient Way of Offices, &c.*, 1668, p. 415. It is given in several modern Roman Catholic hymnals, including *Hys. for the Year*, 1907, the *Parochial H. Bk.*, 1880, and others. In these collections it begins "Come, Holy Ghost, send down those beams, Which sweetly flow in silent streams," as in *The Evening Office* of 1746. It is a most spirited rendering, and is worthy of wider adoption.

2. **Holy Spirit, from on high. Come, and from the opening sky.** By W. J. Copeland, in his *Hys. for the Week, &c.*, 1848, p. 105. It was repeated in the *Salisbury H. Bk.*, 1857, and others.

3. **Come, O promised Comforter.** By A. T. Russell, in the Dalston German Hospital *H. Bk.*, 1848, and his *Ps. & Hys.*, 1851, No. 126, in 3 st. of 6 l. In *Kennedy*, 1863, st. i. is given as "Shed, O promised Comforter" (No. 1034). In the *Hys. and Songs of Praise*, N. Y., 1874, the full text is given in an unaltered form.

4. **Holy Spirit, Lord of Light.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 234, and his *Hymns and Poems*, 1873, p. 125. It is found in several hymn-books in its full and unaltered form, and also altered and abridged as :—

(1) **Come, Thou Holy Spirit, come.** This arrangement was given in the trial ed. of *H. A. & M.*, 1859, and again in the 1st ed., 1861. The numerous alterations introduced into the text of 1859 were not in the 1861 ed. of the *Sarum Hys.*, 1868, in the 1867 *H. A. & M.* text altered, with a return in some instances to the original tr.

(2) **Holy Spirit, Lord of Life.** This, in the *Parish H. Bk.*, 1863 and 1875, is also an altered form of Caswall's tr.

(3) **Holy Spirit, come in might.** This is given in the S. P. C. K. *Church Hys.*, 1871, with the omission of Caswall's st. iii., iv., to the great injury of the hymn. There are also several smaller tr. alterations.

(4) **Come, Thou Spirit of all light.** This, in Tutur's

Coll., 1868, in poetry (st. i., ii., iii., i. 4) a recast of Cawood's *Ye Holy Ghost, bring*, but would have been better in Cawood's own words.

In its various forms Cawood's *tr.* is the most widely used of the numerous renderings of the *Veni Sancte Spiritus*.

2. Come, Holy Spirit, from the height. By F. W. Faber, in his *Jesus and Mary*, 1849, and his *Hymns*, 1862. It is given in a few Roman Catholic hymnals for Missions and Schools.

3. Come, O Spirit, Lord of grace. By R. Campbell, in his *Hyp. and Anthems*, 1850, p. 80, in 7 st. of 3 l. This is in one or two hymnals only. In Orby Shipley's *Annus Sanctus*, 1884, it is expanded into 10 st., the additional stanzas ii., iv., and vi. being by J. C. Earle.

7. Holy Spirit, from on high. On our deep obscurity. By G. Borrow in his *Hyn. and Anthems*, 1851, No. 95, in 3 st. of 6 l.

8. Come, Thou Holy Paraclete. By J. M. Neale, in the *Hyl. Noted*, 2nd ed., 1854, in 10 st. of 3 l. This *tr.* has passed into a large number of hymnals, and ranks next in popularity to that by E. Caswall noted above.

9. Come, Holy Ghost! in love, Shed on us from above. By Ray Palmer. First pub. in *The Sabbath H. Bk.*, Andover, 1858, No. 451, in 5 st. of 7 l. It is given in several collections in G. Britain and America, including Allon's *Cong. Psalmist Hyl.*, 1886; Martineau's *Hymns*, &c., 1875, in 4 st.; *Landes Domini*, N. Y., 1884.

10. Holy Spirit, come, we pray. By W. Mercer, in the 1864 ed. of his *Church Ps. and H. Bk.*, No. 222, in 10 st. of 3 l.

11. Come, Thou Holy Spirit, nigh; Leave Thy blissful throne on high. By R. C. Singleton, in his *Anglican H. Bk.*, 1868, in 5 st. of 6 l.

12. Holy Spirit, God of light! Come, and on our inner sight. By H. M. Macgill, in *The Juvenile Miss. Magazine of the United Presb. Ch.*, Jan., 1868; the United *Presb. Hyl.*, 1876; and his *Songs of the Christian Creed and Life*, 1876.

13. Holy Spirit, Fire divine. By F. H. Hedge, in the Unitarian *Hymn [and Tune] Bk.*, Boston, 1868, in 3 st. of 6 l.

14. Come, Holy Spirit, from above, And from the realms of light and love. By A. P. Stanley, in *Macmillan's Magazine*, June, 1873, and the *Westminster Abbey H. Bk.*, 1883, in 3 st. of 6 l.

15. Holy Spirit, come and shine Sweetly in this heart of mine. By S. W. Duffield, contributed to *Landes Domini*, N. Y., 1884. Another rendering by the same translator is given in his *Latin Hymn-Writers*, N. Y., 1889, as "O Holy Spirit, And send forth the heavenly Son."

16. Holy Spirit, on us rest. This in C. Darling's *Hyn. for the Ch. of England*, revised ed., 1889, is a conte from Copeland and Caswall.

Other trs. are:—

1. Come, Holy Ghost, Sende us frō the heavēly coste. *Primer* (Antwerp), 1560 and 1615.
2. Holie Ione'rity Dove, descend, and dwell. *Primer* (London ?), 1706.
3. Come, Holy Ghost, and send forth the Beame. From heaven. *Primer*, 1615 and 1619.
4. Come, O Holy Spirit, Dove, Send from heaven, &c. *A. D. Wachsenfeld*, 1845.
5. Come, Holy Ghost, to us send down, Like rays of light, &c. *J. E. Reste*, 1846.
6. Come, Holy Ghost, from above, In fulness of the Father's love. *Hymns R. Lassen*, 1855.
7. What is inspire, rectify. By W. Graham. A partial *tr.* in his *Pre-Jordan and the Shiloh*, 1864.
8. Come, O Holy Ghost! inspire Hallowed thought and heavenly fire. *Hymns for Public Worship*, 1867.
9. Holy Spirit, come, we pray, Come from heaven and shed the ray. *Elizabeth Charles*, 1868.
10. Come, O Spirit! Font of grace. E. J. Waodhurn. "Hymns," 1865, and pub. in his *Voices of a busy Life*, 1865. Also in Schaff's *History of the Ch. Church*, 1868.
11. Come, O Holy Spirit, come; Earthward from, &c. P. S. Worsley, in *Lyra Messianica*, 2nd translation, 1865.
12. Come, Holy Spirit, from above. *Hymns*, &c., 1865.
13. Holy Spirit from above, Shine upon us, &c. E. C. Benedict, in his *Hy. of Hildebert*. N. Y., 1867.
14. Come, O Holy Ghost, inspire Hallowed thought. *C. S. Pearson*, 1868.
15. Come, Holy Spirit, nigh, And from the heaven on high. *A. T. Morgan*, 1871 and 1880.
16. O Holy Spirit! deign to come. *J. Wallace*, 1874.
17. Come, Holy Spirit, come, Down from Thy radiant home. In W. Cowie's *Praise, Chiefly Sacred*, 1879.
18. Holy Spirit, come and shine In our souls with beams divine. J. D. Aylward, in C. Shipley's *Annus Sanctus*, 1884.

Although these *trs.* do not equal those of the *Veni Creator Spiritus* in number, yet they indicate a long and profound interest in this magnificent hymn. [J. J.]

Veni Sancte Spiritus: Reple. [*Whitsuntide.*] The text of this antiphon is printed at p. 651, ii. It is found in a MS. of the 11th cent., now in the Brit. Mus. (*Harl.* 2961, f. 102), appointed for use at Vespers on the Vigil of Pentecost, and reading "in unitatem." Also in another Brit. Mus. MS. of circa 1100 (*Add.* 18902, f. 14, and f. 25). In many MSS. only the first part ("Veni . . . accende") is given, as in a MS. of the 11th cent., now in the Brit. Mus. (*Harl.* 4031, f. 246), and this form is found in the *Sarum Missal* of 1498, appointed for the Tuesday and Saturday after Whitsunday, and in the present *Roman Missal* for Whitsunday and also throughout that week. When Durandus and the earlier writers on Hermannus Contractus ascribed the "Veni Sancte Spiritus" respectively to Robert II. and to Hermannus Contractus, it is not unlikely that they really meant to refer to this antiphon and not to the "Veni Sancte Spiritus, Et emitte"; and the *Add.* 18902, which was apparently written in Swabia, is also one of the earliest sources of the "Salve regina" (p. 901, ii.) which is most probably by Hermannus Contractus. But there is not sufficient evidence to allow us to assign the antiphon definitely to either of these authors.

This antiphon has passed into English through the German (see p. 651, ii.), and also directly. Among the versions directly from the Latin may be mentioned:—

1. **Come, O Holy Spirit! fulfil the hearts of Thy faithful.** By J. D. Chambers, in his *Psalter, &c.*, 1852, p. 182.
2. **Come, Holy Ghost, fill the hearts of Thy faithful.** In the *Sarum Hyl.*, ed. J. B. Young, N. Y., 1864, p. 41. See also the *Crown of Jesus*, 1862, p. 4, and the *Altar Hyl.*, 1884, p. 105. [J. M.]

Veni, superne Spiritus: Purgata Christi sanguine. *C. Coffin.* [*Whitsuntide.*] Appeared in the *Paris Brev.*, 1736 and in Coffin's *Hymni Sacri* the same year, p. 55. In the *Paris* and later French *Breva.* it is the hymn for the 1st Vespers of Whitsunday. Text in J. Chandler's *Hyn. of the Primitive Church*, 1837, and Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

1. **Come, Heavenly Spirit, come.** By W. J. Blew, in his *Church Hy. & Tune Bk.*, 1852-55, Ember, 9, and Rice's *Sel.* from the same, 1870.
2. **Come, O Spirit, from on high.** By C. S. Calverley, in the *Hymnary*, 1872.

Other trs. are:—

1. Come, Spirit from above. *L. Williams*, in the *British Mag.*, May, 1834; and his *Hys. tr. from the Parisian Brev.*, 1839.
2. Come, Holy Ghost, Thou Source of good. *J. Chandler*, 1837.
3. Descend, Celestial Spirit blest. *J. D. Chambers*, 1852.
4. Spirit Supreme, come down again. "*J. M. N.*" in *Lyra Messianica*, 1864.

Veni, veni, Rex gloriæ. [*Advent.*] Mr. Crippen says he *tr.* this "from a MS. of the 15th century (with music) at Karlsruhe." This text is in *Mone*, No. 35. Mr. Crippen's *tr.* appeared in his *Ancient Hys. and Poems, &c.*, 1868, in 23 st. of 4 l. as "O come, O come, Thou glorious King." In Martineau's *Hymns, &c.*, 1873, st. xii., xiii., xvii., and xix., as given as "Give us, O Fount of Purity." These stanzas form a most acceptable hymn on *Desiring Holiness*. Also *tr.* by Dr. H. Bonar as "Come, O come, Thou King of glory," 1866. [J. J.]

Venit o culo Mediator alto. [*Passiontide.*] This is the hymn at Lauds in the office of the Prayer of our Lord Jesus Christ on the Mount of Olives. See a note on this office under **Aspice ut Verbum Patris (p. 97, ii.).** This office appears to be of very recent date, viz. since 1880. It is found in the eds. of the *Roman Breviary*, pub. at Lyons, 1853, and Tournay, 1879, but not among the offices for universal use. *Tr.* as :—

1. Daughter of Sion, cease thy bitter tears. By E. Caswall, in his *Lyra Catholica*, 1849, p. 61, and his *Hys. and Poems*, 1873, p. 54. It passed, with slight alterations, into the *Hymnary*, 1872, and others.

2. Sion's daughter, weep no more. By Sir H. W. Baker, in the trial copy of *H. A. & M.*, 1859, and the ed. of 1861. It was revised for the ed. of 1875. Also in *Kennedy*, 1863, &c.

3. Come from the heavenly throne above. In the 1860 ed. of the *Hy. Noted*, No. 152.

Another tr. is :—
From high heaven, the Mediator. *J. Wallace*, 1874. [W. A. S.]

Verborgne Gottesliebe du. *G. Tersteegen.* [*The Love of God.*] 1st pub. in his *Geistliches Blumengärtlein*, 1729, Bk. iii., No. 26, in 10 st. of 7 l., entitled, "The longing of the soul quietly to maintain the secret drawings of the Love of God." Although a fine hymn and much used in English, its German use has been almost confined to the early Moravian collections. Included in full in the Brd ed., 1731, of the *Gesangbuch geist- und lieblicher Lieder*, and omitting st. iv., v., as No. 342, in the Herrnhut *G. B.*, 1735; but not repeated in the *Brüder G. B.*, 1778, or the *Kleine Brüder G. B.*, 1870. *Tr.* as :—

1. Thou hidden love of God, whose height. A spirited *tr.* by J. Wesley, omitting st. iv., v. [*tr.* of these sts. by S. Jackson were incorporated when he reprinted Wesley's *tr.* in his *Life of Tersteegen*, 1832 (1837, p. 409); in *Ps. & Hys.*, 1738, and *Hys. & Sacred Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 71). Written while at Savannah, and in 6-line st. Included, somewhat altered, as No. 3 in the Wesley *Hys. & Spir. Songs*, 1753: as No. 355 in the *Wes. H. Bk.*, 1780 (1875, No. 344); and in the *Meth. New Conn. H. Bk.*, 1863. It is however generally abridged. At least fourteen cantos have been included in various hymnals, but as they are taken from the text of the *Wes. H. Bk.* it is not necessary here to note them in detail. In one form or other the hymn is found under the original first line in collections since 1805, in Thring's *Coll.*, 1880-82, Snepp's *S. of G. & G.*, i. 72, *Hyl. Comp.*, 1876, *Boyd. Hyl.*, 1879, Horder's *Cong. Hys.*, 1884, &c., and in America in the Unitarian *H. Bk.*, 1869, Hatfield's *Ch. H. Bk.*, 1872, *Epis. Hyl.*, 1871, &c. Altered forms include :—

1. O God! whose love immense in height (st. i. alt.), in the *Moravian H. Bk.*, 1789–1886.

2. Thou wondrous love of God, whose height (st. i. alt.), *New Zealand Hyl.*, 1872.

3. In mercy, Jesus, Thou hast brought (st. iii.) in the *Moravian H. Bk.*, 1789–1886.

4. Take, Lord, all self from me, that I (st. vii.) in the *Moravian H. Bk.*, 1789–1886.

In the *F. Works*, 1868, p. 71, Dr. Osborn notes :—

"The translation [in 1736] agrees with this, except in st. iv., v., which run thus :—

'O'tis love to honor, that Thou alone
May'st reign unrivall'd Monarch there :
From earthly loves I must be free
Ere I can find repose in Thee.'

But after the ever-memorable 24th of May, 1738, Wesley knew 'the way of God more perfectly,' and wrote as in the text :—

'Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah, tear it thence, and reign alone,
The Lord of every motion there;
Then shall my heart from earth be free,
When it has found repose in Thee.'

"In a final revision for the *Large Hymn-book*, 1780, he changed 'Be' in v. 2, l. 4, into 'Seem,' and made the closing couplet of v. 3 of necessity, in accordance with the lines preceding, by changing 'is' in the latter into 'lies.'" [J. M.]

Verbum caro factum est, Ex virgine Maria. [*Christmas.*] This hymn exists in a great variety of texts. Leaving out of account the varieties of reading, which are very considerable, we may reckon at least five different forms. The two lines above are used in some cases as the introduction, and line 2 as the refrain.

I. The earliest form known is in a MS. in the Bibl. Nationale (*Lat.*, 1139, f. 46, in a hand of the 12th cent.), and thence in E. du Méril's *Poésies inédites du Moyen Age*, Paris, 1854, p. 337. This form is partly in Latin and partly in Provençal French. The Latin stanzas are :—

1. Verbum caro factum est.
2. Ecce de nic virgo.
3. Quod retonasse dicitur.
4. Sine viri copula.
5. Ecce Deus homo.
6. Animal impudicum.
7. O beata fœmina.
8. Filii lucis et gloria.

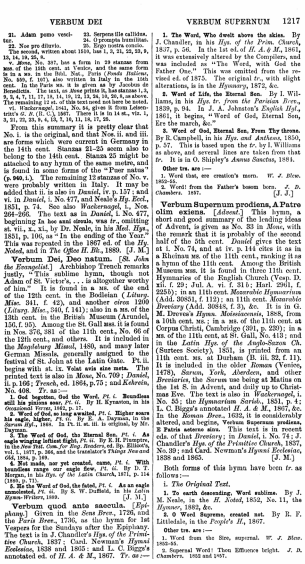
II. *Mone*, No. 34, prints it from a MS. of the 15th cent. in the town library at Trier. The stanzas there are 1, 2, 7, 8, and the following :—

9. Stella solem protulit.
10. Virgine de regia.
11. Virgo puerum genuit.
12. O pastores cernite.
13. Puer circumciditur.
14. Regem trus de gentibus.
15. Joseph nato fruitur.
16. Ex divino flamine.
17. Joseph nato fruitur.
18. Astrum regi regnatura.
19. Ab magnis concinitur.
20. O Jesu dulcissime.

III. *Hoffmann von Fallersleben*, 1841, No. 109, gives a German *tr.* (beginning "In den Jaren ellelfhundert") from a MS. of the 15th cent. This has 19 stanzas, and repeats 1, 2, 4, 5, 6, 7, 11, 12, 13, 14, 8, of the Latin, and also :—

15. Joseph nato fruitur.
16. Astrum regi regnaturo.
17. Ab magnis concinitur.
18. Ex divino flamine.
19. Ex divino flamine.
20. O Jesu dulcissime.

IV. G. M. Dreves, in his *Cantiones Bohemicæ*, 1886, p. 1, gives a text from a MS. of the 15th cent. belonging to the Bohemian Museum, and the second in the University Library. The first, written about 1420, has stanzas 1, 2, 7, 16, 14, 19, 8, and also



II. Adam pomo vesti- 21. Corpora ille callidus.
gio. 22. O principia humiliter.
23. Ergo contra consilia.

The second, written about 1510, has 1, 2, 21, 22, 23, 9, 13, 14, 19, 20, 8.

v. Mens. No. 337, has a form in 19 stanzas from Nos. i. and ii., and ends with the same doxology as in a MS. in the Bibl. Nat., *Paris* (*Fonds Italien*, No. 839, f. 107), also written in Italy in the 15th cent. In the Paris MS. it is given as by Jacobus de Benedictis. The text, as these points it, has stanzas 1, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 9, 13, 14, 19, 20, 8. The remaining 12 st. of this text need not here be noted.

VI. Wackernagel. 1841, No. 84, gives it from Leisentritt's *G. B.* (B. U.), 1567. There it is in 14 sts., viz. 1, 3, 21, 22, 23, 9, 4, 13, 7, 19, 11, 14, 17, 20.

From this summary it is pretty clear that No. i. is the original, and that Nos. ii. and iii. are forms which were current in Germany in the 14th cent. Stanzas 21–23 seem also to belong to the 14th cent. Stanza 23 might be attached to any hymn of the same metre, and is found in some forms of the "Puer natus" (**p. 960, i.**). The remaining 12 stanzas of No. v. were probably written in Italy. It may be added that ii. is also in *Daniel*, iv. p. 137: and vi. in *Daniel*, i. No. 477, and Neale's *Hy. Eccl.*, 1851, p. 74. See also Wackernagel, i., Nos. 264-266. The text as in *Daniel*, i. No. 477, beginning *In hoc anni circulo*, was *fr.*, omitting st. vii., s. xi., by Dr. Neale, in his *Med. Hys.*, 1851, p. 106, as "In the ending of the Year." This was repeated in the 1862 ed. of the *Hy. Noted*, and in *The Office H. Bk.*, 1889. [J. M.]

Verbum Dei, Deo natum. (*St. John the Evangelist.*) Archbishop Trench remarks justly, "This sublime hymn, though not Adam of St. Victor's, . . . is altogether worthy of him." It is found in a MS. of the end of the 12th cent. in the Bodleian (*Liturg. Misc.* 341, f. 42), and another *circa* 1200 (*Liturg. Misc.*, 340, f. 141); also in a MS. of the 13th cent. in the British Museum (Arundel, 156, f. 105). Among the St. Gall MSS. it is found in Nos. 376, 381 of the 11th cent., No. 66 of the 12th cent., and others. It is included in the *Magdeburg Missal*, 1480, and many later German Missals, generally assigned to the festival of St. John at the Latin Gate. Pt. ii. begins with st. ix. **Volat acta sine meta.** The printed text is also in *Mone*, No. 709; *Daniel*, ii. p. 106; *Trench*, ed. 1864, p. 79; and *Kehrein*, No. 408. *Tr.* as :—

1. God begotten, God the Word, *Pt. i.* **Bountiless still his gladness sow;** *Pt. ii.* By R. Ignatius, in his *Occasional Verses*, 1862, p. 17.

2. Word of God, so long awaited, *Pt. i.* **Higher soars the flight;** *Pt. ii.* By R. F. Littledale, in the *People's Hy.*, 1867. In *Pt. ii.* st. iii. is original, by Mr. Dargan.

3. The Word of God, the Eternal Son, *Pt. i.* **As eagle winging loftiest flight;** *Pt. ii.* By S. M. Pennington, in the *Church Times*, 1867, reprinted, as Mr. Bilbrough's, vol. x., 1877, p. 564, and the translator's *Things New and Old*, 1884, p. 189.

4. Wit made, nor yet created, came, *Pt. i.* **With breathless range our sight flew,** *Pt. ii.* By D. T. Ansted, in the *Hys. of the Latin Church*, 1871, p. 154 (1868, p. 71).

5. He the Word of God, the fated, *Pt. i.* **As an eagle uncreated,** *Pt. ii.* By R. W. Dufficld, in his *Latin Hymn-Writers*, 1889. [J. M.]

Verbum quod ante saecula. (*Epiphany.*) Given in the *Sens Brev.*, 1726, and the *Paris Brev.*, 1736, as the hymn for 1st Vespers for the Sundays after the Epiphany. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837 : Card. Newman's *Hymni Ecclesiae*, 1838 and 1865 : and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr. as* :—

1. The Word, Who dwelt above the skies. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 56. In the 1st ed. of *H. A. & M.*, 1861, it was extensively altered by the Compilers, and was included as "The Word, with God the Father One." This was omitted from the revised ed. of 1875. The original *tr.*, with slight alterations, is in the *Hymnary*, 1872, &c.

2. Word of Life, the Eternal Son. By J. Williams, in his *Hys. tr. from the Parisian Brev.*, 1839, p. 94. In J. A. Johnston's *English Hymnal*, 1861, it begins, "Word of God, Eternal Son, Ere the march, &c."

3. Word of God, Eternal Son, From Thy throne. By R. Campbell, in his *Hys. and Anthems*, 1850, p. 57. This is based upon the *tr.* by I. Williams as above, and several lines are taken from that *tr.* It is in O. Shipley's *Annus Sanctus*, 1864.

Other trs. are :—

1. Word that, ere creation's morn. *W. J. Blew.* 1855.
2. Word from the Father's bosom born. *J. D. Chambers.* 1857. [J. J.]

Verbum Supernum prodiens, A Patre olim exiens. (*Ascension.*) This hymn, a short and good summary of the leading ideas of Advent, is given as No. 33 in *Mone*, with the remark that it is probably of the second half of the 9th cent. *Daniel* gives the text at i. No. 74, and at iv. p. 144 cites it as in a Rheinau MS. of the 11th cent., making it as a hymn of the 11th cent. Among the British Museum MSS. it is found in three 11th cent. Hymnaries of the English Church (Vesp. D. xii. f. 29; Jul. A. vi. f. 31 b; Harl. 2961, f. 225b); in an 11th cent. *Monastic Hymnarium* (Add. 30851, f. 112); an 11th cent. *Monastic Breviary* (Add. 30848, f. 3), &c. It is in G. M. Dreves's *Hymn. Moissiacenses*, 1888, from a 10th cent. MS.; in a MS. of the 11th cent. at Corpus Christi, Cambridge (391, p. 220); in a MS. of the 11th cent. at St. Gall, No. 413; and in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 11). It is included in the older *Roman* (Venice, 1478), *Sarum*, *York*, *Aberdeen*, and other *Breviaries*, the *Sarum* use being at Matins on the 1st S. in Advent, and daily up to Christmas Eve. The text is also in *Wackernagel*, i. No. 53; the *Hymnarium Sarisb.*, 1851, p. 4; L. C. Biggs's annotated *H. A. & M.*, 1867, &c. In the *Roman Brev.*, 1632, it is considerably altered, and begins, **Verbum Supernum prodiens, E Patris aeterno sinu.** This text is in recent eds. of that *Breviary* : in *Daniel*, i. No. 74 : J. Chandler's *Hys. of the Primitive Church*, 1837, No. 39 : and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [J. M.]

Both forms of this hymn have been *tr.* as follows :—

i. *The Original Text.*

1. To earth descending, Word sublime. By J. M. Neale, in the *H. Noted*, 1852, No. 11, the *Hymnary*, 1872, &c.

2. O Word Supreme, created not. By R. F. Littledale, in the *People's H.*, 1867.

Other trs. are :—

1. Word from the Sire, supernal. *W. J. Blew.* 1855.
2. Supernal Word! Thou Efficence bright. *J. D. Chambers.* 1857 and 1861.

3. Word of the Father, Coming from high. *J. W. Brend.* 1855.

ii. *The Roman Breviary Text.*

1. Word of th' eternal Father's might. By W. J. Copeland, in his *Hys. for the Week*, 1848, p. 55. In Murray's *Hymnal*, 1852, it is given in an altered form.

2. O Thou, Who Thine own Father's breast. By E. Caswall, in his *Lyra Catholica*, 1849, p. 45, and his *Hys. and Poems*, 1873, p. 25. It is repeated in a few modern collections, sometimes as "Eternal Word, Who dost reside," as in the *English Hy.*, 1852-61, where it is changed from O.M. to L.M.; and again as "Thou Who didst leave Thy Father's breast."

3. Supernal Word, proceeding forth. By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 108, and his *Verses on Various Occasions*, 1868, p. 255. This is repeated in the *Hymnary*, 1872, and others.

4. O Heavenly Word, Eternal Light. By the Compilers of *H. A. & M.* It was given in the trial copy of that collection in 1859, the 1st ed., 1861, and the revised ed., 1875. It is also in other hymn-books. The first stanza is based upon Caswall's *tr.* as above.

5. O Word celestial, Who Thy rest. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

Other trs. are :—

1. The Father's counsel and his, to Day. *Primer*, 1706.
2. Eternal Word, Who dost proceed. *Sp. G. W. Doane.* 1824.
3. Word sublime, beloved one. *Sp. H. Mont.* 1857.
4. The Father's bosom Thou didst leave. *J. Chandler.* 1837.
5. Dread Word, Who sent, when time was not. *Hymns for the Christian Church.* 1841.
6. O gracious Word, that issuing forth from Hear'n. *W. Palin.* 1845.
7. Lo the Word from God proceeds. *W. Bright.* 1858.
8. O Thou, the Word, Supreme and blest. *F. Trappes.* 1849.
9. Dread Word, Who from the Father hast. *J. Keble*, in his *Misc. Poems.* 1868.
10. O Word, proceeding from Thy home. *J. Wallace.* 1874.
11. Supernal Word, Who didst proceed. *J. C. Earle*, in O. Shipley's *Annus Sanctus.* 1864. [J. J.]

Verbum Supernum prodiens, Nec Patris linquens dexteram. (*St. Thomas of Aquino. [Holy Communion.]*) Written about 1263 for the office for use on Corpus Christi (see **Pange lingua gloriosi Corporis**). It is found in the *Roman* (Venice, 1478, and, unchanged, in 1632), *Moissiac* of 1502, *Sarum*, *York*, *Aberdeen*, *Paris* of 1736, and other *Breviaries*, its primary use being at Lauds on Corpus Christi.

"Most appropriately, says *Daniel* (i. No. 241), has St. Thomas made his hymn, like the well-known hymn for the Nativity of the Lord ('Verbum Supernum prodiens, A Patre olim exiens'), for use on the Festival of the Eucharist, by which the Word made Flesh will be brought down to us, and we shall be made partakers of the relationship that exists between it and the Nativity of the Lord."

The text, in 3 st. and a doxology, is in *Daniel*, i. No. 241; *Hymnarium Sarisb.*, 1851, p. 123, and others. St. iv. is a fine instance of perfect form and condensed meaning :—

> "Se nascens dedit socium,
> Convescens in edulium,
> Se moriens in pretium,
> Se regnans dat in praemium."

The last stanza, **O salutaris hostia**, has often been used along with the doxology as a separate hymn, e.g. at the Benediction of the Blessed Sacrament. The hymn is found in a MS. of the 13th cent. in the Bodleian (Ashmole, 1525, f. 172); in a MS. of the end of the 13th cent. (Add. 29935, f. 4 b), and a 14th cent. *Sarum Brev.* (Reg. A. xix. f. 95), both in the British Museum; in a 13th cent. MS. at St. Gall, 305, i., and others. Also in *Wackernagel*, i. No. 232; *Königsfeld*, ii. p. 214; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others. [J. M.]

The *trs.* of this hymn are as follows :—

i. **Verbum supernum prodiens Nec, &c.**

1. The Word, descending from above. By E. Caswall, in his *Lyra Catholica*, 1849, p. 114, and his *Hys. & Poems*, 1873, p. 65. It is in the *People's H.*, 1867. In the *Hymnary*, 1882, it is rewritten as, "The Word proceeding from above."

2. The Word of God proceeding forth. By J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854. From the *H. Noted* it has passed into several collections, and in almost *every* instance with alterations. In the *Salisbury H. Bk.*, 1857, it begins, "The Word from His eternal home." Another altered form of the text is "The Heavenly Word proceeding forth," in *H. A. & M.*, 1861 and 1875. In the *Hymnary*, 1872, Neale's *tr.* is given with st. v., as in *H. A. & M.*

Other trs. are :—

1. The eternal God, by human birth. *Primer*, 1706, and O. Shipley's *Annus Sanctus*. 1864.
2. Eternal Word, Who ever sits at God's right hand. *J. Williams.* 1839.
3. The Word Supernal forth proceeds, Nor leaves, &c. *A. D. Wackerbarth.* 1842.
4. Word of God to earth descending. *N. Campbell.* 1850.
5. The Word Most Highest from above. *W. J. Blew.* 1855-57.
6. The Word Eternal going forth. *J. A. Johnston.* 1856 and 1861.
7. The Word supernal forth proceeds, Yet, &c. *J. D. Chambers.* 1857. In Skinner's *Daily Service Hy.*, 1864, it is altered to "The Word of God from heaven proceeds."
8. Achieving what His wisdom plann'd. *F. Trappes.* 1865.
9. The eternal Word of God descends. *J. Wallace.* 1874.
10. The Word supernal, from the heavens descending. *C. Kent*, in O. Shipley's *Annus Sanctus*, 1864.
11. Proceeding forth, the Word supernal. *J. D. Aylward*, in O. Shipley's *Annus Sanctus*, 1864.

ii. **O salutaris Hostia.**

The special use of this portion of the hymn is thus set forth in the *Dict. of Christian Antiquities* :—

"A hymn sung during the Office called *Benedictus*, at the moment when the Tabernacle is opened, in order that the Blessed Sacrament may be taken out and placed in the Monstrance prepared for its solemn Exposition.

"Sometimes also, though less frequently, 'O salutaris Hostia' is sung at High Mass, immediately after the *Benedictus*; not indeed as an integral part of the Mass (which the *Benedictus* certainly is), but rather as a device to prevent the long and distracting pause which would otherwise ensue, when, as is frequently the case in Plain Chant Masses, the *Benedictus* is too short to fill up the time which must necessarily elapse between the Elevation of the Host and the *Pater Noster*."

This portion of the hymn is not usually *tr.* distinct from the preceding verses, although in some books it is marked off from the rest by the introduction into the *tr.* of the Latin line. The *trs.* are :—

1. O saving Host, that heaven's high gate. *Primer.* 1706.
2. O Saving Host which Heaven's Gate. *Bunting MS.* 1745.
3. O Saving Victim, pledge of love. *Divine Offices.* 1765.

4. O hallow'd feast of bliss! to Thee. *D. French*, 1859.

5. O Lord, Who didst a willing Victim die. *J. Wil. Stone*, 1859.

6. O! Victim of Salvation's cause. *A. D. Wackerbarth*, 1861.

7. O saving Victim! opening wide The gate of heaven, &c. *E. Caswall*. 1849.

8. Mighty Victim, earth's salvation. *R. Campbell*, 1850.

9. O saving Victim, stain to bless. *J. M. Neale*, 1854.

10. O healthful, saving Sacrifice. *J. D. Chambers*, 1852 and 1857.

11. O Saviour victim, Thine the power. *H. N. Oxenden*, 1858.

12. O Lamb of God! the Victim slain. *J. A. Johnston*, 1858 and 1861.

13. O Christ, meet willing Victim slain. *Salisbury H. Bk.* 1857. Altered from Neale. This in the Sarum Hymnal, 1868, was again altered to "O saintary Victim slain."

14. Hail, saving Host! Hail, source of love. *T. J. Potter*, 1855.

15. O saving Victim, worthy deem'd. *F. Pepper*, 1858.

16. O Thou lamb giving Sacrifice. *W. J. Irons*, in his *Hymnal*, 1866, and his *Ps. & Hys.*, 1873-78.

17. O Victim of redeeming grace. *A. Wallace*. 1874.

18. O Host, salvation bringing. *C. Kent*, in O. Shipley's *Annus Sanctus*, 1884.

19. O Victim of the world's salvation. *J. D. Aylward*, in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Vere, Thomas Aubrey de, third s. of the late Sir Aubrey de Vere, Bart., was b. in 1814, and educated at Trinity College, Dublin. Whilst Dr. Newman was Rector of the Roman Catholic University, Dublin, he was one of the Professors there. His first volume of *Poems* appeared in 1842, and since then he has also pub. more than thirty distinct works, many of which are in verse, including *Poems*, 1855; *May Carols*, 1857; *Poetical Works*, 1884; and others. A few pieces from his poetical works are given in Roman Catholic collections.

Very, Jonas, was b. at Salem, Massachusetts, Aug. 28, 1813, his father, Jonas Very, being a shipmaster. He graduated at Harvard College in 1836. He remained at his College, as tutor in Greek, for two years, and then entered the Unitarian Ministry (1843). He has been engaged in the work of a preacher without a pastorate from the first, a great part of his time being devoted to literary pursuits. In 1839 he pub. a volume of *Essays and Poems*, from which several pieces have been taken as hymns, including:—

1. Lord, upon Thy word. The sun doth stand. *Waiting upon God.*

2. Father, there is no change to live with Thee. *Peace in the Father's love.*

3. Father! Thy wonders do not singly stand. *The Spirit's work.*

4. Will Thou not visit me? *The Divine Presence desired.*

These hymns were included in Longfellow and Johnson's Unitarian *Book of Hymns*, 1846. In the same collection also appeared:—

5. I saw on earth another light. *The Light Within.*

6. The bud will soon become a flower. *Hoping and Keeping.*

7. I turn not from him who asks of thee. *Kind Words.*

In addition the following hymns appeared in Longfellow and Johnson's *Hymns of the Spirit*, 1864:—

8. One saint to another I heard say, "How long?" *The Future anticipated.*

9. There is a world yet hath not seen. *The Spirit World.*

Most of these hymns are in the *Lyra Sac. Americana*, 1868; and in Putnam's *Singers and Songs of the Liberal Faith*, 1874. [F. M. B.]

Very, Washington, brother of Jones Very, was b. at Salem, Massachusetts, Nov. 12, 1815. After following mercantile pursuits for some time, he entered Harvard College, and graduated there in 1843. Subsequently he conducted a private school in Salem, where he d. April 28, 1853. Putnam gives three of Very's poetical pieces in his *Singers and Songs*, &c., 1874, one of which, "There cometh o'er the spirit" *(Spring)*, appeared in Longfellow and Johnson's *Book of Hymns*, 1846. [J. J.]

Verzage nicht, o frommer Christ. [*Trust in God.*] Included as one of *Drey schöne geistliche Lieder*, Constanz, 1607, in 22 st. of 5 l., and thence in *Mützell*, No. 584; *Wackernagel*, v. p. 427; and the *Unv. L. S.*, 1851, No. 261. Sometimes erroneously ascribed to Nicolaus Herman. *Tr.* as:—

To who the name of Jesus bear, Yield not yourselves &c. A good *tr. of st. i., iv., v., vii., xviii.*, by A. T. Russell, as No. 226 in his *Ps. & Hys.*, 1851. [J. M.]

Vexilla Regis prodeunt. *V. H. C. Fortunatus.* [*Passiontide.*] This "world-famous hymn," as Dr. Neale calls it, has been ascribed to Theodulph of Orleans, to Sedulius, &c. But it is found in all the MSS. of the works of Fortunatus, as well as in all the printed editions, and there is no ground whatever for questioning his authorship. In further annotation it will be most convenient to treat (i) of its *Text*, then (ii) of its *Origin* and some of the allusions contained in it, and lastly (iii) of the variations in its *Use*.

i. *Text, MSS., &c.* We print first the full original text from Professor F. Leo's ed. of Fortunatus's *Opera poetica*, Berlin, 1881, p. 34, where it is given as No. 6 in Bk. ii., entitled "Hymn in honour of the Holy Cross," and in 8 st. as follows:—

I.	V.
"Vexilla regis prodeunt, Fulget crucis mysterium, Qua carne carnis conditor Suspensus est patibulo.	"Arbor decora et fulgida, Ornata regis purpura, Electa digno stipite, Tam sancta membra tangere!
II.	VI.
"Confixa clavis viscera Tendens manus, vestigia Redemptionis gratia Hic immolata est hostia.	"Beata cujus brachiis Pretium pependit saeculi, Statera facta est corporis Praedam tulitque Tartari.
III.	VII.
"Quo vulneratus insuper Mucrone diro lanceae, Ut nos lavaret crimine, Manavit unda et sanguine.	"Fundis acerbis asperis, Vinctis nagoris nectare, Jucunda Deitas tertiil Plaudis triumpho nobili.
IV.	VIII.
"Impleta sunt quae concinit David fideli carmine, Dicendo nationibus: Regnavit a ligno Deus.	"Salve arbor alma victima Do passionis gloria Qua vita mortem pertulit Et mortevitam reddidit."

This text Leo prints from a St. Petersburg MS. of the 8th cent., a Loudun MS. of the 8th or 9th cent., a Vatican MS. of the 9th cent. (*Regina*, 339), and others. It agrees with the original readings of a 9th cent. MS. of Fortunatus, now in the Brit. Mus. (*Add.* 24193, f. 18). In the earliest Hymnaries, &c., it is found in much the same text, e. g.:—

In the so-called *Durham Hymnal*, an ancient MS. in the Chapter Library at Durham (*A. iv. 19, f. 81b*), written in England in a hand of the 10th cent., is two Hymns on,

written in England in the 11th cent., and now in the Brit. Mus. (*Vesp. D., xii. f. 64, and Harl., 2961, f. 230b*), the first of which is the present hymn, the text of st. i., ii., iii., vii., and xv. is the *Vesp. D., xii.* st. i., was subsequently scratched through, st. vii., viii. being erased (in the *Vesp. D., xii.*, the Latin text of almost all the hymns is repeated along with an Anglo-Saxon interlinear gloss, but in the present hymn the Latin text of the gloss. In this form, at f. 65b, the original st. i., ii., vii., are still found, and there is neither original nor gloss of st. iv., v., and the two following stanzas, not by Fortunatus, inserted in their place:—

iv.	v.
"O crux ave, spes unica, Hoc passionis tempore, Auge piis justitiam, Reisque dona veniam.	"Te summa Deus Trinitas, Collaudet omnis spiritus; Quos per crucis mysterium Salvas, rege per saecula."

Among other MSS. which omit st. vii., viii. and give iv., v., are the *Add.* 30846, f. 108, a Breviary written in Spain in the 11th cent., and now in the Brit. Mus.; the *Add.* 18406, f. 1, a Breviary written in Germany, and also in the 12th cent., and now in the Brit. Mus., &c. So also the *Hymnarium Moissiacense*, a MS. written in France in the 10th cent., and ed. by G. M. Dreves in 1888, p. 45. In the *Harl.* 2961, as above, the hymn is given with the same text as in the *Vesp. D., xii.*, but st. iv., v. beginning "Arbor decora et fulgida," being st. vi., vii. in it. In a MS. of the 11th cent. now at Corpus Christi College, Cambridge (201, p. 246), st. iv. also immediately precedes st. viii. Other early MSS. which contain the hymn are noted below. The text of the MS. now in the Brit. Mus. (*Add.* 11,695), one of the 11th cent. at Durham (*A. iii., 32, f. 32*), one of the 12th cent. at the Bodl. No. 146, &c. The variations in the text are somewhat numerous, but we need only mention two, viz. st. vii., l. 3, where the Bodl. MS. reads "Fundis acerbis asperis," and st. x., l. 3, where it is omitted, the Durham MS. reading "Et mortevitam reddidit." In the 12th cent. Bodl. MS. 130, f. 2, p. 264, it is found in the text with readings from a Fleury MS. of circa 980, a Rheinau MS. of the 11th cent., &c. The printed text is also in Wackernagel, i. No. 84, from a Leyden, Servatorius, 1565, Bernina's *Lat. Hys.*, 1573, and Daniel's *Thesaurus Hymnol.*, Halle, 1841-56, &c. In the revised *Roman Brev.* of 1632 the text is of st. i., ii.-vi., ix., x., slightly altered.

ii. *Origin and Allusions.* To appreciate this hymn we must bear in mind the circumstances under which it was written. The details are of more than usual interest, as a short summary will show:—

Fortunatus was then living at Poictiers, where his friend, Queen Radegund, founded a nunnery. Before the consecration of the nunnery church she desired to present certain relics to it, and among these she obtained from the Emperor Justin II. a fragment of the Holy Cross. In December 569 the ambassadors of the nunnery received its name of the Holy Cross. The relic was sent in the first instance to Tours, and was left in charge of the Bishop, in order that he might convey it to Poictiers. (See the *Historia Francorum*, bk. iv. cc. xxi. xxii. xxiii. xxvi. xxxi. xxxv.) In 1883 the Abbé L. Bénard's *Année Sainte*, Poictiers, 1887, pp. 128-136, its journey to Poictiers is thus described: "Escorted by a numerous body of clergy and of the faithful bearing lighted torches, the Bishop started in the direction of Tours, singing the hymn of the Church in honour of the hallowed wood of the Redemption. A league from Poictiers the pious cortège found the delegates of Radegund, Fortunatus at their head, rejoicing in the honour which had fallen to them; some of the monks carried the precious relic, covered with a veil of white wax. The meeting took place at Nigné, at the place where, twelve centuries and a half later, the cross appeared in the air. It was on this occasion that the hymn 'Vexilla Regis' was heard for the first time, the author himself intoning the verses. . . . It was the 19th November—arrival of the True Cross . . . It was the 19th November, 569."

The hymn was thus primarily a Processional hymn, written for use at the solemn reception of a relic of the Holy Cross. Inspired by the occasion the poet composed this poem of the Crucified King, one of the grandest hymns of the Latin church, in which in glowing accents he invites us to contemplate the mystery of love accomplished on the Cross. The occasion thus gives the key to his choice of subject, and to most of the allusions throughout the hymn. Fortunatus evidently had in his mind, especially in st. v., the old legends of the Tree of the Cross (see under "Fange lingua gloriosi Proelium," p. 886, i.), and designedly used in l. 1. 4, the word "patibulum," which means properly a cross, formed thus Y or thus ⅄; the latter form representing the stem of the tree, with the branches on which, as on a balance, the ransom of the world was weighed (st. vi.). The most interesting of the other allusions is the use made in the 8th stanza of Ps. xcvi. 10. Neither in the Hebrew, the present Septuagint, the present Vulgate, nor in the English versions, do we find anything answering to Fortunatus's statement that David spoke of God as reigning "from the tree," i.e. from the Cross.

Justin Martyr however cited the passage as Messianic, and regarded the words *ἀπὸ τοῦ ξύλου*, as part of the original (*Dialogue with Trypho*, sect. 73; see Migne's *Patr. Græca*, vi. 685). Irenæus (*Against Heresies*, bk. iii. c. 18, see Migne's *Patr. Lat.*, vii. 927) quotes the words "a ligno" as part of the text of Ps. xcvi. 10. These words are also found in many mss. of the so-called Italic version of the Psalms, as, e.g., in a Psalter of the 11th cent. now in the Brit. Mus. (*Add.* 30 *E.* 1., f. 112), and in the Utrecht Psalter (f. 58), which latter also appears to regard a ligno, *et enim correxit orbem*," and so in another Psalter of circa 700 (*Vesp. A.*, i. f. 92). In the *Add.* 18546 of circa 1150 it reads "Dicite in gentibus quia dominus regnavit, et enim correxit orbem," and so do the Psalters of the 12th cent. in the *Add.* 11,695, and also survived in the printed *Sarum Missals* as a versicle for use on Friday in Easter week and for the Festival of the Invention of the Cross, thus "Dicite in gentibus quia Dominus regnavit a ligno," and this form is also in the Benedictine Breviary, 1727, for the Festival of the Cross (ed. Hoskin, 1874, p. 410). In the present *Roman Breviary* it is appointed for use at Lauds in the commemoration of the Holy Cross in the ferial office at Eastertide, thus "*V.* Dicite in nationibus, alleluia, *R.* Regnavit a ligno Deus, alleluia." For further details of Italy's *Roman Brev. into England*, vol. i., 1879, p. 155). M. Leon Gautier, in his *Les Prêtres*, 1886, p. 153, quotes a Limoges MS. of the 11th cent. (Bib. Nat., Paris, *Lat.*, 1240), as appointing it for the 3rd S. after Easter, and also another MS. of the 12th cent. (*Lat.* 1139), as appointing it as peculiar *quia regnis Domini elementia, sub regulorum civibus, regnavit omnia et imperavit a ligno, propria Filio suo crucifixa qui surrexit et sedet in throno Deo*creatoris Zabuli."

iii. *Use.* As already stated the first use was as a processional hymn in honour of the Holy Cross. Its subsequent uses include the following:—

The first was on Vespers on Passion Sunday, and daily up to Maunday Thursday. In the *Paris Brev.* of 1736 it is appointed for Vespers on Passion Sunday, and from Wed. up to Maundy Thursday. In the present *Roman Brev.* it is used at Vespers on the Saturday before Passion Sunday, and up to Maundy Thursday, and also on the Festival of the Invention of the Cross (May 3); and in the Benedictine Breviary it is appointed for use on the morning of Good Friday, after the ceremony of the Adoration of the Cross, and during the time that its sculptors are coming the reserved sacrament (kept since Maundy Thursday in a side chapel, in the sepulchre of the Church), previous to its being solemnly placed on the High Altar.

Of the imitations and parodies of this hymn we need only mention two.

The first of these is a sequence beginning "Vexilla Regis prodeunt fulgentia," printed by G. M. Dreves in his *Analecta hymnica medii ævi*, 1886, p. 168, from three Limoges mss. now in the Bibl. Nat., Paris (*Lat.* 1139, circa 980; *Lat.* 776 of the 12th cent.; *Lat.* 1137 of the 13th cent.). It is a sequence for the Festival of the Invention with the rhythm and allusions used in the present *Roman Brev.* at the First Vespers of the Invention of the Cross. The second, printed by Thomas Wright in his *Political Songs of England*, London, 1839, p. 338, begins "Vexilla regis prodeunt, Fulget comeda contra tuin," and is a parody describing the death (1313) of

Peter de Gaveston, the favourite of Edward II. of England. (Wright, as p. 350, pub. a second, and much improved, edition of the text, with notes, under "Poésies inédites du quatorzième siècle. Paris et Londres, 1840.")

We may add that the text of Fortunatus, with a full critical and theological commentary, will be found in the Abbé S. G. Pimont's *Hymnes du Bréviaire Romain*, vol. ii., pt. ii., p. 36, Paris, 1884; and in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der Ältesten Kirchenhymnen*, vol. i. Paderborn, 1881, pp. 305–411. [J. M.]

The *trs.* into English of the *Vexilla Regis* include:—

1. A Royal the Regal Banners file. This fine rendering is in *The Office of the Blessed Virgin Mary in English, &c.*, 1687 (*Brit. Mus.*); an account of which is given in the *Churchman's Shilling Mag., for July*, 1876. Hymn No. 169 in Thring's *Coll.*, 1882, is taken from this *tr.*, the text being slightly altered. It is based on the *tr.* of 1585 noted below, and is by far the best rendering of the *Vexilla Regis* in C. U.

2. The royal banner is unfurled. By J. Chandler, in his *Hys. of the Primitive Church*, 1837, p. 74, in 5 st. of 4 l., and again in his *Hys. of the Church, mostly Primitive*, 1841, No. 42. It is given in a limited number of hymnals only.

3. Now onward move the standards of our King. By W. J. Copeland, in his *Hys. for the Week, &c.*, 1848, p. 79, in 7 st. of 4 l. Its use is limited.

4. Forth famous the standard of our King. By Bp. J. Williams, in his *Ancient Hys.*, 1844, p. 61. This is repeated in a limited number of collections, including Schaff's *Christ in Song*, 1869, and others.

5. Forth comes the standard of the King: All hail, Thou Mystery adored. By E. Caswall, in his *Lyra Catholica*, 1849, p. 80, and his *Hys. & Poems*, 1873, p. 50, in 7 st. of 4 l. It is given in several Roman Catholic hymn-books for schools and missions.

6. Forth goes the standard of the King. The sign of signs, the radiant Cross. This *tr.* appeared as No. 36 in Stretton's *Church Hys.*, 1850, in 6 st. of 4 l. In the Index it is said to be by *Chandler*, but its similarity to Chandler's *tr.* is so faint that the most which can be said of it is that it is Chandler's *tr.* re-written. It is a most successful rendering of the hymn. In full, or in an abridged form it is found in later collections, as Murray's *Hymnal*, 1852, Lowe's Gainsburgh *Coll.*, 1856, and several others.

7. The King of Kings His banner rears. By R. Campbell, in his *Hys. and Anthems*, 1856, p. 63, in 8 st. of 4 l.

8. See the royal banner streaming. By G. Rorison, in his *Hys. and Anthems*, 1851, No. 50, in 6 st. of 4 l.

9. The royal banners forward go. By J. M. Neale, in his *Medieval Hys.*, 1851, p. 6, in 7 st. of 4 l., and again in the *Hy. Noted*, 1852, with the omission of st. vi. It is in C. U. both in its full and in several altered forms. Amongst the latter are (1) *H. A. & M.*, altered by the Compilers, 1861, and repeated in other collections; (2) F. Pott's *Hymns, &c.*, altered by the Editor, 1861; (3) Nicholson's *Appendix Hys.*, 1868, beginning with st. iii., "Faithful is all that David told"; (4) *The Hymnary*, altered by the Editors, 1872, and others. When these various forms of Dr. Neale's *tr.* are taken into account, it is found that his rendering of the *Vexilla Regis* is more widely used than all others put together.

10. The royal banner forward goes, The Cross's mystery shines to view. By J. A. Johnston in his *English Hyl.*, 1852. In the 1856 ed. he altered it to "See forward the King's banners go," and in the 1861 ed. to "Before us our King's banner goes."

11. The royal banner is unfurled. This, in the Cooke and Denton *Hymnal*, 1855, is a cento of which st. i. is from J. Chandler as above, and st. ii.–v. are from Stretton's *Church Hys.*, 1850, somewhat altered.

12. Forth goes the standard of our King. The sacred banner gleams on high. This rendering, which appeared in Cheye's *Hymnal*, 1857, and again in other collections, is an arrangement made from older collections, the principal source being Stretton's *Church Hys.*, 1850, as above.

13. The King's bright banners forward go. This in *Kennedy*, 1863, No. 601, is J. A. Johnston's 1856 text as above, in a slightly altered form.

14. The royal banner is unfurled. And lo! the Cross is reared on high. This rendering in Mercell and Hoe's *Ps. & Hys.*, 1864, in 4 st. of 4 l., is an altered and abbreviated form of the text in Stretton's *Church Hys.*, 1850, as above, with a slight resemblance to Cheye's text of 1857. In the S. P. C. K. *Church Hys.*, 1871, No. 118 is a cento beginning with st. i. of this text, and concerning which Mr. Ellerton says in his *Notes to the Church Hys.*, 1881, p. xl,:—

"Hymn 118. . . . Free imitation, written for Church Hymns in 1871 by Bishop William Walsham How, of the Latin hymn *Vexilla Regis prodeunt*, by Venantius Fortunatus. . . . In the present imitation, little except the first line remains of the original. . . . Whereas the original contains eight verses, the last four being the impassioned apostrophe to the material cross, an alleged fragment of which was amongst the relics for the reception of which the hymn was written. These verses being considered by the Editors of Church Hymns wholly unsuitable for the use of the congregation for which their book was prepared, have been replaced by others."

The text of this *Church Hymns* cento is thus composed: st. i. from *Mercell & Hoe*, 1864, unaltered; st. ii., *Mercell & Hoe*, 1864, st. iii. rewritten; st. iv., v. new by *Bp. How*.

15. The King's banners onward stream. By E. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

16. The King's bright banners forward go. By E. A. Dayman, in the *Sarum Hyl.*, 1868. The opening lines (1 and 2) are from *Kennedy's* 1863 text, hence the first line of st. ii., "With outstretched hands, transfixed and torn," must be noted.

Other trs. are:—

1. The banners of the King come forth, The mistérie, &c. *Primer* (Antwerp), 1599.
2. Now forth the Kingly banners go. *Primer* (Moulin), 1699.
3. Now the Regal Banners fly, Now shines the Crosse mystery. *Primer* (Antwerp), 1599.
4. Behold the Royal Ensigns fly, The Crosses shining Mystery. *Primer* (London ?), 1706.
5. Abroad the royal Banners fly. A partial *tr.* in the *Primer*, 1706, p. 191.
6. Behold the Royal Ensigns fly, Bearing the Cross's Mystery. *Breming Office*, 1710.
7. In this the standard of a King! *I. Williams*, 1868.
8. The great King's banner shines above. *S. C. Bancroft*, 1841.
9. Mysterious sign of Royalty. *W. Palmer*, 1845.
10. See the royal banners fly. *T. Hurlé*, 1849.
11. The Royal Banner forward goes, The Victoria Cross refulgent gives. *J. D. Chambers*, 1852 and 1857.

12. The banners of the King go forth Combines the mystery of the Rood. *W. J. Blew*, 1852 and 1855.
13. The banners of the King appear, The mystery of the Cross shines clear. *J. Kirkus*, written in 1853, pub. in his (posthumous) *Misc. Poems*, 1869.
14. Behold the royal ensigns fly, which bear the Cross's mystery. By T. J. Potter in the *Catholic Psalmist*, 1857.
15. The Banner of the King goes forth, The Cross, the radiant mystery. *Elizabeth Charles*, 1858.
16. The Royal Banner floats on high. R. Massie, in *Lyra Messianica*, 1864.
17. The Kingly banners proudly fly. *F. Trappes*, 1865.
18. The King's bright banners onward bear. H. M. Macgill's *Tis Juvenile Miss. Magazine of the C. Prot. Church*, April, 1868, and his *Songs of the Christian Church*, 1870, p. 19.
19. The banners of our King advance. *A. Wallace*, 1874.
20. Banners of our King are streaming. C. Kent, in C. Snepher's *Annus Sanctus*, 1884.

Of these 20 trs. Nos. 1, 2, 3, 4, 5, 6, 7, 9, 14 are in C. U., the cross upon them "Shows the sign." A. W. Duffield, in his *Latin Hymn-Writers, &c.*, 1868.

This extensive list of trs. marks in a striking manner the strong hold this hymn has upon many men. In translating the stanza which has called forth the greatest diversity and skill is the *fourth* as above.

The finest rendering of these lines which we have seen is that in the Service Book of 1637 (see above), which reads:—

"That which the Prophet-King of old
Hath in mysterious verse foretold,
Is now accomplished, when we see
God Ruling Nations from a Tree."

The nearest approach to this in dignity and force is Dr. Neale's *tr.* of 1851. [J. J.]

Victimae Paschali. *Wipo* (?). [Easter.] This Sequence is an excellent example of the transition from the rhythmical, irregular, unrhymed Notkerian sequences to the regular rhyming sequences of Adam of St. Victor and later writers. It presents several points of interest, and demands a somewhat detailed examination. We shall treat (1) of the *Text and MSS.*, (2) of the *Authorship*, and (3) of the Use made of this Sequence.

i. *Text and MSS.* To show its structure we print the full text, which reads:—

I.	[Sepulchrum Christi vivi,
Victimae Paschali	Et gloriam vidi resurgentis;
laudes immolent Christiani.	Angelicos testes,
II.	Sudarium et vestes.
Agnus redemit oves;	Surrexit Christus spes mea,
Christus innocens Patri	Praecedet suos in Galilea."
reconciliavit	V.
Peccatores.	Credendum est magis soli
III.	Mariae veraci
Mors et vita duello	Quam Judaeorum turbae
Conflixere mirando;	fallaci.
Dux vitae mortuus	Scimus Christum resurrexisse
Regnat vivus.	a mortuis
IV.	Vere.
"Dic nobis, Maria,	Tu nobis, victor rex,
Quid vidisti in via?"	miserere.

The text as above is printed from the following sess., all now in the British Museum.

(*A*) *Add.* 19940, f. 93b, written in the 11th cent., probably in the S. of England. (*B*) *Add.* 23935, f. 45b, written in England, circa 1140. (*C*) *Vesp. A. xiv.*, f. 57b, written in England, circa 1180. (*D*) *Add.* 22283, f. 42bb, written in France, circa 1275. (*E*) *Add.* 19899, f. 8b, written in Germany, circa 1080. (*F*) *Arundel.* 154, f. 40b, written in Germany, circa 1100. (*G*) *Arundel.* 377, f. 1b, written in Durham in 1. 1., 1. 2. immolent in *c*; iii., 1. 3, confligerunt in *a*; iv., 1. 1, agnus sustens in *c*; iv., 1. 4, nos in *b* and *c*; iv., 1. 6, Galilaeam in *c* and *f*; v., 1. 4, credendum in *a* and *c*; v., 1. 5, a mortuis in *b*, *c*.

This sequence is also found in a MS. written in Germany *circa* 1100, and now in the Bodleian (*Liturg. Misc.*, 341, f. 47); in a MS. apparently written at Limoges, *circa* 1100, and now in the Bibl. Nat., Paris (*Lat.* 14819, f. 109); and in the Reimersnuth Gradual, *circa* 1000, also in the Bibl. Nat., Paris (*Lat.* 14812), in two MSS. of the 10th cent. at St. Gall, No. 339, p. 7 (added in a hand of the 11th cent., and No. 340, p. 24, and in a third of the 11th cent., No. 383, p. 30), &c. Other MSS. are in the Bodleian (*Liturg. Misc.*, 341, p. 215), a York, *circa* 1060; a Hereford, *circa* 1300, all now in the Bodleian; in a Paris of the 14th cent. (*Add.* 18005, f. 188), beginning with "Agnus redemit oves"; and a Jena of the 14th cent. (*Add.* 23922, f. 1), beginning with "Victimae Paschali" (the latter being missing), now in the Brit. Mus.; in the *St. Andrews*, *circa* 1499, the *Angers* of 1489, the *Magdeburg* of 1499, the *Minister* of 1496, and many others in various continental countries. In the *Paris Missal* (see above, p. 1220, col. ii.) it is given in full, and in the *Sarum Missal* in the present *Roman Missal* it is of st. v. are omitted, while in some of the 18th cent. eds. of the *Roman Missal*, e.g. in the Venice eds. of 1477 and 1487, in the Brit. Mus., the question "Dic nobis" (iv., 1. 1, 2) is given to Mary, and the answer (iv., 1. 3–6) to the disciples. In Otherwise, in most cases, the text is given in full and unaltered. The printed text is also in *Daniel*, ii. p. 56, with further notes at ii. p. 208, iii. p. 307, v. p. 50; *Rambach*, No. 82; *Mohler*, No. 70; *Wackernagel*, i., No. 191; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others.

ii. *Authorship.* As a rule this Sequence has been regarded as of unknown authorship. Of the guesses at its authorship the following may be mentioned:—

(1) **Cardinal Bona** (*Rerum Liturg.*, Rome, 1671, p. 356) says that it had been ascribed to Notker. This ascription, however, is quite without ground (see p. 818).

(2) **Robert II. of France.** In a list of authors of sequences, written *circa* 1100 (see p. 1062), it is ascribed to Robert II. of France. This ascription also lacks confirmation (see p. 907, ii.).

(3) **Hermannus Contractus.** The attribution to Hermannus Contractus (1013–1054) is given in Migne's *Patrologiae Cursus Completus*, vol. cxliii. (*Liturgia*), Paris, 1844, col. 956, seems also entirely conjectural.

(4) **Adam of St. Victor.** In the *Augustinian Missal* of St. Victor, printed at Paris in 1520, it is attributed to Adam of St. Victor, but on what it was written before he was born (see above and p. 24, ii.).

(5) **Italian Origin.** In the *Bibliologist* for October, 1854, it is said to be "probably of Italian origin." This appears simply to be a conjecture, and we have been unable to discover anything which can be called evidence in this direction.

(6) **Wipo.** Lastly P. Anselm Schubiger, in his *Sängerschule St. Gallens*, 1858, ascribes it to Wipo, on the ground that it is marked with his name in an Einsiedeln MS. (No. 121, p. 1, of the 11th cent.). In a footnote (appx. No. 30) of the part of the MS. which contains this sequence. Since Schubiger's discovery the sequence has generally been ascribed to Wipo (Oberwinkler Wippo or Wigbert), who was a native of Burgundy, and lived during the reigns of Conrad II. (d. June 4, 1039), and Henrich III., and presented a collection of poems to the former in 1035, and another collection to the latter in 1041; his latest work being a prose history of the Emperor Conrad II. (d. June 4, 1039). The ascription of the sequence (marked as his, so far as we can discover, only in his solitary Einsiedeln ms.) can hardly be regarded as definitely established. Neither of the two earliest St. Gall mss. give his name, and the copy in one of these (No. 340, p. 24) is added in a hand of the 11th cent. (the Graduel noted above), i.e. more than 20 years earlier than we otherwise hear of Wipo. And there is nothing in the other pieces known as his which would lead us to connect the "Victimae Paschali" with his name.

iii. *Uses.* This fine Sequence is simple, scriptural, good in rhythm, and embraces in itself various elements which account for its popularity and long extended use. Luther held it in high esteem, especially admiring the terse and vivid picture of the conflict between Death and Life in st. iii., and practically incorporated this stanza in his "Christ lag in Todesbanden" (see p. 554, i.). Its brevity and picturesqueness led to its speedy adoption in the *Missals* of various countries for use at the

ordinary church services during the period of Easter.

Of the use from which the text as above is taken, marks it simply as "a sequence on the Resurrection" assigns it to Easter Sunday, Monday, and Tuesday; to Easter Day in Easter week; while a, b, and c do not indicate the use.

Neither the *Sarum*, *York*, nor *Hereford Missals* used it on Easter Sunday or on Low Sunday; the *Sarum* appointing it for Friday in Easter week, and for the 2nd Sunday after Easter; the *Hereford* for Monday, Tuesday, and *York* for Wednesday in Easter week, as also on the 2nd and later Sundays. In the *Aspery Missal* of 1489 it is however appointed for Easter Sunday and for Low Sunday, as well as for Tuesday and Wednesday in Easter week; while the *Sarum Missal* used by Easter Sunday. The *Roman Missal* includes it for Easter week; in the *Vienne Missal* of 1688 for the B. V. M. at Rencontre, &c. Other *Missals* present various omissions or modifications of these uses, which need not be enumerated here. In the *Paris Breviary* of 1736 it is one of the four sequences which were alone retained in that revision, and is appointed for use on Easter Sunday and daily up to Low Sunday inclusive, but not for the later Sundays. In the *Paris Brev.* of 1840 it forms part of the service for Vespers on Easter Sunday.

The dramatic possibilities of this Sequence also early attracted attention. It formed a striking feature in many of the Easter Missals or Mystery Plays, but these we have not space to describe in detail.

(For its use there see e.g. F. J. Mone's *Schauspiele des Mittelalters*, Karlsruhe, 1846, pp. 17-27, 128, &c.; *Anglia*, Halle, Niemeyer, viii. 216 and J. O. Halliwell, 1841, pp. 1-6; *Le Grand Mystère de la Passion, publié par Gaston Paris*, Paris, 1878; *O. Mitscha's Oster- und Passionspiele*, Wolfenbüttel, 1880, &c.)

It was also frequently employed at Matins on Easter Sunday, in the ceremony of the Easter Sepulchre, which was intercalated in the service between the Third Lesson and the "Te Deum." Various forms of this function are found both in England, and on the continent. Dr. Carl Lange, in his *Die Lateinischen Osterfeiern*, Munich, 1887, gives the results of his examination of 224 mss. and printed service books (*Breviaries, Antiphonaries, Processionals, Troparies*, &c.), ranging from the 10th to the 18th cent., and used in France, Holland, Germany, Austria, Switzerland, Italy, Spain, and England, all of which contain longer or shorter forms of this function, and 68 of which embody the "Victimae Paschali," either in full or beginning with "Dic nobis Maria." The earliest form in which he has found the "Victimae Paschali" included date from the 12th cent.

At p. 65 Lange prints from a 13th cent. Ritual for use at Chalons-sur-Marne. There, after the Third Responsory the two chief singers, vested in albs, and representing the angel and Heather on the left of the high altar, to represent the angels at the Holy Sepulchre; followed by three deacons in white dalmatics, coming from the Vestry and representing the three Maries with spices, etc. They find the singers on the Rood, or Crucifix, and one of the sepulchrists says "Quem quæritis in sepulchro, o Christicolæ?" and they answer "Jesum Nazarenum." The Angels, taking off the white after-cloth, as representing the grave clothes, reply "He is not here." The Maries, turning to the choir, sing "Alleluia, the Lord has risen to-day," passing down towards the choir. And the Mary sings "Venite et videte locum," Second sings "Agite nuntiate" (as, ii.), and the Third sings "Nunc et vita" (as, iii.). Then the succentor, standing on the east step of the altar, sings the First Mary "Dic nobis" (as, i. 1-3), the chief singer replying "Sepulcrum" (as, iv., ii. 2, 4), the Second replies "Angelicos testes" (as, iv., ii. 5, 6), and the Third "Sudarium" (as, iv., ii. 7, 8). Then the succentor, turning to the choir, sings the Second Mary "Dic nobis Maria" "Quomodo" (as, v., ii. 1-3), and the whole choir sing "Scimus" (as, v., ii. 4-6). In the meantime the Maries have returned to the vestry, and the ceremony ends by the bishop or the succentor beginning the "Te Deum." This is one of the many varieties in which the complete sequence is included. Even in the use of the "Victimae Paschali" there were great variations. So in a *Nürnberg Antiphonary* of the 12th cent. (*Lange*, p. 146), *Mary* alone has "Dic nobis" (as, i. 1-3), to which she replies "Sepulcrum" (as, iv., ii. 2, 4). Then the choir sing "Credendum" (as, v. ii. 1-3), Mary alone the "Scimus" (as, v., ii. 4, 6), and the choir "Te nobis" (as, v., i. 6), the Mary concluding "Quid vidisti in via?" and then the sequence beginning with the "Dic nobis" is alone retained (*e.g.* in the *Bergfest Breviary* of 1481). So in the *Prag Breviary* of 1372 (*Lange*, p. 192) the rubrics provide for a proper Easter sepulchre and for two Marys, "Dic nobis Maria" (as, i. 1-3), the choir replying "Quid vidisti in via?" the chief singing "Quid vidisti in via?" and Mary replying "Sepulcrum" (as, iv., ii. 2-6), and the choir then singing "Credendum" (as, v., ii. 1-3). As Dr. Lange requires 171 large octavo pages to print and describe the variations of these service-books, we must beg our readers who wish for further information to refer to his interesting work.

As a final proof of the popularity of the "Victimae Paschali," we may mention some of the numerous imitations of it.

Thus **H. Leo Gautier**, in his 1858 ed. of *Adam of St. Victor*, prints two sequences, one on *St. Victor* ("Martyris Victoris laudes resonent Christiani Mortem ex") at p. 91, and the other for the B. V. M. at Easter ("Ave Maria, gratia plena, Maria, Dei genitrix") at p. 94. Both of these are servile imitations of, and indeed borrow a good deal directly from, the "Victimae Paschali," and in his 1881 ed. of *Adam of St. Victor* (pp. 256, 316) Gautier says that in both cases the sequence of Adam is a mistake. Other imitations may be consulted in *Mone*, e.g. his Nos. 166, 177, 318, 320, 325, 326, 368.

The varying forms of the text, together with a full critical and theological commentary, will be found in Dr. J. Kayser's *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen*, vol. ii., 1886, pp. 37-60. [J. M.]

Translations in C. U. :—

1. Forth to the paschal Victim, Christians, bring Your sacrifice of praise. By E. Caswall, in his *Lyra Catholica*, 1849, p. 253; and his *Hys. and Poems*, 1873, p. 122. In a few collections only.

2. The holy Paschal work is wrought. By R. Campbell, in his *Hys. and Anthems*, 1850, p. 72. It is mainly from a MS. tr. by Dr. Neale (to the Campbell MSS.) It is in O. Shipley's *Annus Sanctus*, 1884. In Dr. Rorison's *Hys. and Anthems*, 1851, No. 76, it was altered to "The Paschal work is wrought."

3. Christ the Lord is risˊn to-day! Christians, haste your woes to pay. By Jane E. Leeson, in the Rev. H. Formby's Roman Catholic *Hymns*, 1851, No. 10, in 4 st. of 8 l., and signed in the Index "M. L." This tr. has passed into several collections in G. Britain and America, including *H. A. & M.*, 1861, &c. Usually Miss Leeson's third stanza is omitted. Subsequently Miss Leeson retranslated the hymn in two forms, and included the same in her *Par. and Hys.*, 1853, as—

(1) **Sacrifice of Thanksgiving.** This is repeated in the *Irvingite Hys. for the Use of the Churches*, 1864 and 1871 as "Tr. by J. E. L., 1846." We have here a slight error in the date, but a certain indication that the exceptional *Paraphrase and Hys.* of 1853 were by Miss Leeson.

(2) **Sacrifice ye praises meet.** This we have not found elsewhere.

4. To the Paschal Victim, Christians, bring the sacrifice of praise. By J. M. Neale, in the *Hy. Noted*, 1852, No. 28. This in a prose tr. In the *Hymnary*, 1872, it is given in a metrical form as "Unto the Paschal Victim bring." Line 3, "The Lamb, the sheep, &c."

5. To the Paschal Victim raise thrill and sacrifice of praise. By W. J. Blew, in his *Hy. and Tune*

Bk., 1852-55; and again in the *Parish H. Bk.*, 1863 and 1875.

6. Praise to the Paschal Victim bring. By R. F. Littledale, in the *People's Hyl.*, 1867, No. 113, and signed "D. L."

7. Christians, to the Paschal Victim. Anonymous, in the *Antiphoner and Gradl*, 1880, and the *Hymner*, 1882.

Other tr. are :—

1. Bring, all ye dear-bought nations, bring. W. K. Bloxam, 1618; the *Sarum Office*, 1543; and O. Shipley's *Annus Sanctus*, 1884.

2. To the Paschal Victim grateful hymns of praise. *F. C. Husenbeth*, 1848, and *Lyra Mariana*, 1854.

3. The Paschal Victim calls for praise. *J. R. Beste*, 1849.

4. Christians, raise your grateful strain. E. C. Benson, 1851, in the *Parish H. Bk.*, 1863.

5. Unto the Paschal Victim bring. Line 3, "The Lamb redeemed, &c." *C. B. Pearson*, 1858.

6. Christians, come and lift your voices. *J. Wallace*, 1874.

7. Christians, your voices raise. *Anon.* in O. Shipley's *Annus Sanctus*, 1884. [J. J.]

Victis sibi cognomina. [*Circumcision.*] This anonymous hymn was given in the *Paris Brev.*, 1736, for the Feast of the Circumcision at 2nd Vespers, and beyond that date we have been unable to trace it. The text is in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 69: Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865; and L. C. Biggs's annotated *H. A. & M.*, 1867. *Tr.* as :—

1. 'Tis for conquering kings to gain. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 55, and his *Hys. of the Church*, &c., 1841, No. 30. It is given in a great many hymn-books, sometimes in full, and at other times in an abbreviated form.

2. Tyrants their empty titles take. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 102. This is given in the *Hymnary*, 1872, as "Warrior kings their titles gain."

3. Conquering kings their titles take. This cento appeared in the trial ed. of *H. A. & M.*, 1859, and the eds. of 1861 and 1875, and has passed into several other collections. It is composed of st. i., v., vi., by the Compilers, and st. ii., iii., iv. from J. Chandler as above, slightly altered. Three or four lines in st. v., vi. are also from Chandler. This cento is given in Pott's *Hymns, &c.*, 1861, as "Earthly kings their titles take," and in the *Sarum Hyl.*, 1868, as "Warrior kings fresh glory gain."

4. Let tyrants take their haughty names. By E. C. Singleton, in the *Anglican H. Bk.*, 1868.

Other tr. are :—

1. Let earthly tyrants title claim. *I. Williams*, 1839.

2. From conquered realms let tyrants claim. *W. J. Blew*, 1852-55.

3. Let earthly monarchs titles gain. *J. A. Johnston*, 1852-67.

4. To earthly kings fresh names accrue. *Lord Bateman* in O. Shipley's *Annus Sanctus*. 1884. [J. J.]

Victorinus, Santolius. [Santeuil, Jean-Baptiste de.]

Vinet, Alexandre Rodolphe, b. June 17th, 1797, at Ouchy, near Lausanne. His father, a man of somewhat stern religion, was schoolmaster of the village, and held a small appointment in the Canton du Vaud. Alexandre was appointed Professor of the French language at the gymnasium of Bâle, at the age of 20, and occupied this office, with some work for the University, for twenty years. In 1819 he was called to the ministry, and married. At first opposed to the movement of the *Réveil*, a deeper knowledge of its principles and deep sympathy with the persecution of its leaders, drew him heartily to its side. His pen was fearlessly used in defence of toleration (*Du respect des opinions*, 1826), freedom of worship (*Mémoire en faveur de la liberté des cultes*, 1826), and the separation of Church and State (*Essai sur la manifestation des convictions religieuses, et sur la separation de l'Eglise et de l'Etat*, 1842). No work is more permanently valuable on the subject than the *Essai*, from the logical sequence of its conclusions from the premises laid down. In 1837 he had been recalled to Lausanne, to occupy the "chaire de théologie pratique," in the *Academy*. In the end of 1840, however, he resigned the chair, withdrawing at the same time from the national church. He took a prominent part in the preliminary committees for the formation of the "Eglise libre du Canton de Vaud"; but his proposals were largely modified in the final constitution of it, to his deep regret. He had been compelled to withdraw from the discussions by his failing health. His constitution, always delicate, gave way comparatively early, and he d. May 10, 1847. His name is tenderly cherished, not only for his efforts in the cause of religious freedom, but as an Evangelical Divine (*Discours sur quelques sujets religieux*, 1831-41, and *Etudes Evangéliques*, pub. after his death), and as a distinguished man of letters (see the portrait of him by Sainte Beuve). His articles in the *Semeur* touched wide and varied subjects of literature with rare delicacy, acute nese, and truth. The most celebrated of his literary works are: *Etudes sur Blaise Pascal*, and *Etudes sur la littérature Française au dix-neuvième Siècle*, pub. posthumously. The hymns pub. in the *Chants Chrétiens* are only a few out of the number he wrote. They reveal the inner depth of a nature that shrank from outward demonstration of religious emotion, and are valuable on this account, as well as for that refinement of meditation which places them so high among the Protestant hymns of France. (See p. 999, ii.) [H. L. B.]

Vintimille, Charles Gaspar Guillaume de Vintimille du Luc, was b. Nov. 15, 1655. He was designated Bishop of Marseilles in 1684, but was not consecrated as such till 1692. In 1710 he was translated to the see of Aix (Bouches du Rhône), and in 1729 to that of Paris. He d. March 13, 1746. Under his auspices appeared the new *Paris Breviary* of 1736 (in which the ancient hymns of the Church were in great measure replaced by those of the Santeuils, Coffin, and other recent French writers); the new *Paris Missal* of 1738; and the new *Paris Processional* of 1740; all of which were speedily adopted in many other French dioceses. That Vintimille was himself a hymnwriter seems decidedly doubtful. The hymn "O Christe qui mœror pelli" (p. 823, i.) is sometimes been ascribed to him, but neither in the *Chasles Brev.* of 1686 nor in the *Paris Brev.* of 1736 is it in any way marked as his. [J. M.]

Virgin born, we bow before Thee.

Bp. R. Heber. [*Lent.*] Appeared in his posthumous *Hymns, &c.*, 1827, p. 54, in 4 st. of 4 l., and appointed for the 3rd S. in Lent. As given in the *People's H.*, 1867, No. 375, the lines "Mary, Mother meek and mild"; are altered to "Mary, Maid and Mother mild." It is otherwise unchanged. [J. J.]

Virginis castae virginis summae decus praecinentes. [*Common of Virgins.*] *Morel*, in his *Lat. Hymnen*, 1868, p. 180, gives a part of this sequence with the note, "This is only the beginning of a rumbling and somewhat barbarous sequence in the MS. collection of P. Brander (St. Gall MS., No. 546, written in 1397), where it bears the title 'a prolix sequence of some monk of St. Gall.'" Neale, in his *Sequentiae*, 1852, p. 237, ascribes it to Godescalcus or Gottschalck (d. 1090); but the earliest source he quotes is the *Tearsay Missal* of 1540, and there does not seem to be any reason for accepting this ascription, which is evidently a conjecture. The earliest text known is in the St. Gall MS., No. 383, of the 13th or 14th cent. The printed text is also in *Daniel*, v. p. 344, and *Kehrein*, No. 473. *Tr.* as "To-day let Christian maidens" in the *People's H.*, 1867, No. 221, and signed "S. M." [i.e. Sister Marion]. [J. M.]

Virginis Proles, Opificisque matris. [*Common of Virgins.*] This is found in four MSS. of the 11th cent. in the British Museum (Jul. A. vi. f. 67 b; Vesp. D. xii. f. 110; Harl. 2961, f. 249 b; Add. 30851, f. 152); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, is printed from an 11th cent. MS. at Durham (B. iii. 32, f. 40b); and in a MS. of the 11th cent. at Corpus Christi Coll., Cambridge (391, p. 274), and the Bern MS. 455 of the 10th cent. It is in two MSS. of the 11th cent. at St. Gall, Nos. 387 and 413. Also in the *Monarchia, Roman, Sarum, York, Aberdeen*, and other *Breviaries*, the *Sarum* use being for one virgin and martyr at 1st Vespers and at Matins. *Daniel*, i. No. 238, gives the original, and the form in the *Roman Breviary*, 1632, citing it at iv. pp. 140, 368, as in a 9th cent. MS. at Bern, a 10th cent. Rhenish MS., &c. The printed text is also in *Wackernagel*, i., No. 138; G. M. Dreves's *Hymn. Mediaevalis*, 1888, from a 10th cent. MS., &c. [J. M.]

Translations in C. U.:—

1. **O Thou, Thy Mother's Maker,** hail. By E. Caswall, in his *Lyra Catholica*, 1849, p. 225, and his *Hys. & Poems*, 1873, p. 117. This has been repeated in the 1863 *Appendix* to the *H. Noted*, No. 197, and others.

2. **Offspring, yet Maker, of Thy Mother lowly.** By T. I. Ball, in the 1867 *Appendix* to the *H. Noted*, No. 344.

3. **Child of [a] the Virgin, Maker of Thy Mother.** By G. Moultrie, in the *People's H.*, 1867, No. 219, signed "M." In the *Hymner*, 1882, No. 99, which begins with the same first line, is based upon this tr.

Trs. not in C. U.:—

1. O Virgin's Offspring Christ, Who wert alone. *Primer*, 1706.

2. Creator's and born of Virgin blest. *F. Trapper*, 1865.

3. O Virgin born. That Mother's Framer Thou. *J. D. Chambers*. 1866.

4. O Virgin's Offspring, Who Thy Mother didst create. *J. Wallace*. 1874.

The foregoing *trs.* are of the text for a "Virgin and Martyr." There are also *trs.* of an arrangement of the text for a "Virgin, but not a Martyr." These include one in the *Primer*, 1706, and a second by *J. Wallace*, 1874, each beginning with the same first line as above. In the *Hom. Diver.*, st. viii., of the Latin text, **Reine cuntz Deus alma actio**, is given, together with a doxology, for "Holy Women." This is *tr.* (1) "O God of bountie, at thy saints intreating;" in the *Primer*, 1706; (2) "Permit, great God, this Saint with Pray'rs may free;" in the *Primer*, 1706; and (3) "O God, for this Thy servant's sake, we humbly Thee implore," by *J. Wallace*, 1874. In the Marquess of Bute's *Roman Breviary cute English*, 1879, Wallace's *tr.* is given as "When she pleads for us at her sweet petition," &c. [J. J.]

Virgo vernans valut rosa, Agni sponsa specIosa. (*St. Winifred.*) This is the Sequence on St. Winifred of Wales, in the *Sarum Missal*, Venice, 1494, f. 255. It does not appear to be in any other ed. of the *Sarum Missal*, nor to have been received into other English or Continental Missals. It will be found in a note at col. 960 of the Burntisland reprint of the *Sarum Missal*, 1861. *Tr.* as:—

More fair than all the vernal flowers. By E. Caswall, in his *Masque of Mary, &c.*, 1858, p. 237; and his *Hys. and Poems*, 1873, p. 205. It was repeated in *Dr. Rowe's Hys. for the Poor*, 1867, &c. [J. M.]

Vischer, Christoph, a. of Jakob Vischer or Fischer, burgess at Joachimsthal, in Bohemia, was b. at Joachimsthal in 1520. He matriculated at the University of Wittenberg in Nov. 1540 (M.A. 1544), and was ordained at Wittenberg on Feb. 10, 1544, as pastor and probst at Jüterbogk, near Wittenberg. He was then appointed (in 1552) cathedral preacher and superintendent at Schmalkalden; in 1571 pastor and general superintendent at Meiningen; in 1574 court preacher and assistant superintendent at Celle (Zelle); and in 1577 chief pastor of St. Martin's Church at Halberstadt. He returned to Celle in 1583, as general superintendent of Lüneburg, and d. at Celle in October, 1597 (*Koch*, ii., 265; *Wetzel*, i. p. 295, and *A. H.*, i., pt. v. p. 38; Bötermund's *Gelehrte Hannover*, vol. ii., 1823, p. 40; *J. K. F. Schlegel's Kirchen- und Reformations-Geschichte Hannovers*, vol. ii., 1829, pp. 399–402; an. from Dr. Rheling, Celle, &c.)

Vischer was a somewhat voluminous writer. *Bötermund* gives the titles of 29 works by him. Only one hymn is known as his, viz.:—

Wir danken dir, Herr Jesu Christ, Dass du für uns [Easter] *Geistliche Hymnen*, Schmalkalden, 1569, in pt. ii. of the Dresden *C. H.*, 1597 (Julius in *Wackernagel*, v. p. 967), marked as by *M. C. V.*, and in 4 st. of 4 l., viz. st. i. as above, and

ii. Und litten dich, war Mensch und Gott.
iii. Und sind gestorben in dem Tod.
iv. Und dann schlafen die Entschlaft.

The only portion we have been able to find in any work of Vischer's is st. ii. This occurs in his *Christliche und einfältige Erklärung der gewöhnlichen Sprüche, welche in den Sonntags-Evangelien, von Anfang des Jahrs bis zu Ende, auf jeglichen Sonntag ausgetheilet werden: Sammt schönen Hymnis Jhesu Christi, auch der Simeons des Heiligen Greises, &c.*, Schmalkalden, 1585 [Brit. Mus.], and is given there in forms x. of those on the Resurrection (Auferstehung) as follows:—

"Solcht Seufftzer erwecket der heilige Geist, stützet in uns die wir hoffen.

"Ach Herr Christe, war Mensch und Gott,
Durch dein heilig Fünf Wunden rot,
Erlös mich von dem ewigen Tod,
Und trän mich in meiner letzten Not."

The same stanza is found in the ed. Schmalkalden, 1585 (Berlin Library). The sentence on the *Anfechtung* seem to have appeared nowhere else than in the 1569 ed. (Dresden Library, collated with the copy in the Vatican Library at Rome). *Mützell*, No. 344, prints the four stanza form from the text given by *J. C. Olearius*, Jena, 1710, as a reprint of the original, and as entitled "A children's hymn composed by M. Vischer, Pastor and Probst at Schmalkalden, upon the strengthening use of the bitter sufferings and death of Christ Jesus our Saviour." It is also in the *Dan. C. C.*, 1841, No. 123. The *trs.* are:—

1. **We bless Thee, Jesus Christ our Lord.** *For ever* [Easter] *Geistliche Hymnen*, Schmalkalden, 1585. By Dr. Zaremby, as No. 602 in his *Hymn. Christ.*, 1865.

2. **With thanks we glory in Thy Cross.** This is No. 331 in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

Vital Spark of heavenly flame. *A. Pope.* [*The Soul Immortal.*] In the *Spectator* for Nov. 10, 1712, Steele gives a letter sent to him by Pope on the words spoken by Hadrian on his death-bed. This letter, in *The Works of Alexander Pope, Esq. . . . Printed verbatim from the Octavo edition of Mr. Warburton.* London, C. Bathurst, 1788. Vol. v., p. 185, is dated Nov. 7, 1712, and begins:—

"I was the other day in company with five or six men of some learning; where chancing to mention the famous verses which the Emperor Adrian spoke on his death-bed, every one present was pleased to make a version of that spirit in those circumstances. I could not but differ from this opinion: morientis it was by no means gay, but a very serious soliloquy to his soul at the point of his departure; in which sense I naturally took the verses at my first reading them, when I was very young, and before I knew what interpretation the critics would put upon them.

"'Animula vagula blandula,
Hospes comesque corporis,
Quae nunc abibis in loca?
Pallidula, rigida, nudula,
Nec (ut soles) dabis jocos!'"

The letter then proceeds with a prose translation of these lines, and a vindication of the same. At the foot of the letter, and after his signature, Pope added the following metrical rendering:—

"ADRIANI morientis ad ANIMAM TRANSLATIO.

"Ah fleeting Spirit! wand'ring fire,
That long hast warm'd my tender breast,
Must thou to more this frame inspire?
No more a pleasing cheerful guest?
Whither, ah whither art thou flying?
To what dark, undiscovered dying?
Thou seem'st all trembling, shiv'ring, dying,
And Wit and Humour are no more."

In the *Spectator*, Nov. 10, 1712, Steele gives this letter verbatim, with the exception of the metrical version at the end. On Nov. 29, 1712, Pope wrote to Steele expressing regret that no like letter was given in his name he had not an opportunity of setting forth his ideas more fully and accurately. This letter did not appear in the *Spectator*. On Dec. 4, 1712, Steele wrote to Pope:—

"This is to desire of you that you would please to let me have the Latin verses translated, that you say the Emperor Adrian's Animula vagula, &c., with two or three stanzas for music. If you comply with this, and send me word so, you will very particularly oblige. Yours, &c." (*Works*, v. p. 190.)

To this Pope gave answer in the following letter, which is undated in his *Works*, vol. v. p. 190, but was probably sent within a post or two after the receipt of Steele's communication:—

"I do not send you word I will do, but have already done the thing you desire of me. You have it (as Cowley calls it) just warm from the brain. It came to me the first moment I waked this morning: yet, you'll see, it is a long paraphrase, and almost a new thing. Not to say a word not only the verses of Adrian, but the fine fragment of Sappho, &c.

"The dying Christian to his Soul.
"Ode.

"'Vital spark of heav'nly flame!
Quit, oh quit this mortal frame:
Trembling, hoping, ling'ring, flying,
Oh the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life.

Hark! they whisper; angels say,
Sister spirit, come away!
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

"'The world recedes; it disappears!
Heav'n opens on my eyes! my ears
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O Grave! where is thy victory?
O Death! where is thy sting?'"
(*Works*, v. p. 196.)

What Steele did with this ode we cannot say. It was certainly not inserted in the *Spectator*, as is generally supposed. It was included in various editions of Pope's *Works*, and was taken from thence for use in the hymnals. Collyer included it in his *Coll.*, 1812, No. 627, and since then it has been repeated in numerous hymn books. In the *Cong. H. Bk.*, 1836, J. Conder gave Pope's original text as No. 612, and a rewritten form of the same, beginning with the same first line, as No. 613. This rewritten form was repeated in his *Choir and Oratory*, 1837, p. 246, and in his posthumous *Hymns of Praise, Prayer, &c.*, 1856, p. 169.

The "fine fragment of Sappho" referred to in Pope's letter, formed the subject of Addison's article in the *Spectator* of Thursday, Nov. 22, 1711. Addison gives in his article a translation in Latin by Catullus, another in French by *Boileau*, and a third in English by *Ambrose Phillips*. It was doubtless to the original, and to these translations that Pope referred in his letter to Steele quoted above. As pointed out by R. Carruthers in his edition of Pope's *Poetical Works*, 1853, vol. ii., p. 178; and by Miller in his *Singers and Songs of the Church*, 1869, p. 140, Thomas Flatman's translation of the "Animula vagula, blandula," may have influenced Pope in his "Vital spark," but we are inclined to think that Addison's article in the *Spectator*, already referred to, had very much more to do with it than anything that Flatman had done.

[J. J.]

Vokes, Mrs. A long correspondence has failed to elicit any information concerning this hymn-writer beyond the facts that the earliest work in which her hymns are found is a *Sel. of Missionary and Devotional Hys.*, edited by the Rev. *J. Griffin*, a Congregational minister at Portsea, and pub. in 1797. Several of these were repeated in *J. Dobell's New Sel. of Seven Hundred Evangelical Hys., &c.*, 1806. There are also 7 of her hymns, all

with the signature "Mrs. Vokes," in W. B. Gallyer's *Coll.*, 1812. Of her hymns the following, all pub. in 1797, are still in C. U. :—

1. Behold the expected time draws near. *Missions.*
2. Behold the heathen waits to know. *Missions.* This begins with st. iii. of No. 1.
3. Proud Babylon yet waits her doom. *Fall of Antichrist.*
4. Ye messengers of Christ. *Missions.* [J. J.]

Vom Himmel hoch da komm ich her. *M. Luther.* [*Christmas.*] This beautiful Christmas hymn first appeared in the *Geistliche Lieder*, Wittenberg, 1535, in 15 sts. of 4 l.; and thence in *Wackernagel*, iii. p. 23. Also in Schircke's ed. of Luther's *Geistliche Lieder*, 1854, p. 12, in the *Unv. L. S.*, 1851, No. 50, &c. In King's *G. B.*, 1543, it is entitled "A Child-Jesu's Hymn for Christmas Eve on the child Jesus, taken from the Second Chapter of the Gospel of St. Luke." It has sometimes been said to be derived, at least in part, from the Latin. To the "Puerulus natus nuncius" its resemblance is very slight; and this Latin hymn has not been traced earlier than the 1579 ed. of Lucas Lossius's *Psalmodia* (1st ed. 1553). To the "Nuntium vobis fero de supernis" (Brit. Mus. ms. of the 12th cent., Harl. 2928 f. 114), it has no relationship whatever. Of the origin of the German hymn, Lauxmann, in *Koch*, viii. 21, thus speaks :—

"Luther was accustomed every year to prepare for his family a happy Christmas Eve's entertainment . . . and for this festival of his children he wrote this Christmas hymn. Its opening lines are modelled on a song, 'Aus fremden Landen kumm ich her;' and throughout he employed the melody which was then customary. It is certain that Luther celebrated the festival in this home in this original fashion. By his orders the first seven verses of this hymn were sung by a man dressed as an angel, whom the children greeted with the eighth and following verses."

We may add that Luther took the first stanza almost entirely from the following folk-song :—

"Ich komme aus fremden Landen her,
Und bring euch viel der neuen Mähr,
Der neuen Mähr bring ich so viel,
Mehr denn ich euch hier sagen will."

From the rest of the song Luther did not borrow anything.

In King's *G. B.*, 1543, it is set to the melody of "Aus fremden Landen," or rather as *F. M.* Böhme, in his *Altdeutsches Liederbuch*, 1871, No. 271, gives it "Ich komm aus fremden Landen her" In the *Geistliche Lieder*, Leipzig, V. Schumann, 1539, this was superseded by the beautiful melody still in use, which is sometimes ascribed to Luther, and is set to this hymn in the *C. B. for England*, 1863 (set also to No. 37 in *H. A & M.*, 1875). *Tr.* as :—

1. **From highest heaven good news I bring.** By A. T. Russell, as No. 17 in the Dalston Hospital *H. Bk.*, 1848. There st. i. is condensed from i., ii.; and st. ii.-v. are from iii., iv., viii., xv. In his own *Ps. & Hys.*, 1851, No. 45, Mr. Russell omitted the *tr.* of st. xv. and added a *tr.* of st. vii.

2. **From yonder world I come to earth.** In full, by Dr. J. Hunt in his *Spir. Songs of Martin Luther*, 1853, p. 20. From this st. vi.-ix., xiii., xiv., beginning "Oh! let us all be glad to-day," were included in the Manchester *S. S. H. Bk.*, 1853, the *Bk. of Praise for Children*, 1881, and the *Cong. Church Hyl.*, 1887.

3. **From heaven above to earth I come.** This is a good and full *tr.*, by Miss Winkworth in her *Lyra Germanica*, 1st Ser., 1855, p. 12, and in her *C. B. for England*, 1863, No. 30. Repeated in full in the Ohio *Luth. Hyl.*, 1880. Varying centos, beginning with st. vii., "Give heed, my heart, lift up thine eyes," are in Bp. Bickersteth's *Ps. & Hys.*, 1858, and his *Hyl. Comp.*, 1876, in the *Church S. S. H. Bk.*, 1879, and others.

4. **Good news from heaven the angels bring.** This is No. 131 in the Pennsylvania *Luth. Church Bk.*, 1868, in 7 st. (answering to st. i., iii., iv., viii., x., xiii., xv.), of which st. i.-iv., vii. are altered from A. T. Russell, and v., vi. from Miss Winkworth. Repeated in Schaff's *Christ in Song*, 1869, p. 56. St. i.-iii., v., vi., of this form are in the *Hys. and Songs of Praise*, N. Y., 1874, and the *Church Praise Bk.*, N. Y., 1895.

Other trs. are :—

(1) "I come from lands to tell." In the *Gods and Goddo Ballader*, ed. 1868, f. 30 (1868, p. 43). Rewritten by H. S. Rosnicy, as No. 68 in his Rosnicy-Sainer *Christmas Carols, New and Old*, beginning "From highest heaven I come to tell." (2) "I come from heaven, to declare," as No. 305 in pt. i. of the *New and Old*, 1871. (3) "From heaven I come to you," as No. 1 in *Bible H. Bk.*, 1885, beginning "Awake, my heart, my soul, my eyes." (4) "To-day we celebrate the birth," st. iv., vii., viii., iii. (partly founded on the 17th cent.), as No. 16 in the *Moravian H. Bk.*, 1886 (1886, No. 47). (5) "From heaven above to earth I come," in *Mac Pay.*, 1905, p. 7. (6) "Little children, sit down near." By *T. Anderson*, 1846, p. 2. (6) "From highest heaven, on joyous wing." *By Fr. Morris*, 1864, p. 3. (7) "From heaven high I sing my flight." By Dr. H. Bonar, in his *Hymns of Faith and Hope*, 1866, p. 1. (8) "From heaven high I've wandered forth." By Dr. R. W. Dale(an in his *Golden Harp*, 1864, p. 127. (9) "From heaven on high I come to you." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 256; altered in his *Meth. Sun. Sch. Hymn Bk.*, 1877, beginning "From earth I come." In the Ch. of *England Magazine*, 1875, p. 44. (11) "From heaven on high I come to you." By the Rev. J. G. Tasker, in the *Wes. Meth. Magazine*, Dec., 1885.

It may be note that in *J. C. Jacob's Prak. Ger.*, 1722, p. 73, there is a hymn for 8 vs., beginning "Es taget, die Lust zur Busse reizet," which is set to the melody of 1539. It is not however a *tr.* from Luther, but is merely a selection of stanzas from Isaac Watts's version of Ps. xcviii. [J. M.]

Vom Himmel kam der Engel Schaar. *M. Luther.* [*Christmas.*] This is founded on St. Luke ii. 10, 11, and St. Matt. ii. 6; and was apparently written in 1543, and meant for use when the other Christmas hymn ("Vom Himmel hoch") was thought to be too long. It was 1st pub. in the *Geistliche Lieder*, Wittenberg, 1543, in 6 st. of 4 l., and thence in *Wackernagel*, iii. p. 28. Also in Schircke's ed. of Luther's *Geistliche Lieder*, 1854, p. 15, and in the *Unv. L. S.*, 1851. *Tr.* as :—

1. **From you ethereal heavens.** This is a paraphrase, in 54 lines, by Miss Fry, in her *Hym. of the Reformation*, 1845, p. 20. From this a cento in 5 st. of 8.M., recast and beginning, "Let all our hearts rejoice," in No. 5 in Whittemore's *Supp. to All H. Bks.*, 1860.

2. **To shepherds as they watched by night.** In full, by R. Massie in his *Martin Luther's Spir. Songs*, 1854, p. 7. Included in the Ohio *Luth. Hyl.*, 1880, and by Dr. Bacon in his *Hys. of Martin Luther*, 1884, p. 66.

Other trs. are :—

(1) "A band of angels from the sky," as No. 146 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Sing! sing! Ye ransomed mortals, sing." By Sir John Bowring in his *Hymns*, 1825, No. 81. (3) "The humble shepherds, watching." By *Miss Cox*, 1841, p. 16. (4) "From heaven there came an angel tuning." By *Dr. J. Hunt*, 1855, p. 35. (5) "From heaven angel hosts did fly." *By Wm. Hewington*, 1864, p. 25. (6) "The angels came down in their osiers so bright." By R. Garrett in his *Hys. & Pts.*, 1867, p. 37. (7) "From heaven the angel-troop came near." By Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 256; altered in his *Exodus*, 1875, p. 48. [J. M.]

Vom Himmel kommt der starke Held. [*Christmas.*] This hymn appears in the *Neues Hildburghäusisches G. B.*, 1807 (ed. 1808, No. 179), in 10 st. of 4 l. The two opening lines, but not much more, are taken from a hymn by Dr. Johann Christoph Stockhausen [b. October 20, 1725, at Gladenbach, Hesse; became in 1769 Lutheran superintendent at Hanau; d. at Hanau, Sept. 4, 1784], found in the *Neue Hessen Münsterbergische G. B.*, 1779, and included in the Würtemberg *G. B.*, 1791, in 6 st. The rest is a paraphrase, apparently by J. C. Wagner (q.v.), of the same passage of Holy Scripture as that used by Luther in his "Vom Himmel kam der Engel Schaar," but it has very little resemblance to Luther. The *tr.* from the text of Bunsen's *Versuch*, 1833, No. 118, in 9 st., are :—

1. "The mighty Saviour comes from heaven." By *Miss Cox*, 1841, p. 15. (2) "From Heaven comes the mighty Lord." *By Lady E. Fortescue*, 1848. [J. M.]

Vos ante Christi tempora. *C. Coffin.* [*Septuagesima.*] Appeared in the *Paris Brev.*, 1736, for the Sundays from Septuagesima to Lent at Vespers; and in Coffin's *Hymni Sacri*, 1736, p. 48. The text is given in J. Chandler's *Hys. of the Primitive Church*, 1837, No. 58; Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865; and in L. C. Biggs's annotated ed. of *H. A. & M.*, 1867. *Tr.* as :—

1. **O ye who followed Christ in love.** By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 64, and his *Hys. of the Church*, 1841, No. 35. In 1852 it was given in an altered form (the opening with Chandler's first line) in Murray's *Hymnal*, No. 52. *Murray's* alterations were repeated in great part in the trial copy of *H. A. & M.*, 1859, and in the 1st ed., 1861, where the *tr.* began :—

2. **How blest were they who walked in love.** In this rendering additional changes were made by the Compilers of *H. A. & M.*, thus rendering it 8 cents by *Chandler, Murray*, and the *Compilers of H. A. & M.* This was repeated in a few collections, but omitted from the 1875 ed. of *H. A. & M.* In Mercer's *Ch. Psalter & H. Bk.*, Oxford ed., 1864, No. 430, the opening line is "O ye who follow Christ in love," but the hymn as a whole is from *Murray* and *H. A. & M.* The *Hymnary*, 1872, is the *H. A. & M.* text with additional alterations.

3. **Ye patriarchs all, and ancient sires.** This, in *Kennedy*, 1863, No. 434, is a cento of which st. ii. ll. 1-4 are from *Chandler*; st. v., vi. from Murray's *Hyl.*, 1852, the doxology from Bp. Ken, and the rest by the editor, partly from J. A. Johnston's *English Hyl.*, 1856.

Other trs. are :—

1. Ye patriarchal saints and sires. *J. Williams.* 1858.
2. Ye patriarchs and ancient sires. *J. A. Johnston.* 1861.
3. O ye, ere Christ had sojourned here. *J. D. Chambers.* 1857.

Vos O virginei cum citharis chori. [*Common of Virgins.*] An anonymous hymn at 1st Vespers on the Feast of a Virgin not a Martyr, in the *Sens Brev.*, 1726, and the *Paris Brev.*, 1736. Also in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. *Tr.* as :—

1. **Ye Virgin company.** By I. Williams, in the *British Magazine*, 1835 (vol. viii. p. 519), and his *Hys. tr. from the Parisian Breviary*, 1839, p. 319.

2. **Ye virgin choirs rejoice.** By J. D. Chambers, in his *Lauds Sion*, Pt. ii., 1866, p. 43, and with alterations in the *Hymnary*, 1882.

3. **Chant your hymns, ye choirs of Virgins.** By T. I. Ball, in the 1872 *Appx.* to the *N. Noted.*

4. **Ye Virgin choirs, with harps of gold.** By E. P. Littledale, in the *St. Margaret's Hymnal* (East Grinstead), 1875. [J. J.]

Vox clara ecce intonat. [*Advent.*] This hymn has been ascribed to St. Ambrose, but is not assigned to him by the Benedictine editors. It is certainly ancient, possibly even of the 5th cent. It is assigned to Rom. xiii. 11 (the Epistle for the 1st S. in Advent), and St. Luke xxi. 25 (the Gospel for the 2nd S. in Advent in *Anglican* use, for the 1st S. in modern *Roman* use). It is an excellent summary of the leading ideas of Advent, and w.ll fitted for use throughout the season. *Daniel*, i. No. 73, gives the ancient text, in 4 st. of 4 l. (together with the recast of the *Roman Breviary* of 1632, which begins **En clara vox redarguit**), and at iv. p. 143 cites it as in a Rheinau ms. of the 11th cent. It is also in G. M. Dreves's *Hymn. Moissiacenses*, 1888, from a 10th cent. ms. In the use of *Sarum* it was assigned to Lauds on the 1st S. in Advent, and daily up to Christmas Eve. Also in the *York, Aberdeen*, ancient *Roman* (Venice, 1478), and other *Breviaries*. In the *Monastic Breviary* of 1502 it is the hymn at Vespers on Wednesday and Friday in the first and third weeks in Advent (see Migne's *P.T. Lat.*, lxxvii. cols. 65, 85, 888). [W. A. S.]

It is found in five mss. of the 11th cent. in the British Museum, viz. those of the Ancient English Church (Vesp. D. xii. f. 3; Add. 30,851, f. 3), of Christ Church, Canterbury (Add. 30,849, f. 8 b; Add. 30,851, f. 11), and in the Old Gall. ms., No. 413, of the 11th cent., &c. In the Latin Church Hymns and Sequences, 1851, p. 97, it is printed from an 11th cent. ms. at Durham (B. iii. 32, f. 11). The ancient text is also in Wackernagel i. No. 84; *Hymn. Sarisb.*, 1851, p. 9; and *Hymn. Sarisb.*, No. 29; the text of the *Roman Breviary* of 1632 in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865; Bp. Woodford's annotated ed. of *H. A. & M.*, 1867. [J. M.]

Both forms of this hymn have been *tr.* into English as follows :—

i. **Vox clara, ecce, intonat.**

1. In music, lo, you orb appears to rise. *Synesarium Scoticum*, 1823.
2. Lo! what a thrilling voice sounds forth. *J. D. Chambers.* 1852.
3. Hark, the clear voice, whose thrilling tone. *W. J. Blew.* 1852-55.
4. Hark! what a thrilling voice invades. *J. D. Chambers.* 1857.
5. Hark, a clear-toned voice, as thunder. *J. W. Bicknell.* 1859.
6. Give ear! the voice rings clear and true. *J. Ribbe.* 1861.
7. Hark to the voice whose thrilling tone. In the *Hymnary*, 1872. Largely indebted to *W. J. Blew*, as above.
8. Clear rings a voice; it chides the world. *Lord Grimthorpe*, in O. Shipley's *Annus Sanctus*. 1884.

ii. **En clara vox redarguit.**

1. **Hark, a joyful voice is thrilling.** By Card. Newman, in his *Verses on Religious Subjects*, 1853, p. 110, and his *Verses on Various Occasions*, 1868, p. 9. In O. Shipley's *Annus Sanctus*, 1884, and others.

2. Hark, an awful voice is sounding. By E. Caswall, in his *Lyra Catholica*, 1849, p. 46, and his *Hys. and Poems*, 1873, p. 26. It is in a large number of hymn-books. In *Kennedy*, 1863, it is given in a recast form as "Voice of mercy, voice of terror."

3. Hark, a gladsome voice is thrilling. By W. J. Blew, in his *Church Hy. and Tune Bk.*, 1852-55, and Hirl's *Sel.* from the same, 1870, No. 1. It is based upon Card. Newman's *tr.* as above.

4. Hark to the voice that loudly cries. By J. A. Johnston, in his *English Hyl.*, 1852, 1856, 1861.

5. Hark, a thrilling voice is sounding. This, which appeared in Murray's *Hymnal*, 1852, No. 2, is an altered form of Caswall's *tr.* as above. It was repeated with variations in the *Salisbury H. Bk.*, 1857; *H. A. & M.*, 1861 and 1875, and many others. The text in the S. P. C. K. *Church Hys.*, 1871, beginning with same line as *H. A. & M.*, is a nearer approach to the original than that collection. *Thring's* text, also beginning with the same line, is Caswall with an adaptation of the best emendations of various editors.

6. Voice of mercy, voice of terror. By B. H. Kennedy, in his *Hymns. Christiana*, 1863, No. 47, is a recast of E. Caswall's *tr.* as above.

7. Hark, a trumpet voice of warning. By R. C. Singleton, in his *Anglican H. Bk.*, 1868.

8. Hark, the Baptist's voice is sounding. In the *Hymnary*, 1872, is an altered version of Caswall's *tr.* as above.

Other trs. are:—
1. Hark! Voice and early Day. *Primer*, 1706.
2. Hark, a voice of warning, hark. *Sp. S. Mond.* 1857.
3. Lo, lastly hath the voice proclaimed. *A. J. S. Bp.* 1857.
4. Mark! how that voice swells clearly out. *Sp. J.* Williams. 1845.
5. Hark, louder through surrounding gloom. *W. Palmer.* 1848.
6. What thrilling voice through midnight peals. *St. J. Coleridge.* 1849.
7. Behold, a chilling voice and clear. *F. Pepper.* 1865.
8. Hark, hark, the voice of chanticleer. *J. Wallace.* 1871.

[J. J.]

Vox clarescat, mens purgetur. (*Trinity Sunday.*) Dr. Neale in his *Sequentiæ*, 1852, p. 67, gives this from the *Sarisbs Missal* of 1661, where it occurs in the Votive Mass for the Holy Trinity. Neale's text is repeated by *Daniel*, v. p. 207, and *Kehrein*, No. 146. *Du Meril*, in his *Poésies Populaires Lat. du Moyen Age*, 1847, p. 305, prints it from a MS. in the *Bibl. Nat., Paris* (*Lat.* 5132), of the beginning of the 12th cent. *Tr.* as:—

With haste succour, and cleansed from guilt of sin. By R. T. Scagan, in two cent. of *H. A. & M.*, 1875, and again in his *Hys. and Other Poetry of the Latin Church*. 1888. [J. M.]

Vox sonora nostri chori. *Adam of St. Victor I (St. Catherine.)* A graceful sequence relating the history of St. Catharine of Alexandria, to be used on her festival, Nov. 25. *Gautier*, in his 1858 ed. of Adam's *Oeuvres Poétiques*, vol. ii., p. 320, gives it among the genuine prose of Adam, but in his ed. 1881, p. 245, he ranks it as doubtful for rhythmical reasons, and so does not print the text, but cites it as in a Gradual of St. Victor before 1239 (Bibl. Nat., Paris, No. 14452), a *Paris Gradual* of the 13th cent. (B. N. No. 15615), and other sources. Among *Missals* it is found in an early 14th cent. *Paris* in the British Museum (Add. 16905, f. 309), the *Sainte* 1491; the *Sens* 1529, and others. The printed text is also in Neale's *Sequentiæ*, 1852, p. 205; *Daniel*, v. p. 324; *Kehrein*, No. 812; and D. S. Wrangham's *Liturgical Poetry of Adam of St. Victor*, 1881. *Tr.* as:—

1. Let our choir with voice sonorous. By R. F. Littledale, in the *Church Times*, Nov. 19, 1864, in 12 st., and again in an altered form in the *People's H.*, 1867, No. 304.

2. Loud and true our full-mix'd chorus. J. M. Neale, in the *St. Margaret's Hyl.* (East Grinstead), 1875.

Other trs. are:—
1. Come, let our choir with full accord. *D. T. Morgan.* 1871 and 1880.
2. Let our chorus' voice sonorous. *D. S. Wrangham.* 1881. [J. M.]

W

W., in Bristol Bap. *Coll.*, by Ash & Evans, 1st ed., 1769, i.e. *I. Watts.*

W. B., in the *Evangelical Magazine*, 1795, i.e. *William Baddon.*

W. H. D., i.e. *Mrs. Van Alstyne*, in various of the American hymnals.

W. L., in the Bristol Bap. *Coll.*, 1769, by Ash & Evans, i.e. I. Watts's *Horæ Lyricæ.*

W. L. A., in Dr. Alexander's *Augustine H. Bk.*, 1865, i.e. *W. L. Alexander.*

W. S., in the Bristol Bap. *Coll.*, 1769, i.e. Watts's *Sermons.*

Wach auf, mein Herz! und singe. *P. Gerhardt.* (*Morning.*) Included in the Red ed., 1648, of Crüger's *Praxis*, as No. 1, in 10 st. of 4 l. Thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 39, and Bachmann's ed., No. 1. Repeated in the *Criiger-Runge G. B.*, 1653, No. 1, and recently in the Berlin *G. L. S.*, ed. 1863, No. 1132. It is one of the finest and most popular of German morning hymns, and soon passed into universal use, at all. being a special favourite. *Tr.* as:—

My Soul, awake and tender. In full, by J. C. Jacobi, in his *Psalmodia Germanica*, 1720, p. 33 (1722, p. 104), repeated as No. 477 in pt. i. of the *Moravian H. Bk.*, 1754. In the *Moravian H. Bk.*, 1789, No. 744 (1886, Nos. 1158, 1159), begins "My soul awake and render," st. i., ii., iv., v. being from i.; v. ll. 3, 4; vi. ll. 1, 2; x.; viii.; while st. iii. ("Bless me this day, Lord Jesus," 1886, No. 1159), is st. iii. of No. 189, in pt. i. of the 1754 (a *tr.* by *J. Gambold* from the early Greek hymn, *καθ' ἑκάστην ὥρίαν πλοκήτου σε, p.* 1138, i.). From this 1789 text st. i., iii., ii. 1, 2; iv. 3, 4, were given in Bickersteth's *Christian Psalmody*, 1833.

Other trs. are: (1) "Thy Thanks, my Soul, be rendering," by *B. Beddoe*, 1845, p. 26. (2) "Wake, my heart, and sing His praises." by *R. Massie*, 1857. (3) "Awake, my heart, be singing," by *J. Kelly*, 1867. (4) "Wake up, my heart, clear," by *N. L. Frothingham*, 1870. [J. M.]

Wach' auf, wach' auf, du sieh'ra Weib. *J. Rist.* (*Second Advent.*) 1st pub. in his *Neuer Himlischer Lieder sonderbahres Buch*, Lüneburg, 1651, p. 248, in 13 st. of 8 l.

entitled, "True hearted Exhortation and Warning to the careless world that with genuine repentance she may prepare and secure herself against the near approaching Last Day." Founded on the Gospel for the 2nd S. in Advent (St. Luke xxi. 25-36), and is one of the finest of Rist's hymns. Repeated in Freylinghausen's *G. B.*, 1704, No. 14 (8 st.); and in Bunsen's *Versuch*, 1833, No. 493 (*Allg. G. B.*, 1846, No. 426), omitting st. ii.-v. *Tr.* as:—

1. Awake, thou careless world, awake! The day shall, &c. By A. T. Russell, in 3 st. The *tr.* of st. i. appeared as No. 108 in the Dalston Hospital *H. Bk.*, 1848; the *trs.* of st. vii., xiii., were added in his *Ps. & Hys.*, 1851, No. 39.

2. Awake, thou careless world, awake! The final day, &c. A good *tr.* of st. i., vii., xii., vi., iv., xi., xiii., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 4.

From this the *trs.* of st. vi., ix., xiii., altered and beginning, "The Lord in love delayeth long," were included as No. 113 in the Irvingite *Hys. for the Use of the Church*, 1864. Also the *trs.* of st. vii., ix., xiii., and of viii., ix., xiii., beginning "Lo, He, on whom all power is laid," in in H. L. Hastings's *Hymnal*, 1880.

For her *C. E. for England*, 1863, No. 27, Miss Winkworth reverts the *tr.* to the original metre, beginning "Awake, thou careless world, awake! That final Judgment day," omitting the *trs.* of st. viii., xi.

Other trs. are: (1) "The last of days will come indeed," by *Miss Cox*, 1841, p. 9, being st. i., vii., xii., xiii. (2) "Lo, the last day is coming," by *Miss Dunn*, 1845. (3) "Lift up, ye saints, your joyful heads," being st. ix., xi., xiii. (4) "Awake! awake! from careless ease," by *Lady E. Fortescue*, 1843, p. 1. [J. M.]

Wackernagel, Carl Eduard Philipp, D.D., was b. at Berlin, June 28, 1800. He studied and graduated PH. D. at the University of Berlin. In 1829 he became a master in the technical school (Gewerbeschule) at Berlin, and in 1839 master in a private school at Stetten in Würtemberg. He was then (1845) appointed professor in the Realgymnasium at Wiesbaden, and in 1849 director of the Realschule at Elberfeld. He received the degree of D.D. from the University of Breslau in 1861, and in the same year retired to Dresden, where he d. June 20, 1877 (*Herzog's Real Encyklopädie*, xvi. 588; Dr. Ludwig Schulze's *Philipp Wackernagel*, Leipzig, 1878, &c.).

Wackernagel was an enthusiastic and successful teacher, and his author of various works on mathematics, on crystallography, on German literature, &c. His chief work is his *Das deutsche Kirchenlied von der ältesten Zeit bis zu Anfang des XVII. Jahrhunderts*, the preface to the last volume being all that he did not live to complete. Volume I. contains 484 Latin hymns, and a *Supplement* of 100 hymns; Vol. II. contains 1,000 German hymns, which are (14 excepted) by German writers prior to the Reformation; Vol. III. (1870) has 1467 pieces of the Reformation period; Vol. IV. (1874) has 1537 pieces, all (3 excepted) by German writers from 1584 to 1704; and v. has 1668 pieces of the 17th and 18th centuries. This work is a great monument of care and research, and is indispensable to the student of early German hymnody. The present writer has gladly availed himself of it, and it is only in a very few cases that he has been able to supplement or correct its results.

Wackernagel had a share in editing the Elberfeld *G. B.* of 1857. He was also one of the original commission appointed to prepare the so-called Eisenach Conference *G. B.* (see *Koch*, vii. 112. It was meant to be a general hymn-book for use by the Lutherans over all Germany), but disagreeing with the critical canons of his colleagues, soon left. His afterwards pub. a small collection of standard German hymns, entitled *Kleines Gesangbuch geistlicher Lieder für Kirche, Schule und Haus*, Stuttgart, 1860, the greatest merit of which was the beauty of its type.

Wake the song, O Zion's daughter. (*Palm Sunday.*) This hymn appeared in E. W. Eddis's *Irvingite Hymns for the Use of the Churches*, in 1864, and is therein ascribed to "J. E. L." i.e. *Jane E. Leeson*. It is however a curious conto and is thus composed:—

St. i. Original, by Miss Leeson, based on Dr. Neale's *tr.* of "Gloria, laus, et honor," in the *Hymnal Noted.*

St. ii. Composed of st. iv. v. of the same *tr.* by Dr. Neale, with two or three verbal alterations.

St. iii. ll. 1-4. Altered from a doxology to the Creation hymn, "Benedicite omnia opera," in the *Primer*, 1706, in Dr. Neale, as above; and ll. 5-8 added by Miss Leeson.

This conto is of more than usual excellence, and might be used with advantage. [J. J.]

Wakefield, John. [Sandemanian Hymnbooks.]

Walker, George, F.R.S., b. 1735, at Newcastle-on-Tyne, educated by his uncle, Thomas Walker, dissenting minister at Durham, whom, after further study at Dr. Rotherham's academy at Kendal, and at Edinburgh and Glasgow, he succeeded in the pulpit there. From Durham Walker removed to Great Yarmouth, and thence in 1773 to the Warrington Academy. While there he pub. *The Doctrine of the Sphere.* This and his *Treatise on Conic Sections* are the chief of his mathematical works. From 1774 to 1798 he was minister at the High Pavement Chapel, Nottingham, and took a prominent part in the public life of the town. His sermons on political events of the time attracted widespread attention, as did his tract *The Dissenters' Plea; or, an appeal of the Dissenters to the Justice, Honour, and Religion of the Kingdom against the Test Laws.* This and other essays on religious and philosophical questions were republished after his death in two volumes of *Essays on Various Subjects*, with a Memoir, 1809. Four volumes of *Sermons on Various Subjects* were also published (1808), the first two volumes having first appeared in 1795, during his Nottingham ministry. In 1798 he removed to Manchester, as Professor of Theology in the recently founded Manchester Academy, and also became president of the Philosophical and Literary Society. His health giving way he spent the last months of his life in the neighbourhood of Liverpool, and d. in 1807, while on a visit to London. He was buried in Bunhill-fields. For his Nottingham congregation Walker pub.

A Collection of Psalms and Hymns for Public Worship, accordant with the disputed doctrines of any sect. Nottingham, Printed by W. Byron, for the Editor. 1796.

This is one of the chief of the collections made for congregations of Presbyterians in the period of their transition towards Uni-

tarianism. Of the 387 psalms and hymns 141 are taken from Watts, and of the rest the names of 24 authors are given, including T. Scott, Barbauld and Kippis. Walker himself, holding a "tempered Arianism," freely altered the hymns adopted, both for doctrinal reasons, and "to improve the style" of the compositions. He also contributed hymns of his own. Of these the best known are:—

1. Enough of life's vain scene I've trod.
2. Though many faults do me reprove.
Part of "How foolish to appear to God."
3. The earth proclaims its Lord. [V. D. D.]

Walker, George, D.D., s. of Arthur Walker, a farmer at Hillton of Pitbladdo, near Cupar, Fife, was b. at Hillton, Jan. 6, 1783. He studied at the Universities of St. Andrews and Edinburgh; and after being licensed by the Presbytery of Cupar, in 1806, was appointed in 1815 parish minister of Kinnell, near Arbroath. In 1867 he received the degree of D.D. from the University of Edinburgh. He d. at Kinnell on Sept. 11, 1868. He was a scholarly and devout man, with great taste and modest and retiring manners. He pub.:—

(1) *Hymns translated or imitated from the German*: Lond., Partridge & Co., 1846. This contains 92 hymns from the German, with tr. of the "Dies Irae," in all 94. Of these 14 are original hymns. Dr. Walker does not limit himself to reproduce the matter, or even uniformly the ideas, of his originals. By the kindness of his representatives his MS. copy has been used to identify his trs., most of which are reduced throughout this volume to initials only. (2) *The Psalms and Paraphrases*: Edin., W. P. Nimmo, 1866. Besides 73 Prayers, &c., this contains 82 original hymns and 14 versions of the "Gloria Patri." A number of the prayers and 42 of the hymns last appeared in his *Prayers and Hymns for the Mornings and Evenings of a Week*, 1865. [J. M.]

Walker, John, D.D., s. of Matthias Walker, was b. at Silvermines, county Tipperary, in 1769, and educated at Trinity College, Dublin. He graduated in 1790, and was elected a Fellow on taking Holy Orders in 1791. Seceding from the Church of England he resigned his Fellowship in 1804, and founded the sect called "Walkerites." He d. Oct. 23, 1838. He was the author of several mathematical, classical, and other works. His *Essays* and *Correspondence* were pub. in 1838. Of two hymns written by him for the opening of the Bethesda Chapel, Dorset Street, Dublin, on June 22, 1794, and which appeared in the *Sol. of Hym.* for that time, 1814, one, "Thou God of Power and God of Love" (*Opening of a Place of Worship*), has passed into several collections, including the Irish *Church Hym.*, 1873; the American Meth. Episco. *Hymnal*, 1878, and others. [G. A. C.]

Walker, Mary Jane, née **Deck,** daughter of Mr. John Deck, and sister of J. G. Deck (p. 288, ii.), was married in 1848 to Dr. Walker, for sometime Rector of Cheltenham, and editor of *Ps. & Hys. for Public and Social Worship*, 1855. Several of her hymns appeared as leaflets; others in her husband's *Ps. & Hys.*, 1851. To that Coll. 9 bear her signatures "M. J. W." These are:—

1. Fix me, Saviour, where I may be. *Praiseinvite.*
2. I'll come, I'll come through sun and wind. *The Journey of Life.*
3. Jesus, I will trust Thee, trust Thee with my soul. *Trust in Jesus.*
4. Lord, Thou didst love Jerusalem. *Mission to the Jews.*
5. O God, our Saviour, from Thy birth. *Praiseinvite.*
6. O joyful tidings let us sing. *Sunday School Anniversary.*
7. O restless Lamb of God, in Thee. *Peaceinvite.*
8. The wanderer no more will roam. *Reconciliation with God.*
9. We are not left to walk alone. *The Holy Spirit as Divine Guide.*

Of these hymns Nos. 2 and 3 appeared in the 1864 *Appendix* to Dr. Walker's Coll., and Nos. 2 and 8 are the most popular. [J. J.]

Wallace, James Cowden, was b. at Dudley, *circa* 1793. He was brother of the Rev. Robert Wallace (1791–1880), Professor of Theology in Manchester New College, and author of *Antitrinitarian Biography*. J. C. Wallace was Unitarian minister at Totnes, 1824, and afterwards at Brighton and Wareham. He d. at Wareham in 1841. He was a prolific hymn-writer, and contributed various other poetical pieces to the *Monthly Repository*. In a *Sel. of Hys. for Unitarian Worship, by J. Wallace*, Chesterfield, 1822, there are 13 of his hymns, and in the 2nd ed. of the same, 1826, there are 29 more. There are also 10 of his hymns in the Dukinfield *Sel. of Ps. & Hys. for Christian Worship*, 1822 (still in use), and 64 in Beard's *Coll. of Hys.*, 1837. Of these hymns the following are still in C. U.:—

1. Is there no balm to soften grief? *The Efficacy of Prayer* (1837).
2. It is not rank, or power, or state. *The Universality of God's Love.*
3. There's not a place in earth's vast round. *God seen in Everything.*
4. Through every clime God's care extends. *Divine Care of all.*
5. 'Tis not in eye that never sleeps. *The Divine Helper in Need.* [V. D. D.]

Wallin, Benjamin, s. of Edward Wallin, pastor of the Baptist Church, Maze Pond, Southwark, was b. in London in 1711. He received a good education under the care of the Rev. John Needham, of Hitchin (father of the hymn-writer of that name), and was for a time engaged in business. But in 1740 he responded to an earnest request to become pastor of the church over which his father had presided, and this position he retained until his death on Feb. 15, 1792. Mr. B. Wallin published nearly forty sermons, charges, and other small religious books and pamphlets. In 1790 he pub. a volume entitled,

Evangelical Hymns and Songs, in Two Parts: Published for the Use of Christians, and Intended to promote their Christian Conversation; with Anthems at large from the Scriptures. The hymns in this vol. are 700 in number, and are largely altered versions of Watts. Many are rejected in full in the three parts of the work, the versification is loosely and the rhymes are often faulty.

Two hymns from the work are in C. U.:—

1. Hail, mighty Jesus (Saviour) how divine. *Divine Grace.*
2. When I the holy grave survey. *Easter.*

These, with others, appeared in A. M. Toplady's *Ps. & Hys.*, 1776. They are usually given with alterations, chiefly introduced by Toplady. [W. R. S.]

Walther, Johann, was b. in 1496 at a village near Cola (perhaps Kahla, or else Colleda, near Sachsenburg) in Thuringia. In 1524 we find him at Torgau, as bassist at the court of Friedrich the Wise, Elector of Saxony. The Elector Johann of Saxony made him "Sengermeister" (choirmaster) in 1526. When the Electoral orchestra (Kapelle) at Torgau was disbanded in 1530, it was recon-

stituted by the town, and in 1534 Walther was also appointed cantor (singing-master) to the school at Torgau. On the accession of the Elector Moritz of Saxony, in 1548, Walther went with him to Dresden as his Kapellmeister. He was pensioned by decree of Aug. 7, 1554, and soon after returned to Torgau, still retaining the title of "Sengermeister." He d. at Torgau, perhaps on March 25, or at least before April 24, 1570. (*Monatshefte für Musikgeschichte*, 1871, p. 8, and 1878, p. 85; *Archiv für Litteraturgeschichte*, vol. xii., 1884, p. 185; Dr. Otto Taubert's *Pflege der Musik zu Torgau*, 1868, and his *Gymnasial Sänger-Chor zu Torgau*, n.d., 1870, &c.)

Walther was more distinguished as a musician than as a hymn-writer. In 1524 he spent three weeks in Luther's house at Wittenberg, helping to adapt the old church music to the Lutheran services, and harmonising the tunes in five parts for the *Geystliche gesangk Buchlein*. In 1525 he published his *Ein Christlich Lied*, &c., printed in the Stadtbücke at Wittenberg, when, on Oct. 29, 1525, the service for the Holy Communion, as rearranged by Luther and himself, was first used in German. His hymns appeared mostly in his four christliche Lieder, Lat. und Deutsch, Wittenberg, 1524, &c. *Auffs new zu recht bestellete, gemehrt, und mit etlichen schönen Christlichen Texten, Lateinischen und Teutschen Gesängen gemehret, &c.*, Wittenberg, 1566 (preface dated Torgau, St. Michael's Day, 1566). They are reprinted in full (except in his *D. Kirchenlied*, II. pp. 197–204 [Nos. 278–283]).

Those of Walther's hymns which have passed into English are:—

i. **Herzlich lieb hab ich dich, mein Gott.** *Trinity Sunday.* 1st pub. in 1566 as above, and thence in *Wackernagel*, iii. p. 204, in 4 st. of 8 l. In the *Unv. L. S.*, 1851, No. 190. *Tr.* as:—

O God, my Rock! my heart as Thee. This is a good *tr.* of st. i., iii., iv., by A. T. Russell, as No. 135 in his *Ps. & Hys.*, 1851.

ii. **Herzlich thut mich erfreuen.** *Eternal Life.* 1st pub. separately, in 33 st., at Wittenberg, in 1552, entitled "A beautiful spiritual and Christian new minor's song, of the Last Day and Eternal Life" [Königsberg Library]. Thence in *Wackernagel*, iii. p. 187, in 34 st., st. 33 being added from the Dresden reprint of 1557. It is set to the melody of a popular song on the Joys of Summer. It is a fresh and beautiful hymn, but is only partially available on account of its length. Wackernagel, in his *Kleines G. B.*, 1860, selects 21 st. as No. 319. The most popular form is that in the Berlin *G. L. S.*, ed. 1863, No. 1530, beginning "Der Bräutigam wird bald reyen." This form has in order st. 31, 8, 9, 16, 18, 17, 15, and appeared in Melchior Franck's *Rantzelian musicum*, 1628; in Freylinghausen's *G. B.*, 1705, No. 240, &c. *Tr.* as :—

1. **Now fain my joyous heart would sing.** This is a *tr.* of st. 1, 8, 5, 17, 33, 34, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 223. Her *trs.* of st. 1, 4, 5, were included in the Eng. Presb. *Ps. & Hys.*, 1867, No. 325.

2. **Soon will the heavenly Bridegroom come.** This is by Dr. Kennedy, in his *Hymn. Christ.*, 1863, No. 1009, and follows the text of the *G. L. S.*, omitting st. 19, 10, 13. It is repeated in the *Lyradea Treasury*, N. Y., 1884, &c.

3. **The Bridegroom soon will call us.** By Dr. M. Jay, from the *G. L. S.* text, but omitting st. 10, 13, as No. 24 in the Ohio *Luth. Hyl.*, 1880.

Another tr. from the *G. L. S.* text, is "Soon shall the Bridegroom call us," in the *Hymnary of the Reformation*, 1883, p. 56. His tr. is not found at the beginning, "Rejoice, the Lord doth guide us," in J. Whittemore's *Suppl. to all C. Bks.*, 1846. [J. M.]

Wär Gott nicht mit uns diese Zeit. *M. Luther.* [*Ps. xxxix.*] This version of Ps. cxxiv. was 1st pub. in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, in 3 st. of 7 l., and thence in *Wackernagel*, iii. p. 17. Also in Schircke's ed. of Luther's *Geistliche Lieder*, 1854, p. 79, in the *Unv. L. S.*, 1851, No. 230, &c.

Lauxmann, in *Koch*, viii. 115, relates that the Elector Johann Friedrich of Saxony, having been conferred by the Superintendent Aquila with this hymn during his imprisonment at Worms, 1546–1547, on his release on May 24, 1552, engraved the date of it with grateful heart, as a thanksoffering to God.

Tune in C. U. is:—

Had God not come, may Israel say. In full by R. Massie, in his *Martin Luther's Spir. Songs*, 1854, p. 55. Repeated in Reid's *Praise Bk.*, 1872, the Ohio *Luth. Hyl.*, 1880, and by Dr. Bacon, in his *Hys. of Martin Luther*, 1884, p. 46.

Other trs. are:—(1) "If God were not upon our side." By *Miss Fry*, 1845, p. 24. (2) "Had not the Lord been with us then." By *Miss Cox*, 1864, p. 66. (3) "Had not the Lord been on our side." By *Dr. J. Kent*, 1854, p. 66. (4) "Had God not been with us this time." By Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 600. In his *Exodus*, 1878, p. 68, it begins "Were God not with us all the time," and is otherwise altered. [J. M.]

Wardlaw, Ralph, D.D. This venerable and (in his generation) influential Scottish divine contributed twelve hymns to the praises of the Church Universal that are likely to live in a humble and useful way. As having so done, and besides edited several collections of hymns, he claims a place of honour in this work. Critically, and regarded as literature, his hymns have little of poetry in them; no "winged words" to lift the soul heavenward. They reflect simply and plainly the lights and shadows of every-day experiences of the spiritual life, rather than its etherialities and saintdelate. His "Lift up to God the voice of praise" is the most widely known; and there is a certain inspiriting clangour about it when well sung; yet it is commonplace. His "Hail morning, known among the blest," is narrative and prosaic, though it filled a gap at the time in Sabbath morning worship. "At the time by God appointed," "Remember Thee! remember Clarke!" and "Contemplate, saints, the source divine," have vanishing gleams of imaginative light and fire and tender emotion. "O how good the hallowed union," "Where the sounds of plaintive wailing," and "See the Sun of truth arise," are melodious and singable, and pleasant but shallow. "Christ of all my hopes the ground," (Pt ii.) "When with wasting sickness worn," is much too long, but is a fairly good song of Zion. Wardlaw pub. in 1818 a *Selection of Hymns*, to displace what was called *The Tabernacle Coll.*, 1800, that had been used by the Congregationalists of Scotland (see **Scottish Hymnody**), and to which he contributed a few hymns. He was assisted in the preparation of this compilation by Dr. Charles Stuart, of Dunearn. The 1st ed. contained 322 hymns. In 1817 a *Supplement* was added of 171, bringing up the number to 493. Of these eleven (or twelve strictly) were by Wardlaw. Two of these had previously appeared in the Scottish *Missionary Magazine* (vol. viii. 48). His hymns bear no very slight a proportion to Dr. Wardlaw's writings as a profound theologian and expositor

and thoroughly-equipped controversialist on the chief problems of the period, as to make it necessary to refer the reader to his remarkable *Life*, by the Rev. Dr. W. L. Alexander, entitled, *Memoirs of the Life and Writings of Ralph Wardlaw, D.D.* (2nd ed., 1856). Wardlaw was b. at Dalkeith on December 22, 1779, where he received his early education, later attending Glasgow University. His only church was in Glasgow. He d. at Easterhouse near Glasgow on Dec. 17, 1853, and his public funeral is still remembered for the representative character of the vast multitude who attended it. [A. B. G.]

Of Dr. Wardlaw's hymns the following are still in C. U.:—

1. Glad when they saw the Lord. *Easter.*
2. Hail, morning known amongst the blest [saints]. *Sunday Morning.*
3. Rich up to God the voice of praise. *Praise to the Father.*
4. O Lord our God, arise. *Missions.*
5. Remember Thee, remember Christ. *H. Communion.*
6. See the Sun of Truth arise. *Christ the Light.*

Of these Nos. 3-5 appeared in the *Tabernacle Coll.* (noted above), 1800. [J. J.]

Ware, Henry, D.D., a of Dr. H. Ware, pastor of the Unitarian congregation at Hingham, Massachusetts, and afterward Hollis Professor of Divinity at Cambridge, U.S.A., was b. at Hingham, April 21, 1794. Before going to Harvard College, in 1808, he was under the care of Dr. Allyn, at Duxbury, and then of Judge Ware, at Cambridge. He graduated at Harvard in high honours, in 1812; and was then for two years an assistant teacher in Exeter Academy. He was licensed to preach by the Boston Unitarian Association, July 31, 1813; and ordained pastor of the Second Church of that city, Jan. 1, 1817. In 1829, in consequence of his ill health, he received the assistance of a co-pastor in the person of Ralph Waldo Emerson. In the same year Ware was appointed Professor of Pulpit Eloquence and Pastoral Care in the Cambridge Theological School. He entered upon his duties in 1830, and resigned in 1842. He removed to Framingham, and d. there, Sept. 25, 1843. His D.D. degree was conferred upon him by Harvard College in 1834. Dr. Ware's publications as set forth in his *Memoir*, pub. by his brother John Ware, M.D., were numerous and on a variety of topics. He edited the *Christian Disciple*, which was established in 1813, and altered in title to the *Christian Examiner* in 1824, for some years before the change of title, and gave it his assistance subsequently. The Rev. Chandler Robbins collected his works and pub. them in four volumes, in 1847. His hymns, many of which are of more than usual excellence, are given in vol. i. Of these the following are in C. U.:

1. **All nature's works His praise declare.** *Opening of a Place of Worship.* 1824. It is in Hedge's *English Hymns*, 1864.
2. **Around the throne of God The host angelic throngs.** *Universal Praise.* Dated 1823, and printed in the *Christian Disciple*, vol. v., and in *Putnam*, 1874. A fine hymn.
3. **Father of earth and heaven, Whose arm upholds creation.** *Thanksgiving for Divine Mercies.* Appeared in Cheever's *American Common Place Book*, 1851; and in *Lyra Sac. Americana*, 1868.
4. **Father, Thy gentle chastisement.** *In Sickness.* Dated March, 1827, and in *Lyra Sac. Americana*, 1868.
5. **Great God, the Sidewalks of Thy Sea.** *Ordination.* Written for the Ordination of Jared Sparks, the historian, as pastor of the Unitarian Church, May, 1814. Given in *Lyra Sac. Americana*, 1868, and *Putnam*, 1874.
6. **In this glad hour when children meet.** *Family Gatherings.* Dated Aug. 30, 1838. In *Lyra Sac. Americana*, 1868, and *Putnam*, 1874.
7. **Lift your glad voices in triumph on high.** *Easter.* Dated 1817, and was pub. in the *Christian Disciple* of that year, in 2 st. of 8 l. It is in *Lyra Sac. Americana*, 1868; *Putnam*, 1874, and numerous hymn-books. Sometimes it is given separately as, "Glory to God, in full anthems of joy."
8. **Like Israel's hosts to exile driven.** *American National Hymn.* Written for the Centennial Celebration of the Boston Thursday Lectures, Oct. 17, 1833, and given in *Lyra Sac. Americana*, 1868, and *Putnam*, 1874. It is a good American National Hymn in praise of the Pilgrim Fathers.
9. **O Thou in Whom alone is found.** *Laying Foundation Stone of a Place of Worship.* In *Lyra Sac. Americana*, 1868, and Tarbay's English Coll., 1842.
10. **O Thou Who as Thy chosen Son.** *Ordination.* Dated 1817, and was pub. in the *Christian Disciple* of that year, in 2 st. of 8 l. It is in *Lyra Sac. Americana*, 1868; *Putnam*, 1874, and numerous hymn-books.
11. **Oppression shall not always reign.** *Against Slavery.* "This was Mr. Ware's last composition in verse. It bears date March 16, 1843. In the original MS. it is entitled 'Oppression shall not reign.' It is to be sung to a church-book. The following stanzas, taken from one of the Collections (st. i., ii. are in Longfellow and Johnson's *Book of Hymns*, 1848) are a part of the original, altered and transposed, and thus adapted to the purposes of public worship." [J. J.]
12. **To prayer, to prayer: for the morning breaks.** *Prayer.* This poem of 3 st. of 8 l. is dated 1835, and is given in *Lyra Sac. Americana*, 1868, and *Putnam*, 1874. Two cento therefrom are in C. U. The first is "To prayer, to prayer: for the morning breaks," and with st. ii., "To prayer, for the glorious sun is gone," for *Evening*.
13. **Thy year not a temple, like Judah of old.** *Dedication of a Place of Worship.* This is dated 1839, and is in *Putnam*, 1874.
14. **While parent and pastor our gifts we bring.** *Opening of a Place of Worship.* In Dale's *English Hymn Bk.*, 1874.

With American Unitarians Dr. Ware ranks very high, and by them his hymns are widely used. [F. M. B.]

Waring, Anna Lætitia, daughter of Elijah Waring, and niece of Samuel Miller Waring, was b. at Neath, Glamorganshire, in 1820. In 1850 she pub. her *Hymns and Meditations, by A. L. W.*, a small book of 19 hymns. The 4th ed. was pub. in 1854. The 10th ed., 1863, is enlarged to 38 hymns. She also pub. *Additional Hymns*, 1858, and contributed some pieces to the *Sunday Magazine*, 1871. Her most widely known hymns are: "Father, I know that all my life," p. 867, ii.; "Go not far from me, O my Strength," p. 430, ii. 1 and "My heart is resting, O my God," p. 784, i. The rest in C. U. include:—

1. Dear Saviour of a dying world. *Resurrection.* (1863.)
2. In heavenly love abiding. *Safety in God.* (1863.)
3. Jesus, Lord of heaven above. *Love to Jesus desired.* (1854.)
4. Lord, a happy child of Thine. *Evening.* (1858.)
5. My Saviour, on the (Thy) words of truth. *Hope in the Word of God.* (1863.) Sometimes st. iv., "It is not as Thou wilt with me," is given separately.
6. O this is blessing, this is rest. *Rest in the Love of Jesus.* (1858.)
7. O Thou Lord of heaven above. *The Resurrection.*
8. Source of my life's refreshing springs. *Rest in God.* (1858.)
9. Sunlight of the heavenly day. *New Year* (1854.)
10. Tender Shepherd, Saviour of Thy love. *Safety and Comfort in God.* (1858.)
11. Tender mercies on my way. *Praise of Divine Mercies.* (1858.)
12. Thanksgiving and the voice of melody. *New Year* (1854.)
13. Thou hast seen good things of lower worth. *Love of God in Christ.* (1858.)

These hymns are marked by great simplicity, concentration of thought, and elegance of diction. They are popular, and deserve to be so. [G. A. C.]

Waring, Samuel Miller, s. of Jeremiah Waring, of Allen, Hampshire, and uncle of Anna L. Waring, was b. at Alton, in March, 1792, and d. at Bath, Sept. 19, 1827. His hymns appeared in his *Sacred Melodies*, 1825; and from that work the following, which are in C. U., were taken:—

1. Now to Him who loved us, gave us. *Praise to Jesus.* Sometimes, "Unto Him Who loved us."
2. Thus, O Lord, to plead my cause. *Prayer for Assistance Implored.* [G. A. C.]

Warner, Anna, daughter of Henry W. Warner, and sister of Sarah Warner, author of *Queechy*, and other novels, was b. near New York city about 1822. She is the author of the novel, *Say and Seal*, 1859, and others of a like kind. She also edited *Hymns of the Church Militant*, 1858; and pub. *Wayfaring Hymns, Original and Translated*, 1869. Her original hymns in C. U. include:—

1. **Jesus loves me, this I know.** *The love of Jesus.* In *Say and Seal.* 1859.
2. **O little child, lie still and sleep.** *A Mother's Morning Hymn.* In *Temple Christ.* 1867.
3. **One more day's work for Jesus.** *Evening.* From *Wayfaring Hymns.* 1869.
4. **The world looks very beautiful.** *A Child-Pilgrim.* circa 1860.

For her translations see **Index of Authors and Translators.** [F. M. B.]

Warren, William Fairfield, D.D., was b. at Williamsburg, Massachusetts, in 1833, and graduated at the Wesleyan University in 1833. After spending some time in Germany, he was appointed Professor of Systematic Theology in the Methodist Episcopal Mission Institute at Bremen, in 1851. Returning to America in 1866, he held some important appointments there, ultimately becoming President of Boston University, in 1873. His hymn, "I worship Thee, O Holy Ghost" (*Whitsuntide*), was contributed to the American Meth. Episco. *Hymnal*, at the request of the editorial committee, in 1877, and was pub. therein in 1878 (Nutter's *Hymn Studies*, 1884, p. 111). It has passed into other collections. [J. J.]

Warum betrübst du dich, mein Herz. [*Cross and Consolation.*] Wackernagel, iv. pp. 128-130, gives three forms of the text of this anonymous hymn: No. 130 as the first of *Zwey schöne neue geistliche Lieder*, Nürnberg, n. D., c. 1560; No. 131, from an *Enchiridion* printed at Hamburg, 1565; No. 132, from the *Paulmus und Lieder*, Lübeck, 1567. In his *Bibliographie*, 1855, p. 279, he had cited it as in *Neun schöne geistliche Lieder*, Nürnberg, n.D., which he then dated 1556—probably too early. According to Koch, v., 633, it had already appeared as "Cremonie troerzua," in a Polish hymn-book ed. by Pastor Schlaryan, and pub. at Königsberg in 1535.

This hymn has often been ascribed to Hans Sachs. So Ambrosius Hannemann in his *Professorum Hymnologiae*, Wittenberg, 1633. Second in, No. 9, entitles it "Cremonie Trostliches Trostlieben. Hans Sachs"; and in Jovius' *Nürnberg Chronik*, 1738, it is entitled "Hans Sachs's "On Famine. A good family Book. Written for the use of levels of households and their families, by Hans Sachs, of Nürnberg, the well-known German poet." The hymn has not however been traced in any of the works of Sachs, and the ascription to him seems to be without foundation.

In the 1560 *Zwey schöne* the hymn has 12 st.: in the 1565 *Enchiridion* there are 14 (Nos. viii., ix. not in 1560). The 1565 is the usual text as in the *Unv. L.-S.*, 1851, No. 791; but st. v.-ix., in which the Old Testament examples of Elijah, Daniel, Joseph, and the Three Holy Children are cited, are omitted in some collections. It is one of the best German hymns of Cross and Consolation, and is in almost universal German use. *Tr.* as <u>:—

1. **Why art then thus cast down, my heart?** By Miss Winkworth, omitting st. v.-ix., in her *Lyra Ger.*, 2nd Ser., 1858, p. 187, and repeated in her *C. B. for England*, 1863, No. 143.

Other trs. are:

(1) "Why thus with grief oppress my heart," by *J. C. Jacobi*, in his *Poems*, 1722, p. 1, repeated in the *Collection H. Bk.*, 1754, pt. i., No. 141, 21). (2) "Rejoice, my soul, God cares for thee," by P. H. Mühler, as *No.* 185, in the *Moravian H. Bk.*, 1789 (1864, No. 253). (3) "Why wa thyself with anxious fears," by *Dr. M. Mills*, 1834, p. 106. (4) "Why art thou cast down, my heart, and broken," by *Madame de Frame*, in her *Poets and Poetry of Germany*, 1856, vol. i. p. 324. (5) "My soul, why art thou troubled? why," by *Dr. G. Miller*, 1866, p. 91. (6) "Why dost thou vex thyself, my heart," by *N. L. Frothingham*, 1870, p. 166. (7) "Why throughout the season, dost thou mourn," by the Rev. Andrew Calvin, in the *Quiver*, 1871. [J. M.]

Warum sollt ich mich denn grämen. *P. Gerhardt.* [*Cross and Consolation.*] Founded on Ps. lxxiii. 23. Appeared in the Crüger-Runge *G. B.*, 1653, No. 240, in 12 st. of 8 l. Thence in Wackernagel's ed. of his *Geistliche Lieder*, No. 64, and Bachmann's ed., No. 29. In Crüger's *Praxis*, 1656, No. 320, and the *Unv. L.-S.*, 1851, No. 794. It is a beautiful hymn, but, like many of Gerhardt's, difficult to translate. It comforted the Salzburg emigrants on their way through Swabia in 1732; it soothed the dying bed of Friedrich Wilhelm I. of Prussia, May 31, 1740; and at. viii. was the last utterance of its author on June 7, 1676. See further, Koch, viii., 471-479. *Tr.* as :—

1. **Why, my soul, thus trembling ever.** A good *Tr.* of st. i., iv., vii., viii., xi., xii., as No. 253 in the *Anglican H. Bk.*, 1868, marked as *Tr.* by the Rev. Angelo A. Benson, 1862.
2. **Why should sorrow ever grieve me.** In full by J. Kelly, in his P. Gerhardt's *Spir. Songs*, 1867, p. 214. His *Tr.* of st. i., v., v.-vii., are repeated in the Ohio *Luth. Hymnal*, 1880, No. 420.

Other trs. are: (1) "Why should I continue grieving," in the *Suppl. to German Psalmody*, ed. 1789, p. 56. (2) "Why should I be sad and mourning," by *Miss Cox*, Transactions, 1754, p. 81, and as No. 473 in pt. i. of the *Moravian H. Bk.*, 1754. In the *Suppl.* of 1849 to the *Moravian H. Bk.*, of 1801, st. vii., x., are repeated altered, and beginning "With undaunted resolution." (3) "Why should I be sad and mourning," by *Dr. Winchester*, 1845, p. 104. (4) "Wherefore, then, should I be gloomy," by *N. L. Frothingham*, 1870, p. 144. [J. M.]

Was Gott thut das ist wohlgethan, So denken Gottes Kinder. *B. Schmolck.* [*Harvest.*] 1st pub. in his *Freuden-Öl in Trauerglocken*, Breslau, 1720, No. 35, p. 98, in 6 st. of 8 l., entitled, "The contented heart in a scanty Harvest." In his *Klage und Reigen*, Breslau, n.D. [1724], No. 77, p. 96, he gave it in 9 st. (st. iv., v., ix., being new), and entitled it "The contented heart in a scanty harvest, 1721." The text of 1724 is No. 1393 in the

Berlin *G. L. S.*, ed. 1863. The German has undergone various recensions, and as e.g. Miss Cox follows that in Bunsen's *Versuch*, 1833; Miss Warner that in the Berlin *G. B.*, 1829. The text followed in *H. A. & M.* and the *Hymnary* is that in Bigg's annotated *H. A. & M.*, 1867, which is based on st. i., iii., vii., viii. of the 1754. *Tr.* as :—

1. **What our Father does is well.** A free tr. from Bigg's text, by Sir H. W. Baker, as No. 227 in *H. A. & M.*, 1861, with an original doxology. This has been repeated in the Irish *Church Hymnal*, 1873, in *Porter's Coll.*, 1876, the S. P. C. K. *Church Hys.*, 1871, *Supt. Hymnal*, 1879, &c.; and in America in the Pennsylvania *Luth. Ch. Bk.*, 1868, *Presb. Hymnal*, 1874, &c.

2. **What God does is done aright.** By Mrs. H. M. Chester, as No. 471 in the *Hymnary*, 1872, from the text of Bigg, with an original doxology. Repeated in the Wednesbury *Meth. Fr. Bk.*, 1883.

Other trs. are: (1) "Whatever God does is well," by Miss Warner, 1854, p. 255, repeated in Sp. Hyde's Coll., 1880. (2) "O'tis God hath done is done aright," by Miss Cox, 1864, p. 120. [J. M.]

Washburn, Edward Abiel, D.D., was b. April 16, 1819; graduated at Harvard, 1838; studied theology at Andover and New Haven, and entered the Congregational ministry. In 1844, having been ordained in the Protestant Episcopal Church, he became Rector of St. Paul's, Newburyport, Mass., whom he remained till 1851. Spending 1851–52 in Europe, on his return he became Rector of St. John's, Hartford, 1852–62, and Professor of Church Polity in Berkeley Divinity School, Middletown, Connecticut; also Rector of St. Mark's, Philadelphia, 1862–65; and Calvary, New York, 1865–81. He d. Feb. 2, 1881. His works include *Social Law of God*, 1874, and tr. of Latin hymns. A selection from his poems was published in New York in 1881. Some of his tr. are given in Schaff's *Christ in Song*, 1869, and other collections. For those tr. see **Index of Authors and Translators.** [F. M. B.]

Washburn, Henry S., was b. at Providence, Rhode Island, June 16, 1813; spent his boyhood at Kingston, Massachusetts, and was educated at Worcester and Brown University. Subsequently he was a manufacturer at Worcester and Boston. Since 1873 he has been the President of the Union Mutual Life Insurance Co. Mr. Washburn has held some prominent posts, and has been active in public matters. He has written various hymns and songs, the best known of which is :—

Let every heart rejoice and sing. National Hymn. This was written for a celebration in Faneuil Hall, Boston, July 4, 1848, and sung by the Sunday School Children of the city." It was set to music by Garcia, and often subsequently used at home and abroad. The author altered it for *The Psalmist*, 1849, No. 1045; and in that form it has been generally known. [F. M. B.]

Waterbury, Jared Bell, D.D., was b. in New York city, Aug. 11, 1799, and graduated at Yale College, 1822. He was for some time pastor of a Congregational church at Hudson, N. York, and then of Bowdoin Street Congregational church, Boston. He d. at Brooklyn, Dec. 31, 1876. He pub. *Advice to a Young Christian; The Officer on Duty*, and other works. To the *Rev. J. Leavitt's Christian Lyre*, vol. i., 1830, he contributed the following hymns, each of which was headed, "Written for the Lyre," and signed "J. B. W.":—

1. *My Jesus, Thou hast taught. The Love of Jesus.*
2. Mine, O God, to ask Thy presence. *Repentance.*
3. O By, meaning *winter*, saith *Jesus to us. Promise of Pardon.*
4. 'Tis Salem wrapt in fire. *Warning.*
5. Sinner, is thy heart at rest? *The Voice of Conscience.*
6. Soldiers of the Cross, arise! Lo! your Leader from the skies. *Soldiers of the Cross.*
7. When, O my Saviour, shall this heart? *Desiring Jesus.*

In vol. ii. of the same work, 1830, also :—

8. I have fought the good fight; I have finished my race. *Martyr's Death Song.*

Another of his hymns is given in the *Songs for the Sanctuary*, 1865, as :—

9. Infinite love, what precious stores. *Riches of Divine Grace.* Sometimes dated 1842.

Of these hymns, Nos. 5, 6, and 9 are the best known. [F. M. B.]

Waterston, Robert Cassie, M.A., s. of Robert Waterston, was b. at Kennebunk, in 1812, but has resided from his infancy at Boston, Massachusetts. He studied Theology at Cambridge; had for five years the charge of a Sunday school for the children of seamen; was associated for several years with the Fifth Street Unitarian Chapel, Boston; and then pastor for seven years of the Unitarian Church of the Saviour in the same city. Much of his time has been given to literature, and a long list of his papers of various kinds is given in Putnam's *Singers and Songs of the Liberal Faith*, 1874. He also interested himself largely in educational matters. He contributed one hymn to the American Unitarian Cheshire Pastoral Association *Christian Hymns*, 1844; 8 to his own popular *Supplement* to Greenwood's *Psalms and Hymns*, 1845, and others to various works. Putnam gives 20 poetical pieces in his *Singers and Songs*, &c., 1874, amongst which are the following, which are in C. U. at the present time :—

1. **In darkest hours I hear a voice.** *Looking unto Jesus.* Contributed to Putnam's *Singers and Songs*, &c., 1874, and found in a few collections.
2. **In such hours that wanders free.** *Nature and Art.* Contributed to Putnam's *Singers and Songs*, 1874. The hymn "Sisters, with eternal youth," in Hedge and Huntington's *Hys. for the Ch. of Christ*, 1853, No. 158, is composed of st. i.–ii. of this piece.
3. **One sweet (bright) flower has drooped and faded.** *Life and Death.* Contributed to Putnam's *Singers and Songs*, 1874, and again in *Putnam*, 1874, as "One bright flower, &c." It is in several collections. In the *Christian Hys.* the heading is "Death of a Pupil;" and in *Dale* "On the Death of a Child. Sung by her classmates."

In *Putnam* there are other pieces by him which are worthy of attention. [F. M. B.]

Watson, George, s. of F. Watson, b. at Birmingham, 1816, and until the year 1806 was in business in London as a printer. From his office and with his co-operation originated the well-known publications, the *Band of Hope Review*, in 1851; and *The British Workman*, 1855, which were the pioneers of cheap illustrated publications. Mr. Watson's hymn-writing has been limited. Two (see below) appeared in Paxton Hood's *Our Hymn Book*, 4 R 2

1868; the rest have been issued as fly-leaves, or are still in MS. Those in C. U. are :—

1. **O the deep mystery of that love.** *The Love of Jesus.* 1st pub. in P. Hood's *Our H. Bk.*, 1860, No. 124, st. i.–iii.
2. **With the sweet word of peace.** *Parting.* Written in 1867 to be sung at a meeting held in Brighton to say Farewell to the Rev. Paxton Hood on his leaving his church for a considerable time for change and rest. Originally it was not included in his collections, but in *Ps. & Hys.*, No. 373, it is st. i., iii., iv. It was also contributed sometimes in the S. P. C. K. *Church Hys.* This text was repeated in the Scottish *Evangelical Union Hymnal*, 1878, and is the usually accepted form of the hymn. It has much tenderness and beauty, and is worthy of wide circulation. [J. J.]

Watts, Alaric Alexander, was born in London, Mar. 19, 1797, and educated at the collegiate school of Wye, Kent. After a short engagement as a private tutor, he devoted himself to literary pursuits. He was for some time editor of the *Leeds Intelligencer*, and then of the *Manchester Courier*. Subsequently returning to London, he edited 10 vols. of *The Literary Souvenir*, and 3 vols. of *The Cabinet of Modern Art*. He was also engaged for some time as editor of the *United Service Gazette*, and contributed to the *Standard*, and other newspapers. In 1833 he received a royal pension of £100 a year, and an appointment in Somerset House. He d. at Kensington, April 5, 1864. His hymns appeared in his *Poetical Sketches*, 1822. 2nd ed. 1824. Of these, "When shall we meet again," is found in a few collections. [J. J.]

Watts, Isaac, D.D. The father of Dr. Watts was a respected Nonconformist, and at the birth of the child, and during its infancy, twice suffered imprisonment for his religious convictions. In his later years he kept a flourishing boarding school at Southampton. Isaac, the eldest of his nine children, was b. in that town July 17, 1674. His taste for verse showed itself in early childhood. He was taught Greek, Latin, and Hebrew by Mr. Pinhorn, rector of All Saints, and headmaster of the Grammar School, in Southampton. The splendid promise of the boy induced a physician of the town and other friends to offer him an education at one of the Universities for eventual ordination in the Church of England; but this he refused; and entered a Nonconformist Academy at Stoke Newington in 1690, under the care of Mr. Thomas Rowe, the pastor of the Independent congregation at Girdlers' Hall. Of this congregation he became a member in 1693. Leaving the Academy at the age of twenty, he spent two years at home; and it was then that the bulk of the *Hymns and Spiritual Songs* (pub. 1707-9) were written, and sung from MS. in the Southampton Chapel. The hymn "Behold the glories of the Lamb" is said to have been the first he composed, and written as an attempt to raise the standard of praise. In answer to requests, others succeeded. The hymn "There is a land of pure delight" is said to have been suggested by the view across Southampton Water. The next six years of Watts's life were again spent at Stoke Newington, in the post of tutor to the sons of an eminent Puritan, Sir John Hartopp; and to the intense study of those years must be traced the accumulation of the theological and philosophical materials which he published subsequently, and also the life-long enfeeblement of his constitution.

Watts preached his first sermon when he was twenty-four years old. In the next three years he preached frequently; and in 1702 was ordained pastor of the eminent Independent congregation in Mark Lane, over which Caryl and Dr. John Owen had presided, and which numbered Mrs. Bendish, Cromwell's granddaughter, Charles Fleetwood, Charles Desborough, Sir John Hartopp, Lady Hertesham, and other distinguished Independents among its members. In this year he removed to the house of Mr. Hollis in the Minories. His health began to fail in the following year, and Mr. Samuel Price was appointed as his assistant in the ministry. In 1712 a fever shattered his constitution, and Mr. Price was then appointed co-pastor of the congregation which had in the meantime removed to a new chapel in Bury Street. It was at this period that he became the guest of Sir Thomas Abney, under whose roof, and after his death (1722) that of his widow, he remained for the rest of his suffering life; residing for the longer portion of these thirty-six years principally at the beautiful country seat of Theobalds in Herts, and for the last thirteen years at Stoke Newington. His degree of D.D. was bestowed on him in 1728, unsolicited, by the University of Edinburgh. His infirmities increased on him up to the peaceful close of his sufferings, Nov. 25, 1748. He was buried in the Puritan resting-place at Bunhill Fields, but a monument was erected to him in Westminster Abbey. His learning and piety, gentleness and largeness of heart have earned him the title of the Melanchthon of his day. Among his friends, churchmen like Bishop Gibson are ranked with Nonconformists such as Doddridge. His theological as well as philosophical fame was considerable. His *Speculations on the Human Nature of the Logos*, as a contribution to the great controversy on the Holy Trinity, brought on him a charge of Arian opinions. His work on *The Improvement of the Mind*, pub. in 1741, is eulogised by Johnson. His *Logic* was still a valued text-book at Oxford within living memory. *The World to Come*, pub. in 1745, was once a favourite devotional work, parts of it being translated into several languages. His *Catechisms, Scripture History* (1732), as well as *The Divine and Moral Songs* (1715), were the most popular text-books for religious education fifty years ago. The *Hymns and Spiritual Songs* were pub. in 1707-8, though written earlier. The *Horæ Lyricæ*, which contains hymns interspersed among the poems, appeared in 1706-9. Some hymns were also appended at the close of the several *Sermons* preached in London, pub. in 1721-24. The *Psalms* were pub. in 1719. The earliest life of Watts is that by his friend Dr. Gibbons. Johnson has included him in his *Lives of the Poets*; and Southey has echoed Johnson's warm eulogy. The most interesting modern life is *Isaac Watts: his Life and Writings*, by E. Paxton Hood. (For criticism of his work as a hymn-writer, see **Hymnody, Early English**, § xi. and **Psalters, English**, § xv.).

A large mass of Dr. Watts's hymns and paraphrases of the Psalms have no personal

history beyond the date of their publication. These we have grouped together here and shall preface the list with the books from which they are taken.

(1) Horæ Lyricæ. Poems chiefly of the Lyric kind. In Three Books Sacred: i. To Devotion and Piety: ii. To Virtue, Honour, and Friendship: iii. To the Memory of the Dead. London: Printed for John Lawrence, 1706. (2) *Hymns and Spiritual Songs. In Three Books: i. Collected from the Scriptures: ii. Composed on Divine Subjects: iii. Prepared for the Lord's Supper. By I. Watts, 1707.* This contained in Bk i. 91 hymns; in Bk ii. 79 hymns; in Bk iii. 17 hymns. In the 2nd ed. 1709, Bk. i. was increased to 108; Bk. ii. to 174; Bk. iii. to 25 and 15 doxologies. (3) *Divine and Moral Songs for the Use of Children. By I. Watts. London, 1715.* (4) *The Psalms of David Imitated in the Language of the New Testament, and Applied to the Christian State and Worship. By I. Watts. London: Printed by J. Clark, at the Bible and Crown in the Poultry, &c.*, 1719. (5) *Sermons with hymns appended thereto*, vol. i., 1721; vii., 1723; viii. 1727. In 1728 the hymns, which had been appended to the sermons, were reissued in two, in octavo. (6) *Religious Journals: Miscellaneous Thoughts on Print and Verse, on Natural, Moral, and Divine Subjects. Written chiefly in Younger Years. By I. Watts, D.D., London, 1734.* (7) *Remnants of Time. London, 1736.*

From these works the following hymns and versions of the Psalms have been taken. The sublines indicate altered texts or centos which have been taken from the original hymns.

I. From the *Horæ Lyricæ*, 1706-9:—

1. Alas, my aking heart. *Lent.*
(1) My sorrows like a flood.
2. Talents of all the lights above. *Praise to God desired from Nature.*
3. Death, king shall death, the tyrant reign? *The Resurrection.*
(1) Lo, I behold the scattering shades.
4. Infinite Power, Eternal Lord. *Lent.*
5. It was a brave attempt! adventurous he. *Launch-Out, Christian, launch.*
6. Keep silence, all created things. *Predestination.*
7. Lord, 'tis an infinite delight. *Death of Moses.*
(1) Sweet was the journey to the sky.
8. O the immense/Vile amazing height. *The God of the Jews.*
9. Of all the joys that mortals know. *Love to Christ.*
10. Oft have I sat in secret sighs. *Peace in Affliction.*
11. Praise ye the Lord with joyful tongue. *Ps. cxlviii.*
(1) Praise ye the Lord in joyful choir.
12. Some mortals, lend your heavenly tongue. *Mystery of the living of God.*
(1) Thy names, how infinite they be.
13. The heavens invite mine eyes. *Looking upward* (1707).
14. The Lord! how fearful is His Name. *God, Sovereign and Gracious.*
15. What is our God, or what His name. *God Supreme and self-sufficient.*
16. When shall Thy lovely face be seen? *Desiring Christ.*
17. Who dares attempt the Eternal Name? *Worshipping with fear.*

II. From *Hymns and Spiritual Songs*, 1707–9 :—

18. And [then] must this body die? *Triumph over death in the Hope of the Resurrection.*
19. Behold the blind their sight receive. *The Miracles of Christ.*
20. Behold the grace appears (1707). *Christmas.*
21. Behold the potter and the clay. *Election.*
22. Behold the woman's promised seed. *Christ, the Father's Elect.*
23. Blest are the humble souls that see. *The Beatitudes.*
24. Bright King of glory, dreadful God (1707). *Divinity of Christ.*
25. Broad is the road that leads to death. *The Broad Way.*
26. But few among the carnal wise. *Election.*
27. Christ and His Cross is all our theme. *Ascents of the Gospel.*
28. Come, all harmonious tongues (1707). *Easter.*
29. Come, happy souls, approach your God (1707). *Praise for Redemption.*
30. Come hither, all ye weary souls. *Invitation to the Wearie.*
31. Come, let us lift our voices high (1707). *Holy Communion.*
32. Do we not know that solemn word? *Holy Baptism.*
33. Down headlong from their native skies. *The Fall.*
34. Eternal Sovereign of the sky. *Submission to Authorities.*
35. Eternal Spirit, we confess. *Whitsuntide.*
36. Faith is the brightest evidence. *Faith.*
37. Father, I long, I faint, to see (1707). *Heaven desired.*
38. Firm and unmoved are they (1707). *Ps. cxxv.*
39. Firm as the earth Thy Gospel stands. *Safety in Christ.*
40. From Thee, my God, my joys shall rise (1707). *Joy in God.*
41. Gentiles by nature we belong. *Abraham's blessing on the Gentiles.*
(1) Now let the children of the saints.
42. Glory to God that walks the skies. *Joy in God.*
(1) When shall the time, dear Jesus, when?
43. Glory to God the Father's Name. *Holy Trinity.*
44. Go, messenger of mighty love. *Jesus Worship.*
45. Go, worship at Emmanuel's feet. *Jesus Worship.*
46. God is a Spirit, just and wise. *God, the Searcher of hearts.*
47. God, the eternal, awful Name. *Praise to God the Father.*
48. God, who in various methods told. *Holy Scriptures.*
49. Great God, how infinite art Thou (1707). *God's eternal Dominion.*
50. Great God, of throne eternal ages stood.
51. Great God, I own Thy sentence just. *Triumph over Death.*
52. Great God, Thy glories shall employ. *The Divine Perfections.*
53. Great God, to what a glorious height. *Ministry of Angels.*
54. Great King of glory and of grace. *Lent.*
55. Had I the tongues of Greeks and Jews. *The Greatest is Charity.*
56. Happy the Church, thou sacred place (1707). *God, the Defence of the Church.*
57. Hark, the Redeemer from on high. *Invitation to Christ.*
58. Hear what the voice from heaven proclaims (1707). *Death and Burial.*
59. Hence from my soul sad thoughts be gone. *Holy Scriptures.*
60. High on a hill of dazzling light. *Ministry of Angels.*
61. Hosanna to our conquering King. *Praise to Christ.*
62. Hosanna to the Prince of grace. *Doxology.*
63. Hosanna to the Prince of Light (1707). *Easter and Ascensiontide.*
64. Hosanna with a cheerful sound. *Morning or Evening.*
65. How beauteous are their feet (1707). *Missions.*
(1) How beautiful the feet of those.
(2) How welcome is their voice.
66. How can I sink with such a prop? *Security in God.*
67. How condescending and how kind (1707). *Christ our Redemption.*
68. How full of anguish is the thought (1707). *Christ our Life.*
(1) Lord, when I quit this earthly stage.
69. How hasty is the night. *Christ our Righteousness.*
70. How honorable is the place (1707). *Safety of the Church.* See also p. 338, i.
(1) Trust in the Lord, for ever trust.
71. How happy are our children dead. *Holy Baptism.*
(1) Jesus the ancient faith confirms.
72. How oft have sin and satan strove. *Hope in the Covenant.*
(1) The oath and promise of the Lord.
73. How rich are Thy provisions, Lord (1707). *Holy Communion.*
(1) What shall we pay the Eternal Son?
74. How shall I praise the eternal God. *The Divine Perfections.*
75. How short and hasty is our life (1707). *Shortness and Vanity of Life.*
76. How strong Thine arm is, mighty God. *Song of Moses and the Lamb.*
77. How vain are all things here below (1707). *Love of God, Supreme.*
78. How wondrous great, how glorious bright (1709). *Divine Glories above Senses.*

79. I cannot bear Thine absence, Lord. *Divine Presence desired.*
80. I love the windows of Thy grace. *Desiring to see Christ.*
81. I send the joys of earth away (1707). *Consecration to God.*
82. I sing my [the] Saviour's wondrous death. *Good Friday.*
83. I'm not ashamed to own my Lord. *Not ashamed of Christ.* See also p. 888, ii.
84. Jesus, how sweet the name! I know His Name.
85. In vain we tune our lifeless strains. *Religion fallen.*
86. In vain we lavish out our lives. *The Promises of God.*
(1) Come, and the Lord shall feed our souls.
87. In this great sacrificing woe. *Good Friday.*
88. In this the kind return I (1707). *Ingratitude towards God.*
89. Jehovah reigns, His throne is high. *The Divine Perfections.*
90. Jesus, in Thee our eyes behold. *Jesus, our Great High Priest.*
91. Jesus invites His saints (1707). *Holy Communion.*
92. Jesus is gone above the skies (1707). *Holy Communion.*
(1) The Lord of Life this Table spread.
93. Jesus, Thy blessings are not few (1707). *None excluded from Hell.*
94. Jesus, with all Thy saints above (1707). *Redemption.*
95. Jesus, we bless Thy Father's love [name]. *Election.*
96. Join all the Names of love and power. *Offices of Christ.*
97. Laden with guilt and full of fears. *Holy Scripture.*
98. Let all our tongues be one. *Holy Baptism.*
99. Let everlasting glories crown. *Holy Scriptures.*
100. Let every mortal ear attend (1707). *The Gospel Banquet.*
101. Let God the Father live. *Holy Trinity.*
102. Let Him embrace my soul and prove (1707). *Holy Communion.*
103. Let the last hear my Saviour say (1707). *Christ our Strength.*
(1) Since I have found my Saviour say.
104. Let mortal tongues attempt to sing. *Fall and Redemption.*
105. Now is the hour of darkness past.
106. Let others boast how strong they be (1707). *Human Frailty.*
107. Let the seventh angel sound on high. *The Days of Judgment.*
108. Let the whole race of creatures lie. *God's Dominion.*
109. Let them neglect Thy glory, Lord (1707). *Creation and Redemption.*
110. Let us adore the eternal Word (1707). *Holy Communion.*
111. Life is the time to serve the Lord. *Life the Day of Grace and Hope.* See also p. 888, ii.
(1) Life is the hour that God hath given.
112. Like sheep we went astray. *Redemption.*
113. Long have I sat beneath the sound. *Thyself-wisdom.*
(1) Long have I heard the joyful sound.
114. Lord, how divine Thy comforts are (1707). *Holy Communion.*
115. Lord, how secure my conscience was. *Lent.*
116. Lord, we adore Thy bounteous hand. *Holy Communion.*
117. Lord, we adore Thy vast designs (1707). *Darkness of Providence.*
118. Lord, we are blind, we mortals blind. *God Invisible.*
119. Lord, when my thoughts with wonder roll. *Desiring to Praise Christ.*
120. Man has a soul of vast desires. *Men not content with Earth.*
121. My dear [blest, great] Redeemer and my Lord. *Christ, the Father's Elect.*
122. My drowsy powers, why sleep ye so? (1707). *Spiritual Sloth.*
123. My God, my Life, my Love (1707). *God, all-sufficient.*
124. My God, permit me not to be. *Bereavement.*
125. My soul, come meditate the day (1707). *Death anticipated.*
(1) O could we do with those that die.
126. My soul forsakes her vain delight. *Parting with Creatures.*
(1) There's nothing round this spacious earth.
127. My thoughts on awful subjects roll. *Death of a Sinner.*
128. My thoughts surmount these lower skies. *Hope of Heaven.*
129. Naked as from the earth we came (1707). *Submission.* See also p. 796, ii.
(1) 'Tis God that lifts our comforts high.
130. Nature, with all her powers shall sing. *National Fasts.*
131. Nature with open volume stands (1707). *Wonders of the Cross.*
(1) O the sweet wonders of that Cross.
132. No more, my God, I boast no more. *Christ our Righteousness.*
133. Nor [he] eye hath seen, nor ear hath heard. *Heaven.*
134. Not all the outward forms on earth. *Regeneration.*
135. Not the malicious or profane. *Nature and Grace.*
136. Not with our mortal eyes. *Christ unseen, yet beloved.*
137. Now be the God of Israel blessed. *The Benedictus.*
(1) John was the Prophet of the Lord.
138. Now by the bowels of my God. *Brotherly Love.*
(1) Now by the blood of Christ I plead.
(2) Now by the love of Christ my God.
(3) The Spirit, like a peaceful dove.
139. Now for a [hymn] tune of lofty praise (1707). *Christ's Sufferings and Glory.*
140. Now have our hearts embraced our God. *Near primitive Christians.*
(1) Here we have seen Thy Face, O Lord.
141. Now, in the heat of youthful blood. *Advice to Youth.*
142. Now let our pains be all forgot. *Holy Communion.*
143. Now to the Lord a noble song (1707). *Christ all and in all.*
144. Now to the power of God supreme. *Salvation through Christ.*
145. O if my soul were formed for woe (1707). *Lent.*
(1) 'Twas for my sins, my dearest Lord.
146. O might I once mount up and see (1707). *Faith and Prayer.*
147. O the delights, the heavenly joys (1707). *The Glories of Christ in Heaven.*
148. Once more, my soul, the rising day (1707). *Morning.*
149. Our days, alas, our mortal days. *Shortness of Life.*
150. Our God, how firm His promise stands. *Security in Christ.*
151. Our sins, alas, how strong they be. *Human Frailty.*
(1) The waves of trouble, how they rise.
152. Our spirits join to adore the Lamb. *Good Friday.*
153. Praise, everlasting praise, be paid (1707). *Promises of God.*
(1) O for a strong and lasting faith.
154. Rise, my soul, my soul, fly up and run (1707). *Human Ambitions.*
(1) There, on a high majestic throne.
155. Rise, rise, my soul, and leave the ground. *Eternity of God.*
(1) Long as the lofty skies were spread.
156. Sacred, at your heavenly Father's word. *Submission to Authorities.*
157. Shall the vile [weak] race of flesh and blood? *Man, Mortal.*
158. Shall wisdom cry aloud? *Christ, the Wisdom of God.* See also p. 1035, ii.
159. She has a thousand treacherous arts. *Deceitfulness of Sin.*
160. Sin, like a venomous disease. *Folly and Madness of Sin.*
161. Sitting around our Father's board. *Holy Communion.*
162. So let our lips and lives express. *Grace and Holiness.*
163. Some new-born babes desire the breast. *Character of the Children of God.*
(1) As new-born babes desire the breast.
(2) We find access at every hour.
164. Stand up, my soul, shake off thy fears (1707). *Christian Warfare.*
(1) Stand up, my soul, thy fears dismiss.
165. Stop down, my thoughts, that used to rise (1707). *Faith and Eternity.*
166. Strait is the way, the door is strait. *The Narrow Way.*

164. That awful day will surely come (1707). *Second Advent.*
165. The glories of my Maker God (1707). *Praise from the creatures.*
166. The God of mercy be adored. *Sunday.*
167. The Law by Moses came. *The Law and the Gospel.*
168. The Law commands and makes us known. *The Law and the Gospel.*
169. The Lord declares His will. *Holy Scripture.*
170. The Lord descending from above. *God glorified in the Gospel.*
171. The Lord on high proclaims. *Christ our Sacrifice.*
172. The majesty of Solomon. *Ministry of Angels.*
(1) Now to the Hands of Christ our King.
173. The promise of my [the] Father's love (1707). *Holy Communion.*
174. The glorious Messiah now appears. *Christ the fullness of the Law.*
175. There is a house not made with hands. *Heaven anticipated.*
176. This is the word of truth and love. *Power of Christ.*
177. Thou, Whom my soul admires above (1707). *The God Jehovah.*
178. Thus did the sons of Abraham pass. *Circumcision and Holy Baptism.*
179. Thus far the Lord has [hath] led me on. *Morning.*
180. Thus saith the mercy of the Lord. *Holy Baptism.*
181. Thy favours, Lord, surprise our souls. *Divine Worship.*
182. Thine, what an empty vapour 'tis. *Shortness of life.*
(1) Yet, mighty God, our fleeting days.
(2) Our life is ever on the wing.
183. 'Tis by the faith of joys to come. *Faith our Guide.*
(1) It is by faith in joys to come.
184. 'Tis from the treasures of His word. *Titles of Christ.*
(1) From the rich treasures of His word.
185. To Him that chose us first. *Holy Trinity.*
186. 'Twas on that dark, that doleful night (1707). *Holy Communion.*
187. 'Twas the commission of our Lord (1707). *Ministry.*
188. Up to the fields where angels lie. *Vision of God desired.*
189. Up to the Lord that [who] reigns on high (1707). *Condemnation of God.*
190. We are a garden walled around. *The Church of Christ.*
191. We bless the prophet of the Lord. *Offices of Christ.*
192. Welcome, sweet day of rest. *Sunday.*
193. Well, the Redeemer's gone. *Ascension; Christ, the Intercessor.*
(1) The great Redeemer's gone.
194. What equal honours shall we bring? *Christ's Humiliation and Exaltation.*
195. What happy men or angels, these. *Saints in Heaven.*
196. What vain desires and passions vain. *Flesh and Spirit.*
197. When in the light of faith divine. *Temptation.*
198. When strangers stand and hear me tell. *Christ's Omnipresence.*
(1) My best-beloved keeps His throne.
199. When the Eternal bows the skies. *Grace of God.*
200. When the first parents of our race. *Redemption.*
(1) Behold what pity touched the heart.
(2) Infinite pity touched the heart.
201. Who can describe the joys that rise? *Joy in heaven for the departing Saviour.*
202. Who in this fair one is distrest? *Christ's spouse, the Church.*
(1) O let my name engraven stand.
203. Who shall the Lord's elect condemn? *Triumph of Faith* (1707).
(1) He lives! He lives, and sits above.
204. Why do mourn departing friends? *Death and Burial* (1707).
(1) Why do we mourn for dying friends?
205. Why does your face, ye humble souls? *Sufficiency of Pardon* (1707).
206. Why is my heart so far from Thee? *Fluctuating Love* (1707).
207. Why should this earth delight us so? *The Judgment Day.*
208. Why should we start and fear to die? *Death contemplated* (1707).
209. Zion rejoice, and Judah sing. *Thanksgiving for Victory.*

iii. From the *Divine and Moral Songs*, 1715.

210. Blest be the wisdom and the power. *Praise for Redemption.*
211. Great God, to Thee my voice I raise. *Love of one's Country.*
212. Great God, with wonder and with praise. *Holy Scripture.*
213. Happy the child whose youngest [tender] years. *Youthful Piety.*
(1) When we devote our youth to God.
(2) Youth when devoted to the Lord.
214. How bright these glorious spirits shine. *Heavenly Glory.*
215. How fast has the day been, how bright was the sun. *Summer Evening.*
216. How glorious is our heavenly King. *Praise to God the Father.*
217. How kind, my dear, lie still and slumber. *Cradle Hymn.*
218. Let dogs delight to bark and bite. *Against Quarrelling.*
(1) Let love through all your actions run.
219. How delightful 'tis to see. *Divine Worship.*
220. I give this sluggish body way. *Industry.*
221. Lord, I ascribe to Thy grace. *Praise for the Gospel.*
222. My God, Who makes the sun to know. *Morning.*
223. O life a lovely thing for youth. *Death and Piety.*
224. Our tongues were made to bless the Lord. *Against Cursing.*
225. The praises of my tongue. *Praise to God for learning to read.*
(1) Now I can read and learn.
226. There is a God Who reigns above. *Death anticipated.*
227. This is the day when Christ arose. *Sunday Morning.*
228. We sing the Almighty power of God. *Praise for Creation and Providence.*
229. What blest examples do I find. *Early Piety.*
230. Whenever heavish distrest. *Inwardness. Inwardness.*
231. Whene'er I take my walks abroad. *Praise for Temporal and Spiritual Mercies.*
232. Why should I deprive my neighbour? *Against theft.*
233. Why should I join with those in play? *Against evil Company.*
234. Why should I love my sport so well? *The Sluggard.*
235. Why should I say, 'Tis yet too soon? *Danger of Delay.*
236. Why should our garments, made to hide? *Against Pride.*
(1) How proud we are, how fond of show.

iv. From *The Psalms of David*, 1719.

237. Behold the morning sun. *Ps. xix.*
(1) I hear Thy word with love.
238. Behold the sure Foundation-Stone. *Ps. cxviii.*
239. Behold Thy waiting servant, Lord. *Ps. cxix.*
240. Blest are the humble souls that see. *Ps. xxv.*
241. Blest are the undefiled in heart. *Ps. cxix.*
242. Blest is the man who shuns the place. *Ps. i.*
243. Come, sound His praise abroad. *Ps. xcv.*
244. Consider all my sorrows, Lord. *Ps. cxix.*
245. Early, my God, without delay. *Ps. lxiii. Sunday Morning.*
246. Exalt the Lord our God. *Ps. xcix.*
247. Far as Thy Name is known. *Ps. xlviii.*
248. Father, I bless Thy heavenly grace. *Ps. cxix.*
249. Father, I sing Thy wondrous grace. *Ps. lxxix.*
250. Fools in their heart believe and say. *Ps. xiv.*
(1) The Lord from His celestial throne.
251. From deep distress and troubled thoughts. *Ps. cxx.*
252. Give thanks to God; He reigns above. *Ps. cvi.*
253. Give thanks to God; invoke His Name. *Ps. cv.*
254. Give thanks to God the Sovereign Lord. *Ps. cxxxvi.*
255. Givest the Lord, ye sons of fame. *Ps. xcix.*
256. God in His earthly temple lays. *Ps. lxxxvii.*
257. God, my Supporter and my Hope. *Ps. lxxiii.*
258. God of my childhood and my youth. *Ps. lxxi.*
259. God of my life, look graciously down. *Ps. xxxix.*
260. God of my mercy and my praise. *Ps. cix.*

261. Great God, attend, while Zion sings. *Ps. lxxxvii.*
262. Great God, the heavens well-ordered frame. *Ps. xcix.*
(1) I love the volumes of Thy word.
263. Great is the Lord, exalted high. *Ps. cxxxv.*
264. Great is the Lord, His works of might. *Ps. cxl.*
265. Happy the man who fears the Lord. *Ps. cxxvii.*
266. Happy the man whose cautious feet. *Ps. i.*
(1) How blest the man whose cautious feet.
267. He lives, the everlasting God. *Ps. cxvii.*
268. He reigns, the Lord, the Saviour, reigns. *Ps. xcvii.*
269. He that hath made his Refuge God. *Ps. xci.*
270. Hear me, O God, nor hide Thy Face. *Ps. cii.*
271. High in the heavens, eternal God. *Ps. xxxvi.*
272. How did my heart rejoice to hear. *Ps. cxvii.*
(1) Peace be within this sacred place.
273. How long, O Lord, shall I complain. *Ps. xiii.*
274. How lovely are Thy dwellings fair. *Ps. lxxxiv.*
275. How pleasant 'tis to see. *Ps. cxxxiii.*
276. How pleased and blest was I. *Ps. cxxii.*
277. How shall the young secure their hearts? *Ps. cxix.*
278. I love the Lord, He heard my cries. *Ps. cxvi.*
279. I waited patient for the Lord. *Ps. xl.*
280. I will extol Thee, Lord on high. *Ps. xxx.*
281. If God succeed not, all the cost. *Ps. cxxvii.*
282. I'll bless the Lord from day to day. *Ps. xxxiv.*
283. I'll sing the wonders of Thy love. *Ps. lxxxix.*
284. In all my vast concerns with Thee. *Ps. cxxxix.*
(1) Lord, where shall guilty souls retire.
285. In God's own house pronounce His praise. *Ps. ci.*
286. In Judah, God of old was known. *Ps. lxxvi.*
287. In robes of judgment, lo, He comes. *Ps. xcvii.*
288. Is there ambition in my heart? *Ps. cxxxi.*
289. It is the Lord our Saviour's hand. *Ps. cix.*
(1) Spare us, O Lord, aloud we pray.
290. Jehovah reigns, He dwells in light. *Ps. xcviii.*
291. Jesus, our Lord, ascend Thy throne. *Ps. cx.*
292. Judge me, O Lord, and prove my ways. *Ps. xxvi.*
293. Judges who rule the world by laws. *Ps. lxxii.*
294. Let all the earth their voices raise. *Ps. xcvi.*
295. Let all the heathen writers join. *Ps. cxix.*
296. Let children hear the mighty deeds. *Ps. lxxviii.*
297. Let every creature join. *Ps. cxlviii.*
298. Let every tongue Thy goodness speak. *Ps. cxlv.*
299. Let God arise in all His might. *Ps. lxviii.*
(1) Kingdoms and thrones to God belong.
300. Let sinners take their course. *Ps. i.*
301. Let Zion, and her sons, rejoice. *Ps. xlv.*
302. Let Zion in her King rejoice. *Ps. xcvi.*
303. Lo, what a glorious Corner Stone. *Ps. cxviii.*
304. Lo, what an entertaining sight. *Ps. cxxxiii.*
305. Lord, how secure and blest are they. *Ps. xxxii.*
306. Lord, I have found it good for me. *Ps. xxiii.*
307. Lord, I will bless Thee all my days. *Ps. xxxiv.*
308. Lord, in the morning Thou shalt hear. *Ps. v.*
309. Lord, Thou hast called Thy grace to mind. *Ps. lxxvii.*
310. Lord, Thou hast searched and seen me through. *Ps. cxxxix.*
311. Lord, Thou wilt hear me when I pray. *Ps. lv.*
312. Lord, 'tis a pleasant thing to stand. *Ps. cxxii.*
313. Lord, to my list'ning ear. *Ps. xc.*
(1) Our moments fly apace.
314. Lord, what a thoughtless wretch was I. *Ps. lxxiii.*
315. Lord, when I count Thy mercies o'er. *Ps. cxxxix.*
316. Lord, when Thou didst ascend on high. *Ps. lxxiii.*
317. Loud hallelujahs to the Lord. *Ps. cxlviii.*
318. Maker and sovereign Lord. *Ps. ii.*
(1) Why do the nations rage.
(2) Why did the Gentiles rage.
319. Mine eyes and my desire. *Ps. xxv.*
320. My God, accept my early vows. *Ps. cxl.*
321. My God, my everlasting Hope. *Ps. lxxi.*
322. My God, my King, Thy various praise. *Ps. cxlv.*
323. My God, permit my tongue. *Ps. lxxii.*
324. My God, the steps of pious men. *Ps. xxxvii.*
325. My heart rejoices in Thy name. *Ps. xxxi.*
326. My heart was troubled sore. *Ps. lxxiii.*
327. My Refuge and my God is He. *Ps. xci.*
328. My righteous Judge, my gracious God. *Ps. cxliii.*
329. My Saviour and my King. *Ps. xlv.*
330. My Saviour, my almighty Friend. *Ps. lxxi.*
331. My Saviour, my almighty word. *Ps. cxxiii.*
332. My soul, how lovely is the place. *Ps. lxxxiv.*
(1) With His rich gifts the heavenly Dove.
333. My soul lies cleaving to the dust. *Ps. cxix.*
334. My soul repeat His praise. *Ps. ciii.*
(1) Bless, O my soul.
335. My spirit looks to God alone. *Ps. lxxi.*
336. My spirit sinks within me, Lord. *Ps. cxl.*
337. Not to ourselves who are but dust. *Ps. cxv.*
338. Now be my heart inspired to sing. *Ps. civ.*
339. Now let the Gentile world rejoice. *Ps. lxvii.*
340. Now may the God of power and grace. *Ps. xx.*
341. Now shall my solemn vows be paid. *Ps. lxvi.*
342. O all ye nations, praise the Lord. *Ps. cxvii.*
343. O bless the Lord, my soul, let all, &c. *Ps. ciii.*
344. O come, loud anthems let us sing. *Ps. xcv.*
345. O Britain, praise thy mighty God. *Ps. cxlvii.*
346. O for a shout of sacred joy. *Ps. xlvii.*
(1) Now raise a shout of sacred joy.
347. O God of mercy, hear my call. *Ps. lv.*
348. O God, our help in ages past. *Ps. xc.*
349. O happy nation where the Lord. *Ps. xxxiii.*
350. O how I love Thy holy law. *Ps. cxix.*
351. O Lord, how many are my foes. *Ps. iii.*
352. O Lord, our heavenly King. *Ps. viii.*
353. O Lord our Lord [God], how wondrous great. *Ps. viii.*
354. O that the Lord would guide my ways. *Ps. cxix.*
355. O that Thy statutes every hour. *Ps. cxix.*
356. O Zion, haste, thy mission high. *Ps. lxxxvii.*
(1) Mercy and judgment my song.
357. O'er all the earth, ye saints, rejoice. *Ps. cxxxi.*
358. Praise waits in Zion, Lord, for Thee. *Ps. lxv.*
359. Praise ye the Lord, exalt His Name. *Ps. cxxxv.*
360. Praise ye the Lord, my heart shall join. *Ps. cxlvi.*
361. Praise ye the Lord, 'tis good to raise. *Ps. cxlvii.*
362. Preserve me, Lord, in time of need. *Ps. vi.*
363. Rejoice, ye righteous, in the Lord. **Ps. xxxiii.*
364. Remember, Lord, our mortal state. *Ps. lxxxix.*
365. Return, O God of love, return. *Ps. xc.*
366. Salvation belongs unto the Lord. *Ps. iii.*
367. See what a living Stone. *Ps. xcviii.*
(1) This is the glorious day.
368. Sing, all ye nations, to the Lord. *Ps. lxvi.*
369. Sing to the Lord Jehovah's Name. *Ps. xcv.*
370. Sing to the Lord, ye distant lands. *Ps. xcvi.*
371. Songs of immortal praise belong. *Ps. cxl.*
372. Sons of the morning, sing His praise. *Ps. cxlviii.*
373. Sure there's a righteous God. *Ps. lxxii.*
374. Sweet is the memory of Thy grace. *Ps. cxlv.*
375. Teach me the measure of my days. *Ps. xxxix.*
376. The Almighty reigns, exalted high. *Ps. xcviii.*
(1) Jehovah reigns, His throne.
377. The earth for awe to the Lord's. *Ps. xxix.*
378. The God [great] Jehovah reigns. *Ps. xcix.*
379. The God of our salvation hears. *Ps. lxv.*
(1) At his command the morning ray.
(2) On God the race of man depends.
380. The heavens declare Thy glory, Lord. *Ps. xix.*
(1) Whene'er I take my walks abroad.
381. The heavens, O Lord, Thy rule obey. *Ps. cxix.*
382. The King, O Lord, with songs of praise. *Ps. xxi.*
383. The King of saints, how fair His Face. *Ps. xlv.*
384. The Lord has made the heavens known. *Ps. xix.*
385. The Lord, how wonderful His Name. *Ps. cxiii.*
386. The Lord is come, the heavens proclaim. *Ps. xcvii.*
387. The Lord Jehovah reigns, And royal state maintains. *Ps. xciii.*
388. The Lord my Shepherds, I shall be well-supplied. *Ps. xxiii.*
389. The Lord of glory is my Light. *Ps. xxvii.*
390. The Lord of glory reigns, He reigns on high. *Ps. xcix.*
391. The Lord, the Judge, before His throne. *Ps. l.*
392. The Lord, the [our] sovereign King. *Ps. cxiii.*
393. The praise of Zion waits for Thee. *Ps. lxv.*
394. The starry heavens Thy rule obey. *Ps. cxix.*
395. The sun that lights the day, The moon that shines. *Ps. cxlviii.*
396. This spacious earth in all the Lord's, And men, and worms, &c. *Ps. cxvii.*
(1) Replete, ye shining worlds on high.
397. Thou art my Portion, O my God. *Ps. cxix.*
398. Thou art the everlasting Word, The Lord. *Ps. cxii.*
399. Through every age, eternal God. *Ps. xc.*
400. Thus saith the Lord, your work is vain. *Ps. xlvi.*
(1) No blood of beasts on altars shed.

401. Thy mercies fill the earth, O Lord. *Ps. ciii.*
(2) When I confess'd my wandering ways.
402. Thy Name, almighty Lord. *Ps. cxvi.*
403. 'Tis by Thy strength the mountains stand. *Ps. lxv.*
404. To God I cried with mournful voice. *Ps. lxxvii.*
(1) Will God for ever cast me off?
405. To God I make my sorrows known. *Ps. cxlii.*
406. To God the great, the ever blest. *Ps. cx.*
407. To heaven I lift my waiting eyes. *Ps. cxxi.*
408. To Thee, my God, I tune my voice. *Ps. cxl.*
409. 'Twas in the watches of the night. *Ps. lxxix.*
410. Unshaken as the sacred hill. *Ps. cxxv.*
411. Up to the hills I lift mine [my] eyes. *Ps. cxxi.*
412. Upward I lift mine eyes. *Ps. cxxi.*
413. We bless the Lord, the just, the good. *Ps. cix.*
414. We bless the Lord, the just, the good. *Ps. lxxxiv.*
415. We love Thee, Lord, and we adore. *Ps. xviii.*
416. What shall I render to my God. *Ps. cxvi.*
417. When all Thy mercies, O my God. *Ps. civ.*
418. When God in ugly sin is strong. *Ps. cvi.*
419. When God restored our captive state. *Ps. cxxvi.*
420. When God revealed His gracious [precious] Name. *Ps. cxxvi.*
421. When I with pleasing wonder stand. *Ps. cxxxix.*
422. When man grows bold in sin. *Ps. xxxvi.*
(1) But there's a dreadful God.
423. When overwhelmed with grief. *Ps. lxi.*
(1) O lead me to the Rock.
424. When the great Judge, supreme and just. *Ps. l.*
425. When we behold the heavens [skies] spread.
426. Where'er the man is found. *Ps. xxv.*
427. Where shall the man be found. *Ps. xxv.*
428. Where shall we go to seek and find. *Ps. xxxiii.*
429. While men grow bold in wicked ways. *Ps. xxxvi.*
(1) Above the heaven's created rounds.
430. Who shall ascend Thy heavenly place? *Ps. xv.*
(1) Who shall ascend to the heavenly place.
431. With all my powers of heart and tongue. *Ps. cxxxviii.*
(1) Grace will complete what grace begins.
(2) To God I cried when troubles rose.
432. With sorrow laughter of the mind.
433. With my whole heart I'll raise my song. *Ps. ix.*
434. With reverence let the saints appear. *Ps. lxxxix.*
(1) With wonder and with awful fear.
435. With songs and honours sounding loud. *Ps. cxlvii.*
436. Would you behold the works of God? *Ps. cvii.*
437. Ye holy souls, in God rejoice. *Ps. xxxiii.*
438. Ye lofty minds, in God rejoice. *Ps. xxxvi.*
(1) Ye lands and isles of every sea.
(2) Ye shores and isles of every sea.
439. Ye nations round the earth rejoice. *Ps. x.*
440. Ye servants of the Almighty King. *Ps. cxiii.*
441. Ye sons of Adam, join. *Ps. cxlviii.*
442. Ye that delight to serve the Lord. *Ps. cxiii.*
443. Ye that obey the Immortal King. *Ps. cxxxix.*
444. Ye tribes of Adam, join. *Ps. cxlviii.*
445. Ye, saith the Lord, if David's race. *Ps. lxxxix.*

v. From *Sermons*, 1721-1727.

446. Be flesh and nature dread to die. *Death.*
447. Do I believe what Jesus saith. *Courage and Heaven.*
448. Father of glory to Thy Name. *Holy Trinity.*
449. How is our nature spoiled by sin. *The Atonement.*
450. Most friends and kindreds drop and die. *Death.*
451. O happy soul, that lives on high. *Christian Life and Walking.*
452. O that I knew the sacred place. *Lord.*
453. Our hopes and deaths be lived in more. *Witness of the Spirit.*
454. What shall the dying sinner do? *The Gospel the Power of God to Salvation.*

vi. From *Reliquiæ Juvenilles*, 1734.

455. Where shall the tribes of Abraham find. *Christ our Life.*
(1) Jesus, our Kinsman and our God.

vii. From *Remnants of Time*, 1736.

456. The mighty frame of glorious grace. *Redemption.*
(1) Proclaim inimitable love.

Those 454 Hymns and Versions of the Psalms, in addition to the centos which are indicated by the sublines, are all in C. U. at the present time. The more important and best known of Dr. Watts's Hymns and versions of the Psalms have separate annotations under their respective first lines. [See **Index of Authors and Translators.**] [J. J.]

Waugh, Benjamin, was b. at Settle, in Yorkshire, Feb. 20, 1839, and educated for the Congregational Ministry at Airedale College, Bradford. He has held pastorates at Newbury, Berkshire, Greenwich, and New Southgate. He has been for several years editor of *The Sunday Magazine*, and a large contributor to its pages. He has pub. (1) *The Goal Cradle, Who rocks it*; (2) *Sunday Evenings with my Children*; (3) *The Children's Sunday Hour*; (4) *The Child of the English Savage*; (5) *Imperial Legislation and Street Children.* Mr. Waugh's hymns have appeared from time to time in *The Sunday Magazine*, and have not been separately published. Those which have come into C. U. include:—

1. Jesus, the Friend of friendless men. *Jesus the Sinner's Friend.* 1874.
2. O happy pair of Nazareth, *The Child Jesus.*
3. O let me see Thy beauty, Lord. *The Beauty of the Lord.* This is based upon Psalm xxvii. 4, "One thing have I asked of the Lord, that will I seek after; that I may see Thy beauty, Lord." In Herder's *Gleanings*, 1846, iv. 1.

Mr. Waugh's hymns are for children's use, and are exceedingly fresh and unconventional. Several others of merit might be selected from the *Sunday Magazine* with advantage to children's hymnody. [W. G. H.]

We all had sinned and gone astray. *G. Thrupp.* [*The Good Shepherd.*] This was the author's first hymn, and was written to the tune "Cambridge New," at his mother's request, in 1861. It was pub. in Morrell & How's *Ps. & Hys.*, 1864; and in his own *Hys. Couj. and Others*, 1866, p. 11, in 4 st. of 6 l., and entitled, "The Love of Christ." Also given in his *Hys. & Son. Lyrics*, 1874, p. 86, and in his *Coll.*, 1882. [J. J.]

We all, O Lord, have gone astray. [*The Shepherd and His wandering Sheep.*] This is based upon J. Merrick's version of the last part (Tau) of Ps. cxix., pub. in his *Ps. of David*, &c., 1765. It was given in Cotterill's *Sel.*, 1819, p. 64, and has been repeated in a few collections in G. Britain and America. It was arranged from Merrick by Cotterill. [J. J.]

We are but little children poor [weak]. *Cecil F. Alexander, née Humphreys.* [*Holy Baptism.*] Pub. in Dr. Hook's Leeds Church *S. S. H. Bk.*, 1850, in 9 st. of 4 l. It is in use, sometimes abbreviated, in its original form: as "We are but little children weak," in the 1868 *Appendix to H. A. & M.*, and numerous other collections; and as, "O Lord, the Holy Innocents" (st. ii.), in the American Protestant Episcopal *Hymnal*, 1871. In these various forms it is in extensive use. [J. J.]

We bid Thee welcome in the Name. *J. Montgomery.* [*Induction of a Minister.*] This hymn is in the M. mss., but is undated. It was pub. in Montgomery's *Christian Psalmist*, 1825, No. 533, and again in his *Original Hymns*, 1853, No. 305, in 6 st. of 8 l., and headed, "On the Appointment of a Minister."

It is found in many collections, but usually in an abbreviated form. [J. J.]

We bow before Thy gracious Throne. This, in the American Unitarian *Hys. for the Church of Christ*, 1853, No. 518, is a cento from two hymns by C. Wesley, st. i., iv. being from "Thou Son of God, Whose flaming eye"; and st. ii., iii. from "Come, O Thou all-victorious Lord (p. 249, ii.), as in the *Wes. H. Bk.* 1780. [J. J.]

We come, Lord, to Thy feet. [*Opening of Sunday School.*] This hymn, together with the companion hymn for the *Closing of a Sunday School*, "O Lord, our hearts would give Thee praise," appeared on a card printed for Sunday-school use by Dp. Pelham, when Incumbent of Christ Church, Hampstead. Both hymns were adapted by him from another and now unknown source. The Rev. E. H. Bickersteth included both hymns, with slight alterations, in his *Ps. & Hys., &c.*, 1858, from thence they have passed into several collections. W. F. Stevenson attributes the former in his *Hys. for Church and Home*, 1873, to Lady Lucy Whitmore, 1824, but we have failed to find it in her *Family Prayers, &c.*, 1824 (see p. 1886, ii.), and know of no authority for the ascription. [J. J.]

We give Thee but Thine own. *Dp. W. W. How.* [*Offertory.*] Written about 1858, and 1st pub. in the enlarged ed. of Morrell & How's *Psalms & Hymns*, 1864, No. 197, in 6 st. of 4 l. From thence it has passed into numerous collections, and now ranks in popularity with some of the best of modern hymns. Of the author's compositions in extensiveness of use it is exceeded only by his "For all Thy Saints who from their labours rest." Orig. text, *Church Hymns*, 1871. The doxology in (**p. 126**, i.) we gather that it was the joint production of Gurney and himself. This text is:—

"We saw Thee not when Thou didst tread,
In mortal guise, this sinful earth,
Nor heard Thy voice restore the dead,
Or bid the blind to see the light:
But we believe that Thou didst come,
And leave for us Thy glorious home.

"We were not with Thee on the wave,
When Thou the stormy sea couldst bind:
Nor saw the health Thy blessing gave
To lame and sick, to deaf and blind:
But we believe that Thou didst come,
Could give the darkened eye-ball sight.

"We did not mark the chosen few,
When Thou didst through the clouds ascend,
First lift to heaven their wondering view,
Then bless the earth which Thou didst bend:
But we BELIEVE in that great cloud,
Behold that journey to the skies.

"And now that Thou dost reign on high,
And throne Thy faithful people bless,
By ray of glory from the sky
Doth shine upon our wilderness:
But we believe that Thou dost hear;
And sing Thy praise, and lift our prayer."

3. The next recast was apparently by H. J. Buckoll, alone (see § 5). It appeared in *Ps. & Hys.* for use in the Rugby School Chapel (of which he was joint editor with Dr. Goulburn), 1843, No. 53, as follows:—

"We saw Thee not when Thou didst tread,
In mortal guise, this sinful earth,
Nor heard Thy voice restore the dead,
And wake them to a second birth:
But we believe that Thou didst come,
And quit for us Thy glorious home.

"We did not see the armed throng
Lead to the garden's midnight shade,
And mark the traitor's parting wrong,
Then quail beneath Thy glance afraid:
But we believe—Almighty love
Alone could such dark treasons prove.

"We did not see the darkness veil
With sudden gloom the noon-day skies;
Nor the fierce soldier's cheek grow pale,
And tremble as the earthquake rose:
When the priest Roman owned the power
Of heaven, 'twas in that awful hour.

"We did not hear the footsteps fall
Within that lonely garden ground,
Of the all-watchful sentinel,
Slow tracing there his watchful round;
Nor mark the moment, deep and dread,
Bursting that tomb, in glory shone.

"We were not with the chosen few
Who saw Thee through the clouds ascend,
Who gazed, and wished to follow too,
Then on the earth all prostrate bent;
But we believe that mortal eyes
Bridal the journey to the skies.

"Chase every shade of doubt away;
Light in the darkness! in mercy shine;
Blessed Lord, visit us to-day,
We would no worship own but Thine.
Bring us to heaven's peaceful shore,
And make us Thine for evermore!"

This text was republished in the April number of *The Friendly Visitor*, 1836, also printed at Kirkby Lonsdale, and edited by the Rev. W. Carus Wilson. It is signed "Anne R. Kirke-Lindsay." It is also found in *Original and Select Hymns; A Companion to Select Poetry.* Lond. John Van Voorst, 1837, No. 143 (2nd ed. enlarged 1838). The editor of this work was a Miss Little, of Bedford.

2. The first adaptation of this poem for congregational use appeared in J. H. Gurney's Lutterworth *Coll. of Hys. for Public Worship*, 1838, No. 264. It is signed "American," *i.e.* from an American source with alterations and additions. From the mss. of H. J. Buckoll (**p. 126**, i.) we gather that it was the joint production of Gurney and himself. This text is:—

"We saw Thee not when Thou didst tread,
In mortal guise, this sinful earth,
Nor heard Thy voice restore the dead,
Or bid the blind to see the light:
But we BELIEVE that Thou didst come,
And leave for us Thy glorious home.

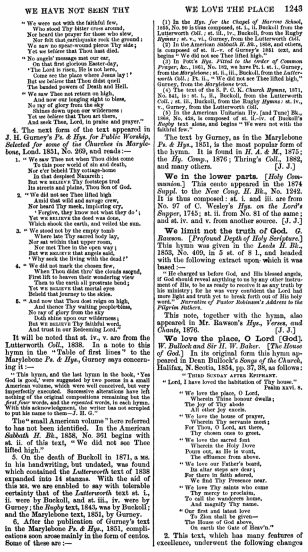
"We were not with Thee on the wave,
When Thou the stormy sea couldst bind:
Nor saw the health Thy blessing gave
To lame and sick, to deaf and blind:
But we believe that Thou didst come,
Could give the darkened eye-ball sight.

"We did not mark the chosen few,
When Thou didst through the clouds ascend,
First lift to heaven their wondering view,
Then bless the earth which Thou didst bend:
But we BELIEVE in that great cloud,
Behold that journey to the skies.

"And now that Thou dost reign on high,
And throne Thy faithful people bless,
By ray of glory from the sky
Doth shine upon our wilderness:
But we believe that Thou dost hear;
And sing Thy praise, and lift our prayer."

3. The next recast was apparently by H. J. Buckoll, alone (see § 2). It appeared in *Ps. & Hys.* for use in the Rugby School Chapel (of which he was joint editor with Dr. Goulburn), 1843, No. 53, as follows:—

"We saw Thee not when Thou didst tread,
In mortal guise, this sinful earth,
Nor heard Thy voice restore the dead,
And wake them to a second birth:
But we believe that Thou didst come,
And quit for us Thy glorious home.



" We were not with the faithful few,
Who stood Thy bitter cross around,
Nor heard the prayer for those who slew,
Nor felt that earthquake rock the ground:
Yet we believe that Thou hast died;
Yet we believe that Thou hast risen.

" No angels' message met our ear,
On that first glorious Easter-day,
'The Lord is risen, He is not here,
Come see the place where Jesus lay!'
But we believe that Thou didst quit
The tomb, and rise, and leave the hill.

" We saw Thee not ascend on high,
And now our longing sight to bless,
No ray of glory from the sky
Shines down upon our wilderness:
Yet we believe that Thou art there,
And seek Thee, Lord, in praise and prayer."

4. The next form of the text appeared in *J. H. Gurney's Ps. & Hys. for Public Worship, Selected for use of the Churches in Marylebone*, Lond. 1851, No. 209, and reads:—

1. " We saw Thee not when Thou didst come
To this poor world of sin and death,
Nor hear Thy pitying voice proclaim
In that despised Nazareth:
But we BELIEVE Thy footsteps trod
Its streets and plains, Thou Son of God.

2. " We did not see Thee lifted high
Amid that wild and savage crew,
Nor heard Thy meek, imploring cry,
'Forgive them, Father, they know not;'
Yet we BELIEVE the deed was done,
Which shook the earth, and veiled the sun.

3. " We stood not by the empty tomb
Where late Thy sacred body lay,
Nor saw the seraph's robe of light
Roll back Thy stone from day to day:
But we BELIEVE that angels said,
' Why seek the living with the dead?'

4. " We did not mark the chosen few,
When Thou didst turn' the clouds asunder,
Fired lift to heaven their wondering view
And see Thee pass the starry portal;
Yet we BELIEVE that burning eyes
Beheld that journey to the skies.

5. " And now that Thou dost reign on high,
And thence Thy waiting people bless,
No ray of glory from the sky
Shines down upon our wilderness:
But we BELIEVE Thy faithful word,
And trust in our Redeeming Lord."

It will be noted that st. iv., v. are from the Lutterworth *Coll.*, 1838. In a note to this hymn in the "Table of first lines" to the Marylebone *Ps. & Hys.*, Gurney says concerning it:—

"This hymn, and the last hymn in the book, 'Yes God, I have loved the habitation of Thy house,' are American volumes, which were well conceived, but very imperfectly executed. Successive alterations have left nothing of the original compositions remaining but the *first line* words, and the repeated words, in each hymn. The Editor regrets that the Author has not accepted to put his name to them.—J. H. G."

The "small American volume" here referred to has not been identified. In the American *Sabbath H. Bk.*, 1858, No. 291 begins with st. ii. of this text, "We did not see Thee lifted high."

5. On the death of Bucknill in 1871, a ms. in his handwriting, but undated, was found which contained the Lutterworth text of 1838 expanded into 14 stanzas. With the aid of this ms. we are enabled to say with tolerable certainty that of the *Lutterworth* text st. i., ii. were by Bucknill, and st. iii., iv. were by Gurney; the *Rugby* text, 1843, was by Bucknill; and the Marylebone text, 1851, by Gurney.

6. After the publication of Gurney's text in the Marylebone *Ps. & Hys.*, 1851, compilations soon arose mainly in the form of centos. Some of these are:—

(1) In the *Hys. for the Chapel of Harrow School*, 1855, No. 96 is thus composed, st. i., ii. Bucknill from the Lutterworth *Coll.*; st. iii., iv., Bucknill, from the Rugby *Hymns*; st. v., vi., Gurney, from the Lutterworth *Coll.*

(2) In the *Hymnary*, 1872, No. 91 is a cento from Gurney, is composed of st. ii.-iv. of Gurney's 1851 text, and begins "We did not see Thee lifted high."

(3) In Pott's *Hys. Fitted to the Order of Common Prayer, &c.*, 1861, No. 102, we have Pt. I. st. i., Gurney, from the Marylebone text; st. ii., Bucknill, from the Lutterworth *Coll.*; Pt. II. "We did not see Thee lifted high," Gurney, from the *Marylebone* text.

(4) The text of the S. P. C. K. *Church Hymns*, 1871, No. 141, is: st. i., ii., Bucknill, from the Lutterworth *Coll.*; st. iii., iv., Bucknill, from the *Rugby Hymns*; st. iv., v., Gurney, from the Lutterworth *Coll.*

(5) In the American Unitarian Hy. [and Tune] Bk., 1868, No. 424, is composed of st. ii.-iv. of Bucknill's *Rugby* text alone, and begins "We were not with the faithful few."

The text by Gurney, as in the Marylebone *Ps. & Hys.*, 1851, is the most popular form of the hymn. It is found in *H. A. & M.*, 1875; the *Hy. Comp.*, 1876; Thring's *Coll.*, 1882, and many others.

We in the lower parts. [*Holy Communion.*] This cento appeared in the 1874 *Supp.* to the *New Cong. H. Bk.*, No. 1242. It is thus composed: st. i. and iii. are from No. 97 of C. Wesley's *Hys. on the Lord's Supper*, 1745; st. ii. from No. 81 of the same; and st. iv. and v. from another source. [J. J.]

We limit not the truth of God. *G. Rawson.* [*Profound Depth of Holy Scriptures.*] This hymn was given in the *Leeds H. Bk.*, 1853, No. 409, in 5 st. of 8 l., and headed with the following extract upon which it was based:—

"He charged us before God, and His blessed angels, if God should reveal anything to us by any other instrument of His, to be as ready to receive it as any truth by his ministry; for he was very confident the Lord had more truth yet to break forth out of His holy word."—*Narrative of Pastor Robinson's Address to the Pilgrim Fathers.*

This note, together with the hymn, also appeared in Mr. Rawson's *Hys., Verses, and Chants*, 1876. [J. J.]

We love the place, O Lord [God]. *W. Bullock and Sir H. W. Baker.* [*The House of God.*] In its original form this hymn appeared in Dean Bullock's *Songs of the Church*, Halifax, N. Scotia, 1854, pp. 37, 38, as follows:

"THIRD SUNDAY AFTER EPIPHANY.
" Lord, I have loved the habitation of Thy house." PSALM XXVI. 8.

" We love the place, O Lord,
Wherein Thine honour dwells;
The joy of Thy abode
All earthly joy excels.

" We love the house of prayer,
Wherein Thy servants meet;
For There, O Lord, art there
To bless the congregate.

" We love the sacred font,
Wherein the Holy Dove
Doth cleanse from sin and shame
The offspring from above.

" We love our Father's board,
Its altar steps are dear;
For there in faith adored,
We find Thy Presence near.

" We love Thy saints who come
From north and south and west,
To call the wanderers home,
And magnify Thy name.

" Our first and latest love
To Zion shall be given—
The House of God above,
On earth the Gate of Heav'n."

2. This text, which has many features of excellence, underwent the following changes

at the hands of Sir H. W. Baker, in 1860, and was pub. in *H. A. & M.*, 1861, as follows, the italics being Sir H. W. Baker's alterations and additions:—

" We love the place, O God,
Wherein Thine honour dwells:
The joy of Thine abode
All earthly joy excels.
" *It is* the House of prayer,
Wherein Thy servants meet:
And There, O Lord, art there
To bless the congregate.
" We love the sacred Font,
For there the Holy Dove
To pour in new wash
His blessing from above.
" We love Thine *Altar, Lord*:
Oh what on earth so dear?
For there by faith adored,
We find Thy Presence near.
" *We love the Word of Life,*
The Word that tells of peace,
Of comfort in the strife,
And joys that never cease.
" *We love to sing below*
Thy praises, Lord, in song;
But oh! we long to know
The triumph-song of heaven.
" *Lord Jesus, give us grace*
On earth to love Thee more,
In heaven to see Thy Face,
And with Thy saints adore."

This form of the hymn has passed into most extensive use in all English-speaking countries, and has been translated into several languages.

3. A third form appeared in Harland's *Church Psalter and Hy.*, enlarged ed. 1867, the opening stanza of which begins:—

" O Lord, we love the place
Wherein Thine honour dwells;
The sweetness of Thy grace
All other joy excels."

This is based upon the *H. A. & M.* text; but is very inferior as a piece of literary workmanship.

4. A fourth form is given in Thring's *Coll.*, 1882. Of this st. i., ii. are by *Bullock*, with "God" for "Lord," in st. i. l. 1; st. iii. ll. 1, 2, *Bullock*, l. 3, *Bullock* altered by *Thring*, l. 4, Bullock altered by *Baker*; st. iv. by *Thring*; st. v. ll. 1–3, by *Thring*, l. 4, *Bullock* altered by *Baker*. This is a good cento and worthy of more extensive use. [J. J.]

We love Thee, Lord! yet not alone. *Julia A. Elliott, née Marshall.* [*Love for Christ.*] This appeared in her husband's *Ps. & Hys.*, 1835, in 6 st. of 4 double lines. Although not separately numbered as such, it is really a hymn in two parts, Pt. ii. beginning with st. iv., "We love Thee, Lord! because when we, &c." It has passed into a few collections. [J. J.]

We plan foundations for the dead. *J. Montgomery.* [*Foundation Stone of a Cemetery Chapel.*] The ms. of this hymn is dated "May 5, 1848." The hymn was written for the laying of the foundation-stone of the chapel for the Church of England portion of the Sheffield General Cemetery. Montgomery's hymn, "Father of glory, God of grace," was written for the *Opening* of the same, and is dated "June 27, 1850." Montgomery d. on April 30, 1854, and was buried under the shadow of the spire of this chapel. [J. J.]

We sing the praise of Him Who died. *T. Kelly.* [*Passiontide.*] Appeared in *Hymns by Thomas Kelly, not before Published*, Dublin, 1815, No. 52, in 2 st. of 4 l., and headed, "God forbid that I should glory save in the Cross: Gal. vi. 14." Here st. v. reads:—

" The balm of life, the cure of woe,
The measure and the pledge of love;
The sinner's refuge here below,
The angel's theme in heaven above."

In later editions of Kelly's *Hymns* this stanza is altered by Kelly to:—

" The balm of life, the cure of woe,
The measure and the pledge of love;
The sinner's refuge here below,
The angel's theme in heaven above."

This authorised text is that usually found in modern collections. In *H. A. & M.*, 1861, an additional stanza was given by the Compilers. The use of this hymn in all English-speaking countries is extensive. It has also been tr. into several languages. The Rev. L. C. Biggs's rendering into Latin of the *H. A. & M.* text in his annotated edition of *H. A. & M.*, 1867, begins "Laudes canamus mortui." Lord Selborne (Sir R. Palmer) said at the York Church Congress, 1866 [Report, *Hymnody*] that this hymn "is distinguished by a calm subdued power, rising gradually from a rather low to a very high key [quotes, and continues], I doubt whether Montgomery ever wrote anything quite equal to this." In several collections this hymn begins with st. ii., "Inscribed upon the Cross we see." An adaptation of the original text for use at Holy Communion is given in the *Memoir* of S. Medley, by his daughter, pub. in Liverpool in 1833. It begins with the same first line, and was probably made by Medley. [J. J.]

We sing to Thee Whose wisdom formed. [*Divine Use of Music.*] This appeared in *The Whole Book of Psalms: with the Usual Hymns and Spiritual Songs. Together with all the Ancient and Proper Tunes sung in Churches, with some of Later Use. Composed in Three Parts. . . . By John Playford, London*, 1677, p. 293, in 7 st. of 4 l. and a doxology. It was included in the 6th ed. of the *Supplement* to the *New Version*, 1708, but has fallen out of use. Its original title is, "On the Divine use of Musick." [J. J.]

We thank, Thee, Lord, for this fair earth. *Bp. G. E. L. Cotton.* [*Flower Services.*] Pub. in *Hys. for use in the Chapel of Marlborough College*, 1856, No. 94, in 4 st. of 4 l., and again in his enlarged edition of 1869. It has passed into numerous collections, and usually with the change of two or three words in the whole hymn. [J. J.]

We walk by faith and not by sight. *H. Alford.* [*St. Thomas.*] Appeared in his *Ps. & Hys., &c.*, 1844, p. 126, in 4 st. of 4 l., and again in his *Year of Praise*, 1867, No. 249. It is also given in the *Westminster Abbey H. Bk.*, 1883, and others. [J. J.]

Wearied in the strife of sin. *Bp. E. H. Bickersteth.* [*Ascension.*] This hymn was pub. as a leaflet, with music by Dr. Charles Vincent, in 1867. It is in 7 st. of 4 l., headed "Crucified and Crowned," and dated "Ascen-

sion Day, 1887." It is No. 236 in the 1890 ed. of the *H. Comp.* [J. J.]

Weary of earth, and laden with my sin. *S. J. Stone.* (*Lent.*) Written in 1866, and 1st pub. in the same year in his *Lyra Fidelium*, p. 44, in 8 st. of 4 l. It is based on Art. 10 of the Apostles' Creed, "The Forgiveness of Sins," and was written, originally, for a parochial mission. In 1868 Mr. Stone revised it for the *Appendix to H. A. & M. Form II. A. & M.* it has passed into numerous collections in G. Britain and America. It is one of the most tender and plaintive of Mr. Stone's hymns. In the American *Londes Domini*, 1884, it is divided into two parts, pt. i. being st. i.–v.; and pt. ii. st. vi.–viii., altered to "O Jesus Christ the righteous! live in me." [J. J.]

Weary of this wordy strife. *C. Wesley.* [*For Unity.*] 1st pub. in 7 st. of 6 l. at the end of J. Wesley's *Sermon on 2 Kings x. 15*, in 1755. (*P. Works*, 1868–72, vol. vi. 71.) Two centos are in C. U. (1) "Weary of this wordy strife," in the *Westminster Abbey H. Bk.*, 1883; and (2) "My brethren, friends, and kinsmen these," in the American *Church Praise Book*, N. Y., 1882. [J. J.]

Webb, Benjamin, M.A., was b. in London in 1820, and was educated in St. Paul's School; whence he passed to Trinity College, Cambridge, in 1838, B.A. 1842, M.A. 1845. Ordained by the Bishop [Monk] of Gloucester and Bristol he was Assistant Curate of Kemerton in Gloucestershire, 1843–44; of Christ Church, St. Pancras, 1847–49; and of Bristol, Kent, 1849–51; at which date he was presented to the P.C. of Sheen in Staffordshire, which he held until 1862, when he became Vicar of St. Andrews, Wells Street, London. In 1881 the Bishop [Jackson] of London collated him to the Prebend of Portpool in St. Paul's Cathedral. Mr. Webb was one of the Founders of the Cambridge Camden, afterwards the *Ecclesiological Society*; and the Editor of the *Ecclesiologist* from 1842 to 1868, as well as the General Editor of the Society's publications. His first appearance in print was as joint editor of Bp. Montague's *Articles of Inquiry* in 1841; in 1843 he was joined with Mr. J. M. Neale in *An Essay on Symbolism*, and *A Translation of Durandus*; in 1847 he put forth his valuable work on *Continental Ecclesiology*; in 1848 he was joint editor with Dr. Mill of *Frank's Sermons*, for the Anglo-Catholic Library, and with the Rev. J. Fuller-Russell of *Hierurgia Anglicana*. After the decease of his father-in-law (Dr. Mill), he edited Dr. Mill's *Catechetical Lectures*, 1856; a second edition of Dr. Mill's Christian Advocates Publications on the *Mythical Interpretation of the Gospels*, 1861; and of Dr. Mill's *Sermons on our Lord's Temptation*, 1873. He was also one of the editors of the Burntisland reprint of the *Sarum Missal*. One of his most valuable works is *Instructions and Prayers for Candidates for Confirmation*, of which the third edition was pub. in 1882. Mr. Webb was one of the original editors of the *Hymnal Noted*, and of the sub-Committee of the *Ecclesiological Society*, appointed to arrange the words and the music of that book; and was also the translator of some of the hymns. In conjunction with the Rev. Canon W. Cooke he was editor of the *Hymnary*, 1872, for which office his habitual reconstruction and composition of the words of the anthems used at St. Andrew's, Wells Street, as well as his connection with the *Hymnal Noted*, eminently qualified him. His original hymns contributed to the *Hymnary*, 1871 and 1872, were:—

1. **Assurgent to thy King.** *St. Bartholomew.* In the *Hymnary*, 1872.

2. **Behold Ye come, thy King most holy.** *Advent.* Originally written to be sung in St. Andrew's Church, Wells Street, as an anthem to the music of Schumann's *Advent-lied*, and afterwards pub. in the *Hymnary*, 1872.

3. **Praise God, the Holy Trinity.** *Hymn of Faith.* Originally written for use in St. Andrew's, Wells Street, and afterwards pub. in the *Hymnary*, 1872.

4. **Praise the Rock of our salvation.** *Dedication of a Church.* Pub. in the *Hymnary*, 1872. Mr. Webb's editorial text is in the Westminster *Abbey H. Bk.*, 1883.

5. **Ye angel hosts above.** *Universal Praise to God.* In the *Hymnary*, 1872.

Mr. Webb's trs. are annotated elsewhere (See **Index of Authors and Translators**.) He d. in London, Nov. 27, 1885. [W. C.]

Wedderburn, James, John and Robert, were the three sons of James Wedderburn, a Dundee merchant. James, the eldest, entered the University of St. Andrews in 1514. He afterwards went to France, and on his return produced tragedies and comedies in Scotch which roused the rage of the ecclesiastics, who forced him to flee, in 1540, to France, where he d., probably at Dieppe, about 1550. John, the second son, graduated M.A. at St. Andrews in 1538. Having entered the priesthood and officiated at Dundee, he fell under suspicion of heresy, and fled in 1539 to Wittenberg, where he associated with Luther, Melanchthon, and other Reformers. There in his exile, doubtless under Luther's influence, he wrote and translated many of the psalms, hymns and ballads commonly known as *The Gude and Godlie Ballates*. After the death of James v. (Dec. 13, 1542), he returned to Scotland, but was forced in 1546 again to flee. He d. in England in 1556. Robert, the youngest son, graduated M.A. at St. Andrews in 1550. He entered the priesthood, and was Vicar of Dundee in 1553. He seems to have written a number of the "Ballates" proper. To him Dr. Laing would ascribe the remarkable *Complaynt of Scotland*, a satirical poem first pub. at St. Andrews in 1549. (See **Scottish Hymnody**, § 3; and the works by Dr. Laing and Dr. Mitchell mentioned in the *Appendix* to that article.) [J. M.]

Weep, mourner, for the joys that fade. *W. Knox.* (*Heaven.*) 1st pub. in his *Harp of Zion*, 1825, in 2 st. of 11 l., and entitled "Heaven." It is based on Job xix. 25. It was also included in his *Poems, &c.*, 1847, p. 181, but is unknown to the hymnals in that form. As early as 1844 it was given in an altered form as: "O weep not for the joys that fade," in the American Unitarian *Christian Hymns*, of the Cheshire Pastoral Association, and, later, in other American collections, in most of which it is ascribed to *Knowles*, in error. [J. J.]

Wegelin, Josua, D.D., s. of Johann Wegelin, or Wegelein, then superintendent

(Ephorus) of the Evangelical college at Augsburg, was b. at Augsburg Jan. 11, 1604. After studying at the University of Tübingen (M.A. 1626), he was for a short time pastor at Bschweiler, and was appointed in 1627 fourth diaconus of the Franciscan (Barfüsser) church at Augsburg. In 1629, along with 13 other Evangelical pastors, he was compelled to leave Augsburg by the decree of Restitution (see p. 1690, ii.) enacted by the Emperor Ferdinand III. After Gustavus Adolphus had become master of the city, in 1632, Wegelin was recalled to the Barfüsser Kirche as archidiaconus. In 1635 he was appointed preacher at the Hospital Church of the Holy Ghost, but in 1635, as a result of the battle of Nördlingen (Sept., 1634), he was again forced to flee from Augsburg. He found refuge at Presburg, in Hungary, where he became pastor, and afterwards Senior, Inspector, and Doctor of Theology. He d. at Presburg, Sept. 14, 1640 (*Koch*, iii. 169; Goedeke's *Grundriss*, vol. iii. 1887, p. 161, &c.).

Wegelin's hymns are simple and natural, and are the productions of an earnest, true-hearted and good pastor rather than of a skilful poet. Goedeke, as above, gives the titles of 3 collections of his hymns published at Nürnberg, 1658 (copy in possession of Pastor E. Kranse of Greifswald). There are also eds. which have the engraved title dated 1638, and the printed title dated 1640, a copy of the two ed. being in the Göttingen Library. Another ed. appeared at Nürnberg, 1642 (copy in Freiherr Seidlitz of Hannover), and from his (?) *Abendländ. und Stand-Büchlein*, Nürnberg, 1657 (Göttingen Library). Some 30 of his hymns were included in J. W. Ellhertz's *G. B.*, Nürnberg, 1644 (p. 301, ii.), and other collections of the 17th cent.

The only hymn by Wegelin which has passed into English is:—

Allein auf Christi Himmelfahrt. *Ascension.* This is his most popular hymn. 1st pub. 1636, as above, p. 808 (Göttingen copy p. 852, Hannover copy p. 881), in 15 st. of 6 l., entitled "Auf Christi Himmelfahrt, oder Ascension of Christ," repeated in Ellhertz' *G. B.*, 1654, p. 291. In the Lüneburg *G. B.*, 1661, No. 112, it is recast and begins, "Auf Christi Himmel-Fart allein"; this recast being probably made by the compiler Ernst Christoph Homburg (1605–81), who was from 1637 to 1651 pastor of St. Alexander's Church at Ilsteck or Elsteck, in Hannover; d. at Eisleck, Nov. 17, 1681). Both forms are given in the Leipzig Gerwick, 1673, Nos. 300 and 389, and in the *Ges. L. C.*, 1851. Tr. as:—

1. **Alone on Christ's Ascension day.** By C. C. Jacobi, in his *Three Sermons, preached at Pyrmont*, in his 3rd ed., 1732, p. 41. In 1722 it is marked as tr. from the second form of Wegelin's hymn; in 1733 as from J. Frick's *Auf dieses Tag bedenken wir*. It may be noted that Frick's hymn is in 15 st. of 6 l., and the first stanza taken from st. v., vi. of Isaac Watts's "Essay towards the Prince of Light." The 1733 text was included as No. 442 in pt. i. of the *Moravian H. Bk.*, 1754, with a new *tr.* of st. iii. added. This *tr.* of st. iii. was repeated in the 1789 ed. of the same, and in the ed. of 1849, No. 170, only st. i., ii., of Jacobi are retained.

2. **Since Christ is gone to heaven, His home.** This is a good *tr.*, from the second form, by Miss Winkworth, in her *Lyra Ger.*, 2nd ser., 1858, p. 47; and in Schaff's *Christ in Song*, 1869, p. 324. In her *C. B. for England*, 1863, No. 64, it is altered in metre. [J. M.]

Wegleiter, Christoph, a. of Leonhardt Wegleiter, book-keeper at Nürnberg, was b. at Nürnberg, April 22, 1629. In 1676 he matriculated at the University of Altdorf, and so distinguished himself by his poetic gifts that he was, in 1679, received by S. von Birken as a member of the Pegnitz Shepherd and Flower order, and in 1680 was at once crowned M.A. and laureated as a poet. After studying at other German universities, and making a lengthened tour (1683–88) in Germany, Holland, and England, he was appointed, in 1688, Professor of Theology at the University of Altdorf, and also diaconus of the Town Church there; receiving from the University the degree of D.D. in 1697. He d. at Altdorf Aug. 16 (17?), 1706 (*Koch*, iii., 502; *Blätter für Hymnologie*, 1885, p. 178; 1886, p. 157; 1887, pp. 30, 31; Will's *Nürnbergisches Gelehrten Lexikon*, pt. iv. p. 187, &c.).

Wegleiter was a successful professor, and an edifying preacher of the school of Spener and Francke. His hymns, some 33 in all, are thoughtful, original, and devout, but somewhat artificial in style. His were contributed to the 2nd ed., 1691, of the Pegnitz Society's *Geistliche Singe-Lust*, and to the 3rd ed. the rest appeared in various hymn-books of the period.

The only hymn by Wegleiter which has passed into English is:—

Ich will mich halten zu dir Berge. *Sunday Morning.* 1st pub. in the Gesäcke *Sprüche-Music*, Schleusingen, 1691, No. 497, in 8 st. of 8 l., entitled "Sunday Hymn," and marked as by "J. Christ. Wegleiter." Included in the *Unv. L. S.*, 1851. Sometimes erroneously ascribed to B. W. Marpurger. Tr. as:—

Encircled heart! lay by thy sorrow. This is a good *tr.* of st. i., iv., ii. 1–4; viii. ii. 1–4, beginning, "My God, I now appear before Thee," are included in the Rudge & Huntington *Hym. for the Ch. of Christ*, Boston, U.S., 1853, No. 4.

Other trs. are:—

(1) "O Unbarder'd Heart, thy Labour banish," by *H. J. Buckell*, 1843, p. 1. (2) "Now weary heart! lay care dismiss," by *Lady E. Pattoun*, 1845, p. 18. (3) "Now, lonely heart, weep with bitter tears," by *Miss Borthwick*, 1846, p. 7. (4) "Encircled heartmail heart, cast off thy sorrow," by *Dr. J. Gaskell*, 1869, p. 114. (5) "O barded heart, cast off thy sorrow." This is No. 1013 in Reid's *Praise Bk.*, 1872. [J. M.]

Weingärtner, Sigismund. Very little is known of this author. His name appears as "Sigismund Weingart" in the Index of Authors prefixed to the 766 *Geistliche Psalmen, &c.*, pub. at Nürnberg in 1697, but no biographical particulars are there given. He is generally said to have been a preacher in or near Heilbronn. But *Koch*, ii. 300, says that no preacher of that name ever held office in or near Heilbronn on the Neckar; and conjectures that he may have been of Heilbronn in Bavaria. As to Heilbronn, Dr. Zahn, now of Neuendettelsau in Bavaria, informs me that there was no preacher of that name near Heilbronn, and that he has been unable anywhere to trace this writer. Goedeke, in his *Grundriss*, vol. ii., 1884, p. 198, says, "he seems to have been of Basel," but for this also there is no clear evidence.

In the 1697 work as above, the Index of First Lines reads thus:—

"S. W. Auff Jesum Christum stets all mein Thun, 765."
"Auff meinen lieben Gott, trew ich, 434."

The latter has been *tr.* into English, viz.:—

Auf meinen lieben Gott. *Trust in God.* Included, 1867, as above, p. 658, in 3 st. of 8 l., entitled, "Another beautiful hymn"; but, as will be seen above, no initials are given in the 1697 Index, and no author's name. The compilers, however (such as Jeremias Weber in his *G. B.*, Leipzig, 1698, p. 767), marked as "Another. Sigismund Weingärtners"), transferred the initials given in the 1697 Index, and so ascribed "Auf meinen lieben Gott" to Weingärtner, which ascription has been followed since. 2. Curtze in his *D. Philipp Nicolai's Leben und Lieder*, 1859, p. 18, ascribes the hymn to *Friedrich Spanheim*, since 1645 preacher at the same Heilbronn church, who, in 1664, published a work entitled "Geistliche evangel.-s. Lieder," which, given in an anonymous, printing is from M. Vulpius's *G. B.*, 1609, with a second form from J. Addenbrger's *Gebetbüchlein*, Nürnberg, 1611. Whoever was the author the hymn is certainly a good one, and has been a great favourite in Germany. In the five,

L. S., 1862, No. 604, st. 1–3, vi. are as in 1667, and st. 4–6 are from the *Geistliche Seelenmusik* of Freylinghausen's *Freylinghausen*, 1710. The tr. in C. U. are:—

1. On God in all my woes. This is a good *tr.* of st. i.–iv. of the 1667, by A. T. Russell, as No. 231 in his *Ps. & Hys.*, 1851.

2. In God my faithful God. This is a good and full *tr.* from the 1667, by Miss Winkworth, in her *C. S. for England*, 1863, No. 179, slightly altered in her *Christian Singers*, 1869, p. 134. Repeated, omitting st. iv., in the Ohio *Luth. Hyl.*, 1880.

Other trs. are:—

(1) "In God the Lord must join," by *J. C. Jacobi*, 1737, p. 42; repeated in the *Moravian H. Bk.*, 1754, pt. i., No. 474. (2) "I trust my blessed God," by *N. L. Frothingham*, 1870, p. 319. [J. M.]

Weisse, Michael (Weiss, Wiss, Wegs, Weyss, Weyss), was b. circa 1480, in Neisse, Silesia, took priest's orders, and was for some time a monk at Breslau. When the early writings of Luther came into his hands, Weisse, with two other monks, abandoned the convent, and sought refuge in the Bohemian Brethren's House at Leutomischl in Bohemia. He became German preacher (and apparently founder of the German communities) to the Bohemian Brethren at Landskron in Bohemia, and Fulneck in Moravia, and d. at Landskron in 1534 (*Koch*, ii. 113–120; Wackernagel's *D. Kirchenlied*, i. p. 727; *Fontes rerum Austriacarum, Scriptores*, vol. ii. pt. ii. p. 227, Vienna, 1863, &c.).

Weisse was admitted as a priest among the Brethren at the Synod of Brandeis, in 1531, and this year was appointed to translate the Bohemian hymns into German, and to write original hymns. In 1532 he was joined by Johann Horn, who had previously performed important missions for the Brethren. He was, e.g., sent by Bishop Lucas, in 1533, along with J. Huß or Horn, to explain the views of the Bohemian Brethren to Luther; and again, in 1534, when they had an interview with Luther at Jüterbock, on the doctrines and holiness of life of the followers of the German Reformers. He was also entrusted with the editing of the first German hymn-book of the Bohemian Brethren, which appeared as *Ein New Gesengbüchlein etc.* Jungen, 1531 (Wackernagel's *Bibliographie*, 1855, pp. 146, 147). This contained 100 hymns, all apparently either translations or else originals by himself. The proportion of *trs.* is not very clear. In the preface to the 1531, Weisse addressing the German Communities at Fulneck and Landskron says, "I have, to the utmost of my power, put forth all my ability, your old hymn-book as well as the Bohemian hymn-book (*Cantionel*) being before me, and have brought the same sense, in accordance with Holy Scripture, into German rhyme." So also in the preface to the 1533 edition, in which he describes himself as correcting "hymns which he (i.e. Weisse) transferred from Bohemian into German"; and the 1535 ed. speaks of Weisse as having "begun to translate the (Bohemian) *Cantionel*, and rendered 143 hymns into German." The Bohemian *Cantionel* of 1505 is the only one yet known to which these references can apply.

Luther called Weisse "a good poet, with somewhat erroneous views on the Sacrament" (i.e. Holy Communion); and, after the Sacramental hymns had been removed, he says, "Weisse's hymns are the best after Speratus's *O. J.*, 1548. Many of his hymns possess considerable merit. The style is flowing and musical, the religious tone is earnest and manly, but yet tender and truly devout, and the best of them are distinguished by a healthy objectivity, and freedom from subjectivity." At least 112 passed into the German Lutheran hymn-books of the 16th and 17th centuries, and many are still in use. These are annotated in this Dictionary at pp. **398, ii.**; **522, i.**; and **595, i.**

The following hymns by Weisse have also passed into English:—

i. Christus ist erstanden, Von des Todes Banden. *Easter.* 1st pub. 1531 as above, and thence in *Wackernagel*, iii. p. 273, in 7 st. of 4 l. It is suggested by the older hymn, "Christ ist erstanden" (**p. 288, i.**). In the *Unv. L. S.*, 1851, No. 129. The *tr.* in C. U. is:—

Christ the Lord is risen again: This is a full and very good *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 37, and her *C. B. for England*, 1863, No. 58. It has been included in many recent English and American hymnals; generally omitting st. ii., as in *H. A. & M.*, 1861; *Hymnary*, 1872; Thring's *Coll.*, 1880–82; *Comp. Ch. Hyl.*, 1887, and in America in the *Epis. Hyl.*, 1871; Bapt. *Service of Song*, 1871, &c. Further abridged forms are in the S. P. C. K. *Church Hys.*, 1871; and in the *Lambs Dominl*, N. Y., 1884, and many others, especially in America.

Other trs. are:—

(1) "Christ (and 'tis no wonder")." This is No. 302 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Christ our Lord is risen," by *Dr. H. Mills*, 1864, p. 222.

ii. Es geht daher den Tages Schein. *Morning.* 1531 as above, and thence in *Wackernagel*, iii. p. 318, in 7 st. of 4 l. In the *Unv. L. S.*, 1851, No. 455. The *tr.* in C. U. are:—

1. The Light of Day again we see. In full, by H. J. Buckell in his *Hys. from German*, 1845, p. 14. His *trs.* of st. iii., iv., vi., vii., beginning "Great God, eternal Lord of Heaven," were included in the Rugby School *H. Bk.*, 1843.

2. Soon more the day-light shines abroad. This is a full and very good *tr.*, by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 69, and her *C. B. for England*, 1863, No. 18. Repeated in Thring's *Coll.*, 1880–82.

iii. Gelobt sei Gott im höchsten Thron. *Easter.* 1531 as above, and thence in *Wackernagel*, iii. p. 285, in 20 st. of 3 l., with Alleluia. In the Pfalz *G. B.*, 1859, No. 19, five st. are given, and in Layriz's *Kern*, 1844, No. 139, there are six st. At p. **127** it is marked as from the Bohemian (1st pub. 1501), the Bohemian being suggested by the "Surrexit Christus hodie" (**p. 1156, i.**), and the German being based on both. The *trs.* in C. U. are:—

1. Praise God upon His heavenly throne. This is a free *tr.* of st. 1, 4, 10, 19, 20, by A. T. Russell, as No. 115, in his *Ps. & Hys.*, 1851.

2. Glory to God upon His throne. By Mrs. H. R. Spotts, in the Southern Lutheran *Service and Hys. for Sunday Schools*, Philadelphia, 1883.

iv. Gott sah zu seiner Zeit. *Circumcis.* 1531 as above, and thence in *Wackernagel*, iii. p. 244, in 10 st. of 9 l. The *tr.* in C. U. is:—

When the due Time had taken place. By C. Kluchen, omitting st. v., as No. 169 in the *Moravian H. Bk.*, 1742 (1848, No. 20). In the ed. of 1886, No. 954 consists of st. x., beginning "At once, Lord Jesus, hear our prayer."

v. Lob sei dem allmächtigen Gott. *Advent.* 1531 as above, and thence in *Wackernagel*, iii. p. 230, in 14 st. of 4 l. Included in V. Babst's *G. B.*, 1545, and recently as No. 12 in the *Unv. L. S.*, 1851. In the larger ed. of the *Moravian H. Bk.*, 1886, it is marked as a *tr.* from a Bohemian hymn, beginning "Cirkev Kristova Boha chvalí." The *trs.* are:—

1. Praise be to that Almighty God. By J. Gumbold, omitting st. xi.–xiii., as No. 246, in pt. i. of the *Moravian H. Bk.*, 1754. In the 1789 and later eds. (1886, No. 31), it begins "To God we render thanks and praise."

2. O come, th' Almighty's praise declare. By A. T. Russell, of st. i.–iii., v., as No. 26 in his *Ps. & Hys.*, 1851.

vi. O Herre Jesu Christ, der du erschienen bist. *For Children. On Christ's Example to His early years on earth.* 1531 as above, and in *Wackernagel*, iii. p. 326, in 7 st. of 7 l. The first three st. are *tr.* as "Christ Jesus, Lord most dear," in

the *Moravian H. Bk.*, 1754, pt. i., No. 275. The form in C. U. is that in Knapp's *Ev. L. S.*, 1837, No. 2051 (1865, No. 2661), which begins "Nun hilf uns, o Herr Jesu Christ," and is in 3 st. of 4 l., entirely recast. This is *tr.* as:—

Lord Jesus Christ, we come to Thee. In full from *Kaapp*, by Miss Winkworth, in her *C. B. for England*, 1863, No. 179.

Hymns not in English C. U.:—

vii. Den Vater dort oben. *Grace after Meat.* 1531, and thence in *Wackernagel*, iii., p. 321, in 3 st. of 7 l. In the Berlin *G. L. S.*, ed. 1867, No. 1136. *Tr.* as, "Our Father, who dwellest above." In Mützell, 1st ed., 1733, p. 195, slightly altered, and thence in the *Moravian H. Bk.*, 1754, pt. i., No. 398.

viii. Die Sonne wird mit ihrem Schein. *Evening.* 1531, and thence in *Wackernagel*, iii., p. 225, in 6 st. of 8 l. In the Berlin *G. L. S.*, ed. 1863, No. 1139. *Tr.* as, "The sun, with all its golden ray." In Mützell, 1st ed., 1733, p. 195, slightly altered, and thence in the *Moravian H. Bk.*, 1754, pt. i., No. 399.

ix. Komm, heiliger Geist, wahrer Gott. *Whitsuntide.* 1531, and in *Wackernagel*, iii., p. 285, in 6 st. of 5 l. From the Bohemian as noted at p. **127**, and partly translated from the Latin "Veni Sancte Spiritus." *Tr.* as, "Come, Holy Ghost, Lord God to dwell." This is No. 295 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Thou great Teacher, Whitsuntide." This is a *tr.* of st. vii., as No. 324 in the *Moravian H. Bk.*, 1886 (1849, No. 30).

x. Nun bitten wir den heiligen Geist. *Whitsuntide. Tie Creation, Regeneration, etc.* 1531, and in *Wackernagel*, iii., p. 287, in 4 st. of 12 l. *Tr.* as, "Come, glory, Godlike, be ever paid," by *Miss* Winkworth, 1863, p. 137.

xi. O Jesu Christ, der Heiden Licht. *Epiphany.* 1531, and in *Wackernagel*, iii. p. 240, in 2 st. of 14 l. *Tr.* as, "O Jesus Christ, light of the Gentiles." This is No. 253 in pt. i. of the *Moravian H. Bk.*, 1754. In the *Brüder G. B.*, 1778, No. 1467, st. ii. was rewritten. This form begins, "Kindertes süss' Auszuwählen," and is in 4 st. of 8 l. *Tr.* as, "Lord, to Thy chosen ones appear." In *Kennedy*, 1863, No. 1167, st. ii.

xii. Singet Jesu Lieb. *Redemption by Christ.* 1531, and in *Wackernagel*, iii. p. 245, in 16 st. of 4 l. *Tr.* as, "Sing, be glad, ye happy ones." This is a *tr.* of st. xiv., by C. S. Greene, as No. 399 in the *Moravian H. Bk.*, 1754, pt. i. (1886, No. 1049, st. i.–iii. and No. 447) it is given, "O rejoice, Christ's happy sheep."

Besides the above the following in pt. i. of the *Moravian H. Bk.*, 1754, are also from Weisse (the numbers in brackets being references to the complete hymns in vol. iii. of *Wackernagel*, in cases where the *tr.* does not begin with st. i. of the original), viz. Nos. 247, 248, 250, 255, 256 (iii., 236), 257, 261, 270, 271 (iii., 331), 272, 273 (iii., 401), 280 (iii., 355), 284, 288 (see p. **127**. *Trs.* from the Bohemian). No. 2), 289 (iii., 378), 292. [J. M.]

Weissel, Georg, s. of Johann Weissel, judge and afterwards burgomaster at Domnau, near Königsberg, was b. at Domnau in 1590. He studied at the University of Königsberg, from 1608 to 1611, and thereafter, for short periods, at Wittenberg, Leipzig, Jena, Strasburg, Basel and Marburg. In 1614 he was appointed rector of the school at Friedland near Domnau, but resigned this post after three years, and returned to Königsberg to resume his studies in theology. Finally, in 1623, he became pastor of the newly erected Altroegart church at Königsberg, where he remained till his death, on August 1, 1635 (*Koch*, iii. 190; *Altpreussische Monatsschrift*, 1867, p. 430; Goedeke's *Grundrisse*, vol. iii., 1887, p. 122, &c.).

Weissel was one of the most important of the earlier hymn-writers of Prussia. His lyrics, about 20 in all, are good in style, moderate in length, and varied in metre. The earliest seem to have been written for use at the consecration of the Altroegart church on the 2nd Sun. after Trinity, 1623, and others for the various festivals of the Christian year. The best are No. 10 below, and those for the dying. They appeared mostly in the Königsberg hymn-books, 1628–1650, and in his *Preussische Fest-Lieder*, pt. i., Elbing, 1642; pt. ii., Königsberg, 1644 (Berlin Library).

Those of Weissel's hymns which have passed into English are:—

i. Im finstern Stall, o Wunder gross. *Christmas.* 1st pub. in B. Derschau's *Annerirsame geistliche Lieder*, Königsberg, 1639, p. 7, in 3 st. of 9 l. In the *Preussische Fest-Lieder*, pt. i., 1642, No. 14, it is entitled "On the Birth of Christ, laid in tenebris lucet," and in the Index is marked as by Georg Weissellus. Repeated in the Königsberg *G. B.*, 1650, p. 66, and as No. 168 in the Berlin *G. L. S.*, ed. 1863. The *tr.* in C. U. is:—

O miracle of love and might! This is a somewhat free *tr.*, omitting st. v., by Dr. Kennedy, as No. 104 in his *Hymns, Christ.*, 1863.

ii. Macht hoch die Thür, das Thor macht weit. *Advent.* This is a Hymn of Triumph for the Entry of the King of Glory, founded on Ps. xxiv.; and is one of the finest German Advent hymns. 1st pub. in the *Preussische Fest-Lieder*, pt. i., 1642, No. 2, in 5 st. of 9 l., marked as "On the 1st S. of Advent," and in the Index marked as by Georgius Weissellus. Included in Crüger's *Praxis*, Frankfort-am-Main, 1662, and most later books, as e.g. the Berlin *G. L. S.*, ed. 1863, No. 1109. The *trs.* in C. U. are:—

1. Lift up your heads, ye mighty gates. This is a good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 10, and her *C. B. for England*, 1863, No. 25. In the *Cong. Church Hyl.*, 1887, the *Songs. Hyl.*, N. Y., 1880, and others, the original form is followed. In the Bapt. *Ps. & Hys.*, 1858; *Bapt. Hyl.*, 1879; Horder's *Cong. Hys.*, 1884, and others, ii. 7, 8 of each stanza are omitted. In Schaff's *Christ in Song*, 1869, p. 17, ll. 1–4 of each stanza are given, and then ll. 6, 7 of st. iv., v. are added as a sixth st.—this form being followed in the *Hys. & Songs of Praise*, N. Y., 1874; Meth. Epis. *Hyl.*, 1878, and other American *Colls.* Other forms are:—

(1) **Behold Zion cometh from afar** (L. alt.). This (partly from *Mercer*) is in the 1874 *Supp.* to the *New Cong. H. Bk.*, and the 1876 *Appx.* to the *Leeds H. Bk.*

(2) **Lift up your heads, ye gates, even wide.** In *J. L. Porter's Coll.*, 1854, altered from No. 1.

(3) **Oh! hallowed is the land and blest** (iii. 1, i, alt.). In the American *Sabbath H. Bk.*, 1858, &c.

(4) **O blest the souls, for ever blest** (iii. 1, i, alt.). In *Rev. T. Darling's Coll.*, 1867, No. 1.

(5) **Thy gates with the portals of your heart** (iv.). In the American Unitarian *H. Bk.*, 1868.

2. The mighty gates of earth unbar. This is by W. Mercer, based on Miss Winkworth's *tr.*, in his *Church P. & H. Bk.*, 1857, No. 14 (Ox. ed., 1864, No. 71), repeated in *Kennedy*, 1863.

Another tr. is:—"Lift up, lift up your heads, ye gates," by G. Moultrie, in his *Rhymes of a Parson*, 1870.

iii. Wo ist dein Stachel nun, o Tod! *Easter.* Founded on 1 Cor. xv., 55–58. 1st pub. as No. 3 in pt. ii., 1644, of the *Preussische Fest-Lieder*, as 5 st. of 9 l., entitled "For the Easter festival," and in the index marked as by Georgius Weissellus. Thence in the Königsberg *G. B.*, 1650, p. 193, and others. The form which has passed into English is that in the Hannover *G. B.*, 1657, No. 74, in 10 st., repeated as No. 315 in the Berlin *G. L. S.*, ed. 1863. This, beginning "O Tod, wo ist dein Stachel nun," is entirely rewritten, probably by Justus Gerstius. *Tr.* as:—

O Death! where is thy cruel sting! This is a full and good version of the 1657 text, as No. 80 in the Ohio *Luth. Hyl.*, 1880, marked as a compilation. [J. M.]

Weissensee, Philipp Heinrich, was b. Feb. 6, 1675, at Vaihingen, near Gaildorf, Würtemberg, where his father was pastor and consistorialrath. He studied at the University of Tübingen, and, after acting as assistant to several clergymen, became, in 1697, a tutor to the court pages at Stuttgart. In 1703 he was appointed a tutor in the clergy training school at Maulbronn, and in 1708 in that at Blaubeuren. He was then appointed, in 1722, prelate at Blaubeuren, and in 1727 took up residence at Stuttgart as prelate of Hirsau and member of the Würtemberg consistory. For political reasons he was removed, in 1740, to Denkendorf near Esslingen, as Probst and General Superintendent. He d. at Denkendorf, Jan. 6, 1767, being then the Father and Senior of the Lutheran Church in Würtemberg (Koch, v. 79; B. Hoog's *Lexikon der würtembergischen Landgeistlichkeit*, 1796, p. 62, and *Appx.* ii., &c.).

Weissensee was one of the earliest friends of Foreign Missions, being specially interested in that to Malabar. He was a good poet, and 1715 puts a German metrical version of Ps. cxxxvii. on record. Some of the most important of his hymns were contributed to the 2nd ed. of J. A. Cramolich's *Vierzig Betrachtungen von Christi Leiden und Tod, auf die Vierzig Tagen in den Fasten*, Stuttgart, 1727 (Berlin Library. The 1st ed., 1720, has no hymns).

Those of Weissensee's hymns which have passed into English are:—

1. Der Tod kommt an: da soll ich ringen. *Fer-tig.* 1st pub. 1727 as above, p. 134, in 4 st. of 6 l., as the companion to Meditation xv. on St. Luke xxii. 44. Included in Knapp's *Sa. L.*, 1837 and 1865. In Bonnet's Versuch, 1833, No. 102, it begins "Kommt an der Tod, da ich soll ringen." The tr. in C. U. is:

When the last agony draws nigh. This is a good tr. of st. i., iv., by Miss Winkworth in her *Lyra Ger.*, 1st ser., 1855, p. 59, repeated in pt. iii. No. 540 in the Pennsylvania Luth. *Church Bk.*, 1868.

2. Jesu, hilf betne! und bete du Treuer. *Prayer.* 1st pub. 1727 as above, p. 134, in 4 st. of 6 l., as the companion to Meditation x. on St. Luke xxii. 40. In Knapp's *Sa. L.*, 1837 and 1865. In Bonnet's Versuch, 1833, No. 103. Tr. as "Help me to pray, Lord! and make supplication," by *J. D.* Burn in his *Memoir and Remains*, 1868, p. 535. [J. M.]

Welsh Hymnody. No reasonable doubt can exist as to hymns being sung in the early British Church. People whose muse always sang the praises of men, whether kings, warriors, or patriots, would scarcely fail to pour forth their feelings of devotion, and to give the highest scope possible to their muse in the form of hymns or sacred lyrics. In the works of Taliesin, who is supposed to be a bard of the sixth century, reference is made to the hymnology of that period, "Nid cerddor eil-fydd ni molwy Ddafydd: nid cywir coiniad ni molwy y Tâd"; that is, "No musician is skilful unless he extols the Lord, and no singer is correct unless he praises the Father."

In the works of Llewddun, a bard who took a prominent part in the reformation of Welsh poetry in the year 1451, some reference is also made to the hymnology of the mediæval period:—

> "Mi a lusiaf fen lawraith,
> Gywreinia' ochrau saith;
> Gwnaf gerdd, gwaith awdwr,
> A pheraidd gan i Fair fyth."

Tudur Aled, also, says that in heaven it will be a part of the saints' supremest joy to sing the Virgin's praises:—

> "Cawn wynfyd, cawn y Wenfair,
> Cawn y nef oll, canwn i Fair."

In the year 1340, Dafydd Ddu o Hiraddug Vicar of Trevoelrhicin, and Canon of St. Asaph, composed some hymns, perhaps the first Welsh hymns, since the early Church hymns were lost. He also translated the Te Deum, in the Welsh metre known as Hyrpat or Vaulted Strain. His sacred poem, *Am Ddiwedd Dyn o'i Gorph*, is printed in the *Myvyrian Archæology of Wales*. Also a very poetical translation of the *Officium B. Mariæ* from Latin into Welsh by him, fills thirty columns of the first volume of the *Myvyrian Archæology*.

At the time of the Protestant Reformation the Welsh appeared to have lost the spirit of sacred song. On the Continent the Reformation was the signal for an outburst of vernacular hymnology. Luther's hymns and psalms fired the hearts of his followers, so that his opponents feared his hymns more than his sermons, and England and Wales caught the fire.

1. *Established Church.*—In the years 1540–62, Sternhold and Hopkins gave to the English people the Metrical Psalms; but Wales had to wait many years for the appearance of a poet whose name is now familiar to all Welshmen, as well as the task he so admirably performed—Archæos Edmund Prys.

1. *Vicar Prichard*, commonly known as *Vicar Rees Prichard* (p. 988, i.), did good service as a hymnologist. It appears that his book called *Canwyll y Cymry*; or, *the Welshman's Candle*, was at one time much used, and some of its quaint verses sung as hymns, probably for the want of something better, for in his days the voice of sacred song and praise was scarcely heard in Wales. His compositions were in use before Archdeacon Prys's *Psalms* were published. On the decay of religion in Wales, according to one author, when the recognised teachers of the people neglected their duty, *The Welshman's Candle* appeared and was extensively circulated. Much of it was sung, for it acted as a kind of Welsh hymnbook. It was the beginning of a new era. The following is one of his hymns, that was much used before and after Archdeacon Prys's *Psalms* appeared. The title is:—*Mawlgan am gariad Crist at y Sayd* (or, Praise for Christ's love for the world):—

> "Rhyfedd fawr parhad Mab Duw at y byd,
> Pan ddaeth efe i'w Nefoedd i'n prynu nor ddrud;
> Myfyriwn i gofio am gariad Mab Duw,
> A'i ffrâs wanadol tra bythom ni byw.
> Cyfarwyddid y Gythrudd, hoddiweddi ei Dad,
> Fe'n prynwyd ni gynnoch, i'n achub i'n rhad;
> Ni ddaeth ond un waith, ni ddichon i'n Duw,
> Molianem yr hwn tra bythom ni byw.
> Fe ddaeg ar y Croesbren ein pechod bob un,
> Fe'n gwledd o'i fwrdd ni bydd ar ol wael ar hyn;
> Fe'n prynwyd yn ffreinied offrwad i Ddiw,
> Molianem yr hwn tra bythom ni byw.
> A'r Ail Ddyn a'n hachubodd o'r byd pryd,
> A'r Ail Ddyn a'n dwg ni'n ol i'n gwlad ddrud;
> A marw glad a meiliad i'n Perynor a'n Pry,
> A d'wedd pob Cristion yn wastad, Amen."

This may be taken as a specimen of his style, and of the early hymns that were heard from every mouth in the Principality before the time of Archdeacon Prys.

"It is scarcely credible," says Canon Williams, "with what avidity and pleasure the work was received, read, repeated, and it may be said, sung by the people."

2. *Archdeacon Prys* (p. 913, ii.), however, is the connecting link between our Hymnology and the Reformation period. It was in the year 1621 that he turned the Psalms into a metrical shape, in order, as he quaintly puts it, "that the Welsh people might be enabled to praise God from their hearts." It was a glorious task. His version of the Psalms is still used. Some have thought it dry and stiff, but on the whole the task was admirably performed. The Ven. Archdeacon Prys was a man of deep learning and piety. He was educated at St. John's College, Cambridge, where he took his degree. He assisted Dr. Morgan in the translation of the Welsh Bible; and from his *Metrical Psalms*, *Englynion*, *Cywyddau*, and other things composed by him, we have abundant evidence that he was a man of culture, taste and capacity, and that he possessed the religious spirit that could enter into sympathetic relations with the authors of the *Psalms*, and interpret them from his inmost soul. In some cases, indeed, his rendering of the *Psalms*, and his recasting them as it were in his own mould, sheds a flood of light on their meaning. His version of the latter part of the 110th Psalm has been pointed out as an illustration of this: "He shall drink of the brook in the way, therefore shall he lift up the head."

> "O wir frys i'r ayfadau hen,
> Fe ŷf i'r afon nos,
> A gefn, ar d'ordd yn rhwydd
> Yr Arglwydd a'i dyrchafa."

That of itself is a sufficient commentary on the Psalm, and its reference to the sufferings and exaltation of the Messiah. It has been said that the Archdeacon's translation of the Psalms is dry and rugged, and that in several places he is guilty of breaking the fixed rules of poetry, and of frequently ignoring the principle of metres so thoroughly developed in Welsh poetry. This, I believe, is a mistake. The old poet, if fairly dealt with, shows that he understood and recognised the principles of rhyme and metre, and the various ways of measuring and adorning Welsh poetry, and their development into a system and rules of art. I do not say that his metrical *Psalms* are faultless, but I hold that he is not so guilty of the fault called *cmacawniaid*, as we have accused him of being. I believe he has respected the rules of rhyme and rhythm, and where he is thought guilty of trampling on those of metre, he is skilfully avoiding doing so by changing the metrical feet and antimeters [*cyhyddedau a'r cyrfawnau*]. The ninety-second Psalm, in which occurs the famous stanza—

> "Y rhai a blanwyd yn yby Ddiw,
> Yn gwedwlo fyw y gyfiaith,
> A'm nghyntedau ein Duw ni
> Y rhedwy a flodeuaith,"

is an excellent translation.

3. Next to the Archdeacon's comes the name of *Rowland Vaughan* (p. 1200, i.), a gentleman, a scholar, and an excellent poet, although his chief mark was made as a translator of hymns, &c. His translation of that beautiful hymn, "Veni Creator Spiritus," is well-known. Whether he translated the original Latin or the English of Bishop Cosin we are not able to decide. The English and Welsh metres, however, differ, the Welsh being a little shorter than the English, but in sweetness, vividness and strength the Welsh far surpasses the English. We quote the opening stanza of each, together with the original:—

> "Veni Creator Spiritus
> Mentes tuorum visita,
> Imple superna gratia,
> Quæ tu creasti pectora."
>
> "Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire;
> Thou the anointing spirit art
> Who dost thy seven-fold gifts impart."
>
> "Tyr'd Tolygd Glân i'n c'lonau ni,
> A thod d'olewai nefol;
> Ti yw'r Iawn Ddyfodiad addawedig, dy ddawn
> Sydd fel yr hoen a rhagrodd."

Rowland Vaughan's *tr.* of the *Veni Creator Spiritus*, and *Gobrwyad Prydyddion*, ought to be remembered, for we have nothing more beautiful in the whole range of Welsh Hymnology.

4. *Elis Wyn o Lanwyn* (p. 1288, ii.) (or *Ieuan Cyng*) should be mentioned in connection with this period. One of the best Welsh hymns we have was composed by him, and was as much admired then as it is now. It is a funeral hymn, or, as the Welsh people call it, "Emyn Cynhalwaeg, neu Wylnos." It always appeared in Welsh editions of the Prayer-book after 1710:—

> "Myfi yw'r Adgyfodiad mawr.
> Myfi yw gwaeyd y bywyd;
> Cyffr pawb a'm rhoi, medd I'r Arglwydd Ddaw,
> Er trengu, fyw neum ethyd.
> A hwy a gredant yn fy Nyfodd grêd
> I nef, cyffl a'r wynfyd rediad.
> Na ofn'r Angau brenhin hiaw,
> Ddrwg ddaw yn drag 'wyddiad.
> Yn wir, yn wir, medd Gwir ei Ffun,
> Pob cyfrwy ddyn sy'n gwrando
> Fy Ngair, ac yn credu'n Nuw a'm hesu,
> Y mae ddi-ger gyntaf gaad
> A wnet ei cwrs'n ufuddhau,
> Trwy fyddi i'w gwrian hyfryd;
> Ni ddaw i farn, ond trwodd aeth,
> O angau caeth, i'r eyaf."

Some of his works are mentioned in his biographical notice, q.v.

5. The *Rev. Griffith Jones* (p. 666, ii.), of Llanddowror, published a hymn-book under the title of *Coaplead a Hymnaeu, gan y Parch. Griffith Jones. (A Collection of Hymns by the Rev. Griffith Jones.)* We have not been able to find any hymns composed by this celebrated clergyman. The hymns in his collection were selections from the works of different authors. The Rev. Griffith Jones has been called the morning star of the Reformation in Wales. His voice had been heard speaking against corruption and sins rampant in Wales more than twenty years before Rowland and Harris began to rouse the country. Williams of Pantycelyn refers to this in his elegy to the Rev. Griffith Jones:—

> "Dywedir fod cyn dyred allan,
> Ryw lais yn nodi cyn nos'i wawr;
> Had St Iacwsli, fe ogleuid,
> Fe ddaeth yn gyntaf'mwrr."

His collection of Hymns is not in use now, though some of the hymns it contained are still sung by Welsh congregations.

6. The *Rev. Evan Evans (Glanpeirianglyd)*, is the chief hymnologist of this century. He published two books of hymns and tunes between the years 1822 and 1841. He was Vicar of Bleyl, and died in the year 1850. "Ar lan Iordonen ddofn," and "O Ddiw, rho i'm dy hedd," are two of his hymns that

have been sung, and are still sung with motives by many Welsh congregations. Most of his hymns are tender and plaintive. His collections of hymns and tunes are not in use in the Welsh Church now, but in every edition of hymns published in Wales by Churchmen and Dissenters, since his time, his hymns always appear among the choicest.

Several hymn-books have appeared for use in the Established Church in Wales, from time to time, since the days of the Rev. Griffith Jones. Often clergymen composed and collected a number of hymns for one or two or more parishes. This seems to have been the state of things during the greater part of the seventeenth century. After that larger collections were published, but with no efforts to secure for the Welsh Church one general hymn-book. The hymns sung by the Church were much the same as those sung by Nonconformists throughout Wales.

7. The *Rev. Robert Davies*, M.A., published a collection of hymns which proved useful in parts of North Wales. It was called :—

Hymnau ar Hyfforddiant Aelwyd Lwyr, wedi eu casglu allan o amryw gasgliadau cenhedlaeth, yn nghyd ag amryw rai nevoyddiaeth; that is, "Hymns on the Feasts and Fasts of the Church of England, collected from various collections, together with a number of Hymns, by the Rev. Robert Davies, M.A., of Cambridge, and Curate of Llanddian, in Flintshire."

Singularly the book has no date. It was published at Denbigh. Several of its hymns are found in the collections of the present day.

Another hymn-book which was in use in many churches, was called *Dewisol Joseph's Book*. The Rev. Daniel Jones was a celebrated clergyman in South Wales. He was Vicar of St. Dogmell's in Pembrokeshire. His book is still used in some parts of Wales. Another collection was called *The Bishops' Hymn-book*. This was collected and published under the direction of the four Bishops, and was an attempt to provide a book for the general use of the Church in Wales. The attempt was not successful: for some reason or other the work failed to commend itself to the universal favour of the Welsh Church.

8. There are three collections which have had a large circulation, and are now used throughout the Principality. (1) *Hymnau Hen a Newydd*, or "Hymns Ancient and Modern," London, Haddon, 1868, 553 H.; enlarged in 1873 to 596 H., not to be confounded with the English hymn-book of the same name, though the Introits are added, and it is of a similar school. (2) The Rev. Canon Daniel Evans's book, *Hymnau a Thonau*, London, Novello, 1865, 504 H.; and the (3) *Emynydd* by the late Rev. T. Williams, Rector of St. George, dedicated to the Lord Bishop of St. Asaph.

These three books contain many of the same hymns, being selections from the works of Williams of Pantycelyn, Morgan Rhys, Ann Griffiths, Rev. E. Evans, and translations from English collections. These hymns as yet belong to no party in the Church, but are hymns that may be sung by all. Complaints are made by some clergymen that many of the hymns are of too subjective a cast, and that they should be replaced by hymns more objective in character, and there is also a demand for more Sacramental Hymns. There is now [1886] in course of preparation, by the Rev. Ellis Roberts, Vicar of Llangwm; and the Rev. W. G. Thomas, Vicar of St. Asaph, a new hymnal which is intended, in accordance with the Bishop of St. Asaph's desire, to be a good and acceptable hymnal for the use of the Church in Wales.

ii. *Calvinistic Methodists.*

1. During the latter part of the eighteenth century a complete change came over the country. The cold negligent spirit which had characterised the first half, disappeared, the people were shaken from a long deep sleep, and with the revival came a love for hymns and spiritual songs. The Methodist revival is a starting point from which has been unfolded a rich and pure literature that will bear comparison with anything of the same nature produced by the most cultured nations. Foremost in the rank of religious poets stands the *Rev. W. Williams* (b. 1717, d. 1791) of Pantycelyn. He was a most prolific writer. It is a matter of history that his sacred songs and hymns did more than anything else to arouse the people and create a taste for reading in all parts of Wales. The extensive circulation and the universal reception given to his hymns published at different times between the years 1744 and 1758, must lead us to believe that they carried a mighty influence, and were a great factor in the education of the people of Wales. People who could not themselves read soon learnt the hymns, and thousands of people knew a great many of them by heart. All his works appeared in one volume in 1758, and contained upwards of 800 hymns. They are still in general use in the Established Church, and among the different denominations.

2. *Morgan Rhys*, of Llanfaredd (d. 1776), worked well to build up Welsh hymnody. There are about two hundred of his hymns now extant. Many of them are the favourite hymns of Welsh congregations. The following :—

"O agor fy llygaid i weled."
"Dyma Gariad i'r colledig."
"O gariad, o gariad, anfeidrol ei fraint," &c.,

have found their way into every collection of hymns by Churchmen and Nonconformists. He was a contemporary of Williams of Pantycelyn, and belonged to the same religious body.

3. The *Rev. David Morris*, *David Charles*, and *Thomas Charles*, have contributed to the hymnology of Wales. The well-known hymn, "O fynnau Cacmalem eoir gweled," by the Rev. D. Charles, of Caermarthen, is to be found in all Welsh hymnals. The Rev. Thomas Charles, of Bala, the eminent divine, and one of the founders of the British and Foreign Bible Society, and organiser of the Sunday School as it now exists in Wales, has left behind him only one hymn, but of such a beautiful character as to make Welsh people wish he had done more in that direction. This hymn is in the Calvinistic Hymn-book, now in use among that body throughout the country. It begins, "Dyfais fawr trwy'r wyddol gurad." In that book it is divided into two parts with five verses in each part. The Rev. D. Charles, jun., is the translator of "Jerusalem, my happy home," as "O Salem, fy anwyl gartref."

4. The Calvinistic Hymn-book that we have

just referred to, was published by the authority of the General Assembly of the Calvinistic Methodists, and is perhaps the most perfect hymnal in Wales. It is the only hymn-book used among the congregations of that body throughout the Principality. A list of the authors from whose works the hymns are selected is given in the beginning of the book, and the number of authors is over fifty, but by far the greatest number of hymns is taken from W. Williams of Pantycelyn. The book was prepared by a committee appointed by the General Assembly, and bears the date of 1860.

iii. *Congregational.*

1. One of the first editions of hymns, if not the first ever published, for the Congregationalists in Wales, was by the *Rev. T. Beddy*, in 1703, about 14 years before Williams of Pantycelyn was born, and about 82 years after the appearance of Archdeacon Prys's *Psalms*. Beddy published an edition of hymns under the title of *Sacramental Hymns*, and also a translation of Thomas Doolittle's *Christian's Treasure*, to which were added six hymns to be sung after receiving Holy Communion.

2. In the year 1714, the *Rev. D. Lewis*, Newport, published *Heavenly Songs and Spiritual Hymns*. Nothing is known of him beyond the fact that he was a minister of the gospel in South Wales.

3. In 1742, the *Rev. Herbert Jenkins* issued his *Hymnau Dawid*. Mr. Jenkins was a minister at Maidstone, where he d. in 1772, after a ministry of more than 24 years.

4. *David Jones*, of Caio, is known as the translator of Dr. Watts's works. He published his translation of Watts's *Psalms* in 1753, and soon afterwards a translation of Watts's *Divine Songs*.

5. The *Rev. Iorwerth Thomas*, of Rhaiadr, published many editions of hymns between the years 1776 and 1786, under the titles of *Canidau Sion*, and *Hymnau yn perthyn i'r Drysorfa Ewyddol* (or, "Hymns relating to the Golden Treasury" [a Magazine]). There are extant about 167 of his hymns, many of which are still used in many congregations.

6. The *Rev. Thomas Williams* (q.v.), of Bethesda'r Fro, was a prolific hymn-writer. He published his first collection of hymns in 1812. They became very popular among the Independents and other denominations in Wales.

7. The Congregationalists have had several collections of hymns since the publication of Watts's *Hymns*, &c. In 1840, Mr. Evan Edwards, of Mold, brought out a collection, and Dr. Rees published the *Perganiedydd* (or, "The Sweet Singer") in 1847. Another collection by the Rev. E. Griffiths, of Swansea, appeared in 1857; and Caledfryn's *Collection*, in 1861. Their best collection is *Aberth Moliant*, pub. in Liverpool (?), chief ed. Dr. W. Rees.

8. The collection known as *S. R.*, published in 1841, is still used by some congregations.

9. The collection of hymns and tunes in general use among the Congregationalists at present, is *Jesus & Stephens*, published in 1868; and a 2nd ed. by Stephens in 1869. This last book contains the principal hymns of Williams of Pantycelyn; D. Jones, of Caio, D. Williams, Ann Griffiths, Edward Jones, B. Francis, and others.

iv. *Baptists.*

1. The first collection of hymns belonging to the Baptist denomination in Wales, was by the *Rev. Joseph Harris* (*Gomer*), 1821, and this was their only book for many years. The hymns it contained were principally selections, but it contained also many new hymns by "Gomer" himself and his talented son, Iemau Dda, also by the Rev. Benjamin Francis, Titus Lewis, and D. Saunders. It contained about 800 hymns.

2. Later the Rev. Daniel Jones, of Liverpool, made a large collection which was adopted by several congregations, but although it contained many excellent hymns, new and old, it never reached a second edition. After that, the Rev. Robert Jones, Llanllyfni, issued a collection containing new hymns by himself and others. This obtained considerable patronage among the churches in North Wales, and is still in use in some congregations.

3. In the year 1867 another collection made its appearance, compiled by the late Rev. Lewis Jones, of Pwllheli, containing about 1200 hymns. This is extensively used in both South and North Wales.

4. There are also several local hymn-books in use in a few churches in South Wales. In some cases a collection is confined to one congregation.

5. Lately, however, another candidate has made its appearance, and has secured a very large circulation. It is called *Llawlyfr Moliant* (or, "The Hand-book of Praise"), and was prepared by a committee appointed by the Carnarvon Association, and first published in 1881. It contains 422 hymns and 125 tunes. Between 30,000 and 40,000 copies of this book have been sold.

6. A new edition of J. Harris's (*Gomer's*) book was published, but arranged differently from the first. "Gomer's" arrangement was topical or doctrinal, but the arrangement of this edition is metrical.

v. *Wesleyan Methodists.*

1. The Wesleyan Body has a large collection of hymns from different sources which was pub. at Llanidloes in 1846. It contains 1040 hymns. This hymnal was prepared by persons appointed by the Synod. The work is also recommended by two Chief Ministers from North Wales, and two from South Wales. Some of the hymns are very good. Several of the hymns are by Williams, of Pantycelyn (with alterations), and other Welsh hymn-writers. Many of the Wesleys' hymns are translated in this hymnal, and with other translations from the English have become favourite hymns among the congregations of the Welsh Wesleyans.

vi. *Unitarians.*

The Welsh Unitarians, like their brethren in England, developed in the 18th cent. chiefly out of the old Presbyterian congregations; passing through the same stages of Arminian and Arian doctrine. [OF Unit. Hymnody.]

1. The first book to be used in their congregations appears to have been the translation of Watts's *Psalms*, by David Jones, of Caio, 1753.

2. In 1796 Rev. Josiah Rees, of Gellionen, pub. a collection of hymns, and the year following a selection from Watts's *Psalms*. The bulk of these are D. Jones's translations, but hymns are added from other authors, the editor himself, his father, Owen Rees, Sol. Herris, of Swansea, who contributed a translation of Addison's "Spacious firmament," Jenkin Jones, D. Lloyd, David Davis, &c. A new ed. was pub. in 1834 with considerable additions.

3. The great hymn-writer of the Unitarians is Edward Williams (*Iolo Morganwg*). (1745-1826). He pub. in 1812 a collection of 304 original Psalms, and in 1834 his son brought out a further collection, 211 in number. Them was a new ed. 1857. Iolo has also left a collection of about 2000 hymns in MS., besides those published.

4. In 1807, Rev. John Jones, of Aberdare, brought out a collection of hymns, 208 being by Edward Williams, 66 by Thomas Evans, and some by the editor and his brother Rees Jones.

5. But this and other earlier collections are now superseded in congregational use by the collection of his son, Rev. R. J. Jones, minister at Aberdare.

"*Hymnau a Phsalmau Gwahdi*; or, *Hymns of Praise and Prayer*," collected by R. J. Jones, Aberdâr. *Imprint*, Howell, Penner, 1876. Seconded, 1878.

This collection of 279 hymns is excellent, and is modelled on the plan of Dr. Martineau's *Hymns of Praise and Prayer*. It contains hymns from many sources, including translations of several in C. U. The translations of Dr. Newman's hymn, "Lead, kindly light"; "Nearer, my God, to Thee," and of "For ever with the Lord," are specially good. The names of the 64 authors from whom the hymns are taken, and a very useful glossary, form a part of the book. The bulk of the hymns are by Edward Williams. Other authors of original hymns are Thomas Evans, Owen Rees, Josiah Rees, Jenkin Jones, David Davis, Rees Jones (Anmon), William Thomas, the Editor, &c. In style, order and perspicuity, it is second to no book of the kind ever published in Wales.

vii. *General Survey.*—Passing from the *Collections* to the *Hymns*, we find that Welsh hymnody is, to a great extent, a home production, and is almost, but not entirely, confined to home use. There are a dozen or two of Welsh hymns which have become the favourite hymns of English congregations, most of which are by Williams of Pantycelyn. We give the first lines in Welsh and English. Some were composed in English, and have not been translated into Welsh, such as :—

(1) "Hark! the voice of my beloved."
(2) "Jesus, lead us with Thy power."
(3) "Lo, He comes with clouds descending." (Author unknown).
(4) "Jesus is all my hope."

The last is one of Williams's English hymns. The following Welsh and English hymns are also by Williams :—

(5) "Iesu, Iesu, 'rwyt ti'n ddigon."
" *Jesus, Thou art all-sufficient.*"
(6) "Arglwydd, arwain trwy'r anialwch."
" *Guide me, O Thou Great Jehovah.*"
(7) "O Iachawdwr pechaduriaid."
" *Great Redeemer, Friend of sinners.*"
(8) "Guned bafel yn ogoniant Duw."
" *Far, O Lord, a tent in Goshen.*"
(9) "Pe'm y caiff bwystfilod rheibus."
" *May wild beasts not devour my flock.*"
(10) "Dros y bryniau tywyll ucheldir."
" *Over the gloomy hills of darkness.*"

This last hymn is famous in the Missionary fields, and has been translated into many languages. In the Cashmere districts, in India, most successful Mission work is carried on under the care of Welsh Calvinistic Methodist Missionaries. The *Khasi Hymnal*, 1877, consists of 242 hymns, some original, but mostly translations from the latest collection of the Welsh Calvinistic Methodists, is the official hymn-book of the Mission.

Ewald says that Hebrew poetry has a simplicity and transparency that can scarcely be found anywhere else, and a natural sublimity that knows but little of fixed forms of art; that even when art comes into play, it ever remains unconscious and careless of it. Compared with the poetry of other nations and ancient peoples, it appears to belong to a simple and child-like age of mankind, overflowing with an internal fulness and grace that troubles itself but little with external ornament and nice artistic law. Much of this is applicable to Welsh religious poetry. In spirit, character, figures of speech, and emotional language, it may be aptly compared with the Hebrew. Williams of Pantycelyn, Morgan Rhys, D. Williams, and Glangwrannydd, and Ieb'yn, especially turned to the world of nature, attentively regarded it and used it; and entered into deep fellowship with it in its various phases, not for itself alone, but (like the Hebrew prophet), on account of its relation to their own souls. Nature to them spoke the language of heaven; all forces—animal, vegetable, and physical, attracted them to God. Williams of Pantycelyn, in some of his hymns, makes the most beautiful use of the final world, as well as of the physical. Nothing could exed the faithfulness to nature, the vividness and the graphic powers of these hymns :—

"Pleuau'r ogwyddorion hyny,
Yn fy nghalon fel yr eira,
Aq ardd sengis perarogleu
Yn ei mysg a'i blodau;
Blodau hyfryd i Dduw,
Fe'u dugbyttir dan'r a nen.
'Rwyf yn cael y gwirionedd
Ar y creigiau serch y sy,
Ar eu traed ar ei dywyniad
'N cnwlo diogan i fynu'r sy;
Ac yn ei ddwfn
Mineu dduf i ben y bryn."

Williams's true and intense admiration of the beauties of nature, and his reverence for its sublimities, may be seen in the use he made of it to express his own experience, which indeed has been the experience of humanity in all ages of the world.

Next to Williams of Pantycelyn comes another Williams, almost his equal as a poet—David Williams, of Llanbedr-y-Fro. Many of his hymns are popular, and some of them are very beautiful. Morgan Rhys, as a hymn-writer, stands almost abreast with those we have named. Several of his hymns have a

sacred interest for thousands of Welshmen; and many have a grand martial sound which is most inspiriting. T. Williams, Bethesda'r-Fro, is another writer of great merit; often in his hymns we have the utterances of penitence and prayer, the breathings of a weary pilgrim, and the "yearning plaintive music of earth's sadder minstrelsy," followed by jubilant strains and peals of victory, as in :—

"Mae pen wedi 'i gael
Mewn dyry sodaf ele,
Yn glygu 'i frig, yn cymell pawb
I bytha 'i fwythau yno."

Welsh hymn-writers, in common with others, differ in style, but meet on the wide field of subjects suggested by the Gospel. Their works are rich in narrative and scriptural allusion, in praises for redemption, in utterances of penitence and self-abasement, and in vivid description of the Christian warfare. Williams of Pantycelyn surpasses all in the expression of the yearnings of the heavenly home-sickness; in devout tenderness, often rising into rapture, whosewith his faith clasps the crucified Saviour, when wrapt in contemplation of the glory of Jesus as the Head of the Church militant and triumphant; and also in the depth and maturity of his theological thoughts. [See **Various.**] [W. G. T.]

Wenn mein Stündlein fürhanden ist. *N. Herman.* (*For the Dying.*) This beautiful hymn, probably the finest of its author, appeared in his *Historien von der Sündfluth*, &c., Wittenberg, 1562, in 4 st. of 7 l., entitled, "A spiritual song, in which supplication is made for a happy final hour, on the saying of Augustine :—

'Verbeter, sol nos permeiteer,
Ons Hiernden Outeel moeteer.'"

Thence in *Wackernagel*, iii. p. 1211, and in Ledderhose's ed. of *Herman*, p. 104. Wackernagel also gives the hymn as lengthened in the Bern *G. B.*, 1573, to 11 st., being the above 4, the 5 st. of Herman's hymn, "Da nun Elias seinen Lauff," and 2 st. not by Herman, as v. and x. This st. v. (which *Wittell*, No. 247, quotes from *Drei schöne geistliche Lieder*, Cöln, 1574), as altered in the Leipzig *G. B.*, 1682, is generally attached to Herman's original 4 st., as in the *Unv. L. S.*, 1851, No. 845, in 5 st. *Tr.* as :—

1. When Thou shalt close my fleeting day. A good *tr.* of st. i.-iii., by A. T. Russell, as No. 247 in his *Ps. & Hys.*, 1851. In *Kennedy*, 1863, it begins, "When death shall close our fleeting day," and this form is in Dr. Thomas's *Augustine H. Bk.*, 1866, and the *Irvine Hyl.*, 1871.

2. Mine hour appointed is at hand. A full and very good *tr.* by E. Massie, contributed as No. 482 to the 1857 ed. of *Mercer's C. P. & H. Bk.* (Or. ed., 1864, No. 385), and thence in his *Lyra Domestica*, 1864, p. 134. Repeated in the *Wes. H. Bk.*, 1875, and the *Moravian H. Bk.*, 1886.

3. When my last hour is close at hand. My last sad. &c. A full and very good *tr.* by Edgar Alfred Bowring, made at request of the Queen for use at the funeral of the Prince Consort in St. George's Chapel, Windsor, Dec. 23, 1861, and printed as the first of the *Two Chorales* then sung. St. iv., v., beginning "I shall not in the grave remain," are set to music and were sung. The full *tr.* is printed, without music, between the two chorales. The second chorale is, "To Thee, O Lord, I yield my spirit" (**p. 201, ii.**) in full in the *H. Bk. for St. Aidan's College*, 1864, and omitting st. iii., in Adam's *Ch. Psalmody*, 1864, the *Luth. Ch. Bk.*, 1868, and others. St. iv., v. beginning "I shall not in the grave remain," are given as a separate hymn in *Kennedy*, 1863.

4. When my appointed hour is come To pass from earth, &c. A good and full *tr.* in the Eng. Presb. *Ps. & Hys.*, 1867, No. 67; and repeated in Dale's *Eng. H. Bk.*, 1874, and C. M. Hall's *Christ Ch. Hyl.*, 1876. St. iv., v. are from the Bowring version, No. 3.

5. When my last hour is close at hand, And I must, &c. A good and full *tr.* by Miss Winkworth, in her *C. B. for England*, 1863, No. 193, rewritten and improved in her *Christian Singers*, 1869, p. 143. In Ohio *Luth. Hyl.*, 1880.

Other trs. are : (1) "Jesus, by Thy Almighty pow'r," as No. 822 in the *Moravian H. Bk.*, 1789 (1849, No. 1048). (2) "When now the ransom hour is nigh," by Miss Bevis, in her *Hymns for the Church Militant*, and I must go," by Dr. E. Walker, 1860, p. 104. [J. M.]

Werde munter, mein Gemüthe, Und ihr Sinnen geht herfür. *J. Rist.* [Evening.] Probably Rist's finest hymn. 1st pub. in the "Dritte Zehen" of his *Himlische Lieder*, Lüneburg, 1642, p. 65, in 12 st. of 8 l., entitled, "A Christian Evening Hymn, with which to commit oneself to the protection of the Most High." Included in Criiger's *Praxis*, 1656, No. 26, and most later hymn-books, and in the *Unv. L. S.*, 1851, No. 537. The sixth stanza has been a special favourite in Germany, and was (as *Koch*, viii. 191) repeated in their last moments by Johann Georg, Duke of Mecklenburg, 1675, and Moritz Wilhelm, Duke of Sachse-Zeitz, 1718. *Tr.* as :—

1. Rouse thy self my Soul and gather. In full, by J. C. Jacobi, in his *Psalmodia Germanica*, 1722, p. 113. In his ed., 1732, p. 176, slightly altered, and theme as No. 480, in pt. i. of the *Moravian H. Bk.*, 1754. In the *Moravian H. Bk.*, 1789, a considerably altered form of st. vii., ix., v., beginning, "Author of the whole Creation," was included as No. 762 (1886, No. 1184), and this passed into J. Montgomery's *Christian Psalmist*, 1825, J. A. Latrobe's *Coll.*, 1841, and P. Maurice's *Choral H. Bk.*, 1861.

2. Sink not yet, my soul, to slumber. A very good *tr.*, omitting st. viii., ix., by Miss Winkworth, in her *Lyra Ger.*, 2nd Ser., 1858, p. 78. From this st. i.-v., vii., were repeated in *Ps. & Hys.*, Bedford, 1859; i.-iii., in the Eng. Presb. *Ps. & Hys.*, 1867; and i., ii., v., vii., in the Ohio *Luth. Hyl.*, 1880. Other cento are :—

(1.) **Father, merciful and holy** (st. ii.), in *Kennedy*, 1863, and Dr. Thomas's *Augustine H. Bk.*, 1866, No. 174.
(2.) **Have I, Lord, from Thee departed** (st. vi.), in Dr. Thomas's *Augustine H. Bk.*, 1866, No. 504.

In her *C. B. for England*, No. 167 (set to the beautiful melody of 1642, by J. Schop), Miss Winkworth omitted the *tra.* of st. iii., v., vi.

3. Now, awake, my soul, my senses. A *tr.* of st. i., v., vii., xii., contributed by Miss Borthwick to Dr. Pagenstecher's *Coll.*, 1864, No. 130.

Other trs. are : (1) "Then, my Soul, thy Thoughts be raising!" by *M. J. Buchel*, 1843, p. 73. (2) "Be then glad, my inmost being," by *N. L. Frothingham*, 1870, p. 160. [J. M.]

We're strangers here below. *J. Pope nett.* (*Life a Pilgrimage.*) Pub. in his *Hy Adapted to the Circumstances of Public Wor-*

ship, &c., 1782, No. 26, in 7 st. of 4 l., and headed, "Thro' much tribulation we must enter the kingdom of God: Acts xiv. 22." In *Coudor's Cong. H. Bk.*, 1836, st. i.–iii. are given as "As strangers here below." This form has been repeated in later hymnals. [J. J.]

Wesley Family, The.—This very remarkable family is almost as interesting from the hymnologist's as from the Church historian's point of view. The father and his three sons all wrote hymns which are suited for public worship, while one of the daughters, Mehetabel, though not strictly speaking a hymn-writer, wrote poetry of a religious tendency, which sometimes rises to a higher level than that which her father or any of her brothers—with the possible exception of Charles—ever reached. The well-known history of the Wesleys at Epworth gives us a vivid picture of the good side of the life of a clergyman's family in the early part of the eighteenth century. Though the admirable wife and mother was unquestionably the central figure of the group, and perhaps the ruling spirit in the household, yet from the stand-point of this work, the father holds the more prominent place, because it was he and not Mrs. Wesley who both set the example of writing poetry himself, and transmitted the taste to his children. To him also, no less than to Mrs. Wesley, may be traced some of the characteristics which are more or less common to all the family. The chief of these characteristics were clear, vigorous, common-sense, a high standard of faith and morals, an acuteness of intellect sharpened to the finest possible point by education, a certain manliness and robustness of character, which is as conspicuous in the females as in the males, and an outspokenness and even brusqueness of manner which, did we not know the affectionate relationship which always subsisted between all the members, we might have expected to have led to ruptures between them. Owing to the great reputation which John Wesley has attained, and the vast numbers of those who revere him as their spiritual leader, the history of the Wesley family is tolerably familiar to most people, and it will therefore be sufficient in this article to touch briefly upon the leading events in the lives of those members of it who were writers of sacred poetry.

i. **Samuel Wesley**, M.A., the elder, was b. in 1662 at Whitchurch in Dorsetshire, of which parish his father, John Wesley, was Vicar until the Act of Uniformity caused him to resign his living. He was educated at a Dissenting academy by a Mr. Morton, and was designed for the Nonconformist Ministry. But having been, on account of his talents, selected as a champion to defend the dissenters against some severe invectives, and having commenced a course of controversial reading for this purpose, he was led by his studies to embrace the opposite views, and became, and continued through life, a pronounced churchman. With the impetuosity which was a family trait, he set forth on foot to Oxford, and entered himself at Exeter College. In spite of his straitened means, he managed to keep his terms and take his degrees at the University. He then received Holy Orders and took a curacy of 22*l.* a year. Having held this curacy for a year, he obtained a naval chaplaincy, and then took another curacy in London. About the year 1690 he married Susanna, daughter of *Dr. Annesley*, a famous Nonconformist minister, and a scion of the noble house of Anglesey. The wife, like the husband, had been brought up as a dissenter, but at the early age of 13 she had come over to the Church of England, and was afterwards a Jacobite in politics. In 1693 Mr. Wesley was presented to the living of South Ormsby in Lincolnshire. He was also chaplain to the Marquis of Normanby, afterwards Duke of Buckingham. In 1697 he was appointed by the Crown to the Rectory of Epworth, and there he spent the remainder of his life, nearly forty years. The first part of his residence at Epworth was marked by a series of troubles arising partly from his pecuniary embarrassments, which increased with his increasing family, partly from the animosity of his parishioners, who resented the part which he felt it his duty to take, as a staunch churchman, in politics, and partly from unfortunate accidents. These troubles reached their climax in 1705, when he was thrown into Lincoln gaol for debt. They are graphically described by his own pen.

"I have been thrown behind," he writes to his good friends at Oxford, "by a series of misfortunes. My Parsonage Barn was blown down as I had recovered it from the Dissenters, and almost all my Corn dried, down about 2 years since. My Pigs, great part of my Income now in my own Hands, I drove violently fir'd and burnt in 1° night, whilst I was last in London. My Income sunk about one half by the low price of Corn, and the Loss of Tithes, by the Dissenters Ingenuity. I was brought to Lincoln Gaol+ June 1705 last past. About 2 weeks since my very unkind People, thinking they had not yet done enough, have in 2° night shattered my 2 new, wch were a great part of my Remaining Family's Subsistence.—For wch God forgive them."

Some points in this letter require explanation. When he speaks of being in London, he means on Convocation business; for he was elected Proctor for the Diocese, and in one of his absences Mrs. Wesley instituted those religious meetings at the Rectory which are thought by some to have been the precursors of the Wesleyan Society Meetings. "His Regiment" was a Chaplaincy in the army which had been given him in reward for a poem in praise of the Duke of Marlborough. The last and worst of the many fires through which he suffered was in 1709, when the rectory was entirely burnt down, and the present house erected in its place. The latter part of his time at Epworth was more free from troubles. He met with many generous friends who enabled him to emerge from his pecuniary difficulties, the firmest and most constant of these friends being the admirable Archbishop of York, Dr. John Sharp; his sons grew up to be a comfort and a credit to him; his income was slightly increased by the addition of the neighbouring living of Wroot; and his parishioners gradually became more tractable. The annoyance caused by the famous Epworth Ghost can scarcely be reckoned among his serious troubles. In 1721 he met with an accident which probably hastened his end, and in 1735 he passed away and was buried in Epworth churchyard, leaving behind him the character

of an excellent parish priest, a good husband and father, and a man of very considerable abilities and attainments.

Mr. Wesley was a somewhat voluminous writer. His first publication was a Latin poem on the Coronation of Charles II., but as no copy is known to exist, its merits cannot be discussed. It appeared in 1685. In 1691 he became the clerical correspondent to the *Athenian Gazette* (afterwards *Mercury*) pub. by his brother-in-law, John Dunton. In 1693 he published *A Pindarick Poem upon the Birth of our Lord and Saviour Jesus Christ*. This was dedicated to Queen Mary, and led to his appointment to the living of Epworth. In 1696 he pub. *Elegies on Queen Mary and Archbishop Tillotson*; and in 1698 *A Seventy Weeks' Chronology, and Dissertations on Daniel's Prophecy*. *The Elegies* are rather fulsome and in bad taste according to the standard of the present day; but it should be remembered that high-flown panegyrics were the fashion of the age. The Sermon is a spirited and energetic defence of the "Seventy Weeks" theory of Daniel's prophecy, which was then high-churchman, one of which Mr. Wesley, like his friend Robert Nelson, was a warm supporter. In 1700 he published *The Pious Communicant rightly prepared; or a Discourse concerning the Holy Sacrament, &c.*, with *Prayers and Hymns for the Use of Communicants*, of that *Age either*, which is similar in style to the *Hymns* of Dr. Watts. In this work appeared his version of the "Great Hallel," or "Paschal Hymn." In 1704 he pub. *The History of the Old and New Testament in Verse*, in three volumes, which he dedicated to Queen Anne. This, like the *Elegies*, is rather fulsome and in bad taste according to our standard of the present day. It is illustrated by numerous engravings. In 1705 he pub. a poem of nearly 600 lines on the "Battle of Blenheim," entitled *Marlborough, or The Fate of Europe*. For this he was rewarded with the Chaplaincy of Colonel Lepell's regiment; but his Jacobite sympathies soon made him resign it, and thus lose him deprived of this office. In 1707 appeared *A Reply to Mr. Palmer's Vindication of the Learning, Loyalty, Morals, and most Christian Behaviour of the Dissenters towards the Church of England*. This originated in a controversy between Mr. Palmer and Mr. Wesley. The latter he wrote to a friend *Concerning the Education of the Dissenters in their Private Academies*. The letter was attacked anonymously and defended by Mr. Wesley in a pamphlet (1704). The pamphlet was answered by Mr. Palmer in 1705, and Mr. Wesley's reply seems to have ceased for some time, but during the last ten years of his life he was engaged in his elaborate *Dissertations on the Book of Job*, his incessant labours upon which are said to have hastened his end. This work was published in 1736, and a second edition of it was also prepared for by John Wesley soon after the author's death.

Thus Samuel Wesley had the honour of dedicating works to three Queens. There is yet one more poem attributed to Mr. Wesley, but it seems very doubtful whether he was the real, or at any rate, the sole author. It is entitled *Expedit' Hymn to the Creator*, and is a sort of Cleveliau Pindaric Ode of considerable length, written in the classical style affected in the 18th century. Dr. Adam Clarke tells us that the ms. is partly in the hand-writing of Mehetabel Wesley; and internal evidence certainly points to her as the chief author; for it bears traces of a far more delicate and elegant touch than Mr. Wesley ever showed that he possessed; while Mehetabel's other writings are fully equal, if not superior, to it. In fact, it must be confessed that the bulk of Mr. Wesley's poetical writings are tedious and prosaic. He had the disadvantage of being over-praised at the outset, and of winning a reputation which he was unable to sustain. Nahum Tate, the Laureate, and others lauded his *Heroic Poem* in absurdly extravagant terms: Ralph Thoresby refers to him as "that noted poet Mr. Wesley," and Thomas Hearne alludes to him in similar terms. The reaction was sure to come, and his poetry began to be laughed at. Swift and Pope thought very slightly of it, and he appears to have narrowly escaped being pilloried in the *Dunciad*. But all that he wrote was in the service of virtue and religion; to use the words of his relative, Thomas Fuller,* he "had drunk more of Jordan than of Helicon." Perhaps if he had written less, and spent more time in elaborating what he did write, he might have been more successful; but, after all, the "Divine afflatus" must have been wanting; and the best service which he rendered to sacred poetry was in being father of his children.

ii. **Samuel Wesley**, M.A., the younger, was the eldest child of Samuel and Susanna Wesley, and was born in or near London in 1691. He received his early education from his mother, who always took a special interest in him as her first-born. In 1704 he went to Westminster School, where he was elected King's Scholar in 1707. Westminster had, under the mastership of Dr. Busby for 53 years, attained the highest reputation for scholarship, and Samuel Wesley, as a classical scholar, was not unworthy of his school. In 1709, Dr. Spratt, Bishop of Rochester, patronised the young scholar, and frequently invited him to Bromley. In 1711 he went with a Westminster studentship to Christ Church, Oxford, and having taken his degree, returned to Westminster as an Usher. He then received Holy Orders and became an intimate friend of Bishop Atterbury, who was then Dean of Westminster. His intimacy with this prelate was a bar to his advancement, and he was bitterly disappointed at not being appointed under-master at Westminster when that post was vacant. But he was faithful to his friend in his adversity, and the banished prelate warmly appreciated his attachment. In 1732 he was invited, without solicitation, to accept the head-mastership of the Free School at Tiverton, and here he spent the remainder of his life. He strongly disapproved of John and Charles Wesley's proceedings; but though the brothers expressed their opinions to one another with characteristic frankness, the disagreement did not cause any interruption in the friendly relations between them. Samuel Wesley was universally acknowledged to be an honest, conscientious and deeply religious man. He was a most uncompromising High Churchman both in the political and the theological sense of that term; and there is no doubt that he was the mainstay of the Wesley family at Epworth. His kindness to his father and mother was unbounded, and he acted like a father to his younger brothers and sisters. He also took a great interest in works of charity, and was one of the first promoters of the Westminster Infirmary. He died at Tiverton on the 49th year of his age, Nov. 6, 1739. His epitaph in the Tiverton Churchyard does not exaggerate his merits, when it describes him as—

"a man for his uncommon wit and learning, for the benevolence of his temper, and simplicity of manner, deservedly loved and esteemed by all: An excellent Preacher; but whose best sermon was the constant tenour of a pious life, and whose brightest ornament employed in acts of beneficence and charity. That he truly followed His blessed Master's example in going about doing good; Of such scrupulous integrity, That he declined occasions of advancement in the world,

* Fuller, the Church historian, was Mr. Wesley's great uncle on the maternal side.

Through fear of being involved in dangerous compliances. And avoided the usual ways to preferment as studiously as many others seek them."

Samuel Wesley pub. in 1736 *A Collection of Poems on several occasions*, some of which are full of a rather coarse humour, but all of a good moral and religious tendency. This work was reprinted in 1743, and again by W. Nichols in 1862. Dr. Adam Clarke specifies eight hymns of S. Wesley's composition which were in use among the Methodists of that time (1862). The Wesleyan Hymn-book of the present day contains five, the best-known of which is "The Lord of Sabbath let us praise." His other writings are scarcely of sufficient importance to claim a notice in this brief sketch.

iii. **John Wesley, M.A.** The life of the next brother is, or easily might be, so familiar to every one in its every detail that it will suffice to give the barest outline of his career. John Wesley was b. at Epworth Rectory in 1703, and, like the rest of the family, received his early education from his mother. He narrowly escaped perishing in the fire which destroyed the rectory house in 1709, and his deliverance made a life-long impression upon him. In 1714 he was nominated on the foundation of Charterhouse by his father's patron, the Duke of Buckingham, and remained at that school until 1720, when he went up, with a scholarship, from Charterhouse to Christ Church, Oxford. Having taken his degree, he received Holy Orders from the Bishop of Oxford (Dr. Potter) in 1725. In 1726 he was elected Fellow of Lincoln College, and remained at Oxford until 1727, when he returned into Lincolnshire to assist his father as curate at Epworth and Wroot. In 1729 he was summoned back to Oxford by his firm friend, Dr. Morley, Rector of Lincoln, to assist in the College tuition. There he found already established the little band of "Oxford Methodists" who immediately placed themselves under his direction. In 1735 he went, as a Missionary of the Society for the Propagation of the Gospel, to Georgia, where a new colony had been founded under the governorship of General Oglethorpe. On his voyage out he was deeply impressed with the piety and Christian courage of some German fellow-travellers, Moravians. During his short ministry in Georgia he met with many discouragements, and returned home saddened and dissatisfied both with himself and his work; but in London he again fell in with the Moravians, especially with Peter Böhler; and one memorable night (May 24, 1738) he went to a meeting in Aldersgate Street, where some one was reading Luther's preface to the Epistle to the Romans. There, "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death." From that moment his future course was sealed; and for more than half a century he laboured, through evil report and good report, to spread what he believed to be the everlasting Gospel, travelling more miles, preaching more sermons, publishing more books of a practical sort, and making more converts than any man of his day, or perhaps of any day, and dying at last, March 2, 1791, in harness, at the patriarchal age of 88.

In this sketch we are only concerned with one of the many phases of his infinitely varied life; but that, by no means the least important phase. The popular conception of the division of labour between the two brothers in the Revival, is that John was the preacher, and Charles the hymn-writer. But this is not strictly accurate. On the one hand Charles was also a great preacher, second only to his brother and George Whitefield in the effects which he produced. On the other hand, John by no means relegated to Charles the exclusive task of supplying the people with their hymns. When he speaks of the Evangelistic work, his general expression is, "My brother and I;" and when he speaks of the hymns, it is still, "My brother and I." John Wesley was not the sort of man to depute any part of his work entirely to another; and this part was, in his opinion, one of vital importance. With that wonderful instinct for gauging the popular mind, which was one element in his success, he saw at once that hymns might be utilized, not only for raising the devotion, but also for instructing, and establishing the faith of his disciples. He intended the hymns to be not merely a constituent part of public worship, but also a kind of creed in verse. They were to be "a body of experimental and practical divinity." "In that other publication," he asks in his Preface to the *Wes. H. Bk.*, 1780 (Preface, Oct. 20, 1779), "have you so distinct and full an account of Scriptural Christianity; such a declaration of the heights and depths of religion, speculative and practical; so strong cautions against the most plausible errors, particularly those now most prevalent; and so clear directions for making your calling and election sure: for perfecting holiness in the fear of God?" The part which he actually took in writing the hymns, it is not easy to ascertain; but it is certain that more than thirty translations from the German, French and Spanish (chiefly from the German) were exclusively his; and there are some original hymns, admittedly his composition, which are not unworthy to stand by the side of his brother's. His translations from the German especially have had a wide circulation. Although somewhat free as translations they embody the fire and energy of the originals. (For further information see the article on **Methodist Hymnody**.)

iv. **Charles Wesley, M.A.** But, after all, it was Charles Wesley who was the great hymn-writer of the Wesley family,—perhaps, taking quantity and quality into consideration, the great hymn-writer of all ages. Charles Wesley was the youngest son and 18th child of Samuel and Susanna Wesley, and was b. at Epworth Rectory, Dec. 18, 1707. In 1716 he went to Westminster School, being provided with a home and board by his elder brother Samuel, then usher at the school, until 1721, when he was elected King's Scholar, and as such received his board and education free. While he was at Westminster, his father received a letter from a wealthy Irishman, asking him if he had a son named Charles, and if so offering to adopt him and make him his heir. The acceptance of the offer was left to Charles himself, who declined it. In 1726 Charles Wesley was elected to a Westminster studentship at Christ Church, Oxford, where he took his degree in 1729, and became a college tutor. In the early part of the same year his religious impressions were much deepened, and he became one of the first band of "Oxford Methodists." In 1735 he went with his brother John to Georgia, as secretary to General Oglethorpe, having before he set out received Deacon's and Priest's Orders on two successive Sundays. His stay in Georgia was very short; he returned to England in 1736, and in 1737 came under the influence of Count Zinzendorf and the Moravians, especially of that remarkable man who had so large a share in moulding John Wesley's career, Peter Böhler, and also of a Mr. Bray, a brazier in Little Britain. On Whitsunday, 1737, he "found rest to his soul," and in 1738 he became curate to his friend, Mr. Stonehouse, Vicar of Islington, but the opposition of the churchwardens was so great that the Vicar consented that he "should preach in his church no more." Henceforth his work was identified with that of his brother John, and he became an indefatigable itinerant and field preacher. On April 8, 1749, he married Miss Sarah Gwynne. His marriage, unlike that of his brother John, was a most happy one; his wife was accustomed to accompany him on his evangelistic journeys, which were as frequent as ever until the year 1756, when he ceased to itinerate, and mainly devoted himself to the care of the Societies in London and Bristol. Bristol was his head-quarters until 1771, when he removed with his family to London, and, besides attending to the Societies, devoted himself much, as he had done in his youth, to the spiritual care of prisoners in Newgate. He had long been troubled about the relations of Methodism to the Church of England, and strongly disapproved of his brother John's "ordinations." Wesley-like, he expressed his disapproval in the most outspoken fashion, but, as in the case of Samuel at an earlier period, the differences between the brothers never led to a breach of friendship. He d. in London, March 29, 1788, and was buried in Marylebone churchyard. His brother John was deeply grieved because he would not consent to be interred in the burial-ground of the City Road Chapel, where he had prepared a grave for himself, but Charles said, "I have lived, and I die, in the Communion of the Church of England, and I will be buried in the yard of my parish church." Eight clergymen of the Church of England bore his pall. He had a large family, four of whom survived him; three sons, who all became distinguished in the musical world, and one daughter, who inherited some of her father's poetical genius. The widow and orphans were treated with the greatest kindness and generosity by John Wesley.

As a hymn-writer Charles Wesley was unique. He is said to have written no less than 6500 hymns, and though, of course, in so vast a number some are of unequal merit, it is perfectly marvellous how many there are which rise to the highest degree of excellence. His feelings on every occasion of importance, whether private or public, found their best expression in a hymn. His own conversion, his own marriage, the earthquake panic, the rumours of an invasion from France, the defeat of Prince Charles Edward at Culloden, the Gordon riots, every Festival of the Christian Church, every doctrine of the Christian Faith, striking scenes in Scripture history, striking scenes which came within his own view, the deaths of friends as they passed away, one by one, before him, all furnished occasions for the exercise of his divine gift. Nor must we forget his hymns for little children, a branch of sacred poetry in which the mantle of Dr. Watts seems to have fallen upon him. It would be simply impossible within our space to enumerate even those of the hymns which have become really classical. The saying that a really good hymn is as rare an appearance as that of a comet is falsified by the work of Charles Wesley: for hymns, which are really good in every respect, flowed from his pen in quick succession, and death alone stopped the course of the perennial stream.

v. **Mehetabel Wesley.** Here, strictly speaking, the list of hymn-writers in the Wesley family ends; but the sketches would scarcely be complete without some mention of one who, if she did not write hymns, showed plainly that she could have done so with a success which might have rivalled Charles's own. Mehetabel Wesley had an exquisite poetic genius, which was cultivated by a careful study of the best models—Latin and Greek, as well as English, for she was an accomplished scholar. Like all the Wesleys, except Samuel and Charles, she was most unfortunate in her marriage; her husband, Mr. Wright, a plumber and glazier, was quite incapable of appreciating her refined mind, and, being a man of no principle, sought relief from society in which he must have felt uncomfortable in low company and pursuits. The neglected Hetty was most unhappy, but her very unhappiness lent a pathetic tenderness to her poetry, which is one of its chief charms. As her name is unknown among hymn-writers, one or two extracts from her poetry seem necessary to justify the mention of her in this connection at all. What glorious hymns might have been written by the author of the following exquisite lines!

A Mother's Address to her Dying Infant.

"Tender softness! infant mind!
Perfect, purest, brightest child!
Full of grace! for ever dear!
Smiling wonder of a day!
Ere the last convulsive start
Rends thy unresisting heart,
Ere the long enduring sword
Pierce my darling's bosom down;
Ah regard a mother's tears,
Anguish deeper than thy own.
Fairest eyes, whose dawning light
Late with rapture blest my sight,
Ere the cloud of death shall shed
Sound their trembling beams on me!
Drooping sweetness! verdant flower!
Blooming, withering in an hour!
Ere thy gentle breast consume
Ere the fever's rage benume
Hear a suppliant! let me be
Partner in thy destiny!
That where'er the fatal cloud
Must thy radiant temples shroud;

When deadly damps, impending now,
Shall lower round thy darkened brow,
Diffusive may their influence be,
And with the Heaven blest the tree!"

It is a great temptation to go on quoting this exquisite writer. Her "Lines written when in deep anguish of spirit"; her "Epitaph on herself"; "The Resignation: a penitent heart hoping in God" (which really might be used as a hymn); her "Farewell to the world"; her "Address to a Husband"—all maintain the same high level. But it must be remembered that Methodist Wesley was a hymn-writer only "in posse," not "in esse," and can therefore only claim a passing notice.
[J. H. O.]

The hymns by the Wesley family are naturally most extensively used in the Methodist Societies throughout the world. Usually they are given in the hymn-books with little or no alteration. The American Methodist Episcopalian *Hymns* of 1849 is an exception. The texts in that collection are more mutilated than in all other Methodist hymn-books put together. A large number of the Wesley hymns are annotated under their respective first lines. (See **Index of Authors and Translators.**) The following lists will complete the number in C. U.:—

i. Samuel Wesley, the Elder. Two of his hymns are in C. U. and are annotated as follows:—

1. Behold the Saviour of mankind, **p. 120, i.**
2. O Thou Who, when I did complain, **p. 868, i.**

ii. Samuel Wesley, the Younger. Six of his hymns are in C. U., and are annotated as follows:—

1. From whence these dire portents around, **p. 400, ii.**
2. Hail, Father, whose creating call, **p. 877, ii.**
3. Hail, God the Son in glory crowned, **p. 877, ii.**
4. Hail, Holy Ghost, Jehovah, Three, **p. 877, ii.**
5. The Lord of Sabbath, let us praise, **p. 1240, ii.**
6. The morning flowers display their sweets, **p. 1186, i.**

John and Charles Wesley. In the article on **Methodist Hymnody, p. 736, ii.**, a full and detailed account of the hymns published by the two brothers is given. As a guide in indicating the sources of their hymns now in common use, and not annotated under their own first lines, we subjoin a Table of Titles, Dates, and Contents of their works which was compiled by the writer of the article on Methodist Hymnody. The Title-pages of those works which contain hymns by writers other than J. & C. Wesley are printed in italics.

THE POETICAL WORKS OF JOHN AND CHARLES WESLEY.

	Date of first Publication.	Title.	No. of Pages.	Size.	No. of Hymns.
1	1739	*Collection of Psalms and Hymns*, by *John Wesley*	84	12mo	70
2	1739	*Hymns and Sacred Poems*, by *John and Charles Wesley*, 2 editions same year.	223	12mo	139
3	1740	Hymns and Sacred Poems, by John and Charles Wesley	240	12mo	86
4	1741	*Collection of Psalms and Hymns*, by *John and Charles Wesley*	120	12mo	165
5	1741	Hymns for God's Everlasting Love, two parts, by Charles Wesley.	64	12mo	30
6	1742	Hymns and Sacred Poems, by John and Charles Wesley	304	12mo	166
7	1743	Collection of German Hymns, by John Wesley	36	12mo	34
8	1743	A Collection of Thirty-six tunes, set to music, as they are sung at the Foundery.	30	12mo	..
9	1743	Elegy on R. Jones, Esq., by Charles Wesley	..	..	1
10	1743	Collections of Psalms and Hymns, enlarged, by John and Charles Wesley.	138	12mo	136
11	1742	*Poems on several occasions*, 2nd edit., by *Samuel Wesley, jun.*	332	12mo	104
12	1744	Hymns for Times of Trouble and Persecution, by John and Charles Wesley.	47	12mo	23
13	1744	*A Collection of Moral and Sacred Poems*, 2 vols., by *John Wesley*.	1008	12mo	213
14	1744	Hymns for the Nativity of our Lord, by Charles Wesley	24	12mo	13
15	1744	Hymns for the Watch-night, by Charles Wesley	24	12mo	13
16	1745	Funeral Hymns, by Charles Wesley	24	12mo	13
17	1745	Hymns for Times of Trouble, for the year 1745, by Charles Wesley.	69	12mo	15
18	1745	A short view of the Differences between the Moravian Brethren and the People called Methodists.	24	12mo	6
19	1745	Hymns on the Lord's Supper, by Charles Wesley	161	12mo	166
20	1745	A Word in Season, &c., by John Wesley	8	12mo	2
21	1745	Hymns for Times of Trouble, &c., 2nd edit., additional, by Charles Wesley	23	12mo	15
22	1746	Hymns for Times of Trouble, by Charles Wesley	23	12mo	15
23	1746	Hymns and Prayers for Children (John and Charles Wesley)	12	12mo	9
24	1746	Gloria Patri, &c., Hymns to the Trinity, by Charles Wesley	12	12mo	24
25	1746	Hymns on the great Festivals and other occasions, by Charles Wesley, with music by Lampe	64	4to	24
26	1746	Hymns for the Fast-day, appointed for the Promise of the Father, Wilkinsonky, by John and Charles Wesley	36	12mo	22
27	1746	Hymns for Ascension Day, by Charles Wesley	12	12mo	7
28	1746	Hymns for Our Lord's Resurrection, by Charles Wesley	24	12mo	15
29	1746	Graces before and after Meat, by Charles Wesley	12	12mo	36
30	1746	Hymns for the Public Thanksgiving, October 8, 1746, by Charles Wesley.	12	12mo	7
31	1747	Hymns for those that seek and those that have Redemption in the Blood of Jesus Christ, by Charles Wesley	72	12mo	62
32	1749	Hymns on his Marriage, by Charles Wesley	..	..	17
33	1748	Hymns for the Use of Persons prosecuted in Ireland as a Vagabond, by Charles Wesley	..	..	3
34	1749	Hymns and Sacred Poems, 2 vols., by Charles Wesley	668	12mo	456

THE POETICAL WORKS OF JOHN AND CHARLES WESLEY—*continued.*

	Date of first Publication.	Title.	No. of Pages.	Size.	No. of Hymns.
35	1749	Hymns extracted from the Brethren's Book, by John Wesley	12	12mo	99
36	1750	Hymns for New Year's Day, 1751, by Charles Wesley	11	12mo	7
37	1750	Hymns occasioned by the Earthquake, March 8	24	12mo	19
38	1753	*Select Hymns for the use of Christians of all Denominations*, by *John Wesley*.	107	12mo	149
39	1753	*Hymns and Spiritual Songs intended for the use of real Christians, &c.*	132	12mo	116
40	1755	An Epistle to the Rev. Mr. John Wesley, by Charles Wesley	14	12mo	1
41	1755	An Epistle to the Rev. Mr. George Whitefield, by Charles Wesley (first published in 1771)	16	12mo	1
42	1756	Hymns occasioned by the Earthquake, 2nd edit.	36	12mo	29
43	1756	Hymns for the year 1756, particularly for the Fast Day, February 3, by Charles Wesley	24	12mo	17
44	1756	Hymns of Intercession for all Mankind, by Charles Wesley	24	12mo	49
45	1758	Hymns for the use of Methodist Preachers, by Charles Wesley	12	12mo	10
46	1758	Hymns for Children, by Charles Wesley	12	12mo	19
47	1759	Hymns on the expected Invasion, by Charles Wesley	12	12mo	8
48	1759	Hymns to be used on the Thanksgiving day, November 29, and after it, by Charles Wesley	24	12mo	15
49	1761	Hymns for those to whom Christ is all in all, by Charles Wesley	144	12mo	134
50	1761	Hymns for the Nativity, by Charles Wesley	264	12mo	173
51	1762	Short Hymns on Select Passages of Holy Scripture, 2 vols., by Charles Wesley	824	12mo	2030
52	1763	Hymns for Children, by Charles Wesley	84	12mo	109
53	1765	Hymns on the Gospels in MS., by Charles Wesley	..	..	..
54	1767	Hymns for the Use of Families, and on various occasions by Charles Wesley	176	12mo	198
55	1767	Hymns on the Trinity (including Hymns and Prayers to the Trinity), by Charles Wesley	132	12mo	103
56	1772	Preparation for Death, in several Hymns, by Charles Wesley	48	12mo	140
57	1779	*Hymns for the Use of Families*, by *Charles Wesley*	..	..	166
58	1780	*Collection of Hymns for the use of the People called Methodists*,	544	12mo	525
59	1780	Hymns written in the time of the Tumults, June, 1780, by Charles Wesley	19	12mo	13
60	1781	Protestant Association, written in the midst of the Tumults, June, 1780	24	12mo	7
61	1782	Hymns for the Nation, and Hymns for the National Fast Day, February 8, 1782, by Charles Wesley	47	12mo	32
62	1785	Prayers for condemned Malefactors, by Charles Wesley	12	12mo	10
63	1786	*Pocket Hymn Book for the use of Christians of all Denominations.*	240	..	950

It must be noted that the Wesleyan authorities, in the revised edition of their *Col. of Hys. for the Use of the People called Methodists*, 1875, decline to distinguish the hymns which appeared in the joint works of the two brothers. They say:—

"The letter W. is affixed to those hymns which first appeared in publications for which the Wesleys were jointly responsible; in this case it cannot be determined with certainty to which of the two brothers a hymn should be ascribed." (Preface to the "Index to the Hymns.")

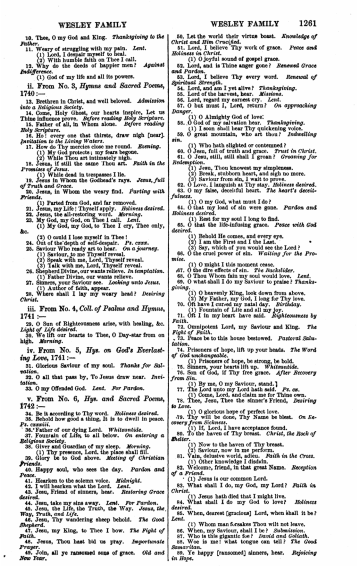
It has been the common practice, however for a hundred years or more to ascribe all translations from the German to John Wesley, as he only of the two brothers knew that language; and to assign to *Charles Wesley* all the original hymns except such as are traceable to John Wesley through his *Journals* and other works. In this *Dictionary* this course has been adopted throughout.

Two works remain to be noted: (1) *Collection of Psalms and Hymns. Charles Town, Printed by Lewis Timothy*, 1737; and (2) *The Poetical Works of John and Charles Wesley: Reprinted from the Originals, with the last corrections of the Authors; together with the Poems of Charles Wesley not before Published. Collected and Arranged by G. Osborn, D.D. Lond.: Wesleyan-Methodist Conference Office*, 1868–72. In 13 vols. The first of these works has been reprinted in facsimile from the only known copy now existing, together with a Preface by Dr. Osborn. Lond.: T. Woolmer, 1882. The second contains facsimile reprints of the titles of the above Table of Titles; Introductions and notes by Dr. Osborn; the usual Index of first lines to vols. i.–viii.; and an Index to the first line of every verse (except the first in vols. i.–viii.), extending to 239 pages, the joint work of the Rev. Julius Brigg, then of Heaven, Yorkshire, and Mr. William Sugden, B.A., Head Master of the Wesleyan Normal Training Institution, Westminster. The accuracy and completeness of the latter Index merit the highest praise.

In addition to a large number of hymns from the above works which are annotated elsewhere in this *Dictionary* (see **Index of Authors and Translators**) the following are also in C. U. The sublines indicate altered texts of or centos from the hymns:—

I. From No. 2, *Hymns and Sacred Poems*, 1739:—

1. Captain of my salvation, hear! *Help desired in the battle of life.*
(1) Shall not to shame, reproach, disgrace.
2. Come, O my God, the promised Seed, Desiring Sir, Come, and in no delight, Mr. Whitefield.
3. Jesus, the sinner's Friend, to Thee. *Love.*
4. O Filial Deity, Accept my new-born cry. To God the Son.
5. Peace, fluttering soul! the storm is o'er. *Recovery from sickness.*
(1) When on the margin of the grave.
6. Saviour, the world's and mine. *Passiontide.*
7. See the day-spring from afar. *Morning.*
8. Sons of God, triumphant rise. *Holy Communion.*
(1) Ye that round our altars throng.
9. Thy summoned say labour to renew. *Singing whilst at work.*



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10. Thee, O my God and King. *Thanksgiving to the Father.*
11. Weary of struggling with my pain. *Lent.*
(1) Lord, I despair myself to heal:
(2) With humble faith on Thee I call.
12. Why do the deeds of happier men? *Against Indifference.*
(1) God of my life and all its powers.

ii. From No. 5, *Hymns and Sacred Poems*, 1740 :—

13. Brethren in Christ, and well beloved. *Admission into a Religious Society.*
14. Come, Holy Ghost, our hearts inspire, Let us Thine influence prove. *Before reading Holy Scripture.*
15. Father of all, in Whom alone. *Before reading Holy Scripture.*
16. Ho! every one that thirsts, draw nigh [near]. *Invitation to the Living Waters.*
17. How do Thy mercies close me round. *Morning.*
(1) While I praise thee, my heart begins.
(2) While I then am intimately nigh.
18. Jesus, full in the name Thou art. *Faith in the Promises of Jesus.*
(1) While dead in trespasses I lie.
19. Jesus in Whom the Godhead's rays. *Jesus, full of Power and Grace.*
20. Jesus, in Whom the weary find. *Parting with Friends.*
(1) Parted from God, and far removed.
21. Jesus, my Life: Thyself apply. *Holiness desired.*
22. Jesus, the all-victorious Name. *Morning.*
23. Jesus, we look to Thee. *Trinity Sunday.*
(1) My God, my God, to Thee I cry. Thee only, &c.
(2) O could I lose myself in Thee!
24. Out of the depth of self I groan. *Ps. cxxx.*
25. Saviour, hear me while I pray. *Faith in a Journey.*
(1) Saviour, in me Thyself reveal.
(2) Speak with me, Lord, Thyself reveal.
(3) Talk with me, Lord, Thyself reveal.
26. Shepherd Divine, our wants relieve. *In temptation.*
27. Sinners, obey the gospel word. *Invitation.*
28. Sinners, your Saviour see. *Looking unto Jesus.*
(1) Author of faith, appear.
29. Where shall I lay my weary head? *Desiring Christ.*

iii. From No. 4, *Coll. of Psalms and Hymns*, 1741 :—

30. O Sun of Righteousness arise, with healing, &c. *Light of Life desired.*
31. We lift our hearts to Thee, O Day-star from on high. *Morning.*

iv. From No. 5, *Hys. on God's Everlasting Love*, 1741 :—

32. Gracious Saviour of my soul. *Thanks for Salvation.*
33. O all that pass by, To Jesus draw near. *Invitation.*
34. O my Offended God. *Lent. For Pardon.*

v. From No. 6, *Hys. and Sacred Poems*, 1742 :—

35. Be it according to Thy word. *Holiness desired.*
36. Behold how good a thing, It is to dwell in peace. *Ps. cxxxiii.*
37. Author of our dying Lord. *Whitsuntide.*
38. Fountain of Life, to all below. *On entering a Religious Society.*
39. Giver and Guardian of my sleep. *Morning.*
(1) Thy presence, Lord, the place shall fill.
40. Happy is to God above. *Abating of Christian Friends.*
41. Happy soul, who sees the day. *Pardon and Peace.*
42. Hearken to the solemn voice. *Midnight.*
43. Hear, Father, hear, and bless. *Lent.*
44. Jesu, friend of sinners, hear. *Bettering Grace desired.*
45. Jesu, take my sins away. *Lent. For Pardon.*
46. Jesu, the Life, the Truth, the Way. *Jesus, the Object of Faith.*
47. Jesu, Thy wandering sheep behold. *The Good Shepherd.*
48. Jesu, my King, to Thee I bow. *The Fight of Faith.*
49. Jesus, Thou hast bid us pray. *Importunate Prayer.*
50. John, all ye ransomed sons of grace. *Old and New Year.*
51. Let the world their virtue boast. *Knowledge of Christ and Him Crucified.*
52. Lord, I believe Thy work of grace. *Peace and Holiness desired.*
(1) O joyful sound of gospel grace.
53. Lord, and is Thine anger gone? *Renewed Grace and Pardon.*
54. Lord, I believe Thy every word. *Renewal of Spiritual Strength.*
55. Lord, I shall yet live! *Thanksgiving.*
56. Lord of the harvest, hear. *Missions.*
57. Lord, regard my earnest cry. *Lent.*
58. O but trust I, Lord, return? *On approaching Danger.*
(1) O Almighty God of love!
59. O for a thousand tongues to sing! *Thanksgiving.*
(1) I soon shall hear Thy quickening voice.
60. O great mountain, who art thou? *Indwelling sin.*
(1) Who hath slighted or contemned?
61. O Jesu, full of pity and love! *Looking to Christ.*
62. O Jesu, still, still shall I groan? *Groaning for Redemption.*
(1) Jesu, Thou knowest my emptiness.
(2) Break, stubborn heart, and sigh no more.
63. O Love, I languish at Thy stay. *Holiness desired.*
64. O my false, deceitful heart. *The heart's deceitfulness.*
(1) O my God, what must I do?
65. O that the day of sin were gone. *Pardon and Holiness desired.*
(1) Rest for my soul I long to find.
66. O that the life-infusing grace. *Peace with God desired.*
(1) Behold He comes, and every eye.
(2) I am the First and I the Last.
(3) Say, which of you would see the Lord?
67. O the cruel power of sin. *Waiting for the Promise.*
(1) O might I this moment cease.
68. O the dire effects of sin. *Ps. lxxxix.*
69. O Thou Whom fain my soul would love. *Lent.*
70. O what shall I do my Saviour to praise? *Thanksgiving.*
(1) O heavenly King, look down from above.
(2) My Father, my God, I long for Thy love.
71. O what a circle's mine! *Old and New Year.*
(1) Fountain of Life and all my joy.
72. Oft I in my heart have said. *Righteousness by Faith.*
73. Omnipotent Lord, my Saviour and King. *The Lord our Righteousness.*
74. Peace be to this house bestowed. *Pastoral Benediction.*
75. Prisoners of hope, lift up your heads. *The Word of God unchangeable.*
76. Prisoners of hope, be strong, be bold.
77. Sinners, your hearts lift up. *Whitsuntide.*
78. Son of God, if Thy free grace. *After Recovery from Sin.*
(1) By me, O my Saviour, stand,]
77. If Thou Thy grace impart. *Ps. ce.*
(1) Come, Lord, and claim me for Thine own.
79. Thee, Jesus, Thee the sinner's Friend, *Desiring to Love.*
(1) O glorious hope of perfect love.
79. Thee, Jesus, Thee, Thy Name be blest. *On Leaving Even Holiness.*
(1) If, Lord, I have acceptance found.
80. To the haven of Thy breast. *Christ, the Rock of Ages.*
(1) Now to the haven of Thy breast.
(2) Saviour, now in me perform.
81. Vain, delusive world, adieu. *Faith in the Cross.*
(1) Other knowledge I disdain.
82. Welcome, friend, in that great Name. *Reception of a Friend.*
(1) Jesus is our common Lord.
83. What shall I do, my God, my Lord? *Faith in Christ.*
(1) Jesus hath died that I might live.
84. What shall I do my God to love? *Holiness desired.*
85. When, dearest [gracious] Lord, when shall it be? *Lent.*
(1) Whom man forsaken Thou wilt not leave.
86. When, my Saviour, shall I be? *Submission.*
87. Who is this gigantic foe? *David and Goliath.*
88. Who is not! what tongue can tell? *The Good Samaritan.*
89. Ye happy [ransomed] sinners, hear. *Rejoicing in Hope.*

vi. From No. 10, *Coll. of Ps. and Hys.*, 1743 :—

90. Clap your hands, ye people all. *Ps. xlvii.*
91. Have mercy, Lord, for man hath trod. *Ps. lvi.*
(1) Through God I will His word proclaim.
92. How long wilt Thou forget me, Lord? *Ps. xiii.*
93. My heart is full of Christ, and longs. *Ps. xlv.*
94. Now let Israel say, and tell it out. *Ps. cxxxii.*
95. See, O Lord, my Son increase. *Ps. lxi.*
(1) Then, Lord, art a shield to me.
96. Shepherd of souls, the Great, the Good. *Ps. lxxx.*
97. The earth with [and] all her fulness owns. *Ps. xxiv.*
(1) Our Lord is risen from the dead.
98. When Israel out of Egypt came. *Ps. cxiv.*
99. When our redeeming Lord. *Ps. cxxxi.*
100. Who is the Lord confess. *Ps. cxxx.*

vii. From No. 14, *Hys. for the Nativity*, 1744 :—

101. Glory be to God on high, And peace on earth descend. *Christmas.*
102. Let earth and heaven combine. *Christmas.*

viii. From No. 16, *Funeral Hys.*, 1st *Series*, 1744 :—

103. Happy who in Jesus live. *Burial.*
104. O when shall we severly remove! *Death and Burial.*
(1) Not all the archangels can tell.
105. Mourns in Jesus on high. *Burial.*
106. Rejoice [weep] for a brother deceased. *Burial.*
107. We know, by faith we know. *Death and Burial.*
(1) We have a house above.

ix. From Nos. 12, 17, 22, *Hys. for Times of Trouble, &c.*, 1744–6 :—

108. Lamb of God, Who bearest away. *For the Nation.* 1745.
109. Lord, Thou hast bid Thy people pray. *For the King.* 1745.
110. Safe in the fiery furnace. *Confidence amid National Peril* (1746).

x. From No. 13, *Hys. on the Lord's Supper*, 1745 :—

111. All praise to God above. *After Holy Communion.*
(1) O what delight is this!
112. Come all who truly hear. *The Invitation to Holy Communion.*
113. Come, Thou Everlasting Spirit. *Before partaking of Holy Communion.*
114. Come, O come Thy hands. *Resignation.*
115. Happy the souls to Jesus joined. *Communion of Saints.*
116. Hearts of Stone, relent, relent. *Passiontide.*
117. How happy are Thy servants, Lord. *After Holy Communion.*
(1) Who Thy mysterious Supper share.
118. In that sad memorial night. *Institution of the Holy Communion.*
119. Jesu, we thus obey. *Before Holy Communion.*
120. Jesus, all who truly hear. *Invitation to Holy Communion.*
121. Let Him to Whom we now belong. *After Holy Communion.*
122. Let Thine eye see of faith and see. *All Saints and the Church Triumphant.*
123. O Thou Whose offering on the tree. *Holy Communion at Passiontide.*
124. See there the quickening Cause of all. *Good Friday.*
(1) In sleeps; and from His open side.
125. See where our great High-Priest. *Jesus, the Great High-Priest.*
126. Son of God, Thy blessing grant. *Before Holy Communion.*
127. Thou, King of Saints, we praise. *Holy Communion.*
128. This, this is He that came. *Good Friday.*
129. Thou very Paschal Lamb. *Passiontide.*
130. Victim Divine, Thy grace we claim. *Holy Communion.*
131. What [Who] are these arrayed in white? *All Saints.*

xi. From No. 26, *Hys. of Petition, &c.*, 1746 :—

132. Come, Holy celestial Dove. *Whitsuntide.*
133. Father, glorify Thy Son. *Whitsuntide.*
134. Father of everlasting grace, Thy goodness, &c. *Whitsuntide.*
135. Jesus, we on the word depend. *Whitsuntide.*
136. Sinners, lift your hearts. *Whitsuntide.*
(1) To God we lift our heart.
137. Spirit of Faith [Truth], come down. *Whitsuntide.*

xii. From Nos. 27, 28, *Hys. for Ascension, &c.*, 1746 :—

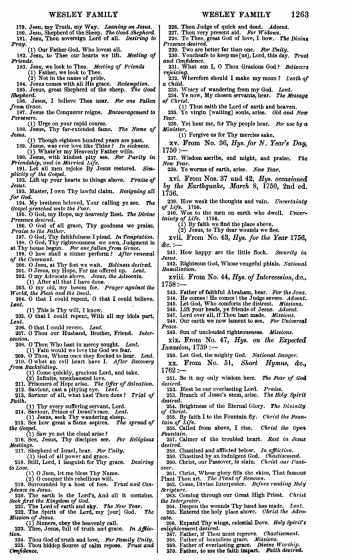
138. Come then, (O Thou) Prophet of the Lord, Whose coming, &c. *Ascension.*
139. Father, God, we glorify. *Easter.*
140. God is gone up on high, With a triumphant noise. *Ascension.*
141. Jesus, to Thee we fly. *Ascension.*
142. Sinners, rejoice, your peace is made. *Ascension.*

xiii. From No. 31, *Hys. for those that seek and those that have Redemption, &c.*, 1747 :—

143. Father of Jesus Christ the Just. *Seeking Redemption.*
144. Glory be to God on high, God in Whom we live and move. *Faith.*
145. Infinite God, to Thee we raise. *To Jesus.*
(1) When Thou hast rendered up Thy breath.
146. Jesus, accept the praise. *Parting of Friends.*
(1) Now, Lord, we part amain.
147. Jesus, full of power to save.
148. Jesus, my Strength and Righteousness. *For a Minister's Use.*
149. Jesus, take all the glory. *Thanksgiving for Redemption.*
150. O wondrous power of faithful prayer. *Prayer.*
151. Out of the deep I cry. *Lent.*
152. Rejoice evermore With angels above. *Praise for Redemption.*
153. Shepherd of souls, with pitying eye. *Bread from Heaven.*
154. Still out of the deepest abyss. *Lent.*
155. Thou great mysterious God unknown. *Assurance of Faith desired.*
156. Thou hidden God, for whom I groan. *Lent.*
157. Weary souls who wander wide. *Invitation to such Christians.*
158. What shall I do my God to love, My God, Who loved, &c. *Lent.*
159. Ye simple souls that stray. *Expostulation with Sinners.*
(1) Riches unsearchable In Jesu's love we know,

xiv. From No. 34, *Hys. and Sacred Poems*, 1749 :—

160. Come all whose'er have set. *On a Journey.*
(1) Nearer and nearer still.
161. Come, let us serve, Our journey pursue, With vigour arise, And run the race. *Holiness enjoined.*
162. Come, let us arise, And aim at the prize. *Holiness enjoined.*
163. Come, let us arise, And press to the skies. *The Prize of the Eternal Reward.*
164. Come, Thou omniscient Son of Man. *Holiness desired.*
165. Father, to Thee I lift mine eyes. *Morning.*
(1) O world'st Thou, Lord, Thy servant guard.
166. God of all grace and majesty. *The Fear of God* desired.
167. God of my life, how good, how wise. *Resignation.*
168. Hearken to Me, Who seek the Lamb. *Children of Abraham.*
(1) Thus saith the Lord "Who seek the Lamb,"
169. Head of Thy Church, Whose spirit fills. *Intercession.*
(1) Come, Lord, the glorious Spirit crire.
170. Help, Lord, to Whom for help I fly. *In Temptation.*
171. How can a sinner [sinners] know? *Full Assurance of Faith.*
172. How happy are they, Who the Saviour obey, *For one Fallen from Grace.*
173. How happy, gracious Lord, are we. *Old and New Year.*
174. How shall a lost sinner to pain? *For one Fallen from Grace.*
(1) O Jesu, in pity draw near.
175. I want a principle within. *A Tender Conscience* desired.
(1) Almighty God of truth and love.
176. Jesu, Lover of my soul. *Full Assurance desired.*
(1) Saviour of the sin-sick soul.
177. Jesu, let Thy pitying eye. *St. Peter's Day.*
(1) Saviour, Prince, enthroned above.
178. Jesu, Lord, we look to Thee. *For Unity.*



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179. Jesu, my Truth, my Way. *Leaning on Jesus.*
180. Jesu, Shepherd of the Sheep. *The Good Shepherd.*
181. Jesu, Thou sovereign Lord of all. *Desiring to Pray.*
(1) Our Father God, Who lovest all.
182. Jesu, to Thee our hearts we lift. *Meeting of Friends.*
183. Jesu, we look to Thee. *Meeting of Friends*
(1) Father, we look to Thee.
(2) Not in the name of pride.
184. Jesus comes with all His grace. *Redemption.*
185. Jesus, great Shepherd of the sheep. *The Good Shepherd.*
186. Jesus, I believe Thee near. *For one Fallen from Grace.*
187. Jesus the Conqueror reigns. *Encouragement to Persevere.*
(1) Urge on your rapid course.
188. Jesus, Thy far-extended fame. *The Name of Jesus.*
(1) Though eighteen hundred years are past.
189. Jesus, might love Thee well? *Desirous of Penitence.*
(1) Where'er my Heavenly Father wills.
190. Jesus, with kindest pity see. *For Purity in Friendship, and in Married Life.*
191. Let all men rejoice by Jesus restored. *Simeon's Song of Praise.*
192. Lift up your hearts to things above. *Praise of Jesus.*
193. Master, I own Thy lawful claim. *Assigning all for God.*
194. My brethren beloved, Your calling ye see. *The Gospel preached unto the Poor.*
195. O God, my Hope, my heavenly Rest. *The Divine Presence desired.*
196. O God of all grace, Thy goodness we praise.
197. O God, Thy faithfulness I plead. *In Temptation.*
198. O God, Thy righteousness we own, Judgment at Thy house begin. *For one Fallen from Grace.*
199. O how shall a sinner perform? *After renewal of Covenant.*
200. O Jesu, as Thy feet we wash. *Holiness desired.*
201. O Jesus, my Hope. For me offered up. *Lent.*
202. O my Advocate above. *Jesus, the Advocate.*
(1) After all that I have done.
203. Up, all ye people. *Prayer against the World, the Flesh, and the Devil.*
204. O that I could repent, O that I could believe. *Lent.*
(1) This is Thy will, I know.
205. O that I could repent, With all my idols part. *Lent.*
206. O that I could repent. *Lent.*
207. O Thou our Husband, Brother, Friend. *Intercession.*
208. O Thou Who hast in mercy sought. *Lent.*
(1) Fain would we love the God we fear.
209. O Thou, Whom once they flocked to hear. *Lent.*
210. O what an evil heart have I. *After Recovery from Backsliding.*
(1) Come quickly, gracious Lord, and take.
(2) Infinite unexhausted love.
211. Our mutual Hope arise. *The Offer of Salvation.*
212. Saviour, cast a pitying eye. *Lent.*
213. Saviour of all, what hast Thou done? *Trial of Faith.*
(1) Thy every suffering servant, Lord.
214. Saviour, Thy dying love we own. *Lent.*
(1) Jesus, seek Thy wandering sheep.
215. See how great a flame aspires. *The spread of the Gospel.*
(1) Saw ye not the cloud arise?
216. See, Jesus, Thy disciples see. *For Religious Meetings.*
217. Shepherd of Israel, hear. *For Unity.*
(1) God of all power and grace.
218. Still, Lord, I languish for Thy grace. *Desiring to Love.*
(1) O Jesu, let me blow Thy Name.
(2) O conquer this rebellious will.
219. Surrounded by a host of foes. *Trust and Confidence.*
220. The earth is the Lord's, And all it contains. *Seek first the Kingdom of God.*
221. The Lord of earth and sky. *The New Year.*
222. The light of the Lord, my [our] God. *The Mission of Christ.*
(1) Sinners, obey the heavenly call.
223. Thee, Jesus, full of truth and grace. *In Affliction.*
224. Thou God of truth and love, *For Family Unity.*
225. Thou hidden Source of calm repose. *Trust and Confidence.*

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226. Thou Judge of quick and dead. *Advent.*
227. Thou very present aid. *For Widows.*
228. To Thee, great God of love, I bow. *The Divine Presence desired.*
229. Vouchsafe better far than one. *For Unity.*
230. Vouchsafe to keep me [us], Lord, this day. *Trust and Confidence.*
231. What sin I, O Thou Gracious God? *Believers rejoicing.*
232. Wherefore should I make my moan? *Lords of the Earth.*
233. Weary of wandering from my God. *Lent.*
234. Ye now, My chosen servants, hear. *The Message of Christ.*
(1) Thus saith the Lord of earth and heaven.
235. Ye virgin [waiting] souls, arise. *Old and New Year.*
236. Yet hear me, for Thy people hear. *For use by a Minister.*
(1) Forgive us for Thy mercies sake.

XV. From No. 56, *Hys. for N. Year's Day*, 1750 :—

237. Wisdom ascribe, and might, and praise. *The New Year.*
238. Ye worms of earth, arise. *New Year.*

XVI. From Nos. 57 and 62, *Hys. occasioned by the Earthquake, March* 8, 1750, 2nd ed. 1756.

239. How weak the thoughts and vain. *Uncertainty of Life.* 1756.
240. Woe to the men on earth who dwell. *Uncertainty of Life.* 1756.
(1) By faith we find the place above.
(2) Jesus, in Thy dear mercies we flee.

XVII. From No. 63, *Hys. for the Year* 1756, &c. :—

241. How happy are the little flock. *Security in Jesus.*
242. Righteous God, Whose vengeful plaint. *National Humiliation.*

XVIII. From No. 44, *Hys. of Intercession*, &c., 1758 :—

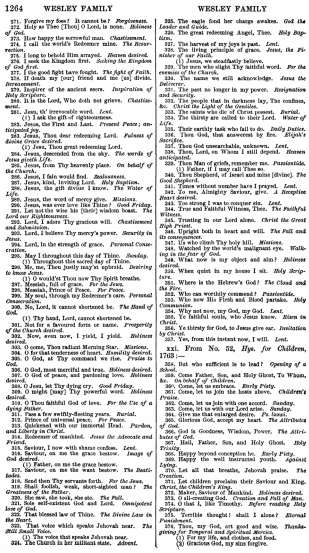
243. Father of faithful Abraham, hear. *For the Jews.*
244. He comes! He comes! the Judge severe. *Advent.*
245. Let God, Who comforts the distrest. *Missions.*
246. Lift your heads, ye friends of Jesus. *Advent.*
247. Now, Lord, Thy face on us display. *Missions.*
248. Our earth we now lament to see. *For Universal Peace.*
249. Sun of unclouded righteousness. *Missions.*

XIX. From No. 47, *Hys. on the Expected Jubilee*, 1758 :—

250. Let God, the mighty God. *National Danger.*

XX. From No. 51, *Short Hymns*, &c., 1762 :—

251. Be it my only wisdom here. *The Fear of God described.*
252. Hear us our everlasting Lord. *Praise.*
253. Branch of Jesse's stem, arise. *The Holy Spirit desired.*
254. Brightness of the Eternal Glory. *The Divinity of Christ.*
255. By faith I to the Fountain fly. *Christ the Fountain of Life.*
256. Called from above, I rise. *Christ the Open Fountain.*
257. Calmer of the troubled heart. *Rest in Jesus desired.*
258. Chastised and afflicted below. *In Affliction.*
259. Chastised by an indulgent God. *Chastisement.*
260. Christ, our Passover, is slain. *Christ our Passover.*
261. Christ, Whose glory fills the skies, That funeral Plant Then art. *The Priest of Penance.*
262. Come, Divine Interpreter. *Before reading Holy Scripture.*
263. Coming through our Great High Priest. *Christ the Interpreter.*
264. Deepen the wounds Thy hand has made. *Lent.*
265. Entered the holy place above. *Christ the Advocate.*
266. Expand Thy wings, celestial Dove. *Holy Spirit's enlightenment desired.*
267. Father, if Thou wast rejoyce. *Chastisement.*
268. Father of everlasting grace. *Before Worship.*
269. Father of everlasting grace. *Before Worship.*
270. Father, to me the faith impart. *Faith desired.*



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271. Forgive my Sins? It cannot be! *Forgiveness.*
272. Holy as Thee [Thou] O Lord, is none. *Holiness of God.*
273. How happy the sorrowful man. *Chastisement.*
274. I call the world's Redeemer mine. *The Resurrection.*
275. I long to behold Him arrayed. *Heaven desired.*
276. I seek the Kingdom first. *Seeking the Kingdom of God first.*
277. I the good fight have fought. *The fight of Faith.*
278. Inspire my [our] friend and me [us], divine. *Sacramental.*
279. Inspirer of the ancient seers. *Inspiration of Holy Scripture.*
280. It is the Lord, Who doth not grieve. *Chastisement.*
281. Jesu, th' irresistible word. *Lent.*
(1) I ask the gift of righteousness.
282. Jesus, the First and Last. *Present Peace; anticipated joy.*
283. Jesus, Thou dear redeeming Lord. *Fulness of divine Grace desired.*
(2) Jesu, Thou great redeeming Lord.
284. Jesus, descended from the sky. *The words of Jesus giveth Life.*
285. Jesus, from Thy heavenly place. *On behalf of the Church.*
286. Jesus, I fain would find. *Zealousness.*
287. Jesus, kind, inviting Lord. *Holy Baptism.*
288. Jesus, the gift divine I know. *The Water of Life.*
289. Jesus, the word of mercy give. *Missions.*
290. Let me Thy inmost presence know. *Holy Living.*
291. Let not the wise his [their] wisdom boast. *The Lord our Righteousness.*
292. Lord, I adore Thy gracious will. *Chastisement and Submission.*
293. Lord, I believe Thy mercy's power. *Security in Jesus.*
294. Lord, in the strength of grace. *Personal Consecration.*
295. May I throughout this day of Thine. *Sunday.*
296. Me, too, Thou justly may'st upbraid. *Desiring to know Jesus.*
(1) O would'st Thou now Thy Spirit breathe.
297. Messiah, full of grace. *For the Jews.*
298. Messiah, Prince of Peace. *For Peace.*
299. My soul, through my Redeemer's care. *Personal Consecration.*
300. No, Lord, it cannot shortened be. *The Hand of God.*
(1) Thy hand, Lord, cannot shortened be.
301. Not for a favoured form or name. *Prosperity given and withheld.*
302. Now, even now, I yield, I yield. *Holiness desired.*
303. O come, Thou radiant Morning Star. *Missions.*
304. O for that tenderness of heart. *Humility desired.*
305. O God, at Thy command we rise. *Praise to God.*
306. O God, most merciful and true. *Holiness desired.*
307. O God of peace, and pardoning love. *Holiness desired.*
308. O Jesu, let Thy dying cry. *Good Friday.*
309. O might [may] Thy powerful word. *Holiness desired.*
310. O Thou faithful God of love. *For the Use of a dying Sinner.*
311. Our days a few swiftly-flooting years. *Burial.*
312. Prince of universal peace. *For Peace.*
313. Quickened with our immortal Head. *Pardon, and Liberty in Christ.*
314. Redeemer of mankind. *Jesus the Advocate and Intercessor.*
315. Saviour, I now with shame confess. *Lent.*
316. Saviour, on me the grace bestow. *Image of God desired.*
(1) Father, on me the grace bestow.
317. Saviour, on me the want bestow. *The Beatitudes.*
318. Send then Thy servants forth. *For the Jews.*
319. Shall foolish, weak, short-sighted man? *The Greatness of God.*
320. See, see, she sits. *The Fall.*
321. Sole self-existent God and Lord. *Omnipotent love of God.*
322. That blessed law of Thine. *The Divine Law in the Gospel.*
323. That voice which spoke Jehovah near. *The still Small Voice.*
(1) The voice that spoke Jehovah near.
324. The Church in her brilliant state. *Advent.*
325. The eagle fond her charge awakes. *God the Leader and Guide.*
326. The great redeeming Angel, Thee. *Holy Baptism.*
327. The harvest of my joys is past. *Lent.*
328. The living principle of grace. *Jesus, the Finisher of our Faith.*
(1) Jesus, we steadfastly believe.
329. The men who slight Thy faithful word. *For the enemies of the Church.*
330. The name we still acknowledge. *Jesus the Deliverer.*
331. The past no longer in my power. *Resignation and Security.*
332. The people that in darkness lay, Tho confess, Lord, Thy name to know. *Missions.*
333. The saints who die of Christ possest. *Burial.*
334. The thirsty are called to their Lord. *Water of Life.*
335. Their earthly task who fail to do. *Daily Duties, and Lawful Gain.* See also Mr. *Dilgish's Sermons.*
336. Then God unsearchable, unknown. *Lent.*
337. Then, Lord, on Whom I still depend. *Heaven anticipated.*
338. Thou Man of griefs, remember me. *Penitentials.*
(2) Father, if I may call Thee so.
339. Thou Shepherd, of Israel and mine [divine]. *The Good Shepherd.*
340. Times without number have I prayed. *Lent.*
341. To me, to me, Almighty Saviour, give. *A Reception into the Church.*
342. Too strong I was to conquer sin. *Lent.*
343. True and Faithful Witness, Thou. *The Faithful Witness.*
344. Trusting in our Lord alone. *Christ the Great High Priest.*
345. Upright both in heart and will. *The Fall and its consequences.*
346. Us who clinch Thy holy hill. *Missions.*
347. Watched by the world's malignant eye. *Walking as in the fear of God.*
348. What now is my object and aim? *Holiness desired.*
349. When quiet in my house I sit. *Holy Scriptures.*
350. Where is the Hebrew's God? *The Cloud and Fire.*
351. Who can worthily commend? *Penitentials.*
352. Who now His Flesh and Blood partake. *Holy Communion.*
353. Why not now, my God, my God. *Lent.*
354. To faithful souls, who Jesus know. *Alarm to Christ.*
355. Ye thirsty for God, to Jesus give ear. *Invitation by Christ.*
356. Yes, from this instant now, I will. *Lent.*

XXI. From No. 52, *Hys. for Children*, 1763 :—

357. But who sufficient is to lead? *Opening of a School.*
358. Come Father, Son, and Holy Ghost, To Whom, &c. *On behalf of Children.*
359. Come, let us enthrone. *Sixth Piety.*
360. Come, let us join the hosts above. *Children's Praise.*
361. Come, let us join with one accord. *Sunday.*
362. Come, let us with our Lord arise. *Sunday.*
363. Come, let us with our Saviour rise. *Sunday.*
364. Glorious God, accept my heart. *The Attributes of God.*
365. God is Goodness, Wisdom, Power. *The Attributes of God.*
366. Hail, Father, Son, and Holy Ghost. *Holy Trinity.*
367. Happy beyond conception he. *Sixth Piety.*
368. Happy the well instructed youth. *Against Lying.*
369. Let all that breathe, Jehovah praise. *The Creation.*
370. Let children proclaim their Saviour and King. *Christ, the Children's King.*
371. Mater, Saviour of Mankind. *Holiness desired.*
372. Now I have learnt to read. *Before reading Holy Scripture.*
373. O that I, like Timothy. *Before reading Holy Scripture.*
374. Terrible thought! shall I alone? *Eternal Punishment.*
375. Thee, my God, art good and wise. *Thanksgiving for Temporal and Spiritual Mercies.*
(1) For my life, and clothes, and food.
(2) Gracious God, my sins forgive.

377. Thou, the great eternal Lord. *Praise to the Father.*
(1) Good Three art, and good Thou dost.
(2) Thou, the eternal Father.
(3) Thou, the eternal Lord.
378. Where shall true believers go? *Saints glorified.*
379. Young men and maidens, raise. *Praise to Jesus as King.*

xxii. From *Hys. for Use of Families, &c.*, 1767 :—

380. Cast on the fidelity Of my redeeming Lord. *Confidence in Christ.*
381. Come, Thou all-inspiring Spirit! *Wisdom and Holiness desired.*
382. Come, wisdom, power, and grace divine. *For Unity.*
383. Except the Lord conduct the plan. *Family Worship.*
384. Father, by saints on earth adored. *Evening.*
385. Father of all, by Whom we are. *A Parent's Prayer.*
386. Father of lights, Thy needful aid. *A Parent's Prayer.*
387. Father of omnipresent grace. *Private Worship.*
388. Full of trembling expectation. *Childbirth anticipated.*
(1) Suffering Son of Man, be near me.
389. God may wise, almighty, good. *A Parent's Prayer.*
390. Holy Lamb, who Thee confess. *Christ the Example.*
391. How good and pleasant 'tis to see. *Meeting of Families.*
392. How happy are we Who in Jesus agree. *Divine Worship.*
393. How shall I walk my God to please? *Head of a Household.*
394. I, and my house will serve the Lord. *Head of a Household.*
395. Let the redeemed give thanks and praise. *Pardon before Praise.*
396. Master supreme, I look to Thee. *For the Household.*
397. Meet and right it is to praise. *Praise for Divine Mercies.*
398. O Saviour, cast a gracious [pitying] smile. *For the Family.*
(1) Jesus, fulfil our one desire.
399. Our Lord is risen from the dead. *Lent.*
(1) In answer to ten thousand prayers.
400. O that I, first of love possessed. *Lent.*
401. O Thou Who hast our sorrows borne. *Pentecostide.*
402. O Thou, Whose wise, Paternal love. *In sickness.*
403. The power to bless my house. *Head of the Household.*
404. Thou Son of God, Whose flaming eyes. *Evening.*
405. With glorious clouds encompassed round. *Lent.*

xxiii. From No. 55, *Hys. on the Trinity*, 1767 :—

406. Come, Father, Son, and Holy Ghost, Whom one, &c. *Holy Trinity.*
407. God, the glorified God most high. *Ministers as Ambassadors.*
408. Hail, co-essential Three. *Holy Trinity.*
409. Hail, Father, Son, and Spirit, great, Before the throne. *Holy Trinity.*
410. Hail, holy, holy Lord, One in Three, &c. *Holy Trinity.*
411. Holy, holy, holy Lord, God the Father, &c. *Holy Trinity.*
412. Jehovah, God the Father, bless. *Holy Trinity.*
413. Jesus, Jehovah, God. *Jesuism; or, The Divinity of Jesus.*
414. Spirit of truth, essential God. *Inspiration of Holy Scripture.*
415. The day of Christ, the day of God. *Advent.*
416. The wisdom owned by all Thy sons. *Knowledge concerning the Trinity desired.*
417. Whither shall a creature run? *Omnipresence of the Holy Spirit.*

xxiv. From No. 56, *Preparation for Death, &c.*, 1772 :—

418. Jam, Thou hast to hoary hairs. *Old Age.*
419. Tremendous God, with humble fear. *Death and Burial.*
420. Warned of my dissolution near. *Death anticipated.*

xxv. From No. 61, *Hys. for the Nation*, 1782 :—

421. Saviour, Whom our hearts adore. *Universal Reign of Christ desired.*

xxvi. From *The Wesley MSS.*

422. Christ is the one foundation laid. *Christ the Foundation.*
423. Far off we need not rove. *Providence.*
424. Great is our redeeming Lord. *Ps. xlviii.* In the *Arminian Mag.*, 1781.
425. How can the ancient colleague's aid. *Missions.*
(1) Lord of the Gospel harvest, send.
426. His Name is Jesus Christ, the Just. *Trust in the Name of Jesus.*
427. How lovely are Thy tents, O Lord. *Ps. lxxxiv.* In the *Arminian Mag.*, 1781.
428. I know in Whom I have believed. *Security in Jesus.*
429. I know the power was Thine. *Restraint from Sin.* In Dr. Lettsom's *Original Hys.*, 1843.
(1) Lord, I believe Thy power to save.
430. I mean deliverance to regain. *St. Thomas's Day.*
431. If but one faithless soul be lost. *St. Thomas's Day.*
432. In every time and place. *The Narrow Path.* In the *Suppl.* to the *Wes. H. Bk.*, 1830.
433. In Thee, O Lord, my patient hope. *Ps. lxxi.* In the *Arminian Mag.*, 1781.
434. Jehovah reigns on high. *Ps. xcvii.* Pub. by *Rev. H. Pitt*, 1804.
435. Jehovah's Fellow and his Son. *Divinity of Christ.*
436. Jesus hath left His home below. *Parable of the Man who went into a far country.*
(1) Master, Thy grace vouchsafe to me.
437. Jesus I humbly seek. *Transmitted.*
438. Jesus, in earth and heaven the same. *Holy Baptism.*
439. Jesus the Good Shepherd is. *The Good Shepherd.* In the *Arminian Mag.*, 1786.
440. Jesus, the infinite I Am. *Divinity of Jesus.*
441. Jesus, Thy wondrous name I gain. *Divinity of Jesus seen in His Works.* In the *Arminian Mag.*, 1782.
442. Jesus, Thy servants bless. *For Ministers.* In the *Suppl.* to the *Wes. H. Bk.*, 1830.
443. Jesus, to Thee I would look up. *In Temptation.*
444. Jesus, Unity Thou mightest in holiness age. *Death anticipated.*
445. Lead me not into temptation. *Against Temptations.*
446. Lord, I believe Thou wilt forgive. *Lent.*
447. Lord, if at Thy command. *The Saviour.* In the *Suppl.* to the *Wes. H. Bk.*, 1830.
448. Lord of earth, and air, and sea. *On going to Sea.* In the *Suppl.* to the *Wes. H. Bk.*, 1830.
449. Lord of hosts, our God not Lord. *Missions.*
450. Lord, Thou hast called me, and I am going to sea. In the *Suppl.* to the *Wes. H. Bk.*, 1830.
451. Lord, with open heart and ear. *Word of God gladly received.*
452. Made by persecution strong. *Boldness in Preaching the Gospel.*
453. My field is our almighty Lord.
454. Not from a stock of corn, but Thine. *Jesus the Giver of Gifts.*
455. O Lord, Thy faithful servant save. *Ps. cvi.* In the *Arminian Mag.*, 1788.
456. O what I would in every place. *Omnipresence of God.* In the 1836 *Suppl.* to the *Wes. H. Bk.*
457. Omnipotent Redeemer, Our ransomed souls, &c. *Praise for the Success of the Gospel.*
458. Praise, O God, attends on Thee. *Ps. lxv.*, and *Harvest.*
(1) Fall of Providential love.
459. Prostrate, with eyes of faith I see. *Good Friday.*
460. Pure baptismal Fire divine. *Whitsuntide.*
461. Saviour, I still to Thee apply. *Before reading Holy Scripture.*
462. Saviour, Thy balmy grace impart. *The great Physician.*
463. That health of soul I gasp to know.
464. Saviour, Thy sacred day. *Sunday.*
465. Sing we to our conquering Lord. *Ps. xcviii.* In the *Arminian Mag.*, 1786.
466. Stupendous height of heavenly love. *Christmas.*
467. Still Angel, to the *Wes. H. Bk.*
468. Stupendous love of God most high. *Rest for the Weary.*
469. Tonight by our Lord, we will not pray To be, &c. *Resignation.* In the American *Meth. Epis. Hymns* 1849.

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West, Robert Athow, an editor and author, was b. in England in 1802. In 1843 he went to America, and was the official reporter of the General Conference of the Methodist Episcopal Church in 1844. He was also one of the committee appointed by that Conference to prepare a Standard edition of the Methodist Hymn Book. That collection appeared as *Hymns for the Use of The Methodist Episcopal Church*, in 1849. To it West contributed two hymns—(1) "Come, let us tune our loftiest song" (*Praise of Jesus*), and (2) "Now, Lord, fulfil Thy faithful word" (*On behalf of Ministers*). (Sutton's *Hymn Studies*, 1884, p. 32.) [J. J.]

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What countless crowd on Zion stands. *J. Anstice. [All Saints.]* 1st pub. in his posthumous *Hymns*, 1836, p. 37, in 6 st. of 4 l., and again in *The Child's Christian Year*, 1841. In the Bap. *Ps. & Hys.*, 1858, st. i.-iii., vi., iv. are re-written (from 8.8.8.6.) in C. M. [J. J.]

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What is earth with all its treasures?

467. The Church in ancient days. *Christ Unchangeable.* In the 1836 *Suppl.* to the *Wes. H. Bk.*
(1) Thou, my Lord, my knew Thou art.
468. The holy unrestrained. *Omnipotence.*
469. Then will I praise with all my heart. *Ps. ix.*
470. Then art gone up on high, Our Saviour in the sky. *Ascension.*
471. Though God to me ask, and with the word. *Lent.*
472. Though God to Christ reveal. *Use of Privileges.*
473. To-day, while it is called to-day. *Holiness desired.*
474. To us a Child of Royal birth. *Christmas.* In the 1836 *Suppl.* to the *Wes. H. Bk.*
475. Two or three in Jesu's Name. *Open-air Service.*
476. Unclean, of life and heart unclean. *The tense of Blood; or Lent.*
477. We know by faith, we surely know. *Christ Unchangeable.*
478. When ministers make known. *Thanksgiving for the success of the Gospel.*
(1) Thy messengers make known.
479. When Thou hast disposed a heart. *Preaching Christ.*
480. Who Jesus our Example know. *Divine Worship.*
481. Whom Jesu's blood doth sanctify. *Security in Christ.* In the 1836 *Suppl.* to the *Wes. H. Bk.* In the *P. Works*, ix. p. 113, it is prefaced by a new stanza from C. Wesley's son, beginning "The people out of Egypt led."
482. Why should I still to-morrow stay? *Divine readiness to Forgive.*

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[*Missions.*] Appeared anonymously in W. Urwick's Coll. *of Hys. adapted to Cong. Worship*, Dublin, 1829, No. 343, in 6 st. of 4 l., and headed "The dark world enlightened by the Saviour's glory." In addition to an abbreviated form b ginning with st. i. there are also "Earth is but the land of shadows" (st. ii.), and "O Thou Sun of glorious splendour" (st. iii.) in C. U. [J. J.]

What is the thing of highest (greatest) price? *J. Montgomery.* [*The Soul.*] Pub. in his *Christian Psalmist*, 1825, No. 594, in 6 st. of 4 l.; and again in his *Original Hymns*, 1853. It is found in a few modern books in G. Britain and America. [J. J.]

What is the world? a wildering maze. *J. Montgomery.* [*Holy Scripture a Light.*] In his *Poetical Works*, 1851, p. 304, Montgomery dates this hymn "1815"; but in his newspaper, the Sheffield *Iris*, of 1817, he printed it in 3 st. of 6 l., and dated it "February, 1817." Under these circumstances it is difficult to say which of these dates is correct. The hymn was repeated in Montgomery's *Greenland and Other Poems*, 1819, p. 187; his *Christian Psalmist*, 1825, No. 348; his *Poetical Works*, 1828, and his *Original Hymns*, 1853, No. 26. It is also found in Cotterill's *Sel.*, 1819, and in several of the older and modern hymn-books. It is not, however, a good example of Montgomery's powers as a writer of hymns. [J. J.]

What liberty so glad and gay? *J. Kebl.* [*Forgiveness of Enemies.*] Written Feb. 7, 1826, on the words "Lord, how oft shall my brother sin against me, and I forgive him?" St. Matt. xviii. 21, and pub. in his *Christian Year*, 1827, in 12 st. of 4 l. as the poem for the 22nd S. after Trinity. In Elliott's *Pts. & Hys.*, 1835, st. x.-xii. were given as "Thou ransomed sinner, wouldst thou know?" This has been repeated in later collections, but is not in extensive use. [J. J.]

What! never speak one evil word? *C. Wesley.* [*Holiness desired.*] This cento is thus composed: St. i., ii. are from Wesley's *Short Hymns*, 1762, vol. ii., No. 733, on James iii. 2; and st. iii., iv. from the same, vol. i., No. 834, on Ps. cxli. 3. In this form it appeared in the *Wes. H. Bk.*, 1780, No. 353, and has been repeated in several collections. Original texts in *P. Works*, 1868-72, vols. xiii. and ix.

What shall we ask of God in prayer? *J. Montgomery.* [*Prayer.*] Written in 1818, and first printed on a broadsheet with Montgomery's "Prayer is the soul's sincere desire," "Lord, teach us how to pray," and "Thou, God, art a consuming fire," for use in the Nonconformist Sunday schools in Sheffield and the neighbourhood. It was included in Cotterill's *Sel.*, 1819, No. 281, in 4 st. of 8 l., and headed, "Ask and ye shall receive that your joy may be full." In Montgomery's *Christian Psalmist*, 1825, No. 483, and in his *Original Hymns*, 1853, No. 64, it was given with the change, in st. iv., l. 1 of "with" to by, and in 8 st. of 4 l. It is usually given in an abbreviated form. In some American hymn-books a cento from this hymn is given as "Father of all our mercies, Thou." [J. J.]

What shall we render. *E. Perronet, née Bosher.* [*Praise.*] 1st pub. in J. Curwen's *Child's Own H. Bk.*, 1840; and subsequently in Mrs. Parson's *Wilbye-Cross Hymns*. It was composed for the Air by Mozart, commonly known as "Life let us cherish," and is given in several collections. [J. J.]

What sudden blaze of song. *J. Keble.* [*Christmas.*] Pub. in his *Christian Year*, 1827, in 11 st. of 6 l., as the poem for Christmas Day. In the American *Church Psalmist*, Boston, 1864, st. i., v., ix. are given in an altered form, but beginning with the same first line. [J. J.]

What tho' my frail eyelids refuse. *A. M. Toplady.* [*At Night.*] Pub. in the *Gospel Magazine*, Dec. 1774, in 6 st. of 8 l., entitled "A Chamber Hymn," and signed "Misnimus." Also in Sedgwick's reprint of Toplady's *Hymns, &c.*, 1860. It was given in its original form in several of the older hymnbooks, but in Cotlyer's *Coll.*, 1812, it was divided into two parts, Pt. i. being c mposed of st. i.-iii., and Pt. ii., beginning, "Inspirer and Hearer of prayer," of st. iv.-vi. From that date the first part fell gradually out of use, whilst the second part rose to great popularity, and has been rendered into several languages. The *tr.* into Latin by R. Bingham in his *Hymns. Christ. Latina*, 1871, begins, "O Tu precum inspirator." [J. J.]

What various hindrances we meet. *W. Cowper.* [*Exhortation to Prayer.*] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 99, in 6 st. of 4 l., and headed "Exhortation to Prayer." It has passed into numerous collections, and sometimes in an abbreviated form. Dr. Hatfield, in his *Church H. Bk.*, N. Y., 1872, dates it 1772. By this he probably means the date of its composition. We cannot, however, find any authority for that date. In R. Bingham's *Hymns. Christ. Latina*, 1871, 5 stanzas are rendered into Latin as "Si precibus solum Gentioris adire vellimus." [J. J.]

Whate'er to Thee, our Lord, belongs. [*Holy Baptism.*] This is the first of 13 "Single Verses on Baptism" given in Rippon's Bap. *Sel.*, 1787, Nos. 455-476. The authors of these stanzas are: st. i., iii.-v., *B. Beddome*; ii. xi., *J. Stennett*; vi.-ix., *H. F.*; x., *H.*; xii., *G.*; and vi. and xiii. anonymous, but possibly by Rippon. The object of this arrangement of these stanzas is thus stated by Rippon in a note:—

"As it is now pretty common to sing by the water side, and as some of our brethren in the country give out a single verse at a time for the convenience of the audience, it is hoped these single verses will be acceptable."

In the American *Bap. Hymns* [*and Tune*] *Bk.*, Philadelphia, 1871, st. iii., iv. and vi. are given as "Behold the grave where Jesus lay." The same arrangement with the addition of st. vii. had previously appeared in the Baptist edition of the *Sabbath H. Bk.*, 1838. [J. J.]

When at this distance, Lord, we trace. *P. Doddridge.* [*Transfiguration.*] This hymn is No. 90 in the D. mss., but is undated. It was included, without alteration, in *J. Orton's* posthumous edition of *Doddridge's Hymns, &c.*, 1755, No. 183, in 6 st. of 4 l.; and

again, but with alterations, in *J. D.* Humphreys's edition of the same, 1839, No. 204. The original text is that in C. U. [J. J.]

When bending o'er [on] the brink of life. *W. B. Collyer.* [*Death anticipated.*] Pub. in his *Coll., &c.*, 1812, No. 827, in 6 st. of 4 l. It is found in several modern hymnals, but usually in an abbreviated form. It presents death in its saddest form, and embodies a prayer for divine assistance. In several American collections, including the Meth. Epis. *Hymn.*, 1849; their new *Meth. Hymnal*, 1878; and others, it is rewritten in s. as, s. as, "When on the brink of death." [J. J.]

When blooming youth is snatched away. *Anne Steele.* [*Death and Burial of a Young Person.*] 1st pub. in her *Poems on Subjects Chiefly Devotional, &c.*, 1760, vol. i. p. 196, in 6 st. of 4 l., and headed "At the Funeral of a Young Person." Also given in the 1780 ed. of the *Poems*, and in D. Sedgwick's reprint of her *Hymns, &c.*s 1863, p. 66. The form of the text usually found in American hymn-books is "When those we love are snatched away." This was given in the *Prayer Bk. Coll.*, 1826, in 5 st., and is found in later hymnals. Another arrangement in 3 st. is in use in G. Britain. It appeared in Bickersteth's *Christian Psalmody*, 1833, as "When youth or age is snatched away." The text in *Common Prayer*, 1879, is in 3 st., the last of the original being omitted, and the rest somewhat altered. [J. J.]

When brothers part for manhood's race. *J. Kebl.* [*St. Andrew.*] Written Jan. 27, 1822, and included in his *Christian Year*, 1827, in 11 st. of 4 l. Two centos from it are in C. U.: the first beginning with the opening stanza, and the second with st. vi., "First seek thy [the] Saviour out, and dwell." Their use is limited. [J. J.]

When came in flesh the Incarnate Word. *J. Austen.* [*Christmas.*] Pub. in his posthumous *Hymns*, 1836, p. 17, in 6 st. of 4 l. It is given in *Hys. for the Use of the University of Oxford in St. Mary's Church*, 1872, and several other modern collections in G. Britain and America. [J. J.]

When Christ His body up had borne. *H. More.* [*Whitsuntide.*] This is the opening line of a hymn in 18 st. of 4 l., entitled "An Hymn upon the Descent of the Holy Ghost at the Day of Pentecost," which appeared in More's *Divine Hymns* appended to his *Divine Dialogues*, &c., Lond. 1668. This hymn was rewritten in 15 st. by *J. Wesley*, and included in the Wesley *Hys. and Sacred Poems*, 1739, beginning "When Christ had left his flock below." From this revision, st. vi.-xv., slightly altered, were given in the *Wes. H. Bk.*, 1780, as, "Father, if justly still we claim" (No. 446); and "On all the earth Thy Spirit shower" (No. 445). These hymns have been repeated in many collections in G. Britain and America. Wesley's full revised text is in the *P. Works*, 1868-72, vol. i. p. 165. The first stanza of "Father, if justly still we claim" is by *J. Wesley* (1739). Dr. More's original text of the remaining stanzas of the two hymns is:—

vi. "The Spirits of holy Zeal and Love
And of Dilcerning give us, Lord;
The Spirits of Power from above,
Of Unity and good Accord:

vii. "The Spirit of convincing Speech,
Such as will every Confidence Smite,
And to the heart of each man reach,
And shake the Conscience with Might:

viii. "The Spirits of refining Fire,
Searching the inmost of the mind,
To purge all foul and foul desire,
And kindle Life more pure and kinde.

ix. "The Spirits of Faith in this thy Day
Of Power against the force of Sin,
That what we ask we may receive,
Against our Lords the Conquerin win.

x. * Pour down thy Spirits of inward Life,
Which in our hearts thy laws may write,
That without any pain or forth
We naturally may do what's right.

xi. * On all the Earth thy Spirit pour,
That Nations may no more
That Satan's Kingdome 'n may conquer'r,
And to Canaan's Bounds all Idolize.

xii. * Like mighty Winds or Torrent force
Let it Withstanders all o'erun,
And every wicked law reverse,
That Faith and Love may make all one.

xiii. * Let Mercy, Truth, and Righteousness,
And Righteousness, the Spirits fruits,
With Meekness, Friendship, and each thing
That with the Christian Spirit suits.

xiv. * Great this, O holy God and true,
Who th' ancient Prophets didst inspire:
Haste to perform thy Promise due,
As all thy Servants here desire."

A comparison of Wesley's version with this original shows most forcibly how a well conceived but indifferently executed composition may be turned to good account by an experienced hand. The rest of More's hymns, six in all, are worthy of attention. [J. J.]

When Christ the Lord would [shall] come on earth. *H. Alford.* [*St. John Baptist.*] In the Author's *Hys. for the Sundays and Festivals throughout the Year*, 1836, this hymn was appointed for St. John Baptist's Day; but on its transference to his *Ps. & Hys.*, 1844, it was given for the 3rd S. in Advent, No. vi., and marked in error as having been pub. in that collection for the first time. It is found in his *Year of Praise*, 1867, and *Poetical Works*, in the 8th ed. of which it is dated 1853. Orig. text, in the S. P. C. K. *Church Hymns*, 1871. It is in somewhat extensive use, and sometimes in an altered form, as in the *Murray's Hymnal*, 1852, with the same first line, but much altered and with the addition of a new stanza. [J. J.]

When darkness long has veiled my mind. *W. Cowper.* [*Peace.*] 1st pub. in R. Conyer's *Coll.*, 1772, in 4 st. of 4 l., and headed "Trials overcome by Hope." When included in the *Olney Hymns*, 1779, Bk. iii., No. 23, it was expanded into 6 st. of 4 l., and headed, "Peace after a Storm." In its full, or in an abbreviated form, it is found in several hymn-books in G. Britain and America, both old and new. Although not referred to, so far as we can find, in Cowper's *Memoirs*, it was evidently written at or about the same time as his "God moves in a mysterious way" (p. 488, i.). [J. J.]

When gathering clouds around I view. *Sir R. Grant.* [*In Trial and Temptation.*] Appeared first in the *Christian Observer*, Feb. 1806, in 6 st. of 6 l., and signed "E. Y. D. R."; and again in the same maga-

zine in Feb. 1812, accompanied with a letter explaining that it had been sent in an altered form, and signed as before. In 1833, Elliott included it in his *Pa. and Hys.*, No. 382, with a note in the Preface to the effect that it had been revised by the Author for that Collection. It was also given in the Author's *Sacred Poems* (pub. by his brother) in 1839, p. 3, the text being that of 1812. Three texts of this hymn thus exist, and all by the author: (1) the first in the *Christian Observer*, 1806; (2) the second in the same, 1812, and in the *Sacred Poems*, 1839; (3) and the third in Elliott's *Pa. and Hys.*, 1835. Of these the second text is that usually received as authorized, and is given as such in *Lyra Britannica*, 1867, and in Lord Selborne's *Book of Praise*, 1862. The hymn is based on Heb. iv. 15, "For we have not a High Priest," &c., and is often given in an abbreviated form. In R. Bingham's *Hymns. Christ. Latina*, 1871, 4 stanzas are rendered into Latin as: "Quum circumcirca glomerantia nubila cernam." [J. J.]

When God of old came down from heaven. *J. Keble.* [*Whitsuntide.*] 1st pub. in his *Christian Year*, 1827, in 11 st. of 4 l., as the poem for Whitsunday. In an abbreviated form it is in extensive use. A cento therefrom is given in a few American hymn-books as "Lo, when the Spirit of our God." In Bp. Wordsworth's (St. Andrews) *Series Old-lestorum, &c.*, 1890, sts. i., iii., iv., vi., vii., ix., and xi. are rendered into Latin as "Olim cum Dominus superâ descendit ab arce." [J. J.]

When His lost sheep the Shepherd finds. [*The Lost Sheep.*] This appeared in the Uttoxeter *Sel. of Ps. & Hys.*, 1805 (p. 1084, ii.), and is also in Cotterill's *Sel.*, 1810, and later hymnals, and is sometimes given (but in error) as an altered form of J. Needham's "When some kind shepherd from his fold" (p. 788, ii.). [J. J.]

When I can read my title clear. *I. Watts.* [*Assurance of Faith and Hope.*] Appeared in his *Hys. and Spiritual Songs*, 1707, in 4 st. of 4 l. It is headed "The Hopes of Heaven our Support under Trials on Earth." Its use in G. Britain and America is very extensive. The text has undergone several alterations at the hands of Bickersteth in his *Pa. & Hys.*, 1833; Elliott in his *Pa. & Hys.*, 1835, and others. The most important is Bickersteth's rendering of st. iv.:—

> "There, anchor'd safe, my weary soul
> *Shall find eternal* rest,
> *Nor storms shall beat, nor billows* roll,
> *Nor fears* annoy my breast."

It is hard to see that this is an improvement upon Watts's original:—

> "There shall I bathe my weary soul
> In seas of heavenly rest,
> And not a wave of trouble roll
> Across my peaceful breast."

The original text of the whole hymn, as in the *Hy. Comp.*, is that most commonly used. Miller's *Singers and Songs*, 1869, p. 140, points out that the opening lines of the hymn,—

> "When I can read my title clear
> To mansions in the skies,"

are used by Cowper in his poem on *Truth* (pub. in 1782), in his comparison of the lot of Voltaire and that of the poor and believing sedegcer, who

> "Just knows, and knows no more, her Bible true—
> A truth the brilliant Frenchman never knew;
> And in that charter reads with sparkling eyes,
> *Her title to a mansion in the skies.*" [J. J.]

When I can trust my all with God. *J. Conder.* [*Resignation.*] Written on the death of one of his children, Jan. 1818, and included in his *Star in the East*, &c., 1824, p. 113, in 5 st. of 6 l., headed "On the death of an Infant Son," and accompanied with the footnote "C. J. C. ob. Jan. 1818." In Conder's *Cong. H. Bk.*, 1836, 3 st. were given as No. 311; and these were repeated in his posthumous *Hys. of Praise, Prayer, &c.*, 1856. This form of the hymn is that in C. U. in G. Britain and America. [J. J.]

When I resolved to watch my thoughts. *Anne Steele.* [*Pa. xxxix.*] Pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. ii., p. 168, in 13 st. of 4 l.; in the 2nd ed. of the *Poems*, 1780; and in Sedgwick's reprint of her *Hymns*, 1863, p. 171. It is not in C. U. in its original form; but from it the following are taken:—

1. **Almighty Maker of my (our) frame.** This cento, composed of st. iv.–vii. was given in Rippon's *Sel.*, &c., 1787, as a hymn on "The Shortness of Life." It is sometimes altered to "Lord, how my life I view."

2. **O God, in Whom my life I own.** This, in the *Primitive Methodist Hymnal*, 1887, is the above cento with the opening stanza rewritten. [J. J.]

When I survey life's varied scene. *Anne Steele.* [*Resignation.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i., p. 134, in 10 st. of 4 l., and entitled "Desiring Resignation and Thankfulness." It was repeated in the new ed. of her *Poems*, &c., 1780; and again in Sedgwick's reprint of her *Hymns*, 1863. As a whole it is not in C. U. From it, however, the following centos are found in modern hymn-books:—

1. **When I survey life's varied scene.** In the Irish *Church Hymnal*, 1871, is composed of st. i., ii., viii. and ix., slightly altered.

2. **Father, whate'er of earthly bliss.** This was given in Rippon's *Sel.*, 1787, No. 1084, and has passed into use in the Church of England. From Rippon it passed into Bippon's *Sup. Sel.*, 1791, and thence into modern Nonconformist collection. Its use is extensive. It is composed of st. viii., ix., slightly altered. In the *Church Hymnal for Use in Christ Church, Lancaster*, by the Rev. R. Maudsley, we find it in the *Hymns Christ. Latina*, 1871.

3. **Lord, teach me to adore Thy hand.** No. 178, in the Scottish *Free Hymnal*, 1876, is composed of st. ii., iii., iv., slightly altered.

4. **My God, whate'er of earthly bliss.** In T. Darling's *Hym. for the Ch. of England*, 1837. It is composed of st. viii.–x., and a doxology not in the original.

Taking these centos together this hymn has a wider circulation than any other of Miss Steele's compositions. [J. J.]

When I survey the wondrous Cross. *I. Watts.* [*Good Friday.*] This, the most popular and widely used of Watts's hymns, appeared in his *Hys. and Spiritual Songs*, 1707, and in the enlarged ed. 1709, as:—

"*Crucifixion to the World, by the Cross of Christ.*" Gal. vi. 14.

It is headed "When I survey the wondrous Cross
On which the Prince of Glory dy'd,
My richest gain I count but Loss,
And pour Contempt on all my Pride.

2. Forbid it, Lord, that I should boast
Save in the Death of Christ my God;
All the vain Things that charm me most,
I sacrifice them to his Blood.

3. "See from his Head, his Hands, his Feet,
Sorrow and Love flow mingled down!
Did e'er such Love and Sorrow meet,
Or Thorns compose so rich a Crown!
4. "Were the whole Realm of Nature mine,
That were a Present far too small:
Love so amazing, so divine,
Demands my Soul, my Life, my All."

The first to popularize the four-stanza form of the hymn (st. iv. being omitted) was G. Whitefield in the 1757 *Suppl.* to his *Coll. of Hys.* It came rapidly into general use. In common with most of the older hymns a few alterations have crept into the text, and in some instances have been received with favour by modern compilers. Those include:

St. ii. l. 2. "Save in the Cross," *Maiden*, 1780.
St. iii. l. 2. "Love flow mingling," *Salisbury*, 1857.
St. iv. l. 2. "That were a Present," *Cotterill*, 1819.
" " " That were an offering," *Stowell*, 1831.

The most extensive mutilations of the text were made by T. Cotterill in his *Sel.*, 1819; E. Bickersteth in his *Christian Psalmody*, 1833; W. J. Hall in his *Mitre H. Bk.* 1836; J. Koble in the *Salisbury H. Bk.* 1857; and T. Darling in his *Hys. for the Church of England*, 1867. Although Mr. Darling's text was the only one condemned by Lord Selborne in his *English Church Hymnody* at the York Church Congress in 1865, the mutilations by others were equally bad, and would have justified him in saying of them all, as he did of Mr. Darling's text in particular:—

"There is just enough of Watts left here to remind one of Homer's saying, that you may know the remains of a poet even when he is torn to pieces."

In the 1857 *Appendix to Murray's Hymnal*; in the *Salisbury H. Bk.* 1857; in *H. A. & M.* 1861 and 1875; in the *Hymnary*, 1872; and in one or two others a doxology has been added, but this practice has not been received with general favour. One of the most curious examples of a hymn turned upside down, and mutilated in addition, is Basil Woodd's version of this hymn beginning "Arise, my soul, with wonder see," in his undated *Ps. of David*, &c. (circa 1810), No. 198.

The four-stanza form of this hymn has been translated into numerous languages and dialects. The renderings into Latin include: "Quando admirandam Crucem," by R. Bingham in his *Hymns. Christ. Latina*, 1871; and "Mirabilem videns Crucem," by H. M. Macgill in his *Songs of the Christian Creed and Life*, 1876. The five-stanza form of the text as in *H. A. & M.* (st. v. being by the compilers) is in R. Wordsworth's (St. Andrews) *Series Oblectorum*, 1890, as "Cùm mirum intuor, de quâ Præstantior omni." In popularity and use in all English speaking countries, in its original or in a slightly altered form, this hymn is one of the four which stand at the head of all hymns in the English language. The remaining three are, "Awake, my soul, and with the sun;" "Hark! the herald angels sing;" and "Rock of Ages, cleft for me." (See **English Hymnody. Early.** §§ xii. xiii., and the New Supplement.) [J. J.]

When Israel freed from Pharaoh's hand. *I. Watts.* [*Ps. cxiv.*] Written in 1712, and sent by Watts, with a letter, to the *Spectator*, in which it appeared on "Tuesday, August 10, 1712," No. 461, in 6 st. of 4 l. as a rendering of Ps. cxiv. In the letter Watts explained the origin of his rendering, it being to show the force and wisdom of retaining the Name of God to the end of the paraphrases as in the Psalm, and not to introduce it at the beginning as had been previously done by others. The paraphrase was given in Watts's *Ps. of David*, 1719, with the alteration of st. ii. ll. 3, 4 from—

> "The armies of Jordan saw, and fled
> With backward current to their head,"

to—

> "Jordan beheld their march, and fled
> With backward current to his head."

The Non Cong., 1820, and others give the text of 1719. [J. J.]

When Israel, of the Lord beloved. *Sir W. Scott.* [*Unacquiescence.*] This hymn appeared in Scott's *Ivanhoe*, 1817, Chap. 40. It is thus introduced:—

"It was in the twilight of the day when her trial, if it could be called such, had been given, that a low knock was heard at Rebecca's prison-chamber. It discovered the Jew Isaac, who entered, and chanted the evening prayer recommended by her religion, and which concluded with a hymn we have ventured thus to translate into English.

"When Israel, of the Lord beloved,
Out of the land of bondage came," &c.

The hymn extended to 4 st. of 8 l. The imaginary trial referred to was that of Rebecca the Jewess by a court of the Order of the Templars for sorcery, the charge being that she had bewitched one Brian de Bois-Guilbert, one of the Knights, into breaking several of the rules of the Order. When stripped of these romantic surroundings, it yet remains a striking hymn. It is based on Ps. cv. It is found in several modern collections; and has been rendered into Latin by H. M. Macgill in his *Songs of the Christian Creed and Life*, 1876, as "Exeunte Israele Servitute de crudeli." In the American Unitarian *Hys. of the Spirit*, pt. iii., is given as, "O present still, though still unseen." [J. J.]

When Israel press'd by Pharaoh, stood. *J. Montgomery.* [*Thanksgiving on being rescued from Uncertainty.*] Pub. in his *Christian Psalmist*, 1825, No. 229, in 6 st. of 4 l., and headed, "For a Sermon before a Society for the Recovery of persons apparently Drowned." It was repeated in his *Grig. Hys.* 1853, p. 308. [J. J.]

When Jesus left His Father's throne. *J. Montgomery.* [*Child's Hymn.*] From a flyleaf preserved with the "S. MS." we find this hymn was written for the Hallam Sunday School, near Sheffield, and is dated as having been used there on Oct. 26, 1816. In 1819 it was given in Cotterill's *Sel.*, No. 238, in 3 st. of 4 l., and entitled "Children Praising Christ." In 1823 it was republished in a re-written and extended form of 8 st. in Montgomery's *Christian Psalmist*, No. 337, with the new title, "Children recalling Christ's Example and His Love." This text and title were repeated in his *Original Hymns*, 1853, No. 326, the added stanzas being iii., iv., and v. In Cotterill's *Sel.* the opening line is "When Jesus left the throne of God." In some collections the opening line is "When Jesus left His heavenly home." [J. J.]

When languor and disease invade. *A. M. Toplady.* [*Affliction and Death.*] In the Lady Huntingdon *Coll.* of Hys., 1780, there is no. 238, "When languor and disease invade," in 8 st. of 4 l., and headed "Meditation on God's Love," and as No. 263 "Sweet to rejoice in lively hope," in 6 st. of 4 l., and headed "Personal;" the two hymns thus making 14 st. of 4 l. These two hymns, with an additional stanza (x.), were given in the *Gospel Magazine*, Oct. 1776, as a single poem, with this note appended thereto:—

"This hymn was written for the late Countess of Huntingdon, at her request, when in illness, by the late Mr. Toplady, and kindly given to the publisher as it originally stood, by the Right Hon. Lady Ann Erskine."

From the poem as thus printed we find that No. 238 above was composed of st. i.–vii. and xiv., and No. 263 of st. viii., ix., xi.–xiii. and xv. Stanza x. was not used. The centos from this poem now in C. U. are:—

1. How blest to rest in lively hope (st. viii.). In Windle's *Mtc. Psalter and Hymnal.*
2. Sweet to collect how grace divine (st. ix.). In some American collections.
3. Sweet to rejoice in lively hope (st. viii.). In a few American collections.
4. The sweet to rest in lively hope (st. viii.). In C. U. in G. Britain and America.
5. When languor and disease invade (st. i.). In extensive use in most English-speaking countries.

The full text of the poem is in D. Sedgwick's reprint of Toplady's *Spir. and Sacred Poems*, 1860. [*J. J.*]

When like a stranger on our sphere. *J. Montgomery.* [*Public Hospitals.*] Of this hymn there are two texts, details of which are as follows:—(1) It was written for the opening of the Sheffield Infirmary, October, 1797, and printed in Montgomery's *Iris* newspaper, Oct. 6, 1797. In 1819 it was included in Cotterill's *Sel.*, No. 246, in 4 st. of 8 l., and entitled "At a Sermon for an Infirmary." In 1825 this text was repeated, with slight alterations, in Montgomery's *Christian Psalmist*, No. 521, broken into 8 st. of 4 l., entitled "For a Public Hospital." (2) Amongst the MS. MSS. there is a MS. of this hymn in 10 st., and thus dated: "*Revised, June 2, 1844.*" It is this revised text which was given by Montgomery in his *Original Hymns*, 1853, No. 286, under the heading "Hymn for the Opening of the Sheffield Infirmary, October, 1797," and from which Dr. Kennedy, in his *Hymns, Christ., 1863*, and other modern editors have taken their text. The older hymn-books have the text as in Cotterill's *Sel.*, whilst most of the modern collections follow that of the *Original Hymns*, 1853. [*J. J.*]

When marshall'd on the nightly plain. *H. K. White.* [*The Star of Bethlehem.*] Appeared in Collyer's *Sel.*, 1812, No. 862, in 6 st. of 4 l., and headed "The Star of Bethlehem." It has much biographical interest, in that it gives a poetical version of the author's change of mind from a species of scepticism to the faith of Christ. The special personal interest is introduced with st. iii., "Once on the raging seas I rode." This also forms the beginning of a cento from this hymn given in one or two American hymn-books. [*J. J.*]

When my love to Christ (God) **grows cold** [**weak**]. *J. R. Wreford.* [*Persistentide.*] Contributed to J. R. Beard's Unitarian *Coll.* of Hys. 1837, No. 149, in 6 st. of 4 l., and headed "Christ's Agony and Crucifixion." In the American Unitarian *Bk. of Hys.* 1848, No. 144, it was given in a re-written form of 5 st. The alterations were made by S. Longfellow, one of the editors. This text has passed into several hymn-books in G. Britain, as in Thring's *Coll.*, 1882; with a doxology, Horder's *Cong. Hys.* 1884, &c.; and as "When my love to God grows weak," in Martineau's *Hymns*, &c., 1873. [*J. J.*]

When on her Maker's bosom. *Bp. R. Heber.* [*Epiphany.*] Appeared in his posthumous *Hymns*, &c., 1827, p. 33, in 6 st. of 4 l. and appointed for the 2nd S. after Epiphany. It is found in a few modern hymn-books only. [*J. J.*]

When on the giddy cliff I stand. *T. Haweis.* [*The Sea in the hands of God.*] Pub. in his *Carmina Christo*, 1792, in 6 st. of 4 l., and based on Jeremiah v. 22. It passed into Collyer's *Coll.*, 1812; H. W. Beecher's *Plymouth Coll.*, 1855; and a few hymnals in G. Britain of a later date. [*J. J.*]

When our heads are bowed with woe. *H. H. Milman.* [*Lifting up in Last Burial.*] Appeared in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 114, in 9 st. of 3 l., and the refrain, "Gracious Son of Mary, hear." It was appointed for the 16th S. after Trinity, and is based on the Gospel of that day, the raising of the widow's son at Nain, but deals only with the sad side of that event. Although it has become one of the most popular and widely used of Milman's hymns, yet it was not included by him in his *Ps. and Hys.*, 1837, nor in any subsequent edition. In Bickersteth's *Christian Psalmody*, enlarged ed., 1841, No. 122, the hymn begins with st. v., "When the heart is sad within," and the text is re-arranged thus, st. v., vi., i., ii., iii., and a new stanza. This last stanza is repeated in Bp. Bickersteth's *H. Comp.*, 1870. The refrain "Gracious Son of Mary, hear," has exercised the ingenuity of many editors of hymn-books. The following list of changes in that one line, although not complete, is yet sufficiently long to illustrate the difficulty of maintaining unity in these matters.

1. "Gracious Son of David, hear." *Elliott.* 1835.
2. "Son of Man, O Jesus, hear." *Bickersteth.* 1841.
3. "Son of Man, O Jesus, hear." *English Hys.* 1852.
4. "Jesu, Son of Mary, hear." *Murray's Hys.* 1852.
5. "Gracious Lord of Mercy, hear." *S. Lewis's Hys.* 1864.
6. "Jesu, born of Woman, hear." *S. P. C. K.* ed., 1863.
7. "Jesu, Man of Sorrows, hear." *Alford.* 1867.
8. "Jesu, Loving Saviour, hear." *Windle.* 1881.
9. "Gracious Saviour, hear." *Scottish C. P. C.* 1852.
10. "Gracious Son of David, hear." *Horder.* 1884.

The text of this hymn as in *H. A. & M.*, 1861, has been re into Latin by the Rev. C. B. Pearson in Biggs's annotated ed. of *H. A. & M.*, 1867, as "Triates, ortus lacrymantes." [*J. J.*]

When spring unlocks the flowers. *Bp. R. Heber.* [*Spring.*] 1st pub. in the *Christian Observer*, 1816, p. 27, in 4 st. of 8 l., headed "Spring," and signed "H." In Heber's posthumous *Hymns*, &c., 1827, p. 98, it was repeated, after revision by himself, in 4 st. of 4 double lines, and appointed, without any apparent reason, for the 7th S. after Trinity. The text in C. U. is that of 1827. [*J. J.*]

When the Architect Almighty fashioned had the heaven and earth. *Bp. C. Wordsworth of Lincoln.* [*Consecration of a Church.*] Appeared in his *Holy Year*, 1862, p. 221, in 10 double st. of 4 l., and headed "Consecration of Churches, or Laying the First Stone." In the 3rd ed. of the *Holy Year* it was repeated in two parts, Pt. ii. beginning "O'er the Font's baptismal waters may the Holy Spirit move." Usually this hymn is given in an abbreviated form, that adopted by the S. P. C. K. *Church Hymns*, 1871, being the most popular. For its special purpose, for use at the Consecration of a Church, it is one of the finest hymns in C. U. [*J. J.*]

When the earth was full of darkness. *J. M. Neale.* [*St. Margaret.*] Written for the use of the Sisters of St. Margaret's, East Grinstead, as a hymn for St. Margaret's Day, at Lauds, probably for the Festival of July 20, 1855, and first printed in the *Church Times*, July 15, 1855, where it is signed "J. M. N." In 1866 it was included, with slight alterations, in Dr. Neale's *Original Sequences, Hymns, and Other Ecclesiastical Verses.* With further alterations and the omission of st. v. it was also given in the *People's H.*, 1867, No. 203. [*J. J.*]

When the Lord of Hosts ascended. *Bp. C. Wordsworth.* [*Whitsunday.*] 1st pub. in his *Holy Year*, 1862, p. 105, in 9 st. of 8 l. In the 3rd ed. of the *Holy Year*, 1863, it was given in two parts, Pt. ii. being "Not in fire from heaven descending," the text throughout being revised by the author. Three centos therefrom are in C. U.: (1) Opening with st. i.; (2) "O Guide of sinners, go before us;" (3) "Holy Ghost, Divine Creator." [*J. J.*]

When the wild (dark) waves round us roll. *Bp.* W. W. *How.* [*St. Peter.*] Pub. in the enlarged ed. of Morrell and How's *Ps. and Hys.*, 1864, in 6 st. of 4 l. In the S. P. C. K. *Church Hys.*, 1871, Thring's *Coll.*, 1882, and others, it reads, "When the *dark* waves round us roll." It is a very popular hymn and is found in many collections. [*J. J.*]

When this passing world is done. *R. M. McCheyne.* [*Debtor to Christ.*] Printed in the Scottish *Christian Herald*, May 20, 1837; and repeated, in his *Songs of Zion* appended to his *Memoir and Remains*, 1844, in 9 st. of 6 l., and headed "I am Debtor." As a whole it is not in C. U.; but the following centos therefrom are in C. U.:—

1. **When this passing world is done.** Various centos of unequal length, with this as the opening stanza are in C. U. in G. Britain and America.
2. **When I stand before the throne.** This cento, in *Kennedy*, 1863, and others begins with st. iii.
3. **On the rapturous height.** This cento is in extensive use. It begins with st. vi.
4. **Oft I walk beneath the cloud.** In use in G. Britain and America. It opens with st. vi.

When these centos are taken into account it is found that this is the best known and most widely used of the author's hymns. Original text in *Lyra Brit.*, 1867. [*J. J.*]

When thy faith is sorely tried. *J. Conder.* [*Divine Footprints.*] This hymn appeared in his posthumous *Hys. of Praise, Prayer*, &c., 1856, in 8 st. of 4 l., and headed "Divine Footprints." The idea is to devote a stanza to events which took place at "Jehovah-jireh," "Bethel," "Mahanaim," "Peniel," "Jehovah-nissi," &c. Each stanza is headed with the name of the place, and a reference to the passage in Holy Scripture which is dwelt upon by the writer. The cento, "God is in the lonelisest spot," in the American *Church Pastorals*, 1864, is from this hymn. [*J. J.*]

When waves of trouble (**sorrow**) **round me swell.** *Charlotte Elliott.* ("*In Affliction.*") This hymn, based upon St. Matt. xiv. 27, appeared in the 1834 *Appendix* to the *Invalid's H. Bk.*, No. v., in 4 st. of 4 l. Subsequently it was given in the body of that collection; and is also found, unaltered, in Snepp's *Songs of G. & G.*, 1872. [*J. J.*]

When, within sight of danger's hour. *H. Alford.* [*St. Peter.*] 1st pub. in his *Ps. & Hys.*, 1844, No. 85, in 3 st. of 4 l., and appointed for St. Peter's Day. It was repeated in his *Year of Praise*, 1867, No. 227, and is also found in other collections. [*J. J.*]

When wounded sore the stricken soul. *Lord F. Alexander.* [*Penitentide.*] Appeared in her *Hys. Descriptive and Devotional*, &c., 1858, No. 12, in 3 st. of 4 l., and headed "Passion Week." It was repeated without alteration in her *Legend of the Golden Prayers and Other Poems*, 1859, p. 141, with the new heading, "Touched with the feeling of our infirmities." It is found in many hymn-books in G. Britain and America, and usually in an unaltered form. [*J. J.*]

Whence do our mournful thoughts arise? *I. Watts.* [*Consolation.*] 1st pub. in his *Hys. and Spiritual Songs*, 1707, in 5 st. of 4 l., and based upon Is. xl. 27–30 (ed. 1709, Bk. i. No. 32). Another form of this hymn was given in the 1745 *Draft* of the Scottish *Translations and Paraphrases*, No. xvi., in 7 st. of 4 l. as "Why pour'st thou forth thine anxious plaint?" In the *Draft* of 1751 and 1781 further alterations were introduced until it assumed the authorised form as in the *Trs. and Paraphs.* of 1781. In the marklings by the eldest daughter of W. Cameron (p. 200, n.) the alterations of 1781 are said to be by him. The designation of the hymn is *I. Watts*, 1707; *Trs. & Paraphs.*, 1745; *W. Cameron*, 1781. In the American *Prayer Book Coll.*, 1826, and several later hymnals it begins "Why nourisest thou, my anxious soul?" Sometimes st. iv.–viii. are found as a separate hymn, beginning, "Supreme in wisdom as in power," as in W. F. Stevenson's *Hys. for the Church and Home*, 1873. In one or two American Unitarian hymnals a cento therefrom is also given as "Mere human power shall fast decay." In Jane E. Leeson's *Paraphrases and Hys.*, 1853, the 1781 text is rewritten in three parts as:—(1) "Thus saith the Holy One, to Whom"; (2) "O Jacob and O Israel"; (3) "God giveth power unto the faint." [*J. J.*]

Where God doth dwell, sure heaven is there. *J. Mason.* [*Praise to, and Joy in God.*] This cento in Spurgeon's *O. O. H. Bk.*, 1866, and Dale's *English H. Bk.*, 1874, is compiled from Mason's *Spiritual Songs, or Songs of Praise*, 1683, thus:—st. i. is from Song 23, st. v.; st. iii.–v. from Song 24, st.

i. ii.; st. v. from Song 27, st. iv., ll. 5–8 re-written. The result is a pleasing hymn of Praise and Joy. [J. J.]

Where high the heavenly temple stands. *M. Bruce.* [*The Divine Mediator.*] This hymn, which we have ascribed to *M. Bruce* on evidence given in his Memoir in this work (p. 187, i.) was written probably about 1764–65, for a singing class in Kinnesswood, Scotland, and was first published by J. Logan in his *Poems*, 1781, p. 117, No. 9, as his own. In the same year (1781) it was given, with slight alterations, in the Scottish *Translations and Paraphrases*, No. 58, as a second rendering of "Heb. iv. 14 to the end." The alterations extended only to the following:—

St. i. l. 4, "The *Guardian*," for "The *Patron*." St. ii., l. 1, "*their needy*," for "*in sorry weed*;" l. 2, "*his mighty plan*," for "*his plan of grace*;" l. 4, "*Guardian God of man*," for "*The Guardian God of human race*."

In the markings of the *Tra and Paraphs.* by the eldest daughter of W. Cameron (p. 220, ii.), the text of 1781 is ascribed to *J. Logan.* The hymn is found in numerous collections in G. Britain and America, and is of great merit. The hymn "His, Who for men their Surety stood," in *Kennedy*, 1863, No. 393, is st. ii., iv.–vi., in a re-written form. [J. J.]

Where shall my wondering soul begin? *C. Wesley.* [*Praise for Pardon and Peace.*] Written in May, 1738, together with the hymn, "And can it be that I should gain?" (p. 64, i.), on the occasion of the great spiritual change which the author then underwent. Minute details of the event are given in the author's *Diary*, May 21–23, 1738. Its biographical interests, together with that of "And can it be," &c., are not inconsiderable, showing as they do the struggles and triumphs of a sincere and cultured man. This hymn was 1st pub. in the *Hys. and Sacred Poems*, 1739, in 8 st. of 6 l., and again, with the omission of st. vi., in the *Wes. H. Bk.*, 1780, No. 20, from whence it has passed into other collections. Original text *P. Works*, 1868–72, vol. i. p. 91. Dr. Osborn's note on this hymn, vol. i. p. 91, is:—

"Probably the hymn written on his conversion by Charles Wesley. Compare his Journal, under date May 21, 1738: 'Lead of all would he [the enemy] have us tell what things God has done for our souls . . . In public, therefore, will I confess Him, and openly perform my vows unto the Lord, of not hiding His righteousness within my heart, if it should ever please Him to plant it there' (vol. i. p. 94). The same hymn was probably sung next day, when his brother John was able to declare, 'I believe' (ib. p. 95)."

Further extracts from the Journal are given in G. J. Stevenson's *Meth. H. Bk. Notes*, 1883, p. 40, together with other comments which are worthy of attention, but are too lengthy to transcribe. [J. J.]

Where'er have trod Thy sacred feet. [*Lent.*] In the "Notes and Illustrations" to *Church Hys.*, 1881, Mr. Ellerton says of this hymn, "It is hymn 205 in the enlarged edition of Morrell & How's *Psalms and Hymns*, 1861. Bishop How found it in a small hymnal compiled for All Saints' Church, Blackheath, where it is attributed to 'Neale.' But it is not in any publication of Dr. Neale's."

Beyond this we have no information, and the hymn must remain "Anon." [J. J.]

Where'er the Patriarch pitch'd his tent. *J. Montgomery.* [*Abraham, the Father of the Faithful.*] Written "Jan. 5, 1834" [in MS.], and pub. in Lathbill's *Original Hymns*, 1843, No. 25, in 6 st. of 4 l.; and again in Montgomery's *Original Hymns*, 1853, No. 39. It is given in a few modern hymn-books only. [J. J.]

Wherefore so heavy, O my soul? *E. Cassell.* [*Resignation.*] Pub. in his *Manna of Mary, &c.*, 1858, p. 220, and again in his *Hys. and Poems*, 1873, p. 253, in 4 st. of 4 l., and entitled "Resignation." In some hymn-books it is given as, "O why so heavy, O my soul?" Its use is limited. [J. J.]

Wherefore, we sinners mindful of the love. *W. Bright.* [*Holy Communion.*] This hymn was pub. in *The Monthly Packet* for October 1873, in 6 st. of 6 l. without signature, and entitled "The Eucharistic Presentation." In the following year Canon Bright included it in his *Hymns and Poems*, 2nd ed., 1874. From thence st. iii.–vi. passed as "And now, O Father, mindful of the love," into the revised ed. of *H. A. & M.* in 1875. Full original text as above. [W. T. B.]

Wherewith, O God, shall I draw near? *C. Wesley.* [*Lent.*] 1st pub. in the *Hys. & Sacred Poems*, 1739, p. 88, in 13 st. of 4 l., and based on Micah vi. 6, &c. (*P. Works*, 1868–72, vol. i. p. 276). It is given in centos in the hymn-books as follows:—

1. **Wherewith, O God, shall I draw near?** In A. M. Toplady's *Hymns for the Lord's Supper*, 1776, and books in the Church of England. It embodies st. i.–iii., viii.–xiii. slightly altered.

2. **Jesus, the Lamb of God, hath bled.** In several modern collections. It begins with st. x.; but the text is considerably altered.

4. **See, where before the throne He stands.** Usually composed of st. xii., xiii.

Which of the (mighty) petty kings of earth? *C. Wesley.* [*Guardian Angels.*] Given from the Wesley mss. in Dr. Laidlaw's *Original Hys.*, 1842, and again in the Wesley *P. Works*, 1868–72, vol. xiii., in 6 st. of 8 l. It is based on Heb. i. 14. A cento therefrom is sometimes found beginning with st. iii., "Angels, where'er we go, attend." [J. J.]

While carnal men, with all their might. *B. Beddome.* [*God and Diligence.*] This hymn appeared in Rippon's Baptist *Sel.*, 1787, in two parts as follows: Pt. i. consisted of 3 st. of 4 l.; Pt. ii., beginning "If duty calls and suffering too," in 7 st. of 4 l. From Pt. ii. the hymn "Alike in happiness and woe," in the Bap. *Ps. & Hys.*, 1858, is taken, the stanzas having been re-written throughout. In Beddome's posthumous *Hymns, &c.*, 1817, portions of the hymn as in *Rippon* are given as Nos. 161 and 216. [J. J.]

While conscious sinners tremble. *W. Jowett.* [*The Judgment.*] This is in *Verses written on Various Occasions for Friends. London*, 1845. *Printed for Private Distribution*, p. 4, in 2 st. of 4 l. In a note to four hymns, of which this is the last, reads:—

"The four preceding hymns were written [by William Jowett] at the request of the late Dr. Jowett, to accompany some selections made by his dear and intimate friend, the Rev. C. J. Latrobe, from compositions of Michael Bruce."

This hymn has appeared in a few collections, as Kemble's *Ps. & Hys.*, 1853, and others. The Verses, &c., 1845, also include "Thoughts suggested by the Collects." [J. J.]

While for Thy saints who poured abroad. *Bp. R. Mant.* [*Thanksgiving for the Church Reformers.*] Appeared in his *Ancient Hymns, &c.*, 1837, p. 138, in 4 st. of 8 l., and headed "Hymn of Thanksgiving for the Church's Reformers" (ed. 1871, p. 232). In *Common Praise*, 1879, No. 304, "Lord, in Thy truth Thy church delights," is a cento from this hymn. [J. J.]

While health and youth and strength remain. [*Early Piety.*] This hymn appeared with three others including "Praise the Lord, ye hear'as adore Him," on a supplementary sheet appended to the musical ed. of the *Foundling Coll.*, 1796, and to the book of words issued in 1801. In the 1809 ed. of that *Coll.* it was included in the body of the work, and thence passed, in 1810, into J. Kempthorne's *Pa. & Hys.*, No. cxcviii. in 4 st. of 8 l., and somewhat considerably altered. Although still retained in the *Foundling Coll.*, it has almost altogether fallen out of common use. On the authority of D. Sedgwick this hymn is usually ascribed to J. Kempthorne, but there is no evidence whatever in his favour. Its ascription is *Anon. Foundling Coll.*, 1796. [W. T. B.]

While in sweet communion feeding. *Sir E. Denny.* [*Holy Communion.*] 1st pub. in his *Sel. of Hys.*, 1839, No. 292, in 2 st. of 8 l. It was repeated in his *Hys. and Poems*, 1848, and 1870, and has also passed into several collections in G. Britain and America, including Snepp's *Songs of G. & G.*, 1872; Hatfield's *Church H. Bk.*, N. Y., 1872, and others. [J. J.]

While justice waves her vengeful hand. *Anne Steele.* [*National Humiliation.*] This hymn was written for the National Fast of Feb. 11, 1757, and pub. in her *Poems on Subjects Chiefly Devotional*, 1760, vol. i. p. 250, in 9 st. of 4 l., and headed "National Judgments deprecated. On the Fast. Feb. 11, 1757." It was also given in D. Sedgwick's ed. of her *Hymns, &c.*, 1863, p. 116. This hymn is usually given in an abbreviated form as in the American Presby. *Sel. of Hymns*, Philadelphia, 1861. [J. J.]

While midnight shades the earth o'erspread. *C. Wesley.* [*Midnight.*] Pub. in the *Hys. and Sacred Poems*, 1739, p. 35, in 6 st. of 6 l. (*P. Works*, 1868–72, vol. i. p. 49), and entitled "A Hymn for Midnight." In the *P. Works*, Dr. Osborn adds this note on the title:—

"In some editions this title was changed to 'A Midnight Hymn for one convinced of Sin.' Whether this phrase had been misapprehended; and in a copy of the 6th edition now before her, it is corrected with his own hand to 'A Midnight Hymn for one convinced of Sin.'"

The hymn was written about 1737, and sets forth the unsettled state of his mind at that time. In the *Wes. H. Bk.*, 1780, No. 148, J. Wesley gave it with the omission of sts. i., ii., and a few verbal changes. T. Jackson in his *Memoirs of C. Wesley* (small ed. 1848, p. 91) says:—

"On the 16th December, 1736, he [Wesley] says, 'I began my twenty-seventh year in a thorough, deep-centered agony, crying out, Who is sufficient for these things?' While in this state of mind, he wrote the 'Hymn for Midnight,' which is strikingly descriptive of his defective creed and gloomy feelings. He had no hope of pardon and happiness, but by the discretion of his passing fancy, and the dictation of his morbid feelings. To this first composition his brother afterwards gave an evangelical character [in the *Wes. H. Bk.* as above] by substituting the word 'faith' for 'death' in the line 'Since death alone confirms me His.' Thus altered, it was a hymn of deep penitential sorrow for sin, in a Christian, expecting to be made free from sin and its attendant misery only by the body's dissolution; but as the prayer of a weeping penitent, who is convinced of his guilt and corruption, and is looking for a present deliverance from them through faith in the blood of the atonement."

The *Wes. H. Bk.* form of the hymn begins with st. iii., "Fain would I leave the world below," and is that which is in C. U. in G. Britain and America. [J. J.]

While my Jesus I'm possessing. [*Good Friday.*] This hymn appeared in *The Kendal H. Bk.*, edited by J. Allen (p. 16, i.), 1757, No. 58, in 6 st. of 8 l. In its original form it has almost entirely passed out of C. U. From this hymn 24 lines were re-written by W. Shirley, and included in the 1779 ed. of the Countess of Huntingdon's *Coll. of Hymns*, as "Sweet the moments rich in blessing," in 3 st. of 8 l. The original lines are:—

St. ii. "O how happy are the moments
Which I here in transport spend!
Life deriving from His torments
While my dying Lord I rend.
Hill, O Hill, for ever sacred,
How the blood flows from each vein;
Every stream, my soul bedewing
Mortifies the carnal fame.

St. iii. "Really blessed is the portion
Destined me by sovereign grace:
Still I'll view the crimson ocean
In the Saviour's bruised face.
'Tis my fixed resolution,
Jesus Christ, my Lord, to love;
At His feet to fix my station,
Nor from thence a hair's-breadth move.

St. iv. "Filled with sincere-like contrition,
While I view the bleeding Lamb;
Humble to the lowest position
Of my Saviour's painful death.

St. v. "May I still enjoy this feeling,
In all need to Jesus go;
Prove His wounds each day more healing,
And from hence salvation draw.

These lines were manipulated by W. Shirley into the following hymn:—

"Sweet the moments, rich in blessing
Which before the Cross I spend;
Life, and health, and peace possessing
From the sinner's dying Friend.
Here I'll sit for ever viewing
Mercy's streams in streams of blood;
Precious drops my soul bedewing
Flood and claim my peace with God.

"Truly blessed is this station
Low before the Cross to lie;
While I view my dying Saviour,
Flowing in this languid eye;
Here it is I find my heaven,
While upon the Lamb I gaze;
Love I much? I've much forgiven,
I'm a miracle of grace.

"Love and grief my heart dividing,
With my tears His feet I'll bathe;
Constant still as fresh subsiding,
Life deriving from His death.

May I still enjoy this feeling,
In all need to Jesus go;
Prove His wounds each day more healing,
And Himself more deeply know."

In Cooke and Denton's *Church Hymnal*, 1853, No. 72, *Shirley's* st. i. and ii., ll. 1-4 were given, with slight alteration, and the following lines were added to complete the hymn in 3 st. of 8 l.:—

"Lord, in conscious contemplation
Fix our hearts and eyes on Thee,
Till we taste Thy whole salvation,
And unveil'd Thy glories see.
"Then, the veil of sense removing,
For the griefs that wrought our peace;
Gracious Saviour! we implore Thee,
In our hearts Thy love increase.
Unto Thee, the world's Salvation,
Unto Thee, our only Lover,
Low we bow in adoration,
Ever-blessed One and Three."

This text, with one or two slight alterations, was repeated in the *Hymnary*, 1872. The alterations and additions in 1853, and the changes in 1872, were by Canon William Cooke and Mr. Webb. In *R. A. & M.*, 1861, Canon Cooke's arrangement reduced to 4 st. of 4 l., was given as No. 95, st. i.-ii. being from *Shirley*, and st. iv. part of the additions by Canon Cooke as above. This text was repeated, with slight changes and the addition of st. iii., ll. 1-4, from *Shirley* as above, in the *Hy. Comp.*, 1870; in the S. P. C. K. *Church Hymns*, 1871; Tiring's *Coll.*, 1882, and many others. Other arrangements from *Shirley's* text are in C. U. in G. Britain and America, and can be traced by *Shirley* as above. The *H. A. & M.* text has been rendered into Latin by the Rev. R. Thornton, D.D., in Gibbs' and Thornton's *Fasciculus*, 1866, and L. C. Biggs's annotated ed. of *H. A. & M.*, 1867, as "Suave tempus et serenum;" and by Hodges in his *The County Palatine, &c.*, 1876, as "Per beate dulces horæ;" and the *Hy. Comp.* text, with the omission of st. iii., by the Rev. R. Bingham in his *Hymns. Christ. Latina*, 1871, as, "O quam dulce et beatum." Both these forms have also been rendered into other languages. The full original text by J. Allen of "While my Jesus I'm possessing," is in *Lyra Britannica*, 1867. [J. J.]

While saints and angels, glorious King. *J. Montgomery.* (*Charitable Objects.*) Pub. in Dr. Sutton's *Fs. & Hys. . . . Sung at the Parish Church, Sheffield*, 2nd ed., enlarged, 1816, No. 102, in 6 st. of 4 l. It was repeated in Cotterill's *Sel.*, 1819, No. 255; in Montgomery's *Christian Psalmist*, 1825, No. 340, and in his *Original Hymns*, 1853, No. 345. In the last two works it is headed "For the Children in a Charity School." It was probably written to be sung at an anniversary of one of the Sheffield Charity Schools Sometimes it begins with st. iv. as "Father Thy heavenly gifts afford." [J. J.]

While shepherds watched their flocks by night. *N. Tate.* (*Christmas.*) Appeared in the *Supplement* to the *New Version* (p. 90, l.), in 1702, in 6 st. of 4 l., and in all later editions of the same. In full, or in an abbreviated form, it is found in most hymn-books in English-speaking countries. Original text in the *Hy. Comp.* In addition to the original, two additional versions are in C. U.:—

1. While humble Shepherds watched their flocks.
This was given in the 1745 Draft of the Scottish *Translations and Paraphrases*, the opening stanza reading:—

"While humble Shepherds watch'd their Flocks
In Bethlehem Plains by Night,
An Angel sent from Heav'n appear'd
And fill'd the Plains with Light."

The alterations in the second and eighth stanzas. On its adoption in the revised *Draft* of 1781, and again in the authorised issue of the *Trs. and Paraphs.*, 1781, the concluding lines of the last stanza read:—

"Good-will is shown by Heav'n to men,
and never more shall cease."

This arrangement of the text has been in C. U. for more than 180 years.

2. **On Judah's plains as Shepherds kept.** This is found in one or two American collections only.

The original has been *tr.* into several languages. Those in Latin include: (1) "Pastorum in pecudes noctu vigilantis cœtus," by Lord Lyttelton, 1808; and (2) "Nocturnos, arcilius humo, pastoris pubes," by C. S. Calverley, both in L. C. Biggs's annotated ed. of *H. A. & M.*, 1867; (3) "Oves dum custodientes," by R. Bingham, in his *Hymns Christ. Latina*, 1871; and (4) "Pro gregis Pastores vigilabant noctu silenti," by Bp Wordsworth (St. Andrews) in his *Series Collectarum, &c.*, 1890. [J. J.]

While with ceaseless course the sun. *J. Needham.* (*New Year.*) Pub. in his *Twenty Six Letters on Religious Subjects, &c., by Omicron*, 1774, in 3 st. of 8 l., and headed, "*For the New Year.*" It was repeated, in R. Conyer's *Fs. & Hys.* the same year, and again in the *Obvey Hymns*, 1779, Bk. ii., No. 1. It is in extensive use in G. Britain and America. In some collections st. ii., iii. are given as, "As the winged arrow flies," but this is not so popular as the full text. [J. J.]

White, Henry Kirke, remarkable both for the early development of his genius and for the untimely termination of his brief life of splendid promise, was b. at Nottingham, March 21, 1785. His father was a butcher, but his mother must have been a superior woman, since for a number of years she successfully conducted a boarding-school for girls. The writing-master in her establishment was for some time Henry's teacher, and under his instruction he made remarkable progress in Latin and other subjects. At the age of 13 he composed the lines "To an early Primrose," which were subsequently printed with his poems. At 14 he left school, and was put to the stocking-frame in order to learn practically the business of a hosier; but, disliking the employment, he was removed to an attorney's office in Nottingham, with a view to the legal profession. All his spare time was now devoted to literary pursuits, the acquisition of languages, and the composition of poetical and other contributions for the periodicals of the day. At the age of 15 he obtained from the *Monthly Preceptor* a silver medal for a translation from Horace, and a pair of globes for the best description of an imaginary tour from London to Edinburgh. When only 17 he was encouraged to publish his *Clifton Grove and other Poems*, which were certainly excellent as the compositions of a mere boy. About this time he was inclined to scepticism, but through the perusal of Scott's *Force of*

Truth and the arguments and appeals of a young friend, R. W. Almond (afterwards Rector of St. Peter's, Nottingham), he was led to earnest faith in Christianity. His well-known hymn "When mankind'd on the nightly plain" is understood to be a figurative description of his spiritual experience at this period. He now desired to become a Christian minister, and through the generosity of his employers he was released from his articles in 1804. With the help of the Rev. C. Simeon and other friends, he became a student of St. John's College, Cambridge. There he speedily distinguished himself, and the highest honours seemed within his grasp; but over application to study destroyed his health, and he fell ill and d. Oct. 19, 1806, in the 22nd year of his age. Universal regret was expressed at his untimely end. Southey published his *Remains*, accompanied by a short memoir. Lord Byron composed some beautiful lines on the sad event. Josiah Conder and others wrote commemorative verses. The entire literary young manhood of England and America seemed moved with sympathy. A monumental tablet, with a medallion by Chantrey, was erected in All Saints Church, Cambridge, at the expense of a citizen of Boston, in the United States. Ten hymns are ascribed to H. K. White, which were printed by the Rev. Dr. W. B. Collyer in his *Suppl. to Dr. Watts's Psalms & Hymns* Lond. 1812. Of these four of the most popular are annotated as follows: "Awake, sweet harp of Judah, wake," p. 103, ii.: "Christians, brethren, ere we part," p. 231, ii.: "Much in sorrow, oft in woe," p. 775, ii.; "When mankind on the nightly plain," p. 1271, i. These are all in extensive use. The rest, all in C. U. at the present time, are:—

1. O Lord, another day has flown. *Evening.* From this the hymn "O let Thy grace perform its part" is taken.
2. O Lord, my God, in mercy turn. *Penitence and Pardon.*
3. The Lord our God is full (footed in) of might. *Divine Sovereignty.*
4. The Lord our God is Lord of all. *Divine Sovereignty.*
5. Through sorrow's night and danger's path. *The Resurrection.* Sometimes given as "When sorrow's path and danger's road."
6. What is this passing scene? *Human Frailty.* This hymn consists of selected stanzas from No. "On Disappointment." [W. R. S.]

Whitfield, Frederick, B.A., s. of H. Whitfield, was b. at Throughwood, Shropshire, Jan. 7, 1829, and educated at Trinity College, Dublin, where he took his B.A. in 1859. On taking Holy Orders, he was successively curate of Otley, vicar of Kirby-Ravensworth, senior curate of Greenwich, and Vicar of St. John's, Bexley. In 1875 he was preferred to St. Mary's, Hastings. Mr. Whitfield's works in prose and verse number upwards of thirty, including *Spiritual unfolding from the Word of Life*; *Voices from the Valley Testifying of Jesus*; *The Word Unveiled*; *Gleanings from Scripture, &c.* Several of his hymns appeared in his *Sacred Poems and Prose*, 1861, 2nd Series, 1864; *The Casket*, and *Quiet Hours in the Sanctuary*. The hymn by which he is most widely known is "I read Thee, precious Jesu" (p. 407, i.). Other hymns by him in C. U. include:—

1. I have a Great High Priest above. *Christ the High Priest.*
2. I saw the Cross of Jesus. *The Cross.*
3. In spirit, Lord, we meet Thee now. *Missions.* This hymn, written for the Annual Meeting of the Irish Church Missions Ex one of their annual meetings in London.
4. Jesus, Thou Name of magic power. *The Name of Jesus.* Sometimes given as "Jesus, Thou Name of magic power."
5. The sprinkled blood is speaking. *The Blood of Christ.*
6. There is a day I long to see. *Heaven Anticipated.*
7. There is a Name I love to hear. *The Name of Jesus.* This is a free rendering of 1871, in various languages. From this the hymn "Jesus, the Name I love so well" is taken.
8. There's naught on earth to rest upon. *God Unchangeable.*
9. When dead in sin and far from God. *Redemption.*

All these hymns with the exception of No. 3, are in his *Sacred Poems and Prose*, 1861, and several of them have been printed as leaflets, and set to special music. The *Sacred Poems*, &c., contains 26 hymns, some of which are of considerable merit. [J. J.]

Whiting, John Bradford, M.A., s. of the Rev. James Whiting, M.A., Chaplain under the Hon. E. I. C., was b. at Cawnpore, India, and educated at Caius College, Cambridge, where he held a Scholarship and an Exhibition, and graduated B.A. 1850, and M.A. 1853. On taking Holy Orders he became Curate of Saffron Walden, 1851: Vicar of Bloomfield, 1861: and Vicar of St. Luke's, Ramsgate, 1875. He was also Chaplain to Bp. Wigram (Rochester), 1864-67, and Commissary to the Bishop of Niger, 1881. His *Hymns for the Catholic Church* was pub. in 1882. It contains 516 hymns, a few of which are new, but none are of his composing. (See **England, Hymnody, Church of.**) [J. J.]

Whiting, Mary Bradford, was b. at Bloomfield, Essex. She is daughter of the Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate. To her father's *Hys. for the Church Catholic*, 1882, she contributed:—

1. Come ye yourselves apart and rest awhile. The way is weary, &c. *Holy Communion.*
2. O Sun of truth and glory. *Morning.*
3. O word of love! O word of life. *Holy Scripture.*
4. Thou art coming, O my Saviour. *Advent.*
5. Thou is swiftly passing o'er us. *New Year.*
6. To Thee, Creator, in Whose love. *Holy Trinity.*
7. What was the holy joy, O Lord. *Work.*

The best of these hymns are Nos. 1 and 7, and all are worthy of attention. [J. J.]

Whiting, William, was b. in Kensington, London, Nov. 1, 1825, and educated at Clapham. He was for several years Master of the Winchester College Choristers' School. His *Sacred Thoughts* and other poems were pub. in 1851; but contained no hymns. His reputation as a hymn-writer is almost exclusively confined to his "Eternal Father, strong to save" (p. 388, i.). Other hymns by him were contributed to the following collections:—

i. To the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*

1. O Lord the heaven Thy power displays. *Evening.*
2. Onward through life Thy children sing. *Changing scenes of life.*

ii. To an *Appendix* to *H. A. & M.* issued by the Clergy of St. Philip's, Clerkenwell, 1868.

3. Jesu, Lord, our children's Pastors. *Jesus the Example to the Young.*

4. Lord God Almighty, Everlasting Father. *Holy Trinity.*
5. Now the harvest toil is over. *Harvest.*
6. Our Father of abounding grace. *Consecration of a Church.*
7. We thank Thee, Lord, for all. *All Saints Day.*
iii. To *The Hymnary*, 1872.
8. Amen, the deed in faith is done. *Holy Baptism.*
9. Jesus Christ our Saviour. *For the Young.*
10. Now the billows, strong and dark. *For Ore of Sea.*
11. O Father, Who the traveller's way. *For Travellers by Sea.*
12. When Jesus Christ was crucified. *Holy Baptism.*

Mr. Whiting's hymns, with the exception of his "Eternal Father," &c., have not a wide acceptance. He d. in 1878. [J. J.]

Whitmore, Lady Lucy E. G. [Staffordshire Hymn-books. § v.]

Whittier, John Greenleaf, the American Quaker poet, was b. at Haverhill, Massachusetts, Dec. 17, 1807. He began life as a farm-boy and shoemaker, and subsequently became a successful journalist, editor and poet. In 1828 he became editor of the American *Manufacturer* (Boston), in 1830 of the *New England Review*, and in 1836 (on becoming Secretary to the American Anti-Slavery Society) of the Pennsylvania *Freeman*. He was also for some time, beginning with 1847, the corresponding editor of the *National Era*. In 1840 he removed to Amesbury, Massachusetts, where most of his later works have been written. At the present time [1890] he lives alternately at Amesbury and Boston. His first poetical piece was printed in the Newburyport *Free Press* in 1824. Since then his publications have been numerous, including:—*Voices of Freedom*, 1833; *Songs of Labour, and other Poems*, 1850; *Ballads and other Poems*, Lond., 1844; *The Panorama, and other Poems*, 1856; *In War Time, and Lyrical Poems*, 1864; *Poetical Works*, 1868; *Complete Poetical Works*, 1874; *The Bay of the Seven Islands, and other Poems*, 1883.

From his numerous poems the following hymns have been compiled, and have come into C. U., more especially amongst the American Unitarians:—

1. **All as God wills, Who wisely heeds.** *Trust in God.* This is st. xvi. of Whittier's poem, "The Psalm." In its work, *The Panorama, and other Poems*, 1856 (*Complete P. Works*, Boston, 1878, p. 119), and is given in *Hymns for the Christian Church and Home*, Unitarian, 1853; Hosmer's *Cong. Hymn.*, 1864, &c.

2. **All things are Thine: no gift have we.** *Opening of a Place of Worship.* Written for the Opening of Plymouth Church, Minnesota, 1871 (*Comp. P. W.*, p. 341). In Hosmer's *Cong. Hymn.*, 1864.

3. **Another hand is beckoning us.** *Bereavement.* From his poem "The Vanishers" (*Comp. P. W.*, p. 198). In Hosmer's *Cong. Hymn.*, 1864.

4. **Dear Lord and Father of mankind.** *Calmness as God desired.* From his poem "The Brewing of Soma," beginning with st. xii. (*Comp. P. W.*, p. 390). In Hosmer's *Cong. Hymn.*, 1864.

5. **God giveth existence at last.** *Death and Burial.* This begins with st. xvii. of his poem, "The Singer," written in 1871 (*Author's MS.*), and included in the *Comp. P. W.*, 1878, p. 265. In Martineau's *Hymns*, 1873.

6. **Hast thou, 'midst life's empty noises.** *The Purpose of Life.* Written in 1842. It is in Longfellow and Johnson's Unitarian *Bk. of Hymns*, Boston, 1846, and several other later American collections. Also in *Lyra Sac. Americana*, 1868.

7. **I ask not now for gold to gild.** *Inspiration.* From his poem "The Wind of To-Day." Written in 1840 (*Author's MS.*). In Hedge and Huntington's Unitarian *Hys. for the Ch. of Christ*. Boston, 1853; the *Appendix to Longfellow's Hymns*, 1864, &c.

8. **Immortal love, for ever full.** *The Love of Jesus.* This poem, entitled "Our Master," appeared in Whittier's work, *The Panorama, and other Poems*, 1856, in 35 st. of 4 l.; in Schaff's *Christ in Song*, 1869-70, p. 127; and in the *Comp. P. W.*, 1878, p. 251, and others. From this poem the following centos have come into C. U.:—

(1) **Immortal love for ever full.** In the 1890 ed. of the *Hy. Comp.* and others.

(2) **O Lord and Master of us all.** Begins with st. xvi.

(3) **O Love! O Life! our faith and sight.** Begins with st. xxiv. In several American hymnals, including the Unitarian *Hymns* (and *Tune Bk.*), Boston, 1868, and others.

(4) **Our Friend, our Brother, and our Lord.** Begins with st. xxxiv. In Hosmer's *Cong. Hys.*, 1864, &c.

(5) **Our Father! hear, we chiefly ask.** Begins with st. xxvi. In Hosmer's *Cong. Hys.*, 1864, &c.

(6) **We may not climb the heavenly steeps.** Begins with st. v. In *Lyra Sacra Americana*, 1868; the *Prim. Meth. Hy.*, 1887, &c.

The use of these centos shows that the lyrical element in Whittier's poem is the best and most popular.

9. **Ye who would find the secret of the Master.** *Duty and its Reward.* This begins with st. iv. of his poem "Seed-time and Harvest." Written circa 1840 (*Author's MS.*). Given in his *Comp. P. W.*, p. 114. The hymn is in *Lyra Sacra Americana*, 1868, and other American collections.

10. **May freedom's children, everywhere.** *Freedom Hymn.* Written for and suggested to the Editor of *Hys. of the Spirit*. Boston, No. 505, *Hys. of the Spirit*, 1864, and other collections. In Whittier's Poetical Works, Boston, 1885, p. 91, it is given as, "Fight onward, O good is ill." [J. J.]

11. **Now is the seed-time: God alone.** *Self-Sacrifice.* In the Boston *Hys. of the Spirit*, 1864, No. 403.

12. **O backward-looking son of time.** *New and Old.* This begins with st. xii. of his poem "The Reformers," and is given in this form in the Boston *Hys. for the Church of Christ*, 1853, No. 160. It is not found in later collections. In full in the *Comp. P. W.*, p. 79.

13. **O beauty, old yet ever new.** *The Law of Love.* This in the Boston *Hys. of the Spirit*, 1864, begins with st. xxi. of his poem on "The Shadow and the Light," written in 1847 (*Author's MS.*). [J. J.]

14. **O Sacred hope of love and light.** *American National Hymn.* This is from his poem "Democracy," which is dated "Boston Feb. 1845," and is in his *Ballads and other Poems*, Lond., 1844, p. 214, and his *Poems*, 1849.

15. **O, he whom Jesus loves has truly spoken.** *True Worship.* This in the 1848 *Supplement* to the Boston *Hy. of Hys.*, 1846, No. 376, begins with st. xi. of his poem on "Worship," given in full in his *Comp. P. W.*, p. 77. The poem is dated by the Author, 1848 (*Author's MS.*).

16. **O holy Father, just and true.** *Freedom.* "Lines written for the Celebration of the third Anniversary of British Emancipation at the Broadway Tabernacle, N. Y., August 1st, 1837." Given in his *Comp. P. W.*, p. 73. Included in the Unitarian *Christian Hys.*, Boston, 1844, and has been reprinted in later collections.

17. **O Maker of the Fruits and Flowers.** *Flower Services.* This begins with st. iv. of his "Lines for the Agricultural and Horticultural Exhibition at Amesbury and Salisbury, Sept. 28, 1848," as given in his *Comp. P. W.*, p. 97. It is in Longfellow and Johnson's Unitarian *Hy. Bk.*, 1846, and as "O Painter of the fruits and flowers," in Hosmer's *Cong. Hys.*, 1864.

18. **O not alone with outward sign.** *Divine Instinct.* This begins with st. ii. of his poem, "The Tent on the Beach," written in 1867 (*Author's MS.*), and in his Lond., 1844, p. 166, and his *Comp. P. W.*, p. 75. The hymn appeared in the Boston *Hy. of Hys.*, 1846, and gets in later collections.

19. **O pure and holy One, not in vain.** *Freedom.* This begins with st. xii. of the poem "To the Reformers of England," as given in the *Comp. P. W.*, p. 77. The hymn was included in the Boston *Hy. of Hys.*, 1846, and has been reprinted in later collections.

20. **Our fathers framed the law of right.** *Old and New.* This is from his poem "The Chapel of the Hermits," 1840 (in 56 st. of 4 l.), and begins with st. xi. (*Comp. P. W.*, p. 113.). The cento was given in the Boston *Hys. of the Spirit*, 1864, and reprinted in later collections.

21. **O Thou, at Whose rebuke the grave.** *Mercy.* This was given in the Boston *Hy. of Hys.*, 1846, No. 441.

22. **O (Dod) Thou, Whose presence went before.** *National Hymn.* This hymn is dated by the Author, 1858 (*Author's MS.*), and was sung at the Anti-Slavery Meeting at Chatham Street Chapel, New York, "on the 4th of the 7th month, 1851." It is No. 704 in the Unitarian *Christian Hys.*, 1864. It is sometimes given as "O God, whose presence went before."

23. **O, what though our feet may not tread where Christ trod.** *Presence of Christ's Spirit.* The author dates this 1857 (*Author's MS.*). It is No. 152 in the Boston *Hy. of Hys.*, 1846. In their *Hys. of the Spirit*, 1864, No. 653, it begins: "O, wherefore the dream of the unholy abode." Both cento are from his poem in its entirety.

24. **Shall we grow weary in our watch?** *Patience, or Resignation.* This begins with st. x. of his poem "The Cypress-Tree of Cuyion." (*Comp. P. W.*, p. 84.) This form of the text was given in the Boston *Hy. of Hys.*, 1846, No. 379, in 7 st. of 4 l., and again in Hosmer's *Cong. Hys.*, 1864, No. 1.

25. **Spirit of the chargeful multitude.** *Persecution.* This begins with line 6 of st. x. of his poem "Eschiel," and was given in the Boston *Hys. of the Spirit*, 1864, No. 641. In full in *Comp. P. W.*, p. 47.

26. **There is a temple which is not.** *Worship of Nature.* The author dates this 1843 (*Author's MS.*). It is from his poem "The Worship of Nature," and was given in this form in the Boston *Hys. for the Church of Christ*, 1853, No. 160. The cento "The harp of Prophecy," appeared in the *Christian Register* (*cited from Bp. Hy. Bk.*), Boston, 1864, No. 181, is from the same poem. The cento No. 321 in the Boston *Hys. of the Spirit*, 1864, is also (altered) from this poem.

27. **The path of life we walk to-day.** *The Shadowing Rock.* This in the Boston *Hys. of the Spirit*, 1864, No. 511, is from his poem on "The Rock in Rebecca's Shadow," written in 1859 (*Author's MS.*). In full in *Comp. P. W.*, p. 184.

28. **Thine are all the gifts, O God.** *Children's Ministers, or Digging Schools.* Written for the Anniversary of Hingham Sunday Schools, Boston, 1874. It is in Hosmer's *Cong. Hys.*, 1864.

29. **Then had fallen in thine armour.** *Death.* From his poem "To the memory of Charles B. Storrs, late President of Western Reserve College," pub. in his *Ballads and other Poems*, Lond., 1844, p. 84. Dated by the Author, 1844 (*Author's MS.*). Abridged form in the *Hys. of the Spirit*, 1864.

30. **To-day, beneath Thy chastening eye.** *Seeking Rest.* This begins with st. iv. of his poem, "The Wish of To-Day," dated by the author 1847 (*Author's MS.*), and included in his *In War Time, and Lyrical Poems*, 1864, p. 129. The cento in Martineau's *Hymns*, 1873, and others.

31. **We are not, know not; all our way.** *Resignation.* "Written at the opening of the Civil War, 1861" (*Author's MS.*), and included in his *In War Time, and Lyrical Poems*, 1864, p. 120. In full in the *Prim. Meth. Hymnal*, 1887.

32. **When on my day of life the night is falling.** *Old Age.* Written in 1876 (*Author's MS.*), and included in his work *The Bay of the Seven Islands, and other Poems*, 1883, p. 1. In Martineau's *Hymns*, 1873.

33. **With silence only as their benediction.** *Death.* "1849. Written on the death of Sophia Storrs, sister of Joseph Storrs, of Birmingham, Eng." (*Author's MS.*). It is in several collections, including Martineau's *Hymns, &c.*, 1873; Hosmer's *Cong. Hys.*, 1864, and others.

Notwithstanding this extensive use of portions of Mr. Whittier's poems as hymns for congregational use, he modestly says concerning himself, "I am really not a hymn-writer, for the good reason that I know nothing of music. Only a very few of my pieces were written for singing. A good hymn is the best use to which poetry can be devoted, but I do not claim that I have succeeded in composing one." (*Author's MS.*) We must add, however, that these pieces are characterized by rich poetic beauty, sweet tenderness, and deep sympathy with human kind. (See also Index of Authors and Translators.) [J. J.]

Whittingham, William. [Old Version, § ix. 3.]

Whittingham, William Rollinson, D.D., LL.D., was b. in New York, Dec. 2, 1805. He received his early education from his mother, and subsequently graduated at the General Theological Seminary, New York, 1825. He was for some time Rector of St. Mark's, Orange, New Jersey; then of St. Luke's, New York; and afterwards Professor of Ecclesiastical History in the General Seminary, N. Y., 1835. In 1840 he was consecrated Bishop of Maryland, and d. in 1879. For talent, learning, and character, Bishop Whittingham is allowed to be one of the great American Bishops, if not the greatest. His contributions to hymnology were *Specimens of a Church Hymnal*, Baltimore, Dec. 1863, and two *trs.* from the German, which appeared in *Hys. for Church and Home*, 1820. (See Index of Authors and Translators.) [F. M. B.]

Who are these that come from far? *T. Kelly.* [*Triumphs of the Gospel.*] This hymn in Hatfield's *Church Hymn Book*, N. Y., 1872, and others, is composed of st. iii., iv. (rearranged) v., vi. of Kelly's "Hark! what sounds salute our ears," which appeared in the 1806 ed. of his *Hymns*, in 6 st. of 4 l. (ed. 1853, No. 6).

Who but Thou, Almighty Spirit? [*Missions.*] This hymn appeared in *The Evangelical Magazine*, 1821, in 3 st. of 6 l., and signed *Evigna*. It was reprinted in Nettleton's *American Village Hymns*, 1825, and subsequently in numerous collections in that country and elsewhere, as in Hatfield's *Church H. Bk.*, N. Y., 1872; Spurgeon's *O. O. H. Bk.*, 1866, &c. [J. J.]

Who can resist the Almighty arm? *J. Logan.* [*God Omnipotent.*] Pub. in the Scottish *Translations and Paraph.*, 1781, as a paraphrase of Job xxvi. 6, &c., in 9 st. of 4 l. It is rarely found outside of the *Tra. and Paraphs.* We have ascribed it to J. Logan on evidence given under **Brown, R.**, p. 188, ii. [J. J.]

Who is this so weak and helpless? *Bp. W. W. How.* [*Life and Death of Jesus.*] This very beautiful hymn in the form of question and answer, on the Life and Death of our Blessed Lord, was pub. in the 1867 *Supplement* to Morrell and How's *Fv. & Hys.*, in 4 st. of 8 l. It was revised by Bp. How for the S. P. C. K. *Church Hymns*, 1871. It is found in a large number of modern hymnals. [J. J.]

Who says, the wan autumnal sun? *J. Keble.* [*Burial. The Widow at Nain.*] Dated Sep. 27, 1822, and pub. in the 4th ed. of the *Christian Year*, 1828, in 13 st. of 5 l., and based upon St. Luke vii. 13, 14, "And when the Lord saw her, He had compassion on her," &c. In E. T. Lowe's *Hys. for Christian Seasons*, Gainsburgh, 1834, st. iv.-vi., ix. and x., were given as "Who says the widow's heart must break?" In *Kennedy*, 1863, No. 1328, there is another hymn from this poem and beginning with the same opening line. It is composed of st. iv.-vii. Each of these arrangements forms a good hymn. [J. J.]

Why dost thou beat so quick, my heart. *F. W. Faber.* [*Prayer.*] Pub. in his *Jesus and Mary*, &c., 1849, in 12 st. of 4 l. and headed, "Sweetness in Prayer." It was also given in his *Hymns*, 1862. In Martineau's *Hymns, &c.*, 1873, the cento, "Thy home is with the humble, Lord," is composed of st. viii., ix., and xii. Sometimes it is given as "Thy home is with the humble soul." [J. J.]

Why march ye forth with hymn and chant? *J. M. Neale.* [*Burial—and Burial at Sea.*] This appeared in his posthumous *Ori-*

ginal *Sequences, Hymns, and other Ecclesiastical Verses*, 1866, p. 75, in 4 st. of 8 l., and headed, "At a Funeral." The hymn for Burial at Sea, "We give his body to the surge," No. 516, in the *Hymnary*, 1872, is based thereupon. It is one of a very limited number of hymns adapted to that occasion. [J. J.]

Why should I fear the darkest hour? *J. Newton. [Jesus All and in All.]* Printed in the *Gospel Magazine*, June, 1771 in 8 st. of 3 l., headed "In uno Jesu omnia," and signed "Omicron." It was included in the *Olney Hymns*, 1779, Bk. iii., No. 66, with the heading "Jesus my All." It has passed into a large number of hymn-books both old and new. It is usually abbreviated. [J. J.]

Why should I sorrow more? (*Confidence in the Promises.*) This hymn in Spurgeon's *O. O. H. Bk.*, 1866, is W. Williams's hymn "My God, my Life, my All," rewritten for that collection by Mr. Spurgeon. Williams's original appeared in his *Gloria in Excelsis, or Hys. of Praise to God and the Lamb*, Carmarthen, 1772, No. 67, in 4 st. of 8 l. [J. J.]

Why should our tears in sorrow flow? *[Death of a Minister.]* Appeared in the *Missionary Minstrel*, Lond., 1826. It was by "O. P.," the anonymous compiler of that collection of missionary hymns. It was reprinted in Pratt's *Ps. & Hys.*, 1829, No. 569, in 6 st. of 4 l. From that collection it passed into many hymn-books, especially in America, and is in somewhat extensive use. [W. T. B.]

Why should the children of a [the] King. *I. Watts. [Assurance through Faith.]* Pub. in his *Hys. and Spiritual Songs*, 1709, Bk. i., No. 144, in 4 st. of 4 l., and headed, "The Witnessing and Sealing Spirit." It was adopted by G. Whitefield in his *Coll. of Hys., &c.*, 1753; A. M. Toplady in his *Ps. & Hys.*, 1776, and others amongst the older compilers. It is also widely used in G. Britain and America. [J. J.]

Why will ye lavish out your years. *P. Doddridge. [Care of the Soul.]* In the posthumous *Hys. founded on Various Texts of Scripture*, 1755, No. 206, in 5 st. of 4 l., and again in *J. D. Humphreys's ed. of the same*, 1839, No. 229. It is given in most American hymn-books as "Why will ye waste in trifling cares?" [J. J.]

Whytehead, Thomas, M.A., s. of H. R. Whytehead, Rector of Cayley, and Prebendary of Lincoln, was b. at Thornasby, Nov. 30, 1815. He was educated at Beverley Grammar School, and St. John's College, Cambridge. He was Bell University Scholar; he also won the Chancellor's medal for English Verse twice; the Hulsean prize of 1835; and other distinctions. He was also twenty-second senior optime in the Mathematical Tripos, and second in the first class in the Classical Tripos; B.A. in 1837, and Foundation Fellow of his college the same year. In 1838 he was classical lecturer at Clare College, but left the University for the Curacy of Freshwater, Isle of Wight, on taking Holy Orders in 1839. In 1841 he was appointed Chaplain to Dr. Selwyn, Bishop elect of New Zealand, and sailed for that country in 1842. He was appointed the first Principal of the College which the Bishop established in New Zealand; but owing to the rupture of a blood vessel shortly after landing in New South Wales, he never took any duty in New Zealand. The little time and strength which remained to him he spent in correcting the Maori translation of the Bible and Prayer Book. The end came, however, only too soon, and he d. at Waimate, N. Zealand, March 10, 1843. The cetoom in which he was held is emphasised by the fact that

"When the new chapel of his college (St. John's Cambridge) was erected and the vaulted roof was encrusted with carved figures, beautifully executed, standing in a sacred company, as the founder of Christian era, the fire which received the distinguished honour of being selected to represent the nineteenth century, all members of his college, were Henry Martyn, William Wilberforce, William Wordsworth, Charles Simeon, and Thomas Whytehead."—*Christian Life, June* 1875, p. 288.]

Whytehead's *Poems* were pub. by Rivingtons in 1842, and his *College Life*, posthumously in 1845. In the former there are seven "Hymns towards a Holy Week." Of these "Last of creation's days" (*Sixth day*) and the widely known "Sabbath of the saints of old" (q.v.). Five days before he died he wrote to a friend:—

"I took up the translation of the Evening Hymn (*Abendlied*, by one Gerhardt) into Short Metre, thinking that first of the kind of the same metre and rhythm as the English. Two hundred and fifty copies have been printed, and sung in church and school by the natives, and several of them came and sang under my window. They call it the 'new hymn for the sick minister.' Now, what do you think of it? Is it worth the pains it might? It is very hard for me to compress within the same bounds in a rude language. However it is done, and people seem pleased with it, and it is a comfort to think one has introduced Bishop Ken's beautiful hymn (*Evening*) into a heathen country. So with them this legacy when I could do no more for them."

A life so short and holy could have had no more beautiful ending. [J. J.]

Wie sin Vogel lieblich singet. (*Morning.*) This hymn, which **Miss** Winkworth appropriately entitles "A Morning Song of Gladness," is included as No. 207 in the *Geistreiche Psalmen und Gesänge*, Marburg, 1722, in 6 st. of 8 l. It had previously appeared in the ed. of 1690 (*Marburg Universität Library*). In J. Kelner's *Christliches Hausbuch*, Hamburg, 1849, p. 230, st. i., iv., vi. are given, marked as "from the year 1580"; and this text is in Knapp's *Ev. L. S.*, 1850, No. 2253 (1865, No. 2325). We have failed to trace the hymn earlier than 1690. The tr. in C. U. is:—

As a bird in meadows fair. A good tr. from Knapp, 1850, No. 2253, by Miss Winkworth, in her *C. F. for England*, 1863, No. 161, p. 70, repeated in Mrs. Brock's *Children's P. & Hys.*, 1881, beginning, "As the bird in meadows fair." In her *C. & Fer England*, 1863, No. 161, Miss Winkworth rewrote it to the original metre, and there it begins, "As a bird at dawning singeth."

[J. M.]

Wie gross ist des Allmächtgen Güte. *C. F. Gellert. [Praise.]* A beautiful hymn of thanksgiving for the goodness of God, one of the finest and most popular of Gellert's productions. First pub. in his *Geistliche Oden und Lieder*, Leipzig, 1757, p. 38, in 6 st. of 8 l., entitled, "The Goodness of God." In

cluded in the Berlin *G. B.*, 1765, No. 20, in almost all subsequent collections, and recently in the Berlin *G. L. S.*, ed. 1863. *Tr.* as:—

1. **How beauteous our Creator's blessing!** A good and full tr. by A. T. Russell, as No. 204 in his *Ps. & Hys.*, 1851.

Other trs. are: (1) "How great the goodness of the Lord," in Madame de Pontes' *Poetry and Poetry of Germany*, 1860, vol. i. p. 472. (2) "How great Jehovah's love, how tender." by Mrs. Findlater, in *S. S. L.*, 1862, p. 47 (1864, p. 312). (3) "My God, how boundless is Thy love," in the *Song of Rest*, 1877, p. 400, marked as by "*A. R. Br.*" [J. M.]

Wie soll ich dich empfangen? *P. Gerhardt. [Advent.]* 1st pub. in the *Crüger-Runge G. B.*, 1653, No. 77, in 10 st. of 8 l., reprinted in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 3, Bachmann's ed., No. 22, and the *Unv. L. S.*, 1851, No. 21. It is founded on St. Matt. xxi. 1–9, the Gospel for the first S. in Advent. The allusions in st. vi.–ix. would suggest that it was written during the Thirty Years' War. It is one of Gerhardt's finest productions, and is probably the best German Advent hymn. *Tr.* as:—

1. **How shall I meet my Saviour.** In full, by J. C. Jacobi, in his *Paulmodia Germanica*, 1722, p. 3 (1732, p. 5, slightly altered). Included in the *Moravian H. Bk.*, 1754, and repeated, altered, in later eds. (1886, No. 33). Varying entos under the original first line, but from the Moravian text, are found in Montgomery's *Christian Psalmist*, 1825, Dr. Pagenstecher's *Coll.*, 1864, Latrobe's *Ps. & Hys.*, 1841, and Bp. Kyle's *Coll.*, 1860. Other forms are (see also No. 3):—

(1) **We go to meet Thee, Saviour** (st. i. alt.), in Reid's *Praise Bk.*, 1872, mainly from the *Moravian H. Bk.*, 1801.

(2) **Love caused Thine Incarnation** (st. v. alt.), in **Wigner's** *Offering of Christian Songs for G. & C.*, 1872, from the *Moravian H. Bk.*, 1801.

2. **Oh, how shall I receive Thee.** A good tr. of st. i., ii., vii., viii., x., by A. T. Russell, as No. 36 in his *Ps. & Hys.*, 1851. Repeated in *Kennedy*, 1863, and the *People's H.*, 1867; and abridged in J. L. Porter's *Coll.*, 1876, *H. & Songs of Praise*, N. Y., 1874, *London Deniel*, N. Y., 1884, &c.

3. **Oh! how shall I receive Thee.** This is No. 3 in the ed., 1857, of Mercer's *C. P. & H. Bk.* St. i., ii., are based on *Russell*, and st. iii.–v. (representing iv.–vi.), are based on *Jacobi*, as altered in the *Moravian H. Bk.*, 1801. Slightly altered in *Mercer*, 1859, and thence in the Pennsylvania *Luth. Ch. Bk.*, 1868; and (omitting *Tr.* of st. iv.) in *Mercer's* Ox. ed., 1864.

4. **Ah! Lord, how shall I meet Thee.** A *tr.* of st. i., ii., v., vi., viii., x., by Miss Winkworth, in her *C. & Fer England*, 1863, No. 21.

5. **Say with what salutations.** In full, by J. Kelly, in his P. Gerhardt's *Spir. Songs*, 1867, p. 10; repeated, abridged, in the *Ohio Luth. Hyl.*, 1880.

Other trs. are: (1) "Lord, how shall I be meeting," by Dr. J. W. Alexander, in Schaff's *Kirchenfreund*, 1840, p. 178, and his *Christ in Song*, 1869, p. 20, and his *Thesaurus*, Philadelphia, 1876, p. 20. (2) "Lord, how shall I meet Thee? How my heart," by *Miss Winkworth*, 1858, p. 7. (3) "How shall I come to meet Thee," by *Miss Manington*, 1883, p. 95. (4) "Lord, how shall I receive Thee," by *St. Mundo*, 1864, p. 93. [J. M.]

Wigner, John Murch, second s. of J. T. Wigner (see below), was b. at Lynn, June 19, 1844. He was educated at the Grammar School of Lynn, and afterwards graduated B.A. and M.C. in the London University. Mr. J. M. Wigner now resides near London, and has been for many years in the India Home Civil Service. He is connected with his father's church, and has done much to promote the spiritual welfare of the young. He is the author of several hymns, three of which are in the Baptist *Ps. and Hys. for School and Home*, 1889 :—

1. "Come to the Saviour now." *Invitation.*

2. "Lost one! wandering on in sadness." *Return to God.*

3. "Lo, a loving Friend is waiting." *The Call of Jesus.*

The first of these is in the Bap. *Ps. and Hys.*, 1880, and included 1871. [W. R. S.]

Wigner, John Thomas, was b. at Harwich, in or about the year 1815. When a youth he removed to Burnham, in Essex, where he became a member of a Baptist church. In 1836 he entered Stepney College as a student for the ministry, and in 1840 became pastor at Lynn, in Norfolk. From Lynn he removed in 1861 to Brockley, near London, where very shortly a new chapel was built for him, in which he continues to minister. Mr. Wigner was one of the committee which brought out, in 1858, the well-known Baptist Hymn-book *Ps. & Hys.* He was the editor of the *Supplement* to that book, which appeared in 1880, and was also editor of the Baptist *Ps. and Hys. for School and Home*, 1889. In these books two of his hymns were included: (1) "Hark! 'tis the song of heaven" (*The Angels' Song at the Birth of Christ*), and (2) "O Lord, revive Thy work" (*Prayer for a Revival*). A third, which appears in the above-named School H. Bk. is an adaptation by Mr. Wigner of a well-known hymn by Mrs. Reed, "O do not let the word depart" (*Expostulation with the Backslood*). [W. R. S.]

Wilhelm (II. or IV.), Duke of Sachse-Weimar, s. of Duke Johann of Sachse-Weimar, was b. in the castle of Altenburg, April 11, 1598. He studied for some time at the University of Jena, devoting himself especially to music and mathematics. On the outbreak of the Thirty Years' War he espoused the cause of Friedrich V. of the Palatinate. At the battle of the Weisse Berg, near Prague (see p. 188, i.), he was severely wounded, and at the battle fought near Stadtlohn, in Westphalia (Aug., 1623), he was at first left for dead, and then taken prisoner by Tilly. In 1623 the Emperor allowed him to go free, and he assumed the government of Weimar. When Gustavus Adolphus came to Germany (1630), Wilhelm did not join him till after the battle of Breitenfeld (Sept., 1631), and in July, 1635, he was one of the consenting parties to the Peace of Prague, between Saxony and the Emperor, in consequence of which the Swedish troops made various inroads on his territory. When the final partition took place, in 1644, between himself and his surviving brother (Sachse-Weimar fell to Wilhelm, and Gotha to Ernst) he set himself earnestly to restore prosperity and godliness in the regions under his rule. He also found more time (especially after the peace of Westphalia, 1648), to devote to his studies in poetry and music, and to the adornment of Weimar. He d. at Wei-

mar, May 17, 1662 (*Koch*, iii. 110; *Wetzel*, iii. 459; *Bode*, p. 172, &c.).

Wilhelm joined, in 1617, in founding the Fruitbearing Society, the great German Literary and Patriotic Union of the 17th cent.; and, after the death (1635) of Ludwig, became the recognised head of the Society, and transferred the centre of its operations, to the direction of which the Duke was assisted by Georg Neumark (p. 796, l.). Neumark, in his *Palmenbaum*, 1668, p. 446, speaks of the Duke as having "composed several hymns, as well-known in this place, especially the short Hymn of Peace 'Gott der Fürste hat gegeben.'"

Besides this hymn on Peace only one other is known as Wilhelm's, viz.:—

Herr Jesu Christ, dich zu uns wend. *Public Worship.* This was included as No. 124 in the 2nd ed., 1651, of pt. i. of the *Cantionale Sacrum*, Gotha (1st ed. 1646), in 4 st. of 4 l., entitled "To be sung before the Sermon." As no author's name is there given, and as it did not appear in any of the three parts of the original ed. of 1646–48, the Duke's authorship is decidedly doubtful. So far as yet traced the Duke's name was not attached to it until in the *Altdorf Liederfreud* of 1678 (Fischer's *Supplement*, p. 71). In J. Nicolai's *Handbüchlein*, 4th ed., 1655, p. 746, it appears without author's name (Nicolai, be it observed, was living at Altenburg), and entitled "A heartfelt petition of pious Christians for grace and the help of the Holy Spirit, during Divine Service, before the Sermon." *Koch* says it was in the 1st ed., 1618, of *Nicolai*, but this appears to be merely a guess, for the earliest ed. of *Nicolai* which he describes at iii., 109, is that of 1655; and if it were in Nicolai's 1618 ed., this circumstance would make the Duke's authorship still more unlikely. Whoever the author was the hymn soon became justly popular, and in 1678 was formally directed to be sung in all the churches in Saxony on all Sundays and festivals. It is a simple and forcible hymn, which survived the Rationalistic period, and is found in all recent German hymn-books, e.g. in the Berlin *G. L. S.*, ed. 1863, No. 356. *Tr.* as:—

1. **Lord Christ, reveal Thy holy Face.** In full by J. C. Jacobi, in his *Prak. Got.*, 1729, p. 62 (1735, p. 69). Repeated as No. 322 in pt. i. of the *Moravian H. Bk.*, 1754 (1886, No. 754), and as No. 54 in J. F. Thrupp's *Ps. & Hys.*, 1853.

2. **Lord Jesu, to our prayer attend.** This is good and full *tr.* by A. T. Russell, as No. 12 in his *Ps. & Hys.*, 1851.

3. **Lord Jesus Christ, be present now!** This is a good and full *tr.* by Miss Winkworth, as No. 13 in her *C. B. for England*, 1863; repeated in the Pennsylvania Luth. *Ch. Bk.*, 1868, No. 49.

4. **Christ Jesus Lord, to us attend.** In full by L. Heyl, as No. 3 in the Ohio *Luth. Hyl.*, 1880.

Other trs. are:—

(1) "Lord Jesus, turn to us, and down," by *Dr. C. Walker*, 1846, p. 46. (2) "Lord Jesus Christ, in mercy bend," by *Miss Manington*, 1845, p. 19. (3) "Lord Jesus Christ, now towards us bend," by *N. L. Frothingham*, 1870, p. 321.

[J. M.]

Willard, Emma C. (*née* Hart), teacher and educational writer, b. at Berlin Connecticut, 1787; resided in 1838 and sometime after at Hartford, and for many years conducted a well-known school at Troy, New York. She d. at Troy, 1870. Her hymn—

Rocked in the cradle of the deep (Sailor's Hymn), is sometimes said to have been pub. in 1838. It is found in Dearle's *Plymouth Coll.*, 1859, No. 1285. Its earliest appearance has not been verified. It is a successful sailor's hymn. It is included in several collections in G. B.

[F. M. B.]

Williams, David, a contemporary of William Williams (1717–1791) and author of numerous Welsh hymns. He also wrote English hymns, some of which were pub. in a small tract of 24 pp., entitled, *Joy in the Tents of Zion, or a Few Gospel Hymns*, Brecknock, 1770. These hymns are rough, and in the style of W. Williams. There is a wild Welsh beauty about them which makes itself felt under the restraints of a gloomy Calvinism and a half foreign language. The original tract is very rare. [W. T. B.]

Williams, David, of Bethesda'r Fro, was a minister with the Independents in South Wales. He was b. at a farm-house, called Tredalyn, near Cowbridge, Glamorganshire. In 1812 he published a collection of hymns, which he called *Llais y Deryn*, or *The Voice of the Turtle Dove*. In 1824 he published a new edition under the title of *Dyfrondd Bethesda*, containing 143 hymns and 10 songs. Many of his hymns are still used by all denominations in Wales. [W. G. T.]

Williams, Edward, or *Iolo Morysnaig*, the greatest Welsh scholar of his time, published two vols. of hymns under the title *Seinws yr Eglwys yn Anialwch*, "The Psalms of the Church in the Wilderness." He is the chief author of the Myvyrian Archæology of Wales. His hymns were chiefly used by the Unitarians. [W. G. T.]

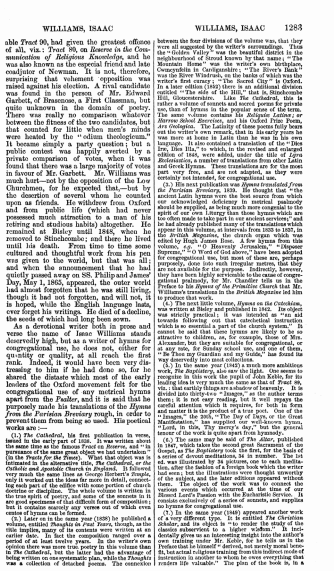
Williams, Helen Maria, daughter of Charles Williams, an officer in the Army, was b. in the North of England in 1762. Through the influence of Dr. A. Kippis (p. 622, l.) whose help she sought in London, her first poem, *Edwin and Elfrada*, a legendary tale, was pub. in 1782. This was followed by *An Ode on the Peace*, 1783, and *Peru, a Poem*. These were all included in her *Poems*, 2 vols., 1786, 2nd ed. 1791. Being connected by her sister's marriage with a French Protestant family, she resided in Paris during the period of the Revolution and the reign of Terror. There she became well known as a political writer of strong republican sympathies, but her too independent expressions of opinion led to her temporary imprisonment by Robespierre. Her *Letters from France*, 1790, were pub. in England and America, and in a French translation, in France. She also pub. *Letters containing a Sketch of the Politics of France from the 31st May, 1793, till the 28th of July*, 1794, 2 vols., 1795, and other works of a like kind; some additional *Poems*, and a tr. of Humboldt's *Personal Narratives of his Travels*, 1815. The closing years of her life were spent at Amsterdam, in the house of her nephew, Athanase Coquerel, a pastor of the Reformed Church there. Miss Williams d. in 1827. From her *Poems*, 1786, the following hymns have come into C. U.:—

1. **Father of Jesus, turn Thy sway.** *Nature and God.* In Martineau's *Hymns*, 1840.

2. **While Thee I seek, protecting Power.** *Safety in God.* This hymn was in Dr. Priestley's *Birmingham Coll.*, 1780; in Kippis's *Coll.*, 1795; the *Exeter Coll.*, 1806; and in numerous other collections, both Unitarian and Orthodox. In the *New Cong. H. Bk.*, 1859, it begins "While Thee I seek, Almighty Power;" and in several

collections a cento beginning "Father, in all our [my] comforts here," is given as in Horsell's *Ps. & Hys.*, 1845 and 1857, and several others. [V. D. D.]

Williams, Isaac, B.D., was b. at Cwmyefelin in Cardiganshire, Dec. 12, 1802, where his mother happened to be staying at her father's house at the time of his birth. But his parents' home was in Bloomsbury, London, his father being a Chancery barrister at Lincoln's Inn. He received his early education from a clergyman named Poldampton, with whom he was at first a day pupil in London, but whom he afterwards accompanied to a curacy at Worplesdon, near Guildford. All Mr. Poldampton's pupils (15), with the exception of Isaac Williams and his two elder brothers, were being prepared for Eton, where great stress was laid upon Latin versification; and it was in these early years that Isaac Williams acquired his fondness for, and proficiency in, this species of composition. In 1814 he was removed to Harrow, where Mr. Drury was his private tutor. He gained several school prizes, and became so used, not only to write, but to think, in Latin, that when he had to write an English theme he was obliged to translate his ideas, which were in Latin, into English. In 1821 he proceeded to Trinity College, Oxford, that college being chosen on the advice of Mr. Drury; and in his second term he was elected scholar of Trinity. In 1823 he won the University Prize for Latin Verse, the subject being *Ars Geologica*. The gaining of this prize was indirectly the turning point of his life, for it brought him into close relationship with John Keble, who may be termed his spiritual father. He had been previously introduced to Mr. Keble by the Vicar of Aberystwith, Mr. Richards, whom he had met at his grandfather's house. But there was no intimacy between them until he had won the Latin Verse Prize, when Mr. Keble came to his rooms and offered to look over the poem with him before it was recited and printed. This led to an intimate acquaintance which ripened into a warm friendship of infinite benefit to Isaac Williams's spiritual life. Mr. Keble offered to take him with him into the country and read with him during the Long Vacation, without any payment. Robert Wilberforce, then an undergraduate of Oriel, was also to be of the party. They settled at Southrop, near Fairford, a name familiar to the readers of Keble's *Life*. Here Isaac Williams made the acquaintance of Hurrell Froude, who was also reading with Mr. Keble, and this acquaintance also ripened into a friendship which was terminated only by death. Keble was like a boy with his pupils, entering with zest into all their amusements, but he also exercised a deep influence over their religious characters, especially that of Isaac Williams. Williams spent this and all his subsequent Long Vacations at Southrop, and became more and more influenced for good by Mr. Keble. He also became a great friend of Sir George Prevost, then an undergraduate of Oriel, who afterwards married his only sister. During one of these sojourns at Southrop, Keble showed Williams and Froude a MS. copy of the *Christian Year*, but, strange to say, the young men did not appreciate its beauties. Williams's intimacy with Keble caused alarm to Mr. Hughes, the successor of the Vicar of Aberystwith who had first brought the two together; Mr. Hughes was greatly shocked to hear that he was a friend of Mr. Keble of Oriel, and said he would introduce him to a most excellent and promising person there, a Mr. Newman, whom the evangelical vicar knew in connexion with the Church Missionary Society, and who would, he doubtless thought, supply an antidote to Keble's High Church opinions. While Williams was an undergraduate at Oxford, though he was a member of Trinity College, he spent much of his time at Oriel, attracted thither, not only because it was Keble's college, but also because he had many friends there, the chief of whom were the Wilberforces, Ryder, Anderson (now Sir C. Anderson), Harrell Froude, and Sir G. Prevost. As an accomplished scholar who had the benefit of Keble's tuition, it was naturally expected that he would take a high degree; and so, no doubt, he would have done, had he not attempted too much. In spite of the warnings of friends, he resolved to aim at a "double first," and, as mathematical studies were not to his taste, the labour over this uncongenial work in addition to the necessary preparation for the classical school was too severe for him; his health broke down, and he was obliged to be content with a pass degree. In 1829 he was ordained to the curacy of Windrush, about twelve miles from Fairford where Keble then lived, and about twenty from Bisley, where his brother-in-law, Sir George Prevost, who was now married, was curate. But he did not stay long at Windrush. Passman through he was, he competed successfully for a Trinity Fellowship, and had to return to Oxford the same year as college tutor. He lived on terms of great intimacy with Hurrell Froude, then Fellow of Oriel, and was introduced by him to J. H. Newman, to whom he was much attracted, like almost all who were brought into contact with that remarkable man. The attraction appears to have been mutual, and Williams became Newman's curate at S. Mary's, Oxford, which then included the village or rather hamlet of Littlemore. In 1842 he married Caroline, the third daughter of Arthur Champernown, of Dartington Hall, Devon, left Oxford, and went to Bisley as curate to Mr. T. Keble. So far as his outer life went, little more need be said. Nothing seems to have occurred to ruffle its placid course, except one episode which occurred in 1841–2. When John Keble resigned the Poetry Professorship at Oxford, he was naturally anxious that his friend Williams should be his successor. Not only was there a warm personal friendship and an entire sympathy of opinion on the most important of all matters between the two men, but on the score of poetical merit, Williams seemed to him obviously the proper person. He had already published several of his poetical works, and his reputation as a sacred poet was second only to that of Keble himself. But he was also identified in a peculiar way with the *Tract* writers. He had actually written the *Tract* which, next to the memor-



able *Tract* 90, had given the greatest offence of all, viz.: *Tract* 89, on *Reserve in the Communication of Religious Knowledge*, and he was also known as the especial friend and late confidant of Newman. It is not, therefore, surprising that vehement opposition was raised against his election. A rival candidate was found in the person of Mr. Edward Garbett, of Brasenose, a First Classman, but quite unknown in the domain of poetry. There was really no comparison whatever between the fitness of the two candidates, but that counted for little when men's minds were heated by the "odium theologicum." It became simply a party question; but a public contest was happily averted by a private comparison of votes, when it was found that there was a large majority of votes in favour of Mr. Garbett. Mr. Williams was much hurt—not by the opposition of the Low Churchmen, for he expected that,—but by the desertion of several whom he counted upon as friends. He withdrew from Oxford and from public life (which had never possessed much attraction to a man of his retiring and studious habits) altogether. He remained at Bisley until 1848, when he removed to Stinchcombe; and there he lived until his death. From time to time some cultured and thoughtful work from his pen was given to the world, but that was all; and when the announcement that he had quietly passed away on SS. Philip and James' Day, May 1, 1865, appeared, the outer world had almost forgotten that he was still living, though it had not forgotten, and will not, it is hoped, while the English language lasts, ever forget his writings. He died of a decline, the seeds of which had long been sown.

As a devotional writer both in prose and verse the name of Isaac Williams stands deservedly high, but as a writer of hymns for congregational use, he does not, either for quality or quality, at all reach the first rank. Indeed, it would have been very distressing to him if he had done so, for he shared the distaste which most of the early leaders of the Oxford movement felt for the congregational use of any metrical hymns apart from the *Psalter*, and it is said that he purposely made his translations of the *Hymns from the Parisian Breviary* rough, in order to prevent them from being so used. His poetical works are :—

(1.) *The Cathedral*, his first publication in verse, issued in the early part of 1838. It was written about the year 1835, and was the result of a visit to the Cathedrals of the same great object we had undertaken." (in the *Poets for the Poor*). What that object was is intimated in the alternative title, *The Cathedral, or the Catholic and Apostolic Church in England*. It followed the publication of the *Tracts for the Times*, and clearly it worked out the ideas for more in detail, connecting each part of the edifice with some portion of church doctrine or discipline. The whole volume is written in the true spirit of poetry, and some of the sonnets in it are very beautiful; but it contains scarcely any verses out of which even centos of hymns can be formed.

(2.) Later on in the same year (1838) he published a volume, entitled *Thoughts on Holy Poetry*, though, as the preface states, the greater part was written at an earlier date. In fact the composition ranged over a period of at least twelve years. In the writer's own opinion there was more true poetry in this volume than in *The Cathedral*, but the latter had the advantage of being a connected composition, whereas the former was a collection of detached poems. The connection between the four divisions of the volume was, that they were all suggested by the writer's surroundings. Thus the "Golden Valley" was the beautiful district in the neighbourhood of Isenal known by that name; "The Mountain Home" was the writer's own birthplace, Cumberland; "Lyrics of the Rhine" was the fact that it was the River Winthringen on the banks of which was the writer's first curacy; "The Sacred City" is Oxford. In a later edition (1842) there is an additional division entitled "The side of the Hill," that is, Stinchcombe Hill, where Williams resided. The volume contains 1 hymn, 2 versions of hymns and more than 7 poems by private use, than of hymns in the popular sense of the term. The same volume contains his *Scripture Lessons; or Sermons School Exercises*, and his Oxford Prize Poem, *Ars Geologica*. The Latinity of these poems fully bears out Newman's own remark that it is scarcely pure but was never to be found with that in which he wrote in language. It also contained a translation of the "Dies Iræ, Dies Illa," to which, in the revised and enlarged edition of 1846, were added, under the title of *Lyra Mystica*, a number of translations from other Latin hymns, and from the Greek Anthology. Of this latter part very few, and are not adapted, as they were certainly not intended, for congregational use.

(3.) His next publication was *Hymns translated from the Parisian Breviary*, 1839. He thought that "the new Church of England" was the best source from which to draw knowledge of Catholic hymnody, and that it should be supplied, as being much more suited to the spirit of our own Liturgy than those hymns which are too often made to take part in our ancient services," and he had already published many of the translations which appeared in this volume, and several of the hymns in the *Lyra Mystica*, in the British Magazine, a monthly which was edited by Hugh James Rose. A few hymns from this volume, *e.g.*, "O Heavenly Jerusalem," "Dispose my heart," "Most of the above," have been adopted for congregational use, but most of them are too long for congregational use, and irregular metre, that they are not available for the purpose. Indirectly, however, they have been highly serviceable to the cause of congregational psalmody, for Mr. Chandler tells us in the Preface to his *Hymns of the Primitive Church* that Mr. Williams' translations in the *British Magazine* led him to produce that work.

(4.) The next little volume, *Hymns on the Catechism*, was written at Bisley and published in 1842. Its object was strictly practical: it was intended as "an aid to the Church Catechism in the Sunday Schools, which is so essential a part of the church system." It cannot be said that these hymns are likely to be so attractive to children, as, for example, those of Mrs. Alexander, but they are suitable for congregational, or family use. The hymn, "Lord, in this Thy mercy's day," and "Be Thou my Guardian and my Guide," has found its way deservedly into most collections.

(5.) In the same year (1842) a much more ambitious work, *The Baptistery*, also saw the light. One seems to have been published in parts, as in the case of *Tract* 90, the leading idea is very much the same as that of *Tract* 90, viz.: that earthly things are a shadow of heavenly. It is divided into thirty-two "Images," as the author terms them; it is not easy reading, but it well repays the perusal, and the hymn, "Hail to the Lord's Anointed," is not unworthy of the pen of a true poet. One of the "Images," the 26th, "The Day of Days, or the Great Manifestation," has supplied our well-known hymn, "Lord, in this Thy mercy's day," but the general merit of the work is not above mediocrity.

(6.) The same may be said of *The Altar*, published in 1847, which takes the second great Sacrament of the Gospel, as *The Baptistery* took the first, for the basis of a series of devout meditations, 34 in number. The 1st of these, "Behold the Lamb of God," is the finest of the set, after the fashion of a foreign book which the writer had seen; but the illustrations were thought unworthy of the subject, and the later editions appeared without them. The object of the work was to connect the Sacrament of the Altar with the Holy Eucharist and the Blessed Lord's Passion with the Eucharistic Service. It contains exclusively a series of sonnets, and supplies no hymns for congregational use.

(7.) In the same year (1848) appeared another work of a very different type. It is entitled *Hymnal Companion to the Book of Common Prayer*, and is the study of the classics, subservient to a higher tradition." It incidentally gives us an interesting insight into the author's own training under Mr. Keble, for he tells us in the Preface that he himself "derived, not merely encouragement, but actual religious training from this book in early life." The hymns are mostly of the Sarum type, "varying that renders its valuable." The plan of the book is, to a

word, to take passages from all the chief classical authors, and to give Christian comments on each.

(8.) His only other poetical work was *Ancient Hymns for Children*, 1845, which consisted of a reprint, with additions, of the *Hymns on the Catechism*, and Latin, previously published in 1839 and 1838 as above.

Although Isaac Williams's prose writings are as valuable, and perhaps more popular than his verse, yet from the point of view of this article it will suffice to enumerate the principal of them. They include—

Several reviews for *The British Critic* at various dates; *Thoughts on the Study of the Gospels*, 1837; *Sermons on the Characters of the Old Testament*, 1838; *The Beginning of the Book of Genesis, with Notes and Reflections*, 1861; *The Psalms interpreted of Christ*, 1842; *The Female Characters of Holy Scripture*, 1842; *Memoir of the Rev. R. A. Suckling, late Perpetual Curate of Brasige*, 1852; *A Harmony of the Four Gospels*, 1854; *Sermons on the Epistles and Gospels*, 2 vols., 1852; *Sermons on the Female Characters of Holy Scripture*, 1854; *The Apocalypse*, 1861, and many other minor works.

Besides these, he edited a large number of *Plain Sermons* at different dates by various writers, and he also wrote some of the *Tracts for the Times*, notably *Tract* 80 (1838), and 87 (1840), on *Reserve in Communicating Religious Knowledge*. It is difficult to see why these should have given so much offence. The principles on which the conclusion is based are obviously correct. Perhaps the title *Reserve* was alarming when men's minds were excited by the fear that they were being led by the new Oxford school they knew not whither. These two *Tracts*, with *Tract* 88, also by Isaac Williams, would fill an octavo volume of more than 200 pages. Both the character and the writings of Isaac Williams are singularly attractive. They both present a striking combination of qualities which are not often found in union. He was as firm as a rock in the maintenance and expression of his principles, but so quiet and retiring that his personality came far less before the public than that of any of the other leaders of the Oxford movement. His writings are so Christian and unaggressive in their tone that we are won over to his side almost without knowing it. He was a most valuable ally on this very account to his party, and the hymnologist may well regret that he did not devote his exquisite poetical taste, his refined culture, and his ardent piety more to hymn-writing than he did.

(J. H. O.)

Isaac Williams's position in hymnody does not lie so much in the actual work which he did, as in the influence he had over others. His *tra.* from the Latin, mainly through the metres which he deliberately adopted, have not had a wide acceptance in the hymnody of the Church. J. Chandler, however, has left it on record that Williams's *tra.* in the *British Magazine* led him to undertake kindred work, and Chandler's *tra.* are amongst the most popular in the English language. Williams's *Hymns on the Catechism*, 1842, were with Dr. Neale's *Hymns for Children* of the same year the forerunners of the more popular productions in the same lines by later writers. Williams's *tra.* together with the more important of his original hymns may be traced through the Index of Authors and Translators. Of his original hymns the following are also in C. U. :—

1. How solemn, silent, and how still. *Obedience.* (1842.)
2. Jesus, most loving Lord. *Hymn to Christ.* (1844.)
3. Lord, Thou dost adhor the proud. *Humility.*
4. Lord, in this Thy mercy's day. *Holy Spirit.*
5. The child lean on the parent's breast. *Trust in God.* (1842.)
6. The High Priest once a year. *Ascension.* (1842.)

The dates here given indicate the works in which those hymns appeared.

(J. J.)

Williams, John, D.D., LL.D., was b. at Deerfield, Massachusetts, Aug. 30, 1817; graduated at Trinity College, 1835, and was ordained in 1838. From 1842 to 1848 he was Rector at Schenectady, New York, and President of Trinity College, Hartford, Connecticut, from 1848 to 1853. In 1861 he was consecrated Assistant Bishop of Connecticut, taking, in 1865, the full charge of that diocese. Bishop Williams is an eminent scholar. His contributions to hymnology were *Ancient Hymns of Holy Church*. Hartford, 1845, being *trs.* from the Latin: the "Additional Hymns," pp. 91–127, were selected from the *trs.* from the Latin by Isaac Williams. A few of Bp. Williams's *trs.* have come into C. U. (See **Index of Authors and Translators.**)

(J. J.)

Williams, William, of Pantycelyn, was the Sweet Singer of Wales. He was b. at Cefn-y-Coed, in the Parish of Llanfair-y-bryn, near Llandovery, in 1717. He was ordained a deacon of the Established Church in 1740, by Dr. Claget, Bishop of St. Davids, and for three years he served the Curacies of Llanwrtyd and Llanddewi-Aberywaen. He never received Priest's Orders. He became early acquainted with the revivalist Daniel Rowlands, and for thirty-five years he preached once a month at Llanillian and Caio and Llansawel, besides the preaching journeys he took in North and South Wales. He was held in great esteem as a preacher. In 1744 his first book of hymns appeared under the title of *Hallelujah*, and soon ran through three editions. In 1762, he published another book under the title of *Y Mor o Wydr*, which soon went through five editions. His son John pub. an excellent edition of his hymns in the year 1811. In addition to his Welsh hymns Williams also pub. several in English as :—

(1.) *Hosannah to the Son of David: or, Hymns of Praise to God, for our glorious Redemption by Christ. Some few translated from the Welsh Hymn-Book, but mostly composed on occasion of the late Wonderful Success of the Gospel.* 8vo. pp. 24. *Printed by W. Strahan, Wine Street*, 1759. This contains 31 hymns of which 11 are *trs.* from his Welsh hymns. This little book was reprinted by D. Sedgwick in 1860.

(2.) *Gloria in Excelsis: or, Hymns of Praise to God and Christ.* 8vo. pp. 36. *Hymns W. Williams Carmarthen. Printed for the author by John Rose, removed to Priory Street, near the Church, M.DCC.LXII.* This contains 34 hymns, not including parts.

From these volumes the following hymns are in C. U. :—

i. From the *Hosannah*, 1759 :—

1. *Jesus, my Saviour is enough. Jesus, All in All.*
2. My God, my God, Who art my all. *Communion with God desired.*
3. The enormous load of human guilt. *God's love unquenchable.*

ii. From the *Gloria in Excelsis*, 1772.

4. Awake, my soul, and rise. *Pentecostal.*
5. Beneath Thy Cross I lay me down. *Penitential.*
6. Hark! the voice of my Beloved. *The Voice of Jesus*

7. Jesus, lead us with Thy power. *Divine Guidance*
Invited. Sometimes given as "Father, lead us with Thy power."

8. Jesus, Whose Almighty sceptre. *Jesus as King.*

9. Saviour, look on Thy beloved. *The Help of Jesus desired.*

10. White and ruddy is my Beloved. *Beauties of Jesus.*

Williams is most widely known through his two hymns, "Guide me, O Thou great Jehovah," and "O'er those gloomy hills of darkness." Williams d. at Pantycelyn, Jan. 11, 1791. [Sec **Welsh Hymnody.**] [W. G. T.]

Willis, Nathaniel Parker, was b. at Portland, Maine, Jan. 20, 1807, and educated at Yale College, graduating in 1826. After writing for a time for the *American Monthly Magazine*, which he established, and the *New York Mirror*, into which the former was merged, he was attached to the American Legation at the French Court. His stay in Europe extended from 1831 to 1837. On his return he became in 1839 one of the editors of *The Corsair*. His works are numerous, and include *Sacred Poems*, 1843. He d. Jan. 29, 1867. His sister, Mrs. Parton, is the well-known "Fanny Fern." His hymn—"The perfect world by Adam trod" (*Dedication of a Place of Worship*), was "Written to be sung at the Consecration of Hanover Street [Unitarian] Church, Boston," in 1826, and since then has been widely used, although of no exceeding merit. [F. M. B.]

Willkommen unter deiner Schaar. *N. L. von Zinzendorf.* [*Christian Church.*] The origin of this hymn was somewhat remarkable. On May 10, 1737, Zinzendorf had been consecrated, at Berlin, by Daniel Ernst Jablonsky (see p. 786, ii.), as Bishop and Ordinary of the Moravian Brethren's Unity. In 1741 *D. L.* Dober, who had officiated as General-Elder (Generals-Aeltester) of the entire Moravian connexion, resigned his office. Zinzendorf then held (from Sept. 11 to Sept. 25, 1741) a noteworthy synodical conference at London at which the assembled brethren agreed that no suitable successor to Dober could be found in their midst. On Sept. 16, 1741, they therefore resolved to beseech the Lord Jesus Christ Himself to take the office of General-Elder of the entire Unity, and, as on casting lots the result was favourable to their wishes, they took for granted that He had assumed this position, and appointed 12 Assistant-Elders (Vice-Aeltesten) to form the directing General Conference of the Unity, Zinzendorf's power of general superintendence being abolished (see *Koch*, v. 394). It was on this occasion that Zinzendorf wrote this hymn. Albert Knapp in his ed. of Zinzendorf's *Geistliche Gedichte* (1845, p. 288), entitles it "When Jesus assumed the position of General-Elder," and dates it Sept. 16, 1741. It was included in *Appar. ad., circa* 1745, to the *Herrnhut G. B.*, as No. 1778, and in 14 st. of 8 l. In the *Brüder G. B.*, 1778, No. 1099, st. vi.–viii. were omitted, and in the *Hist. Nachricht* thereto (ed. 1831, p. 189) it is dated "In London, 16 Sept., 1741." *Tr.* as :—

i. Welcome among thy flock of grace. This is a tr. of st. i., iv., v., vii., by Miss Cox, in her *Hymns in the Moravian H. Bk.*, 1789 (1864, No. 91). It was adopted, slightly altered and beginning, "We hail Thee, Lord, thy Church's Rock," as No. 271 in the 1827 ed. of Mercer's *C. P. & H. Bk.* (Un. ed., 1844, No. 495, in 8 st.). From *Mercer* st. i., v., vii. passed into the Pennsylvania Luth. *Church Mk.*, 1868, No. 373.

ii. Welcome among thy chosen Flock. This is No. 294 in the *Appr.* of 1745 to the *Moravian H. Bk.*, 1742 (ed. 1754, pt. ii., No. 222). [J. M.]

Wilson, Caroline, *née* **Fry,** daughter of a farmer, was b. at Tunbridge Wells, Dec. 31, 1787. In 1831 she was married to a Mr. Wilson, and d. at Tunbridge Wells, Sept. 17, 1846. Her publications were somewhat numerous, and included a *History of England in Verse*, 1801; a *Poetical Catechism*, 1821; *Serious Poetry*, 1822; *Death, and other Poems*, 1825, &c. Her *Autobiography, Letters, and Reminiscences* were pub. in 1845, and her *Table of the Lord* in 1850. Her best known hymns are :—

i. For what shall I praise Thee, My God and my King? *Praise for Redeeming us from Affliction.* In C. U. in G. Britain and America.

ii. When the clouds of deepest woe. *Affliction leading to Glory.* From her *Poetical Catechism*, 1825, p. 24. In *Kennedy*, 1863, it begins "Fall oft the clouds of deepest woe." [J. J.]

Wilson, Jane, known as *Sister Beatrice*, the Mother Superior of the Sisterhood of St. Thomas the Martyr, Oxford, was the daughter of a clergyman, and d. in 1872 aged 56 years. She pub. *Legends Monastica, and other Poems* (Oxford: Mowbray), which has passed through several editions. This work includes 16 hymns, originally written for *Hymns used at the Church of S. Thomas the Martyr, Oxford*, edited by the Vicar, the Rev. T. Chamberlain, 1861; enlarged ed., 1870, as follows :—

1. A Fast before a Feast. *Shrove Tuesday.*
2. A virgin heart she brought to Christ. *St. Prideswide.*
3. Again our Lent has come to us. *Lent.*
4. At eventide was light. *Evening.*
5. Behold, she comes, in silence. *Conception of B. V. M.*
6. Calm the saint's slumber. *St. Peter ad Vincula; or, Lammas Day.*
7. Deep thoughts were in her breast. *Visitation of B. V. M.*
8. I love the courts of Jesus. *Love for the House of God.*
9. Jesu, ever present With Thy Church below. *Holy Communion.*
10. Lead in exultation. *St. George.*
11. Love and death have wrestled fiercely. *St. Mary Magdalene.*
12. Make the bitter waters Moses. *The Holy Cross.*
13. The Church and world for once. *SS. Philip and James.*
14. The good, O Jesu, that alone with Thee. *Advent.*
15. The Lord of Hosts is with us. *Christmas.*
16. We cry to Thee, O Jesu. *Evening.* [J. J.]

Wilt Thou forgive that sin when I began. *John Donne.* [*Lent.*] Concerning this hymn, to which special reference is made in the article on Early English Hymnody, Izaak Walton says, in his *Life of Donne*, after quoting the hymn in detail :—

"I have the rather mentioned this hymn for that he caused it to be set to a most grave and solemn tune, and to be sung often to the organ by the choristers of St. Paul's (Cathedral) Church in his own hearing, especially at the evening service, and at his return from his customary devotions in that place, did occasionally say to a friend, 'the words of this hymn have restored to me the remembrance of the many sins of my youth, and my sickness, which I composed . . . And, O the power of Church-music! that harmony added to this hymn has raised the affections of my heart, and quickened my grace of zeal and gratitude; and I observe that I always return from it with an unspeakable tranquility of mind, and a willingness to leave the world."—Walton's *Lives*, 1670.

The special sickness during which this hymn was composed fell upon the author during the earlier part of his life. It was sung at St. Paul's Cathedral, at intervals from 1621 to 1631, when Donne died. It was published subsequently in Donne's *Poems* in 1633; again in 1635, and in later editions, and is usually entitled, "A Hymn to God the Father." Orig. text in Walton's *Lives*, 1670 (1830, pp. 58-4). [**English Hymnody, Early,** § viii.] [J. J.]

Winchester, Caleb Thomas, M.A., was b. in 1847. He is Professor of Rhetoric and English Literature in the Wesleyan University, Middletown, Connecticut. His hymn, "The Lord our God alone is strong" (*Dedication of a Science Hall*), was written for the opening of the Orange Judd Hall of Natural Science, Wesleyan University, Middletown. It was included in the Meth. Episco. *Hymnal* 1878 (Nutter's *Hymn Studies*, 1884). [J. J.]

Winckler, Johann Joseph, s. of Gottfried Winckler, town clerk of Leitz, Saxe-Altenburg, was b. at Leuta, Dec. 23, 1670. He became a student of Theology at the University of Leipzig, during the time when A. H. Francke and J. C. Schade were holding their Bible readings, and his sympathies henceforth were with the Pietistic movement. In 1692 he was appointed preacher to the St. George's Hospital at Magdeburg, and afternoon preacher at St. Peter's Church there. He became chaplain to the Prince Christian Ludwig regiment in 1695, and went with it to Holland and Italy. After the Peace of Ryswijk (Oct. 30, 1697) he made a tour in Holland and England. Returning to Magdeburg, he was appointed, in 1698, diaconus of the Cathedral, and in 1703 also inspector of the so-called Holzkreis. Finally, in 1714, he became chief preacher at the Cathedral, and in 1716, also Consistorialrath. He d. at Magdeburg, Aug. 11, 1722 (Wetzel, iii. 437; Grischow-Kirchner *Nachricht* to Freylinghausen, p. 53; *Koch*, iv. 383; *Blätter für Hymnologie*, 1888, p. 170, &c.).

Winckler was a man who had the courage of his opinions, and when he felt that a principle was involved he was willing to make what concessions he could. Not that he was fond of controversy, but rather the reverse. Twice however he raised considerable feeling against himself in Magdeburg, first by the position he took in the controversy between Spener and Francke, and next by his attempts to bring about a closer union between the Lutheran and Reformed churches in Prussia. But the opposition he encountered he bore patiently, and in the spirit of his hymn No. i. below. His hymns, some of which were published anonymously in the 2nd ed. of H. G. Neuss's *Ehr-Tagliet* (p. 788, ii.), in Porst's *G. B.*, Berlin, 1708,* and in Freylinghausen's *Neues geistreiches G. B.*, 1714. They rank among the better productions of the earlier Pietistic writers, and are distinguished by a fervent devotional spirit, combined with much of the somewhat lengthy and verbosity in unusual in them.

Those of Winckler's hymns which have passed into English are :—

i. Meine Seele seuftzet sich. *Resignation.* 1st pub. in the 1703 ed. of Neuss's *Ehr-Tagliet*, p. 248, in 6 st. of 6 l., entitled "Ps. 62 v. 1. My soul is still towards God." Repeated in *Freylinghausen*, 1714, No. 511, and in the *Unv. L. S.*, 1851, No. 714. It is a fine hymn on patient waiting upon God's will. *Tr.* as :—

You, my spirit fain would sink. In full, by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 198. In her *C. B. for England*, 1863, No. 538, it is greatly altered, beginning "Thy heart and hands, my God"; and this form in No. 419 in the *Ohio Luth. Hyl.*, 1880.

Another tr. in :— "Wearily my spirit sinketh," by *Mrs. Swan*, 1868, p. 69.

ii. O einzer Stand, o selig Leben. *Christian Simplicity.* In Porst's *G. B.*, 1708, p. 219 (1711, No. 642), in 8 st. of 8 l., repeated in *Freylinghausen*, 1714, No. 522, and in the *Unv. L. S.*, 1851, No. 331. The tre. are :—

i. O sweet condition, happy Living. This, omitting st. iii., is No. 658 in pt. i. of the *Moravian H. Bk.*, 1754.

ii. O blest condition, happy living. This is a *tr.* of st. i., ii., vi., viii., based on the 1754 version, as No. 441 in the *Moravian H. Bk.*, 1789 (1880, No. 584).

iii. Rings recht, wenn Gotten Gnade. *Christian Warfare.* A thoughtful and powerful hymn, included as No. 359 in *Freylinghausen*, 1714, in 23 st. of 4 l., and thence in the *Unv. L. S.*, 1851, No. 396. Wetzel, iii. 437, says it was written as a hymn on the three favourite Scripture passages of Ursula Maria Zorn, of Berlin, and was 1st pub. at the end of her funeral sermon by Johann Lysius, pastor of St. George's Church, Berlin. Thus st. i.–v. are founded on St. Luke xiii. 24; vi.–x. on Philipp. ii. 12; and xvi.–xxiii. on Gen. xix. 15–22. The tre. in C. U. are :

i. Strive, when thou art call'd of God. This is a good *tr.* of st. i., iii.–vii., xii., xiii., xv., xvi. by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 46. Repeated, abridged, in *Kennedy*, 1863; the Harrow School *H. Bk.*, 1866, and Rugby School *H. Bk.*, 1876.

2. Strive aright when God doth call thee. This is a *tr.* of st. i., iii., iv., xii., xiii., xv., xvi., by Miss Winkworth, founded on her *Lyra Ger.*, version, as No. 128 in her *C. B. for England*, 1863. Repeated in the Marlborough College *H. Bk.*, 1869.

3. Thou must wrestle, when God's mercy. This is a tr. of st. i., ii., x., xxii, signed S. T. L., as No. 350, in Dr. Pagenstecher's Coll., 1864.

Another tr. is : "Wrestle on! for God is pleading," by Miss Burlingham in the *British Herald*, Sept., 1866, p. 127.

iv. Sollt ich aus Furcht vor Menschenkindern. *Adherence to Christ.* A hymn on Constancy, and against cowardice and time-serving. In Porst's *G. B.*, 1708, p. 1153 (1711, No. 705), in 17 st. of 4 l. Repeated in *Freylinghausen*, 1714, No. 541 (entitled "For a Preacher"), in the *Unv. L. S.* 1851, No. 658, &c. The *tr.* in C. U. is :—

Shall I for fear of feeble man. This is a vigorous *tr.* in 10 st. (representing st. i.–iii., xii.–v., xvii.; st. iv. being freely from vi., vii., and st. v. from viii., ix.), by J. Wesley in the *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868–72, vol. i. p. 177). Included in full in the *Moravian H. Bk.*, 1754 (1849, No. 875 abridged). In the *Wes. H. Bk.*, 1780, st. i.–vii. were included as No. 270; st. viii.–x. being added in the ed. of 1800 (1875, No. 270). The full form is in the Meth. N. Conn. *H. Bk.*, 1863, and in Mercer's *C. P. & H.*

* Dr. J. F. Bachmann in his *Zur Geschichte der Berliner Gesangbücher*, 1895, was only able to describe the 3rd ed. of 1713. The present writer has examined the 2nd ed. of 1711 (*Neu-ausgemerter geistreicher G. B.*). The references to the 1st ed. of 1707 are from the marked copy by Professor Wetzel, in a copy of the 1708 ed., belonging to Dr. Bachmann, and now in the possession of the present writer.

St., 1857, and abridged in Morce's Oxford ed., 1864; Spurgeon's *O. O. H. Bk.*, 1866, and others. It is also found in the following forms:—

(1) **Awed by a mortal's frown, shall I** (Wesley's st. ii.). In W. Caran Wilson's *Gen. Pmkr.*, 1842.

(2) **Saviour of men, Thy searching eye** (Wesley's st. vi.). In *J. Latrobe's Ps. & Hys.*, 1841, and various American collections.

(3) **Our Lord, our Head, we have present** (Wesley's st. ix. xii.). In M. Madan's *Ps. & Hys.*, 1760. [J. M.]

Winkler, Edwin Theodore, D.D., was b. in Savannah, Nov. 13, 1825, and educated at Brown University. He entered the Baptist ministry in 1846, and subsequently filled several important literary and other appointments in addition to his pastorates. He d. at Marion, Alabama, Nov. 10, 1883. He compiled *The Sacred Lute, a Collection of popular Hymns*, 1853 (enlarged ed., 1869), to which he contributed 8 hymns, the first lines of which are given in Burrage. (Burrage's *Baptist H. Writers*, 1888, p. 416.) Some of these have passed into other American collections, including "Our land with mercies crowned." (*National Hymn.*) [J. J.]

Winkworth, Catherine, daughter of Henry Winkworth, of Alderley Edge, Cheshire, was b. in London, Sep. 13, 1829. Most of her early life was spent in the neighbourhood of Manchester. Subsequently she removed with the family to Clifton, near Bristol. She d. suddenly of heart disease, at Monnetier, in Savoy, in July, 1878. Miss Winkworth pub.:—

Pro. from the German of the *Life of Pastor Fliedner*, the Founder of the Sisterhood of Protestant Deaconesses at Kaiserwerth, 1861; and of the *Life of Amalia Sieveking*, 1861.

Her sympathy with practical efforts for the benefit of women, and with a pure devotional life, as seen in these *trs.*, received from her the most practical illustration possible in the deep and active interest which she took in educational work in connection with the Clifton Association for the Higher Education of Women, and kindred societies there and elsewhere. Our interest, however, is mainly centred in her hymnological work as embodied in her:—

(1) *Lyra Germanica*, 1st Ser., 1858. (2) *Lyra Germanica*, 2nd Ser., 1858. (3) *The Chorale Book for England* (containing *trs.* from the German, together with music), 1863; and (4) her charming biographical work, the *Christian Singers of Germany*, 1869.

In a sympathetic article on Miss Winkworth in the *Inquirer* of July 20, 1878, Dr. Martineau says:—

"The translations contained in these volumes are literal without being hard, and faithful without being delicate; and an admirable art is applied to the management of complex and difficult versification. They have not quite the fire of John Wesley's versions of Moravian hymns, or the wonderful fluidu and reproduction of spirit which Miss Cox has given to some of Gerhardt's flowing airs; but are more considerate than either, and attain a result as poetical as severe exactitude admits, being only a little short of 'native music.'"

Dr. Percival, then Principal of Clifton College, also wrote concerning her (in the *Bristol Times and Mirror*), in July, 1878:—

"She was a person of remarkable intellectual and social gifts, and very unusual attainments; but what specially distinguished her was her combination of rare ability and great knowledge with a certain tender and unobtrusive womanliness. These characterize the special charm of the true womanly character."

Dr. Martineau (as above) says her religious life afforded "a happy example of the piety which the Church of England discipline may implant. . . . The fast hold she retained of her discipleship of Christ was no example of 'feminine simplicity,' carrying on the childish faith of the nursery into the years of maturity, but a firm mind, familiar with the pretensions of anti-Christian schools, well able to test them, and undeterred by them from her firm love."

Miss Winkworth, although not the earliest of modern translators from the German into English, is certainly the foremost in rank and popularity. Her translations are the most widely used of any from that language, and have had more to do with the modern revival of the English use of German hymns than the versions of any other writer. [J. J.]

Winter reigneth o'er the land. *Bp. W. W. How.* [*Winter.*] Written for and first pub. in the S. P. C. K. *Church Hymns*, 1871, No. 64, and from thence has passed into numerous collections. In a few hymn-books, including Sir Josiah Mason's Birmingham *Orphanage Hymnal*, st. iii.–vi. are given as a hymn, "Sunny days are past and gone," but this mutilated text is not popular. [J. J.]

Wir glauben all an einen Gott, Schöpfer Himmels und der Erden. *M. Luther.* [*Nicene Creed.*] This very free setting of the Nicene Creed was 1st pub. in the *Geystliche gesangk Buchlyn*, Wittenberg, 1524, in 8 sts. of 10 l., and thence in Wackernagel, iii. p. 10. Also in Schircke's ed. of Luther's *Geistliche Lieder*, 1854, p. 55; the *Unv. L. S.*, 1851, No. 253, &c. During the Reformation period it was generally sung after the Sermon. Luther included it among the *Christliche Gesenq . . . zum Begrebnis*, 1542. It had been used at the funeral of the Elector Friedrich the Wise of Saxony, on May 5, 1525, and was often in later times sung before funeral sermons. *Tr.* as:—

1. **We all are only God** believe. By A. T. Russell, for his *Ps. & Hys.*, 1851, No. 15.

2. **We all believe in One true God, Maker of the earth and heaven, Who hath.** By H. Mosis, in his *Martin Luther's Spir. Songs*, 1854, p. 59. Repeated in the Ohio *Luth. Hyl.*, 1880.

3. **We all believe in One true God, Maker of the earth and heaven: The Father.** By Miss Winkworth, in her *C. B. for England*, 1863, *Appx.*, No. vi. Repeated, recast, by Dr. Bacon, in his *Hys. of Martin Luther*, 1884, p. 47.

Other trs. are:—(1) "We believe all upon one God." By *Sp. Concordia*, 1559 (Lemnius, 1846, p. 546). (2) "We trow in God almerthe." In the *Crede and Goddis Zuliarye*, ed. Lord Zouche, 1849, p. 1. (3) "We believe we all in one God." In *Goostly Psalmes*, &c. (1st ed. of the "Bay Psalm Book"), 1564. (4) "In God the all believe." In *The Whole Psa.*, 1640, p. 54. (5) "We believe in God the Father." By *T. Sternhold*, 1646, p. 97 (1847, p. 70). (6) "We all believe in God Most High." In *Ps. Book Rev.*, 1870, p. 222. (7) "We all in God we all believe." By J. Montgomery, in the *Sunday Magazine*, 1867, p. 571. Repeated, altered, in his *Student*, 1874, p. 98. [J. M.]

Wir loben, Herr' in deinem Namen. [*Laying the Foundation Stone of a Church.*] Included as No. 140 in the Ohio *G. B.*, 1870, in 4 sts. of 6 l., entitled, "For the Festival of the Corner Stone laying." No author's name is given. *Tr.* as:—"In Thy dear name and by Thy favour," in full by C. H. L. Schaefer, as No. 126 in the Ohio *Luth. Hyl.*, 1880. [J. M.]

Wir singen dir Immanuel. *P. Gerhardt.* [*Christmas.*] Included in the Berlin Church of England collections, is from Toplady's *Ps. and Hys.*, 1776, with additional alterations of a later date, the principal sources of which are *Stowell*, 1831; *Bickersteth*, 1833, and *Elliott*, 1835. In common with many of Watts's longer hymns, most forms of the text are abbreviated, and the number and arrangement of stanzas vary considerably. These can be traced by any modern edition of the *Hys. & Spiritual Songs*. In Harland's *Ch. Psalter & Hyl.*, 1876, it begins, "With joy we *celebrate* the grace"; and in the *Down and Connor H. Bk.*, 1865, "With joy we *contemplate* the grace."

Another form of this hymn was given in the 1745 Draft of the Scottish *Translations and Paraphrases*, No. 8. This began, "Jesus, the Lord, We once on earth," and was composed of st. i., ii., now, and the rest from *Watts*, st. i.–iv. and vi., with st. i. ll. 1, 2, altered. In the 1751 revised ed. of the *Draft* it was slightly altered, and there began, "Jesus, the Son of God, Who once." Stanza vii. was also rewritten as st. vii. viii. These alterations have been ascribed to Hugh Blair. The 1751 text was given in the authorized issue of the *Trs. and Paraphrases*, 1781, with st. v., vii., viii. rewritten. In the markings by the eldest daughter of W Cameron (p. 200. i.), the 1781 alterations are ascribed to him. In Miss Jane E. Leeson's *Paraphs. & Hys.*, 1853, the text is reduced to 4 st., and begins with st. iii., "To human weakness not severe." [J. M.]

With praise to Thee my strain began. *J. Williams.* [*Charity. Love.*] This is the concluding piece of his *Hys. on the Catechism*, 1842, in 14 st. of 4 l. and is based on the concluding words of the Catechism, "And be in charity with all men." Two cento therefrom are in C. U.:—(1) "All that we know of saints above" (*Quisquamquot-mus*), and (2) "How shall we shew our love to Thee?" (*Brotherly Love*). These cento are of merit and will bear wider adoption than is now accorded to them. [J. J.]

With sin I would not make abode. *T. H. Gill.* [*Early Piety.*] Written in 1855, and first pub. in his *Golden Chain of Praise*, 1869, p. 154, in 8 st. of 4 l., and headed, "Early Love. 'How good it is to close with Christ betimes!' Oliver Cromwell." In Dale's *English H. Bk.*, 1874, six stanzas are given as No. 1184, beginning with st. vi., "Lord! in the fulness of my might." This text is also given in other collections. [J. J.]

With solemn thanksgiving our Lord. *H. Blair* (?). (*Christ's Invitation.*) Interpreted as No. 26 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of Matt. xi. 25-30, in 8 st. of 4 l. In the *Draft* of 1781 included, considerably altered, as No. 34, and beginning, "Thus spake the Saviour of the world," and with st. ii., iii., condensed as ii. Thence with 10 lines altered in the public worship ed. of the *Trs. and Paraphs.*, issued in that year by the Church of Scotland and still in use. In the markings by the eldest daughter of W. Cameron (p. 200. ii.) the original is ascribed to Blair, and the alterations in 1781 to Cameron. The revised text of 1781, omitting st. iii., was included as No. 99 in the Eng-

ed. of 1633 of Crüger's *Praxis*, No. 100, in 16 st. of 4 l. In Ebeling's ed. of Gerhardt's *Geistliche Andachten*, Fünffte Dutzet, 1667, No. 52, four st. were added as iv., viii., ix., xvii. The complete text in 20 st. is in Wackernagel's ed. of Gerhardt's *Geistl. Lieder*, No. 19; Bachmann's ed., No. 42, and the *Unv. L. S.*, 1851, No. 58. It is a beautiful hymn of praise to Emmanuel, the longed for by the Fathers and the Prophets. *Tr.* as:—

1. **Emmanuel, we sing Thy praise.** This *tr.* of st. i.–iii., v.–vii., xviii.–xx., appeared in the *British Magazine*, January, 1838, p. 35. Repeated, omitting the *tr.* of st. xix., and beginning, "Emmanuel, Thy Name we sing," in *Ps. Lyrically*, 1863.

2. **Immanuel, we sing to Thee.** A *tr.* of st. i.–iii., v., by A. T. Russell, as No. 12 in the Dalston Hospital *H. Bk.*, 1848.

3. **Immanuel, to Thee we sing. Of life, &c.** A *tr.* of st. i.–iii., vi., xx., based on the earlier versions, as No. 35 in *J. F. Thrupp's Ps. & Hys.*, 1853.

4. **Thee, O Immanuel, we praise.** A good *tr.* of st. i.–iii., v.–vii., xviii.–xx., by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 28. In her 2nd ed., 1856, p. 24, she added a *tr.* of st. ix. and thus in her *C. B. for England*, 1863, No. 33. Repeated, abridged, in the *Hyl. for St. John's, Aberdeen*, 1870, and Flatt's Coll., Paisley, 1871, and, beginning, "With all Thy saints, Thee, Lord, we sing" (st. ii.), in Boardman's *Sel.*, Philadelphia, 1861.

5. **We sing to Thee, Emmanuel, The Prince, &c.** A good *tr.* of st. i.–iii., v.–vii., xviii.–xx., by Miss Cox, contributed to *Lyra Messianica*, 1864, p. 55, and in her own *Hys. from Ger.*, 1864, p. 35. In Schaff's *Christ in Song*, 1869, p. 56, it is in full, and in Jellicoe's *Coll.*, 1867, omitting the *tr.* of st. v. In the Amer. *Bapt. Hy. & Tune Bk.*, 1871, it begins, "All glory, worship, thanks and praise" (st. ii., iii., xix., xx.).

6. **We sing to Thee, Immanuel! Thou Prince of Life.** A *tr.* of st. i., ii., xix., xx., signed "*F. C. C.*," as No. 26 in Dr. Pagenstecher's *Coll.*, 1864.

Other trs. are: (1) "We sing to Thee, Immanuel; Thou Prince of Life," &c., as No. 199, in pt. iii., 1745, of the *Hymnists of St. Ab.* (1756, pt. i., No. 428). (2) "Immanuel, to Thee we sing, Thou Prince of Life," &c., in *Hymns for Worship*, Wrexham, 1775, No. 42 (1805, No. 42). (3) "Immanuel! Thy praise we sing," by *Miss Fry*, 1805, p. 183. (4) "To Thee, Immanuel, we sing, The Prince," &c., by *Miss Mannington*, 1841, p. 36. (5) "Immanuel! to Thee we sing, The Prince," in *Kitto*, 1841, p. 97. [J. M.]

Wiedsma, Robert. [Old Version.] See A. 1.

With heart, and soul, with mind, and might. *J. Montgomery.* [*Sunday Schools.*] Printed on a broadsheet for use at a gathering of Sunday schools on Whit Monday, 1821, and included in Montgomery's *Original Hymns*, 1853, in 6 st. of 4 l. [J. J.]

With Joy we meditate the grace. *I. Watts.* [*Our High Priest.*] Pub. in his *Hys. and Spiritual Songs*, 1709, Bk. i. No. 125, in 6 st. of 4 l. J. Wesley included it with the omission of st. iii. in his *Charlestown Ps. & Hys.*, 1736-7, and again in the *Ps. & Hys.*, 1743. From the latter it passed into G. Whitefield's *Coll. of Hys.*, 1753; M. Madan's *Ps. & Hys.*, 1760, and others. This text, with slight alterations, was given in the *Wes. H. Bk.*, 1875. Another text, found mostly in the

Prob. *Ps. & Hys.*, 1867, and slightly altered, and omitting st. iii., iv., vii., in Miss Jane E. Leeson's *Parapha. & Hys. for Congregational Singing*, 1855, as pt. i. of No. 66. In the American *Sabbath H. Bk.*, 1858, No. 505, and Martineau's *Hymns*, 1873, No. 122, beginning with st. v. altered, "Come unto me, all ye who mourn." [J. M.]

With thankful hearts our songs we raise. *[Holy Baptism.]* This hymn in No. 278, in the 4th ed., 1828, of J. Bickersteth's *Ps. & Hymns*, is 4 st. of 4 l. In common with all the hymns in the collection, it is unsigned, and there is nothing to determine its authorship. It is sometimes attributed to "Bickersteth," but for this ascription we know of no authority whatever. It is in somewhat extensive use in America. [J. J.]

With Thee, Lord, will I walk by day. *T. Davis. [Morning.]* 1st pub. in his *Devotional Verse for a Month*, 1855, in 4 st. of 4 l.; and based upon the words "When I awake I am still with Thee," Ps. cxxxix. 18. In 1858 it was included, unaltered, in the Bap. *Ps. & Hys.*, No. 911, and continued in later editions. When given in the author's *Finally Hymnal*, 1860, and *Hymns Old and New*, 1861, st. iv. l. 3, "give" was changed to *grant*. This rendering was repeated in his *Anima Sacrata*, 1877, p. 246, as the authorized text. [J. J.]

With years oppressed, with sorrow worn. *Sir R. Grant.* [*Ps. lxxi.*] Pub. in his posthumous *Sacred Poems*, 1839, p. 31, in 5 st. of 6 l. It is in C. U. in its full or abbreviated form, and also as "Thy mercy heard my infant prayer" (st. ii.). [J. J.]

Wither, George, or **Wyther**—spelled in both ways by himself, the first usually, the second occasionally, *e.g.* in *Prince Henrie's Obsequies* (1612), and erroneously Withers, was b. on June 11th, 1588, at Bentworth, near Alton, Hampshire. He was the only son of George Wither, of Bentworth. His early education was at the Grammar School of Colemore or Colemere, under its celebrated master, John Greaves. After thorough training and discipline here he was entered in 1604 at Magdalen College, Oxford. His tutor was John Warner, subsequently D.D. and Bishop of Rochester. He had only been three years at the University when malicious and ignorant persons persuaded his father that more learning was not required. And so, as he modestly tells us in his *Abuses Stript and Whipt* (1613), he was withdrawn "without taking any degree," being now destined, as he modestly puts it, "for the plough," that is, for rustic employment on the paternal estate. This proved utterly uncongenial. He is found next at one of the Inns of Chancery, afterwards at Lincoln's Inn, and intimate with William Browne, the poet, of *Britannia's Pastorals*. His title-pages from 1617 to 1629 self-describe him as "Gentleman," and as "of the Societie of Lincoln's Inne" (*Philarete* (1617), and *1st Psalme* (1620), and *Works* (1620)). But Anthony à-Wood informs us:—

"still his geag after things more smooth and delightful, he fell into such unchastened bravery, that he could not be said to have written, but only by certain quaintness of poetry, which being dispersed in several books, became shortly after a public author and most admired by some in that age for his quick advancement in that faculty" (*Athenæ. Oxon.* e. v.).

How uncritical was this miserable criticism, will be understood when it is recalled that amongst these "certain specimens" was the *Shepherds Hunting* under the first form of "A new song of a young man's opinion of the difference between good and bad women" (*Paygnion*, and *Prey Mⁿ.*), *Prince Henrie's Obsequies* (1612), *Epithalamia* (1612), and his stinging and patriotically outspoken *Abuses Stript and Whipt*. The last drew down upon him the wrath of the monarch (James I.) and nobles, and cast him prisoner into the Marshalsea. Four large editions within a year, and numerous others up to 1622 and continuously onward (exclusive of the reproductions in his Works) was the answer of the People to the Upper Ten. While in prison he wrote some of the most delicious of his verse. He likewise composed *A Satyre to the King* (1613). The wisest fool in Christendom was shrewd enough to perceive that it would be safer to make such a subject a friend than an enemy. He had deftly aligned the dedication to the king "his Majesty's most loyall Subiect, and yet Prisoner in the Marshalsey." It procured him his release. From this time onward he was perpetually printing something, now in verse and now in prose, until the aggregate exceeded a hundred of books and pamphlets. There are several fairly accurate enumerations of them, *e.g. British Bibliographer*, i. 174–205, 305–32, 417–40; ii. 17–32, 278–91; Sir Egerton Brydges' *Censura* and *Restituta*; Hazlitt's *Bibliography* (1867). *The Spenser Society* reprinted a large portion of the Works in prose and verse; but there was really no editing and no annotation. His successive books are the main facts of Wither's life; yet was he an active member of the nation. Spite of his hard usage and imprisonments, he was loyal as any cavalier. When Charles I. proceeded to declare and carry war into his native Scotland against the *Covenanters* in 1639, George Wither served his Majesty as a captain of horse and quarter-master of his regiment under the Earl of Arundel. How sorrowful the wrong-headedness of the king who compelled such a true man as Wither to forsake him and prefer the kingdom to the king, as many others who with pathetic reluctance became Roundheads! In 1641-2 he sold his hereditary estates and raised a troop of horse for the Parliament, in whose army he was promoted to be major. On his colours he carried this motto, *Pro Rege, Lege, Grege*. Having been taken prisoner by the Royalists, a good-humoured jest of Sir John Denham it is alleged saved his life, to wit, that "his Majesty really must not hang George Wither, for so long as he lives no one will account him [Sir John] the worst poet in England." He was set free. Not long after he was constituted by the Long Parliament a Justice of Peace in quorum for Hampshire, Surrey and Essex. This he held for six years, and afterwards was made by Cromwell Major-General of all the horse and foot in the County of Surrey. On the title-page of his *Rent Omnia Votum* (1656) in the *British Museum* there is a contemporary MS. note,

"lately made Master of the Statute Office." At the Restoration he was shamefully dealt with, and by a vote of the Convention Parliament, was committed to Newgate because of his *Vox Pacifi*—a noble piece of fiery and idiomatic English, and manly pleading for respect to popular rights and liberties. For his *Prisoner's Plea humbly offered* (1661) he was again imprisoned, this time in the Tower. He married (Aubrey informs us) Elizabeth, eldest daughter of H. Ensomes of South Lamak, who, he says, was "a great wit and could write in verse too," and was of the same English Emersons from whom the great American Ralph Waldo Emerson descended. He had issue. He was at liberty when he died on 2nd May, 1667. Aubrey states that he was buried within the east doorway of Savoy Church in the Strand, having apparently lived near it, and either died in the church or in his own house (the phrasing being ambiguous).

This *Dictionary* is not a fitting place for any detailed criticism of the stupendundant writings of George Wither. James Montgomery, in his admirable *Lectures on Poets and Poetry*, thus sums up his estimate of him and them:—

"There are scattered throughout his multifarious and very unequal productions, many passages of great beauty and excellence. He was avowedly a christian poet, though he frequently ran his christian sentiments into the most puerile; but he was endued with it in every evil time, and was persecuted and suffered almost to martyrdom, both for his loyalty and his orthodoxy, in the troublous times in which he lived. That he was a poet can never be questioned by any reader who has taste and sensibility enough to understand and enjoy the following stanzas from his *Shepherd's Hunting*, 1615. Nine. That he was a Christian will be as little questioned by those who are most extensively acquainted with the character of his religious compositions" (p. v.).

Archbishop Trench, in annotating a charming sacred song entitled *Vanished Blessings* ("No voice which I did more esteem, Than music in her sweetest key," &c.), thus annotates:—

"I have detached these two stanzas from a longer poem of which they constitute the only valuable portion [?]. George Wither ('a most profuse pourer forth of English rhyme,' Phillips calls him) was indeed so voluminous a writer, and his productions are often of so indifferent a kind, that one may easily forget how real a gift he possessed, and sometimes showed that he possessed" (*Household Book of English Poetry*, 1868).

Mrs. Masson says of him—"he is remembered now-a-days as pre-eminently the Puritan poet, whose irrepressible Muse made herself heard even amid the din of civil war" (*Three Centuries of English Poetry*, p. 375). She quotes his delightful "Christmas" ("So now is come our joyfullest part"), and "Of Poesy" (which Milton did not disdain to utilize), and his "Shall I, wasting in despair," With reference to the "irrepressible Muse" of Wither, it is a felicitous characterization however regarded, inasmuch as so "irrepressible" was he that he actually set up the types and printed off at least one of his bulkier books. Wither's contributions to hymnology are to be found chiefly in the following:—

* (1) *Exercises Upon the First Psalme* . . . . (1623). A full version in a metrical paraphrase of Ecclesiastes xii. 1–7, and Psalm cxxxvii. 1–6. (2) *The Psalms of David Paraph.* (In Works 1620 separately 1630 and reasserted to be now "first printed 1"); (3) *The Songs of the Old Testament, Translated into English Measures: preserving the Naturall Phrase and genuine Sense of the Holy Text* . . . . . *To every Song is added a new and short Poem* . . . . (1632). This was reprinted in Sir Egerton Brydges' *Library of Old Authors*, 1815, as *Songs of the Church* (1856). This was published then *Privileges Sapis Regale*. It was reprinted like a, (4) *The Psalmes of Dauid Translated, as Lyrick Verse, according to the scope of the Original* . . . . (1632). This was reprinted in Sir Egerton Brydges' *Library of the* of the versified *Psalmes* which passed into the Censor Library; (*f*). *A Collection of Emblemes, Ancient and Modern, Quickned with Metricall Illustrations both Morall and Divine* . . . . (1635). This was a reissue of the *Emblemes* of 1634, with the addition of *Second Remembrances, bringing to Remembrance* (in *prouinciall and parallelistall Hymns, Spirituall Songs, and Morall-Odes* . . . . (1641). This was reprinted like c and d; (*h*) *Three Graines of Spirituall Frankincense inflamed into Three Hymnes of Praise* (1681). It is discreditable to the Church of England, of whom he was a devoted son to the close of his life, and to Nonconformity alike, that many, very many more of his *Hymnes* and *Spirituall Songs* have not found their way into their hymnals. A critical yet sympathetic reader would easily find a golden sheaf of musical, and well-wrought sacred song. (See Willmott's *Lives of Sacred Poets*; Gutch's Collection of Works in 3 vols. (1820); also Sir Egerton Brydges' reprints; Ellis; Holland's *Psalmists*; Campbell; Aitkens, s. v.; and several of his *Hymnes* elsewhere noticed, s. v. [A. B. G.]

Withington, Leonard, D.D., was b. at Dorchester, Massachusetts, in 1780, and graduated at Yale 1814. He was pastor of the First Congregational Church, Newburyport, Massachusetts, from 1819, and d. there, April 22, 1885. His hymn, "O Saviour of a world undone" (*Panoplist*), appeared in E. Nason's *Cong. H. Bk.* 1837. [*W. M. B.*]

Witness Divine, the Just and True. *C. Wesley.* [*Confidence through Faith.*] This poem was given in the *Hys. and Sacred Poems*, 1742, in 24 st. of 4 l., and divided into 4 parts:—

Pt. i. Witness Divine, the Just and True (8 st.).
Pt. ii. Come, O Thou greater than our heart (8 st.).
Pt. iii. Unchangeable Almighty Lord (3 st.).
Pt. iv. The Lord is King, the earth submits (5 st.).

From these parts the following centos have come into C. U.:—

1. **Come, O Thou greater than our hearts.** In several American collections.
2. **Giver of peace and unity.** Also in American hymnals.
3. **The Lord is King, the earth submits.** In the *Wes. H. Bk.*, 1780, No. 37; and later collections.
4. **Unchangeable Almighty Lord.** In the *Wes. H. Bk.*, 1780, No. 497, and subsequent editions.

This poem is a paraphrase of a part of Isaiah xxviii., and is given in full in *P. Works*, 1868–72, vol. ii. p. 350. [J. J.]

Witter, Will Ellsworth, was b. Dec. 8, 1854, near La Grange, New York, and educated at the Geneseo State Normal School, New York, and the University of Rochester. From the latter he passed in 1880 to the Rochester Baptist Theological Seminary, and in 1884 he entered the Baptist Ministry. He has written several songs and poems, one of which:—

While Jesus whispers to you (*The Divine Call*) was written in *July* 1874, and published in the *Sunday Afternoon* for *July* 1876, and originated mainly in the great anxiety of the author respecting two of his pupils. In 1878 it was set to music by H. R. Palmer, and included in his *Book of Anthems*, 1879: from whence it passed into *Good as Gold*, and I. D. Sankey's *Sacred and Solos*, Lond. 1891. [J. J.]

Woher kommt mir doch diese Zeit. [*Cross and Consolation.*] F. Hommel, in his *Geistliche Volkslieder*, Leipzig, 1864, No. 147, prints this, in 8 st. of 4 l., from the *Neue aufgerichtete Sing-Schul*, a Roman Catholic collection which he describes as "apparently of the second half of the 17th cent." It is tr. as "Why is it that life is no longer sad?" By Miss Winkworth, in her *Christian Singers of Germany*, 1869, p. 253 (she quotes the first line as "Woher denn kommt es zu dieser Zeit"). [J. M.]

Wohl dem, der in Gottes Furcht steht. *M. Luther.* [*Ps. cxxviii.*] This version of Ps. cxxviii. was 1st pub. in *Ein Enchiridion*, Erfurt, 1524, in 5 st. of 4 l., and thence in *Wittenberg*, iii. p. 8. Also in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 82, in the *Unv. L. S.*, 1851, &c. Being the description of a pious household it was often sung at weddings. Tr. as "

(1) "Blessed are all that fears the Lord." By *Sp. Greenleaf*, 1810 (*Supplement*, 1817). He also gives a version of Ps. cxxviii. in 8 st. of 8 l., which contains many lines identical, but in form rather follows the version beginning "Wohl dem, der den Herren fürchtet," which Wackernagel, No. 644, gives from 1 of 1 l., from the *Geistliche Lieder*, Leipzig, 1627. (2) "Wohl dem, der Gottes Furcht ist gegeben." In the *Gold und Gebet Psalmen*, ed. 1800, folio 66 (ed. 1666, p. 112). (3) "Blest man! who walks in wisdom's way." By *J. Anderson*, 1846, p. 51 (1847, p. 95). (4) "Blest is the man who walks aright." By *Rev. C. Wesley*, 1744, p. 52. (5) "Blessed is he who fears God." In *Spiritual Hymns*, 1764, p. 81. Imposed by Dr. Bacon, in his *Hym. of N. Luther*, 1884. (6) "Happy who in the fear of God." By Dr. G. Macdonald, in the *Sunday Magazine*, 1867. In his *Hymns*, 1876, altered and beginning "Happy who in God's fear doth stay." [J. M.]

Wolcott, Samuel, D.D., was b. at South Windsor, Connecticut, July 2, 1813, and educated at Yale College, 1833, and Andover Theological Seminary, 1837. From 1840 to 1842 he was a missionary in Syria. On his return to America he was successively pastor of several Congregational congregations, including Belchertown, Massachusetts; Providence, Rhode Island; Chicago, &c. He was also for some time Secretary of the Ohio Home Missionary Society. He d. at Longmeadow, Massachusetts, Feb. 28, 1886. His hymn-writing began late in life, but has extended to more than 200 hymns, many of which are still in use. Those of his hymns which have come into C. U. include:—

1. All thy mercies, O my God, My rising soul surveyed. *Missions.* In the *Christian Observer*, 1834.

2. Christ for the world we sing. *Missions.* Written Feb. 7, 1869. Its origin is thus recorded by the author: "The Young Men's Christian Association of Ohio held a State Convention in Cleveland, and had chosen letters over the motto, 'Christ for the World, and the World for Christ.' This suggested the hymn 'Christ for the world we sing.'" It was when on his way home from that service that he composed the hymn. It is in many American collections, including *Laudes Domini*, 1884, &c.

3. Father, I own Thy voice. *Trust and Aspiration.* This, his first hymn, was written in 1864, more as an experiment in hymn-writing than anything else. It was pub. in the *Advocate and Guardian*, and the *New Yorker*, Chicago, 1865. It has since passed into other collections.

4. Gently were thy tents, O Israel. *Missions.* Written May 31, 1841, and included in *Laudes Domini*, 1884.

5. Lo! the faith which crossed the ocean. *Missions.* In the Oberlin *Manual of Praise*, 1880.

6. O gracious Redeemer! O Jesus our Lord. *The Love of Jesus.* Written in 1881.

7. On the works of His creation. *God the Creator.* In the Ohio Evangelical Association's *Hymn. Book*, 1883.

8. Tarrying Saviour, look with blessing. *Prayer for the Promised Spirit.* In the Ohio Evangelical Association's *Hymn Book*, 1883.

9. Tell me Whom my soul doth love. *Opening of Divine Service.* A paraphrase of Cant. i. 8. Written Feb. 6, 1876. Included in *Laudes Domini*, N. Y., 1884.

10. To us have distant ages. *Saints Days.* In Dale's *English H. Bk.*, 1874.

11. This hymn, most holy Lord, is Thine. *Opening of a Place of Worship.* In Dale's *English H. Bk.*, 1874.

For most of the information given above we are indebted to Duffield's *English Hymns*, N. Y., 1886. [J. J.]

Wolfe, Aaron Robarts, was b. at Mendham, New Jersey, Sep. 6, 1821, and educated at Williams College, 1844; and the Union Theological Seminary, New York, 1851. On April 9, 1851, he was licensed by the Third Presbytery of New York. For some time he had charge of a school for young ladies at Tallahassee, Florida; and in 1859 he established "The Hillside Seminary for Young Ladies" at Montclair, New Jersey. In 1858 he contributed 7 hymns under the signature "A. R. W." to Hastings's *Church Melodies*. These are:—

1. A Parting hymn we sing. *Close of Holy Communion.*

2. Complete in Thee, no work of mine. *Complete in Christ.* Pub. in the *N. Y. Evangelist*, 1856 (p. 46).

3. Dear text, O Holy Dove, thou text. *Holy Communion.*

4. How blest indeed are they. *In the Likeness of Christ.*

5. My God, I thank Thee for the guide. *Conscience.*

6. Mysterious infinite divine. *The Cross of Christ.*

7. Thou Maker of our mortal frame. *Child and of Man.*

The most popular of these hymns are Nos. 1, 2, and 3. [F. M. B.]

Wolff, Jakob Gabriel, LL.D., s. of Jakob Wolff, sometime corrector at Greifswald, was b. at Greifswald in 1684. He matriculated, in 1702, at the University of Greifswald, as a student of law. In 1705 went to Halle, where he graduated LL.D. In 1716 he was appointed extraordinary, and in 1724, ordinary professor of law at Halle, and afterwards received the title of Hofrath. He resigned his professorship in 1744, and d. at Halle, Aug. 6, 1754 (Koch, iv. 373; *Bode*, p. 174; the Gleichen-Kirchner *Kurzgefasste Nachricht*, Halle, 1771, p. 84, &c.).

Wolff's hymns were mostly written early in life, principally during his student years at Halle. He was in thorough sympathy with the characteristic teachings of the Halle Pietists, and his hymns share in their excellences and defects. Some of them are of considerable merit, and have attained to a position in their day, and have attained considerable popularity in Germany. Nineteen were contributed to Freylinghausen's *Neues geistreiches G. B.*, 1714; and these, with nine others, were included in his autograph ms. (see No. iv. below).

Those of Wolff's hymns which have passed into English are:—

i. Es ist gewiss ein köstlich Ding. *Patience.* 1st pub. 1714 as above, No. 491, in 4 st. of 7 l. In the Berlin G. L. S., ed. 1863, No. 644. Tr. as "It is a precious thing," by *Miss Winkworth*, 1863, p. 59.

ii. O wie selig ist die Seel. *Love to Christ.* 1st pub. 1714 as above, No. 416, in 12 st. of 4 l. In the Berlin G. L. S., ed. 1863, No. 644. Tr. as "O how safe and happy the soul." As No. 644 in pt. i. of *Die Herrnhuter G. Bk.*, 1754. (2) "O those souls are highly blest." As No. 394 in the *Herrnhuter G. Bk.*, 1769. In the 1801 and later eds. (1886, No. 390) it begins "Blest are they, supremely blest."

iii. Sein, was erwählet du dich. *Heavenly Mindedness.* 1st pub. 1714 as above, No. 481, in 12 st. of 6 l., 11, 5, 6 of each st. being the popular refrain,

"Ruhe Jesum und sein Licht:
Jesus ist die Zuversicht."

In the *Unv. L. S.*, 1851, No. 238. Tr. as "O soul, why dost thou weary," by *Miss Warner*, 1869, p. 14.

iv. Wohl dem der sich mit Fleiss bemühet. *Christian Warfare.* On True and False Christianity. This hymn is ascribed in Wolff, by Count Christian Ernst of Solberg Wernigerode (d. 1771), see p. 906, ii.), and by Koch, viii. 373, to Wolff's father, Jakob Wolff. It is also given under Wolff's name; but *Kirchner* says that it was not to be found in the autograph ms. of Wolff's hymns which he had bought at Wolff's sale in 1755. It appears in the Berlin *G. B.*, 1711, No. 825, in 11 st. of 6 l., and in Freylinghausen's *Neues geistreiches G. B.*, 1714, Magdeburg, 1714 as above. In the Berlin *G. L. S.*, ed. 1863, No. 644. The *tr.* in C. U. is: "O well for him who all things leaves." This is a good and full *tr.* by Miss Winkworth, in her *Lyra Ger.*, 1st ser. 1855, p. 167. Also as "O well for him," beginning, "Who follows Christ, whate'er befall," as included in the Rugby *Sel.*, 1876, No. 309. [J. M.]

Woodd, Basil, M.A., was born at Richmond in Surrey, Aug. 5, 1760. The influences of his home and of his widowed mother were most salutary, and produced the best results. As a boy he studied under the Rev. T. Clarke, of Chesham Bois, and at seventeen he entered Trinity College, Oxford. Taking Holy Orders in 1783, he was chosen lecturer of St. Peter's Cornhill, in 1784; morning preacher at Bentinck Chapel, Marylebone in 1785, and Rector of Drayton Beauchamp, Buckinghamshire, in 1806. Bentinck Chapel being a proprietary chapel, he purchased the lease in 1793, and held the Incumbency, together with the Rectory of Drayton, from 1806 to his death on April 12, 1851. He took a deep interest in the great religious societies, and in the anti-slavery movement. His prose works were not numerous or important. He is associated with hymnody through the publication of the following:—

1. *The Psalms of David ... adapted to the Service of the Church of England, &c.*, 1794. 2nd ed. 1806. (2.) *The Psalms of David and other portions of the Sacred Scriptures arranged according to the Order of the Church of England, for every Sunday in the Year, &c.* London: Printed and sold by Watts and Bridge, 1810. (3.) *The Psalms of David, &c.* By the late "B. W." (3.) *A New Metrical Version of the Psalms of David; with an Appendix of select Psalms and Hymns, adapted to the Service of the United Church of England and Ireland, &c.* By the late *Basil Woodd, Esq.* London: Printed and sold by Watts and Bridge, 1821. Indicated to the Rp. of Durham. A portion of the preface of No. 2 was repeated; but the preface as a whole, was more historical than the preceding. With the exception of 4 hymns, and 4 doxologies at the end, this publication was the same as No. 3, but a new title-page, a dedication, and an enlarged preface.

Very few of Basil Woodd's hymns and paraphrases of the psalms are now in C. U. The best known is "Hail, Thou Source of every blessing" (p. 680, i.). The rest include:—

1. Blest be Jehovah, mighty Lord. *Ps. cxlix.* 1794.
2. Holy Ghost inspire our praises. Whitsuntide. circa 1810-20.
3. In Thee, O Lord, I trust, My hope is in Thy Name. *Ps. xxxi.* 1794.
4. Lord of glory and salvation. *Praise.* circa 1810-20.

A short *Memoir of the Rev. Basil Woodd, M.A. By the Rev. B. C. Wills, M.A.*, was pub. by Hatchard & Son, London, 1831. [J. J.]

Woodford, James Russell, D.D., was b. April 30, 1820, and educated at Merchant Taylors School, and Pembroke College, Cambridge, of which he was a scholar; B.A. Senior Optime, and 2nd class in the Classical Tripos. He was ordained in 1843, and became second Master in Bishop's College, Bristol; and Canon of St. John the Baptist, Broad Street, in that city. He became Incumbent of St. Saviour's, Coalpit Heath, 1843; of St. Mark's, Easton, Bristol, 1848; and Vicar of Kempsford, Gloucestershire, 1855. In 1869 he was preferred by the Crown to the important vicarage of Leeds on Dr. Jelf's appointment as Bp. of Hereford. He was several times Select Preacher at Cambridge. He was also Hon. Chaplain to the Queen (1867). In 1873 he was consecrated, in Westminster Abbey, Bishop of Ely. He d. at Ely on Oct. 24, 1885. Bp. Woodford pub. *Sermons*, 1833; *Lectures for Holy Week*, 1833; *Lectures on the Creed*, 1853; *Sermons*, 1864; and *Sermons, Charges, &c.*, at later dates. His *Hymns arranged for the Sundays and Holy Days of the Church of England* appeared in 1852 and 1855. He also joined H. W. Beadon, and Greville Phillimore in editing *The Parish Hymn Book*, 1863, and (enlarged) 1875. To these collections his original hymns, and his *trs.* from the Latin, were contributed. The originals include:—

1. Lamb of God, for sinners slain. *Passiontide.* 1852.
2. Not by Thy mighty hand. *Epiphany.* 1863.
3. O come, and with the early morn. *Easter.* 1852.
4. Within the Father's home. *Epiphany.* 1863.

Bp. Woodford's *trs.* are annotated under their respective Latin first lines (see **Index of Authors and Translators**). They are good and popular, the best known being "Thee we adore, O hidden Saviour, Thee." [J. J.]

Woodhouse, Charles Goddard, B.A., son of George Windus Woodhouse, born Aug. 16, 1835, and educated at Allerghton and Christ Church, Oxford, graduating B.A. in 1860. He was for some time Vicar of Misterley, Diocese of Hereford. He d. Aug. 20th, 1876. He was the author of a very tender hymn for "Institution to a Parish," beginning "By the Cross upon thy brow," and consisting of 3 st. of 8 l. It was printed on a fly-leaf. In 1881, Prebendary G. Thring reset the hymn, added a doxology, and gave it as "Heavenly Shepherd, Thee we pray," in his *Church of England Hymn Book*, 1882. [J. J.]

Woodhull, Alfred Alexander, M.D., grandson of John Woodhull, M.D., of Freehold, New Jersey; was b. March 25, 1810, educated for the medical profession, and practiced at Princeton, where he d. Oct. 5, 1836. His hymn, "God of the passing year to Thee," appeared as No. 406 in the official edition of Presbyterian *Psalms & Hymns Book*, 1872, No. 1295. It is an American *National Thanksgiving* hymn. [F. M. B.]

Word supreme, before creation. *J. Keble.* [*St. John Evangelist.*] This hymn is dated "Hursley, April 19, 1856," and was first pub. in the *Salisbury H. Bk.*, 1857, No. 43, in 7 st. of 6 l. It was repeated in Keble's posthumous *Miscellaneous Poems*, 1869, p. 111, and in several hymn-books. Mr. L. C. Biggs, in

his annotated ed. of *H. A. & M.*, 1867, has thus altered to the similarity between this hymn and a Sequence of the 11th cent., "Verbum Dei, Deo natum," which, according to Mr. Kehle, "probably suggested some of his ideas." It has also a trace of Adam of St. Victor's "Verbi vox substantivi." In his annotated ed. of *H. A. & M.*, 1867, Mr. Biggs has rendered Kehle's hymn into Latin as, "Verbum Dei, Incnatum." [J. J.]

Wordsworth, Christopher, D.D., was b. at Lambeth (of which parish his father was then the rector), Oct. 30, 1807, and was the youngest son of Christopher Wordsworth, afterwards Master of Trinity College, Cambridge, and Priscilla (née Lloyd) his wife. He was educated at Winchester, where he distinguished himself both as a scholar and as an athlete. In 1820 he matriculated at Trinity College, Cambridge, where his career was an extraordinarily brilliant one. He swept off an unprecedented number of College and University prizes, and in 1830 graduated as Senior Classic in the Classical Tripos, and 14th Senior Optime in the Mathematical, won the First Chancellor's Medal for classical studies, and was elected Fellow of Trinity. He was engaged as classical lecturer in college for some time, and in 1836 was chosen Public Orator for the University. In the same year he was elected Head Master of Harrow School, and in 1838 he married Susan Hadley Frere. During his head-mastership the numbers at Harrow fell off, but he began a great moral reform in the school, and many of his pupils regarded him with enthusiastic admiration. In 1844 he was appointed by Sir Robert Peel to a Canonry at Westminster; and in 1848-49 he was Hulsean lecturer at Cambridge. In 1850 he took the small chapter living of Stanford-in-the-Vale cum Goosey, in Berkshire, and for the next nineteen years he passed his time as an exemplary parish priest in this retired spot, with the exception of his four months' statutable residence each year at Westminster. In 1869 he was elevated to the bishopric of Lincoln, which he held for more than fifteen years, resigning in a few months before his death, which took place on March 20th, 1885. As bearing upon his poetical character, it may be noted that he was the nephew of the poet-barrasis, William Wordsworth, whom he constantly visited at Rydal up to the time of the poet's death in 1850, and with whom he kept up a regular and lengthy correspondence. Christopher Wordsworth was a very voluminous writer, his principal works being :—

(1) *Athens and Attica*, 1836; (2) *Pompeian Inscriptions*, 1837; (3) *Greece Pictorial and Descriptive*, 1839; (4) *King Edward VIth's Latin Grammar*, 1841; (5) *Stanley's Correspondence*, 1845; (6) *Theophilus Anglicanus*, 1843; (7) *Memoirs of William Wordsworth*, D.C.L., 1851; (8) *Diocesan Synods*, 1854; (9) *Holy Year*, 1862; (10) *A Commentary on the whole Bible*, 1866-1874; (11) *The Holy Year*, 1862; (12) *Church History*, 1881-1883; many volumes of *Sermons*, and an enormous amount of *Pamphlets, Addresses, Letters, Speeches*, on Educational, Church, and Political questions. He was also a considerable contributor to periodical literature.

Of his many works, however, the only one which claims notice from the hymnologist's point of view is *The Holy Year*, which contains hymns, not only for every season of the Church's year, but also for every phase of that season, as indicated in the Book of Common Prayer. Dr. Wordsworth, like the Wesleys, looked upon hymns as a valuable means of stamping permanently upon the memory the great doctrines of the Christian Church. He held it to be "the first duty of a hymn-writer to teach sound doctrine, and thus to save souls." He thought that the materials for English Church hymns should be sought (1) in the Holy Scriptures, (2) in the writings of Christian Antiquity, and (3) in the Poetry of the Ancient Church. Hence he imposed upon himself the strictest limitations in his own compositions. He did not select a subject which seemed to him most adapted for poetical treatment, but felt himself bound to treat impartially every subject, and branch of a subject, that is brought before us in the Church's services, whether of a poetical nature or not. The natural result is that his hymns are of very unequal merit: whether his subject inspired him with poetical thoughts or not, he was bound to deal with it; hence while some of his hymns (such as "Hark! the sound of holy voices," &c., "See the Conqueror mounts in triumph," &c., "O, day of rest and gladness") are of a high order of excellence, others are prosaic. He was particularly anxious to avoid obscurity, and thus many of his hymns are simple to the verge of baldness. But this extreme simplicity was always intentional, and to those who can read between the lines there are many traces of the "ars celata artem." It is somewhat remarkable that though in citing examples of early hymn-writers he almost always refers to those of the Western Church, his own hymns more nearly resemble those of the Eastern, as may be seen by comparing *The Holy Year* with Dr. Mason Neale's *Hymns of the Eastern Church* translated, with Notes, &c. The reason of this perhaps half-unconscious resemblance is not far to seek. Christopher Wordsworth, like the Greek hymn-writers, drew his inspiration from Holy Scripture, and he loved, as they did, to interpret Holy Scripture mystically. He thought that "the dangers to which the Faith of England (especially in regard to the Old Testament) was exposed, arose from the abandonment of the ancient Christian, Apostolic and Patristic system of interpretation of the Old Testament for the frigid and servile modern exegesis of the literalists, who see nothing in the Old Testament but a common history, and who read it (as St. Paul says the Jews do) 'with a veil on their heart, which veil' (he adds) 'is done away in Christ.'" In the same spirit, he sought and found Christ everywhere in the New Testament. The Gospel History was only the history of what "Jesus began to do and to teach" on earth; the Acts of the Apostles and all the Epistles were the history of what he *continued* to do and to teach from Heaven; and the Apocalypse (perhaps his favourite book) was "the seal and colophon of all." Naturally he presents this theory, a theory most susceptible of poetical treatment, in his hymns even more prominently than in his other writings. The Greek writers took, more or less, the same view: hence the resemblance between his hymns and those of the Eastern Church. [J. H. O.]

During the time that Bp. Wordsworth was Canon of Westminster, and Vicar of Stanford-in-the-Vale cum Goosey, he published his collection of hymns as :—

The Holy Year; or Hymns for Sundays and Holydays, And other Occasions. Lond. Rivingtons, 1862.

This work contained an extended Preface; a Calendar of Hymns; 117 Original Compositions; and a *Supplement of 82* hymns from other sources. In the 3rd ed., 1863, the *Supplement* was omitted, and the Original hymns were increased to 127. Several of these hymns are annotated under their respective first lines, the rest in C. U. are :—

From The Holy Year, 1st ed., 1862 :—

1. **Five psalms from the book.** *Inspiration.* Stanza ix. added in 1863.
2. **Hear of law in God's (Thy) dear Son.** *Circumcision.* Stanza added in 1863.
3. **Draw us nearer, Holy Ghost.** *Quinquagesima.*
4. **Holy, holy, holy, Lord, God of Hosts, Eternal King.** *Holy Trinity.*
5. **Holy of Holies! awful name.** *Epistle* 4th S. *in Lent.*
6. **How blest are hearts which Christ the Lord.** *Holy Matrimony.* In 1863 in two parts, Pt. i. being "Hear thou Thy servants, gracious Lord."
7. **How blessed is the force of prayer.** *St. Peter.* In 1863, in two parts, Pt. i. being "Behold! at hand is the time of prayer."
8. **How wondrous and mysterious are.** *Holy Baptism.* In the 1863 ed. it is divided into four parts :—Pt. ii. "In Jordan Thou didst sanctify"; Pt. iii. "Thou, risen in triumph from the grave"; Pt. iv. "Baptized in Thy death." Stanza ii. "Born again by Thy Water and the Holy Ghost," is also from this hymn.
9. **In sorrow and distress.** *Ash Wednesday.*
10. **In Thy glorious Resurrection.** *Easter.* In the 1863 ed. it begins, "Lord, Thy glorious Resurrection," and is in two parts, Pt. i. being
11. **Lord, may we never, save to Thee.** *Spiritual Fasts Worship.* Stanza viii. was added in 1863.
12. **Lord not with (by) pow and policy gifts.** *Offertory.*
13. **Lord, Who didst the Prophets teach.** *Trad S. in Advent*, or, *Holy Scriptures.* The doxology was added in 1862.
14. **Man fell from grace by carnal appetite.** *Gospel* 1st S. *in Lent.*
15. **Mankind in Adam fell.** *Good Friday.* In the 1863 ed. it is divided into three parts: Pt. i. being "All by Adam's sin;" and Pt. iii. "Thy Cross a Trophy be."
16. **Not bound by chains, nor pent in cells.** *The Gifts of the Holy Ghost.* This hymn is preceded by a special note on the Holy Spirit and His gifts.
17. **O Christ, Thy presence can save.** *Self Discipline, or, Up after Prayer.*
18. **O Jerusalem beloved, joyful morn has dawned on Thee.** *Purification of B. V. M.*, or, *The Presentation.* In the 1863 ed. it is divided into two parts, Pt. ii. being "Lo! the Gentile world is lighted, and thy glory kindled."
19. **O Saviour, Who at Nain's gate.** *The Raising of Jairus's Son.*
20. **O Son of God, the Eternal Word.** *The Queen's Accession.*
21. **Once all the nations were as one.** *Babel and Sion a Contrast.*
22. **Once I sang this blessed morn.** *Christmas.* In the 1863 ed. a doxology was added, and the hymn was divided into two parts, Pt. ii. being "God comes down that man may rise."
23. **The banner of the Cross.** *Missions.* In the 1863 ed. it is in three parts, Pt. ii. being "For the Lord our God is Lord of all the earth from Zion hill."
24. **The Galilean Fishers tell.** *Collect* 4th S. *in Advent.* From this "O Lord, when storms around us howl" is taken.
25. **The Lord of us on visit is distrese.** *The Promise of the Comforter, or, S. before Ascension.* In the 1863 ed. it is in two parts, Pt. ii. being "At Thy first birth, Thou, Lord, didst walk."
26. **Thou hast a Temple founded.** *The Christian Temple, or, Dedication. 1st after Trinity.*
27. **To-day, O Lord, the Holy Ascent.** *St. James.* In the 1863 ed. in two parts, Pt. ii. being "God in His word does not display."
28. **To-day with bright effulgence shine.** *Conversion of St. Paul.* In the 1863 ed. it begins "To-day in Tuba Apostle shine," and in its two parts, Pt. i. being "From East to West, from North to South."
29. **Upon the sixth day of the week.** *Easter Eve.* Stanzas x., xi. of the 1845 text were added then, and the hymn was given in two parts, Pt. ii. being "By tasting the forbidden fruit."
30. **We hear the tolling bell.** *Burial.* The doxology was added in 1863. In 1862 the Tune was Dundee. "O gracious Lord, to Thee." The omits "We see the open grave" is from this hymn.
31. **When from the City of our God.** *The Good Samaritan.* From this is taken "What beams of grace and mercy, Lord."
32. **When Thou, O Lord, didst send the Twelve.** *Missions.* In the 1863 ed. it is in four parts, Pt. ii. being "Legions, "Lead, swollen with passion's cloudy stream."

ii. From the Holy Year, 3rd ed., 1863.

33. **Heavenly Father, send Thy blessing.** *For Schools.* In extensive use.
34. **Holy, holy, holy Lord. Maker of this worldly frame.** *Quinquagesima.* Based on the Epistle and Gospel for the day.
35. **Lo He comes! Whom every nation.** *Advent.* This is headed "The First Advent of Christ, coming to save."
36. **O fear not though before thee lies.** *Communion of the Sick.* Pt. ii. begins, "The Resurrection and the Life."
37. **On every new-born babe of earth.** *Churching of Women.* Pt. ii. begins, "Bright angels of the King of kings."
38. **Peace to this house! O Thou Whose way.** *Visitation of the Sick.* Pt. ii. "O Conqueror by suffering; Pt. iii. "Restore us to Thine house of prayer."
39. **The day is gently sinking to a close.** *Evening.* A beautiful hymn.
40. **We all, O God, unrighteous are.** *The Lord our Righteousness.* Stanza vi. "Lord, we all, O God, unrighteous are." Based upon the Epistle of the S. next before Advent. Pt. ii. begins "Behold the day, the glorious day."

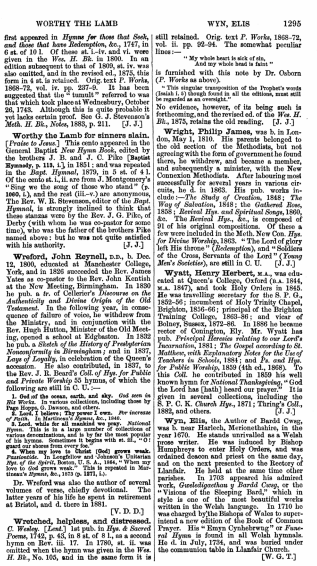
In addition to many of the hymns in the 1863 ed. of *The Holy Year* being divided into parts, the texts of most of them were revised by the author, and are authorized. [J. J.]

Wordsworth, William, the poet, the s. of an attorney, was b. at Cockermouth in 1770, and educated at St. John's College, Cambridge, where he graduated B.A. in 1791. Devoting himself to literature, and especially to poetry, he gradually rose into the front rank of English poets. His works include *Lyrical Ballads*, 1798; *Poems*; *The Prelude*; *The Excursion*, 1814, &c. All his poetical productions were collected and republished under his own supervision in 7 vols., in 1842. He d. at Rydal Mount, near Grasmere, in 1850. Notwithstanding his rank and reputation as a poet, his pieces used as hymns are limited to the following extracts from his poems :—

1. **Not seldom clad in radiant vest.** *Christ, the Unchangeable.* This is No. v. of five "Inscriptions supposed to be found in and near a Hermit's cell." It is in 6 st. of 4 l. (*P. Works*, 1827, iii. 264; 1857, iii., p. 286. It is in Horsley's *Coll. of Hys.*, 1851-77; the American *Plymouth Coll.*, 1855, &c.

2. **Up to the throne of God is borne.** *Sunday.* This is entitled "The Labourer's Noon-Day Hymn," is dated 1824, and is in 6 st. of 4 l. (*P. Works*, 1827, iii. 264; 1857, iii., p. 286. It is in Horsley's *Coll. of Hys.*, beginning with st. 1, and the latter part is also given in Martineau's *Hymns*, 1848, as "Look up to heaven, the industrious sun," as No. 153. [J. J.]

Worship, and thanks, and blessing. *C. Wesley. [Confidence in Jesus.]* This hymn "Written after a Deliverance in a Tumult,"



WORTHY THE LAMB WYN, ELIS 1295

first appeared in *Hymns for those that Seek, and those that have Redemption*, &c., 1747, in 6 st. of 10 l. Of these st. i.-iv. and vi. were given in the *Wes. H. Bk.* in 1780. In an edition subsequent to that of 1809, st. iv. was also omitted, and in the revised ed., 1875, this form in 4 st. is retained. Orig. text *P. Works*, 1868-72, vol. iv. pp. 237-9. It has been suggested that the "tumult" referred to was that which took place at Wednesbury, October 20, 1743. Although this is quite probable it yet lacks certain proof. See G. J. Stevenson's *Meth. H. Bk., Notes*, 1883, p. 211. [J. J.]

Worthy the Lamb for sinners slain. (*Praise to Jesus.*) This canto appeared in the General Baptist *New Hymn Book*, edited by the brethren J. B. and J. C. Pike (**Baptist Hymnody, p. 119. i.**), in 1851; and was repeated in the *Bapt. Hymnal*, 1879, in 5 st. of 4 l. Of the canto st. i., ii. are from J. Montgomery's "Sing we the song of those who stand" (a. 1805, i.), and the rest (iii.-v.) are anonymous. The Rev. W. B. Stevenson, editor of the *Bapt. Hymnal*, is strongly inclined to think that these stanzas were by the Rev. J. G. Pike, of Derby (with whom he was co-pastor for some time), who was the father of the brothers Pike named above: but he was not quite satisfied with his authority. [J. J.]

Wreford, John Reynell, D.D., b. Dec. 12, 1800, educated at Manchester College, York, and in 1826 succeeded the Rev. James Yates as co-pastor to the Rev. John Kentish at the New Meeting, Birmingham. In 1830 he pub. a tr. of Collette's *Discourse on the Authenticity and Divine Origin of the Old Testament*. In the following year, in consequence of failure of voice, he withdrew from the Ministry, and in conjunction with the Rev. Hugh Hutton, Minister of the Old Meeting, opened a school at Edgbaston. In 1832 he pub. a *Sketch of the History of Presbyterian Nonconformity in Birmingham*; and in 1837, *Leaps of Loyalty*, in celebration of the Queen's accession. He also contributed, in 1837, to the Rev. J. R. Beard's *Coll. of Hys. for Public and Private Worship* 35 hymns, of which the following are still in C. U.:—

1. **God of the seas, earth, and sky.** *God seen in His Works.* In various collections, including those by Dale Hayes, O. Dawson, and others.

2. **Lord, I believe; Thy power I own.** *For increase of Faith.* In Dale Hayes, O. Dawson, and others.

3. **Lord, while for all mankind we pray.** *National Hymn.* This is in a large number of collections of various denominations, and is by far the most popular of his hymns. Sometimes it begins with st. iii., "O God, our help in ages past."

4. **When my love to Christ (God) grows weak.** *Fraternicide.* In Longfellow and Johnson's Unitarian *Hys. of the Spirit*, Boston, U. S. A., 1864, "When my love to God grows weak." This is repeated in Martineau's *Hymns*, &c., 1873 (p. 187), &c.

Dr. Wreford was also the author of several volumes of verse, chiefly devotional. The latter years of his life he spent in retirement at Bristol, and d. there in 1881. [W. D. D.]

Wretched, helpless, and distressed. *C. Wesley.* (*Lent.*) 1st pub. in *Hys. & Sacred Poems*, 1742, p. 65, in 8 st. of 8 l., as a second hymn on Rev. iii. 17. In 1780, st. ii. was omitted when the hymn was given in the *Wes. H. Bk.*, No. 105, and in the same form it is still retained. Orig. text *P. Works*, 1868-72, vol. ii. pp. 92-94. The somewhat peculiar lines:—

"My whole heart is sick of sin,
And my whole head is faint."

is furnished with this note by Dr. Osborn (*P. Works* as above).

"This singular transposition of the Prophet's words (Isaiah i. 5) though found in all the editions, must still be regarded as an oversight."

No evidence, however, of its being such is forthcoming, and the revised ed. of the *Wes. H. Bk.*, 1875, retains the old reading. [J. J.]

Wright, Philip James, was b. in London, May 1, 1810. His parents belonged to the old section of the Methodists, but not agreeing with the form of government he found there, he withdrew, and became a member, and subsequently a minister, with the New Connexion Methodists. After labouring most successfully for several years in various circuits, he d. in 1863. His pub. works include:—*The Study of Creation*, 1848; *The Way of Salvation*, 1848; the *Gathered Rose*, 1858; *Revival Hys. and Spiritual Songs*, 1860, &c. The *Revival Hys., &c.*, is composed of 91 of his original compositions. Of these a few were included in the Meth. New Con. *Hys. for Divine Worship*, 1863. "The Lord of glory left His throne" (*Redemption*), and "Soldiers of the Cross, Servants of the Lord" (*Young Men's Societies*), are still in C. U. [J. J.]

Wyatt, Henry Herbert, M.A., was educated at Queen's College, Oxford (B.A. 1844, M.A. 1847), and took Holy Orders in 1845. He was travelling secretary for the S. P. G., 1852-56; incumbent of Holy Trinity Chapel, Brighton, 1856-66; principal of the Brighton Training College, 1863-86; and vicar of Bolney, Sussex, 1872-86. In 1880 he became rector of Conington, Ely. Mr. Wyatt has pub. *Perverted Heroism relating to our Lord's Incarnation*, 1881; *The Gospel according to St. Matthew, with Explanatory Notes for the Use of Teachers in Schools*, 1884; and *Pa. and Hys. for Public Worship*, 1859 (4th ed., 1868). To this *Coll.* he contributed in 1859 his well known hymn for *National Thanksgiving*, "God the Lord has [hath] heard our prayer." It is given in several collections, including the S. P. C. K. *Church Hys.*, 1871; Thring's *Coll.*, 1882, and others. [J. J.]

Wyn, Elis, the Author of Bardd Cwsg, was b. near Harlech, Merionethshire, in the year 1670. He stands unrivalled as a Welsh prose writer. He was induced by Bishop Humphreys to enter Holy Orders, and was ordained deacon and priest on the same day, and on the next presented to the Rectory of Llanfair. He held at the same time other parishes. In 1703 appeared his admired work, *Garddeigrethau y Bardd Cwsg*, or the "Visions of the Sleeping Bard," which in style is one of the most beautiful works written in the Welsh language. In 1710 he was charged by the Bishops of Wales to superintend a new edition of the Book of Common Prayer. His "Emyn Cynhebrwng" or *Funeral Hymn* is found in all Welsh hymnals. He d. in July, 1734, and was buried under the communion table in Llanfair Church. [W. G. T.]

1296

X

Xavier, St. Francis, the great missionary saint of the Roman Catholic Church, was the s. of Don John Giasso and Donna Maria d'Aspilcueta y Xavier; he was b. at the castle Xavier, near Pamplona, Spain, on April 7, 1506, and is known to history by his mother's name. At the age of eighteen he entered the University of Paris, where in due course he graduated, and then devoted himself to teaching. It was here that he became acquainted with Ignatius Loyola the founder of the Jesuits, who was then planning the colossal work which he afterwards accomplished. Xavier became one of the first nine of Loyola's converts, and the most enthusiastic of the little band. The date of the formation of the Order of the Jesuits is given as Aug. 15, 1534, and the place as Montmartre near Paris. We find Xavier at Venice with Loyola in 1537, where the visitation of a hospital for incurables was assigned to him. Here in the discharge of his duties he gave early evidence of his enthusiasm and self-devotion. He subsequently visited Rome, where with Loyola and others of the Order he was brought, through the influence of the Rector of the University of Paris, who was then at Rome, to the notice of John III. of Portugal, who desired some of them for mission work in India. Circumstances led to the selection of Xavier for the work. He left Rome in March 1540, and set sail on April 7, 1541, for Goa, the chief city of the Portuguese possessions, where he arrived on May 6, 1542. From that time to the day of his death at Sanciau, near Canton, on Dec. 22, 1552, he devoted himself to his work in a most heroic and devoted manner, visiting Travancore, Ceylon, Malacca, Japan, and other heathen lands with Cross in hand, and a burning zeal in his heart. Xavier's life has been written by many hands. The roll of deeds which he is said to have done, and the miracles he is said to have wrought, even to the raising of the dead, is long, but many of the alleged facts are open to the gravest doubt, and others are beyond belief. The hymns which are associated with Xavier's name are, "O Deus ego amo Te, Nan prior Tu amasti me" (p. **886**, i.), and "O Deus ego amo Te, Nec amo Te ut salvus me" (p. **886**, ii.). That the first was written by him is most improbable, the evidence in his favour being absolutely nil. The second may possibly be his (see as above), it breathes his abnegation of self in every word, his spirit in every line. See *Murray's Mag.* for Oct. 1890, for an interesting account of Goa and its Cathedral, where Xavier lies buried. [J. J.]

Y

Ye boundless realms of joy. *Tate & Brady.* [*Ps. cxlviii.*] Appeared in the *New Version*, 1696, in 8 st. of 8 l. It is seldom if ever found in its full form in modern collections, but usually as a conclusion. The metre, which is now somewhat common, is an imitation of John Pullain's version of the same psalm in the *Anglo-Genevan Psalter*, 1561. Pullain's use of this metre is the first instance known in English Psalmody. [**464 Version**, § ix.] [J. J.]

Ye Christian heroes (heralds), go, proclaim. *Draper, E. H.* [*Farewell to Missionaries.*] This is one of two hymns compiled from a poem which first appeared in a newspaper as "Ruler of worlds, display Thy power:" then in *Hys. Orig. & Select., &c.*, Portland, Maine, 1805, divided as two hymns; and again, as a complete poem, in the *Baptist Magazine*, vol. viii. 1816, p. 88, where it is given in 28 lines, and begins: "Sovereign of worlds, display Thy power." The hymns compiled therefrom are:—

1. **Sovereign of worlds, display Thy power.** This centos in 4 st. of 4 l. was given in Pratt's *Pr. & Hys.*, 1829, No. 407, as a "Prayer for the Conversion of the World," and subsequently in the *Plymouth Coll.*, 1855.

2. **Ye Christian heroes (or, heralds), proclaim.** This hymn is composed of ll. 17-28 slightly altered. It is found in several collections, including the *Plymouth Coll.*, 1855; the Bap. *Praise Bk.*, 1871, and others. In the Sabbath *Bell Hymn Book*, compiled for the Sanctuary, 1845; *Hys. for Days of Humiliation*, &c., it begins "Ye Christian heralds, go, proclaim."

The modern use of these hymns is mainly confined to America. [J. J.]

Ye indolent and slothful! rise. *S. Martin.* [*Industry.*] First appeared as No. 12 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Proverbs vi. 6–12, in 4 st. of 4 lines. In the public worship ed. of the *Trs. and Paraphs.* issued in that year by the Church of Scotland, and still in use, ll. 1, 3, 4, 4 of st. iii. were altered. The markings of the *Trs. and Paraphs.* by the eldest daughter of W. Cameron (p. **890**, ii.) ascribe the original to I. Watts (in whose works we have failed to find it), and the alterations of 1781, to Cameron. In the *Free Church Magazine*, for 1847, p. 271, it is pretty clearly shown to be by Martin. Martin is there said to have sent in to the Committee versions of other portions of Holy Scripture, which, though not inserted by them, in the *Trs. and Paraphs.*, he probably justly enough regarded as superior to this. [J. M.]

Ye nations exult; Salvation is nigh. [*Epiphany.*] This hymn appeared in the *British Magazine*, May, 1832, p. 293, in 6 st. of 4 l., and signed "R. J. W." It has been republished in several collections, including *Kennedy*, 1863, &c. In Mercer's *Ch. Ps and H. Bk.*, Oxford ed., 1864, it begins "Ye nations rejoice, Salvation is nigh." [J. J.]

Ye neighbours and friends Of Jesus, draw near. *C. Wesley.* [*Thanksgiving for Success of the Gospel.*] This is No. 4 of four hymns written after preaching to the Newcastle colliers, and was pub. in the *Hys. and Sacred Poems*, 1749, vol. i., and again in the *P. Works*, 1868-72, vol. v., p. 115. Under the date of Nov. 30, 1746, Jackson in his *Memoir of the Rev. Charles Wesley*, says:—

"The very spirited hymn beginning 'Ye neighbours, and friends of Jesus, draw near,' was written by Mr. Wesley, after preaching to the Newcastle colliers, and most probably during his present excursion to that town. Under the date of Sunday, Nov. 30, he uses in his journal the phraseology upon which the hymn is founded. On that day he preached in one of the streets of Newcastle to listening crowds, who forgot the sharpness of the frost while engaged in the worship of God.

and in hearing the word of life and mercy." (Small ed., 1848, p. 191.)

The hymn is in 12 st. of 4 double lines. In the *Wes. H. Bk.*, 1780, sts. i., ii., viii.-xii. were given as No. 38, and this has become the recognized form in later collections. [J. J.]

Ye principalities and powers. *C. Rawson.* [*Burial.*] 1st pub. in the *Locals H. Bk.*, 1833, No. 836, in 5 st. of 4 l., and again in the author's *Hymns, Verses, &c.*, 1876, p. 114. In the Bap. *Ps & Hys.*, 1858, No. 616, it was given with the omission of st. i., and began "Though tears will fall and hearts are stirred." This form of the text is repeated in later collections. [J. J.]

Ye royal priests of Jesus, rise. *C. Wesley.* [*Holy Communion.*] 1st pub. in his *Hys. on the Lord's Supper*, 1745, No. 127, in 7 st. of 4 l.; again in later editions of the same; and in *P. Works of J. & C. Wesley*, 1868-70, vol. iii. pp. 319-320. Its use is not extensive. This hymn is one of the most pronounced of C. Wesley's hymns on "The Lord's Supper." It is based on a portion of Dr. Brevint's work on *The Christian Sacrament and Sacrifice*, sect. vi. 2. "Concerning the Sacrament, as it is a Sacrifice. And first, of the Commemorative Sacrifice":—

"Nevertheless, this sacrifice, which by a real oblation was not to be offered more than once, is by a devout and thankful commemoration to be offered up every day. For this is the meaning of those words of our Saviour Christ, 'Do this for a memorial of me;' that is, as well before the eyes of God His Father as before the eyes of men: and what St. Austin explained, when he said the holy flesh of Jesus was offered in three manners: by prefiguring sacrifices under the Law; by the sacrifice of the cross; and by that upon the altar, which is a memorial or representative thereof: for by a commemorative sacrament after He ascended into heaven. All comes to this: (1) That the sacrifice in itself can never be repeated: (2) That nevertheless this sacrament, by our remembrance of it, is a sacrifice: (3) That by virtue thereof we do beseech God that for that perfect oblation of His Son once offered . . . And thus do we every day offer unto God the meritorious sufferings of our Lord, as the only sure ground whereon God may give, and we obtain, the blessings we pray for," &c. *P. Works*, 1868-72, vol. iii. p. 320.

It is curious to note how faithfully C. Wesley reproduces Dr. Brevint's views not only of this aspect of the Holy Communion, but also of its daily administration. It is desirable that all C. Wesley's *Hys. on the Lord's Supper* be read with the extracts from Dr. Brevint's work, upon which they are based, and with which they are published in the *P. Works*, as above. [J. J.]

Ye saints! in blest communion. *J. S. B. Monsell.* [*Saints Days, Special and General.*] Pub. in his *Hys of Love and Praise*, 1863, p. 188, and composed of 5 opening stanzas of 8 l.; 19 st. for special days, as St. Andrew, St. Thomas, and others; and a concluding doxology. In this form it was repeated in his *Parish Hymnal*, 1873, and in both instances directions were given in a note as to the use which might be made of those 28 st. for special festivals. This hymn suggested to Earl Nelson his well-known "From all Thy saints in warfare, for all Thy saints at rest," p. **399**, i. [J. J.]

Ye servants of God, Your Master proclaim. *C. Wesley.* [*Missions.*] Pub. in *Hys. for Times of Trouble and Persecution*, 1744, in 6 st. of 4 l., as No. 1 of "Hymns to be sung in Tumult" (*P. Works*, 1868-72, vol. iv. p. 51). It is given in its full, or in an abbreviated form in several of the older collections, and especially those of the Church of England. In 1830 a cento was included in the *Supplement* of the *Wes. H. Bk.*, No. 537, st. i.-v., being from this hymn, and st. vi. from C. Wesley's *Funeral Hys.*, 1746, No. 6, st. v. In the revised ed. of the *Wes. H. Bk.*, 1875, this last stanza was omitted. [J. J.]

Ye servants of the Lord, Each in his office wait. *P. Doddridge.* [*Christian Activity and Zeal.*] Appeared in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 210, in 5 st. of 4 l., and headed, "The active Christian"; and again in J. D. Humphrys's ed. of the same, 1839, No. 294. It is in extensive use, and usually in its original form. Sometimes, however, st. v. l. 3, "And raise that favourite Servant's head," is altered to "And raise that *faithful* servant's head." [J. J.]

Ye simple souls that stray. *C. Wesley (?).* [*Exhortation.*] 1st pub. in *Hys. for those that Seek and those that Have Redemption*, 1747, in 7 st. of 8 l. In 1780 it was given in the *Wes. H. Bk.*, No. 21, with considerable alterations, and the omission of st. iii. The authorship of this hymn has been a matter of dispute for many years, some claiming it for John Wesley on the authority of Mr. Henry Moore, and others for Charles on the word of Dr. Whitehead. The work in which it appeared is known to have been pub. by the two brothers, and the contents were unsigned. Under these circumstances the difficulty of determining the authorship is great. There is some probability in the suggestion that it was written by Charles, and that the extensive alterations made therein for the *Wes. H. Bk.*, in 1780, were the work of his brother. Original text, *P. Works*, 1868-72, vol. iv. p. 230. [J. J.]

Ye sons of earth, prepare the plough. *W. Cowper.* [*The Sower.*] Pub. in the *Olney Hymns*, 1779, Bk. i., No. 65, in 6 st. of 4 l., and entitled, "The Sower." It is in several modern collections, but it does not rank in popularity with many of Cowper's hymns. [J. J.]

Ye that pass by, behold the man. *C. Wesley.* [*Good Friday.*] 1st pub. in *Hys. and Sacred Poems*, 1742, in 18 st. of 4 l., and entitled "Z. Passion. Hymn 2." (*P. Works*, 1868-72, vol. ii. p. 70). In the *Wes. H. Bk.*, 1780, 15 st. were given as No. 24, the omitted st. being ii., iv., and vii. In the 1889 ed. of that collection the hymn is divided into two parts, pt. ii. beginning with "O Thou dear suffering Son of God." Many expressions in the hymn, such as "Give me to feel Thy agonies," and others, have been much criticised from time to time, and this may possibly account for the omission of the hymn from the revised edition of the *Wes. H. Bk.*, 1875. Both parts, however, are still in use in G. Britain and America.

Ye that put on the heavenly crown. *C. Rawson.* [*Burial. Easter.*] Contributed to the *Locals H. Bk.*, 1833, in 6 st. of 4 l., No. 856. In 1858 sts. iii.-vi. were given as

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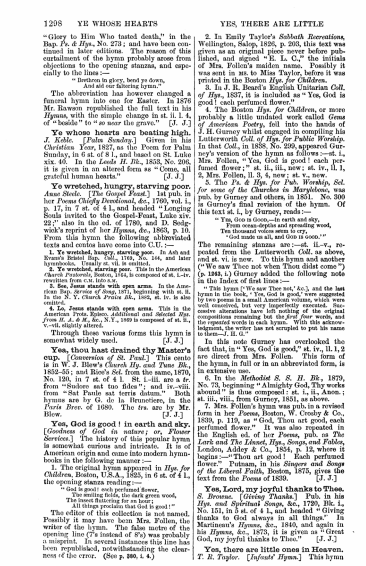

1298 YE WHOSE HEARTS YES, THERE ARE LITTLE

"Glory to Him Who tasted death," in the Bap. *Ps. & Hys.*, No. 273; and have been continued in later editions. The reason of this curtailment of the hymn probably arose from objections to the opening stanzas, and especially to the lines:—

"Brethren in glory, bend ye down,
And add our faltering hymn."

The abbreviation has however changed a funeral hymn into one for Easter. In 1876 Mr. Rawson republished the full text in his *Hymns*, with the simple change in st. ii. l. 4, of "beside" to "so near the grave." [J. J.]

Ye whose hearts are beating high. *J. Keble.* [*Palm Sunday.*] Given in his *Christian Year*, 1827, as the Poem for Palm Sunday, in 6 st. of 8 l., and based on St. Luke xix. 40. In the *Leeds H. Bk.*, 1853, No. 206, it is given in an altered form as "Come, all grateful human hearts." [J. J.]

Ye wretched, hungry, starving poor. *Anne Steele.* [*The Gospel Feast.*] 1st pub. in her *Poems Chiefly Devotional, &c.*, 1760, vol. i., p. 17, in 7 st. of 4 l., and headed "Longing Souls invited to the Gospel-Feast, Luke xiv. 22," also in the ed. of 1780, and D. Sedgwick's reprint of her *Hymns, &c.*, 1863, p. 10. From this hymn the following abbreviated texts and centos have come into C.U.:—

1. **Ye wretched, hungry, starving poor.** In Ash and Evans's *Bristol Coll.*, 1769, No. 18, and later hymnbooks. Usually st. vii. in centos.

2. **Ye wretched, starving poor.** This in the American *Church Pastorals*, Boston, 1854, is composed of st. i.–iv. rewritten from Cotterill into 4 st.

3. **Jesus stands with open arms.** In the American Prot. Episc. *Church Hymn Book*, 1857, beginning with st. ii. In the N. Y. *Church Praise Bk.*, 1868, st. iv. is also omitted.

4. **Jesus stands with open arms.** This in the American Prot. Episc. *Additional and Selected Hys. &c. to Bk. &c.*, 1869 is composed of st. ii., v.–viii., slightly altered.

Through these various forms this hymn is somewhat widely used. [J. J.]

Yes, thou hast drained thy Master's cup. [*Conversion of St. Paul.*] This cento in in W. J. Blew's *Church Hy. and Tune Bk.*, 1852–55; and Rice's *Sel.* from the same, 1870, No. 120, in 7 st. of 4 l. St. i.–iii. are a tr. from "Sudore ut tuo fides"; and iv.–viii. from "Sat Paule sat terris datum." Both hymns are by G. de la Feunetiere, in the *Paris Brev.* of 1680. The tr. are by Mr. Blew. [J. J.]

Yes, God is good! in earth and sky. [*Goodness of God in nature; or, Flower Services.*] The history of this popular hymn is somewhat curious and intricate. It is of American origin and came into modern hymnbooks in the following manner:—

1. The original hymn appeared in *Hys. for Children*, Boston, U.S.A., 1833, in 6 st. of 4 l., the opening stanza reading:—

"God is good!" I hear it given
The smiling fields, the dark green wood,
The sweet flickering fir on high;
All things proclaim that God is good!"

The editor of this collection is not named. Possibly it may have been Mrs. Follen, the writer of the hymn. The false metre of the opening line ("I'm instead of S'o) was probably a misprint. In several instances this line has been republished, notwithstanding the clearness of the error. (See p. 280, i. 4.)

2. In Emily Taylor's *Sabbath Recreations*, Wellington, Salop, 1836, p. 203, this text was given as an original piece never before published, and signed "E. L. C.," the initials of Mrs. Follen's maiden name. Possibly it was sent in as to Miss Taylor, before it was printed in the Boston *Hys. for Children*.

3. In J. R. Beard's English Unitarian *Coll. of Hys.*, 1837, it is included as "Yes, God is good! each perfumed flower."

4. The Boston *Hys. for Children*, or more probably a little undated work called *Gems of American Poetry*, fell into the hands of J. H. Gurney whilst engaged in compiling his Lutterworth *Coll. of Hys. for Public Worship*. In that Coll., in 1838, No. 299, appeared Gurney's version of the hymn as follows:—st. i., Mrs. Follen, "Yes, God is good! each perfumed flower;" st. ii., iii., now: st. iv., ll. 1, 2, Mrs. Follen, ll. 3, 4, new: st. v., new.

5. The *Ps. & Hys. for Pub. Worship, Sel. for sems of the Churches in Marylebone*, was pub. by Gurney and others, in 1851. No. 300 is Gurney's final revision of the hymn. Of this text st. i., by Gurney, reads:—

"Yes, God is Good,—in earth and sky,
From ocean-depths and spreading wood,
Ten thousand voices seem to cry,
"God made us all, and God is good."

The remaining stanzas are:—st. ii.–v., repeated from the Lutterworth *Coll.* as above, and st. vi. is new. To this hymn and another ("We saw Thee not when Thou didst come") (p. 1283, i.) Gurney added the following note in the Index of first lines:—

"This hymn ("We saw Thee not," &c.), and the last hymn in the book, "Yes, God is good," were suggested by a previous hymn, which, though in many respects very well written, is not well adapted for public use. Successive alterations have left nothing of the original compositions remaining but the *first four* words, and the repeated words in each hymn. With this acknowledgment, the writer has not scrupled to put his name to them."

In this note Gurney has overlooked the fact that, in "Yes, God is good," st. iv., ll. 1, 2 are direct from Mrs. Follen. This form of the hymn, in full or in an abbreviated form, is in exclusive use.

6. In the *Methodist S. S. H. Bk.*, 1879, No. 73, beginning "Almighty God, Thy works abound" is thus composed: st. i., ii., Anon.; st. iii., viii., from Gurney, 1851, as above.

7. Mrs. Follen's hymn was pub. in a revised form in her *Poems*, Boston, W. Crosby & Co., 1839, p. 110, as "God, Thou art good, each perfumed flower." It was also repeated in the English ed. of her *Poems*, pub. as *The Lark and The Linnet, Hys., Songs, and Fables*, London, Ashley & Co., 1854, p. 12, where it begins:—"Thou art good! Each perfumed flower." Putnam, in his *Singers and Songs of the Liberal Faith*, Boston, 1875, gives the text from the *Poems* of 1839. [J. J.]

Yes, Lord, my joyful thanks to Thee. *S. Bronze.* [*Giving Thanks.*] Pub. in his *Hys. and Spiritual Songs*, &c., 1720, *Bk.* i., No. 151, in 5 st. of 4 l., and headed "Giving thanks to God always in all things." In Martineau's *Hymns, &c.*, 1840, and again in his *Hymns, &c.*, 1873, it is given as "Great God, my joyful thanks to Thee." [J. J.]

Yes, there are little ones in Heaven. *T. R. Taylor.* [*Infants' Hymn.*] This hymn

appeared in the *Protestant Dissenters Juvenile Magazine*, 1833, and again in T. R. Taylor's *Memoirs and Select Remains*, 1836, p. 245, in 5 st. of 6 l. It is found in C. U. in its original form; and also rewritten as "Children's voices high in heaven," in the Bapt. *Ps. & Hys.*, 1858, No. 959, and later collections. The rewritten form of the text is by Mr. George Rawson, and was made for the Bapt. *Ps. & Hys.*, 1858. [J. J.]

Yet a little while: the Lord gave His saints this precious word. *Lady Campbell*, née *Malcolm*. [*Second Advent.*] The first stanza was written early in Nov., and the remaining two on Dec. 26, 1830, and subsequently pub. in lithograph from the author's MS. It was included in J. G. Deck's *Ps. and Hys.*, Lond., D. Walther, 1842, Pt. i., No. 189; in Walker's Cheltenham *Ps. & Hys.*, 1855; in Harland's *Ch. Psalter & Hyl.*, and others. [J. J.]

Yet there is room! The Lamb's bright hall of song. *H. Bonar.* [*Parable of the Marriage Supper.*] This most appropriate hymn for Home Missions appeared in 1873. It has been somewhat widely adopted, and is given in the collections of *Sharpe, Stanley, Thring*, and others, and is worthy of this attention. [J. J.]

Yonge, Charlotte Mary, dau. of William Crawley Yonge of the 32nd Regiment, was b. at Otterbourne, Hants, in 1823. Miss Yonge is widely known as the author of *The Heir of Redclyffe, The Daisy Chain*, and other popular tales: of a series of historical works for the young, including *Stories of English History*, 1874, *Stories of Greek History*, 1876, &c.; of the *Life of Bishop Patteson*; and as the Editor of the *Monthly Packet*. In 1841 Miss Yonge contributed two hymns to *The Child's Christian Year*, which was edited by her mother (see below). The hymns are:—(1) "Into Christ's flock we are received" (*Holy Baptism*); (2) "Why lived I not in those blest days?" (*St Thomas*). [J. J.]

Yonge, Frances Mary, *née* **Bargus,** was b. Jan. 13, 1795, was married to William Crawley Yonge of the 32nd Regiment, and d. Sep. 23, 1868. Mrs. Yonge pub. in 1841, *The Child's Christian Year*, with a Preface by John Keble. The contents are mainly by J. Austice, J. H. Newman, I. Williams, and Mrs. Yonge, with a few hymns by Miss Yonge, Mrs. Mosley, T. Whytehead, J. Keble, and others. Mrs. Yonge's hymns are:—

1. Behold a Prophet,—yea, and more. *St. John Baptist.*
2. He sets on the left. *All things for God.*
3. Not only a sacrifice. *Jesus the Example.*
4. Put far from us, O Lord, we pray. *Advent.*
5. The Assyrian King in splendour came. *Defeat of the Assyrians.*

The use of these hymns is limited. [J. J.]

You now must hear my voice no more. *W. Robertson.* [*Ascensiontide.*] First appeared as No. 15 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of John xiv., 25–29, in 6 st. of 4 l., and slightly altered in the revised ed. issued in 1751. In the *Draft* of 1781 it was included as No. 43, considerably altered, and with st. v., vi. omitted. In the public worship ed. of the *Trs. & Paraphs.* issued in that year by the Church of Scotland and still in use, st. ii. was re-written, and st. i., ii. 3, st. iii., i. 1, were altered from the *Draft*. In the markings by the eldest daughter of *W. Cameron* (p. 880, ii.) the original is ascribed to *Robertson*, and the alterations in 1781 to *Cameron*. The revised text of 1781 is included in the Eng. Presb. *Ps. & Hys.*, 1867, and a few other modern hymnals. (Compare the version of the same passage of Holy Scripture "Peace—it was our Saviour's blessing," No. 73, in Miss Leeson's *Paraphs. & Hys. for Cong. Singing*, 1853.) [J. M.]

You who dwell above the skies. *G. Sandys.* [*Ps. civiii.*] This fine rendering of Ps. civiii. appeared in his *Paraphrase of the Psalmes*, 1636, in 69 l. It was republished in his *Paraphrases* upon the *Divine Poems*, 1638, and in later editions. Also in the *Library of Old Authors*. In the *Wes. H. Bk.*, 1875, No. 689, it is given in 9 st. of 4 l. as "Ye, who dwell above the skies," where the text is but slightly altered. It is worthy of more extended use than is accorded to it in modern hymnals. (See **Psalms, English**, § x.) [J. J.]

You who the Name of Jesus bear. [*Humiliation and Exaltation of Christ.*] First appeared as No. 7 in the Draft Scottish *Translations and Paraphrases*, 1745, as a version of Phil. ii., 6–12, in 7 st. of 4 l. The author is unknown. In the revised edition, issued in 1751, st. iii. vii. were altered, and this form was included, slightly altered, as No. 52 in the *Draft* of 1781 beginning "Ye who the Name of Jesus bear." In the public worship ed. of the *Trs. and Paraphs.* issued in that year by the Church of Scotland, and still in use, st. v. was re-written, and st. ii., ii. 2–4, st. vi. l. 1 altered. In the markings by the eldest daughter of *W. Cameron*, (p. 880, ii.) the original is ascribed to Isaac Watts (in whose works it is not to be found) and the alterations of 1781 to Cameron. The revised text of 1781 is included in Pratt's *Coll.*, 1829, the Eng. Presb. *Ps. & Hys.*, 1867, and a few other modern hymnals. St. v.–vii. beginning "Hence God this generous love to men," were included, with an added doxology, in the Twickenham Chapel *Coll.*, 1845, p. 36. In Miss Leeson's *Paraphs. and Hys. for Cong. Singing*, 1853, it is slightly altered as pt. i. of No. 81: her pt. ii., beginning "Hail, name of Jesus! glorious name," being partly from "All hail the power of Jesus' name." [J. M.]

Young, Andrew, second s. of David Young, for more than fifty years a most efficient teacher in Edinburgh, was b. at Edinburgh, April 23, 1807. After passing through a distinguished eight years' literary and theological course at the University of Edinburgh, he was appointed in 1830, by the Town Council, Head Master of Niddry Street School, Edinburgh, where he began with 80 pupils, and left with the total at 600. In 1840 he became Head English Master of Madras College, St. Andrews, where he was equally successful. He retired from St. Andrews in 1858, and lived in Edinburgh, where he was for some time the Superintendent of the Greenside Parish Sabbath School. He d. Nov. 30, 1880. Many of Mr Young's

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hymns and poems were contributed to periodicals. A collected edition of these was published in 1876, as *The Scottish Highlands and Other Poems*. His poems entitle him to rank in the first order of Scottish minor poets. Some of his hymns are very sweet. His "There is a happy land" (q. v.) has attained great popularity. He d. July 18, 1851. [J. M.]

Young children once to Jesus came, *Jane Taylor.* [*Christ receiving little children.*] This hymn was given in the 1st ed. of *Hymns for Infant Minds*, 1810, as "As infants once to Christ were brought." In the 4th ed., 1812, the opening line was altered to "Young children once to Jesus came," and this is repeated in the revised ed. of 1886. It is in 6 st. of 4 l., and based upon the words "Suffer little children to come unto me." It is given in several modern collections for children. [J. J.]

Your harps, ye trembling saints, *A. M. Toplady.* [*Encouragement to Believers.*] Printed in the *Gospel Magazine*, Feb. 1772, in 8 st. of 8 l., and headed "Weak Believers Encouraged." It was included in his *Hym. on Sacred Subjects, &c.*, London, W. H. Collingridge, 1836; and in D. Sedgwick's ed. of his *Hym. and Sacred Poems*, 1860. Several abbreviated forms of the text, all beginning with the original first line, are in C. U. in G. Britain and America. There is also in American use a coda beginning "If through unruffled seas," in 4 st. of 4 l., of which st. ii.–iv. are from this hymn, and stanza i. is by another hand. It is given in the *Songs for the Sanctuary*, 1865, the *London Examiner*, 1884, and others. [J. J.]

Z

Zage nicht wenn sich der Himmel. [*Cross and Consolation.*] Included in J. Kübner's *Christliches Hausfreudiges*. Hamburg, 1840, p. 150, in 6 st. of 8 l., entitled "Gutlassen." No author's name is given. The tr. in C. U. is "Trouble not, though darkly gather." A good tr. expanding st. ii. as in iii., by Miss Borthwick, in *H. L. L.*, 1st ser., 1854, p. 19 (1884, p. 24). Included in Gilfillan's Sel., Dundee, 1876, No. 51. [J. M.]

Zeller, Christian Heinrich, s. of Christian David Zeller, Hofrath at Hohentübingen, near Tübingen, was b. at Hohentübingen, March 29, 1779. He matriculated at the University of Tübingen in 1797, as a student of law. After completing his studies he chose, however, the profession of teaching. He became director of the Latin School at Zofingen, Switzerland, in 1809, and finally removed in April, 1820, to Beuggen on the Rhine (Baden), near Basel, as director of the newly founded Institution there, meant for the education of poor children and for the training of teachers for poor children. He d. at Beuggen, May 18, 1860 (Koch, viii. 188, &c.).

Zeller was best known as an educationist, and in connexion with the working of the Institution at Beuggen. His hymns, which are simple, Scriptural and earnest, were written primarily for use at Beuggen, and mostly appeared in the *Monatsblatt* (begun in 1818), and other publications of the Institution. They came into notice through their reception into **Knapp's** *Ev. L. S.*, 1837. They were collected by Zeller's son, and pub. in 1871, as *Lieder der armenschulen-Anstalt Beuggen*, 58 being original. Two of these hymns have passed into English, viz.:—

i. **Gott bei mir an jedem Orte.** *Omnipresence.* On the joy of God's Presence with us. This appeared in the *Monatsblatt* in 1828, and was included in the 1871 ac above, p. 88. In Knapp's *Ev. L. S.*, 1837, No. 32 (1865, No. 32), in 6 st. of 6 l.; in the Berlin *G. L. S.*, ed. 1863, No. 1554, &c. The tr. in C. U. is:—

My God with me in every place. This is a good tr., omitting st. v., by Mrs. Findlater in *H. L. L.*, 1st Ser., 1854, p. 30 (1884, p. 35); repeated, omitting st. iv., in *Holy Song*, 1869, No. 588. In Miss Warner's *Hym. of the Ch. Militant*, 1858, it begins, "My God is with me every place."

Another tr. is: "God in every place is near me." By R. Massie, in the *British Herald*, May, 1865, p. 70, and in Reid's *Praise Bk.*, 1872, No. 626.

ii. **Treue Heiland, wir sind hier.** *Public Worship.* This is in the 1871 ac above, p. 64. Included in Knapp's *Ev. L. S.*, 1837, No. 857 (1865, No. 1256), in 3 st. of 7 l.; and repeated in the Württemberg *G. B.*, 1842, No. 255. For this hymn Conrad Kocher wrote the well-known melody which in *H. A. & M.* is called *Dix*, and which 1st appeared, set to Zeller's hymn, in Kocher's *Stimmen aus dem Reiche Gottes*, Stuttgart, 1838, No. 201. *Tr.* as:—

Saviour, here in Thee we come. This is a free tr. of st. i., ii., v., marked as by "F. C. C." as No. 155 in Dr. Pagenstecher's *Coll.*, 1864. [J. M.]

Zeuch ein zu deinen Thoren, *P. Gerhardt.* [*Whitsuntide.*] Appeared as No. 127 in the Crüger-Runge *G. B.*, 1653, in 12 st. of 8 l., viz. st. i.–viii., xii., xiii., xiv., xvi. of the full form. St. xv. was added in J. G. Ebeling's ed. of *Gerhardt*, 1666–67, No. lxxx., and st. ix.–xi. in J. H. Feustking's edition of the same, 1707. The full form in 16 st. is in Wackernagel's ed. of his *Geistliche Lieder*, No. 29, in Bachmann's ed., No. 25, and the *Unv. L. S.*, 1851, No. 184. It was probably written during the Thirty Years' War. The *trs.* in C. U. are:—

i. **Retake thy own Possession.** A free *tr.*, omitting st. x.–xii., in pt. ii., 1725, of J. C. Jacobi's *Pentecosta Germanica*, p. 9. In his ed. of 1732, p. 46, it is greatly altered, and begins, "In me resume thy dwelling." From this form the *trs.* of st. i., vi., xvi. were included unaltered in the Scottish *Evang. Union H. Bk.*, 1856.

ii. **Come to Thy temple here on earth.** A good *tr.* omitting st. iv. by Miss Winkworth in her *Lyra Germanica*, 1st Ser., 1855, p. 113. From this the *trs.* of st. i., ii., viii., xii., were repeated in the Pennsylvania *Luth. H. Bk.*, 1865.

iii. **O enter, Lord, Thy temple.** A good *tr.* of st. i., ii., v.–viii., xiv., xvi. based on her *L. G.* version by Miss Winkworth in her *C. B. for England*, 1863, No. 71. Included in full and unaltered as Nos. 482, 483 in Dr. Thomas's *Augustine H. Bk.*, 1866; No. 483, beginning "All love is thine, O Spirit" (st. vii.). In the Pennsylvania *Luth. Ch. Bk.*, 1868, No. 250 is st. i.–iii., vi., viii., and in the Ohio *Luth. Hyl.*, 1880, No. 106 is st. i., ii., v., xiv., xvi.

Other trs. are: (1) "Retake thy own possession. Thou glorious Guest of Hearts," in Select *H. from var. Pud.* Transcriber, 1754, p. 45, and the *Suppl. to do.*, *Pud. or Lond.*, 1756, p. 27. (2) "Come, O Thou Holy Dove," by *Miss Burlington*, p. 16. (3) "Come, enter Thine own portal," by *Miss Cox*, 1864, p. 117. [J. M.]

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Zihn, Johann Friedrich, was b. Sept. 7, 1650, at Suhl, in Thuringia. After studying for some time at the University of Leipzig, he went to Wittenberg, where he graduated M.A. in 1675; and in 1679 was appointed rector of the school at Suhl. In 1690 he became diaconus, and in 1708 archidiaconus at Suhl, and d. there, Jan. 16, 1719 (*Wetzel*, iii. 470; *Koch*, v. 419, &c.). Zihn contributed five hymns (Nos. 526–530) to the Schleusingen *G. B.*, 1698, the title of which begins, *Der himmlischer Freude zeitlicher Vorschmack*. One has been *tr.*, viz.:—

Gott lebet noch, Seele was verzagst du doch. *Cross and Consolation.* 1698 as above, No. 529, in 8 st. of 19 l., marked as by *M. J. F. Z.* In each stanza ll. 1, 2 are as quoted above, and ll. 9, 10 are the refrain,

"Seele! so gedenke doch;
Lebt doch unser Herr Gott noch."

It is a free hymn, founded on *Jer.* x. 10. *Koch* says it was written in 1682. Included in Freylinghausen's *Neues geistreiches G. B.*, 1714, and recently in the Berlin *G. L. S.*, ed. 1863, No. 844. The *tr.* in C. U. is:—

God liveth ever! This is a good and full version, by Miss Winkworth in her *Lyra Ger.*, 1st Ser., 1855, p. 53. Repeated in full in Miss Warner's *Hym. of the Church Militant*, 1858, and in Bp. Ryle's *Coll.*, 1860. Varying centos are included in the Cumbrae *H. Bk.*; Pitt's *Coll.*, Paisley, 1871, and the *Dear Hyl.*, 1871. The form beginning "Our God is good; in every place," in the *Hym. of the Spirit*, Boston, U. S., 1864, is from ll. 5–6 of st. i., iii., vi., viii.

Other trs. are:—

(1) "God liveth still! Trust," &c. By *Miss Cox*, 1864, p. 126; repeated in the Gilman-Schaff *Lib. of Rel. Poetry*, 1881. (2) "God liveth still! Wherefore," &c. By R. Massie, in the *Sing of Time*, 1871, vol. vi. p. 248. [J. M.]

Zinzendorf, Christian Renatus, Count von, second s. of Nicolaus Ludwig von Zinzendorf, was b. Sept. 19, 1727, at Hermhut, in Saxony. He received his education from his parents, and from Johann Langguth and others of the Brethren. He was the only son that survived his boyhood, early accompanied his father on his journeys, and was, e.g., in 1745, for sixteen days imprisoned with him at Riga. From 1744 to 1750 he lived mostly at Herrnhaag in Wetterau, ministering specially to the single Brethren. When the community at Herrnhaag was dissolved in 1750, his father summoned him to London. He brought with him the seeds of consumption, which developed in England. He d. in London, May 28, 1752 (*Koch*, v. 312; *Hist. Nachricht* (to the *Brüder G. B.*, 1778), 1835, p. 192, &c.).

C. R. von Zinzendorf's hymns were principally written during his residence in London. They are by no means equal to those of the previous productive, original, and fantastic period of Moravian hymn-writing; and their range of subjects is very limited. Their burden is a deep and intense personal devotion to the crucified Saviour; the spirit being that of his favourite saying, "I will be nothing but a child of the Lamb." They were collected by his father, and pub. (with a preface dated March 18, 1752), as the 1st Appendix to the London *G. B.* of 1754, with 21 (34) pieces, 9 of which consist of only one stanza, the rest 10 (the p. 788, &c.). Most of these were repeated in the 1789 *G. B.*, and have passed into English use in non-Moravian hymn-books.

Three of these hymns may here be referred to:—

i. **Ach lass auf allen Tritten.** *Sanctification.* Written in 1751. Included in the *Kleine Brüder G. B.*, London, 1754. It is No. 64 in the 2nd ed., 1760, of the *Appx.* of 1754, and repeated as st. ii.–iv. No. 380, in the *Brüder G. B.*, 1778. The *tr.* in C. U. is:—

Lord Jesus, Thy atonement. This is No. 427 in the *Moravian H. Bk.*, 1789 (1849, No. 588), repeated in Bickersteth's (*Christ. Psalmody*, 1833.

ii. **Für uns ging mein Herr in Todesnöthen.** *Passiontide.* This is included as No. 168 in the *Brüder G. B.*, 1778, in 10 st. of 8 l. It is a cento from three hymns in the *Appx.* of 1754, as above, viz. st. i.–5, 8 are st. 13–15, 17, 18, of No. 28 (this hymn begins "Ach du unaussprechlich nahes Herze"); st. 6, 7 are st. 3, 5, of No. 10; while st. 10 is No. 17. The text of 1778 is in the Berlin *G. L. S.*, ed. 1853, No. 230. The *tr.* in C. U. is:—

My Redeemer, overwhelm'd with anguish. By J. Swertner, in full, from the 1778 text, as No. 78 in the *Moravian H. Bk.*, 1789 (1849, No. 93). The *trs.* of st. 1, 2, 6–8, were included in Walker's *Coll.*, Cheltenham, 1835. In the *Moravian H. Bk.*, 1886, No. 82, it begins with st. vi. "Our enraptured hearts shall ne'er be weary."

iii. **O süsse Seelenwaide.** This is noted at **v. 467, ii.**

Not including the above the English *Moravian H. Bk.*, 1886, gives seven hymns with his name, and ascribes portions of four others to him.

Zinzendorf, Nicolaus Ludwig, Count von, was b. at Dresden, May 26, 1700; was educated at the Paedagogium at Halle (1710–1716), and at the University of Wittenberg (1716–1719); became Hof- und Justizrath at the Saxon court at Dresden in the autumn of 1721; received a license to preach from the Theological Faculty of the University of Tübingen in 1734; was consecrated Bishop of the Moravian Brethren's Unity at Berlin, May 10, 1737; and d. at Hermhut, May 9, 1760.

An adequate sketch of the life and labours of this remarkable man would far exceed the limits of our space. The details of his life are fully given in his *Lebens*, by A. G. Spangenberg, 8 vols., Barby, 1772–75 (English version, abridged, by Samuel Jackson, London, 1838); and good sketches, with references to the fuller biographies, will be found in *Koch*, v. 248, Herzog's *Real-Encyklopädie*, xvii. 513, &c. The English reader may also consult T. Kübler's *Hist. Notes to the Lyra Germanica*, 1865, p. 107; Josiah Miller's *Singers and Songs*, 1869, p. 160; Miss Winkworth's *Christian Singers of Germany*, 1869, p. 305, &c. It is impossible to speak of Zinzendorf apart from the religious Communion of which he was the Second Founder; and accordingly an account of his life and labours is given in this Dictionary in the article **Moravian Hymnody** (see pp. 765–766).

Zinzendorf's first hymn was written at Halle in 1719, and his last at Hermhut, May 4, 1760. Between these dates he wrote more than 2000 hymns. He himself pub. an edition of his poems as his *Teutsche Gedichte* at Hermhut, 1735 (2nd ed., Barby, 1746), but this only contains 128 hymns. The fullest representation of them is in Albert Knapp's

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Geistliche Gedichte des Grafen von Zinzendorf, pub. at Stuttgart in 1845 (hereafter, in this article, referred to as *Knapp*, 1845). This contains 770 pieces, arranged in three books, with an introduction and a biographical sketch by Knapp.

In preparing this edition Knapp had access to much unpublished material in the archives at Herrnhut, and found there many of the hymns in Zinzendorf's autograph. But too much of the labour he bestowed thereon was spent in endeavouring, not so much to reconstruct the text, as to improve the hymns in accordance with his own views. In various instances the hymns are altogether rewritten, so that the form in which they appear is not that in which, as a matter of fact, Zinzendorf did write them, but that in which he might have written them had he lived in 1845. Hence, while the hymns are not to be taken as much to this the case, that comparatively few of the hymns are given in Knapp's ed. in their original form. If not altered they are often either abridged or else combined with others.

The bulk of Zinzendorf's hymns, and of his religious character, was a deep and earnest personal devotion to and fellowship with the crucified Saviour. This is seen even in his worst pieces, where it is his perverted fervour that leads him into objectionable familiarity. His hymns are the outcome of a mind of rare power, of vivid emotional and keen insight into the inner life, and productive powers, he would have united the best of the greatest German hymnwriters. As it is, most even of his best pieces err in some way or other, for if they are reverent and in good taste, they are not, by such consideration as to be too familiar, or if they are not familiar they are too affected. The most popular hymns and English beyond the Moravian connection, are those of the period prior to 1734. Among the 1734 hymns are also some of the best of the later productions, especially from 1743 to 1750, are somewhat one-sided, unreal, and exaggerated in sentiment, and debased in style; exemplifying a tendency inherited from Scheffler (see p. 1006, i.), and suffered to run to riot. Without doubt he wrote too much (especially considering the time he had to spare for the writing of his hymns), and gave too little care to revision and consideration. Yet many of his hymns are worthy of note, and are distinguished by a certain noble simplicity, true reverence, lyric grace, confident faith in the reconciling love of God, and personal appropriation of the same, as opened and be spent in the Master's service, and fervent brotherly love.

The hymnbooks in which Zinzendorf's productions mainly appeared, or with which they have been associated, are described at length at pp. 707, 708. The more important may for convenience be briefly noted here, as follows:—

(1) *Sammlung geistlicher und tröstlicher Lieder*, Leipzig, 1725, vols. viii. 956 hymns. The 2nd ed. was pub. circa 1730, and contains an *Anhang* with Nos. 957-1076 (Berlin Library, 21. 2617), while some copies have a *Supplem* with Nos. 1079-1109 (Berlin, 21. 2616), and others a *Nachtrag* with Nos. 1077-1078. The 3rd ed. has 1 hymns i.-vi., bound up with them (Berlin, 21. 2614, and Brit. Mus.). The 3rd ed., with 1454 hymns in all, was pub. at Görlitz in 1731. A copy of this, now in the Hamburg Library, has bound up with it a *Nachlese* (Supplement) of 1732 (Knapp, 1845, p. 1).

(2) *Herrnhut G. B.* 1739 (*Das Gesang-Buch der Gemeine in Herrn-Huth*) with its various *Anhänge* and *Supplem* up to 1746.

(3) *London G. B.* 1753-54 (*Hymns von Lieb, Musik und Ehre unsers Heylandes Gesänger-Gesang, &c.*), pub. at London, vol. i. 1753, ii. 1754.

(4) *Brüder G. B.* 1778 (*Gesangbuch zum Gebrauch der evangelischen Brüdergemeinen*), pub. at Barby in 1778.

Zinzendorf's hymns passed into German non-Moravian use mainly through the *Eberdorf G. B.*, 1742 (*Evangelisches Gesangbuch zu einem heilsamlichen Anfang der Alten, Neuern und Neuesten Lieder, &c.*), and in recent times through Knapp's *Ev. L. S.*, 1837-1865. Comparatively few are found in non-Moravian English hymnbooks prior to 1840, save in the versions made by John Wesley. The translations made by the English Moravians have been very little used by others, except by those who were connected by birth with the Moravians, such as James Montgomery (through whose influence several were included in Mercer's *C. P. & H. Bk.*, 1855 and 1857), J. A. Latrobe and C. H. Bateman. The versions made by English non-Moravians since 1840 have been mostly of hymns which the Moravians themselves had not thought good to translate.

A number of Zinzendorf's hymns are noted in this Dictionary under their German first lines (see **Index of Authors and Translators**). In the larger ed. of the English *Moravian H. Bk.* of 1886 those which are by Zinzendorf may easily be traced, his name being added to them, and the first line of the original German prefixed. The others which have passed into use outside the Moravian connection, or have been *tr.* by non-Moravians, are here noted as follows:—

i. Ach Sein von seinen Beinen. *Longing for Heaven.* Written circa 1750 (*Knapp*, 1845, p. 976). Included in the *Kleine Brüder G. B.*, but not Barby, 1761, No. 2216, in 3 st. of 8 l.; repeated, altered, in the *Gemeine G. B.*, 1778, No. 1284, in 4 st.

1. **The wounds, Lord! are Thine—how seen.** A free version as No. 479 in *J. A. Latrobe's Ps. & Hys.*, 1841.

2. **How soon, exalted Jesus.** This is No. 310 in the *Moravian H. Bk.*, 1789 (1886, No. 1235).

ii. Ach wie ist doch unser Bund. *Union with Christ.* Written Aug. 1727 (*Knapp*, 1845, p. 135). 1st pub. in *Appx.* viii., circa 1730, to the *Herrnhut G. B.* as No. 1197, and in 4 st. of 6 l. In the *Brüder G. B.*, 1778, No. 774, st. iv. was omitted.

iii. Ach wie so gut. *Jesus.* In 4 st. of 8 l., and noted at p. 558, i. Another tr. is "My wounded Prince embraced on high," by C. Kinchen, as No. 66 in the *Moravian H. Bk.*, 1742. In the 1849 and later eds. (1886, No. 1235), st. iii. altered to "Lord, take my sinful, worthless heart" is given.

iii. Der Gott von unserm Bunde. *Supplication.* Written in 1727 (*Knapp*, 1845, p. 231). 1st pub. in *Appx.* viii., circa 1730, to the *Herrnhut G. B.*, as No. 1201, in 5 st. of 6 l., entitled, "Hymn for the Hours of Prayer." In the *Brüder G. B.*, 1778, No. 1, st. i.-iii. C. is based on st. i., ii., and is noted at p. 558, i., ii. Other tr. are (1) "The God to whom we homage pay." This in No. 97 in pt. iii. 1748 of the *Moravian H. Bk.* (2) "O may the God of mercies," in No. 1 of *Hymns for Missionaries*, 3rd ed., 1801. In the 4th ed. 1849, No. 704, it begins with st. iii., "Lord, our High Priest and Saviour."

iv. Die Stunde bläset ab. *Autumn.* In the *Teutsche Gedichte*, 1735, No. 12, dated Autumn, 1731, and entitled "Autumn, or the Resemblance of Death." It is in *Knapp*, 1845, p. 1. Further use under "Wie wird mir einst doch, wenn es," q.v. p. 827, ii. 2.

v. Du Vater aller Kreatur. *Work for Christ.* Written 1722 (*Knapp*, 1845, p. 285). 1st pub. in *Appx.* viii., circa 1730, to the *Herrnhut G. B.*, as No. 1213, in 13 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1713 consists of st. viii.-xiii. beginning, "Des Lebens abgemachten Ziel." *Tr.* as:—

Whether the period of this life. This is a *tr.* of st. viii., by C. Kinchen, as No. 20 in the *Moravian H. Bk.*, 1742. In 1754 (1886, No. 1235) st. xiii was added. This is "Lord may I live to Thee by faith," and is a *tr.* of an anonymous 17th cent. stanza, "Herr Jesu! dir leb ich," which is No. 1604 in the *Brüder G. B.*, 1778.

vi. Du bist mein Leben. *Christ our Life.* Written in 1727 (*Knapp*, 1845, p. 234), entitled, "Christ our Life." 1st pub. in *Appx.* viii., circa 1730, in the *Herrnhut G. B.*, as No. 1217, and in 8 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1714, st. i.-iii. are given as "Gemüt des Inhalts" (see No. xxvii. below). *Tr.* as:—

Grace! how great, how cheap, how free. This is a *tr.*, by C. Kinchen, of st. v., as No. 35 in the *Moravian H. Bk.*, 1742. Included in Spurgeon's *O. O. H. Bk.*, 1866.

vii. Du Wunderbarer, Du Gekreuzigter. *Christ.* Written circa 1725 (*Knapp*, 1845, p. 1). In Teutsche Gedichte, 1735, p. 25. In 9 st. of 6 l., entitled, "Christmas Thoughts," and dated 1731, and in the *Herrnhut G. B.*, 1735, No. 197. In *Knapp*, 1845, p. 21. In the *Brüder G. B.*, 1778, No. 1, st. i.-iii. are given with st. vi., "Was allen dein zu allen Welt."

My all things more than earth and sky. This is a *tr.* of st. vi., by C. G. Clemens, as No. 306 in the *Moravian H. Bk.*, 1789. In 1801 altered to "My all to Thee I give," and in 1849 (1886, No. 1235) to "My all to Jesus I give." From this form a conte is 9 st. of 8 l., beginning, "O Lord! Thee am my own, my guide," was included in Dr. Martineau's *Hys.*, 1840.

viii. Du Wunderbarer, Du Mitler. *Christian Church.* Written in 1727 (*Knapp*, 1845, p. 233, as *Zu gutem und auch Ende*). 1st pub. in *Appx.* vi., circa 1727, in the *Herrnhut G. B.*, as No. 1210, in 6 st. of 6 l., entitled, "Hymn of the witnesses." In the *Brüder G. B.*, 1778, st. iv. is given as No. 1042.

Christ, Thou art all we want. This is a *tr.* of st. iv. by C. G. Clemens, as No. 307 in the *Moravian H. Bk.*, 1789 (1886, No. 907, 1849, No. 796, beginning, "Lord Jesus Christ"). Included in Spurgeon's *O. O. H. Bk.*, 1866.

ix. Selige Veh der Seegenwelt. *Holy Communion.* Written in 1729 (*Knapp*, 1845, p. 126, beginning, "Selig sind die Seegenwelt"). 1st pub. in *Appx.* viii., circa 1730, to the *Herrnhut G. B.*, as No. 1240, in 14 st. of 4 l., entitled, "Hymn at the Feast of Love." In the *Brüder G. B.*, 1778, as Nos. 1137 and 1459, the latter beginning, "Wenn die Welt." In the *Gemeine G. B.*, 1778, st. i. ("Was die Welt" So hoist der Fürst"), xiii., xiv. *Tr.* as:—

1. Would the world our passport see. This is a *tr.* of st. xi., xii. as No. 1113 in the 1888 *Suppl.* to the *Moravian H. Bk.*, 1886. In 1849 (1886) included as No. 919 in *J. A. Latrobe's Ps. & Hys.*, 1841.

2. Flock of Grace, ye Witnesses. This is No. 49 in pt. iii. 1748 of the *Moravian H. Bk.*

3. Happy race of witnesses. By C. Kinchen as No. 661 in the *Moravian H. Bk.*, 1754. In 1886 this is also given as No. 661, altered, but beginning, "Ye flock of grace, ye witnesses" (st. viii.) as No. 1052.

xvii. Was hätten wir für Freude oder Ehre. *Repentance.* Written in 1739 (*Knapp*, 1845, p. 139). 1st pub. in *Appx.* viii., circa 1730, to the *Herrnhut G. B.* as No. 1346, and in 48 st. of 3 l. In the *Brüder G. B.*, 1778, No. 1139, st. i.-iii. are given as:—

What Joy or Honour could we have. In full as No. 161 in the *Moravian H. Bk.*, 1742; abridged in 1789 to 13, and in 1801 to 7 st. The 1801 version, which represents st. I.-IV., viii., ix., xi. was included in Montgomery's *Christian Psalmist*, 1825, No. 230, and in the *Moravian H. Bk.*, 1849, No. 624. It begins with the *tr.* of st. iii., "None is so holy, pure, and just."

xviii. Was ist doch unser Wandel hier. *Christian Work.* Written about 1742 (*Knapp*, 1845, p. 179, as "Wenn wir uns kindlich freuen"). Included as No. 2181 in the *London G. B.* (*Hymns von Lieb, Musik, &c.*), 1753, in 15 st. of 4 l. In the *Brüder G. B.*, 1778, No. 499 it begins with st. iv., "Wenn wir uns kindlich freuen." "Wenn wir uns kindlich freuen." *Tr.* as:—

1. When we seek with loving heart. By Miss Borlswick, in full from the 1778 (with an original st. as st. iv.) to the *Family Treasury*, 1861, pt. ii., p. 112, and thence in the *Sunday Treasury*, 1864. Repeated, abridged, in E. T. Prout's *Suppl. to Hys.*, 1869.

2. When the children joyful are. This is No. 323 in pt. ii. of the *Moravian H. Bk.*, 1789.

3. When children are rejoicing. This is st p. 373 of pt. ii. of the *Moravian H. Bk.*, 1789.

xx. Wir sind nur Sam. *Christian Warfare.* Written in 1734 (*Knapp*, 1845, p. 112). 1st pub. in *Appx.* iii., circa 1737, to the *Herrnhut G. B.*, as No. 1870, and in 31 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1140 it begins with st. iv., "Wir sind nur Sam." The "Sentinels" is given as st. v. of No. 1354. *Tr.* as:—

Warrior, on thy station stand. This is a *tr.* of st. xvii. as No. 1105 in the 1888 *Suppl.* to the *Moravian H. Bk.*,

circa 1741, to the *Herrnhut G. B.*, as No. 1436, in 27 st. of 5 l. In the *Brüder G. B.*, 1778, No. 663. *Tr.* as:—

Lord, when Thou assist, Be let it be. This is a *tr.*, by C. G. Clemens, of st. iii., as No. 168 in the *Moravian H. Bk.*, 1789 (1849, No. 196). Included in the *Cong. H. Bk.*, 1836, and in Dr. Martineau's *Hys.*, 1840 and 1873.

ix. Heiliger, heiliger, heiliger Herr Zebaoth. *Eternal Light. Heaven Anticipated.* The Rev. J. T. Miller, of Hermhut, informs me that this was written in 1733 on the occasion of the death of Christian Renatus, Count Zinzendorf's youngest son, and was translated, ill. c. was translated, *Knapp*, 1845, p. 195, dated 16 Oct. 33, 1733. 1st pub. as No. 1970 (37 in the 2nd ed., circa 1739, of the *Sammlung* in 7 st. of 7 l., entitled, Closing Hymn. In the *Brüder G. B.*, 1778, st. ii., iii., are given as "Heilig, heilig, heilig ist," and "Ihr Seelen wir," are included as st. i., ii., of No. 1156. *Tr.* as:—

Had we sought, had we sought. This is a *tr.* of st. ii., iii., by W. O. Krüger, as No. 1160 in the 1849 *Suppl.* to the *Moravian H. Bk.*, 1801 (1849, No. 1196), and altered in 1886, No. 1235. Included in the *Leeds H. Bk.*, 1853, and in Dr. Martineau's *Hys.*, 1840 and 1873.

x. Ich bin ein kleines Kindelein. *Children.* This is No. 1022 in the 3rd ed., 1731, of the *Sammlung*, in 13 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1154, and in the *Mor. Nachricht* therein (1823, p. 146) marked as a favourite hymn. It is included in Knapp, 1845, p. 1848, as *Jesus Kind*, 1733, and alters it to Oct. 16, 1733. 1st pub. as No. 1970 (37 in the 2nd ed., circa 1739, of the *Sammlung* in 7 st. of 7 l., entitled, Closing Hymn. In the *Brüder G. B.*, 1778, st. ii., iii., are given as "Heilig, heilig, heilig ist," and "Ihr Seelen wir," are included as st. i., ii., of No. 1156. *Tr.* as:—

Had we sought, had we sought. This is a *tr.* of st. ii., iii., by W. O. Krüger, as No. 1160 in the 1849 *Suppl.* to the *Moravian H. Bk.*, 1801 (1849, No. 1196), and altered in 1886, No. 1235. Included in the *Cong. H. Bk.*, 1836, and in Dr. Martineau's *Hys.*, 1840 and 1873.

xi. Ich bin ein Kindlein, arm und klein. It is a simple and beautiful hymn, and is contained in a number of recent German non-Moravian collections, e.g. in the Berlin *G. L. S.*, ed. 1865, No. 1496. *Tr.* as:—

1. Saviour, who shall from thrones come down. This is a *tr.* of st. iii., by C. Kinchen, as No. 1 in the *Moravian H. Bk.*, 1742, and contributed to Lord Selborne's *Bk. of Praise*, ed. 1866, *Appx.*, No. 27, with the note at p. 606, "I am indebted for this to the kindness of the translator." Repeated in *D. D. Major's Bk. of Praise for Children*, 1871, No. 15; in *Mrs. Bevan's Book of Hymns for Sunday Services of Song*, 1871, &c. In *M. W. Shuyler's Christian Chorals*, 1874, and *Church Song*, 1889, it is altered, beginning, "O Saviour, Who from Heav'n came down."

2. I am a little child you see. By C. Kinchen, as No. 2 in the *Moravian H. Bk.*, 1742. In 1754 st. iii. was followed in the 3rd ed. of 1886, No. 1235, and in the 1849 *H. Bk.*, 1849. In the *Moravian H. Bk.*, 1789, it begins with st. ii., "Thou, gracious Saviour, for my good;" and this form altered to, "My Saviour dear, Thou for my good," in Montgomery's *Christian Psalmist*, 1825.

xi. Kommt, Sünder, und blicket dem ewigen Salem. *Jerusalem.* Written in Aug. 1736, at Herrnhut, near Berlin, while Zinzendorf was journeying between Berlin and Königsberg. *Knapp*, 1845, p. 130, dates it Nov. 22, 1738. 1st pub. in *Appx.* viii., circa 1739, to the *Herrnhut G. B.*, as No. 1244, in 8 st. of 4 l. In the *Brüder G. B.*, 1778, No. 751. *Tr.* as:—

Sinners! come the Saviour see. This a good and full *tr.* by C. Kinchen, as No. 136, in the *Moravian H. Bk.*, 1742 (1886, No. 226). Of this st. i., ii. are included in Montgomery's *Christian Psalmist*, 1825, No. 230, as (1) "Ask you formed a concern now" (st. v.). In the *Moravian H. Bk.*, 1789 (1886, No. 1240), Montgomery's *Christian Psalmist*, 1825, &c. (2) "Rise, go forth to meet the Lamb" (st. viii. alt.). In J. A. Latrobe's *Ps. & Hys.*, 1841, No. 1.

xii. Kyrie und Lobe bekenter Ringer. *The Sanctuary.* Founded on St. Matt. v. 5-12. In the Teutsche Gedichte, 1735, p. 41, dated, Sept. 7, 1732 (his marriage day), and entitled, "Thoughts on my own marriage." It is in *Knapp*, 1845, p. 1. Further use under "Ihr Kinder," q.v. p. 827, i. 1. In *Knapp*, 1845, p. 90. In the *Brüder G. B.*, 1778, No. 513, beginning, "Jesu, der du uns erworben." *Tr.* as:—

Jesu! Lord so great and glorious. This, omitting st. iii., is No. 1 in pt. ii. of the *Moravian H. Bk.*, 1754 (1886, No. 782, as "Jesus, Lord most great and glorious"). The versions of st. i., ii., xvii., from the *Moravian H. Bk.*, 1789, were included in the Indiana Hospital *H. Bk.*, 1849.

xiii. Lasset uns singen der lieben Glieder. *Holy Communion.* Written in 1733 (*Knapp*, 1845, p. 212). 1st pub. in the 3rd ed., 1731, of the *Sammlung* as No. 1416 in 16 st. of 4 l. Also in the *Brüder G. B.*, 1778, No. 1148. *Tr.* as:—

Jesus, Jesus Jesus, new draw near. This is a free tr., omitting st. v., vi., viii.-x., xiv., by Miss Borlswick in *H. L. L.*, 4th ser., 1862, p. 87 (1864, p. 352), the German being quoted as "*Kommt heraus, ihr Lieben Glieder.*" This tr. is repeated in full in *Lyra Eucha.*, 1864, and in the *Sunday Treasury*, 1864. Repeated, abridged, in E. T. Prout's *Suppl. to Hys.*, 1869.

2. Come, approach to Jesu's table. This is No. 556 in the *Moravian H. Bk.*, 1789 (1849, No. 895).

xiv. O du Hüter Ephraim. *Supplication for Grace.* In his Teutsche Gedicht, 1735, p. 156, dated 1726, entitled, "On his wife's 26th birthday" (she was b. Nov. 7, 1704, see No. 26, i.), and with the note, "This poem was written for the birthday festival of his mistress, and sung by a number of voices." Further use under "Ihr Kinder," q.v. p. 827, i. 2. In *Knapp*, 1845, p. 1. In the Teutsche Gedichte, 1735, p. 25. In 9 st. of 6 l., entitled, "Christmas Thoughts," and dated 1731, and in the *Herrnhut G. B.*, 1735, No. 197. In *Knapp*, 1845, p. 21. In the *Brüder G. B.*, 1778, No. 1, st. i.-iii. are given with st. vi., "Was allen dein zu allen Welt."

My all things more than earth and sky. This is a *tr.* of st. vi., by C. G. Clemens, as No. 306 in the *Moravian H. Bk.*, 1789. In 1801 altered to "My all to Thee I give," and in 1849 (1886, No. 1235) to "My all to Jesus I give." From this form a conte is 9 st. of 8 l., beginning, "O Lord! Thee am my own, my guide," was included in Dr. Martineau's *Hys.*, 1840.

xv. Ihr Seelen wir sind Wunderlar. *Christian Church.* Written in 1727 (*Knapp*, 1845, p. 233, as *Zu gutem und auch Ende*). 1st pub. in *Appx.* vi., circa 1727, in the *Herrnhut G. B.*, as No. 1210, in 6 st. of 6 l., entitled, "Hymn of the witnesses." In the *Brüder G. B.*, 1778, st. iv. is given as No. 1042.

Christ, Thou art all we want. This is a *tr.* of st. iv. by C. G. Clemens, as No. 307 in the *Moravian H. Bk.*, 1789 (1886, No. 907, 1849, No. 796, beginning, "Lord Jesus Christ"). Included in Spurgeon's *O. O. H. Bk.*, 1866.

xvi. Selige Veh der Seegenwelt. *Holy Communion.* Written in 1729 (*Knapp*, 1845, p. 126, beginning, "Selig sind die Seegenwelt"). 1st pub. in *Appx.* viii., circa 1730, to the *Herrnhut G. B.*, as No. 1240, in 14 st. of 4 l., entitled, "Hymn at the Feast of Love." In the *Brüder G. B.*, 1778, as Nos. 1137 and 1459, the latter beginning, "Wenn die Welt." In the *Gemeine G. B.*, 1778, st. i. ("Was die Welt" So hoist der Fürst"), xiii., xiv. *Tr.* as:—

1. Would the world our passport see. This is a *tr.* of st. xi., xii. as No. 1113 in the 1888 *Suppl.* to the *Moravian H. Bk.*, 1886. In 1849 (1886) included as No. 919 in *J. A. Latrobe's Ps. & Hys.*, 1841.

2. Flock of Grace, ye Witnesses. This is No. 49 in pt. iii. 1748 of the *Moravian H. Bk.*

3. Happy race of witnesses. By C. Kinchen as No. 661 in the *Moravian H. Bk.*, 1754. In 1886 this is also given as No. 661, altered, but beginning, "Ye flock of grace, ye witnesses" (st. viii.) as No. 1052.

xvii. Was hätten wir für Freude oder Ehre. *Repentance.* Written in 1739 (*Knapp*, 1845, p. 139). 1st pub. in *Appx.* viii., circa 1730, to the *Herrnhut G. B.* as No. 1346, and in 48 st. of 3 l. In the *Brüder G. B.*, 1778, No. 1139, st. i.-iii. are given as:—

What Joy or Honour could we have. In full as No. 161 in the *Moravian H. Bk.*, 1742; abridged in 1789 to 13, and in 1801 to 7 st. The 1801 version, which represents st. I.-IV., viii., ix., xi. was included in Montgomery's *Christian Psalmist*, 1825, No. 230, and in the *Moravian H. Bk.*, 1849, No. 624. It begins with the *tr.* of st. iii., "None is so holy, pure, and just."

xviii. Was ist doch unser Wandel hier. *Christian Work.* Written about 1742 (*Knapp*, 1845, p. 179, as "Wenn wir uns kindlich freuen"). Included as No. 2181 in the *London G. B.* (*Hymns von Lieb, Musik, &c.*), 1753, in 15 st. of 4 l. In the *Brüder G. B.*, 1778, No. 499 it begins with st. iv., "Wenn wir uns kindlich freuen." "Wenn wir uns kindlich freuen." *Tr.* as:—

1. When we seek with loving heart. By Miss Borlswick, in full from the 1778 (with an original st. as st. iv.) to the *Family Treasury*, 1861, pt. ii., p. 112, and thence in the *Sunday Treasury*, 1864. Repeated, abridged, in E. T. Prout's *Suppl. to Hys.*, 1869.

2. When the children joyful are. This is No. 323 in pt. ii. of the *Moravian H. Bk.*, 1789.

3. When children are rejoicing. This is st p. 373 of pt. ii. of the *Moravian H. Bk.*, 1789.

xx. Wir sind nur Sam. *Christian Warfare.* Written in 1734 (*Knapp*, 1845, p. 112). 1st pub. in *Appx.* iii., circa 1737, to the *Herrnhut G. B.*, as No. 1870, and in 31 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1140 it begins with st. iv., "Wir sind nur Sam." The "Sentinels" is given as st. v. of No. 1354. *Tr.* as:—

Warrior, on thy station stand. This is a *tr.* of st. xvii. as No. 1105 in the 1888 *Suppl.* to the *Moravian H. Bk.*,



1304 ZINZENDORF, NICOLAUS L. ZINZENDORF, NICOLAUS L

1801 (1886, No. 694). Adopted by Dr. Martineau in his *Hymns*, 1840 and 1873, altered to "Warrior" to tag duty stand.

Hymns not in English C. U.:—

xxi. Auf, auf, es ist geschehen. *Holy Communion.* In the *Pentade Geistliche*, 1725, p. 2. In the *Brüder G. B.*, 1778, No. 1184 it begins "Ich eil in Jesu Armen" (5 st. being added, and st. viii., xi. omitted), and in the *Ibid. Nachricht* thereto (ed. 1835, p. 193) is marked as written on the occasion of the Synod at Hennsdorf in 1744. In the *Ibid.*, 1849, p. 6, it begins "Ach! ja, es ist geschehen." *Tr.* as "Happy, thrice happy hour of grace." By L. T. Nyberg, of st. i., xiii., as No. 893 in the *Moravian H. Bk.*, 1789 (1886, No. 1051); and as No. 1 in Holmes's *Moravian Hymns*, 1849.

xxii. Christen sind ein göttlich Volk. *Christian Life.* In the *Pentade Geistliche*, 1725, p. 231, dated 1721, and entitled, "Hymn for a Royal Princess-apparent," viz. for Charlotte Amelia, daughter of King George II., born 1721, died 1757. It is appointed to the Christian of 1727 in the 1731 ed. of it named on the title, p. 15, in 6 st. of 8 l. In *Knapp*, 1845, p. 97, and in the *Brüder G. B.*, 1778, No. 648. *Tr.* as "Christians are a holy band, Gathered by the Saviour's hand." This is by Dr. *J. F.* Hurst in his *Tr.* of R. E. Hagenbach's *Hist. of the Ch.* on the 18th and 19th *Centuries*, N. Y. 1870, ii. 344.

xxiii. Das kranke Schäflein wälzet sich. *For those at Sea.* 1st pub. in the *Zugabe*, circa 1744, to *Apost.* xi. In the *Herrnhut G. B.* as No. 1053, in 10 st. of 4 l., entitled, "Hymn for the ships company, February, 1747, when they were preparing to sail from Pennsylvania to Germany." In *Knapp*, 1845, p. 198. The *Tr.* are: (1) "Our ship upon the surging sea." In the *British Herald*, Aug. 1866, p. 313, repeated in Snell's *Praise Bk.*, 1872. (2) "Our little bark, it rocks itself" In the *Family Treasury*, 1866, p. 208.

xxiv. Die Christen gehn von Ort zu Ort. *Burial of the Dead.* In the *Pentade Geistliche*, 1725, p. 113, as part of No. 65, which is entitled "Over the grave of the grandmother" (Henriette Catharine von Gersdorf. She died 1726). In the *Brüder G. B.*, 1778, No. 1183 it is itself is entitled, "Air after the funeral rites." It had appeared in the *Andere Zugabe*, circa 1736, to the *Sionsharfe*, as No. 6 (ed. 1731, No. 1045), in 3 st. of 4 l., entitled, "Funeral Hymn." In *Knapp*, 1845, p. 72, and in the *Brüder G. B.*, 1849, p. 6. *Tr.* as "Christians (1) "Believers go from place to place." By Dr. J. Hunt in his *Spiritual Songs of Martin Luther*, 1853, p. 146. (2) "Through scenes of woe, from place to place." By *Dr. G. Walker*, 1866, p. 94. (3) "From place to place the Christian goes." By *Miss Fry*, 1870, in the *Memoir & Remains*, 199, p. 283. (4) "From land to land the Christian goes." This is No. 1251 in the *Moravian H. Bk.*, 1886.

xxv. Du innig geliebter Erlöser der Sünder. *Penitence.* In the *Pentade Geistliche*, 1725, p. 1, dated 1721, and p. 2271, 1st pub. in *Appar. ex.*, circa 1743, to the *Herrnhut G. B.*, as No. 1885, and in 8 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1336. *Tr.* as "Sinner! Redeemer whom we truly love." This is a *Tr.* of st. i. by *Miss Fry*, 1870, in the *Memoir & Remains*, 199, p. 284. In the 1789 and later eds. (1886, No. 941), it begins, "Sinner! Redeemer, gracious Lamb of God." The text of 1789, slightly altered, is No. 506 in Lady Huntingdon's *Sel.*, 1794.

xxvi. Ein Lämmlein geht der Meister. *Morning.* In the *Pentade Geistliche*, 1725, p. 1b, entitled, "Evening Thoughts," and dated Oct. 1721. It is No. 497 in the *Sionsharfe*, 1735, in 6 st. of 4 l. In *Knapp*, 1845, p. 15, and in the *Brüder G. B.*, 1778, No. 370. *Tr.* as "Father of mercies, in Thy word." By *Miss Fry*, 1870, p. 281.

xxvii. Sammle den Heilands den seligen Sieg. *Christian Work.* Written in 1727 (*Knapp*, 1845, p. 2387) 1st pub. in *Appar. ex.*, circa 1730, to the *Herrnhut G. B.* as No. 1318, and in 16 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1318. *Tr.* as "Gather the spoils of the slaughter'd Lamb." In full as No. 174 in the *Hungarian H. Bk.*, 1742 (1754, pt. ii., No. 295). Repeated, abridged, in the *Bible Ch. Bk.*, 1840, No. 594.

xxviii. Ich will dich, mein Heiland, nicht lassen. *Love to Christ.* Written in Oct. 1721 (*Knapp*, 1845, p. 102, as "Ein selig Herz fährt diese Strass"), 1st pub. in *Appar. ex.*, circa 1743, to the *Herrnhut G. B.*, as No. 1178, and in 12 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1178. *Tr.* as "Ah! Lord, I will not, will not let Thee go." By *Miss Fry*, 1870, in the *Memoir & Remains*, 199, p. 284. "When heavenwards my best affections move." By Miss Borthwick (from the 1778), dated April, 1861, in the *Family Treasury*, 1861, p. 328. In *S. S. S.*, 4th ser., 1863, p. 60 (1864, p. 223), altered to "When towards heaven."

xxix. O du Ritter Ephraim. *Burial of the Dead.* This is included at p. 55 in the *Nachlese* of 1743 to the 3rd ed. 1741, of the *Sionsharfe*, and in 1 st. of 4 l., entitled, "Hymn for the Ships Company." In the *Pentade Geistliche*, 1725, p. 245, entitled, "In the name of the community." Included as No. 685 in the *Herrnhut G. B.*, 1735, beginning with st. ii. altered to "Tödten ist dem Herrn erlaubt." In the *Brüder G. B.*, 1778, No. 1183 it is entitled "Hymn for the Ships Company, gestorben sein," and in the *Ibid. Nachricht* thereto (1838, p. 192) is marked as written on the death of Matthäus Lötzner in 1735. In *Knapp*, 1845, p. 161. *Tr.* as "Once the sentence justly sounded." By Miss Borthwick (from the 1778), dated 1861, in the *Family Treasury*, 1861, p. 328.

xxx. O Liebe, die in Jesu Weh. *On Unity.* In the *Pentade Geistliche*, 1725, p. 94, dated 1724, and entitled, "On the Saviour's faithfulness." In pt. ii. No. 194 (i) in the 1725 *Sionsharfe*, in 18 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1194. *Tr.* as "O Love, beginning, O'er the earth by stir intent." Rather freely altered in the *Moravian* hymn; and this form is repeated in the *Brüder G. B.*, 1778, No. 714, the Berlin *G. L. S.*, ed. 1905, No. 1037, &c. In *Knapp*, 1845, p. 74. The *tr.*, all of st. i., is: (1) "Lord Jesus, who that very night." By *J. H. Mohler*, as st. ii., iii. of No. 307 in the *Moravian H. Bk.*, 1849. (2) "Lord Jesus, in that night." By *Miss Fry*, 1870, p. 151. (3) "Then Who didst die for all and each." By *Miss Cox*, 1841, p. 147. (4) "O Then, Who with Thy latest breath." By *Lady E. Cornwallis*, 1845, p. 66. (5) "Then who in that bitter night." By *Miss Fry*, 1870, p. 151. (6) "O Thou who in that last sad night." By *Miss Fry*, 1859, p. 151. (7) "Then who upon that last sad night." In the *Family Treasury*, 1863, p. 208. (8) "O Thou who didst on that last night." By E. Massie in the *British Herald*, 1866, p. 24. (9) "O Thou, who on that last sad eve." By *E. Massie*, 1866, p. 60.

xxxi. O wie so glücklich wären wir. *Love to Christ.* On the blessedness of union with Christ. 1st pub. in *Appar. ex.*, circa 1730, to the *Herrnhut G. B.* as No. 1247, and in 8 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1247, and in the *Ibid. Nachricht* thereto (1838, p. 196) marked as written for *J. A. Rothe* (p. 978, i.), and dated 1737. In *Knapp*, 1845, p. 236. *Tr.* as "How full our cup of joy would be." By Miss Burlingham in the *Family Treasury*, Sept. 1865, p. 152, and in Snell's *Praise Bk.*, 1872.

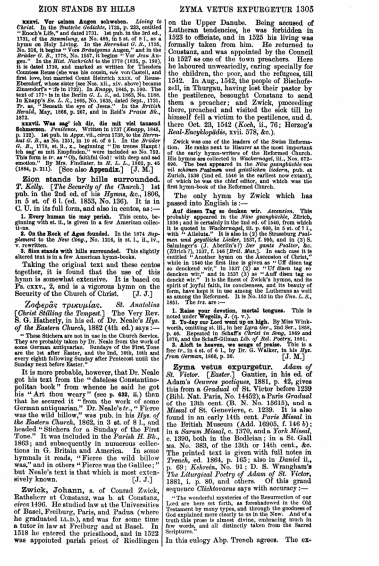
xxxii. Reiner Brüdigam meiner Seelen. *Invite for Holiness.* Written in 1731 (*Knapp*, 1845, p. 21). Included in the 3rd ed., circa 1739, of the *Sionsharfe* as No. 1045, and in the Christ-Catholischer *Singe- und Seelen-Harffen*, 1751, p. 135, in 10 st. of 4 l. In the *Brüder G. B.*, 1778, No. 1045. *Tr.* as "Jesus, Lord, my heart I love." This is a free *tr.* of st. i., v., viii., xvi., by J. Wesley in *Ps. & Hys., Charlestown*, 1737, and *Hys. and Sac. Poems*, 1739 (*P. Works*, 1868-72, vol. i., p. 170). Repeated in the *Wes. H. Bk.*, 1780, No. 49 (1877, No. 51), *Methodist Hymn-Book*, 1794, *Pocket Hymn-Bk., Manchester*, 1798, *Spurgeon's Comp. Psalmist*, 1868, 1869-70, vol. i., p. 1067.

xxxiii. Schau von deinem Thron. *Supplication.* Written in 1730 (*Knapp*, 1845, p. 15), and founded on the Lord's Prayer. 1st pub. in the *Sionsharfe*, 1735, No. 443, in 6 st. of 4 l. In the *Brüder G. B.*, 1778, No. 443. *Tr.* as "Jesus, By J. Wesley in *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868-72, vol. i., p. 186).

xxxiv. Ich will der Königin küssen. *Humility.* Month 1st appr. vii., circa 1730, to the *Herrnhut G. B.*, as No. 1267, and in 4 st. of 4 l. Mr. Miller informs me that it was written for 1730, and was dedicated to Eva Maria Immig von Engelfluser, who on the 1st of the month was 19 years old. In Spangenberg (ii. 1079, 11.) in the *Brüder G. B.*, 1778, No. 1267 (ii. 407, ex. ii., l., iv. of this hymn, and in the *Ibid. Nachricht* thereto (1838, p. 196) it is dated 1730. *Engl.*, 1845, p. 89 dates it 1726. The *Tr.* are:—(1) "I'm such the Lamb will deep to seek." By *Miss Fry*, 1870, in the *Memoir & Rem.* 1849 (1784, pt. ii. No. 83). (2) "His loving kindness those shall richly share." This is No. 488 in the *Moravian H. Bk.*, 1801. (3) "Such the King will stoop to and embrace." By Jos. Williams, 1886, p. 60.

xxxv. Verlobte, du Bräutigam. *Love to Christ.* 1st pub. in the *Appar. ex.*, circa 1737, to the *Herrnhut G. B.*, as No. 1272, in 4 st. of 8 l. In the *Brüder G. B.*, 1778, No. 1102 (beginning "Verlobter in die selige Schaar"), and in the *Ibid. Nachricht* thereto (1838, p. 196), dated 1737. The *Tr.* are:—(1) "Betrothed, O Bridegroom, whose care." By J. Wesley, in *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868-72, vol. i., p. 192), as a "Prayer to Christ before the Sacrament." Included in the *Church-man's Altar Manual*, ed. 1825, p. 437. (2) "Thou, who with unseen endless act." This is No. 148 in the *Moravian H. Bk.*, 1742 (1754, pt. ii., No. 165).

1305



ZION STANDS BY HILLS ZYMA VETUS EXPURGETUR 1305

xxxvi. Wer seinen Augen schweben. *Living to Christ.* In the *Pentade Geistliche*, 1725, p. 220, entitled "Enoch's Life," and dated 1721. 1st pub. in the 3rd ed., 1731, of the *Sionsharfe*, as No. 408, in 8 st. of 8 l., as a hymn on Holy Living. In the *Herrnhut G. B.*, 1735, No. 408, and in the *Brüder G. B.*, 1778, No. 1197, and in the *Brüder G. B.*, 1778, No. 1197, it begins "Vor dem Angesicht." In the *Ibid. Nachricht* to the 1778 (1835, p. 193), it is dated 1730, and marked as written for Theodore Gottlieb Hase (for whom see Koch, viii. 100; Gerdes, *Florilegium*, iii. 1, 2; Varrentrapp, *Hase und Hasen*, 1869, Elsendorf, whose sister (see No. xii., xiv. above) became Zinzendorf's "Tante" in 1722). In *Knapp*, 1845, p. 168. The text of 1778 is in the Berlin *G. L. S.*, ed. 1905, No. 1108. In Knapp's *Ps. & Hys.*, 1865, No. 1838, dated Sept., 1725. The *Tr.* are:—(1) "Whose eyes are fixed." By *Miss Fry*, in the *Herald*, May, 1866, p. 287, and in Snell's *Praise Bk.*, 1872.

xxxvii. Was sag' ich dir, du mir mit viel tausend Schmerzen. *Providence.* Written in 1727 (*Knapp*, 1845, p. 2387), 1st pub. in the *Sionsharfe*, 1735, No. 1264, and in the *Herrnhut G. B.*, as No. 1264, in 10 st. of 4 l. In the *Brüder G. B.*, 1778, st. ii., x., beginning "De treuse Hanpt! Ich sag' an mit Empfinden," were included as No. 734. This form is in as "Oh, faithful God! with deep and sad emotion." *Tr.* as "O, faithful God! with deep and sad (1886, p. 311). [See also **Appendix**.] [J. M.]

Zion stands by hills surrounded. *T. Kelly.* [*The Security of the Church.*] 1st pub. in the 2nd ed. of his *Hymns, &c.*, 1806, in 5 st. of 6 l. (ed. 1853, No. 136). It is in C. U. in its full form, and also in centos, as:—

1. Every human tie may perish. This cento, beginning with st. ii., is given in a few American collections.

2. On the Rock of Ages founded. In the 1874 *Supplement* to the *New Cong.*, No. 1164, in st. i., ii., iv., v. rewritten.

3. Zion stands with hills surrounded. This slightly altered text is in a few American hymn-books.

Taking the original text and these centos together, it is found that the use of this hymn is somewhat extensive. It is based on Ps. cxxv., 2, and is a vigorous hymn on the Security of the Church of Christ. [J. J.]

Ζωδεφὰς τρικυμίας. *St. Anatolius* [*Christ Stilling the Tempest.*] The Very Rev. S. G. Hatherly, in his ed. of Dr. Neale's *Hys. of the Eastern Church*, 1862 (4th ed.) says:—

"These Stichera are not in use in the Church Service. They are probably taken by Dr. Neale from the work of some German antiquarian. Sundays of the First Tone are the 1st after Easter, and the 2nd, 10th, 18th and 26th after Pentecost, and the Sunday after Pentecost until the Sunday next before Easter."

It is more probable, however, that Dr. Neale got his text from the "Δοκίδιον Constantinopolitan book" from whence he said he got his "Art thou weary" (see p. 632, ii.) then that he secured it "from the work of some German antiquarian." Dr. Neale's *tr.*, "Fierce was the wild billow," was pub. in his *Hys. of the Eastern Church*, 1862, in 3 st. of 8 l., and headed "Stichera for a Sunday of the First Tone." It was included in the *Parish H. Bk.*, 1863; and subsequently in numerous collections in G. Britain and America. In some hymnals it reads, "Fierce the wild billow was," and in others "Fierce was the Galilee;" but Neale's text is that which is most extensively known. [J. J.]

Zwick, Johann, a of Conrad Zwick, Ratsherr at Constanz, was b. at Constanz, *circa* 1496. He studied law at the Universities of Basel, Freiburg, Paris, and Padua (where he graduated LL.D.), and was for some time a tutor in law at Freiburg and at Basel. In 1518 he entered the priesthood, and in 1522 was appointed parish priest of Riedlingen on the Upper Danube. Being accused of Lutheran tendencies, he was forbidden in 1523 to officiate, and in 1525 his living was formally taken from him. He returned to Constanz, and was appointed by the Council in 1527 as one of the town preachers. Here he laboured unwearedly, caring specially for the children, the poor, and the refugees, till 1542. In Aug., 1542, the people of Bischofszell, in Thurgau, having lost their pastor by the pestilence, besought Constanz to send them a preacher; and Zwick, unseeding there, preached and visited the sick till he himself fell a victim to the pestilence, and d. there Oct. 29, 1542 (*Koch*, ii., 76; *Herzog's Real-Encyklopädie*, xvii. 578, &c.).

Zwick was one of the leaders of the Swiss Reformation. He ranks next to Hausser as the most important of the early hymn-writers of the Reformed Church. His hymns are collected in *Winkelmeyer*, iii., Nos. 672-679. The most important is that which was originally entitled "Ein christlich Psalm, Gebätt und Lobgsang," pub. in Zurich, 1536 (2nd ed. 1566 in the earliest now extant), of which he was the chief editor, and which was the first hymn-book of the Reformed Church.

The only hymn by Zwick which has passed into English is:—

Auf diesen Tag so denken wir. *Ascension.* This probably appeared in the *Nine gmeyndsiche*, Zürich, 1536; and is certainly in the 2nd ed. of 1566, from which it is quoted in *Wackernagel*, iii. p. 400, in 5 st. of 7 l., and in *Mone*, ii. p. 400. In the *Gesangbuch der Herzogen von und zu Wirtemberg*, *Ludwigsburg*, 1827, ii. 895, and iii. (?) *Salzburger* (J. J. Abelin's?) *Jer gantz Psalter*, &c. (*Zürich?*), 1637, *fl.* ins [*Brit. Mus.*]. In each case it is entitled "Another hymn on the Ascension of Christ," while in 1540 the first line is given as "Uff disen tag so denckend wir." In 1537 (?) as "Uff disen tag so denckend wir." In 1535 (?) as "Uff disen tag so denckt wir." It is the finest of Zwick's hymns, and its spirit of joyful faith, its conciseness, and its beauty of form, have kept it in use among the Lutherans as well as among the Reformed. It is No. 104 in the *Ges. L. S.*, 1851. The *tr.* are:—

1. Raise your devotion, mortal tongues. This is No. 1 in Kennedy, 1863.

2. To-day our Lord went up on high. By Miss Winkworth, omitting st. iii., in her *Lyra Ger.*, 2nd Ser., 1858, p. 48. Repeated in Schaff's *Christ in Song*, 1869 and 1870, and the Schaff-Gilman *Lib. of Rel. Poetry*, 1881.

3. To-day we celebrate and sing. This is st. i. of a free *tr.*, in 4 st. of 8 l., by Dr. G. Walker, in his *Hys. from German*, 1866, p. 26. [J. M.]

Zyma vetus expurgetur. *Adam of St. Victor.* [*Easter.*] Gautier, in his ed. of Adam's *Oeuvres poétiques*, 1881, p. 42, gives this from a *Graduel* of St. Victor before 1239 (Bibl. Nat. Paris, No. 14402), a Paris *Graduel* of the 13th cent. (B. N. No. 15615), and a *Missel* of St. Geneviève, c. 1250. It is also found in an early 14th cent. *Paris Missal* in the British Museum (Add. 16905, f. 146 b); in a *Sarum Missal*, c. 1370, and a *York Missal*, c. 1390, both in the Bodleian; in a St. Gall MS. No. 383, of the 13th or 14th cent., &c. The printed text is given with full notes in *Trench*, ed. 1864, p. 165; also in *Daniel* ii., p. 60; *Kehrein*, No. 91; D. S. Wrangham's *The Liturgical Poetry of Adam of St. Victor*, 1881, i. p. 80, and others. Of this grand sequence *Chèkhowius* says with accuracy:—

"The wonderful mysteries of the Resurrection of our Lord are here set forth, as foreshadowed in the Old Testament by many types, and through the goodness of God explained more clearly to us in the New. And of a truth this prose is almost divine, embracing much in few words, and all distinctly taken from the Sacred Scriptures.

In this eulogy Alsp. Trench agrees. The ex-

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planation of the Scriptural allusions is given by Abp. Trench, Dr. Neale in his *Med. Hym.*, and Mr. Wrangham in his *Liturgical Poetry of Adam of St. Victor*. In the *Sarum* use this was the Sequence on Monday in Easter Week; *Paris* on the Tuesday; *York* on the Friday; *St. Victor* and *St. Genevieve* on the octave of Easter. [J. M.]

The trs. of this Sequence include :—

1. Purge we out the ancient leaven. *By J. M. Neale*, in his *Mediæval Hys.*, &c., 1851, p. 88, in 13 st. of 6 l., the text used being that in *Daniel* ii., 69. Interesting notes are added explanatory of various and in some cases obscure references in the sequence to figures applied by the early Fathers to Christ and His holy work; and also of the typical teaching of certain historical events recorded in Holy Scripture and referred to in the sequence.

2. Purge out the leaven old of sin. *By E. H. Plumptre*, made for and included in the *Hymnary*, 1872, in two parts of 7 st., and 2 additional stanzas to be sung at the end of each part. Pt. ii. begins "Shadows of good the law doth show." This rendering is less literal than Dr. Neale's, and the obscure passages are omitted. Dean Plumptre tr. from the *Sarum Missal*.

Other trs. are :—

1. Let the old leaven be purged out. *By C. B. Pearson* in the *Sarum Missal in English*, 1868; and his *Sequences from the Sarum Missal*, 1871.

2. Purge the old leaven out, that we. *By C. B. Pearson* in his *Sequences from the Sarum Missal*, 1871.

3. Purge the old leaven all away. *By S. T. Morgan*, 1881.

4. Purge away the former leaven. *D. S. Wrangham*, 1881. [J. J.]

INDICES.

I. CROSS REFERENCE INDEX OF FIRST LINES IN ENGLISH, FRENCH, GERMAN, LATIN, AND OTHER LANGUAGES.

N.B. For *Bohemian* and *Latin* First Lines see also the Articles:—
Bohemian Hymnody; Breviaries; Hymnarium;
Latin, Translations from the; and Sequences.



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A blessing for you, will you take it?, 1206, ii., Von Alstyne (née Crosby), Frances J.
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A celui qui nous a sauvés, 201, ii., French hymnody
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A Child is born in Bethlehem, and joyful is Jerusalem, 960, ii., Puer natus in Bethlehem
A Child is born in Bethlehem; Exult for joy, 960, ii., Puer natus in Bethlehem
A Child is born in Bethlehem, Sejnite and sing, 960, ii., Puer natus in Bethlehem
A Child is born in Bethlehem, Sejnite, rejnite, Jerusalem, 960, ii., Puer natus in Bethlehem
A Child is born in Bethlehem, Sofire is glad Jerusalem, 960, i., Puer natus in Bethlehem
A Child is born in Bethlehem, There's joy in all Jerusalem, 961, i., Puer natus in Bethlehem
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A day of mark to me, 1172, ii., Cowper, W.
A day of wrath, a dreadful day, 299, ii., Dies iræ, dies illa
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A dread hath come on me, 277, i., Dach, S.
A Father in the heaven who hath Michale mundo constituerit, 91, ii., Ambrose of Milan
A faithful friend is waiting yonder, 1012, i., Schmolck, B.
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A heavenly Voice and early Day (Ein clara vox redur-gunt), 1127, i., Lutheran Hymnody
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A hymn of martyrs let us sing, 666, i., Hymnum canamus martyrum
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A Lamb goes forth and bears the guilt of Adam's, 326, i., Ein Lämmlein geht und trägt die Schuld

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A little child may know, 676, i., Lewis, Jane E.
A little child the Saviour came, 968, ii., Robertson (of Monkwearmouth), W.
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A little while! so spake our gracious Lord, 620, i., Shooter (née Schwieter), Mina
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A mighty fortress is our God, A shield, 326, ii., Ein feste Burg ist unser Gott
A mighty fortress is our God, A trusty, 326, ii., Ein feste Burg ist unser Gott
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A mountain Fastness is our God, 326, ii., Ein feste Burg ist unser Gott
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A rest here have I never, 560, i., Ich bin ein Gast auf Erden
A Refuge and Refuge is our God, 326, i., Ein feste Burg ist unser Gott
A rough and shapeless block of iron is my heart, 1145, i., Tennegen, G.
A safe stronghold our God is still, A trusty shield and weapon, 326, ii., Ein feste Burg ist unser Gott
A safe stronghold our God is still, A sure defence, 326, i., Ein feste Burg ist unser Gott
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A sinner, Lord, behold I stand, 1116, ii., Taylor, Ann and Jane
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A sound of thunder is heard around (Clubview), 1084, ii., Staffordshire hymnbooks
A sola oratio saepe ad exortum, 814, i., Notker
A solis ortus cardine, Ad usque, 6, i., A solis ortus cardine Et usque, 961, ii., Χριστὸς γενόμενος ἀρχιερεύς; 795, i., Μέγα καὶ παράδοξον θαῦμα; 1027, i., Μόνοι δεσπότου φῶς; 1027, i., Solitus, C.
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A Spirit, mighty God, Thou art, 1062, ii., Soden, A. J.
A spotless Lamb to slaering, 326, i., Ein fest ein Ros ist worden
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A stilly angel wanders, 355, ii., Es sieht ein stiller Engel
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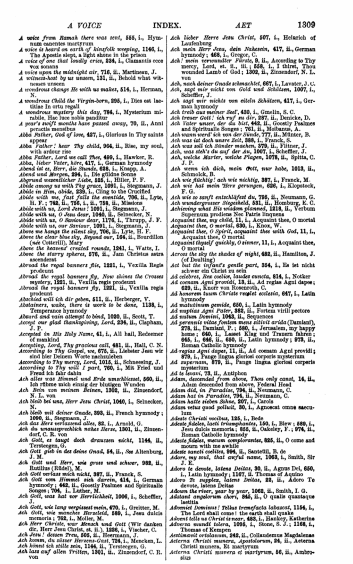

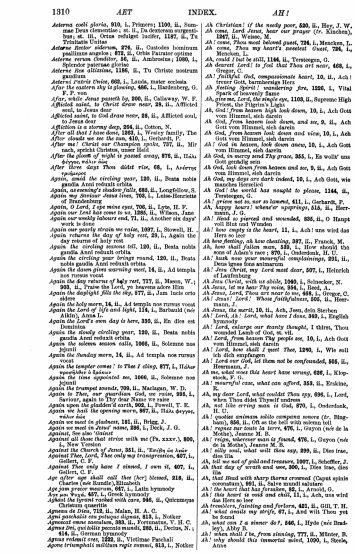

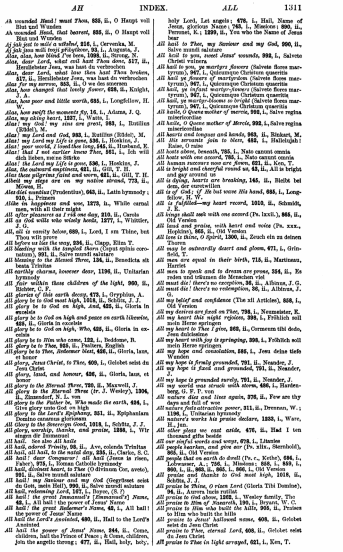

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Ah wounded Head, Gad bearest, 859, ii., O Haupt voll
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Alas! those pilgrims quiet and warm, 611, ii., Hill, T. H.
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All hail to you, ye martyrs' flowers (Salvete flores martyrum), 967, i., Quicunque Christum quaeritis
All hail, ye infant martyr-flowers (Salvete flores martyrum), 967, i., Quicunque Christum quaeritis
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All kings shall worship with heart and voice (Ps. xxx., Hopkins), 866, ii., Old Version
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All my hope is fixed and grounded, 791, ii., Neander, J.
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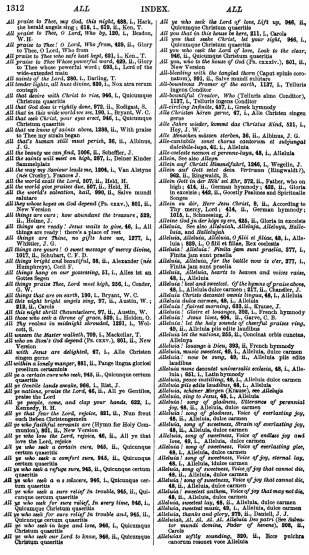

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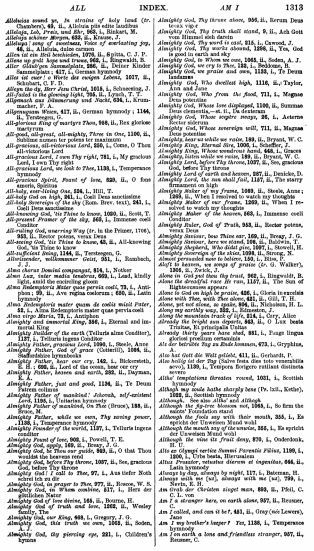

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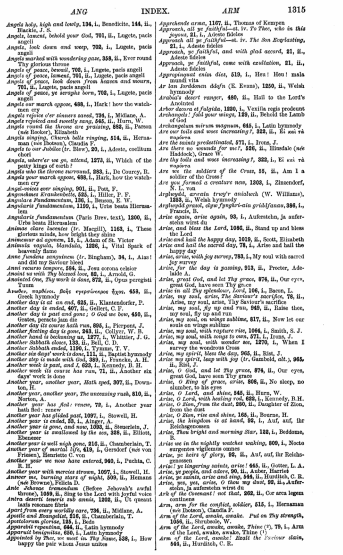

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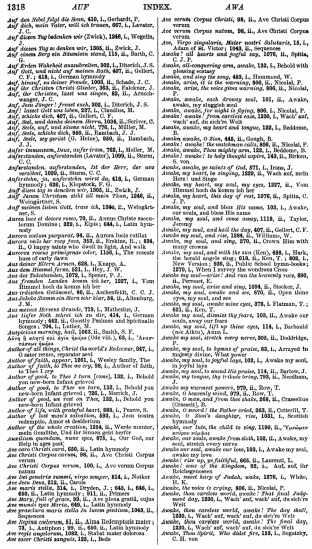

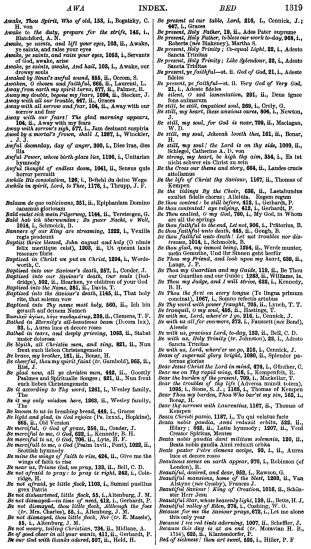

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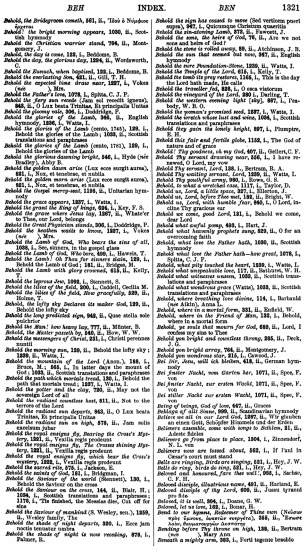

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Beyond the holy city walls, **140, ii.,** Beyond the wicked city walls

Beyond the starry skies, **140, i.,** Beyond the glittering, starry globes

Beyond the veil, **360, i.,** English hymnody

Beyond this glittering starry sky, **140, i.,** Beyond the glittering, starry skies

Bidge of man, **779, i.,** Mackrin, D.

Bhaskian *rémède,* **1159, ii.,** Syriac hymnody

Blandis *vocibus* laeti celebremus, **816, i.,** Notker

Bleeding hearts defiled by sin, **684, ii.,** Hastings, T.

Bless *and keep us, Lord,* **1126, i.,** Turner, D.

Bless *God, my soul ; Thou, Lord, alone (Ps. ciii.),* **900, ii.,** New Version

Bless *God, that towards eternity,* **399, i.,** Francke, A. H.

Bless *God, ye servants that attend* (Ps. cxxxiv.), **901, i.,** New Version

Bless, *Lord, Thy holy Church,* **279, ii.,** Father, we humbly pray

Bless *me this day, Lord Jesus,* **1220, ii.,** Wach auf, mein Herz ! und singe

Bless, *O bless, in opening year,* **818, ii.,** Now may fervent prayer arise

Bless, *O Lord, each opening year,* **818, ii.,** Now may fervent prayer arise

Bless, *O Lord the opening year,* **818, ii.,** Now may fervent prayer arise

Bless, *O Lord, this opening year,* **818, ii.,** Now may fervent prayer arise

Bless *the Lord of glory,* **771, ii.,** Monle, H. C. G.

Bless *thou Thy servant, gracious Lord,* **1296, i.,** Wordsworth, C.

Bless *us, Father, this solemn praise record,* **622, i.,** Kennedy, B. H.

Blest'd. *See also* **Blessed and Blest**

Blest'd are the feet which *bring the news,* **202, ii.,** Fair are the feet which bring the news

Blest *be this day, fair Chertsy,* **1090, ii.,** Scottish hymnody

Blest'd be the everlasting God (Watts), **1033, ii.,** Scottish translations and paraphrases

Blest'd is the man whom *Thou, O Lord* (Ps. xxiv.), **900, ii.,** New Version

Blest'd *Jesu, here at my side,* **806, i.,** Dear Angel ever at my side

Blest'd *Lord, my wandering heart recall,* **655, i.,** Great God, where'er we pitch our tent

Blest'd *morning, whose young dawning rays,* **1036, i.,** Scottish hymnody, **1090,** Scottish hymnody

Blest'd *Spirit of truth, Sanctifier,* **327, i.,** Eternal Spirit, Source of truth ; **1273, ii.,** Spirit of Truth, Thy grace impart

Blest'd *who with generous pity glows,* **311, ii.,** Drennan, W.

Blest'd *with the presence of their God,* **85, i.,** Around Thy table, Holy Lord ; **1036, ii.,** Shaftesbury hymnbook ; **1165, i.,** This is the feast of heavenly wine

Blessed, *See also* **Blest'd, Messit, and Most**

Blessed *are all that fear the Lord,* **643, ii.,** Goudy

Blessed *are all* that *fear the Lord,* **644, ii.,** Goudy

Blessed *Jesus, Judah's glory,* **235, i.,** Clara dist gesalla

Blessed *are all that fear the Lord,* **643, ii.,** Goudy

Blessed *are all that fear the Lord,* **644, ii.,** Goudy

Blessed *are all that fear the Lords,* **642, ii.,** Goudy

Psalmes and Spirituale Songes (No. 36) ; **1201, i.,** Wohl dem, der in Gottes Furcht steht

Blessed *are the dead who die,* **645, ii.,** Gough, B.

Blessed *are the heirs of heaven,* **626, ii.,** Klopstock, F. G.

Blessed *are the humble souls that see,* **166, i.,** Blest'd are the humble souls that see

Blessed *are the pure in heart, They have,* **103, ii.,** Bonar, H.

Blessed *are the sons of God,* **643, i.,** Humphreys, J.

Blessed *are they that perfect are* (Ps. cxix., Whittingham), **900, i.,** Old Version

Blessed *are they to whom the Lord* (Ps. xxxii.), **902, ii.,** New Version

Blessed *are they who have not seen,* **912, i.,** Bowers, G.

Blessed *are they who mourn for sin,* **203, ii.,** Cotterill, T.

Blessed *art thou that feared God* (Ps. cxxviii., Sternhold), **900, ii.,** New Version

Blessed *be for ever more,* **622, i.,** Hallelujah ! Raise, O raise

Blessed *be God, He is not strict,* **256, ii.,** Conder, J.

Blessed be God, *our God,* **162, ii.,** Bonar, H.

Blessed be the everlasting God, **1033, ii.,** Scottish hymnody

Blessed be the everlasting God, **146, ii.,** Blest'd be the everlasting God

Blessed be *the Lord most High,* **715, ii.,** Mant, R.

Blessed be Thy love, *dear Lord,* **691, i.,** Lord, now the storm is o'er

Blessed be Thy *Name for ever,* **626, ii.,** Hopp, J.

Blessed *city, heavenly Salem, Land of glory,* **926, ii.,** O beata Hierusalem, præclarata civitas

Blessed City, *Heavenly Salem, Vision* voice, **1200, i.,** Urbs beata, Hierusalem

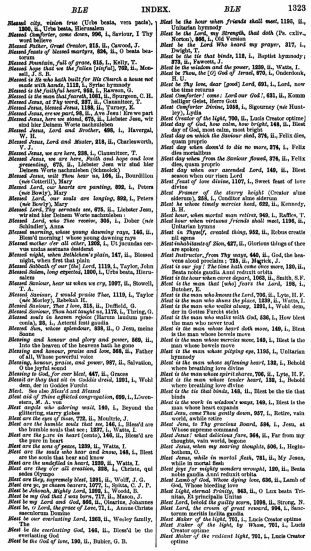
Blessed *city, heavenly Salem, Vision dawn of peace and love,* **1199, ii.,** Urbs beata, Hierusalem

Blessed *city, heavenly Salem, Vision fair of peace and rest,* **1200, i.,** Urbs beata, Hierusalem

Blessed *city, heavenly* nation, **677, ii.,** Hierusalem dilecta of these are spoken

Blessed *City, holy Salem, Home of* peace, **1200, i.,** Urbs beata, Hierusalem

Blessed *city, holy Salem, Vision fair,* **1200, i.,** Urbs beata, Hierusalem



Blessed city, mission true (Urbs beata, vera pacis), 1200, ii., Urbs beata, Hierusalem

Blessed Comforter, come down, 1206, i., Saviour, I Thy Church defend

Blessed Father, Great Creator, 815, ii., Carswell, J.

Blessed feasts of blessed martyrs, 606, ii., O beata beatorum

Blessed Fountain, full of grace, 615, i., Kelly, T.

Blessed Jesu, hold we the Fallen [wo?e], **760,** ii., Mercer, S. D. H.

Blessed is he who hath built for His Church a house not made with hands, **1113,** i., Dykes hymnody

Blessed is the faithful heart, 845, ii., Dawson

Blessed Jesu, at Thy word, 827, ii., Cennick, C. H.

Blessed Jesus, at Thy word, 827, ii., Cennick, C.

Blessed Jesus, blessed Jesus, 1188, ii., Turner, E.

Blessed Jesus, even part, 98, ii., Are Jesu! Ere we part

Blessed Jesus, here we stand, 670, ii., Liebster Jesu, wir sind hier, Liebster Jesu, wir stehen

Blessed Jesus, Lord and Master, 605, i., Havergal, W. H.

Blessed Jesu, Lord and Master, 218, ii., Charlesworth, J.

Blessed Jesus, we are here, 228, i., Clausnitzer, T.

Blessed Jesus, we are here, Faith and hope and love *generating,* **675,** ii., Liebster Jesu wir sind hier Indem Wirke nachstehen (Schmolck)

Blessed Jesus, while Thou hear'st us, 168, ii., Benedikt Schmolck, Salomo Franck

Blessed Lord, our hearts are panting, 893, i., Peters (né Bowly), Mary

Blessed Lord, our souls are longing, 893, i., Peters (né Bowly), Mary

Blessed Saviour, Thou hast sought us, 975, ii., Liebster Jesu, wir sind hier Indessen Wirte nachstehen

Blessed Lord, who Thee receive, 900, i., Dobe (né Schlueter), Anna

Blessed morning, whose young dawning rays, 146, ii., Into the heaven of the heavens hath he gone

Blessed mother for all other, 1205, ii., O Jerusalem cernus unius sanctam desideret

Blessed night, when Bethlehem's plain, 147, ii., Blessed night, when first that plain

Blessed Sabbath of our [the] **Lord, 1119,** i., Taylor, John

Blessed Saviour, long expected, 1200, i., Urbs beata, Hierusalem

Blessed Saviour, hear us when we cry, 1207, ii., Stowell, T. A.

Blessed Saviour, I would praise Thee, 1119, i., Taylor (né Bowly), Sabbath H.

Blessed Saviour, Thou I love, 315, ii., Duffield, G.

Blessed Saviour, Thou hast sought us, 1179, i., Thrupp, G.

Blessed souls in heaven rejoice (Harum laudium presentia), **23,** i., Autorei lumi gaudia

Blessed Son, whose splendour, 839, ii., O Jesu, meine Freude

Blessing and honour and glory and power, 469, ii., Into the heaven of the heavens hath he gone

Blessing and honour, praise and love, 365, ii., Father of all, Whose powerful voice

Blessing, and honour, and power, 907, ii., Salvation, O the joyful sound

Blessing to God, for ever blest, 647, ii., Grace

Blessit sir they that sit in Goddis dreid, 1201, i., Wald dem, der in Gottes Furcht sitzt

Blest are the dead, 1208, ii., Blessed

Blest are ye Thine afflicted congregation, 699, i., Liverantera, W. A. van

Blest angels who adoring wait, 140, i., Beyond the glittering, starry globes

Blest are the humble souls, 1209, ii., Montrie, J.

Blest are the humble souls that see, 146, i., Blessed are the humble souls that see; **1207,** i., Watts, I.

Blest are the pure in heart (mundo), **146,** ii., Blessed are the pure in heart

Blest are the sons of peace, 1230, ii., Watts, I.

Blest are the souls who hear and keep, 144, i., Blest are the souls that hear and know

Blest are the undefiled in heart, 1225, ii., Watts, I.

Blest are they for all evasion, 939, i., Christe, qui lux es et dies

Blest are they, supremely blest, 1201, ii., Wolff, J. G.

Blest are ye, ye chosen Saviour, 1077, i., Spitta, C. J. P.

Blest be Jehovah, Mighty Lord, 1202, i., Wrook, B.

Blest be my God that I was born, 713, ii., Mason, J.

Blest be the everlasting God, 166, ii., Blessed be the everlasting God

Blest be, O Lord, the grace of Love, 71, i., Anna-Christus sanctorum Domino

Blest be our everlasting Lord, 1203, ii., Wesley family, The

Blest be the everlasting God, 166, ii., Blessed be the everlasting God

Blest be the God of love, 130, ii., Bakker, G. B.

Blest be the hour when friends shall meet, 1186, ii., Turner, E.

Blest be the Lord, my Strength, that doth (Ps. cxliv., Norton), **966,** i., Old Version

Blest be the Lord Who heard my prayer, 317, i., Dwight, T.

Blest be the tie that binds, 118, i., Baptist hymnody; **278,** ii., Fawcett, J.

Blest is the wisdom and the power, 1208, ii., Watts, I.

Blest be Thou, the [O] **God of Israel, 978,** i., Onderkiek, H. G.

Blest be Thy love, dear [great] **Lord, 691,** i., Lord, now be the tiny retinue

Blest Comforter! come, Lord our God!, 691, ii., Komm heiliger Geist, Herre Gott

Blest Comforter Divine, 1204, i., Sigourney (née Huntley), Lydia

Blest Creator of the light, 799, ii., Lucis Creator optime

Blest Day of God, most calm, most bright, 149, ii., Blest day of God, most calm, most bright

Blest day on which the Saviour rose, 276, ii., Felix dies, quam propitia

Blest day when dawn'd to die no more, 276, i., Felix dies, quam propitia

Blest day when From the Saviour flowed, 276, ii., Felix dies, quam propitia

Blest day when our ascended Lord, 140, ii., Blest season when our risen Lord

Blest Feast of love divine, 1197, i., Sweet feast of love divine

Blest Framer of the starry height (Creator alme siderum), **205,** i., Conditor alme siderum

Blest be whose timely mercies heal, 622, ii., Kennedy, B. H.

Blest hour, when mortal man retires, 943, i., Raffles, T.

Blest hour when virtuous friends shall meet, 1186, ii., Unitarian hymns

Blest in Thyself, crowned things, 932, ii., Zebus creatis omnia

Blest inhabitants of Zion, 627, ii., Glorious things of thee are spoken

Blest Instructor, from Thy ways, 640, ii., God, the heavens aloud proclaim; **721,** ii., Magrick, J.

Blest is our joy! The time have come, 1205, ii., Urbs beata vera pacis, Dei cives, Hierusalem

Blest is the man that fears the Lord, 1209, ii., Butcher, E.

Blest is the man that [who] *fears the Lord,* **1209,** i., Butcher, E.

Blest is the man who knows the Lord, 792, ii., Lyte, H. F.

Blest is the man who shuns the plain, 1210, ii., Watts, I.

Blest is the man who walks with God, 1209, i., Wald dem, der in Gottes Furcht sitzt

Blest is the man who walks with God, 536, i., How blest the man who never trod

Blest is the man whose heart doth move, 140, i., Blest hour when virtuous friends shall meet

Blest is the man whose mercies move, 140, i., Blest is the man whose bowels move

Blest is the man whose pitying eye, 1195, i., Unitarian hymnody

Blest is the man whose softening heart, 132, i., Behold where breathing love divine

Blest is the man whose spirit shares, 700, ii., Lyte, H. F.

Blest is the man whose tender heart, 132, i., Behold where breathing love divine

Blest is the tie that binds, 118, ii., Blest be the tie that binds

Blest is the work in wisdom's ways, 140, i., Blest is the man whose heart expands

Blest Jesu, come Thou gently down, 907, i., Reiter, rein Jesu, komm herunter

Blest Jesu, to Thy gracious Board, 598, i., Jesu, an Whose supreme command

Blest Jesu! what delicious fare, 964, ii., Far from my thoughts, vain world, begone

Blest Jesu, when we marring thoughts, 606, i., Hogtebolsum, O

Blest Jesus, while in mortal flesh, 781, ii., My Jesus, while in mortal flesh

Blest joys for mighty wonders wrought, 120, ii., Beata cuncta pro mirabilibus

Blest Lamb of God, Whose dying love, 636, ii., Lamb of God, Whose bleeding love

Blest Light, eternal Trinity, 965, ii., O Lux beata Trinitas, Et principalis Unitas

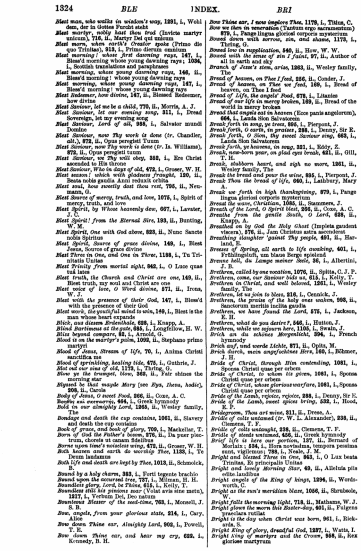
Blest Lord, Thy Church is Thine, 1098, ii., Strong, N.

Blest Lord, the crown of great renown, 994, i., Sacrorum meritis laudis gaudia

Blest Maker of the light, 791, i., Lucis Creator optime

Blest Maker of the light, by Whom, 701, i., Lucis Creator optime

Blest Maker of the radiant light, 701, i., Lucis Creator optime



Blest man, who walks in wisdom's way, 1201, i., Wohl dem, der in Gottes Furcht sitzt

Blest Martyr, Christ's own witness true (Invicte martyr ardens), **716,** ii., Martyr Dei qui unicum

Blest morn, when earth's Creator spoke (Primo die quo Trinitas), **813,** i., Primo dierum omnium

Blest morning! whose first dawning rays, 147, i., Blessed morning! whose young dawning rays; **1206,** i., Scottish translations and paraphrases

Blest morning, whose young dawning rays, 146, ii., Blessed morning! whose young dawning rays

Blest morning, whose young dawning rays, 147, i., Blessed morning! whose young dawning rays

Blest Redeemer, true divine, 167, ii., Blessed Redeemer, how divine

Blest Saviour, let me be a child, 779, ii., Morris, A. J.

Blest Saviour, let our evening song, 211, i., Dread Sovereign, let my evening song

Blest Saviour, Lord of all, 988, i., Salvator mundi Domine

Blest Saviour, now Thy work is done (tr. Chandler, alt.), **972,** ii., Opus peregisti Tuum

Blest Saviour, now Thy work is done (tr. Ps. Williams), **972,** ii., Opus peregisti tuum

Blest Saviour, Who to dregs of old, 972, i., Ere Christ ascended to His throne

Blest Saviour, Who to dregs of old, 973, i., Greaney, W. H.

Blest season! which with gladness Evangel, 120, ii., Beata nobis gaudia Anni reducis curriculo

Blest Spirit, how sweetly dost thou rest, 700, ii., Newcomen, J.

Blest Source of mercy, truth, and love, 1078, i., Spirit of mercy, truth, and love

Blest Spirit, by Whose heavenly dew, 907, i., Lavater, J. C.

Blest Spirit! from the Eternal Sire, 193, ii., Burning, W. H.

Blest Spirit, One with God above, 893, ii., Nunc Sancte nobis Spiritus

Blest Trinity, Source of grace divine, 149, i., Blest Jesus, Source of grace divine

Blest Three in One, and One in Three, 1198, i., Tu Trinitatis Unitas

Blest Trinity From mortal sight, 963, i., O Lux quæ latebras

Blest [Truth, for Church and Christ are one, 149,** ii., Blest truth, my soul and Christ are one

Blest voice of love, O Word divine, 271, ii., Irons, W. J.

Blest with the presence of their God, 147, i., Blessed with the presence of their God

Blest word, the prayerful mind to win, 149, i., Blest is the man whose heart expands

Blick, zum diesem Erdenthale, 628, i., Knapp, A.

Blind Bartimæus at the gate, 881, i., Longfellow, H. W.

Blise beyond compare, 82, i., Arnold, S.

Blissit be that martyr's pains, 1202, ii., Stephano primo martyri

Blood of Jesus, Stream of life, 70, i., Anima Christi sanctifica me

Blood of sprinkling, lasting tide, 676, i., Gutheir, J.

Blow ye the trumpet, blow, 592, i., Fair shines the morning star

Blyssit be the bonyde Mary (see *Ryn, thens, bodie*), **205,** ii., Dun

Body of Jesus, O sweet Food, 966, ii., Cosa, A. C.

Boadhs an eaccnarrig, 624, i., Greek hymnody

Bold to our almighty Lord, 1205, ii., Wesley family, The

Bond and death the cup contrives, 1021, ii., Slavery

Book of grace, and book of glory, 720, i., Mackellar, T.

Born of God the Father's Source, 976, ii., In puer piorum, dextra sedens Sabbatis

Borne triumphant, sainted army, 672, ii., Gruner, W. H.

Both hymn and sermon do worship Thee, 1159, i., Ye Deum laudamus

Both life and death are kept by Thee, 1013, ii., Schmolck, B.

Bound by a holy charm, 393, i., Forti tegmin benitatis

Bound upon the accursed tree, 727, i., Mitchell, A. H.

Boundless glory, Lord, is Thine, 618, i., Kelly, T.

Boundless skill for princes nor (Vulnt aves sine nata), **1211,** i., Verbum Dei, Deo natum

Brahmins! Master of the soul-time, 703, i., Mossell, J. H.

Bow, angels, from your glorious state, 216, i., Cary, Alice

Bow down Thine ear, Almighty Lord, 903, i., Powell, T. E.

Bow down Thine ear, and hear my cry, 622, i., Kennedy, B. H.

Bow Thine ear, I now implore Thee, 1179, i., Thiua, C.

Bow us then in veneration (Tantum ergo sacramentum) **1211,** i., Tantum ergo sacramentum, Veneremur cernui

Bowed down with sorrow, and shame, 1210, i., Thring, G.

Bowed low in supplication, 940, ii., How, W. W.

Bowed with the sense of sin I faint, 97, ii., Author of faith eternal, The

Branch of Aaron's stem, arise, 1203, ii., Wesley family, The

Bread of heaven, on Thee I feed, 595, ii., Conder, J.

Bread of heaven, on Thee we feed, 599, i., Bread of heaven, on Thee I feed

Bread of life, the angels' food, 672, i., Litanies

Bread of our life in mercy broken, 599, ii., Bread of the world in mercy broken

Bread that angels eat on heaven (Esca panis angelorum), **599,** i., Lauda Sion Salvatorem

Bread, forth to sing, ye priests, 1211, i., Pierpont, J.

Bread, forth to sing, ye priests, 1211, i., Dewing, Sir E.

Break forth, O Sion, thy sweet Saviour sing, 603, i., Lauda Sion Salvatorem

Break forth, ye heavens, in songs, 321, i., Eddy, Z.

Break, new-born year, on glad eyes break, 631, ii., Gill, T. H.

Break, stubborn heart, and sigh no more, 1201, ii., Wesley family, The

Break the bread and pour the wine, 595, i., Pierpont, J.

Break Thou the bread of life, 660, i., Lathbury, Mary A.

Break we forth in high thanksgiving, 979, i., Pange lingua gloriosi corporis mysterium

Bread lie more, Christians, 1205, ii., Hammers, J.

Breath of the Lord, O Spirit blest, 206, ii., Cosa, A. C.

Breathe on me, Breath of God, 1206, ii., Burton, Elizabeth A.

Breathed on by God the Holy Ghost (Inspirés gardent vîmes), **276,** ii., Les Christes soits accordent

Breathing slaughter 'gainst Thy people, 691, ii., Harmer, J.

Breath of Spring, all earth to life awaking, 601, i., Frühlingsluft, um blaue Berge spielend

Breeze hat die Lange meiner Seele, 26, i., Albertini, J. B.

Brethren, called by one vocation, 1079, ii., Spitta, C. J. P.

Brethren, come, our Saviour bids us, 613, i., Kelly, T.

Brethren in Christ, and well beloved, 1201, i., Wesley family, The

Brethren, let us join to bless, 216, i., Cennick, J.

Brethren, the praise of the holy race unites, 960, ii., Unitarian metrische lieder gedicht

Brethren, we have found the Lord, 670, i., Jackson, W. H.

Brethren, what do you desire? 946, i., Heaton, J.

Brethren, while we sojourn here, 1190, i., Swain, J.

Brich an dir schönes Morgenlicht, 598, i., French version

Brich mir!, und werde bleiche, 871, ii., Opitz, M.

Brich thrich, mein angefochtnes Herz, 180, i., Böhmer, J. H.

Bride of Christ, through Him contending, 1081, i., Spitta, C. J. P.

Bride of Christ, to whom He gives, 1081, i., Spouse Christi quæ per orbem

Bride of Christ, whose glorious warfare, 1081, i., Spouse Christi quæ per orbem

Bright and blessed scene, rejoice, 288, i., Denny, Sir E.

Bride of the Lamb, sweet spouse living, 538, i., Hood, E. P.

Bridegroom, Thou art mine, 211, ii., Dress, A.

Bridegroom's voice entoned (Pr. W. L. Alexander), **338,** ii., Dawson, J. F.

Bridle of calm assuaging, 218, ii., Clemens, T. F.

Bridle of steeds untamed, 626, ii., Greek hymnody

Bright lights to save our portion, 127, ii., Servant of God, well done; **1207,** i., Watts, I., Unitarian hymnody, Isaiah ix. 2

Bright and blessed scene, rejoice, 288, i., O Lux beata Trinitas, Et principalis Unitas

Bright and lovely morning Star, 93, ii., Allerlei pia cithe laudibus

Bright as the King of kings, 1206, ii., Wordsworth, C.

Bright as the sun's meridian blaze, 1066, ii., Steinhofel, W.

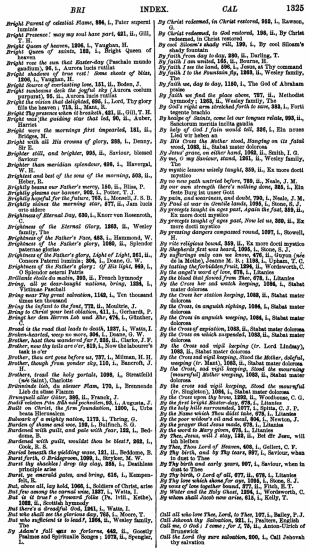
Bright falls the morning light, 718, ii., Mathams, W. J.

Bright flowers of Judah's root, 1204, ii., Unitarian hymnody, Isaiah xi. 1

Bright is the day when Christ was born, 901, i., Riekards, S.

Bright King of glory, dreadful God, 1207, i., Watts, I.

Bright the vision that delighted (Quem terra, pontus), **1212,** ii., Sex glorious martyrs



Bright Parent of celestial Name, 886, i., Pater supreme luminis

Bright Presence! may my soul have part, 631, ii., Gill, T. H.

Bright Queen of heaven, 1206, i., Vaughan, H.

Bright Queen of saints, 182, i., Bright Queen of heaven

Bright rose! in you that Easter-day (Paschale mane), 1206, i., Aurora lucis rutilat

Bright shadows of true rest! Some shoots of blest, 1206, i., Vaughan, H.

Bright Source of everlasting love, 121, ii., Boden, J.

Bright sunbeams do (*Sol lucis orbem* cedunt), 1206, i., Aurora lucis rutilat

Bright the vision that delighted, 666, i., Lord, *Thy glory* fills the heaven; 715, ii., Mant, R.

Bright Thy presence when it brandish, 631, ii., Gill, T. H.

Bright was the guiding star that led, 96, ii., Anter, Bridges, M.

Bright were the mornings first departed, 181, ii., Bridges, M.

Bright with all His crowns of glory, 208, i., Denny, Sir E.

Brighter, still, and brighter, 995, ii., Saviour, blessed Saviour

Brighter than meridian splendour, 696, i., Havergal, W. H.

Brightest and best of the sons of the morning, 603, ii., Heber, R.

Brightly beams our Father's mercy, 146, ii., Bliss, P.

Brightly gleams our banner, 908, i., Potter, T. J.

Brightly hopeful for the future, 785, i., Maxwell, J. S. B.

Brightly shines the morning star, 877, ii., Jam lucis orta sidere

Brightness of Eternal Day, 630, i., Knorr von Rosenroth, Christian

Brightness of the Eternal Glory, 1060, ii., Wesley family, The

Brightness of the Father's Face, 440, i., Hammond, W.

Brightness of the Father's glory, 1060, ii., Splendor paternæ gloriæ

Brightness of the Father's glory, Light of Light, 921, ii., Consors Paterni luminis; 956, i., Deane, G. W.

Brightness of the Father's glory: Of His light, 985, i., O Splendor paternæ gloriæ

Brilliant and transparent, 392, ii., French hymnody

Bring, all ye dear-bought nations, bring, 1258, i., Virginae Panchali

Bring near Thy great salvation, 1142, i., Ten thousand times ten thousand

Bring us, O Lord, the fast, 773, ii., Medcalf, J.

Bring to Christ your last oblation, 411, i., Gerhardt, P.

Bringt her den Herren Lob und Ehr, 476, i., Günther, C.

Broad is the road that leads to death, 1297, i., Watts, I.

Brooding o'er the nether gloom, 1206, i., Aurora lucis

Brother, hast thou wandered far? 335, ii., Clarke, J. F.

Brother, was thy toils are o'er, 819, i., Now the labourer's task is o'er

Brother, thou art gone before us, 727, i., Mitman, H. H.

Brothers, hail the joyful day, 159, i., Bancroft, J. H.

Brothers, trust the holy portals, 1098, i., Strutzlitzki (née Saint), Charlotte

Brunnende Lieb, du steuer Flam, 170, i., Brennende Liebe, du steuer Flam

Brunswick's noble nation, 1179, i., Thring, G.

Burden of shame and sin, 336, i., Bulfinch, S. G.

Burdened with guilt, and pale with fear, 189, i., Bedford, R.

Burdened with guilt, wouldst thou be blest? 202, i., Bogue, D.

Buried beneath the yielding wave, 121, ii., Bedelyon, B.

Burst forth, O Bridegroom, 1099, i., Steyker, M. W.

Burst thy shackles! drop thy clay, 295, i., Doddridge

Burthen of a mournful note, 1241, i., Watts, I.

But, above all, lay hold, 1066, i., Soldiers of Christ, arise

But few among the earnest who, 1307, i., Watts, I.

But 'tis a grand reflection (Ps. lxviii., Kethe), 1241, i., Watts, I.

But there's a dreadful day, 1241, i., Watts, I.

But who shall see the glorious day, 768, i., Moore, T.

But who sufficient is to hear? 1266, ii., Wesley family, The

By Balm's fall was so fortune, 442, ii., Goudly

By Christ redeemed, in Christ restored, 960, i., Bowden, J. E.

By Christ redeemed, in God restored, 188, ii., By Christ redeemed, in Christ restored

By cool Siloam's shady rill, 199, i., By cool Siloam's shady fountain

By faith, for ever, day, 890, ii., Darling, T.

By faith I am united, 163, ii., Bourne, H.

By faith I see the land, 290, i., Jesus, at Thy command

By faith I to the Fountain fly, 1263, ii., Wesley family, The

By faith we, day to day, 1146, i., The God of Abraham praise

By faith we find the place above, 727, ii., Methodist hymnody; 1263, ii., Wesley family, The

By God's right arm stretched forth to save, 381, i., Forti tegmine brachio

By heavenly love constrained, come let our tongues relate, 993, ii., Salutarem matris inclita gaudia

By help of God I fain would tell, 199, i., His arms Lord vir beben so

By His Cross the Mother stood, Hanging on its fatal wood, 1060, ii., Stabat mater dolorosa

By Jordan's waters calm and clear, 1263, ii., Smith, J. G.

By my, it my Saviour, stand, 1261, i., Wesley family, The

By mystic leaves untimely taught, 359, ii., Ex more docti mystico

By new path untried before, 793, ii., Neale, J. M.

By our own strength there's nothing done, 283, i., Ein feste Burg ist unser Gott

By pain, and weariness, and death, 793, i., Neale, J. M.

By Paul at war in Gentile lands, 1084, i., Stone, S. J.

By Peter's preaching, part, Again the fast, 331, ii., Ex more docti mystico

By prompts taught of open zeal, Now let us, 359, ii., Ex more docti mystico

By pressing dangers compassed round, 1097, i., Stowell, H.

By rule religious bound, 359, ii., Ex more docti mystico

By Shepherds first was heard, 1265, i., Stone, S. J.

By sufferings only can we know, 676, ii., Impia (ubi de la Mollet), Joanna M. B.; 1198, i., Upham, T. C.

By tasting the forbidden Tree, 1264, ii., Wordsworth, C.

By the angel's word alone, 676, i., Lilanius

By the Cross and vigil keeping, Stood the Mother, 1060, ii., Stabat mater dolorosa

By the Cross her station keeping, 1060, ii., Stabat mater dolorosa

By the Cross, in anguish sighing, 1064, i., Stabat mater dolorosa

By the Cross in anguish weeping, 1064, i., Stabat mater dolorosa

By the Cross of anguish, 1063, ii., Stabat mater dolorosa

By the Cross on which suspended, 1063, ii., Stabat mater dolorosa

By the Cross and vigil keeping (tr. Lord Lindsay), 1060, ii., Stabat mater dolorosa

By the Cross and vigil keeping, Stood the Mother, doleful, weeping, 1060, ii., Stabat mater dolorosa

By the Cross, and vigil keeping, Stood the mourning [*mournful*] *Mother weeping*, 1060, ii., Stabat mater dolorosa

By the cross and vigil keeping, Stood the mournful Mother weeping, 1060, ii., Stabat mater dolorosa

By the Cross upon the brow, 1265, ii., Woolhouse, C. G.

By the first bright Easter-day, 676, i., Lilanius

By the holy bills surrounded, 1077, i., Spitta, C. J. P.

By the Name which Thou didst take, 676, i., Lilanius

By the Saviour's precious blood, 1265, ii., Stone, S. J.

By the prayer that Jesus made, 676, i., Lilanius

By the word to Mary given, 676, i., Lilanius

By Thee, Jesus, will I ship, 148, ii., But *By* Jesu, will I ship hitches

By Thy birth, Lord of Heaven, 408, i., Gellert, C. F.

By Thy birth, and by Thy tears, 897, i., Saviour, when to dust to Thee

By Thy birth and early years, 897, i., Saviour, when to dust to Thee

By Thy birth, Lord of all, 677, ii., 676, i., Lilanius

By Thy love which shone for ayes, 1264, i., Sone, G. J.

By vows of love together bound, 277, ii., Fish, E. T.

By Water and the Holy Ghost, 1264, i., Wordsworth, C.

By whom shall Jacob now arise, 612, i., Kelly, T.

Call all who love Thee, Lord, to Thee, 197, i., Bailey, P. J.

Call Jehovah thy Salvation, 921, i., Paulus, Eyglish

Call me, O God; I come; for I, 70, ii., Anton-Ulrich of Brunswick

Call the Lord thy sure salvation, 920, i., Call Jehovah thy salvation

Call thou from the dead, 256, ii., Fox, W. J.

Call thou us, the poor, the wretched, 1015, ii., Shipton, Anna

Called from above, I rise, 1263, ii., Wesley family, The

Called to Thy service, Lord, 1096, i., Short, Sarah G.

Calling us to Thy holy Mountain, 315, i., Hermanas (née Polonel), Claudia F.

Calm us, blest Spirit, keep us calm, 260, ii., Calm me, my God, and keep me calm

Calm on the bosom of Thy God, 599, ii., Homans (née Browne), Felicia D.

Calm on the listening ear of night, 1058, i., Sears, R. H.

Calm the mariner's slumber, 1262, ii., Wilson, Jane

Calm they sit with closed door, 262, ii., Dickinson, W.

Calmed be our grief's, hushed every sigh, 277, i., Jam desinat suspiria

Calmed each soul, and closed each door, 262, ii., Dickinson, W.

Calmer of the troubled heart, 1262, ii., Wesley family, The

Calmly, calmly, lay him down, 600, i., Gaskell, W.

Camp-meetings God has richly owned, 169, i., Bourne, H.

Campaigning with success are crowned, 185, i., Bourne, H.

Can any sin, I do believe? 734, i., Midlane, A.

Can earthly verses fitly sing, 271, ii., Evans, W. J.

Can guilty men indeed believe? 90, ii., Auber, Harriet

Can I by faith of Jesus' blood be forgiving, 1097, i., Selfe ich meinem Gott nicht singen

Can I find my God to praise, 1097, i., Selfe ich meinem Gott nicht singen

Can I my fate no more withstand, 710, i., Mag ich mein Schicksal nicht

Can I this world adore, 893, i., Pfeffercorn, G. M.

Can it, Master, can it be? 720, i., Neale, J. M.

Can it then be that late should Eve be loved, 979, i., Flemming, F.

Can it, heaven-born soul submit, 1183, i., Toplady, A. M.

Can sinners hope for heaven, 183, i., Bokkenoo, B.

Can we have our hearts in heaven, 1079, i., Spitta, C. J. P.

Can you tell the countless number, 931, i., Hoy, J. W.

Canst thou count the stars that twinkle, 931, i., Hoy, J. W.

Canst Thou reject our dying prayer? 831, i., O Thou that hangest on the tree

Canst thou sum up such brilliant star, 931, i., Hoy, J. W.

Cantemus Christo regi terræ, 814, i., Notker

Cantemus cuncti mediatum nunc Jillesia, 65, i., Alfred, H., 966, i., Latin hymnody; 814, i., Notker

Cantemus Domino Deoque nostro, 967, i., Latin hymnody

Cantemus in omni die consistentes varie, 666, ii., 666, ii., Latin hymnody

Captain Mere God, 809, i., Genal mir, ewiger Gott

Captain and Saviour of the host, 902, i., Rawson, G.

Captain of my salvation, hear, 1260, ii., Wesley family, The

Captains of salvation, 693, i., Littledale, R. F.

Captains of Thine enlisted host, 113, i., Batty, C.

Captains of the saintly band, 995, i., Coelestis aulæ principes

Captivum Israel, hear, 305, i., Doddridge, P.

Caput spinis coronatum, 695, i., 914, ii., Salve mundi salutare

Care, O Father, care for me, 701, ii., Lotzinillo-Elisabeth of Schwarzburg-Rudolstadt

Carmen Deo nostro Resonet Christi caussa, 813, i., Notker

Carol, brothers, carol, 776, ii., Mühlenberg, W. A.

Carol, carol, Christians, 267, i., Cox, A. C.

Cast me not in wrath away, 27, i., Altman, J. G.

Cast off the Lord, not from Thy sight (Ps. l.), 966, ii., Old Version

Cast on the fidelity Of my redeeming Lord, 1260, i., Wesley family, The

Cast out from Eden's happy home, 942, i., Putnam Mrs. Caroline

Cast thy burden on the Lord, 216, i., Conrath, J.

Cast thy burden on the Lord, 258, i., Hill, R.

Cast thy sad spirit, my brother, 118, ii., Baxter (née Dix), Lydia

Castis At, *aspera mordens*, 320, ii., Exorcizo te, ille

Caterva matrona personat (Sancta Herodes impie), 8, i., A mille urbis sacrilice Ad unque

Cause of all causes, and the source, 940, i., Steffe, T.

Cause of my heart, my Saviour, my God, 1, i., Adam, J.

Cease love longer to detain me, 315, ii., Cecil, R.

Cease, my soul, thy tribulation, 260, i., Pro dish sehr, e unins Seele

Cease, weary mortals, cease to sigh, 276, ii., Jam desinat suspiria

Cease, ye mournful mourners, 291, ii., Deus ignes fove mitissimus

Celebra Juda festa Christi pandus, apostolorum, 666, ii., French hymnody

Celebrons, Dieu des, 669, ii., Latin hymnody

Celebrons tous par ses bontés, 391, ii., French hymnody

Celestial City, Salem blest (Coelestis urbs, Jerusalem), 1207, ii., Urbs beata, Hierusalem

Celestial Child, strong to quell, 1106, i., Supreme Rector coelitum

Celestial seat, Jerusalem (Coelestis urbs, Jerusalem), 1200, i., Urbs beata, Hierusalem

Celsi pueri corrigenda, 668, i., Latin hymnody

Celsorum civium excitis gaudio, 360, i., Exsultemus omnes Christi

Centre of our hopes Thou art, 98, ii., Author of peace unknown

Cerne hignum servatum, 892, ii., Petersen, J. W.

Certainly I will be with thee, 697, i., Havergal, Frances R.

Ceux fidèles, c'est le Calvaire, 393, i., French hymnody

C'est moi, c'est moi, qui vous console, 393, i., French hymnody

C'est un banquet que notre Dieu, 392, i., French hymnody

Change is our portion here, 333, i., Evans, J. H.

Chant your hymns, mothers of virgins, 1235, ii., Vos O virginal cum cithara chori

Chanting in sad and official tone, 1263, ii., Wesley family, The

Chastised by an indulgent God, 1262, ii., Wesley family, The

Cheer up, desponding soul, 783, i., My spirit longeth for Thee

Cheering my soul, there is a mercy seat, 76, ii., Approach, my soul, the mercy seat

Cheerfully to work proceed, 1079, i., Spitta, C. J. P.

Chef, concert de Mesures, 393, ii., French hymnody

Chief 'mongst the cities of the plain, 995, ii., Quicumque Christum quæritis

Chief of martyrs, Thou whose name, 666, ii., O qui tuo fuit martyrio

Chief Shepherd of the chosen fold, 220, ii., Clyne, N.

Chief Shepherd of Thy chosen sheep, 806, i., Newton, J.

Chief Shepherd, Thy people, Viz., Monk, H. C. G.

Chief Shepherd, Thy people to prize, 220, ii., Homans (née Browne), Felicia D.

Child born without sin (tr. Mercatan H. D. App. 1743), 393, i., Dobar (not Schindler), Anna

Child by God's sweet mercy given, Syriac hymnody

Child dear, just like Thy mother, 1235, i., Virginia Pryles, Opthargue maria

Child of God! remember thou (Cuther Dei memento), 19, ii., Adm, Peter supreme

Child of sin and sorrow, Filled with dismay, 696, ii., Havergal, W. H.

Child of sin and sorrow, Where will thou flee? 696, ii., Hastings, T.

Child of sorrow, child of care (*sor*), 696, ii., Hastings, T.

Child of the earth, O lift thy glance, 999, ii., Homans (née Browne), Felicia D.

Child of the Virgin, Maker of Thy mother, 1235, i., Virginia Pryles, Opthargue maria

Child that kneelest meekly there, 994, i., Deane, G. W.

Childhood's years are passing o'er us, 893, ii., Dickinson, W.

Children, hear the waiting story, 422, i., Hastings, T.

Children of a heavenly Father, 606, ii., Jucundare pietæ Sanis

Children of earth, for heaven we sack, 271, ii., Iona, Abbot of

Children of God, awake, 103, i., Awake, our drowsy souls

Children of God, in all your need, 258, i., Denny, Sir E.

Children of God, O blessed name, 151, ii., Duckworth, J.

Children of God, rejoice and sing, 422, i., Hastings, T., 422, i., O Gij ei Silas, Sus cachenta, Sus glorias

Children of God, who pacing [*Paint and*] *sleet*, 166, i., Bowdler, J.

Children of Jerusalem, 410, i., Hawley, J.

Children of light, awake, awake, 258, i., Denny, Sir E.

Children of light, awake, awake, 258, i., Denny, Sir E.

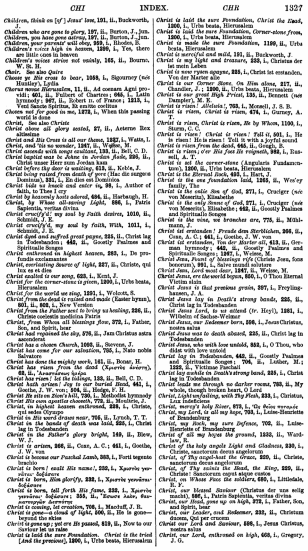
Children of men, rejoice and sing, 422, i., O Gij ei Silas, Sus cachenta, Sus glorias

Children of old, hosanna sing, 1097, i., Stowell, H.

Children of the heavenly King, 1150, i., Swain, J.

Children of the King of grace, 1150, i., Swain, J.

Children, rejoice, for God is come to earth, 1142, ii., Tersegnes, G.



Children, think on [it!] Jesus' love, 101, ii., Buckworth, J.

Children who are gone to glory, 197, ii., Burton, J., jun.

Children, your parents' will obey, 599, i., Rhodes, S.

Children's voice high on heaven, 1200, ii., Yet, there am little room in heaven.

Children's voices strive not vainly, 163, ii., Bourne, H.

Choir. See also Quire

Choose ye His cross to bear, 1068, i., Sigourney (née Huntley), Lydia

Chorus novus Hierusalem, 11, ii., Ad coenam Agni provocati

Christ ascended, Christ the Lord, 1200, ii., Urbs beata, hymnody; 1207, ii., Robert II. of France; 1215, i., Veni Sancte Spiritus, Et nostris cordibus

Chosen not for good in me, 1273, i., When this passing world is done

Christ. See also *Christe*

Christ adore all glory seated, 87, ii., Aeterne Rex altissime

Christ and His Cross to all our shame, 1482, i., Watts, I.

Christ, and 'tis no wonder, 1387, ii., Waller, E.

Christ arose and set us free, 1200, ii., Urbs beata, C. D.

Christ baptist must be down in Jordan flods, 595, ii., Christ unser Herr zum Jordan kam

Christ before thy door is waiting, 618, ii., Kelly, J.

Christ being raised from death of yore (Hac die surgens Christus), 1200, ii., In die est Dominica

Christ bids us live and exist ye, 20, i., Author of faith, to Thee I cry

Christ by heavenly hosts adored, 594, ii., Harbaugh, H.

Christ, by Whose all-seeing Light, 606, i., Patris Sapientia, veritas divina

Christ, crucified, my soul by faith desires, 1010, ii., Schmidt, J. J.

Christ died and suffered great pains, 224, ii., Christ lag in Todesbanden; 446, ii., Goudy Psalmes and Spirituale Songes

Christ entombed in highest heaven, 265, i., De profundis exclamantes

Christ, everlasting Source of light, 627, ii., Christe, qui lux es et dies

Christ, Father, to our song, 638, i., Kent, J.

Christ for the corner-stone is given, 1200, i., Urbs beata, Hierusalem

Christ for the world we sing, 1021, i., Wesley, S.

Christ from the dead is raised and made (Easter hymn), 1200, i., Urbs beata, Hierusalem

Christ, from His Father sent to bring us healing, 226, ii., Christe coelestis medicina Patris

Christ, From Whom all blessings flow, 272, i., Father, Son, and Spirit, hear

Christ, full of mind the ship, 976, ii., Jam Christus astra ascendebat

Christ has a chosen Church, 1009, ii., Stevens, J.

Christ has come for our salvation, 705, i., Nate nobis Salvator

Christ has made the mighty work, 161, ii., Bonar, H.

Christ has risen from the dead (Resurrexit Auctorij), 88, ii., *Assurexerunt hodie*

Christ has risen! let the tidings, 135, ii., Bell, C. D.

Christ hath arisen! Joy to our buried Head, 465, i., Cennick, J.; 1200, i., Urbs beata, Hierusalem

Christ He rose (= rises) *bail*, 720, ii., Bachofen hymnody

Christ His own agonies closeth, 770, ii., Mendlein, J.

Christ, in highest heaven enthroned, 225, i., Christe, qui nobis Olympo

Christ in the grave saw near, 766, ii., Lynch, T. T.

Christ in the hands of death was held, 224, i., Christ lag in Todesbanden

Christ in the Father's glory bright, 149, ii., Hice, W. J.

Christ is arisen, 366, ii., Case, A. C.; 461, i., Gostlin, W. van

Christ is become our Paschal Lamb, 203, i., Forti tegenia brachio

Christ is born! exalt His name!, 233, i., *Xpovòs γεγέννηται!*

Christ is born, Him glorify, 233, i., *Χριστὸν γενέθλιον δοξάσατε*

Christ is born, let forth His fame, 233, i., *Χριστὸς γενέθλιος δοξάσατε*; 235, ii., *Χριστὸς λαὸς ἐκφανέντος*

Christ is coming, let creation, 708, i., Manchiff, J. R.

Christ is gone—a cloud of light, 200, ii., His is gone—beyond the skies

Christ is gone up; yet are His passed, 219, ii., Now to our God above

Christ is laid the sure Foundation. *Christ is the tried* (And the precious), 1200, i., Urbs beata, Hierusalem

Christ is laid the sure Foundation, Christ the Head, and Corner-stone, 1200, i., Urbs beata, Hierusalem

Christ is laid the sure foundation, Corner-stone from, Thee, 1200, i., Urbs beata, Hierusalem

Christ is made the sure Foundation, 1199, ii., Urbs beata, Hierusalem

Christ is merciful and mild, 191, ii., Buckworth, J.

Christ is my light and treasure, 253, i., Christus der ist mein Leben

Christ is now risen again, 224, i., Christ ist erstanden, Von der Marter alle

Christ is our Corner Stone, On Him alone, 217, ii., Chandler, J.; 1200, ii., Urbs beata, Hierusalem

Christ is our great High Priest, 130, ii., Bennett (nee Dampier), M. S.

Christ is risen! Alleluia!, 703, i., Monsell, J. S. B.

Christ is risen, Christ is risen, 676, i., Gurney, A. B.

Christ is risen, Christ is risen, He by Whom, 1190, i., Stern, C. C.

Christ is risen! Christ is risen! Full it, 501, i., He is risen! He is risen! Tell it with a joyful sound

Christ is risen from the dead, 665, ii., Gough, B.

Christ is risen; see His foe fast in (= *Christ, He has fast in*) *regions*, 224, i., Resurrexit, A.

Christ is set the corner-stone (Angularis Fundamentum), 1200, ii., Urbs beata, Hierusalem

Christ is the Eternal Rock, 625, i., Hart, J.

Christ is the sure Foundation land, 1202, ii., *Wie'ey* [= *Yah*]

Christ is the only Son of God, 271, i., Crasiger (nee von Meseritz), Elisabetha

Christ is the only Source of God, 272, i., Crasiger (nee von Meseritz), Elisabeth; 446, ii., Goudy Psalmes and Spirituale Songes

Christ is the rose, we branches are, 770, ii., Mihlmann, J.

Christ ist erstanden! Freude dem Herrlichen, 206, ii., Cosa, A. G.; 461, i., Gostlin, C. W. von

Christ ist erstanden, Von der Marter all, 413, ii., Gerhardt, P.; 1200, i., Urbs beata, Hierusalem

Christ ist Jesus, Fount of blessings rife (Christus Jesu, Sons benorum), 892, i., Salve mundi salutare

Christ Jesu, Lord most dear, 1247, ii., Weisse, M.

Christ Jesus, Lord to the world hopes, 895, i., O Thou Eternal Virtus sanctæ

Christ Jesus is that precious grain, 297, i., Freylinghausen, J. A.

Christ Jesus lay in Death's strong bands, 223, ii., Christ lag in Todesbanden

Christ Jesus Lord, to us ariseth (= Heyl), 1201, i., Wilhelm of Sachsen-Weimar

Christ Jesus, our Redeemer born, 206, i., Jesus Christus, nostra salus

Christ Jesus rose to death abased, 235, ii., Christ lag in Todesbanden

Christ Jesus, who with love unbold, 892, i., O Thou, who didst with love unfold

Christ lag in Todesbanden, 442, ii., Goudy Psalmes and Spirituale Songes; 706, ii., Luther, M.; 1202, ii., Virtuose Psalter

Christ lag zuhilt in Death's strong band, 223, i., Christ lag in Todesbanden

Christ leads me through no darker rooms, 703, ii., My soul, content with heaven's best heart, O Lord

Christ, Lord, Redeeming, with Thy Flesh, 833, i., Christus, Dominator Deus

Christ, mercy's holy Giver, 870, i., Da Gnos mercaede

Christ, my Lord, to all my hope, 703, i., Luise-Henriette of Brandenburg

Christ, my Rock, my sure Defence, 702, ii., Luise-Henriette of Brandenburg

Christ of all my hope the ground, 1232, ii., Wordsworth, C.

Christ, of Thy bright angels Light and Gladness, 230, i., Christe, sanctorum decus angelorum

Christ, of Thy angel-host the Grace, 229, ii., Christe, sanctorum decus angelorum

Christ, of Thy saints the Head, the King, 229, ii., Christe, sanctorum decus angelorum

Christ on Whose Vow the soldiers, 695, i., Littledale, H. W.

Christ, our blessed Saviour (Christus der uns selig macht), 595, i., Patris Sapientia, veritas divina

Christ, our Hope up on high, 272, i., Father, Son, and Spirit, hear

Christ, our Leader, and Redeemer, 225, ii., Christum dicens, Qui per crucem

Christ our Lord and Saviour, 596, i., Jesus Christus, nostra salus

Christ our Lord, enthroned on high, 669, i., Gregory, J. D.

Christ our Lord is risen (tr. H. Mills), 1207, ii., Weisse, M.

Christ our Lord is risen to-day (Erstanden ist der heilige Christ), 1198, ii., Surrexit Christus hodie

Christ our Lord is risen to-day, Sons of men (G. Wesley, alt.), 205, i., Christ the Lord is risen to-day, Sons of men

Christ our Lord, who died to save, 238, i., Jesus Christus, unser Heiland, Der den Tod überwand

Christ, our Pioneer, is risen, 1263, ii., Wesley family, The

Christ, our song we lift to Thee, 690, i., Littledale, R. F.

Christ, our Sun, as we arose, 630, i., Littledale, R. F.

Christ, Redeemer of our race, 229, i., Christe, Redemptor omnium, Ex Patre

Christ that ever reigneth, 954, ii., Hagenbach sempiterna

Christ, the Father's mighty Son, 1200, i., Urbs beata, Hierusalem

Christ, that only begotten, 271, i., Crasiger (née von Meseritz), Elisabetha

Christ, the Author of our peace, 686, i., Patris Sapientia, veritas divina

Christ the Corner-stone is made (Angularis Fundamentum), 1200, i., Urbs beata, Hierusalem

Christ the eternal Lamb of God, 170, i., Breithaupt, J. J.

Christ, the Father's Son Eternal, 244, i., Come, and hear the grand old story

Christ, the Father's mirrored brightness, 1177, i., Tidd, Christe, splendor Patris

Christ, the glory of the sky, 88, ii., Aeterna coeli gloria

Christ the good Shepherd, God's own Son, 1005, i., Schaffer J.

Christ, the holy angels' Grace, 229, ii., Christe, sanctorum decus angelorum

Christ, the key-stone of the corner (Angularis Fundamentum), 1200, i., Urbs beata, Hierusalem

Christ the King, the world's Creator, 229, i., Christe Rex, mundi Creator

Christ the Lamb of God is living, 631, ii., Homburg, E. C.

Christ, the Light that knows no waning, 233, ii., Christus, Lux indefectus

Christ, the Lion of royal Judah, 602, ii., Jewett, W. H.

Christ, the Lord, in death-bonds lay, 225, ii., Christ lag in Todesbanden

Christ the Lord is risen again, 1207, i., Weisse, M.

Christ the Lord is risen, Out of, 225, i., Christ ist erstanden, Von der Marter alle

Christ the Lord is risen to-day, Christians, hasts, 227, ii., Jesus Christ is risen to-day; 1200, i., Urbs beata, Jesu H.; 1223, i., Victimae Paschali

Christ the Lord is risen to-day, He is risen indeed, 227, ii., Jesus Christ is risen to-day; 1200, i., Yah Adonjas (see Crosby), Frances J.

Christ the Lord is risen to-day, Our triumphand, 227, ii., Jesus Christ is risen to-day

Christ the Lord is risen to-day, Sons of men, 227, ii., Jesus Christ is risen to-day

Christ the Lord to-day is risen, 226, ii., Jesus Christus, unser Heiland, Der den Tod überwand

Christ the Lord, Whose mighty hand, 660, i., Littledale, H. W.

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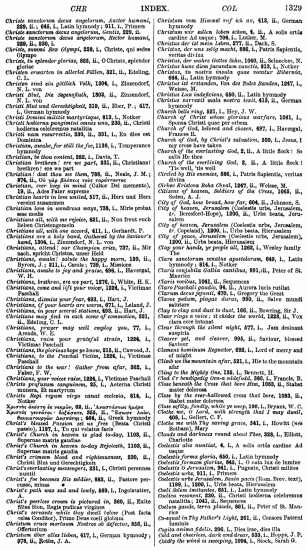

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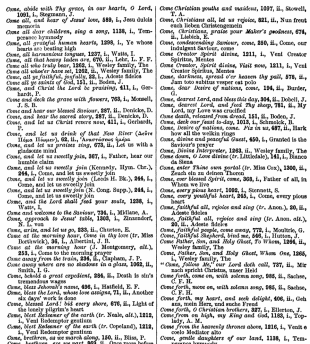

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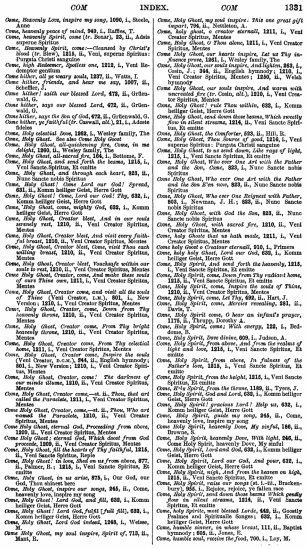

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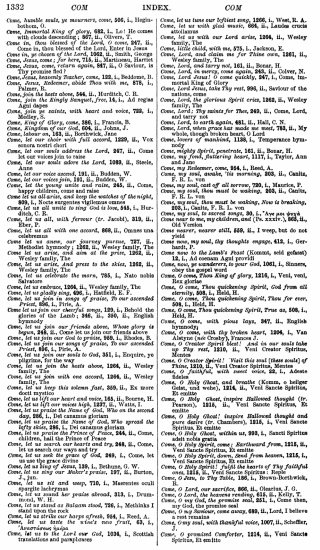

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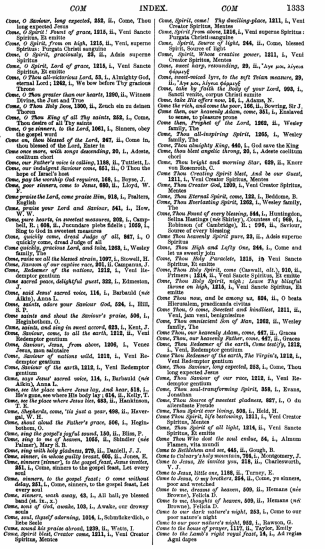

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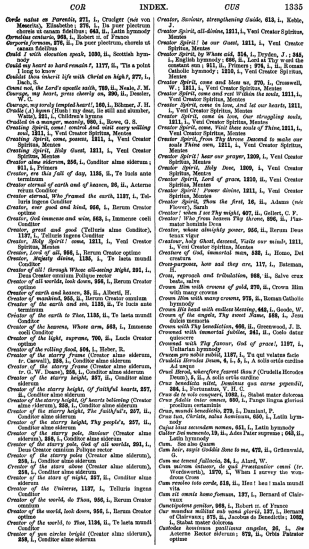

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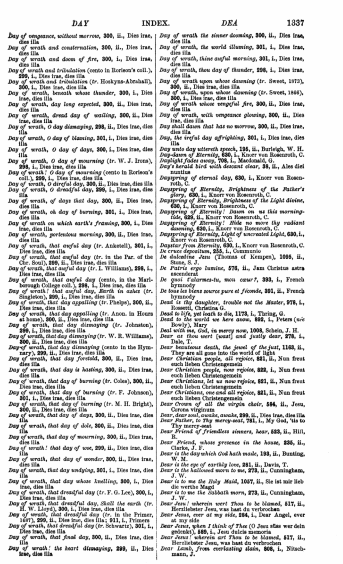

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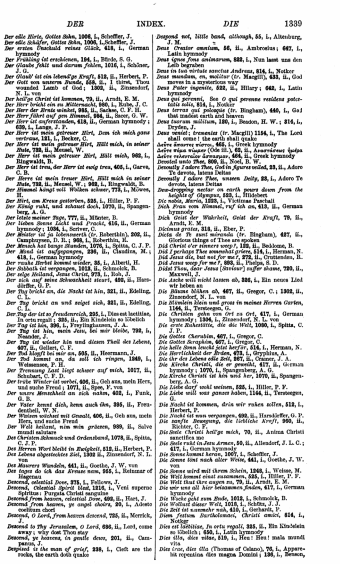

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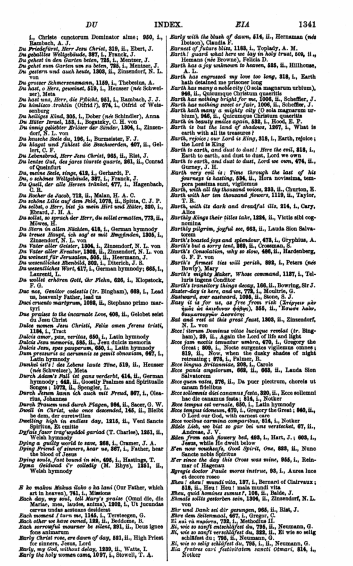

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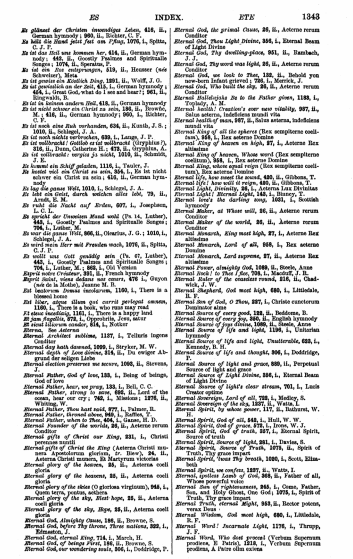

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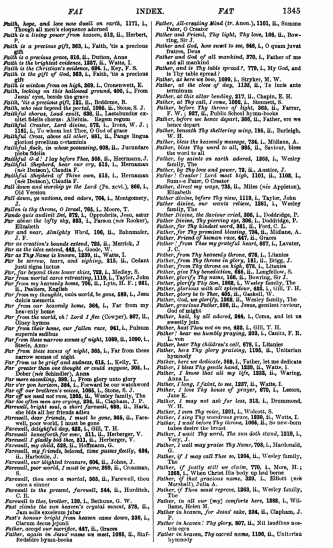

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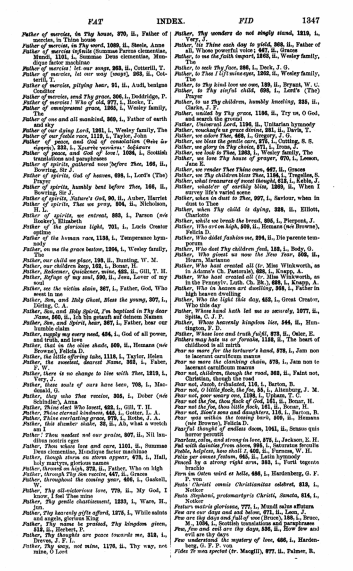

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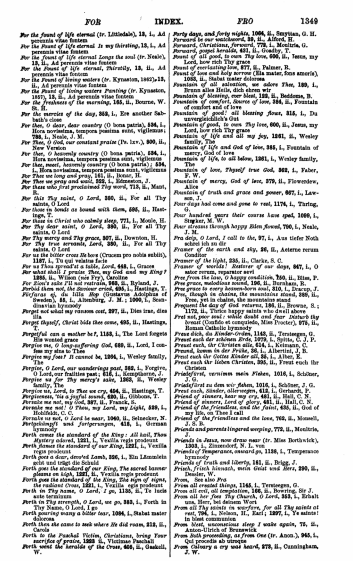

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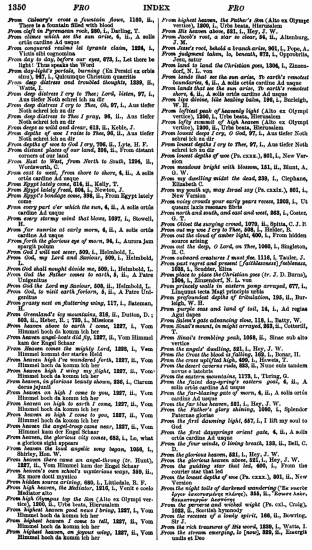

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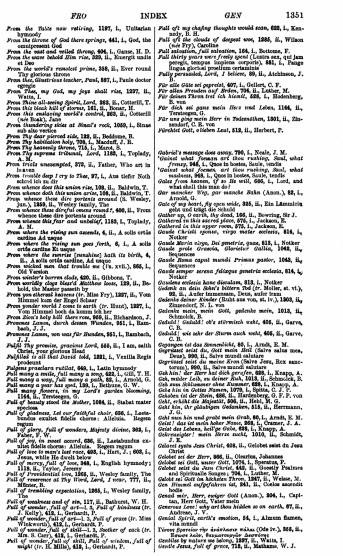

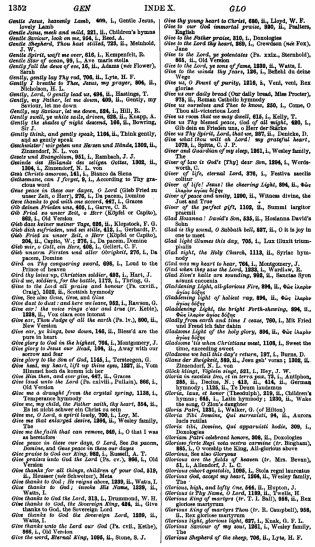

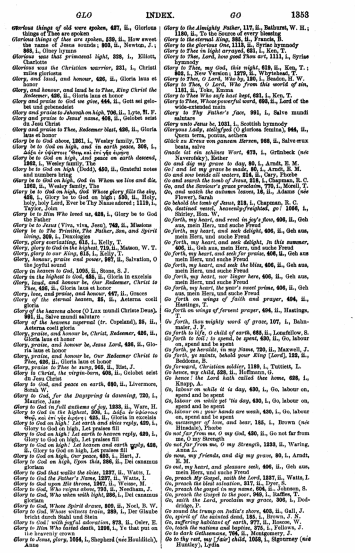

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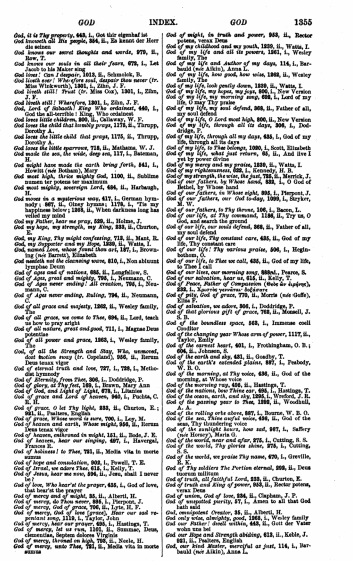

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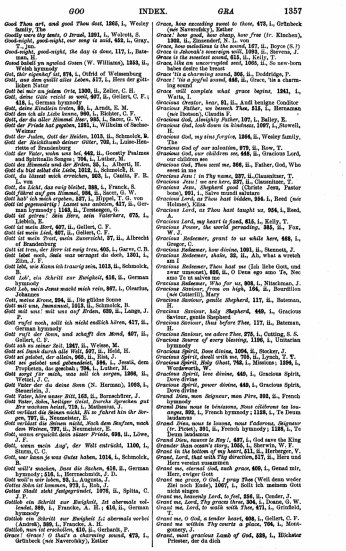

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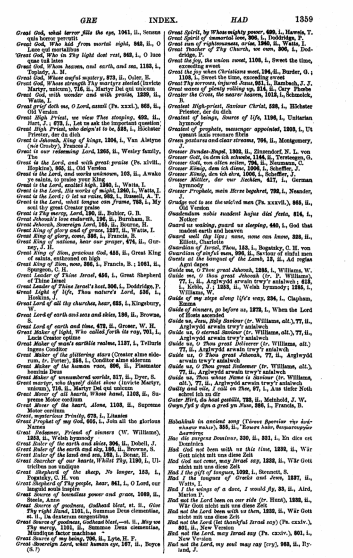
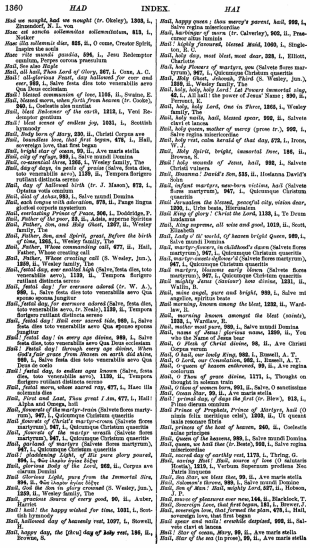
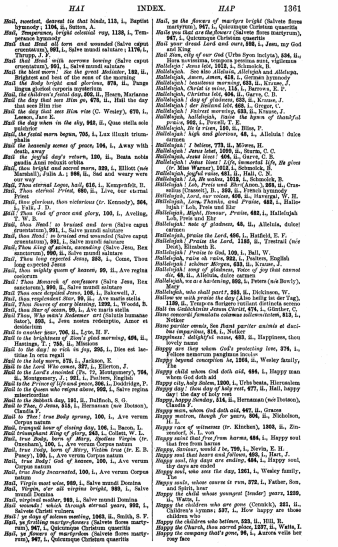
Gracious Father, we beseech Thee, 513, i., Hernannan (see Bohemia), Claudia, J.
Gracious God, Almighty Father, 127, i., Bailey, R.
Gracious God, look down in kindness, 1897, i., Harrell, H.
Gracious God, my sins forgive, 1866, ii., Wesley family, The
Gracious God of our salvation, 979, ii., Row, T.
Gracious God, our children see, 640, ii., Gracious Lord, our children see
Gracious God, Thou sent me, 866, ii., Father, God, Who sent in to
Gracious Jesu! in Thy name, 627, ii., Clausnitzer, T.
Gracious Jesu, we are here, 627, ii., Clausnitzer, T.
Gracious Jesu, Shepherd good (Christe Jesu, Pastor bone), 991, i., Sève reinvil salutare
Gracious Lord, ere Thou hast hidden, 956, i., Reed (née Holme), Eliza
Gracious Lord, ne Thou hast taught us, 956, i., Reed, Lord
Gracious Lord, my heart is fixed, 613, i., Kelly, T.
Gracious Power, the world pervading, 885, ii., Fox, W. J.
Gracious Redeemer, grant to us while here, 668, i., Cooper, C.
Gracious Redeemer, how divine, 1091, ii., Bennett, J.
Gracious Redeemer, shake, 35, ii., Ah, what a wretch am I
Gracious Redeemer, Thou hast me (Ich liebe Gott, und zwar sanssat), 626, ii., O Deus ego amo Te, Boc amo Te ut salvos me
Gracious Redeemer, Who for us, 903, i., Nitschman, J.
Gracious Saviour, from on high, 106, ii., Beardillon (née Hall), Mary
Gracious Saviour, gentle Shepherd, 117, ii., Bateman, H.
Gracious Saviour, holy Shepherd, 669, i., Gracious Saviour, gentle Shepherd
Gracious Saviour, thou before Thee, 117, ii., Bateman, H.
Gracious Saviour, we adore Thee, 272, i., Cutting, S. S.
Gracious Source of every blessing, 1186, i., Unitarian hymnody
Gracious Spirit, Dove divine, 1004, ii., Stocker, J.
Gracious Spirit, dwell with me, 724, i., Leach, T. W.
Gracious Spirit, Holy Ghost, 788, i., Mission: 1096, i., Wordsworth, W.
Gracious Spirit, love divine, 669, i., Gracious Spirit, Dove divine
Gracious Spirit, power divine, 669, i., Gracious Spirit, Dove divine
Gracious Thou, sous te louons, Nous célébrons tes louanges, 892, i., French hymnody; 1138, i., To Deum laudamus
Gracious Thou, sous te louons, nous t'adorons, Seigneur (tr. Pictet), 891, ii., French hymnody; 1138, i., To Deum laudamus
Grand Dieu, sauvez le Roy!, 427, i., God save the King
Grander than ocean's story, 1005, i., Sherwin, W. F.
Grant in the bottom of my heart, 211, ii., Herberger, V.
Grant, Lord, that with Thy direction, 517, ii., Herr und ewiger Gott
Grant me, eternal God, such grace, 600, i., Gerad mir, Herr, ewiger Gott
Grant me grace, O God, I pray Thee (Woll dem weder Gut noch Ehre), 1067, i., Soll ich meinem Gott nicht singen
Grant me, heavenly Lord, to feel, 916, ii., Conder, J.
Grant me, Lord, Thy grace (Ihm, 504, i., Doane, G. W.
Grant me, Lord, to walk with Thee, 671, i., Grinfield, E. W.
Grant me, O God, a tender heart, 668, i., Gellert, C. F.
Grant me within Thy courts a place, 708, i., Montgomery, J.
Grant, most gracious Lamb of God, 888, i., Hickmer Prisner, der da dich

Grant, O Christ, my God and Lord (Christus, der uns selig macht, ch. viii.), 696, i., Paris Septetia, veritas divina
Grant, O Saviour, to our prayers, 226, ii., Conder, J.
Grant the abundance of the sea, 185, ii., Brown (née Hinsdale), Phebe
Grant us, Lord, our preparation, 696, i., Kingsbeck, J. G.
Grand us, Lord, some precious token, 805, i., Of Thy love some gracious token
Grant us, O God, Thy gracious presence, 613, i., Kelly, T.
Grant us, O God, Thy light to see, 1178, i., Thring, G.
Grant us Thy light, that we may know, 1186, ii., Tuttiett, L.
Grateful hearts and voices bring, 640, ii., Grateful notes and numbers bring
Gratias agamus Domino Deusco Jesu Xto, 606, i., Gather ein zu Jesu Christo
Gratias, peracto jam die, 1247, ii., The day is past and gone, Great God we bow to Thee
Gratulantes ut regi Christo (no source), 613, i., Gratulantes
Gratus libi Jesu noster, 96, ii., Ambrosius
Gratia nostri Salvatoris, 780, ii., May the grace of Christ our Saviour; and the Father's
Gratia, quam dulcis sua nostris cordibus ille (tr. Bingham), 666, ii., Grace, 'tis a charming sound
Gratia, quam dulcis sua nostris cordibus infert, 196, ii., Bambrick, R. C.; 879, ii., Tremlett, T.
Great Alpha and Omega, hail, 677, i., Hail! Alpha and Omega, hail
Great Architect of worlds unknown, 1173, i., Thring, G.
Great author of the immortal mind, 780, ii., Steelman, J.
Great Captain of God's armies, 1095, ii., Stone, S. J.
Great Captain of Salvation, 606, i., Beck, J. G.
Great Creator of the sky, 583, i., Immense coeli Creditor
Great Creator, this is day, 223, i., Elliott (née Marshall), Julia A.
Great Creator, wise and good, 1137, i., Tellurio ingens Conditor
Great day of wrath, of days the day, 300, i., Dies irae, dies illa
Great Father of mankind, 956, i., Doddridge, P.
Great Father of our feeble race, 652, ii., Great Father of each perfect gift
Great Father of our race, 881, ii., Davis, T.
Great Father, we Thy children, 1186, ii., Unitarian hymnody
Great First of beings, mighty Lord, 186, ii., Browne, S.
Great Framer of unnumbered worlds, 217, ii., Dyer, S.; 1186, i., Unitarian hymnody
Great God, spread on wings of light, 660, ii., How, W.
Great Giver of all good, to Thee again, 226, ii., Clarke, S. G.
Great God, amid the darksome night, 1099, i., Bennett, J.
Great God, and will Thou condescend, 1117, i., Taylor, Ann and Jane
Great God, as seasons disappear, 198, ii., Sandiver, E.
Great God, at Thy command, Samoa in order rise, 1186, ii., Unitarian hymnody
Great God, attend, while Zion sings, 1240, i., Watts, I.
Great God, assert from us the thought, 606, ii., Johns, J.
Great God, awes this keen Thine ears, 1193, ii., Tyrer, W.
Great God, beneath whose piercing eye, 977, ii., Reece, W.
Great God, create my heart anew, 689, i., Lord, I am vile, conceived in sin
Great God, eternal Lord of heaven, 1207, ii., Wolfson, M.
Great God, exalted on Thy throne, 1186, ii., Unitarian hymnody; Mendl, 1245, i., Salomon Dein clementine, Mendlyne factor unclione
Great God, from infinite art Thou, 1207, ii., Watts, I.
Great God, I bow before Thy face, 665, i., Gellert, C. F.
Great God, in whom we live and move, 1186, ii., Unitarian hymnody
Great God, inspire our trifling minds, 194, i., Hunter, A.; 696, i., Lord, scientia our trifling minds
Great God! in heaven and earth supreme, 615, i., Great God, in heaven and earth supreme
Great God, in whom we live and move, 1186, ii., Unitarian hymnody
Great God, in vain man's narrow view, 695, ii., Kippis, A.
Great God, it not Thy promise pledged, 615, ii., Great God, the nations of the earth
Great God, let all your (my) tuneful powers, 596, i., Magdeburg, C.
Great God, let children to Thy throne, 185, i., Bickersteth, J.
Great God, my Father and my Friend, 880, i., Jesu, my Saviour, Brother, Friend
Great God, my grateful thanks to Thee, 186, ii., Browne, S.; 1203, ii., Yes, Lord, my joyful thanks to Thee
Great God, my sinner-zeal my King, 126, ii., Beddome, B.
Great God, now condescend, 972, i., Fellows, J.
Great God, o'er all things ever reigning, 595, ii., Herum Gott im Himmel
Great God, of heaven and earth supreme, 673, ii., Osler, E.
Great God of Ages! by Whose power, 796, ii., Noxmann, J.
Great God of angels, we adore, 956, i., Doddridge, P.
Great God of boundless mercy, hear, 1193, i., Sussman (see Composition, Mündliche factor sinclitus
Great God of clemency supreme, 1191, ii., Hermme, Dean, clementiae, Septein dolores Virginis
Great God of heaven and earth, arise, 625, i., Great God of heaven and nature, rise
Great God of mercy, we have heard, 860, ii., O Lord, our fathers oft have told; 873, ii., Osler, E.
Great God of nations, now to Thee, 1232, ii., Woodruff, C. J.
Great God of power, at Thy command, 711, ii., Magnus Deus potens
Great God of Providence, Thy ways, 180, ii., Bobbone, B.
Great God of wonders, all Thy ways, 201, i., Davies, S.
Great God, our Father, and our Friend, 880, i., Jesu Saviour, Brother, Friend
Great God, our voice to Thee we raise, 618, ii., Great God, our infant voices raise
Great God, our grateful voices raise, 613, ii., Great God, our infant voices raise
Great God, our humble claim, 653, i., Great God, indulge my humble claim
Great God! preserve us by Thy word, 1820, ii., Erhalt uns, Herr, bei deinem Wort
Great God, the followers of Thy Son, 1233, i., Ware, H.
Great God, the heavens' self-ordered frame, 1240, i., Watts, I.
Great God, the nations of the earth, 620, i., Gibbons, T.
Great God, the world is full of Thee, 117, i., Bateman, H.
Great God, Thine attributes divine, 606, ii., Jervis, T.
Great God, this hallowed day of Thine, 653, ii., Great God, this sacred day of Thine
Great God, Thou Giver of all good, 653, i., Grace
Great God, Thy glorious name we bless, 1207, ii., Watts, I.
Great God, Thy glories shall awake, 1207, ii., Watts, I.
Great God, Thy peerless excellence, 186, ii., Browne, S.
Great God, Thy penetrating eye, 1020, i., Scott, Elizabeth
Great God, Thy people's dwelling-place, 133, ii., Bell, C.
Great God, Thy presence we implore, 1138, i., Temperance hymnody
Great God, Thy watchful care we bless, 66, ii., And now, O God, this great Eternal God
Great God, this from Thy sovereign grace, 132, ii., Bodenstein, J.
Great God, to Thee, a lowly band, 1201, ii., Slater, J.
Great God, to Thee I'll wake, 130, ii., Beddome, B.
Great God, to Thee my evening song, 1202, ii., Steele, Anne
Great God, to Thee my grateful tongue, 1196, i., Unitarian hymnody
Great God, to Thee my voice I raise, 1239, ii., Watts, I.
Great God, to Thee our songs we raise (Anon.), 618, i., Gesangbuch, d
Great God, to Thee we fly, 868, i., Russell, A. T.
Great God, to what a glorious height, 1207, ii., Watts, I.
Great God, to-day Thy grace impart, 725, ii., Medley, S.
Great God, we hear Thy care, 645, i., Grace; 653, i., Great God, we hear
Great God, we have not lost the loss, 1007, i., Stovell, H.
Great God, we in Thy courts appear, 972, i., Fellows, J.
Great God, we praise Thee, Thee we Lord, 1193, ii., To Deum laudamus
Great God, we sing Thy precious care, 645, i., Grace
Great God, we praise Thy mighty hand, 654, i., Great God, we sing that mighty hand
Great God, we sing that mighty hand, 300, i., Doddridge, P.
Great God, we sing Thy mighty hand, 654, i., Great God, we sing that mighty hand
Great God, we would in Thee make known, 185, ii., Brown (née Hinsdale), Phebe
Great God, what boots of angels strand, 1002, i., Herbert, G.
Great God, what lasts of angels stand, 1002, i., Herbert, G.







Hail, sweetest, dearest tie that binds, 113, i., Baptist Noel, B. W.

Hail, the day so calm and bright, 1136, i., Temperance hymnody

Hail thee Head all torn and wounded (Salve caput cruentatum), 991, i., Salve mundi salutare; 1176, i., Salve mundi

Hail thee Head with sorrows bowing (Salve caput cruentatum), 991, i., Salve mundi salutare

Hail the blest morn! *See the great Redeemer,* 182, ii.

Hail the Sun of Righteousness, 974, ii., Tangs and Jackson's collection of hymns

Hail, the children's friend dog, 602, ii., Rosen, Marianne

Hail the day that sees Him go, 676, ii., Hail the day that sees Him rise

Hail the day that sees Him rise (C. Wesley), 679, i., Ascension

Hail the day when *in the sky,* 962, ii., Quae stella sole pulchrior

Hail, the festal morn begun, 705, i., Lux illuxit triumphalis

Hail the heavenly ocean of peace, 106, i., Away with melancholy

Hail the joyful day's return, 120, ii., Beata nobis gaudia anni reducti orbita

Hail, thou bright and sacred morn, 393, i., Elliott (née Marshall), Julia A.; 986, ii., Sad and weary were the night

Hail, Thou eternal Logos, hail, 614, i., Kamphuis, H.

Hail, Thou eternal Friend, 660, ii., *Live,* for eternal Priest

Hail, thou glorious, thou victorious (tr. Kennedy), 504, ii., Ascension

Hail! Thou God of grace and glory, 100, i., Aveling, F. W. B.

Hail, thou Head *so* bruised *and torn* (Salve caput cruentatum), 991, i., Salve mundi salutare

Hail thee Head all torn and wounded (Salve caput cruentatum), 991, i., Salve mundi salutare

Hail, Thou King of saints, ascending (Salve Jesu, Rex mansurum), 990, ii., Salve mundi salutare

Hail, Thou long expected Jesus, 103, i., Cone, Thos Hastings, and Sacred Lyrics

Hail, thou mighty queen of heaven, 99, ii., Ave regina coelorum

Hail! Thou Monarch of sorrowes (Salve Jesu, flos sanctorum), 990, ii., Salve mundi salutare

Hail, thou once despised Jesus, 103, ii., Bakewell, J.

Hail, thou resplendent Star, 98, ii., Ave maris stella

Hail, Thou Source of every blessing, 1232, i., Wood, B.

Hail, thou Star of ocean, 99, i., Ave maris stella

Hail Thou, Who *mirst Redemer art* (Salutis humanae Sator), 1205, i., Jam nostra redemptio, Amor et desiderium

Hail to eventide year, 706, ii., Lyte, H. F.

Hail to the brightness of *Zion's glad morning,* 404, ii., Hastings, T.; 755, ii., Mission

Hail to the day! *as rich in joy,* 206, i., Dies est laetitiae sparsa super

Hail to the Lord's anointed, 375, i., Jackson, E.

Hail to the Lord Who comes, 371, i., Ellerton, J.

Hail to the Lord's anointed (Ps. Ix. Montgomery), 764, ii., Montgomery, J.; 921, i., Psalms, English

Hail to the Prince of life and peace, 306, i., Doddridge, P.

Hail to the Victim who reigns alone, 989, i., Salve regina misericordiae

Hail to the Sabbath day, 181, ii., Duffield, S. S.

Hail to Thee, *O Jesus,* 313, i., Hermanas (née Dobson), Amelia J.

Hail, Thou! true Body *virgin,* 100, i., Ave verum Corpus natum

Hail, triumphal hour of closing day, 106, i., Bacon, L.

Hail, triumphant King of glory, 548, i., Ware, H., jun.

Hail, true Body born of Mary, 100, i., Ave verum Corpus (tr. Dorsbach), 100, i., Ave verum, Corpus natum

Hail, true *body, born of Mary,* Victim *true* (tr. E. B. Pusey), 100, i., Ave verum Corpus natum

Hail, true Body! God of heaven, 100, i., Ave verum Corpus natum

Hail, true Body Incarnated, 100, i., Ave verum Corpus natum

Hail, Virgin most wise, 989, i., Salve mundi Domina

Hail, Virgin *than* **all** *virgins* **bright,** 989, i., Salve mundi Domina

Hail, virginal mother, 989, i., Salve mundi Domina

Hail wounds! *which* through *eternal years,* 992, i., Salvete Christi vulnera

Hail, we *hasting* **hasting,** 1068, ii., Smith, S. F.

Hail, ye *fruitful* **martyr-flowers** (Salvete flores martyrum), 967, i., Quicumque Christum quaeritis

Hail, ye flowers of martyrs (Salvete flores martyrum), 967, i., Quicumque Christum quaeritis

Hail, ye *the flowers of martyrs bright* (Salvete flores martyrum), 967, i., Quicumque Christum quaeritis

Hail ye *you* **that are the flowers** (Salvete flores martyrum), 967, i., Quicumque Christum quaeritis

Hail your dread Lord and cure, 198, i., Jam, my God and King

Hail, the unity of our God (Urbs Syon inclyta), 836, ii., Urbs sanctorum, turmata precibus acri, eglorum

Hallelujah! *Jesus lebt,* 1052, i., Schmolck, B.

Hallelujah *has* **this** *Alleluia,* alleluiah and allelujah, **Hallelujah, Amen, Amen,** 418, i., German hymnody

Hallelujah, Christ ist erstanden, 418, i., Cruciger, C.

Hallelujah, Christ ist erstanden, 418, i., Luther, D.

Hallelujah, Christus lebt, 604, ii., Garve, C. B.

Hallelujah! *day of gladness,* 625, ii., Kramer, J.

Hallelujah! *der Heiland lebt,* 668, i., Gregor, C.

Hallelujah! *Eternal morning,* 633, ii., Krauss, J.

Hallelujah, for *Jesus* **reigns,** *the hymn of thankful praise,* 866, i., Newton, J.

Hallelujah, *He is risen,* 126, ii., Rice, P.

Hallelujah! high *and glorious,* 46, i., Alleluia! dulce carmen

Hallelujah! *hebove,* 272, ii., Mieses, H.

Hallelujah! *Jesus lebt,* 1052, ii., Gerok, C. C.

Hallelujah, *Jesus lives!* 668, ii., Garve, C. B.

Hallelujah! *Jesus lives! Life, immortal life, He gives* (tr. Miss Warner), 1052, i., Schmolck, B.

Hallelujah, Jesus reigns, 681, ii., Hall, C. D.

Hallelujah! Jesus reigns, 681, ii., Hall, Newman B.

Hallelujah! *Lob, Preis und Ehre* (Amen), 382, ii., Cruciger (Unsere), D., 389, ii., French hymnody

Hallelujah, *Lord, our voices,* 630, ii., Havergal, W. H.

Hallelujah, Love, Thanks, and *Praise,* 443, i., Bailey (née Berly), Mary

Hallelujah! *Might, Honour, Praise,* 681, i., Hallelujah Lob, Preis und Ehr

Hallelujah! *sons of gladness,* 48, ii., Alleluia, dulce carmen

Hallelujah! Praise the Lord, 466, i., Hatfield, E. F.

Hallelujah! Praise the Lord, 1136, ii., Trentini (née Dodd), Elizabeth E.

Hallelujah! *Praise* to God, 109, i., Bull, W.

Hallelujah, raise ob raise, 922, i., Psalters, English

Hallelujah! Sing to Jesus, 1052, ii., Cook, F. G.

Hallelujah! *song of gladness,* Voice *of joy that tuneful die,* 48, ii., Alleluia, dulce carmen

Hallelujah, we *as a hai-loving,* 695, i., Peters (née Berly), Mary

Hallelujah, who *shall* **part?** 595, ii., Dickinson, W.

Hallow we *with praise* **the** day (Also heilig ist der Tag), 1120, ii., Trompeta finitimi cultiatis sonore

Hail im Gnadenkreuz *Jesum Christ,* 674, i., Gilmher, C.

Hanc concordi *famulatu* **columnas** *salicem***sistentes,** 813, i., Ambrose

Hanc *pariter* **cernis,** *hic* **fluxit** *pariter* **cruoris et** *decibae* **imparibus,** 814, i., Notker

Happiness! *delightful* **voice,** 633, ii., Happiness, thou lovely name

Happy are they whom *God's protecting* **love,** 376, i., Hart, Joseph

Happy beyond conception is, 1266, ii., Wesley family, The

Happy child whom God doth *call,* 644, i., Happy man whom God doth call

Happy city, holy *throng,* 1200, i., Urbs beata, Hierusalem

Happy day! *happy day of holy rest,* 877, ii., Hall, happy day! *the day of holy rest*

Happy, happy Sunday, 514, ii., Hermanas (née Dobson), Claudia F.

Happy *soul* **whom God doth call,** 627, ii., Grace

Happy *sunbeam, though for years,* 806, ii., Nicholson, M. B.

Happy *race of witnesses* (tr. Kitchen), 1203, ii., Zinzendorf, N. L. Graf von

Happy *saint that* **free from harms,** 644, i., Happy soul that free from harms

Happy, *Saviour, would I be,* 795, i., Nevin, E. H.

Happy *soul that hears* **and** *believes,* 600, i., Hart, J.

Happy *soul that* **now** *is* **resting,** 644, i., Happy soul, thy days are ended

Happy *soul,* **who** *sees* **the** *day,* 1261, i., Wesley family, The

Happy *souls,* **whose** *cares* **is** *run,* 272, i., Father, Son, and Holy Ghost

Happy *the* **child** whose *youngest* **[tender]** *years,* 1259, i., Watts, I.

Happy *the* **children** *who* **are** *gone* (Cornish), 221, ii., Children's hymns; 537, i., *How* happy are those Christ receives

Happy *the* **children** who believe, 223, ii., Hill, R.

Happy *the* **Church,** *thou* **sacred** *place,* 1237, ii., Watts, I.

Happy *the* **company** *that's* **gone,** 96, i., Anyone with but easy face

Hark, hark, *the* **voice** *of* **chandelier** (Ein clara von redargui), 1235, i., Von clara non intenai

Hark! hark! *what* **news** *the* **angels** *bring?* 211, ii., Carols

Hark! hark! *with* **harps** *of* **gold,** 317, ii., Chapin, E. H.

Hark, hear *the* **sound** *of* **the** *tender* **song,** 1179, i., Unity, C.

Hark, hear *the* **sweet** *melodious* **voices** (C. Wesley), 208, i., 211, i., Carols

Hark, how heaven *is* **calling,** 276, ii., Jacque, G.

Hark, how sweet those *infant* **voices,** 1097, i., Stowell, H.

Hark, how the *glowing* **hosts,** 129, i., Behold the glories of the Lamb

Hark, how the *blood-bought* **host** above, 625, i., Kent, J.

Hark, how the *choir around* **the** *throne,* 271, i., Bone, J.

Hark! how the *choral* **song** *of* **heaven,** 707, ii., McAll, R.

Hark, how the *glorious* **hosts** above, 577, i., Jones, J.

Hark! how the *heavenly* **anthem** *clearly* **rings** (Ein clara von redargui, tr. John Williams), 1235, i., Von clara non intenai

Hark! how the *winds* **have** *changed* **their** *note,* 1158, i., The winds of God have changed their note

Hark, how *they* **sweetly** *sing,* 1261, ii., Wesley, Williams, A.

Hark, in *the* **wilderness,** 356, i., Channels soon vox nonans

Hark! in *the* **wilderness** *a* **cry,** 1054, i., Sibley, Hon. W.

Hark! hoarse *and* **what** *a* **cry** (Tum[Clemamintesem, Clamantes], 1054, i., Sibley, Hon. W.

Hark! louder *through* **the** *resounding* **plains** (Ein clara von redargui, tr. W. Palmer), 1235, i., Von clara non intenai

Hark, my *dull* **soul,** *how* **everything,** 686, i., Hark, my soul, how everything

Hark, my *soul,* **how** *everything,* 686, ii., English hymnody

Hark! my *soul, it* **is** *the Lord,* 305, i., Cowper, W.

Hark now, *thou* **sinner,** *Jesus* **calls,** 1066, i., Soden, H. von

Hark! on *the* **midnight** *air,* 277, i., Jam distenet sanguis

Hark, ten thousand voices *crying,* 279, ii., Darby, J. N.

Hark, ten thousand voices *sounding,* 680, ii., Hark, ten thousand voices crying

Hark! that *shout* **more** *than* **mortal** *joy* 616, i., Kelly, T.

Hark, the *angel* **cheirs,** 365, ii., In natali Domini

Hark, the *baptist's* **voice** *is* **sounding** (Ein clara von redargui, tr. Caswall, *alt.*), Von clara non intenai

Hark! the *bird* **of** *day* **sings** *clear,* 39, i., Also did Christ arise

Hark, the *Church* **proclaims** *her* **honour,** 908, i., Preisewerk, S.

Hark, the *clear* **voice,** *whose* **thrilling** *tone* (tr. Blew), 1236, ii., Von clara non intenai

Hark! the *cry, Behold* **He** *cometh,* 704, i., Midlane, A.

Hark! the *distant* **isles** *proclaim,* 127, ii., Ballmer, W. H.

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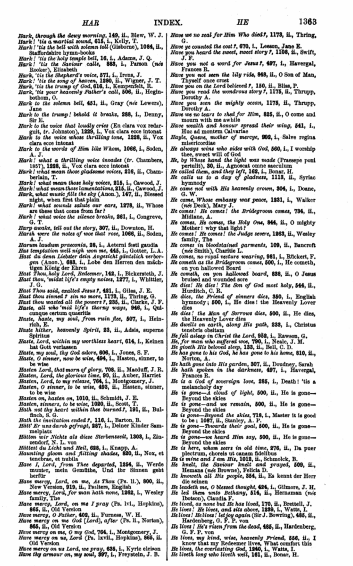

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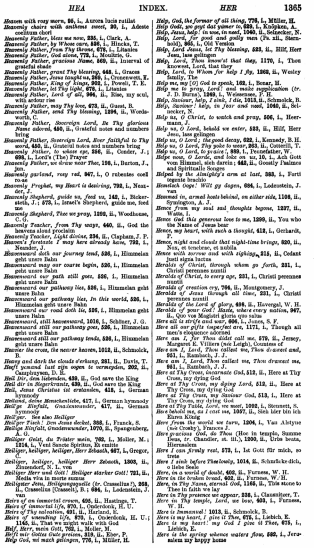

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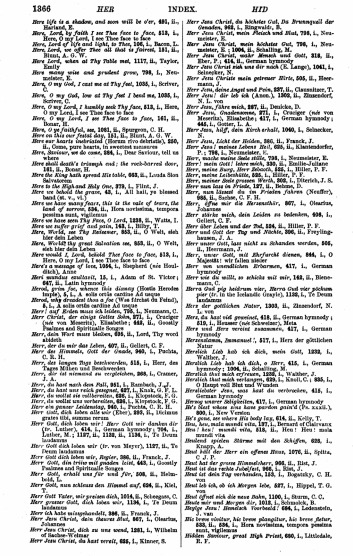

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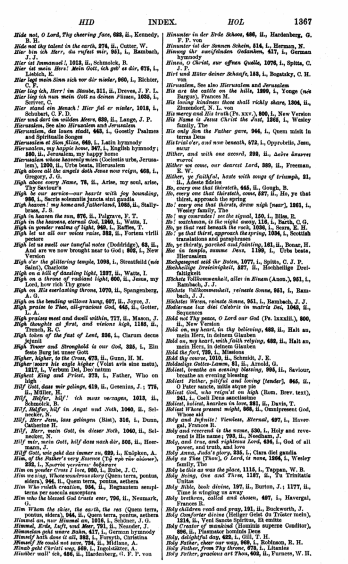

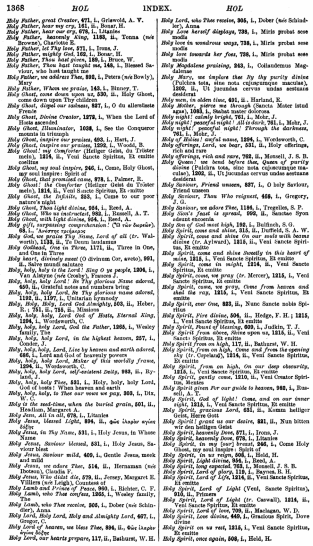

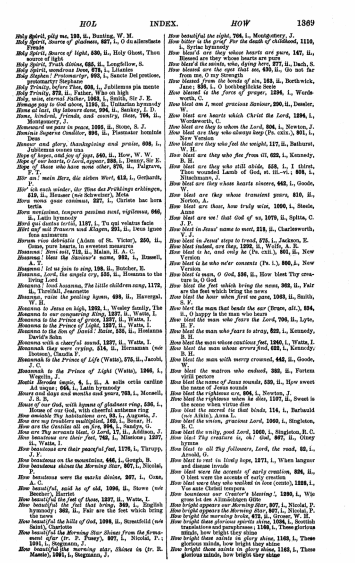

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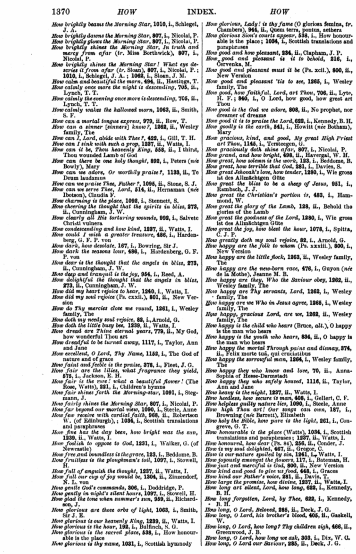

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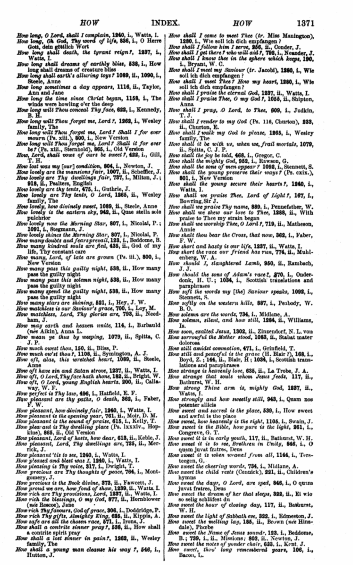

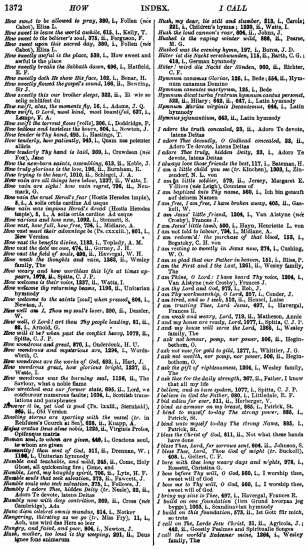



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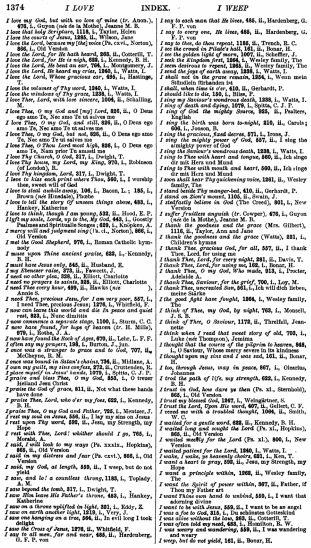

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I place myself in Jesus' hands, 1075, i., Spitta, C. J. P.
I praise Thee, Lord, Thee, O my God, 855, i., O treuer Gott, dein Lob
I praise the God of grace, 811, ii., Not what these hands have done
I pray Thee, Lord, who o'er my foes, 682, i., Kennedy, B. H.
I praise Thee, O my God and Father, 766, i., Meuzer, J.
I rest my soul on Jesus, 560, ii., I lay my sins on Jesus
I rest upon Thy word, 590, ii., Jesu, my Strength, my Hope
I rest with Thee, Lord: whether should I go, 708, i., Mendall, A.
I sail, I sail look to my ways (Ps. xxxiii., Hopkins), 985, ii., Old Version
I sail in my distress and fear (Ps. cxvi.), 986, i., Old Version
I said, my God, at length, 589, ii., I weep, but do not yield
I saw, and lo! a countless throng, 1180, i., Toplady, A. M.
I saw beyond the tomb, 577, i., Dwight, T.
I saw Him leave His Father's throne, 620, i., Hankey, Katherine
I saw on a throne uplifted in light, 282, i., Kitty, Z.
I saw one birth another light, 1179, i., Very, J.
I saw one hanging on a tree, 506, ii., In evil long I took delight
I saw the Cross of Jesus, 1276, ii., Whitfield, F.
I say to all men, far and near, 688, ii., Hardenberg, G. F. P. von
I say to each man that He loves, 688, ii., Hardenberg, G. F. P. von
I say to every one, He loves, 688, ii., Hardenberg, G. F. P. von
I say to thee, do thou repent, 1126, ii., Trench, R. C.
I see a people on their way, 1191, i., Bonar, H.
I see the golden light of morn, 1007, ii., Schaffer, J.
I seek the Kingdom first, 1204, i., Wesley family, The
I seen desirous to repent, 1035, i., Wesley family, The
I send the joys of earth away, 1188, i., Watts, I.
I set my heart to seek Thy face, 1204, i., Von mein Herzen
Sehnlichen Trachten ist
I shall, when time is o'er, 610, ii., Gerhardt, P.
I should like to die, 193, i., Bliss, P.
I sing my Saviour's wondrous death, 1189, i., Watts, I.
I sing the almighty power of God, 577, ii., Watts, I.
I sing of God the mighty source, 1035, ii., Cawdell (née Walters), Leighton
I sing the birth was born to-night, 810, ii., Carolin; 695, i., Jonson, B.
I sing the precious blood decree, 271, i., Isaac, J.
I sing the almighty power of God, 577, ii., I sing the almighty power of God
I sing the Saviour's wondrous death, 1189, i., Watts, I.
I sing to Thee with heart and tongue, 560, ii., Ich singe dir mit Herz und Mund
I sing to Thee with mouth and heart, 560, ii., Ich singe dir mit Herz und Mund
I soon shall hear Thy blessing more, 1201, ii., Wesley family, The
I stand beside Thy manger-bed, 810, ii., Gerhardt, P.
I stand on Zion's mount, 1105, ii., Swain, J.
I stepped before in God (The Creed), 801, i., New Version
I suffer fruitless anguish (tr. Cowper), 676, i., Guyon (née de la Motte), Jeanne M. B.
I think the goodness and the grace (Mrs. Gilbert), 1201, ii., Wesley family, The
I thank the goodness and the grace (Watts), 221, i., Children's hymns
I thank Thee, gracious God, for all, 557, ii., I thank Thee, Lord, for using me
I thank Thee, Lord, for every sight, 261, ii., Davis, T.
I thank Thee, Lord, for using me, 126, i., Bonar, H.
I thank Thee, O my God, Who made, 213, i., Procter, Adelaide A.
I thank Thee, Saviour, for the grief, 700, i., Lee, M.
I thought the sorrowful Son, 681, i., Ich will dich lehren, mein Kind
I the good fight have fought, 1056, i., Wesley family, The
I think of Thee, my God, by night, 703, i., Mossell, J. S. B.
I think of Thee, O Saviour, 1179, ii., Threlfall, Jonathan
I think when I read that sweet story of old, 793, i., Luke (née Thompson), Jemima
I thought that the course of the pilgrim to heaven, 868, i., O Saviour, Whose mercy saves in its kindness
I thought upon my sins and I was sad, 121, ii., Bonar, H.
I to, through Jesus, way in peace, 967, i., Gisecius, Johannes
I trod the path of life, my strength, 682, i., Kennedy, B. H.
I trust in God, how have ye then (Ps. xi., Sternhold), 985, i., Old Version
I trust my blessed God, 1047, i., Weingärtner, S.
I trust the Lord, Upon His word, 607, ii., Gellert, C. F.
I walk with a troubled thought, 1036, ii., Smith, C. C.
I waited for a gentle word, 682, ii., Kennedy, B. H.
I waited long and sought the Lord (Ps. xl., Hopkins), 985, ii., Old Version
I want to be really for the Lord (Ps. xl.), 806, i., New Version
I waited patient for the Lord, 1040, i., Watts, I.
I wake, I wake, to hear my duty, 621, i., Kelly, T.
I want a heart to pray, 590, ii., Jesu, my Strength, my Hope
I want a principle within, 1202, ii., Wesley family, The
I want the Spirit of power within, 907, ii., Father, if in thee my Father art
I want Thee now bend to unbind, 649, i., I want that adorning divine
I want to be with Jesus, 809, ii., I want to be an angel
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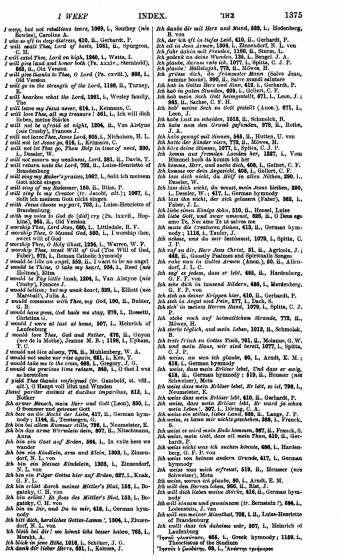
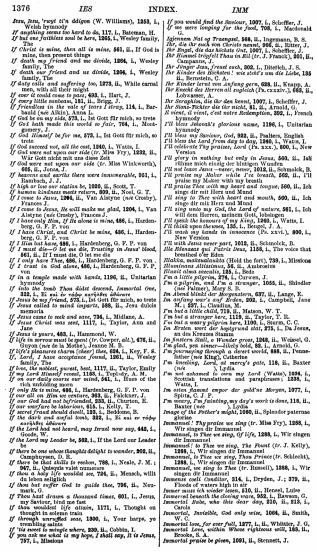
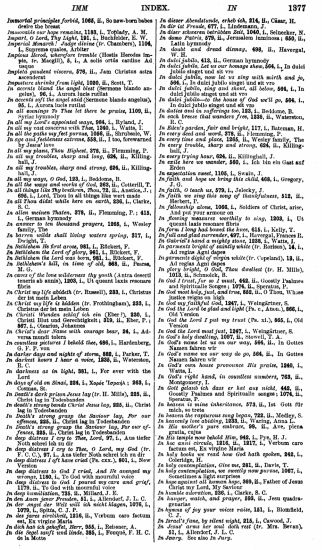
I was alive without the law, 802, ii., Gutsell, T.
I was a wandering sheep, 1191, ii., Bonar, H. W.
I was weary and wandering, 699, ii., I was wandering and weary
I weep, but do not yield, 161, ii., Bonar, H.







Immortal principles forbid, **1066,** ii., So saw-born babes
Immortelle vie hope remains, **1183,** i., Tréfadz, A. M.
Impart Thy light, **181,** i., Hankinson, E. W.
Imperial Monarch! Judge divine [tr. Chatchert], **1154,** i., Συγγενὲς ψυχὴ, λιτάζει
Implora Mored, whereafore tremble (Hostis Herodes impie, tr. Mactill), **5,** i., A mois ortis cantins Ad
Impleth goodest viscera, **976,** ii., Jam Christus astra ascendorat
Impostors shrinks from light, **1080,** ii., Scott, T.
In secrets thanet thy might thout Germans blando anhelo, **1,** i., Ausonius Iacta rutilo
In storeth soft the angel mind (hermone blando angelus), **95,** i., Aurora lucis rutilat
In all mornings *To Thee let there be praise,* **1100,** ii., Syrian hymnody
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In all my sad sentrows with *Thee,* **1200,** i., Watts, I.
In all the paths *my feet pursue,* **1040,** ii., Shrubsole, W.
In eye and feeldeous sstrous, **528,** ii., I ten, forwarned by Jesu' is
In his dwelling *Thou Highest,* **973,** ii., Flemming, P.
In all *my troubles, sharp and long,* **698,** ii., Killingball, J.
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In all *my troubles,* sharp *and strong,* **694,** ii., Killingball, J.
In all *the ways, O God,* **123,** i., Beddome, B.
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In all *Thou didst while here on earth,* **236,** i., Clarke, S.
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In Bathlehem *the Lord was born,* **981,** i., Rhinart, F.
In Bethlem's *hill, in time of old,* **983,** ii., Pearse, M. G.
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In Christ's dear bloom with courage bear, **96,** i., Advertus mundi bilem
In countless pictures *I beheld thee,* **696,** i., Hardenberg, G. F. P. von
In darker days and nights of storm, **982,** i., Parker, T.
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In death's strong bonds *Christ Jesus lay,* **230,** ii., Christ lag in Todesbanden
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In deep affliction *I cry to Thee, Lord,* **97,** i., Aus tiefer Noth schrei ich zu dir
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In deepest distress *I cry to Thee,* **97,** i., Aus tiefer Noth schrei ich zu dir
In deepest distress *I* sore cried (Ps. cxx.), **801,** i., New Version
In deep distress to God *I cried, And He* scanned my sorrows, **1180,** i., To God with mournful voice
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In deep humiliation, **733,** ii., Millard, J. E.
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In der angst der Welt will ich nicht klagen, **1076,** i., **1079,** i., Spitta, C. J. P.
In dieses *Jammerthal,* **216,** ii., Verbum caro factum est, Ex virgine Maria
In dich hab ich gehofft, *Herr,* **955,** i., Reinser, A.
In die Segel setzt *Gott Lindo,* **593,** i., Feugel, F. H. C. de la Motte
In dieser Abendstunde, erhör ich, **216,** ii., Cünz, H.
In die ist Freude, **977,** i., Lindemann, J.
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In Gottes *Wort* ist, Jerusalem luminosa; **930,** ii., Latin hymnody
In shadd *and dread dismay,* **699,** ii., Haverpal, W. H.
In dulci jubilo, **413,** ii., German hymnody
In dulci jubilo, nun singet *und seid* froh, **504,** i., In dulci jubilo singet und sei vroh
In dulci jubilo, now let us sing with mirth *and joy,* **504,** i., In dulci jubilo singet und sei vro
In dulci jubilo, sing and shout, all below, **504,** i., In dulci jubilo singet und sei vro
In dulci jubilo—our the house of God we'll go, **504,** i., In dulci jubilo singet und sei vro
In duties and its sufferings for, **125,** i., Beddome, B.
In each breeze that wanders *from,* **1230,** ii., Watterston, G.
In Eden's garden, fair and bright, **117,** i., Bateman, H.
In every deed and word, **972,** ii., Flemming, P.
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In faith and hope we bring this child, **603,** i., Gregory, T.
In faith, O teach us, **979,** i., Jolesky, J.
In faith we sing this song of thanksgiveness, **512,** ii., Herbert, J.
In fellowship alone, **1066,** i., Soldiers of Christ, arise, and put your armour on
In flowing measures sweetly to sing, **1203,** i., Ut queant laxis resonare fibris
In form I long had heard the *hour,* **618,** i., Kelly, T.
In Gethsemane *Jesus* prayed, **1035,** ii., Schmolck, B.
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In garments bright of nuptials white (tr. Bethune), **14,** i., Ad regias Agni dapes
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In God, O God, *Thou Exalted* (tr. H. Mills), **1013,** ii., Schmolck, B.
In God I trust, for as I want, **633,** ii., Goostly Psalmes and Spirituall songes; **1076,** ii., Spenser, E.
In God *I trust, Lord Jesus,* **921,** ii., O Jesu, Du aus reiche Gnade
In God my faithful God, **1267,** i., Weingärtner, S.
In God the Lord *be glad and* light (Ps. v., Anon.), **806,** i., Old Version
In God the Lord *I put my trust* (Ps. xi.), **965,** i., Old Version
In God the Lord *must* just, **1267,** i., Weingärtner, S.
In God's holy dwelling, **1097,** ii., Harwell, T. A.
In God's name let us on our way, **594,** ii., In Gottes Namen fahren wir
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In God's own house *precannot His praise,* **1205,** i., Watts, I.
In God's right hand, in countless numbers, **723,** ii., Montgomery, J.
In Gottes Reich darf nur *ist gut nicht,* **443,** ii., Goostly Psalmes and Spirituall songes; **1074,** i., Spenser, E.
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In heavenly love abiding, **1253,** ii., Waring, Anna L.
In His mother's pure embrace, **86,** ii., Ave, plena gratia
In His temple now behold *Him,* **949,** i., Pye, H. J.
In hoc anni circulo, **1216,** ii., **1217,** i., Verbum caro factum est, Ex virgine Maria
In holy books we read how God hath spoken, **942,** i., Old Version
In holy contemplation, Give me, **911,** ii., Davis, T.
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In hope against all human hope, **309,** ii., Father of Jesus Christ, and Lord
In humble adoration, **1256,** i., Clarke, S. C.
In hunger, watch, and prayer, **599,** ii., Jesu quadragenarius
In hymns of joy your voices raise, **181,** i., Blomfield, C. J.
In Israel's fane, by silent night, **815,** i., Cawood, J.
In Jesus' arms for soul doth rest (tr. Mrs. Bevan), **51,** i., Allendorf, J. L. C.
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In Jordan Thou didst sanctify, **1094,** i., Wordsworth, C.
In joy and peace I onward fare, **700,** i., Mit Fried und Freud ich fahr dahin
In Judah, God of old was known, **1200,** i., Watts, I.
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In Judah's land let Zion's sons, **939,** i., How honourable is the city
In Jury land God is and known (Ps. lxxvi., Post), **1059,** ii., Scottish hymnody
In latter days the mount of God (Anon.), **168,** ii., Bruce, M.; **1098,** i., Scottish translations and paraphrases
In life's fair Spring, **679,** i., Gwyllim, A.
In life's gay dawn, when sprightly youth, **1036,** i., Scottish translations and paraphrases
In life's gay morn, when sprightly youth, **146,** ii., Hall, J.; **505,** ii., In life's gay dawn, when sprightly youth
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In love, the Father's sinless Child, **1187,** i., The Son of God in mighty love
In lovely Thy living appeareth, **981,** i., Rhinart, F.
In manig *a form I see thee oft,* **696,** i., Hardenberg, G. F. P. von
In mansuetis *suspiremus,* **886,** ii., Hilary; **960,** i., Latin hymnody
In my place *Thy dwelling* (tr. Jacobi, 1732), **1300,** ii., Syrian hymnody
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In meiner Noth ruf ich zu dir, **804,** i., Binder, B.
In memory of the Saviour's love, **147,** i., Steed's visit to the Sacrament of the Church
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In Ost *und West* we believe (tr. Miss Fry), **1287,** ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
In one true God we all believe (tr. Macdonald), **1287,** ii., Wir glauben all an einen Gott, Schöpfer Himmels und der Erden
In our common celebration, **893,** ii., Omnes una celebremus
In our Lord's atoning grief, **668,** i., In passione Domini, qua datur salus brutis
In our Lord's grief and anxiety, **985,** i., Fouqué, F. H. C. de la Motte
In our work and *in our play,* **803,** i., Dix, W. C.
In Paradise repairing, **660,** i., Lilliedale, R. F.
In passione Domini, qui datur salus brutis, **168,** i., In passione Domini
In patient faith old *Christ* shall *come,* **778,** ii., Mendelsohn, J.
In peace and joy sunny *I go,* **700,** i., Mit Fried und Freud ich fahr dahin
In peace and joy I now depart, according to, **700,** i., Mit Fried und Freud ich fahr dahin
In peace and joy I now depart, Ja, **700,** i., Mit Fried und Freud ich fahr dahin
In peace and joy I now depart, It is, **700,** i., Mit Fried und Freud ich fahr dahin
In peace and joy I now depart, Now, **700,** i., Mit Fried und Freud ich fahr dahin
In peace I'll lie down to sleep, **1056,** i., Sutton, C.
In pleasant lands have fallen the lines, **979,** i., Flint, J.
In praise *to God,* let all the people join (Ps. cxvii.), **1,** i., Old Version
In prayer all reverence let *us Fall* (Omnes ut orem censeo), **966,** i., Quod hoc adunitatis votus
In prayer together let *us Fall,* **966,** ii., Ex more docti mystico
In prayer our voices raise ye (tr. J. Kelly), **611,** i., Gebhardt, F.
In realms of everlasting light, **1196,** i., Unitarian hymnody
In robes of judgment, he, He comes, **1060,** i., Watts, I.
In regal robes of splendour, **1095,** i., Hosa regni splendore
In shadowy night, whilst *drowsy sleep,* **696,** i., In nocte umbrâ densâ
In Shiloh, where thine ark was stored, **1196,** i., Tyrone, C. E.
In sicht's sorens oblivion hid, **680,** i., Hawksworth, J.
In solem *curae, ad holy love,* **959,** ii., Ex more docti mystico
In songs of glad thanksgiving, **680,** i., Littledale, R. F.
In songs of sublime adoration and praise, **537,** i., How sweet the name of Jesus sounds
In sorrow and distress, **1206,** i., Wordsworth, C.
In sorrow steeped, with harris *forlorn* (Tristes erant spoliati), **95,** ii., Aurora lucis rutilat
In sweetest silence *do we hold* (Ps. civ., Norton), **1100,** i., Syrian hymnody
In Thyself, Lord, we must Thee rest, **1276,** ii., Whitfield, G.
In sisters grave *the heavenly Child,* **986,** ii., Divina consolus Puer
In the *blessings of the gates* (Lagan), **198,** ii., Bruce, M.; **1098,** i., Scottish translations and paraphrases
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In their *graves* while they lie, **1253,** ii., Waring, Anna L.
In there *soul* trials we must see, **709,** ii., Lyte, H. F.
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In tenebris nostris *et* dram caligine nemis (Cameracensis), **1,** i., Ausonius Iacta rutilo
In thankful songs our hearts we lift, **120,** i., Bell, C. C.
In that book so old and holy, **210,** ii., Hemel, Luise
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In the *luminous* earth regions yet, **1079,** i., Spitta, C. J. P.
In the beginning was the Word, **688,** ii., Longfellow, S.
In the bonds of death He lay, Who, **225,** ii., Christ lag in Todesbanden
In the bonds of life, when youth, **505,** ii., In life's gay dawn, when sprightly youth
In the Christian's home in glory, **605,** i., Harmer, G. T.
In the Cross of Christ I glory, **166,** ii., Bowring, Sir J.
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In the dark and cloudy day, **881,** i., Rawson, G.
In the dark and silent night, **670,** i., Lowes, Jaye E.
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In the evening there is weeping, **697,** i., Havergal, Frances R.
In the Father spring-time, **119,** ii., Baxter (née), Lydia
In the far celestial land (tr. Mrs. Chester), **966,** ii., O qualis cunctarum laetitia
In the fields with their flocks abiding, **985,** ii., Farrer, W.
In the fonds of tribulation, **698,** i., Pearse, S.
In the Feast of life perennial, **13,** ii., Ad perennis vitae fontem
In the glad morn of life, when youth, **505,** ii., In life's gay dawn, when sprightly youth
In the Garden of perfection, **670,** i., Rea, T.
In the garden of the Saviour, **1217,** i., Verbum caro factum est, Ex virgine Maria
In the grey of the morning when shadow pass away, **697,** i., Ἡλιουργὸς ἐκ ἐν Νοτὶς κυβρεῖ
In the hollow of Thine hand, **595,** i., Dix, W. C.
In the land of Judah (Ps. lxxvi.), **1059,** ii., Scottish hymnody
In the hour of deep distress, **803,** ii., In the hour of my distress
In the hour of doubt and sorrow, **956,** i., Nicholson, H. H.
In the hour of my distress, **977,** ii., Litanies
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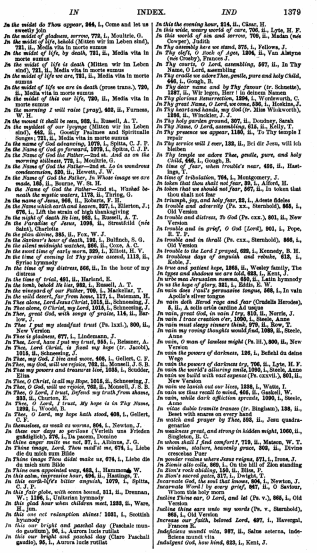
In the light, Lord, of Thy cross, **630,** ii., Lange, J. P.
In the lone deserts, in the caves and coverts (Astra deserti inserta ab annis), **1205,** i., Ut quanti laxis resonare fibris
In the Lord's atoning grief, **668,** i., In passione Domini, qua datur salus brutis



In the midst do Thou appear, 866, i., Come and let us worship God
In the midst of darkness, sorrow, 772, i., Moultrie, G.
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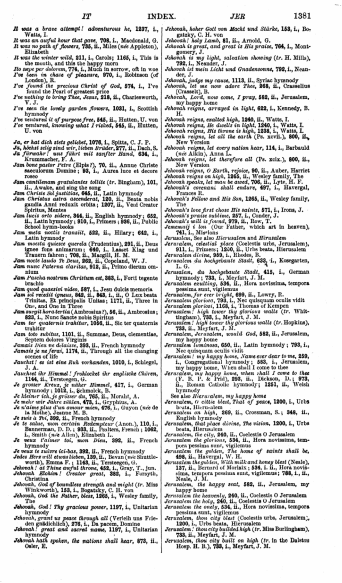

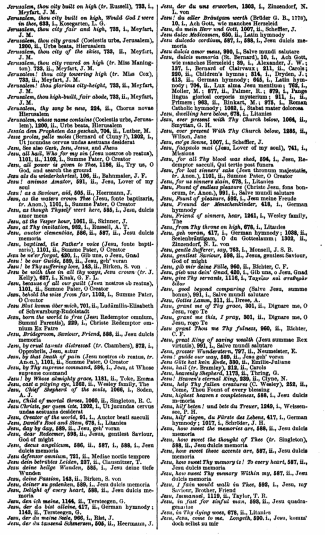



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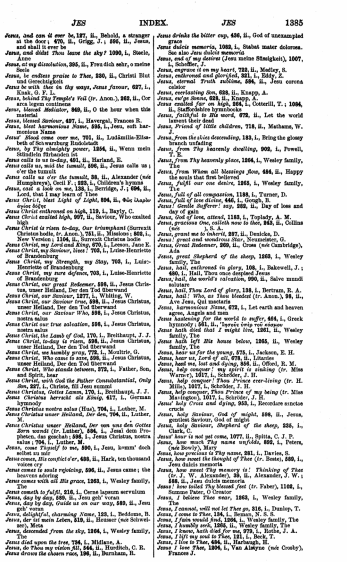

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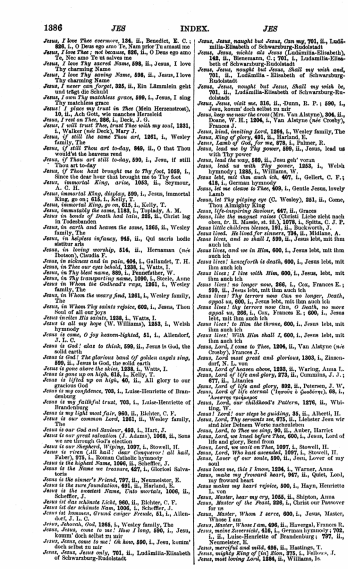

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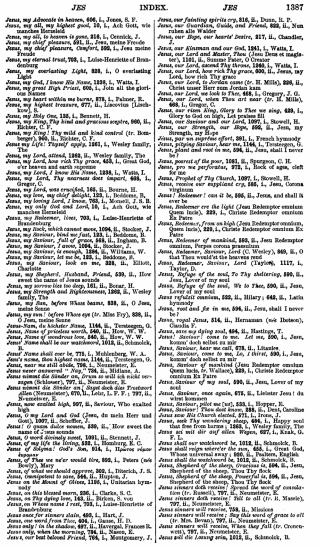
Jesus, meine Zuversicht, 518, i., German hymnody; 703, i., Luise-Henriette of Brandenburg; 707, ii., Schaffer, J.

Jesus, merciful and mild, 696, ii., Hastings, T.

Jesus, mighty King of Zion, 272, i., Palmer, J.

Jesus, most loving Lord, 1366, ii., Williams, D.



Jesus, my Advocate in heaven, 696, i., Jones, S. F.
Jesus, my all, my highest good, 59, i., Ach Gott, wie manches Herzeleid
Jesus, my chief pleasure in gone, 818, i., Cronick, J.
Jesus, my chief pleasure, 651, ii., Jesu, meine Freude
Jesus, my chief pleasure, Comfort, 1005, i., Jesu meine Freude
Jesus, my eternal trust, 709, i., Leine-Henriette of Brunswick
Jesus, my everlasting Light, 838, i., O everlasting Light
Jesus, my God, I know His Name, 1259, i., Watts, I.
Jesus, my great High Priest, 660, i., Join all the glorious names
Jesus, my heart within me burns, 879, i., Palmer, R.
Jesus, my highest treasure, 977, ii., Lisovius (Liebkov), S.
Jesus, my Holy One, 136, i., Bennett, H.
Jesus, my Lord, Thy kind and gracious aspire, 900, ii., Hatcher, C. F.
Jesus, my King! Thy mild and kind control (tr. Bonsinger), 905, ii., Richter, C. F.
Jesus my Life! Thyself apply, 1061, i., Wesley family, The
Jesus, my Lord, attend, 1263, ii., Wesley family, The
Jesus, my Lord, hear rich Thy grace, 625, i., Great God, Ere heaven and earth supreme
Jesus, my Lord, I know His Name, 1259, i., Watts, I.
Jesus, my Lord, Thy mourners dare request, 882, i., Wright, T.
Jesus, my Lord, was crucified, 165, ii., Bourne, H.
Jesus, my love, my chief delight, 120, i., Doddridge, P.
Jesus, my loving Lord, I know, 703, i., Monsell, J. S. B.
Jesus, my only God and Lord, 59, i., Ach Gott, wie manches Herzeleid
Jesus, my Redeemer lives, 703, i., Leine-Henriette of Brunswick
Jesus, my Rock, which cannot move, 1006, ii., Stocker, J.
Jesus, my Saviour, bind me fast, 123, i., Bakhmeier, B.
Jesus, my Saviour, Fall of grace, 866, ii., Ingham, B.
Jesus, my Saviour, I am Thine, 1, i., Adam, C.
Jesus, my Saviour, is enough, 1266, ii., Wilson, W.
Jesus, my Saviour, let me be, 130, i., Beddome, B.
Jesus, my Saviour, look on me, 324, ii., Elliott, Charlotte
Jesus, my Shepherd, Husband, Friend, 639, ii., How sweet the name of Jesus sounds
Jesus, my sorrow-lies too deep, 161, ii., Bonar, H.
Jesus, my Strength and Righteousness, 1262, ii., Wesley family, The
Jesus, my sun! before Whose beams, 888, ii., O Jesu, meine Sonne
Jesus, my sun! before Whose eye (tr. Miss Fry), 888, ii., O Jesu, meine Sonne
Jesus-Nam, du höchster Name, 1144, ii., Tersteegen, G.
Jesus, Name of sweetness true, 1262, ii., Bowe, W. W.
Jesus, Name of wondrous love, 1262, ii., Bowe, W. W.
Jesus! Name shall be our watchword, 1013, ii., Schmolck, B.
Jesus! Name shall ever be, 773, i., Middlebrey, W. A.
Jesus, name so full of grace, 1262, ii., Tersteegen, G.
Jesus, near me still abide, 798, i., Neumeister, Erdmann
Jesus never answered "Nay," 706, ii., Midlane, A.
Jesus nimmt die Sünder an, Jesus es will sich nicht verjagen (Schlosser), 797, ii., Neumeister, E.
Jesus, nothing but Jesus, Jesus my only Trustword (Jesu! Nennenswert), 670, i., Lehr, L. F. W., 797, ii., Neumeister, E.
Jesus, now exalted high, 797, ii., Saviour, Who exalted high
Jesus, o my Lord and God (Jesu, du mein Herr und Gott), 1007, ii., Schaffer, J.
Jesu! O grant dulce sonare, 239, ii., How sweet the name of Jesus sounds
Jesus, O word divinely sweet, 1262, ii., Bennett, J. C.
Jesus of Bethel! God's Son, 514, i., Hymns Ancient and Modern
Jesus of Bethel! God's Son, 514, i., Hymns ancient and modern
Jesus, of Thee we ne'er would tire, 856, i., Peters (née Hoyle), Mary
Jesus, of Thy love should suppress, 262, i., Hitchin, J. S.
Jesus, omnipotent to save, 566, ii., Hughes, J.
Jesus on the Mount of Olives, 1150, i., Unitarian hymnody
Jesus, on this blessed morn, 290, i., Clarke, S. G.
Jesus, on Thee my hope I rest, 703, i., Bonar, H.
Jesus, on Whom mine I rest, 703, i., Leine-Henriette of Brunswick
Jesus once for sinners slain, 460, i., Hart, J.
Jesus, our word from Thee, 634, i., Hatter, H. D.
Jesus, rest of my soul, 1262, ii., Tersteegen, Gerhard E.
Jesus only, when the morning, 724, ii., Sigers, E.
Jesus, our best beloved Friend, 705, i., Montgomery, J.
Jesus, our fainting spirits cry, 516, ii., Dunn, R. P.
Jesus, our Guardian, Guide, and Friend, 852, ii., Nun ruhen alle Wälder
Jesus, our Hope, our hearts' desire, 217, ii., Chandler, J.
Jesus, our Kinsman and our God, 1261, i., Watts, I.
Jesus, our Lord and Master, Thou (Jesu Jesu es magistor), 1101, ii., Smyttan Peter, O Creator
Jesus, our Lord, how rich Thy grace, 625, i., Watts, I.
Jesus, our Lord, how rich Thy grace, 625, i., Jesus, my Lord, how rich Thy grace
Jesus, our Lord, to darkness came (tr. H. Mills), 668, ii., Christ unser Herr zum Jordan kam
Jesus, our Lord, we look to Thee, 1262, ii., Gregory, J. G.
Jesus, our Lord, when Thou art near (tr. H. Mills), 668, i., Gregor, C.
Jesus, our risen King, Glory to Thee we sing, 629, i., Glory to God on high, Let praises fill
Jesus, our Shepherd, Guardian, Friend, 1262, ii., Stowell, H.
Jesus, our Strength, our Hope, 586, ii., Jesu, my Strength, my Hope
Jesus, pur un supreme effort, 951, i., French hymnody
Jesus, pytying Saviour, hear me, 1146, i., Tersteegen, G.
Jesus, quiet and rest in me, 598, ii., Jesu, shall I never be?
Jesus, quench of the poor, 1262, ii., Spurgeon, C. H.
Jesus, qui me perfectus, 972, i., Rock of ages, cleft for me
Jesus, Prophet of Thy Church, 1097, i., Stowell, H.
Jesus, quem vor supplicat erp, 1262, i., Jesu, Corona Virginum
Jesus! Redeemer! rest of he, 895, ii., Jesu, and shall it ever be
Jesus, Redeemer ere the light (Jesu Redemptor omnium Quem luci), 229, i., Christe Redemptor omnium Ex Patre
Jesus, Redeemer, From on high (Jesu Redemptor omnium, Quem lucis), 229, i., Christe Redemptor omnium Ex Patre
Jesus, Redeemer of mankind, 229, ii., Jesu Redemptor omnium Quem lucis, Ex Patre
Jesus, Redeemer, Saviour, Lord (J. Wesley), 262, ii., O that Thou would'st the heavens rend
Jesus, Redeemer, Saviour, Lord (Taylor), 1117, i., Taylor, D.
Jesus, Refuge of the soul, To Thy sheltering, 266, ii., Jesu, Lover of my soul
Jesus, Refuge of the soul, We to Thee, 266, ii., Jesu, Lover of my soul
Jesus refulsit omnium, 232, ii., Hilary: 645, ii., Latin Hymns
Jesus, rest and fix in me, 598, ii., Jesu, shall I never be?
Jesus, royal Jesus, 514, ii., Hermannus (née Bestech), Caroline J.
Jesus, Saviour, dying soul, 456, ii., Hastings, T.
Jesus! Saviour! come to me. Let me, 266, i., Jesu, komm' doch selbst zu mir
Jesus, Saviour, hear me call, 972, ii., Litanies
Jesus, Saviour, come to me, Lo, I thirst, 590, i., Jesu, komm' doch selbst zu mir
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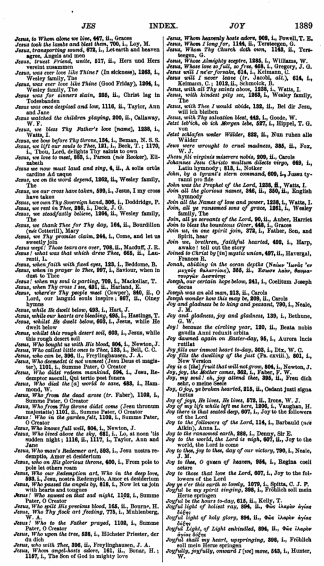
Jesus, Saviour of my soul, 266, ii., Jesu, Lover of my soul
Jesus, Saviour, one again, 972, ii., Lisbeter Jesu! du wirst kommen
Jesus, Saviour, point me (sic), 523, i., Hopper, E.
Jesus, Saviour! Thou dost know, 262, ii., Dent, Caroline
Jesus, Saviour, Shepherd, Friend, 639, ii., How sweet the name of Jesus sounds
Jesus, Saviour, sons



Jesus, to Whom alone we live, 607, ii., Graves
Jesus took the lunch and blest them, 700, i., Lee, M.
Jesus, transporting sound, 672, i., Let earth and heaven agree, Angels and men
Jesus, truest Friend, waste, 217, ii., Hern and Hern
Jesus, we look to Thee, 695, i., Thomas (née Bonar), Elizabeth
Jesus, was ever love like Thine? (In sickness), 1305, i., Wesley family, The
Jesus, was ever love like Thine (Good Friday), 1306, i., Wesley family, The
Jesu Salvator saeculi, 886, ii., Christ lag in Todesbanden
Jesus was once despised and low, 1116, ii., Taylor, Ann and Jane
Jesus watched the children playing, 900, ii., Callaway, Mrs.
Jesus, we bless Thy Father's love [name], 1339, i., Waite, J.
Jesus, we bow before Thy throne, 126, i., Beman, N. S. S.
Jesus, we lift our souls to Thee, 121, i., Beck, T.; 1170, i., Rippon, T. G. and Others
Jesus, we look to Thee, 695, i., Thomas (née Bonar), Elizabeth
Jesus we now must laud and sing, 4, ii., A wits artis cardine Ad usque
Jesus! what a friend for sinners, 1302, ii., Wesley family, The
Jesus, we our cross have taken, 699, i., Jesus, I my cross have taken
Jesus, we sons Thy Sovereign hand, 895, i., Doddridge, P.
Jesus, we rest on Thee, 695, i., Thomas (née Bonar), Isabella
Jesus, we stand fainly believe, 1306, ii., Wesley family, The
Jesus, we thank Thee for Thy day, 164, ii., Beardsley (née Cotterill), Mary
Jesus, we Thy promise claim, 344, i., Come, and let us sweetly join
Jesus weep! Those tears are over, 709, ii., Manfuff, J. E.
Jesus! what was that which drew Thee, 661, ii., Leicester, L.
Jesus, when Faith with fixed eyes, 125, i., Beddome, B.
Jesus, when to prayer to Thee, 697, i., Inwater, when in anguish, 1255, i., Symme Peter, O Creator
Jesus! when my soul is parting, 709, i., Mackellar, T.
Jesus, where'er Thy people meet (George), 980, ii., O Lord, our languid souls inspire; 987, ii., Olney Hymns
Jesus, while He dwelt below, 695, i., Hart, J.
Jesus, while our hearts are bleeding, 695, i., Hastings, T.
Jesus, whilst He dwelt below, 695, i., Jesus, while He dwelt below
Jesus, who trod this rough desert soil, 699, i., Jesus, while this rough desert soil
Jesus, Who bought us with His blood, 906, i., Newton, J.
Jesus, Who called little ones to Thee, 125, i., Bell, C. C.
Jesus, who con be, 396, ii., Freylinghausen, J. A.
Jesus, Who dwelt with men below, 1255, i., Inwater, when in anguish, 1255, i., Symme Peter, O Creator
Jesus, Who didst redeem mankind, 596, i., Jam, Redemptor mundi, Qui tertia post lumina
Jesus, Who dost the [a] world to save, 683, i., Hamilton
Jesus, Who from the dead arose (or Father), 1138, i., Symme Peter, O Creator
Jesus, Who from Thy throne didst come (Jesu thronum relinquisti) 1167, ii., Symme Peter, O Creator
Jesus, Who in the garden fell, 1138, i., Symme Peter, O Creator
Jesus, Who knows full well, 906, i., Newton, J.
Jesus, Who lived above the sky, 681, i., Lo, at noon 'tis sudden night; 1116, ii., Taylor, Ann and Jane
Jesus, Who mare's Redemer art, 595, i., Jam nostra redemptio, Amor et desiderium
Jesus, who on this glorious throne, 600, i., From pole to pole let others roam
Jesus, Who Redemption art, Who in the deep love, 595, i., Jam, nostra Redemptio, Amor et desiderium
Jesus, Who passed the angels by, 815, i., Now let us join with hearts and tongues
Jesus! Who scanned on dead and night, 1139, i., Symme Peter, O Creator
Jesus, Who with His precious blood, 152, ii., Bunyan, H.
Jesus, Who Thy flock art feeding, 773, i., Muhlenberg, W. A.
Jesus! Who to the Father prayed, 1138, i., Symme Peter, O Creator
Jesus, Who upon the tree, 328, i., Hinchcliffe Priester, der da sich
Jesus, who with Thee, 396, ii., Freylinghausen, J. A.
Jesus, Whom angel-hosts adore, 261, ii., Bonar, H.; 1187, i., The Son of God in mighty love
Jesus, Whom heavenly hosts adore, 906, i., Powell, T. E.
Jesus, Whom I long for, 1146, ii., Trotsenpen, D.
Jesus, Whom Thy Church doth own, 1263, ii., Tersteegen, G.
Jesus, Whose Almighty mystery, 1305, i., Williams, W.
Jesus, Whose glory reigns, 1305, i., Wesley, C. and Others
Jesus will I never forsake, 614, i., Kittmann, C.
Jesus will I never leave (Jr. Jacobi, sel.), 614, i., Kittmann, C.; 1012, ii., Schmolck, B.
Jesus, with all Thy saints above, 1305, i., Watts, I.
Jesus, with kindest pity see, 1305, i., Wesley family, The
Jesus, with Thee I would abide, 152, ii., Bei dir Jesus will ich bleiben
Jesus, with Thy salvation blest, 643, i., Goode, W.
Jetzt lobet, ob ich Sünder bin, 1271, i., Rippel, T. G.
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Jews were wrought to cruel madness, 288, ii., Fox, J.
Jhesu, fili virginis miserere nobis, 598, ii., Carols
Jhesumet Jam Christo mullum dilecte virgo, 969, i., Latin hymnody
John, by a tyrant's stern command, 609, i., Jesus tyrannis ense jussus
John was the Prophet of the Lord, 1233, ii., Watts, I.
Join all the glorious names, 266, ii., 269, ii., English hymnody
Join all the Names of love and power, 1216, i., Watts, I.
Join, all ye humbled sons of grace, 1261, i., Wesley family, The
John, all ye servants of the Lord, 96, ii., Asher, Harriet
Join to hear the bounteous Giver, 648, i., Grace
Join us, as one spirit join, 372, i., Father, Son, and Spirit, bless
Join workers, faithful hearted, 422, i., Harp, awake: tell out the story
Joined to Christ by [in] mystic union, 697, ii., Havergal, Frances R.
Jonah, abiding in the ocean depths (Neuter Iunde 'us noyete Saeculum), 599, ii., Neuere hohe, Sonne der Gerechtigkeit
Joseph, our certain hope below, 241, i., Collitus Joseph decus
Joseph was an old man, 213, ii., Carols
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Joy all Thy kindness be to king and peasant, 190, i., Neale, J. M.
Joy and gladness, joy and gladness, 130, i., Bethune, G. W.
Joy! because the circling year, 120, ii., Beata nobis gaudia anni recurrentis
Joy dawned again on Easter-day, 84, i., Aurea luce rutilat
Joy fills our inmost heart to-day, 202, i., Dix, W. C.
Joy fills the dwelling of the just (Ps. cxviii.), 801, i., Montgomery, J.
Joy is a [the] fruit that will not grow, 604, i., Newton, J.
Joy, Joy, the Mother comes, 962, i., Faber, F. W.
Joy, my soul! oh, joy attend thee, 395, ii., Wen dich wär, o meine Seele
Joy, O ye broken hearted, 213, ii., Ombani Jesu signa latina
Joy of joys, He lives, He lives, 272, ii., Irons, W. J.
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Joy there is that sealed day, 697, i., Joy to the Followers of the Lord
Joy to the followers of the Lord, 114, i., Barbauld (née Aikin), Anna L.
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Joy to thee, joy to thee, King of our misery, 790, i., Neale, J. M.
Joy to thee, O queen of heaven, 964, i., Regina coeli laetare
Joy to you, whose that love the Lord, 697, i., Joy to the followers of the Lord
Joy ye o'er this earth so lowly, 1079, i., Spitta, C. J. P.
Joyful be my spirit singing, 395, i., Fröhlich soll mein Herze springen
Joyful hope of holiest rest, 696, ii., Kelly, T.
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Joyful light of holy glory, 696, ii., Sie klopfet deine Liebe
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Joyful shall my heart, upspringing, 260, i., Fröhlich soll mein Herze springen
Joyfully, joyfully, onward I [we] move, 663, i., Hunter, W.

Jubilemus omnes uno, 1068, ii., Sequence
Jucundare plebs fidelis, 12, i., Adam of St. Victor; 250, ii., Come, ye saints, lift up your voices; 682, i., Latin hymnody
Judaea, thou blessed land, 268, i., Robert II. of France
Judaea tunc incredula, 276, ii., Jam Christus astra ascenderat
Judea's desert heard a sound, 236, i., Clamantis eco vox sonans
Judge me, O God (defend) my cause, O Lord (Ps. xliii., Hermisch), 805, ii., Old Version
Judge me, O God, maintain my cause, 822, i., Kennedy, E. H.
Judge me, O Lord, and prove my ways, 1260, i., Wesley, C.
Judge me, O Lord, and try my heart, 796, ii., Lyte, H. F.
Judge me, O Lord, for I the paths (Ps. xxvi.), 800, i., New Version
Judge me, O Lord, in righteousness, 794, i., Montgomery, J.
Judge me, O Lord, to Thee I fly, 796, ii., Lyte, H. F.
Judges who rule the world by laws, 1260, i., Watts, I.
Judicium hoc inexcusabile, cryptis sordis, 813, i., Notker
Jura regum in Judae chaos, 267, i., Quicunque Christum quaerit
Just and devout old Simeon lived (canto by Logan in Scot. Ch. & Pats. 1781), 180, ii., Bryce, M.; 812, i., Now let Thy servant die in peace; 1036, i., Scottish traditional and paraphrases
Just as I am and look to thee, 499, i., Gribble, I.
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Just as Thou art—how wondrous fair, 1005, i., Smith, J.
Just as thou art, without one trace (Cook), 269, i., Cook, R. S.; 609, ii., Just as I am, without one plea
Just Judge of heaven, against my foes (Ps. lxiii.), 800, i., Montgomery, J.
Just o'er the ocean I hang, 817, i., Dwight, T.
Just when Thou will, O Master, call, 697, ii., Havergal, Frances R.
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Justify Thee baptized in holiness ago, 1305, ii., Wesley family, The

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Kar'ligen Jesu, Gottes Lamm (From Gerhard's 19 meditations, Hebet), 799, i., Mentzer
Kartliche de reis sanwerkroe, 68, ii., Jesaerdenen Jesus hoff belangt tyntjen behoyptes ys, 1320, ii., Wrath self, mein Herr! und sings
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Keep silence, all created things, 1227, i., Watts, I.
King, silence, all ye sons of men (Watts, alt.), 1224, i., Scottish translations and paraphrases; 1263, ii., Shall heavenly wisdom cry aloud
King, to Thy praise and glory we, 888, i., Davis, T.
King we, Lord, and keep us ever, 812, ii., Kelly, T.
King, we, O Lord, by Thy pure word, 855, i., Erhalt uns, Herr, bei deinem Wort
King we, Lord, O keep us ever, 812, ii., Kelly, T.
King Christ, der du zur Marterzeit, 615, ii., German hymnody; 1077, i., Spitta, C. J. P.
King Christ sei uns das die Reihnung machen, 577, i., Isach, C.
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Kleinod des Himmels Passion (Jesu, Leuter, 1611), 595, ii., French hymnody
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Kind Guardian of Thy people, hear, 961, i., O Lord, our languid souls inspire
Kindly mother of the Redeemer, 52, i., Alma Redemptoris mater quae
Kindness, as to Him given, 696, ii., Kindred in Christ, for His dear sake
King and Redeemer! to Thee be the glory, 616, i., Gloria laus et honor
King Eternal and Immortal, 697, ii., Havergal, Frances R.
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King of saints, all saints outshining (tr. Blew), 1023, i., Shalat mater dolorosa
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King of saints, O Lord incarnate, 595, i., Sacrosancta Dominae Sanctitatis praecosia
King of saints, to Whom the number, 267, i., Elkerton, J.
King Solomon of old, 1117, i., Taylor, Ann and Jane
King supreme, of power unbounded, 27, i., Aeterne Rex altissime
King, to Jesse and Gentiles given, 1013, ii., Schmolck, B.
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Knocking, knocking, who is there, 1096, ii., Stowe (née Beecher), Harriet
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Known, und dächten, heiliger Geist, 414, i., German hymnody; 706, i., Luther, M.; 1300, i., Veni Creator Spiritus, Mentes
Known, Heiden-Heiland, Lämpeld, 201, ii., Camparus, J.; 1213, i., Veni Redemptor gentium
Known, Jesus, Heiland, Lämpeld, 201, ii., Camparus, J. Psalmen und Spirituales Liedes, 1540, i., Luther, M.
Known, heiliger Geist, walter dich!, 1213, i., Weiss, M.
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Known, o komm, du Geist der Lehren, 608, i., Held, M.
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Known her zu mir, sagt Gottes Sohn, 672, ii., Grienwald, O.
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Known, Sünder, und Nichel den meinen Jahen, 1303, i., Zinzendorf, N. L. von
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Kreus, wie hehersterer Ringer, 1305, i., Zinzendorf, N. L. von
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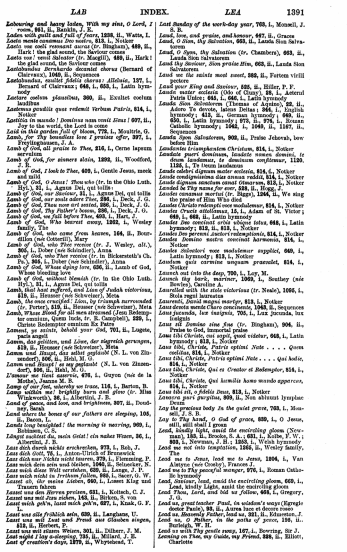
Labour on! late and early, 626, i., Klopstock, F. G.
Labourers of Christ, arise, 1308, i., Bigorney (née Hankey), Lydia
Labouring and heavy laden, Wanting help in time of need, 672, ii., Lisenius; 703, i., Monod, J. S. B.



Labouring and heavy laden, With my sins, O Lord, I 1392, ii.
Laden with guilt and full of fear, 1239, ii., Watts, I.
Lamb mein gesammel ins nahre, 813, i., Nokker
Lamb, me call resonant aurea (tr. Bingham), 469, ii., Hark! the glad sound, the Saviour comes
Lamb, me call resonant aurea (tr. Caswall), 530, ii., Hark! the glad sound, the Saviour comes
Lambebudus Bernhardo decantat chorus (Bernard of Clairvaux), 1068, ii., Sequences
Lambebudus, exultet fidelis chorus Alleluia, 127, i., Bernard of Clairvaux; 668, i., 825, i., Latin hymns
Lantare caelum jucundum, 300, ii., Exultet coelum laudibus
Lantemus paradisi quae redemit *Verbum Patris*, 814, i., Nokker
Lapidibus in mundo Dominus non venit *Jesus!* 977, ii., Jesus, in the world, the Lord never came
Laid on this garden full of bloom, 778, i., Monkton, G.
Lamb, for thy bountiful love I praises offer, 397, i., Freylinghausen, J. A.
Lamb of God, all praise to Thee, 816, i., Cerne lapsum Adae
Lamb of God, for sinners slain, 1092, ii., Woodford, J. R.
Lamb of God, I look to Thee, 409, i., Gentle Jesus, meek and mild
Lamb of God, O Jesus! Thou who (tr. in the Ohio Luth. Hyl.), 81, i., Agnus Dei, qui tollis
Lamb of God, our saviour, 81, i., Agnus Dei, qui tollis
Lamb of God, our souls adore Thee, 398, i., Duck, J. G.
Lamb of God, Thou now art seated, 398, i., Duck, J. G.
Lamb of God, we fall before Thee, 398, i., Duck, J. G.
Lamb of God, we fall before Thee, 409, i., Hart, J.
Lamb of God, Who bearest away, 1092, i., Wesley family, The
Lamb of God, who came from heaven, 106, ii., Bourdillon, F. W.
Lamb of God, who Thou reignest (tr. J. Wesley, alt.), 805, i., Dober (see Schneider), Anna
Lamb of God, who Thou reignest (tr. in Hickenstath's Ch. Pa.), 805, i., Dober (see Schneider), Anna
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Lamb of God, without blemish (tr. in the Ohio Luth. Hyl.), 81, i., Agnus Dei, qui tollis
Lamb, Hail hast suffered, and Lion of Judah victorious, 1, i., Christe Redemptor omnium Ex Patre
Lamb, the once crucified! Lion, by triumph surrounded (tr. Porter), 219, ii., Hosmer (see Schwenter), Meta
Lamb, Whose blood for all men streamed (Jesu Redemptor omnium, Quem lucis, tr. R. Campbell), 229, i., Christe Redemptor omnium Ex Patre
Lamaut, ye saints, behold your God, 701, ii., Logan, Martha
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Lamm und Hengst, das selbst geglaubt (N. L. von Zinzendorf), 696, ii., Heil, M. C.
Lamm und Hengst, das selbst geglaubt (N. L. von Zinzendorf), 696, ii., Heil, M. C.
L'amour me tient agarrée, 679, i., Guyon (née de la Mothe), Jeanne M. B.
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Lamp of our feet, whereby we trust (tr. Miss Winkworth), 29, i., Allerlieb, J. H.
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Langst suchtet du, mein Geist! ein nahes Wesen, 56, i., Eberhard, J.
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Lass dich Gott, Tit. i., Anton-Ulrich of Brunswick
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Lass mich dir Wall verneinen, 696, ii., Lange, J. D.
Lass mich dir Wall verneinen, 696, ii., Lange, J. W.
Lasset ab, die meine Länder, 592, i., Lower King and Transeu fabem
Lasset uns den Herren preisen, 631, i., Kotsch, C. J.
Lasset uns mit den ruhen, 183, ii., Birken, S. von
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Laud, love, and praise, and honour, 667, ii., Grace
Laud, O Zion, thy Salvation, 663, ii., Landa Sion Salvatorem
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Laud thy Saviour, Zion praise him, 663, ii., Landa Sion Salvatorem
Laud we the saints most sanct, 663, ii., Patrem virtiti pectore
Laud your King and Saviour, 525, ii., Hiller, P. F.
Laudate dominum salutis (Ps. cxvii.), 31, i., Arterial Pietis Unite; 644, i., 666, i., Latin hymns
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Laudetcke triumphantem Christum, 814, i., Nokker
Laudet dominum in sanctis *ejus*, 1135, i., Laudate *te* dnum laudemus, te dominum confitemur, 1135, i., Te Deum laudamus
Laude cedeti dignum matter ecclesia, 814, i., Nokker
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Laude confessionis dat unum rabbi, 814, i., Nokker
Lauded be Thy name, for ever, 324, ii., Lyte, H. F.
Lauder consonus mortis (tr. Riggs), 1066, ii., We sing the praise of Him Who died
Lauder Christo redempti non *mollemur*, 814, i., Nokker
Lauder Deo patrem sanctum *mentes* sincerae, 814, i., St. Victor; 668, i., 825, ii., Latin hymnody
Lauder Jon concinat urbs *alegre* laus, 668, i., Latin hymnody; 814, ii., 815, i., Nokker
Laudes Jon parenni Justoru redemptoris, 814, i., Nokker
Laudemkcio sanctis *mentes* sincerae *harmonia*, 814, i., Nokker
Laudes Salandori non *malalemur supplici*, 640, i., Latin hymnody; 813, i., Nokker
Laudum quis carmine unquam *praeculat*, 814, i., Nokker
Launch out into the deep, 793, i., Lee, M.
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Laurelled with the stole victorious (tr. Neale), 1066, i., Sequences
Laurentii, Spesid magnus martyr, 813, i., Nokker
Laus decora mente Claro concinente, 1042, ii., Sequences
Laus jucunda, hoc tempore, 705, i., Lux jucunda, hoc tempore
Laus sit Domino sine fine (tr. Bingham), 906, ii., To God, immortal praise
Laus tibi Christe, nec *aegri*, quod *victor*, 668, i., Latin hymnody; 813, i., Nokker
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Laus tibi Christe, Patris optimi Nate . . . . Qui *hodie*, 814, i., Nokker
Laus tibi, Christe, Qui es Creator et Redemptor, 814, i., Nokker
Laus tibi, Christe, Qui humilis homo mundo apparuisti, 814, i., Nokker
Laus tibi sit, o fidelis Jesu, 813, i., Nokker
Lauseyn gari pargitus, 800, ii., Non alienat lympine Deum
Lay the precious body In the quiet grave, 703, i., Monsell, J. S. B.
Lay to Thy hand, O God of grace, 669, i., O Jesus, still, still shall I grieve
Lead, blissful light, amid the encircling gloom (Novissima), 120, ii., Brooke, S. A.; 621, i., Kelke, F. W.; 1061, i., Newman, J. B.; 1153, i., Welch hymnody
Lead, kind Light, amid the encircling gloom, 1061, ii., Wesley family, The
Lead me to Jesus, lead me to Jesus, 1206, i., Van Alstyne (née Crosby), Frances J.
Lead me to Thy peaceful manger, 970, i., Roman Catholic hymnody
Lead, Saviour, lead, amid the encircling gloom, 669, i., *Lead*, kindly Light, amid the encircling gloom
Lead, Thou, Lord, and bid us follow, 685, i., Gregory, T.
Lead us, great teacher Dead, *in* wisdom's ways (Egregie doctor Paule), 99, ii., Alma hos et decora mane
Lead us, Heavenly Father, lead us, 321, ii., Edmeston, J.
Lead us, O Father, lead us to the paths of peace, 195, ii., Bullock, W. H.
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Leave to thy God to order, 727, i., Cowper, J.
Leaves have their times to fall, 589, ii., Hemans (née Browne), Felicia D.
Lebendig! ach Erde wurfst dein, 966, i., Sachse, C. F. H.
Lebendig will ich dir gehen, 811, ii., Hofmann, J. C. K.
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Led by a mighty arm, 393, i., Ferri tegmen brachio
Led by the God of truth and grace, 165, ii., Scurfield, H.
Led by Thy figure prefigured, 300, ii., Exite filiae Sion, Regis pulchae virginis
Left behind, ye pilgrims darkly falling, 818, ii., Charlesworth, V.
Let cisse instrument, 956, ii., Psalters, French
Lass thau the land of all, 708, ii., Montgomery, J.
Lassens sonst of spring returning, 613, i., Kobbe, J.
Lest the former terry long, 589, ii., Isaiahth adventum
Let all believe in concert sing, 868, ii., Come let us join our friends above
Let all creation praise our God, 816, i., Herman, N.
Let all my soul praise the Lord, let all conspire (Ps. civii., Anthem), 1035, ii., Scottish translations and paraphrases
Let all men know that all men sinner, 1166, ii., Trench, R. C.
Let all men praise the Lord, 180, i., Darling, T.
Let all men praise the Lord, In worship lowly bending (tr. A. Scratch), 960, ii., Herbert, G.
Let all men rejoice by Jesus restored, 1263, i., Wesley family, The
Let all mortal flesh keep silence, 1007, ii., Liturgies of St. James
Let all on earth their voices raise, 300, ii., Exultet coelum laudibus
Let all on earth with songs rejoice, 300, ii., Exultet coelum laudibus
Let all our hearts be awake (tr. Miss Fry), 1127, ii., Von allen meinen Sinnen bin Engel bitwar
Let all our tongues be one, 1238, i., Watts, I.
Let all that are to earth inclined, 211, ii., Carols
Let all that breathe, Jehovah praise, 1204, ii., Wesley family, The
Let all the earth her King adore, 703, i., Mimm Regem adorate omnes
Let all the earth their voices raise, 1260, i., Watts, I.
Let all the heathen writers join, 1260, i., Watts, I.
Let all the just to God with joy, 800, i. (Ps. xxxiii.), New Version
Let all the world with shouts of joy (Ps. lxvi.), 800, ii., New Version
Let all the listening world attend (Ps. xlix.), 800, ii., New Version
Let all the world confess from heaven (tr. Shew), 80, ii., Anton-Ulrich of Brunswick
Let all the world in every corner sing, 267, i., English hymnody; 813, i., Herbert, G.
Let all the world with prayer and praise (tr. Pearson), 813, ii., Grosthat orbe concinat, Latin hymn
Let all things now living a song intend, 1, ii., Addison, N.
Let all who truly love, 1263, i., Wesley family, The
Let Alverna's holy mountain (tr. Caswall), 872, ii., Gratia Christi mons Alvernae
Let anarchy, from shore to shore, 1262, i., Bennett, S.
Let angels prostrate fall, 1263, i., Wesley family, The
Let bolder hearts the strife require, 625, i., Gill, T. H.
Let children hear the mighty deeds, 1260, i., Watts, I.
Let children proclaim Their Saviour and King, 1204, ii., Wesley family, The
Let Christ, in their God draw near, 378, i., First, C. G.
Let Christian faith and hope dispel (Anon. alt.), 188, ii., Bruce, R.; 817, ii., Now let our souls ascend above; 1034, ii., Scottish translations and paraphrases
Let Christians grateful hymns of praise, 1204, i., Wesley family, The
Let Christ's blood vanish from the heavens now, 878, ii., Jam tota sedibus vapet ex polo
Let David, Lord, a constant plan (Ps. cxxxii.), 601, i., New Version
Let dogs delight to bark and bite, 1239, ii., Watts, I.
Let earth and heaven combine, 1262, i., Wesley family, The
Let earth and skies rejoicing sing (tr. Chambers), 1197, ii., Tellus cuncta jubilant
Let earth be glad and joyful sing, 300, ii., Exultet coelum laudibus
Let earthly monarchs titles gain, 1256, i., Vicis sibi cognomina
Let earthly tyrants title claim, 1256, i., Vicis sibi cognomina
Let everlasting glories crown, 1258, i., Watts, I.
Let every age and nation own (tr. Neale), 30, ii., Agnoscat omne saeculum
Let every heart exulting feel, 1263, i., Watts, I.
Let every heart exulting feel, 361, i., Exultet cor praecordiis
Let every heart rejoice and sing, 1256, i., Washburn, H.S.
Let every mortal ear attend, 1258, i., Watts, I.
Let every nation know, 1263, i., Wesley family, The
Let every voice for praise ascend, 251, ii., Davis, T.
Let followers of the Apostles' faith, 817, ii., Now let our souls ascend above
Let Gentiles raise the thankful lay (tr. Neale), 807, i., Exultet coelum laudibus
Let glory be to God on high, 625, ii., Gloria in excelsis
Let go the where of Judaism, 365, i., English hymnody; 625, i., Goudly Psalmes and Spirituall Songes
Let God arise, and then His foes (Ps. lxviii., Sternhold), 1034, i., Scottish Psalter
Let God arise in all His might, 1260, i., Watts, I.
Let God be blest, be praised, and be thanked, 666, ii., Gott sei gelobet und gebenedeiet
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Let God, the God of battles, rise (Ps. lxviii.), 800, ii., New Version
Let God the Father live, 1258, i., Watts, I.
Let God, the mighty God, 1263, ii., Wesley family, The
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Let hearts and tongues unite, 804, i., Newton, J.
Let heaven arise, let earth appear (Watts, recast), 816, ii., Now let a spacious world arise; 1031, ii., Scottish translations and paraphrases
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Let me close, let me close, 627, i., Knak, G. F. i.
Let me go, let me go, dear Jesus (tr. Mrs. Spenth), 627, i., Knak, G. F. i.
Let me go! ah, let me go, 627, i., Knak, G. F. i.
Let me go, let me go, dear Jesus to have to know (tr. Mrs. Spenth), 627, i., Knak, G. F. i.
Let me go, Oh me go, Lord to see (tr. Mrs. Spenth), 627, i., Knak, G. F. i.
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Let me leave to-day be shed, 603, i., Tuscri me dare clamorem
Let me not a thought ev pain thee (tr. J. Kelly), 1060, ii., Sebastian, F.
Let me to Thy bosom fly (their) wisdom boast, 1206, i., Wesley family, The
Let not your hearts be troubled now, 879, ii., Let not your hearts with anxious thoughts
Let not your hearts with anxious thoughts, 879, ii., Let not your hearts with anxious thoughts
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Let nothing make the end or fruitful (tr. Miss Wink-worth), 979, i., Flemming, F.
Let now all honour due to love (tr. Hunt), 4, ii., A solis ortis cardine Ad usque
Let our choir new anthems raise, 866, ii., Pearse, S.
Let old things pass away (tr. Caswall), 898, i., Sacris solemniis juncta sint gaudia
Let other cities strive, which most (O sola magarum urbium, tr. in the Primer, 1706), 960, ii., Qui-cunque Christum quaeritis
Let others boast how strong they be, 1038, i., Watts, I.
Let others boast their ancient line, 878, ii., Critchlow, E.
Let others in their wealth delight, 783, i., Monsell, J. S. B.
Let our choir new anthems raise, 866, ii., Greek hymn-ody, 967, ii., Litaniae
Let our choir with voice concordant (tr. Littledale), 1039, ii., Vox nostra resti cieri
Let our chorus raise innocuae (tr. Wrangham), 1039, ii., Vox nostra resti cieri
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Let reason saintly boast her power, 613, i., Kelly, T.
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Let saints on earth in concert sing, 866, ii., Come, let us join our friends above
Let saints on earth their anthems raise, 41, ii., All hail the power of Jesus' Name
Let saints on earth their anthems raise, 672, ii., Let saints on earth their anthems raise
Let sighing cease and woe (tr. Blew), 977, i., Jam finitum suspiria
Let sinners speak give thanks and sing, 613, ii., Kelly, T.
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Let the choir devoutly bring (tr. Pearse), 964, ii., Hagemnem sempiterna per saecula saecorum
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Let the Church now anthems sing, 1186, i., Vox laeta ebullimus
Let the Church sing Alleluia (tr. Littledale), 49, i., Alleluia, voce decora
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Let the loud mourn through all its coasts, 976, i., It is the Lord, behold His hand
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Let the splendour of Thy word, 977, ii., Denicke, D.
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Let the voices of blessing rise, 724, ii., Mitjana, A.
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Let Thy grace, Lord, make me (At) lively, 668, i., Goode, W.
Let Thy light on me be shining (tr. B. Manie), 139, ii., Dat Gij Jesu, uwlicht
Let Thy own voice, O Father, say, 709, i., Macdonald, G.
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Let us adore the eternal Word, 1038, i., Watts, I.
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Let us all in chorus sing (tr. Singleton), 304, i., Cantemus cuncti melodum nunc, Alleluia
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Let us all rejoice together, 939, i., Jubilemus omnes una
Let us all with gladness praise, 1265, i., Watts, I.
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Let us arise and watch by night, 939, i., Nocte surgentes vigilemus omnes
Let us arise and watch are drawn of light, 939, i., Nocte surgentes vigilemus omnes
Let us arise from night and slumber waking, 939, i., Nocte surgentes vigilemus omnes
Let us cancle our joys, 939, i., Kingsbury, W.
Let us be glad, and we more sad, 939, ii., Non frout each to the Lord's Supper
Let us be with one accord, 939, ii., Hamblen, C. B.
Let us celebrate this day, Christ the Lord's nativity, 939, ii., Christi hodiernia celebremus natalitia
Let us decently pray, 939, ii., Ela recolamus laudibus pia gesta
Let us duly magnify, 939, ii., Epistolarum Domino canamus glorioseo
Let us fam'd acts and triumphs sing, 939, ii., Sanctorum merita inclita gaudia
Let us hear a high ascending (tr. Russell), 183, ii., Birken, S. v.
Let us his praise unfold, 939, i., Furi tegente brachia
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Let us keep the feast, 939, ii., Hiller, Emily E. S.
Let us now with Christ be dying, 143, ii., Birken, S. von
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Let us sing of our Saviour's Name, 939, i., Sanctorum merita inclita gaudia
Let us raise our grateful [gladsome] voices, 186, i., Brown-Borthwick, S.
Let us rejoice in Christ the Lord, 904, i., Newton, J.
Let us sing, (tr. Hymns Ancient and Modern), Laetemur laudes canentes, 939, i., Sanctorum merita inclita gaudia
Let us sing how martyrs bled (Christes profanum sanguinem, tr. Walker), 33, i., Asterna Christi munera Et martyrum victorias
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Let us, the scholars of Christ's school, 939, ii., Ex more docti mystico
Let us to Jesus' throne (tr. Pratt), 939, i., Clapham, J. D.
Let us with a gladsome mind (Ps. 136, Milton), 727, i., Milton, J.; 732, ii., Nineteen; 903, ii., Fuller, G
Let us with a gladsome mind (Stanley), 1097, ii., Stanley, Dean
Let us with a joyful mind, 727, i., Milton, J.
Let us with hearts renewed (tr. Caswall), 996, i., Sacris solemniis juncta sint gaudia
Let us with lowly voice, 606, ii., Laudes Salvatori voce modulemur supplici
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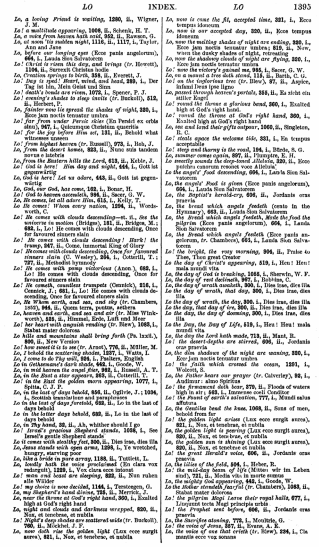

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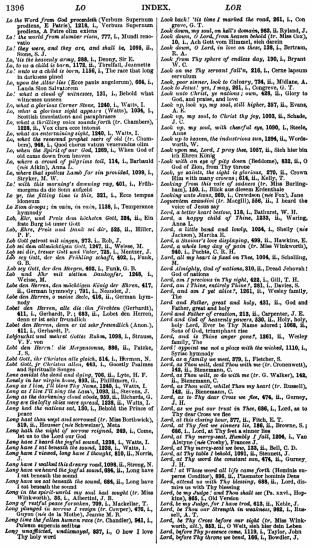

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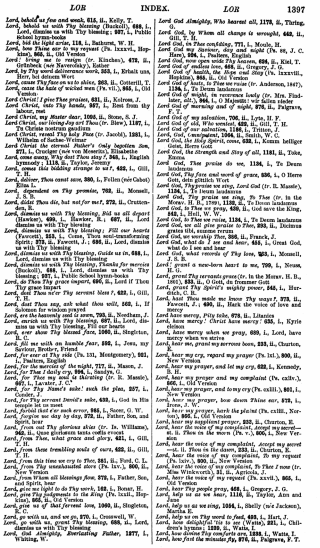

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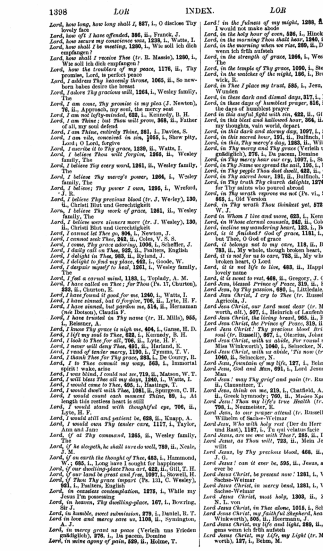

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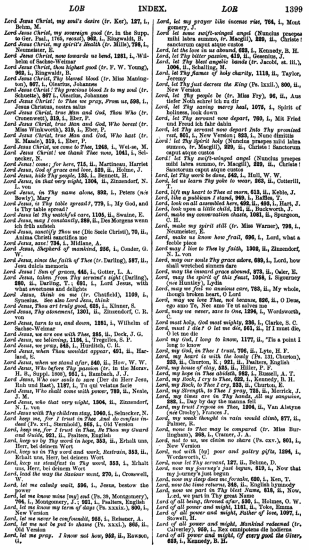

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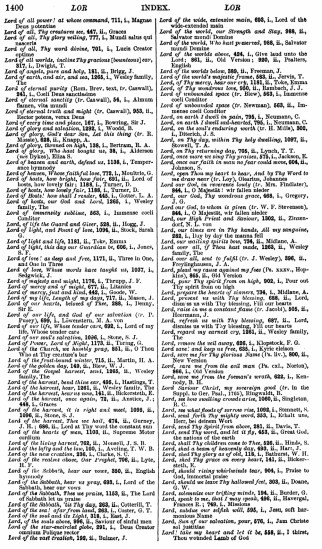

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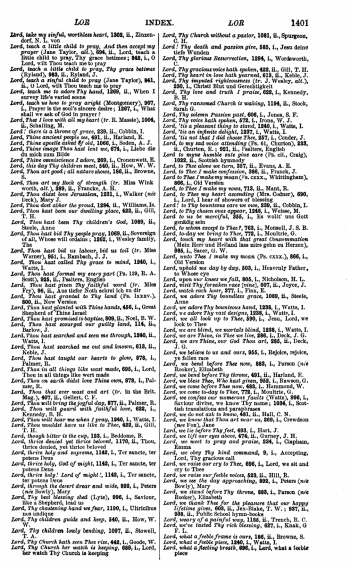

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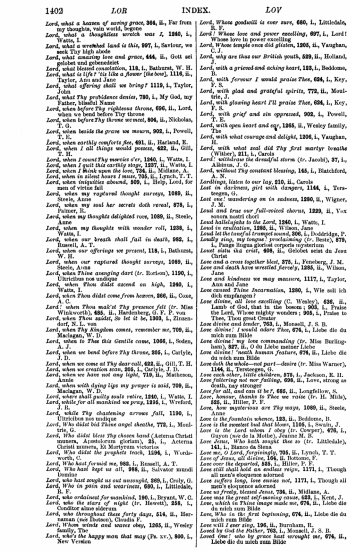

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Lord, when beside the grave we mourn, 902, i., Powell, T. E.
Lord, when earthly comforts flee, 691, ii., Harland, E.
Lord, when I all things would possess, 622, ii., Gill, T. H.
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Lord, when I quit this earthly stage, 1237, ii., Watts, I.
Lord, when I think upon the love, 726, ii., Midlane, A.
Lord, when in silent hours I muse, 793, ii., Lytch, T. T.
Lord, when iniquities abound, 809, i., Help, Lord, for godly men cease
Lord, when my ragtured thought surveys, 1089, ii., Steele, Anne
Lord, when my soul her secrets doth reveal, 978, i., Palmer, R.
Lord, when my thoughts delighted rove, 1089, ii., Steele, Anne
Lord, when my thoughts with wonder roll, 1238, i., Watts, I.
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Lord, when our ragtured thought surveys, 1089, ii., Steele, Anne
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Lord, when Thou didst come from heaven, 266, ii., Coxe, A. C.
Lord, when Thou mad'st Thy presence full (tr. Miss Winkworth), 683, ii., Heidenberg, G. F. P. von
Lord, when Thou saidst, be fed it be, 1305, i., Zinzendorf, N. L. von
Lord, when Thy kingdom comes, remember me, 709, ii., Buchanan, W. J.
Lord, when to Thee this Gentile came, 1086, i., Soden, A. J.
Lord, when we bend before Thy throne, 695, i., Carlyle, J. D.
Lord, when we come at Thy dear call, 633 ii., Gill, T. H.
Lord, when we creation view, 255, i., Carlyle, J. D.
Lord, when we have not any light, 719, ii., Matheson, Annie
Lord, when with dying lips my prayer is said, 709, ii., Buchanan, W. J.
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Lord, while for all mankind we pray, 1216, i., Wreford, R.
Lord, while Thy chastening arrows fall, 1150, i., Christless too undone
Lord, Who didst bid Thine angel shields, 772, i., Moultrie, G.
Lord, Who didst bless Thy chosen band (Asterna Christ Regnanti Exercitus Sanctus), 1, i., Asterna Christi miranda, Et Martyrum victrix
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Lord, Who hast formed me, 893, i., Russell, A. T.
Lord, Who hast kept us all, 599, ii., Salvator noster Domine
Lord, who hast sought us out unsought, 209, i., Cosby, G.
Lord, Who in pain and weariness, 690, i., Littledale, R. F.
Lord, who ordainest for mankind, 196, i., Bryant, W. C.
Lord, who the stars of night (tr. Hewett), 318, i., Creditor alme siderum
Lord, who throughout these forty days, 214, ii., Herrman (née Dobner), Cleaths F.
Lord, who Thy words and works obey, 1265, ii., Wesley family, The
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Lord, Whose goodness is ever sure, 685, i., Littledale, R. F.
Lord! Whose love and power excelling, 697, i., Lord! Whose love is power excelling
Lord, Whose temple once did plenish, 1205, ii., Vaughan, C. J.
Lord, why are thus our British youth, 839, ii., Holland, H.
Lord, with a grieved and aching heart, 125, i., Beddome, B.
Lord, with fervour I would praise Thee, 624, i., Key, F. S.
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Lord, with glowing heart I'll praise Thee, 624, i., Key, F. S.
Lord, with grief and sin oppressed, 902, i., Powell, T. E.
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Loud hallelujahs to the Lord, 1240, i., Watts, I.
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Love divine! my love commanding (tr. Miss Burlingham), 827, ii., O du Liebe meiner Liebe
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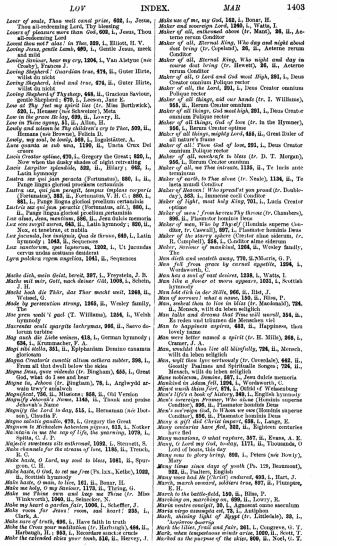

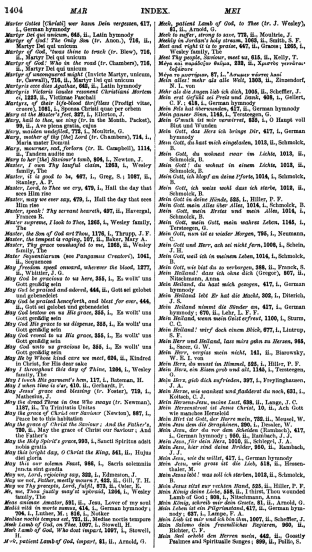

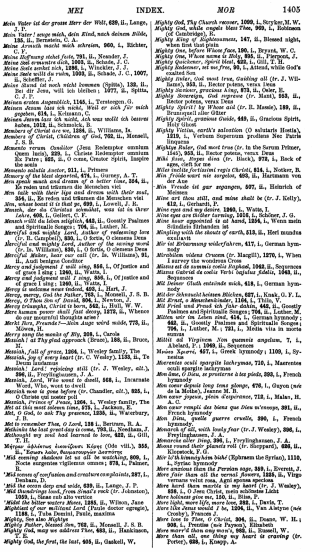

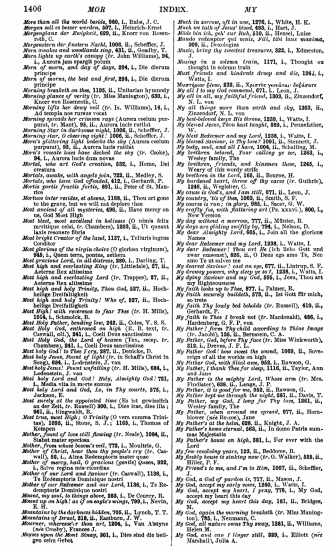

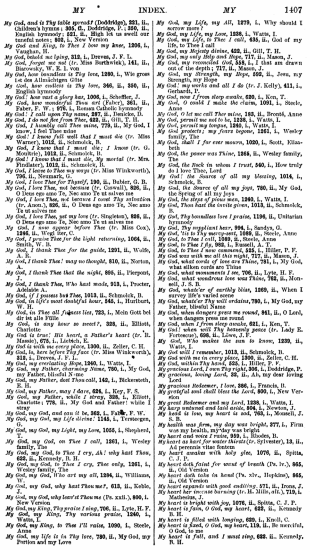

My God, and is Thy table so—? (Doddridge), 292, ii.
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My God, I pray Thee for the light returning, 1004, ii., Seagle, W. S.
My God, I thank Thee for the guide, 1201, ii., Wolfe, A. R.
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My God, I thank Thee that the night, 895, ii., Tiverpool, J.
My God, I thank Thee, Who hast made, 913, i., Procter, Adelaide A.
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My God is with me every place, 1200, ii., Zeller, C. H.
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My God, my King, Thy praise I sing, 706, ii., Lyte, H. F.
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My God, my life, my Love, 1236, i., Watts, I.
My God, my life, to Thee I call, 635, ii., God of my life, to Thee I call
My God, my Maker, 420, ii., Gill, T. H.
My God, my Maker and my King, 1206, ii., Vaughan, H.
My God, my reconciled God, 519, i., I shall am drawn out of the depth; 717, ii., Mason, J.
My God, my Strength, my Hope, 695, ii., Jesu, my Strength, my Hope
My God, my Treasure and all I do (tr. J. Kelly), 411, i., Gerhardt, P.
My God, now I from sleep awake, 630, i., Ken, T.
My God, O would I make the claim, 1001, i., Steele, Anne
My God, let me call Thee mine, 165, ii., Brontë, Anne
My God, permit me not to be, 1236, i., Watts, I.
My God, permit my tongue, 1260, i., Watts, I.
My God protects, my fears bygone, 1262, i., Wesley family, The
My God, shall I for ever mourn, 1020, i., Scott, Elizabeth
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My God, the steps of grace were mine, 1240, i., Watts, I.
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My God, what words of love are Thine, 781, i., My God, my Father, blissful Name
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My God, whate'er Thy will ordains, 795, i., My God, my Father, blissful Name
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My God, when will Thy heavenly peace (tr. Lady E. Fortescue), 626, ii., Löwe, J. B.
My God, Who makes the sun to know, 1239, ii., Watts, I.
My God, will I remember, 1013, ii., Schmolck, B.
My God with me in every place, 1200, ii., Zeller, C. H.
My God, within Thy hand, 625, i., Hiller, P. F.
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My gracious, loving Lord, 58, ii., Ah, my dear loving Lord
My gracious Redeemer, I love, 260, i., Francis, B.
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My great Redeemer and my Lord, 1239, i., Watts, I.
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My heart as heart for ever thirsts (tr. Spitta), 13, ii., All perennis vitae fontem
My heart awakes with holy joy, 1276, ii., Spitta, C. J. P.
My heart, bless, extol for ever of triumph (Tr. Iv.), 965, ii., Old Version
My heart doth calls on bend (Tr. xiv., Hopkins), 965, ii., Old Version
My heart expands with good endeavour, 571, ii., Dean, J.
My heart is drawn, is burning (tr. H. Hills, alt.), 713, i., Methesius, J.
My heart is bright with joy, 1076, ii., Spitta, C. J. P.
My heart is false, O God, my heart, 623, ii., Kennedy, B. H.
My heart is filled with longing, 620, i., Knill, C.
My heart is fixed, O God, my heart, 113, ii., Be tran'ed, O God, to me
My heart is full, and I must sing, 623, ii., Kennedy, B. H.
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My heart is resting, O my God, 1233, ii., Waring, Anna L.
My heart its incense burning, 713, i., Methesius, J.
My heart, my flesh cry out (tr. Miss Cox), 1246, ii., My heart lies dead, and no increase
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My heart, O Lord, its love on Thee (tr. Russell), 1006, ii., Schaffer, N.
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My heart, this vile, I give for aye (tr. Littledale), 368, ii., Our names Tyll dale, Jean dalaunne
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My Helper, aid; Thy mercy show (tr. Russell), 1040, ii., Schneider, N.
My home is in heaven, my rest is not here, 699, ii., Hall, E.
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My Jesus, of the seraphim, 290, i., Doudney, W.
My Jesus, on Thy heart of perfect love (tr. Lady Durell), 1272, i., Spitta, C. J. P.
My Jesus the sinner receives (tr. Miss Warner), 797, ii., Gerhardt, P.
My Jesus, Thou hast taught, 1233, ii., Waterbury, J. B.
My Jesus, Whom the seraph hail (tr. B. Manie), 290, i., Doudney, W.
My joy is wholly banished (tr. Miss Winkworth), 597, ii., Ahn, F. A.
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My Lord, my Life, your crucified, 781, ii., My Lord, my Life, your crucified
My Lord, my love was crucified, 966, i., O Love divine, what hast Thou done!
My Maker and my King! What thanks to Thee I owe, 780, i., My Maker and my King; to Thee my whole heart
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My rest is in heaven, my rest is not here, 700, ii., Lyte, H. F.
My restless heart with anguish mourning (tr. Miss Cox), 698, ii., Löwe, J. B.
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My rising soul with strong desires, 125, ii., Beddome, B.
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My Saviour, be Thou near me, Through life's night, 1262, ii., Wesley family, The
My Saviour, be Thou near me, When I lie down, 1097, ii., Stowell, T. A.
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My Saviour, I am Thine, 300, i., Doddridge, P.
My Saviour! I behold Thy life, 1005, ii., Stone, S. J.
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My Saviour lives! I will rejoice, 600, i., Jesus lebt, mit ihm auch ich
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My Shepherd is the living Lord, So I can never need (Skerton, 1876), 1156, i., The God of love my Shepherd is
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My sins, my sins, my Saviour, 703, i., Mossell, J. S. B.
My soul, be on thy guard, 1264, ii., Wesley, S.
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My soul, be on thy guard, 1264, ii., Van Alsayne (née Crosby), Frances J.
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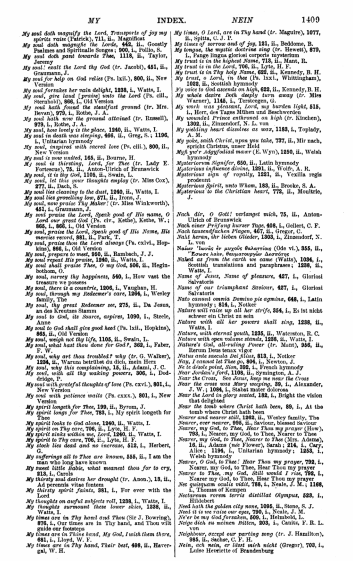

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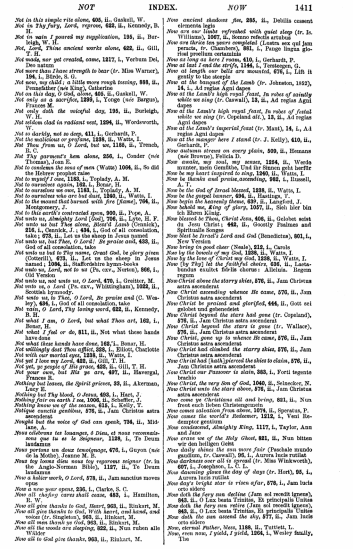

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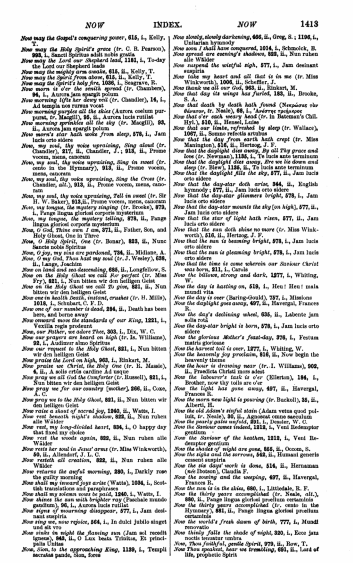

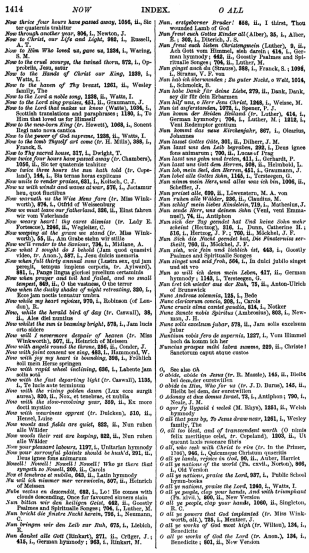

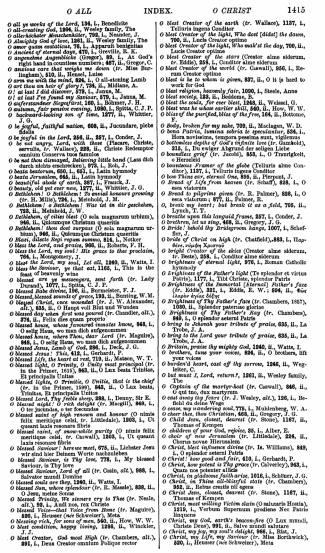

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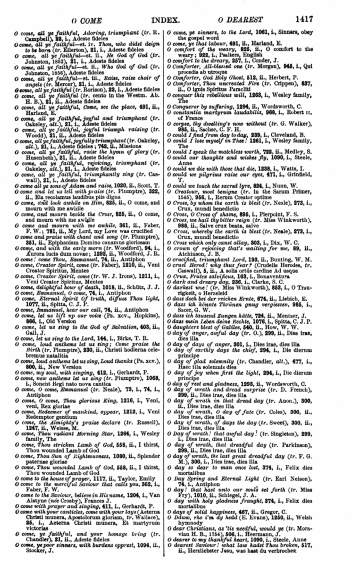

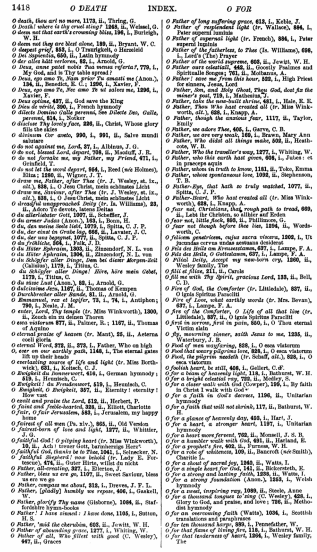



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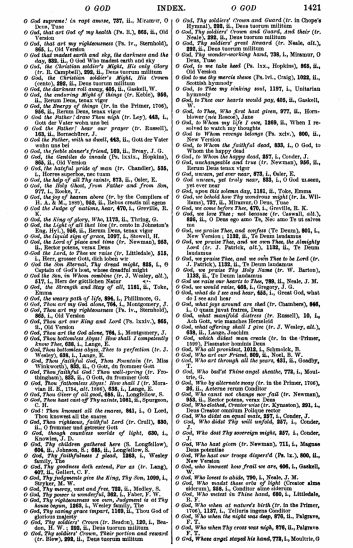

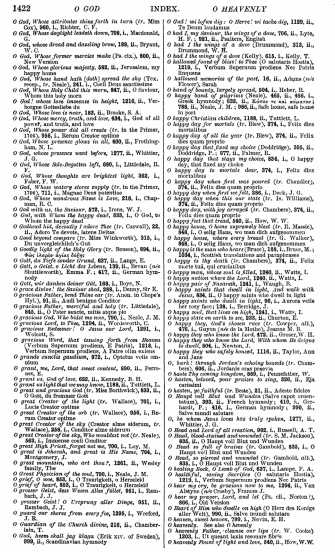

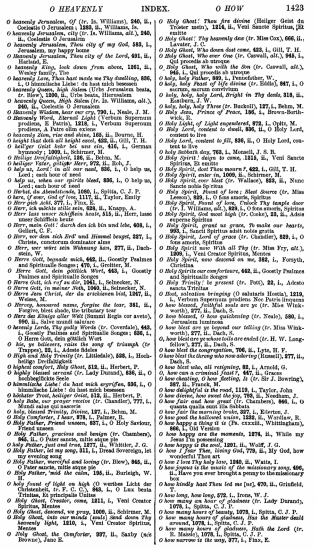

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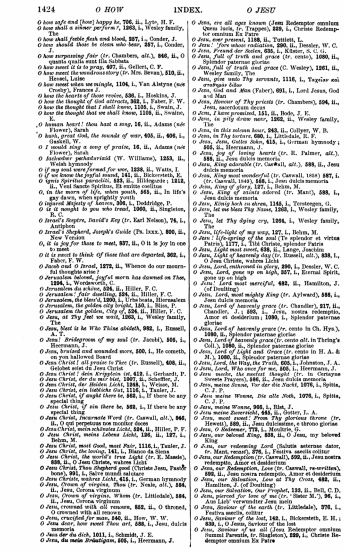

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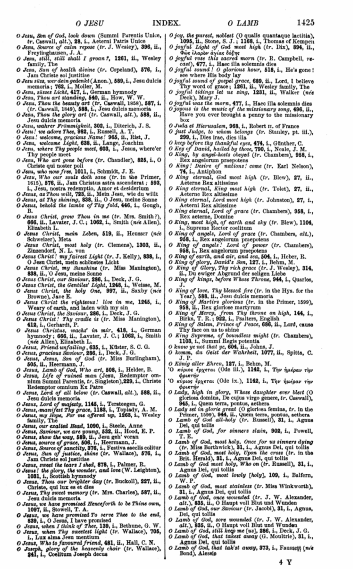

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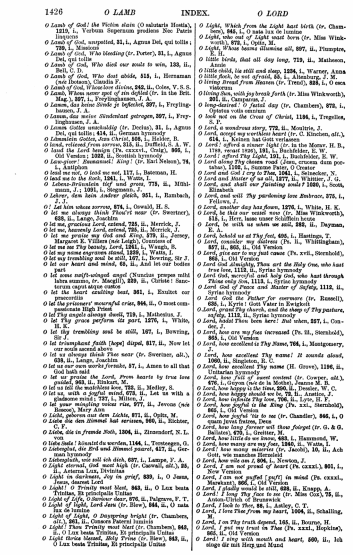

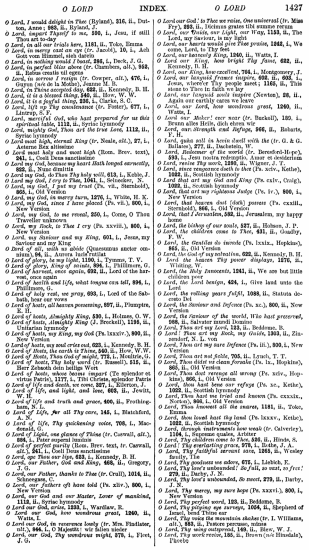

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O Lord, stern conscience doth it vex (Ps. xxiv., Kethe), 1022, ii., Scottish hymnody
O Lord, that dwellest in Thy King (Ps. cxlv., Craig), 1022, ii., Scottish hymnody
O Lord, that art my righteous Judge (Ps. iv.), 800, i., New Version
O Lord, that heaven dost (doth) possess (Ps. cxxiii., Kethe), 1022, ii., Scottish hymnody
O Lord, that I Jerusalem, 240, ii., Jerusalem, my happy home
O Lord, the bishop of our souls, 577, ii., Holmes, J. P.
O Lord, the children come to Thee, 631, ii., Goadby, J.
O Lord, the Gentiles do invade (Ps. lxxix., Hopkins), 805, ii., Old Version
O Lord, the God of my salvation, 620, ii., Kennedy, B. H.
O Lord the haters Thy power displays, 1276, ii., Whiting, W.
O Lord, the Holy Innocents, 1241, ii., We are but little children weak
O Lord, the Lord besides, 824, i., Give land unto the Lord
O Lord, the rolling years fulfil, 1088, ii., Statuta decreta, Thy
O Lord, the Saviour and Defence (Ps. xc.), 800, ii., New Version
O Lord, the Saviour of the world, Who hast preserved, 960, ii., Salvator mundi Domine
O Lord, Thou art my Lord, 123, ii., Beddome, B.
O Lord, Thou art the mighty Rock, my Guide, 1260, ii., Zinzendorf, N. L. von
O Lord, Thou art my sure Defence (Ps. iii.), 800, i., New Version
O Lord, Thou art not feble, 703, ii., Lynch, T. T.
O Lord, Thou art the mighty Lord (Ps. xxiv., Hopkins), 805, ii., Old Version
O Lord, Thou dost revenge all wrong (Ps. xciv., Hopkins), 805, i., Old Version
O Lord, thou hast been our refuge (Ps. xc., Kethe), 1022, ii., Scottish hymnody
O Lord, Thou hast my trust and heaven (Ps. cxxxix., Norton), 805, i., Old Version
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O Lord, Thy goodness we adore, 677, i., Liebich, F.
O Lord, Thy law's unbounded! Be full, so vast, to free! (tr. Miss Cox), 1260, ii., Watts, I.
O Lord, Thy mercy, my sure hope (Ps. xxxvi.), 800, i., New Version
O Lord, Thy sacred word, 125, ii., Beddome, B.
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O Lord, Thy voice the mountains shakes (tr. I. Williams, alt.), 893, ii., Pontem pervium, minas
O Lord, Thy work revive, 1260, ii., Watts, I.; Brewer (not Hinsdale), Phoebe

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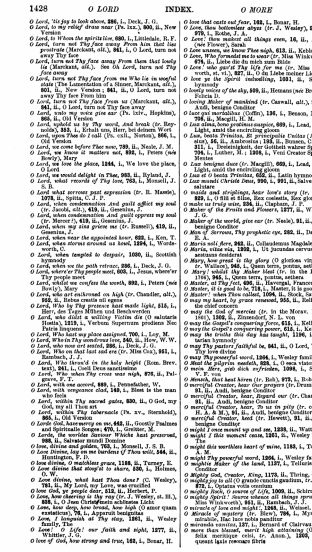

O Lord, 'tis joy to look above, 286, i., Deck, J. G.
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O Lord, to whom the spiritual no., 630, i., Littledale, R. F.
O Lord, turn not Thy face away From him that has transgressed (Marckant, alt.), 841, i., O Lord, turn not away Thy face
O Lord, turn not Thy face away From him that lonely lie (Marckant, alt.). See Oh Lord, turn not Thy face away
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O Lord, turn not Thy face from us (Marckant, alt.), 841, ii., O Lord, turn not away Thy face
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O Lord, when my sins grieve me (tr. Russell), 619, ii., Gesetzes, 5.
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O Maria voll Ave, 962, ii., Collenbrenus Magdalenae
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O may the Gospel's conquering power, 613, i., Kelly, T.
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O mirunda caritas, 127, i., Bernard of Clairvaux
O more than blessed, merit high attaining (O nimis felix meritique celsi, tr. Anon.), 1260, i., Ut queant laxis resonare fibris

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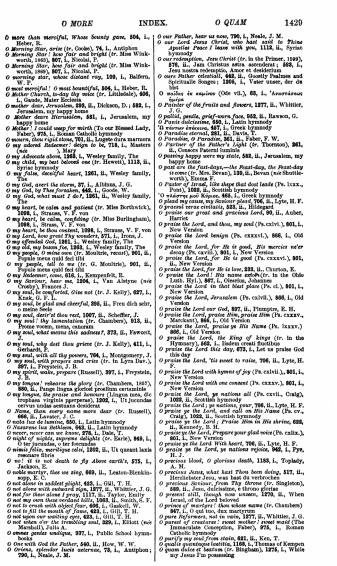

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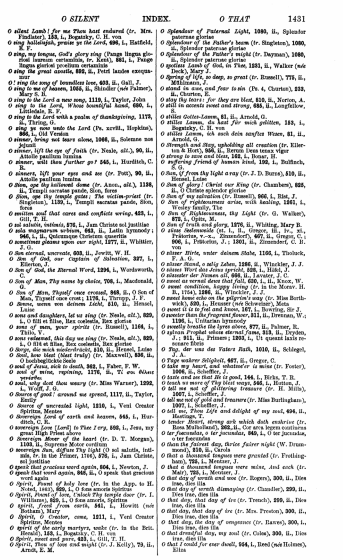

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O Source of good! around me spread, 1117, ii. Taylor, Jane
O Source of successful light, 1210, i. Veni Creator Spiritus, Mentes
O Sovereign Lord of earth and heaven, 940, i. Hurditch, C. R.
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O tell me not of glittering treasure (tr. Miss Burlingham), 1207, i. Schaffer, J.
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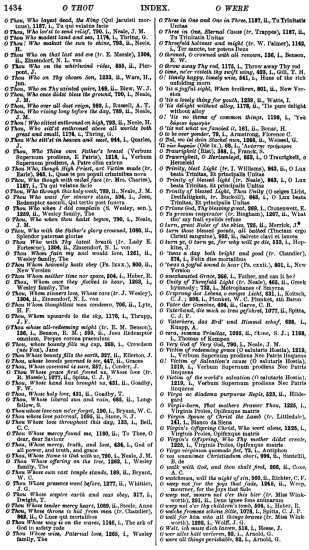

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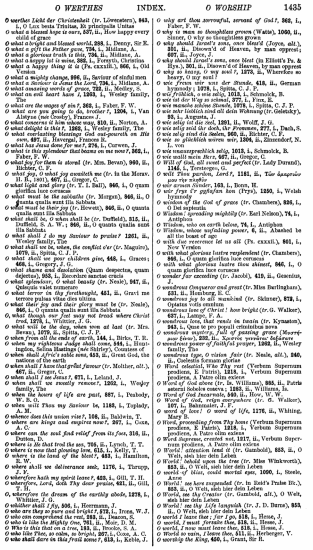

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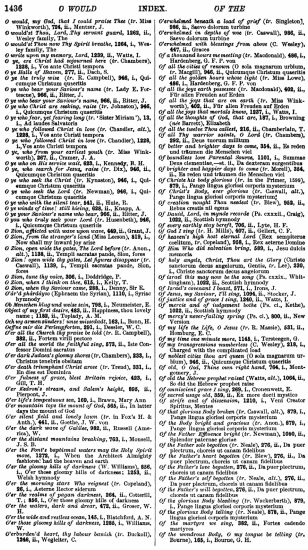

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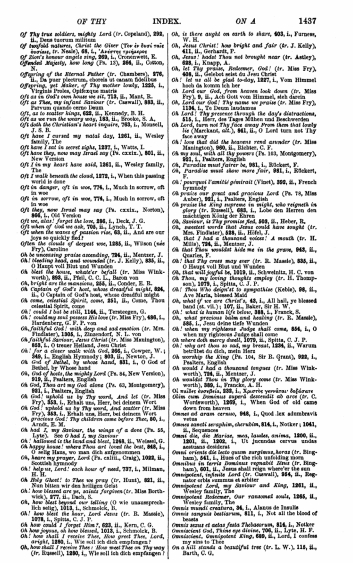

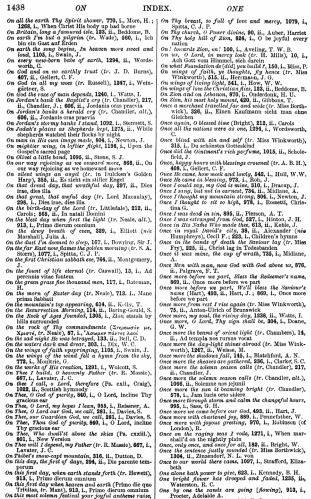

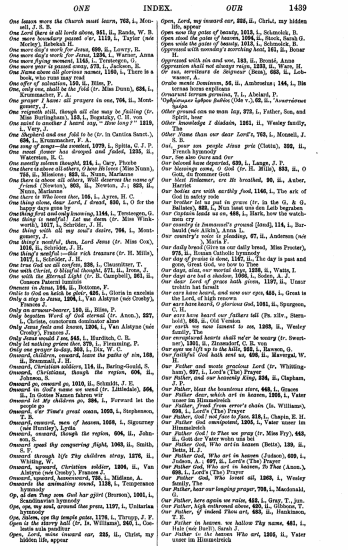

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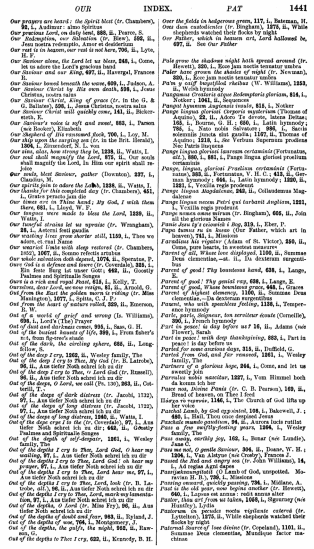

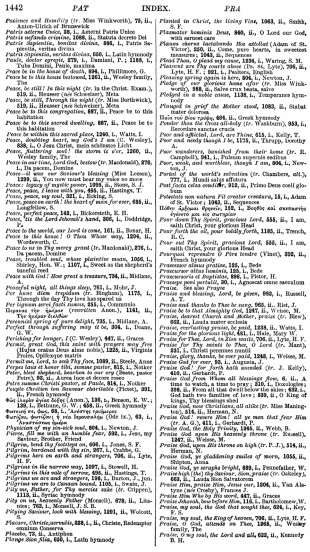

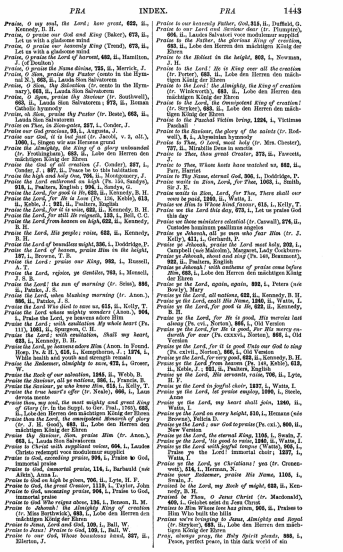

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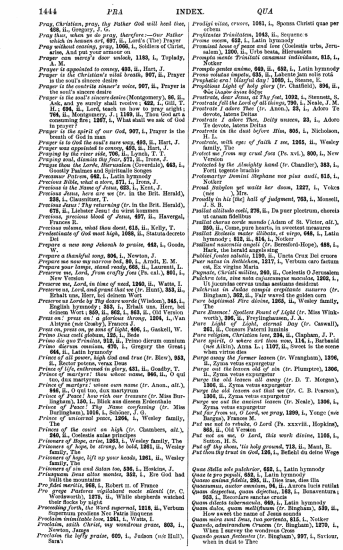

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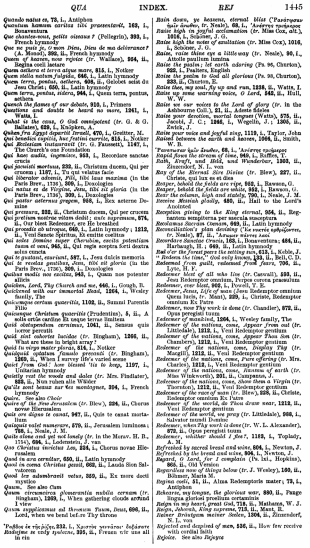
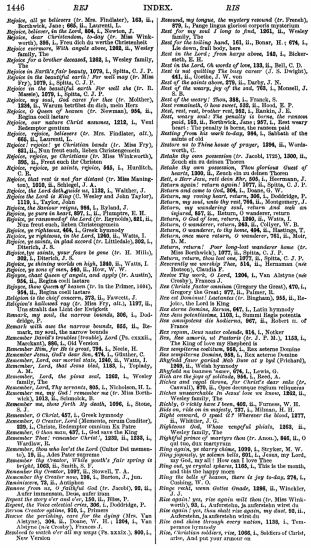
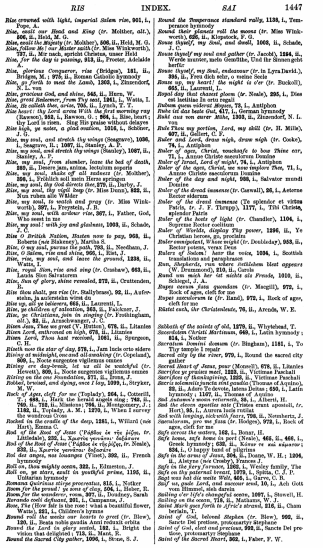
Quam velox mihi Jesus, tua pertesa, 815, i., Nokter
Quando, admirandum Crucem (tr. Bingham), 1270, i., When I survey the wondrous Cross
Quando genus flebentis (tr. Bingham), 997, i., Saviour, when in dust to Thee







Rise crowned with light, imperial Salem rise, 901, i., Pope, A.
Rise, O my soul! Blest and King (tr. Mobber, alt.), 1000, ii., Hold, M. G.
Rise, send the Majesty (tr. Mobber), 606, ii., Hold, M. G.
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Rise, grace from God, and shine, 945, ii., Herx, W.
Rise, great Redeemer, from Thy seat, 1361, i., Watts, I.
Rise, its salleth thee, arise, 705, ii., Lynch, T. T.
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Rouse ye, my heart! the night is o'er (tr. Buckoll), 665, ii., Laurenti, J.
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Ruler of Israel, Lord of might, 74, i., Antiphon
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Ruler of Worlds, display Thy power, 1206, ii., Ye Christian heroes, go, proclaim
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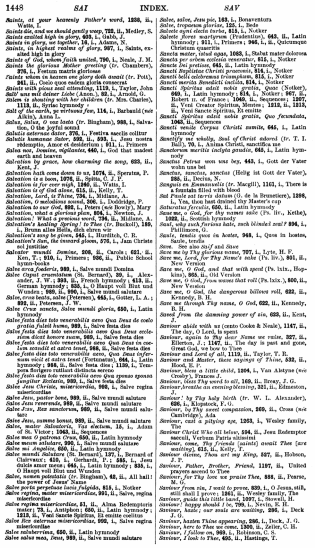

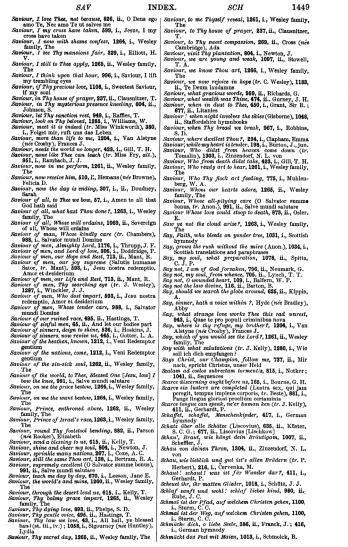

Saviour, I love Thee, not because, 886, ii., O Deus ego amo te nec quia
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Saviour, Thy gentle voice, 892, ii., Hall, Leigh, T.
Saviour, Thy mercies I adore, 1265, ii., Wesley family, The (tr. ii., iv.); 1004, i., Signatory (nee Huntley), Lydia
Saviour, Thy sacred step, 1265, ii., Wesley family, The
Saviour, to me Thyself reveal, 1261, i., Wesley family, The
Saviour, to Thy house of prayer, 297, ii., Clausnitzer, T.
Saviour, to Thy most compassion, 900, ii., Crum (née Cantebridge), Ada
Saviour, send Thy plantation, 964, i., Newton, J.
Saviour, we are young and weak, 1097, ii., Sherwill, J.
Saviour, we know Thou art, 1265, i., Wesley family, The
Saviour, we now rejoice in hope (tr. C. Wesley), 1133, ii., Te Deum laudamus
Saviour, what sacred words, 969, ii., Richards, G.
Saviour, what wealth was Thine, 678, ii., Gurney, J. H.
Saviour, when in dust to Thee, 460, i., Grant, Sir R.; 477, ii., Lisarius
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Saviour, where dwellest Thou? 234, i., Clapham, Emma
Saviour, while my heart is tender, 199, i., Bevan, J.; Jun.
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Saviour, Who from death didst take, 460, i., Gill, T. H.
Saviour, Who vastly art to hear, 1261, i., Wesley family, The
Saviour, Who Thy flock art feeding, 775, i., Muhlenberg, W. A.
Saviour, Whom our hearts adore, 1266, ii., Wesley family, The
Saviour, Whose all-glorying cure (O Salvator summe gloriosa), 901, i., Salve mundi salutare
Saviour! whose love could stoop to death, 972, ii., Osler, E.
Saw ye not the cloud arise? 1265, i., Wesley family, The
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Say, ground the rush without the wire (Anon.), 1034, i., Scottish translations and paraphrases
Say, my soul, what preparation, 1078, ii., Spitta, C. J. P.
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Say not, my soul, from whence, 700, ii., Lovell, A.
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Say not the love divine, 116, ii., Burton, B.
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Say, sinner, hath a voice within ? Hyde (née Bradley), Abby
Say, what strange love works Thee sad unrest, 243, i., Quat to pay papal criminibus tura
Say, where is thy refuge, my brother? 1004, i., Van Alstyne (née Crosby), Frances J.
Say, which of you would die Lord? 1261, ii., Wesley family, The
Say with what salutations (tr. J. Kelly), 1260, i., Wie soll ich dich empfangen?
Saye, Lord, Thy mercy follow me, 727, ii., Mir nach, spricht Christus, unser Held
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Schmeil ist der Lauf, auf welchem Christen gehen, 1100, i., Starke, C. G.
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Schmückt des Fest mit Maien, 1013, i., Schmolck, B.
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Schon, wie lieblich und gut ist's allen Brüdern (tr. P. Herbert), 216, i., Carvosso, M.
Schöpfer! was ist für Wunder dar? 411, i., Gerhardt, P.
Schreit thr, thr matten Glieder, 1018, i., Schlitte, J. J.
Schlaf sanft und wohl! schlaf' lieber kind, 980, ii., Suhe, J. C.
Schwer ist der Pfad, auf welchem Christen gehen, 1100, i., Starke, C. G.
Schwer ist der Weg, auf welchem Christen gehen, 1100, i., Starke, C. G.
Schwicke dich, o liebe Seele, 386, ii., Franck, J.; 416, i., German hymnody
Schmückt des Fest mit Maien, 1013, i., Schmolck, B.

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Schon ist der Tag von Gott bestimmt, 360, i., Dietrich, J. S.; 655, i., Great God, what do I see and hear
Schöne Jesus, kommst du endlich wieder, 699, ii., Lange, J. J.
Schöner Blumenstand, 977, ii., Dach, S.
Schönster Immanuel, 1266, ii., Zinzendorf, C. A.
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Schwingt Seraph! Seraph! schwingt die Harfe, 1010, ii., Schmolck, B.
Schwindet ihr! ihr meinen Sünden, 628, ii., Knapp, A.
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Scrigture says Where sin abounded, 734, ii., Midlane, A.
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See another year [week] to gone, 804, ii., Newton, J.
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See, from Zion's sacred mountain, 613, i., Kelly, T.
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See, her hastening steps are bent, 892, i., Nicholson, H. L.
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See how the rising sun, 1037, ii., See how the rising sun
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See, my child, the mighty scene, 1170, ii., Thrupp, Joseph F.
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See, O Lord, my foes increase, 1262, i., Wesley family, The
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See Solem erupit in ira, 1235, ii., Waterbury, J. B.
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See the bread of angels lying (Ecce panis angelorum, tr. Anon.), 906, i., Lauda Sion Salvatorem
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See the corn opens in ear, 806, ii., Newton, J.
See the dog-spring from afar, 1260, ii., Wesley family, The
See the blessed day arise (tr. Mant), 383, ii., Fortunatus, V. H. C.; 831, i., Pange lingua gloriosi proelium certaminis
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See the golden dawn appears (Lux ecce surgit aurea, tr. Lord), 821, i., Nox, et tenebrae, et nubila
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Seek ye the Lord, while yet His ear, 627, ii., He, ye that thirst, approach the spring
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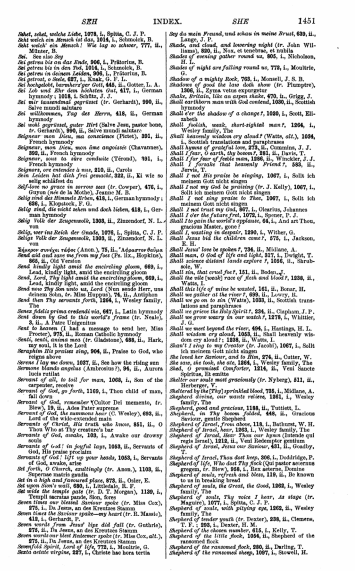

Sehet, sehet, welche Liebe, 1079, i., Spitta, C. J. P.
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Sei getreu in deinem Leiden, 993, i., Pelkuhn, B.
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Seigneur, mon Dieu, mon âme angoissée (Chavannes), 955, ii., French hymnody
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Sein Leiden hat dich frei gemacht, 322, ii., Ki wie no selig schlafen ds
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Sein willkommen, Tag der Herrn, 618, ii., German hymnody
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Send now Thy Son unto us, Lord (Nun sende Herr, uns deinen Sohn, tr. Miss Hopper), 75, ii., Antiphon
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Servant of God, remember (Unser Tod memento, tr. Hoe), 18, ii., Adm Fate supreme
Servant of God, the summons hear (C. Wesley), 695, ii., Lord of the wide-extended man
Servants of Christ, His truth who know, 851, ii., Jesus Christ is risen to-day
Servants of God, awake, 193, i., *Awake our drowsy souls*
Servants of God! in joyful lays, 1049, ii., Servants of God, His praise proclaim
Servants of God! lift up your hands, 1035, i., Servants of God, awake, arise
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Set on a high and favoured place, 873, ii., Osler, E.
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Seven times our Samiel Saviour spoke (tr. Miss Cox), 772, ii., Die Jesus, an den Kreuzen Stamm
Seven times our Samiel spoke—my heart (tr. R. Mants), 613, i., Gerhardt, P.
Seven words from Jesus' lips did fall (tr. Gottlieb), 772, ii., Die Jesus, an den Kreuzen Stamm
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Shy du mein Freund, und schau in meine Brust, 633, ii., Gellert, C. F.
Shade, and cloud, and hovering night (tr. John Williams), 820, ii., Nox, et tenebrae, et nubila
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Shadows of good the law doth show (tr. Plumptre), 1266, ii., Zyma vetus expurgetur
Shall a sinner, like an open shelter, 870, ii., Grigg, J.
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Shall I, like a traitor that honestly Friend?, 695, ii., Jervis, T.
Shall I not His praise be singing, 1007, i., Solt ich meinem Gott nicht singen
Shall I not my God be praising (tr. J. Kelly), 1007, i., Solt ich meinem Gott nicht singen
Shall I not sing praise to Him, 1007, i., Solt ich meinem Gott nicht singen
Shall I not trust my God, 977, i., Olearius, Johannes
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Shall Jesus bid the children come?, 278, i., Jackson, E. H.
Shall our love be spoken?, 736, ii., Midlane, A.
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Shall science distant lands explore?, 1266, ii., Sarabaite, W.
Shall sin, that cruel foe?, 121, ii., Beder, J.
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Shall we meet beyond the river, 696, i., Hastings, H. L.
Shall we suffer long and hope?, 1267, ii., Shall heavenly elevation soar and fall?, 1266, ii., Winckler, J. J.
Shall I sing to my Creator (tr. Jacobi), 1007, i., Solt ich meinem Gott nicht singen
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Shepherd divine, our wants relieve, 1261, i., Wesley family, The
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Shepherd of Israel, Jesus our Saviour, 681, ii., Gaudy, T.
Shepherd of Israel, Thou dost keep, 306, i., Doddridge, P.
Shepherd of life, Who dost Thy flock (Qui pastor aeterne gregum, tr. Hoe), 918, i., Rex aeterne, Domine
Shepherd of souls, refresh and bless, 119, ii., He knows to us to breaking bread
Shepherd of souls, the Great, the Good, 1093, i., Wesley family, The
Shepherd of souls, Thy voice I hear, As stags (tr. Maguire), 1071, i., Spitta, C. J. P.
Shepherd of souls, with pitying eye, 1093, ii., Wesley family, The
Shepherd of tender youth (tr. Dexter), 230, ii., Cleanse, T. F. : 238, i., Dexter, H. M.
Shepherd of the fallen number, 613, i., Kelly, T.
Shepherd of the little flock, 1054, ii., Shepherd of the scattered flock
Shepherd of the ransomed flock, 990, ii., Darling, T.
Shepherd of the ransomed sheep, 1097, i., Stowell, H.

Shepherd of those scalit mountains, 109, i., Baldern, W. F.
Shepherd sweet, and fair, and holy, 861, i., Congreve, G. T.
Shepherd, who Thy life didst give, 815, i., Hermanus Herman, N. : 979, ii., Jacobi, J. C.
Shepherds rejoice, lift up your eyes (Watts), 814, ii., Herman, N. : 979, ii., Jacobi, J. C.
She's dear to me—the worthy maid, 1097, ii., She let me live, she worths Magd
She was, O Lord, 997, ii., Sanby (née Browne), Ann E.
Shew pity, Lord! O Lord, forgive (tr. Jacobi), 806, i., Hagenbach, K.
Shine forth, eternal Source of light, 306, i., Doddridge, P.
Shine, heavenly Dove, descend, and dwell, 1215, i., Veni Sancte Spiritus, Et emitte
Shine, mighty God, on this our land, 1055, ii., Shine, mighty God, on Britain shine
Shine on our land, Jehovah shine, 1055, ii., Shine, mighty God, on Britain shine
Shine on our souls, eternal God, 306, i., Doddridge, P.
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Shout, O earth: from silence waking, 626, ii., Havergal, F. R.
Shout, ye gold tidings, exultingly sing, 778, i., Mahlenberg, W. A.
Shout, ye people, clap your hands, 707, i., Lyte, H. F. *Also* See also *there*
Show forth Thy mercy, gracious Lord, 233, i., Day after day, Lord, I sing
Show us not only Jesus dying, 984, ii., O show me not my Saviour dying
Showers of blessing, gracious promise, 750, i., Midlane, A.
Shut out from heaven's glory, 1096, ii., Study, Sarah G.
Shwey yane hoang-pin (Golden country of heaven), 765, ii., Missions
Si praelius adsum Cantoris adire volumen, 1267, ii., (tr. Hughan), What various hindrances we meet
Si quis in Christo renatus, 1267, ii., Si quis in Christo renatus
Sie in mundo prodit morem, 772, i., Missit salus effutura
Sie stalla Pharaonis mali, 947, i., Quicunque Christum quaerritis
Sie thronet da wertha Magd, 706, ii., Luther, M.
Siegesfürst, Ehrenkönig, 617, ii., German hymnody: 1246, i., Tersteegen, G.
Sieh, hier bin ich, Messiasheld, 617, ii., German hymnody: 781, ii., Neander, J.
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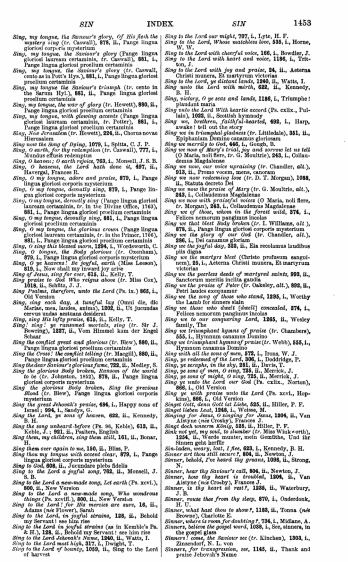



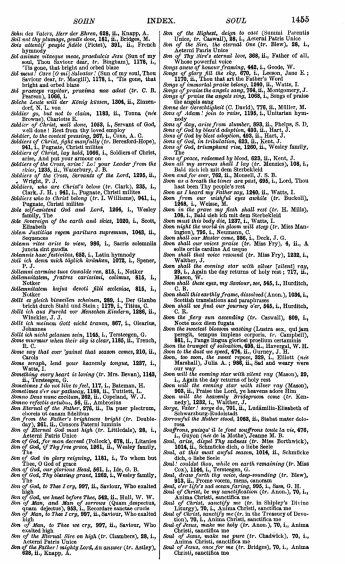

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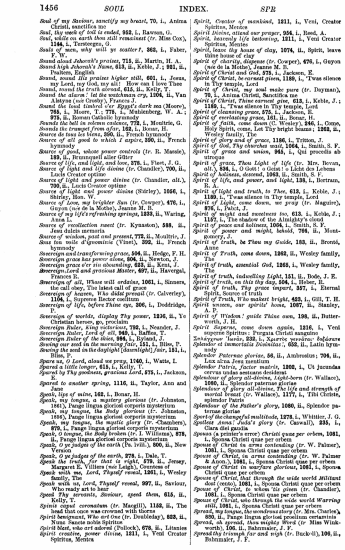

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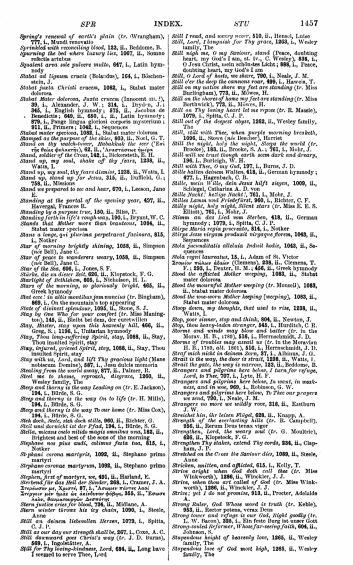

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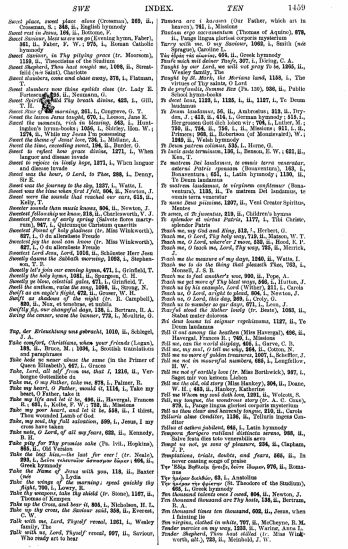

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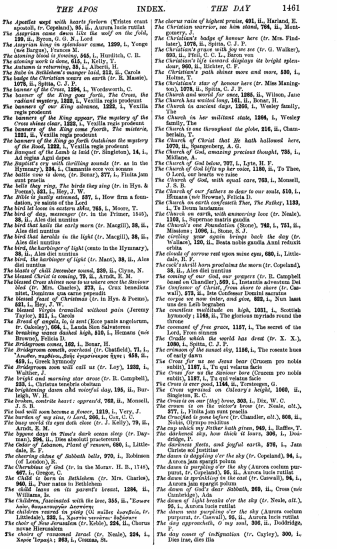

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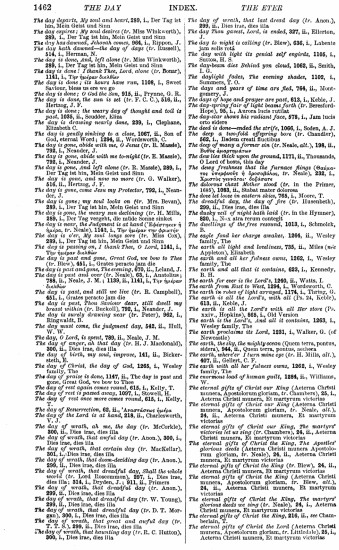

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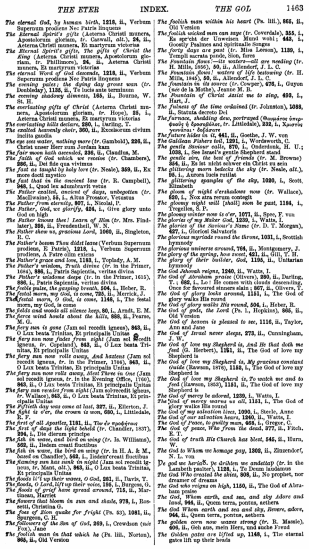

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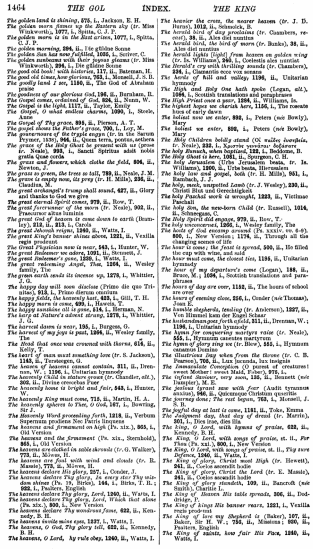

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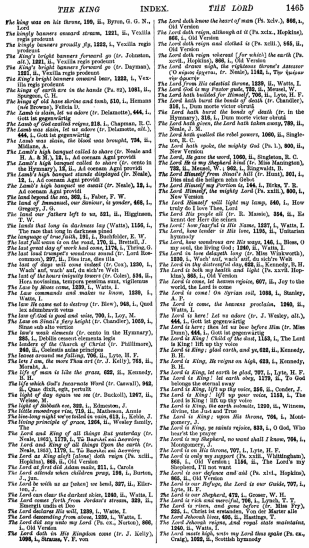

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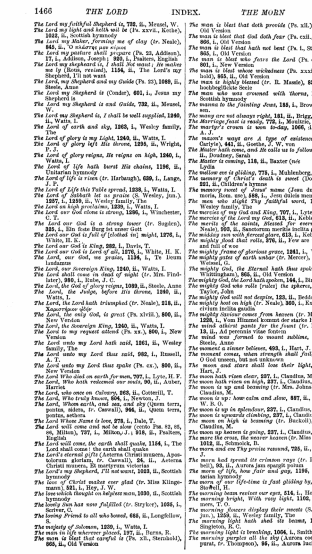

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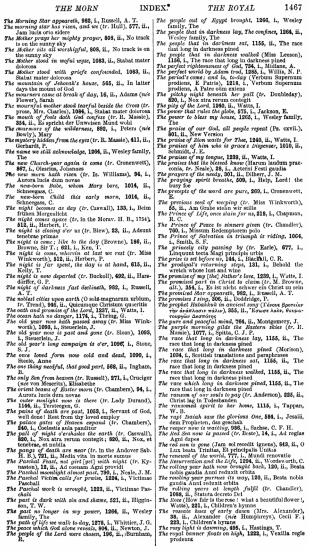

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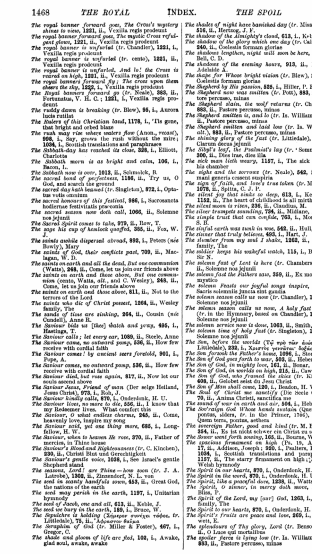

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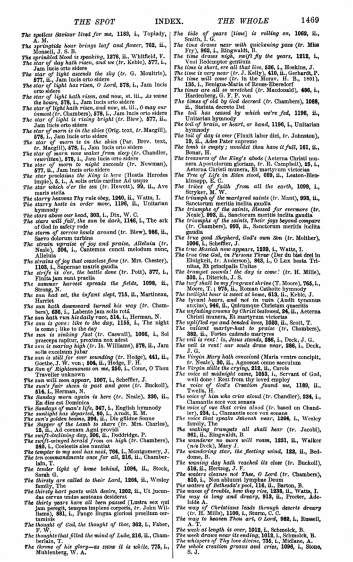

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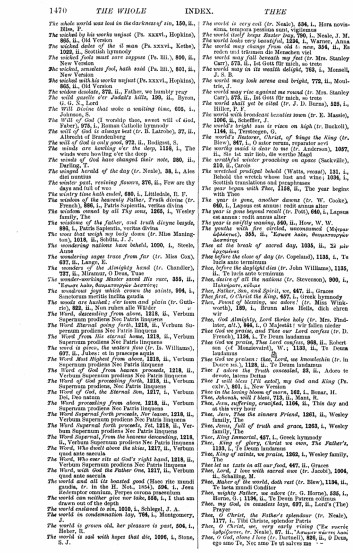

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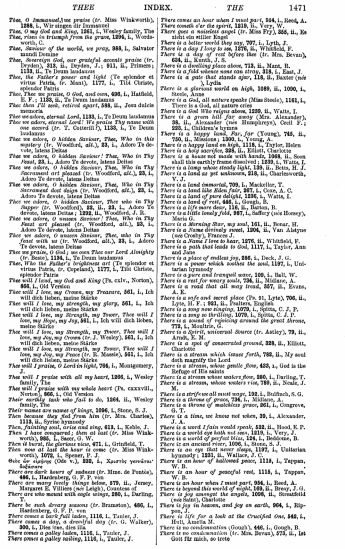

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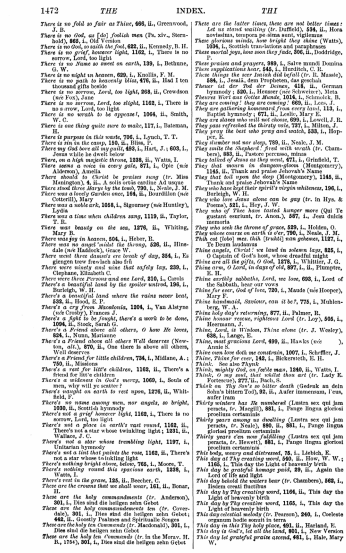

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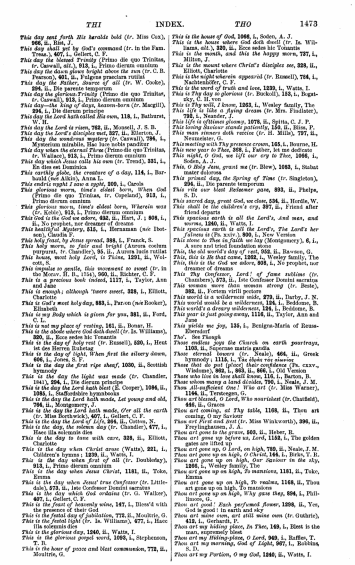

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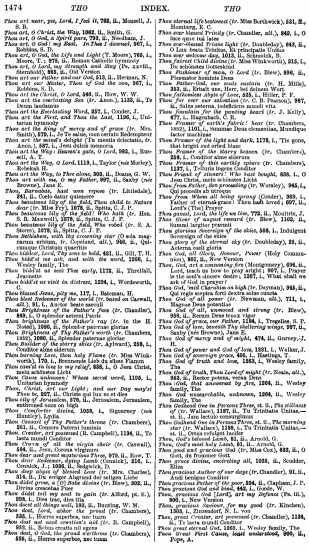

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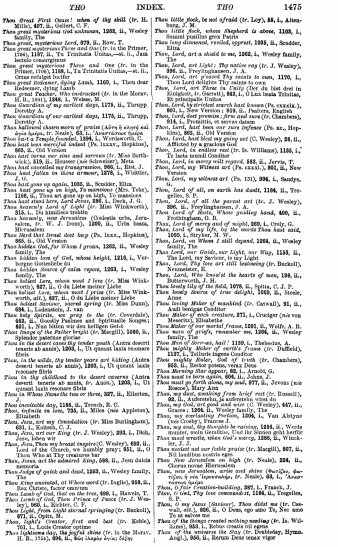

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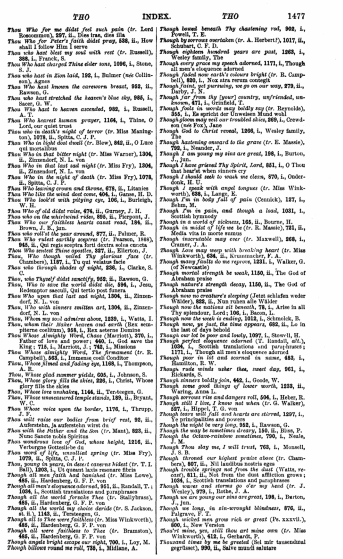

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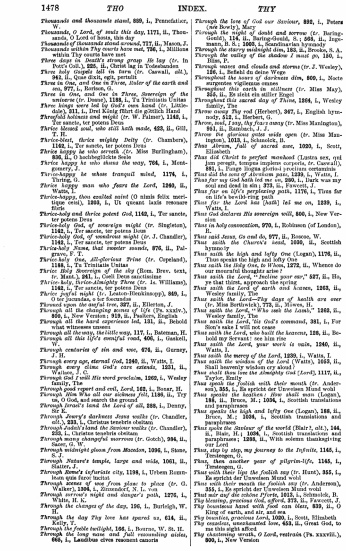

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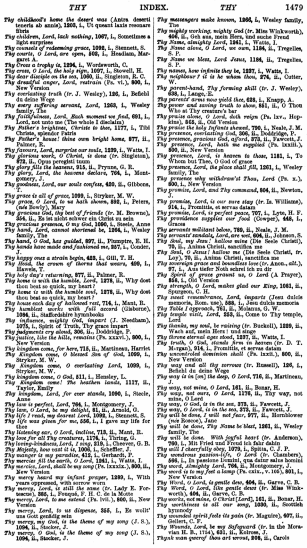

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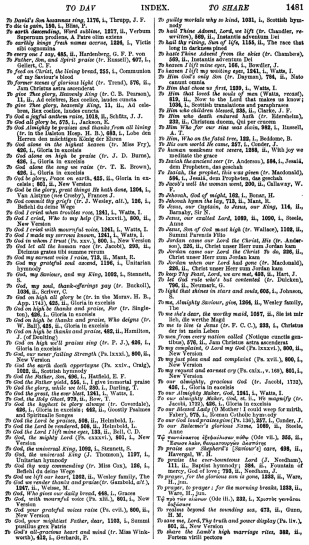

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To God commit thy griefs (tr. J. Wesley, alt.), 126, i., Befiehl du deine Wege
To God I cried when trouble rose, 1041, i., Watts, I.
To God I cry, Who to my help (Ps. lxxvii.), 800, ii., New Version
To God I rear with mournful voice, 1041, i., Watts, I.
To God I made my sorrows known, 1041, i., Watts, I.
To God in whom I trust (Ps. xxv.), 800, ii., New Version
To God all my sorrows rose (tr. Jacob), 293, ii., Endlose grosse Trübsal hab ich erlitten
To God my earnest voice I raise, 713, ii., Mant, R.
To God my grateful soul caused, 1196, i., Unitarian hymnody
To God, my Saviour, and my King, 1060, i., Stennett, S.
To God, my soul, thank-offerings pay (tr. Bucknall), 1038, ii., Sattler, C.
To God on high all glory be (tr. in the Moray. H. B., App. 1742), 626, ii., Gloria in excelsis
To God on high be thanks and praise, For (tr. Singleton), 626, ii., Gloria in excelsis
To God on high be thanks and praise, Who deigns (tr. W. Bull), 626, ii., Gloria in excelsis
To God on high be thanks and praise, 626, ii., Hamilton, J. (of Dreghorn)
To God on high the praises sing (tr. P. J.), 626, i., Gloria in excelsis
To God, our never failing Strength (Ps. lxxxi.), 800, ii., New Version
To God the earth doth repentance (Ps. xxiv., Craig), 800, ii., New Version
To God the Father, Son, 698, i., Hatfield, E. F.
To God the Father yield, 554, i., I give immortal praise
To God the glory, while we fell, 255, i., Darling, T.
To God the great, the ever blest, 1041, i., Watts, I.
To God the Holy Ghost, 698, i., Hatfield, E. F.
To God the highest be glory always (tr. Coverdale), 626, i., Gloria in excelsis; 662, ii., Goostly Psalmes and Spirituall Songes
To God the Lord be praises, 956, ii., Heinrich, I.
To God the Lord be praises, 956, ii., Heinrich, I.
To God the Lord I lift mine eyes, 131, ii., Bull, G. D.
To God, the mighty Lord (Ps. lxxxvi.), 801, i., New Version
To God, the universal King, 1060, i., Stennett, S.
To God, the universal King (J. Thomson), 1197, i., Unitarian hymnody
To God thy way commending (tr. Miss Cox), 126, i., Befiehl du deine Wege
To God we lift our heart, 1262, ii., Wesley family, The
To God with cheerful voice and praise(tr. Gambold, alt.), 1267, ii., Watts, I.
To God, Who gives our daily bread, 648, i., Graces
To God, with mournful voice (Ps. xiii.), 801, i., New Version
To God, your grateful voice raise (Ps. cvii.), 800, ii., New Version
To God, your weightiest Father, dear, 1169, i., Sommi pondus gra Patris
To God's all-gracious heart and mind (tr. Miss Winkworth), 824, i., Gerhardt, P.
To guilty mortals why so kind, 1031, i., Scottish hymnody
To hail Thine advent, Lord, we lift (tr. Chandler, revised), 660, ii., Instantis adventum Iuri
To hail thy rising, Sun of life, 1150, ii., The race that long in darkness pined
To haste Thine advent from the skies (tr. Chandler), 660, ii., Instantis adventum Iuri
To heaven I lift mine eyes, 166, i., Bowdler, J.
To heaven I lift my waiting eye, 1241, i., Watts, I.
To Him who sang (tr. Dayman), 794, ii., Nato canunt cuncta
To Him that chose us first, 1239, i., Watts, I.
To Him that loved the souls of men (Watts, revised), 813, ii., Now to the Lord that makes us know!
To Him who children blessed, 893, ii., Clarke, J. F.
To Him who children blessed, 893, ii., Clarke, J. F.
To Him who death endured hath (tr. Ellershaw), 259, ii., Christum dicamus, Qui pro crucem
To Him, Who for our sins was slain, 982, i., Russell, J. D.
To Him, Who on the fatal tree, 122, i., Redelope, B.
To His own world He came, 257, i., Conder, J.
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To Immanuel's Land (tr. Anderson), 184, i., Jesaia, dem Propheten, das geschah
To Isaiah, the prophet, this was given (tr. Macdonald), 536, i., Jesaia, dem Propheten, das geschah
To Jacob's well the woman went, 200, ii., Calloway, W.
To Jehovah, God of might, 103, i., Bonar, H.
To Jehovah hymns the lisp, 713, ii., Mant, R.
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To Jesus, our crucified Lord, 1089, ii., 1090, i., Steele, A.
To Jesus, Son of God most high (tr. Wallace), 1108, ii., Summi Parentis Filio
To Jordan came our Lord the Christ, His (tr. Anderson), 184, i., Jesaia, dem Propheten, das geschah
To Jordan came our Lord the Christ To do, 830, ii., Christ unser Herr zum Jordan kam
To Jordan when our Lord had gone (tr. Macdonald), 830, ii., Christ unser Herr zum Jordan kam
To Jordan's flood our sins are sent, 625, ii., Hart, J.
To Joy that ever is contented (tr. Dalcken), 796, ii., Neumark, G.
To light that shines in stars and souls, 666, i., Johnson, S.
To me, Almighty Saviour, give, 1256, ii., Wesley family, The
To me she's dear, the worthy maid, 1037, ii., Sie ist mir lieb, die werthe Magd
To me to live is Jesus (tr. F. C. C.), 833, i., Christus der ist mein Leben
To save from every nation exiled (Nostras exactis gentibus), 1108, ii., Summi Parentis Filio
To my complaint, O Lord my God (Ps. lxxxvi.), 800, ii., New Version
To my last plea cruel and complacent (Ps. xvii.), 800, i., New Version
To my last plea, and earnest cry (Ps. cxix., v. 169), 801, i., New Version
To our Almighty, gracious God (tr. Jacobi, 1732), 626, i., Gloria in excelsis
To our Almighty Maker, God, 1241, i., Watts, I.
To our Almighty Maker, God, Who (tr. Winkworth), Jacobi, 1732), 626, i., Gloria in excelsis
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To praise our Shepherd's [Saviour's] care, 698, ii., Hatfield, E. F.
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To save me, Lord, Thy truth and power display (Ps. lv.), 801, ii., New Version
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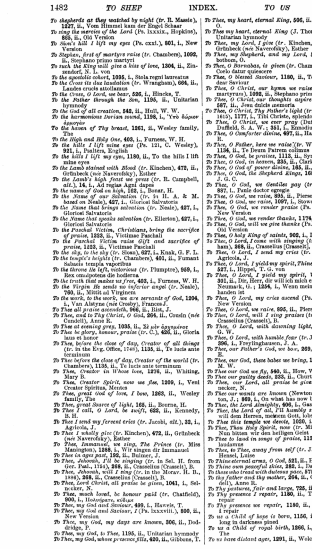

To shepherds at they watched by night (tr. H. Mamie), 1127, ii., Vom Himmel kam der Engel Schaar
To shepherds watching their Lord (Ps. lxxxix., Hopkins), 805, ii., Old Version
To Shiloh's hill I lift my eyes (Ps. cxxi.), 801, i., New Version
To Sion's fruitful city (tr. Chandler), 1009, ii., Urbs Sion aurea
To such the King will give a taste of love, 1206, ii., Ein-sandorf, N. L. von
To the apostolic cohort, 1225, i., Stola regni laureatus
To the Cross its due foundation (tr. Wrangham), 666, ii., Crucis fabricam tabulatus
To the triune, O God Almighty, 626, i., Blacke, T.
To the Father through the Son, 1150, ii., Unitarian hymnody
To the God of all creation, 242, ii., Hull, W. W.
To the harmonious Zurian sound, 1196, i., Yves Kapser de Marie
To the house of Thy bread, 1261, ii., Wesley family, The
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To the Lamb stained with Blood (tr. Klucken), 472, ii., Gröbeck (nee Sarvenkly), Esther
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To the name of God on high, 122, i., Bonar, H.
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To the Name that brings salvation (tr. Stark), 627, i., Unitarian Salvatoria
To the Name that speaks salvation (tr. Elsetius), 627, i., Unitarian Salvatoria
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To the Paschal Victim, Christians, bring your sacrifice of praise, 1233, ii., Victimae Paschali
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To the temple's height (tr. Chambers), 621, ii., Fumant Salutis templo vaporibus
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To the Virgin He sends no inferior angel (tr. Neale), 709, ii., Missit ad Virginem
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To Thee be glory, honour, praise (tr. C.), 626, ii., Gloria tans et honor
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To Thee, before the close of day, Creator of the world (tr. Chambers), 1136, ii., Te lucis ante terminum
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To Thee in open pain, 166, ii., Bulmer, J.
To Thee, Jehovah, I'll be singing (tr. in Sel. H. from Gerhardt, 1667), 824, i., Gerhardt, P., Ich will dich mein Herze, mein Leben
To Thee, Jehovah, will I sing (tr. in the Moray. H. B., 1880), 268, ii., Cranmelius (Cranzell), H.
To Thee, Lord Christ, all praise be given, 1061, i., Selnecker, N.
To Thee, much loved, be honour paid (tr. Chatfield), 900, i., Hostiogaris, collae
To Thee, my God and Saviour, 689, i., Harvels, T.
To Thee, my God and Saviour, I (Ps. lxxxviii.), 800, ii., New Version
To Thee, my God, my days are known, 306, ii., Doddridge, P.
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To Thee, my God, when y never fills, 620, ii., Gribbon, T.
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To Thee, my Shepherd, and my Lord, 106, ii., Heginbothom, D.
To Thee, O Bethesda, to given (tr. Chambers), 941, ii., Coelo datur quiescere
To Thee, O blessed Saviour, 1180, ii., To Thee, O dear, dear Saviour
To Thee, O Christ, our hymns we raise (Deut ernento martyrum), 1208, ii., Stephano primo martyri
To Thee, O Christ, our thoughts aspire (tr. Darling), 227, ii., Tres dulcis ascensio
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To Thee, O Father, here we raise (tr. W. Palmer, alt.), 1158, ii., Te Deum Patrem colimus
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To Thee, O God, we Gentiles pay (tr. Neale, alt.), 227, i., Puale doctor egregie
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To Thee, O God, we raise, 1097, i., Stowell, H.
To Thee, O God, we render praise (Ps. lxxv.), 800, ii., Old Version
To Thee, O God, we render thanks, 1178, i., Turing, G.
To Thee, O God, will we give thanks (Ps. lxxv.), 805, ii., Old Version
To Thee, O holy King of saints, 903, i., Powell, T. E.
To Thee, O Lamb, with angels sing (tr. Miss Buringham), 268, ii., Cranmelius (Cranzell), H.
To Thee, O Lord, I send my cries (tr. Jacobi), 32, i., Agricola, J.
To Thee, O Lord, I yield my spirit, Thine (tr. Singleton), 1127, ii., Vom Himmel kam
To Thee, O Lord, I yield my spirit, Who (W. Bull), 261, ii., Dir, Herr, dir will ich mich ergeben; 706, ii., Neumark, G.; 1256, i., Wenn mein Stündlein Herhanden ist
To Thee, O Lord, my cries ascend (Ps. cxii.), 801, i., New Version
To Thee, O Lord, we raise, 833, ii., Pierson, A. T.
To Thee, O Lord, will I sing praises (tr. Lay), 268, ii., Cranmelius (Cranzell), H.
To Thee, O Lord, with steering light, 304, i., Doane, G. W.
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To Thee, our God, these labes we bring, 1093, i., Stryker, M. W.
To Thee our God we fly, 580, ii., Hove, W. W.
To Thee our guilty deeds, 833, ii., Chorlton, E.
To Thee, O Lord, all praise be given, 1041, i., Selnecker, N.
To Thee our wants are known (Newton), 806, ii., Newton, J.; 825, i., On whom has now been sworn
To Thee, the Lord Almighty, 626, i., Gaskell, W.
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To Thee, Thou Holy Spirit, now (tr. Miss Fry), 961, i., Nun bitten wir den heiligen Geist
To Thee, to sound in songs of praise, 1133, ii., Te Deum laudamus
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To Thine eternal arms, O God, 321, ii., Hipplyte, T. W.
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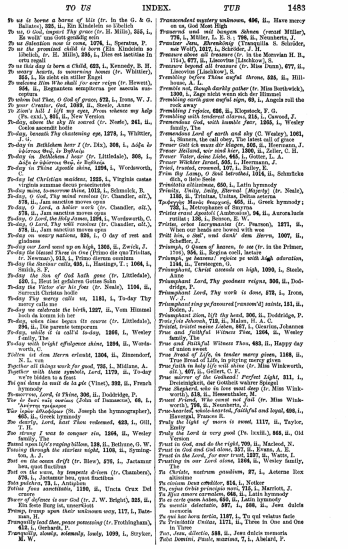
To those who trust with holiness pure, 879, i., Jackson, E.
To thy father and thy mother, 594, ii., Cousin (nee Cundell), Anne R.
Thy pastures, fair and large, 725, ii., Morrick, J.
To Thy presence I repair, 1180, ii., To Thy temple I repair
To Thy temple I repair, 1180, ii., To Thy temple I repair
To us a child of hope is born, 1166, i., The race that long in darkness pined
To us a child of royal birth, 1266, i., Wesley family, The
To us how dishonoured ages, 1291, ii., Wolcott, S.



To us is borne a Horse of Air (tr. in the S. & G. Selection), 1031, ii., Primrose.
To us, O God, impart Thy grace (tr. H. Mills), 864, i., Es wollt' uns Gott genädig sein
To us Salvation now is come, 1076, i., Spratton, P.
To us the promised child is born (Ein Kindlein so loben wir), 1031, ii., Primrose.
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To weary hearts, a mourning home (tr. Winkler), 855, i., Es giebt ein stiller Engel
To whom Thy Spirit has more copia (tr. Hewett), 1004, ii., Begnadeten ausgetheilet gar mancherlei manigfaltigkeit
To whom but Thee, O God of grace, 272, i., Irons, W. J.
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To-day, beneath Thy chastening eye, 1073, i., Whittier, J. G.
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To-day (in Bethlehem I hear (tr. Littledale), 306, i., Joûs le séjourneu Dieu, le Rédemis
To-day in Thine Apostle shine, 1294, i., Wordsworth, C.
To-day let Christian maidens, 1255, i., Virginis casta virginis summae decus prosequendo
To-day mine, tomorrow thine, 1013, i., Schmidt, B.
To-day, O God, Thy mind restrue (tr. Chandler, alt.), 879, ii., Jam sanctus movens opus
To-day, O God, Thy mind restrue (tr. Chandler, alt.), 879, ii., Jam sanctus movens opus
To-day, O Lord, the Holy Dawn, 1096, i., Wordsworth, C.
To-day, O Lord, Thy will restrue (tr. Chandler, alt.), 879, ii., Jam sanctus movens opus
To-day our country nations, 930, i., O day of rest and gladness
To-day our Lord went up on high, 1265, ii., Zwick, J.
To-day the blessed Three in One (Trinis de qua Trinitas, tr. Newman), 913, i., Primo diernm omnium
To-day the hour calls, 830, i., Hastings, T.; 1066, i., Shiloh, S. F.
To-day the Son of God hath gone (tr. Littledale), 330, i., Heut ist gefahren Gottes Sohn
To-day the Victor o'er his foes (tr. Neale), 1196, ii., Victor sub imis hostibus
To-day Thy mercy calls us, 1181, i., To-day Thy mercy calleth
To-day we celebrate the birth, 1227, ii., Von Himmel hoch da komm ich her
To-day, while time hears its course (tr. Littledale), 879, ii., Jam sanctus movens opus
To-God will to call to-day, 1066, i., Wesley family, The
To-day with bright effulgence shine, 1094, ii., Wordsworth, C.
Todtag, o dem Stern erlendt, 1206, ii., Zimmerhof, B., 1719
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Together with these symbols, Lord, 1172, ii., To-day we're bidden to a feast
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Tvingt, tramp upon their unknown way, 117, i., Baker, H. W.
Tvingstvilla land thee, peace pretending (tr. Fruhlingham), 834, i., Gerhardt, P.
Tvingstvilla, slumb, solemnly, lonely, 1099, i., Stryker, M. W.
Transcendent mystery unknown, 496, ii., Have mercy Lord, and pardon me
Transcend und mild hangen Abend (except Miller), 776, i., Müller, L. E. S.; 798, ii., Neumeister, J.
Transiter dum, Maria (Tranquilla S. Schröder, nee Wolf), 1027, i., Schröder, J. H.
Transiter dum, Maria (tr. Sister Mary Monvian H. B., 1851), 877, ii., Immortal Lilyflower, S.
Treasure beyond all treasure (tr. Miss Dunn), 677, ii., Limoriae (Lauckhow), S.
Trembling before Thine awful throne, 335, ii., Hillhouse, J.
Trembling sad, though fearfully gather (tr. Miss Borthwick), 1200, i., Zagen nicht wenn sich der Himmel
Trembling earth gave awful sign, 69, i., Angels roll the rock away
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Tremendous Lord of earth and sky (C. Wesley), 1061, i., Shores, the rail sky, The tokens tell of grace
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Trinity, Unity, Deity, Eternal [Majesty] (tr. Neale), 1136, ii., Trinitas, Unitas, Deitas aeterna
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Tröst dich, mein Herz, und sauk' dem Herrn, 1007, ii., Schaffer, J.
Triumph, O Queen of heaven, to see (tr. in the Primer, 1706), 955, ii., Regina coeli, laetare
Triumph, ye heavens! rejoice ye with high adoration, 1200, ii., Zagen nicht wenn sich der
Triumphant, Christ ascends on high, 1004, i., Steele, Anne
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Triumphant Lord, Thy work is done, 272, i., Irons, W. J.
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True Bread of Life, in tender mercy given, 1188, ii., True Bread of Life, in pitying mercy given
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True Light of the Gentiles, Perfect Light, 211, i., Verbum supernum, qui prodisti (except Spitta)
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True-hearted, whole-hearted, faithful and loyal, 696, i., Havergal, Frances R.
Truly the light of morn is sweet, 1172, ii., Taylor, Emily
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Tu ecclesiae Jesu cohortior, 624, i., Notker
Tu es Deus qui facis mirabilia, 1186, ii., Urcta Crux Dei
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Uf dines tag so denken wir, 1305, ii., Zwick, J.
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Unto the war Josiah it was given (tr. Russell), 686, i., Josiah, dem Propheten, das geschah
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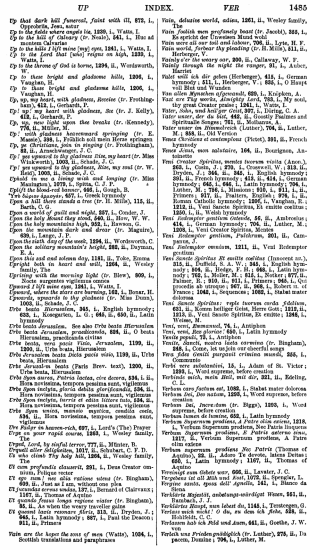

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Up to those bright and gladsome hills, 1206, i., Vaughan, H.
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Urbs Sion unica, mundo mystica, candida casta, Hora novissima, tempora pessima sunt, vigilemus
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Vexilla regis prodeunt, Fortunatus
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Wake, oh wake, the day ariseth (tr. Russell), 92, ii., And sad, well day Tag erscheinet
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Wake, wake the joyful song, 1097, i., Stowell, H.
Wake, wake to praise, Spring (tr. F. Pincy, alt.), 806, i., Nicolai, P.
Wake, ye holy maidens, wake ye (tr. F. Pincy), 806, i., Nicolai, P.
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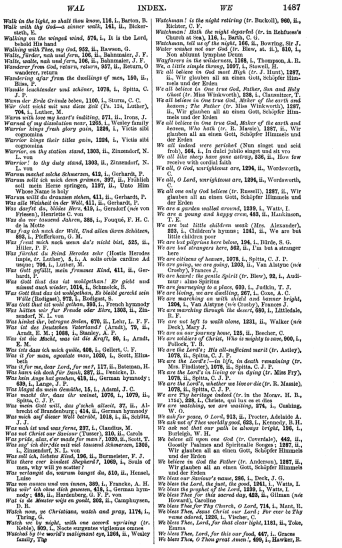
Waked by the gospel's powerful sound, 816, ii., Owen, S.
Waken! From the to-ar it sounds (tr. Mrs. Bevan) 806, ii., Nicolai, P.



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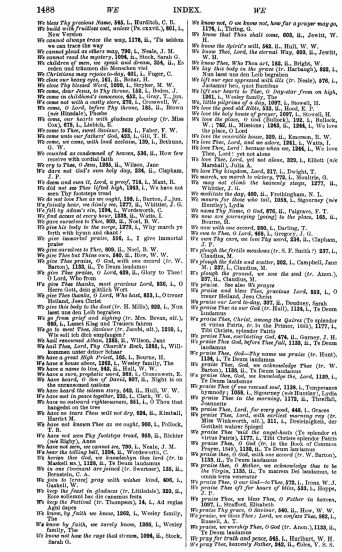

We bless Thy precious Name, 565, i., Havergal, C. E.
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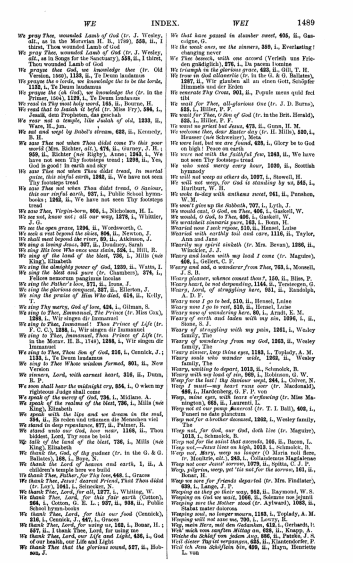

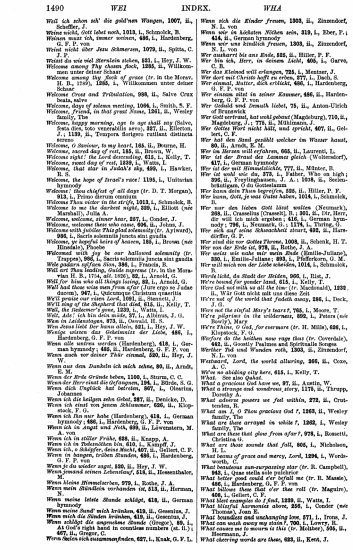

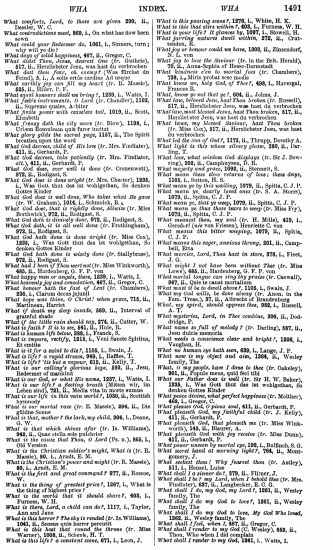

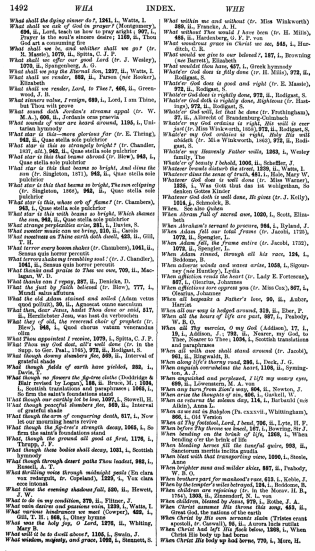

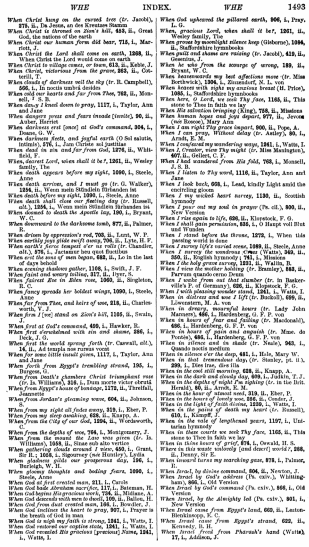

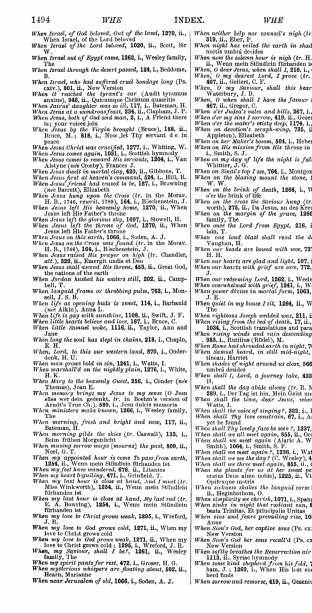



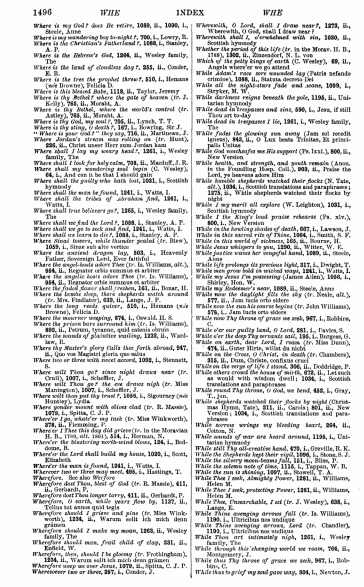

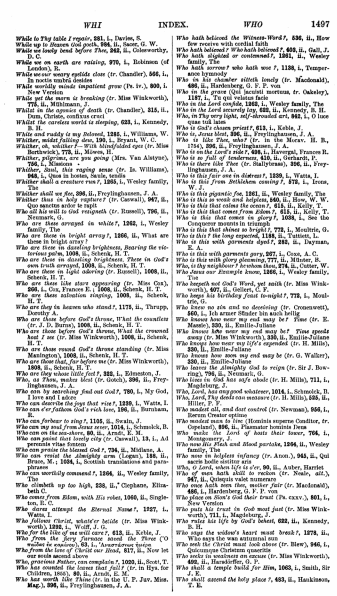

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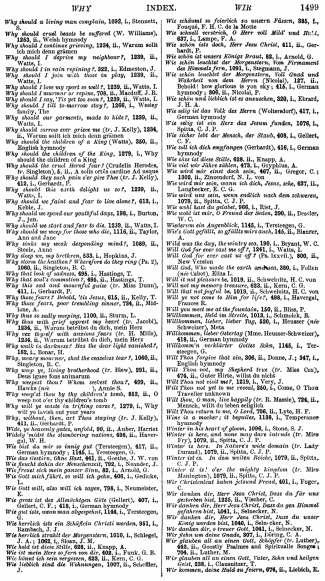

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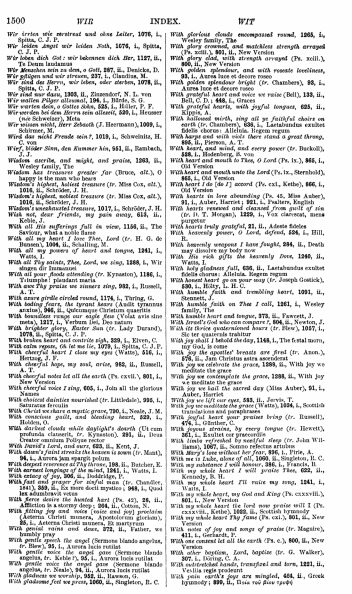

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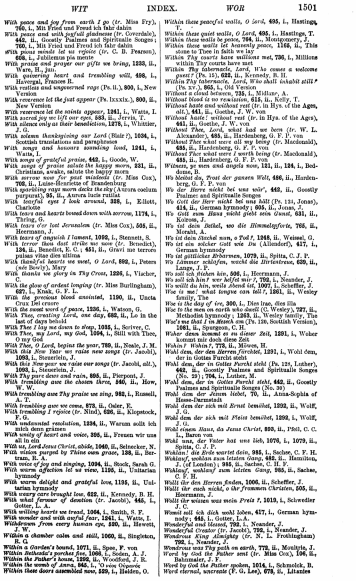

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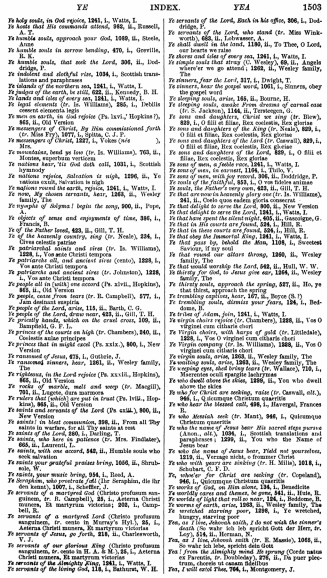

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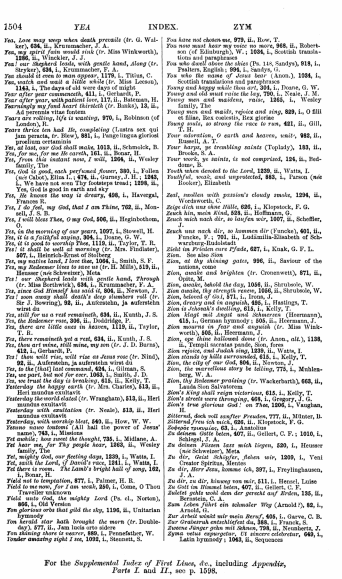

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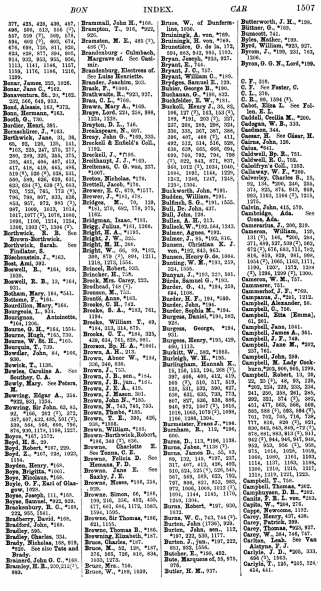

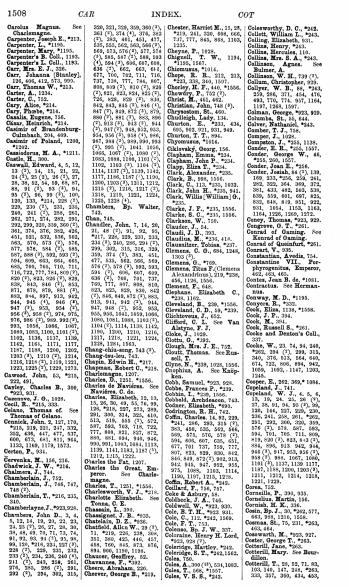

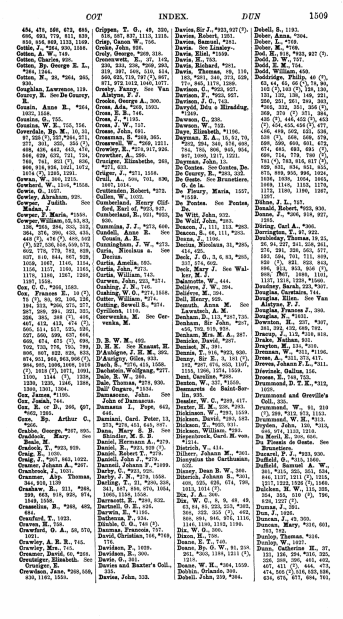

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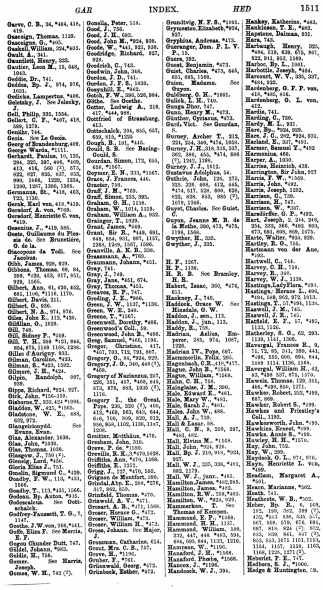

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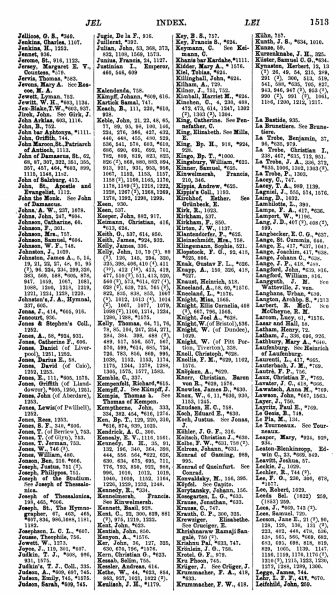

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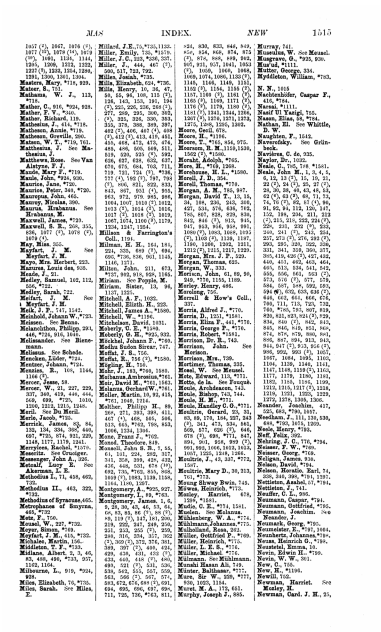

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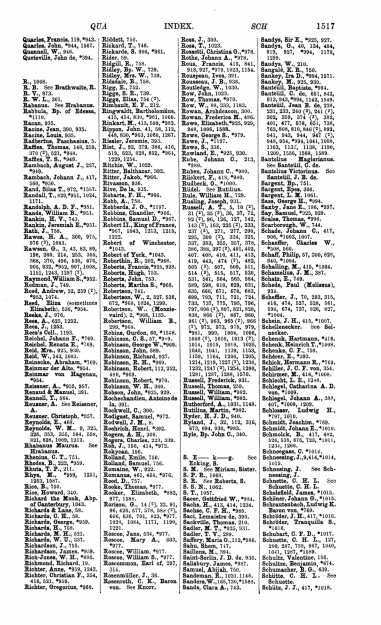

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For the *Supplemental Index of First Lines to Appendix Parts I. and II.* and the *New Supplement* see p. 1730.

For the *Supplemental Index of Authors and Translators to Appendix Parts I. and II* and the *New Supplement* see p. 1761.

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APPENDIX.

PARTS I. AND II.

SUPPLEMENTAL INDICES.

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APPENDIX.

The ten years which have elapsed since the first pages of this Dictionary were sent to press have seen many changes and developments in hymnological history and research. Old statements and conclusions have been retested, and in some instances overthrown, and new hymnbooks and hymnological works have been published. Many hymn writers have passed away, and new authors have come to the front. These causes, together with the late arrival of a few leading articles have necessitated this *Appendix*, which we now give in two parts: *Part I.* containing these articles, and *Part II.* those of less importance, together with notes on, corrections of, and additions to the annotations already in the Dictionary. Each Part is arranged in alphabetical order.

APPENDIX.—PART I.

American Hymnody. Additional.
Butler, Henry Montagu.
Dutch Hymnody.
England, Church of. Additions.
Hosmer, the spring where waters flow.
Hermannus Contractus.
Hosmer, William Garrett.
Krahmire Maurus.
Innocent III., Pope.
Italian Hymnody.
Jam dulcis memoria. Additional.
Kan, Thomas. Additional.
Lyra, The heavenly grace impart.
Old Hundredth.
Psalters. English. Additional.
Psalters. German.
Te Deum. Additional.
Vivo! Vivo! Gaza.
Young, Edward Mallet.
&c.

American Hymnody, pp. 57-61. The interest displayed in hymnological studies, and in hymnbook compiling in America since this article was in type, has been great, and has resulted in works of exceptional quality and hymnological importance. The best and most complete hymnbooks which have been brought under our notice are:—

1. *Evangelical Lutheran Hymnal. Pub. by Order of the Ev. Lutheran Joint Synod of Ohio and other States.* Columbus, Ohio, 1880. This has 444 hymns, a large proportion of which are tra. from the German.

2. *Hymn-Book of the Evangelical Association.* Cleveland, O., 1883.

3. *The Church Book. Hymns and Tunes for the Use of Christian Worship. Prepared by Leonard Woolsey Bacon.* New York, 1845. It has 332 hymns, two special doxologies, a tune set to each hymn, and good indices. The 176 authors and translators are fairly representative of the Christian Church; the selection of hymns is, from a catholic point of view, good; and the theology is decidedly Evangelical.

4. *Leader Immnal. A Selection of Spiritual Songs, Ancient and Modern.* The Century Co., N.Y., 1884 (1st ed. 1878). This new edition contains 1164 hymns, a few psalms in prose, the "Te Deum" and other hymns from the Prayer Book, doxologies, tunes, and good indices. There are also biographical and other notes. The known authors and translators are about 322. These represent a good proportion of the best writers, both Ancient and Modern. The tone of the book is bright and joyous, and its literary standard is, on the whole, excellent. Amongst the American hymn-books of the same ecclesiastical and doctrinal character, we know few to equal it as a popular manual for divine worship.

5. *Hymns of the Faith, with Psalms, for the Use of Congregations.* Edited by G. Harris, D.D., W. J. Tucker, D.D., and H. M. Scudder, D.D. Boston, U.S., 1885. The edition before us (the 74th issue of the 1st arrangement is determined by the Apostles' Creed, which has suggested the title of the book, and has also determined the proportion of its various parts." They also say that "it is not a revision of some existing book with better tunes of the modern school introduced here and there, but is a fresh and original collection." To accomplish the desired end upwards of 250 authors and translators are requisitioned representing most branches of the Christian Church. The selection and arrangement of the hymns, from a non-episcopal standpoint, are excellent. The Psalms are chiefly from the Authorized Version, and the indices are of the usual character. This is a valuable collection.

6. *Songs of Pilgrimage. A Hymnal for the Churches of Christ. By H. L. Hastings.* Boston, 1886. This complete edition contains 1535 hymns by over 400 authors and translators, and gathered from about 50 collections. It has also 3 indices, 2 of first lines and several indices. Tunes also accompany the hymns. Of the hymns some 450 are original or re-written hymns by the Compiler, a proportion by one hand, and that by no means the best, sufficient in itself to render the book a failure. The collection is huge, cumbersome, and uninviting.

7. *Hymns and Song for the Uses of The House of God. Prepared by Methodist Worship.* N. Y., 1849. This contains 644 hymns by nearly 316 authors and translators. The hymns are arranged mainly in the order of subjects, and are taken to a great extent from well known writers. It is a sound, solid book, with a strong dash of the editor's personality.

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The historical and critical works published since we went to press, include:—

1. *Hymn Studies. An Illustrated and Annotated edition of the Hymnal of the Methodist Episcopal Church. By Rev. Charles S. Nutter.* N. Y., 1884. In this the hymns are printed as in the *Hymnal*, and the notes, although very short, are carefully written and generally very accurate. As an annotated hymnal it is very valuable.

2. *The Poets of the Church. A series of Biographical Sketches of Hymn Writers, with Notes on their Hymns. By Rufus F. Hatfield, D.D.* N. Y., 1884. There are about 300 biographical sketches, with short notes, all well written, and in a fair proportion of cases, full.

3. *English Hymns. Their Authors and History. By Samuel Willoughby Duffield.* 2nd ed. revised and corrected, N. Y., 1886. This is mainly a biographical and critical hand-book to Dr. Robinson's *Laudes Domini* (noted above). It is a very readable and reliable work.

4. *Baptist Hymn-Writers and their Hymns. By Rev. J. Cox.* London, 1888. This is, we believe, the only and a most exhaustive work on the Baptist hymn-writers from the beginning of the Baptist movement to the present time. All nations where Baptists have been located are included. The work is very complete in its range, and is well done. It is strictly denominational, and, as such, is unique of its kind.

5. *The Hymns of Bernard of Cluny and their Hymns. By the late Samuel Willoughby Duffield . . . Edited and Completed by Prof. R. E. Thompson, D.D.* N. Y., 1889. This is the most complete and popular account of Latin hymn-writers and their hymns which has been published to date (1889) in the English language. Some of its most important statements and conclusions are, however, open to considerable question. This arises mainly from the fact that Mr. Duffield was unable to consult the MSS. in the English, French, and German libraries. He was also too dogmatic and self-opinionated to be an accurate and discriminating critic.

The position thus taken by America in hymnological work during the past ten years is exceedingly creditable to her hymnological students, and surpasses every other English-speaking country. See NEW SCOT. [J. J.]

Butler, Henry Montagu, D.D., was educated at Trinity College, Cambridge, and graduated B.A. as Senior Classic in 1853, and became a Fellow of his college in 1855. Taking Holy Orders in 1859, he became Head Master of Harrow School in 1859. This position he held until 1885, when he was preferred to the Deanery of Gloucester. He held the deanery for a short time only, and became Master of Trinity College, Cambridge, on the death of Dr. W. H. Thompson in 1886. Dr. Butler has also held the important appointments of Hon. Chaplain to the Queen; Examining Chaplain to Archbishops Tait and Benson; Select Preacher at Oxford, 1882; and Prob. of Hebrew in St. Paul's Cathedral. Dr. Butler edited the 3rd ed. of *Hym. for the Chapel of Harrow School*, 1863, and the 4th ed., 1881. (Public School H. Bks., pp. 327-329, where add 4th ed., 1881.) To the *Harrow H. Bk.* Dr. Butler contributed:—

1. Art thou the Healer that should come. *St. John Baptist.*
2. Ask and ye surely shall receive. *Prayer.* Last st. by *J. Montgomery.*
3. Jesus died for us and rose again. *Death and Burial.*
4. Lovest thou Me? the risen Saviour cried. *St. Peter.*
5. O merciful and holy. *Founder's Day.*
6. Rejoice to-day with one accord. *Founder's Day.*
7. Thou God of love, Thou ever blest. *Founder's Day.*
8. Where shall we find our neighbour mine? *St. Paul.*

Of these Nos. 2 and 3 were given in the 3rd ed. of the *Harrow H. Bk.*, 1863, and the rest were added in 1881. Nos. 5, 6, and 8 are also in *Hym. for the Use of Sherborne School*, 1888, Nos. 5 and 6 being much altered. Dr. Butler's hymns are very lyrical and spiritual and are admirably suited to their purpose. [J. J.]

Dutch Hymnody. The Dutch Reformed Church, as the national form of religion in Holland is called, is a Calvinistic body, maintaining a Presbyterian form of government, and has grown up side by side with the rise of the Dutch Republic. Calvinism was a plant of early growth in the Netherlands, where the soil had long been prepared for it by the worldliness of the Church, and the consequent prevalence of Waldensian and Hussite doctrines. Waldo's French *tr.* of the Scriptures was turned into Dutch rhyme and eagerly caught up by the people. There were also a number of half-Latin, half-Dutch hymns of the kind introduced by Peter of Dresden, about the year 1440, for the spread of Hussite opinions. A collection of these was printed at Cumpen (Kempen) in 1530 with the title *Sunderoore, Gheestelicke vele ouderwijle boeseryes ende leyden, in Latijn en duytsch, ghepruut tot Cumpen.* Thus the change from Latin hymns to those in the vernacular was very gradual in Holland, as in Germany.

1. *Psalters.*—1. The spread of Calvinistic rather than of Lutheran doctrines in Holland raised a strong opposition to original hymns, and led to the introduction of metrical psalms. The feeling against hymns grew so strong that it was resolved by three synods that only those should be sung which were found in Holy Scripture. There was no lack of versions to meet the taste for metrical psalms. As early as 1539 a collection was pub. at Antwerp, by Willem van Zeylen van Nyeveldt, and set to music by Gerbardus Mes, under the title *Souterliedekens (Psalter Songs).* This was so eagerly received that a 2nd ed. was issued the next year; and five other eds. appeared between 1558 and 1566. These psalms were sung in most of the Reformed congregations in Holland, and by the Dutch protestant refugees in England.

2. In 1565 Lucas d'Heere, the artist-poet of Ghent and friend of William the Silent, translated 36 psalms from the French of Marot and Beza; and in 1566 appeared two versions of the whole psalter—one by Utenhove, the other by Dathenus.

3. Johannes Utenhove was a Ghentish noble who took refuge in England, where he was an elder of a Lasco's Dutch congregation in London. There he pub. in 1551, 25 psalms, which were reprinted at Emden in 1557, and republished the next year with the addition of part of Ps. 119. Soon after, 39 psalms with the *Magnificat* and *Benedictus*, appeared without name of place or printer; and in 1561 a selection of 100 of his psalm-versions was pub. by the well-known English printer, John Daye. Finally Utenhove versified the remaining 50 psalms; and the whole collection was then pub. with a preface under the title *De Psalmen Davidis in Nederlandischer sanginge te vinden der gemeynte Christi, London* by *John Daye. 12 Sept.* 1566. This version, which like that of d'Heere was set to the tunes of Marot's *French Psalter*, was adopted by the Dutch congregations in

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England, but was never much used in the Netherlands, where it was anticipated by Datheen's version, the preface to which is dated 25th March, 1566.

4. Peter Datheen was a Flandrian monk who renounced his vows and became an ardent preacher of Calvinism. His version of the Psalms was made from that of Marot. It is in the most rugged verse, displays but little poetical ability, and bears evident marks of great haste in its production. It was eagerly received, first by Datheen's own congregation at Frankenthal, and then by other rapidly spreading reformed congregations in the Netherlands. When it appeared, Datheen was preaching with a violent, stormy eloquence in West Flanders and Zeeland, where immense crowds gathered to hear sermons and to sing psalms in the open air. This was the first great popular phase of the Netherland rebellion, and it helped to popularise Datheen's collection, which was exclusively authorised by a synod at Wezel in 1568. This authorisation was renewed by later synods, especially by that of Dort, in 1578, under the presidency of Datheen himself, at which a resolution was passed that only these psalms should be sung in churches, to the exclusion of hymns. Another resolution of the same synod against the use of organs is a further proof of the stern Calvinism of that assembly. About the same time the Dutch congregations in London and at Sandwich urged their superintendents to substitute Datheen's version for that of Utenhove. This was done with the result that Datheen's version became the authorised psalmody of the whole Dutch Reformed Church.

5. A formidable rival appeared, however, in 1580. This was a metrical psalter by the renowned Philip van Marnix van St. Aldegonde, whom Mr. Motley styles "poet, orator, hymn-book maker, burgo-master, lawyer, polemical divine, soldier." St. Aldegonde, while deprecating the use of hymns other than those of Holy Scripture, added to his psalter metrical versions of the Songs of Moses, Deborah, and Jonah, the *Magnificat*, *Nunc Dimittis* and *Gloria in Excelsis*, the Commandments, Creed, and the Lord's Prayer. He was greatly assisted in this work by Bonaventura Vulcanius, tutor to his son, and afterwards professor of Greek, at Leyden. Attempts were made by the synods of Middelburg (1581) and the Hague (1586), to substitute in public worship this new and improved version for that of Datheen, but were defeated by the ultra-Calvinistic party, supported by the influence of the Earl of Leicester. The clergy especially were opposed to any change, and a final attempt was defeated at the great synod of Dort in 1619. Another century and a half was to elapse before good taste triumphed over Datheen's halting verse.

6. During the 17th cent. many poets and poetasters attempted to improve upon Datheen's version with varying success. A *Psalter* pub. in 1713 for the use of an Anabaptist community at Haarlem has, in addition to the psalms and a few hymns, a free metrical version of the added psalm in the LXX. "by David when he fought against Goliath." This collection displays considerable poetical ability, and the preface states that Datheen's psalms had been abandoned by all the religious communities in Holland, except the State Church. Besides those already mentioned, Van Alkemade's *Nieuw Register van Nederduytsche Boeken* (1745) contains a list (by no means exhaustive) of 32 metrical psalters pub. up to that time, and many of them had passed through more than one edition.

7. In 1696 the attention of the synod of Friesland was drawn to a revised version of Datheen's *Psalter*, made by A. Trommius, minister at Groningen (*Sachte verbetering van den rijm van Datheenus over de 150 psalmen Davids*, Amsterdam, 1695). The necessity of improving the psalmody being almost universally admitted, the Synod drew up in 1701 a scheme, with the co-operation of the theological faculty at the university, for a new Selection of Psalms from existing versions. This scheme however fell to the ground until 1724, when the presbytery of the Hague presented to the Synod of South Holland a proposal to amend certain expressions in Datheen's psalms. Considerable discussion ensued, and lasted throughout Holland for some years, but finally it was agreed by all the Synods that a *new* selection should be made from three existing versions, and a commission was appointed in 1772 for this purpose. The states of each province nominated a minister from each provincial synod (nine in all) and the States-General sent two political commissioners. The commissioners met at the Hague, in January, 1773, and finished their labours in July. The versions to which their selection was limited were those of Hendrik Ghijsen, 1686; Johannes Ruschius Vos, 1752, and that of a literary society, called *Laus Deo Salus Populo*, 1761. Ghijsen's version was not original, but a compilation from 17 preceding psalters, and was entitled *Den Hooghsangt der psalmdichters* (Amsterdam, 12mo, 1686). Vos's version had been pub. at the Hague, in 1764, and that of the society *Laus Deo*, at Amsterdam, in 1761. The compilers had practically therefore a range of 19 psalters, extending over a period of more than 100 years, from which to select, and they succeeded in compiling a fairly representative and satisfactory *Metrical Psalter*, which is to Datheen's version what *Tate and Brady* is to *Sternhold and Hopkins*. They appended the usual metrical versions of the commandments, *Magnificat*, *Benedictus*, *Nunc Dimittis*, two rhymes of the Creed, prayer before sermon, a grace, and morning and evening hymns, the last named being a free rendering of the hymn *Christe, Qui lux es et dies*.

8. The new version was gradually introduced throughout the provinces, and was on the whole well received, though in some places it had to encounter much prejudice and opposition, and its enforced use after 1775 even led to open riots in the province of Zeeland. The commissioners had also ventured to suggest that the psalms might be sung faster, but one old-fashioned precentor staunchly protested that he could not conscientiously sing one verse in less than twelve minutes! The new version was adopted by the Dutch congregation in London, and introduced into the

foreign possessions. It is now in general use throughout the Dutch Reformed Church, though the Separatist (*Dopper*) congregations in South Africa until quite recently still clung to the time honoured doggerel of Datheen. We may note that there is a reprint of Datheen's psalms published in 12mo. at Goningchem, 1805, with the spelling modernised and archaisms explained in the footnotes.

ii. *Hymn Books.*—Although original hymns were excluded from the public worship of the Dutch Reformed Church, certain paraphrases or versified portions of the Scripture were retained from the first in addition to the psalms. These were originally the songs of Moses, Isaiah, Hezekiah, and of the Three Children, and the evangelical canticles; but later the O. T. canticles were omitted, and metrical versions of the Creed, Lord's Prayer, Commandments, and Morning and Evening hymns were inserted. The oldest *Souterliedekens* had 12 such hymns: St. Aldegonde's *Psalter* had more; even Datheen's had 7, only 5 of which were from the Scriptures, while one was a direct *tr.* in Old Low Dutch of the hymn "Christe, Qui lux es et dies." But these were evidently intended more for private than for public use, since hymns were regarded with suspicion as savouring of Roman or Arminian doctrines.

2. The want of suitable hymns was gradually however making itself felt, and this feeling was strengthened, by the adoption, among Dutch Lutherans, of *trs.* from the rich store of German hymnody. A resolution of a Synod at Utrecht, in 1612, had permitted hymns upon the life of our Lord to be sung in public worship, and a collection of 38 such hymns was issued (*Liefzangen der Christelijke leerlingen*. Utrecht, 1615, 8vo.). But this attempt of common sense to assert itself over prejudice was promptly suppressed by the resolution of the Synod of Dort (1619), which prohibited the use of any but Datheen's psalms. Hymns were however sung at festivals by several congregations in different parts of Holland, and the Synods of Drenthe and Friesland (circa 1638) recommended their use. To meet the want of suitable hymns, especially in private or family devotion, *Willem Sluiter*, minister of Elbergen in Gelderland, pub. in 1620, his *Psalmen, Gezangen, en Geestelijke Liedekens*, and composed, in 1661, 10 books of *Gezangen* which were pub. after his death. His books spread rapidly, and soon formed together with the Bible and psalm-book the whole religious library of the country people, and were generally used in family worship.

3. The first religious bodies in Holland to authorise the use of hymns in public worship were dissenters from the Dutch Reformed establishment. The Arnhemist *Psalter* of 1713 contained an *Appendix* of 12 hymns for Christmas, Easter, Ascension, Whitsunday, as also Holy Baptism and the Holy Communion. A hymnal for the use of a separatist congregation at Werkendam was compiled about 1750 by Jacob Groenewegen, and ran through 8 eds. before 1799; and a bulky collection of Mennonite hymns dates from about the same period.

4. The *Psalter* revision committee of 1773 had discussed the desirability of compiling a hymnal, but took no further steps in that direction. Meanwhile the feeling in favour of hymns was spreading among the educated classes, and even among the clergy, whose tastes were being elevated by the use of the improved version of the psalms. The poet Van Alphen in the notes to his *Cantatas* pub. in 1783 strongly urged "the need in public worship, as well as in private religious assemblies, of hymns in which poetry and music might be combined to meet the wants, the circumstances, and the taste of the day." This feeling found expression at the provincial synod of North Holland in 1796, which invited the co-operation of the other provinces. In the meantime Engelbert, Minister of Hoorn, and A. Rutgers, Minister of Haarlem, were asked to give the subject their attention. During the next seven years the matter was discussed with much warmth by the various synods;* Van Alphen contributing towards the discussion a specimen hymn-book of 66 original compositions (*Proeve van Liederen en Gezangen voor de openbare Godsdienst*. 't *Graveshage* 1801, 8vo.), and finally in 1803 a committee of eighteen ministers and elders was appointed by the nine provincial synods to compile a hymn-book for use in public worship in addition to the metrical psalms. The commission held its first meeting at the Hague, on the 27th Sept., 1803, and its last, three also, on the 12th June, 1805. During the interval two other contributions towards the collection appeared, one by Abrahamus van den Berg, minister of Arnhem and president of the commission, who had also been on the psalm commission of 1773 (*Proeve van Geestelijke Oden en Liederen*. Utrecht: 1804, 8vo.); the other by Rinjuvis Feith, ex-elder of Swolle, and a member of the commission (*Proeve van eenige Gezangen voor den openbaren godsdienst*, Amsterdam, 1804, 2 vols. 8vo.). The hymn-book appeared in Sept., 1805 (192 hymns, with tunes), as:—

"*Evangelische Gezangen, om uevens het boek der Psalmen bij den openbaren Godsdienst in de Nederduitsche Gemeenten te gebruiken. Met eene voorrede op uitdrukkelijken last van alle de Synoden der voorenoemde Gemeenten bijeen vergaderd en in orde gebragt in de Jaren 1803, 1804, en 1805. Te Amsterdam, bij Johannes Allart, MDCCCV.* (8vo.)

Feith's preface is a very interesting prefatory dedication to the Dutch Reformed congregations in the Fatherland, regret that the authorised poets had done so little for sacred poetry, but express their obligations to the poetical works of Van Lodensteyn,† Vollenhoven, Sluiter, and Schutte, as well as to those of Van Alphen and other living poets. Many of the hymns were original compositions, and Feith himself was a member of the commission. Van den Berg contributed 8 original hymns, including a metrical version of the *Te Deum*, and 38 *trs.*, much altered and abbreviated. Feith was the author of 34 hymns and 4 *trs.* Ten hymns are derived from Van Alphen's *Proeve*, and three from Hinkelbeijn *Poezy*, the joint work of Van Alphen and Van de Kasteele, ex-elder of the Hague, and a member of both commissions. Abraham Rutgers adopted one

* A circumstance occurred during this time which served to lessen the Dutch prejudice against hymns. Their co-religionists, the Walloons, who had hitherto sung only the Genevan psalms, in 1803 authorised and adopted a hymnal, the title of which was *Catalogue pour le culte publique, recueillis et imprimez par ordre du Synod Wallon*. The compilers were Rai, Gerard, and P. D. Huet.

† Jodocus van Lodensteyn, Minister at Utrecht (d. 1677), published *Uitspanningen* in 1678, see p. 606, i. Vollenhoven was a contemporary of Sluiter.

te two hymns from his cantata *De hoop der zaligheid*, besides contributing some *trs.* from the German.

The *Gezangboek* was formally adopted by resolution of all the provincial Synods on the 1st January, 1807, and is now, together with the metrical psalms, the authorized hymnal of the Dutch Reformed Church.* Like the revised psalter, it had at first to encounter opposition and prejudice, especially in Friesland and Friesland, but it gradually made its way, and even in private use has entirely superseded all other hymnals, Willem Sluiter's not excepted. Its language, though sometimes stiff and antiquated, is sober and devout, and it contains many beautiful hymns, especially among those which have been *tr.* from the German.

5. In 1847 the general synod of the Dutch Reformed Church in Holland resolved that an *Appendix* should be issued, and the work of compilation was entrusted to the standing committee for superintending the publication of the hymn-book. Several successive committees were engaged upon it, the principal share of the work being undertaken by Dr. N. Beets, minister of Utrecht, and Professor Ter Haar of that University, and a considerable number of hymns, translated and original, was collected. In 1863 a synodical committee was appointed to revise the collection and arrange appropriate tunes to the hymns, and in July, 1866, the *Appendix* was issued as:—*Vervolg-bundel op de Evangelische Gezangen.*

As the authorized hymnal of the largest Dutch speaking religious body, the *Evangelische Gezangen* has naturally exercised a very considerable influence over all later Dutch hymnals, most of which have borrowed largely from it. This is especially the case with regard to the Dutch speaking population of South Africa, where there are no less than eight Dutch hymnals in use among different missionary bodies, all of them largely indebted to what may be called the mother hymnal, that of the Dutch Reformed Church. Of sixty-seven hymns which are found in not fewer than five out of those eight hymnals, and may thus be said to have received the hall-mark of almost general approval, twenty-six are from this source. Hence such hymns as *Op bergen en in dalen; Jesus neemt al zondaars aan; Juich aarde, juicht alom den Heer* (Ps. 100, which may almost be called the Cape national hymn), *God zoekt licht*, and others, are familiar as household words in every part of South Africa and in every Dutch speaking congregation of Uitlanders, white or coloured, from Cape L'Agulhas to the Zambezi.

iii. *Evangelical Lutheran Hymns.*—There is one other Dutch hymnal which demands a brief notice. It is that of the Dutch speaking (or as they are commonly called *Evangelical*) Lutherans. The Reformed or Calvinistic Church of Holland was most intolerant of any dissent, and those congregations which had embraced the Lutheran confession of faith existed only on sufferance, and were not permitted to build themselves Churches, until 1832. Hence the Lutherans adapted their form of worship as far as possible to that of the Calvinists, abandoning the use of the crucifix, altar lights, &c., and even singing metrical psalms, though in a version of their own. In time however hymnals were adopted by the Lutheran congregations of Amsterdam, of Rotterdam, and of the Hague. But besides the inconvenience of having three distinct hymnals, these collections were very meagre in general hymns. Thus of 165 hymns in the Amsterdam collection, 80 were appropriate to festivals only, while many of the Hague hymns were antiquated in form and expression, and needed recasting. The first regularly organized Lutheran Synod in Holland met in 1818, and here it was resolved that a new hymnal should be compiled for general use, which was to include the best hymns in the three existing collections, hymns from the collections of other protestant bodies, and new hymns to be specially composed by the first Dutch poets of the day. The carrying out of this scheme was entrusted to a committee of seven, who met at Amsterdam in 1820, though the result of their labours did not appear until six years afterwards as:—*Christelijke Gezangen voor de Evangelisch Lutherske Gemeenten in het koningrijk der Nederlanden*, Amsterdam, 1826, 8vo.

It contained 376 hymns, comprising 195 hymns and 25 psalm-from the three old hymnals, 41 from the Dutch Baptist hymnal, 110 translations from German, and 5 new compositions. The tunes were for the most part the familiar old German chorals with a few new tunes by the musical editor, Mr. J. W. Wilms. Strange to say the collection did not include "the Marseillaise of the reformation, Ein' feste Burg:" and many other classical German hymns were unrepresented. To supply these and other deficiencies, a supplement was issued by a synodical commission, in 1856, containing 44 hymns.

Though this book contains some undoubtedly fine hymns, the intricacy of its metres, the length and number of verses (instances occurring of 15, 18, and even 28 verse hymns) combined with the rigid and somewhat antiquated character of the collection as a whole, will prevent its taking a place in the first rank of Dutch hymnody, but it is useful to refer to for the purpose of comparison with other *trs.* of the same German originals.

iv. *Various.*—It must suffice only to mention here *Uitgezuchte Liederen*, the modern Dutch Baptist hymnal, containing several good hymns, and the *Opwekkingsliederen* van Scriveg, *trs.* of Moody and Sankey's *Sacred Songs & Solos*, pub. at Amsterdam by M. S. Bernard. Of a higher order of merit are Dr. R. Bennink Janssonius's *trs.* of some of the best Latin hymns and sequences (*Gezangen der Oude Kerk*, Hague, 1869), though for metrical reasons not well adapted for congregational use.

v. *Conclusion.*—In conclusion, it is worthy of remark how very few Dutch hymns are original compositions. This may be attributed partly to the fact of there being so large a store of noble hymns at hand in the cognate German language, which readily lend themselves to translation into Dutch; partly perhaps to the lack of religious enthusiasm and fervour among the Dutch in modern times. There do not seem to be more than about 3000 Dutch hymns extant, and of this number, at least two-thirds, and these the best known and most popular, will be found to be translations. Nor, if we except the obsolete Willem Sluiter, is there any one writer whose name stands out

* It was not introduced into the Dutch Reformed Church in South Africa until 1814.

pre-eminently as the hymnodist of Holland. At the same time it must be admitted that in the majority of cases the *trs.* are so admirably rendered that few persons would suspect them of not being original hymns. [J. A. H.]

England Hymnody, Church of, pp. 321-343. Since those pages went to press the following collections and hymnological works have been published:—

1. *Additional Hymns to Hymns Ancient and Modern.* This is a supplementary collection of 185 hymns made to strengthen some of the weak points in the former edition. The book with the *Supplement*, is as a whole much as it was before, except that it is greater in bulk and more modern in character.

2. *The Other Hymn Book*, 1868. This is designed as an independent *Appendix* to the 1873 ed. of *H. A. & M.*, and seems to have been compiled by some one who was dissatisfied with the Supplement of 1868 noted in the previous. It is in two Parts. Part I. is set forth as "*Consisting chiefly of Modern Hymns, and of ancient Hymns not translated into their original Metre.*" Part II. contains *The Hymns to be used at Matins and Evensong Daily throughout the Year*, and consists entirely of hymns *tr.* from the Latin, the text additions being by Dr. Neale.

3. *The Hymnal Companion to the Book of Common Prayer*, 1870. This is the 1870 ed. of the *Hy. Comp.* recast and enlarged. Several of the other hymns not commonly used in Public Worship have been omitted, and others of a more popular character have been substituted. Of these additions though by Mrs. Rickards, the editor, are very beautiful and of much value. The Introduction has been rewritten, and the notes to the hymns corrected. Of its kind, and from its ritualistic standpoint, as an Evangelical hymn-book it is in poetic grace, literary excellence, and lyric beauty, the finest collection in the Anglican Church.

4. *Songs of the Church*, 1870 (Musical ed. 1871). By J. R. Lilley, M.A., Vicar of Haydon, near York.

The hymnological and critical works on hymn-writers and hymns published during this period include:—

1. *Christian Hymns and Hymn-Writers. A Course of Lectures by J. E. Prescott, D.D., Archdeacon and Canon of Carlisle, &c.*, 1883. This is a weak book; there is no original research, and the result is, from a hymnological point of view, most disappointing.

2. *Anglican Hymnody: being an Account of the Hymns and Hymn-Writers of the Church of England, with the Verdict of the whole Anglican Church, by the Rev. James King, M.A.*, 1885. In this work Mr. King has begun by borrowing the whole idea and design of the work from the April and May numbers of the Churchman's *Shilling Magazine*, 1874; has filled in the body of the book with information gathered from Miller's *Singers and Songs of the Church*, Julian's *Dictionary of Hymnology*, *Hymns Ancient and Modern*, and his *English Hymnology*, and a few additional well known works; and concludes without any acknowledgment of his indebtedness to any one.

3. *An Historical Companion to Hymns Ancient and Modern; containing the Greek and Latin; the German, Italian, French, Danish, and Welsh Hymns; the Work-lines of the English Hymns; the Names of all Authors and Translators: Notes and Index. Edited by the Rev. Robert Maude Moorsom, M.A.*, 1889. This work is on the same lines as the annotated edition of *H. A. & M.* by Mr. Thring, and the *Church Hymnary*, 1872, edited by no means an accurate work, and some of its opinions are very curious, as for instance, the quotation of a Greek Canon from the Office for Christmas Day as possibly the basis of C. Wesley's "Hark, the herald angels sing," notwithstanding these weak points his book is very valuable.

This does not indicate a notable era in the hymnological history of the Church of England, although it is the fullest *résumé* we can present. See NEW SYR.

Here is the spring where waters flow. [*Holy Scripture.*] On p. 482. l. six stanzas are given from a poem on The New Jerusalem dated 1600, beginning "Jerusalem, my happy home"; and the last three stanzas of the six are set forth as the original of the lines prefixed to some editions of the English Bible which were pub. "in the early part of the 17th cent. and beginning: "Here is the spring whence waters flow." Since that article was stereotyped we have found the same lines in a hymn pub. 83 years before the date given at p. 482. i.

The lines are printed on the page facing the Titlepage of an Edition of the Bible pub. by C. Darker, in London, in 1575, and read, together with the various references to Holy Scripture, as follows:—

"*Of the incomparable treasure of the holy Scriptures with a prayer for the true use of the same.*—

Eccl. 12, 2, & 43. 10	"Here is the spring where waters flow,
Deut. 21, 16	to quench our heats of sinne:
& 23, 17.	Here is the tree where truth doth grow,
Jerem. 33, 15.	to feede our lives therein;
Deut. 5, 7, 22, 2.	
Psal. 119, 162, 164.	
	"Here is the Judge that stirres the strife,
	when men's designs faile:
John 6, 25.	Here is the bread that feedes the life,
	that death cannot assaile.
Luke 2, 10.	"The tidings of salvation deare,
	comes to our eares from heare:
Ephes. 6, 16.	The fortresse of our faith is here,
	and shield of our defence.
Matth. 7, 6.	"Then let us not like swine be hygge that lush
	and lake in filthy myre,
2 Pet. 2, 22.	And leave more pleasures of the trough
	and wallowing in the myre.
Matth. 6, 22.	"Reade not this booke in any case,
	but with a single eye:
Psal. 119, 97,	"Reade not but first desire God's grace
" 73.	to understand thereby.
John 20.	"Praye still in faith with this respect,
	to practise thereby,
Psal. 119, 11.	"So shall you finde it only being this effect
	To mortifie thy sinne.
Job. 1, 8,	"Then happie thou in all thy life,
1 psal. 1, 1, 2,	What so to thee befalles:
Psal. 94, 12, 13.	Yea double happie shalt then be,
	When God by death thee calles."*

* O Gracious God and moth merciffull Father, which hath vouchsafed to the rich and precious jewell of thy holy word, affilt us with thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to frame us according to thine owne image, to the setting forth of thy glory, and to the edifying of thy Church, Sanctifying and enriching us to all heavenly vertues. Graunt this, O heavenly Father, for Jesus Christ's sake. Amen."

We have seen these lines, including the prayer, attributed to Bem. If he had been the author, we should expect to find them in an edition of the English Bible printed at Geneva or about the same date as the above. In the *Brit. Mus.* there is a copy printed at Geneva by John Crispin in 1567: but the lines are not therein. Not having any reliable evidence either for Bem or for any other writer, we must therefore give these lines and the prayer as *Anon.*

The peculiarity to be noticed in the fact that st. i-iii., as above, are also in the broadsheet named on p. 482. i. in a slightly different form, we cannot explain. We can only suggest that there is a possible *original* not yet discovered from which both pieces may have been taken. [J. J.]

Hermannus Contractus, so called because of his crippled condition, is also known as *Hermann of Vikringen, Hermann of Reichenau*, and *Hermann der Gebrechliche*. He was the s. of the Count of Vikringen in Swabia,

and was b. on July 18, 1013. He entered the school of St. Gall, circa 1029, and soon developed, although so young, an intense interest in his studies. It is said of him that he rapidly mastered Latin, Greek, and Arabic. History, music, mathematics, philosophy, and theology engaged his attention, and in each study he attained marked success. Some go so far as to say with confidence that he fr. Aristotle's *Poetics and Rhetoric* from the Arabic, but the statement is disputed by others. At thirty years of age he removed from St. Gall to the monastery of Reichenau, where he remained to his death, Sept. 24, 1054. His name is associated with several hymns of historical importance, and notably the following, which are annotated in this Dictionary :—

1. Alma Redemptoris Mater quæ pervia cœli, p. 61, ii.
2. Rex omnipotens die hodierna, p. 968, ii., 967, ii., 968, i.
3. Sancti Spiritus adsit nobis gratia, p. 967, ii., 968, i.
4. Salve Regina, p. 991, ii.
5. Veni Sancte spiritus, Et emitte, p. 1213, i., ii.
6. Veni Sancte spiritus: Iserje, p. 1213, ii.
7. Virginum Præclarè, p. 1221, i., ii.

The conclusions arrived at in the annotations of these hymns concerning their respective authorship will be found somewhat adverse to Hermannus's claims with regard to Nos. 2 and 4, and positively against him with respect to Nos. 3, 5 and 7. Some of these conclusions will be found to be utterly opposed to those of Duffield on the same hymns in his *Latin Hymn-Writers*, &c., 1889, pp. 149-168. This difference of opinion arises mainly out of the fact that the mss. at St. Gall and at the Brit. Mus. were not examined by Duffield, and are much older and more important than any of those with which he was acquainted. [J. J.]

Horder, William Garrett, was b. at Salisbury, and educated at the City of London School. In 1862 he entered Cheshunt College as a student for the Congregational Ministry. On leaving College in 1866 he undertook the pastorate of a Congregational Church at St. Helen's, Lancashire. In 1869 he removed to Torquay, and in 1875 to Wood Green, London, where he still resides. Mr. Horder has compiled—

(1) *The Book of Praise for Children*, 1875; (2) *The Poet's Bible, New Testament* 1881, *Old Testament* 1889; (3) *Congregational Hymns: A Hymnal for the Free Churches*, 1884. The first of these was incorporated in 1881 in *The Book of Praise for Children*, pub. by the Congregational Union under the editorship of the Rev. Dr. Allon, and of which Mr. Horder has had no association beyond the handing over of the former for the use of the Union. From Mr. Horder's ed. of this collection (the first) a 3rd. was pub. in 1887 "For the Use of Jewish Children." *The Poet's Bible* is a selection from the Holy Scriptures for home reading and preachers. The *Congregational Hymns* is referred to elsewhere (p. 209, ii. 10). In addition Mr. Horder has published the following original works:—(1) *Meditations of Immortality*, 1883; (2) *The Hymn Lover: An Account of the rise and growth of English Hymnody*, 1889; (3) *The Silent Voice and Other Discourses*, 1890.

The *Hymn Lover* is practically a handbook to Mr. Horder's *Cong. Hymns*. As in that collection the hymns are gathered from all ages, nations, and churches, opportunity is afforded for the discussion of each epoch of hymn-writing and for the grouping together of interesting particulars concerning hymn-writers and their work. This opportunity Mr. Horder has availed himself of with great skill and judgment; and although the outcome is not severely technical, the result is all the more attractive for the general reader. Although hymnologically it is not a scientific production, practically and within its range, it is the most useful and attractive work we have on its special subject. The reproduction therein of specimen hymns of each epoch, is a new and valuable addition to this special kind of work. See NEW SERV. [J. J.]

Hrabanus (Rabanus) Maurus, a. of one Ruthard, was b. probably at Mainz, about 776. At an early age he was sent to the Monastery of Fulda to receive a religious education. In 801 he was ordained Deacon, and the following year he went to the monastic school of St. Martin at Tours to study under Alcuin, a celebrated teacher of that time, who gave to Hrabanus the name of Maurus to which Hrabanus added Magnentius. On his return to Fulda in 804 he became the head of the school connected with the Monastery. Towards him Ratgar the abbot showed great unkindness, which arose mainly from the fact that Ratgar demanded the students to build additions to the monastery, whilst Hrabanus required them at the same time for study. Hrabanus had to retire for a season, but Ratgar's deposition by Ludwig the Pious, in 817, opened up the way for his return, and the reopening of the school. In the meantime, in 814, he had been raised to the Priesthood. Eeri, who succeeded Ratgar as abbot, died in 822, and Hrabanus was appointed in his stead. This post he held for some time, until driven forth by some of the community. In 847, on the death of Archbishop Otgar, Ludwig the younger, with whom Hrabanus had sided in his demand for German independence as against the imperialism of his elder brother Lothar, rewarded him with the Archbishopric of Mainz, then the metropolitan see of Germany. He held this appointment to his death on Feb. 4, 856. He was buried first in St. Alban's, Mainz, and then, during the early days of the Reformation, in St. Maurice, Halle, possibly because of the opposition he is known to have made to the doctrine of Transubstantiation. With German historians Hrabanus is regarded as the father of the modern system of education in that country. His prose works were somewhat numerous, but the hymns with which his name is associated are few. We have the "Christe sanctorum decus Angelorum," p. 220, ii.; "Tibi Christe, splendor Patris," p. 1176, ii.; and the "Veni Creator Spiritus," p. 1208, i.; but recent research convinces us that the ascription in each case is very doubtful; and none are received as by Hrabanus in Professor Dümmler's ed. of the *Carmina* of Hrabanus in the *Poetæ Latini ævi Carolini*, vol. ii. 1884. Dümmler omits them even from the "hymns of uncertain origin." [J. J.]

Innocent III., Pope, was a member of the celebrated Conti family, which gave nine Popes to the chair of St. Peter. He was b. at Anagni, *circa* 1160, and was educated at Rome, Paris, and Bologna. On his return to Rome, through his powerful family influence

he became a Canon of St. Peter's, a subdeacon before he was thirty, and Cardinal Deacon in 1190, and as such was known as Cardinal Lothario. During the Pontificate of Celestine III., having little to do, he wrote his *De Contemptu Mundi*. On the death of Celestine III. on Jan. 8, 1198, he was ordained Priest, consecrated Bishop, and enthroned as Pope within the few days between that date and Feb. 22, of the same year when he began his Pontifical reign, being at the time about thirty-eight years of age. His reign is well marked in ecclesiastical history, although it was comparatively short. He d. at Perugia, July 16, 1216. To hymnody his name is associated with the grand Sequence the "Stabat mater dolorosa" (p. 1081, i.); and the glorious "Veni Sancte Spiritus, Et emitte" (p. 1213, ii.) In each case, however, there are many reasons to doubt his authorship, or, at least, to accept the ascription with caution. See details as indicated above. [J. J.]

Italian Hymnody.—Although Italy has been renowned for centuries past as a land of music and song, it has been chiefly in the celebration of secular themes that her lyre has been employed. Sacred hymnody, at least since the times of the Renaissance, has been comparatively little cultivated. It is proposed in the present article to give: I. *A brief sketch of Hymnody in the Italian language from the 13th century to the 19th*; and II. *An account of its present condition* (i.) *in the Roman Catholic Church*, (ii.) *in Protestant communities*.

I. *Hymnody in the Italian language from the 13th century to the 19th.*

1. "It is now," says *Prof.* Bartoli, in the *Encyclo. Britannica*, 9th ed., vol. xiii., p. 498, "an established historical fact that there existed no writing in the Italian language before the 13th century." But in the early part of that century lived St. Francis of Assisi (b. 1182, d. 1225), founder of the Franciscan order, and to him have been attributed several short religious poems in the Italian of that period. One, in particular, is famous, known as the "Canticum Solis," or more fully, "Cantico de le creature commemorate de lo frate Sole." True, its authenticity has been the subject of considerable controversy, but it is now admitted that the general sense and many of the expressions are those of St. Francis, though in the lapse of ages the original structure may have been changed into a style more modern and ornate. The following is the text as now given:—

"Altissimu omnipotente bon' Signore, tue son le laude, la gloria, le honore, e ogni benedictione. A te sola confanno e nulla homo é degno de nommenti.

"Laudato sia Dio mio Signore, con tutte le creature, specialmente messer lo Frate Sole, il quale giorna e illumina noi per lui. E ello é bello e radiente con grande splendore; de te, Signore, porta significatione.

"Laudato sia mio Signore, per Sora Luna e le Stelle; il quale in cielo le hai formate chiare e belle.

"Laudato sia mio Signore, per Frate Vento, e per l'Aire e Nuvole e sereno e ogni tempo, per lo quale dai a tutti creature sustentamento.

"Laudato sia mio Signore, per Sora Acqua, la quale é molto utile, e humile, e pretiosa, e casta.

"Laudato sia mio Signore, per Frate Fuocho, per lo quale tu allumini la notte, e ello é bello e jocondo, e robustissimo, e forte.

"Laudato sia mio Signore, per nostra Madre Terra, la quale ne sostenta, governa e produce diversi fruiti, e colorili fiuli, e herbe

"Laudato sia mio Signore, per quelli che perdonano per lo tuo amore, e sostengono infirmitate e tribulatione. Beati que li the sostengeranno in pace, che de te, Altissimu, serannu incoronati."

It is said that this hymn used to be chanted by the saint and his companions, and that in his last illness another stanza was added, giving thanks for "our Sister, the Death of the body." [*v. Stephen's Essays in Eccles. Biography*, Art. St. Francis; *Les Poetes Franciscains en Italie*, par O. F. Ozanam, Paris, 1852.]

2. From A.D. 1250 onward, the development of literature in the vernacular was rapid. In the cities of northern Italy the people had been accustomed to listen in the piazzas to the songs of the jongleurs. About this time Giacomino of Verona, and Bonvecino of Riva, composed religious poems in the Veronese dialect, which were sung or chanted to similar groups of hearers. Their themes were the terrors of the *Bibilonia Infernale*, and the blessedness of the *Gerusalemme Celeste*. In form, their poems consisted of verses of 12 syllables, arranged in stanzas of four lines, all lines in the same stanza ending in the same rhyme.

3. In the latter half of the 13th century appeared in Italy that extraordinary manifestation of the ascetic spirit, the processions of the Flagellants. Vast bodies of men, women, and even children, girded with ropes and scourging themselves with whips till the blood flowed freely, passed from city to city, with hymns and prayers, and calling on the people everywhere to repent. Their hymns or *laude* were in the Umbrian dialect, in verses of 8 syllables, and were sung in dialogue.

Towards the end of the century arose in Tuscany a school of lyric poetry represented by Dante (b. 1265, d. 1321) in his Canzoni, and in the next generation by Petrarch (b. 1304, d. 1374) in his sonnets. But the subject of those compositions was for the most part earthly love, and nothing which those poets wrote resembled what we now mean by hymns.

4. The chief religious poet of the period, leaving out of view Dante's great epic, was *Jacopo dei Benedetti*, commonly called *Jacopone* (b. before 1250, d. 1306, p. 575, ii.). He is usually regarded as the author of the well-known Latin poem, the "Stabat Mater dolorosa," as well as of its companion piece, not so familiarly known, the "Stabat Mater speciosa." He wrote in Italian 211 poetical pieces, which have been arranged in seven books. Some are more theological dissertations in verse; others are satires, but others approach more nearly the nature of hymns, being short compositions written to popularise a sacred thought or celebrate a festival. "Jacopone," says Prof. Bartoli, "was a mystic, who from his hermit's cell looked forth upon the world, denouncing the immoralities of the age and especially the malpractices of poor Celestine V. and Boniface VIII." Cast into prison for his faithful testimony, his spirit was still unconquered. In his dungeon he composed songs extolling the Divine Love in a striking and original manner. Those were sung throughout the 14th and 15th centuries by the pious members of the religious orders, such as the Minimi, the Jesuates,

and the lay schools of the Laudesi, or singers of God's praise.

5. Passing to the 15th century we come to *Maffei Belcari* (b. 1410, d. 1484), a native of Florence, a warm-hearted Christian man and the author both of numerous *Laude* and of Biblical dramas. The latter were more admired than the *Laude*. Nevertheless, these hymns of praise, being simple in style, full of feeling, and adapted to popular melodies, became extensively known and were widely used.

6. Belcari had scarcely passed away when there appeared in Florence the famous Dominican monk, *Girolamo Savonarola* (b. 1454, d. 1498). He not only from the pulpit denounced with prophetic earnestness the sins and vices of the time, but also sought to avail himself in the interests of morality and religion of the power of sacred song. Lorenzo de Medici had written certain vile productions, called *Canti Carnascialeschi* ("Carnival Songs"), which were sung by the young nobles and populace during the Carnival, and Savonarola, to counteract their influence, composed songs of a different order but similar in form and metre, and capable of being sung to the same tunes. His biographer Villari, however, acknowledges that but little true poetry is to be found in them, only "a temperate tone of decorum and good sense." At an earlier period Savonarola had written certain *Canzoni* on the Ruin of the World, the Ruin of the Church, and other subjects; but they are poems rather than hymns. Also, he appended to his treatise on the Love of Jesus Christ some *Laude e Contemplazioni infiammative* ("Exciting Hymns of Praise and Contemplation"), in which he extols the mercy and goodness of the Saviour, and expresses an ardent desire to become one with Christ, being uplifted on the same cross, fixed to it by the same nails, and wearing the same crown of thorns. These hymns, however, are said by Italian scholars to be roughly executed, and could never have been used in public worship.

7. Better than Savonarola's are the lyrics of *Girolamo Benivieni* (about A.D. 1500). A specimen cited by *Villari* shows that occasionally he was extremely fanciful, almost passing the bounds of common sense, but a competent judge says of his productions, that they are "sometimes sweet and always warm with religious feeling." Another says that he paraphrased the psalms in a simple, happy, vigorous style, and that some of his hymns belong to the finest lyrical productions of Italy in the 15th century.

8. One other name may be mentioned belonging to this period, that of the highly accomplished *Vittoria Colonna*, the Marchesa Pescara (b. 1490, d. 1547), a great friend of Michel Angelo. Among other poems she published (about 1540) some of a religious character, called *Rime Spirituali*. These are described as "the productions of a delicate and sensitive imitativeness rather than of vigorous and original genius," and there is no evidence that they were ever used as hymns in worship.

9. The latter part of the 16th century was the commencement of a long season of decline in Italian literature, and for nearly 200 years there appeared no religious poet of eminence. Nevertheless, in the years 1688 and 1703 there were published two collections of hymns which claim a brief notice. The first was entitled: *Corona di sorte Canzoni, o Laude Spirituali di più divoti Autori* (A Chaplet of Sacred Songs, or Spiritual Hymns of Praise, by several devout authors). The names of the authors are not stated, but the editor was *Matteo Ciferati*, a priest of Florence. Permission to print the 1st ed. was given by the Grand Duke of Tuscany, Nov. 30, 1687. A 2nd ed., revised and enlarged, was printed at Florence in 1689, by *Jacopo Carlieri*. It contains about 330 hymns. There is no attempt at orderly arrangement, so that from a hymn on the Resurrection of Christ we pass to one on the Nativity, and a composition, whose subject is the Vanity of the World, is followed by one on the Annunciation of the Blessed Virgin. Melodies accompany the hymns.

The other book, printed at Florence in 1703, comprises 212 hymns, all composed by *Bernardo Adimari*, a priest of the Oratory of S. Filippo Neri. This work consists of three parts. The 1st contains hymns suitable for use at any time; the 2nd, hymns for the fixed prescribed Festivals and for those of the Blessed Virgin; and the 3rd, for the Sundays in Lent and the movable Festivals. To all these hymns melodies are attached, and the following sentence from the preface both shows that they were intended for public use, and throws an interesting light on the usage of those days in regard to sacred song:—"Signor G. M. Cantù has not only given the airs to these Little Songs, as may here be seen, but has besides affixed music arranged for four voices, it being the custom in many places for one stanza to be sung by the choir and the other by the people." It may be added that another Florentine poet with the surname of *Adimari* lived about this time, the *Marquis Ludovico Adimari* (b. 1644, d. 1708), author of Satires and Sonnets, and prose works of a religious character. Not improbably he was an elder brother of Bernardo Adimari.

10. The middle of the 18th century saw an improvement in Italian literature. Not only did secular poetry revive, as represented by Alfieri, Monti, and others, but the celebrated Doctor and Saint *Alfonso Maria de Liguori*, distinguished especially for his writings on casuistry and theology, also composed hymns and spiritual songs known to this day throughout Italy. He was b. near Naples in 1696, d. in 1787. Of the special character of his hymns we shall say more when we come to speak of the present condition of hymnody in the Roman Catholic Church of Italy.

11. Another poet of this period composed one fine hymn used in the worship of both R. Catholics and Protestants. This was *Metastasio* (i.e. Pietro Trapassi, b. at Rome in 1698, d. 1782), creator of the modern Italian opera. The subject of his hymn is "the omnipresence and omniscience of God," and the first stanza is as follows:—

"Dovunque il guardo giro,
Immenso Dio Ti vedo;
Nell'opre Tue T'ammiro,
Ti sento, e ti godo.
Le stesse, in mar, in aere
Parlan del Tuo potere;
Tu sei per tutto, e sei
Tutti ovunque in Te.

12. In the first quarter of the 19th century we meet with a hymn-writer in *Alessandro Manzoni*, author of tragedies and other poems, and of a work of fiction, *I Promessi Sposi* ("The Betrothed"), which has been translated into most European languages. He was b. in 1784 and d. in 1873. His mother was a daughter of the celebrated Beccaria. In 1815 he published a small volume of *Inni Sacri* ("Sacred Hymns"), their subjects being "The Nativity," "The Passion," "The Resurrection," and "The Name of Mary." A few years later he pub. one on "Pentecost." *Prof. Bartoli* says of these hymns that they have "glooms of genius, especially when the author describes the human affections." Comprising 16 or 18 stanzas each, they are too long for use in ordinary public worship; but a selection of 5 stanzas from the hymn on the "Nativity" is found in two of the Protestant hymn-books mentioned below. The first stanza is as follows:—

"Ecco di ciò ch'era un Parvolo,
Ch'fu begun Figlio:
Le sovrane forze tremano
Al mistero del sue ciglio:
A Lui vesta la mano Ei porge,
Ei move, Ei parla, e parge
Oltre l'amico uso."

Also, eight stanzas from the hymn on "Pentecost" are in the collection edited by Rev. T. W. S. Jones, of Naples (v. infra). One stanza in particular seems to us beautifully descriptive of the effects of the Holy Spirit's presence in the Church:—

"Come la luce rapida
Piove di cosa in cosa,
E come i rai rifrangesi,
Diversamente posa,
Tal nuovi meditando
La voce delle Spire:
L'Arabo, il Parto, il Siro,
In suo sermon l'odi."

13. *Luigi Carrer*, of Venice (b. 1800, d. 1857), and *Francesco Dall' Ongaro* (b. 1808, d. Jan. 10, 1873), two Italian poets who in their writings chiefly gave expression to intense patriotic aspirations, also wrote hymns, which however we have not met with in any collection intended for use in worship.

14. With a mention of another poet of the patriotic school, *Giuseppe Giusti*, we may close this part of our article. Giusti (b. 1809, d. 1850) was the greatest Italian satirist of this century, but in a Roman Catholic Hymnal described below, *La Lira Cattolica*, we find a beautiful little song of his, entitled "A Mother's Love." His died of consumption at a comparatively early age. The following touching lines, in the translation of W. D. Howell's *Modern Italian Poets*, are said to be the last which he wrote:—

"For the spirit confused With misgiving and with sorrow,
Let me, my Saviour, borrow The light of faith from Thee,
O lift from the burden Which bows it down before Thee,
With sight and with weeping I commend myself to Thy mercy.
My faded life, Then knowest, Little by little is eaten Like wax before the fire, Like snow-wreaths in the sun.
And for the soul that panteth For its refuge in Thy bosom,
Break, Thou, the ties, my Saviour, That hinder it from Thee."

II. *Italian Hymnody at the present time.*

1. *In the Roman Catholic Church.*

1. A very competent authority, an ecclesiastic in high position in Rome and a writer for the press, informs us that the Roman Catholic Church has never considered singing by the people in the vulgar tongue as liturgical, the language of the Church being Latin. In Germany and the Slavonic countries popular singing has a certain historic value as regards either the words or music, and on this account its use there is not uncommon, and has been commended by bishops and councils. These, however, have required that the words of new hymns should be always approved by proper authority, and not even in these countries is singing in the language of the people permitted in the celebration of the solemn Mass. If such singing has sometimes occurred in country churches, it has been condemned by provincial councils.

2. But in Italy, our informant tells us, popular singing has no historic importance as regards either words or melodies. The people take part in the worship by singing in Latin the *Litany*, the *Tantum ergo*, and other similar portions of the service, and in many places, especially in the country, the people sing in Latin, and with the Gregorian melody (although somewhat barbarously) the *Credo*, the *Sanctus*, &c., of the solemn Mass.

3. But in *extra-liturgical* services, e.g. in the daily devotion of the month of May, in popular missions, or in the exercises before and after preaching in congregations of young people and especially of boys, they are accustomed to sing some strophes in Italian. These, however, have no sanction from public authority. The Church does not oppose such singing, but she does not consider it an official matter in which she ought to intervene with her authority.

4. Among hymns and verses of this kind, those most frequently used in the Devotions above-mentioned are the compositions of *St. Alfonso Maria de' Liguori* (see § I. 9). The English reader may refer to a volume published in 1863, with the title *Hymns and Verses on Spiritual Subjects: being the Sacred Poetry of S. Alphonso Maria Liguori, translated from the Italian and edited by Robert A. Coffin* (Lond., Burns and Lambert). The hymns there given are 40 in number; but the last four, though commonly inserted among the poetry of St. Alfonso, were not composed by him. The translator has divided Liguori's hymns into 3 classes: (1) Devotional, relating to the Lord Jesus Christ or to the Blessed Virgin Mary; (2) Ascetical; (3) Mystical. Their character may be inferred from some of the titles:—

"To the Infant Jesus," "On the Sacred Heart of Jesus," "The Sufferings of Jesus on the Sacred Cross," "Mary our Hope," "Our Mother Mary," "The Mother of Sorrows," "Stanzas for the Evening Exhortations," "The Soul gives itself to Jesus," "How amiable is the Will of God," "The soul enamoured of the Beauty of God," "Dialogue between Jesus and the loving Soul," "The loving Soul in Desolation."

These hymns abound in utterances of intense devotion; much of the imagery is taken from the Song of Solomon, and although here and there are striking thoughts and beautiful

turns of language, the expression of emotion is often so warm and passionate as to seem unreal to our colder English temperament. It is said that, like some of the *Canti* of Savonarola, these compositions of St. Alfonso were written for the most part for the use of the people, and intended to replace the profane and pernicious love songs of which the Neapolitans were so fond.

5. In northern Italy a collection of hymns and songs in popular, entitled *La Lira Cattolica; raccolta di Sacre Laudi scelte e poste in unsion per cura del Can. Ab. Francesco Fois di Bruno.* The 1st ed. appeared in 1854. The 4th is before us, pub. at Turin in 1886. These compositions are used in extra-liturgical services, and are also often sung by peasants at their work in the fields. The Roman ecclesiastic, who is our authority for the statements previously made as to Roman Catholic worship, speaks rather slightingly of this collection, and we can well imagine that, by the more cultivated of the Italians, it is regarded very much as I. Sankey's *Sacred Songs and Solos* are by many persons in Great Britain. It includes a few hymns by poets of the first rank, but the majority are of a lighter and more popular character, often interspersed with choruses. The names of the authors of some of these latter are E. Bixio, S. Zambaldi, Spaccasierra, and C. C. Botta; but, as the editor of the collection is now deceased, we have been unable to obtain further particulars.

The collection comprises 133 pieces, in 5 sections. The first is relate to the worship of God, the Holy Trinity, Jesus Christ from His birth to His ascension to heaven, and to the Eucharist. Then follow hymns in honour of Mary under her various attributes. Twenty others then honour certain saints and angels. The fourth section contains 32 hymns on different subjects, adapted to animate the soul of the Christian; and the book closes with a number of hymns of an instructive and moral character suited to the young, together with translations into Italian of the "Dies Iræ," "Stabat Mater," and the "Te Deum."

6. In the years 1817 and 1818 there were pub. at Florence two vols. (now bound in one), with the following title:—*Inni Sacri e Sequenze del Breviario e Messale Romano tradotti in versi lirici Toscani dal sacerdote Arcangelo Lastri Fiorentino con varie dissertazioni per illustrazione dei medesimi.* These translations from the *Roman Breviary* and *Missal* are often very free and paraphrastic, but the accompanying notes and dissertations are interesting and instructive. The work is adopted for private rather than public use.

7. The last remark holds good in regard to another book, *Il Salterio del Pellegrino, per D. Luigi Tosti Cassinese* (Palermo, 6th ed., 1860). The contents of this little vol. are not really hymns in metre and rhyme, but devout meditations in the style of the Psalms of the Bible, and for this reason are called "Psalms."

8. It may suffice simply to name *Lavde Mariane*, by Francesco Martello, and *Il Salterio Mariano*, by Troiani Saverio. These works have no special merit, and like the preceding have no Church authority.

9. In closing this section, we may add that although the Roman Catholic Church in Italy does not appear to favour the singing of hymns in the vernacular in public worship, several of her Pontiffs and Bishops during the present century have distinctly encouraged such singing in private. In the preface to *La Lira Cattolica* (§ 5), are quotations from official announcements by Popes Pius VII. and Pius IX., and by six Italian Archbishops, granting indulgences of 40, 80, or 100 days, and even of a year, to those who shall practise this pious exercise with a contrite heart. The object is stated to be "to excite the faithful to the singing of spiritual hymns of praise, and to hinder as much as possible the singing of dangerous profane songs."

ii. *Among the Protestants of Italy.*

1. The principal Protestant communities in Italy at the present time are the following:—(1) *The Waldensians*, descendants, ecclesiastically, of the Waldenses of Piedmont; (2) *The Free Italian Church* ("Chiesa Libera"); (3) *The Mission Congregations* of the Methodist Episcopal Church of America; (4) *The Mission Congregations* of the Wesleyan Methodists, in North and South Italy; (5) *The Baptists*, who have stations in Rome, Turin, Leghorn, Venice and other places; some supported by the Baptists of England, others by the Baptists (Southern Convention) of the U. S. of America; (6) *The Brethren* ("Darbyites"), represented in Great Britain by G. Müller, of Bristol [see **Plymouth Brethren Hymnody**], having in Italy about 50 small congregations; (7) Missions unconnected with any Denominational Society, as those of Rev. E. Clarke at Sperzia, and Count Pappenheim at Naples. For the use of these communities the following books have been prepared:—

(1) *Salmi e Cantici* ("Psalms and Canticles"), pub. by the Florence Tract Society, comprising 150 hymns with appropriate music. The hymns are by more than 20 authors, and are mostly translations. We recognise 18 or 19 as trs. from the English or German, principally the former; e.g., Ken's evening hymn; Wesley's "Soldiers of Christ, arise"; Doddridge's "Rest with saints on every hand"; T. H. Taylor's "I'm but a stranger here." But the greater part are originals. This book is used by the Waldensian Church, the Free Italian Church, and by the Methodist and other Baptist congregations. Indeed, at the present time it is more widely used than any other Protestant hymnal.

(2) *Inni Sacri per uso delle chiese, delle scuole, e delle famiglie Evangeliche Italiane.* N.p.n.d. This book was first prepared in 1870 for the use of the Wesleyan congregations, by the Rev. T. W. S. Jones, superintendent of the Wesleyan Mission in Italy, and re-edited by him and considerably enlarged, and now contains 384 hymns, together with the *Te Deum*, and other anthems. Mr. Jones informs us that a new edition, to be still further enlarged, is now (1890) in preparation. The hymns are by about 25 different authors, but the far greater number are by Mr. Jones and Sig. Pietro Cantù.

(3) *Salmi, Inni e Cantici Spirituali*, by T. P. Rossetti. Firenze, 1878. This is a collection of 203 hymns, including 18 trs. by Rossetti from I. Sankey's *Sacred Songs and Solos*, 200 by Rossetti himself, and 61 by Sig. Pietro Cantù. Of these, 181 are by T. P. R. The first 100 hymns of were pub. in 1867. The complete collection of his hymns was issued in 1867, and a 2nd ed. with additions from other authors, in 1874. The book described above is called the 3rd ed. The collection is used by the "Brethren," and at Rev. E. Clarke's Mission at Sperzia, and many of the hymns are found in other collections.

(4) *Inni e Cantici Spirituali cantati dal Sig. Sankey, e valgarizzati da T. P. Rossetti. Con supplemento di altri scritti.* Firenze, 1883. A translation of 51 of the English and American hymns which have been popularized by I. Sankey, such as "The Prodigal Child," "Jesus and I," "Sweet By-and-By," &c. Words and music are both in English and have been translated into Italian by T. P. Rossetti, and in the book before us accompanied with music.

(5) *L'Arpa Evangelica, ossia Raccolta d'Inni e Cantici per l. Fanciulli* ("The Gospel Harp, or Collection of Hymns and Songs for Children"), 7th ed., Firenze, 1872.

In this book are 75 hymns with music. It is pub. by the Tract Society at Florence, and is largely used in Sunday schools. Two or three are translations, the rest are original.

(6) *Inni Sacri ad uso dei Cristiani d'Italia* ("Sacred Hymns for the use of the Christians of Italy"). Roma, 1884. A collection of 189 hymns or parts of hymns, edited by Rev. J. Wall, Baptist Missionary in Rome, and used principally in the Baptist congregations in that city. Several of the hymns are from collections named above.

(7) *Inni e Cantici*, Roma, 1888. A collection of 84 hymns similar to the last named, made by Rev. N. H. Shaw, General Baptist Missionary in Rome, but now disused. Here it may be stated that the Baptist Union of Italy has decided to compile a new hymnal, and has entrusted the work to a committee consisting of Messrs. Rossetti, Cantù, Lombardi, Antonelli, and others.

(8) *Cento Cantici Spirituali per l' agiato diviso nella chiesa evangelica di confessione Elvetica a Trieste* ("A hundred spiritual songs for Divine worship in the evangelical church of the Helvetic confession at Trieste"). Of this book we only know the title. Trieste, as is well known, is regarded by many Italians as belonging to Italy.

(9) *Stelle Celesti; Inni Sacri di Vincenzo Pantaleo* ("Celestial Sparks: Sacred Hymns by V. Pantaleo"). Casella, 1888. A neatly printed vol. of 39 hymns and religious poems, several being adaptations of the Psalms. These hymns have been favourably received by the Italian Christians, and a second edition will probably be included in future collections. Sig. Pantaleo is an evangelist labouring under the direction of the Rev. N. H. Shaw, of Rome.

(10) *Armonia Biblica* ("Biblical Harmony"), by Vincenzo Bellondi (Rome, 1887), consists of 105 hymns and religious poems, considered by some to be of superior merit. The book is used in the Baptist Mission in Rome, under the auspices of the American Baptist Missionary Society (Southern Convention). The book is used in Sig. Bellondi's own congregation, and occasionally in the Baptist Church in Via Teatro Valle, Rome.

2. The authors of the hymns in the Protestant Italian Hymn-books include the following:—

1. **Rossetti, Gabriele**, author of 7 hymns in Hymnal No. 1, and of 18 in No. 2, came to England in 1824 as a political exile. He was appointed Professor of Italian Literature in King's College, London, and d. in 1854.

2. **Rossetti, T. Pietrocola**, a relative of the preceding, was b. in 1826, at Vasto, in the Abruzzi. As a young man he was connected with the Liberals of Italy, and in Dec. 1851, fled to England. Here, through the influence of Count Guiccardini he was converted. In 1857 he returned to Italy, and for 20 years laboured as an evangelist at Genoa and Turin, and at Florence, where he d. in 1878. Mr. T. P. Rossetti's hymns are 18 in number, besides his avowed translations from I. Sankey's *Sacred Solos*, several others are based on well-known English hymns.

3. **Nicolini, G.**, who d. recently, was professor of the Italian language and literature in the College of Torre-Pellice. To the books above named 11 hymns are ascribed to him, 9 of which are in No. 1, and 4 in No. 2.

4. **Mazzi, G.**, Doctor of Philosophy, was a friend of Mr. Rossetti's, and like him a political exile. He d. in London in 1877. To the hymn-books above named, 20, of which 12 are in No. 1, 7 in No. 2, and 1 in No. 3.

5. **Tasca, Il Conte Ottavio**, of Bergamo, still living, pub. in 1886 a small vol. entitled *Inni Cristiani*, from which 10 hymns in Nos. 1 and 2 are taken. Most of these are translations of English hymns.

6. **Ferretti, Salvatore** (b. 1817, d. 1876), lived for a time in Malta, and then in Italy. A journal entitled *L'Eco di Sionnovelle*, and in 1850 pub. *Canti Cristiani ad uso dei Cristiani d' Italia* (Lond., Partridge and Oakey). He afterwards returned to Florence, where he established a Protestant orphanage. Six of his hymns are in C. U.

7. **Jones, Rev. Thomas W. S.**, has been a Wesleyan missionary in Italy for 26 years, and now resides in Naples as superintendent of the south-rn district of the Mission. He was not only compiler and editor of Hymnal No. 2, but has also written a large number of hymns. A large number, however, are free translations of the best English hymns.

8. **Di Pretore, Michele**, Licentiate in *Belles Lettres*, is a native of the Abruzzi, and was a student of medicine, but is now a teacher in the Wesleyan schools. He is the author of 117 hymns in No. 2, many of which are very popular and useful.

9. **Bianciardi, Stanislao**, author of 5 hymns in No. 1, and of 2 in No. 2, was b. in 1811, became a professor in Florence, and translated many English books into Italian, one of which was his *Pilgrim's Progress*. His hymns, pub. in 1860, are translations from the French. He d. in 1882.

10. **Manuzzia, Benevenuto**, author of one fine hymn in No. 2, is a member of the National Parliament of Italy.

11. **Berghi, Giuseppe**, author of 1 hymn in C. U., was b. at Bibbiena, in 1790, and d. at Rome in 1847. He was a Canon of the R. C. Church, and author of "Illustrazione di Petrarca," and other works.

12. **Revel, Alberto**, n.n., author of 3 hymns in No. 1, is a native of Piedmont, and a graduate of the Waldensian College, in Florence. He was b. about 1840, and is the author of a new translation of the N. Testament, a Hebrew grammar, and other learned works. He received the degree of h.n. from Edinburgh University.

13. **Scarelli, Francesco**, once a Franciscan monk, and one of the band of priests attached to the army of Garibaldi.

14. **Bagghiarti, Salvatore**, also at one time a Franciscan monk; **De Sanctis, Giovabattista**, formerly a teacher of languages and professor of music; **Filippini Giuseppe**, and **Rota, Carlo**, authors of 1 hymn each in No. 2, are now (1890) ministers of the Wesleyan church in Italy. **Carlile, Giuseppe**, now deceased, was also a Wesleyan teacher and minister.

15. Concerning the following we are unable to state any particulars:—**Rota**, author of 20 hymns in No. 1; **Fava**, author of 12 hymns in the same book; **Pons, B.**; **Rodiguto, T.**; **Margotti**; **Enea Bachecio, L. M.**; **Tagliabichi**; **Bernini, G.**; **Aebo.**

3. With regard to the form and metres of these Protestant Italian hymns, it may be remarked that the stanzas in most frequent use are of 6 or 8 l. The English c. and s. m. scarcely ever occur. The arrangement also of the rhymes is often rather intricate, and reminds one of the Petrarchian sonnet. As regards *Subjects*, the favourite themes of the native hymn-writers appear to be Redemption through Christ; our Lord's Sufferings, Death, Resurrection, Ascension and Second Advent; and the blessedness of those who believe in Him. There are also a few good hymns to the Holy Spirit; but such subjects as Divine Providence, Christian Work, Death and Heaven, are scarcely touched. Hence, in the hymnals above-named, compositions on these topics are mostly translations. Hymns expressive of the communing of a devout soul with itself in the things of God are also at present rare. Most are in the form of direct address to God as praise, prayer or penitent confession. And the expression of devout affection to God the Father or the Lord Jesus Christ is not stronger or more frequent than in English hymns. In fine, our feeling is that in these poetical compositions of the two Roscettis and other distinguished sufferers in the cause of national freedom, as well as of evangelists connected with the various Missions, we have only a meritorious beginning of Protestant Hymnody in the Italian language. What may be in future is beyond our province to predict.

4. In conclusion, we would express our great obligations to the Rev. N. H. Shaw, General Baptist Missionary in Rome, without whose aid in procuring books and communicating information this article could not have been written. Thanks are also due to the Rev. T. W. S. Jones, of Naples; to the Rev. A. De Santi, S.J., of Rome, and to Sig. G. B. Wills, of Florence, for information kindly furnished.

[W. R. S.]

Jesu dulcis memoria, p. 686, i. After the sentence, "These stanzas are quite un-

necessary to the hymn, &c.," read thus before passing to the printed forms of the text :—

Since the notices here given were electrotyped four other MSS. in the Brit. Mus. have been examined. *Three* of these (*Add.* 16,975, f. 249 b., of circa 1300; the *Reg.* 7, *A.* xvi. f. 108, of the 14th cent.; and the *Reg.* 2, *A.* xix., f. 86, of the 14th cent.) present nearly the same text as that in *Lond. Mac.* 468, and confirm the belief that the 42 stanza form of the text is the original. The *fourth* MS. is also of the 14th cent. (*Reg.* 7, *D.* xvii., f. 179 b.), but it presents an interpolated and corrupt text, in 53 stanzas, viz.:—1–42, 43, 45–48, 50 (12, 48, 50 being greatly altered); and also 5 stanzas not found in any other MS. yet examined. These additional stanzas are :

42. Quem tha diffes dolce.
43. Huic affectus cum cantu.
45. Tu mansuetum animum.
46. Tu memorum solatium.
48. Ostende Patri vulnera.

It will thus be seen that sts. 43, 45, 48, 50, 52–56 are all at least as early as the 14th cent., though there does not appear to be any reason to regard them as really by St. Bernard; while sts. 44, 49, 51, have not yet been found in MSS. earlier than the 15th cent.

[J. M.]

We must note also the following additional *Ists.* :—

i. From the *Full Form.*

From E. Cassell's *Ir.* there are also the following in C. U. :—

1. O Jesu, Light of all below.
2. O Jesu, Lord, hear thou the sighs.
3. Jesu, in mercy, hear the sighs.
4. Jesu, my soul hath in Thy love.

ii. From the *Sarum Use.*

1. *Jesu dulcis memoria.*

Chambers's *tr.* first appeared in his *Order of Household Devotion*, 1854, p. 276.

2. *Jesu, auctor clementiæ.*

Chambers's *tr.* only scarce alone. In the *Antiphoner and Grail*, 1868.

(2) Chambers's *tr.* first appeared in his *Order of Household Devotion*, 1854, p. 271.

iii. From the *Roman Breviary Use.*

1. *Jesu dulcis memoria.*

(1) *Primer*, 1706, p. 531; *Evening Office*, 1746, p. 66; *P. C. Sharrock*, 1861, p. 91; *F. Trappes*, 1866, p. 30.

2. *Jesu, spes amabilis.*

(1) O Jesu! King of wondrous might. *Office H. Bk.*, 1240. This is partly from *Sealt.*

3. *Jesu, dulcedo cordium.*

(1) Jesu, delight of angel-hosts. *Office H. Bk.*, 1880.

iv. From the *Paris Breviary Use.*

This form of the text appeared in the *Paris Brev.* in 1680.

1. *Jesu dulcedo cordium.*

(1) Jesu, Thy sweetness to the heart. *D. T. Morgan*, 1866, p. 211.

v. Additional *Contos.*

1. O Jesu! to my soul most dear. In *J. A. Johnston's English Hyl.*, 1886.

2. Jesu! most high, most wonderful. A. T. Russell in his *Ps. & Hys.*, 1851.

3. O Jesu! Thou of heaven the joy. *A. T. Russell*, 1851.

4. Jesus, our fainting spirits cry. By R. F. Dunn in the American *Sabbath H. Bk.*, 1858. In some collections, including the Meth. Episc. *Hyl.*, 1878, it begins with st. ii., "We sinners, Lord, with earnest heart." In Dr. S. L. Gracey's *Memorial of Tr.* Dunn, this *tr.* begins "Jesus, Whose name the angel-host," and that the *Sabbath H. Bk.* text begins with st. ii. of the full form.

5. Jesu, Thou sweetness, pure and blest. This hymn in the East Grinstead *St. Margaret's Hyl.*, 1875, is a centō from "Jesu, dulcis memoria," p. 240, ii., beginning with st. xxi., "Jesu, summa benignitas." The first stanza of the *tr.* is, "O Jesu! the very thought is sweet," &c. Nos. 1, 2, 3, 4, and this No. by Neale, are now (1874) in use in Sisters' Hymnals, from *Kennedy*, 1863, No. 1474, which begins with the same stanza (p. 888, i.).

6. Thou ! Hope of all the lowly. By H. M. Macgill in his *Songs of the Christian Creed and Life*, 1876.

7. O Jesu, more glorious than the sun to see. This is in the *St. Margaret's Hyl.* (East Grinstead), 1875, No. 70 (Sts. iii., ii., as from Neale's *Tr.*, 1862, and the rest are now, also by him.

8. O Jesu, King of wondrous might. In the *St. Margaret's Hyl.*, 1875. This is by *Neale*, st. i., being from his 1862 *tr.*, and the rest new.

9. O Jesu, Lord of heaven to greet. By G. S. Hodges in his *The County Epistolist*, &c.

10. Jesus, to think of Thee. By J. Wallace, in his *Hys. of the Church*, 1874.

11. O Jesus! name to mem'ry dear. *D. French*, 1868, p. 5.

15. J. D. Chambers, in his *Enchiridion*, 1863, pp. 193–5, gives "Three centos from the Jesu Dulcis Memoria," "Horæ de sancta sapientia," noted at p. 1535, i. These are part of his version of the *Sarum Enchiridion*, 1528, f. cxxiii., "Hours of the Most Sweet Name of Jesus." These centos number *eight* in all. [J. J.]

Ken, T., p. 493, i. Since this article was electrotyped the following details concerning Bp. Ken's three hymns have come to light :—In a *Catalogue* of the S. P. C. K., pub. in 1707, there appears an entry of a tract entitled, *Three Hymns for Morning, Evening, and Midnight, by the Author of the Manual of Prayers for Winchester Scholars.* A copy of this hitherto unknown tract has lately come into the hands of Mr. W. T. Brooke, and by him has been passed on to the Brit. Mus. Lib. It is bound up in a volume with two other pamphlets, of which the respective titles are :

(1) *An Exposition on the Church Catechism, or the Practice of Divine Love. Revised. Compos'd for the Diocese of Bath and Wells.* Printed for Charles Brome, at the Gun in St. Paul's Church-yard, in London, 1703; (2) *Directions for Prayer for the Diocese of Bath and Wells.* Price 2d. pp. 16; (3) *A Morning, Evening, and Midnight Hymn by the Author of the Manual of Prayers for Winchester Scholars.* Nos. 2 and 3 have no title, but on the last page of No. 3 is London, Printed at the Gun, at the West End of St. Paul's Church-yard.

The text of this tract of the "Three Hymns" agrees absolutely with that of 1709, except that in the 10th stanza of the *Morning Hymn* it reads "not rise again," as in 1703. We may therefore conclude that Ken's revisions, with this exception, were made between 1703 and 1707, the date of the S. P. C. K. *Catalogue*.

We may add that another *centō* from Ken's *Midnight Hymn* is "Blest Jesu! Thou, on heaven intent," in Rice's *Hys.*, 1870.

The *Life* of Bp. Ken by the late Dean Plumptre was pub. in 1888, in 2 vols. It is by far the best and most exhaustive life of the Bishop, and is worthy of the author's great reputation. See NEW SERF. [S. A. C.]

O Lord, Thy heavenly grace impart. (*Self Consecration.*) This hymn is found in Mrs. Lucy Wilson's *Memoirs of John Frederic Oberlin*, London, 1829, p. 254. It is there printed as part of the account of a service in Waldbach church on June 11, 1820, the description being given from the journal of Mrs. Steinkopff, who, with her husband, Dr. Steinkopff, secretary of the British and Foreign Bible Society, was then visiting the Ban de la Roche. After describing the service, and the sermon on Isaiah liii. 11, she adds :—

"When he had finished, he read some verses of a hymn expressive of entire devotedness to God. 'My

dear friends,' said he, 'may these be the feelings of our hearts, and as such let us now sing them to God.' They then sang the following in a translation :—

"O Lord, Thy heavenly grace impart,
And fix my full incessant heart;
Henceforth my chief desire shall be,
To dedicate myself to Thee!
To Thee, my God, to Thee!"

Then follow three other stanzas.

Fifty years later the Rev. Daniel Wilson, Vicar of Islington, in a letter of Sept. 15, 1870, to the Rev. James Bonar, of Greenock, regarding this hymn of his wife's, remarked :—

"It was written originally by Oberlin in German. Mrs. Wilson wrote Oberlin's *Life*. Steinkopff [sic] translated it into English, and then Mrs. Wilson put it into verse."

In the *Life* however there is nothing to show that the hymn was of Oberlin's own composition. Moreover at p. 257 it is said that the Sunday services at Waldbach were in French, and that the German service was on Friday. As it happens June 11, 1820, was a Sunday, and there is no reason to suppose that the custom was broken, or that either the service as a whole, or this hymn in particular, was in German. No German hymn at all resembling it has yet been discovered. It is indeed true that in Oberlin's *Schriften*, vol. i. Stuttgart, 1843, p. 242, there is a German hymn, the first stanza of which is :—

"Zeuch Herr, mein unbeständig Herz
Durch deine Gnade himmelwärts.
Mein sturig Sehnen lass es satt,
Dass es nur dich, nur dich, nur dich,
Nur dein, mein Gott, nur dein."

The hymn, however, like the rest of the *Lieder*, is simply a *tr.* from the English *Life* by Mrs. Wilson, and is not an original German hymn.

We have also failed to find a French original, either in Oberlin's hymn-book mentioned at p. 393, i., or elsewhere. Still Mrs. Steinkopff's account, given above, makes it beyond doubt that Mrs. Wilson's English hymn does in some way reproduce (probably very freely) a hymn used at Waldbach, and makes it almost certain that the hymn was in French, but gives no clue to its authorship.

Mrs. Wilson's hymn has enjoyed considerable popularity, and has generally been given in full and unaltered, as in Thring's *Coll.*, 1880–82, and the Free Church *H. Bk.*, 1882. In H. V. Elliott's *Ps. & Hys.*, 1835, it was reduced to L. M., and so in the American *Sabbath H. Bk.*, 1858, and others in America. Further altered versions are :—

1. Jesus, Thy heavenly grace impart. In Robinson's *Christian Psalmody*, 1853, and others.

2. O God, Thy heavenly grace impart. In the *Hys. for Holy Trinity*, Westminster, 1854, No. 75.

[J. M.]

Old Version, Hymns of the (pp. 857–866). In the article on the Old Version the main object was to trace out the origin and development of *Sternhold & Hopkins*, and the authors of the psalm-versions given in that *Psalter*. The Hymns therein, the Licence to Print, and the Authority to Use both the Psalms and the Hymns formed but a small part of the scope of the article.

In citing the various editions of *Sternhold & Hopkins*, on pp. 857–866, several hymns are referred to as forming an integral part of those editions. These include translations of a few ancient hymns; metrical versions of the Creeds, the Lord's Prayer, the Ten Commandments, and the Song of the Three Children; and original hymns on various subjects as "The Lamentation of a Sinner," the "Complaint of a Sinner," a "Thanksgiving after the receiving of the Lord's Supper," and others. In tracing out the history of these hymns we shall begin with the Partial *Psalter* of 1561 and the Complete *Psalter* of 1562. *Sternhold & Hopkins*, known to many as the Old *Version*, had an eventful history, as the following *Schedule* will show. In this Schedule we note (1) the Library in which each *Psalter* referred to is found; (2) the Date of each *Psalter*; (3) its Title; (4) the Use to be made of it by the People; (5) the Licence and Authority for this Use; (6) the Imprint and Privilege; and (7) Sundry remarks arising out of the foregoing facts.

Before giving the *Schedule* in detail, we subjoin the titlepages of the four editions of the *Psalter* which mark the successive stages of its history.

(1) The *Psalter* of 1561 :—

Psalmes, || of David in Englishe || lately Set forth, by Thomas Sternhold, and Iohn Hopkins, || and others: || Conferred with the Hebrue, with apt Notes || to sing them withall. || Very necessary to be vsed of all sortes of people || priuately for their godly || solace and comfort: || laying aparte all || vngodly Songes and Ballades, || which tende || only to the norishe || shing of vice, and corrup- || tion of youth. || Imprinted at London, by Iohn Day, || dwelling ouer Aldersgate. || Cum gratia & priuilegio Regiæ || Maiestatis.

(2) The *Psalter* of 1562 :—

The whole Booke of Psalmes, collected into Englysh || metre by Thomas Sternhold, Iohn || Hopkins, and others: || Conferred || with the Hebrue, with apt Notes || to sing || them withall. || Newlye Set Forth and allowed to be || songe of || the people together, in Churches, before and || after Morning and Euening Prayer, as || well || also before || and after || the Sermon, and moreouer, || may be vsed || in euery priuate house, for their godlye || solace and comfort, || laying apart all || vngodly Songes and || Ballades, which tend || onely to the || norishe || shing of vice, and corrup- || tion of youth. || Imprinted at London by Iohn Day, dwelling || ouer Aldersgate beneath || Anno. 1562. || Cum gratia & priuilegio Regiæ || Maiestatis.

(3) The *Psalter* of 1566 :—

The whole booke || of Psalmes, collected into Englysh || metre by Thomas Sternhold, Iohn || Hopkins, and others: || Conferred || with the Hebrue, with apt Notes || to sing || them withall. || Newlye Set Forth and allowed to be || songe of || the people together, in Churches, before and || after Morning and Euening Prayer, as || well || also before || and after || the Sermon, and moreouer, || may be vsed || in euery priuate house, for their godlye || solace and comfort, || laying apart all || vngodly Songes and || Ballades, which tend onely to the || norishe || shing of vice, and corrup- || tion of youth. || Imprinted at London by Iohn Day, dwelling || ouer Aldersgate beneath || Anno. 1566. || Cum gratia & priuilegio Regiæ || Maiestatis.

(4) The *Psalter* of 1567 :—

Newly set forth and allowed to be sung in all Churches . . . [as above.] Imprinted . . . Cum priuilegio Regiæ Maiestatis per Successiones.

The *Schedule* in detail, with the omission of the editions in the *Brit. Mus. Lib.* and elsewhere, from 1567 to 1577, which are all under the ten years' Licence, is as follows :—

LIST OF EDITIONS OF THE OLD VERSION, 1561-1578.

1. Library.	2. Date.	3. Title.	4 Use.	5. Licence and Authority.	6. Imprint and Privilege.	7. Remarks.
Soc. Antiq. Lond.	1561	*Psalmes, of Dauid in Engl. lohn Mere, Esq. Thomas Sternehold, &c.*	*Yet note to be vsed of all sortes of people priuatly for their godly, &c.*	*Newly set forth and allowed according vnto . . Iniunctions, 1559.*	*Imprinted at London by Iohn Day, &c. Cum gratia & priuilegio Regiæ Maiestatis*	This is a Partial Version only. It contained the Hymns noted below.
In John Ryland's Library, Manchester.	1562	*The whole Booke of Psalmes, collected into Englysh Metre by Thomas Sternehold, &c.*	The same.	*Faithfully perused and allowed according to . . Iniunctions.*	*Imprinted . . . . Cum gratia & priuilegio Regiæ maiestatis, per septennium.*	First year of the Seven Years' Licence for Private Use.
Novello & Co.	1563	The same.	The same.	The same.	The same.	Second Year.
Brit. Mus.	1564	The same.	The same.	The same.	The same.	Third Year.
Brit. Mus.	1565	The same.	The same.	The same.	The same.	Fourth Year.
Bodleian Library.	1566	The same.	*Newlye set forth and allowed to be soong of the people together, in Churches, before and after Morning and Euening prayer: as also before and after the Sermon, and moreouer in priuate houses, &c.*	*Newlye set forth and allowed to be soong of the people together, in Churches, before and after Morning, &c., &c.*	*Imprinted . . . . Cum gratia & priuilegio Regiæ Maiestatis.*	The First Issue for Public Use in Churches.
Brit. Mus.	1567	The same.	*Newly set forth and allowed to be soong in all Churches, &c. [as above].*	*Newly set forth and allowed, &c. [as above].*	*Imprinted . . . . Cum privilegio . . per decennium.*	First of the Ten Years' Licence for Public Use.
Brit. Mus.	1577	The same.	The same.	The same.	The same.	Last of the Ten Years' Licence.
Brit. Mus.	1578	The same.	The same.	The same.	*Imprinted . . . . Cum privilegio Ecclesiastico.*	First Issue with Licence unrestricted as to time.

From the last date given in the above *Schedule* (1578) the publication was continued "Cum gratia & privilegio Regiæ Maiestatis," for several years. It finally read "Cum privilegio" only. The printing passed from John Day to his Executors and Successors, then to the "Company of Stationers," and finally to the Universities. The last issue was from Cambridge in 1628. In the *Brit. Mus. Lib.* alone there are copies of some 600 different editions of this *Psalter*.

The foregoing *Schedule* brings the following facts clearly to the front:—

1. That in 1561 a *Partial Psalter with accompanying hymns* was published under an *Interim Licence for Private Use*.
2. That in 1562 the *Complete Psalter* was issued, *together with the Hymns*, under a *Seven Years' Privilege to print*.
3. That in 1566 the *Seven Years' Privilege to print* was cut short by an *Interim Licence* for the *Public and Private Use of both Psalter and Hymns*.
4. That in 1567 this *Privilege to print* was regranted for *Ten Years*.
5. That in 1577 this *Privilege to print* expired.
6. That in 1578 the new *Privilege to print* was unrestricted as to time, and remained so until the *Psalter* ceased to be printed in 1828.
7. That the *Use* (col. 4) was, from 1561 to 1566, for *Private Use only*.
8. That from 1566 to 1828 it was for both *Public and Private Use*.

In this *Schedule* we have used the words *Licence and Authority* and *Imprint and Privilege* (cols. 4 and 5) to distinguish between what seem to us to be two distinct features in the successive titlepages of the *Psalter*. Taking first the column which is headed *Licence and Authority* we find the titlepage begins with these few words:—

1561. *Yet note to be vsed of all sortes of people priuatly for their godly solace and comfort . . . Newly set forth and allowed accordyng, &c. .*

These words were used with respect to the *Partial* Version of 1561. On the issue of the *Complete* Version of 1562, it was expanded thus:—

1562. *Faithfully perused and allowed according . . Yet note to be vsed of all sortes of people priuatly . . .*

This rearranged and expanded wording continued from 1562 to 1566, when it was still further rearranged and expanded to:—

1566. *Newlye set forth and allowed to bee soong of the people together in Churches, before and after Morning and Euening prayer: as also before and after the Sermon, and moreover in priuate houses . . .*

In the issue for 1567 (the first of the ten years *Licence and Privilege*) it reads:—

Newly set forth and allowed to be song in all Churches, &c. [as above].

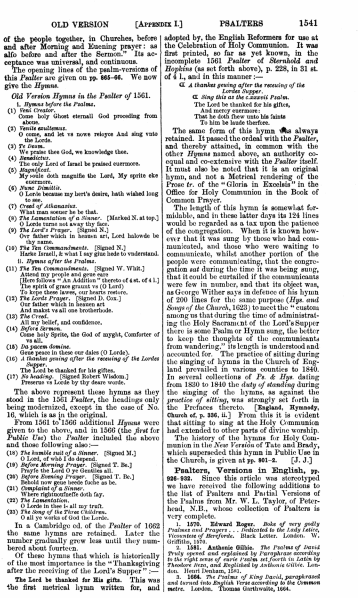
In these various editions of the *Psalter* we begin in 1561 with the simple expression of the authors' opinion that the book is "Yet note to be vsed of all sortes of people priuatly;" and to this end it is "Newly set fourth and allowed"; in 1562 it is "Faithfully perused and allowed" for the same purpose; in 1566 it is "Newlye set fourth and allowed to bee soong of the people together, in Churches"; and later it is "in all Churches." This gradual expansion of the titlepage of the *Psalter* as it passed through, what we may term, its period of trial from 1561 to 1566, is of some importance in this inquiry. Although the legal and technical meaning of the words "Newlye set fourth and allowed" is *Licenced* only, yet, when it reads as it does in the first issue for Public Use in 1566, "Newlye set fourth and allowed to bee soong of the people together, in Churches, before and after Morning and Euening prayer: as also before and after the Sermon, &c.," we are evidently brought face to face with *something* more than a simple *Licence* to a printer to print or publish. This *something* must have been either a *Positive Authority* from a definite source, or such *Sanction* as satisfied both the Clergy and the People. *Positive Authority*, either by Convocation or by Parliament, is unknown; but a *Sanction*, which was a sufficient security to both Clergy and Laity, was known and accepted. This lay *first* in the clause in the *Injunctions* of 1559, that any intelligible hymn "or song to the praise of Almighty God" might be sung before and after Morning and Evening Prayer; and, *second*, this was strengthened by the fact that the use in Public Worship of the *Psalms* and the *Hymns*, had the willing and cordial approval of the Queen's Censors,* who numbered amongst them the highest Ecclesiastical authorities in the Realm. Strictly speaking the *Injunctions* of 1559 rendered any action by Parliament or Convocation unnecessary, in that they proceeded directly and absolutely from the Queen's Majesty.

It must be noted also that "whatever be the Legal and Technical Authorization [of this *Psalter*] of its *Practical Adoption by the State*, the State Services in 1576 [that is, the year before the ten years *Licence and Privilege* expired], and 1580 [two years after the same was granted, without limitation as to time], which quote it as if it were the only psalm book, are an evidence" of some importance (see p. 904, ii.).

The *Privilege* to John Day to print and publish began with the issue of the 1561 *Partial Version*, "Cum gratia & privilegio Regiæ Maiestatis," and continued the same to 1578, and after, with the two limitations only "per septennium" and "per decennium," as given above.

It is evident to our mind from these facts that at the first the putting forth of the *Psalter* and the *Hymns* was a tentative measure only. This tentative measure evidently satisfied the Queen's Censors that the whole book was in accordance with the Reformed Teaching and Ritual, that it was calculated to do good to the people, and that it was acceptable to them and to the clergy at large. These authorities therefore deemed it right to raise the book from the position of a private manual into a public and authorized book for use in public worship. This they did by Licencing it to be printed and published with the full knowledge that it was to "bee soong

* The Censors were: The Archbishops, the Bishop of London, the Chancellor of both Universities, the Bishop being Ordinary, and the Archdeacon also of the place of printing.



OLD VERSION [APPENDIX I.] PSALTERS 1541

of the people together, in Churches, before and after Morning and Evening prayer: as also before and after the Sermon." Its acceptance was universal, and continuous.

The opening lines of the psalm-versions of this *Psalter* are given on **pp. 865–66**. We now give the *Hymns*.

Old Version Hymns in the Psalter of 1561.

I. *Hymns before the Psalms.*
(1) *Veni creator.*
Come holy Ghost eternall God proceding from above.
(2) *Venite exultemus.*
O come, and let vs nowe reioyce And sing vnto the Lorde.
(3) *Te deum.*
We praise thee God, we knowledge thee.
(4) *Benedicite.*
The only Lord of Israel be praised euermore.
(5) *Magnificat.*
My soule doth magnifie the Lord, My spirite eke reioyseth.
(6) *Nunc dimittis.*
O Lorde because my hert's desire, hath wished long to see
(7) *Creed of Athanasius.*
What man soeuer be be that.
(8) *The Lamentation of a Sinner.* [Marked N. at top.]
O Lorde turne not away thy face.
(9) *The Lord's Prayer.* [Signed N.]
Our father which in heauen art, Lord halowde be thy name.
(10) *The Ten Commandements.* [Signed N.]
Harke Israell, & what I say giue bede to vnderstand.
II. *Hymns after the Psalms.*
(11) *The Ten Commandements.* [Signed W. Whit.]
Attend my people and geue eare.
[Here follows "An Addition" thereto of 4 st. of 4 l.]
The eyrie of grace geuunt vs (O Lord)
(12) *The Lords Prayer.* [Signed Thomas Norton.]
Our father which in heauen art And makst vs all one brotherhode.
(13) *The Creed.*
All my belief, and confidence.
(14) *Before Sermons.*
O holy Spirite, the God of myght, Comforter of vs all.
(15) *In pacem domine.*
Geue peace in these our daies (O Lorde).
(16) *A thankes geuing after the receiuing of the Lordes Supper.*
The Lord be thanked for his giftes.
(17) *Before Sermons.* [Signed Robert Wisdom.]
Preserue vs Lorde by thy dears worde.

The above represent those hymns as they stood in the 1561 *Psalter*, the headings only being modernized, except in the case of No. 16, which is as in the original.

From 1561 to 1566 additional *Hymns* were given to the above, and in 1566 (the *first* for *Public Use*) the *Psalter* included the above and those following also:—

(18) *The humble suit of a Sinner.* [Signed M.]
O Lord, of whō I do depend.
(19) *Before Morning Prayer.* [Signed T. Be.]
Prayse the Lord O ye Gentiles all.
(20) *Before Evening Prayer.* [Signed T. Be.]
Behold now geue lowde facion as be.
(21) *The Confession of Faith.*
Where righteousnesse doth ley.
(22) *The Lamentation.*
O Lorde in thee is all my trust.
(23) *The Song of the Three Children.*
O all ye works of God the Lorde.

In a Cambridge ed. of the *Psalter* of 1602 the same hymns are retained. Later the number gradually grew less until they numbered about fourteen.

Of these hymns that which is historically of the most importance is the "Thanksgiving after the receiving of the Lord's Supper":—

The Lord be thanked for His gifte. This was the first metrical hymn written for, and adopted by, the English Reformers for use at the Celebration of Holy Communion. It was first printed, so far as yet known, in the incomplete 1561 *Psalter* of *Sternhold and Hopkins* (as set forth above), p. 228, in 31 st. of 4 l., and in this manner:—

A thankes geuing after the receiuing of the Lordes Supper.

Sing this or the Canonicall Psalme.

The Lord be thanked for his gifte,
That he doth feare vnto his taste
To him be laude therfore.

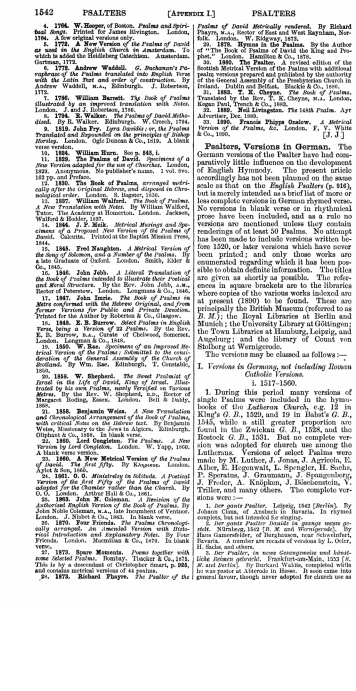
The same form of this hymn has always retained. It passed the ordeal with the *Psalter*, and thereby attained, in common with the other *Hymns* named above, an authority co-equal and co-extensive with the *Psalter* itself. It must also be noted that it is an original hymn, and not a Metrical rendering of the Prose fr. of the "Gloria in Excelsis" in the Office for Holy Communion in the Book of Common Prayer.

The length of this hymn is somewhat formidable, and in these latter days its 124 lines would be regarded as a tax upon the patience of the congregation. When it is known however that it was sung by those who had communicated, and those who were waiting to communicate, whilst another portion of the people were communicating, that the congregation *sat* during the time it was being sung, that it could be curtailed if the communicants were few in number, and that its object was, as George Wither says in defence of his hymn of 200 lines for the same purpose (*Hys and Songs of the Church*, 1623) to meet the "custom among us that during the time of administring the Holy Sacrament of the Lord's Supper there is some Psalm or Hymn sung, the better to keep the thoughts of the communicants from wandering," its length is understood and accounted for. The practice of sitting during the singing of hymns in the Church of England prevailed in various counties to 1840. In several collections of *Ps & Hys* dating from 1830 to 1840 the *duty of standing* during the singing of the hymns, as against the *practice of sitting*, was strongly set forth in the Prefaces thereto. [**England. Hymnody. Church of. p. 356, ii.**] From this it is evident that sitting to sing at the Holy Communion had extended to other parts of divine worship.

The history of the hymns for Holy Communion in the *New Version* of Tate and Brady, which superseded this hymn in Public Use in the Church, is given at **pp. 861–2**. [J. J.]

Psalters, Versions in English, pp. 926–932. Since this article was stereotyped we have received the following additions to the list of Psalters and Partial Versions of the Psalms from Mr. W. L. Taylor, of Peterhead, N.B., whose collection of Psalters is very complete.

1. 1579. **Edward Rogge.** *Rules of very godly Praines and Prayers . . . Collected to the Lady Lettice, Viscountess of Hereforde.* Black Letter. London. W. Griffith, 1579.
2. 1581. **Anthonie Gilbie.** *The Psalmes of David Truly opened and explained by Paraphrase according to the Phrase of the Hebrue tong . . . Whereunto is added a Thanksgeuing, made by Ezechias after his Sickenesse, Translated out of Esay.* London. Henri Denham, 1581.
3. 1656. *The Psalmes of King David, paraphrased and turned into English Verse according to the Common metre.* London. Thomas Garthwaite, 1656.



1542 PSALTERS [APPENDIX I.] PSALTERS

4. 1706. **W. Hooper**, of Boston. *Psalms and Spiritual Songs.* Printed for James Hivingam. London, 1706. Only the Hymns are given.
5. 1772. **A New Version of the Psalms of David as sung in the Dutch Church in Amsterdam.** To which is added the Heidlberg Catechism. Amsterdam, Gartman, 1772.
6. 1772. **Andrew Waddell.** *G. Buchanan's Paraphrase of the Psalms translated into English Verse with the Latin Text and order of construction.* By Andrew Waddell, M.A., Edinburgh. J. Robertson, 1772.
7. 1786. **William Barnett.** *The Book of Psalms* illustrated by an improved translation with *Notes.* London. J. and J. Robertson, 1786.
8. 1789. **Dr. D. Wilkie.** *The Book of Psalms of David Methodized.* By D. Wilkie. Edinburgh. W. Creech, 1784.
9. 1819. **John Fry.** *Lyra Davidica; or, the Psalms* Translated and Expounded on the principles of Bishop Horsley. London. Ogle Duncan & Co., 1819. A blank verse version.
10. 1824. **William Hurn.** See p. 845, i.
11. 1829. **The Psalms of David.** *Specimens of a New Version adapted for the use of Churches.* London, Longman & Co. No publisher's name. 1 vol. 8vo. 1829, and Preface.
12. 1830. **The Book of Psalms,** *arranged metrically after the Original Hebrew, and disposed in Chronological order.* London. S. Bagster, 1830.
13. 1837. **William Walford.** *The Book of Psalms. A New Translation with Notes.* By William Walford, M.A., Rector of Houghton. London. Jackson, Walford & Hodder, 1837.
14. 1844. **J. P. Mein.** *Metrical Musings and Specimens of a Proposed New Version of the Psalms of David.* Calcutta. Printed at the Baptist Mission Press, 1844.
15. 1845. **Fred Naughton.** *A Metrical Version of the Psalms.* By Fred. Naughton, Student of Trinity College, & late Graduate of Oxford. London, Smith, Elder & Co., 1845.
16. 1846. **John Jebb.** *A Literal Translation of the Book of Psalms intended to illustrate their Poetical and Moral Structure.* By the Rev. John Jebb, A.M., Rector of Peterston. London. Longmans & Co., 1846.
17. 1847. **John Hall.** *The Book of Psalms in Metre, collated with the Authorized Version, and adapted to Various Tunes for Public and Private Devotion.* Printed for the Author by Robertson & Co., Glasgow.
18. 1848. **E. B. Barrow.** *Select Psalms in English Verse, being a Version of 32 Psalms.* By the Rev. E. B. Barrow, B.A., Curate of Chelwood, Somerset. London. Longmans & Co., 1848.
19. 1850. **W. Rae.** *Specimens of an Improved Metrical Version of the Psalms of David, by order of the devotion of the General Assembly of the Church of Scotland.* By Wm. Rae. Edinburgh. T. Constable, 1850.
20. 1855. **W. Shepherd.** *The Great Psalmist of Israel in the Life of David, King of Israel. Illustrated by his own Psalms, arranged in Chronological Order, and Metrically Translated.* By the Rev. Wm. Shepherd and Margaret Boding, Essex. London. Bell & Daldy, 1855.
21. 1858. **Benjamin Weiss.** *A New Translation and Chronological Arrangement of the Book of Psalms.* By the Rev. Benjamin Weiss, Missionary to the Jews in Wales, Missionary to the Jews in Algiers. Edinburgh, Oliphant & Co., 1858. In blank verse.
22. 1860. **Lord Congleton.** *The Psalms. A New Version* by Lord Congleton. London. W. Yapp, 1860. A blank verse version.
23. 1860. **A New Metrical Version** of the Psalms *for the Use of Sacred Worship.* By Responsa. London. Ayloa & Son, 1860.
24. 1861. **O. O.** *Ministering to Solitude. A Poetical Version of the first Fifty of the Psalms of David adapted for the Chamber rather than the Church.* By O. O. London. Longman & Co., 1861.
25. 1863. **John E. Coleman.** *A Revision of the Authorized English Version of the Book of Psalms.* By John Noble Coleman, M.A., late Incumbent of Ventnor. London. J. Nisbet & Co., 1863. In blank verse.
26. 1870. **Four Friends.** *The Psalms Chronologically arranged. An Amended Version with Notes.* By Four Friends. London. Macmillan & Co., 1870. In blank verse.
27. 1873. **Spare Moments.** *Poems together with some Selected Psalms.* Bombay. Thacker & Co., 1873. This is by a descendant of Christopher Smart, **p. 925,** and contains metrical versions of 44 psalms.
28. 1875. **Richard Fluyre.** *The Psalter of the Psalms of David Metrically rendered.* By Richard Fluyre, M.A., Rector of East and West Rayham, Norfolk. London. Hodges & Hodges, 1875.
29. 1880. **Myrtle Hymns.** *The Psalms.* By the Author of "The Book of Psalms of David the King and Prophet." London. Hamilton & Co., 1878.
30. 1880. **The Psalms.** A revised edition of the Scottish Metrical Version of the Psalms with additional psalm versions prepared and published by the authority of the General Assembly of the Presbyterian Church in England. London. Kegan Paul, Trench & Co., 1880.
31. 1880. **T. K. Cheyne.** *The Book of Psalms.* Translated by the Rev. T. K. Cheyne, M.A. London. Kegan Paul, Trench & Co., 1880.
32. 1880. **Neil Livingston.** *The* 145th *Psalm. Ayr* [Scotland]. Limp.
33. 1880. **The Psalms Francis Philips Conlow.** *A Metrical Version of the Psalms.* &c. London. T. J. White & Co., 1880. [J. J.]

Psalters, Versions in German. The German versions of the Psalter have had comparatively little influence on the development of English Hymnody. The present article accordingly has not been planned on the same scale as that on the *English Psalters* (p. 852), but is merely intended as a brief list of more or less complete versions in German rhymed verse. No versions in blank verse or in rhythmical prose have been included, and as a rule no versions are mentioned unless they contain renderings of at least 50 Psalms. No attempt has been made to include versions written before 1520, or later versions which have never been printed; and only those works are enumerated regarding which it has been possible to obtain definite information. The titles are given as shortly as possible. The references in square brackets are to the libraries where copies of the various works indexed are at present (1890) to be found. These are principally the British Museum (referred to as *B. M.*); the Royal Libraries at Berlin and Munich; the University Library at Göttingen; the Town Libraries at Hamburg, Leipzig, and Augsburg; and the library of Count von Stolberg at Wernigerode.

The versions may be classed as follows:—

I. *Versions in Germany, not including Roman Catholic Versions.*
1. 1517–1560.

1. During this period many versions of single Psalms were included in the hymnbooks of the *Lutheran Church*, e.g. 12 in Klug's *G. B.*, 1529, and 19 in Babst's *G. B.*, 1545, while a still greater proportion are found in the Zwickau *G. B.*, 1528, and the Rostock *G. B.*, 1531. But no complete version was adopted for church use among the Lutherans. Versions of select Psalms were made by M. Luther, J. Jonas, J. Agricola, E. Alber, E. Hegenwalt, L. Spengler, H. Sachs, P. Speratus, J. Graumann, J. Spangenberg, J. Feder, A. Knöpken, J. Diecksenteich, V. Triller, and many others. The complete versions were:—

1. *Der ganze Psalter.* Leipzig, 1542 [*Berlin*]. By Johann Clem. of Ansbach in Bavaria. In rhymed couplets, but not intended for singing.
2. *Der ganze Psalter Deutsch in gantze weise gebracht.* Nürnberg, 1542 [*B. M.* and *Wernigerode*]. By Johann Spreng of Augsburg, assisted by Wolfgang Dachstein of Bavaria. A number are imitations of versions by L. Oeler, H. Sachs, and others.
3. *Der Psalter, in neue Gesangweise und künstliche Reimen gebracht.* Frankfurt-am-Main, 1553 [*B. M.* and *Berlin*]. By Burkard Waldis, completed while he was pastor at Abterode in Hesse. It soon came into general favour, though never adopted for church use as

a whole. Including double renderings it contained in all 155 versions. Of these at least 25 passed into the hymn-books of the 16th cent., and some kept their place till late in the 17th. None have been tr. into English.

2. In the *Reformed Church* a more prominent place was given to Psalm versions than in the Lutheran, as the following details will show :—

In the Constanz *Neue gesangbüchle* of 1536-40, out of 164 pieces 47 were Psalm-versions; in the Strassburg *Kirchenampt* of 1524-25 out of 28 there were 23; while the Strassburg *Psalmen* of 1530 contained Psalms only. In the Strassburg *Psalmen* of 1537 hymns were again admitted, and in the Strassburg *Psalter* of 1539 (known as the actual edn. *Psalmen Davids* (Munich. The copy is incomplete, with only Ps. 1-132) versions of all the Psalms were included, many being taken from J. Aberlin and J. Dachser (see below). Both parts, as united in 1539, contained 146 Psalm-versions and 90 hymns. In the succeeding edn. of 1540-42 the number of Psalm-versions was increased to 150, and the whole of the contested Psalms were versified by T. and A. Blaurer, W. Musculus, W. Dachstein, M. Greitter, L. Oeler, and others. Besides the Strassburg *Psalter* of 1539 another complete version appeared at :—

4. *Der gantz Psalter Davids . . . zur Kirchübung*, Augsburg, 1538 (*Munich*). This is mainly by Jacob Dachser, and is based on Bucer's *Psalmen*. Only 4 versions are new, and few of them passed into the hymn-books save of Strassburg and Augsburg.

3. Among the minor sects the only Psalm-versifiers whose productions passed into the hymn-books of the Evangelical church were J. Aberlin (see below) and A. Reisener. The complete versions were :—

5. *Der gantz Psalter . . . durch vil lerrsmpter für—nämlicher Dichter uß Psalm.* 1537 (Zürich?) (*K. M.*) Edited by Joachim Agricola, and published at Nürnberg. Contains Aberlin's modernisings of Psalms not previously versified by others. A number of his versions are in No. 4 below, but few are found elsewhere, save in the Strassburg hymn-books.

Among the *Enthusiasts* a complete version appeared as :—

6. *Der new gesang psalter.* 1538 (Ulm?) (*Berlin*). This is based on the Constanz *G. B.*, 1536, takes 43 versions from Dachser, and 60 from Aberlin, and includes 31 by Agricola and Augsburg. Edited by Schlaginger of priority with Aberlin.

ii. 1561–1617.

During this period a considerable number of detached Psalm-versions appeared ; with at least 20 complete versions, one of which, that by Lobwasser, long dominated in the *Reformed Church*. In the *Lutheran* Church versions of all the Psalms, collected from various sources, principally from Johann Magdeburg (see below), were included as part of the *Kirchē-Gesäng*, pub. at Frankfurt-am-Main in 1569. Versions of individual Psalms were made by N. Herman, C. Fugcr, B. Ringwaldt, N. Selnecker, L. Helmbold, C. Schuscgius, J. Fischart, D. Wölder, W. Ammonius, J. Mühlmann, and others. In the Bohemian Brethren's *Kirchengesang* of 1566 a number of Psalm-versions by J. Jolocky, P. Herbert, C. Sirutschko and M. Weiss were included (see p. 186, ii.).

The more important complete versions of this period were :—

7. *Der Psalter Davids gesangweis, in teutsche Reimen verfasset.* Frankfurt-an-Main, 1573 (*Hamburg*). By Johann Magdeburg. *Gesänge* of the St. Katherine's church at Hamburg. Of these versions no fewer than 24 are found in the Lüneburg edn. of 1588, and 20 in the Frankfurt *Psalmen und Geistliche*, 1662.

8. *Der Psalter dem Königlichen Propheten Davids, in deutsche reymen vermenschlichet und dichtlich gebracht.* Leipzig, 1573 (*Hamburg*). By Ambrosius Lobwasser (p. 625, ii.). Lobwasser was of the Lutheran and not of the Reformed Church. He not only wrote to the tunes of the French Psalter, including them in four-part harmony, but literally tr. the Marot-Beza versions. His Psalter, dedicated to the Elector Augustus and Duke Albrecht of Prussia, but from various causes not published then printed, and the Duke's death in 1568 and Elector delayed its appearance. Employed at first only for private edification this version gradually came into universal use in the Reformed Church, e.g. in Basel, 1616 ; Hesse Cassel, 1630 ; St. Gall, 1619 ; Bern, 1620 ; Nassau, 1628 ; Zürich, 1634 ; Geneva, 1637 ; and retained till the appearance of Ostervald's version in 1701, and was in recent times still used in some parts of Switzerland. It was as warmly opposed as it was warmly welcomed, and was stigmatised by the Lutherans as Calvinistic, as mere rhymer's work, as obscuring the Evangelical spirit of the Psalms, &c., and thus Becker's version was undertaken (see below). Issued in 4 vols. there was added an appendix of *Etliche Psalmen und geistliche Lieder*. Of the melodies many passed into use among the Lutherans, and also a few of the Psalm-versions. The only one tr. into English is that of Ps. cxxxiv. (see p. 633, ii.).

9. *Der Psalter Davids, in Gesangweis, auff die zu Lutherischen Kirchen gewöhnliche Melodeyen eingerichtet.* Leipzig, 1602 (*Berlin*). By Cornelius Becker (p. 121, i.). This was written as to a genuine Lutheran spirit and to Lutheran tunes, in order to counteract the influence of Lobwasser's version. It soon obtained popularity, and was set to four-part music by Seth Calvisius (p. 121, i.) in 1603, and by Heinrich Schütz (p. 1001, ii.) in Saxony, 1628. The complete *Psalter* was adopted as part of the Weissenfels *G. B.*, 1714, and a large proportion in the Dresden *G. B.*, 1694. A few versions, such as those of Ps. xxiii., cxviii., cxxxi., are still in use in Germany, and the first of these has passed into English (p. 121, ii.).

10. *Teutsche Cantzney, Das ist, Der Psalter Davids, Gesangweise, auff gemeine lutherische Melodeyen, nach dem Textlichen Text und Version D. Luther's übergesetzt.* Hamburg, 1604 (*Hamburg*). By Franciscus Algermann, a lawyer, and in 1606 Landfiscal in the Duchy of Brunswick. Completed in 1630, and thereafter set to music in four parts by the Hamburg organists Jacob Praetorius and Heinrich Scheidemann, and by Christian Decker. Only a few of these versions came into German use. The 2nd edn., Heinrichstadt, 1610 (*Berlin*), was entitled *Cithara Davidica*.

Other versions of this period were :—

11. *Die Psalmen Davids in Teutsche gesangreymen.* Heidelberg, 1573 (*K. M. and Berlin*). By Paul Schede or Melissus, afterwards chief librarian at Heidelberg, where he d. in 1602. It is a version of Ps. 1-l. in fine rhyming verse.

12. *Der Psalter des heiligen Königes und Propheten Davids : in harte englische deutsche Reimen verfasset.* Magdeburg, 1574 (Celle). By Georgius Henningus, preacher at St. George's church in Hannover, who d. 1580.

13. *Psalterium. Das ist, Die sämbtliche und fünffhundert Psalmen Davids.* Augsburg, 1574 (*Berlin, &c.*). By Gregorius Wintzerierius, preacher at St. George's church in Augsburg.

14. *Gebetbüch. Das fünffte und letzt Buch . . . beygefüget : Den gantzen Psalter dan Königlichen Propheten Davids.* Nürnberg, 1581 (*Wernigerode*). This copy has lost its title). It is a revision by Winderstier of his work of 1574, and is in great measure a new version.

15. *Der gantze Psalter Davids . . . gesangweise gestellt.* Frankfurt-an-Main and Strasburg, 1582 (*Berlin*). By Cyriacus Spangenberg, sometime Count and Superintendent of Mansfeld, and Provost of Eisleben. There is a version of each Psalm by himself (except Ps. lx., where he gives a version by his father), and a few by other hands.

17. *Der Psalter Davids . . . in deutsche Vers oder Epitheta verfasset.* Leipzig, 1585. By Nikolaus Hess of Breslau.

18. *Psalmen des Königlichen Propheten Davids auff die Frentzösische Reimen und Art gestalt.* Speier, 1601 (*Munich*). By Philipp the Younger, Baron of Winneberg and Beilstein. Written about 1584.

19. *Der Psalter Gesangweise, ins vermehrliche Teutsch gebracht.* Leipzig, 1602. By Joachim Bartsius, Cantor at Schweidnitz in Silesia.

20. *Der Psalter Cedronius.* Lüneburg, 1661. By Marcus Brunsel, Surgeon at Lüneburg in Silesia.

21. *Der Psalter Davids.* Magdeburg, 1603 (*Gotha*). By Elias Nortius, or Nörtenberg, of Quedlinburg.

22. *Das Königlichen Propheten Davids Psalter reimen. Blanck wenl gemehret direkte.* Tübingen, 1634

(Göttingen). By Sebastian Hornmold, of Hallenau in Nürnberg, a Doctor of Laws, and counsellor at Ulm.

23. *Der Psalter des Königs und Propheten Davids nach Reimweise übersetzet.* Helmstädt, 1607 (*K. M.*). By Wolfgang Stüssius, who describes himself as imperial notary and also town clerk of Pattensen, near Hanover.

24. *Der Psalter Davids, Sidonen und Syrach . . . in Teutsche Reymen gebracht.* Langingen, 1612 (*Göttingen*). By Johannes Mercelis, grammar master and "Secretary of the Deputies of the Archbishy of Austria over the Ems."

25. *Pharmacopeia Davidica : das ist Eine heilwirtige und bewährte Arzneyhimmel aus den geistreichen heiligen Psalter des Königlichen Propheten Davids.* Schleswig, 1616 (*Göttingen*). By Jonas von Pontanus, a Danish nobleman, who d. 1626, and was provincial court at Flensburg in Schleswig (Gröfl. Holsteinischer Land- und Gerichtsschreiber zu Karhard bei Tondern).

26. *Der deutsche Psalter.* Hamburg, 1640 (*Hamburg*). By David Lange, German schoolmaster at Hamburg.

27. *Der gantze Psalter Davids.* Nürnberg, 1614 (*Berlin*). By Balthasar Herdin, gymnasiast in Nürnberg.

28. *Der Lutherisch Labsauer. Das ist der gantz Psalter Davids.* Rothenburg on the Tauber, 1617 (*Berlin*). By Johann Wusstinius, M.A., pastor at Ohrenberg on the Kocher, Würtemberg.

iii. 1618–1647.

During this period the Lobwasser Psalter obtained its ascendency in the *Reformed Church*, and no considerable additions of merit were made to the Psalm-versions of the Lutheran Church. Versions of detached Psalms were made by M. A. von Löwenstern, M. Beheim, A. Buchner, P. Flemming, J. H. Schein, M. Rinkart, B. Hebler, Diedrich von der Werder, G. Weissel, H. Albert, J. P. Titius, J. Rist, D. Denicke, G. Weber, and others. The more important complete versions were :—

29. *Die Psalmen Davids. Nach der Frentzösischen Weise gestalt.* Danzig, 1627 (*Wernigerode*). By Martin Opitz (p. 871, i.). A number had previously appeared, e.g. in his *Zehen Psalmen Davids*, 1624. As improved ed. was pub. in 1639 (*Berlin*), but few came into C. U. in Germany, and none have passed into English.

30. *Deutscher Poetischer Psalter Davids.* Rinteln, 1640 (*Wernigerode*). By Andreas Heinrich Buchholtz, sometime Professor at Rinteln, and finally Lutheran Superintendent at Brunswick, where he d. in 1671. By his contemporaries this version was ranked higher than that of Opitz. It is in alexandrines, counting to five. Included in his Geistliche Teutsche Poesien, Brunswick, 1651 (*Royal Library, Brussels*).

Other versions of this period were :—

31. *Der Psalter Davids Gesangweise abgesetzet.* Wittenberg, 1631. By Johann Tilemann, M.A., pastor at Kleinkönig near Zwickau.

32. *Musica Davidica, oder Davids Harfenspiel.* Glückstadt, 1635 (*Hamburg*). By Sebastian Leopold.

33. *Der Psalter Davids in die gebräuchlichste Kirchenthone gebracht, und mit hundert neuen Melodien gezieret.* Nürnberg, 1637 (*Wernigerode*). By Sebastian Metzger, who in 1647 became one of the masters in the St. Aegidien school at Nürnberg, and d. at Nürnberg about 1657.

34. *Die Psalmen Davids, sampt andern heiligen Liedern.* Nürnberg, 1644 (*Wernigerode*). By Sigmund Theophil Staden, of Nürnberg, a Doctor of Laws, and Archdeacon of St. Lorenz, who in 1647 became Rector of the St. Schuhl school at Nürnberg, and d. at Nürnberg in 1665. He had previously pub. *Zwölff Psalmen Davids* at Nürnberg in 1638 (*Göttingen*).

35. *Fünffzig Psalmen Davids.* Königsberg, 1650 (*Berlin*). By Simon Dach (p. 1001, i.). Also in 1658 (Both parts in *Berlin*). By Georg Werner (App. II.). These versions are above the average in merit, and a few from pt. i. came into German C. U.

36. *Vermehrtes Psalmbuch.* Rinteln, 1646 (*Göttingen*). By Clara Anna, wife of Heinrich Julius von Eversen, of Rinteln and Oldenorf.

iv. 1648–1687.

The two greatest hymn-writers of this period produced a considerable number of Psalm-versions, viz. Paulus Gerhardt, whose 120 Church hymns include 27 Psalm-versions (12 at least of these have been tr. into English, but none are in English C. U.), and Johann Franck, whose 110 hymns include 53 Psalm-versions. But in neither case were their Psalm-versions so successful or so generally used as their original hymns. Versions of detached Psalms were made by Joachim Pauli, Sebastian Franck, David von Cerpho, Ludwig Vollbracht, and others. None of the complete versions of this period are of great merit. They include

37. *Königs Davids Psalter-Spiel, von neuen bestellet.* Hamburg, 1660 (*Göttingen*). By Johannes Neukrantz, who in 1638 became pastor at Kirchwerder, near Hamburg, and d. 1654. This has 36 selected Psalms.

38. *Musica Sionia, oder Zions Cimbring.* Zwickau, 1666. (*Göttingen*.) By Daniel Zimmermann, M.A., pastor at Zwickau, who d. 1667.

39. *Neu-gestellte Davids-Harfe.* Schleswig, 1666 (*Göttingen*). By Christian von Stücken, court preacher at Rendsburg and general superintendent of Schleswig-Holstein (d. 1684). Principally based on Opitz (see No. 29).

40. *Der Psalter dess Königlichen Propheten Davids. In Teutsche Reimen der Opitzianischen Art gemäss versetzet.* Giessen, 1667 (*K. M. and Berlin*). By Ludwig VI., Landgrave of Hesse-Darmstadt (d. 1697).

41. *Ps. Psalmen Davids in edeln und Lieder gerichtet.* Stuttgart, 1667. By Friedrich Greiff, b. at Tübingen in 1624, sometime pastor at Ingersheim, &c., and d. 1682. Versify psh. versions of Ps. 1-10 in his Geistlicher Liederlicher Vorrath, Tübingen, 1642 (Ib. M.).

42. *Citharoedi regalis Symphonia, das ist der Geistvolle Harffen-Spielende Davids.* Bayreuth, 1668-6 (*Wernigerode*). By Georg Christoph Reuschel, sometime pastor at Rosbach near Bayreuth.

43. *Davidische Harffen-Lust. Das ist : Neue und zugerichte Geistliche Jesus-Psalter.* Augsburg, 1670 (*K. M and Augsburg*). By Narcissus Hammer, M.A., Rector of the St. Anne's Gymnasium at Augsburg (d. 1714).

44. *Davidischer Harffen-Schall.* Frankfurt-am-Main, 1670 (*Göttingen*). By Constantin Christian Dedekind, pastor of Lauve for the Electorate of Saxony, residing in Frankfurt-am-Main (d. 1715).

45. *Lust- und Artzney-Garten des Königlichen Propheten Davids.* Regensberg, 1675 (*K. M. and Berlin*.) By Wolfgang Helmhard, Baron von Hohberg, of Lobgenhid in Lower Austria, who d. in exile at Ingersburg, 1688. The ed. of 1690 is entitled *Die mit Teutschen Garten übersetzte heilige Königliche Harffe, &c. Lauge-Spiel.*

46. *Jubilirende Hirsch-Ottone, auf Davids-Harffen Spiele.* Jena, 1678 (*Wernigerode*). By Christoph Kirsch, sometime pastor at Erfurt (d. 1706). Contains 15 Psalms.

47. *Davidisches Herte-Lust.* Leipzig, 1680 (*Göttingen*). By C. C. Dedekind (see No. 44).

48. A. K. B. *Davids des Königs Lust- und Freuden-Spiel.* Leipzig, 1680 (*Royal Library, Brussels*). By Michael Bertram, pastor at Neuenstadt.

49. *Davids, des Israelitischen Königs und theuren Propheten Harffen-Psalme.* Giessen, 1685 (*Leipzig*). By Johann Georg Braitter, cantor at Hanau in Hesse-Cassel. Versify psh. versions of Ps. 1-150, arranged to suit the Gospels for Sundays and festivals.

50. *Davids, des Israelitischen Königs und theuren Propheten Harffen-Psalme.* Ferna, 1685 (*Berlin*). By Justus Sieber, who in 1659 became pastor at Schandau on the Elbe, near Pirna, and d. 1695. He had previously pub. a version of the Penitential Psalms in his *Hertzens-Seufftzer. Busstertigen Hertz, oder Sieben Busspsalmen* (*Berlin*).

51. *Der verjüngte, erneuerte und lebendigmachende, das ist alle Psalmen Davids in Reimen gefasset.* Riga, 1686 (*Gotha*). By Gustav von Mengden, Baron von Altenwoga in Livonia, 1671 General-Major, d. 1699.

v. 1688–1754.

During this period the tendency was to found hymns on portions of the Psalms rather than to versify the entire Psalter. Versions of select Psalms, or of portions of Psalms, were made by J. C. Schade, F. R. L. von Canitz, J. A. Freylinghausen, J. D. Herrnschmidt, H. G. Neuss, E. Neumeister, V. E. Löscher, S. Franck, J. Neander, and others. The more important versions are :—

52. *Die Psalmen Davids, nach den mehrentheils behandelten Gesang-Melodien Beim-sein übersetzet.* Stuttgart, 1720 [*Berlin*]. By Michael Müller (p. 776, i.).

53. *Die Psalmen Davids, in deutsche Reime gebracht.* Danzig, 1713 [*Berlin*]. By Ernst Lange (p. 427, ii.) in the Marot-Beza metres.

54. *Die auf italienische Melodeyen in deutsche Lieder übersetzten d. Psalmen Davids.* Danzig, 1720 [*Wernigerode*]. Also by Ernst Lange. Only a few of these came into German C. U.

Other versions of this period were :—

55. *Die alte Zions-Hergfe der höchstseeligen Königin Prophetien und Poeten Davids Harf.* Nürnberg, 1693 [*B. M.* and *Wernigerode*]. By Christoph Adam Negelein, sometime merchant in Nürnberg, and then court-poet at Vienna (d. 1742).

56. *Die Psalmen Davids, oder* 150. *Göttliche Prophetische Harfen-Lieder.* Cassel, 1698 [*Leipzig*]. By Caspar Bauss, who in 1679 became corrector of the Paedagogium at Cassel (d. 1703).

57. *Gänzliche gereimte Harfe Davids.* Stuttgart, 1722. By Johann Friedrich Flattich, born 27 April 1713, at Tübingen, in Gerber's block of Lodberg, son of General Superintendent of Württemberg.

58. *Davidischer Gesang-Buch.* N. P. 1719 [*Göttingen*]. By Johann Paul Schönberg.

59. *Uebersetzung ihrer heiligen Psalmen Davids.* Hamburg, 1718 [*Göttingen*]. By Johann Otto Dörfeld, b. at Gröbenstadt, in Rudolf Kirchenrath to the King of Denmark, d. 1712 at Hamburg.

60. *Psalmen Davids . . . in Poetische Verse gebracht.* Zelle (Celle), 1719 [*Göttingen*]. By J. Gerhp. Lo. Joachim Grupe, who in 1693 was Amtmann at Harburg, and d. 1729.

61. *Melodien auserlesenster; das ist die heilige Psalmen Davids, nach gewöhnlichen Kirchen-Gesängen.* Zelle, 1721 [*Göttingen*]. By David Christian Dantzin, in 1737, pastor at Alsbüh, near Celle.

62. *Die nach den gewöhnlichsten Kirchen-Gesängen eingerichtete Psalmen Davids.* Nürnberg, 1721 [*Göttingen*]. By Anna Elisabeth von Schlichtorp, married 1704 to G. F. Behaim, Baron von Schwarzbach, d. 1716 at Nürnberg (Lochner).

63. *Der Teutsch-Singende David.* Strasburg, 1724 [*Berlin*]. By Georg Heinrich Lang, sometime pastor at Truchsen near Strasburg.

64. *Psalmen Davids.* Bremen, 1723 [*Göttingen*]. By Johann Schöne, LL.D.

65. *Oden Davids, oder poetische Uebersetzung der Psalmen.* Halle, 1727 [*Göttingen*]. By Christian Gottlieb Lange, who in 1727 became pastor at Lauchlingen, near Halle, and d. 1791.

66. *Biblischer Sprüchgen in Gott.* Hamburg, vols. i., ii., 1744; iii.-v., 1753 [*B. M.* and *Wernigerode*]. By Conrad Friedrich Stemler, who in 1725 became chief pastor and probst at Burg on the Island of Fehmarn, and d. 1756.

67. *Evangelischer Lieder-Psalter.* Stuttgart, 1742 [*B. M.* and *Berlin*]. By C. C. L. von Pfeil (p. 803, i.) on the principle of New Testament interpretation. By double versions the number is 213 in all.

68. *Psalmen Davids.* Hallenstadt, 1751 [*Wernigerode*]. By Daniel Wollett, court preacher at Halberstadt, where he d. 1761.

vi. 1755–1816.

During this period the tendency was to write moral hymns rather than to attempt Psalm-versions. Among the *Lutherans* the only Psalm-version that need be noted, besides those by Cramer and Lehmus (see below), is S. G. Bürde's Ps. cxxvi. (see p. 194, i.). In the *Reformed Church* there now appeared a tendency to set aside the version of Lobwasser. The version substituted for Lobwasser in the *Alt-Dessau G. B.*, 1766, is mainly from J. A. Cramer, but partly supplied by the editor, Simon Ludwig Eberhard de Marées (since 1760 court preacher and superintendent of the Reformed Church at Dessau, d. 1820), 11 of whose renderings are repeated in the *Anhalt-Dessau G. B.*, 1830. Later on the version by Jorisen (see below) came into favour. The principal versions of this period are :—

69. *Poetische Uebersetzung der Psalmen.* Leipzig, vol. i., 1756 ; ii., 1758 ; iv., 1764 [*Wernigerode*, complete ed. 1765-66 in the *B. M.*]. By J. A. Cramer (p. 387, ii.). These versions are very free, and were not originally intended for church use. A considerable number passed into the hymn-books of the period, e.g. the *Alt-Dessau G. B.*, 1766, Lüneburg, 1767, Schleswig-Holstein, 1778, and the Bern *G. B.* of 1853, recent collection, e.g. in the Schaffhausen *G. B.* of 1841.

70. *Davids Psalter vor das Israel nach dem Geiste.* Rothenburg on the Tauber, 1745 [*Wernigerode*]. By Johann Adam Lehmus, after 1749 Lutheran superintendent at Rothenburg, where he d. 1788. There are 193 versions on the principle of New Testament interpretation, 50 of which are included in the Württemberg *G. B.*, 1842.

71. *Versuch einer freyeren Uebersetzung der Psalmen, um sie für christliche Gemeine brauchbarer zu machen,* Danzig, 1783 [*B. M.*]. By Samuel Ludwig Majewski, in 1781 pastor of the Reformed Church of St. Peter, Paul at Danzig, where he d. 1801. He included many of these versions in his *Gesangbuch zum Gebrauch der evangelisch-reformirten Gemeinde zu Danzig*, which he edited in 1795.

72. *Neue Bereimung der Psalmen, bestimmt für die reformirten deutschen Gemeinen im Großreiche und Amerika.* Wesel, 1784 [*Wernigerode*]. By Matthias Stoll, sometime pastor at Alfeldt, near Soest, appointed in 1784 pastor of the Reformed Church at The Hague, d. 1825. This was written to replace Lobwasser's version, did so in the Rhine Land as early as 1806, forms part of the Elberfeld Reformed *G. B.*, 1853, and is the basis of the versions in the Schaffhausen *G. B.*, 1841. A number are included in Knapp's *Ev. L. B.*, in Dr. Schaff's *Deutsches G. B.*, 1859 and 1874, and others.

Other versions of this period were :—

73. *Die Psalmen Davids in deutscher Poesie.* Hildburghausen, 1761 [*Berlin*]. By Johann Matthäus Stoll, sometime pastor at Allendits, near Suhl (d. 1780).

74. *Die Psalmen Davids, in Reime gebracht.* 1761 [*B. M.*]. By Johann Georg Rothe, sometime pastor at Michelau, near Brieg in Silesia.

75. *Evangelische Nachahmungen der Psalmen Davids.* Copenhagen, 1769 [*B. M.* and *Hamburg*]. By J. A. Cramer (see No. 69). Free versions of Ps. i.-xxx., on the principle of New Testament interpretation.

76. *Poetische Lobgesänge, oder freye Nachahmungen der Psalmen Davids.* Mannheim, 1770 [*Berlin*]. By Georg Friedrich Ludwig Müller, in 1764 pastor of the Reformed Church at Odenbach, near Meisenheim, Rhenish Prussia. The last 31 Psalms.

77. *Poetische Uebersetzung der Psalmen.* Bützow and Wismar, 1771 [*B. M.*]. By H. C. von Engel, with prefac dated at Lage in Mecklenburg. Of Ps. 1-47.

78. *Die Psalmen Davids in gebundener Rede.* Frankfurt and Leipzig, 5 pts., 1773-74. By Christian Friedrich Fischer, sometime cashier of the interim in the principality of Anspach. d. 1782.

79. *Die Psalmen Davids, in Liedern.* Weissenburg, pt. i., 1774 ; ii., 1775 ; iii., 1776 [*Berlin*, i. in *Berlin*]. By Johann Friedrich Schöttinger, in 1748 diaconus at Weissenburg, near Nürnberg (d. 1785).

80. *Versuch einer poetischen Uebersetzung einiger Psalmen.* Leipzig, 1775. By Karl Benedict Seidinger, who in 1784 became rector of the school at Lübben in Lusatia (d. 1797).

81. *Poetische Uebersetzung der Psalmen Davids.* Königsberg, 1782 [*Wernigerode*]. By Wilhelm Lau, sometime assistant pastor at Deutsch-Thierau near Königsberg (d. 1782).

82. *Versuch einer poetischen Umschreibung sämmtlicher Psalmen.* Frankfurt-am-Main, 1782. By Siegfried August Mahlmann, sometime Hofrath and Professor in Giessen, Hessen-Darmstadtisches Ober-Landkommissair," d. 1797.

83. *Poetische Uebersetzung der Psalmen, nach ihrer Zehalt genommen.* Hannover, 1784 [*B. M.* and *Wernigerode*]. By Georg Heinrich Georg Brandes, described as Judge of Celle, Hanover.

84. *Psalmen.* Herborn, 1787 [*Berlin*]. By Wilhelm Heinrich Sed, for 22 years chief pastor at Dillenburg in Nassau (d. 1793).

85. *Die Psalmen des Königs David und anders heiliges Sänger nachgesungen.* Winterthur, 1793 [*B. M.* and *Wernigerode*]. By Johann Heinrich Waser.

86. *Christliche Umschreibungen der Psalmen.* Nürnberg, 1798 [*Wernigerode*]. By Christian Friedrich Bucherer, in 1782 pastor at Klein-Wiesnach, near Neustadt on the Aisch, Bavaria.

vii. 1817–1890.

During this period versions of individual Psalms were made by F. H. C. de la Motte Fouqué, J. P. von Meyer, E. R. Stier, C. J. P. Spitta, J. P. Lange, J. C. B. Storm, and others. Versions, more or less complete, ap-

peared as follows, but five of their renderings, save one or two by Ehrard, had passed into C. U. in Germany up to 1876.

A complete *Psalter*, compiled from various authors, principally modern, appeared at Emden in 1876, for use in the Reformed Churches in East Friesland. An interesting collection of Psalm versions was put, as *Die Psalmen in alten und neuen Liedern* at Leipzig 1882, ed. by A. Trebbin, senior pastor of the Bernhardin church at Breslau.

87. *Die Psalmen in Reimgesängen.* Quedlinburg, 1817 [*Berlin*]. By Heinrich Müller. Selected Psalms.

88. *Weihestunden einer alten Dame. Eine Sammlung von Versuchen Davidischer Psalmen.* Breslau, 1826. By Friederike Unger, with a preface by C. A. Tzschirner.

89. *Die Psalmen Davids.* Leipzig, 1827 [*Berlin*]. By J. C. F. Winkler. 51 selected Psalms.

90. *Herzenslänge aus den alten Bunde.* Basel, 1838 [*B. M.*]. By Eduard Kyle, finally, 1846-67, director of the Theological Seminary at Bienbuuren, thereafter retired into private life at Ulm, d. 1884. 50 selected Psalms.

91. *Die Psalmen. In einer Auswahl matrisch bearbeitet.* Hannover, 1838. By Hinna Witte.

92. *Die Psalmen. Lieder der Andacht, des Trostes, und der Erbauung.* Leipzig, 1844 [*Berlin*]. By M. A. Zills.

93. *Davids Harfe. Die Psalmen dichterisch gemixt und den biblischen Grundtexte getreu.* Leipzig, v. n. 1844 [*B. M.*]. By Ernst Müller, described as senior master of the girls' department of the Town School (Oberrabbenlehrer an der Bürgerschule) at Saalfeld, near Rüting.

94. *Die Psalmen in Kirchenmelodien übertragen.* Leipzig, 1845 [*Berlin*]. By Karl Friedrich August Kölling, b. 1813 ; court preacher and superintendent at Altstadt in Saxe-Weimar (d. 1866).

95. *Deutsche Akkorde auf der Davidischen Harfe.* Lauban, 1845. By Theodor Hoffrichter, sometime preacher in Silesia in connection with the so-called Christian-Catholic churches.

96. *Die Psalmen Davids. Die Psalmen in singbare Lieder umgedichtet.* Reutlingen, 1846 [*Berlin*]. By Johann Christoph Blumhardt, after 1852 director of an asylum at Bad Boll, near Göppingen, Württemberg, d. 1880. 105 versions, embracing the complete Psalter.

97. *Ausgewählte Psalmen Davids.* Erlangen, 1852 [*Wernigerode*]. By Dr. J. H. A. Ebrard (p. 320, i.). 51 versions, the most of which, more or less altered, are found in recent hymn-books of the Reformed Church.

98. *Die Psalmen Davids in Kirchenlieder für die lutherische Gemeinde.* Breslau, 1854. By Sigismund Friedrich Gottlieb Schneider, D.D., pastor at Lossen, and superintendent of the district of Trebnitz in Silesia, d. 1866.

99. *Der Psalter in Kirchenlied.* Berlin, 1846. By Christian Gottfried Moritz Jaeg, Lutheran pastor, who, in 1855, was living in Leipzig.

100. *Davids-Lieder. In evangelischen Kirchenmelodien nachgesungen.* Rostock, 1866. By H. Gleisner, pastor at Stockelsdorf.

101. *Fünfzig Psalmen. Aus dem Grundtexte.* Leipzig, 1867. By Dr. Wilhelm Carl Leander, sometime diaconus at Gotmalin. 50 selected Psalms.

102. *Die Psalmen der heiligen Schrift, in Dichtungen.* Leipzig, 1867 [*B. M.*]. By Julius Hammer, b. at Dresden in 1810, d. at Pillnitz, 1882.

103. *Die Psalmen Davids.* Stuttgart, Basel, 1882. [*Wernigerode*, *B. M.* has 2nd ed., 1884]. By Friedrich Hermann Eyrel, in 1861 pastor at Maichingen in Württemberg (d. 1883).

104. *Ausgewählte Psalmen metrisch nachgedichtet.* Neuwied, 1883 [*Augsburg*]. By Karl Heinrich Sack, sometime professor at Bonn, d. 1875.

105. *Die Psalmen Davids, übersetzt und erklärt in neuer Gestalt und Anordnung.* Neustadt, 1884. [*B. M.*]. By Dr. Georg Heinrich Jahr, who was from 1823 to 1846 master in the Moravian schools at Neuwied, b. 1801.

106. *Die 150 Psalmen.* Simmern, 1864 [*Berlin*]. By P. Gerhard.

107. *Der biblische Psalter in Strophischen Gesangweisen.* Eilenburg, 1866 [*Wernigerode*]. By Johann Daniel Vinckel, in 1823 schulhaustor at Eilenburg in Saxony, and still living there in 1866.

108. *Psalmen Klänge.* Stuttgart, 1-48. By Karl Seidendal, professor at Basel in Baden.

109. *Die Psalmen Davids.* Basel, 1861. By Heinrich Ernst Gerhardt, sometime Catholic Apostolic minister at Karlsruhe (d. 1872).

110. *Psalmendichtungen.* Leipzig, 1862 [*Wernigerode*]. By Heinrich Theodor August Schwartzkopff, pastor, in 1866, of St. John's Church in the Neustadt at Wernigerode (d. 1886).

111. *Die Psalmen. Liederbuch des alten und neuen Gottesvolkes. In Nachdichtungen.* Leipzig, 1881 [*B. M.*]. By Friedrich Wilhelm Carl Grimm, born at Frankfurt-am-Main, 1828. This is in accordance, in most form, each Psalm being as a rule summed up in one context ; Ps. cxix. having eight sonnets devoted to it.

112. *Die Psalmen Davids in freier poetischer Uebertragung.* Halle, 1889 [*B. M.*]. By Gustav Bichsler, pastor at Buhla near Sondhausen.

II. *Versions in the German Reformed Church in Switzerland.*

As a rule a considerable proportion of Psalm versions are found in the Hymn books used in early times in the German Swiss Reformed Church, *e.g.*, in the Constanz *G. B.* of 1535-40, the St. Gall of *circa* 1533, and the *Psalmen und geistliche Gesänge*, Zürich, 1570; while in the collection of Conrad Wolffhart (pastor of St. Leonhard's church at Basel), printed at Zürich in 1559, versions of all the Psalms are included, principally taken from Burkard Waldis (see No. 3 above). The only complete version which attained anything like general use was that of Lobwasser (see No. 8 above), which continued in almost universal use up to 1775, and was still used in the country parishes of the Canton of Basel, and in the Canton of Appenzell, even after 1850. In the Zürich *G. B.* of 1787, a number of Psalm versions were included, principally by Salomon Wolff, pastor at Wangen, near Zürich (d. 1810), while the Bern *G. B.* of 1775 contained principally of Psalm versions by Stapfer (see below). Among the recent hymn books that of Zürich, 1853, contains hardly any Psalm versions, and that of Basel, 1854, none whatever; while the Bern of 1853 has 71 (principally from Stapfer and Sprengl), the Schaffhausen of 1841 has 74 (principally from Stapfer, Sprengl and Jorisen), and the Aargau of 1844 has 42 (partly by Abraham Emmanuel Fröhlich, sometime pastor at Münthal near Brugg, d. 1865). The versions produced in the Swiss Reformed Church were mostly attempts to supersede Lobwasser, but the only two which did so to any extent were those of Stapfer and Sprengl. They include—

113. *Die Harfey des Gottseligen Königs und Prophets Davids . . . augerichtet.* Zürich, 1701 [*Zürich Town Library*]. By Johann Caspar Haritmyer, sometime pastor at Benstetten near Zürich.

114. *Verbesserter Lobwasser : das ist, die 61 Psalmen Davids . . . in heilige Reformirte Sprach und Reimwer ket.* Zürich, 1704 [*Zürich Town Library*.]. By David Herrliberger, sometime pastor at Hirslanden.

115. *Neue Uebersetzung der Psalmen Davids.* Basel, 1741 [*Stamberg*]. By Johann Jacob Sprengl, sometime pastor and professor at Basel, d. 1766. This passed through various editions, and was for some time in use at Mülhausen.

116. *Dr. Ambrosii Lobwasser's alt-Poetische Uebersetzung der Psalmen Davids . . . verbessert.* Biel, 1747. By Johann Conrad Gottfried Wildermett, sometime pastor at Biel, d. 1788.

117. *Die Psalmen Davids . . . auf's neue in teutsche Verse übersetzt.* Zürich, 1762 [*Zürich Town Library*]. By Johann Rudolf Ziegler, canon of the Cathedral at Zürich, d. 1782.

118. *Auserlesene Psalmen Davids.* Pt. i., Zürich, 1765 ; ii., Zürich, 1768 [*Both parts in Zürich Town Library*]. By Johann Caspar Lavater (p. 666, i.).

119. *Die Psalmen und Festlieder für den öffentlichen Gottesdienst der Stadt und Landschaft Bern.* Bern, 1775 [*Zürich Town Library*]. By Johannes Stapfer, professor of Theology at Bern, d. 1779.

120. *Ausgewählte Psalmen in gemeinhalls neuer*

Uebersetzung. Basel, 1868. By Dr. Christ. Johann Riggenbach, sometime professor of Theology at Basel, d. 1890.

III. *Roman Catholic Versions.*

An account of German Psalters would be incomplete without some mention of the Roman Catholic versions. Very little information is however available regarding these, and, excepting those by Ulenberg, they do not seem to possess much intrinsic value or to have exercised any great influence on the development of German Roman Catholic Hymnody. In the ordinary services of the Church the Psalter continued to be used in the Latin Vulgate version. The German Roman Catholic hymn-books, from the earliest (Michael Velo's *Neue Gesangbüchlein*, Leipzig, 1537) onwards, as a rule contained a certain proportion of Psalm-versions, but no complete rhymed German version of the Psalms appears to have been authorised for use in any diocese in Germany. The only complete, or approximately complete, rhyming versions made by private individuals, that it has been possible to trace, are the following :—

131. *Der gantz Psalter Davids, nach der gemainen alten Kirchenton lateinischen Biblien auff new und Reimweise gar trewlich verteutscht, mit gruendtlichen Argumenten, Summarien und Inhalt eines jeden Psalms.* A few of these passed into the early R. C. hymn-books.

132. *Die Psalmen Davids in allerley Deutsche gesangweiss gebracht.* Cologne, 1549 [*B. M.* and *Bodleian*]. By Johann Horn, the printer, who published in Cologne 1572. This is one of the best Catholic versions, and many passed into the R. C. hymn-books.

133. *Der Psalter Davids.* Dresden, 1560 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

134. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1566. By Wolfgang Seidel, Jesuit.

135. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1606. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1608. [*Göttingen.*] No name of author is given.

136. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1607 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

137. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1613 [*Augsburg*]. By Johann Nas, Jesuit.

138. *Die Psalmen.* Mainz, 1620 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

139. *Die Psalmen Davids, sampt den gewöhnlichen Kirchengesängen.* Cologne, 1623. By Friedrich Spee, Jesuit, d. 1635.

140. *Die Psalmen der Königlichen Propheten Davids in deutsche Reymen und Melodeyen verfasset.* Mainz, 1628. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

141. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1629 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

142. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1629 [*B. M.*]. By Johann Nas, Jesuit.

143. *Die Psalmen.* Mainz, 1630 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

144. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1630. By Wolfgang Seidel, Jesuit.

145. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1666. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

146. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1667 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

147. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1667 [*B. M.*]. By Johann Nas, Jesuit.

148. *Die Psalmen.* Mainz, 1670 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

149. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1670. By Wolfgang Seidel, Jesuit.

150. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1706. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

151. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1707 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

152. *Der Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1707 [*B. M.*]. By Johann Nas, Jesuit.

153. *Die Psalmen.* Mainz, 1710 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

154. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1710. By Wolfgang Seidel, Jesuit.

155. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1766. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

156. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1766 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

157. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1766 [*B. M.*]. By Johann Nas, Jesuit.

158. *Die Psalmen.* Mainz, 1770 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

159. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1770. By Wolfgang Seidel, Jesuit.

160. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1806. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

161. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1807 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

162. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1807 [*B. M.*]. By Johann Nas, Jesuit.

163. *Die Psalmen.* Mainz, 1810 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

164. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1810. By Wolfgang Seidel, Jesuit.

165. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1846. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

166. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1847 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

167. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1847 [*B. M.*]. By Johann Nas, Jesuit.

168. *Die Psalmen.* Mainz, 1850 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

169. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1850. By Wolfgang Seidel, Jesuit.

170. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1886. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

171. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1887 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

172. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1887 [*B. M.*]. By Johann Nas, Jesuit.

173. *Die Psalmen.* Mainz, 1890 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

174. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1890. By Wolfgang Seidel, Jesuit.

175. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1906. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

176. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1907 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

177. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1907 [*B. M.*]. By Johann Nas, Jesuit.

178. *Die Psalmen.* Mainz, 1910 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

179. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1910. By Wolfgang Seidel, Jesuit.

180. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1946. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

181. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1947 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

182. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1947 [*B. M.*]. By Johann Nas, Jesuit.

183. *Die Psalmen.* Mainz, 1950 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

184. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1950. By Wolfgang Seidel, Jesuit.

185. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 1986. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

186. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 1987 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

187. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 1987 [*B. M.*]. By Johann Nas, Jesuit.

188. *Die Psalmen.* Mainz, 1990 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

189. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 1990. By Wolfgang Seidel, Jesuit.

190. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2006. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

191. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2007 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

192. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2007 [*B. M.*]. By Johann Nas, Jesuit.

193. *Die Psalmen.* Mainz, 2010 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

194. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2010. By Wolfgang Seidel, Jesuit.

195. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2046. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

196. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2047 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

197. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2047 [*B. M.*]. By Johann Nas, Jesuit.

198. *Die Psalmen.* Mainz, 2050 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

199. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2050. By Wolfgang Seidel, Jesuit.

200. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2086. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

201. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2087 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

202. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2087 [*B. M.*]. By Johann Nas, Jesuit.

203. *Die Psalmen.* Mainz, 2090 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

204. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2090. By Wolfgang Seidel, Jesuit.

205. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2126. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

206. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2127 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

207. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2127 [*B. M.*]. By Johann Nas, Jesuit.

208. *Die Psalmen.* Mainz, 2130 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

209. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2130. By Wolfgang Seidel, Jesuit.

210. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2166. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

211. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2167 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

212. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2167 [*B. M.*]. By Johann Nas, Jesuit.

213. *Die Psalmen.* Mainz, 2170 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

214. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2170. By Wolfgang Seidel, Jesuit.

215. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2206. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

216. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2207 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

217. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2207 [*B. M.*]. By Johann Nas, Jesuit.

218. *Die Psalmen.* Mainz, 2210 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

219. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2210. By Wolfgang Seidel, Jesuit.

220. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2246. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

221. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2247 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

222. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2247 [*B. M.*]. By Johann Nas, Jesuit.

223. *Die Psalmen.* Mainz, 2250 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

224. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2250. By Wolfgang Seidel, Jesuit.

225. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2286. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

226. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2287 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

227. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2287 [*B. M.*]. By Johann Nas, Jesuit.

228. *Die Psalmen.* Mainz, 2290 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

229. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2290. By Wolfgang Seidel, Jesuit.

230. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2326. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

231. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2327 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

232. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2327 [*B. M.*]. By Johann Nas, Jesuit.

233. *Die Psalmen.* Mainz, 2330 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

234. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2330. By Wolfgang Seidel, Jesuit.

235. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2366. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

236. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2367 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

237. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2367 [*B. M.*]. By Johann Nas, Jesuit.

238. *Die Psalmen.* Mainz, 2370 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

239. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2370. By Wolfgang Seidel, Jesuit.

240. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2406. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

241. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2407 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

242. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2407 [*B. M.*]. By Johann Nas, Jesuit.

243. *Die Psalmen.* Mainz, 2410 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

244. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2410. By Wolfgang Seidel, Jesuit.

245. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2446. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

246. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2447 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

247. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2447 [*B. M.*]. By Johann Nas, Jesuit.

248. *Die Psalmen.* Mainz, 2450 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

249. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2450. By Wolfgang Seidel, Jesuit.

250. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2486. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

251. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2487 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

252. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2487 [*B. M.*]. By Johann Nas, Jesuit.

253. *Die Psalmen.* Mainz, 2490 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

254. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2490. By Wolfgang Seidel, Jesuit.

255. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2526. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

256. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2527 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

257. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2527 [*B. M.*]. By Johann Nas, Jesuit.

258. *Die Psalmen.* Mainz, 2530 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

259. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2530. By Wolfgang Seidel, Jesuit.

260. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2566. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

261. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2567 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

262. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2567 [*B. M.*]. By Johann Nas, Jesuit.

263. *Die Psalmen.* Mainz, 2570 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

264. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2570. By Wolfgang Seidel, Jesuit.

265. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2606. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

266. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2607 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

267. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2607 [*B. M.*]. By Johann Nas, Jesuit.

268. *Die Psalmen.* Mainz, 2610 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

269. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2610. By Wolfgang Seidel, Jesuit.

270. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2646. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

271. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2647 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

272. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2647 [*B. M.*]. By Johann Nas, Jesuit.

273. *Die Psalmen.* Mainz, 2650 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

274. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2650. By Wolfgang Seidel, Jesuit.

275. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2686. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

276. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2687 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

277. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2687 [*B. M.*]. By Johann Nas, Jesuit.

278. *Die Psalmen.* Mainz, 2690 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

279. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2690. By Wolfgang Seidel, Jesuit.

280. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2726. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

281. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2727 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

282. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2727 [*B. M.*]. By Johann Nas, Jesuit.

283. *Die Psalmen.* Mainz, 2730 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

284. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2730. By Wolfgang Seidel, Jesuit.

285. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2766. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

286. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2767 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

287. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2767 [*B. M.*]. By Johann Nas, Jesuit.

288. *Die Psalmen.* Mainz, 2770 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

289. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2770. By Wolfgang Seidel, Jesuit.

290. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2806. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*, dated Frankfort-am-Main, 1666. [*Göttingen.*] No name of author is given.

291. *Die Psalmen auff teutschen Saiten besprenget : Geistreiche Gesänglein.* Augsburg, 2807 [*B. M.* and *Wernigerode*]. In the preface it is said to be for the use of the Austrian, Bavarian, and Swabian ladies. The colophon describes it as "by one of the Society of Jesus."

292. *Der zehen Psalmen Busses des Königlichen Propheten Davids in kochstzierliche Reymen gezogen.* Augsburg, 2807 [*B. M.*]. By Johann Nas, Jesuit.

293. *Die Psalmen.* Mainz, 2810 [*Berlin*]. By Vitus Abel Eisfeld, elsewhere described as "of Carinhall, in the service of the Elector of Saxony."

294. *Sieben Psalmen: das ist der gantze Psalter.* Ingolstadt, 2810. By Wolfgang Seidel, Jesuit.

295. *Die Psalmen der Königlichen Propheten Davids: In Deutsche Reymen und Melodeyen verfasset.* Mainz, 2846. This work has also a second title, beginning *Kayserlicher Psalter, das ist Die Psalmen Davidis, &c.*,

bodied in full at p. 119, and therein it is said that the compiler of the *Rosmita* was a Roman priest of the name of Telesphorus Galli, who d. in 1845. There is no evidence to show that he composed the "Vita Christi Gesu."

[J. J.]

Young, Edward Mallet, M.A., s. of Sir G. Young, Bart., was b. Jan. 24, 1839, and educated at Eton and Trinity College, Cambridge; B.A., first class Classical Honours, 1862, and Fellow of Trinity College, 1865–78. He became Assistant Master at Harrow School in 1865, and Head Master of Sherborne School in 1878. He entered Holy Orders in 1869, and was Select Preacher at Cambridge in 1876–79, and Hon. Canon in Salisbury Cathedral 1891. In 1888 he edited *Hyx. for the Use of Sherborne School*, an excellent collection for its special purpose, and to it he contributed:—

1. Abide in Me and I in you. *Union with Christ.*
2. Beneath the fig-tree's silent shade. *St. Bartholomew.*
3. Captain of our salvation take. *Ember days.* This is C. Wesley's hymn rewritten and adapted for Public Worship in 1780, vol. i. p. 284.
4. O merciful and holy. This is the altered form of Dr. Butler's hymn noted on p. **1536**, i.
5. We praise Thy *grace*, O Saviour. This is an altered form of Bp. How's hymn noted at p. **540**, ii. **22**.
6. When to dark Morah's side. *Easter Eve.* [J. J.]

APPENDIX—PART II.

A

A blessing on our pastor's head. *J. Montgomery.* [*For Ministers.*] Written Dec. 26, 1840, for the Jubilee of the Rev. W. *Jay* of Bath. In 6 st. of 4 l. (4e. 4me.) In 1853 it was included in Montgomery's *Grip. Hyx.* Another copy, dated 1849, is entitled "Thy servant's head," as in the *Prim. Meth. Hyx.*, 1867.

A Patre Unigenitus, p. 3, i. Another tr. is, "The Father's sole-begotten Son," by T. B. Pollock, in the 1880 ed. of *H. A. & M.* Recast by Compilers, 1904.

Aberdeen Breviary. [See p. 173, ii.]

Abide with me, fast falls the eventide, p. 7, i. A cento from this hymn, beginning "Swift to its close ebbs out life's little day," is in *Lauden Dominæ*, N. Y., 1884.

Ach! treuer Gott, p. 10, ii. This hymn is found in the Berlin ed. of Crüger's *Praxis*, &c. 1653, No. 373.

Ach, uns wird das Herz so bang, p. 10, ii. This hymn was written in the spring of 1848.

Ad laudes Salvatoris, p. 12, ii. We have found this in a MS. of circa 1199 in the Bodleian (*Liturg. Misc.*, 341, f. 95).

Ad supplex Agni Patrem. *O. de la Brunetière.* [*Agnus Dei, who bear'st.*] Written for the Paris Exhibition of 1889. Tate and again in the 1894 ed. of the same as by "*O. Bp. S.*" It is also in other French *Hymns*, and Newman, 1849–66. *Tr.* as:—

1. To the Lamb's festival. By J. Williams in the *British Mag.* Oct. 1836, and again in his *Hyx. Tr. from the Parisian Brev.* 1839, p. 327. Also in Skinner's *Daily Light*, 1864, and the *St. Margaret's Hyl.* (East Grinstead) 1871.

2. To share the Lamb's high marriage rites. *By J. D. Chambers*, 1866, p. 47. The opening stanza of this *tr.* is noted at p. **302**, ii. 3, as part of a cento in the *Hymnary*, 1872.

Ad personis vitæ fontem, p. 12, i. 6. Dr. Mant's text is from a st. of the 1865 cent. in the Bibl. Nat. Paris (*Lat.* 16907). The poem is also in the St. Gall MS. No. 196, and in others of a later date. See also *tr.* (No. 3 st. p. 13, i.) in his *Hyx. and Sacred Lyrics*, 1837, which was based on Wackernath's *tr.*, 1841, "At the Font of life eternal," has yielded a second cento to the *People's Hyl.* 1867, and the *St. Margaret's Hyl.* (East Grinstead). Another, "Where the sacred Font flows," a cento based directly on Mant, is included from *The Church Hymnal* for the cento "There no waning moon, nor waning" in the *St. Margaret's Hyl.*, 1873, is taken.

Ad regias Agni dapes, p. 14, i. "Once the angel started back." This is in the American Episc. *Hyl.* 1871, begins with st. iii. of Bp. J. Williams's *tr.* 1845.

Ad templa nos ramea vocat, p. 15, i. "When first the morning rose." This is in Kennedy, 1863, in based upon Caswall's *tr.* beginning with st. iii.

Adam of St. Victor, p. 15, ii. A 2nd and greatly improved ed. of his *Oeuvres Poétiques* by L. Gautier was pub. at Paris in 1881.

Adae Patre supremi, p. 18, i. This is in a MS. of the 6th cent. in the Bibl. Nat. Paris (*Lat.* 8084, f. 15) Another *tr.* of the cento *Adæ Pater* is "Father, Most High, be with us." In the 1698 ed. of *H. A. & M.*, by the Compilers.

Adesto, Conditum sheri, p. 19, ii. This hymn was given in the *Clavigus Hyes.*, 1899, p. 422, as "Promissa en lentat dies."

Adesto fidelis, p. 20, i. In the *Evening Office of the Church in Latin and English*, Lond. 1756, this hymn consists of sts. i., ii., viii. of the text as on p. 20, Compilers' *tr.* altered from Oakeley's.

2. That to Christ Oakeley's *tr.* as in the *Altar Hyl.*, 1864, No. 7, Mr. W. T. Brooke added a *tr.* of sts. iii.–vi. as on p. 20, thus completing a *tr.* of the full text.

3. The *tr.*, No. 1, "Come hither, ye faithful," is attributed, in the Pennsylvania Luth. *Church Bk.*, 1868, to "C. P. Krauth."

4. "Come, all ye faithful," in the R. C. *Hyx. for the Year*, 1867, is a slightly altered form of Neale's *tr.* (No. 2), which dates 1852.

Adesto sancti Pharum. *Baptista de Sanctonel.* "Doctrine of all Saints." In the *Paris Brev.*, 1680, Hierusalem, p. 208. Also in the *Paris Brev.*, 1736, and other *French Brevs.*, and in his brother, J. B. de Santeuil's *Hymni Sacri et Nov.*, 1689, p. 178, with the note, "Non nihil vinctus hoc hymno." *Tr.* as "Now, while before the throne," by J. Chandler, 1837, p. 261, and 1873, p. 290; the "*Cæterum Sanctorum*" of st. iii. altered. Another *tr.* is by I. Williams in *British Mag.*, Jan. 1838, and in his *Hyx. Tr. from the Paris Brev.*, 1839, p. 305.

Adesto sancta Trinitas, p. 22, i. Also *tr.* as "Be near us, Holy Trinity" in *H. A. & M.*, 1889, by the Compilers. Recast by Compilers, 1904.

Adoro te devote, p. 23, ii. Additional *trr.* are:—

1. With all the power [powers] my poor heart hath. By R. Crashaw in his *Steps to the Temple*, Lond. ed. 1646, p. 74. Repeated in J. Austin's *Devotions*, 1668, and in the Pennsylvania Luth. *Church Bk.*, 1868, No. 348.

2. Devoutly we adore Thee, Deity unseen. This in the *Altar Hyl.*, 1864, No. 7, is signed "W. T. Brooke."

3. O blest memorial of our dying Lord. This in *Lauden Dominæ*, N. Y., 1884, begins with st. ii. of Bp. Mant's *tr.*

4. Lord, in thankful love adoring. One stanza only from the "Adoro te," with an original doxology in the *Divine Hymnary*, n. d.

Adsis superne Spiritus, p. 23, ii. This hymn we find is based upon the "Veni sancte Spiritus Rf.," p. **1218**, ii., and is found in the *Paris Brev.*, ed. 1532, but not in that of 1736. Concerning the *trr.* it must be noted that No. 3, attributed to *E. Bowen*, is really a *tr.* by him of the *Veni superne Spiritus, Festal Services.*

Advent tenebras primus, p. 25, ii. We have found this in a MS. of the 12th cent. and another of the 11th cent. in the Brit. Mus. (*Add.* 30851, f. 102).

Æterna Christi munera, Et, p. 34, i. The original of the transcripts by Jamins has been found in the Bodleian. It dates circa 820. (*Jamins*, pp. f. 216.) It is

also in a 9th cent. ms. at St. Gall, No. 451; and later mss. elsewhere.

Æterna cœli gloria, p. 35, ii. From F. Carvill's *Appendix to Hymns Ancient and Modern*, 1871, which begins with st. iii. "The star that heralds in the morn;" and that in *Hyx. & Songs of Praise*, N.Y., 1874, with st. ii., "Jesus, be near us while we wake."

Æterna Rex altissime, p. 36, ii. We have found this hymn in several mss. In addition to those named at p. 37, i. The most important of these are the Bern mss., Hagenbach's text 981; and No. 418 of the 10th cent. Stockholm ms. (*Cod. Holm.* 39); also in a 10th cent. ms. in the Brit. Mus. (*Add.* 30851, f. 1).

Æterni Patri gaudia, p. 37, ii. Since this article was in type L. Gautier has pub. a 2nd ed. of his work on Adam of St. Victor (1881) in which he corrects his first impression that this hymn was by Adam. He omits the text, says it has been falsely attributed to Adam, and is unworthy of him. The earliest ms. known to him is of the end of the 12th cent. Other writers before 1225, in which it begins, "*Internæ* fert gaudia." (Bibl. Nat., Paris, *Lat.* 14059.)

Agressus omen sæculum, p. 39, i. We have found this in a 9th cent. ms. in the Brit. Mus. (*Add.* 24199 f. 126). It is also in a 10th cent ms. at St. Gall, No. 196; and in others of a later date. In F. Lee's ed. of Fortunatus's *Opera Poetica*, 1881, p. 264, it is given among the pieces *falsely* ascribed to Fortunatus.

Agrum Dei, p. 39, i. This is found in a ms. of the 10th cent. in the Bibl. Nat. Paris (*Lat.* 9430); and in others of later date. In F. Lee's ed. of Fortunatus's *Opera*, 1881, p. 264, f. 122. From the German *tr.* "O Lamm Gottes unschuldig," p. 31, i. additional *trr.* into English include:—

1. O Lamb of God unspotted, Whom life. By M. W. Stryker (from Knapp), in his *Christian Chorals*, 1865.

2. O Lamb of God, unsullied. By J. D. Burton, note i. on p. 31, i. In his *Outside Hymns*, 1870.

Agricolæ, Jacobe, p. 39, ii. This was translated at Wittenberg in 1544 as "Jacobus Sender of Eichfeld, a.s., of Leipzig." Another *tr.* of his hymn, "Ich ruf zu dir," is "To Thee I send my cry, Lord Jesus," in the *Moravian H. Bk.*, 1886.

Ah! why should bitter tears be shed. [*Death and Burial.*] This hymn in the American Unitarian *Hyx. of the Spirit*, 1864, is attributed to "G. S. Burleigh."

Ah, wretched souls who strive in vain, p. 39, i. The following are from this hymn, (1) "My God! no more shall strive in vain"; and (3) "*May* [Now] I receive with all my heart."

Akeley, Anne Elvira, was the author of *Letters from the Land of Labor*, Lond. 1867, and others, the 2nd ed. of which was pub. at Edinburgh, 1872.

Aird, Marion Paul, p. 39, ii. Sec. d. Jan. 26, 1878.

Alcott, Louisa May, b. Nov. 29, 1832, d. at Concord, March 5, 1888. She pub. *Little Men*, *Little Women*, &c., and also wrote a few hymns for children.

Alme dei nunties, p. 39, i. This hymn is in a ms. of the 9th cent. in the Bibl. Nat. Paris (*Lat.* 9434, f. 71); in an 11th cent. ms. at Trier (*Mone* i. p. 372); and several of the 11th cent. and later dates.

Alexander, Cecil F., *née* **Humphreys, p. 39, ii.** Additional hymns to those already noted in this Dictionary are (1) :—

1. Christ has ascended up again. (1853.) *Ascension.*
2. His are the thousand sparkling rills. (1875.) *Seven Words on the Cross* (Fifth Word).
3. How good is the Almighty God. (1848.) *God, the Father.*
4. Is not the rich man's garden. (1853.) *Easter Eve.*
5. It was early in the morning. (1850.) *Easter Day.*
6. So be it, Lord; the prayers are prayed. (1846.) *Trust in God.*
7. Saw you never in the twilight? (1853.) *Epiphany.*
8. Still bright and blue doth Jordan flow. (1853.) *Baptism of Our Lord.*
9. The angels stand around Thy throne. (1846.) *Submission to the Will of God.*
10. The saints of God are holy men. (1846.) *Communion of Saints.*
11. There is one Way and only one. (1876.) *St. Philip and James.*
12. Up in heaven, up in heaven. (1846.) *Ascension.*
13. We are little Christian children. (1846.) *Holy Trinity.*
14. We were washed in holy water. (1846.) *Holy Baptism.*
15. When of old the Jewish mothers. (1852.) *Christ's Invitation to Children.*
16. Within the Churchyard side by side. (1846.) *Burial.*

Of the above hymns those dated 1846 are from Mrs. Alexander's *Hymns for Little Children*, those dated 1848 from *Narrative Hyx.*, and those dated 1853 from the 1875 edition of *H. A. & M.*

Several new hymns by Mrs. Alexander are included in the 1891 Irish *Appendix* to the Irish *Church Hyl.*

Alexander, W. L., p. 39, ii. As Dr. Alexander's hymns are all signed in his *Augustine H. Bk.*, they are not enumerated here. D. Dec. 29, 1884.

Alford, Henry, p. 39, ii. The following additional hymns by Dean Alford are in use:—

1. Hosts in the wilderness. [*St. John Baptist.* 1867.)
2. Let the Church of God rejoice. *St. Simon and Jude.* (1844, but not in his *Fr. & Hyx.* of that year.)
3. Not in anything we do. *Recognition.* (1867.)
4. O Thou at Whose divine command. *Recognition.* (1864.)
5. O why on death so bent? *Lent.* (1867.)
6. Of all the lots ours man may wear. *St. Andrew's Day.* (1867.)
7. One year of grace is wearing to a close. *Close of the Year.* (1867.)
8. Saviour, Thy Father's promise send. *Whitsunday.* (1844.)
9. Thou who hast kept the Saviour's birth. 1st *S. after Trinity.* (1867.)
10. Thou that art the Father's Word. *Epiphany.* (1844.)
11. Thou who on that wondrous journey. *Quinquagesima.* (1867.)
12. Through Israel's coasts in times of old. 2nd *S. after Trinity.* (1867.)
13. Thy blood, O Christ, hath made our peace. *Circumcision.* (1844.)
14. When in the Lord Jehovah's name. *For Sunday Schools.* (1844.)

All these hymns are in Dean Alford's *Year of Praise*, 1867, and the dates are those of their earliest publication, which is not in every case the same as the same. See list of his works at p. 33, ii., for additional hymns in *Index of Authors and Translators.*

All creation groans and travails, p. 40, i. *Tr.* into Latin as "Tota creatura gemit: Deus audiet," by G. S. Hodges, in his *Via Crucis Poëtica*, &c., 1876.

All hail, Incarnate God, p. 60, ii. This is in Miss Scott's ms. (No. 30).

All hail! our Church's Elder dear. *J. Montgomery.* This appeared in his *Grip. Hymns*, 1825, No. 275, in three parts, with the heading "For the Centenary Anniversaries of the Brethren's Fellowship, and the beginning of the Society for the furtherance of the Gospel in the East." Repeated in Montgomery's *Christian Poet*, 1825, is in 10 st. of 4 l., of which st. i.–iii. are given in the *Moravian H. Bk.*, 1886, as No. 830.

All praise to the Lord, Who rules with a word. *C. Wesley.* [*Thanksgiving for deliverance from Shipwreck.*] Appeared in his *Hyx. & Sac. Poems*, 1749. (*P. Works*, 1868–72, vol. v. p. 284.)

Alleluia nunc decantet, p. 60, i. We have found this in the following mss.:—Stift. Mon., *Add.* 19194, f. 134, of the 11th cent.; Bern, No. 212, circa 1100, and *Sanctorale*, A. 57, A., f. 138, 14th cent.

Allen, Lorenzo B., D.D., author of "How sweet is the Sabbath! how hallowed its hours" (*Sunday*), was b. at Jefferson, Maine, June 4, 1812; entered the Baptist Ministry in 1840; and d. Aug. 30, 1873.

Alma Redemptoris Mater, p. 61, ii. We have found this Antiphon in the following additional mss.:—Bibl. Nat. Paris, *Lat.* 1139 f. 127 b., circa 1100; Bibl. Mus. *Add.* 23935, f. 1, 12th cent.; Stockholm, *Cod. Holm. Arvendel*, 137 f. 160 b., 13th cent.; and the Bodleian ms., *Rodl.*, 625 f. 114 b., circa 1350.

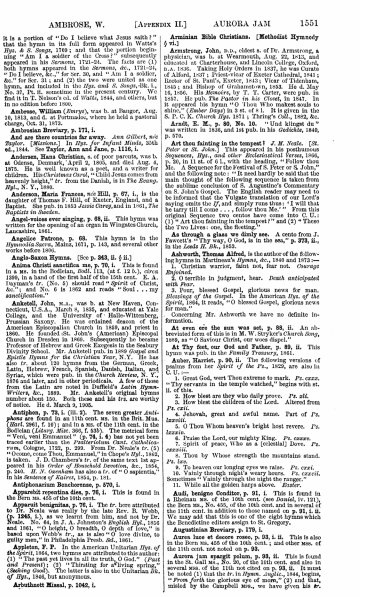
Almighty Father, God of grace, p. 62, ii. This hymn was first pub. in the *Gloucester Coll.*, 1826.

Almighty Spirit, now behold. An altered form of J. Montgomery's "Spirit of power and might, behold," p. **706**, ii. **56**.

Alnum famen, vita mundi, p. 64, i. We have found this in the Tucher Hym. Cologne, 1741, p. 267. It is also in ms. "Immense Spirit, ever shedding." By Compilers, 1904. Recast by Compilers, 1904.

Alta Prosator, Vetustus, p. 64, i. The ms. which Dr. Todd edited was of the 11th cent. in Trinity College, Dublin. Another ms. at Milan (M. 25, s.), dates from the 10th cent. (*Chevalier's Repertorium*, 1888, No. 961.)

Am I a soldier of the Cross? p. 65, ii. In some annotations of this hymn we have found it stated that



AMBROSE, W. [APPENDIX II.] AURORA JAM 1551

it is a portion of "Do I believe what Jesus saith?" that the hymn in its full form appeared in Watts's *Hym. & S. Songs*, 1709; and that the portion beginning "Am I a soldier of the Cross," subsequently appeared in his *Sermons*, Vol. iii. The tests are: (1) "Do I believe," &c., for ver. 1, as above; (2) "Am I a soldier," &c." for ver. 30, and "Am I a soldier, &c." for ver. 31; and (3) the two were united as one hymn, and included in the *Hys. and S. Songs*, Bk. i., No. 37, Pt. ii. sometime in the present century. We find it in T. Nelson's col. of Watts, 1844, and others, but in no edition within the present century.

Ambrose, William (*George*), was b. at Bangor, Aug. 16, 1813, and d. at Portmadoc, where he held a pastoral charge, Oct. 31, 1873.

Ambrosian Breviary, p. 171, i.

And are there countries far away. *Ann Gilbert, nee Taylor.* [Montana.] In *Hys. for Infant Minds*, 1834, ed., 1844. See **Taylor, Ann and Jane, p. 1116, i.**

Andersen, Hans Christian, a. of poor parents, was b. at Odense, Denmark, April 2, 1805, and died Aug. 4, 1875. He is well known as a poet, and a writer for children. His *Christmas Carol*, "Child Jesus comes from the heavenly fir," from the Danish, is in *The Sunday Hyl.*, N. Y., 1866.

Anderson, Maria Frances, *nee* **Hill, p. 67, i.** is the daughter of Thomas F. Hill, of Exeter, England, and a Baptist. She pub. in 1853 *Jamie Grieg*, and in 1861, *The Baptists in Sweden*.

Angel-voices ever singing, p. 68, ii. This hymn was written for the opening of an organ in Whitaker Church, Lancashire, 1861.

Angelus Patrum, p. 69. This hymn is in the *Hymnodia Sacra*, Mainz, 1671, p. 143, and several other works in Latin.

Anglo-Saxon Hymns. See p. **963, ii. 1 &.**

Anima Christi sanctifica me, p. 70, i. This is found in a ms. in the Bodleian, Rawl. 113, (at f. 12 b.), circa 1380, in a band of the first half of the 15th cent. E. A. Bayman's (*Ch. Q.*) should read "Spirit of Christ, &c.", and No. 6 in 1862 and reads "Soul . . . my sanctification."

Ankstell, John, M.A., was b. at New Haven, Connecticut, U.S.A., March 8, 1838, and educated at Yale College, and the University of Halle-Wittenberg, Prussia. In 1861 he was ordained deacon in the Protestant Episcopalian Church in 1863, and priested in 1866. He founded St. John's (American) Episcopal Church in Dresden in 1866. Subsequently he became Professor of Hebrew and Greek Exegesis in the Seabury Divinity School. Mr. Ankstell pub. in 1868 *Gospel and Epistle Hymns for the Christian Year*, N.Y. He has also translated a large number of hymns from the Latin, Hebrew, French, Spanish, Danish, Italian, and Syrian, which were pub. in the *Church Review*, N. Y., 1878 and later, and in other periodicals. A few of these from the Latin are noted in Duffield's *Latin Hymn-Writers*, &c., 1889. Mr. Ankstell's original hymns number about 150. Both these and his tr. are worthy of notice. He d. March 3, 1905.

Antiphon, p. 73, i. (iii. 3). The seven greater Antiphons are found in a Sarum ms. of the 13th cent. (*Bibl. Bibl.* f. 181) and in a ms. of the 11th cent. in the Bodleian (*Liturg. Misc.* 399, f. 135). The metrical form "Veni, veni Emmanuel" (p. 74, i. 4) has not yet been traced earlier than the *Psalterium Cant. Catholicum*, Cologne, 1710, p. 224. From Dr. Neale's tr. (1) "O Wisdom, O holy Word of God," in Chope's *Hyl.*, 1865, is taken; (2) Chambers's tr. of the same, in 1862, appeared in his *Order of Household Devotion*, &c., 1858, p. 240. *H. N. Oxenham* has also a tr. of "O sapientia," in his *Sentences of Saints*, 1884, p. 101.

Antiphonarium Benedictinum, p. 270, i.

Apparuit repentina dies, p. 76, i. This is found in the Bern ms. 455 of the 10th cent.

Apparuit benignitas, p. 76, i. The tr. here attributed to Dr. Neale was really by the late Rev. R. Webb, M.A., and appeared in the *Parish Magazine* for Feb., 1863. No. 84, in J. A. Johnston's *English Hyl.*, 1852 and 1861, "O height, O breadth, O depth of love," is based upon Webb's tr., as is also "O love divine, to guilty men," in Philadelphia Presb. *Bk.*, 1861.

Appleton, F. P. In the American Unitarian *Hys. of the Spirit*, 1864, two hymns are attributed to this author: (1) "Father, we thank Thee for the light of God," (*Lord and Friend*); (2) "Thrilling for the Spirit, spirit of God," (*Seeking God*). The latter is also in the Unitarian *Bk. of Hys.*, 1846, but anonymous.

Arbuthnott Missal, p. 1062, i.

Armenian Bible Christians. [**Methodist Hymnody** § vi.]

Armstrong, John, D.D., eldest s. of Dr. Armstrong, a physician, was b. at Wearmouth, Aug. 22, 1813, and educated at Charterhouse, and Lincoln College, Oxford, where he took a First Class in Classics, and was Fellow of Alkrod, 1837; Priest-vicar of Exeter Cathedral, 1841; Rector of St. Paul's, Exeter, 1843; Vicar of Tidcombe, 1849; and Bishop of Grahamstown, 1853. He d. May 14, 1856. His *Memoirs*, by T. Y. Carter, were pub. in 1857. His pub. The *Psalter* in his Church, in 1842. In it appeared his hymn "O Thou Who makest souls to be." In addition to this, in 1871 we find in his *Sel. S. P. C. K. Church Hys.* 1871 ; Thring's coll., 1882, &c.

Arndt, E. M., p. 80, No. 10. "Und klinget du" was written in 1818, and 146 pub. in his Gedichte, 1840, p. 370.

Art thou fainting in the tempest? *J. M. Neale.* [*St. Peter or St. John.*] This appeared in his posthumous *Sequences, Hys., and other Ecclesiastical Verses*, 1866, p. 30, in 11 st. of 6 l., with the heading, "Follow thou me." It is based upon our Lord's words to St. Peter, and the following texts: "It need hardly be said that the main thought of the following sequence is taken from the sublime conclusion of S. Augustine's Commentary on S. John's Gospel. The English reader may need to be informed that the Vulgate translation of our Lord's saying omits the *If*, and simply runs thus: 'I will that he tarry till I come.'" The tests are: (1) the first line of the original sequence two centos have come into C. U.: (1) "Art thou fainting in the tempest?" and (3) "These the Two Lives: one, the fleeting."

As through a glass we dimly see. A cento from J. Fawcett's "Thy way, O God, is in the sea," p. **775, ii.**, in the *Leeds Fr. Bk.*, 1853.

Ashworth, Thomas Alfred, is the author of the following hymns in Martineau's *Hymns, &c.*, 1840 and 1873:—

1. Christian warrior, faint not, fear not. *Courage and Cheer.*

2. Earthly in judgment, hear. *Death anticipated with Fear.*

3. Poor, blessed Gospel, glorious news for man. *Blessings of the Gospel.* In the American *Hys. of the Spirit*, 1864, it reads, "O blessed Gospel, glorious news for man."

Concerning Mr. Ashworth we have no definite information.

As long as the sun was set, p. 88, ii. An elaborated form of this is in M. W. Stryker's *Church Song*, 1868, as "O Saviour Christ, our woes dispel."

At Thy feet, our God and Father, p. 89, ii. This hymn was pub. in the *Family Treasury*, 1861.

Auber, Harriet, p. 90, ii. The following versions of psalms from her *Spirit of the Fr.*, 1826, are also in C. U.:—

1. Great God, were Thou extreme to mark. *Ps. cxxx.*
2. Thy servants in the temple watched," begins with st. ii. of this.
3. How blest are they who *daily* prove. *Ps. xci.*
5. How blest the children of the Lord. Altered from *Ps. cxii.*
6. Jehovah, great and awful name. Part of *Ps. lxxxviii.*
7. O Thou Whose heaven's bright host reveres. *Ps. lxxix.*
8. Praise the Lord, our mighty King. *Ps. cxxxv.*
9. spirit of peace, Who as a [celestial] Dove. *Ps. cxxxiii.*
10. Thou by Whose strength the mountains stand. *Ps. lxv.*
11. To heaven our longing eyes we raise. *Ps. cxxi.*
16. Vainly through night's weary hours. *Ps. cxxvii.* Sometimes "Vainly through the night the ranger."
11. While all the golden harps above. *Easter.*

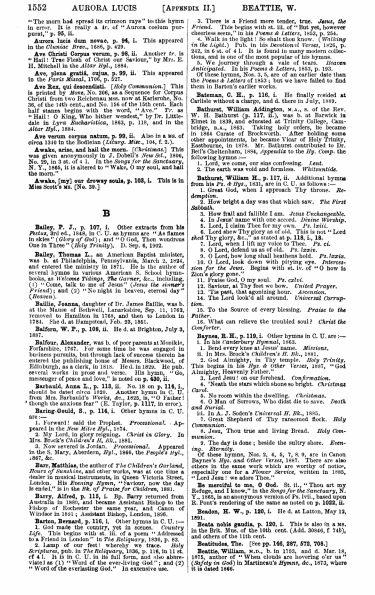
Audi, benigne Conditor, p. 91, i. This is found in a Rhenian ms. of the 10th cent. (see *Daniel*, iv. 121); the Bern ms., No. 455, of the 10th cent. and in several of the 11th cent. in addition to those named on **p. 91, i. ii.** It is found also in many of the Sarum Primer Hymns which the Benedictine editors assign to St. Gregory.

Augustinian Breviary, p. 179, i.

Aurea luce et decore rosea, p. 93, i. ii. This is also in the Bern ms. 455 of the 10th cent.; and other mss. of the 11th cent. not noted on **p. 93.**

Aurora jam spargit polum, p. 93, ii. This is found in the St. Gall ms., No. 90, of the 10th cent. and also in several mss. of the 11th not cited on **p. 93, ii.** It must be noted (1) that the *tr.* in Hymn. *Anglic.*, 1844, begins, "*From* forth the glorious eye of morn," (2) and that, minded by the Campbell mss., we have given his *tr.*

1552



1552 AURORA LUCIS [APPENDIX II.] BEATTIE, W.

"The morn had spread its crimson rays" to this hymn in error. It is really a tr. of "Aurora coelum purpureat," **p. 95, ii.**

Aurora lucis rutilat novae, p. 96, i. This appeared in the *Church Times*, 1868, p. 839.

Ave Christi Corpus verum, p. 96, ii. *Another tr. is* "Hail! True Flesh of Christ our Saviour," by Mrs. E. H. Mitchell in the *Altar Hyl.*, 1884.

Ave, piissa gratia, supra, p. 97, ii. This appeared in the *Parish Missal*, 1706, p. 627.

Ave Rex, qui desponderis. [*Holy Communion.*] This is printed by *Mone*, No. 166, as a Sequence for Corpus Christi from two Reichenau mss. now at Carlsruhe, No. 30, of the 14th cent., and No. 164 of the 15th cent. Each has 5 st. of 4 l. Another tr. is "Hail, O King, in lowly wonder," by Fr. Lindale in *Lyra Eucharistica*, 1863, p. 110, and in the *Altar Hyl.*, 1884.

Ave verum corpus natum, p. 99, ii. Also in a ms. of circa 1316 in the Bodleian (*Liturg. Misc.*, 104, f. 5.).

Awake, arise, and hail the morn. [*Christmas.*] This was given anonymously in J. Dobell's *Year Bk.*, 1866, No. 29, in 3 st. of 4 l. In the *Songs for the Sanctuary*, N. Y., 1865, it is altered to "Wake, O my soul, and hail the morn."

Awake, [my] our drowsy souls, p. 100, i. This is in Miss Scott's MS. [No. 20.]

B

Bailey, P. J., p. 107, i. Other extracts from his *Festus*, 3rd ed., 1848, in C. U. as hymns are "As fancies in skies" (*Glory of God*); and "O God, Thou wondrous One in Three" (*Holy Trinity*). D. Sep. 4, 1902.

Bailey, Thomas L., an American Baptist minister, was b. at Philadelphia, Pennsylvania, March 2, 1824, and entered the ministry in 1871. He is the author of several hymns in various American S. School hymnbooks, as in Wilmer Fulleys *The Harmer*, &c., including, "O Jesus, look to me of Jesus" (*Jesus the saviour's friend and God*) and (2) "No night in heaven, eternal day" (*Heaven*).

Baillie, Joanna, daughter of Dr. James Baillie, was b. at the Manse of Bothwell, Lanarkshire, Sep. 11, 1762, removed to Hamilton in 1769, and then to London in 1784. She d. at Hampstead, Feb. 23, 1851.

Baltern, W. P., p. 108, ii. He d. at Brighton, July 3, 1867.

Balfour, Alexander, was b. of poor parents at Monikie, Forfarshire, in 1800. Though his life was spent in humble circumstances, and amongst humble associates, he entered the publishing house of Messrs. Blackwood, of Edinburgh, as a clerk, in 1818. He d. in 1870. He published several works in prose and verse. His hymn, "O God, messenger of peace and love," is noted on **p. 530, ii.**

Barbauld, Anna L., p. 113, ii. No. 16 on **p. 114, i.** should be dated circa 1826. Another hymn in C. U. from Mrs. Barbauld's *Works*, &c., 1825, is "O Father! though the anxious fear" (E. Taylor, **p. 1117, iv. circa**).

Baring-Gould, S., p. 114, i. Other hymns in C. U. are:—

1. Forward! said the Prophet. *Processional.* Appeared in the *New Mitre Hyl.*, 1874.
2. My Lord, in glory reigning. *Christ in Glory.* In Mrs. Brock's *Children's H. Bk.*, 1881.
3. Now the harvest is ripening. *Processional.* Appeared in the S. Mary, Aberdeen, *Hyl.*, 1868, the *People's Hyl.*, 1867, &c.

Barr, Matthias, the author of *The Children's Garland, Hours of Sunshine*, and other works, was at one time a dealer in musical instruments, in Queen Victoria Street, London. His *Evening Hymn*, "Saviour, now the day is ended," is in the *Bk. of Praise for Children*, 1881.

Barry, Alfred, p. 115, i. *Sp. Barry* returned from Australia in 1884, and was consecrated Bishop as the Bishop of Rochester the same year, and Canon of Windsor in 1891; Assistant Bishop, London, 1896.

Barton, Bernard, p. 116, i. Other hymns in C. U. are:—

1. God made the country, yet in scenes. *Country Life.* This begins with st. iii. of a poem "Addressed to a Friend in London" in *The Reliquary*, 1836, p. 83.
2. Lamp of our feet! whereby we trace. *Holy Scripture.* pub. in *The Reliquary*, 1836, p. 116, in 14 st. of 4 l., and in his *Poems*, 1845, in 12 st. (1) "Lamp of our feet," viand as (1); "Word of the ever-living God"; and (2) "Word of the everlasting God." In extensive use.
2. There is a Friend more tender, true. *Jesus, the Friend.* This begins with st. iii. of "But yet, however closeting-word," in his *Poems* as above, 1845, p. 264.
3. Thy Word is a lamp unto my feet. *Holy Scripture the Light.* Pub. in his *Devotional Verses*, 1826, p. 203, in 6 st. of 4 l. It is found in many modern collections, and is one of the most popular of his hymns.
4. We journey through a vale of tears. *Heaven the Home of Love.* Pub. in his *Poems*, 1845, p. 263, as one of three hymns, Nos. 2, 3, are of an earlier date than the *Poems & Letters* of 1849; but we have failed to find them in Barton's earlier works.

Bateman, C. H., p. 116, i. He finally resided at Carlisle without a charge, and d. there in July, 1893.

Bathurst, William Addington, M.A., s. of the Rev. W. H. Bathurst (p. 117, ii.), was b. at Barwick in Elmet in 1839, and educated at Trinity College, Cambridge, B.A., 1861. Taking holy orders, he became in 1864 Curate of Brockworth. After holding some other appointments, he became Vicar of Holy Trinity, Eastbourne, in 1878. Mr. Bathurst contributed to Dr. Allon's *Supplemental Hymn Book*, 1868, *Appendix* to the *Hy.* Comp. the following hymns:—

1. Lord, we come, our sins confessing. *Lent.*
2. The earth was void and formless. *Whitsuntide.*

Bathurst, William H., p. 117, ii. Additional hymns from his *Ps. & Hys.*, 1831, are in C. U. as follows:—

1. Great God, when I approach Thy throne. *Redemption.*
2. How bright a day was that which saw. *The First Sabbath.*
3. How frail and fallible I am. *Jesus Unchangeable.*
4. In Jesus' name with one accord. *Divine Worship.*
5. Lord, I claim Thee for my own. *Ps. lxxiii.*
6. Lord show Thy glory as of old. This is not "Lord shed Thy glory, &c.," as stated at **p. 118, i., 18.**
7. Lord, when I lift my voice to Thee. *Ps. cl.*
8. O God, my strength and fear. *Ps. xviii.*
9. O Lord, how long shall heathens hold. *Ps. lxxix.*
10. O Lord, look down with pitying eye. *Intercession for the Jews.* Begins with st. iv. of "O how is Zion's glory gone."
11. Praise God, O my soul. *Ps. civ.*
12. Saviour, at Thy feet we bow. *United Prayer.*
13. Thou art the everlasting Word. *Holy Scripture.*
14. The Lord look'd all around. *Universal Corruption.*
15. To the Source of every blessing. *Praise to the Father.*
16. What can relieve the troubled soul? *Christ the Comforter.*

Bayne, R. H., p. 119, i. Other hymns in C. U. are:—

i. In his *Canterbury Hymnal*, 1863.

1. Come, Holy Spirit, come. *Missions.*
2. In Mrs. Brock's *Children's H. Bk.*, 1881.
2. God Almighty, in Thy temple. *Holy Trinity.* This begins in his *Hys. & Other Verses*, 1867, "God Almighty, Heavenly Father."
2. Lord Jesu! on our falchaul. *Confirmation.*
4. Numb the stars which shone so bright. *Christmas Carol.*
5. No room within the dwelling. *Christmas.*
6. O Man of Sorrows, Who died die to save. *Death and Burial.*
10. In A. J. Soden's *Universal H. Bk.*, 1905.
1. Great Shepherd of Thy ransomed flock. *Holy Communion.*
2. Jesus, Thou true and living Bread. *Holy Communion.*
3. The day is done; beside the sultry shore. *Evening. Eternity.*

Of these hymns, Nos. 2, 4, 5, 7, 8, 9, are in Canon Bayne's *Canterbury Hymnal*, 1863. Nos. 1, 2, 3, 6, are also in the same work which are worthy of notice especially one for a *Pioneer Service*, written in 1866, "Lord Jesu! we adore Thee."

Be merciful to me, O God. By H. "Thou art my Refuge, and I know," in the *Songs for the Sanctuary*, N. Y., 1865, is an anonymous version of Ps. lvii., based upon E. Pond's rendering of the same as noted on **p. 1052, ii.**

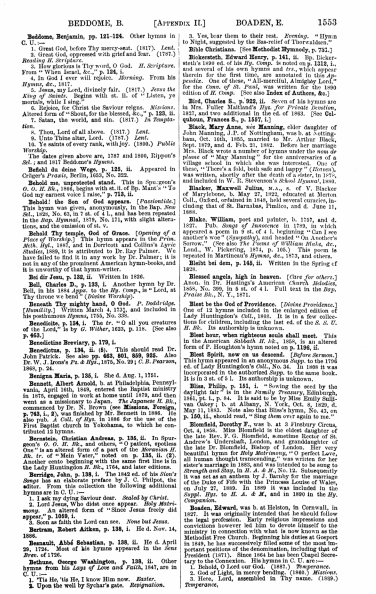
Beaden, H. W., p. 120, i. He d. at Luton, May 19, 1891.

Beata nobis gaudia, p. 120, i. This is also in a ms. of the 11th cent. (*Bibl. Bibl.* f. 181), and of the 12th cent. (Add. 30846, f. 141), and others of the 11th cent.

Beattidge, The. See pp. **166, 207, 573, 708.**

Beattie, William, M.D., b. in 1793, and d. Mar. 19, 1875, is the author of "When clouds are hovering o'er us" (*Abiding in God*) in Martineau's *Hymns, &c.*, 1873, where it is dated 1846.

1553



BEDDOME, B. [APPENDIX II.] BOADEN, E. 1553

Beddome, Benjamin, pp. 121-126. Other hymns in C. U.:—

1. Great God, before Thy mercy-seat. (1817.) *Lent.*
2. Lord, I am pressed with grief and fear. (1797.) *Reading H. Scripture.*
3. How glorious is Thy word, O God. *H. Scripture.* From "When Israel, &c.," p. 126, i.
4. In God I ever will rejoice. *Morning.* From his *Hymns, &c.*, 1817.
5. Jesus, my Lord, divinely fair. (1817.) *Jesus the King gives pardon with sh. h. of "Listen, ye mortals, while I sing."*
6. Rejoice, for Christ the Saviour reigns. *Missions.* Altered form of "Shout, for the blessed, &c.," p. 125, ii.
7. Satan, the world, and sin. (1817.) *To Temptation.*

Thou Lord of all above. (1817.) *Lent.*
9. Turn Thine allur, Lord. (1787.) *Lent.*
10. Ye saints of every rank, with joy. (1808.) *Public Worship.*

The dates given above are, 1787 and 1808, Rippon's *Sel.*; and 1817 Beddome's *Hymns.*

Behold da deine Wege, p. 121, ii. Appeared in Crüger's *Praxis*, Berlin, 1653, No. 352.

Behold me, unprotected stand. This in Spurgeon's *O. O. H. Bk.*, 1866, begins with st. 4 of Dr. Mant's "I'm not ashamed to own my Lord," p. 125, ii.

Behold the Man of God appears. (*Pentecostals.*) This hymn was given, anonymously, in the Sup. *Supp. Sel.*, 1826, No. 65, in 7 st. of 4 l., and has been repeated in the *Sup. Hymnal*, 1878, No. 171, with slight alterations, and the omission of st. v.

Behold Thy temple, God of Grace. (*Opening of a Place of Worship.*) This hymn appears in the *Prim. Meth. Hyl.*, 1807, and in Dorrnott and Collins's *Sacred Lyrics*, 1811, and in numerous later collections. We have failed to find it in any work by Dr. Palmer; it is not in any of the prominent American hymn-books, and it is unworthy of that hymn-writer.

Bei der Jesu, p. 122, ii. Written in 1826.

Bell, Charles D., p. 122, i. Another hymn by Dr. Bell, in his 1844 *Appx.* to the *Hy. comp.*, is "Lord, at Thy throne we bend" (*Quotes Worship*).

Beneath Thy mighty hand, O God. *P. Doddridge.* [*Humility.*] Written March 4, 1732, and included in his posthumous *Hymns*, 1755, No. 338.

Benedicite, p. 124, i. The Cr. "O all you creatures of the Lord," is by *G. Wither*, 1623, p. 118. [See also p. 663.]

Benedictine Breviary, p. 179, i.

Benedictus, p. 124, ii. iii. This should read Dr. John Patrick. See also pp. 482, 651, 659, 885. Also Dr. Kennedy's *Fu. & Hym.*, 1876, No. 29; *C. B. Pearson*, 1865, p. 34.

Benigna Maria, p. 126, i. She d. Aug. 1, 1751.

Bennett, Albert Arnold, b. at Philadelphia, Pennsylvania, April 16th, 1848, entered the Baptist ministry in 1870, engaged in work at home until 1879, and then went as a missionary to Japan. *The Japanese H. Bk.*, commenced by Dr. S. Bryan (see **Missions, Foreign, p. 743, i. 2**), was finished by Mr. Bennett in 1886. He died at Tokio, Jan. 29, 1887, aged 39. He was the first Baptist church in Yokohama, to which he contributed 13 hymns.

Bernstein, Christian Andreas, p. 126, ii. In Spurgeon's *O. O. H. Bk.*, and others, "O patient, spotless One" is an altered form of a part of the *Hermesian H. Bk. &c.* of "Main Vater," noted on p. 125, ii. (2). Spurgeon's "Jesus, Thy boundless love to me" is from the Lady Huntingdon *H. Bk.*, 1764, and later editions.

Berridge, John, p. 126, i. The 1843 ed. of his *Zion's Songs* has an elaborate preface by J. C. Philpot, the editor. From this collection the following additional hymns are in C. U.:—

1. **I ask my dying Saviour dear.** *Sealed by Christ.*
2. **Lord Jesus,** Who didst once appear. *Holy Ministrations.* An altered form of "Since Jesus freely did appear," p. 126, i.
3. **Soon as faith the Lord can see.** *None but Jesus.*

Bertram, Robert Aitken, p. 126, i. He d. Nov. 14, 1886.

Besozzi, Abbé Sebastian, p. 126, ii. He d. April 28, 1726. Most of his hymns appeared in the *Sonn Jesu.* of 1726.

Bethune, George Washington, p. 126, ii. Other hymns from his *Legs of Love and Faith*, 1847, are in C. U.:—

1. 'Tis He, 'tis He, I know Him now. *Easter.*
2. Upon the wall by Sychar's gate. *Resignation.*
3. Yes, bear them to their rest. *Evening.* "Hymn to Night, suggested by the line—rest of Thee!—when."

Bible Christians. [See **Methodist Hymnody, p. 725, i.**]

Bickersteth, Edward Henry, p. 141, ii. Sp. Bickersteth's 1858 ed. of his *Hy. Comp.* is noted on p. 1213, i. Of the hymns in the 1876 ed. of the *Hy. Comp.* the following therein for the first time, are annotated in the *Appendix.* One of these, "All-merciful, Almighty Lord," for the Com. of *St. Paul*, was written for the 1870 edition of *H. Comp.* [See also **Index of Authors, &c.**]

Bird, Charles S., p. 322, ii. Seven of his hymns are in Mrs. Fuller Maitland's *Hys. for Private Devotion*, 1857, and two additional in the ed. of 1863. [See **Calhoun, Frances S., p. 1337, i.**]

Black, Mary Anne, née **Manning,** elder daughter of John Manning, J.P. of Nottingham, was b. at Stirling, Scotland, Dec. 25, 1809; m. to Rev. J. Black, M.A., in Sept. 1879, and d. Feb. 21, 1881. Before her marriage Mrs. Black wrote a number of hymns under the *nom de plume* of "May Manning" for the anniversaries of a village school in which she was interested. One of these, "There's a full, bulk safe and happy" (*Heaven*), was written, shortly after the death of a sister, in 1851, and included in W. B. Stevenson's *School Hymnal*, 1853.

Blacker, Maxwell James, M.A., s. of V. Blacker of Carrick Hill, Co. Down, b. 1844, graduated at Trinity Coll., Oxford, ordained in 1868, held several curacies, including that of St. Barnabas, Pimlico, and d. June 21, 1886.

Blake, William, poet and painter, b. 1757, and d. 1827. Pub. *Songs of Innocence* in 1789, in which appeared a poem in 3 st. of 4 l. beginning "Can I see another's woe, And not be in sorrow too?" and entitled "Nurse's Song." (See also *The Poems of William Blake*, ed. by Lessl., W. Pickering, 1874, p. 165.) This poem is repeated in Martineau's *Hymnal, &c.*, 1873, and others.

Bleibt bei dem, p. 145, ii. Written in the Spring of 1823.

Blessed angels, high in heaven. (*Hire for others.*) *Anon.* In Dr. Hastings's American Church, *Melodies*, 1858, No. 399, in 3 st. of 4 l. Full text in the *Sup. Praise Bk.*, N. Y., 1871.

Blest be the God of Providence. (*Divine Providence.*) One of 13 hymns included in the enlarged edition of Lady Huntingdon's Coll., 1841. It is in a few collections for children, including the last ed. of the *S. S. U. H. Bk.* Its authorship is unknown.

Blest is the man whose soul is still meet. This in the American *Sabbath H. Bk.*, 1858, is an altered form of *P.* Houghton's hymn noted on p. 1136, ii.

Blest Spirit, now on us descend. (*Before Sermon.*) This hymn appeared in an anonymous *Supp.* to the 1708 ed. of Lady Huntington's Coll., No. 34. In 1808 it was incorporated in the authorised Supp. to the same book. It is in 3 st. of 4 l. Its authorship is unknown.

Bliss, Philip, p. 151, i. "Sowing the seed by the daylight fair" is in the *Family Treasury*, Edinburgh, 1861, pt. i., p. 64. It is said to be by Miss Emily Sullivan, and dated 1858. In the *Sun. Sch. Hymnal*, 1865, the hymn, No. 43, is "by Miss Sullivan," p. 150, ii., should read, "*Sing them over again to me.*"

Blomfield, Dorothy F., was b. at 3 *Finsbury Circus*, Oct. 4, 1836. Miss Blomfield is the eldest daughter of the late Rev. F. G. Blomfield, sometime Rector of St. Andrew's Undershaft, London, and granddaughter of Bishop Blomfield. Her hymn, "O Love, how deep! how beautiful hymn for *Holy Matrimony*, "O perfect Love! all human thought transcending," was written for her sister's marriage in 1865, and was intended to be sung to *Strength and Stay*, in *H. A. & M.*, No. 19. Subsequently it was set as an anthem by J. Barnby for the marriage of the Duke of Albany with the Princess Helena of Waldeck, April 27, 1882. This anthem is included in Novello's *Suppl. Hym.* to *H. A. & M.*, and in 1890 in the *Hy. Companion.*

Boaden, Edward, was b. at Helston, in Cornwall, in 1827. It was originally intended that he should follow the legal profession. Early religious impressions and convictions however led him to devote himself to the Christian ministry, and he entered the ranks of the Methodist Free Church. Beginning his duties at Gosport in 1849, he has successively filled some of the most important positions of the denomination, including that of President (1871). Since 1864 he has been Chapel Secretary to the Connexion. His hymns in C. U. are:—

1. **Behold, O Lord our God,** (1887.) *Reappearance.*
2. **Light, in mercy dawning,** (1886.) *Missions.*
3. **How Lord, assembled in Thy name.** (1868.) *Preparation.*



1554 BODE, JOHN E. [APPENDIX II.] BRIGHT, W.

4. Thou God of glory, truth, and love. (1878.) *Opening of Meeting.*

Of these Nos. 1, 3, 4 were contributed to the Methodist *Free Church Hym.*, 1870, and No. 2 to the United Meth. *F. Ch. S. & H. Bk.*, 1882.

Bode, John E., p. 151, ii. Additional pieces from his *Hym. from the Gospel of the Day, &c.*, 1866, are in C. U.:—(1) "Recently the Sabbath bell" (*Sunday*); (2) "Then Who hast called us by Thy word" (*Walk & after Worship*).

Bogatzky, Carl H. von, p. 152, ii. An interesting memoir of this writer was given by the H. L. A. in 1861 in the *Sun. Mag.* It was reprinted in *Hours on Sunday by Sir Jno. Bowring, Sir John Bowring.* His hymn "Rivers my Gott in der Höhe" (*Christmas*), from his *Das Colosser . . .* 1750, is in Dr. Altp. Wilhelm's *Lectures on Prayer*, 1846, p. 97. See p. 1036, i.

Bonar, Horatius, p. 161, i. He d. at Edinburgh, July 31, 1889. In 1890 his son put a posthumous volume of his poetical pieces as *Until the Day Breaks and other Hymns and Poems* left behind. The following additional hymns are in C. U.:—

1. Almighty Comforter and Friend. (1866.) *Whitsuntide.*
2. Father, make use of me. An altered form of No. 41, p. 162, ii.
3. I am a perfect creed. (1861.) *Creed and Confession.* From this is also taken "O True One, give me faith."
4. I lay my sins on Jesus. (1861.) *Substitution. Message of the Cross.* Part of "Absent, Beloved, to-day." (1861.)
5. Nay 'tis not what we intend it. (1861.) *Vanity of the World.*
6. No blood, no altar now. (1861.) *The Finished Sacrifice.*
7. No shadows yonder. (1857.) *Heaven Anticipated.*
8. Not with the light and vain. (1857.) *Godly Companionship.*
9. O Love invisible, yet infinite. (1866.) *Divine Love.*
10. On the great love of God I lean. (1866.) *Love of God Realised.*
11. On Thee, O Jesus, strongly leaning. (1866.) *Fellowship with Christ.*
12. Peace upon peace, like wave on wave. (1866.) *Divine Peace.*
13. Sweet Divine, see the good seed in me. (1857.) *Heavenly Sowing.*

Part of "Sweet Divine, see the good seed in me. (1857.) *Heavenly Sowing.*

16. Sweet is the sinner's sin within my heart. (1866.) *Sin accepted.*
15. Still one in life and one in death. (1857.) *Communion of Saints.* Part of "'Tis thus they press the land and gain."
16. Surely, yes heaven, where angels see God's face. (1857.) *Heaven Anticipated.*
17. Thou art the Rock, the stedfast crest. (1857.) *Heaven.* Part of "Thou art the crowns that we shall wear. Another centre from the same is "You city, with the Jewelled crest."
18. That clime is not like this dull clime of ours. (1857.) *Heaven.*
19. There One arches you free: He breaks the rod. (1857.) *Freedom in Christ.* From "Of old they sang the song of liberty."
20. There is a Morning-star, my soul. (1857.) *Christ the Morning Star.*
21. This is the day of toil. (1866.) *Morning Communion.*
22. Thy thoughts are Love, my God. (1866.) *Holy Scripture.*
23. Till the day dawn. (1857.) *Life's Journey.*
24. To Him Who spread the skies. (1866.) *Creation's Song.*
25. Trustingly, trustingly. (1866.) *Trust.*

The above dates are, 1861, *Songs in the Wilderness*; 1857, *Hys. of Faith and Hope*, 1st Series; 1861, same, 2nd Ser. (not 1862); 1866, same, 3rd Ser. (not 1867). The dates 1857, 1861, 1857, were given by Dr. Bonar, but the Brit. Mus. copies are 1857, 1861, 1866 respectively.

Bonaventura, St., p. 165, ii. In Canon Oakeley's *Incidental Commendation of The Most Adorable Passion of our Lord Jesus Christ, &c.*, 1862, there are several lyrics from St. Bonaventura's published works.

Bonar, Jessie Penn-Lewis, b. 1858, contributed hymns from Miss Bevington's *Thoughts and Desires*, 1884, to C. U.:—

1. And is the time approaches. *Missions.*
2. I do not doubt Thy wise and holy will. *Faith.*
3. Lord, Thou knowest all the weakness. *Confidence.*
4. Rejoice, my fellow pilgrim. *The New Year.*
5. Times are changing, days are flying. *New Year.*

Nos. 3-5 as given in *Accents*, 1885, are mostly altered from the originals.

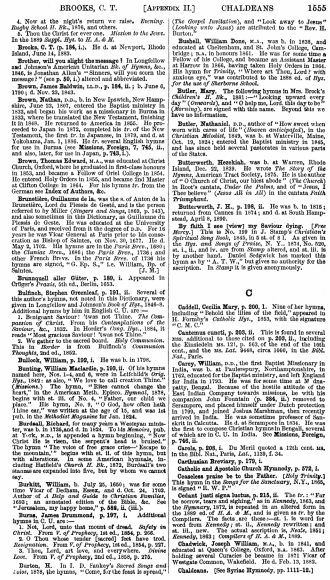
Bönnhannsen, Johann, p. 154, i. The tune cited by *Ackenis* is in the Imperial Library at Vienna, and dates 1494. [See F. M. Böhme's *Altdeutsches Liederbuch*, 1877, p. 646.]

Bound in holy bonds of love. *Bp. W. W. Hoe.* [*Provisional.*] Appeared in his *Hymns*, 1864, No. 36, in 6 st. of 8 l. It was sung on Tuesday, Aug. 7, 1866, at the marriage of the Rev. Arthur Tozer Russell, M.A., of Ilminster, and Miss Mary Anne Hoe, daughter of the late Bp. Hoe, in the Church of Wickfield.

Bourdillon, Mary, née **Cotterell, p. 164, ii.** Another hymn by Mrs. Bourdillon in C. U. is "My God has given me work to do." (*Blessings of Prayer.*)

Bourne, George H., p. 166, ii. From his *Foot Consonance Hys.*, privately printed in 1874 (see **p. 165, i. 2**), the hymns "O Christ, our God, Who with Thine own hast been" (*Holy Communion*), and "Lord, enlumed in heavenly splendour" (*H. Communion*), are taken.

Bourne, Hugh, p. 165, ii. No. 14, "My soul is now united," and No. 17, "For in a world of sickness," appeared in his *Hymns*, 1824, pp. 14, 17. Nos. 14, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56,



BROOKS, C. T. [APPENDIX II.] CHALDEANS 1555

4. Now at the night's return we raise, *Evening. Rugby School H. Bk.*, 1876, and others.
5. Then the Christ for ever one. *Mission to the Jews.* In the 1879 *Suppl. Hym. to H. A. & M.*

Brooks, C. T. (b. 1816, d.). He d. at Newport, Rhode Island, June 14, 1883.

Brother, will you slight the message? In Longfellow and Johnson's American Unitarian *Sch. of Hymns*, &c., 1846, is *Jonathan, will you serve the Lord?* with signature "Z." [J. M.]

Brown, James Baldwin, LL.D., p. 186, ii.; b. June 4, 1791; d. Nov. 25, 1843.

Brown, Nathan, D.D., b. in New Ipswich, New Hampshire, June 23, 1807, entered the Baptist ministry in 1833, and began his work as a missionary in Burma in 1834, where he translated the New Testament, finishing it in 1840. He returned to America in 1852. He proceeded to Japan in 1872, completed his tr. of the New Testament into Japanese, and published it at the Yokohama, Jan. 1, 1880. He tr. several English hymns for use in Burma (see **Missions, Foreign**, p. 746, ii., and also, later, for use in Japan, p. 765, i.)

Brown, Thomas Edward, M.A., was educated at Christ Church, Oxford, where he graduated in first-class honours in 1853, and became a Fellow of Oriel College in 1854. He entered Holy Orders in 1856, and became Bnl Master at Clifton College in 1864. For his hymns tr. from the Latin see his *Sabbath Hymns*, &c.

Brownlie, Collins, tr. from the c. of Anton de la Branchellaie, Lord du Fénais de Goetz, and is the person referred to by Miller (*Singers and Songs*, 1869, p. 143), and also sometimes in this Dictionary, as Guillaume de Fénais de Goetz. He was educated at the University of Paris, and received from it the degree of D.D. For his *Traité de la Prière*, see Quérard's *La France Littéraire*, vol. i. Bishop of Saintes, ob. Dec. 30, 1677. His d. in May 2, 1705. His hymns are in the *Paris Brev.*, 1680; the *Cluniac Brev.*, 1686; the *Paris Brev.*, 1736; and other French Breve. In the *Paris Brev.* of 1736 his hymns are signed, "*G. Ep. S.*," i.e. William, Bp. of Saintes. [J. M.]

Brunnquell aller Güter, p. 180. i. Appeared in Crüger's *Praxis*, 5th ed., Berlin, 1653.

Bulfinch, Stephen Greenleaf, p. 191, ii. Several of this author's hymns, not noted in this Dictionary, were given in Longfellow and Johnson's *Sch. of Hymns*, 1846-8. Additional hymns by Bulfinch are:—

1. Come, and rejoice with me. Holy Communion. This in *Hedge* is from Bulfinch's *The Communion of Christ.* From his *Contemplations of the Saviour*, &c., 1833. In Horder's *Cong. Hys.*, 1884, it reads "Most gracious Saviour! 'twas not Thine."

2. We gather to the sacred board. *Holy Communion.* This in *Hedge* is from Bulfinch's *Communion Thoughts*, 2nd ed., 1853.

Bullock, William, p. 192, i. He was b. in 1790.

Bunting, William Mackarlie, p. 192, ii. Of his hymns not noted in this Dictionary, the following appeared in *Hys. Inter. for Use in the Methodist New Connexion*, 1847, 2nd ed., 1851:—"We live to call creation Thine." (*Missions.*) The hymn, "Skies cannot change the heart," in the American Meth. Episco. *Hymnal*, 1878, begins with st. iii. of No. 4, "Father, our child we plain." His hymn, No. 8, "O God, how often hath I line ear," was written at the age of 15, and was in pub. in the *Methodist Magazine* for Jan. 1824.

Burchall, Richard, for many years a Wesleyan minister, d. at Sheffield, Dec. 31, 1864, aged 72. In Bickersteth's *S. of York*, 8.v., he appended a hymn beginning, "Now Christ He is risen, the serpent's head is bruised." The hymn "The voice of free grace cries—'Escape to the mountain,'" begins with st. ii. of this hymn, but with alterations. In some American hymnals, including Hatfield's *Church H. Bk.*, 1872, *Burchall's* two stanzas are expanded into five, but by whom we cannot say.

Burkitt, William, b. July 25, 1650; was for some time *Vicar of Indham, Essex*, and d. Oct. 26, 1703. Author of *A Help and Guide to Christian Families*, 1659; an annotated edition of the Bible, &c. See "Jerusalem, my happy home," p. 588, ii. (2).

Burns, James Drummond, p. 197, i. Additional hymns are:—

1. O Lord, unto that accent of dread. *Safety in Christ.* From *T. of Prophecy*, 1st ed., 1854, p. 306.
2. O Thou whose voice (sacred) fast have trod. *Resignation.* From *T. of Prophecy*, 1st ed., 1854, p. 297.
3. Thou, Lord, art love, and everywhere. *Divine Love.* From *T. of Prophecy*, 2nd ed., 1856, p. 275.

Burton, H. In I. D. Sankey's *Sacred Songs and Solos*, 1878, the hymn, "Come, for the feast is spread," (*The Gospel Invitation*), and "Look away to Jesus" (*Looking unto Jesus*) are attributed to the "Rev. H. Burton."

Bushell, William Done, M.A., was b. in 1826, and educated at Cheltenham, and St. John's College, Cambridge; B.A., in honours 1847. He was for some time a Fellow of his College, and became an Assistant Master in Rugby School in 1850, which he left in 1854. His hymn for Friends, "Where art Thou, Lord? with anxious eye," was contributed to the 1856 ed. of *Hys. for the use of Sherborne School.*

Butler, Mary. The following hymns in Mrs. Brock's *Children's H. Bk.*, 1881:—"Looking upward every day" (*Onwards*), and "O help me, Lord, this day to be" (*Morning*), are signed with this name. Beyond this we have no information.

Butler, Nathaniel, D.D., author of "How sweet when years with cares of life" (*Season anticipated*), in the *Amer. Unitarian Hymns and Songs*, 1846, was b. at Boston, Oct. 13, 1824; entered the Baptist ministry in 1845, and has since held several pastorates in various parts of the States.

Butterworth, Hezekiah, was b. at Warren, Rhode Island, Dec. 22, 1839. He wrote *The Story of the Hymns*, American Tract Society, 1875. He is the author of "O Church of Christ, our blest abode" (*The Church*) in Root's cantata, *Under the Palms*, and of "Jesus, I Thee believe" (*Jesus all in All*) in the cantata *Faith Triumphant*.

Butterworth, J. H., p. 196, ii. He was b. in 1818; returned from Canada in 1874; and d. at South Hampton, April 8, 1880.

By faith I see [view] my Saviour dying. [*For Mercy.*] This is No. 192 in J. Stamp's *Christian's Spiritual Song Book*, 1849, in 8 sts. of 8 l. As given in the *Hys. and Songs of Praise*, N. Y., 1874, No. 620, st. i., ii., and iv. are from *Stamp altered*, and st. iii. is by another hand. Daniel Sedgwick has marked this hymn as by "A. Z." [?], but gives no authority for the ascription. In *Stamp* it is given anonymously.

C

Caddell, Cecilia Mary, p. 200, i. Nine of her hymns, including "Behold the lilies of the field," appeared in H. Formby's *Catholic Hys.*, 1853, with the signature "C. M."

Cæsarea cunctis, p. 205, ii. This is found in several mss. additional to those cited on p. 205, ii., including the Einsiedeln ms. 121, p. 163, of the end of the 10th cent., and the ms. *Lat.* 9448, circa 1040, in the *Bibl. Nat., Paris.*

Carey, William, D.D., the first Baptist Missionary in India, was b. at Paulerspury, Northamptonshire, in 1761, educated for the Baptist ministry, and left England for India in 1793. He translated the Bible into Bengali, &c. Because of the hostile attitude of the East India Company towards missions, he with his companion John Fountain (p. 396, ii.) removed to Serampore, and placed himself under Dutch protection in 1793, and joined Joshua Marshman, then recently arrived in India. He sometimes published his hymns anonymously. His most conspicuous service was his effort to encourage Christian missions in Bengal, several of which are in C. C. in India. See **Missions, Foreign**, p. 746, ii.

Carols, p. 209, i. Du Méril quoted a 12th cent. ms. in the Bibl. Nat., Paris, *Lat.*, 1139, f. 24.

Carthusian Breviary, p. 210, i.

Catholic and Apostolic Church Hymnody, p. 672, i.

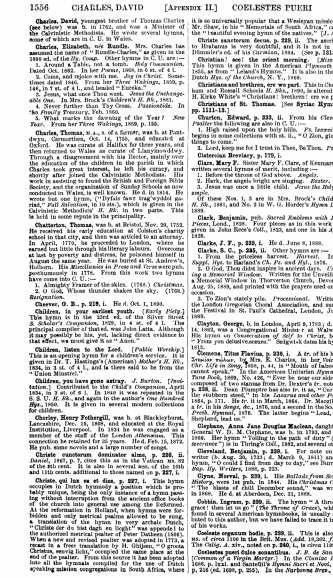
Ceasless praise be to the Father. [*Holy Trinity.*] This hymn in the *Songs for the Sanctuary*, N.Y., 1865, is signed "E. W. P."

Celsæ justi signa luctus, p. 213, ii. The tr.: "For to sorrow, tears and sighing," as in *Kennedy*, 1863, and the *Hymnary*, 1872, is repeated in the *Hymnal Noted*, 1882, and the *Hymnal*, 1874, and is given as tr. by the Compilers. The Sarum use, from—ad. 1. is word for word from *Kennedy*'s st. ii., *Kennedy* rewritten; and st. iii., new. The actual ascription is, *Nocte*, 1861; *Kennedy*, 1863; *Compilers of H. A. & M.*, 1889.

Chadwick, Joseph William, M.A., b. in 1845, and educated at Queen's College, Oxford, B.A. 1867; M.A. 1870. He was ordained in 1870, and was for 7 years Wesleyan Common, Wakefield. He d. Feb. 13, 1882.

Chaldeans. [See Syriac Hymnody, pp. 1111-18.]

1556



1556 CHARLES, DAVID [APPENDIX II.] COELESTES PUERI

Charles, David, youngest brother of Thomas Charles of Bala, was b. at Llangeitho, Dec. 1762, and was one of the Calvinistic Methodists. He wrote several hymns, some of which are in C. U. in Wales.

Charles, Elizabeth, née **Rundle**. Mrs. Charles has assumed the name of "Rundle-Charles," as given in the 1880 ed. of the *Hy. Comp.* Other hymns in C. U. are:—

1. Around a Table, not a tomb. *Holy Communion.* Dated Oct. 1862. In her *Poems*, 1868, in 6 sts. of 4 l.
2. Come, and rejoice with me. *Joy in Christ.* Something like this in the 1st ed. of her *Three Essays*, 1859, p. 146, in 7 sts. of 4 l., and headed "Eureka."
3. Jesus, what once Thou wast. *Jesus the Unchangeable One.* In Mrs. Brock's *Children's H. Bk.*, 1881.
4. Never further than Thy Cross. *Passiontide.* In the *Priestly Treasury*, Feb. 1865.
5. What marks the dawning of the Year? *New Year.* From her *Three Weavers*, 1859, p. 128.

Charles, Thomas, M.A., s. of a farmer, was b. at Pontpenarth, Carmarthenshire, in 1755, and matriculated at Oxford. He was curate at Halifax for three years, and then returned to Wales as curate of Llanymowddwy. Through a disagreement with his Rector, mainly over the education of the children in the parish in which Charles took great interest, he left his curacy, and shortly after joined the Calvinistic Methodists. His subsequent work was the formation of the Bible Society, and the organization of Sunday Schools as now conducted in Wales, is well known. He d. in 1814. He wrote but one hymn, ("Dyfais fawr trag'wyddol gurfad," *Full Salvation*, in 10 sts.), which is given in the Calvinistic Methodists' *H. Bk.* in two parts. This is held in some repute in the principality.

Chatterton, Thomas, was b. at Bristol, Nov. 20, 1752. He received his early education at Colston's charity school, and was then placed with a scrivener at Bristol. In April, 1770, he proceeded to London, where he earned but little through his literary labours. Overcome at last by poverty and distress, he poisoned himself in August the same year. He was buried at St. Andrew's, Holborn. His *Miscellanies in Prose and Verse* were pub. posthumously in 1778. From this work two hymns have passed into use:—

1. Almighty Framer of the skies. (1764.) *Christmas.*
2. O God, Whose thunder shakes the sky. (1768.) *Resignation.*

Cheever, G. B., p. 219, i. He d. Oct. 1, 1890.

Children, in your earliest youth. [*Early Piety.*] This hymn is in the 52nd ed. of the Silver Street *S. Scholar's Companion*, 1829, in 4 sts. of 4 l. The principal compiler of that ed. was John Latta. Although the hymn is anon. in that ed., there is direct evidence to that effect, "we must give it to" Anon.

Children, listen to the Lord. [*Public Worship.*] This is an opening hymn for a children's service. It is given in Dr. T. Hastings's (American) *Mother's H. Bk.*, 1834, in 3 sts. of 8 l., and is there said to be from the "Union Minstrel."

Children, you have gone astray. *J. Burton.* [*Invitation.*] Contributed to the *Child's Companion*, April 1834, in 3 sts. of 8 l. In 1846 it was repeated in the S. S. U. *H. Bk.*, and again in the author's *One Hundred Hymns*, &c. It is given in several modern collections for children.

Chorley, Henry Fothergill, was b. at Blackleyhurst, Lancashire, Dec. 15, 1808, and educated at the Royal Institution, Liverpool. In 1834 he was engaged as a member of the staff of the *London Athenæum*. This connection he retained for 21 years. He d. Feb. 15, 1872. He pub. some novels and a large number of songs.

Christe cunctorum dominator alme, p. 226, ii. This is found in the Bodl. ms. *Rawl. G.* 18, of the end of the 8th cent. It is also in several mss. of the 10th and 11th cents. additional to those named on p. 227, i.

Christe, qui lux es et dies, p. 227, i. This hymn occupies in Dutch hymnody a position which is probably unique, being the only instance of a hymn passing without interruption from the ancient office books of the church into general use among the Reformed. At the reformation in Holland, when hymns were Scriptural, this hymn was retained, and appears in 1566 in a translation of the hymn in very archaic Dutch, "Christe oor de liet dagh en Nacht" was appended to the authorised metrical psalter of Peter Dathenus (1566). When a new and revised psalter was adopted in 1773, a hymn in 4 sts., "O groote God, ontfermt U onser," "O great Christ, mercy have," occupied the same place at the end of the psalter. From this source it has been adopted into all the hymnals compiled for the use of Dutch speaking mission congregations in South Africa, where it is so universally popular that a Wesleyan missionary, the Rev. Barnabas Shaw, described it in 1839 as "one of the "beautiful evening hymns of the natives." [J. A. M.]

Christe sanctorum decus, p. 229, ii. The ascription to Hrabanus is very doubtful, and it is not in E. Dümmler's ed. of his *Carmina*, 1884. (See p. 1213, ii.)

Christian! see! the orient morning. [*Missions.*] This hymn is given in the American *Plymouth Col.*, 1855, as from "Leland's Hymns." It is also in the *Ref. Dutch Hys. of the Church*, N. Y., 1869.

Christians and heathens, see we part. This in Cheltenham and Russell Schools *H. Bks.*, 1880, is altered from H. Kirke White's "Christians! brethren! see we part."

Christians of St. Thomas. [See Syriac Hymnody, p. 1113, ii.]

Chorley, Edward, p. 233, ii. From his *Cleveland Psalter* the following are also in C. U.:—

1. High raised upon the holy hills. *Ps. lxxxvii.* It begins in some collections with st. ii., "O Zion, glorious things to come."
2. Lord, keep me for I trust in Thee, Be Thou. *Ps. xvi.*

Cistercian Breviary, p. 279, i.

Clare, Mary F. Sister Mary F. Clare, of Kenmare, has written several hymns of merit, including:—

1. Before the throne of God above. *Angels.*
2. Hail, Mother of Mercy and Mother of Grace.
3. Jesus was once a little child. *Jesus the Holy Keeper.*

Of these Nos. 1, 2 are in Mrs. Brock's *Children's H. Bk.*, 1881, and No. 3 in W. G. Horder's *Hymn Lover*, 1889.

Clark, Benjamin, pub. *Sacred Emblems with Mixed Poems*, Lond., 1828. Four pieces as in this work were given in John Rees's *Coll.*, 1830, and one in his *Appx.*, 1837.

Clarke, J. F., p. 285, i. He d. June 8, 1888.

Clarke, S. C., p. 285, ii. Other hymns are:—

1. From the priceless harvest. *Harvest.* In the *Suppl. Hys.* to Harland's *Ch. Ps. and Hys.*, 1876.
2. O God, Thou didst inspire in ancient days. *Unveiling a Memorial Window.* Written for the Unveiling of a Memorial Window in Thurverton Church, Devon, on Aug. 25, 1869, and printed with the prayers used on that occasion.
3. To Zion's stately pile. *Processional.* Written for the London Gregorian Choral Association, and sung at the Festival in St. Paul's Cathedral, London, June 6 1869.

Clayton, George, b. in London, April 9, 1712; d. July 14, 1802, was a Congregational Minister at Walworth. His hymn on *Consecration of Self to Christ*, begins "From you detain'd access." Sedgwick dates his hymns 1815.

Cocoza, Titus Flavius, p. 318, i. A tr. of his hymn *Semnie voiteur*, by Mrs. E. Charles, in her *Voice of Chr. Life in Song*, 1858, p. 41, is "Monk of Salve who cannot speak." In the American Unitarian *Hymn and Tune Book*, 1868, No. 1, is a hymn for use at ordinations, composed of two stanzas from Dr. Doddridge's ode at p. 256, ii. Dean Plumptre has also tr. it as, "Curb for the stubborn steed." In his *Hymns and other Poems*, 1884, p. 171. He tr. it in March, 1864. Dr. Macgill has a tr. in his *Songs*, &c., 1876, and a second in the Scottish *Presb. Hymnal*, 1876. The latter begins "Lead, holy Shepherd, lead us."

Cleghorn, Anna Jane Douglas Maclean, daughter of General Sir J. Colquhoun Grant, was b. in 1779, and in 1806 Mr. Byrom's "Tolling in the path of duty" (*Perseverance*) in Thring's *Coll.*, 1862, and several others.

Cleveland, Benjamin, p. 320, i. For note on this writer (b. Aug. 26, 1723; d. March 9, 1811) and his hymn, "O could I find from day to day," see Burrage's *Bapt. Hy. Writers*, 1888, p. 325.

Cleve, Bernel, p. 320, ii. Add *Ballads from Scottish History*, 1st ed., Edinburgh, 1844. His Christmas Carol, "The bleak of frill December sound," was written in 1846. He d. at Aberdeen, Dec. 31, 1866.

Cobbin, Ingram, p. 320, ii. The hymn "A throne of grace! then let us go" (*The Throne of Grace*), which is found in several American hymnbooks, is usually attributed to this author, but we have failed to trace it in any of his works.

Codeta cognum hadis, p. 320, ii. This is also in a ms. of circa 1100 in the 5th Mus. (*Add.* 19,302, f. 99).

Cœlo Deum, p. 321, i., noted on p. 320, i., is circa 1150.

Cœlestes puer cohors sanctitas. *P. de Corbeil.* [*Christmas.*] Found in the Bodl. ms. *Rawl. G.* 18, of the 8th cent., p. 144, and Bassleff's *Hymni Duct. et Nat.*, 1868, p. 216 (ed. 1698, p. 256). In the *Narbonne Brev.*, 1709,

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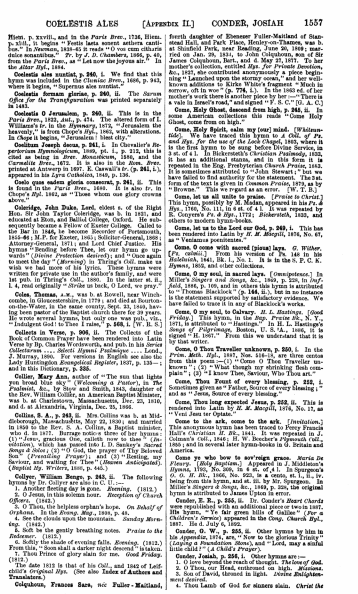


COELESTIS ALES [Appendix II.] CONDER, JOSIAH 1557

Risen, p. xvvii., and in the *Paris Brev.*, 1736, Hiem. p. xviii., it begins "Festis lætis sonent anthem canticum." In *Sarum*, 1850-61 it reads "O vos cum cithara Resurgentem." In *Cl. Cl. Chan.*, 1861, it is altered from the *Paris Brev.*, p. 87, to "Let now the hymns ascend." In the *Alter Hyf.*, 1884.

Coelestia alas sumitat, p. 260, i. We find that this hymn was included in the *Clemiac Brev.*, 1606, p. 943, where it begins, "Supernas alas sumitat."

Coelestia formam gloriæ, p. 260, ii. The *Sarum Office for the Transfiguration* was printed separately in 1483.

Coelestis O Jerusalem, p. 260, ii. This is in the *Paris Brev.*, 1823, *Add.*, p. 474. The altered form of L. Wallenius's hymn, commencing "O Jerusalem the blessed," is in the *Chapter Hyf.*, 1852, with alterations. In *Chope* it begins, "Jerusalem! blest city."

Cockburn Joseph Secun, p. 261, i. In Chevalier's *Repertorium Hymnologicum*, 1889, pt. i., p. 213, this is cited as being in *Brev. Monachicum*, 1640, and the *Carmelite Brev.*, 1672. It is also in the *Rom. Brev.* printed at Antwerp in 1697. E. Caswall's tr. (p. 261, i.), appeared in his *Lyra Catholica*, 1849, p. 136.

Coelo cum eadem gloria consecrat, p. 261, ii. This is found in the *Paris Brev.*, 1840. It is also tr. in Neale's *Hyf.*, 1851, as "Those whom our glory crowns above."

Coleridge, John Duke, Lord, eldest s. of the Right Hon. Sir John Taylor Coleridge, was b. in 1821, and educated at Eton, and Balliol College, Oxford. He subsequently became a Fellow of Exeter College. Called to the Bar in 1846, he became Recorder of Portsmouth, 1861-70; Solicitor-General, 1871; Attorney-General, 1871; and Lord Chief Justice. His hymn "Sending before Thee, let our hymn go upwards" (*Divine Protection* desired), and "Once again to meet the day" (*Morning*) in Thring's *Coll.* make us wish we had more of his lyrics. These hymns were written for private use in the author's family, and were 1st pub. in Thring's *Coll.*, 1880. In the latter st. ii., l. 4, read originally "*Strike us back, O Lord, we pray.*"

Colet, Thomas, A.M., was b. at Ilcott, near Wiveliscombe, in Gloucestershire, in 1779; and died at Boottown, Frome, Somerset, in 1846. He was for a time a travelling home pastor of the Baptist church there for 19 years. He wrote several hymns, but only one was pub., viz., "Indulgent God! to Thee I raise," p. 263, i. (W. R. S.)

Collects in Verse, p. 906, ii. The Collects of the Book of Common Prayer have been rendered into Latin Verse by Bp. Charles Wordsworth, and pub. in his *Series Collectarum . . . Sacri Hymni Prafationes . . .* Lond., J. Murray, 1880. For versions in English see also the *Church of England Magazine Reprint*, 1870, p. 138—; and in this Dictionary, p. 555.

Collier, Mary Ann, author of "The sun that lights yon broad blue sky" (*Welcoming a Pastor*), in *The Psalmist*, &c., by Snow and Smith, 1843, daughter of the Rev. William Collier, an American Baptist Minister, was b. at Charlestown, Massachusetts, Dec. 25, 1816, and d. at Alexandria, Virginia, Dec. 25, 1866.

Collins, S. A., p. 263, ii. Mrs. Collins was b. at Middlebrough, Massachusetts, May 22, 1820; and married in 1836 to the Rev. S. A. Collins, a Baptist minister, who d. in 1850. Her hymns are (1) "Jesus, gracious One, calleth now to thee" (*Invitation*), which has passed into I. D. Sankey's *Sacred Songs & Solos*; (2) "O God, the prayer of Thy Beloved Son" (*Prevailing Prayer*); and (3) "Resting, my Saviour, and waiting for Thee" (*Always Anticipated*). (*Baptist Hy. Writers*, 1888, p. 445.)

Collyer, William Bengo, p. 263, ii. The following hymns by Dr. Collyer are also in C. U.:—

1. *Lord, dismiss us with Thy blessing.* (1812.)
2. *O Jesus, in this solemn hour. Reception of Church Officers.* (1842.)
3. O Thou, the helpless orphan's hope. *On Behalf of Orphans.* In the *Evang. Mag.*, 1810, p. 45.
4. See the clouds upon the mountain. *Sunday Morning.* (1842.)

Of these (3) is the gently breathing notes. *Praise to the Redeemer.* (1812.)

4. Softly the shade of evening falls. *Evening.* (1812.) From this, "Soon shall a darker night descend" is taken.
7. Thou Prince of glory slain for me. *Good Friday.* (1812.)

The date 1812 is that of his *Coll.*, and 1842 of Lord child's *Original Hys.* (See also **Index of Authors and Translators.**)

Colquhoun, Frances Sara, née **Fuller - Maitland**, fourth daughter of Ebenezer Fuller-Maitland of Stanstead Hall, and Park Place, Henley-on-Thames, was b. at Stanfield Park, near Reading, June 30, 1809; married, Dec. 31, 1835, to Lieut.-Col. John Colquhoun, of Luss; and d. May 27, 1877. To her mother's collection, entitled *Hys. for Private Devotion, &c.*, 1825, she contributed anonymously a piece beginning "Launched upon the stormy ocean," and her well-known additions to Kirke White's fragment "Much in sorrow, oft in woe" (p. 778, i.). In the 1862 ed. of her mother's collection, the latter appeared as "Much in sorrow, a vale in Israel's road," and signed "F. S. C." (G. A. C.)

Come, Holy Ghost, descend from high, p. 265, ii. In some American collections this reads "Come Holy Ghost, come from on high."

Come, Holy Spirit, calm my (our) mind. (*Whitsunside.*) We have traced this hymn to *A Coll. of Ps. and Hys. for the use of the Lock Chapel*, 1825, where it is the first hymn to be sung before Divine Service, in the 1st ed. of that collection. In the 2nd ed., 1833, it has an additional stanza, and in the 3rd ed., 1872, repeated in the Eng. Presbyterian *Church Praise*, 1883. It is sometimes attributed to "John Stewart," but we have failed to find authority for the statement. The last form of the text is given in *Common Praise*, 1879, as by "Browne." This we regard as an error. [W. T. B.]

Come, let us all unite to praise. [*Praise to Christ.*] This hymn, possibly by M. Madan, appeared in his *Ps. & Hys.*, 1760, No. 140, in 6 st. of 4 l. In the 1857 ed. of E. Cobyn's *Ps. & Hys.*, 1775; *Bickersteth*, 1833, and others to modern hymn-books.

Come, let us to the Lord our God, p. 265, i. This has been rendered into Latin by *H. M. Macgill*, 1874, No. 67, as "Veniamus pontifices."

Come, O come with sacred (pious) lays. *G. Wither.* [*Ps. cxlvii.*] From his version of Ps. 146 in his Halelviah, 1641, lib. i., No. 1. It is in the S. P. C. K. *Hymns*, 1852, and other collections.

Come, O my soul, in sacred lays. [*Omnipotence.*] In Miller's *Singers & Songs*, &c., 1845, p. 328, in *Day*, *Add.*, 1848, p. 344, and in others. This hymn is attributed to Addison Blackburn, d. 1844. In the latter instance is the statement supported by satisfactory evidence. We have failed to trace it in any of Blackburn's works.

Come, O my soul, to Calvary. *H. L. Hastings.* [*Good Friday.*] This hymn, in the *Hys. Praise Ab.*, N. Y., 1871, is attributed to "Hastings." In H. L. Hastings's *Songs of Pilgrimage*, Boston, U. S.A., 1886, it is signed "H. L. H." From this we understand that it is his original.

Come, O Thou Traveller unknown, p. 269, i. In the *Prov. Meth. Hyf.*, 1887, Nos. 518-19, are three centos from this poem:—(1) "Come O Thou Traveller unknown"; (2) "What though my shrinking flesh complain"; (3) "I know Thee, Saviour, Who Thou art."

Come, Thou Fount of every blessing, p. 272, i. Sometimes given as "Father, Source of every blessing;" and as "Jesus, Source of every blessing."

Come, Thou long expected Jesus, p. 272, ii. This is rendered into Latin by *H. M. Macgill*, 1874, No. 71, as "Veni Jesu ter Optate."

Come to the ark, come to the ark. [*Invitation.*] This anonymous hymn has been traced to Percy Francis Horan's *Catholic Hymns*, 1851, No. 29, repeated in Coleman's *Coll.*, 1846; E. W. Bocker's *Pilgrim Hall*, 1866; and in several later hymn-books in G. Britain and America.

Come ye who bow to sov'reign grace. *Maria De Fleury.* [*Holy Baptism.*] Appeared in J. Middleton's *Hymns*, 1793, No. 309, in 8 st. of 4 l. In Spurgeon's *O. O.*, 1866, No. 309, it is altered to 6 st. of 4 l. In 1. 3, being from this hymn, and st. iii. by Mr. Spurgeon, in Miller's *Singers & Songs*, &c., 1845, p. 226, the original hymn is attributed to James Upton in error.

Conder, E. R., p. 555, ii. Dr. Conder's *Heart Chords* were republished with an additional piece or two 1867. His hymn, "Ye fair green hills of Galilee" (*For a Children's Service*) appeared in the Cong. *Church Hy.*, 1861, p. 107.

Conder, G. W., p. 555, ii. Other hymns by him in his *Appendix*, 1874, are, "Now to the glorious Trinity" (*Laying a Foundation Stone*), and "Lord, may a sinful little child" (*A Child's Prayer*).

Conder, Josiah, p. 556, i. Other hymns are:—

1. O love beyond the reach of thought. *The love of God.*
2. O Thou, our Head, enthroned on high. *Missions.*
3. Son of David, throned in light. *Divine Enlightenment desired.*
4. Thou Lamb of God for sinners slain. *Christ the Head of the Church.* From "Substantial Truth, O Christ, Thou art."

These hymns are all from his *Hys. of Praise, &c.*, 1856.

Cook, Eliza, daughter of a merchant in Southwark, was b. Dec. 24, 1817, and d. at Wimbledon, Sept. 23, 1889. She was a voluminous writer in prose and verse, widely known. Her hymn pub. in 1835, "Father above, I pray to Thee" (*Child's Evening Hymn*), is in several hymn-books, including Martineau's *Hymns*, &c., 1873.

Cooke, Henry, D.D., LL.D., was b. at Grillagh, near Maghera, County Londonderry, Ireland, May 11, 1788, and was educated at the University of Glasgow. He became pastor of Donegal Presbyterian Church in 1808. After holding other pastorates he was appointed to that of May Street Presbyterian Church, Belfast, in 1829, where he d. in Belfast, Dec. 12, 1868. His *Life* was pub. by Dr. J. L. Porter, in 1871. The hymn, "Jesus, Shepherd of the Sheep, Who Thy Father's flock," &c. (*The Good Shepherd*), in the *Canadian Presb. H. Bk.*, 1880, is by him.

Cooper, George, b. in New York city, May 14, 1840, is the author of "There are lonely hearts to cherish." (*Work for Others*), in I. D. Sankey's *Sac. Songs & Solos*.

Coote, Maud, née **Durell**. Mr. Ellerton's notes in *Church Hys.*, annotated ed., 1881, on this writer are:—

1. The strain of joy and gladness. (*St. Andrew.*) "By Miss Maude Coote" (now Mrs. Coke). Written for use in St. Andrew's Church, Frankton, Salop. Contributed to *Church Hymns*, 1871.
2. The Son of Consolation. (*St. Barnabas.*) Contributed to *Church Hymns*, 1871.

Cor meum Tibi dolo Jesu, p. 282, ii. This is found in the *Sirenæ Symphoniacæ*, Cologne, 1678, p. 207.

Cosin, John, p. 282, ii. Bp. Cosin was b. Nov. 30, 1594, and not 1664, as stated on p. 282, ii.

Cottle, Joseph, p. 284, i. Two of his hymns still survive: (1) "Mighty Lord, extend Thy empire" (*Missions*); (2) "While marching on to Canaan's land" (*Christian Warfare*). These are from his *Hymns, &c.*, 1828.

Courage, brother! do not stumble. This is the first line of Mrs. Macleod's hymn noted on p. 709, ii., under the refrain of "Trust in God, and do the right."

Cousin, Anne R., p. 286, ii. Other hymns are:—

1. Noon on Calvary. His mercy hides us. *None but Christ.* From her *Immanuel's Land, &c.*, 1876, into *Londes Domini*, 1884, &c.
2. O Christ, He is the Fountain. This begins with st. iii., but the sands of time are ebbing." p. 288, ii.
3. Lord, I stand Thy mercies (*Christ*) blessing. *On behalf of missionaries.* Pub. in Wilson's *Service of Praise*, 1861.
4. When we reach our peaceful dwelling. *Heaven Anticipated.* In her *Immanuel's Land, &c.*

Cowherd, William. This hymn-writer, referred to on p. 1150, i., was b. at Carnforth, Lancashire, in 1763. He was for some time Classical Teacher in Beverley Collegiate School, and was for 30 years a Swedenborgian. Subsequently he joined the Swedenborgians, and then, in 1809, established a sect of his own under the name of *The Bible Christian Church*. Of several places of worship two only now remain, the original in Salford, Lancashire, and one in Philadelphia, U. S. A. Cowherd pub. his *Sacred Hys.* in 1808 (see p. 1150, i.). He d. May 30, 1853.

Cowper, Frances Maria, née **Maden**, wife of Major Cowper, sister of Martin Madan, and cousin of Cowper the Poet, was b. in 1727, and d. in 1797. Her poetical pieces were pub. as *Original Poems on Various Occasions. By a Lady.* Revised by William Cowper, Esq., of the Inner Temple, 1825. From this work (or hymn, 1781) the following hymn is taken. (*Original Publication*) is taken. The cento "Bear on, my soul; the bitter cross," is a part of this hymn.

Cowper, W., p. 293, i. Other hymns are:—

1. Holy Lord God, I love Thy truth. *Hatred of Sin.*
2. I was a grovelling creature once. *Hope and Confidence.*
3. The strength of nature can suffice. *Obedience* though late.
4. The Lord receives His highest praise. *Faith.*
5. The saints should never be dismayed. *Providence.* All these hymns appeared in the *Olney Hymns*, 1779.

Cowshaw, Richard, p. 293, i. In 1847-8, Dr. Grosart pub. a *Supplement to Complete Works of Richard Cowshaw*, containing an "Introductory Note," and 8 additional poetical pieces.

Cowshaw, Jane, née **Fox**, p. 293, i. From her *A Little While, and Other Poems*, 1854, are:—

1. I've found a *joy* to sorrow. *Power of Faith.*
2. One touch from Thee, the Healer of diseases. *Faith desired.*
3. 'Tis not the Cross I have to bear. *Faith desired.*

Crippen, Thomas G., a descendant of an old Huguenot family long resident in Canterbury, was b. in London in 1841, and educated for the Congregational Ministry at Airedale College, Bradford, Yorkshire. His first pastorate was at Boston Spa, Yorkshire, 1866, and his present (1891) is at Milverton, Somerset. Mr. Crippen pub. in 1868 *Hys. of Ancient Hymns and Poems.* (See **Index of Authors and Translators.**) His hymn, "Lord Jesu Christ," in *Cong. Church Hy.*, 1887,—"Lord Jesu Christ, by Whom alone" (*Election of Seasons*), and "O God, Who holdest in Thy hand" (*Before a Parliamentary Election*). The first of these was written specially for that *Hymnal*. His metrical rendering of one of Mr. Bickersteth's prose tr. of Jacob's Ephraimian hymn (see p. 6, i.), commencing "Eternal Father, strong to save," was 1st, and subsequently at a broadsheet. It begins "To Christ, uprising from the dead he sang." His *Popular Introduction to the History of Christian Doctrine* was pub. in 1885.

Crosier, Maria P. Alger, of Hudson Ville, Massachusetts, is given in I. D. Sankey's *Sac. Songs & Solos*, 1878-80, as the author of "Home at last on heavenly shore" (*Heaven Anticipated*), and "Only a little while" (*Heaven Anticipated*).

Crucis Christi mons Alvernus, p. 271, ii. This is cited by J. Valentinelli in his *Bibl. Manuscripta ad S. Marci Venetiarum*, vol. i., 1868, p. 231, as in a ms. of the 12th cent. The *Stigmatization* is dated 1254.

Crüger, Johann, p. 271, ii. Dr. J. Zahn, now of Neuenbürg, in Bavaria, has recently acquired a copy of the 5th ed., Berlin, 1658, of the *Praxis*.

Crux benedicta nitet, p. 272, ii. This is found in a 9th cent. ms. in the Brit. Mus. (*Add.* 24181, f. 16 b.) in 5 sts. The 10th st. is in 1 ms. of circ 1070 in the Bibliothèque Nationale, Paris.

Crux sola hospitem Dei. *J. S. de Sanleid.* [*Invention of the H. Cross.*] In the *Clemiac Brev.*, 1606, p. 907, this hymn is given as "O sola hospitem Dei," and again in later *Brevs.* In the author's *Hymni Sacri*, &c., 1618, p. 37 (ed. 1648, p. 92) it is given as "Crux sola," and this is repeated in the *Sens Brev.*, 1762, and the *Paris Brev.*, 1823, *Add.*, p. 474. In the *Off. Hym. Exaltatione*, 1853, p. 314, under the heading of "O Crux, qui sola languisti," or "O Cross, that only knew'st the woes." This is also in the 1862 ed. of the *H. Rubd.*

Cujus laus secundum nomen. [*Ascension of Apostles.*] This line sequence is probably of the 14th cent. *Mone*, No. 645, prints from a 14th cent. ms. at Donaueschingen, and *Neale* in his *Sequentiæ*, 1852, p. 212, from the *Poitiers Missal* of 1524. Also in *Daniel*, v., p. 324, and *Kehrein*, p. 71. In the *Sarum Missal* it is "Cujus laus secundum," by T. I. Ball in the *Appendix to the H. Rubd.*, 1872. Also in the *Alter Hyf.*, 1884.

Cunnius, James John, p. 273, i. This author's hymn, "Jesu, Lord of life and glory," is given in a few hymnals as "John, Lord, we kneel before Thee."

Cur aut amictus aut cibi. [*Wednesday Evening.*] In the *Chalons-sur-Marne Brev.*, 1736, Hiem., p. 66, and the *Amiens Brev.*, 1746, Hiem. p. 90; *Neale's Hy. Ecclesiæ*, 1850, p. 30; and the *Sarum Hours*, 1851, p. 56. *R. A. M.*, 1868, p. 113. *Tr.* by the compilers of *H. A. & M.*, 1868, as, "Take not thought for food or raiment."

Cushing, W. O., p. 274, i. Other hymns are:—

1. O I love to think of Jesus. *Thinking of Jesus.*
2. There is joy in heaven! there is joy to-day. *Angels joy over returning sinners.*
3. When its consult, when He cometh. *Advent.*

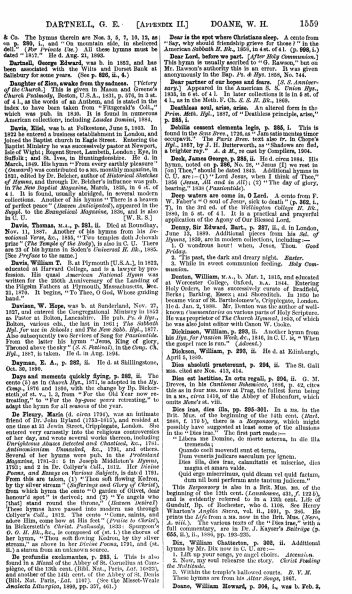
Custodes hominum psallimus Angelos, p. 276, ii. In the *Sarum Hours*, 1851, p. 56, this hymn is given as to the tr. viz. of the Dominican Library, and informs me that it is there in a hand of the beginning of the 16th cent. It therefore cannot be by Sedulius, who was b. 1562, and d. 1621. [J. M.]

D

Dach, Simon, p. 277, ii., line 14. Longfellow's tr. is in his *Poets and Poetry of Europe*, 1845, p. 849.

Darby, John N., p. 279, ii. Respecting the hymn "Though faint, yet pursuing, &c." (No. 6), Miller says in his *Singers & Songs of the Church*, 1869, p. 487, that Mr. Darby told him that he was not its author.

Darling, Thomas, p. 279, i. In 1857, Mr. Darling pub. a small tract at *Dys. from the Heathens. Written during a month's Tour in the South of France, on the Summer of the Year MDCCCLVII.*, Lond., Spottiswoode



DARTNELL, G. E. [APPENDIX II.] DOANE, W. H. 1559

& Co. The hymns therein are Nos. 3, 5, 7, 10, 15, &c. on p. 393, i., and "On mountain side, in sheltered dell." (*Her Friends* (Jas.) All these hymns must be dated "1875." He d. Aug. 21, 1895.

Dartnell, George Edward, was b. in 1852, and has been connected with the Bank of England and Bank of Salisbury for some years. (See p. 393, ii., 4.)

Daughter of Zion, awake from thy sadness. ("*History of the Church.*) This is given in Mason and Greene's *Church Psalmody*, Boston, U.S.A., 1831, p. 304, in 3 st. of 4 l., as the words of an Anthem, and is stated in the index to have been taken from "Fitzgerald's Coll.," which was pub. in 1826. It is found in numerous American collections, including *Lesslee Domini*, 1884.

Davis, Eliz., was b. at Folkestone, June 5, 1813. In 1872 he entered a business establishment in London, and joined the Baptist church in Eagle Street. Entering the Baptist Ministry, he was successively pastor at Hadleigh, Suffolk; Ebenezer, Cambridge; Bethel, Rye, in Suffolk; and St. Ives, in Huntingdonshire. He d. in March, 1895. His hymn "From every earthly pleasure" (*Consecrated*) was contributed to a mo. monthly magazine, in 1832, edited by Dr. Belcher, author of *Historical Sketches of the Missionary Enterprise*. It was subsequently given in the *New Baptist Miscellany*, Boston, March, 1833, in 6 st. of 4 l. It is found, usually abridged, in several modern collections. Another of his hymns "There is a heaven of perfect peace" (*Heaven Anticipated*), appeared in the *Gospel*, in the *Evangelical Magazine*, 1836, and is also in U. U. [W. R. S.]

Davis, Thomas, M.A., p. 561, ii. Died at Beverley, Nov. 11, 1887. Another of his hymns from his *Incidents of Life*, 1875, is "Two temples doth I behold" (*The Temple of the Body*), is also in C. U. There are 23 of his hymns in Snepp's *Pastoral H. Bk.*, 1885. (See *Preface* to the same.)

Davis, William T. B. at Plymouth (U.S.A.), in 1822, educated at Harvard College, and is a lawyer by profession. His quasi *American National Hymn* was written for the 250th Anniversary of the Landing of the Pilgrim Fathers at Plymouth, Massachusetts, Dec. 21, 1870. It begins, "To Thee, O God, Whose guiding hand."

Davison, W. Hope, was b. at Sunderland, Nov. 27, 1827, and entered the Congregational Ministry in 1853 as Pastor at Bolton, Lancashire. He pub. *Ps. & Hys., Bolton, various eds.*, the last in 1861; *The Sabbath Hyl. for use in Schools*; and *The New Sabb. Hyl.*, 1877. His hymns are mostly found in Congregational collections. From the latter his hymn "Jesus, from heaven's glory, Throned above the sky" (*S. S. Festival*), is in the Cong. *Ch. Hyl.*, 1887, in Hdn. & Aug. 1884.

Dayman, E. A., p. 282, ii. He d. at Shillingstone, Oct. 26, 1886.

Days and moments quickly flying, p. 560, ii. The ents (3) as in *Church Hys.*, 1871, is adopted in the *Hy. Comp.*, 1876 and 1889, with the change by Bp. Bickersteth of st. v., l. 3, from "For the Old Year now retreating," to "For the by-gone years retreating," to adapt the hymn for all seasons of the year.

De Fleury, Maria (d. circa 1794), was an intimate friend of Dr. John Ryland (1753-1815), and resided at one time at 21 Jewin Street, Cripplegate, London. She was the author of *Memoirs of the Life and Correspondence of her Son, and various several works thereon, including Unrighteous Mammon detected and Chastised, &c.*, 1791. *Antinomianism Unmasked, &c.*, 1795, and others. Several of her hymns were pub. in the *Protestant Dissenter's Mag.*, 1794-5, and in Rippon's *Coll.*, circa 1792; and 2 in Dr. Collyer's *Coll.*, 1812. Her *Divine Poems, and Essays on Various Subjects*, is dat. d. 1791. From this are taken, (1) "Thou soft flowing Kedron, by thy silver stream" (*Sufferings and Glory of Christ*), from which hymn the cento "O garden of Olivet, dear honour'd spot" is derived; and (2) "Ye angels who stand round the throne" (*Angels Ministering to Saints*). These hymns have passed into modern use through Cellyer's *Coll.*, 1812. The cents "Come, saints, and adore Him, come here at His feet" (*Praise to Christ*), in Bickersteth's *Christ. Psalmody*, 1833; Sympson's *S. S. & H. Bk., &c.*, is composed of (st. i.) the chorus of her hymn, "Thou soft flowing Kedron, by thy silver stream," and st. ii. of her hymn "Come, saints, and adore Him," &c. [J. M.]

De profundis exclamavimus, p. 283, i. This is also found in a *Missal* of the Abbey of St. Corneline at Compiègne, of the 12th cent. (Bibl. Nat., Paris, *Lat.* 10575), and another of the 14th cent. of the Abbey of St. Denis (Bibl. Nat. Paris, *Lat.* 1107). (See the Missel-Vrain *Jeudacte Liturgica*, 1889, pp. 377, 401.)

Dear is the spot where Christians sleep. A cento from "Say, why should friendship grieve for those?" in the *American Sabbath H. Bk.*, 1858, in 4 st. of 4 l. (p. 260, i.)

Dear Lord, before we part. [*After Holy Communion.*] This hymn is usually ascribed to "G. Rawson," but on what authority we have failed to discover. It appears anonymously in the Bp. *Ps. & Hys.* 1856, No. 744.

Dear partner of our hopes and fears. [*S. S. Anniversary.*] Appeared in the American S. S. *Union Hy.*, 1836, in 6 st. of 4 l. In later collections it is in 4 st. of 4 l., as in the Meth. F. Ch. *S. S. Hy. Bk.*, 1849.

Deathless soul, arise, arise. An altered form in the *Prim. Meth. Hys.*, 1807, of "Deathless principle, arise," p. 285, i.

Debita cessent elementa legis, p. 288, i. This is found in the *Sion Hymn*, 1738, as "Jam satis mentis timor ille pressit," in 7 st. of 4 l. It is in the *Hymns for Holy Hyl.*, 1867, by J. H. Butterworth, as "Shadows are fled, a brighter ray," *S. & M.*, as cent by Compilers, 1904.

Dech, James George, p. 288, ii. He d. circa 1884. His hymn, noted on p. 560, No. 38, "Jesus [I] we rest in [on] Thee," should be dated 1845. Additional hymns in C. U. are:—(1) "Lord Jesus, when I think of Thee," 1856 (*Advent, Ill and be still*); (2) "The day of glory, hasting," 1858 (*Praiseworthy*).

Deck, Mrs. Sarah, O Lord. A cento from F. W. Faber's "O soul of Jesus, melt to-day" (p. 362, i., 7), in the 3rd ed. of the *Nottingham Collect. for Ch.*, 1860, in 8 st. of 4 l. It is a practical and prayerful application of the Agony of Our Blessed Lord.

Denny, Sir Edward, Bart., p. 287, ii. d. in London, June 13, 1889. Additional pieces from his *Sel. of Hymns*, 1839, are in modern collections, including:—

1. O wondrous hour! when, Jesus, Thou *Good Friday.*

2. Thy past, the dark and dreary night. *Easter.*

3. While in sweet communion feeding. *Holy Communion.*

Denton, William, M.A., b. Mar. 1, 1815, and educated at Worcester College, Oxford, B.A. 1844. Entering Holy Orders, he was successively curate of Bradfield, Berks; Barking, Essex; and Shoreditch. In 1850 he became vicar of St. Bartholomew's, Cripplegate, London. He d. Jan. 31, 1870. He was the author of *Popular Lectures on Characteristics on various parts of Holy Scripture*. He was proprietor of *The Church Hymnal*, 1858, of which he was also joint editor with Canon W. Cooke.

Dickinson, William, p. 288, ii. Another hymn from his *Hys. for Passion Week, &c.*, 1846, in C. U., is "When the gospel race is run." (Advent.)

Dickson, William, p. 288, ii. He d. at Edinburgh, April 3, 1869.

Dies absolli prosteruent, p. 294, ii. The St. Gall MS. cited are Nos. 413, 414.

Dies est laetitiae. In orbe regali, p. 294, ii. G. M. Dreves, in his *Cantiones Bohemicae*, 1886, p. 42, cites a text of the 14th cent. from a MS. at Prague, which, in a MS., circa 1416, of the Abbey of Hohenfurt, which omits *Mane* st. viii.

Dies irae, dies illa, pp. 295-301. In a MS. in the Brit. Mus. of the beginning of the 14th cent. (*Addl.* 28681, f. 174 b), there is a *Responsory*, which might possibly have suggested at least some of the allusions in the "Dies irae." It begins thus:—

℣. Libera me Domine, de morte aeterna, in die illa tremenda;
Quando coeli movendi sunt et terra,
Dum veneris judicare saeculum per ignem.
Dies illa, dies irae, calamitatis et miseriae, dies magna et amara valde.
Quid ego miserrimus, quid dicam vel quid faciam, dum sit homi perferus ante tantum Judicem.*

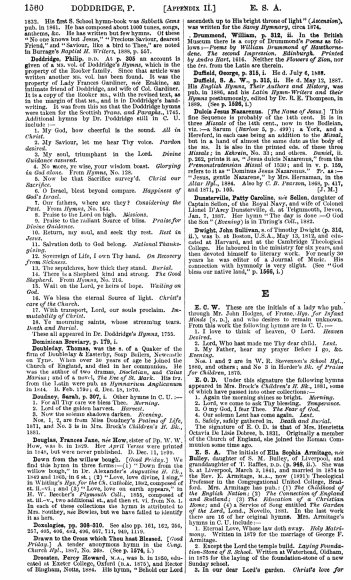
This *Responsory* is also in a Brit. Mus. MS. of the beginning of the 15th cent. (*Lansdowne*, 451, f. 122 b), and is evidently referred to in a 12th cent. Life of Gundulf, Bp. of Rochester, who d. 1108. See Henry Wharton's *Anglia Sacra*, vol. ii., 1691, p. 305. He also refers to it in his *Treatise on the Psalter of Ps. Athanasius*, ii. viii. 5. The various texts of the "Dies irae," with a full commentary, are in Dr. J. Kayser's *Beitrage* (p. 65b, ii.), ii., 1894, pp. 195-226.

Dix, William Chatterton, p. 302, ii. Additional hymns by Mr. Dix now in C. U. are:—

1. Lift up your songs, ye angel choirs. *Ascension.*
2. Now, my soul remains the story. *Christ Feeding the Soul.*
3. Within the temple's hallowed courts. *Ev. V. M.*

These hymns are from his *Altar Songs*, 1867.

Doane, William Howard, p. 306, i., was b. Feb. 3,



1560 DODDRIDGE, P. [APPENDIX II.] E. S. A.

1832. His first S. School hymn-book was Selleck Osgood's, in 1861. He has composed about 1000 tunes, songs, anthems, &c. He has written but few hymns. Of these "No one knows but Jesus," "Precious Saviour, dearest Friend," and "Saviour, like a bird to Thee," are noted in Burrage's *Baptist H. Writers*, 1888, p. 547.

Doddridge, Philip, D.D. At p. 306 an account is given of a ms. vol. of Doddridge's *Hymns*, which is the property of the Rocket Family, Northampton. It was the work of Dr. Doddridge's pupil Samuel Wilson, and the property of Lady Frances Gardiner, wife of Sir Robert Erskine, an intimate friend of Doddridge, and wife of Col. Gardiner. It is a copy of the Hooker ms., with the revised text, as in the margin of that ms., and is in Doddridge's handwriting. It was from this ms that the Doddridge hymns were issued for the Scottish Press, and *Pierpont*, p. 147. Additional hymns by Dr. Doddridge still in C. U. are:—

1. My God, how cheerful is the scene. *All in Christ.*
2. My Saviour, let me hear Thy voice. *Pardon desired.*
3. My soul, triumphant in the Lord. *Divine Guidance secured.*
4. No more, ye wine, your wisdom boast. *Glorying in God alone.* From *Hymns*, No. 128.
5. Now be that Sacrifice survey'd. *Christ our Sacrifice.*
6. O Israel, blest beyond compare. *Happiness of God's favourites.*
7. Ye thirsters, where are they? *Considering the Poor.* From *Hymns*, No. 144.
8. Praise to the Lord on high. *Missions.*
9. Praise to the radiant Source of bliss. *Praise for Divine Guidance.*
10. Return, my soul, and seek thy rest. *Rest in Jesus.*
11. Salvation doth to God belong. *National Thanksgiving.*
12. Sovereign of Life, I own Thy hand. *On Recovery from Sickness.*
13. The sepulchres, how thick they stand. *Burial.*
14. There is a Shepherd kind and strong. *The Good Shepherd.* From *Hymns*, No. 127.
15. Wait on the Lord, ye heirs of hope. *Waiting on God.*
16. We bless the eternal Source of light. *Christ's care of the Church.*
17. With transport, Lord, our souls proclaim. *Immutability of Christ.*
18. Ye departing saints, whose streaming tears. *Death and Burial.*

These all appeared in Dr. Doddridge's *Hymns*, 1755.

Dominus Rewtacy, p. 179, i.

Doubleday, Thomas, was the s. of a Quaker of the firm of Doubleday & Easterby, Sage Bellers, Newcastle on Tyne. When over 30 years of age he joined the Church of England, and died in her communion. He was the author of two dramas, *Dacletian*, and *Cains Gracchus*, and of *Hymns for the Use of Sunday Schools*, from the Latin, were pub. as *Hymnorum Anglicanum* in 1844. B. Feb. 1780; d. Dec. 16, 1870.

Doudney, Sarah, p. 307, i. Other hymns in C. U.:—

1. For all Thy care we bless Thee. *Morning.*
2. Lord of the golden harvest. *Harvest.*
3. Now the solemn shadows darken. *Evening.*

Nos. 1 and 3 are from Miss Doudney's *Psalms of Life*, 1871, and No. 2 is in Mrs. Brock's *Children's H. Bk.*, 1881.

Douglas, Frances Jane, née **Rice**, sister of Dr. W. W. Rice, was b. in 1826. Her *April Verses* were printed in 1846, but were never published. D. Dec. 11, 1880.

Down from the willow bough. (*Good Friday.*) We find this hymn in three forms:—(1) "Down from the willow bough," in Dr. Alexander's *Augustine H. Bk.*, 1849 and 1865, in 6 st. of 4 l., and (2) "Down from the willow bough," in Dr. Hall's *Lyrics*, 1851, composed of st. ii.-iv., two alterations of st. i., and st. v. of Dr. Alexander's *Pygmach. Coll.*, 1833, composed of st. iii.-v., two additional st., and then st. vi. from No. 1. In each of these collections the hymn is attributed to Mrs. Rowley, nee Bowles, but we have failed to identify it as hers.

Dunnington, pp. 308-310. See also pp. 161, 304, 394, 2nd col., and 1st col. of p. 395.

Draws to the Cross which Thou hast Blessed. (*Good Friday.*) A tender anonymous hymn in the Cong. *Church Hyl.*, 1887, No. 380. (See p. 1078, i.)

Dressler, Percy Howard, M.A., was b. in 1850, educated at Exeter College, Oxford (B.A. 1873), and Rector of Bingham, Notts, 1884. His hymn, "Behold our Lord ascended up to His bright throne of light" (*Ascension*), was written for the *Surrey Hymnary*, circa 1874.

Drummond, William, p. 313, ii. In the British Museum there is a copy of Drummond's *Poems* as follows:—*Poems by William Drummond of Hawthornden. The second Impression. Edinburgh, Printed by Andro Hart*, 1616. Neither the *Flowers of Sion*, nor the *Tre.* from the Latin are therein.

Duffield, George, p. 314, i. He d. July 6, 1868.

Duffield, S. A. W., p. 315, ii. He d. May 15, 1897. His *English Hymns, their Authors and History*, was pub. in 1886, and his *Latin Hymn-Writers and their Hymns* (unfinished), edited by Dr. E. E. Thompson, in 1889. [See p. 1126, i.]

Dulcis Jesus Nazarenus. (*The Name of Jesus.*) This fine Sequence is probably of the 14th cent. It is in three *Missals* of the 14th cent., now in the Bodleian, viz.:—A Sarum (*Barlow* 5, p. 499); a York, and a Hereford, in each case being an addition to the *Missal*, but in a hand of almost the same date as the body of the work. It is also in the printed eds. of these three *Missals*, viz. Sarum, 1555, fol. cxxxiii. b; York, 1509, p. 355, prints it as, "Jesus dulcis Nazarene," from the *Premonstratension Missal* of 1520; and in v. p. 159, refers to it as "Dominus Jesus Nazarenus." *Tr.* as "Jesus, gentle Nazarene," by Mrs. Herxaman, in the *Altar Hyl.*, 1844. Also by C. B. Pearson, 1865, p. 417, and 1871, p. 195. [J. M.]

Dunsterville, Patty Caroline, nee **Sellon**, daughter of Captain Sellon, of the Royal Navy, and wife of Colonel Dunsterville, was born at Bath, Jan. 7, 1807, and died Jan. 7, 1857. Her hymn "The day is done —O God the Son" (*Blessing*) is in Thring's Coll., 1882.

Dwight, John Sullivan, s. of Timothy Dwight (p. 314, ii.), was b. at Boston, U.S.A., May 13, 1812, and educated at Harvard, and at the Cambridge Theological College. He laboured in the ministry for six years, and then devoted himself to literary work. For nearly 50 years he was editor of a Journal of Music. His connection with hymnody is very slight. (See "God bless our native land," p. 1108, i.)

E

E. C. W. These are the initials of a lady who published, through Mr. John Hodges, of Frome, *Hys. for Infant Minds* [n. d.], and who desires to remain unknown. From this work the following hymns are in C. U.:—

1. I love to think of heaven, O Lord. *Heaven Desired.*
2. Lord, Who hast made me Thy dear child. *Lent.*
3. O Lord, my Father, hear my prayer before I go. *Evening.*

Nos. 1 and 2 are in W. R. Stevenson's *School Hyl.*, 1866, and others; and No. 3 in Barker's *Bk. of Praise for Children*, 1873.

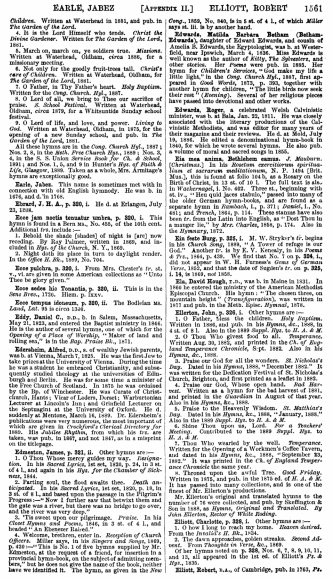
E. O. D. Under this signature the following hymns appeared in Mrs. Brock's *Children's H. Bk.*, 1881, some of which are in extensive use in America:—

1. Again the morning smiles so bright. *Morning.*
2. Lord, we come to ask Thy blessing. *Temperance.*
3. O my God, I fear Thee. *The Fear of God.*
4. Our solemn Lent has come again. *Lent.*
5. Softly, softly gathers the night. *Death of David.*

These signatures are used by Miss Emily Elizabeth Octavia Dolores Dalton, b. 1841. Originally a member of the Church of England, she joined the Roman Communion some time ago.

E. S. A. The initials of **Ella Sophia Armitage**, nee **Bulley**, daughter of S. M. Bulley, of Liverpool, and granddaughter of T. Baffles, M.D. (p. 240, ii.). She was b. at Liverpool, March 1, 1841, and married in 1874 to the Rev. Robert Armitage, M.A., then Classical Tutor, Professor in the Congregational United College, Bradford. Mrs. Armitage has pub.: (1) *The Childhood of the English Nation*; (2) *The Connection of England and Scotland*; (3) *The Education of a Christian Home*; and (4) a volume of Song entitled *The Garden of Eden, and Lonely Dwellers*, 1891. In the last work are the following original hymns. Mrs. Armitage's hymns in C. U. include:—

1. Eternal Love, Whose late death sway. *Holy Matrimony.* Written in 1879 for the marriage of George F. Armitage.
2. We keep the Lord the temple build. *Laying Foundation-Stone of S. School.* Written at Waterhead, Oldham, in 1875 for the laying of the foundation-stone of a new Sunday school.
3. In our dear Lord's garden. *Christ's love for*



EARLE, JABEZ [APPENDIX II.] ELLIOTT, ROBERT 1561

Children. Written at Waterhead in 1881, and pub. in *The Garden of the Lord.*

4. It is the Lord Himself who tends. *Christ the Divine Gardener.* Written for *The Garden of the Lord*, 1887.

5. March on, march on, ye soldiers true. *Missions.* Written at Waterhead, Oldham, circa 1886, for a missionary meeting.

6. Not only for the goodly fruit-trees tall. *Christ's care of Children.* Written at Waterhead, Oldham, for *The Garden of the Lord*, 1881.

7. O Father, in Thy Father's heart. *Holy Baptism.* Written at Waterhead, Oldham, for the same.

8. O Lord of all, we bring to Thee our sacrifice of praise. *S. School Festival.* Written at Waterhead, Oldham, circa 1879, for a Whitsuntide Sunday school festival.

9. O Lord of life, and love, and power. *Living to God.* Written at Waterhead, Oldham, in 1875, for the Sunday and day school scholars, and pub. in *The Garden of the Lord*, 1881.

All these hymns are in the *Cong. Church Hyl.*, 1887; Nos. 2, 8, in the *Bapt. Free Church Hyl.*, 1888; Nos. 5, 4, in the S. S. Union *Service Book for Ch. & School*, 1891; and Nos. 1, 4, and 9 in Hunter's *Hyn. of Faith & Life*, Glasgow, 1888. Taken as a whole, Mrs. Armitage's hymns are exceptionally good.

Earle, Jabez. This name is sometimes met with in connection with the English hymnody. He was b. in 1676, and d. in 1744.

Ekvall, J. H. A., p. 320, i. He d. at Erlangen, July 23, 1868.

Ecce jam noctis tenuatur umbra, p. 320, i. This hymn is found in a Sens MS., No. 65b, of the 13th cent. *Additional Mss.* include —

1. Behold the shade [shaden] of night is [are] now receding. By Ray Palmer, written in 1868, and included in *Hyn. of the Church*, N. Y., 1885.

2. Behold no place is torn to daylight render. In *Sabbath H. Bk.*, 1859, No. 764.

Ecce psallite, p. 320, i. From Mrs. Chester's *tr. of.*, v. "Unto the Lamb" in her American collections as "Unto Thee be glory given."

Ecce sedes his Tonantis, p. 320, ii. This is in the *Sens Mss.*, 175b. Hymn. p. lxxv.

Ecce tempus idoneum, p. 320, ii. The Bodleian ms. *Laud, Lat.* 95 is circa 1240.

Eddy, Daniel C., D.D., b. in Salem, Massachusetts, May 27, 1823, and entered the Baptist ministry in 1844. He is the author of several hymns, one of which for the *Opening of a Place of Worship*, "Maker of land and rolling sea," is in the *Bapt. Praise Bk.*, 1871.

Edersheim, Alfred, D.D., a of wealthy Jewish parents, was b. at Vienna, March 7, 1825. He was the first Jew to take priest-at the University of Vienna. During the time he was a student he embraced Christianity, and subsequently studied Theology at the universities of Edinburgh and Berlin. After some time a minister of the Church of Scotland, he left it in 1847, and was ordained by the Bp. of Winchester. He was Curate of Christchurch, Hants; Vicar of Loders, Dorset; Warburtonian Lecturer at Lincoln's Inn; and Grinfield Lecturer on the Septuagint at the University of Oxford. He d. 16th March, 1889. His *Life and Times of Messiah* and other publications were very numerous, the most important of which are given in *Crockford's Clerical Directory for* 1885. His *Jubilee Rhythm*, from which his *hymn* are taken, was pub. in 1887, and not 1847, as in a misprint on the title-page.

Edmeston, James, p. 321, ii. Other hymns are —

1. O Thou Whose mercy guides my way. *Resignation.* In his *Sacred Lyrics*, 1st ed., 1820, p. 24, in 3 st. of 6 l., and again in his *Hyn. for the Chamber of Sickness*, 1844.

2. Parting sent, the flood awaits thee. *Death anticipated.* In his *Sacred Lyrics*, 1st ed., 1820, p. 18, in 2 st. of 8 l., and based upon the passage in the Pilgrim's Progress:—"Now I further saw that betwixt them and the gate was a river, but there was no bridge to go over, and the river was very deep."

3. 'Tis sweet upon our pilgrimage. *Praise.* In his *Choral Hymns and Poems*, 1846, in 3 st. of 4 l., and headed "An Ebenezer Raised."

4. Welcome, brethren, enter in. *Reception of Church Officers.* In his *Hymns for Public Worship*, 1855, No. 429.—"This is No. 1 of five hymns supplied by Mr. Edmeston, at the request of a friend, for insertion in a provincial hymn-book, on the subject of admitting members," but he does not give the name of the book, neither have we identified it. The hymn, as given in the *New Cong.*, 1859, No. 940, is in 5 st. of 4 l., of which *Miller* says st. iii. is by another hand.

Edwards, Matilda Barbara Betham (Betham-Edwards), daughter of Edward Edwards, and cousin of Amelia B. Edwards, the Egyptologist, was b. at Westerfield, near Ipswich, March 1, 1836. Miss Edwards is well known as the author of *Kitty, The Sylvesters*, and other tales. Her hymn, "Gentle Jesus, meek and mild," a hymn for *Children's Services*, "God make my life a little light," in the *Cong. Church Hyl.*, 1887, first appeared in *Good Words*, 1873, p. 263, together with another hymn for children, "The little birds now seek their rest." (*Manning*). Several of her religious pieces have passed into devotional and other works.

Edwards, Roger, a celebrated Welsh Calvinistic minister, was b. at Bala, Jan. 22, 1811. He was closely identified with the literary productions of the Calvinistic Methodists, and was the editor for a time of their magazine and their reviews. He d. at Bala, July 19, 1886. He edited a denominational hymn-book in 1840, for which he wrote several hymns. He also pub. a volume of moral and sacred songs in 1855.

Ein neu anima, Bethlehem cunna. *J. Manburn.* (Christmas.) In his *Bastion coruscorum spiritualium, et sacrarum meditationum*, N. P. 1494 (Brit. Mus. C. 37, b. 4), in 3 st. of 10 l. Trans. as "A new Birth of Christ, in 12 st. of 10 l. The full text is also in Wackernagel, I. No. 462. Three st., beginning with st. iv., "Hin quid jacea stabulo," passed into many of the older German hymn-books, and are found as a separate hymn in *Bunebuch*, i. p. 371; *Dombuch*, i. No. 6811; and *Preuch*, 1844, p. 114. These stanzas have also been tr. as "Ah, dearest Jesus, holy child," in Dr. Pusey's "A manger bed," by *Mrs. Charles*, 1854, p. 174. Also in the *Hymnary*, 1872.

Ein feste Burg, p. 325, i. M. W. Stryker's *tr.* begins in his *Church Song*, 1868, "A Tower of refuge is our God." Another *tr.* is by E. V. Kennedy, in his *Poems & Trs.*, 1844, p. 438. We find that No. 7 on p. 324, i., did not appear in W. H. Furness's *Gems of Germania Verse*, 1853, and that the date of Sagoio's *tr.* on p. 323, ii. is 1853, not 1858.

Ela, David Keogh, p.m., was b. in Maine in 1831. In 1846 he entered the ministry of the American Methodist Episcopal Church. His hymn "The chosen three, on mountain height" (*Transfiguration*), was written in 1877 and pub. in his *Spirc. Hymnal*, 1875.

Ellerton, John, p. 326, i. Other hymns are —

1. O Father, bless the children. *Holy Baptism.* Written in 1866, and pub. in his *Hymns, &c.*, 1866, in 3 st. of 8 l., and in the *Hymnary*, 1872, No. 108.

2. O Thou Who givest food to all. *Temperance.* Written Aug. 30, 1865, and printed in the *Ch. of England Temperance Chronicle*, 9 pt. 1865. Also in his *Hymns, &c.*, 1866.

3. Praise our God for all the wonders. *St. Nicholas's Day.* Dated in his *Hymns*, 1866, "December 1865." It was printed in the Parish Magazine of St. Nicholas's Church, Brighton, and first printed as a leaflet in 1865.

4. Praise our God, Whose open hand. *Bad Harvest.* Written as a hymn for the bad harvest of 1861, and printed in the *Guardian* in August of that year. Also in his *Hymns, &c.*, 1866.

5. Praise to the Heavenly Wisdom. *St. Matthias's Day.* Written for St. Matthias's Day, Salisbury, 1866.* Also in the 1868 *Suppl. Hys.* to *H. A. & M.*

6. Shine Thou upon us, Lord. *For a Workers' Meeting.* Contributed to the 1868 *Suppl. Hys.* to *H. A. & M.*

7. Thou Who wearied by the well. *Temperance.* Written for the Opening of a Workman's Coffee Tavern, and dated in his *Hymns, &c.*, 1866, "September 23, 1862." It was printed in the *Ch. of England Temperance Chronicle* the same year.

8. Throned upon the awful Tree. *Good Friday.* Written in 1870, and pub. in 1875 of *H. A. & M.* Appendix, and in the Appendix to the 1889 ed., and is one of the finest of Mr. Ellerton's productions.

Mr. Ellerton's original and translated hymns to the number of 74 were collected, and pub. by Skeffington & Son in 1888, as *Hymns, Original and Translated.* By *John Ellerton, Rector of White Roding.*

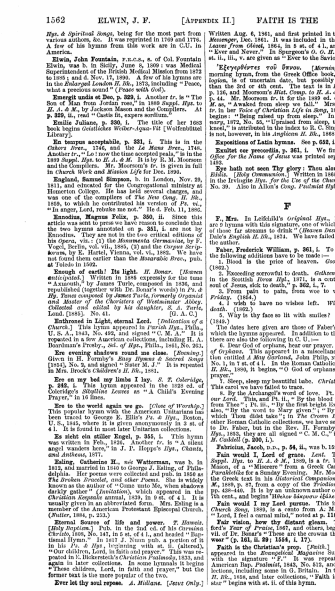
Elliott, Charlotte, p. 326, i. Other hymns are —

1. Christ, the Lord, is risen again. *Easter dawn.* From the *Invalid's H. Bk.*, 1834.

2. The dawn approaches, golden streaks. *Second Advent.* From *Thoughts in Verse, &c.*, 1869.

Of her hymns noted on p. 326, Nos. 6, 7, 8, 9, 10, 11, and 12, all appeared in the 1st ed. of Elliott's *Ps. & Hyn.*, 1836.

Elliott, Robert, B.A., of Cambridge, pub. in 1763, *Pa-*



1562 ELWIN, J. F. [APPENDIX II.] FAITH IS THE

lm. & Spiritual Songs, being for the most part from various authors, &c. It was reprinted in 1768 and 1776. A few of his hymns from this work are in C.U. in America.

Elwin, John Fountain, B.D.C.S., s. of Col. Fountain Elwin, was b. at Skillo, Feb. 5, 1809; was Minister and Superintendent of the British Medical Mission from 1872 to 1880; and d. Nov. 17, 1890. A few of his hymns are in the *Edinburgh London H. Bk.*, 1875, including "Peace, what a precious sound" (*Peace with God*).

Enough unto us! Dec. p. 329, i. *Another tr.*, in "The Son of Man from Jordan rose," in 1880 *Suppl. Hys.* to *H. A. & M.*, by Jackson Mason and the Compilers. At p. 329, ii., read "Canto iv. supra scribsum."

Ensing, Juliana, p. 330, i. The title of her 1692 hymn is *Geistliches Winter-Jignas-Kil* ("Wolfenbüttel Library").

Ere tempus accipiatis, p. 331, i. This is in the *Cluny Mss.*, 174b, and the *Le Mans Brev.*, 1746. *Another tr.*, "*Lo!* now the time accepted peals," is in the 1869 *Suppl. Hys.* to *H. A. & M.* It is by B. M. Moorsom and the Compilers. Mr. Moorsom's *tr.* is given in full in *Church Work and Mission Life* for Dec. 1890.

England, Samuel Simpson, b. in London, Nov. 29, 1811, and educated for the Congregational ministry at Homerton College. In 1837 he was ordained, and was one of the compilers of *The New Cong. H. Bk.*, 1859, to which he contributed his version of *Ps. xc.*, "In anger, Lord, rebuke me not." He d. Feb. 11, 1866.

Ennodius, Magnus Felix, p. 350, ii. Since this article was sent in press we have reason to conclude that the two hymns annotated on p. 351, i. are not by Ennodius. They are in the two earliest editions of Vogt, Berlin, vol. vii., 1885, (2) and the *Corpus Script.* Vindob., by E. Hartel, Vienna, vol. vii., 1882. We have not found them earlier than the *Hosarskie Brev.*, pub. at Toledo in 1502.

Enough of earth! Its light. *H. Bonar.* (*Heaven anticipated.*) Written in 1846 expressly for the tune "Auxerre," by James Turle, composed in 1836, and published in the *Appendix to the Original Church Hy.* Tune composed by *James Turle, formerly Organist and Master of the Choristers of Westminster Abbey. Collected and edited by his daughter, S. J. Turle*, Lond. [1885]. No. 41.

[G. A. C.]

Enthroned in Light, eternal Lord. (*Dedication of a Church.*) This hymn appeared in *Parish Hys.*, Phila., U. S. A., 1843, No. 485, and signed "C. M. A." It is repeated in a few American collections, including H. A. Boardman's *Praise Book*, Boston, Phila., 1851, No. 307.

Ere evening's shades grand an close. (*Morning.*) Given in Dr. Mahaffy's *Sing Heaven*, Dublin, 1865 [1864], No. 3, and signed "Sister M. J." It is repeated in Mrs. Brock's *Children's H. Bk.*, 1881.

Ere on my bed my limbs I lay. *S. T. Coleridge*, p. 335, i. This hymn appeared in the 1834 ed. of Coleridge's *Metrifical Lessons* as "A Child's Evening Prayer," in 16 lines.

Ere to the world again we go. (*Close of Worship.*) This popular hymn with the American Unitarians has been traced to George E. Ellis's *Ps. & Hys.*, Boston, U. S., 1845, where it is given anonymously in 3 st. of 4 l. It is also in Dr. Hedge's *Hymns*, 1853, No. 237.

Es steht ein stiller Engel, p. 335, i. This hymn was written in Feb., 1852. *Another tr.* is "A silent angel wanders here," in *J. D. Burgy's Hyn., Chants, and Anthems*, 1877.

Ealing, Catherine H., née Watterman, was b. in 1812, and married in 1840 to George J. Ealing, of Philadelphia. Her poems were collected and pub. in 1856 as *The Broken Branch, and other Poems.* She is widely known by her hymn "Jesus, lover of my soul, let me to Thy bosom fly" (*Invitation*), which appeared in the *Christian Keepsake* annual, 1839, in 7 st. of 4 l. It is usually given in an abbreviated form. Mrs. Ealing is a member of the American Protestant Episcopal Church. (*Phillips*, 1884, p. 353.)

Eternal Source of life and power. *T. Hornsby.* (*Whitsuntide.*) In his *Sacred Lyrics for the Festivals of the Christian Church*, 1836, No. 187, in 6 st., of 4 l., and headed "Pentecostal Hymn." In 1857 J. Nunn pub. a portion of it in his *Ps. & Hyn.*, beginning with st. ii. (altered), "Our children, Lord, in faith and prayer." This was repeated in C. Hickenstein's *Christian Psalmody*, 1873, and other later collections. In some hymnals it begins "Eternal Father, source of love and power," but the former text is the more popular of the two.

Ever let thy soul repose. *A. Midlane.* (*Jesus Only.*) Written Aug. 4, 1861, and first printed in the *British Messenger*, Dec. 1861. It was included in the author's *Lauren From Gilead*, 1864, in 3 st. of 4 l., and entitled "Jesus Only." In the 1869 *Suppl. Hys.* to *H. A. & M.*, st. iii., v. are given as "Ever to the Saviour sing."

"**Ἐξεγερθέντες τοῦ ὕπνου.**" (*Morning.*) This morning hymn, from the Greek Office book, the *Horologion*, is in Daniel's *Thesaurus*, ii. p. 350, and in more than the 3rd or 4th cent. The text is in *Jassiel*, iii. p. 156, and Moorsom's *Hist. Comp. to H. A. & M.*, 1889, p. 44. Mr. Moorsom tr. in the 1889 ed. of *H. A. & M.* as, "A-waked from sleep we fall." Mrs. Charles's tr. in her *Voice of Christian Life in Song*, 1858, p. 26, begins: "Being raised up from sleep." In the *Hymnary*, 1872, No. 1, it begins "Awaking from sleep." The "Greek," is attributed in the index to R. C. Singleton. It is not, however, in his *Anglican H. Bk.*, 1868 or 1871.

Expositions of Latin hymns. See p. 533, i.

Exultet coe yecordia, p. 361, i. We find that the *Office for the Feast of Asses* was printed separately in 1482.

Eye hath not seen Thy glory: Thou alone. *E. W. Eddis.* (*Holy Communion.*) Written in 1868, and pub. in the Irvingite *Hys. For the Use of the Churches*, 1871, No. 39. Also in Allen's *Cong. Psalmist Hyl.*, 1876.

F

F., Mrs. In Lefébure's *Original Hys.*, 1842, there are 9 hymns with this signature, one of which, "I thirst (*those far streams to drink*)" (*Heaven Desired*), is in Duke's *English H. Bk.*, 1874. We have failed to identify the author.

Faber, Frederick William, p. 361, i. To this article the following additions have to be made —

1. Dead in the prim of heaven. *Good Friday.* (1862.)

2. Exceeding sorrowful to death. *Gethsemane.* This in the Scottish *Trans Hyl.*, 1871, is a conv from "O soul of Jesus, sick to death," p. 362, i., 7.

3. From pain to pain, from woe to woe. *Good Friday.* (1864.)

4. My days have no wishes left. *Wishes about death.* (1862.)

5. Why is thy face so lit with smiles? *Ascension.* (1848.)

The dates here given are those of Faber's works in which the hymns appeared. In addition to these hymns there are also the following in C. U. —

1. Come, Holy Ghost, our souls inspire. *Prayer. On behalf of orphans.* This appeared in a miscellaneous collection entitled *A May Garland*, John Philp, n. d. (1862), No. 1, in 7 st. of 4 l. In the Roman Catholic *Parochial H. Bk.*, 1880, it begins, "O God of orphans, hear our prayer."

2. Sleep, sleep my beautiful babe. *Christmas Carol.* This is also in a miscellaneous tr. in the —

3. By the Archangel's word of love. Pt. i. *Life in our Lord.* This, and Pt. ii., "By the blood that flowed from Thee" i. Pt. iii., "By the first bright Easter day"; also, "By the word to Mary given"; "By the name of Jesus"; and "By the Cross," are in the Roman and other Roman Catholic collections, we have seen ascribed to Dr. Faber, but in the Rev. H. Formby's *Catholic Hys.*, 1845, they are all signed "C. M. C.," i. e. *Cecilia M. Caddell* (p. 320, i.).

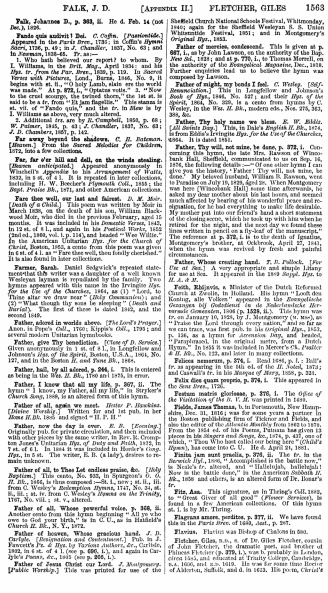
Fabricius, Jacob, D.D., p. 94, ii., was b. 1593; d. 1654.

Fain would I, Lord of grace. *Lent.* This in the *Suppl. Hys.* to *H. A. & M.*, 1889, is a *tr.* by Jackson Mason, of a "Miserere" from a Greek Canon in the Roman Breviary. Mr. Moorsom gives the full text of the Greek and in his *Historical Companion to H. A. & M.*, 1889, p. 87, from a copy of the *Triodion*, ed. 1868, pp. 438-440. It is by an unknown author of the 6th or 7th cent., and begins "*Θέλω σε ἐλεήσαι ἐλεήσαι.*"

Fain would I my Lord pursue. This in Stryker's *Church Song*, 1869, is a canto from A. M. Toplady's "Lord, I feel a carnal mind," noted at p. 1180, i.

Fair vision, how thy distant gleam. This in Allen's *Cong. Psalmist Hyl.*, 1876, is a cento from st. iii.-vii. of Dr. Faber's "There are its crowns that we shall wear" (p. 161, ii. 29; 1516, i. 17).

Faith in the Christian's pen. (*Faith.*) This hymn appeared in the *Evangelical Magazine Suppl.*, 1826, with the signature "F." It was repeated in the American Bap. *Psalmist*, 1843, No. 813, and other collections, including some in G. Britain. In the Sabbath *H. Bk.*, 1858, and later collections, "Faith in the polar star" begins with st. ii. of this hymn.



FALK, J. D. [APPENDIX II.] FLETCHER, GILES 1563

Falk, Johannes D., p. 363, ii. He d. Feb. 14 (not Jan.), 1826.

Fando quis auditi? Dei. *C. Coffin.* [*Quotenlieder.*] Appeared in the *Paris Hymn.*, 1736; in Cotta's *Hymnl. Store*, 1738, p. 49; in *J. Chandler*, 1837, No. 83; and in *Thomas*, 1836-46. *Tr. as*—

1. Who hath believed our report? to whom. By I. Williams, 1839, p. 49. [April 15th.] And his *Hym. tr. from the Par. Hymn.*, 1846, p. 116. In *Sacred Verses with Pictures*, Lond., Burns, 1846, No. 3, it begins with st. ii., "O holy Lamb, slain ere the world was made." At p. 272, i., "Optatus votis." 2. "Now to the cruel scourge, the tortured thorn," the 1st st. is said to be a tr. from "Et jam flagello." This stanza is in the 1st st. of Williams's tr. In these in by I. Williams as above, very much altered.

2. Additional *trs.* are by *R. Campbell*, 1850, p. 68; *W. Palmer*, 1845, p. 43; *J. Chandler*, 1837, No. 83; *J. D. Chambers*, 1857, p. 142.

Far away beyond the shadows. *C. B. Bateman.* [*Mornen.*] First the *Sacred Melodies for Children*, 1874, into a few collections.

Far, far o'er hill and dell, on the winds stealing. [*Spirit communion.*] Appeared, anonymously, in the Wheeling (Virginia) *Intelligencer* of Sept. 12th, 1832, in 8 st. of 4 l. It is repeated in later collections, including H. W. Beecher's *Plymouth Coll.*, 1855; the *Bapt. Praise Bk.*, 1871, and other American collections.

Fare thee well, our last and fairest. *D. M. Mor.* [*Death of a Child.*] This poem was written by Moir in March 1826, on the death of his son, William Blackwood Moir, who died in the previous February, aged 15 months. It was included in his *Domestic Verses*, 1845, in 12 st. of 8 l., and again in his *Poetical Works*, 1852 and 1856. In 1857 it was given in full, and in 1859 in the American Unitarian *Hym. for the Church of Christ*, Boston, 1853, a cento from this poem was given in 6 st. of 4 l. as "Fare thee well, then fondly cherished." It is also found in later collections.

Farmer, Sarah. Daniel Sedgwick's repeated statement that this writer was a daughter of a well known Wesleyan layman is repudiated by the family. Two hymns appeared with this name in the *Irvingite Hym.*, 1864, viz. (1) "Blessed are they that do His will" ("Thine alas we draw near" [*Holy Communion*]), and (2) "What though thy eyes be sleeping" (*Death and Burial*). The first of these is dated 1845, and the second 1846.

Father, adored in worlds above. [*The Lord's Prayer.*] Anon. in Pope's *Coll.*, 1791; Kippis's *Coll.*, 1795; and several modern Unitarian hymnbooks.

Father, give Thy benediction. [*Close of D. Service.*] Given anonymously in 1 st. of 8 l., in Longfellow and Johnson's *Hym. of the Spirit*, Boston, U.S.A., 1864, No. 127, and in the Boston *S. and Tune Bk.*, 1868.

Father, hail, by all adored, p. 266, i. This is entered as being in the *Wes. H. Bk.*, 1780 and 1875, in error.

Father, I know that all my life, p. 267, ii. The hymn "I know, my Father, all my life," in Stryker's *Church Song*, 1868, is an altered form of this hymn.

Father of all, again we meet. *Hattie P. Hawkins.* [*Divine Worship.*] Written for and 1st pub. in her *Home H. Bk.*, 1865, and signed "H. P. H."

Father, now the day is over. *E. S.* [*Evening.*] Given anonymously in 4 st. of 4 l., in Longfellow and Johnson's Unitarian *Hym. of Duty and Faith*, 1852, in 7 st. of 4 l. In 1864 it was included in Hunter's *Cong. Hym.*, in 5 st. The writer, E. S. (a lady), desires to remain unknown.

Father of all, to Thee let endless praise, &c. [*Holy Baptism.*] This cento, No. 833, in Spurgeon's *O. S. H. Bk.*, 1866, is thus composed:—St. i., new; st. ii., iii. from C. Wesley's *Redemption Hymns*, 1747, No. 34, st. iv., ii., st. iv. from C. Wesley's *Hymns on the Trinity*, 1767, No. 16, st. v., altered.

Father of all, Whose powerful voice, p. 268, ii. Add to the list of first lines beginning, "All ye who were to God your birth," in C. U., as in Hallock's *Church H. Bk.*, N. Y., 1872.

Father of heaven, Whose gracious hand. *J. D. Carlyle.* [*Imagination and Condescension.*] Pub. in J. Fawcett's *Fu. & Hym. by Various Authors, &c.*, Carlisle, 1822, in 6 st. of 4 l. (see p. 696, i.), and again in Carlyle's *Poems, &c.*, 1849 (see p. 352, i.).

Father of Jesus Christ our Lord. *J. Montgomery.* [*Public Worship.*] This was printed for use of the Sheffield Church National Schools Festival, Whitsunday, 1846; again for the Sheffield Wesleyan S. S. Union Whitsuntide Festival, 1851; and in Montgomery's *Original Hys.*, 1853.

Father of mercies, condescend. This is given at p. 697, ii., as by Dr. Gibbons, and as pub. in his *Hym. for Fam. Use*, 1784; and at p. 776, i., as by Thomas Morrell, on the authority of the *Evangelical Magazine*, Dec., 1818. Further enquiries lead us to believe the hymn was composed by Lawson.

Father of night, my bonds I feel. *C. Wesley.* [*Self-Renunciation.*] This in Longfellow and Johnson's *Book of Hys.*, 1846, No. 127; and their *Hys. of the Spirit*, 1864, No. 229, is a cento from hymns by C. Wesley in the *Wes. H. Bk.*, modern edn., Nos. 275, 324, 389, &c.

Father, Thy baby name we bless. *E. W. Biblis.* [*All Saints Day.*] This, in Dale's *English H. Bk.*, 1874, is from Biblis's *Irvingite Hys. for the Use of the Churches*, 1864. It is dated 1851.

Father, Thy will, not mine, be done, p. 272, i. Concerning this hymn, the late Mrs. Rawson of Wimbarn Hall, Sheffield, communicated to us on Sep. 16, 1874, the following:—"Mrs. Montgomery desires me to give you the history. 'Father! Thy will, not mine, be done.' My beloved husband, William S. Rawson, went to Penzance on July 10, 1829, aged 28. When Montgomery was here [Wimbarn Hall] some time afterwards, he asked my dear mother about his last hours, and seemed much affected by hearing of his wonderful peace and resignation. He left the room, and returned in a few minutes. My mother put into our friend's hand a short statement of the closing scene, which he took up with him when he retired for the night, and the next day we found these lines written in pencil on a fly-leaf of the manuscript." The reference at p. 272, i. is to the death of Ignatius, Montgomery's brother, at Oakbrook, April 27, 1841. The hymn was revised by fresh and painful circumstances.

Father, Whose creating hand. *T. S. Pollock.* [*Par Ete et Soir.*] A very appropriate and simple Litany for use at Sea. It appeared in the 1869 *Suppl. Hys. to H. A. & M.*

Faith, Rejoice, a Minister of the Dutch Reformed Church at Zierikz, in Holland. His hymn "Looft den Koning, alle Volken" appeared in the *Zeeuwsche Kerkzangen*, 1806, and reappeared in the *Nederduitsche Gereformeerde Gezangen*, 1938 (p. 1218, ii.). This hymn was *tr.* on January 10, 1826, by J. Montgomery (*tr.* who), as "Praise the Lord through every nation," and so far as we can trace, was first pub. in his *Original Hys.*, 1853, p. 136, as a hymn for *Ascension Day*, and headed, "Paraphrased, in the original metre, from a Dutch Version." It is repeated in Montgomery's *Christian Psalmist H. Bk.*, 1864, and has come into other collections.

Felices nescerem, p. 276, i. Read 1686, p. [·] Bull's *tr.* as appearing in the 4th ed. of the *H. Lobsd*, 1872; and Caswall's *tr.* in his *Masque of Mary*, 1858, p. 324.

Felix dies quam propitia, p. 276, i. This appeared in the *Sens Brev.*, 1736.

Festum nuptiis gloriosae, p. 276, i. The *Office of the Visitation of the B. V. M.* was printed in 1488.

Fields, James Thomas, b. in Portsmouth, New Hampshire, Dec. 31, 1816; was for some years a partner in the Boston publishing firm of Ticknor and Fields, and also the editor of the *Atlantic Monthly* from 1861 to 1870. He d. April 24, 1881. His hymn, "Lord, who didst sacrifice," appeared in his *Singers and Songs*, &c., 1874, p. 437, one of which, "Thou Who hast called our being here" (*Child's Hymn*), has come into U. C. He d. April 24, 1881.

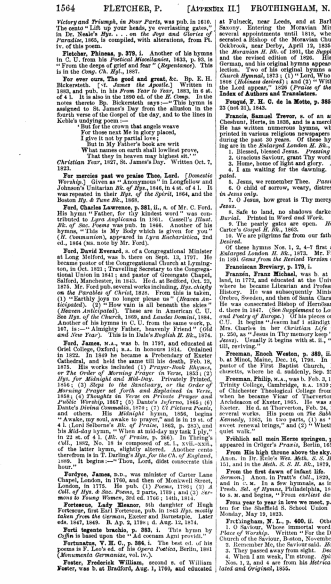
Finita jam sunt proelia, p. 276, ii. The *tr.* in the *Sarum Hy.*, 1868, "Accomplished is the battle now," is Neale's *tr.* altered, and "Hallelujah, hallelujah! Give thanks" is Caswall's *tr.* altered, both from his 1849 and others, in an altered form of Dr. Isaac's *tr.*

Fin. Amen. This signature, as in Thring's *Coll.*, 1882, to "Great Giver of all good" (*Flower Services*), is found in a few American collections. Of this hymn st. i. is by Mr. Thring.

Flagrans amore, perditus, p. 277, ii. We have found this in the *Paris Brev.* of 1680, *Sant.*, p. 287.

Flavian. Flavian was Bishop of Chalcedon in 450.

Fletcher, Giles, b.D., s. of Dr. Giles Fletcher, cousin of John Fletcher, the dramatic poet, and brother of Phineas Fletcher (p. 279, i.), was b. probably in London, circa 1585, and educated at Trinity College, Cambridge, B.A. 1608, and M.A. 1610. He was for some time Rector of Alderton, Suffolk, and d. in 1623. His poems, *Christ's*



1564 FLETCHER, P. [APPENDIX II.] FROTHINGHAM, N. L.

Victory and Triumph, in Four Parts, was pub. in 1610; and his "Christ's Triumph over Death," in 1632. Both of these are in Dr. Nash's *Hys. and Sac. Songs and Sonnets of Forty-five Authors*, 1885, is compiled, with alterations, from Pt. iv. of this poem.

Fletcher, Phineas, p. 279, i. Another of his hymns in C. U. from his *Poetical Miscellanies*, 1633, p. 95, is "From the deeps of grief and fear" (*Repentance*). This is in the *Cong. Ch. Hym.*, 1887.

For ever cure, The good and great, &c. Bp. E. H. Bickersteth. [*Ch. Militant. The Apostles.*] Written in 1866, and 1st pub. in the *Rock* (Dublin), 1867, in 5 st. of 8 l., and also in the 1870 ed. of the *H. Comp.* In the notes thereto Bp. Bickersteth says:—"This hymn is assigned to St. James's Day from the allusion in the fourth verse of the Gospel of the day, and to the lines in Keble's undying poem :—

"That they to heaven may inherit all."

Christian Year, 1827, St. James's Day. Written Oct. 7, 1823.

For mercies past we praise Thee, Lord. [*Benedic anima mea.*] Appeared in Longfellow and Johnson's Unitarian *Hy. of Hys.*, 1846, in 4 st. of 4 l. It was repeated in their *Hys. of the Spirit*, 1864, and the Boston *Hy. & Tune Bk.*, 1868.

Ford, Charles Lawrence, p. 281, ii., s. of Mr. C. Ford. His hymn "Father, for thy kindest word" was contributed to *Lyra Anglicana* in 1861. Cassell's *Illust. Bk. of Poetry* was pub. in 1846. Another of his hymns, "This is My Body which is given for you" (*The Holy Communion*), is in the *Lyra Eucharistica*, 2nd ed., 1864 (no. note by Mr. Ford).

Ford, David Everard, s. of a Congregational Minister at Long Melford, was b. there on Sept. 13, 1791. He became pastor of the Congregational Church at Lymington, in Oct. 1821; Travelling Secretary to the Congregational Union in 1841; and pastor of Greengate Chapel, Salford, Manchester, in 1845. He d. at Bedford, Oct. 23, 1871. He is the author of (1) "Lo, the mighty God appears on the Parables of Christ, 1826. From this hymn, (2) "Earthly joys no longer please us" (*Heaven Anticipated*). (3) "How vain is all beneath the skies" (*Heaven Anticipated*). These are in American C. U. See *Hys. of the Church*, 1869, and *Laudes Domini*, 1884. Another of his hymns in C. U. from the same work, is (4) "Almighty Father, heavenly Friend" (*Old and New Year*). This is in the *Baptist H. Bk.*, 1874.

Ford, James, M.A., was b. in 1789, and educated at Trinity College, Cambridge. He was ordained in 1822. In 1849 he became a Prebendary of Exeter Cathedral, and held the same till his death, Feb. 16, 1873. His works included (1) *Prayer-Book Rhymes, or The Order of Morning Prayer in Verse*, 1851; (2) *Hys. for Midnight and Mid-day*. Privately Printed. Exeter, 1865; (3) *Hys. for Evening Prayer. Privately Printed. Morning Prayer set forth and Explained in Verse*, 1868; (4) *Thoughts in Verse on Private Prayer and Public Worship*, 1867; (5) Dante's *Inferno*, 1864; (6) Dante's *Divina Commedia*, 1871; (7) *75 Picture Poems*, and others. His *Midnight* hymn, 1856, begins "Hark! the midnight hymn is sounding," and is in 4 st. of 4 l. (Lord Selborne's *Bk. of Praise*, 1862, p. 317), and his *Mid-day* hymn, "When at mid-day my task I ply," in 22 st. of 4 l. (*Bk. of Praise*, p. 306). In Thring's *Coll.*, 1882, No. 18 is composed of st. i., xvii.-xxii., of the latter hymn, slightly altered. Another cento therefrom is in T. Darling's *Hys. for the Ch. of England*, 1880, No. 1, begins:—"Thou, Lord, didst consecrate this hour."

Fordyce, James, D.D., was minister of Carter Lane Chapel, London, in 1760, and then of Monkwell Street, London, in 1778. He pub. (1) *Poems*, 1760; (2) *A Coll. of Hys. & Sac. Poems*, 2 parts, 1769; and (3) *Sermons to Young Women*, 2nd ed. 1766; 14th, 1814.

Forteguerri, Scipio, Bishop of Pistoia, and High Reformer, d. 1547. His hymn, pub. in 1543 *Hyl. modis suis*, is taken *from the German*, Easter and Ascensiontide. Later eds. 1567, 1609. R. Ap. 5, 178; J. Ang. 15, 1874.

Furi tagente brachia, p. 283, i. This hymn by *Coffin* is based upon the "Ad coenam Agni provoti."

Furtunatus, V. H. C, p. 284, i. The best ed. of his poems is F. Leo's ed. of his *Opera Poetica*, Berlin, 1881 (*Monumenta Germaniae*, vol. iv.).

Foster, Frederick William, second s. of William Foster, was b. at Bradford, Aug. 1, 1760, and educated at Fulneck, near Leeds, and at Barby in Prussian Saxony. Entering the Moravian Ministry, he held several appointments until 1818, when he was consecrated a Bishop of the Moravian Church. He d. at Oakbrook, near Derby, April 15, 1838. He compiled the *Moravian H. Bk.* of 1801, the *Supplement* of 1818, and the revised edition of 1826. His *trs.* from the German, and his original hymns appeared in that collection, and in his *Memorials of Faith and Hope*, 1832. *Church Hymnal*, 1871 (1) "Lord, Who didst sacrifice" (*Holiness desired*); and (2) "With thanks before the Lord appear," 1826 (*Praise of the Saviour*). See **Index of Authors and Translators.** [G. A. C.]

Fouqué, F. H. C. de la Motte, p. 285, i. He d. Jan. 23 (not 21), 1843.

Francis, Samuel Trevor, s. of an artist, was b. at Chesbunt, Herts, in 1838, and is a merchant in London. He has written numerous hymns, which have been printed in various religious newspapers and periodicals from 1860 to 1870. In 1874 he published the following as in the *Enlarged London H. Bk.*, 1875:—

1. Blessed, blessed Jesus. *Praising Onward.*
2. Gracious Saviour, grant Thy word. *Lent.*
3. Home, home of light and glory. *Heaven Desired.*
4. I am waiting for the dawning. *Heaven anticipated.*
5. Jesus, we remember Thee. *Passiontide.*
6. O child of sorrow, weary, distressed. *Salvation in Jesus only.*
7. O Jesus, how great is Thy mercy. *Salvation in Jesus.*
8. Safe to land, no shadows darken. *Death and Burial.* Printed in *Word and Work.*
9. Sweet hour of prayer. *Prayer.* Also in *Hymns. Heaven.* In W. Carter's *Gospel H. Bk.*, 1863.
10. We are pilgrims far from our fatherland. *Heaven Desired.*

Of these hymns Nos. 1, 2, 4–7 first appeared in the Enlarged *London H. Bk.*, 1875. Mr. Francis also pub. in 1861 *Gems from the Revised Version with Poems.*

Franciscan Breviary, p. 179, i.

Franzén, Franz Michael, was b. at Umeburg, Pitea Lapmark, Sweden, on Sept. 2, 1772. In 1796 he went to Upsala, where he became Librarian and Professor of Literary History. He was subsequently Minister at Kimlis, Orebro, Sweden, and then of Nora Church, in Stockholm. He was consecrated Bishop of Hernösand, in 1811, and d. there in 1847. (See *Supplement to Longfellow's Poets and Poetry of Europe.*) Of his pieces one is in English C. U., viz. "Children of the heavenly King" (*Holy Life*). Mrs. Charles in her *Christian Life in Song*, 1864, p. 250, as "Jesus in Thy memory keep" (*Looking unto Jesus*). Usually it begins with st. ii., "Look to Jesus, till, reviving."

Freeman, Enoch Weston, p. 289, ii. Freeman was b. at Minot, Maine, Dec. 16, 1798. In 1826 he became pastor of the First Baptist Church, Lowell, Massachusetts, where he d. suddenly, Sep. 23, 1850.

Freeman, Philip, M.A., was b. Feb. 5, 1818, educated at Exeter College, Oxford, and was Principal of Chichester Theological College from 1846 to 1850, when he became Vicar of Tiverton, Devon; and Archdeacon of Exeter, 1865. He was also a Canon of Exeter. He d. at Tiverton, Feb. 24, 1875. He pub. several works. His poem on *The Sabbath* is given in Lord Selborne's *Bk. of Praise*, 1862, p. 302, as "Sweet sweet rest to weary beings," and (2) "Wanderer, in Sunday's quiet walk."

Fröhlich soll mein Herze springen, p. 297, ii. This appeared in Crüger's *Praxis*, Berlin, 1653, No. 104.

From His high throne above the sky. [*Providence.*] Anon. in Dr. Rule's *Wes. Meth. S. S. H. Bk.*, 1847, No. 111, and in the *Meth. S. S. H. Bk.*, 1879, No. 83.

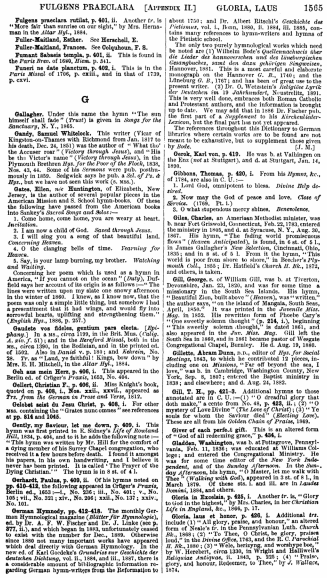
From the first dawn of infant life. [*Charity School Sermon.*] Anon. in Dale's *Coll.*, 1839, in 4 st. of 4 l., and No. 87 in a new synonym, as in the American *Meth. S. S. H. Bk.*, 1849, No. 87, and in the *Meth. S. S. H. Bk.*, 1879, No. 83, slightly altered to a st. and begins, "From earliest dawn of life."

From year to year in love we meet, p. 300, ii. Written for the Sheffield S. School Union Festival, Whitmonday, May 19, 1823.

Frothingham, N. L., p. 300, ii. Other hymns are:—

1. O Saviour, Whose immortal word. *Opening of a Church.* Given anonymously in the *Church of the Messiah Book*, Boston, No. date [ca. 1847].
2. Remember Me, the Saviour said. *Holy Communion.*
3. They passed away from sight. *Death and Burial.*
4. When I am weak, I'm strong. *Spiritual Strength.*

Nos. 1, 3, and 4 are from his *Sacred Poems*, Translated and *Original*, 1855.



FULGENS PRAECLARA [APPENDIX II.] GLORIA, LAUS 1565

Fulgens praeclara rutilat, p. 401, ii. *Another tr.* is "More fair than sunrise on our sight," by Mrs. Herrman in the *Altar Hyl.*, 1864.

Fuller-Maitland, Esther. See **Herschell, E.**

Fuller-Maitland, Frances. See **Colquhoun, F. S.**

Fumant Sabaea templa, p. 401, ii. This is found in the *Paris Brev.* of 1680, *Hymn.* p. 341.

Funert se fede plantetun, p. 402, i. This is in the *Paris Missal* of 1706, p. cxiii., and in that of 1739, p. cxvi.

G

Gallagher. Under this name the hymn "The man himself shall fade" (*Pratt*) is given in *Songs for the Sanctuary*, N. Y., 1865.

Gandy, Samuel Whitelock. This writer (Vicar of Kingston-on-Thames with Richmond from Jan. 1617 to his death, Dec. 24, 1661) was the author of "What tho' the Accuser roar" (*Victory through Jesus*), and "He be the Victor's name" (*Victory through Jesus*), in the Plymouth Brethren *Hymns of the Flock*, 1838, from Gandy's *Expos. of the Covenant of Works*, 1647, reissued in 1690. Sedgwick says he puts each of *Ps. 8 Hys.*, but we have not seen this work (p. xxx.).

Gates, Ellen, *née* **Huntington,** of Elizabeth, New Jersey, is the author of several popular pieces in the American Mission and S. School hymn-books. Of these the following have passed from the American books into Sankey's *Sacred Songs and Solos*:—

1. Jesus comes, come home, you are weary at heart. *Invitation.*

2. I am now a child of God. *Saved through Jesus.*

3. I will sing you a song of that beautiful land. *Concerning Heaven.*

4. O the clanging bells of time. *Yearning for Heaven.*

5. Sleep, is your lamp burning, my brother. *Watching and Waiting.*

Concerning her poem which is used as a hymn in America, "If you cannot on the ocean" (*Daily*), Duffield says her account of its origin is as follows:—"The lines were written upon my slate one snowy afternoon in the winter of 1860. I knew, as I know now, that the thoughts were not original, but I had been reading with a presentiment that it had wings, and would fly into sorrowful hearts, uplifting and strengthening them." (*English Hyn.*, 1886, p. 207.)

Gaudete vos fideles, gentium pax clavis. (*Hymnus.*) In a MS., circa 1100, in the Brit. Mus. (*Catlg. A. xvi. f.* 51); and in the *Hereford Missal*, both in the 9th, circa 1300, by the Bollandists, and in the printed ed. of 1502. Also in *Sarum* v. p. 121; and *Ordinale, Sarum*, 1508, fol. xxxiii. Trans. as "Rejoice, O ye dear," by **Mrs. E. H. Mitchell,** in his *Altar Hyl.*, 1864.

Gib aus mein Herz, p. 406, i. This appeared in the Berlin ed. of Crüger's *Praxis*, 1653, No. 444.

Gillett, Christian F., p. 406, ii. Miss Knight's book, quoted on **p. 406, i., Was xxii.**, appeared as *Trs. from his German in Prose and Verse*, 1819.

Gisbat mist du Jam Christ, p. 408, i. For other was, containing the "Grates nunc omnes" see references at **pp. 314** and **1065.**

Gently, my Saviour, let me down, p. 409, i. This hymn was first printed in E. Sidney's *Life of Rowland Hill*, 1834, p. 466, and is to be added to the following note:—"It was written by Mrs. Cousins, in 1833, for the use of a dying member of his Surrey Chapel congregation, who received it a few hours before death. I found it amongst his papers, in his own handwriting, and I believe it never has been printed. It is called 'The Prayer of the Dying Christian.'" The hymn is in st. of 4 l.

Gerhardt, Paulus, p. 409, ii. Of his hymns noted on **pp. 410–412,** the following appeared in Crüger's *Praxis*, Berlin ed., 1653 (—), No. 256; iii., No. 461; v., No. 1661; vi., No. 221; xiv., No. 201; xxiii., No. 127; xxiv., No. 101.

German Hymnody, pp. 412–419. The monthly German Hymnological magazine (*Blätter für Hymnologie*), ed. by Dr. A. F. W. Fischer and Dr. J. Linke (see **p. 377, ii.**), and which began in 1883, unfortunately ceased to exist with the number for Dec., 1899. Otherwise we should have had a mine of wealth to refer to under this head *directly* with German Hymnology. In the new ed. of Karl Goedeke's *Grundriss zur Geschichte der deutschen Dichtung*, vol. ii., 1884, and iii., 1887, there is a considerable amount of bibliographic information regarding German hymn-writers from the Reformation to about 1750; and Dr. Albert Ritschl's *Geschichte der Pietismus*, vol. i., Bonn, 1880, ii. 1884, iii. 1886, contains many references to hymn-writers and hymns of the Pietistic school.

The only two purely hymnological works which need be noted are (1) Dr. Ludwig Schoeberlein's *Schatz des Liedes der Kunnoverschen und der Lüneburger Gesangbücher, samt den diese ableitigen Gesangbüchern*, Hannover, 1861. This is a most careful and elaborate monograph on the Hannover *G. B.*, 1740; and the Lüneburg *G. B.*, 1707; and has been of great use to the present writer. (2) Dr. O. Weitzdörfer's *Religiöse Lyrik des Barock in Deutschland*, Leipzig, 1895, 8vo, pp. 400. This is very well done, embraces both Roman Catholic and Protestant authors, and the information is brought up to date. We may add that in 1886 Dr. Fischer put the first part of a *Supplement* to his *Kirchenlieder-Lexicon*, but the final part has not yet appeared.

The references throughout this Dictionary to German hymnals and hymnbooks are not to be taken as meant to be exhaustive, but as supplementary to those given by *Mode*. (*J. M.*)

Gerok, Karl von, p. 419. He was b. at Vaihingen on the Enz (not at Stuttgart), and d. at Stuttgart, Jan. 14, 1890.

Gibbons, Thomas, p. 420, i. From his *Hymns, &c.*, of 1784, are also in C. U.:—

1. Lord God, omnipotent to bless. *Divine Help desired.*

2. Now may the God of peace and love. *Close of Service.* (1786. Pt. i.)

3. O what dispositions merry shines. *Benevolence.*

Giles, Charles, an American Methodist minister, was b. near Fort Griswold, Connecticut, Feb. 25, 1784, entered the ministry in 1805, and d. at Syracuse, N. Y., Aug. 30, 1867. His hymn, "The fading world with promiscuous flows" (*Western Anticipated*), is found, in 6 st. of 4 l., in the *Methodist Harbinger*, Boston, Cincinnati, Ohio, 1849, and in the *Methodist Hymn & Tune Book*, N. York. The world is poor from above to come." In the *Minister's Pocket Book*, 1868; Dr. Hatfield's *Church H. Bk.*, 1872, and others, is taken.

Gill, George, a. of William Gill, was b. at Tiverton, Devonshire, Jan. 23, 1830, and was for some time a missionary in the South Sea Islands. His hymn, "Beautiful Zion, built above" (*Heaven*), was "written," he says, "on board the ship *Camden*, on the Line, 1st April, 1854." It was printed in the *Juvenile Miss. Mag.* in 1855. His rewritten form of Phoebe Cary's "One sweetly solemn thought" (p. **214,** i.), beginning "This sweetly solemn thought," is dated 1861, and also appeared in the *Juv. Miss. Mag.* Gill left the South Sea in 1866, and in 1881 became pastor of Wesgate Congregational Chapel, Burnley. He d. Aug. 19, 1886.

Gillette, Abram Dunn, b.D., editor of *Hys. for Social Worship*, Phila., 1868, and author of "Jesus, Saviour, dwelling one on *Mission*, "For oft beyond the sea, I love," was b. in Cambridge, Washington County, New York, Sep. 8, 1827; entered the Baptist ministry in 1838; and elsewhere; and d. Aug. 24, 1889.

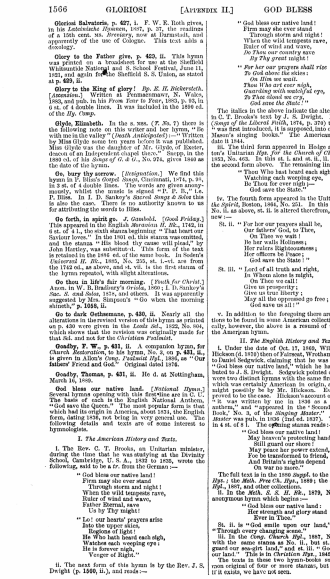
Gill, T. E., pp. 421–3. Additional hymns to those annotated are (1) C. U.:—(1) "O dreadful glory that doth make," a cento from No. 84, p. **425,** ii. (2) "O mystery of Love Divine" (*The Love of Christ*); (3) "Ye souls for whom the Saviour died" (*Election Love*). These are all from his *Golden Gate of Praise*, 1869.

Gift of all indwelling grace, p. 426, i. This is an altered form of "Gift of all indwelling grace," p. **426,** i.

Gladden, Washington, was b. at Pottsgrove, Pennsylvania, Feb. 11, 1836, was educated at Williams College; and entered the Congregational Ministry. He was for some time editor of the *New York Independent*, and of the *Sunday Afternoon*. In the *Sun. Afternoon*, his hymn, "O Master, let me walk with Thee" (walking with God), appeared in 3 st. of 8 l., in Nov., 1879. In his *Songs*, 1880, i. and iii. are in *Laudes Domini*, 1884, and others.

Gloria in Excelsis, p. 426, i. Another tr. is "Glory to God in the highest," by Mrs. Charles, in her *Christian Life in England, &c.*, 1868, p. 17.

Gloria, laus et honor, p. 426, i. Additional *trr.* include (1) "All glory, praise, and honour," as altered from Neale's version, in the *Hymnary*, 1872, No. 109; and (2) "Thee, O Christ, be glory, praise and honour," in the Diocesan Office, 1743, and the R. C. *Parochial & Ch. Hymnal*, 1880, (3) "With, hottering, and worships be," by W. Hershert, circa 1330, in Wright and Halliwell's *Reliquiae Antiquae*, ii. 1845, p. 237; (4) "Praise, glory, and honour, Redeemer, to Thee," by *J. Wallace*, 1874.



1566 GLORIOSI [APPENDIX II.] GOD BLESS

Gloriosi Salvatoris, p. 427, i. F. W. E. Roth gives, in his *Lateinische Hymnen*, 1887, p. 37, the readings of a 10th cent. MS. *Sessionry*, now at Darmstadt, and apparently of the use of Cologne. This text adds a doxology.

Glory to the Father give, p. 422, ii. This hymn was printed on a broadsheet for use at the Sheffield Parish Church Festival and S. School Festival, June 14, 1826, and again for the Sheffield S. S. Union, as stated at p. **423,** ii.

Glory to the King of glory! *Bp. E. H. Bickersteth.* [*Ascension.*] Written at Fernscarmont, N. Wales, 1865, and pub. in his *From East to West*, 1865, p. 85, in 6 st. of 4 double lines. It was included in the 1866 ed. of the *Hy. Comp.*

Glyde, Elizabeth. In the 8 nos. (*N. Hs.* 7) there is the following note on this writer and her hymn, "He with me in the valley" (*Death Anticipated*):—"Written by Miss Glyde some ten years *before* it was published. Miss Glyde was the daughter of *Mr.* Glyde, of Exeter, more of an Independent chapel there." Sharp, in can. No. 974, gives 1840 as the date of the hymn.

Go, bury thy sorrow. [*Resignation.*] We find this hymn in *T. Hints's Gospel Songs*, Cincinnati, 1871, p. 80, in 3 st. of 4 double lines. The words are given anonymously, whilst the music is signed "P. P. B." i.e. P. Bliss. In I. D. Sankey's *Sacred Songs & Solos* this is also the case. There is no authority known to us for attributing the words to Bliss.

Go forth, in spirit go. *J. Grindall.* [*Good Friday.*] This appeared in the English *Hymnbook H. Bk.*, 1742, in 6 st. of 4 l., the sixth stanza beginning "That heart our Lord has broke." In 1754 it was altered to "Ye mourners" and the stanza "His blood thy cause will plead," by John Hartley, was substituted. This form of the text is retained in the 1846 ed. of the same book. In Sedan's *Universal H. Bk.*, 1885, No. 255, st. i.–vi. are from the 1742 ed., as above, and st. vii. is the first stanza of the hymn repeated, with slight alterations.

Go then in life's fair morning: (*Youth for Christ.*) Anon. in W. B. Bradbury's *Oriola*, 1860; i. D. Sankey's *Sac. S. and Solos*, 1875, and others. It was apparently suggested by Dr. Simpson's "Go when the morning shineth," No. 1018.

Go to dark Gethsemane, p. 428, ii. Nearly all the alterations in the doctrinal version of this hymn as printed on p. 428 were given in the *Leeds Ref.*, 1853, No. 904, which shows that the revision was originally made for that Ref. and not for the *Christian Psalmist*.

Goadby, F. W., p. 431, ii. A companion hymn, for *Church Restoration*, to his hymn, No. 3, on **p. 431, ii.**, is given in Allen's *Cong. Psalmist Hyl.*, 1886, as "Our fathers' Friend and God." Original dated 1874.

Goadby, Thomas, p. 431, ii. He d. at Nottingham, March 16, 1869.

God bless our native land. (*National Hymn.*) Several hymns opening with this first line are in C. U. The basis of each is the English National Anthem, "God save the King," the music of which dates from "about the beginning of the 18th cent." The earliest text in English form, dating 1836, not being in very general use. The following details and texts are of some interest to hymnologists.

I. *The American History and Texts.*

i. The Rev. C. T. Brooks, an Unitarian minister, during the time (1836) he was studying at the Divinity School, Cambridge, U.S.A., wrote the following, said to be a *tr.* from the German:—

"God bless our native land!
Firm may she ever stand
Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Father Eternal, save
Us by Thy might!

"Lo! our hearts' prayers arise
Into the upper skies,
Where Thou art King.
He Who hath heard each sigh,
Watches each weeping eye;
He is forever nigh,
Verger of Right."

ii. The next form of this hymn is by the Rev. J. S. Dwight (p. **1040,** ii.), and reads:—

"God bless our native land!
Firm may she ever stand
Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might!

"*For her our prayers shall rise*
To God above the skies:
On Him we wait.
Thou Who art ever nigh,
Guarding with watchful eye,
To Thee all hearts are lifted,
Lord save the State!"

The italics in the above indicate the alterations made by C. T. Brooks's text by J. S. Dwight. Putnam says (*Songs of the Liberal Faith*, 1874, p. 270) that this text "was first introduced, it is supposed, into one of Lowell Mason's singing books." The American authorities date it 1844.

iii. The third form appeared in Hedge and Huntington's *Hymns for the Church of Christ*, Boston, 1853, No. 603. In this st. i. and st. ii. ll. 1–3 are as in the second form above. The remaining lines read:—

"Thou Who hast heard each sigh,
Watching each weeping eye,
Be Thou for ever nigh,—
God save the State."

iv. The fourth form appeared in the Unitarian *Hys. of the Spirit*, Boston, 1864, No. 251. In this st. i. is from No. ii. as above, st. ii. is altered therefrom, and st. iii. is new:—

St. ii. " For her our prayers shall be,
Our fathers' God, to Thee,
On Thee we wait:
In her walls Holiness;
Her rulers Righteousness;
Her officers be Peace;
God save the State!"

St. iii. " Lord of all truth and right,
In Whom alone is might,
On Thee we call!
Give us prosperity;
But in Thy mercy,
May all the nations go free;
God save us all!"

v. In addition to the foregoing there are a few variations to be found in some American collections. Practically, however, the above is a resume of the history of the American hymn.

II. *The English History and Texts.*

i. Under the date of Oct. 17, 1840, William Edward Hickson (b. 1803) then of Falkirk, Wexham, Kent, wrote to Daniel Sedgwick, claiming that he was the author of "God bless our native land," which he had seen attributed to J. S. Dwight. Sedgwick pointed out that there were two distinct hymns with the same first line, one of which was certainly American in origin, and that this latter was by Dwight. Hickson's claim was subsequently proved to be the case. Hickson's account of his hymn is "it was written by me in 1838 as a new national anthem," and "appeared in the 'Second Class Tune Book,' No. 3, of the *Singing Master*." The *Singing Master* was published in 1839. The text of this hymn is in 4 st. of 4 l. The opening stanza reads:—

"God bless our native land!
May heaven's protecting hand
Still guard our shore!
May peace her power extend,
For be transformed to friend,
And shall the world depend
On Britain's sway."

The full text is in the 1890 *Supplt.* to the Baptist *Ps. & Hys.*; the *Meth. Free Ch. Hys.*, 1889; the Cong. *Church Hy.*, 1887, and other collections.

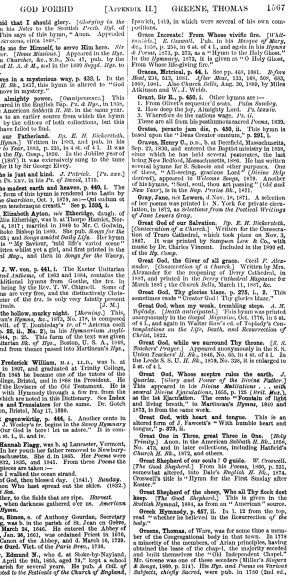
ii. In the *Meth. S. S. H. Bk.*, 1879, No. 569, is an anonymous hymn which begins:—

"God bless our native land:
Her strength and glory stand
Ever in Thee."

St. ii. is "God smile upon our land," and st. iii. "Thy kingdom come," as in the text.

iii. In the *Cong. Church Hy.*, 1887, No. 644 *opens* with the same stanza as No. ii., but st. ii. is "God guard our sea-girt land," and st. iii. "God smile upon our land." This is in *Christian Hys.*, 1845.

The texts in these two hymn-books suggest a common original of four or more stanzas, but this original, if it exists, we have not seen. (*J. J.*)



GOD FORBID [APPENDIX II.] GREENE, THOMAS 1567

God forbid that I should glory. [*Glorying in the cross.*] In his *Songs for the Scottish Parish, Sick, &c.*, 1876, Dr. Tate says of this hymn, "Anon. Approved to college seniors, circa 1840."

God made me for Himself, to serve Him here. *Sir H. W. Baker.* [*Divine Mission.*] Appeared in the *Hym. for Mission Churches, &c.*, No. 47, pub. by the Compilers of *H. A. & M.*, and in the 1860 *Suppl. Hym.* to *H. A. & M.*

God moves in a mysterious way, p. 833, i. In the *Salisbury Hymn Book* this hymn is altered to "God delights to move in mystery."

God of almighty power. [*Omnipotence.*] This lyric appeared in the English Sup. to *Ps. & Hys.*, in 1855, and in the American *Sabbath H. Bk.* in the same year. This points to an earlier source from which the hymn was taken by the editors of both collections, but this source we have failed to find.

God of our Fatherland. *Dr. E. H. Bickersteth.* [*National Hymn.*] Written in 1871, and pub. in his *Hymns from Year to Year*, 1883, p. 231, No. 4 of 11. It was sung at the Crystal Palace, on the Jubilee year of the Queen (1887), it was extensively sung to the tune composed for it by Sir George Elvey.

God, Who is just and kind. *J. Patrick.* [*Ps. xxv.*] Contr from *Ps. xxv.* in his *Ps. of Israel*, 1710.

God, Who modest earth and heaven, p. 660, i. The *H. A. & M.* form of this hymn is rendered into Latin by "P." in the *Guardian*, Oct. 1, 1879, as:—Qui coelum et terras, lucem tenebrasque creasti." **See p. 1038, i.**

Godwin, Elizabeth Ayton, née **Etheridge,** daughter of William Ellis Etheridge, was b. at Thorpe Hamlet, Norfolk, July 4, 1816, and married to Mr. Godwin, a solicitor, at Halesworth in 1840. She pub. *Songs for the Sad*, 1851; and *Songs amidst Daily Life*. Her hymn in C. U. is "My Saviour, hail fifty varied scene" (*Lent*), written whilst yet a girl, and first printed in the *Evangelical Mag.*, and then in *Songs for the Weary*, 1873.

Goethe, J. W. von, p. 661, i. The Exeter Unitarian *Hys. Pr. and Indian.*, of 1883 and 1884, contains the several additions to the 1869 ed. of the *Hys.* of each of which by the Rev. T. W. Chilcott. Some of the versions are very free, and the distinctively Christian character of the few, is only very faintly present in the originals. [*J. M.*]

Gone is the hollow, murky night. [*Morning.*] This, in Martineau's *Hymns, &c.*, 1873, No. 178, is composed of st. iv.-viii. of T. Boultbee's tr. of "Aeterna coeli gloria" (p. 22, ii., No. 2), in his *Hymnorium Anglicanum*, 1851. It is repeated in the 1880 ed. of the *Hymns* in the Unitarian *Ps. of Hys.*, Boston, U. S. A., 1848, No. 600, and from thence passed into Martineau's *Hys.*, 1873.

Gotch, Frederick William, M.A., LL.D., was b. at Kettering in 1807, and graduated at Trinity College, Dublin. In 1840 he became one of the tutors of the Baptist College, Bristol, and in 1846 its President. He was one of the Revisers of the Old Testament. He is author of *Memoir of Robert Hall*, and of a work in German, which are noted in his Dictionary. See **Index of Authors and Translators** for the same. Dr. Gotch d. at Clifton, Bristol, May 17, 1884.

Gott ist gegenwärtig, p. 666, i. Another cento in C. as from *J. Wesley's tr.* begins in the *Sheng Hymnary* (N. D.), "Our God is here! let us adore." It is compiled from st. i., ii. and iv.

Gould, Hannah Flagg, was b. at Lancaster, Vermont, in 1789. In her youth her father removed to Newburyport, Massachusetts. She d. in 1865. *Her Poems* were pub. in Boston, U. S. A., 1832. From these *Poems* the following pieces are taken:—

1. Alone I walked the ocean strand.
2. Day of God, then blessed day. (1841.) *Sunday.*
3. O Thou Who hast spread out the skies. (1851.) *For Use of Sea.*
4. O'er all the fields that are ripe. *Harvest.*
5. When the darkness gathered o'er us. *American National Hymn.*

Gourdan, Simon, n. of Anthony Gourdan, **Secretary to the king,** was b. in the parish of St. Jean en Greve, **at Paris, March 24, 1646.** He entered the Abbey of St. Victor, Jan. 26, 1661, was ordained Priest in 1674, **became a Canon of the Abbey,** and d. March 16, 1729. **This is the Gord.** Viet. of the *Paris Brev.*, 1736.

Gormar, Edmund M., who d. at Stoke-by-Nayland, Suffolk, Dec. 1, 1875, aged 28, was for a few years curate in that parish for several years. He pub. *A Coll. of Hys. adapted to the Services of the Church of England*, Ipswich, 1418, in which were several of his own compositions.

Grace Incessit! From Whose words flow. [*Words wanted.*] *E. Caswall.* Pub. in his *Masque of Mary, &c.*, 1858, p. 254, in 6 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 273, as a "Hymn to the Holy Ghost." In the *Hymnary*, 1872, it is given as "O Holy Ghost, From Whose life-giving fire."

Graves, Richard, p. 44, i. See pp. 460, 1861. *To-fore Hour*, 1721, 513, 1000; *Gent. Mag.*, 1721, 180, 560, 603, 1000; *Lit. Anecdotes*, ix. 1000, Aug. 30, 1845, by Miles Atkinson and W. J. Webb.

Grant, Sir R., p. 650, i. Other hymns are:—
1. From Olivet's mysterious mount. *Palm Sunday.*
2. How deep the joy, Almighty Lord. *Ps. lxxxiii.*
3. Wherefore do the nations wage. *Ps. ii.*
These are all from his posthumous record *Poems*, 1839.

Grates, peractis jam die, p. 659, ii. This hymn in boxed upon the "Deus Creator omnium," **p 291, i.**

Graves, Henry C., D.D., b. at Deerfield, Massachusetts, Sept. 25, 1830, and entered the Baptist ministry in 1852, and after labouring in Boston, Massachusetts, for 20 years, became New Bedford, Massachusetts 1868. He has written several hymns for S. Schools and other purposes. One of these, "All-seeing, gracious Lord" (*Divine Help desired*), appeared in Wilcoxe *Songs*, 1879. Another of his hymns, "Soul, rest, then art passing" (*Old and New Year*), is in the *Sup. Presbn Bk.*, 1871.

Graves, Richard, of Gloucester, d. Nov. 10, 1871. A selection of forty pieces was published by R. York for private circulation, in 1875, as *Selections From the Poetical Writings of Jane Lucretia Gray.*

Great God of our Salvation. *Dp. E. H. Bickersteth.* [*Consecration of a Church.*] Written for the Consecration of Truro Cathedral, which took place on Nov. 5, 1887. It was printed by Simpson Low & Co., with music by Dr. Charles Vincent. Included in the 1890 ed. of his *Hy. Comp.*

Great God, the Giver of all grace. *Cecil P. Alexander.* [*Ordination.*] Written in 1889 by Mrs. Cecil Frances Alexander for the reopening of Derry Cathedral, in 1891, and printed in the *Derry Cathedral Magazine* for March 1891; the *Church Bells*, March 14, 1891, &c.

Great God, Thy glories blaze, p. 275, i., 2. This sometimes reads "Greater God! Thy glories blaze." [*J. M.*]

Great God, when my weak, trembling steps. *A. M. Toplady.* [*Youth anticipated.*] This hymn was printed anonymously in the *Gospel Magazine*, Oct. 1776, in 8 st. of 4 l., and again in Walter Row's ed. of *Toplady's Gospel Emblems on the Life, Death, and Resurrection of Christ*, 1832.

Great God, while we surround Thy throne. *[S. S. Teachers' Prayer.]* Appeared anonymously in the S. S. Union *Teachers' B. Bk.*, 1846, No. 65, in 6 st. of 4 l. In the Leeds S. S. U. *H. Bk.*, 1878, No. 326, it is enlarged to 8 st. of 4 l.

Great God, Whose sceptre rules the earth. *J. Quarles.* [*Glory and Power of the Divine Father.*] This appeared in the *Divine Meditations*, 1641, with the heading "Meditation upon the 103 Psalm," and also as the 1st **Elucidation.** The cento "Fountain of light and living breath," in Martineau's *Hymns*, 1840 and 1873, is from the same work.

Great God, with heart and tongue. This is an altered form of *J. Fawcett's* "With humble heart and tongue," **p. 979, ii.**

Great One in Three, great Three in One. [*Holy Trinity.*] In the *American Sabbath H. Bk.*, 1858, No. 475, and in later collections, including Hatfield's *Church H. Bk.*, 1872, and others.

Great Shepherd of our souls! O guide. *W. Cromwell.* [*The Good Shepherd.*] From his *Poems*, 1840, p. 231, somewhat altered, into *Dale's English H. Bk.*, 1874. Cromwell's title is "Hymn for the First Sunday after Easter."

Great Shepherd of the sheep, Who all Thy flock dost tend. [*The Good Shepherd.*] This is given in the *Sabbath Hymnal*, 1858, as from an "American" source.

Great, Hymnody, p. 667, ii. In l. 12 from the top, read "whether is believed in the Resurrection *of the body*."

Greene, Thomas, of Wem, was for some time a member of the Congregational body in that town. In 1776 a minority of the members, of Arian principles, having obtained the lease of the chapel, the majority seceded and built themselves the "Old Independent Chapel." Mr. Greene was one of the seceders. He pub. *Poems on Sacred Subjects, chiefly Sacred*, wem pub. in 1760 (2nd ed.,

1767). From this work the hymn "It is the Lord, enthroned in light" (*Omnipotence*), is taken. In Bickersteth's Christian *Psalmody*, 1833, it begins, "It is the Lord, my covenant God." In modern collections it is found in both forms. Another hymn from the same work is "The more my comfort I survey" (*Trusting in Jesus*), as in Spurgeon's *O. O. H. Bk.*, 1866.

Griffiths, Ann, p. 670, ii. A long account of this writer, and several of her hymns, are given in T. Jones's *Hys. for the Revd. Lewis's Scotch Singers of Wales*, 1877, p. 1866.

Grosart, A. B., p. 671, i. In 1868 Dr. Grosart pub. a vol. of original verse as *Songs of the Day and Night, or Three Centuries of Original Hymns, &c.* Several of these pieces are of striking merit, and are worthy of the attention of hymn-book compilers.

Guiet, Charles, p. 672, ii. His *Heortologia* was pub. in Paris, 1657, and reprinted in 1726. It contains the Latin hymns proper to the various dioceses in France.

Guinness, Henry Grattan, D.D., s. of Capt. John Grattan of Dublin, was b. at Mountpellier, near Dublin, in 1835, and in 1857 began his evangelistic labours in Dublin, since which time he has visited most parts of the world in prosecuting his evangelistic labours. He has written numerous hymns and printed them privately to enclose in letters and parcels, and for general distribution. Of those the following were included in *The Enlarged London H. Bk.* 1872,—(1) "How beautiful the Name of Jesus" (*The Glory of Jesus*); (2) "Yes, Lord Jesus" (*The Glory of Jesus*); (3) "Yes, Thou art mine, my blessed Lord" (*Jesus our All*).

Guyon, Madame, p. 675, i. Other trs. in C. U. are:—
1. From No. 3 on p. **676, i.**, the cento in Martineau's *Hymns*, 1840, No. 149, "Almighty Former of creation's plan" is taken.
2. Source of love, and Light of day. This in Martineau's *Hymns*, 1840, No. 83, is from W. Cowper's tr. of Cleveland's, in 1801, p. 46.
3. To me remains nor place, nor time. This cento in Dale's *English H. Bk.*, 1874, is "My country, Lord, art Thou alone." In Spurgeon's *O. O. H. Bk.*, 1866; and "All scenes alike engaging prove," are from No. 3 on **p. 676, i.**
4. See also **Upham, T. C., p. 1198, i.**

H

H. a. Under these initials the hymn, "Hark, the swelling tempest" (*Missions*), was given in the 1876 ed. of *Hys. for the Church of Christ*, and other collections. The authoress desires to remain unknown.

Hac die festa concinat. [*Circumcision. New Year.*] **M. Léon Gautier,** in his 1858 ed. of *Adam of St. Victor*, prints this as i. p. 48 as undoubtedly by *Adam* (from the MS. Lat. 14472 of the Bibl. Nat. Paris, of about the end of the 14th cent.); but in his 2nd ed., 1881, p. 221, he says that the ascription to Adam is a mistake, and that it is earlier than his time. The text is in G. M. Dreves's *Analecta Hymnica*, 1886, vol. ii. p. 47, from a Cent. ms. at Paris (Lat. 1091). Tr. as "Let us duly keep the feast," by Mrs. Herriman in the *Altar Hys.*, 1884. Also by Wrangham, 1881, i. p. 41.

Hadley, C. This name is given as the author of Nos. 326, 327, and 461, in *The Psalmist*, edited by E. Pond, Lond., J. Hadden, 1878.

Hagan, John, b. in New Rochelle, New York, in 1815, graduated at Hobart College in 1835, but retired in 1840 to undertake educational work. For some years he has been a lay member of the Protestant Episcopal Church. In 1842 he pub. *Hys. for Social and Private Worship*, to which he contributed 7 hymns. From this collection his hymn, "Hark, sinner, while God from on high doth entreat thee" (*Warning*) is taken.

Hagan, William, D.D., author of "Hark! sinner while God from on high doth entreat thee" (*Warning*), in Cutting's *Hys. for the Young and Friends*, 1841, was b. at Pelham, Westchester County, New York, Jan. 4, 1808, entered the Baptist ministry in 1833, was successively pastor at several places; and d. Aug. 1, 1881.

Hail peaceful day of hallowed rest. [*Sunday.*] Appeared anonymously in the *Lonin H. Bk.*, 1833, No. 641; and again in other collections.

Hail, sacred truth! whose piercing rays. [*Missions.*] This hymn in the American *Meth. Epis. Hys.* 1849, 1879, and others, is given in Mason and Greene's *Church Psalmody*, 1831, as from the *Evang. Mag.* It is essentially different from the hymn "Hail, sacred truth, thou source of peace," in the *Gospel Mag.*, 1779, p. 55, and there signed "John Bunting."

Hail the day that sees Him rise, p. 678, i. A cento into Latin, of the *H. A. & M.* text, of this hymn by Bp. Charles Wordsworth is given in his *Scenes and Characters . . . Selecta Hymnal Posthumous*, 1880, as "Salve, sacra dies, qua surgis cingere Christum."

Hail the love and power amazing. *R. Thornton.* [*Ps. Thomas Is Healed*] *the Martyr.* Appeared in T. Chamberlain's *Hys. used in the Church of St. Thomas the Martyr*, London, 1861, No. 50; and in the *People's Hy.*, 1867, No. 224.

Hail the night, all hail the morn. [*Christmas.*] This appeared in an anonymous volume of *Christmas Carols*, pub. in London, in 1837. It passed into the American *Sabbath H. Bk.*, 1858, No. 276, and again into later collections. It is usually given as "From the German," but the German original (if any) has not been found.

Hail, thou happy morn so glorious. [*Easter.*] Appeared anonymously in the *Lonin H. Bk.*, 1833, No. 265, in 3 st. of 6 l. and again in later collections.

Hail to Thee our risen King. [*Easter.*] Appeared in the *Irvingite Hys. for the Use of the Churches*, 1864, in 6 st. of 4 l., and signed "S. A., 1863." It was repeated in the 3rd ed. of the same, 1871, and is also found in several American collections.

Hail to this our weekly rest. [*Sunday.*] This Sunday hymn for Children, appeared anonymously in the 1848 *New Ang.* to the S.P.C.K. *Hymns*, No. 333.

Hall, Ann W. Under this signature, the hymn "Hail to this our weekly rest" (*Sunday*), appeared in the Unitarian *Hys. for the Church of Christ*, 1853, No. 606, and has been repeated in a few later collections.

Hall, Elvina Maria, was b. at Alexandria, Virginia, in 1818; and was married, first to Mr. Hall, and then, in 1865, to the Rev. T. Myers. Her hymn, "I hear the Saviour say" (*Christ All and in All*), in I. D. Sankey's *Sac. Songs and Solos*, 1874, is somewhat popular in Great Britain and America. It was written on the day-bed to which she was confined by illness, at the time of the Episcopal Church, Baltimore, in the spring of 1866."

Hall, Jane E., of Battleborough, Vermont, has in I. D. Sankey's *Sac. Songs and Solos*, 1874, under the initials "J. E. H.," (1) "The love that Jesus had for me" (*Love of Jesus*); (2) "We shall have a new name in that land" (*The New Name*). The music to Sankey to these hymns is composed for same use.

Hamerton, Samuel Thomas, was b. in 1832, educated at Trinity College, Oxford (B.A., 1856), incumbent of St. Paul's, Warwick, from 1866, and d. there Jan. 4, 1873. His hymn "Waken, Christian children" (*Christmas Carol*), is in Sharpe's *Songs of C. & S.*, 1871; the *Hy. Comp.*, 1890, and others. It appeared as a Carol pub. by Masters, in 1861.

Hammond, Edward Pagnon, was b. at Ellington, Connecticut, U.S.A., in 1817, graduated at Yale College in 1838, and entered the ministry of the Methodist Episcopal Church in 1840. He has written a few pieces in that and other evangelistic hymnals, including "Christian (Children) go and tell Jesus," and "I feel like singing all the time."

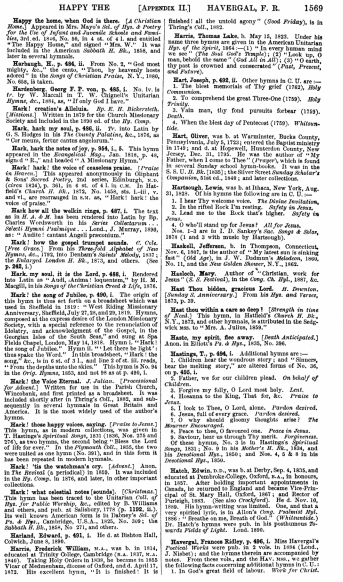
Hammond, W., p. 683, i. His hymn No. i., "Brightness of the Father's Face," is a free tr. of "Splendor Paternæ gloriæ," **p. 1096, i.**

Hanaford, Phebe A., b. in New Hampton, New Hampshire, Jan. 27, 1829, and educated for the medical profession. He arranged the first edition of Phineas Stowe's cocoa *Melodies*, 1848, and for it he composed 19 hymns. Some of these are signed "J. H. H.," and others "J. H. Hanaford." One on *Sitting Still*, "Great God, as Thy command," is specially good for its purpose.

Hanaford, Phebe A., *née* **Coffin,** daughter of George Coffin, was b. at Nantucket, Massachusetts, in 1829. She is Hanaford is an Universalist, and one of their recognised ministers. Her hymn "Cast thy bread upon the waters" (*Work and Wait*), is in the *London Journal*, N.Y., 1864, and other American collections.

Happiness, then lovely name, p. 685, ii. The cento "Saviour, Whom I fain would love" is in the Appleton *Ch. Hymn Book*, 1871, No. 1. The cento "Thou second crown of Heaven and Grace of prayer," in the American *Sabbath H. Bk.*, 1858. In H. M. Macgill's *Songs of the Christian Creed and Life*, 1876, No. 74, Sts. ii-iv. (=Objects of &c.") are *tr.* as "Jesu! for desiderata."

Happy Christian, God's own child. [*Adoption and Sanctification.*] Appeared in the *Lonin H. Bk.*, 1833, No. 2. H. Bonar's ed., 1856, and others, but always without author's name. It is in several modern collections, including Stopp's *Songs of C. & S.*, 1871; *Common Praise*, 1879, &c. **It is usually given in 6 st. of 4 l.**



HAPPY THE [APPENDIX II.] HAVERGAL, F. R. 1569

Happy the home, when God is there. *[A Christian Home.]* Appeared in Mrs. Mayo's *Sel. of Hys. & Poetry for the Use of Infant and Juvenile Schools and Families*, 3rd ed. 1846, No. 98, in 4 st. of 4 l. and entitled "The Happy Home," and signed "Mrs. W." It was repeated in the *Appendix to Sch. Hys.*, 1856, and later in several hymnals.

Harbaugh, H., p. 484, ii. From No. 2, "God most mighty, &c.," the cento, "Thou, by heavenly hosts adored" in the *Songs of Christian Praise*, N. Y., 1880, No. 668, is taken.

Harkenberg, Georg F. P. von, p. 485, i. No. iv. is *tr.* by W. Hansell in T. W. Chigwell's Unitarian *Hymns, &c.*, 1884, as, "If only God I have."

Hark! creation's Alleluia. *By E. H. Bickersteth.* [*Mistress.*] Written in 1870 for the Church Missionary Society and included in the 1876 ed. of the *Hy. Comp.*

Hark, hark my soul, p. 486, ii. *Tr.* into Latin by G. Moberly, in his *Sacred Allusions, &c.*, 1876, as "Ne tremito, fortur cantus angelorum."

Hark, hark the notes of joy, p. 256, i., ii. This hymn appeared in the *Evangelical Mag.*, Jan. 1818, p. 44, sign. "J. R.," and headed "A Missionary Hymn."

Hark! hark! the voice of ceaseless praise. *[Praise to Heaven.]* This appeared anonymously in Oliphant & Sons' *Sacred Poetry*, 2nd series, Edinburgh, n.d. (circa 1834), p. 301, in 6 st. of 4 l. in C. in Hall-and-el., and repeated in A.S. as, "Hark! hark! the voice of praise."

Hark how all the welkin rings, p. 627, i. The text as in *H. A. & M.* has been rendered into Latin by Sir Charles Wordsworth in his *Sacra Collatrices . . . Selecti Hymni Psalmique . . .* Lond., J. Murray, 1880, as: "Audite! cantant Angeli præconium."

Hark! how the gospel trumpet sounds. *C. Cole.* [*From Grace.*] From his *Three-fold Alphabet of New Hymns, &c.*, 1793, into Denham's *Sacred Melody*, 1837; *Evangelical Lyre*, 1838; *Evangelical London Bk.*, 1845, and others. (See p. 242, i.)

Hark, my soul, it is the Lord, p. 488, i. Rendered into Latin as "Audi, Anima! loquentem," by H. M. Macgill, in his *Songs of the Christian Creed & Life*, 1876.

Hark! the song of Jubilee, p. 630, i. The origin of this hymn is true act forth as a broadsheet which was used in Sheffield in 1810: "West Riding Missionary Anniversary, Sheffield, July 27, 28, and 29, 1810. Hymns, composed at the express desire of the London Missionary Society, with a special reference to the remembrance of Missionaries in the Countries of the East, and in the Georgian Isles of the South Seas," and sung at Ogle Fields Chapel, London, May 14, 1818. Hymn I. "Hark! the song of Jubilee." Hymn II. "Let there be light! thus spake the Word." In this broadsheet, "Hark! the song," &c., is in 6 st. of 2 l., and line 2 of st. iii. reads, "From the depths unto the skies." This hymn is No. 84 in the orig. *Hymns*, 1833, and not 88 as at p. 490, i.

Hark! the Voice Eternal. *J. Julian.* [*Processional.*] Written in 1871, and printed in the *Parish Hymnal*, Wrentham, and first printed as a broadsheet. It was included shortly after in Thring's Coll., 1882, and subsequently in several hymnals in Great Britain and America. It is the most widely used of the author's hymns.

Hark! those happy voices, saying. *[Praise to Jesus.]* This hymn, as in use in Sunday-schools, is from Mrs. Hastings's *Spiritual Songs*, 1831 (1833), No. 179 and 7. Hastings's original, being "Bless the Lord of life for ever." In the *Plymouth Coll.*, 1855, the two were united as one hymn (No. 261), and in this form it has been repeated in modern hymnals.

Hark! 'tis the watchman's cry. [*Advent.*] Anon. in *The Revival* (a periodical) in 1859. It was included in the *Hy. Comp.* in 1876, and later, in other important collections.

Hark! what celestial notes [sounds]. [*Christmas.*] This hymn has been traced to the Unitarian Coll. of *Hys. for Public Worship, &c.*, edited by B. Williams and others, and pub. at Salisbury, 1778 (p. 1102, ii.). Its well known American form is in Dallery's *Sel. of Ps. & Hys.*, Cambridge, U.S.A., 1825, No. 349; the Jubilee *Bk.*, 1858, No. 271, and others.

Harland, Edward, p. 491, i. He d. at Holston Hall, Cowick, June 8, 1868.

Harris, Frederick William, M.A., was b. in 1814, graduated at Trinity College, Cambridge (B.A. 1837, M.A. 1840). Taking Holy Orders in 1838, he became in 1853 Vicar of Medmenham, diocese of Oxford, and d. April 17, 1872. His excellent hymn, "It is finished! It is finished! all the untold agony" (*Good Friday*), is in Thring's Coll., 1882.

Harris, Thomas Lake, b. May 18, 1823. Under his name three hymns are given in the American Unitarian *Hys. of the Spirit*, 1864:—(1) "In every human mind we see" (*The Soul God's Temple*); (2) "Look up, O man, behold the same" (*God All in All*); (3) "O earth, thy poor is crowned and consecrated" (*Past, Present, and Future*).

I. Is. xxxiii. p. 492, ii. Other hymns in C. U. are:—
1. The most memorials of Thy grief (1742). *Holy Communion.*
2. To comprehend the great Three-One (1759). *Holy Trinity.*
3. Vain man, thy fond pursuits forbear (1759). *Death.*
4. When the blest day of Pentecost (1759). *Whitsuntide.*

Hart, Oliver, was b. at Warminster, Bucks County, Pennsylvania, July 4, 1723, entered the Baptist ministry in 1746; and d. at Haycock, Hunterdon County, Dec. 31, 1795. He was the author of "My Father, when I come to Thee" (*Prayer*), which is found in several Sunday school hymn-books. It was in the S. S. U. *B. Bk.* [1826]; the Silver Street *Sunday Scholar's Companion*, 8th ed., 1848; and later collections.

Hartsough, Lewis, was b. at Ithaca, New York, Aug. 31, 1828. Of his hymns the following are in C. U.:—
1. I hear Thy welcome voice. *The Divine Invitation.*
2. In the rifted Rock I'm resting. *Safety in Jesus.*
3. Lead me to the Rock that's higher. *Safety in Jesus.*
4. O who'll stand up for Jesus? *All for Jesus.*

Nos. 1–3 are in *I. D. Sankey's Sac. Songs & Solos*, 1874 (1 and 3 with music by Hartsough).

Haskell, Jefferson, b. in Thompson, Connecticut, Dec. 6, 1807, is the author of "*My* blood was in staining fast" ("Old Age"), in *J. W. Dadmun's Melodeon*, 1860, No. 11, and the *New Golden Shower*, N. Y., 1865.

Hasloch, Mary. Author of "Christian, work for Jesus" (*S. S. Hymns*), in the Cong. *Ch. Hys.*, 1887, &c.

Hast Thou hidden, gracious Lord. *St. Brandon.* [*Sunday S. Anniversary.*] From his *Hys. and Verses*, 1873, p. 39.

Hast thou within a care so deep? [*Strength in time of Need.*] This hymn, in Hatfield's *Church H. Bk.*, N.Y., 1872, and other hymnals, is attributed in the Salop. which was, to "Mrs. A. Julius, 1859."

Haste, my spirit, flee away. [*Death Anticipated.*] Anon. in Rivington's *Pr. & Hys.*, 1708, No. 386.

Hastings, T., p. 496, i. Additional hymns are:—
1. Children hear the wondrous story; and "Sinners, hear the melting story," are altered forms of No. 26, in the orig. *Hymns*, 1833, and not 88 as at p. 490, i.
2. Father, we for our children plead. *On behalf of children.*
3. Forgive my folly, O Lord most holy. *Lent.*
4. Hosanna to the King, That he, &c. *Praise to Jesus.*
5. I look back to Thee, O Lord, alone. *Pardon desired.*
6. Jesus, full of every grace. *Pardon desired.*
7. O why should gloomy thoughts arise? *The Mourner Encouraged.*
8. Peace to them, O favoured one. *Peace in Jesus.*
9. Saviour, hear us through Thy merit. *Forgiveness.*

Nos. 1–3, 5, 6, 8, and 9 in his *Spiritual Songs for Social Worship*, 1831 (1833), No. 9 in his *Mother's H. Bk.*, 1834, and his *Devotional Hys.*, 1850; and Nos. 4, 5 & 8 in his *Devotional Hys.*, 1850.

Hatch, Edwin, D.D., was b. at Derby, Sep. 4, 1835, and educated at Pembroke College, Oxford, B.A., in honours, in 1857. After holding important appointments in Canada, he returned to England and became Vice-Principal of St. Mary Hall, Oxford, 1867; and Rector of Purleigh, 1867. (See also *Creeds*[ed]. He d. Nov. 10, 1889. His hymn-writing was limited to the following:—1. "Breathe on me, Breath of God" (*Whitsuntide*.) 2. "Breathe on me, Breath of God." (*Whitsuntide*.) Dr. Hatch's hymns were pub. in his posthumous *Towards Fields of Light*. Lond. 1890.

Havergal, Frances Ridley, p. 496, i. Miss Havergal's Poetical Works were pub. in 2 vols. in 1884 (Lond., J. Nisbet); and the hymns therein are accompanied by notes. From these vols., and the Rev. Mem., we gather the following facts concerning additional hymns in C. U.:—
1. In God's great field of labour. *Work for Christ.*



1570 HAVERGAL, W. H. [APPENDIX II.] HILARY, ST.

Written Feb. 27, 1867, and pub. in her *Ministry of Song*, 1869, and later works. In Sleppy's *S. of Grace and Glory*, 1872, it begins with st. ii., "Sing to the little children." 2. Jesus, I am resting, resting. *Rest in Jesus.* Written and relates true incidents "in that life." [Rev. Mem.]

2. Only a mortal's power. *Consecration of Self to Christ.* Pub. in her *Loyal Responses*, 1878, in 7 st. of 4 l., and headed "Only." In *Common Praise*, 1879, st. ii.–iv., are given for *Confirmation* as, "Only our heart to give."

3. Through the yesterday of ages. *Jesus always the same.* Written at Leamington, Nov. 1876, and pub. in her *Loyal Responses*, 1878.

4. What hast Thou done for me, O Thou my mighty Friend. *Good Friday.* Written at Leamington, Jan. 1877, and pub. in *Loyal Responses*, 1878.

5. Yes, He knows the way is dreary, p. 498, i. 15. Written at Leamington, Jan. 1877, and pub. in *Loyal Responses*, 1878, and first printed as one of Parlane's leaflets; then in *Lyra Britannica*, 1867; and later, in several of her books. It was "suggested by a letter from her niece, A. M. S., at school, and written to console her when weary, lonely, and the only absentee at the rejoicings for her brother J. H. S.'s coming of age." [Rev. Mem.]

Havergal, W. H., p. 498, i. Other hymns are:—
1. Lord, if judgments now are waiting. *Second Advent.* Pub. in W. Caton Wilson's *Ps. & General Psalmody*, 1848; in *Kennedy*, 1863, &c.

2. Remember, Lord, Thy word of old displayed, *Missions.* "Composed for a special prayer-meeting for missionary labourers, held in the author's schoolroom in the parish of St. Nicholas's, Worcester." (W. H. Havergal's *Memorials and Home*, 1873, where the original text is also given.)

It must be noted that **No. 17, at p. 499, ii.**, "Sing the trumpet of salvation," was first pub. in A Coll. of *Original Airs* adapted to *Hys., &c.*, 1856.

Hawkins, Hester T., née **Lewis,** wife of Joshua Hawkins, of Bedford. In 1865, Mrs. Hawkins pub. *The Home H. Bk., A Manual of Sacred Song for the Family Circle.* Lond., Novello & Co. To this collection she contributed 14 hymns and tunes, signed "H. T. H." For home use we know of no book of equal comprehensiveness and merit. The music also is well adapted to the family circle.

Hawks, Annie Sherwood, p. 452, ii. Mrs. Hawks, who was an American Baptist, d. in 1872.

Hawley, H. H., author of "There is a hope, a blessed hope" (*Hope in Christ*), which appeared in A. C. Thomas's *Hys. of Zion*, 1850, was b. in Lewis County, New York, April 10, 1817. In 1881 he pub. *The Irish Songs of Jesus for S. Schools and Incidental Meetings*, to which he contributed seven hymns. The music of this collection is mainly by Mr. Hawley.

Hayward. Under this name the hymn "Welcome, delightful morn" (*Sunday Morning*), was given in Dobell's *New Coll.*, 1806, No. 505, in 3 st. of 6 l., and has been repeated in a few American hymnals, including *Hys. of the Faith*, N.Y., 1867, and others.

He bids us come, His voice we know. This is taken from "And are our eyes so quickly fed?" p. 85, ii.

He came, the King of Kings. Part of H. F. Lyte's "Whom shall we love like Thee?" p. 797, i. 21.

Hear Thy children's hymn of praise. *[Praise.]* By Elizabeth Anne Hall, daughter of E. R. Hall of Monkhouse, Cumberland, and wife of Rev. Edward Hall, 1862 to the Rev. G. H. Curteis, M.A., Canon of Lichfield Cathedral, and Principal of the Lichfield Theological College. Mrs. Curteis composed the music to 12 songs and 2 hymns for children. These were pub. in 1869 as *The Children's Hour.*

Hear us, holy Saviour. *[A Child's Prayer.]* This hymn is usually attributed to W. Spark, Mus. Doc., of Leeds, but in error. Dr. Spark says he found it in an old Crystal Palace Juvenile Festival Concert Programme, and that he composed the tune for the words at once. Hence the error of associating the authorship with his name.

Hear we (ye) not a voice from heaven. *Frances N. Cheltnam.* [*Early Piety.*] Taken from the *Family Choir*, 1846, for the Sup. *Ps. and Hys.*, 1855.

Heath, George, became pastor of a Presbyterian Church at Honiton, Devon, in 1776, and d. in 1815. He pub. a *History of Bristol*, 1797. Also *Hys. and Poetic Pieces, Chiefly Designed for Private Worship of the Deity*, Bristol, 1781, from which "My soul, be on thy guard" (*Stedfastness*), is taken.

Heavenly Father, all creation. *A. T. Russell.* [*Holy Family.*] Contributed to T. Mautton's *Choral H. Bk.*, 1861, No. 713, in 3 st. of 10 l.

Heavenly Father, grant Thy blessing. On the teaching, &c. [*Opening of a Sunday School.*] Anon. in the American Sunday S. Union *Union Hys.*, 1910.

Hedge, Frederick H., p. 504, i. He d. at Cambridge, U.S.A., Aug. 21, 1890.

Help us, O Lord, with humble minds. [*Confession of Sin.*] Anon. in Dr. Cotterill's *Sel. of Ps. & Hys.*, Edin., 1810, No. 92, in 6 st. of 4 l. Also in Sleppy's *Songs of G. & G.*, 1872. It is sometimes attributed to T. Cotterill, but upon insufficient authority.

Hensel, Luise, p. 510, ii. No. v. "O Sorge," &c., appeared in Fischer's *Songs for Lent*, 1844, p. 289.

Herbert, Algernon, s. of Henry Herbert, Earl of Carnarvon, was b. July 15, 1792; educated at Christ Church, Oxford, B.A. 1815; and was a Fellow of Merton 1814–1851. He practised at the Bar for some years, and d. June 21, 1865. He was the author of several poems, some of which, chiefly Welsh, and other subjects, had his hymn-writing was limited.

Hereford Rivetary, pp. 178, ii., 1056, ii.

Hereford Missal, p. 1054, ii.

Here on earth, where foes surround us. [*Passion-tide.*] By "S. J. W." in the *British Magazine*, Sept. 1838. In *Kennedy*, 1863, &c.

Heri mundus, p. 513, i. In the Paris ms. Lat. 1139, of the 11th cent. (T. 170), this hymn begins "Mundus heri lætabatur."

Herr, des Tages Hüter, p. 515, i. This was written in April, 1827.

Herrnschmidt, J. D., p. 515, i. Two additional hymns by this writer have been tr. into English, viz.:—
1. Er wird es thun, der frommte treue Gott. Trust and Consolation. In 1724, No. 399, in 9 st., and the Berlin *G. L. S.*, ed. 1863, No. 634. *Tr.* as: "Our God is truth, nor faileth in His word," at No. 127 in the *Moravian H. Bk.*, 1886.

2. Wie sollten denn Holden mit freudigen Zungen. In 1724, No. 168, in 10 st., and the *Berliner G. L.*, 1778, No. 598. *Tr.* as: "With hearts and with voices, O praise ye the Lord," as No. 139 in the *Moravian H. Bk.*, 1886. [J. M.]

Herschell, Esther, née **Fuller-Maitland,** eldest sister of Frances S. Colquhoun, p. 1057, i., was born in 1803; married to the Rev. Ridley Herschell; and d. April 6, 1862. She contributed anonymously two hymns—(1) "Come, three sorrows, fearless, quell" (*Transcendent*); and (2) "Jesus, Lord, I look to Thee" (*Longing for the Beatific Vision*), to the Appendix to her brother's Coll. entitled *Hys. for Private Devotion*, &c., 1827 (see p. 774, i.)

He's come, let every knee be bent. All hearts now joys, &c. [*The Conqueror.*] This hymn in 8 st. is found in a small collection of hymns appended to a Sermon by Arthur Bedford, 1705. In its modern form of 4 st. it is in Spangenberg's *Coll.*, 1845, No. 76, the *Hys. Praise Bk.*, 1871, and others.

Hewett. This name, and the date 1836, are given in Spurgeon's *O. O. H. Bk.*, 1866, to "Come, poor sinner, come and see" (*Invitation*), on the authority of D. Sedgwick (q. won.)

Hewett, J. W., p. 525, i. Mr. Hewett d. at Claybrooke, near Lutterworth, April 25, 1886.

Hewlett, Ebenezer, M.A., was educated at King's College, London, and became Rector of St. Paul's, Charlton-on-Medlock, Manchester, 1862. He has written several hymns which have been issued as leaflets. One of these, "Hymn to 1868," Faithful pilgrim, homeward wending" (*Pilgrim's Song*), was included in Sleppy's *Songs of G. & G.*, 1872.

Heyl, Louis, several of whose *trs.* from the German are in the *Sunday Lutheran Hymnal*, Columbus, Ohio, 1868, is a Custom House officer in Philadelphia.

Hic repausaturum generator fons animarum, p. 521, i. Read in addition:—The text of this hymn is found in one of the Epistles of Possitius Meropius Paulinus, and is given in his *Epistolæ et Poemata*, Paris, 1516, f. 98 b. Also in *Migne's P.P. Lat.* lxi. col. 325, as one of the Epistles to Severus (Ep. 32). [J. M.]

Hilary, St., p. 522, ii. At the end of the article read on:—A fragment of St. Hilary's *Liber Hymnorum* has been discovered by Dom Germain Morin, and, apparently written at Monte Cassino about the 11th cent. See his *Le Canon de la Messe et la Liturgie Gallicane avant Charlemagne*, Rome, 1893, p. 27.

Hilary, St., p. 523, i. Additional hymns are:—
1. Adsis precamur, Sancte. *Evening.*
2. Adsit precamur gratia. *Morning.*
3. Ante Dei conspectum. *Morning.*
4. Ante luciferum genitus. *Christmas.*
5. Ante omne initium. *Morning.*
6. Ante omnia Deus. *Morning.*
7. Ante omnium creator. *Morning.*
8. Ante omnium Deus. *Morning.*
9. Ante omnium quæ cernimus. *Morning.*
10. Ante omnium quæ conderet. *Morning.*
11. Ante omnium quæ cernimus. *Morning.*
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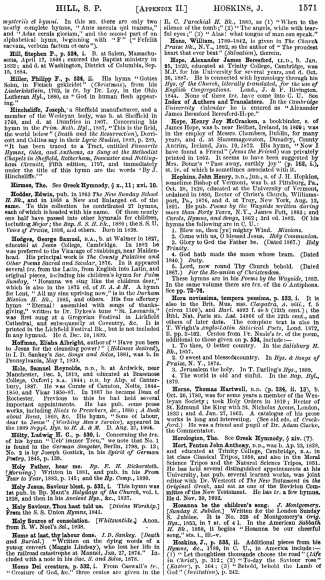
97. Ante omnium quæ cernimus. *Morning.*
98. Ante omnium quæ conderet. *Morning.*
99. Ante omnium quæ cernimus. *Morning.*
100. Ante omnium quæ conderet. *Morning.*



HILL, S. P. [APPENDIX II.] HOSKINS, J. 1571

mysteria et hymni. In this no. there are only two nearly complete hymns, "Ante mercia cyl maxima," and "Adae cerula gloriam," and the second part of an alphabetical hymn, beginning with "F" ["Felicia sacrata, verbum factum et nobis"].

Hill, Stephen P., p. 526, i. b. at Salem, Massachusetts, April 17, 1806; entered the Baptist ministry in 1833, and d. at Washington, District of Columbia, Sept. 18, 1864.

Miller, Philipp F., p. 526, ii. His hymn "Gottes Sohn, in Fleisch gekleidet." (*Christmas*), from his *Liederbüchlein*, 1760, is *tr.* by Dr. Lay, in the Ohio Lutheran *Hyb.*, 1880, as "God in human flesh appearing."

Ritchaliffe, Joseph, a Sheffield manufacturer, and a member of the Wesleyan body, was b. at Sheffield in 1790, and d. there, Dec. 1, 1869. His only hymn in the *Prim. Meth. Hyl.*, 1837, "This is the field, the world below" (*Death and the Resurrection*), Dorrett and Collins say in their *Lyric Studies*, 1889, p. 209, "It has been traced to a Tract, entitled *Pleasurable Hymns, Odes, and Anthems, as Sung at the Methodist Chapel in Sheffield, Rotherham, Doncaster and Nottingham*, 1790, fifth edition, 1797, and unmutilated under the title of this hymn are the words 'By J. Hinchcliffe.'"

Norman, Thos. See **Greek Hymnody, § x., 11; xvi. 10.**

Holder, Edwin, pub. in 1843 *The New Sunday School H. Bk.*, and in 1850 a New and Enlarged ed. of the same. This contained 200 hymns, 100 of which were each of which is headed with his name. Of these nearly one half have passed into other hymnals for children, including *Major*, *the Sup. S. S. H. Bk.*, 1889; the S. S. U. *Voice of Praise*, 1868, and others. Born in 1838.

Hodges, George Samuel, B.A., b. at Walmer in 1827, educated at Jesus College, Cambridge. In 1859 he was preferred to the Vicarage of ruddings, near Maidenhead. His principal work is *The County Palatine and Other Poems* (sacred and secular), 1876, in it appeared several *trs.* from the Latin, from English into Latin, and from German. His hymn "Hosanna we sing like the children dear," which is also in the 1875 ed. of *H. A. & M.*. A hymn for Lent, "All my sins uprising new," is in the *Durham Mission H. Bk.*, 1885, and others. His fine offertory hymn "Eternal" assembled with songs of thanksgiving," written by Dr. Dykes's tune "St. Lazarus," was sung at the Festival of the Sons of the Clergy in Lichfield Cathedral, and subsequently at Coventry, &c. It is printed in the Lichfield Festival Bk., but is not included in any hymnal. He d. Dec. 18, 1870.

Hoffman, Elisha Albright, author of "Have you been to Jesus for the cleansing power?" (*Holiness desired*), in I. D. Sankey's *Sac. Songs and Solos*, 1881, was b. in Pennsylvania, May 7, 1839.

Hole, Samuel Reynolds, D.D., b. at Ardwick, near Manchester, 1819, educated at Brasenose College, Oxford, B.A., 1844; D.D. by Abp. of Canterbury, 1887. He was Curate of Caunton, Notts, 1844-1850, and Vicar 1850-87. In 1887 he became Dean of Rochester. Previous to this he had held several important appointments. He has pub. some prose works, including *Hints to Preachers, &c.*, 1880; *A Book about Roses*, 1869; *A Little Tour in Ireland*, 1859; *Our Sunday Afternoons*, 1867; *Memories of Dean Hole*, 1892, and *Then and Now* (a novel), appeared in the 1889 *Sunday Hym. to H. A. & M.* D. July 27, 1904.

Hiltz, Ludwig H. C., p. 530, i. Concerning the *trs.* of his hymn "Ueb' immer Treu," we note that No. 1 is found in the *German Songster*, Berlin, 1798, p. 12; No. 2 is by Joseph Gostick, in his *Spirit of German Poetry*, 1846, p. 130.

Holy Father, hear me. *Ps. F. H. Hilderstith.* Written in 1872, and pub. in the *Sunday Sch. Hymn Bk. for the Poor*, 1883, p. 141; and the *Ps. Comp.*, 1898.

Holy Jesus, Saviour blest, p. 531, i. This hymn was included in Dr. Mant's *Holyday of the Church*, vol. i., 1838, and then in his *Ancient Hym.*, &c., 1837.

Holy Saviour, Thou hast told us. [*Divine Worship.*] From the S. S. Union *Hymns*, 1841.

Holy terrors of consolation. [*Whitsuntide.*] Anon. from S. Bartlett's *Sel.*, 1844.

Home at last, thy loving arms. *I. D. Sankey.* [*Death and the Resurrection.*] Written on the dying words of a young convert (Maggie Lindsay), who lost her life in the railroad catastrophe at Mannel, Jan. 27, 1874." Included with a note in his *Sac. & Sol. Solos*, 1875.

Homo Dei creatura, p. 532, i. From Caswall's *tr.*, "Creature of God, &c." three centos are given in the R. C. *Parochial H. Bk.*, 1883, as (1) "When to the silence of the tomb?" (2) "The angels, while with tearful eyes:" (3) "Alas! what tongue of man can speak."

Hone, William, 1780-1842, is given in *The Church Praise Bk.*, N.Y., 1882, as the author of "The proudest heart that ever beat" (*Salvation*), therein.

Hope, Alexander James Beresford, M.P., b. Jan. 25, 1820, educated at Trinity College, Cambridge, B.A. M.P. for his University for several years, and d. Oct. 26, 1887. He is connected with hymnology through his *Hys. of the Church, literally translated, for the use of English Congregations*. Lond., J. & F. Rivington. 1844. None of these *trs.* have come into C. U. See **Index of Authors and Translators.** In the *Cambridge Hymnal* Mr. Beresford is referred to as "Alexander James Beresford-Hope, M.P."

Hope, Henry Jay McCracken, a bookbinder, s. of James Hope, was b. near Belfast, Ireland, in **1846**; was in the employ of Messrs. Chambers, Dublin, for many years, and d. at Shannonagroon, Donaghy, County Antrim, Ireland, Jan. 19, 1873. His hymn, "Now I have found a friend" (*Jesus the Friend*) was privately printed in 1862. It seems to have been suggested by Miss Havergal's "I have found a friend." **p. 535, i.**, 9, 10, 11, 12, of which is sometimes associated with it.

Hopkins, John Henry, D.D., Jun., s. of J. H. Hopkins, sometime Bishop of Vermont, was b. at Pittsburg, Pa., Oct. 28, 1820, educated at the University of Vermont, ordained in 1850, Rector of Christ's Church, Williamsport, Pa., 1876, and d. at Troy, New York, Aug. 13, 1891. He has pub. *Carols, Hymns, and Songs*, 1857; *Hymns more than Forty Years*, N.Y., James Pott, 1881; and *Carols, Hymns, and Songs*, 1862; 3rd ed. 1865. Of his hymns the following are in C. U.:—

1. Move on, thou [ye] mighty Wind. *Missions.*
2. Come with us, O blessed Jesus. *Holy Communion.*
3. Glory to God the Father be. (Dated 1867.) *Holy Trinity.*
4. God hath made the moon whose beam. (Dated 1846.) *Unity.*
5. *Lord*, now round Thy Church behold. (Dated 1867.) *For the Re-union of Christendom.*

These hymns are in his *Poems by the Wayside*, 1883. In the same volume there are *trs.* of the *O Antiphons*. See **pp. 75-76.**

Hora novissima, tempora pessima, p. 533, i. It is found in the Sarum Hours, Paris, 1527, fol. 172 (Lit. Cotton 1106), and *Horæ*, 1531, f. 44 b (12th cent.), the Brit. Nat. Paris ms. *Lat.* 14866 of the 12th cent., and others of later date. The complete text is also in T. Wright's *Anglicanian Satirical Poets*, Lond. 1872, ii. pp. 2-32. Centos from Dr. Neale's *tr.* of the poem, additional to those given on **p. 534**, include:—

1. Christ comes, O belter country. In the *Salisbury H. Bk.*, 1857.
2. O sweet and blessed country. In *Hys. & Songs of Praise*, N. Y., 1874.
3. Jerusalem the holy. In T. Darling's *Hys.*, 1889.
4. The world is old and sinful. In the *Sup. Hyl.*, 1879.

Horne, Thomas Hartwell, D.D. (**p. 536, ii. 13**), b. Oct. 20, 1780, was for some years a member of the Wesleyan body, but joined the Church of England. He was Rector of St. Edmund the King with St. Nicholas Acons, London, 1833; and d. Jan. 27, 1862. A catalogue of his many works is long and interesting. (See old eds. of *Crockford.*) He was a friend and pupil of Dr. Adam Clarke, the Commentator.

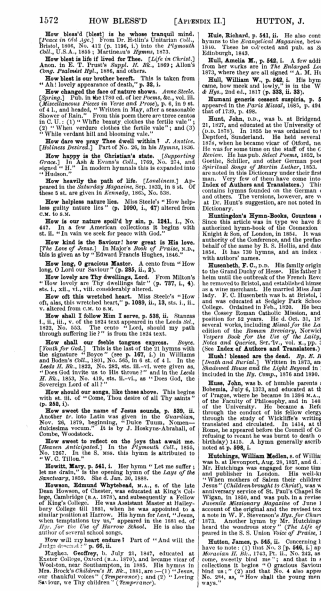
Horologius, Tha. See **Greek Hymnody, § xiv. (7).**

Hort, Fenton John Anthony, B.D., was b. Apr. 23, 1828, and educated at Trinity College, Cambridge, B.A., 1851, M.A., 1854, B.D., 1878. He was 2nd Wrangler and Senior Classic Tripos and the Natural Science Tripos, 1851. He has held several distinguished appointments at his University, has pub. several learned works, was joint editor with Dr. Westcott of *The New Testament in the Original Greek*, 1881, and author of the "Revision Committee of the New Testament." He has *tr.* a few hymns.

Hosanna be the children's song. *J. Montgomery.* [*Sunday S. Jubilee.*] Written for the London Sunday S. Jubilee. It is No. 228 of Montgomery's *Org. Hys.*, 1853, in 7 st. of 4 l. In the American *Sabbath H. Bk.*, 1858, it begins "Hosanna be our cheerful song," etc. i. 228.

Hosanna to the Son of David, p. 535, ii. Additional pieces from his *Hymns, &c.*, 1708, to C. U., in America include:—(1) "Let thoughtless thousands choose the road" (*Life in Christ*), p. 312; (2) "To-day the Saviour rose" (*Easter*), p. 264; (3) "Behold, behold the Lamb of God" (*Invitation*), p. 262.

1572



1572 HOW BLESS'D [APPENDIX II.] HUTTON, J.

How bless'd (blest) is he whose tranquil mind. ["Trance en Old Age."] From Dr. Estlin's Unitarian collection, Bristol, 1806, No. 413 (p. 1126, i.) into the *Plymouth Coll.*, 1855, No. 1260, and the *Hymnary*, 1872.

How blest is life, if Jesus be Thine. [*Life in Christ.*] Appeared in R. Francis' *Songs of Zion*, 1742; Allen's *Cong. Psalmist Hyl.*, 1886, and others.

How blest is our brother bereft. This is taken from "All lovely appearance of death," **p. 36, i.**

How changed the face of nature shows. *Anne Steele.* [*Spring.*] Pub. in **1760** vol. of her *Poems*, &c., vol. iii. (*Miscellaneous Pieces in Verse and Prose*), p. 6, in 9 st. of 4 l., and headed, "Written in May, after a seasonable Shower of Rain." From this poem there are three centos in C. U., (1) "Behold the glorious morning sun," in 4 st.; (2) "What verdure clothes the fertile vale"; and (3) "While verdant hill and blooming vale."

How dare we pray Thee dwell within! *J. Austice.* [*Holiness Desired.*] Part of No. 20, in his *Hymns*, 1836.

How happy is the Christian's state. [*Supporting Grace.*] In Ash & Evans's Coll., 1769, No. 274, and signed "H." In modern hymnals this is expanded into "Hudson."

How heavily the path of life. [*Loneliness.*] Appeared in the *Sabersday Magazine*, Sep. 1835, in 8 st. Of these 5 st. are given in *Kennedy*, 1865, No. 620.

How helpless nature lies. Miss Steele's "How helpless guilty nature lies" (**p. 1205, i., 87**) altered from C.W. to S.W.

How is our nature spoil'd by sin, p. 1241, i. No. 447. In a few American collections it begins with st. ii. "In vain we seek for peace with God."

How kind is the Saviour! how great is His love. [*The Love of Jesus.*] In Mylne's *Book of Praise*, 1836, this is given as by "Edward Francis Hughes, 1846."

How long, O gracious Master. A cento from "How long, O Lord our Saviour" (**p. 1205, ii., 2**).

How lovely are Thy dwellings, Lord. From Milton's "How lovely are Thy dwellings fair" (**p. 707, i., 6**) altered from C.W. to S.W. and other changes.

How oft this wretched heart. Miss Steele's "How oft, alas, this wretched heart," **p. 1039, ii., 13**, etc. i., ii. v. altered from C.W. to S.W.

How shall I follow Him I serve, p. 536, ii. Stanzas I., II., III., v. of the 1824 text appeared in the Leeds *Mer.*, 1832, No. 853. The cento "Lord, should my path through suffering lie?" is from the 1824 text.

How shall our feeble tongues express. *Hogue.* [*Truth for God.*] This is the last of the 21 hymns with the signature "Hogue" (see **p. 107, i.**) in Williams & Boden's *Man. of Praise*, 1819. It is in the 1836 ed. of *Lindy H. Bk.*, 1855, No. 395, sts. iii.-vi. were given as "Does God invite us to His throne?" and in the *Leeds H. Bk.*, 1853, No. 419, sts. ii.-vi., as "Does God, the Sovereign Lord of all!"

How should our songs, like those above. This begins with st. iii. of "Come, Thou desire of all Thy saints" (**p. 332, i.**).

How sweet the name of Jesus sounds, p. 539, ii. In Rippon's *Bap. Sel.* this was given as by "Doddridge, Nov. 26, 1755, beginning, 'Dear Name, Source of dulcinéa vocum.'" It is by *J. Hazlop-le-Alvaldall*, of Cowlin, Woodstock.

How sweet to reflect on the joys that await me. [*Heaven Anticipated.*] In the *Plymouth Coll.*, 1855, No. 1247. In the S. Sca. this hymn is attributed to "W. C. Tilton."

Hewitt, Mary, p. 541, i. Her hymn "Let me suffer: Thou, Lord, wilt see" is in the 1st ed. of the *Lays of the Sanctuary*, 1836. She d. Jan. 30, 1864.

Hewson, Edmund Whytehead, M.A., s. of the late Thos. Hewson, of Chester, was educated at King's College, Cambridge (B.A., 1878), and subsequently a Fellow of King's College. He was Assistant Master at Haileybury College till 1881, when he was appointed to a similar position at Harrow. His hymn for Lent, "Jesus, when temptation's cry we," appeared in the 1881 ed. of the *Harrow School H. Bk.* He is also the author of several school songs.

How will my heart endure! Part of "And will the Judge descend?" **p. 66, ii.**

Hughes, Geoffrey, b. July 21, 1847, educated at Exeter College, Oxford (B.A. 1870), and became vicar of Woolston, near Southampton, in 1885. His hymns in Mrs. Brock's *Children's H. Bk.*, 1881, are—(1) "Jesus, our thankful voices" (*Temperance*); and (2) "Loving Saviour, we Thy children." (*Temperance*).

Huie, Richard, p. 541, ii. He also contributed many hymns to the *Evangelical Magazine*, between 1810 and 1816. These he collected and pub. as *Sacred Lyrics*, Edinburgh, 1843.

Hull, Amelia M., p. 542, i. A few additional hymns by Miss Hull are in her *Sel. from Hymns for the Church Service*, 1873, where they are signed "A. M. H."

Holl, William W., p. 542, i. His hymn "Once He came, how meek and lowly," is in the Wellington *Ps. & Hys.*, 2nd ed., 1817 (**p. 535, ii. 33**).

Humani generis consors auspicia, p. 542, ii. This appeared in the *Paris Missal*, 1685, p. 494, and then in that of 1738, p. 698.

Hunt, John, D.D., was b. at Bridgend, Perth, Jan. 21, 1827, and educated at the University of St. Andrews (B.A. 1848). In 1855 he was ordained to the curacy of Deptford, Sunderland. He held several curacies to 1867, when he became vicar of Ryhope, near Sevenoaks. He has pub. *Advent Hymns*, 1865, and *Christmas Hymns*, 1866. He has pub. *Select Poems*, 1855, being *trs.* from Goethe, Schiller, and other German poets. Also *The Spiritual Songs of Martin Luther*, 1865. These *Songs* are noted in this Dictionary under their first lines in German. He has also pub. *Christian Counsel*, 1870. (See **Index of Authors and Translators.**) This volume contains hymns founded on the German of Zinzendorf and others. The versions, however, are very free, and, at Dr. Hunt's suggestion, are not noted in detail in this Dictionary. [J. M.]

Huntingdon's Hymn-Books, Countess of, p. 543, i. Since this article was in type we have found that an authorized hymn-book of the Connexion was pub. by Lady Fanny in 1764, entitled *Hymns for the use of the Authority of the Conference*, and the preface is signed on behalf of the same by B. S. Hollis, and dated September, 1854. It has 156 hymns, and an index of first lines with authors' names.

Hunnebell, F. G., D.D. His family originally belonged to the Grand Duchy of Hesse. His father lived at Mannheim until the outbreak of the French Revolution, when he removed to Bristol, and established himself in business as a merchant. His mother was a member of the Moravian body. F. G. Hunnebell was b. at Bristol, May 26, 1796, and was educated at Sedgley Park School and Oscott College. Ordained in Feb., 1820. He became Priest of the Canary Roman Catholic Mission, and returned his province for 42 years. He d. Dec. 27, 1872. He pub. several works, including *Spiritual Manual*, 1844; the 2nd edition of the *Roman Breviary*, Norwich, 1850; and *Vespers Book for the Use of the Laity*, Lond. 1841. (*Notes and Queries, Ser. IV.*, vol. x., pp. 365, 398, 441. (See **Index of Authors and Translators.**)

Hush! blessed are the dead. *Bp. E. H. Bickersteth* (*Death and Burial.*) Written in 1875, and pub. in the *Shadowed House* and the *Light Beyond* in 1874. It was included in the *Ps. Comp.*, 1876 and 1880.

Huss, John, was b. of humble parents at Husssinetz, Bohemia, *circ.* 1373, and educated at the University of Prague, where he became in 1396 M.A., in 1401 Dean of the Philosophical Faculty, and in 1402 Rector of the University. He became a Reformer, partly through the conduct of his fellow clergy, and partly through the study of WIKLIFE's writings, which he translated and circulated. In 1414, at the citation of Pope John XXIII., he appeared at the Council of Constance, refusing to recant he was burnt to death on July 6 (his birthday) 1415. A hymn generally ascribed to Huss is noted at **p. 598, i.**

Hutchings, William Mollen, s. of William Hutchings, was b. at Devonport, Aug. 29, 1827, and d. May 21, 1876. Mr. Hutchings was engaged for some time as a printer and publisher in London. His well-known hymn, "When mothers of Salem their children brought to Jesus," was written for the Sunday School Centenary anniversary service of St. Paul's Chapel Sunday School, Wigan, in 1860, and was pub. in a revised form in the *Juvenile Missionary Magazine* of June 1860. A full account of the original and the revised texts is given in a note in W. F. Stevenson's *Hys. for Church and Home*, 1873. Another hymn by Mr. Hutchings, "We have a Saviour, we have a Comforter" (*Holy Spirit*), appeared in the S. S. Union *Voice of Praise*, 1868.

Hutton, James, p. 545, ii. Concerning his hymns we have to note:—(1) that No. 3 (**p. 546, i.**) appeared in the *Moravian H. Bk.*, 1754, Pt. ii., No. 548, as "Ah Love! come, sweetly bind me"; and that in some modern collections it begins "O gracious Saviour (Shepherd), bind me:" (2) and that No. 4 also appeared in 1754, No. 294, as, "How shall the young men cleanse their ways."

1573

Hutton, William Pepperell, sometime Vicar of St. Bridget's, Chester, b. Aug. 7, 1804, d. Aug. 7, 1856. His hymn, "Child of sorrow, love, forsaken" (*Comforter in Affliction*), is in Drummond & Grenfell's *Ch. of England Hy. Bk.*, 1852.

Hymnarium. In regard to the nos. (1) at p. 647 we have received word that Jebb's MS. (a) that in Trinity College, and (b) that in the Franciscan Convent (St. Isidore's). On a recent visit to Ireland the Rev. G. M. Dreves, S.J. (see p. 663, i., &c.) kindly collated both mss. Besides the hymns indexed at pp. 647-651, they contain also:—

1. "Alleluia pangamus omnitus." 2. "Adoral Domine." 3. "Ad cenam Agni." 4. "Christo qui lux es et dies." 5. "Christi Puerle in dextera." 6. "Iesu fulgor claritatis." 7. "Hymnum dicat turba fratrum." 8. "Placidi dies fert orbita."

Of these No. 7 is contained in both mss.; Nos. 1, 2, 5, 6, 8 only in a; Nos. 4, 5 only in b. No. 2 is marked as by "Gregorius Papa," and No. 3 as by "Augustinus," and is an alphabetical hymn in rhythmical prose.

Another ms. of interest has been collated since this article was electrotyped, viz., the *Arundel* 155 in the Brit. Mus. This contains, at ff. 147-149, a Hymnarium written in England in the 13th cent. The hymns therein contained are all indexed at pp. 647-651, except the following:—

1. "Decantemus en cantemla." 2. "Fera presencia colebret dial." 3. "Panditur mundus simul omnis illi." 4. "Per te nitescat fex Deus." All of these are noted at pp. 551-554, but from later mss.

Note also that at p. 548 the hymn contained in the ms. b* in the Christe Redemptor omnium, *Conserva* (see Christe . . .), in Pars A, p. 551, under (a) read "a Hymnarium of circa 1240."

Hymnum canentes, p. 556, i. Read *fr.* No. 3 thus:—"A voice from Ramah there was sent."

I

I am hated, Lord, by those. *W. Allen.* [*Ps. lix.*] From his *Ps. & Hys.*, 1539.

I am Thine own, O Christ. [*Self Consecration to Christ.*] This hymn is given in Reeve's *Songs of G. & C.*, 1864, as by "Miss Havergal." [F. R. H.]

I do not open because my soul. [*Faith.*] This is given in W. Bingham's *Church Songs, N. Y.*, 1880, as by "Frank B. St. John, 1878."

I feed by faith on Christ, my Bread. Part of "Communion of my Saviour's blood," p. 555, i.

I go: the poor, My poor are with you still. *Sir H. Beckwith.* [*Offertory for the Poor.*] Written at Punnamamary, S. Wales, in 1883, and pub. in his *From Year to Year*, 1885, p. 91. Also in the *Hy. Comp.*, 1890.

I have a home above, p. 556, i. We find that this hymn was written as early as 1833, and that it was included in the Plymouth Brethren's *A Few Hys. and some Spiritual Songs* added 1838 *for the Lolla Rook.*

I have a Saviour, He's pleading in glory. [*Praying for Others.*] This is given in J. D. Sankey's *Sac. & Solos*, 1875, as by "S. D'M. Clough."

I heard the voice of love divine. *Charlotte Elliott.* [*Resignation.*] Added as No. 44 in 5 st. of 4 l. to the *Invalid's H. Bk.*, 1834.

I love the Lord Who died for me. *J. Cennick.* [*Love to Christ.*] In the English *Moravian H. Bk.*, 1789, No. 1, and in Cennick's *Sac. Hys.*, 1741.

I love to sing of heaven. [*Heaven Anticipated.*] Anon. in the American Bap. *Devotional Hys., &c.*, 1864.

I love to think of the heavenly land. [*Heaven.*] Anon. in the American *New Golden Censer*, 1844, in J. D. Sankey's *Sacred S. & S.*, 1878, &c.

I loved thee, daughter of my heart. *J. Montgomery.* [*A Mother's Lament.*] Pub. in his *Pelican Island*, 1828, in 8 st. of 4 l., as "A Mother's Lament on the death of her Infant Daughter." In Martineau's *Hymns, &c.*, 1873.

I see a Man at God's right hand. [*Christ's Power to Glorify.*] Appointed in W. Reid's *Praise Bk.*, 1872, to 10 st. of 4 l.

I see Thee come, soul-piercing King. [*Death Anticipated.*] This is given at p. 113 of the 1845 (4th) ed. of *Thoughts of Peace for the Christian Sufferer*, Loud, Hamilton, Adams & Co., and signed in the Index, "I. G. P." These initials are supposed to belong to a member of the Parr family, of whom Miss Harriet Parr (*Holme Lee*) was one. It is dated 1832.

I trust in One I never saw. [*Faith.*] In G. W. Conder's 1874 *Appx.* to the *Leeds H. Bk.*, 1853, this is signed "W. Dean."

I walk as one who knows that he is treading. [*Perseverd.*] Pub. in his *Hys. of Faith and Hope*, 1867, in 7 st. of 4 l.

I want to be an angel, p. 559, i. Hezekiah Butterworth gives in his work, *The Story of the Hymns*, N. Y., 1875, p. 151, the date April 19, 1845, as the day of the death of Miss Gould, and the child's name as Annie Louisa Farmer.

Ida, George Burton, D.D., p. 561, i. Dr. Burrage gives in his *Baptist H. Writers*, 1866, p. 306, a list of Dr. Ida's hymns, and states that he was b. Sep. 17, 1804. This date must be substituted for 1806 on p. 561, i.

If I in Thy likeness, O Lord, may awake. [*The Resurrection.*] Anon. in *Verse Sought, &c.*, Baltimore, 1826, No. 402.

Immanuel! sunk with dreadful woe. [*Gethsemane.*] Anon. in the 1806 ed. of Rippon's *Bap. Sel.*, No. 135.

Immortal honour, endless fame. This is the concluding stanza of Dryden's *fr.* of the "Veni Creator Spiritus," noted at p. 1210, i., 3.

In der Angst der Welt, p. 1079, i. This hymn was first pub. in the *Christliche Monatsschrift*, May, 1826.

In His own raiment clad. *E. Monro.* [*Story of the Cross.*] This *Story of the Cross*, by Monro, with music by A. Redhead, was pub. by Masters & Co., of London, and is still on sale (1891) in sheet form. Edward Monro was the eldest s. of Edward Monro, M.D., of London, and was b. in 1815. He was educated at Oriel College, Oxford, 1833-37. He was subsequently for some time incumbent of Harrow-Weald in Mdx. and Vicar of St. John's, Leeds, 1846. He d. Dec. 12, 1866. He pub. several *Allegories, Sermons*, and other works which have mainly gone out of use.

In seasons of grief to my God I'll repair. [*Christ the Rock.*] This is No. 304 in John Stamp's *Christian's Spiritual Song Bk.*, 1845, in 6 st. of 4 l. Daniel Sedgwick ascribes it to the "Rev. John Fries, 1815."

In sons way or another the Lord will provide. [*Providence.*] This hymn, by E. D. Martha Cook, née Walker, b. July 23, 1806, d. Sep. 19, 1874, was pub. circa 1864, and is found in J. D. Sankey's *Sacred S.& Solos*, 1873.

In the fair morning of our youth. [*Early Piety.*] Anon. in Allen's *Children's Worship*, 1875.

In the mid silence of the voiceless night. [*Midnight.*] This beautiful tyric is known in the following forms:—

1. In Forster's *Hys. and Poems for the Sick and Suffering*, 1844, it begins:—

"In the mid silence of the voiceless night,
When busy day dreams the slumbers flee."

This in Thring's *Coll.*, 1882, No. 18, for Private Use.

2. The second form is No. 1270 in H. W. Beecher's *Plymouth Coll.*, 1855, in 4 st. of 4 l., beginning:—

"In silence of the voiceless night,
When from my wakeful eyes the slumbers flee."

3. The third form is in the American Unitarian *Hys. of the Spirit*, 1864, No. 184, in 4 st. of 4 l., as:—

"In the still silence of the voiceless night,
When from my wakeful eyes the slumbers flee."

4. The fourth form is in Martineau's *Hymns, &c.*, 1873, No. 599:—

"In the dead silence of the voiceless night."

It is composed of the *Hys. of the Spirit* text, and st. iii. of No. 1 as above as st. iii.

In the name of God the Father. *J. W. Hewett*, p. 580, ii. This hymn is not in his *Verses, &c.*, 1859, but in the *People's H.*, 1867.

In the time appointed. *J. Julian.* [*Processional for Rogation Days.*] Written and pub. in the *Churchman's Shilling Hy. Bk.*, 1875.

In vain we assemble unless the Lord. [*Ps. cxxvii.*] In vain we assemble unless the Lord. [*Ps. cxxvii.*] This version was sent to W. Barnes's ed. of *Ps. & Hys.* intended for Public Worship, Richmond, Yorkshire, 1855, in 3 st. of 8 l., and is thus composed: st. i., ll. 1, 2, *Barnes*; ll. 3-8, *New Version*; st. ii., *Barnes*. This was repeated with slight alterations in *Kennedy*, 1863; and again in the *Wes. H. Bk.*, 1876.

Ingelow, Jean, daughter of W. Ingelow, Boston, Lincolnshire, was b. in 1826. Her writings are well and favourably known. Her first work was a volume of poems, 1850, and *A Story of Doom and other Poems*, 1867. From her *Poems*, 1863, the cento "And

died Thou love the race that loved not Thee" (*Love of Christ*) in the *Cong. Ch. Hy.*, 1887, is taken.

Inglis, Catherine H., née **Mahon**, daughter of the Rev. A. Mahon, was b. at Roscommon, June 10, 1815, and was married in 1844 to Captain Inglis. Mrs. Inglis's hymns were mostly printed as leaflets for enclosing in letters, &c. Several of these were collected and pub. in a volume entitled *Hymns and Poems for the Sick*, Edinburgh, J. Taylor, [2nd ed. 1864]; and again, *One Hundred Songs in Sorrow and in Joy. By C. H. I.*, Edinburgh, J. Taylor, 1866, in which several new hymns are incorporated with selections from the former vol. Mrs. Inglis died at Clifton, and was buried near Bristol, on Holyday's Hill, in May, 1883. Her unused text "(1880) (abiding in Christ); and "Heir of glory, sit thou weeping?" D. Sep. 25, 1883.

Ireau, Genevieve Mary, daughter of Dr. W. J. Ireau, and granddaughter of J. Ireau, was b. at Brompton, Dec. 29, 1855. A few of her earliest pieces were contributed to the *Sunday Magazine*, 1878, and later. Her Manual for Holy Communion is entitled *Corpus Christi*, 1884. Her hymn, "Drawn to the Cross which Thou hast blessed" (*Consecration of Self to Christ*) was written in 1880, and published in the *Sunday Magazine*. It was afterwards included in her *Corpus Christi*, 1884. Alluding to this hymn (which was included in the Pres. *Meth. Hymnal*, 1887) Miss Ireau has written "I always feel that hymn is part of me . . . It contains expressions and allusions which to my mind are only capable of a Catholic meaning: but I am tolerably certain that many who would not be sympathetic to the hearts of many who would probably differ from me on most points of doctrine." For these details we are indebted to Bertrand & Cullum's *Lyric Readers*, 1889.

Irons, W. J., p. 571, ii. Of the hymns noted under his name, Nos. 13, 21, and 36, appeared in Cleape's *Hys.*, 1863.

Is it not strange the darkest hour? *J. Keble.* [*Good Friday.*] This is No. 1 in the Appendix to the 1839 ed. of his *Christian Unitarian Hys. for the Church of Christ*, 1835, several lines of this poem are adapted to form a c.m. hymn of 4 st. of 4 l., beginning with Keble's first line. This cento was repeated in the Boston *Hymn and Tune Bk.*, 1868.

It is finished! Shall we raise! [*Good Friday.*] The earliest work to which we have traced this hymn is *A Col. of Ps. & Hys. for St. Mary's, St. Giles, and Trinity Churches, Oxford*, Oxford, E. Howell, 1838. It is found in several modern collections, including Spurgeon's *S. O. H. Bk.*, 1866, &c.

J

Jackson, Edward Dudley, M.A.S., was b. in 1805, and educated at the Grammar School of that city. He became rector of Heaton Norris, Stockport, in 1835, and d. Dec. 27, 1875. He was the author of *The Crucifixion, and other Poems*, 1831; *The Devotional Year, &c.*, 1832; *Lays of Palestine*, 1850; *Hymns Lyrical*, 1876, and other works. He also pub. a collection of *Ps. Hys. and Spiritual Songs, &c.*, Manchester, 1830.

Jam Christo sponsa adunatur, p. 576, i. Nos. 1, 2, of these hymns are also given, in full, in the *Thesaurus . . . Hymnologicus H. M. V.* in *Germania*, Trag., 1720. The "Jam toto" is at p. 98.

James, Richard S., D.D., author of "Hastening on to death's dark river" (*Heaven Anticipated*), in the Bap. *Devotional Hy. and Tune Bk.*, 1864, was b. at Philadelphia, Pennsylvania, June 18, 1830, and entered the Baptist ministry in 1851.

Jenkins, Ebenezer S., M.A., was b. at Exeter, May 18, 1825, and educated at the Grammar School of that city. He entered the Wesleyan ministry in 1845, and went as a missionary to India, where he resided at Madras seventeen and at Negapatam one year. On his return to England he became employed in circuit work in Cornwall, and d. at Penzance, Dec. 1, 1865. His hymn Mus. Sac. His hymn "While here upon the furious waves" (*For Use at Sea*) was included in the 1876 ed. of the *Wes. H. Bk.*, and has since passed into other collections.

Jenner, Henry Lascelles, D.D., was educated at Trinity Hall, Cambridge (LL.B. 1841, D. honoris; D.D. 1867). Taking Holy Orders in 1843, he held several appointments until 1866, when he was consecrated Bishop of Dunedin. He retired in 1871. He is at present (1887) vicar of Preston-next-Wingham, Diocese of Canterbury, to which he was presented in 1874. His hymn in the 1869 *Suppl. Hys. to H. A. & M.*, "Christians, sing out with holy delight," is signed "H. L. J.," i.e. for "Faisan éclate sous les feux," No. 2, p. 261, i.

Jerusalem, my happy home, p. 580, i. *A fr.* of the 8th cent. of *F. B. P.*, by G. S. Hodges, is given in his *The Comely Palestine, &c.*, 1858, as "O domus, Hierusalem! beata." Note also:—

1. The F. B. P. text is divided in the *People's Hyl.*, 1867, the *Hys. of Faith*, N. Y., 1867, and others, into two parts. Pt. ii. begins "Ah, my sweet home, Jerusalem!"

2. From the Bodm and Williams text, 1841, at. L.-iv., are given in *The Canadian Hym. Bk.*, 1889, as "Jerusalem, my glorious home."

3. See also two letters in the *Literary Churchman*, July 30 and Aug. 3, 1883.

Jerusalem, my home, I see thy walls arise. [*Heaven.*] This is given in the *Hys. for the Church of Christ, &c.*, 1874, under the name of "*J. L.* Whitechapel, 1st."

Jesu meine Freude, p. 591, ii. This is in Crüger's *Praxis*, Berlin, 1653.

Jesu quadragenarius, p. 599, i., 2. Read *fr.* No. 5, "Jesu, with fast for sinful souls."

Jesu, Refuge of the weary. [*Prayer Love to Jesus desired.*] Anon. in Murray's *Hymnal*, 1852-57, and *Kennedy*, 1863.

Jesu, sanctetum decus, p. 604, ii. This appeared in the *Paris Brev.* of 1688; *Hims.*, p. xxxiii.

Jesu, salutis Hostia, salutis Sacrificium. *St. Bonaventura.* [*Seven Last Words.*] This is ascribed to St. Bonaventura, and is included in the various editions of his Opera, including that pub. at Mainz, 1609. Also in the *Meditationes Piissimae de Cognitione Humanae Conditionis, ac Mod. dolendis Passionis of our Lord and Saviour Jesus Christ, &c.*, 1843, where it is divided, into 14 parts, and accompanied by *Ics.*

Jesu, Thy blessed brow is torn. *W. Hunt.* [*Good Friday.*] Concerning this hymn Miller says, "The Bishop of Salisbury has recently informed Earl Nelson that it was written by a clergyman who died in 1845, in the Rev. R. W. (Walter Hunt, at that time Curate of St. Leonard's, East of London." [*Gospel Songs and Songs*, 1869, p. 183]. The hymn appeared in the *Salisbury H. Bk.*, 1857, No. 95, in two parts, Pt. ii. beginning "Jesu, the King of Glory Then," and was repeated in the *Sarum Hy.*, 1868, No. 126. It was evidently suggested by the 1st st. of Bonar's hymn, No. 1, p. 1. Mr. Hunt was a cousin of Mr. Ralph Schomberg Hunt, to whom was became rector of Bilsnor, diocese of Canterbury, 1854. He was educated at Caius College, Cambridge, B.A. 1835, Bern Dec. 9, 1809. He d. in July, 1882.

Jesu's tremendous Name. A cento from "Hark! how the watchmen cry," p. 606, i.

Jesus assembled in Thy name. [*Public Worship.*] Anon. in Ryle's *Additional H. Bk.*, 1871; *The Sup. Hyl.*, 1874; *The Canadian Sup. Hyl.*, 1880, and others.

Jesus Christ is risen to-day, p. 606, ii. A fr. into Latin of the text of this hymn as in *H. A. & M.* by Sir Charles Wordsworth, is given in his *Stories Collections and Reflections*, 1881, pp. 598-599, as "Festa redemptionis celebremus cum Jesu."

Jesus, hail! Thou great I am! [*The Word of God.*] Anon. in Elliott's *Ps. & Hys.*, 1835; in the American *Sabbath H. Bk.*, 1858, and others.

Jesus, high in glory. [*Children's Praises.*] This popular hymn for Children has been traced to the American Meth. Epis. Church *S. S. Harmonist*, 1845.

Jesus, I my cross have taken, p. 609, i. Another form of this hymn is "Soft, then know thy full salvation," in *Lesebe Domini*, N. Y., 1884.

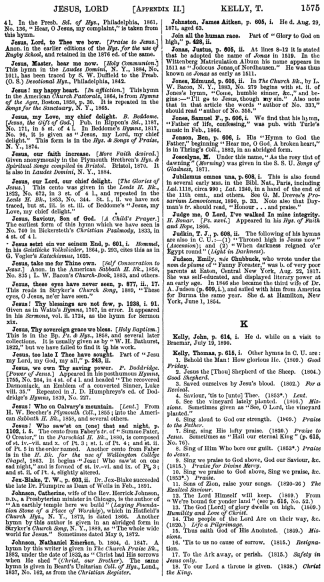
Jesus, in Thy blest Name we meet. An altered form of "Jesus, where'er Thy people meet," p. 608, ii.

Jesus, in Thy dear name we pray. [*Prayer.*] In Snider's "When in the hours of lonely woe," p. 246, ii. 1.

Jesus is our Pilot. *Mrs. Maria B. W. Barnes.* [*Jesus the Pilot.*] In Bradbury's *New Golden Censer*, N. Y., 1844, together with others with the signature "Kate Cameron." We also find the same name appended to hymns in Bradbury's *New Golden Chain*, 1841; and his *New Golden Shower*, 1842.

Jesus, Jesus, come and save us. *H. Bateman.* [*Easter Eve.*] From his *Short Melodies*, 1852, into Reed's *Church H. Bk.*, N. Y., 1872.

Jesus, Jesus, Jesus only. *C. Allen.* [*Text.*] This is found in the *Exeter H. Bk.*, 1757, and in the earlier editions of the Lady Huntingdon Coll. in 7 st. of



JESUS, LORD [APPENDIX II.] KELLY, T. 1575

41. In the Presb. *Sel. of Hys.*, Philadelphia, 1861, No. 126, "Hear, O Jesus, my complaint," is taken from this hymn.

Jesus, Lord, to Thee we bow. [*Praise to Jesus.*] Anon. in the earlier editions of the *Hys. for the use of Rugby School*, and retained in the 1870 ed. of the same.

Jesus, Master, hear me now. [*Holy Communion.*] This hymn in the *Lord's Table*, Edinburgh, 1806, No. 1, is the work of the Rev. W. Duffield in the *Presb. Ch. S.S. Occasional Hys.*, Philadelphia, 1845.

Jesus! my happy heart. [*In affliction.*] This hymn in the *Lord's Table*, Edinburgh, 1806, is from *Hymns of the Ages*, Boston, 1859, p. 36. It is repeated in the *Songs for the Sanctuary*, N. Y., 1865.

Jesus, my Love, my chief delight. *B. Beddome*, [*Jesus, the Sight of God.*] Pub. in Rippon's *Sel.*, 1787, No. 171, in 8 st. of 4 l. In Beddome's *Hymns*, 1817, No. 96, it is given as "Jesus, my Lord, my chief delight." This form is in the *Hys. & Songs of Praise*, N. Y., 1874.

Jesus, my faith increase. [*More Faith desired.*] Appeared anonymously in the Plymouth Brethren's *Hys. & Spiritual Songs compiled in Bristol*, Bristol, 1870. It is also in *Lyndale Hymnal*, N. Y., 1894.

Jesus, our Lord, our chief delight. [*The Glories of Jesus.*] This cento was given in the *Leeds St. Sch.*, 1822, No. 672, in 3 st. of 4 l., and repeated in the *Leeds St. Sch.*, 1853, No. 344. In l. ii. we have not traced, but st. iii. is st. iii. of Beddome's "Jesus, my Love, my chief delight."

Jesus, Saviour, Son of God. [*A Child's Prayer.*] The earliest form of this hymn which we have seen is No. 760 in Beckerdeth's *Christian Psalmody*, 1833, in 4 st. of 4 l.

Jesus, the Lord our Saviour lived. [*Example of Jesus.*] Anon. in the American *Sabbath H. Bk.*, 1858, No. 835; L. W. Bacon's *Church-Book*, 1868, and others.

Jesus, these eyes have never seen. p. 877, ii. 17. This reads in Snyder's *Church Song*, 1860, "These eyes, O Jesus, ne'er have seen."

Jesus! Thy blessings are not few. p. 1259, i. 91. Given as in Wells's *Hymns*, 1785, in error. It appeared in his *Sermons*, vol. ii. 1724, as the hymn for Sermon xix.

Jesus, Thy sovereign grace we bless. [*Holy Baptism.*] Pub. in Rippon's *Sel.*, 1787, No. 169, and later collections. It is usually given as by "W. H. Bathurst, 1822," but we have failed to find it in his work.

Jesus, too late I Thee have sought. Part of "Jesu my Lord, my God, my all," p. 963, ii.

Jesus, we own Thy saving power. *P. Doddridge*, [*Power of Jesus.*] Appeared in his posthumous *Hymns*, 1755, No. 204, in 4 st. of 4 l. and headed "The recovered Damsinniah, an Emblem of a converted Sinner, Luke viii. 49." Reprinted in J. D. Humphreys's ed. of Doddridge's *Hymns*, 1839, No. 237.

Jesus! Who on Calvary's mountain. [*Lent.*] From H. W. Beecher's *Plymouth Coll.*, 1855; into the American *Baptist Ps. & Hys.*, 1858, and others.

Jesus, Who lived, Who died and night, p. 1152, l. 6. The centos from Faber's "O Saviour Priest, O Creator," in the *Parochial H. Bk.*, 1855, is composed of st. iv.-vii. and x. of Pt. 3; st. i. of Pt. 4; and st. ii. of Pt. 5 in the order named. Another cento from Faber is in the *H. Bk. for the use of Wellington College Chapel*, 1859, No. 30, beginning "Jesus, Who lived and died and night," and is formed of st. iv.-vii. and ix. of Pt. 3; and st. ii. of Pt. 4, slightly altered.

Jex-Blake, T. W., p. 623, ii. Dr. Jex-Blake succeeded his late Dr. Plumptre as Dean of Wells in Feb., 1891.

Johnson, Catherine, wife of the Rev. Herrick Johnson, D.D., a Presbyterian minister in Chicago, is the author of "An earthly temple here we build" (*Laying Foundation Stone of a Place of Worship*), which in Hatfield's *Church Hymn Bk.*, 1872, is the only form in which this hymn by this author is given in an abridged form in Skryker's *Church Song*, N. Y., 1868, as "The whole wide world for Jesus." Sometimes dated May 8, 1872.

Johnson, Nathaniel Emerken, b. 1804, d. 1847. A hymn by this writer is given in *The Church Praise Bk.*, 1863, under the date of 1835, as "Christ had His sorrows when He died" (*Christ, our Brother*). The same hymn is given in Beard's Unitarian *Coll. of Hys.*, Lond., 1837, No. 182, as from the *Christian Register*.

Johnston, James Aitken, p. 605, i. He d. Aug. 29, 1871, aged 43.

Join all the human race. Part of "Glory to God on high," p. 620, ii.

Jones, Justus, p. 603, ii. At lines 9-12 it is stated that he adopted the Baptist views in 1838. In the Wilmot Smith Memorial Church his name appears in 1811 as "Judcous Jones, of North Branford." He was thus known as *Jonas* as early as 1811.

Jones, Edmund, p. 604, ii. In *The Church Bk.*, by L. W. Bacon, N. Y., 1883, No. 379 begins with st. ii. of Jones's hymn, "Cease, humble sinner, &c.," and begins:—"I'll go to Jesus, though my sin." Also note that in that article the words "author of No. 331," should read "author of No. 384."

Jones, Rev. T., p. 606, i. We find that his hymn, "Father of life, blessing," was pub. with Turle's music in Feb., 1864.

Jonson, Ben, p. 606, i. His "Hymn to God the Father," beginning "Hear me, O God! A broken heart," is in Thring's *Coll.*, 1882, in an abridged form.

Joscelyn, M. Under this name, "As the rosy tint of dawning" (*Morning*) was given in the S. S. U. *Songs of Gladness*, 1871.

Jubilamus omnes una, p. 608, i. This is also found in several early mss. in the Bibl. Nat., Paris, including *Lat.* 1118, circa 990; *Lat.* 1240, in a hand of the end of the 11th cent.; and *Lat.* 1139 f. 89 b, in a hand of the Norman Conquest, 1066, p. 33. Note also that Daymon's fr. should read, "Honour . . . and praise."

Judge me, O Lord, I've walked in mine integrity. *H. Bonar.* [*Ps. xxvi.*] Appeared in his *Hys. of Faith and Hope*, 1866.

Judkin, T. J., p. 609, ii. The following of his hymns are also in C. U.:—(1) "Throned high in Jesus now" (Ascension); and (2) "When darkness reigned o'er Egypt round" (*Light in Darkness*).

Judson, Emily, née **Chubuck,** who wrote under the name of "Fanny Forester," was b. at Eaton, Madison parents at Eaton, Central New York, Aug. 22, 1817. She was self-educated, and displayed literary power at an early age. In 1840 she became the third wife of Dr. A. Judson (p. 609, i.), and sailed with him from America for Burma the same year. She d. at Hamilton, New York, June 1, 1854.

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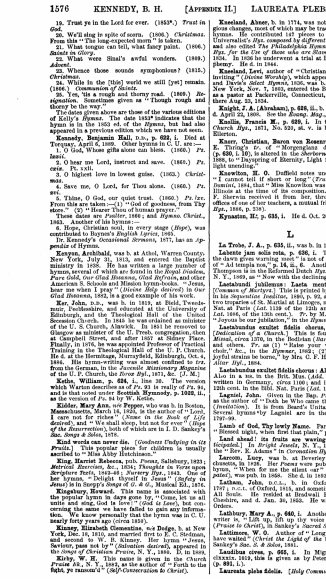
Kelly, John, p. 614, i. He d. while on a visit to Braemar, July 13, 1890.

Kelly, Thomas, p. 614, i. Other hymns in C. U. are:

1. Behold the Man! How glorious He. (1803.) *Good Friday.*
2. Jesus the [Thou] Shepherd of the Sheep. (1804.) *God the Shepherd.*
3. Saved ourselves by Jesu's blood. (1802.) *For a Revival.*
4. Saviour, 'tis to [unto] Thee. (1815*.) *Lent.*
5. See the vineyard lately planted. (1804.) *Missions.* Sometimes given as "See, O Lord, the vineyard planted."
6. Sing aloud to God our strength. (1806.) *Praise to the Father.*
7. Sing, sing His lofty praise. (1802.) *Praise to Jesus.* Sometimes as "Hail our eternal King" (p. 615, No. 70).
8. Sing of Him Who bore our guilt. (1815*.) *Praise to Jesus.*
9. Sing we praise to God above, God our Saviour, &c. (1815.) *Praise for Divine Mercy.*
10. Sing we praise to God above, Sing we praise, &c. (1815*.) *Praise.*
11. Sons of Zion, raise your songs. (1820-26.) *The Redeemed Church.*
12. The Lord Himself will keep. (1803.) From "We're bound for yonder land" (see p. 615, No. 55.)
13. The God [Lord] of glory dwells on high. (1806.) *Humility and Love of Christ.*
14. The people of the Lord are on their way, &c. (1820.) *Life a Pilgrimage.*
15. Thus saith God of His Anointed. (1809.) *Missions.*
16. 'Tis to us no cause of sorrow. (1815.) *Resignation.*
17. To the Ark away, or perish. (1815.) *Safety in Jesus only.*
18. To our Lord a throne is given. (1836.) *Christ His King.*



1576 KENNEDY, B. H. [APPENDIX II.] LAUREATA PLEBS

19. Trust ye in the Lord for ever. (1853*.) *Trust in God.*
20. We'll sing in spite of scorn. (1806.) *Christmas.*
21. What tongue can tell, what fancy paint. (1806.) *Saints in Glory.*
22. What woes Sinai's awful wonders. (1849.) *Advent.*
23. Whence those sounds symphonious? (1815.) *Christmas.*
24. While in the [this] world we still [yet] remain. (1806.) *Communion of Saints.*
25. Yes, 'tis a rough and thorny road. (1805.) *Regeneration.* Sometimes given as "Though rough and thorny be the way."

The dates given above are those of the various editions of Kelly's *Hys.* The date 1853* indicates that the hymn is in the 1853 ed. of the *Hymns*, but had also appeared in a previous edition which we have not seen.

Kennedy, Benjamin Hall, D.D., p. 622, i. Died at Torquay, April 6, 1889. Other hymns in C. U. are:—

1. O God, Whose gifts alone can bless. (1860.) *Ps. lxxxi.*
2. O hear me Lord, instruct and save. (1863.) *Ps. cxvii.* Tr. 1851.
3. O highest love in lowest guise. (1863.) *Christmas.*
4. Save me, O Lord, for Thou alone. (1863.) *Ps. xvi.*
5. Thine, O God, our quiet trust. (1863.) *Ps. lxv.* From this are taken:—(1) "God of goodness, from Thy store," (2) "Hearer Thou of human prayer."

Nos. 1, 2, 4, 5 appeared in 1863; and *Hymns Christ.*, 1863. Another of his hymns is:

6. Hope, Christian soul, in every stage (*Hope*), was contributed to Baynes's *English Lyrics*, 1865.

In Kennedy's *Occasional Sermons*, 1871, has an *Appendix of Hymns.*

Kenyon, Archibald, was b. at Athol, Warren County, New York, July 31, 1813, and entered the Baptist ministry in 1837. He has written a number of hymns, several of which are found in the *Royal Diadem, Pure Gold, Our Glad Hosanna, Glad Refrain*, and other American S. Schools and Mission hymn-books. "Jesus, hear me when I pray" (*Divine Help desired*) in *Our Glad Hosanna*, 1883, is a good example of his work.

Ker, John, D.D., was b. in 1819, at Bield, Tweeddale, Peebleshire, and educated at the University of Edinburgh, and the Theological Hall of the United Presbyterian Church. He was ordained minister of the U. P. Church, Alnwick. In 1861 he removed to Glasgow as minister of the U. Presb. congregation, then at Campbell Street, and after 1867 at Sidney Place. Finally, in 1876, he was appointed Professor of Practical Training in the Theological Hall of the U. P. Church. He d. at the Hermitage, Morningside, Edinburgh, Oct. 4, 1878. He was the author of *Lectures on Preaching*, from the German, in the *Annotated Missionary Magazine* of the U. P. Church, the *Home Ref.*, 1873, &c. [J. M.]

Kelle, William, p. 624, i. line 36. The version which Warton describes as of *Ps.* 91 is really of *Ps.* 81, and is that noted under **Scottish Hymnody, p. 1102, ii.** as the version of *Ps.* 84 by W. Kelle.

Kidder, Harriet Livermore, was b. in Boston, Massachusetts, March 14, 1826, is the author of "I love, I care not for riches" (*Name in the Book of Life desired*), and "We shall sleep, but not for ever" (*Hope of the Resurrection*), both of which are in L. D. Sankey's *Sac. Songs & Solos*, 1875.

Kind words can never die. [*Gentleness Undying in its Fruits.*] This popular piece for children is usually ascribed to Mrs. Abby Hutchinson Cheney.

Kling, Harriet Auretta Thomas, Salisbury, 1823; *Metrical Exercises, &c.*, 1854; *Thoughts in Verse* agcd *Scripture Texts*, 1849-64; *Nursery Hys.*, 1843. One of her hymns, "Delight thyself in Jesus" (*Safety in Jesus*) is in Sweppy's *Songs of G. & G.*, Musical Ed., 1876.

Kingsbury, Howard. This name is associated with the popular hymn in days gone by, "Come, let us all unite to sing God's grace," but as it is nearly but concerning the same we have failed to gain any information. We know personally that the hymn was in C. U. nearly forty years ago (circa 1850).

Kinney, Elizabeth Clementine, née **Dodge,** b. at New York, Dec. 18, 1810, and married first to E. C. Seelman, and second to W. B. Kinney. Her hymn "Jesus, Saviour, pure and holy" (*Salvation desired*), appeared in Sweppy's *Songs of G. & G.*, Boston, 1871. In 1868 Bishop W. H. Tilly Smith, D.D., of the Church *Missionary Society*, Fredericton, N. B., was consecrated Bishop of Fredericton, N. B., and in 1879 Archdeacon of Nova Scotia. He d. at Halifax, Nova Scotia, Dec. 31, 1883, as the author of "Faith to the light, ye ransom'd" (*Self-Consecration to Christ*).

Kneeland, Abner, b. in 1774, was noted for his religious changes, most of which may be traced through his hymns. He contributed 142 pieces to the American *Universalist Hymn Book*, Boston, 1808, and 1809, and also edited *The Philadelphia Hymn Bk.*, 1819, and *Hys. for the Use of those who are Blamed to no Sect*, in 1824. In 1836 he underwent a trial at Boston for blasphemy. He d. in 1844.

Kneeland, Levi, author of "Christian worship, how inviting" (*Divine Worship*), which appeared in *Linsley & Kneeland's Collection*, 1827, and in the Baptist *Watchman*, New York, Nov. 1, 1845, entered the Baptist ministry as a pastor at Packerville, Connecticut, in 1826, and d. there Aug. 25, 1854.

Knight, J. A. (Abraham), p. 626, ii., b. April 23, 1754; d. April 25, 1806. See the *Evang. Mag.*, Aug. 1806.

Knolls, Francis M., p. 626, i. In the S. P. C. K. *Church Hys.*, 1871, No. 524, st. v. is by the Rev. J. Elleston.

Knorr, Christian, Baron von Rosenroth, p. 626, i. F. Thring's tr. of "Morgenglanz der Ewigkeit" (1684), No. 1, is altered in the *Sherborne School H. Bk.*, 1883, to "Dayspring of Eternity, Light from depths of light unending."

Knowles, H. O. Duffield notes under her hymn, "I cannot tell if short or long" (*Trust*), in *Lyndale Hymnal*, 1894, that "Miss Knowlton was a school-girl in Illinois at the time of its composition. Professor W. F. Sherwin received it from her through the good offices of one of her teachers, a mutual friend" (*English Hys.*, 1894, p. 758).

Kynaston, H., p. 626, i. He d. Oct. 30, 1870.

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La Trobe, J. A., p. 634, ii., was b. in 1799, not 1795.

Labente jam sole rota, p. 636, i. The tr. "Again the dawn gives warning near" is not of this hymn, but of "Ecce jam noctis," p. 1. The tr. "Behold the Conqueror is in the Reformed Church *Hys. of the Church*, N. Y., 1869, as "Now with the declining sun."

Laetabundi jubilemus: Laeta mente celebremus. [*Ascension of Martyrs.*] This is printed by G. M. Dreves in his *Sequentiae Inedilae*, 1888, p. 99, and cited as in two breviaries of St. Martial at Limoges, now in the Bibl. Nat. at Paris (*Lat.* 1139 of the 12th and 13th cents.; *Lat.* 1088, of the 13th cent.). Tr. by W. J. Blacker, as "Rejoice, rejoice, exultingly," in the *Hymner*, 1862. (2) "On high let joyful strains be borne," by Mrs. C. F. Hornaman in the *Altar Hys.*, 1884.

Laetabundus exultet fidelis chorus: Alleluia, p. 636, i. As in the Bibl. Nat., Paris, *Lat.* 1139 f. 89 b, written in Germany, circa 1100; and in a ms. of the 12th cent. in the Bibl. Nat. Paris (*Lat.* 1139 f. 89 b).

Lagniel, John. Given in the Sup. *Ps. & Hys.*, 1858, as the author of "Doth he Who came the lost to seek" (*Invitation*). It is from Beard's Unitarian *Coll.* 1837, several hymns of Lagniel are in the *Evang. Mag.* 1806.

Lamb of God, Thy lowly Name. Part of Dr. Bonar's "I cannot sight, when first I look," p. 1477, ii.

Land ahead: its fruits are waving. [*Heaven described.*] In *Bright Jewels*, N. Y., 1869 and as by the "Rev. E. Adams" in *Coronation Hys.*, N. Y., 1874.

Larcom, Lucy, was b. at Beverley Farm, Massachusetts, in 1826. *Her Poems* were pub. in 1864. Our hymn, "When for me the silent car" (*Death Anticipated*), was pub. in 1865. She d. in 1893.

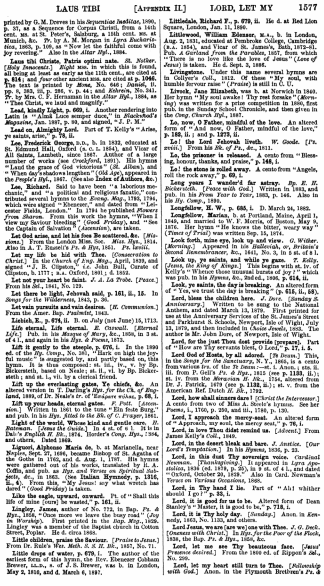
Latham, John, D.C.L., b. in Oxford, March 13, 1761, and d. there Jan. 24, 1833, was successively Fellow of All Souls. He resided at Bradwell Hall, Sandford, Cheshire, and d. Jan. 24, 1833. He was not in *Holy Orders.*

Lathbury, Mary A., p. 640, i. Another hymn by this writer is, "Lift up, lift up thy voice with singing." (*Praise to Christ*), in Sankey's *Sacred S. & S.* 1875.

Lathlaen, W. O. Author of "Long in darkness we have waited" (*Christ the Light of the World*), in I. D. Sankey's *Sac. S. & Solos*, 1881.

Laudibus cives, p. 605, i. In Migne's *Pat. Lat.*, cxxxiii. 1019, this is given as by Peter the Venerable (p. 995, i.).

Laureata plebs fidelis. [*Holy Communion.*] This is



printed by G. M. Drever in his dejeunize *Inedition*, 1800, p. 37, as a Sequence for Corpus Christi, from a 14th cent. MS. at St. Peter's, Salzburg, a 15th cent. MS. at Munich, &c. *Tr. by A. M. Morgan in Lyra Eucharistica*, 1863, p. 109, as "Now let the faithful come with joy rejoicing." Also in the *Altar Hyf.*, 1884.

Laus tibi Christe, Patris optimi nate. *St. Mother, [Holy Innocents.] Right* use, in which this is found, all being at least as early as the 11th cent., are cited at full length in Daniel's *Thesaurus Hymnologicus*, ii. 41. The text is printed by *Mone*, No. 840; *Daniel*, ii. pp. 6, 323, iii. p. 286, v. p. 44; and *Kehrein*, No. 341, p. 97, by Mrs. C. F. Hermann in the *Altar Hyf.*, 1884, as "Thee Christ, we laud and magnify."

Lead, kindly Light, p. 660, i. Another rendering into Latin is "Almâ Lux semper duce," in *Blackwood's Magazine*, Jan. 1887, p. 99, and signed, "*J. D. M.*"

Lead on, Almighty Lord. Part of T. Kelly's "Arise, ye saints, arise," p. 76, ii.

Lee, Frederick George, D.D., b. in 1832, educated at Trinity College, Cambridge, and Vicar of the Church of All Saints, Lambeth, since 1867. Author of a large number of works (see *Crockford*, 1891). His hymns "Lead the grace of God victorious" (*St. Alban's*), and "When day's sadness is ended" (*Old Age*), appeared in the *People's Hyf.*, 1867. (See also **Index of Authors, &c.**)

Lee, Richard. Said to have been "a laborious mechanic," and "a political and religious fanatic," contributed several hymns to the *Evang. Mag.*, 1780, 1794; and published a volume of *Hymns*, printed for the author, Crown Fields, London." In 1784 he published *Penury From Sharon*. From this work the hymns, "When I view my Saviour bleeding" (*Good Friday*), and "See the Captain of Salvation" (*Ascension*), are taken.

Let God arise, and let his foes Be scattered, &c. (*Missions.*) From the London Mus. Soc. *Mus. Hyn.*, 1824. Also in A. T. Russell's *Ps. & Hyn.*, 1851. *Ps. lxviii.*

Let my life be hid with Thee. (*Consecration to Christ.*) In the *Rock of Ages*, Dublin, 1867, p. 8, and signed "*J. R. Clipston.*" *i.e.* John Hall, Curate of Clipston, S. 1777; R.A. Oxford, 1811; d. 1832.

Let our heart be faint. *A. L. La Trobe.* [*Peace.*] From his *Sel.*, 1841, No. 129.

Let there be light, Jehovah said, p. 161, ii., 18. In *Songs for the Wilderness*, 1845, p. 36.

Let vain pursuits and vain desires. [*H. Communion.*] From the *Amer. Bap. Psalmist*, 1843.

Liebich, R., p. 679, ii. B. on *July* (not June) 15, 1713.

Life eternal. Life eternal. *E. Cassall.* [*Eternal Life.*] Pub. in his *Musque of Mercy, &c.*, 1856, in 3 vb. of 4 l., and again in his *Hyn. & Poems*, 1875.

Lift it gently to the steeple, p. 676, i. In the 1890 ed. of the *Hy. Comp.*, No. 387, "Hark on high the joyful sound," is added to the hymn. It is thus composed:—st. i.–iii., iv., v. by Sir Bickersteth, based on Neale; st. ii., vi. by Sir. Bickersteth; and st. i., vii. by a clerical friend.

Lift up the everlasting gates, Ye chiefs, &c. An altered version in T. Darling's *Hyn. for the Ch. of England*, 1880, of Dr. Neale's *Dr. of "Kedgere wikes," p. 68, i.*

Lift up your heads, eternal gates. *F. Pott.* [*Ascension.*] Written in 1861 to the tune "Ein feste Burg," and pub. in his *Hyn. Added to the Sel. of C. Prager*, 1861.

Light of the world, Whose kind and gentle care. *H. Bonar.* [*Evening.*] Pub. in his *Hyn. of Faith and Hope*, 1857, 2nd Ser. 1861; in Dale's *English H. Bk.*, 1874, Horder's *Cong. Hyn.*, 1884, and others. Dated 1843.

Lignori, Alphonso Maria de, b. at Marianella, near Naples, Sept. 27, 1696, became Bishop of St. Agatha of the Goths in 1765, and d. Aug. 1, 1787. His hymns were gathered out of his works, translated by R. A. Coffin, and pub. in his *Devout Hymns on the Glories of God, &c.*, in 1845. (See **Italian Hymnody**, p. 1216, ii. 4). From this, "*My Jesus!* say what words can dared" (*Good Friday*) is taken.

Like the eagle, upward, onward. Pt. of "Shall this life of mine [here] be wasted," p. 161, ii.

Lingley, James, author of No. 172, in Bap. *Ps. & Hyn.*, 1858, "Once more we leave the busy road" (*Joy in Worship*). First printed in the *Sup. Hyn.*, 1858. He was a member of the Baptist church in Oxford Street, Poplar. He d. circa 1865.

Little children, praise the Saviour. [*Praise to Jesus.*] From Dr. Rule's *Wes. Meth. S. S. H. Bk.*, 1847, No. 71.

Little drops of water, p. 679, i. The author of the earliest form of this hymn, the Rev. Ebenezer Cobham Brewer, LL.D., s. of J. S. Brewer, was b. in London, **May 2, 1810, and d. March 6, 1897.**

Littlefield, Richard P., p. 679, ii. He d. at Red Lion Square, London, *Jan. 15, 1889.*

Littlewood, William Rönner, M.A., b. in London, Aug. 3, 1831, educated at Pembroke College, Cambridge (B.A. 1854), and Vicar of St. James's, Bath, 1872-81. Pub. *A Garland from the Parables*, 1857, from which "There is no love like the love of Jesus" (*Love of Jesus*) is taken. He d. Sept. 3, 1886.

Livingstone, E. Under this name several hymns are in Collyer's *Hyn. for the Use of Families*, 1812, with humble Saviour raise" (*Praise*) is still in C. U.

Livock, Jane Elizabeth, was b. at Norwich in 1849. Her hymn "My soul awake! Thy rest forsake" (*Morning*) was written for a prize competition in 1866, first pub. in the Sunday School Chronicle, and then given in the *Cong. Church Hyf.*, 1887.

Lo, now, O Father, mindful of the love. An altered form of "Lo, now, O Father, mindful of the love," p. 161, ii., 17.

Lo! the Lord Jehovah liveth. *W. Goode.* [*Ps. cxviii.*] From his *Mis. of Ps., &c.*, 1811.

Lo, the prisoner is released. A cento from "Blessing, honour, thanks, and praise," p. 148, i.

Lo! the stone is rolled away. A cento from "Angels, roll the rock away," p. 69, i.

Long years I wander'd far astray. *Sir E. H. Bickersteth.* [*Peace with God.*] Written in 1883, and pub. in his *Three Four to Four*, 1885, p. 146. Also in his *Hy. Comp.*, 1890.

Longfellow, H. W., p. 685, i. D. March 24, 1882.

Longfellow, Marian, b. at Portland, Maine, April 1, 1846, and married to W. F. Morris, of Boston, May 9, 1876. Her hymn "He knows the bitter, weary way" (*Times of Trial*) was written Sep. 15, 1874.

Look forth, mine eye, look up and view. *G. Wither.* [*Meditation.*] Pub. in his *Hymns and Songs of the Church. Second Remembrancer*, &c., 1641, No. 3, in 5 st. of 4 l.

Look up, ye saints, and while ye gaze. *T. Kelly. [Jesus, the King of Kings.]* This begins with st. iv. of Kelly's "Wherein those unusual bursts of joy?" which was pub. in his *Hymns, &c.*, Dublin, 1806, **p. 214, ii.**

Look, ye saints, the day is breaking. As altered form of "Yes, we trust the day is breaking" (**p. 614, ii., 16**).

Lord, bless the children here. *J. Dare.* [*Sunday S. Anniversary.*] Written to be sung to the National Anthem, and dated March 13, 1879. First printed for the Anniversary of the Sunday School of Messrs. Cooper and Parkhurst's Schools, Newport, Isle of Wight, July 13, 1879, and then included in *Choice Jewels*, 1883. The author is Mr. John Dare, of Newport, Isle of Wight.

Lord, for the just Thou dost provide (prepare). Part of "How are Thy servants blest, O Lord," p. 17, i. 4.

Lord God of Hosts, by all adored. [By Dean.] This, in the *Songs for the Sanctuary*, N. Y., 1865, is a cento from various hys. of the *Ps Dean.*:—st. i. Ann.; ii. St. Bees; iii. Dr. Cotterill; iv. Dr. Dale; v. Dr. Dale; vi. Dr. Dale; vii. fr. from the *Mercurius Br. Sel.*, 1754, altered by Dr. J. Patrick, 1679 (see **p. 1132, ii.**); st. v. from the American Ref. Dutch *Ch. Hy.*, 1794.

Lord, how shall sinners dare? [*Christ the Intercessor.*] A cento from two of Miss A. Steele's hymns. See her *Poems*, i., 1760, p. 209, and iii., 1780, p. 130.

Lord, I approach the mercy-seat. An altered form of "Approach, my soul, the mercy seat," p. 76, i.

Lord, in love Thou didst remind us. [*Advent.*] From Dr. Kethe's *Ps.*, 1561.

Lord, in the closet kneel and bare. *J. Justice.* [*Our Lord's Temptation.*] In his *Hymns*, 1838, p. 32.

Lord, in this dust Thy sovereign voice. [*Cardinal Mansion.* (Thanksgiving.)] It appeared in *Lyra Apostolica*, 1836 (ed. 1879, p. 25), in 9 st. of 4 l., and dated "Oxford, October 20, 1818." Also in Card. Newman's *Verses on Various Occasions*, 1868.

Lord, in Thy hand I lie. Part of "Ah! whither should I go?" p. 32, i.

Lord, it is good for us to be. Altered form of Dean Stanley's "Master, it is good to be," p. 718, i.

Lord, it is Thy holy day. [*Sunday.*] Appx. in *Kennedy*, 1863, No. 1120, and others.

Lord, let me die with Thine, or rise with Thee. *J. G. Deck.* [*Oneness with Christ.*] In *Hys. for the Poor of the Flock*, 1838, the Sup. *Ps. & Hyns.*, 1858, &c.

Lord, let me see Thy beauteous face. [*Jesus' Presence desired.*] From the 1606 ed. of Sippon's *Sel.*, No. 306.

Lord, let my heart still turn to Thee. [*Fellowship with God.*] Anon. in the Plymouth Brethren's *Ps. & Hyns.*, 1842, Ps. ii., No. 26. Said to be by Lady Powerscourt. This, on the authority of her family, is an error.

Lord, let Thy goodness lead our land. *F. Soddridge.* [*National Hymn.*] Part of No. 360 in his *Hymns*, 1755.

Lord of the Sabbath's peaceful hours. [*Sunday.*] Anon. in the *Prim. Meth. S. Bk.*, 1883, and their new *Hymnal*, 1887.

Lord, our God, arise, in glory dwelling. [*God's praise in all things.*] In the Church *of England Magazine*, Feb. 1838, the S. F. C. S. *Hymns*, 1852, and others. Miller, in his *Singers & Songs of the Church*, 1869, attributes it to "Colonel Hackett, 1638."

Lord, Thou art mine. *H. Bonar.* [*Christ All-in All.*] From his *Hyn. of Faith and Hope*, 2nd Ser., 1861.

Lord, Thou art not alone. Part of "Hail to the Sabbath day," p. 161, ii.

Lord, Thou hast known my inmost mind. *Fr cento.* Anon. from Elliott's *Ps. & Hyn.*, 1835.

Lord, Thy mercy now entreating. [*Lent.*] Signed "A. N." in the *Scottish Hyf.*, 1884.

Lord, what avails our strife! Part of C. Wesley's "And will Thou yet be found?" p. 67, i.

Lord, when Thy grace our hearts inspire. Part of "O God, Who didst Thy will unfold," p. 257, i. 22.

Lord, Who shall abide Thy coming? [*Christ's coming to Glory.*] Given in the *S. S. Hymn Book*, U. P. Assoc., 1854. "Who at Cana's wedding feast," in st. of 4 l., and signed "A. T.," i.e. Adelaide Thrupp. In *Kennedy*, 1863, No. 1436, it is "*Lord, who at,*" &c. Also in Thring's *Coll.*, 1865. In the latter a new stanza (3.) is added by Prof. Thring.

Loring William J., a merchant of Boston, was the author of "Why weep for those, frail child of woe?" (*Burial of the Unconverted*), in the West Boston Coll., 1815, and others.

Lowell, J. R., p. 686, ii. He d. Aug. 12, 1891.

Loy, Matthias, D.D., p. 706, i. Dr. Loy was b. in Cumberland County, Pennsylvania, March 17, 1828. He studied at the Evangelical Lutheran Theological Seminary at Columbus, Ohio, of which he became Professor of Theology in 1865. He was appointed President of the Capital University in 1881.

Lux alma Jesu mortalium, p. 706, ii. This (1620) text is the same, save in orthography, as in the *Hymni Ecclesiæ a Card. Quignonio, &c.*, 1632, and in the *Hymni Sacræ Ecclesiæ Congregationis oppidanorum canendi, et editi, Romæ, typis Vaticanis*, 1629, p. 69. The Imprimatur is dated March 17, 1629.

Lux illusit triumphalis, p. 706, i. An older ms. than those quoted in our cents, 1393, in the Bibl. Nat. Paris (*Lat.* 1086). This is reprinted in Dreves's *Sequentiæ Ineditæ*, 1888, p. 251.

Lyons, James Gilmore, LL.D., was b. in Ireland, circa 1806, and educated at Trinity College, Dublin. He emigrated to America, and had for some time a school at Hackensack, Pennsylvania. He d. Jan. 3, 1869. In 1848 he pub. *Christian Songs* (Philadelphia). He is known through his hymn "If thou dost truly seek to live" (*Faithful Piety*), in the American *Bap. Praise Bk.*, 1871.

Lyte, Henry Francis, p. 706, i. Additional versions of Lyte's hymns are:—

1. Lord, a thousand foes surround us. *Ps. lxv.*
2. Praise, Lord, for Thee in Zion waits. *Ps. lxv.*
3. The Christian like his Lord of old. *Ps. cxl.*
4. The Lord of all my Shepherd is. *Ps. xxiii.*
5. The Lord of heaven to earth is come. *Ps. xcviii.*
6. Thy mercy, Lord, the sinner's hope. *Ps. xxxvi.*

Lyte, Mrs. Mrs. Lyte's hymn "Lord, in this dust," sometimes given as "To God I turned in wild distress."

6. Uphold me, Lord, too prone to stray. *Ps. l.*
8. When Jesus to our [my] rescue came. *Ps. cxxxv.*

These versions appeared in the 1st ed. of Lyte's *Spirit of the Psalms*, 1834, and in the 3rd ed., 1836. In later issues of the 1834, the 1836, and the 3rd ed., 1839, were considerably, but Lyte was not responsible for the alterations and omissions in the last, which was edited by another hand for use at St. Mark's, Torquay.

Lyte's version of *Ps. xxxv.*, "Glory and praise to Jehovah on high" (**p. 706, ii., 22**), first appeared in his *Poems*, 1833, p. 30. Read also No. 33 as "Lord, I look for all to Thee."

Lyttel, Edward Zechariah, M.R.A.S., b. in London, **Sept 23, 1853,** educated at University College, and King's College, London. Vicar of Woodville in 1877. He has pub. several hymns in short form, together with much of his own composing, including, "He came, the lowly Nazarene" (*Christ's Life*), and "Father, Thy Church" (*Church Anniversary*); and "Hearts and voices [souls] are alarming" (*Prisoner Service*). He d. Sep. 6, 1892.

M

M'Comb, William, author of "Chief of sinners though I be" (*Christ All-in-all*), was b. in Coleraine, County Londonderry, Ireland, on May 7, 1793, and was several years a bookseller in Belfast. He pub. *The Poetical Vision*, 1816; *The School of the Sabbath*, 1832; and *The Voice of a Poet*, 1846. These together with smaller pieces were collected and pub. as *The Poetical Works of William M'Comb*, 1864.

McKenzie, William Scott, D.D., s. of Scottish parents, was b. at Liverpool, Nova Scotia, Feb. 20, 1832. Entering the Baptist ministry in 1853, he was ordained in Halifax in 1873, when he became district secretary for New England of the American Baptist Missionary Union. His hymn "Ye mortals come adore the Lord" (*Tantoniedeh*), is in *The Canadian Bap. Hyf.*, 1888.

Macall, William, s. of William Macall, was b. at Largs, Ayrshire, Scotland, Feb. 23, 1822. In 1869, he pub. several *Hys.* from the Danish as *Hymns of Denmark* by Gilbert Tait. He has also pub. *Hys. of Sweden* rendered into *English*. He d. Nov. 10, 1888.

Mace, Frances E., *née* Laughton, was b. in Oxon. Mrs. Mace is the author of "Jesus, Lover of my soul" (*Rest in Christ*), and "Lawyer of Danger. Her hymn "Only waiting till the shadows" (*Heaven Anticipated*), was written in 1864, and printed in a local newspaper, the *Waterville Mail* (Maine), Sep. 7, 1864, in 4 st. of 6 l. It has attained a wide circulation in G. Britain and America. Full text in L. D. Sankey's *Sac. H. & Solos*, 1873. Mrs Mace's claim to the authorship of this hymn was examined and allowed in favour of Mrs. F. A. F. Wood-White.

Macdonald, William, an American writer, b. in 1824, the author of "I am coming to the Cross" (*Trust in Jesus*), in the American *Bap. Praise Bk.*, 1871.

Macduff, J. R., p. 706, i. Another hymn from his *Gates of Praise*, 1876, is "Blessed feast! m.st gracious token" (*H. Communion*). He d. April 26, 1895.

Mackellar, T., p. 706, ii. Additional hymns are:—(1) "I have no thing-to-plead" (*Nothing in Jesus*); (2) "I will extol Thee every day" (*Praise to God*). These and others appeared in the author's *Church Choir Sng.*, N. Y., 1868. He d. Dec. 28, 1880.

Maclagan, W. D., p. 709, i. Dr. Maclagan was promoted to the Archbishopric of York in 1891.

Magnificat, p. 711, i. See pp. 465, 792, 801, 858, 925, 926, 928. Also *The Christian's Magazine*, 1768, p. 330.

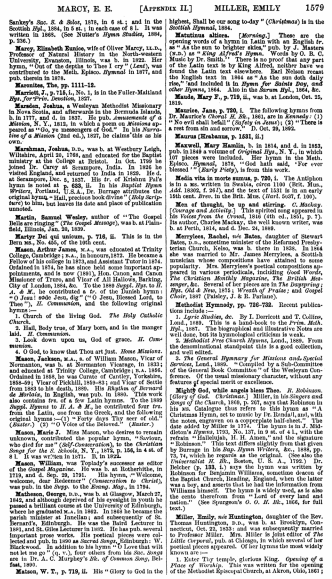
Major, Johann, s. of Johann Gross (Latinized to Major), farmer at Reinstedt, near Orlamünde, in Thuringia, was b. at Reinstedt, Dec. 22, 1533, and educated at Jena and Wittenberg. In 1555 he became pastor and superintendent at Jena. In 1611 he was appointed professor at Jena (s.v., *Talg* 1612), and d. there Jan. 4, 1634. (J. C. Zenner's Vitæ *Professorum . . . in Academia Jenensi*, 1711, i., p. 137, &c.). His name is associated with the hymn "Ach Gott und Herr," which is noted under **Bonifius. M., p. 692,** ii. (*J. M.*)

Make us, by Thy transforming grace. A cento from "And is the gospel peace and love?" p. 69, i.

Manly, Basil, Jun., D.D., b. in Edgefield County, South Carolina, Dec. 18, 1825, was educated at the South University of Alabama, and entered the Baptist ministry in 1845. He was President of the Southern Baptist Convention amongst the Baptists. He is the author of nearly 40 hymns, several of which are in C. U. Of these the following appeared in the *Psalms and Hymns*, 1859, which he edited with his father:—

1. Lord, before a pool the sufferer lay. *The Pool of Bethesda.*
2. God of the seas, Whose ruling voice. *For those at Sea.*
3. Go! with us, O glorious [wondrous] name, Manifest in flesh He came. *Christmas.*
4. Holy, holy, holy Lord, God of hosts in heaven adored. *Holiness of God.*
5. In Gods's dim twilight here I stray.
6. Jesus, my Lord, I own Thee God. *Divinity of Jesus.*
7. Lord, I deserve Thy deepest wrath.
8. Our God invites the wanderers home. *Invitation.*
9. There's a light which shines from heaven.

March, Daniel, D.D., an American Congregational minister, b. July 21, 1816, has pub. *Night Scenes in the Bible*, and other works. His hymn "Lo, Heaven is come crying [calling], Wide open!" &c., first appeared as given in the Amer. Meth. Epis. *Hyf.*, 1874, in 2 st.; in



MARCY, E. E. [APPENDIX II.] MILLER, EMILY 1579

Sankey's *Sac. S. & Solos*, 1875, in 4 st.; and in the Scottish *Hyl.*, 1884, in 5 st.; in each case of 8 l. It was written in 1865. (See Nutter's *Hymn Studies*, 1884, p. 236.)

Marcy, Elizabeth Eunice, wife of Oliver Marcy, LL.D., Professor of Natural History in the North-western University, Evanston, Illinois, was b. in 1822. Her hymn, "Jesus, I love to Think I cry" (*Lord*), was contributed to the Meth. Epis. *Hymnal* in 1877, and pub. therein in 1878.

Marcellus, The, pp. 1111–12.

Marriott, J., p. 718, i., No. i., is in the Faller-Maitland *Hym., Northwich, Swedish*, 1827.

Marsden, Joshua, a Wesleyan Methodist Missionary in Nova Scotia, and afterwards in the Bermuda Islands, b. in 1777, and d. in 1837. He pub. *Amusements of a Minister*, N. Y., 1812, in which a poem on *Missions* appeared as "Go, ye messengers of God." In his *Narrative of a Mission* (2nd ed.), 1837, he claims "this as his own."

Marshman, Joshua, D.D., was b. at Westbury Leigh, Wiltshire, April 20, 1768, and educated for the Baptist ministry at the College at Bristol. In Oct. 1799 he joined Dr. Carey at Serampore, India. In 1826 he visited England, and returned to India in 1829. He d. at Serampore, Dec. 5, 1837. His tr. of Kristna Pal's hymn is noted at p. 633, ii. In his *Baptist Hymn Book* for India, 1832, he contributed a number of original hymns, and "Hail, precious book divine" (*Holy Scripture*) to him, but leaves its date and place of publication unnoted.

Martin, Samuel Wesley, author of "The Gospel Bells are ringing" (*The Gospel Message*), was b. at Chelmsford, Illinois, Jan. 30, 1839.

Martyr Dei qui unicum, p. 716, ii. This is in the Bern mS., No. 455, of the 10th cent.

Mason, Arthur James, M.A., was educated at Trinity College, Cambridge; B.A., in honours, 1872. He became a Fellow of Trinity College, Cambridge, Tutor there, and Ordained in 1874, he has since held some important appointments, and is now (1891), Hon. Canon and Canon Missioner of Truro, and Vicar of All Hallows, Barking, City of London, 1884, &c. To the 1889 *Suppl. Hys. to H. A. & M.*, he contributed a tr. of the Danish hymn: "O Jesu! søde Jesu, dig" ("O Jesu, Blessed Lord, to Thee"), *In Communion*, and the following original hymns:—

1. Church of the living God. *The Holy Catholic Church.*
2. Hail, Holy true, of Mary born, and in the manger laid. *H. Communion.*
3. Look down upon us, God of grace. *H. Communion.*
4. O God, to know that Thou art just. *Home Missions.*

Mason, Jackson, M.A., s. of William Mason, Vicar of Normanton, was b. at Normanton Vicarage, in 1831; and educated at Trinity College, Cambridge; B.A. 1856. Ordained in 1856, he was Curate of Carnaby, Yorkshire, 1856–59; Vicar of Pickhill, 1859–81; and Vicar of Settle from 1881 to 1890, when he became Rural Dean of Ripon. He d. at Ripon, 1891, aged 60. His works also contain tr. of a few Latin hymns. To the 1889 *Suppl. Hymns to H. A. & M.*, he contributed four tr. from the Latin, one from the Greek, and the following original hymns:—(1) "Forty days Thy sore of old." (*Easter.*) (2) "O Voice of the Beloved." (*Easter.*)

Mason, Maria J. Miss Mason, who desires to remain unknown, contributed the popular hymn, "Saviour, who dost Thy flock surround," to the *Church Hymnal for the Use of Families*, 1871, p. 156, in 4 st. of 8 l. It was re-set in 1871. It is 10 st.

Mason, William, was Toplady's successor as editor of the *Gospel Magazine*. He was b. at Rotherfithe, in 1719, and d. Sep. 29, 1791. His hymn, "Welcome, welcome, dear Redeemer" (*Consecration to Christ*), was pub. in the Supp. to the *Evang. Mag.*, in 1794.

Matheson, George, D.D., was b. at Glasgow, March 27, 1842, and educated at Glasgow University, where he gained a brilliant course at the University of Edinburgh, where he graduated M.A., in 1862. In 1868 he became the parish minister at Innellan; and subsequently of St. Bernard's, Edinburgh. He was the Baird Lecturer in 1881, and the Gifford Lecturer in 1891. He has pub. several important prose works. His poetical contributions are to W. Garrett Horder's *Worship Songs*, Nonconformist, 1884; *Blackwood*. In addition to his hymn "O Love that will not let me go" (p. v.), four others from his *Sac. Songs* are in Dr. A. C. Murphey's *Sth. of Common Song*, Boston, 1890.

Matson, W. T., p. 719, ii. His "Glory to God in the highest, Shall be our song to-day" (*Christmas*) is in the *Scottish Hymnal*, 1884.

Matutinus aliter. [*Morning.*] These are the opening words of a hymn in Latin with an English tr. as "As the sun to brighter skies," pub. by J. Masters [n.d.] as "*King Alfred's Hymn.* Words by G. R. G. Music by Dr. Smith." There is no proof that any part of it is by King Alfred. The Latin text has been found the Latin text elsewhere. Earl Nelson recast the English text in 1864 as "As the sun doth daily rise," and included it in *Hymns for Saints' Day, and other Hymns*, 1864. Also in the *Sarum Hyl.*, 1864, &c.

Maude, Mary F., p. 719, ii., was b. at London, Oct. 25, 1819.

Maurice, Jane, p. 720, i. The following hymns from Dr. Maurice's *Choral Bk.*, 1861, are in *Kennedy*: (1) "I am with thee, fear not" (*Sufficiency in Christ*). (2) "There is a rest from sin and sorrow." (*Rest.*) Oct. 29, 1862.

Maura (Brabazon, p. 1631, ii.)

Maxwell, Mary Hamlin, b. in 1814, and d. in 1853, pub. in 1846 a volume of *Original Hys.*, N. Y., in which 107 pieces were included. Her hymn in the Meth. Epis. *Hymnal*, 1878, No. 1, st. i., ii., is from "For ever blessed" (*Early Piety*), in from this work.

Media vita in morte sumus, p. 720, i. The Antiphon in its st. are written in Sequia, circa 1100 (Brit. Mus., *Add.* 16300, f. 247), and the text of 1531 is in an early 16th cent. *Bren.* in the Brit. Mus. (*Harl. Scott*, f. 196).

Men of thought, be up and stirring. *G. Mackay.* [*Courage and Activity.*] This spirited song appeared in his *Voices from the Crowd*, 1846 (4th ed., 1851), p. 7). Its author, Charles Mackay, the well known writer, was b. at Perth, 1814, and d. Dec. 24, 1889.

Merrylees, Rachel, née Bates, daughter of Stewart Bates, D.D., sometime minister of the Reformed Presbyterian Church, Glasgow, was b. in 1820, and in 1844 she was married to Mr. James Merrylees, a Scottish musician whose compositions have attained to some popularity. Mrs. Merrylees's poetical compositions appeared in various periodicals, including *Good Words*, *The Christian Monthly Magazine*, *The British Messenger*, &c. Several of her pieces are in *The Inspiring Voice*, 1850, 1st ed.; *Songs of Praise*; and *Gospel Choir*, 1867 (Stanley, J. R. D. Mann).

Methodist Hymnody, pp. 726–732. Recent publications include:—

1. *Lyric Studies, &c.* By I. Derricott and T. Collins, *Leeds*, 1889. This is a hand-book to the *Prim. Meth. Hyl.*, 1887. The biographical and illustrative Notes are well done, but its hymnological criticism is weak.

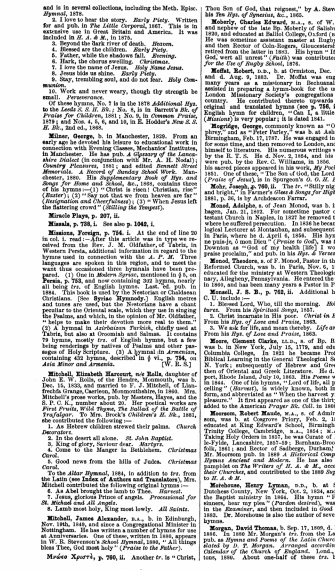
2. *Methodist Free Church Hymns*, Lond., 1889. From the congregational standpoint this is a good collection, and well edited.

3. *The General Hymnary for Missions and Special Services*, Lond., 1890. "Compiled by a Sub-Committee of the General Book Committee" of the Wesleyan Conference. Of the usual missionary character, without any features of special merit or excellence.

Might God, while angels bless Thee. *H. Robinson.* [*Glory of God.* Christmas.] Miller, in his *Singers and Poets*, 1869, p. 75, says that this is by "Robinson, in his &c. Catalogue thus refers to this hymn as an Unitarian Hymn, set to music by Dr. Boyce, and, with the notes, engraven on a copperplate half-sheet." The date added by Miller is 1772. The hymn is in J. Middleton's *Hymns*, 1793, No. 137, in 5 st. of 4 l., with the refrain "Hallelujah, H. H. Amen," and the signature "Robinson." In 1795 it was altered to "Might God, while angels bless Thee," in *Sup. Hymn Writers, &c.*, 1866, pp. 75, 76, which he regards as the original. (See also the *Unitarian H. Bk.*, Boston, U. S. A., 1795.) Dr. Belcher (p. 133, i.) says the hymn was written by Robinson in 1774, and altered by Boyce, and was sung at the Lock Chapel, Hackney, and, when the latter was in favour, and asserts that he had the information from Williams himself. The hymn is widely used, as is also the form therefrom from "Lord of every land and nation." (See Spurgeon's *O. O. H. Bk.*, 1866, for full text.)

Miller, Emily, née **Huntington**, daughter of the Rev. Thomas Huntington, D.D., was b. at Brooklyn, Connecticut, U.S., in 1833, and married in 1858 to Professor Hillier. Mrs. Miller is joint editor of *The Lotus* (in parts), pub. at Chicago, in which several of her poetical pieces appeared. Of her hymns the most widely known are:—

1. Enter Thy temple, glorious King. *Opening of a Place of Worship.* This was written for the opening of the Methodist Episcopal Church, at Akron, Ohio, 1867;



1580 MILNER, G. [APPENDIX II.] MORGAN, D. T.

and is in several collections, including the Meth. Epis. *Hymnal*, 1878.

2. I love to hear the story. *Early Piety.* Written in 1867, and pub. in 1868. In 1869 it is in extensive use in Great Britain and America. It was included in *H. A. & M.*, in 1879.

3. Beyond the dark river of death. *Heaven.*
4. Blessed are the children. *Early Piety.*
5. Father, while the shadows fall. *Evening.*
6. Hark, the chorus swelling. *Christmas.*
7. Jesus, Lord, we look to Thee. *Name Jesus.*
8. Jesus bids us shine. *Early Piety.*
9. Stay, trembling soul, and do not fear. *Holy Communion.*
10. Work and never weary, though thy strength be small. *Perseverance.*

Of these hymns, No. 7 is in the 1878 *Additional Hys.*, and Nos. 1, 2, 3, 4, 5, 6, 8, 9, 10 in the 1878 *Hymns for Children*, 1881 ; No. 1 in *Common Praise*, 1879 ; and Nos. 4, 5, 6, and 10, in B. Hodder's *New S. S. H. Bk.*, 2nd ed., 1886.

Milner, George, b. in Manchester, 1859. From an early age he devoted his leisure to educational work in connection with Evening Classes, Mechanics' Institutes, in Manchester. He has pub. *A Glossary of the Lancashire Dialect* (in conjunction with Mr. A. H. Sodal); *Lancashire Memorials, &c.*, 1882; *Lancashire Memorials. A Record of Sunday School Work* Manchester, 1886. His *Supplementary Book of Hys. and Songs for Home and School, &c.*, 1884, contains three of his hymns :—(1) "Christ is risen ! Christian, rise" (*Easter*), (2) "Say not that we from heaven are far" (*Imagination and Cheerfulness*); (3) "When Jesus left the flattering crowd" (*Abiding the Tempter*).

Miracle Plays, p. 207, ii.

Missals, p. 728, i. See also p. 1042, i.

Missions, Foreign, p. 764, i. At the end of line 30 in col. i. read "for this article was in type we received from the Rev. J. M. Oldfather, of Tabriz, in Western Persia, additional information in regard to the hymns used in connection with that mission." These hymns are now current in this region, and to meet the want thus occasioned three hymnals have been prepared. (1) One in *Modern Syriac*, mentioned in § ii., on **Persia, p. 753**, and now containing 302 hymns, nearly all being *trs.* of English hymns. Last, 'ed. pub. in 1891. (2) A hymnal in *Modern Syriac* for the Nestorian Christians. [See **Syriac Hymnody**.] English tunes and tunes are used, but the Nestorians have a chant peculiar to the Oriental scale, which they use in singing the Psalms, and which, in the opinion of Mr. Oldfather, "helps to make their devotion more real to them." (3) A hymnal in *Azirbaizan Turkish*, chiefly used at Urumiah, and containing 200 hymns, nearly all being *trs.* of English hymns, but a few being renderings by natives of Psalms and other passages of Holy Scripture. (4) A hymnal in *Armenian*, containing 422 hymns, described in § vi., p. 764, on *Asia Minor and Armenia.* [W. R. S.]

Mitchell, Elizabeth Harcourt, née **Rolls**, daughter of John E. W. Rolls, of the Hendre, Monmouth, was b. Dec. 15, 1835, and married to F. J. Mitchell, of Llanfrechfa Grange, Caerleon, Monmouthshire, in 1860. Mrs. Mitchell's prose works, pub. by Masters, Hayes, and the S.P.C.K., include *Tales of Heroism, Red Cross Knights, First Fruits, Field Pieces, The Ballad of the Battle of Trafalgar.* To Mrs. Brock's *Children's H. Bk.*, 1881, she contributed the following :—

1. As Hebrew children strewed their palms. *Church and Home.*
2. In the desert all alone. *St. John Baptist.*
3. King of glory, Saviour dear. *Martyrs.*
4. Come to the Manger in Bethlehem. *Christmas Carol.*
5. Good news from the hills of Judea. *Christmas Carol.*

To the *Altar Hymnal*, 1884, in addition to *trs.* from the Latin (see **Index of Authors and Translators**), Mrs. Mitchell contributed the following original hymns :—

6. As Abel brought the lamb to Thee. *Harvest.*
7. Jesus, glorious Prince of angels. *Processional for St. Michael and All Angels.*
8. Lamb most holy, King most lowly. *All Saints.*

Mitchell, James Alexander, M.A., b. in Edinburgh, Nov. 19th, 1848, and since a Congregational Minister in Edinburgh, Glasgow, and Manchester, and now Editor of an Ironmonger. One of these, written in 1881, appears in W. R. Stevenson's *School Hymnal*, 1886, "All things bless Thee, God most holy" (*Praise to the Father*).

Μόνο Χριστὲ, p. 760, ii. Another *tr.* is "Christ, Thou Son of God, that reignest," by **A. Stevenson**, in his *New Hys. of Synesius, &c.*, 1865.

Moberly, Charles Edward, M.A., s. of W. Moberly and nephew of the late Sir W. Moberly of Salisbury, b. in 1839, and educated at Balliol College, Oxford (B.A. 1860). He was successively Assistant Master at Harrow, and then Rector of Cole-Sagora, Gloucestershire. He retired from the latter in 1881. His hymn "If Thou, O God, wert all sinned" (*Faith*) was contributed to *Hys. for the Use of Rugby School*, 1876.

Moffat, Robert, D.D., b. at Ormskirk, Dec. 21, 1795, and d. Aug. 9, 1883. Dr. Moffat was engaged for nearly fifty years as a missionary in South Africa, a translator of the Bible into the Sechuana language, and for the London Missionary Society's congregations in that country. He contributed thereto upwards of 100 original and translated hymns (see p. 756, ii.). His English hymn for children, "Can I, a little child?" (*Missions*) is very popular; it is dated 1841.

Magridge, George, commonly known as "Old Humphrey," and as "Peter Parley," was b. at Ashted, near Birmingham, in 1795. He was a shoemaker in London for some time, and then removed to London, and devoted himself to literature. His numerous writings were pub. by the R. T. S. He d. Nov. 2, 1864, and his *Memoirs* were pub. by the Rev. C. Williams, in 1866. Some of his sacred pieces appeared in his work, *My Pocket Book*, 1841. One of these, "The Son of God, the Lord of Life," is in the Meth. Epis. *Hymnal*, 1878, No. 1, st. iii., iv.

Mole, Joseph, p. 760, ii. The *tr.* "Still night, starry and bright," in Farmer's *Views & Songs for High Schools*, 1861, p. 56, is by Archdeacon Farrar.

Monod, Adolphe, s. of Jean Monod, was b. in Copenhagen, Jan. 21, 1802. For sometime pastor of a Protestant Church in Naples, in 1827 he removed to Lyons, where he suffered persecution. In 1836 he became Theological Lecturer at Montauban, and subsequently pastor of the Church of the Oratoire, Paris. He d. in 1856. In his pains, I cast Dies "(*Praise to God*), was tr. by H. Downton as "God of my health [life] I would Thy praise proclaim," and pub. in his *Hys. & Verses*, 1875.

Monod, Theodore, s. of F. Monod, Pastor in the French Reformed Church, was b. in Paris, Nov. 6, 1836, and educated for the ministry at Western Theological Seminary, Allegheny, Pennsylvania. He entered the ministry in 1860, and has been many years a Pastor in Paris.

Montgomery, J. E., p. 762, ii. Additional hymns in C. E. include :—

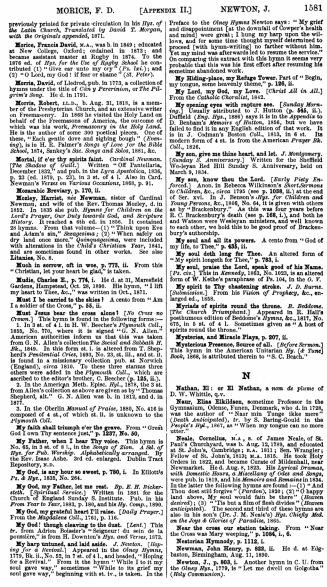
1. Blessed Lord, Who, till the morning. *Holy Scriptures.* From his *Spiritual Songs*, 1857.
2. Christ incarnate in His poor. *Christ in His Poor.* From his *Hys. of Love and Praise*, 1863.
3. We ask for life, and mean thereby. *Life and Work.* From his *Hys. of Love and Praise*, 1863.

Moore, Edward Caldwell, S.T.D., LL.D., s. of Dr. B. Moore, was b. in New York, Aug. 11, 1779, and educated at Columbia College. In 1811 he became Professor of Biblical Learning in the General Theological Seminary, N. York; subsequently of Hebrew and Greek; and then of Oriental and Greek Literature. He d. at Newport, Rhode Island, July 10, 1862. His hymn "Lord of life, all praise excelling" (*Harvest*), is widely known, both in its full form, and abbreviated as "When the harvest yields the pleasure." It first appeared as one of the thirty hymns added to the American *Prayer Bk.* Coll. in 1808.

Moorsom, Robert Maxlo, M.A., s. of Admiral Moorsom, was b. at Cosgrove Priory, Feb. 3, 1811, and educated at King Edward's School, Birmingham, and Trinity College, Cambridge; B.A. 1833. After Deacon's Taking Holy Orders in 1837, he was Curate of Pocklington-Pyrille, Lancashire, 1837–39; Burnham-Beeches, Norfolk, 1841; and Rector of Sadlergate, Durham) 1841–61. Mr. Moorsom pub. in 1848 *A Historical Companion to the Hymns commonly used and set forth in the Church*, compiled on *The Writers of H. A. & M., according to their Churches*, and contributed to the 1889 *Suppl. Hys. to H. A. & M.*

Motherless, Henry Lyman, D.D., b. at Stanford, Dutchess County, New York, Oct. 2, 1834, and entered the Baptist ministry in 1864. His hymn "Friend of sinners, hear my plea" (*Pardon desired*), was printed in the *Examiner*, and then included in *Good as Gold*, 1864. Dr. Mortelmans is also the author of several other hymns.

Morgan, David Thomas, b. Sep. 17, 1809, d. Nov. 14, 1886. In 1886 Mr. Morgan's *trs.* from the Latin were pub. as *Hymns and Poems of the Latin Church. Translated by D. T. Morgan. Arranged according to the Calendar of the Church of England*. Lond., Rivington, 1886. About one-half of these *trs.* had been



previously printed for private circulation in his *Hyp. of the Latin Church*, *Translated by David T. Morgan*, with the *Original* appended, 1871.

Morice, Francis David, M.A., was b. in 1840; educated at New College, Oxford; ordained in 1872; and became assistant master at Rugby in 1874. To the 1876 ed. of *Hys. for the Use of Rugby School* he contributed (1) "Give me unto my cry" (*Ps. lxv.*); and (2) "O Lord, my God! if fear or shame" (*St. Peter*).

Morris, David, of Llanrwst, pub. in 1773, a collection of hymns under the title of *Y Drysorfa y Perswadion*, or *The Pilgrim's Treasury*. [W. R. H.]

Moxley, Robert, M.D., b. Aug. 31, 1815, is a native of the Presbyterian Church, and an extensive writer on Freemasonry. In 1860 he visited the Holy Land on behalf of the Freemasons of America, the outcome of which was his work, *Freemasonry on the Holy Land*. He is the author of some 300 poetical pieces. One of these, "Each gentle dove and sighing turtle," (*Freemasonry*), is in R. B. Palmer's *Songs of Love, for the Bible School*, by Sankey's *Sac. Songs and Solos*, 1874.

Mortal, if ever thy spirits faint. *Cardinal Newman.* [*Mercy.*] Written at Littlemore, 27th Sunday after December 1839, and pub. in the *Lyra Apostolica*, 1836, p. 33 (ed. 1876, p. 35), in 3 st. of 4 l. Also in Card. Newman's *Verses on Various Occasions*, 1868, p. 91.

Mozambic Secretary, p. 170, ii.

Mozley, Harriet, see **Newman**, sister of Cardinal Newman, and wife of the Rev. Thomas Mozley, d. in 1892. In 1836 she pub. *Hymns for Children on the Lord's Prayer, Our Duty towards God, and Scripture Facts*, and in 1837 *Hymns for the Seasons and Holydays*. From that volume—(1) "Think upon Eve and Adam's sin," *Songs of Love, for the Bible School*, by Sankey's *Sac. Songs and Solos*, 1874, p. 31.

Much in sorrow, oft in woe, p. 779, ii. From this "Christian, let your heart be glad," is taken.

Mudie, Charles E., p. 778, i. He d. at 21, Mansefield Gardens, Hampstead, Oct. 28, 1890. His hymn, "I lift my heart to Thee, &c.," was written in Oct., 1871.

Must I be carried to the skies? A centо from "Am I a soldier of the Cross," **p. 60, ii.**

Must Jesus bear the cross alone? *Tis Cross no Crown.* By Thos. Shepherd. Given in the following forms:—1. In 2 st. of 4 l. in R. W. Baxter's *Plymouth Coll.*, 1855, No. 770, where it is signed "*C. N. Allen.*" American authorities infers as that this was taken from G. N. Allen's collection *The Social and Sabbath H. Book*, 1871, No. 1, and not from the 1855 ed. of Bp. Hall's *Penitential Cries*, 1805, No. 21, vi. 151; and (2) is found in a missionary collection pub. at Norwich (England), circa 1810. To these three stanzas three others were added in the *Plymouth Coll.*, which are ascribed to the editor's brother, C. Bowater (**p. 130, ii.**).

2. In the American Meth. Epis. *Hy.*, 1878, the 3 st. from Allen's collection as above are given as by "Thomas Shepherd, alt." G. N. Allen was b. in 1812, and d. in 1877.

3. In the Oberlin *Manual of Praise*, 1880, No. 418 is composed of 4 st., of which st. ii. is unknown to the *Plymouth Coll.*

My faith shall triumph o'er the grave. From "Great God I own Thy sentence just," **p. 1327, No. 90.**

My Father, when I hear Thy voice. This hymn is No. 59, in 2 st. of 8 l., in the *Songs of Zion. A Set of Hys. for Pub. Worship. Alphabetically arranged.* By *Zion Church Minister.* 3rd ed. enlarged. Dublin Tract Repository, n. d.

My God, in any hour so sweet, p. 760, i. In Elliott's *Fs. & Hys.*, 1835, No. 294.

My God, my Father, be not cast. *Sp. E. H. Bickersteth.* [*Spiritual Service.*] Written in 1841 for the Church of England Sunday S. Institute. Pub. in his *From Year to Year*, 1841, p. 160, and his *Hy. Comp.*, 1880.

My God, my grateful heart I'll raise. [*Daily Prayer.*] From the *Magdalene Coll.*, 1781, p. 116.

My God! though clearing to the dust. [*Lent.*] This is by Anna Laetitia Barbauld, and was sent to its possessor, in three MS. versions, as a New Year's gift. It was first pub. in her *Hys. and Verse*, 1072.

My God, the spring of all my joys. [*Waiting for a Revival.*] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 82, in 7 st. of 4 l., and headed, "Hoping for a Revival." From it the hymn "While I to it my soul gave way," sometimes "While to its grief my soul gave way," beginning with st. iv., is taken. In the Preface to the *Olney Hymns* Newton says: "My grief and disappointment [at the downfall of Cowper's health and mind] were great; I hung my harp upon the willows, and for a time could not be persuaded (without a call, I felt, hymn-writing) no further without him. Yet my mind was afterwards led to resume the service." On comparing this extract with this hymn it seems very probable that this was his first effort after resuming his sometime abandoned work.

My Hiding-place, my Refuge Tower. Part of "Begin, my tongue, some heavenly theme," **p. 126, ii.**

My Lord, my God, my Love. [*Christ All in All.*] From the Catholic *Churchist*, 1842.

My opening eyes with rapture see. [*Sunday Morning.*] Appeared in the *Olney Hymns*, 1779, Bk. i., No. 69. Sheffield (*Misc. Poems*, 1888) says it is in the *Appendix to D. Benham's Memoirs of Hollon*, 1856, but we have failed to find it in any English edition of that work. It is in J. Cadman's Boston *Coll.*, 1815, in 6 st. Its modern form of 4 st. is from the American *Prosper Sb. Coll.*, 1824.

My son, give me thine heart, and let. *J. Montgomery.* [*Sunday S. Anniversary.*] Written for the Sheffield Wesleyan Sunday S. Anniversary, held on March 8, 1834.

My son, know thou the Lord. [*Early Piety Enforced.*] Anon. in Rebecca Wilkinson's *Short Sermons to Children, &c.*, circa 1795 (see **p. 1038, ii.**) at the end of Ser. xvi. In J. Benson's *Hys. for Children and Young Persons, &c.*, 1806, No. 64, it is given with others as by "Brackenbury." As this was her first years before R. C. Brackenbury's death (see **p. 168, i.**), and both he and his wife were in the habit of writing hymns for, and to each other, we hold this to be good proof of Brackenbury's authorship.

My soul and all its powers. A centо from "God of my life, to Thee," **p. 453, i.**

My soul doth long for Thee. An altered form of "My spirit longeth for Thee," **p. 793, i.**

My soul, praise the Lord, speak good of his Name. [*Ps. ciii.*] This in *Kennedy*, 1863, No. 1023, is an altered form of W. Kethe's paraphrase of *Ps.* civ, in the *Ch. V.*

My spirit to Thy chastening stroke. *J. D. Burns.* [*Submission.*] From his *Vision of Prophecy, &c.*, engraved, 1844.

My throne of spirits round the throne. *B. Beddome.* [*The Church Triumphant.*] Appeared in B. Hall's posthumous edition of Beddome's *Hymns, &c.*, 1817, No. 975, in 6 st. of 4 l. Sometimes given as "A host of spirits round the throne."

Mysteries, and Miracle Plays, p. 207, ii.

Mysterious Presence, Source of all. [*Before Sermon.*] This hymn in the American Unitarian *Hy. & Tune Book*, 1868, is attributed therein to "S. C. Beach."

N

Nathan, El: or **El Nathan,** a nom de plume of H. W. Whittle, q.v.

Near, Elias Eiksliaen, sometime Professor in the Gymnasium, Odense, Funen, Denmark, who d. in 1726, was the author of "Naar min Tunge ikke mere" (*Isaiah Anticipated*), tr. by S. Bartag-Gould in the *People's Hyl.*, 1867, as "When my tongue can no more confess."

Neale, Cornelius, M.A., s. of James Neale, of St. Paul's Churchyard, was b. Aug. 12, 1789, and educated at St. John's, Cambridge; B.A. 1811; Sen. Wrangler; Fellow of St. John's, 1813; M.A. 1815. He took Holy Orders in 1822, and became Curate of Millhall, near Newmarket. He d. Aug. 8, 1823. His *Lyrical Dramas, Sacred and Miscellaneous*, edited by Archdeacon Hare, were pub. in 1818, and his *Memoirs and Remains* in 1824. In the latter the following hymns are found:—(1) "And There dost still forgive" (*Pardon*), 1824; (2) "O happy land above, My soul would fain be there" (*Heaven destined*), 1824; (3) "Thou hast a crown for me" (*Heaven destined*). The two last-named of these hymns are also in his son's (Dr. J. M. Neale's) *Hys. Chiefly Mod. on the Joys & Glories of Paradise*, 1865.

Near the cross our station taking. From "Near the Cross was Mary weeping," **p. 1096, i., 6.**

Nesterian Hymnody, p. 1112, i.

Newman, John Henry, p. 808, ii. He d. at Edgbaston, Birmingham, Aug. 11, 1890.

Newton, J., p. 803, i. Another hymn in C. U. from the *Olney Hys.*, 1779, is "Let me dwell on Golgotha" (*Holy Communion*).

Nicholas, T. G., p. 804, ii., d. at West Molesey, Jan. 23, 1881.

Nicholson, James, an American Methodist minister, is the author of (1) "Dear [Lord] Jesus I long to be perfectly white" (*Holiness desired*); and (2) "There's a land that is fairer than day" (*Heaven*), both of which are in D. Sankey's *Sac. S. and Solos*, 1878.

Nicoll, Robert, was b. Jan. 7, 1814, at Auchtergaven, Perthshire. At the age of 13 he began to write verse. In 1833 he opened a circulating library in Dundee, and in the following year he became the editor of the *Leeds Times*. This he retained for a short time only. Broken in health through taxing his strength too much, he d. in 1837. He was a successful writer, and is often referred to as "a second Burns." His *Poems and Lyrics* were pub. in 1835 in 2nd ed., with numerous additions and corrections, in 1842; 3rd ed. From these *Poems* the following pieces are taken:—

1. An offering to the shrine of power. *The Reformers.*
2. I may not scorn the meanest thing. *Humility.* This and No. 1 date 1835.
3. Lord, from Thy blessed throne. (*People's Anthem.*) 1845.]

Nicoll, Robert Pentland, was b. Sept. 18, 1838, and educated for the legal profession. He practised at Providence, Rhode Island. His hymn, "Precious promise God hath given," (*Promise of Rest*), was written whilst travelling in a street car, circa 1871, and is given in I. D. Sankey's *Sacred Songs and Solos*, 1875.

No need of the sun in that day. Part of C. Wesley's "Away with our sorrow and fear," **p. 106, ii.**

No room for mirth or trifling here. Part of "And am I only born to die?" **p. 65, ii.**

Noel, Caroline Maria, daughter of the Hon. Gerard T. Noel (**p. 807, ii.**), and niece of the Hon. Baptist W. Noel, was b. in London, April 10, 1817, and d. at 39 Great Cumberland Place, Hyde Park, Dec. 20, 1877. Her first hymn, "Dear sigh unto my soul" (*Individual*), was written when she was 17. During the next three years she wrote about a dozen pieces: from 20 years of age to 40 she wrote nothing; and during the next 20 years the rest of her pieces were written. The first edition of her compositions was pub. as *The Hymns of Jesus and Other Poems*, 1851, and contained 12 pieces. This was enlarged from time to time, and its title subsequently changed by the publishers to *The Name of Jesus and Other Poems*. The 1870 ed. contains 79 pieces. Miss Noel, in common with Miss Charlotte Elliott, was a sufferer for many years, and her verses were written in the midst of her pain. They are especially adapted "for the Sick and Lonely" and were written rather for private meditation than for public use, although several are suited to the latter purpose. Her best known hymn is the Processional for *Ascension Day*, "At the Name of Jesus." It is in the enlarged edition of *The Name of Jesus, &c.*, 1870, p. 39, and is dated 1870 by her brother.

Norman, John, was a student at the Baptist College, Bristol, and entered the Baptist ministry, as assistant to D. Turner, in 1777. He was afterwards, for a short time, assistant to the Rev. T. Gibbs, of Plymouth, in which town he d. in the spring of 1793. In Rippon's *Bapt. Coll.*, 1793, appeared a hymn on *Holy Baptism*, "Thus it becomes the Prince of grace," in 4 st. of 4 l., and signed "Plymouth." It is still in use in America in an abbreviated form. [W. R. H.]

Not all the powers of hell can fright. Part of "Are there not in the labourer's day?" **p. 76, ii.**

Not far from Jordan's ford. *Sp. E. H. Bickersteth.* [*St. Andrew.*] Written in 1855. In his *From Year to Year*, 1868, and his *Hy. Comp.*, 1880.

Not heaven's wide range of hallowed space. [*Opening of a Place of Worship.*] Sometimes attributed to C. Wesley, but on insufficient evidence.

Not in the Churchyard shall he sleep. [*Burial of Sin.*] Anon. in the Amer. Cheshire Association Unitarian *Hym.*, 1844, and later collections.

Not till the evening that is still. *J. Keble.* [*The Church and Mission Work.*] Written Jan. 30, 1834, and pub. in his *Christian Year*, 1827, for the 2nd S. in Advent. The concluding 12 lines, beginning "Ye who pour Love's communion hear," are in his *Lyra Il. Ho.*, 1853, and others.

Not to mount Zion's (Sinai's) flaming height. Part of J. Bowring's "Children of God, who pacing slow," **p. 166, i. 2.**

Now let the Christian's hope abound. [*Confidence and Hope.*] This appeared in Hall's *Wks. & Mo.*, 1808, No. 130, in 4 st. of 4 l., and again in several later collections. It is usually ascribed to E. Osler. In the H.A.& M. it is given as by Doddridge, but we can find nothing corresponding thereto in his *Hymns*.

Now let us raise our voices high. *Elias Gager.* [*Harvest.*] From the *Evang. Mag.*, 1796, p. 440, but the date of Gager's death is unknown. Another hymn by Elias Gager, several of whose hymns were pub. in the *Evang. Mag.*, 1796, &c., as by *Elias*. She was married, circa 1794, to the Rev. William Cooper.

Now the busy week is done. *J. S. Jones.* [*Saturday Evening.*] Contributed to the 1849 *Suppl. Hys. to H. & M.* The author, Spencer John Jones, was b. 1827, educated at Magdalen College, Oxford (B.A., 1850), and became Rector of Bedford, Gloucestershire, in 1857.

Now to the earth thou dost descend. Part of "Behold the glories of the Lamb," **p. 126, ii.**

Now to the shining seats of bliss. A centо from "Come, Lord, and warm each languid heart," **p. 803, ii.**

Now winter holds his solemn reign. [*Winter.*] Anon. in *Hys and Sac. Songs, &c.*, by G. Bisbee and others, Manchester, 1855, No. 128, in 6 st. of 4 l., and marked as "Original." It has passed into a few collections, but its use is by no means equal to its merits.

Nun ruhen alle Wälder, p. 323, i. The tr. "Now all the woods are sleeping," in the *Hys. for the Use of Moravian Congregations*, 1789, No. 1, is Miller's tr. with four verses added from H. Theurig's tr. of the same hymn. Both trs. are noted on **p. 323, ii.**

Nunc Dimittis, p. 822, ii. See also pp. 466, 726, 768, 801, 818, 850, 859, 921, 1177.

O

O beata Hierusalem, p. 824, ii. The tr. in the 1849 *Supplemental Hys. to H. A. & M.*, "O Jerusalem the blissful," is by *J. Ellerton*.

O blest memorial of our dying Lord. Part of Bp. Woodford's tr. of "Adoro te devote," **p. 28, ii., 3.**

O Christ, Thou hast ascended. *Sp. E. H. Bickersteth.* [*Ascension.*] Written in 1875, and printed in the *Church Sentinel* for that year. Included in the *Hy. Comp.* in 1879.

O Christe qui nostre poll, p. 825, i. In Martineau's *Manual*, &c., 1873, J. Chandler's tr. of this hymn is altered to "The Crucified is gone before" (the note thereon, **p. 826, ii. 1,** is an error); and in *Cooper's Hyl.*, 1862, I. Williams's tr. reads, "O Thou, Who art gone up on high."

O come, let us raise Our tribute of song. *J. Montgomery.* [*Sunday S. Anniversary.*] Written for the Sheffield Wesleyan Sunday S. Anniversary, held April 1, 1832, and pub. in the *Christian Mirror*, 1832, p. 69.

O comrade bold of toil and strife. *Chas. Dawson.* [*St. Peter.*] In the *British Mag.*, 1835, p. 266; the *Lyra Apostolica*, 1836, p. 214; Martineau's *Hymns*, 1873, &c.

O could we always pray. This is part of C. Wesley's "Ah, when shall I wake?" **p. 32, ii.**

O covenant Angel, full of grace. *T. H. Birks.* [*Circumcision.*] 1st pub. in R. Bickersteth's *Christian Psalmody*, 1833, No. 345, in 8 st. of 4 l., in the author' *Simple Lay Psalter*, 1874, and in several other hymnals. In the 1880 ed. of the *Hy. Comp.* it is altered to, "O Lord Jesus, all the days."

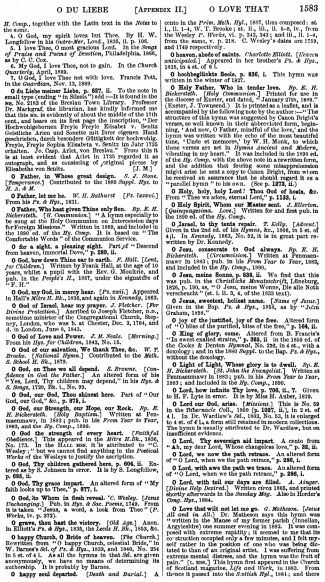
O day of God, most calm, most bright. From "Blest day of God, most calm, most bright," **p. 143, i.**

O Deus ego amo Te. Nec ardor Te ut amarem me, p. 826, i. We find that this hymn is a paraphrase of a prayer in St. Ignatius Loyola's *Exercitia Spiritualia*, and in the 1st ed. Rome, 1548 [*Brit. Mus.*], which is headed "Amor Dei ex corde." The prayer in part of the "Contemplatio ad amorem spiritualem in nobis excitandum," and runs thus:—

"Suscipe Domine universam meam libertatem. Accipe memoriam, intellectum, atque voluntatem omnem. Quicquid habeo, vel possideo, mihi largitus es: id tibi totum restituo, ac tuae prorsus voluntati tradendum assigno. Amorem tui solum mihi dones, mihi dones et divina tua gratia: nec ego amplius quam ultra posco."

O Deus ego amo Te, Nec ardor Te ut salvus me, p. 826, ii. Other translations are:—

1. O God, my God, I do love Thee. In the *Salisbury Hy. Bk.*, 1857.
2. O God, Thou art the object of my love. In the *Roman Hyl.*, N. Y., 1864.
3. O God, I love Thee; not that my poor love. By Sp. E. H. Bickersteth; printed by *J. Townsend*, Exeter. "For use in the Diocese of Exeter." (Dated, Feb. 3, 1848.) It was repeated in the 1860 ed. of the



O DU LIEBE [APPENDIX II.] O LOVE THAT 1583

H. Comp., together with the Latin text in the *Notes* to the same.

4. O God, my spirit loves but Thee. By H. W. Longfellow in his *Outre-Mer, Lond.*, 1835. In the *Songs of Praise and Poems of Devotion*, Philadelphia, 1866, as by C. C. Coe.

6. My God, I love Thee, not to gain. In the *Church Quarterly*, April, 1882.

7. O God, I love Thee not with love. Francis Pott, in the *Guardian*, Nov. 12, 1879.

O du Liebe meiner Liebe, p. 527, ii. To the note in explanation of the authorship of this hymn add the following:—In No. 2103 of the Breslau Town Library. Professor Dr. Markgraf, the librarian, has kindly informed me that this ms. is evidently of about the middle of the 17th cent., and bears on its first page the inscription, "Der Hochwohlgeborene Freyin Freyin Elisabet v. Seelin Gottliche Arien und Sonette sind ihrer eigenen Hand Geschrieben." The writer was probably Elisabeth, Baron Freyin, Freyin Sophia Elisabeta v. Seelitz in Jahr 1745 erhalten. *Jo. Casp. Arlet, von Breslau.*" From this it is at least evident that Arlet in 1726 regarded it as autograph, and as consisting of *original* pieces by Elisabetha von Seelitz. [J. M.]

O Father, in Whose great design. *S. J. Stone.* [Temperance.] Contributed to the 1868 *Suppl. Hys. to H. A. & M.*

O Father, let me be. *W. H. Bathurst* [*Fr. transc.*] from *Fr. A. Hys.*, 1851.

O Father, Who hast given Thine only Son. *Hy. E. H. Bickersteth.* [H. Communion.] "A hymn especially to be sung at the Holy Communion on Intercession days for Foreign Missions." Written in 1869, and included in the 1890 ed. of the *Hy. Comp.* It is based on "The Comfortable Words" of the Communion Service.

O for a sight, a pleasing sight. Part of "Descend from heaven, Immortal Dove," **p. 289,** ii.

O God, how down Thine ear to earth. *F. Hall.* [*Lent, for Children.*] Written by Frank Hall, at the age of 10 years, whilst a pupil with the Rev. G. Monkhis, and in the *Sunday Scholar's Mag.*, 1867, under the signature of "F. H."

O God, my God, in mercy hear. [*Fr. trans.*] Appeared in Bull's *Minis. H. Bk.*, 1858, and again in *Kennedy*, 1863.

O God of Israel, hear my prayer. *J. Fletcher.* [*For Diocesan Projections.*] Ascribed to Joseph Fletcher, D.D., sometime minister of the Congregational Church, Bungay, London, who was b. at Chester, Dec. 3, 1784, and d. in London, June 8, 1845.

O God of Love and Power. *J. M. Neale.* [*Morning.*] From his *Hys. for Children*, 1842, No. 24.

O God of my salvation, We thank Thee &c. *W. F. Hook.* [Collects and Hymns.] Contributed to the *Meth. E. School H. Bk.*, 1870.

O God, on Thee we all depend. *S. Browne.* [*Confidence in God the Father.*] An altered form of his "Yes, Lord, Thy children may depend," in his *Hys. & S. Songs*, 1720, Bk. i., No. 99.

O God, our God, Thou shinest here. Part of "Our God, our God," &c., **p. 873,** i.

O God, our Strength, our Hope, our Rock. *Hy. E. H. Bickersteth.* [*Holy Baptism.*] Written at Penmanmawr, in 1861; pub. in his *From Year to Year*, 1883, and the *Hy. Comp.*, 1890.

O God, Who seest every heart. [*Faithful Obedient.*] This appeared in the *Meth. H. Bk.*, 1856, No. 175. In the Halle ms. it is attributed to "C. Wesley"; but we cannot find anything in the *Poetical Works* of the Wesleys to justify the ascription.

O God, Thy children gathered here, p. 604, ii. Entered as by R. Johnson in error. It is by S. Longfellow, **p. 605,** ii.

O God, Thy grace impart. An altered form of "My faith looks up to Thee," **p. 877,** i.

O God, in Whom in flesh reveal'd. "C. Wesley. [*Jesus the Incarnate.*]" Pub. in *Hys. & Sac. Poems*, 1749. From the following verse, a word, a look from Thee" (*P. Works*, iv. p. 239).

O grave, then hast the victory. [*Old Apr.*] Anon. in Elliott's *Fr. & Hys.*, 1839, the Lords *H. Bk.*, 1853, &c.

O happy Church, O Bride of heaven. [*The Church.*] Rewritten from "O happy Church, celestial Bride," in W. Barnes's *Sel. of Fr. & Hys.*, 1859, and 1880, No. 254 in 8 st. of 4 l. As all the hymns in that *Sel.* are given anonymously, we have no means of determining its authorship. It is probably by Barnes.

O happy soul departed. [*Death and Burial.*] A cento in the *Prim. Meth. Hy.*, 1807, thus composed: st. i., ii., i.-4., W. T. Brooke; st. iii., iii., i. 5-8, iv., from the Wesley *P. Works*, vi. p. 342, 343; and iii., ii. 1-4, from Brooke's *Coll.*, 1816, p. 31. C. Wesley's dates are 1750, and 1749 respectively.

O heaven, abode of saints. *Charlotte Elliott.* [*Heaven anticipated.*] Appeared in her brother's *Fr. & Hys.*, 1835, in 4 st. of 6 l.

O hochbegluckts Seele, p. 836. i. This hymn was written in the winter of 1827.

O Holy Father, Who in tender love. *Hy. E. H. Bickersteth.* [*Holy Communion.*] Printed for use in the diocese of Exeter, and dated, "January 27th, 1869." (Exeter, J. Townsend.) It is printed as a leaflet, and is accompanied by the following explanatory note:—"The occasion of this hymn was suggested by Canon Dwight's words, as well as given in their abbreviated form, beginning, 'And now, O Father, mindful of the love,' and the hymn was written with the echo of the most beautiful time, 'Unde et memores,' by W. H. Monk, to which these verses are set in *Hymns Ancient and Modern*, *Appendix*, 1868. The copy here printed was sent on the 27th of January, 1869, with the above explanation annexed, and the addition that feeling some misapprehension might arise he sent a copy to Canon Dwight, from whom he received an assurance that he should regard it as a "parallel hymn" to his own. (See **p. 1272,** ii.)

O Holy, holy, holy Lord! Thou God of hosts, &c. From "Thou we adore, eternal Lord," **p. 1132,** i.

O Holy Spirit, Whom our Master send. *J. Allerton.* [Quinquagesima. *Love.*] Written for and first pub. in the 1850 ed. of the *Hy. Comp.*

O Jesu, in thy wounds repair. *T. Kelly.* [*Advent.*] Given in the 1815 ed. of his *Hymns &c.*, 1804, in 5 st. of 6 l. In *Kennedy*, 1863, No. 32, it is in great part rewritten by Dr. Kennedy.

O Jesu, consecrate to God always. *Hy. E. H. Bickersteth.* [*Consecration.*] Written at Penmanmawr in 1863; pub. in his *From Year to Year*, 1883, and included in the *Hy. Comp.*, 1890.

O Jesu, meine Sonne, p. 838, ii. We find that this was pub. in the *Christliche Monatsschrift*, Lüneburg, 1826, p. 130, as "O Jesu, meine Wonne, Die alle Noth verscheuchet" (st. i. ll. 3, 4, of the 1653 text).

O Jesus, sweetest, holiest name. [*Name of Jesus.*] Anon. in Bap. *Fr. & Hys.*, 1858, as by "John Graham, 1850."

O joy of the justified, joy of the free. Altered form of "O bliss of the purified, bliss of the free," **p. 184,** ii.

O King of glory, come. Altered from B. Francis's "In sweet exalted strains," **p. 382,** ii in the 1858 ed. of the Cooke & Denton *Hymnal*, No. 282, in 4 st., with a doxology; and in the 1860 *Suppl.* to the Bap. *Fr. & Hys.*, without the doxology.

O Light of Light, Whose glory is in dwell. *Hy. E. H. Bickersteth.* [*St. John the Evangelist.*] Written at Penmanmawr in 1863; pub. in his *From Year to Year*, 1883; and included in the *Hy. Comp.*, 1890.

O Lord, how infinite Thy love, p. 708, ii., 7. Given to H. F. Lyte in error. It is by Miss H. Auber, 1818.

O Lord our God, arise. [*Missions.*] This is No. 59 in the *Scholar's Coll.*, 1846 [p. 1287, ii.], in 2 st. of 4 l. In Dr. Wardlaw's *Sel.*, 1853, No. 63, it is enlarged to 4 st. of 4 l., a form still retained in modern collections. The hymn is usually attributed to Dr. Wardlaw, but on insufficient evidence.

O Lord, Thy sovereign aid impart. A cento from A1, my dear Lord, Whose categories love," **p. 32,** ii.

O Lord, we now the path retrace. An altered form of "O Lord, when we the path retrace," **p. 1145,** i.

O Lord, with awe the path we trace. An altered form of "O Lord, when we the path retrace," **p. 1145,** i.

O Lord, with bell and lyre we stand. *A. Anger.* [*Ordination. Holy Baptism.*] Written circa 1866, and printed shortly afterwards in the *Sunday Hys.* Also in Horder's *Cong. Hys.*, 1884.

O Love that will not let me go. *G. Matheson.* [*Jesus All and in All.*] Dr. Matheson says this hymn was "written in the Manse of my former parish (Innellan, Argyleshire) one summer evening in 1882. It was composed with extreme rapidity; it seemed to me that the *re*-struction occupied only a few minutes, and I felt myself simply the transcriber of what was dictated or suggested to that of an original artist. I was suffering from extreme mental distress, and the hymn was the fruit of pain." [L. mss.] This hymn first appeared in the Church of Scotland magazine, *Life and Work*, in 1885. From thence it passed into the *Scottish Hyl.*, 1891; and there

1584 O MAKE US [APPENDIX II.] ONE IS THE

set to special music by Dr. A. L. Peace. It is a beautiful and tender hymn and worthy of extensive use.

O make us apt to seek and quick to find. *T. Dingwood.* [*Holiness Desired.*] From his *Heavenlie Life of Blessed Angels*, 1635, into Martineau's *Hymns*, 1840 and 1873. Heywood d. in 1657.

O Panis dulcissime. [*Holy Communion.*] This first appeared in the Sarum *Hours*, Paris, 1527, fol. 167, and no., No. 472, of circa 1500, and other sources. It is also in an ancient ms. in the Brit. Mus. (*Addl.* 34890, f. 142); but in there added in a hand of the 15th cent. The printed text is also given in *Daniel* ii., p. 166, v. p. 73, from a Munich ms., which he dates as perhaps of the 12th cent.; in *Rehrein*, No. 134, &c. Tr. as "O Panis dulcissime, Fons pietatis," in the *Primer*, 1539, ed. of the *H. Noted*. Also tr. by H. Thiel in *Jena Hochzeitlein*, 1603, p. 179.

O Paradise, O happy rest. [*Heaven.*] A tr. by R. F. Littledale of "Paradise sei ripos" (author unknown), in the *People's Hyl.*, 1867.

O praise ye the Lord, A new song prepare. An altered form of the *N. Version* rendering of Ps. cxlix., **p. 951,** i., given in *Kennedy*, 1863.

O quanta qualia sunt illa Sabbata, p. 966, i. Another tr., in "What are those Sabbaths of joy without end!" by Sir E. H. Bickersteth, printed by James Townsend, Exeter, 1869, and included in the 1890 ed. of the *Hy. Compositor*.

O qui perpetuus nos mosilior decre, p. 966, ii. Another tr., in "O Christ, our never-failing Guide," by T. I. Ball, in the 8th ed., 1875, of the *App.* to the *H. Noted*.

O quot undis lacrymarum. [*Sacra Infancy of the B. V. M.*] This is the hymn at Vespers in the Office of the Sacred Infancy, in the "Officium Parvum de Conceptione Septem," it was included in the Office as found in the *Pinguium Officiorum, &c.*, of 1726; and the *Rom. Brev.* ed. 1749, as set forth on **p. 1193,** ii. It is also in *Daniel* iv., p. 366, and others. Tr. as—"What a sea of tears and sorrow." By E. Caswall, in his *Lyra Catholica*, 1849, p. 109; and his *Hys. & Poems*, 1873, p. 92. This is in several collections, including the 1867 ed. of the *H. Noted*, No. 149, the R. C. *Parochial H. Bk.*, 1880, and others.

O righteous Father, Lord of all, p. 185, i., is by H. Bonrne in the *Prim. Meth. Mag.*, Jan., 1822, and the *Large H. Bk.*, 1824.

O Saviour, welcome to my heart. This is the Annesley form of the hymn, "Welcome, O Saviour, to my heart," given under Bourne, ii., **p. 185,** ii., **20.**

O Saviour, where shall guilty man. [*Universality.*] Contributed to Bellamy's *Choral H. Bk.*, 1861, by Mrs. T. Hill, and repeated in the 1864 ed. of the *Ch. Hymnary*. Inquiries for George May, M.A., was then the Vicar. He d. Dec. 24, 1851.

O selig Haus, p. 944. i. The earliest form of this hymn dates in Nov. 1829.

O speed thee, Christian, on thy way. [*The Christian Race.*] This is found in *Sacred Melodies, or Hys. for Youth. by a Lady*, N. Y., 1840-1. In the *English Sup. Hymnal*, 1876, it is attributed to Rt. Hon. Underdown, but upon what authority, we are unable to determine.

O tell me no more of this world's vain store. *J. Cornfield.* [*Peace with God.*] Appeared in the *English Messenger*, 1742, No. 197, in 14 st. of 4 l. In the 1880 ed., No. 688, it is reduced to 11 sts., and also slightly altered.

O that the Comforter would come. Stanza iv. of "Father, if Thou my Father art," **p. 367,** ii.

O the hour when this material, p. 969, iii. This hymn appeared in *The Associated Minstrel*, 2nd ed., 1837, p. 31, and signed "Thomas Cotterill." Another cento in "Through life's vapours dimly seeing."

O the vastness, O the terror, p. 969, iii. The opening lines of cento ii. and iii. should read:—"And at length the Master called us;" and, "Now when prayer and toil had failed."

O Then before Whose Presence. *S. J. Stone.* [*Temperance.*] Contributed to the 1869 *Suppl. Hys. to H. A. & M.*

O Thou, by long experience tried, p. 676, i. 2. Another cento is "All scenes alike engaging prove."

O Thou God of my salvation. *T. Olivers.* [*Praise to the Saviour.*] This hymn we attribute to T. Olivers on the following evidence.

i. It appeared at the end of *A Short Account of the Death of Mary Longmore of Tarvall*, in Cheshire, who died January the 29th, 1749. *Printed in the Year* 1749. 12mo.

ii. We find it next in the Wesley *Pocket H. Bk.*, York, 1754 (5th ed., 1756, No. 171, in 5 st. of 6 l.). Through this *Pocket H. Bk.* it passed into American Use, where, abbreviated and re-arranged, it is still somewhat popular.

iii. T. Olivers was the superintendent of the Methodist Societies in Cheshire in 1749, and the author of No. 171, and is usually regarded as the author of the *Short Account*, &c., as above, and the hymn appended thereto.

4. From the ms. evidence in our possession (the s. mss.), we find that the ascription of the authorship to Olivers is correct.

O thou not made with hands, p. 676, ii. Given in *Prim. Meth. Hyl.*, 1807, as "O Thy not made with hands."

O Thou that wouldest not have. Part of "And am I born to die?" **p. 63,** i.

O Thou Who bidd'st the ocean deep. This is the *Andover Sel.*, 1846, in 5 st. of 4 l. The original text of "Eternal Father, strong to save," **p. 1264,** ii.

O Thou, Who sittest in heaven enthroned in Light. [*Lord's Prayer.*] By "H. A. C." in Alford's *Hys. for Communal Use in the Parish Church of St. Peter, on Nottingham*, 1859.

O Thou, Whose wondrous love had given. *Hy. E. H. Bickersteth.* [*Providence.*] Written in 1855, and included in the 1890 ed. of his *Hy. Comp.*

O what can little hands do? [*Value of Little Things.*] We find this popular hymn for children in the *Children's Friend*, Boston, U.S., for June, 1845, No. 126, in 3 st. of 8 l., and signed "Faith."

O'Kane, Tullius Clinton, an American writer, b. March 19, 1838, is the author of "O king of Jews, Lamb of God" (*Redemption*); and "Who, who are these beside the chilly wave?" (*Triumph in Death*), in I. D. Sankey's *Sacred Songs and Solos*, 1873 and 1881.

Oakley, Charles Edward, M.A., b. in 1832, and educated at Oxford (B.A., 1855). Entering Holy Orders in 1855, he became Rector of Wickwar in 1856, and later Rector of St. Paul's Covent Garden. In 1872 he published "Hymns for Missions and Schools." Hills of the north, rejoice," appeared in Sir T. C. Fenwick's *Hys. adapted to the Christian Seasons*, and the *Hy. Comp.* in 1876.

Object of my first desire, p. 683, ii. This is rendered into Latin by H. M. Macgill, in his *Songs of the Christian Creed and Life*, 1876, as "Jesu! tee desiderate."

Ogden, W. A., is the author of "The blessed Saviour died on Calvary" (*Good Friday*), and of the music thereto, in D. Sankey's *Sacred Songs and Solos*.

Ogilvie, John, p. 956, ii. From his psalm version, "Begin, my soul, the exalted lay," the cento "Ye fields of light, celestial plains" is taken.

On each return of holy rest. *Sunday.* Abbreviated from James Holme's poem on the "Sabbath," in *Hys. & Sac. Poetry*, 1841 (see **p. 529,** ii.).

On the Resurrection morning. *S. Baring-Gould.* [*Death and Burial.*] Appeared in H. J. Palmer's *Supplement to Church Hys.*, 1867, and in the *Church Hys. with Tunes*, 1871, *Appendix*, No. 1, in 4 st. of 8 l., 1881; the *Hy. Comp.* (with slight alterations by the author), and many others. It is one of the author's most popular hymns.

On Thee, O Lord our God, we call. Correct reading of the 1858 text on **p. 281,** i. 7.

On this, the holiest and the best. [*Sunday.*] Anon. in W. H. M. Aitken's 1872 *Appx.* to the *Hy. Comp.*, and again in Lutton's *Coll.*, 1880.

Once again beside the Cross. Part of "Blessed Saviour, Thou I were," **p. 215,** ii.

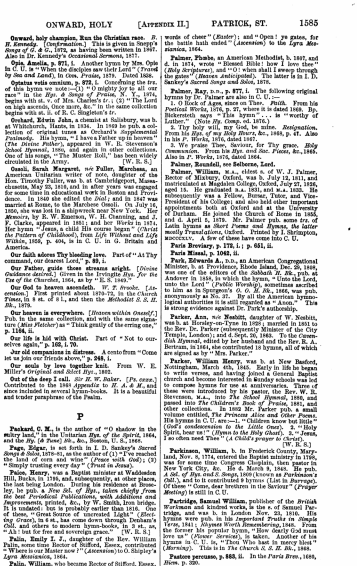
Once as the silence of the night. Altered form of "Once as the silence of the night," **p. 215,** i. 6.

Once more to pay our annual vows. *J. Montgomery.* [*Sunday S. Anniversary.*] Written for the Sheffield Sunday School Anniversary, Whitsuntide, 1846. It is No. 251 of Montgomery's *Grig. Hys.*, 1853.

Once was heard the song of children. [*Palm Sunday.*] This in Hatfield's *Church H. Bk.*, 1872, and others, is attributed in the s. mss. to "Howard Kingsbury, 1856."

Once we all were wretched strangers. *J. G. Deck.* [*Praise for Salvation.*] In G. V. Wigram's *Hys. for the Use of the Flock*, 1838, No. 197. In Spurgeon's *O. & N. Hys.*, 1866, No. 31, it is given as "Father, 'tis Thy love that drew us."

One is the family of love. An altered form of "God hath two families of love" (**p. 439,** i.).



ONWARD, HOLY [APPENDIX II.] PATRICK, ST. 1585

Onward, holy champion, Run the Christian race. *B. H. Kennedy.* [*Confirmation.*] This is given in Snepp's *Songs of G. & G.*, 1872, as having been written in 1867. Also in Dr. Kennedy's *Occasional Sermons*, 1877.

Opie, Amelia, p. 971, i. Another hymn by Mrs. Opie is: "Oh, how shall words his goodness tell!" (*Goodness seen by Sin and Lamb*), in her *Poems*, 1821. Dated 1808.

Optatus vetis comitem, p. 971, ii. Concluding line (v. of this hymn we note:—(1) "O mighty joy to all our race" in the *Rev. & Songs of Praise*, N. Y., 1874, begins with st. v. of Mrs. Charles's *tr.*; (2) "The Lord on high ascends, Once more, &c." in the same collection begins with st. ii. of R. C. Singleton's *tr.*

Orchard, Edwin John, a classist at Salisbury, was b. at Whitchurch, Hants, in 1824. In 1843 he pub. a collection of original hymns and lyrics, entitled *Devotional Verses*. Two of these have come into C. U. (*The Divine Father*), appeared in W. B. Sarsenson's *School Hymnal*, 1860, and again in other collections. One of his songs, "The Master Bell," has been widely circulated in the Army. [W. R. S.]

Oseni, Sarah Margaret, *née* **Fuller, Marchesa,** an American Unitarian writer of note, daughter of the Hon. Timothy Fuller, was b. at Cambridgeport, Massachusetts, May 23, 1810, and in after years was engaged for some time in educational work in Boston and Providence. In 1840 she edited the *Dial*; and in 1847 was married at Rome, to the Marchese Oseoli. On July 16, 1850, she was lost in a shipwreck near New York. Her *Memoirs*, by R. W. Emerson, W. H. Channing, and J. F. Clarke, were pub. in 1852. To the *Dial* she contributed her hymn, "Jesus, a child His course began" (*Christ the Pattern of Childhood*), from *Life Without and Life Within*, 1858, p. 404, is in C. U. in G. Britain and America.

Our faith adores Thy bleeding love. Part of "At Thy command, our dearest Lord," **p. 89, i.**

Our Father, guide these streams aright. [*Divine Guidance desired.*] Given in the *Irvingite Hym. for the Use of the Churches*, 1864, as by "E. S. 1845."

Our God to heaven ascendeth. *W. T. Brooke.* [*Ascension.*] First printed about 1870-72, in the *Church Times*, in 8 st. of 8 l., and then the *Methodist S. S. Hymn-Book*, 1879.

Our heaven is everywhere. [*Heaven within Oneself.*] Pub. in the same collection, and with the same signature (*Miss Fletcher's*) as "Think gently of the erring one," **p. 1164, ii.**

Our life is hid with Christ. Part of "Not to ourselves again," **p. 168, i. 70.**

Our old companions in distress. A cento from "Come let us join our friends above," **p. 248, i.**

Our souls by love together knit. From W. E. Miller's *Original and Select Hym.*, 1832.

Out of the deep I call. *Sir E. W. Baker.* [*Ps. cxxx.*] Contributed to the 1840 *Appendix* to *H. A. & M.*, and since included in several hymn-books. It is a beautiful and tender paraphrase of the Psalm.

P

Packard, C. M., is the author of "O shadow in the misty land," in the Unitarian *Hym. of the Spirit*, 1864, and the *Ply. (S. Paul) Hy. Bk.*, Boston, U. S., 1868.

Page, Sarah Jane, b. at Bristol, 1800, is the author of "Lord of the harvest, Thee we hail" (*Prayer with God*), (2) "Simply trusting every day" (*Trust in Jesus*).

Paice, Henry, was a Baptist minister at Waddesdon Hill, Bucks, in 1786, and, subsequently, at other places, the last being London. During his residence at Boxmoor, he pub. *A New Set. of Hys., taken chiefly from the best Periodical Publications, with Additions and Alterations*, Hemel Hempstead, 1787, 2nd ed. 1793. It is undated; but is probably earlier than 1818. Out of these, "Great Source of uncreated Light" (*Electing Grace*), in 6 st., has come down through Denham's *Coll.* and others to modern hymn-books, in 2 st. as, "All hail for free and sovereign grace." [W. R. S.]

Palin, Emily I. J., daughter of the Rev. William Palin, was b. at Stiffkey, Norfolk, and is the author of "Where is our Master now?" (*Ascension*) in G. Shipley's *Hymns Ancient and Modern*, 1864.

Palin, William, who became Rector of Stiffkey, Norfolk, in 1834, was educated at Trinity College, Cambridge, B.A., 1831, M.A., 1839, and d. Oct. 15, 1852. He pub. several works, and was for some time editor of *The Churchman's Magazine*. He contributed "He is not here! What words of cheer" (*Easter*); and "Open! ye gates, for the battle hath ended" (*Ascension*) to *the Lyra Messianica*, 1864.

Palmer, Phebe, an American Methodist, b. 1807, and d. in 1874, wrote "Blessed Bible! how I love thee" (*Holy Scriptures*), and "O! when shall I sweep through the gates" (*Heaven Anticipated*). The latter is in J. D. Sankey's *Sacred Songs and Solos*, 1874.

Palmer, Ray, D.D., **p. 977, i.** The following original hymns by Dr. Palmer are in common use:—

1. O Rock of Ages, since on Thee. *Faith.* From his *Poetical Works*, 1876, p. 27, where it is dated 1868. By Bickersteth says "This hymn . . . is "worthy of Luther." (*Note Hy. Comp.* ed. 1876.)

2. Thy holy will, my God, be mine. *Resignation.* From his *Hym. of my Holy Hours, &c.*, 1868, p. 47. Also in his *Poetical Works*, 1876, p. 27.

3. We praise Thee, Saviour, for Thy grace. *Holy Communion.* From his *Hym. and Sac. Poems, &c.*, 1865. Also in *P. Works*, 1876, dated 1864.

Palmer, Roundell, see **Selborne, Lord.**

Palmer, William, M.A., eldest s. of W. J. Palmer, Rector of Mixbury, Oxford, was b. July 12, 1811, and matriculated at Magdalen College, Oxford, July 27, 1826, aged 15. He graduated B.A. 1831, and M.A. 1835. He was successively Fellow, Tutor, Public Orator, and Vice-President of his College, and also had various important appointments both at Oxford and at the University of Durham. He joined the Church of Rome in 1855, and d. April 5, 1879. Mr. Palmer pub. some *trs.* of Latin hymns as *Short Poems and Hymns*, the latter mostly Translations, Oxford. Printed by I. Shrimpton, MDCCCLIV. A few of these have come into C. U.

Paris Breviary, p. 179, i.; p. 651, ii.

Paris Missal, p. 1060, ii.

Park, Edwards A., D.D., an American Congregational Minister, b. at Providence, Rhode Island, Dec. 30, 1809, was one of the editors of the *Sabbath Hy. Bk.*, pub. at Andover, U.S., 1858. His hymn, "Sweet hour of prayer unto the Lord" (*Public Worship*), sometimes ascribed to him as in Spurgeon's *O. & H. Bk.*, 1866, was pub. anonymously at No. 37. By all the American hymnological authorities it is still regarded as "Anon." This is strong evidence against Dr. Park's authorship.

Parker, Ann, *née* **Nesbitt,** daughter of W. Nesbitt, was b. at Horsley-in-Tyne in 1826; married in 1851 to the Rev. Dr. Parker (subsequently Minister of the City Road Chapel, London), and d. in 1874. To the *Canadian Hymnal*, edited by her husband and the Rev. E. A. Bertrand, in 1864, she contributed 18 hymns, all of which are signed as by "Mrs. Parker."

Parker, William Henry, was b. at New Basford, Nottingham, March 6th, 1845. Early in life he began to write verses, and having joined a General Baptist church and become interested in Sunday schools was led to compose hymns for use at anniversaries. Three of these were published in 1865 in a tract by W. H. Stevenson, B.A., into *The School Hymnal*, 1870, and passed into *The Children's Book of Praise*, 1881, and other collections. In 1882 Mr. Parker pub. a small volume entitled, *The Princess Alice and Other Poems*. His hymns in C. U. are:—1. "Children know but little" (*God's condescension to the Little Ones*). 2. "Holy Spirit, Comforter Divine" (*Whitsuntide*). 3. "Jesus, I so often need Thee" (*A Child's prayer to Christ*). [W. R. S.]

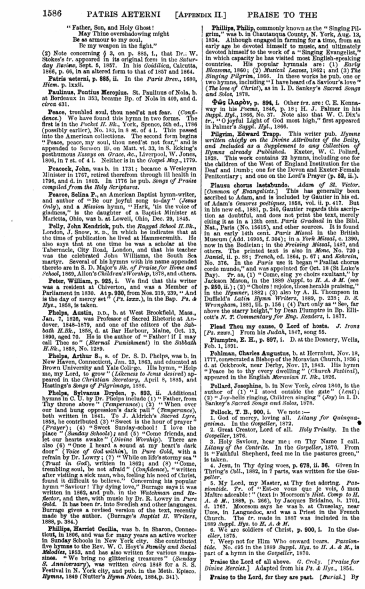
Parkinson, William, b. in Frederick County, Maryland, Nov. 8, 1774, entered the Baptist ministry in 1796, was for some time Congress Chaplain, then pastor in New York City. He d. March 3, 1848. He pub. *The Columbian Harmonist, or Baptist Church Music Collection*, and he it contributed 8 hymns (List in *Julian*). Of these "Come, dear brethren in the Saviour" (*Prayer Meeting*) is still in C. U.

Partridge, Samuel William, publisher of the *British Workmans* and kindred works, is the s. of Samuel Partridge, and was b. in London Nov. 23, 1816. His hymns were pub. in his important *Praise on Simple Verse*, 1841: *Hymns Worth Remembering*, 1845. From the latter his "Hymn of Praise" (*Praise for Redeeming love*) is taken. Another of his hymns in C. U. is, "Thou Who hast in mercy blest" (*Morning*). This is in *The Church S. S. H. Bk.*, 1888.

Pastors peruse, p. 863, ii. In the *Paris Brev.*, 1685, *Nov. p. 350.*

Patrick, St., p. 885, ii. (1) In the Oxford University *Herald* of April 6, 1816, is an anonymous paraphrase in 7 st. of 4 l. of a portion of "St. Patrick's Hymn," beginning—

1586



1586 PATRIS AETERNI [APPENDIX II.] PRAISE TO THE

"Father, Son, and Holy Ghost:
The Three while overshadowing might
Be my succour to my soul.
Be my guide to heavenly light."

(2) Note concerning § 3, on p. 885, i. that Dr. W. Skinner's tr. appeared in its original form in the *Saturday Review*, Sept. 1, 1867. In its doubtless, Calcutta, 1866, p. 66, in an altered form to that of 1867 and 1864.

Patris æterni, p. 885, ii. In the *Paris Brev.*, 1685, *Hymn.* p. lxxii.

Paulinus, Pontius Meropius. St. Paulinus of Nola, b. at Bordeaux in 353, became Bp. of Nola in 409, and d. circa 431.

Peace, troubled soul, thou need'st not fear. (Confidence.) We have found this hymn in two forms. The first is in the *Pocket H. Bk.*, York, Spence, 5th ed., 1766 (Supplement), No. 1, in 4 st. of 4 l. It is also in Toplady into the American collections. The second form begins "Peace, poor, my soul, thou need'st not fear," and is appended to Sermon iii. on Matt. vi. 34, in S. Secker's posthumous *Essays on Grace, &c.*, Liverpool, W. Jones, 1800, in 7 st. of 4 l. Neither is in the *Gospel Mag.*, 1779.

Peacock, John, was b. in 1731; became a Wesleyan Minister in 1757, retired therefrom through ill health in 1796, and d. in 1810. In 1776 he pub. *Songs of Praise compiled from the Holy Scriptures.*

Pearce, Selina P., an American Baptist hymn-writer, was b. at Hartford, Ohio, and is the author of "Hark, the Lord calls, and a Mission hymn, "Hark, his the voice of gladness," is the daughter of a Baptist Minister at Hartford, Ohio, was b. at Lowell, Ohio, Dec. 29, 1845.

Pelly, John Kendrick, pub. the *Ragged School H. Bk.*, London, J. Snow, n. d., in which he indicates that at the time of publication he lived at Hammersmith. He also says that the hymns in his book "embody the views held by that Apostolic and Evangelical man the celebrated John Williams, the South Sea martyr. Several of his hymns with his name appended therein are in S. D. Major's *Mt. of Praise for Home and School*, 1859, Allen's *Children's Worship*, 1870, and others.

Peter, William, p. 923, i. We find that this writer was a resident at Chirverton, and was a Member of Parliament in 1830. At p. 930, from Nos. 219, 220, "And is the Gospel true?" (*Ps. lxxxv.*), in the Bap. *Ps. & Hys.*, 1858, is taken.

Phelps, Austin, D.D., b. at West Brookfield, Mass., Jan. 7, 1820, was Professor of Sacred Rhetoric at Andover, 1848-1879, and one of the editors of the *Sabbath H. Bk.*, 1860, d. at Bar Harbour, Maine, Oct. 13, 1890, aged 70. He is the author of "Father! if I may call Thee so" (*Eternal Punishment*) in the *Sabbath H. Bk.*, 1858, No. 1249.

Phelps, Sylvanus Dryden, son of Dr. S. D. Phelps, was b. in New Haven, Connecticut, Jan. 13, 1843, and educated at Brown University and Yale College. His hymn, "Holy spirit, my Lord, to grow" (*Likeness to Jesus desired*) appeared in the *Christian Secretary*, April 8, 1865, and Hastings's *Songs of Pilgrimage*, 1866.

Phelps, Sylvanus Dryden, p. 923, ii. Additional hymns in C. U. by Dr. Phelps include (1) "Father, from Thy throne above" (*Temperance*), (2) "When over my heart the shadows" (*Comfort in Sorrow*). These are both written in 1841. To *J. Aldrich's Sacred Lyre*, 1858, he contributed (3) "Sweet is the hour of prayer" (*Prayer*), (4) "Sweet Sunday-school! I love the place" (*Sunday Schools*); and (5) "Come friends, and let us sing" (*Christian Fellowship*). These are also in 1841. (6) "Once I heard a sound at my heart's outer door" (*Voice of God within*), in *Pure Gold*, with a refrain by Dr. Lowry; (7) "While on life's stormy sea" (*Trust in God*), written in 1862; and (8) "Come, trembling soul, be not afraid" (*Confidence*), "written after visiting a sick man, who, feeling his need of Christ, was afraid to trust Him." Dr. Phelps's well-known hymn "Saviour! Thy dying love," Burrage says it was written in 1865, and pub. in the Watchman and Reflector, and then, with music by Dr. R. Lowry in *Pure Gold*. It has been tr. into Swedish and other languages. Burrage gives a revised version of the text, recently sent him by the author. (Burrage's *Baptist H. Writers*, 1888, p. 304.)

Phillips, Harriet Cecilia, was b. in Sharon, Connecticut, in 1806, and was for many years an active worker in Sunday Schools in New York city. She contributed five hymns to the Rev. W. C. Hoyt's *Family and Social Hymns*, 1858, and has also written for various magazines. Her hymn "Bring no glittering treasures" (*Sunday School Anniversary*) is in the *Church S. S. & Y. P. Hymnal*, Festival ix. York city, and pub. in the Meth. Episco. *Hymns*, 1849 (Sutton's *Hymn Notes*, 1894, p. 311.)

Phillips, Philip, commonly known as the "Singing Pilgrim," was b. in Chautauqua County, N. York, Aug. 15, 1834. Although engaged in farming for a time, from an early age he was a singer and composer. In 1865 he entirely devoted himself to the work of a "Singing Evangelist," in which capacity he has visited most English-speaking countries. His popular hymnals are: (1) *Early Hymns*, 1860; (2) *Musical Leaves*, 1862; and (3) *The Singing Pilgrim*, 1865. In these works he pub. one or two hymns, including "I have heard of a Saviour's love" (*The Love of Christ*), as in J. D. Sankey's *Sacred Songs and Solos*, 1874.

Piae Cantiones, p. 894, i. Other tr. are: C. E. Kennaway in his *Verses*, 1846, p. 171; H. J. Palmer in his *Suppl. Hyl.*, 1868, No. 27. Note also that W. C. Dix's tr., "O joyful Light of God most high," first appeared in Palmer's *Suppl. Hyl.*, 1866.

Pilgrim, Edward Tracy. This writer pub. *Hymns written chiefly on the Divine Attributes of the Deity, and Included as a Supplement to Dr. Watts's Book of Hymns for Children*, Exeter, W. C. Pollard, 1844. This work contains 22 hymns, including one for the children of the Wesn of England Institution for the Deaf and Dumb; one for the Devon and Exeter Female Penitentiary, and one on the Lord's Prayer (**p. 52, ii.**).

Plausu chorus lætabundo. *Adam of St. Victor.* (*Common of Evangelists.*) This has generally been ascribed to Adam, and is included by Gautier in his ed. of Adam's Œuvres poétiques, 1858, Vol. ii. p. 417. But in his new ed., 1881, p. 540, Gautier regards this ascription as doubtful, and gives it as one of the "Pièces douteuses." It is in a 13th cent. *Paris Graduel* in the Bibl. Nat., Paris (No. 15615), and other sources. It is found in an early 14th cent. *Paris Missal* in the British Museum (Add. 15935, f. 264); in a *York Missal*, c. 1380, now in the Bodleian; in the *Printing Missal*, 1487, and others. The printed text is also in Mone, No. 739; Daniel, ii. 259; Card. Newman's *Hymni Ecclesiæ*, 1838, No. 276. In the *Paris* use it begins "Festiva chorus corda mundet," and was appointed for Oct. 18 (St Luke's Day). *Tr. as,* (1) "Come, sing ye choirs exultant," by Jackson Mason, in the 1880 *Suppl.* to *H. A. & M.* (see **p. 925, ii.**); (2) "Choirs! rejoice, these heralds praising," in the *Hymner*, 1862; (3) also by A. R. Thompson in the *Hymner*, 1862; (4) "Let the festive choir," by W. J. Wroughton, 1865, ii. p. 198; (5) "Let our song as ours be above the starry height," by Ivan Pierrepits in Bp. Ellicott's *N. T. Commentary for Eng. Readers*, i. 1877.

Plead Thou my cause, O Lord of hosts. *J. Irons* (*Ps. xxxv.*). From his *Judah*, 1827, song 24.

Plumptre, E. H., p. 927, i. D. at the Deanery, Wells, Feb. 1, 1891.

Pohlman, Charles Augustus, b. at Hermitot, Nov. 18, 1777, consecrated Bishop of the Moravian Church, 1836; d. at Ockbrook, near Derby, Nov. 17, 1843. His hymn "Peace be to thy every dwelling" (*Church Festival*), appeared in the English *Moravian H. Bk.*, 1826.

Pollard, Josephine, b. in New York, circa 1840, is the author of (1) "I stood outside the gate" (*Lent*); (2) "Gently the Shepherd leads" (*Joy*) in L. D. Sankey's *Sacred Songs and Solos*, 1874.

Pollock, T. B., 900, i. We note:—

1. Out of misery, living all. *Litany for Quinquagesima.* In the *Gospeller*, 1872.

2. God Creator, Lord of all. *Holy Trinity.* In the *Gospeller*, 1870.

3. Holy Saviour, hear me; on Thy Name I call. *Litany of the Canticle.* In the *Gospeller*, 1870. From "The faithful Shepherd, feed me in the pastures green," is taken.

4. Jesu, in Thy dying woes, **p. 673, ii. 36.** Given in Thring's *Coll.*, 1882, in 7 parts, was written for the *Gospeller.*

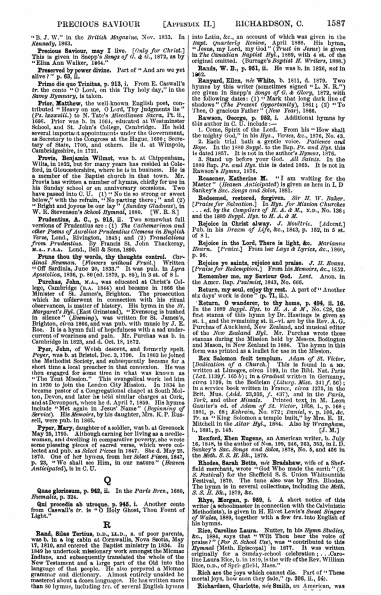
5. My Lord, my Master, at Thy feet adoring. *Penitential.* 1870. "Et-en vonn qui je vois à nom Jesus" (*Le nom adorable*)." (*Gospeller*, 1870.) Translated by *A. & M.*, 1868, p. 1061, by Jacques Schlatter, C. 1761, d. 1787. Moorcom says he was b. at Chemley, near Uzes, in Languedoc, and was a Priest in the French Church. The tr. made in 1857 was included in the 1868 *Hym. Rev.* to *H. A. & M.*

6. Ho! ye soldiers of Christ, **p. 900, i.** In the *Gospeller*, 1870.

7. Weep not for Him Who onward tours. *Passiontide.* No. 495 in the 1849 *Suppl. Hys.* to *H. A. & M.*, is part of a hymn in the *Gospeller*, 1875.

Praise the Lord of all slaves. *G. Cosh.* [*Praise for Divine Service.*] Adapted from his *Ps. & Hys.*, 1864.

Praise to the Lord, for they are past. [*Burial.*] By



PRECIOUS SAVIOUR [APPENDIX II.] RICHARDSON, C. 1587

"S. J. W." in the *British Magazine*, Nov. 1833. In *Hymns*, 1983.

Precious Saviour, may I live. *(Only for Christ.)* This is given in Sharp's *Songs of G. & G.*, 1873, as by "Miss Ann Walker, 1864."

Preserved by power divine. Part of "And are we yet alive?" p. 63, ii.

Prise, de vos Tristus, p. 913, i. From E. Caswall's *Sp. Songs*, 1873, "Lord, on this Thy holy day," in the *Hymn Hymnary*, 1872.

Prior, Matthew, the well known English poet, contributed "Heavy on me, O Lord, Thy judgments lie" (*Ps. lxxxviii.*) to N. Tate's *Miscellaneous Poems*, Pt. II., 1685. Prior was b. in 1664, educated at Westminster School, and St. John's College, Cambridge. He held several important appointments under the Government, and represented Middlesex in the House of Commons. He died at Wimpole, Cambridgeshire, in 1721.

Proctz, Benjamin Wilmot, was b. at Chippenham, Wilts, in 1825, but for many years has resided at Cainscross, Gloucestershire, where he is in business. He is a member of the Baptist church in that town. Mr. Proctz has written a number of hymns, chiefly for use in Sunday Schools, of which the following are in C. U.: (1) "I have heard your voice of love," with the refrain, "No parting there;" and (2) "Bright and joyous be our lay" (*Sunday Gladness*), in W. H. Havergal's *School Hymnal*, 1868. [W. R. S.]

Prudentius, A. C., p. 913, ii. Two somewhat full versions of Prudentius are: (1) *The Cathemerinon and other Poems of Aurelius Prudentius Clemens in English Verse*, Edinburgh, 1845, p. 12. (2) *Prudentius from Prudentius*, by Lancelot Shadwell Thackeray, M.A., F.S.A., Lond., 1851 & 1864, 1889.

Prune thou thy words, thy thoughts control. (Cardinal Newman. [*Prayers written before Prob.*]. Written "Off Sardinia, June 30, 1833." It was pub. in *Lyra Apostolica*, 1836, p. 90 (ed. 1879, p. 92), in 3 st. of 8 l.

Purchas, John, M.A., was educated at Christ's College, Cambridge (b.a., 1844) and became in 1866 the Vicar of Holy Trinity, Paignton, Devon. The publication which is subservient to connection with his other observances, is matter of history. His hymn in the *St. Margaret's Pby.* (East Grinstead), "Evensong is hushed in silence" (*Evensong*), was written for St. James's, Brighton, circa 1866, and was pub. with music by J. E. Roe. It is a hymn full of hopefulness with a sad undercurrent of weariness and pain. Mr. Purchas was b. in Cambridge in 1822, and d. Oct. 16, 1881.

Pyper, Hugh, a Welsh preacher and formerly epeli. Pyper, was b. at Bristol, Dec. 3, 1784. In 1803 he joined the Methodist Society, and subsequently became for a short time a local preacher in that connexion. He was then engaged for some time in what was known as "The Tent Mission." This evangelical work led him in 1836 to join the London City Mission. In 1834 he was ordained to the Congregational ministry at Plymouth, Devon, and later in total similar charges at Cork, and at Devonport, where he d. April 7, 1869. His hymns include "Met again in Jesus' Name" (*Beginning of Service*). His *Memoirs*, by his daughter, Mrs. K. P. Russell, were pub. in 1869.

Pyper, Mary, daughter of a soldier, was b. at Greenock May 31, 1811. Although from her loving and devoted work in Sunday-schools she was led to undertake missionary work amongst the Micmac Indians, and subsequently translated the whole of the New Testament and a large part of the Old into the language of that people. He also prepared a Micmac grammar and dictionary. Almost entirely unaided he mastered about a dozen languages. He has written more than 60 hymns, including 8 st. of several English hymns into Latin, &c., an account of which was given in the *Suppl. Quarterly Review*, April, 1885. His hymn, "Jesus, my Lord, my God, my All" (Trust in Jesus) is given in the *Free Church Hymnal*, 1876, No. 1. She d. in 1870, unpitied sentient. (*Bishop's Baptist H. Writers*, 1888.)

Rands, W. B., p. 951, ii. He was b. in 1856, not in 1867.

Rayzard, Ellen, née **White,** b. 1811, d. 1879. Two hymns by this writer (sometimes signed "L. N. R.") are given in Sharp's *Songs of G. & Glory*, 1872, with the following dates: (1) "Mark that long dark line of shadows" (*The Present Opportunity*), 1861; (2) "To Thee, O our Most Faithful Friend" (*Trust*), 1866.

Reading, George, p. 952, i. Additional hymns by Gilbert Beaumont are:—

1. Come, Spirit of the Lord. From his "How shall the mighty God," in his *Hyn., Verses, &c.*, 1874, No. 43.
2. Each trial hath a gentle voice. *Patience and Hope.* In the 1866 *Suppl.* to the Bap. *Ps. and Hys.* this is dated 1865. It is not in the 1871 issue of that book.
3. Stand up before your God. *Self-Control.* In the 1866 Bap. *Ps. and Hys.* this is dated 1865. It is not in Rawson's *Hymns*, 1874.

Reasoner, Katherine M. "I am waiting for the Master" (*Unseen Anticipated*) is given as hers in L. D. Sankey's *Soc. Songs and Solos*, 1881.

Redeemed, restored, forgiven. *Mr H. W. Baker. [Praise for Salvation.]* In *Hys. for Mission Churches . . .* ed. by the *Compilers of H. A. & M.*, n.d., No. 126; and the 1868 *Suppl. Hys.* to *H. A. & M.*

Rejoice in Christ always. *J. Hastilis. [Advent.]* Pub. in his *Sermon of Life*, &c., 1863, p. 192, in 8 st. of 4 l.

Rejoice in the Lord. There is light &c. *Mortimer Bloom.* [*Praise.*] From her *Lays & Lyrics, &c.*, 1890, p. 56.

Rejoice ye saints, rejoice and praise. *J. H. Evans. [Praise for Redemption.]* From his *Memoirs, &c.*, 1852.

Remember me, my Saviour God. *Lent.* Anon. in the Amer. Bap. *Psalmist*, 1843, No. 605.

Return, my soul, enjoy thy rest. A part of "Another six days' work is done" (p. 71, ii.).

Return, O wanderer, to thy home, p. 406, ii. 16, In the 1859 *Suppl. Hys.* to *H. A. & M.*, No. 126, the first stanza of this hymn by Dr. Hastings is given as "Return, O wanderer, return," and is marked as by Purchas of Auckland, New Zealand, and musical editor of the *New Zealand Hyl.* Mr. Purchas wrote these stanzas during the Mission held by Messrs. Bodington and Mason, in New Zealand in 1846. The hymn in this form was printed as a leaflet for use in the Mission.

Rex Salomon fecit templum. *Adam of St. Victor. [Dedication of a Church.]* This is found in a ms. written at Limoges, circa 1100, in the Bibl. Nat. Paris (Lat. 1139, fol. 1), and in another ms. of the same century, 1139, in the Bodleian (*Library. Misc. 211 f. 86*); in a service book written in France, circa 1275, in the Brit. Mus. (*Add. 23,935, f. 47*), and in the *Paris, York, and other Missals.* Printed text, in M. Leon Gautier's ed. of *Adam de Victor*, 1858, i. p. 168; 1874, p. 250. Edited No. 1 in full, with tr. by R. de Neufville, as "King Solomon a temple built," in Mrs. E. Mitchell's *Ider Hys.*, 1864. Also by Wrangham, i., 1881, p. 145. [J. M.]

Rexford, Eben Eugene, an American writer, b. July 16, 1848, is the author of Nos. 199, 346, 383, 393, in I. D. Sankey's *Soc. Songs and Solos*, 1878, No. 3, and 466 in the *Meth. S. S. H. Bk.*, 1879.

Rhodes, Sarah Betts, née **Bradshaw,** wife of a Sheffield merchant, wrote "God Who made the earth" (*St. Peter*), for the Sheffield Choral Union Festival Festival, 1876. The tune also was by Mrs. Rhodes. The hymn is in several collections, including the *Meth. S. S. H. Bk.*, 1879, &c.

Rhys, Morgan, p. 960, i. A short notice of this writer (a schoolmaster in connexion with the Calvinistic Methodists), is given in H. Elvet Lewis's *Sweet Singers of Wales*, 1896, together with a few tr. into English of his hymns.

Rice, Caroline Laura. Notice, in his *Hymn Studies, &c.*, 1884, says that "With Thee bear the voice of praise?" (*For S. School Use*), was "contributed to this Hymnal (Meth. Episcopal) in 1877. It was written originally for a Sunday-school celebration; . . . Caroline L. Rice, A.M., is the wife of the Rev. William Rice, A.M., of Boston, Mass."

Rich are the joys which cannot die. Part of "These mortal joys, how soon they fade," p. 966, ii., 54.

Richardson, Charlotte, née **Smith,** an American, was

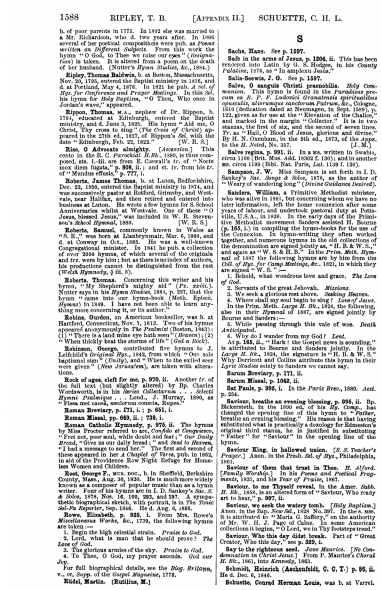
Q

Quae gloriosum, p. 962, ii. In the *Paris Brev.*, 1686, *Rwmsold*, p. 324.

Qui procedis ab utroque, p. 962, i. Another conto from Caswall's *Tr.* is "O Holy Ghost, Thou Fount of Light."

R

Raad, Silas Tertius, D.D., LL.D., a. of poor parents, was b. in a log cabin at Cornwallis, Nova Scotia, May 7, 1813. After graduating at Dalhousie College, he studied to undertook missionary work amongst the Micmac Indians, and subsequently translated the whole of the New Testament and a large part of the Old into the language of that people. He also prepared a Micmac grammar and dictionary. Almost entirely unaided he mastered about a dozen languages. He has written more than 60 hymns, including 8 st. of several English hymns



1588 RIPLEY, T. B. [APPENDIX II.] SCHUETTE, C. H. L.

h. of poor parents in 1773. In 1803 she was married to a Mr. Richardson, who d. two years after. In 1806 several of her poetical compositions were pub. as *Poems written on Different Subjects*. From this work the hymn "O God, to Thee we raise our eyes" (*Omnipotence*) is taken. It is altered from a poem on the death of her husband. (Stutter's *Hymn Studies, &c.*, 1884.)

Ripley, Thomas Baldwin, b. at Boston, Massachusetts, Nov. 1, 1795, entered the Baptist ministry in 1818, and was ordained in 1819. In 1821 he was pub. in the *Hymns for Conference and Prayer Meetings*. In this ed. his hymns for *Holy Baptism*, "O Thou, Who once in Jordan's wave," appeared.

Ripson, Thomas, M.A., nephew of Dr. Ripson, b. 1784, educated at Edinburgh, entered the Baptist ministry, and d. June 3, 1825. His hymn "Ask me, O Christ, Thy cross to sing" (*The Cross of Christ*) appeared in the 1826 ed. of Rippon's *Selection*, as "Edinburgh, Feb. 22, 1822." [W. R. S.]

Rise, O Advocate almighty. *[Ascension.]* This rests in the R. C. *Parochial Ex.*, 1866, is thus composed, sts. i.-iii. are from E. Caswall's *Tr.* of "Nostra non diem Dapnia," p. 926, ii.; and st. iv. from his *Tr.* of "Mundus effunis," p. 777, i.

Roberts, James Thomas, b. at Luton, Bedfordshire, Dec. 22, 1853, entered the Baptist ministry in 1874, and was successively pastor at Eldersley, Derbyshire, and Wednesbury. He has published a collection of sacred verse, and translations in Latin. His wrote a few hymns for S. School Anniversaries within at Westcale. One of these "O Jesus, blessed Jesus," was included in W. H. Stevenson's *School Hymnal*, 1885. [W. R. S.]

Roberts, Samuel, commonly known in Wales as "S. R.," was born at Llanbrynmair, Mar. 6, 1801, and d. at Conway in O.S., 1885. He was a well-known Welsh Congregational writer. He is the author of over 3000 hymns, of which several of the originals and tr. were by him; but as there is no index of authors, his productions cannot be distinguished from the rest (*Welsh Hymnody*, § iii. 6).

Roberts, Thomas. Concerning this writer and his hymn, "My Shepherd's mighty aid" (*Ps. xxiii.*), Nutter says in his *Hymn Studies*, 1884, p. 207, that the hymn "came into our hymn-book (Meth. Episc. 1849) from the Rev. Thomas Roberts, who to learn anything more concerning it, or its author."

Robins, Gordon, an American bookseller, was b. at Hartford, Connecticut, Nov. 1, 1813. Two of his hymns appeared anonymously in *The Psalmist* (Boston, 1843): (1) "There is a land mine eye hath seen" (*Heaven*); (2) "When thickly beat the storms of life" (*God a Rock*).

Robinson, George, contributed five hymns to *L. Leifchild's Original Hys.*, 1843, from which "One sole baptismal sign" (*Unity*), and "Here to the still secret place given" (*New Jerusalem*), are taken with alterations.

Rock of ages, cleft for me, p. 979, ii. Another tr. of the full text (but slightly altered) by Bp. Charles Wordsworth, is in his *Series Collectarum . . . Adesti Hymni Psalmique . . .* Lond., J. Murray, 1880, as "Fons mei casni, sanctorum consciis, Regem."

Roman Breviary, p. 771, i.; p. 951, i.

Roman Missal, pp. 603, ii.; 738, i.

Roman Catholic Hymnody, p. 975, ii. The hymns by a Trappist monk, which were pub. in the *Month* in 1875 ("Jesu, Thy mercy within me and round me," and "Jesu, Thy Blood, "Give us our daily bread," and *Send to Heaven*, "I had a message to send her." The first and second of these appeared in her *A Chaplet of Verse*, pub. in 1862, in aid of the Providence Row Night Refuge for Homeless Women and Children.

Rose, George F., M.D., b. in Sheffield, Berkshire County, Mass., Aug. 16, 1832. He is much more widely known as a musical composer than as a hymn and tune writer. Four of his hymns are in I. D. Sankey's *Soc. S. & Solos*, 1878, Nos. 18, 198, 295, and 297. A sympathetic biographical sketch, with portrait, is in *The Tonic Sol-Fa Reporter*, Sep. 1886. He d. Aug. 6, 1886.

Rosetti, Elizabeth, p. 823, i. From Mrs. Rowe's *Miscellaneous Works, &c.*, 1739, the following hymns are taken:—

1. Begin the high celestial strain. *Praise to God.*
2. Lord, what is man that he should prove? *The Love of God.*
3. The glorious armies of the sky. *Praise to God.*
4. To Thee, O God, my prayer ascends. *God our Joy.*

For full biographical details, see the *Mag. Britanna*, v., *et. Supp.* of the Gospel *Magazine*, 1778.

Ridel, Martin. [Rutilius, M.]

S

Sachs, Hans. See p. 1597.

Sadi in the acrostic of Jesus, p. 1206, ii. This has been rendered into Latin by G. S. Hodges, in his *County Palatine*, 1878, as "in amplum Jesia."

Salis-Seewis, J. G. See p. 1597.

Salve, O sanguis Christi praesentilis. *Holy Communion.* This hymn is found in the *Paradisus precum ex S. P. F. Ludovici Granatensis spiritualibus opusculis, aliorumque auctorum Patrum, &c.*, Cologne, 1619 (dedication dated at Neuburgen, in Bapa. 1568), p. 122, given as the sequence "Elevation of the Chalice." In a service book written in France, circa 1275, in two stanzas, the first of six, and the second of seven lines, Tr. as "Hail, O Blood of Jesus, glorious and divine." By H. N. Oxenham, in the 5th ed., 1873, of the *Appx.* to the *H. Noted*, No. 357. [J. M.]

Salve regina, p. 991, ii. In a ms. written in Swabia, circa 1100 (Brit. Mus. *Add.* 15002 f. 130); and in another ms. circa 1150 (Bibl. Nat. Paris, *Lat.* 1118 f. 120).

Sampson, J. W. Miss Sampson is set forth in I. D. Sankey's *Soc. Songs and Solos*, 1878, No. 4, as the author of "Weary of wandering long" (*Unseen Guidance Desired*).

Sanders, William, a Primitive Methodist minister, who was alive in 1887, but concerning whom we have no later information, left the home connexion after some years of labour, and undertook pastoral duty at Forneville, U.S.A., in 1838. In the early days of the Primitive Methodist movement Sanders assisted H. Bourne (p. 163, i.) in compiling the hymn-books for the use of the connexion. In 1824 they published a hymn-book together, and numerous hymns in the old collections of the denomination are signed jointly as "H. B. & W. S.," and again as "W. S. & H. B." In his *Prim. Meth. Hymnal* of 1887 the following hymns are by him from the *Coll. of Hys. for Camp Meetings, &c.*, 1827, in which they are signed "W. S.":—

1. Behold, what wondrous love and grace. *The Love of God.*
2. Servants of the great Jehovah. *Ministers.*
3. We seek a glorious rest above. *Seeking Heaven.*
4. Where shall my soul begin to sing? *Love of Jesus.* In the Prim. Meth. *Large Hy.*, 1824, the following, also in their *Hymnal* of 1887, are signed jointly by Sanders and Bourne:—
5. While passing through this vale of woe. *Death Anticipated.*
6. Why do I wander from my God? *Lent.*

At p. 163, ii., "Hark! the Gospel news is sounding," is attributed to Bourne and Sanders jointly. In the *Large H. Bk.*, 1824, the signature is "H. B & W. S." In the *Hymnal* of 1887 they substitute this hymn in their *Lyric Studies* solely to Sanders we cannot say.

Sarum Breviary, p. 171, ii.

Sarum Missal, p. 1068, ii.

Sat Pasle, p. 966, i. In the *Paris Brev.*, 1680. *Asst.* p. 324.

Saviour, breathe an evening blessing, p. 980, ii. Bp. Ellicott, in the 1860 ed. of his *Hy. Comp.*, has changed the opening line of this hymn to "Father, breathe an evening blessing." His reason is that having substituted what is practically a doxology for Ellesdon's "Glory to the throne, to be justified in substituting "Father" for "Saviour" in the opening line of the hymn.

Saviour King, in hallowed union. *H. S. Tucker's Prayer:* Anon. in the Presb. *Sel. of Hys.*, Philadelphia, 1867.

Saviour of them that trust in Thee. *H. Alford. [Friendly Worship.]* In his *Poems and Poetical Fragments*, 1835, and his *Year of Praise*, 1867.

Saviour, on Thy cross reward, in the Amer. *Sabb. H. Bk.*, 1858, is an altered form of "Saviour, Who ready art to hear," p. 997, ii.

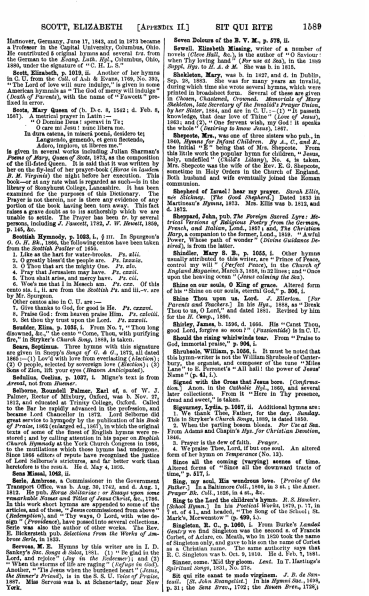
Saviour, we seek the watery tomb. *[Holy Baptism.]* Anon. in the Bap. *New Sel.*, 1859 No. 391. In the n. mss. it is attributed to "Maria G. Saffery," on the authority of Mr. W. H. J. Page of Calne. In some American collections it begins, "O Lord, we in Thy footsteps tread."

Saviour, Who this day didst break. Part of "Great Creator, Who this day," see p. 325, i.

Say to the righteous seed. *Jane Maurice. [To Comfort Believers.]* In the 1763 ed. of Dr. F. Maurice's *Choral H. Bk.*, 1861, into *Kennedy*, 1863.

Schmidt, Heinrich (Aschenfelt, C. C. T.) p. 96, ii. He d. Dec. 4, 1846.

Schuette, Conrad Herman Louis, was b. at Varrel,



SCOTT, ELIZABETH [APPENDIX II.] SIT QUI RITE 1589

Hannover, Germany, June 17, 1845, and in 1873 became a Professor in the Capital University, Columbus, Ohio. He contributed 6 original hymns and several trs. from the German to the *Evang. Luth. Hyl.*, Columbus, Ohio, 1880, under the signature of "C. H. L. S."

Scott, Elizabeth, p. 1019, ii. Another of her hymns in C. U. from the Coll. of Ash & Evans, 1789, No. 393, "The Lord of love will sure indulge," is given in some American hymnals as "The God of mercy will indulge." Her hymn of any note that is regarded as such, is her "Sweet Jesus, every thought is love," which has been examined for the present Dictionary. The Prayer is not therein, nor is there any evidence of any portion of the book having been torn away. This fact raises a grave doubt as to its authorship which we are unable to settle. The Prayer has been tr. by several persons, including *J. Fawcett*, 1765, *J. W. Hewett*, 1808, p. 145, i.

Scottish Hymnody, p. 1023, i. § iii. In Spurgeon's *O. O. H. Bk.*, 1866, the following entries have been taken from the *Scottish Psalter* of 1650.

1. Like as the hart for water-brooks. *Ps. xlii.*
2. O greatly blest'd the people are. *Ps. lxxxiii.*
3. O Thou that art the mighty One. *Ps. xlv.*
4. Pray that Jerusalem may have. *Ps. cxxii.*
5. Thou hast been favourable. *Ps. lxxxv.*
6. Woe's me that I in Mesech am. *Ps. cxxxi.* Of this canto sts. i., ii. are from the Scottish *Ps.* and iii.–v. are by *Mr. Spurgeon.*

Other cantos also in C. U. are :—

1. Give thanks to God, for good is He. *Ps. cxxxvi.*
2. Praise God, O sacred praise Him. *Ps. cxlviii.*
3. Let the high praise of the Lord. *Ps. cxxxiii.*

Scudder, Eliza, p. 1025, i. From No. 7, "Thou long disowned, Sir," the canto "Come, Thou, with purifying fire," in Snyder's *Church Song*, 1864, is taken.

Sears, Septimus. Three hymns with this signature are given in Sweny's *Songs of G. & G.*, 1873, all dated 1866:—(1) *Lord* with love from everlasting (*Election*); (2) O people, selected by sovereign love (*Election*); (3) Sons of Zion, lift your eyes (*Heaven Anticipated*).

Seasons, The, p. 1027, i. Migne's text is from *Annali delle Scienze Religiose.*

Selborne, Roundell Palmer, Earl of, a. of W. J. Palmer, Rector of Minley, Oxford, was b. Nov. 27, 1812, and educated at Trinity College, Oxford. Called to the Bar he rapidly advanced in the profession, and became Lord Chancellor in 1872. Lord Selborne did great service to hymnody by the publication of his *Book of Praise*, 1862 (enlarged ed., 1867), in which the original hymns by the Rev. T. Dale, Sir H. Baker, and others were stored; and by calling attention in his paper on *English Church Hymnody* at the York Church Congress in 1866, to the mutilations which those hymns had undergone. Since 1866 editors of reports have recognized the justice of his strictures, and many of the worst have been banished to the nook. He d. May 4, 1895.

Sena Missal, 1066, ii.

Seth, Ambrose, a Commissioner on the Government Transport Office, was b. Aug. 30, 1742, and d. Aug. 1, 1812. He pub. *Horæ Solitariæ: or Essays upon some remarkable Names and Titles of Jesus Christ*, &c., 1788. In this work short hymns are appended to some of the chapters, and these were reprinted from above in *Christian Psalmody*, 1794. The hymn "Thy sovereign sway (*Providence*), have gone into several collections. Seth was also the author of other works. The Rev. E. Bickersteth pub. *Selections from the Works of Ambrose Seth*, in 1833.

Sewell, W. H. Hymns by this writer are in I. D. Sankey's *Sac. Songs and Solos*, 1881, as the author of "(1) "Be glad in the Lord, ye righteous" (*Joy in God*); and (2) "Lo! He comes" (*Christ's Coming*). Also in the Rev. T. G. Selby's *Anodyne*, as "'Tis Jesus when the burdened heart" (*Jesus, the Sinner's Friend*), in the S. S. U. *Voice of Praise*, 1907. **Miss Sewell** was b. at Schenectady, near New York.

Seven Dolours of the B. V. M., p. 579, ii.

Sewell, Elizabeth Missing, writer of a number of novels (Cheltenham, 1865), and author of "Gather! when Thy loving hand" (*Ps. cxxxvii. 6ad.*), in the 1868 *Suppl. Hys. to H. & A. & M.* She was b. in 1815.

Shakleton, Mary, was b. in 1827, and d. in Dublin, Sep. 28, 1893. She was for many years an invalid, during which time she wrote several hymns, which were printed in broadsheet form. Several of these are given in *Chosen, Chastened, Crowned. Memorials of Mary Shakleton, late Secretary of the Zenánáh's Prayer Union*, Dublin, 1894, pp. 57, 58, 59, 60, 61, 62. Of these the best-known is "Only this I know, that Jesus died for me" (*Love for Jesus*), 1863; and (2), "One fervent wish, my God ! it speaks the whole" (*Desiring to know Jesus*), 1867.

Shepeste, Mrs., was one of three sisters who pub., in 1840, *Hymns for Infant Children. By A., C., and E.*, the initial "E" being that of Mrs. Shepeste. From this book the following hymns for children, Jesus, my baby, undefiled (*Holy Infancy*), Sweet is the work (*Mrs. Shepeste* was the wife of the Rev. E. G. Shepeste, sometime in Holy Orders in the Church of England. Both husband and wife eventually joined the Roman communion.

Shepherd of Israel! hear my prayer. *Sarah Ellis, née Stickney.* [*The Good Shepherd.*] Dated 1833 in Martineau's *Hymns*, 1873. Mrs. Ellis was b. 1812, and d. 1872.

Sheppard, John, pub. *The Foreign Sacred Lyre: Mendelssohn, Spohr, Neukomm, Romberg, Haydn, Beethoven, French, and Italian, Lond.*, 1837; and, *The Christian Harp*, a companion to the former, Lond., 1840. "Awful Power, Whose path of wonder" (*Divine Guidance Invoked*), is from the latter.

Shindler, Mary E. B., p. 1055, i. Other hymns usually attributed to this writer, are "Prince of Peace, control my will," and "Thine eyes shall see the King in His beauty." Both appeared in the *Church of England Magazine*, March 5, 1864, in 32 lines; and "Our upon the bowing ocean" (*Jesus calming the Sea*).

Shine on our souls, O King of grace. Altered form of his "Shine on our souls, eternal God," p. 1056, i.

Shine Thou upon us, Lord. *J. Ellerton.* [*For Parents and Teachers.*] In his *Hys.*, 1884, as "Break Thou to us, O Lord," and dated 1865. Revised by him for the *H. Comp.*, 1886.

Shirley, James, b. 1596, d. 1666. His "Come Thou, good Lord, forgive so soon?" (*Penitentials*) is in C. U.

Should the rising whirlwinds tear. From "Praise to God, immortal praise," p. 1056, i.

Shrubsole, William, p. 1056, ii. It must be noted that this hymn-writer is not the William Shrubsole of Canterbury, who was b. at Sandwich, Kent. His hymn "Jesus Lives" is E. Perronet's "All hail the power of Jesus' Name" (p. 41, i.).

Signed with the Cross that Jesus bore. [*Confirmation.*] *Anon.* in the *Catholic Hyl.*, 1880, and several later collections. From H. "Here in Thy presence, dread and sweet," is taken.

Signorney, Lydia, b. 1807, ii. Additional hymns are:—1. We thank Thee, Father, for the day. *Sunday.* 2. Thou hast been favourable. *Mercies.* 3. When the parting hours bleak. *For Use of Sea.* From Adams and Chapin's *Hys. for Christian Families*, 1846.

2. Prayer is the dew of faith. *Prayer.*
4. We praise Thee, Lord, if but one sun. An altered form of her hymn on *Temperance* (No. 13).

Since all the coming [varying] scenes of time. Included in full "Since all the downward trace of time," p. 1057, i.

Sing, my soul, His wondrous love. [*Praise of the Father.*] In a Baltimore *Coll.*, 1849, in 3 sts.; the Amer. *Prayer Bk. Coll.*, 1856, in 4 sts., &c.

Sing to the Lord the children's hymn. *R. S. Hawker.* [*School Hymn.*] In his *Poetical Works*, 1879, p. 71, in 7 st. of 4 l., and headed, "The Song of the School; St. Mark's, Morwenstow" (p. 620, i.).

Singleton, R. C., p. 1060, i. From Burke's *Landed Gentry* we learn that Robert Charles Singleton, of Corbet, of Acton, co. Meath, who in 1650 took the name of Singleton only, and gave to his son the name of Corbet as a Christian name. The same authority says that R. C. Singleton was b. Oct. 9, 1810. He d. Feb. 7, 1881.

Sinner, come. "Kid thy gloom. *Lord.* In T. Hartlaub's *Spiritual Songs*, 1831, No. 276.

Sit qui cito cauat to modo virginum. *J. B. de Santeuil.* [*St. John Evangelist.*] In his *Hymni Sac.*, 1698, p. 31; the *Sens Brev.*, 1736; the *Rouen Brev.*, 1736; appeared in *The Canadian Sup. H. Bk.*, 1886. (Burnage's *English H. Writers*, 1890, p. 381.)

Spirit of God! descend upon my heart. *G. Croly.* [*Holiness Desired.*] From his *Ps. & Hys.*, 1854.

Spirit of grace, and health, and power. Part of "Father of all, Whose powerful voice," p. 1058, i.

Spirit of power, and truth, and love. *W. L. Alexander.* [*Whitsuntide.*] From his *Sel.*, 1849, No. 104.

Spitta, C. J. P., p. 1076, ii. A new ed. of the Psalter and Spiritual Songs, with biographical Introduction, was pub. at Gotha in 1886.

Spread thy mild ray, with gentlest light. *T. Dodridge.* [*Evening Discouraged.*] From his *Hys.* 1755, No. 200.

Stabat mater dolorosa. Note (1):—p. 1080, i. The poem "Cruz de lo vello conquers" is apparently by Philippe de Greve (d. 1236), sometime chancellor of the Cathedral of Paris (see *Journal de Breton*, ed. P. Meyer, Paris, 1885, p. lxxx., where it is printed from the ms. *Lat.* 673, of the beginning of the 13th cent. in the *Bibl. Nat.* at Paris). Note (2):—p. 1080, i. Add to the "Jesus" Also note that in a Latin Bible of circa 900, in Brit. Mus. (Add. 10546 ff. 221b, and 425b), the latter text reads "Stigmata Jesu," and omits "Domini." At p. 1084, i., No. 6 is by *H. Mills*, 1810.

Stamp, John, was for some time a minister with the Primitive Methodists; but, for various reasons, he was suspended in 1841. For sometime afterwards he preached in Hull, where a chapel was built for him in West Street. Here he ministered to a congregation of the poor, who remove elsewhere. Henceforth he lived, in want, in great poverty until his death. He pub. *The Christian's Spiritual Song Book*, in 1845. It contains several of his hymns, two of which,—(1) "Leave Thee, no, my dearest [gracious] Saviour" (*Perseverance*), and (2), "Pity, Lord, a wretched creature" (*Lent*)—are in extensive use in G. B. and America.

Stanley, Charles, a Sheffield merchant, b. circa 1821, a member of the Plymouth Brethren, has pub. a large number of tracts and some volumes of verse, including *The Asael and the Altar*, 1858, and *Wild Thyme*, under the signature "C. S." (sometimes given as "Charles Sahlin," in error). From Wild Thyme the hymns "Behold the Lamb of God! Behold, believe, and live" (*Faith*), and "He gave me back the load" (*Pardon*), are taken.

Steele, Anne, p. 1093, i. Additional hymns in C. U.:

1. Amazing love that stoop'd so low. *Thankfulness.* From "O dearer to my thankful heart," 1760, iii.
3. Bright scenes of bliss, unclouded skies. *Saved by Sovereign Power*, 1760, i. p. 226.
4. Jesus descends into heart of mine. *Pardon Implored*, 1760, i. p. 52, altered.
6. Jesus, Thou Source divine. *Christ the Way.* Poems, 1760, i. p. 53, altered.
8. Lord, how mysterious are Thy ways. *Mysteries of Providence.* Poems, 1760, i. p. 121.
9. Lord, in Thy grace, Thy glorious Name. *Ps. cxxxi.* Poems, 1760, ii. p. 54.

Stephenson, Marcia Binney, daughter of Amos Binney, M.D., and wife of Daniel Sealy, M.D., wrote "Children, loud hosannas singing" (*Palm Sunday*), at the request of the Editors of the Meth. Episc. *Hyl.* in 1877. Pub. therein, 1878. (Nutter's *H. Studies*, 1894, p. 338.)

Stephenson, Isabella H., is the author of "Holy Father! in Thy mercy" (*For Absent Friends*), in the 1889 *Suppl. Hys. to H. & A. & M.*

Stevenson, Matilda Boyle, née Davis, daughter of the Rev. Thos. Davis, Wesleyan minister, was b. at Plymouth Dock (now Devonport), Sept., 1826, and was married in 1843 to the Rev. J. F. Stevenson, D.D., Cong. Minister, late of Brixton. Her hymn, "Sweet flowers are blooming in God's sight" (*Spring*), first appeared in W. H. Stevenson's *School Hys.*, 1849. (W. R. S.)

Stevenson, William Fleming, b.in., b. at Strabane, co. Tyrone, Ireland, 1815, graduated at the University of Glasgow; became in 1840 Presbyterian minister at Balfast, Dublin; and d. there Sep. 16, 1866. The larger ed. of his *Hys. for the Ch. and Home*, 1873, contains careful biographical and other notes. He also contributed to it a few hys. from the German. (J. M.)

Still, O Lord, our faith increase. Part of "Come, and let us sweetly join," p. 1095, i.

Still, still with Thee, my God. An altered form of "Still with Thee, O my God," p. 1094, i.

Still will Thou yet be found. A cento from "And will Thou yet be found?" p. 97, ii.

Stockton, John Mart, b. April 10, 1813, and d. March 25, 1877, was the author of "Come, every soul by sin

the *Paris Brev.*, 1736; and *Nouman*, 1620–25. *Tr.* as :— "Some rightly celebrate," by *J. D. Chambers*, 1857.

Sit qui tonantem, Christe, canat mantum. [*Sacred Heart of Christ.*] This is found in the *Nouan Breviary* of 1764, 2 vols. 8vo., p. 663, and the *Hymnaire de Nogent*, 1778, p. 426, as a hymn for the Festival of the Sacred Heart, the office being appointed for use on the 1st fr. in September, the octave of the Nativity of the Blessed V. It is also found in the Rouen *Parvisium*, 1843, p. 399. From this it was tr. as :—"Some sing, O Christ, Thine awful power," by T. I. Ball, for his 365 ods., 1875, of the *Appx.* to the *H. Noted*, as No. 240. [J. M.]

Sleep in, beloved, sleep and take thy rest. *Sarah Doudney.* [*Death Anticipated.*] Pub in her *Ps. of Life*, 1871, p. 74, in 7 sts. of 4 l., and the refrain "Good night! . . . It is entirely for Christians, we think, that this is intended. The Rev. John Bunyan writes, "Holy Christians were accustomed to bid their dying friends 'Good night!' as sure were they of their awaking at the Resurrection morning."

Sleeper, W. T., is given in I. D. Sankey's *Sac. Songs and Solos*, 1881, as the author of "A voice once came to Jesus by night" (*Need for the New Birth*).

Small, James Grindly, s. of George Small, J.P. of Edinburgh, was b. in that city in 1817. He was educated at the High School, and the University of Edinburgh. He studied divinity under Dr. Chalmers, and in 1843 joined the Free Church of Scotland. In 1844 he became the minister of the Free Church at Berwick, near Montrose. He d. at Renfrew, Feb. 11, 1888. His poetical works were (1) *The Highlands and other Poems*, 1843, 3rd ed. 1851; (2) *Songs of the Vineyard in Days of Moses and Joshua*, 1846; (3) *Hymns for Youthful Piety*, 1853; (4) *Psalms and Hymns*, 1864, 3rd ed. 1869. Hymn 1 in (3), "Jesus, Thou Friend of sinful Friend" (*Jesus, the Friend*), appeared in his *Ps. & Sac. Songs*, 1866. It is found in I. D. Sankey's *Sacred S. and Solos*, 1878, and others.

Smith, Charles, an officer in the National Provincial Bank, b. at Hackney, London, Jan. 29, 1844, is the author of "Lord ! when through sin I wander" (*Holy Confidence*), in the *Sunday Magazine*, 1875, and "Sweet and Solemn calls from God, which were written for Hendre's *Bk. of Praise for Children*, 1876. The former was revised for Hendre's *Comp. Hys.*, 1884. [W. H. H.]

Smith, J. Wheaton, D.D., author of "'Tis sweet in the trials of conflict and sin" (*Heaven Anticipated*), in the *Devotional Hy. & Tune Bk.*, 1844, was b. in Providence, Rhode Island, June 30, 1802, educated at Brown University and Newton Theological Institution, and entered the Baptist ministry in 1831.

Smith, Mary Louise, *née* Riley, b. May 27, 1842, and married to Mr. Smith, is the author of "Let us gather up the sunbeams lying" (*Little Things*), which was written Feb. 25, 1867.

Smythe, James Francis, was b. at Bristol, Oct., 1826, and entered the Baptist Ministry in 1850. His first poetical production appeared in the *Bap. Mag.*, in 1856. No. 128 in the Bap. *Ps. & Hyt. for School and Home*, "Jesus, Jesus! sweet and lovely" (*Jesus, the Example of Love*), is by him.

Solemnitate sancti Pauli. [*Conversion of St. Paul.*] This sequence is apparently of English origin. It is found in a *Sarum Missal*, circa 1370 (*Harleian*, b. p. 2191); a *Hereford Missal*, circa 1394, and a *York Missal*, circa 1390 (all in the Bodleian). Printed text in Daniel, v. p. 224. *Tr.* as "Royal note of Jesus," by Mrs. E. H. Plumtell, in the *Altar Hyl.*, 1844. Also in *Sy. of St. Hymnal*, 1852, p. 1.

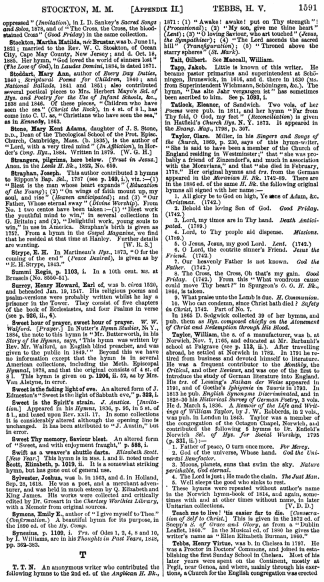
Soon as my infant lips can speak. [*Childhood Far God.*] *Anon.* in R. Hill's Coll. of *Hys. for Children*, 1805, No. 305. Possibly by him.

Sow ye beside all waters. *Anna Shipton.* [*Missions.*] From her *Whispers on the Pulse*, 1854.

Speak gently : it is better far. [*Gentleness.*] Usually attributed to George Washington Bungford, and dated 1847. In Sharpe's *London Mag.*, Feb. 1848.

Spencer, James, b.in., b. 1831, educated at the University of Aberdeen, entered the Congregational Ministry in 1845. Published "Sweet the moments, rich in blessing" (*Holy Baptism*) in the *New Cong. H. Bk.*, 1859. (S.-s Miller's *Singers & Songs*, 1869, p. 353.) He d. Feb. 20, 1876.

Spencer, James, was b. at Mira River, near Louisburg, Island of Cape Breton, Nova Scotia, Oct. 13, 1806. He followed mercantile pursuits for several years. He was ordained to the office of a minister in the Baptist ministry at Chester, Nova Scotia. His hymn, "Jesus, while life's sun we rail" (*For use at Sea*),



STOCKTON, M. M. [APPENDIX II.] TEBBS, H. V. 1591

oppressed" (*Invitation*), in I. D. Sankey's *Sacred Songs and Solos*, 1878, and of "The Cross, the Cross, the bloodstained Cross" (*Good Friday*) in the same collection.

Stockton, Martha Dix, daughter of Dr. Charles L. Postell, 1851; married in 1875 to W. E. Stockton of Toms River, Ocean County, New Jersey; and d. Oct. 16, 1880. Her hymn, "God loved the world of sinners lost" (*The Love of God*), in *Leader Sermini*, 1884, is dated 1871.

Stoddart, Mary Ann, author of *Every Day Duties*, 1841; *Scriptural Poems for Children*, 1846; and *Nutwood Ballads*, 1841 and 1851; also contributed several poetical pieces to Mrs. Herbert Mayo's *Ed. of Jos.*, 1850, and Mary Lundie Duncan's *Memorials*, 1850 and 1856. Of these pieces, "Children who have risen the sea" (*Christ the Rock*), in 4 st. of 8 l., has come into C. U. as, "Christians who have seen the sea," as in *Kennedy*, 1863.

Stone, Mary Rust Adams, daughter of J. S. Stone, D.D., Dean of the Theological School of the Prot. Epis. Church, Cambridge, Mass. (b. 1836), is the author of "Lord, with a very tired mind" (*In affliction*), in Hordern's *Comp. Hym.*, Appendix, 1867 (W. G. Hr.).

Strangers, pilgrims, here below ("Trust in Jesus.") *Amer. Sabbath Hymn Bk.*, 1858, No. 659.

Strephan, Joseph. This author contributed 3 hymns to Rippon's *Bap. Sel.*, 1787 (see p. 149, i.), viz.:—(1) "Hark! is the man whose heart expands" (*Liberation of the Young*); (2) "On wings of faith mount up, my soul, and rise" (*Heaven contemplated*); and (3) "Our Father, Whose eternal sway" (*Divine Worship*). From the first of these hymns, "Hark! is the man whose heart is bountiful mind to win," in several collections in G. Britain; and (3), "Delightful work, young souls to win," is use in America. Strephan's birth is given as 1757. From a hymn in the Gospel *Magazine*, we find that he resided at that time at Hanley. Further details are wanting.

Steyn, R. H. In Martineau's *Hys.*, 1873, "O for the coming of the end" (*Peace desired*), is given as by "R. H. Steyn, 1844."

Sumner, Hugh, p. 1103, i. In a 1693 cent. ms. at Rochester (Mr. Bell).

Surrey, Henry Howard, Earl of, was b. circa 1520, and beheaded Jan. 19, 1547. His religious poems and psalm-versions were probably written whilst he lay a prisoner in the Tower. They consist of five chapters of the book of Ecclesiastes, and four Psalms in verse (see p. 905, ii. 6).

Sweet hour of prayer, sweet hour of prayer. *W. W. Walford. (Prayer.)* In Snepp's *Hymn Station*, No V., 1871, this hymn is given as "Mr. Butterworth, in his *Story of the Hymns*, says, 'This hymn was written by Rev. Mr. Walford, an English blind preacher, and was given to the public in 1846.'" Beyond this we have no information except that the hymn is in several American collections, including the Meth. Episcopal *Hymnal*, 1878, and that the original consists of 4 st. of 8 l. Mr. Walford was also author of hymn on p. 1206, ii. 24, as by Meth. Free Alsayne, in error.

Sweet is the fading light of eve. An altered form of J. Edmeston's "Sweet is the light of Sabbath eve," p. 1181, i.

Sweet is the Spirit's strain. *J. Austice.* [*Invitation.*] Appeared in his *Hymns*, 1836, p. 86, in 5 st. of 8 l., and loned upon Rev. xxii. 17. In some collections it is considerably altered although the opening line is unchanged. It has been attributed to "J. Austin," too hastily.

Sweet Thy memory, Saviour blest. An altered form of "Sweet, and will enjoyment fraught," p. 1181, i.

Swift as a weaver's shuttle flies. *Elizabeth Scott.* [*New Year.*] This hymn is in mss. I and II. noted under **Scott, Elizabeth**, p. 1219, ii. It is a somewhat striking hymn, but has gone out of general use.

Sylvester, Joshua, was b. in 1563, and d. in Holland, Sep. 28, 1618. He was a poet, and a merchant adventurer. His chief work was his translation of Du Bartas' King James. His works were collected and critically edited by Dr. Grosart in the *Chertsey Worthies Library*, with a Memoir from original sources.

Symons, Emily R., author of "I give myself to Thee" (*Consecration.*) A beautiful hymn for its purpose, in the 1880 ed. of the *Hy. Comp.*

Synesius, p. 1120, i. Trs. of Odes 1, 2, 4, 8 and 10, by I. Williams, are in his *Thoughts in Past Years*, 1842, pp. 302-305.

T

T. T. N. An anonymous writer who contributed the following hymns to the 2nd ed. of the *Anglican H. Bk.*, 1871: (1) "Awake! awake! put on Thy strength"! (*Preparation*); (2) "My soul, give me Thy heart" (*Consecration*); (3) "Jesus, Lord, we look to Thee" (*Lent*); (4) "The Lord ascends the sacred hill" (*Transfiguration*); (5) "Throned above the starry spheres" (*St. Mark*).

Tait, Gilbert. See **Hamail, William.**

Tapp, Jakob. Little is known of this writer. He became pastor primarius and superintendent at Schlesingen, Brunswick, in 1616, and d. there in 1630 (his. from Superintendent Wichmann, Schöningen, &c.). The hymn, "Das alte Jahr vergangen ist" has sometimes been ascribed to him. See p. 1091, i.

Tatlock, Eleanor, of Sandwich. Two vols. of her hymns were pub. in 1741 and 1742, entitled *Hymns for Thy Kid, O God, my Son*. ("*Reconciliation*") is given in Hatfield's *Church Hys. N. Y.* 1872. It appeared in the *Evang. Mag.*, 1796, p. 307.

Taylor, Giles. Miller, in his *Singers and Songs of the Church*, 1869, p. 536, says of this hymn-writer, "He is said to have been a member of the Church of England residing in Westminster," that "she was probably connected with the Moravians," and that "she died in February, 1776." Her original hymns and trs. from the German appeared in the *Moravian H. Bk.* 1742-69. These are in the 1886 ed. of the same *H. Bk.* the following original hymns all signed with her name:—

1. All glory be to God on high, Ye sons of Adam, &c. *Christmas.* (1742.)
2. Behold the loving Son of God. *Good Friday.* (1742.)
3. Lord, my times are in Thy hand. *Death Anticipated.* (1784.)
4. Lord, to Thy people aid dispense. *Missions.* (1742.)
5. O Jesus, Jesus, my good Lord. *Lent.* (1742.)
6. O Lord, the contrite sinner's Friend. *Jesus the Friend.* (1742.)
7. Our heavenly Father is not known. *God the Father.* (1742.)
8. The Cross, the Cross, Oh that's my gain. *Good Friday.* (1742.) Lower No. 1 "What wondrous cause could move Thy heart" in Spurgeon's *O. O. H. Bk.*, 1866, is taken.
9. What praise unto the Lamb is due. *H. Communion.*
10. Who can condemn, since Christ hath died? *Safety in Christ.* 1742. Part of No. 7.

In 1865 D. Sedgwick collected 39 of her hymns, and printed them for private circulation, under the title of *Assumed of Christ and Redemption through His Blood.*

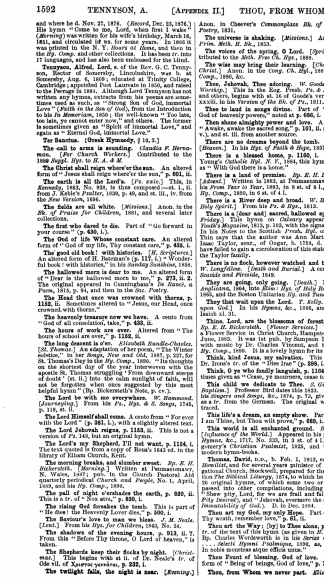
Taylor, William, the 6 of a manufacturer, was b. at Norwich, Nov. 7, 1765, and educated at Mr. Barbauld's school at Palgrave (see p. 113, ii.). After travelling abroad, he settled at Norwich in 1793. In 1791 he retired from business and devoted himself to literature. He was a frequent contributor to the *Monthly*, the *Critical*, and other *Reviews*, and was one of the Sun to the Norwich school of literature (see p. 1194, ii.). His tr. of *Lessing's Nathan der Weise* appeared in 1791, and of Goethe's *Iphigenie in Tauris* in 1793. In 1813 he pub. *English Synonyms Discriminated*, and in 1828-30 his *Historical Survey of German Poetry*, 3 vols. He d. at Norwich, Jan. 4, 1836. His life, by Robberds, was pub. in 1843. Taylor was a member of the congregation of the Octagon Chapel, Norwich, and contributed the following 8 hymns to Dr. Enfield's *Norwich Sel. of Hys. for Social Worship*, 1799 (p. 231, ii.):—

1. Father of peace, O turn once more. *For Mercy.*
2. God of the universe, Whose hand. *God the Universal Benefactor.*
3. Moon, planets, suns that swim the sky. *Nature perishable, God eternal.*
4. The Lord is just, His roads the claim. *The Just Man.*
5. Well sleeps the good who sinks to rest.

No. 5 was also pub. in a modified without author's name in the Norwich hymn-book of 1814, and again, sometimes with and at other times without name, in later Unitarian collections. [V. D. S.]

Teach me to live! 'tis easier far to die. [*Consecration of Self to Christ.*] This is given in the 1872 ed. of Snepp's *S. of Grace and Glory*, as from a "Dublin Collection, 1749." Mr. Snepp adds that "Mr. Bellew is the writer's name as" Miss Elizabeth Berman, 1868.

Tebbs, Henry Virtue, was b. in Chelsea in 1787. He was a Proctor in Doctors' Commons, and joined in establishing the first Sunday School in Chelsea. Most of his later years were spent on the Continent, mostly at Pegli, near Genoa, and where, mainly through his exertions, a church for the English congregation was erected



1592 TENNYSON, A. [APPENDIX II.] THOU, FROM WHOM

and where he d. Nov. 27, 1876. (*Record*, Dec. 23, 1876.) His hymn "Come to me, Lord, when first I wake" (*Morning*) was written for his wife's birthday, March 16, 1851, and circulated (if us. for some years. In 1866 it was printed in the N. Y. *Hours at Home*, and then in the *Hy. Comp.* and other collections. It has been tr. into 17 languages, and has also been embossed for the blind.

Tennyson, Alfred, Lord, s. of the Rev. G. C. Tennyson, Rector of Somersby, Lincolnshire, was b. at Somersby, Aug. 6, 1809, educated at Trinity College, Cambridge, appointed Poet Laureate in 1850, and raised to the Peerage in 1884. Although Lord Tennyson has not written any hymns, extracts from his poems are sometimes used as such, as "Strong Son of God, immortal Love" (*Faith in the Son of God*), from the Introduction to *In Memoriam*, and "Ring out, wild bells, to the wild sky, the flying cloud, the frosty light: the year is dying in the night; ring out, wild bells, and let him die," &c. The former is sometimes given as "Spirit of immortal Love," and again as "Eternal God, immortal Love."

Ter Sanctus. (*Greek Hymnody*, § 10, 3.)

The call to arms is sounding. *Claudia F. Hernaman.* [*For Church Workers.*] Contributed to the 1898 *Suppl. Hys. to H. A. & M.*

The Christ shall reign where'er the sun. An altered form of "Jesus shall reign where'er the sun," p. 601, ii.

The earth is all the Lord's. [*Ps. xxiv.*] This, in *Kennedy*, 1863, No. 939, is thus composed:—st. 1, ii. from J. Keble's *Psalter*, 1839, p. 49, and st. iii., iv. from the *New Version*, 1696.

The fields are all white. [*Missions.*] Anon. in the 1880 ed. of *Songs for Children*, 1881, and several later collections.

The first who dared to die. Part of "Go forward in your course" (p. 630, i.).

The God of life Whose constant care. An altered form of "God of my life, Thy constant care," p. 433, i.

The good old book! with histories. [*H. Scriptures.*] An altered form of H. Bateman's (p. 117, i.) "Wonderful book! with histories," in his *Sunday Sunshine*, 1858.

The hallowed morn is dear to me. An altered form of "Dear is the hallowed morn to me," p. 273, ii. 2. The original appeared in Cunningham's *Be Sunday, a Poem*, 1815, p. 94, and then in the *Sac. Poetry.*

The head that once was crowned with thorns, p. 1122, ii. Sometimes altered to "Jesus, our Head, once crowned with thorns."

The heavenly treasure now we have. A cento from "God of all consolation, take," p. 438, ii.

The hours of work are over. Altered from "The hours of school are over," p. 1162, ii.

The long descent is o'er. *Elizabeth Scandle-Charles.* [*St. Thomas.*] An adaptation of her poem, "The Winter solstice," in her *Songs, Nice and Old*, 1857, p. 237. *St. Thomas's Day in the Hy. Comp.*, 1880. "He thought as his sinful heart grew" (*Faith*) is from st. iii. of the Apostle St. Thomas struggling "From downward slopes of doubt" (st. ii.) into the calm sunlight of faith, will not be forgotten when once suggested by this most helpful hymn" (Bp. Bickersteth's Note, p. cv.).

The Lord be with me everywhere. *W. Hammond.* [*Everywhere.*] From his *Ps., Hys. & S. Songs*, 1745, p. 116, ii. 17.

The Lord Himself shall come. A cento from "For ever with the Lord" (p. 321, i.), with a slightly altered text.

The Lord Jehovah reigns, p. 1183, ii. This is not a hymn, but the first line of a metrical hymn.

The Lord's my Shepherd, I'll not want, p. 1184, i. The text quoted is from a copy of Rous's 1643 ed. in the library of Eliza Church, Kent.

The morning breaks, and slumber sweet. *Bp. R. H. Bickersteth.* [*Morning.*] Written at Panmaenmawr, N. Wales, 1867; pub. in the Church Pastoral Aid quarterly periodical *Church and People*, No. 1, April 1868, and in his *Hymns*, 1870.

The mist of night overhides the earth, p. 820, ii. This is 5 st. of "Ere sleep," p. 330, i.

The rising God forsakes the tomb. This is part of "Ye dive' the Heavenly Lover dies," p. 500, i.

The Saviour's love to man we bless. *C. M. Noble.* [*Lent.*] From his *Hys. for Children*, 1845, No. 34.

The shadows of the evening hours, p. 913, ii. 7. From this "Before Thy throne, O Lord of heaven," is taken.

The Shepherds keep their flocks by night. [*Christmas.*] This begins with st. ii. of Dr. Neale's *tr. of* Ode vii. of Κανὼν κανόνων, p. 233, i.

The twilight falls, the night is near. [*Evening.*] Anon. in *Cheever's Commonplace Bk. of American Poetry*, 1831.

The universe is shaking. [*Missions.*] Anon. in the *From. Meth. H. Bk.*, 1923.

The voice of the spring, O Lord. [*Spring.*] Contributed to the *Meth. Free Ch. Hys.*, 1889.

The wise may bring their learning. [*Childhood for Christ.*] Anon. in the *Cong. Ch. Hys.*, 1887, the *Hyl. Comp.*, 1890, &c.

Thee, Jehovah, Thee adoring. *W. Goode.* [*Divine Worship.*] This in the *Sng. Frak. Ps. & Hys.*, 1857, and others, begins with st. 16 of Goode's version of Ps. xxxiii. in his *Version of the Sb. of Ps.*, 1811.

Thee to laud in songs divine. Part of "Lord and God of heavenly powers," noted at p. 680, i.

Then shone almighty power and love. A cento from "Lo! on a narrow neck of land," p. 191, ii. 18, iii. and v., and st. iii. from another source.

There are no dreams beyond the tomb. *H. Bonar.* [*Heaven.*] In his *Hys. of Faith & Hope*, 1857.

There is a blessed home, p. 1160, i. In Alfred Young's *Catholic Hyl. N. C.*, 1854, this hymn is given as "With God there is a home."

There is a land of promise. *Bp. E. H. Bickersteth.* [*Advent.*] Written in 1885, at Painsacumaur; pub. in his *From Year to Year*, 1885, in 8 st. of 8 l., and in the *Hy. Comp.*, 1890, in 6 st. of 4 l.

There is a River deep and broad. *W. Burn.* [*The Holy Spirit.*] From his *Ps. & Hys.*, 1813.

There is a Saviour's precious spot. [*Good Friday.*] This little hymn appeared in the *Youth's Magazine*, 1813, p. 165, with the signature *Anon.* In his Notes to the Scottish *Presb. Hyl.*, of 1876, Mr. Thin says that the author was Ann Martin, wife of Isaac Taylor, senr., of Ongar, b. 1784, d. 1826. We have failed to gain a corroboration of this statement from the Taylor family.

There is no flock, however watched and tended. *H. W. Baker.* [*Burial of the Dead.*] A cento from his *Sounds and Sights*, 1860.

They are going, only going. [*Death.*] From *Lyra Anglicana*, 1864, into *Hinn. Hys. of Holy Refreshment*, 1865, and the Boston Unitarian *Hy. and Tune Bk.*, 1868.

They that wait upon the Lord. *F. Ashby.* [*Waiting upon God.*] In his *Hymns, &c.*, 1866, and based on Isaiah xl. 31.

Thine, Lord, are the blossoms of forest and field. *Bp. E. H. Bickersteth.* [*Flower Services.*] Written for a Flower Service in Christ Church, Hampstead, held in 1864, and pub. in the *Hampstead Hymn Book*, 1866, with music by Dr. Charles Vincent, and then in the *Hy. Comp.*, 1870. It is a lovely hymn for its purpose.

Think, kind Jesus, my salvation. This is Ps. li. of Dr. Jones's *tr. of the* "Hou Jesu" (p. 580, i. 7).

Think, O ye who fondly languish, p. 1106, ii. Sometimes given as "Cease, ye mourners, cease to languish."

This child we dedicate to Thee. *S. Gilmore.* [*H. Baptism.*] Professor Bird dates this 1823. Putnam, in *Singers and Songs, &c.*, 1874, p. 75, gives it in full as a tr. from the German. The original we have not traced.

This life's a dream, an empty show. Part of "Lord, I am Thine, but Thou wilt prove," p. 680, i.

This world is all enchanted ground. *B. Beddome.* [*Influence of the World.*] Appeared in his posthumous *Hymns, &c.*, 1817, No. 320, in 3 st. of 4 l. In Montgomery's *Christian Psalmist*, 1825, and thence into modern hymn-books.

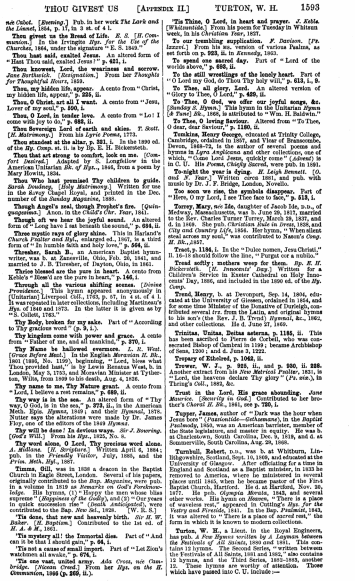
Thomas, David, b.n., b. Feb. 1, 1813, editor of the *Welsh Independent*, and minister of the Welsh Congregational Church, Stockwell, prepared for that congregation *The Stockwell Liturgy*, 1874, to which he contributed 30 original hymns, of which some two or three have passed into other compilations, including the tender "Father of pity, Lord, for we are frail and faint" (*Divine Pity*), and "Lord, we believe in Thee as sons" (*The Immutability of God*). [E. H. Dec. 1891.]

Thou art my God, my only Hope. Part of "Amidst Thy wrath, remember love," p. 61, ii.

Thou art the Way; [by] to Thee alone, p. 203, ii. A tr. of the text of this hymn (as given in *H. A. & M.*) by Dr. Charles Wordsworth is in his *Sertum Collectorum . . . Selecti Hymni Ambrosiani*, 1870, as, "Tu Via: In nobis mentibus atque officia sume."

Thou Fount of blessing, God of love. An altered form of "Being of beings, God of love," p. 128, i.

Thou, from Whom we never part. *Miss L. Pollen.*



THOU GIVEST US [APPENDIX II.] TURTON, W. H. 1593

ne Chloé. [Evening.] Pub. in her work *The Lark and the Linnet*, 1854, p. 17, in 3 st. of 4 l.

Then givest us the Bread of Life. *E. S. [H. Commission.]* In the *Irvingite Hymn Bk. for the use of the Churches*, 1864, under the signature "E. S. 1846."

Then hast all, exalted Jesus! Add to the second form of "Thou Thou art, exalted Jesus!" p. 421, ii.

Thou knowest, Lord, the weariness and sorrow. *Anne Steinthal. [Resignation.]* From her *Thoughts for Thoughtful Hours*, 1859.

Thou, my hidden life, appear. A contr. from "Christ, my hidden life, appear," p. 225, ii.

Thou, O Christ, art all I want. A contr. from "Jesu, Lover of my soul," p. 590, i.

Thou, O Lord, in tender love. A contr. from "Lo! I come with joy to do," p. 593, ii.

Thou Sovereign Lord of earth and skies. *T. Scott. [H. Matrimony.]* From his *Lyric Poems*, 1773.

Thou standest at the altar, p. 321, i. In the 1890 ed. of the *Hy. Comp.* st. ii. is by Sir E. H. Bickersteth.

Thou that art strong to comfort, look on me. *[Comfort Inwished.]* Adapted by S. Longfellow in the *Unitarian Hy. Bk. of Hys.*, 1864, from a poem by Mary Howitt, 1834.

Thou Who hast promised Thy children to guide. *Sarah Doudney. [Holy Matrimony.]* Written for use in the Savoy Chapel Royal, and printed in the Dec. number of his *Sunday Magazine*, 1880.

Though Angel's zeal, though Prophet's fire. [Quinquagesima.] Anon. in Child's *Chr. Year*, 1841.

Though oft we hear the joyful sound. An altered form of "Long have I sat beneath the sound," p. 534, ii.

Three mystic rays of glory shine. This in Harland's *Church Psalter and Hys.*, enlarged ed., 1861, is a third form of "In humble faith and holy love," p. 506, ii.

Thresher, Sarah B. an American Baptist hymnwriter, was b. at Zanesville, Ohio, Feb. 10, 1811, and d. at Cincinnati, Ohio, Jan. 1, 1844.

Theirs blessed are the pure in heart. A contr. from Keble's "How'd are the pure in heart," p. 162, i.

Through all the various shifting scenes. *[Divine Providence.]* This hymn appeared anonymously in [Unitarian] Liverpool Coll., 1795, p. 97, in 4 st. of 4 l. It was repeated in later collections, including Martineau's *Hys.* of 1840 and 1873. In the latter it is given as by "S. Colbert, 1795."

Thy Body, broken for my sake. Part of "According to Thy gracious word" (p. 9, i.).

Thy kingdom come, we know and grace. A contr. from "Kingdom come, we all mankind," p. 870, i.

Thy Name in hallowed evermore. *J. C. Wut. [Great Prince Most.]* In the English *Hymnbook H. Bk.*, 1901 (1886, No. 1159), beginning, "Lord, bless what Thou provided hast," by Lewis Renatus Wutt, b. in London, May 5, 1793, and Moravian Minister at Tytherton, Wilts, from 1839 to his death, Aug. 4, 1858.

Thy name to me, Thy Nature grant. A contr. from "Lord, I believe a rest remains," p. 680, ii.

Thy way is in the sea. An altered form of "Thy way, O God, is in the sea," in the Moravian Mel. Hym. *Hymns*, 1849; and their *Hymnbook*, 1876. Nutter says the alterations were made by Dr. James Flay, one of the editors of the 1849 *Hymns*.

Thy will be done! In devious ways. *Sir J. Bowring. [God's Will.]* From his *Hys.*, 1825, No. x.

Thy word alone, O Lord, Thy precious word alone. *A. Midlane. [W. Scripture.]* Written April 6, 1884; pub. in the *Friendly Visitor, July*, 1885, and the *Prim. Meth. Hy.*, 1887.

Timms, Gill, was in 1838 a deacon in the Baptist Church, Hartford, Connecticut, U.S.A., when he wrote originally contributed to the *Hy. Magnolia*, were pub. in a volume in 1839 as *Remarks on God's Foreknowledge*. His hymns, (1) "Happy the men whose bliss supreme" (*Happiness of the Godly*), and (3) "Our years in quick succession rise" (*Death Anticipated*), were contributed to the *Hy. New Jer.*, 1853. [W. T. B.]

Tis finished! all the debt is paid. *Anne Steele. [Believe. W. Baptism.]* Contributed to the 1st ed. of *H. A. & M.*, 1861.

'Tis mystery all: the Immortal dies. Part of "And can it be that I should gain," p. 64, i.

'Tis not a cause of small import. Part of "Let Zion's watchmen all awake," p. 672, i.

'Tis one vast, unbid scrap. *Ada Cross, née Cambridge. [Nimon Cred.]* From her *Hys. on the H. Communion*, 1866 (p. 266, ii.).

'Tis Thine, O Lord, in heart and prayer. *J. Keble [Whitsunday.]* From a poem for Tuesday in Whitsun week, in his *Christian Year*, 1827.

To be beside Thy cross. *F. Davison. [Pr. Intercess.]* From his ms. version of various Psalms, as set forth on p. 923, ii. in *Kennedy*, 1863.

To spend one sacred day. Part of "Lord of the worlds above," p. 990, ii.

To the still wrestlings of the lonely heart. Part of "O Lord my God, do Thou Thy holy will," p. 613, i., 9.

To Thee, all glory, Lord. An altered version of "Glory to Thee, O Lord," p. 439, ii.

To Thee, O God, we offer our joyful songs, &c. *[Sunday S. Hymn.]* This hymn in the Unitarian *Hymn [& Tune] Bk.*, 1868, is attributed to "Wm. H. Baldwin."

To Thee, O loving Saviour. Altered from "To Thee, O dear, dear Saviour," p. 1180, ii.

Tomkins, Henry George, educated at Trinity College, Cambridge, ordained in 1857, and Vicar of Bramcombe, Devon, 1867-73, is the author of several poems and hymns, including "Come, Lord Jesus, quickly come" (*Advent*) in C. U. His *Poems, Chiefly Sacred*, were pub. in 1881.

To-night the year is dying. *E. Leigh Bennett.* (*O, and N. Year.*) Written circa 1891, and pub. with music by Dr. *J. F. Bridge*, London, Novello.

Too soon we rise, the symbols disappear. Part of "Here, O my Lord, I see Thee face to face," p. 613, i.

Torrey, Mary, née Ide, daughter of Jacob Ide, D.D., of Medway, Massachusetts, was b. June 29, 1817, married to the Rev. Charles Turner Torrey, March 28, 1837, and d. in 1849. She pub. *Christian Ballads in Verse*, 1838, and *City and Country Lyrics*, 1854. Her hymn, "When silent hours o'er all the busy earth," was contributed to Mason's *Cong. H. Bk.*, 1847.

Trust, p. 1184, i. In the "Dulce nomen, Jesu Christi," ii. 16-18 should follow the line, "Purge out a nobis."

Trust softly; mothers weep for them. *Bp. R. H. Bickersteth. [H. Innocents' Day.]* Written for a Children's Service in Exeter Cathedral on Holy Innocents' Day, 1866, and included in the 1890 ed. of the *Hy. Comp.*

Tucker, Henry, b. at Devonport, Sep. 14, 1804, educated at the University of Geneva, ordained in 1834, and was for some time Rector of the Donative of Claverham, contributed several hys. from the Latin, and original hymns to his son's (the Rev. *J. B. Tucker*) *Hymnal*, &c., 1862, and other collections. He d. June 27, 1866.

Trinitas, Unitas, Deitas aeterna, p. 1184, ii. This has been ascribed to Pierre de Corbeil, who was consecrated Bishop of Cambrai in 1199; became Archbishop of Sens, 1200; and d. June 3, 1222.

Tregapy of Ebbvivel, p. 1042, ii.

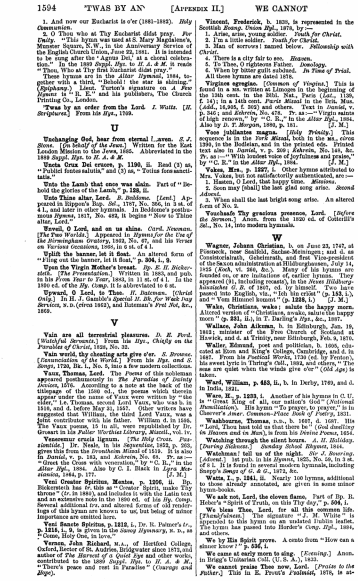
Trower, W. J. p. 923, ii., and p. 926, ii. 886. Another extract from his *New Metrical Psalter*, 1831, is "Lord, the heavens declare Thy glory" (*Ps. xix.*), in Tiering's Coll., 1851, &c.

Trust in the Lord. His grace abounding. *Jane Maurice. [Security in God.]* Contributed to her brother's *Choral H. Bk.*, 1861, see p. 790, i.

Tupper, James, author of "Dark was the hour when Christ was born," contributed to Dobell's *Sonnets on Freedom*, 1850, was an American barrister, member of the State legislature, and master in equity. He was b. at Charlestown, South Carolina, Dec. 5, 1819, and d. at Summerville, South Carolina, Aug. 28, 1868.

Turnbull, Robert, M.A., was b. at Whitburn, Linlithgowshire, Scotland, Sept. 10, 1809, and educated at the University of Glasgow. After officiating for a time in England and Scotland as a Baptist minister, in 1833 he became pastor of the Baptist Church, Hartford, Connecticut (there until 1843, when he became pastor of the First Baptist Church, Hartford. He d. at Hartford, Nov. 26, 1877. He pub. *Olympia Morata*, 1843, and several other works. His hymn on *Heaven*, "There is a place of wondrous rest," appeared in Cutting's *Hys. for the Unity and Friends*, 1841. In the Bap. *Psalmist*, 1843, it was altered to "There is a land of pure delight," the form in which it is known to modern collections.

Turton, W. H., a Lieut. in the Royal Engineers, has pub. *A Few Hymns* written by *A Layman*, between the *Sanctoral of All Saints*, 1880 and 1881. This contains 15 hymns. The Second Series, "written between the Festivals of All Saints, 1881 and 1882," also contains 15 hymns, and the Third Series, 1882-1883, another 15. These hymns are worthy of attention. Those which have passed into C. U. include :—



1594 'TWAS BY AN' [APPENDIX II.] WE CANNOT

1. And now our Eucharist is o'er (1861-1862). *Holy Communion.*

2. O Thou, who at Thy Eucharist didst pray. *For Daily.* "This hymn was used at S. Mary Magdalene's, Munster Square, N.W., in the Anniversary Service of the English Church Union, June 22, 1881. It is intended to be sung after the 'Agnus Dei,' at a choral celebration." In the 1889 *Suppl. Hys. to H. A. & M.* it reads "Thou, Who at Thy first Eucharist didst pray."

These hymns are from *Parochialia: Church Hymns*, 1881, No. xxxvi., p. 112ff., "Behold! the sower is abroad." (*Septuagesima.*) Lieut. Turton's signature on *A Few Hymns* is "R. E." and his publishers, The Church Printing Co., London.

'Twas by an order from the Lord. *I. Watts. [H. Scriptures.]* From his *Hys.*, 1709.

U

Unchanging God, hear from eternal l. arose. *S. J. Stone. [On Behalf of the Jews.]* Written for the East London Mission to the Jews, 1865. Abbreviated in the 1889 *Suppl. Hys. to H. A. & M.*

Unda Crux Dei cruces, p. 1190, ii. Read (3) as, "Pulchri fontes salutis," and (5) as, "Vellus fons sanctitatis."

Unto the Lamb that once was slain. Part of "Behold the glories of the Lamb," p. 188, ii.

Unto Thine altar, Lord. *B. Beddome. [Lent.]* Appeared in Rippon's Bap. *Sel.*, 1787, No. 366, in 3 st. of 4 l., and later in other hymnals. In Bedstone's posthumous *Hymns*, 1817, No. 482, it begins "Now to Thine altars, Lord."

Unveil, O Lord, and on us shine. *Cord. Newman. [The Two Worlds.]* Appeared in *Hymns for the Use of the Birmingham Oratory*, 1853, No. 67, and his *Verses on Various Occasions*, 1850, in 6 st. of 4 l.

Uplift the banner, let it float. An altered form of "Lift up the banner, let it float," p. 304, i., 9.

Upon the Virgin Mother's breast. *Bp. E. H. Bickersteth. [The Presentation.]* Written in 1885, and pub. in the *Church Times*, Feb. 6, 1885, p. 112, and in the 1890 ed. of the *Hy. Comp.* It is abbreviated to 4 l.

Upward, O Lord, we rise. *St. Ambrose. [Christ Only.]* In *R. J. Cassidy's Special H. Bk. for Week Day Services*, n. d. (circa 1862), and Bateman's *Fret Not*, &c., 1869.

V

Vain are all terrestrial pleasures. *D. E. Ford. [Watchful Servants.]* From his *Hys., Chiefly on the Parables of Christ*, 1826, No. 32.

Vain world, thy cheating arts give o'er. *S. Brewer. [Renunciation of the World.]* From his *Hys. and S. Songs*, 1758, Bk. I., No. 8, into a few modern collections.

Vaux, Thomas, Lord. The *Poems* of this nobleman appeared posthumously in *The Paradise of Dainty Devices*, 1576. According to a note at the back of the book, the Lord Vaux to whom the *Poems* are usually ascribed under the name of Vaux were written by "the elder," i.e. Thomas, second Lord Vaux, who was b. in 1510, and d. before May 31, 1557. Other writers have suggested that William, the third Lord Vaux, was a joint contributor with his father. William d. in 1595. The Vaux poems, 15 in all, were republished by Dr. Nott in his *Surrey Poets*, 1815, and by Arber in 1870.

Veneremur cernis lignum. *[The Holy Cross. Prosa.]* Dr. Neale, in his *Sequentiæ*, 1852, p. 203, gives this from the *Symphonia Mineal* of 1518. It is also in *Daniel*, v. p. 183, and *Kehrein*, No. 48. Pr. as :—"Great the Cross with veneration," by "C. R.," in the *Altar Hys.*, 1884. Also by C. I. Black in *Lyra Mystica*, 1865, p. 30. [J. M.]

Veni Creator Spiritus, Mentes, p. 1206, ii. The Hildesheim hss. (c. 1160 ?) contain "Spiritus, mentes tuorum" (*Pr. to Holy Ghost*), and includes it with the Latin text and an extensive note in the 1890 ed. of his *Hy. Comp.* Several additional trs. and altered forms of old renderings of this hymn are known to us, but being of minor importance are omitted here.

Veni Sancte Spiritus, p. 1212, i. Dr. R. Palmer's tr., in his *Hymns Ancient and Modern Sharing Hymnary*, p. 3, is "Come, Holy Ghost, in love."

Vernon, John Richard, M.A., of Hertford College, Oxford, Rector of St. Andrew, Bridgwater since 1875, and author of *The Harvest of a Quiet Eye* and other works, contributed to the 1889 *Suppl. Hys. to H. A. & M.*, "There's peace and rest in Paradise" (*Courage and Hope*).

Vincent, Frederick, b. 1820, is represented in the Scottish *Evang. Union Hys.*, 1876, by :—

1. Jesus, Lover of my soul. *Prayer for Christ.*
2. Thou, Who hast purchased. *Death for Christ.*
3. Man of sorrows ! named below. *Fellowship with Christ.*
4. There is a city fair to see. *Heaven.*
5. To Thee, O righteous Father. *Doxology.*
6. When by inner guilt subdued. *In Time of Trial.*

All these hymns are dated 1870.

Vincentius Lirinensis (Author of "Quod ubique, quod semper, quod ab omnibus creditum est"). This is found in a ms. written at Limoges in the beginning of the 12th cent. in the Bibl. Nat., Paris (*Lat.*, 1139, f. 141) in a 14th cent. *Paris Missal* in the Bib. Mun. (*Addl.*, 18,005, f. 302) and others. Text in *Daniel*, v. p. 342; and *Kehrein*, No. 472. Pr. as :—"Virgin saints of high renown," by "C. R.," in the *Altar Hys.*, 1884. Also by *D. T. Morgan*, 1880, p. 121. [J. M.]

Vos jubilantes magna. *[Holy Trinity.]* This sequence, in the Sarum *Missal*, pp. 79 to 81, is found in 1396, in the Bodleian, and in the printed eds. Printed text also in *Daniel*, v. p. 209; *Kehrein*, No. 149, &c. Pr. as :—" With lowliest voice of joyfulness and praise," by "C. R." in the *Altar Hys.*, 1884. [J. M.]

Vokes, Mrs., p. 1227, i. Other hymns attributed to Mrs. Vokes, but not satisfactorily authenticated, are :—

1. Ransom, O Lord, that happy time. *Mission.*
2. Soon may (shall) the last glad song arise. *Second Advent.*
3. When shall the last bright song arise. An altered form of No. 2.

Vouchsafe Thy gracious presence, Lord. *[Before the Sermon.]* Anon. from the 1820 ed. of Cotterill's *Sel.*, No. 14, into modern hymnals.

W

Wagner, Johann Christian, b. on June 23, 1747, at Flonheim, Rhenish Hesse, studied theology at Giessen, as Candidate, but, "disheartened from Vicarial work by the spirit of the Saxon administration at Hildesheimsaxen, July 14, 1825 (*Koch*, vi. 366, &c.). Many of his hymns are founded on, or are imitations of, earlier hymns. They appeared (24, including repeats), in his *Neues Hildesheimisches G. B.* of 1827, ed. by himself. Two have passed into C. U. in Germany, viz. "Ich will dich lieben, meine Stärke" (p. 1, i.), and "Von Himmel kommt" (p. 1220, i.). [J. M.]

Wake, Christians, wake ; salute the happy morn. Altered version of "Christians, awake, salute the happy morn" (p. 331, ii.), in T. Darling's *Hys.*, &c., 1827.

Wallace, John Aikman, b. in Edinburgh, Jan. 19, 1813 ; minister of the Free Church of Scotland at Hawick, and d. at Trinity, near Edinburgh, Feb. 4, 1875.

Waller, Edmund, poet and politician, b. 1605, educated at Eton and King's College, Cambridge, and d. in 1687. From his *Poetical Works*, 1730 (ed. by Fenton), we have "Great Lord of Lords," in Tiering's *Add. Hys.*, 1851, "The sons are gather'd when the winds grow fair," (*Old Age*) is taken.

Ward, William, p. 883, ii., b. in Derby, 1762, and d. in India, 1821.

Ware, R., p. 1223, i. Another of his hymns in C. U. is "Great King of all, our nation's God" (*National Humiliation*). His hymn "To prayer, to prayer," in *Chaucer's Amer. Common-Place Book of Poetry*, 1831.

Washburne, Thomas, b.n., b. 1827, d. 1867. His "Lord, Thou hast told us that there be" (*God dwelling in Heaven and on Man*), is from his *Poems Pensive*, 1854.

Washing through the silent hours. *A. H. Ridsdale. [Evening.]* Written circa 1891, and pub. with music by Dr. *J. F. Bridge*, London, Novello.

Watchman ! tell us of the night. *Sir J. Bowring. [Advent.]* 1st pub. in his *Hymns*, 1825, No. 59, in 3 st. of 4 l. It is found in several modern hymnals, including Sharpe's *Songs of G. & G.*, 1872, &c.

Watts, I., p. 1241, ii. Nearly 100 hymns, additional to those already annotated, are given in some minor hymn-books.

We ask not, Lord, the cloven flame. Part of Sp. H. Hymn, "Come, Holy Ghost, in love," p. 1, ii.

We bring Thee, Lord, to-day. *H. Alford. [Thanksgiving.]* Written as a signature to "J. M. White" is appended to the hymn on an undated *Infants* leaflet. The hymn has passed into Horder's *Cong. Hys.*, 1884, and others.

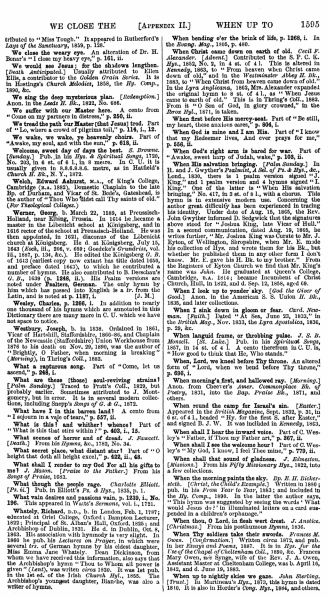
We by His Spirit prove. A contr. from "How can a sinner know?" p. 536, i.

We came at early morn to sing. *[Morning.]* Anon. in Bragg's Unitarian Coll. (U. S. A.), 1813.

We cannot praise Thee now, Lord. *[Praise to the Father.]* This in R. Frost's *Psalmist*, 1876, is ad-

1594

1595



WE CLOSE THE [APPENDIX II.] WHEN UP TO 1505

ttributed to "Miss Tongh." It appeared in Rutherford's *Lays of the Sanctuary*, 1859, p. 128.

We close the weary eye. An alteration of Dr. H. Bonar's "I close my weary eye," p. 163, ii.

We would see Jesus; for the shadows lengthen. [Death Anticipated.] Usually attributed to Ellen Ellis, a contributor to the *Golden Grain Series*. It is in Hastings's *Church Melodies*, 1858, the *Hy. Comp.*, 1860, &c.

We sing the deep mysterious plan. [*Redemption.*] Anon. in the *Leeds Ir. Hy. Bk.*, 1822, No. 686.

We suffer with our Master here. A cento from "Come on my partners in distress," p. 340, ii.

We tread the path our Master trod. [*Christ trod.* Part of "We, where a cowering foe might shun," p. 118, i. 12.

We walk by faith, and not by sight. Part of "Awake, my soul, and with the sun," p. 813, i.

Welcome, sweet day of rest the best. *S. Browne.* [*Sunday.*] Pub. in his *Hym. & Spiritual Songs*, 1720, No. 205, in 4 st. of 8 l., in 8 metre. In C. U. it is usually given in 8.8.8.8.8.8. metre, as in Hatfield's *Church H. Bk.*, N. Y., 1872.

Welch, Edward Ashurst, M.A., of King's College, Cambridge (B.A., 1883), Domestic Chaplain to the late Lord Aberdare, and Rector of Hirwaun, Glamorgan, the author of "Then Who Shall Call Thy saints of old?" (*For Theological Colleges.*)

Werner, Georg, b. March 22, 1685, at Freuenbeth-Holland, near Elbing, Prussia. In 1714 he became a master in the Lüberdist school at Königsberg, and in 1716 rector of the school at Preussisch-Holland. He was then appointed, in 1721, diaconus of the Lüberdist church at Königsberg. He d. at Königsberg, July 15, 1729. (Koch, iii. 341; *M. Richard Schirmer.* By Dr. J. T. Bachmann, Berlin, 1869, p. 238, &c.) He assisted in preparing the two hymn-books which his colleagues at Berlin, Johann Crüger (p. 271, **Nun. 1, 4**), issued in 1640 and 1653. To the latter he contributed 11 translations of hymns. The only one tr. into English is noted at p. 1091, i.

Wigglesworth, Esther, daughter of Thomas Wigglesworth, was b. at 6 Bruce Terrace, Tottenham, Middlesex, in 1827, and is now (1887) Matron of the Magdalen Asylum, Streatham. She has composed a number of hymns and tunes, and has published, privately, numerous hymns and poems to the periodical press. The works from which most of her hymns in C. U. are taken, are: *Verses for the Sundays and Holidays of the Christian Seasons*, 1863; (2) Verses *For Christian Children*, 1871; (3) *Hymns for the Feasts, and other Verses*, 1873; (4) *Songs of Perseverance*, 1875, &c. These hymns in C. U. include:—

1. Father, look upon Thy children. *Confirmation.*
2. God chooseth out the place. God the Guide.
4. God sets a still small voice. Conscience.
5. How beautiful is earth. *Heaven.*
6. Little children, Advent bids you. *Advent.*
7. O Font of life and beauty. *Holy Baptism.*
8. Thou art the Shepherd, Lord. *Holy Ordination.*
9. When we in holy worship. *Divine Worship.*

Miss Wigglesworth's hymns are admirably suited, through their simplicity and tenderness, for the use of children. She d. Oct. 31, 1884.

Williams, Peter, b. 77, i., was b. in Carmarthenshire, Jan. 7, 1722, and educated at Carmarthen College. He was ordained by Presbyterian forms, but after a time joined the Calvinistic Methodists, and subsequently built a chapel for himself at Carmarthen. He d. Aug. 8, 1796.

Willmarth, James W., was b. in Paris, where his father laboured as a Baptist minister, Dec. 23, 1816. He entered the American Baptist ministry in 1840. His hymn "O Father, Lord of earth and heaven" (*M. Sapphires*) was written in 1867, in 6 st. of 4 l. It was used at the Baptist Anniversary Meetings in Boston, U.S., in 1867. In 1871 it was given, abbreviated to 4 st., in the *Bapt. Praise Bk.* It was also rewritten in 5 st., and included in the *Bapt. Hy. & Tune Bk.*, 1871.

Wills, Ruth, was b. at Leicester, Dec. 23, 1826, of parents in humble life. From the age of 11 to that of 41, she was in the employment of a hosiery firm in Leicester, and from 41 to 50 was in charge of a restaurant on a small pension. She is a member of the Congregational body. In 1861 she pub. a small vol. entitled, *Leaps of Lowly Life*. This was followed by a 2nd series, in 1866 (Lond., Nisbet & Co.) Her hymns have for the most part been composed for use at S. school anniversaries, or meetings of S. school teachers. One in its C. U. form appeared in the *Sunday at Home* for 1867, and we print a few the hymns[1]" Others are in a collection of hymns for the young, prepared for use in the Gallowtree Gate S. school, Leicester. [W. B. S.]

Wilson, Lucy, p. 1437, ii., née Atkins, was b. Dec. 29, 1805, and d. Jan. 20, 1883.

Wingrove, John. A few hymns by this writer are in J. Middlebrook's *Hym.*, 1795. D. Sedgwick daims his pieces 1705. One of these still in C. U. is, "Hail! my ever blessed Jesus," ii. 1130; & 1705.

With glory clad, with might arrayed. This is an abbreviation, p. 1174, ii., of Bishop Heber's "Brightly doth his glory clad, with strength arrayed," made by Dr. Hatch, and included in his posthumous *Hymns, &c.*, 1547, p. 38.

With musings sad my spirit teems. *Sir R. Grant.* [*Pr. etc.*] From his posthumous *Sacred Poems*, 1839.

With stately towers and bulwarks strong. *Harriet Auber.* [*Pr. etcetera.*] From her *Spirit of the Psalms*, 1829, into *Dale's English H. Bk.*, 1874, and others.

With weary feet and saddened heart. *Hy. W. W. Baptism.* [*Holy Baptism.*] Written in 1880. In the *Communion and Quiet Days for the Clergy*," in the 1883 *Suppl. Hys. to H. A. & M.*

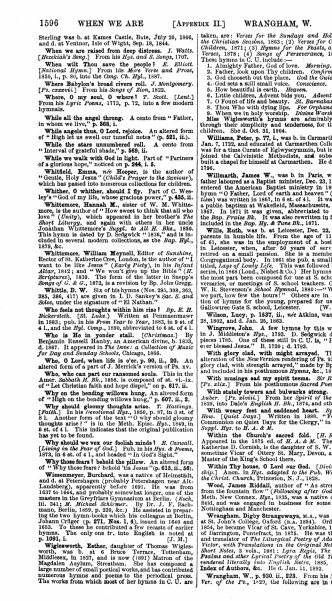
Within the Church's sacred fold. [*St. Baptism.*] Appeared in the 1875 ed. of *H. A. & M.* The author, Katherine D. Cornish, is the daughter of S. W. Cornish, sometime Vicar of Ottery St. Mary, Devon, and Head Master of the King's School there.

Within Thy house, O Lord our God. [*Divine Worship.*] Appeared in the 1875 ed. of *H. A. & M.* *Worship of the Church*, Church, Primrose, N. J., 1850.

Wood, James Riddall, author of "As streams that from the fountain flow" (*Following after God*), in the Meth. New Connex. *Hys.*, 1838, was a native of Macclesfield, and was engaged in business for some time in Nottingham and Manchester.

Wrangham, Digby Stranguways, M.A., was educated at St. John's College, Oxford (B.A., 1824). Ordained in 1825, he became Vicar of Hutton Cranswick, East Riding of Yorkshire, Prebendary of Durham, and Archdeacon of Cleveland. He was the author of *The Liturgical Poetry of Adam of St. Victor*, with *Translations in the Original Metre, and Short Notes*, 3 vols., 1881; *Lyra Regia, The Book of Psalms Translated Literally into English Verse*, 1860; *New Testament Rendered Literally into English Verse*, 1866, &c. See **Index of Authors, &c.** *Ho d. Jan. 11, 1883.*

Wrangham, W., p. 830, ii., 873. From his *New Hot. Ver. of the Ps.*, 1-20, the following are in C. U. in



1596 WHEN WE ARE [APPENDIX II.] WRANGHAM, W.

Sterling was b. at Kames Castle, Bute, July 30, 1666, and d. at Ventnor, Isle of Wight, Sep. 18, 1804.

When we are raised from deep distress. *I. Watts* [*Absolute's Imp.*] From his *Hym. and S. Songs*, 1707, No. 1.

When will Thou save the people? *E. Elliott.* [*National Hymn.*] From his *More Verse and Prose*, 1850, i., p. 90, into the *Cong. Ch. Hyl.*, 1887.

Where Babylon's broad rivers roll. *J. Montgomery.* [*Ps. cxxxvii.*] From his *Songs of Zion*, 1822.

Whose, O my soul, O whose? *T. Scott.* [*Lent.*] From his *Lyric Poems*, 1772, p. 72, into a few modern hymnals.

While all the angel throng. A cento from "Father, in whom we live," p. 260, i.

While angels thou, O Lord, rejoice. An altered form of "High let us swell our tuneful notes" (p. 221, ii.).

While the stars unnumbered roll. A cento from "Infernal of grateful shade," p. 260, ii.

While we walk with God in light. Part of "Partners of a glorious hope," noticed on p. 596, i. 2.

Whitfield, Emma, *née* **Hooper**, is the author of "Hush, my babe, lie still and slumber," and other hymns which have passed into numerous collections for children.

Whither, O whither, should I fly. Part of C. Wesley's "God of my life, whose gracious power," p. 830, i.

Whittemore, Hannah M., sister of W. M. Whittemore, is the author of "How sweet to think that all who love" (*Unity*), which appeared in her brother's *The Short Liturgy*, and again with others in her uncle Jonathan Whittemore's *Suppl. to All H. Bks.*, 1850. Her hymn is dated by D. Sedgwick "1848," and is in Church's several modern collections, as the *Bapt. Hy.-Bk.*, 1879, &c.

Whittemore, William Meynell, Rector of Sandon, Rector of St. Katherine Cree, London, is the author of "I want to be like Jesus" (*Early Piety*), in his *Oxford Altar*, 1862; and "We won't give up the Bible" (*St. Stephen's*), 1873. The form of the latter in Snepp's *Songs of G. & G.*, 1872, is a revision by Sp. John Gregg.

Whose heart is right, his way shall prosper. [*Ps. xxxvii.* 23, 24.] Pub. by L. D. Sankey & Sec. *S. Sol. Solon*, under the signature of "El Nathan."

Who feels not thoughts within him rise! *Sp. H. B. Richardson.* [*St. Luke.*] Written at Pennsylvania in 1862; pub. in his *From Year to Year*, 1865, in 8 st. of 4 l., and the *Bpt. Comp.*, 1870, abbreviated to 6 st. of 4 l.

Who is He in yonder stall. [*Christmas.*] By Benjamin Russell Hanby, an American divine, b. 1833, d. 1867. It appeared in *The Dove: a Collection of Music for Day and Sunday Schools*, Chicago, 1866.

Who is this that comes in might. [*Ps. xcvi.* 13.] An abridgement of *J. Montgomery's* version of Ps. xcvi., p. 817, ii.

Who, who can part our ransomed souls. This in the *Amer. Sabbath H. Bk.*, 1858, is composed of st. vi.-ix. of "Let Christian faith and hope dispel," on p. 817, ii.

Why on the bending willows hang. An altered form of "High on the bending willows hung," p. 607, ii., 2.

Why should gloomy thoughts arise. *T. Hastings* [*Parish.*] In his *Devotional Hys.*, 1856, p. 97, in 3 st. of 8 l. Another form of the text "O why should gloomy thoughts arise?" is in the Meth. Epis. *Hys.*, 1849, in which it is to be regretted that the original publication has yet to be found.

Why should we woe our foolish minds! *R. Conwell.* [*Leaving to the Fear of God.*] Pub. in his *Hys. & Poems*, 1873, in 6 st. of 4 l., and headed "In God's Sight."

Why fears fears! behold the pillow. An altered form of "Why these fears? behold 'tis Jesus" (p. 613, ii., 56).

Winesemayer, Burchard, was a native of Heimsheim and d. at Petersdagen (probably Petersdagen near Altenburg) in Pomerania, in 1540. He was a pupil of Luther in 1521, and probably remained in Wittenberg as one of the masters in the Greyfriars Gymnasium at least till 1525. (Koch, iii. 341; *M. Richard Schirmer.* By Dr. J. T. Bachmann, Berlin, 1869, p. 238, &c.) He assisted in preparing the two hymn-books which his colleagues at Berlin, Johann Crüger (p. 271, **Nun. 1, 4**), issued in 1640 and 1653. To the latter he contributed 11 translations of hymns. The only one tr. into English is noted at p. 1091, i.

Wigglesworth, Esther, daughter of Thomas Wigglesworth, was b. at 6 Bruce Terrace, Tottenham, Middlesex, in 1827, and is now (1887) Matron of the Magdalen Asylum, Streatham. She has composed a number of hymns and tunes, and has published, privately, numerous hymns and poems to the periodical press. The works from which most of her hymns in C. U. are

When bending o'er the brink of life. p. 1266, i. In the *Sunday Mag.*, 1866, p. 406.

When Christ came down on earth of old. *Cecil F. Alexander.* [*Advent.*] Contributed to the S. P. C. K. *Hys.*, 1852, No. 2, in 4 st. of 4 l. This is altered in *Kennedy*, 1863, to "From heaven when Christ came down of old," and in the *Westminster Abbey H. Bk.*, 1883, to "Lord Jesus Christ, when Thou camest down." In the *Lyra Anglicana*, ii. 46, Miss Alexander expands it into *Lyra Apostolica*, i. 46, 4 sts. of 4 l., as "When Jesus came to earth of old." This is in Thring's Coll., 1882. From it "O Son of God, in glory crowned," in the *Bevan Hyl.*, 1871, is taken.

When first before His mercy-seat. Part of "Be still, my heart, these anxious cares," p. 996, i.

When God is mine and I am His. Part of "I know that my Redeemer lives, And ever prays for me," p. 1040, ii.

When God's right arm is bared for war. Part of "Awake, sweet harp of Judah, wake," p. 198, ii.

When His salvation bringing. [*Palm Sunday.*] In H. and J. Gwyther's *Psalms, A Sel. of Ps. & Hys., &c.*, Lond., 1830, there is 1 psalm version signed "J. King," and 1 psalm version and 4 hymns signed "J. King." One of the latter is "When His salvation bringing," No. 417, in 3 st. of 4 l., with a chorus. This appears to be the earliest publication of the hymn. Its popular great difficulty has been experienced in tracing its identity. Under date of Aug. 15, 1855, the Rev. John Gwyther informed D. Sedgwick that the signatures above stood for "Joshua King, late Vicar of Hull." In a second communication, dated Aug. 20, 1855, he writes further, "Mr. Joshua King was born in Mr. J. Ryton, of Wilmington, Gloucester, where he died. He composed many hymns, but I do not know whether he published them in any other form. I don't know. Mr. K. gave his H. Bk. to my brother." From the Registers of Ryton Church we find that Mr. King's name was *John*. He graduated at Queen's College, Cambridge, 1811 (B.A. 1815), and was ordained Christ Church, Hull, in 1818, and d. Sep. 15, 1856, aged 68.

When I look upon the shadow sky. *Mrs. Hemans.* [*The Grave of Good.*] Anon. in the American S. S. Union *H. Bk.*, 1838, and later collections.

When I sink down in gloom or fear. *Card. Newman.* [*Faith.*] Dated "At Sea, June 23, 1833," in the *British Mag., Nov.* 1833, the *Lyra Apostolica*, 1836, p. 59, &c.

When languid frame, or throbbing pulse. *J. S. B. Monsell.* [*St. Luke.*] Pub. in his *Spiritual Songs*, 1857, in 4 st. of 4 l., and subsequently in C. U. in "How good to think that St. Who watched in Gethsemane."

When Lord, we kneel before Thy throne. An altered form of "Lord, when we bend before Thy throne," p. 626, i.

When morning's first, and hallowed ray. [*Morning.*] Anon. from Cleer's *Amer. Commonplace Bk. of Poetry*, 1831, into the *Bap. Praise Bk.*, 1871, and others.

When round the camp for Israel's sin. [*Easter.*] Appeared in the *British Magazine*, Sept. 1833, p. 31, in 6 st. of 4 l., by "R." for the first of the Rev. Isaac Reed, and signed R. Z. N." It was included in *Kennedy*, 1863.

When shall I flee my Father's face. Part of C. Wesley's "What shall I do my God to love," p. 827, ii.

When shall I see the welcome hour? Part of C. Wesley's "My God, I know, I feel Thee mine," p. 779, ii.

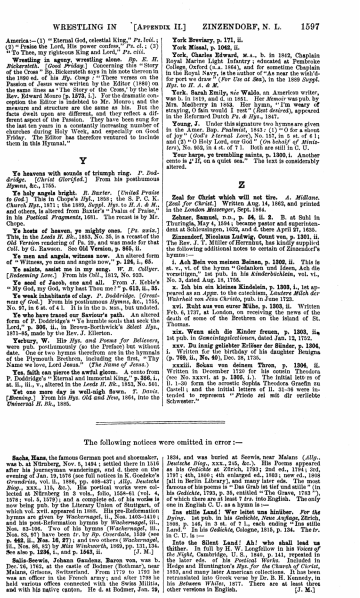
When shall that accord of gladness. *J. Edmeston.* [*Mission.*] From his *Fifty Missionary Hys.*, 1833, into a few collections.

When the morning paints the sky. *Sp. H. H. Dickerstith.* [*Christ, the Child's Example.*] Written in 1860; pub. in his *From Year to Year*, 1865; and included in the *Hy. Comp.*, 1880. In the latter the author says, "This hymn was suggested by seeing the words 'What a friend we have in Jesus' illuminated letters on a card suspended in a children's room."

When thou, O Lord, in flesh wert dost. *J. Austice.* [*Christmas.*] From his posthumous *Hymns*, 1826.

When Thy soldiers take their swords. *Frances M. Owen.* [*Confirmation.*] Written circa 1870, and pub. in her *Simple and Poems*, 1887. It is in *Hys. for the Use of the Chapel of Cheltenham Coll.*, 1890, &c. Frances M. Owen is the fourth of the Rev. J. A. Owen, Assistant Master of Cheltenham College, was b. April 16, 1845, and d. June 16, 1885.

When up to mighty skies we gaze. *John Sterling.* [*Trust.*] In Muirhead's *Hys.*, 1875, this hymn is dated 1816. It is also in Horder's *Cong. Hys.*, 1884, and others.



WRESTLING IN [APPENDIX II.] ZINZENDORF, N. L. 1597

America.—(1) "Eternal God, celestial King," *Pr. Ind.*, (2) "Praise the Lord, His power confess," *Ps. cl.*; (3) "To Thee, my righteous King and Lord," *Ps. cxiii.*

Wrestling in agony, wrestling alone. *Hy. E. H. Bickersteth.* (*Good Friday.*) Concerning this "Story of the Cross" Dr. Bickersteth says in his note thereon in the 1890 ed. of his *Hy. Comp.*:—"These verses on the Passion of Jesus were written for the Hymn Book of Dr. Doddridge's congregation at the Castle, by the late Rev. Edward Mores [p. 1272, i.]. For the dramatic conception the Editor is indebted to Mr. Mores; and the measure and structure are the same as his. But the facts dwelt upon are different, and they reflect a different aspect of the Passion. They have been sung for the last forty years by constantly increasing numbers on the Tuesday, Thursday Week, and especially on Good Friday. The Editor has therefore ventured to include them in this Hymnal."

Y

Ye heavens with sounds of triumph ring. *P. Doddridge.* [*Christ Glorified.*] From his posthumous *Hymns*, &c., 1755.

Ye holy angels bright. *R. Baxter.* (*United Praise to God.*) This in Cheps's *Hyl.*, 1855; the S. P. C. K. *Church Hys.*, 1871; the 1880, *Suppl. Hys. to H. A. & M.*, and others, is altered from Baxter's "Psalm of Praise," in his *Poetical Fragments*, 1681. The recast is by Mr. Chope.

Ye hosts of heaven, ye mighty ones. *[Pr. ante.]* This is from the 1741 *Appendix*, No. 72, as a recast of the *Old Version* rendering of Ps. lx. and was made for that *Coll.* by G. Rawson. See **Old Version, p. 860, ii.**

Ye men and angels, witness now. An altered form of "Witness, ye men and angels now," **p. 126, i. 65.**

Ye saints, assist me in my song. *W. B.* Collyer. [*Redeeming Love.*] From his *Coll.*, 1812, No. 522.

Ye seed of Jacob, one and all. From J. Keble's "My God, my God, why hast Thou me?" **p. 612, ii. 35.**

Ye weak inhabitants of clay. *P. Doddridge.* [*Greatness of God.*] From his posthumous *Hymns*, &c., 1755, No. 87, in 6 st. of 4 l. It is in the S. text, but undated.

Ye who have traced our Saviour's path. An altered form of "Ye who have traced the blessed path Your Lord," **p. 304, ii.**, in Bevan-Bartlewick's *Select Hys.*, 1851-65, made by the Rev. J. Silleto.

Yerbury, W. His *Hys. and Poems for Believers*, were pub. posthumously (to the Preface) but without date. One or two hymns therefrom are in the hymnals of the Plymouth Brethren, including the first, "Thy Name we love, Lord Jesus." (*The Name of Jesus.*)

Yes, faith can pierce the awful gloom. A cento from P. Doddridge's "Eternal and immortal King," **p. 242, i.**, st. ii., iii., v., altered in the *Leeds S. Bk.*, 1853, No. 340.

Yet one more day is well-nigh flown. *T. Davis.* [*Evening.*] From his *Hys. Old and New*, 1864, into the *Universal H. Bk.*, 1885.

The following notices were omitted in error :—

Sachs, Hans, the famous German poet and shoemaker, was b. at Nürnberg, Nov. 5, 1494; settled there in 1516 after his journeyman wanderings, and d. there on the evening of Jan. 19, 1576. See full account of his life and writings in Goedeke's *Grundriss zur Geschichte der deutschen Dichtung*, xxx., 115, &c.). His poetical works were collected at Nürnberg in 3 vols., folio, 1558-61 (vol. 4, 1579; vol. 5, 1579); and a complete ed. of his works is now being pub. by the Literary Union of Stuttgart, of which vol. xvii. appeared in 1868. His pre-Reformation hymns are in Wackernagel, ii., Nos. 42-46; his post-Reformation hymns by Wackernagel, iii., Nos. 43-596. Two of his hymns (Wackernagel, iii., Nos. 60, 97) have been tr. by *Hy. Coverdale*, 1539 (see **p. 662, ii., Nos. 16, 27**); and two others (Wackernagel, iii., Nos. 60, 93) by Miss Winkworth, 1855, pp. 131, 134. See also **p. 1256, i.**, and **p. 1262, ii.**

Salis-Seewis, Johann Gaudenz, Baron von, was b. Dec. 16, 1762, at the castle of Bothmar (Bothmar), near Malans, Canton Grisons, Switzerland. In 1781 to 1792 he was an officer in the French army; and after 1798 he held various offices connected with the Swiss Militia, and with his native canton. He d. at Bothmar, Jan. 29, 1834, and was buried at Seewis, near Malans (*Allg., Deutsche Biog.*, xxx., 245, &c.). His Poems appeared as his *Gedichte* at Zürich, 1793; 2nd ed., 1794; 3rd ed., 1800; 4th ed., 1811; 5th ed., 1821; 6th ed., 1828; 7th ed., 1837 (all in Berlin Library), and many later eds. The most famous of his poems is "Das Grab ist tief und stille" (in his *Gedichte*, 1793, p. 34, entitled "The Grave, 1783"), of which there are at least 7 trs. into English. The only one in English C. T. as a hymn is :—

Das stille Land! Wer leitet uns hinüber. *For the Dying.* 1st pub. in his *Gedichte, Neue Auflage, Zürich*, 1800, p. 141, in 3 st. of 7 l., each ending "Das stille Land." It is in Goedeke, Cologne, 1916, p. 194. The tr. in C. T. is :—

Into the Silent Land! Ah! who shall lead us thither. In full by H. W. Longfellow in his *Voices of the Night*, Cambridge, U. S., 1846, p. 141, repeated in the later eds. of his *Poetical Works*. Included in Hedge and Huntington's *Hys. for the Church of Christ*, 1853, and Hedge's *Hymns for the Church*, 1872. It has been retranslated into Greek verse by Dr. B. H. Kennedy, in his *Between Whiles*, 1877. There are at least three other versions in English. [J. M.]

NEW SUPPLEMENT.

A.

A Babe is born in Bethlehem. This is the reading of "A Boy is born," &c., p. 940, ii. 6, in the 1906 ed. of *Hys. for the use of the Birmingham Oratory.*

A crown of glory bright [high], p. 214, i. This hymn, attributed to *Alice* Cary in most collections of hymns, is claimed by Mr. Hubert Main of New York for *Phoebe* Cary (p. 214, i.), sister of Alice. It appeared anonymously in a Sunday School hymn book published by the S. School Union, N. Y., in 1860. [J. J.]

A Patre unigenitus, pp. 3, i.; 1049, i. T. B. Pollock's *tr.* "The Father's sole-begotten Son," in *Hys. A. & M.*, 1889, is recast in the 1904 ed., and is claimed as by "The Compilers."

A Saint! O would that I could claim, p. 718, i. 1. This hymn by J. Marriott is in the Fuller-Maitland *Hys. for Private Devotion*, 1827, p. 182, and is marked as by Marriott. [J. J.]

A solis ortus cardine Ad usque, p. 4, i. Of J. Ellerton's *tr.*, p. 4, ii. 4, the following forms are in C. U.:—

1. *Church Hys.*, 1863, the text as in 1871.
2. *Hys. A. & M.*, ed. 1868. J. Ellerton's *tr.*, sts. i., ii., v., vi., altered; sts. iii., iv., new *tr.* by the Compilers; doxology new.
3. *Hys. A. & M.*, new ed., 1904, sts. i., ii., v., vi., vii., as in 1868; sts. iii., iv., altered; and sts. iii., iv., newly *tr.* by the Compilers.
4. *The English Hys.*, 1906, is the *Hys. A. & M.* text of 1868, unaltered.

Other *trs.* of the "Hostis Herodes" cento are:—

1. **Why doth that impious Herod fear,** in *H. A. & M.*, 1904, No. 79, as Neale and Compilers, only two lines being from Neale, viz. st. i., l. 1, "Why doth that impious Herod fear" with st. i., l. 4, iii., and st. iv., ll. 1, 2, rewritten.
2. **Why, ruthless Herod, vainly fear,** in the *Office H. Bk.*, 1880, No. 538 (1885, No. 195), based on Copeland and Neale.
3. **Why, impious Herod, should'st thou fear,** by P. Dearmer in *The English Hys.*, 1906, No. 38. [J. M.]

A solis ortus cardine Et usque, p. 5, ii. This cento has not been traced earlier than the printed *Mozarabic Breviary* of 1502. See *Dreves*, xxvii., p. 118.

Abelard, p. 7, i. The hymns of Abelard have been re-edited from the Brussels MS., and from a late 15th cent. MS. at Chaumont, by G. M. Dreves, as the *Hymnarius Paraclitensis* (Paris, 1891). Again in vol. xlviii. (1905) of the *Analecta Hymnica*, Nos. 111–249, prefaced by a short biographical note in which it is said that the "Mittit ad virginem" (p. 760, i.) cannot be regarded as Abelard's. The "O quanta qualia," p. 666, i., is No. 120 in vol. xlviii.; the "Tuba Domini," p. 1188, i., is 201. [J. M.]

Abide in me, O Lord, and I in Thee. This begins with st. 2 of Mrs. H. B. Stowe's "That mystic word of Thine," p. 1096, ii. 8, slightly altered. Another extract from the same hymn begins with st. iii., "Abide in me; O'ershadow by Thy love." The full text is in Horder's *Treas. Amer. S. Song.*, 1896. [J. J.]

Abide in Thee, in that deep love of Thine. *J. D. Smith.* [*Union with Christ.*] From *Hys. of Life and Peace*, 1869, p. 4, into a limited number of American hymnals.

Abide with me; fast falls the eventide, pp. 7, i.; 1249, i. Lyte's original text of st. viii., l. 2, "*Speak* through the gloom, and point me to the skies," is restored in the 1903 ed. of *Church Hys.* and other collections.

Abide with me from morn till [to] even. A cento from J. Kehle's "In gone, that bright and ceheb blare," p. 1178, ii., in a few American collections.

Ach bleib bei uns, p. 1040, i. Another *tr.* is:—

Now cheer our hearts this eventide, in the *Tattersdow Hyl.*, 1899, No. 13, with the note at p. 8: "This adaptation, a hymn for weekday evenings, is part of Paul's setting." [J. M.]

Ach lieber Herre Jesu Christ, p. 897, i. In the *New Office H. Bk.*, 1905, No. 502, Miss Winkworth's *tr.* appears as "O Jesu Christ, our Lord most dear."

Ad coenam Agni provisi, p. 11, ii. Additional *trs.* are:—

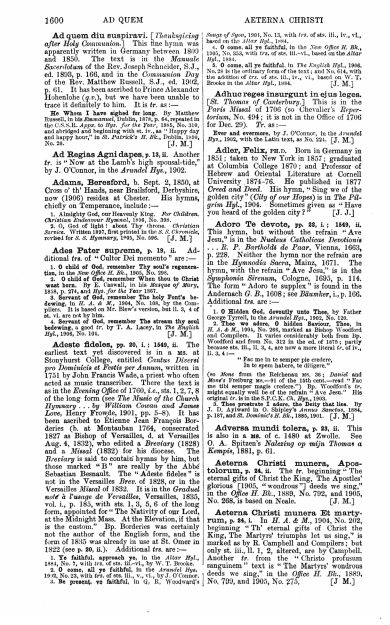
1. **The Lamb's high banquet doth invite,** a full and good *tr.* in the *Tattersdow Hyl.*, 1899, No. 40, marked as "Translated by R. B."
2. **The Lamb's high banquet calls to share,** in the *New Office H. Bk.*, 1905, No. 213. The 1st and 4th sts. are taken from *H. A. & M.*, 1861 (p. 18, i. 2).
3. In addition we must note that the text of *Hys. A. & M.*, 1861, p. 18, i. 2, is repeated in the 1868 ed. of 1875, with the addition of st. vii., from J. M. Neale's *tr.* of "Aurora lucis," st. viii. slightly altered, and that *The English Hymnal*, No. 158, is J. M. Neale's text from the *Hymnal Noted*, unaltered, with the addition of st. vii., as in *Hys. A. & M.*, but *tr.* or altered by another hand. [J. M.]

Ad Jesum accurrite. [*Epiphany.*] This is in the *Paris Missal* of 1685, p. 42, and in many later French missals. Also in *Daniel*, ii. p. 344, and in Card. Newman's *Hy. Eccl.*, 1838, and 1865. *Tr.* as:—

Take **Jesus hasten ye,** by M. J. Blacker, in the *Hymner*, 1872, No. 21, and the *New Office H. Bk.*, 1905, No. 131. [J. M.]

Ad perennis vitae fontem, pp. 13, i.; 1249, i. The hymn in the St. Gall MS. No. 1771 is printed in *Dreves*, xxxii., p. 186. It goes on "et amoena pascua," and is quite different from the Durham hymn. [J. M.]

1600



1600 AD QUEM AETERNA CHRISTI

Ad quem diu suspiravi. [*Thanksgiving after Holy Communion.*] This fine hymn was apparently written in Germany between 1800 and 1850. The text is in the *Manuale Sacerdotum* of the Rev. Joseph Schneider, S.J., ed. 1893, p. 166, and in the *Communion Day* of the Rev. Matthew Russell, S.J., ed. 1902, p. 61. It has been ascribed to Prince Alexander Hohenlohe (q.v.), but we have been unable to trace it definitely to him. It is *tr.* as:—

Be When I have sighed for long. *By* Matthew Russell, S.J., in his *Hymns, Hymns and Hymns*, 1903, p. 313, and abridged and beginning with st. iv., as "*Happy day* and happy hour," in *St. Patrick's H. Bk.*, Dublin, 1904, No. 38. [J. M.]

Ad Regias Agni dapes, p. 13, ii. Another *tr.* is "Now at the Lamb's high spousal-tide," by J. O'Connor, in the *Arundel Hyl.*, 1902.

Adams, Beresford, b. Sept. 2, 1850, at Cross o' th' Hands, near Bradford, Derbyshire, now (1908) resides at Chester. His hymns, chiefly on Temperance, include:—

1. Almighty God, our Heavenly King. *For Children. Christian Endeavour Hymnal*, 1896, No. 398.

2. O, God of light! about Thy throne. *Christian Heroes.* Written 1897, first printed in the *N. Y. Chronicle*, revised for *S. S. Hymnary*, 1905, No. 586. [J. M.]

Ades Pater supreme, p. 19, ii. Additional *trs.* of "Cultor Dei memento" are:—

1. **O child of God, remember Thy soul's regeneration,** in the *Office H. Bk.*, 1905, No. 298.

2. **O child of God, remember When thou to Christ wast born.** *By* E. Caswall, in his *Masque of Mary*, 1858, p. 274, and *Hys. for the Year* 1887.

3. **Servant of God, remember The holy Font's bedewing.** In *H. A. & M.*, 1904, No. 136, by the Compilers. It is based on Mr. Hare's version, but ll. 3, 4 of st. vi. are not by him.

4. **O child of God, remember The stream thy soul bedewing,** a good *tr.* by T. A. Lacey, in *The English Hyl.*, 1906, No. 194.

Adeste fideles, pp. 20, i; 1349, ii. The earliest text yet discovered is in a MS. at Stonyhurst College, entitled *Cantus Diversi pro Nomine Jesu et Festis per Annum*, written in 1751 by John Francis Wade, a priest who often acted as music transcriber. There the text is as in the *Evening Office* of 1760, *i.e.*, sts. 1, 2, 7, 8 of the long form (see *The Music of the Church Hymnary*, by *William Cowan* and *James Love*, Henry Frowde, 1901, pp. 5–8). It has been ascribed to Etienne Jean François Borderies (b. at Montauban 1764, consecrated 1827 as Bishop of Versailles, d. at Versailles Aug. 4, 1832), who edited a *Breviary* (1828) and a *Missal* (1832) for his diocese. The *Breviary* is said to contain hymns by him, but those marked "B" are really by the Abbé Sebastian Besnault. The "Adeste fideles" is not in the Versailles *Brev.* of 1828, or in the Versailles *Missal* of 1832. It is in the *Graduel noté à l'usage de Versailles*, Versailles, 1835, vol. i., p. 185, with sts. 1, 3, 5, 6 of the long form, appointed for "The Nativity of our Lord, at the Midnight Mass. At the Elevation, if that is the custom." Bp. Borderies was certainly not the author of the English form, and the form of 1835 was already in use at St. Omer in 1822 (see p. 20, i.). Additional *trs.* are:—

1. **Ye faithful, approach ye,** in the *Altar Hyl.*, 1861, No. 1, with *trs.* of sts. iii.–vi., by W. T. Brooke.

2. **O come, all ye faithful,** in the *Arundel Hys.* 19-0, No. 23, with *trs.* of sts. ii., v., vi., by J. O'Connor.

3. **Be present, ye faithful,** in G. R. Woodward's *Songs of Syon*, 1904, No. 13, with *trs.* of sts. iii., iv., vi., based on the *Altar Hyl.*, 1861.

4. **O come, all ye faithful,** in the *New Office H. Bk.*, 1905, No. 353, with *trs.* of sts. iii.–vi., based on the *Altar Hyl.*, 1861.

5. **O come, all ye faithful.** In *The English Hyl.*, 1906, No. 24 in the ordinary form of the text, and No. 614, with the addition of *trs.* of sts. iii., iv., vi., based on W. T. Brooke in the *Altar Hyl.*, 1894. [J. M.]

Adhuc reges insurgunt in ejus locum. [*St. Thomas of Canterbury.*] This is in the *Paris Missal* of 1706 (so Chevalier's *Repertorium*, No. 494; it is not in the Office of 1706 for Dec. 29). *Tr.* as:—

Rise and overmuch, by J. O'Connor, in the *Arundel Hys.*, 1905, with the Latin text, as No. 324. [J. M.]

Adler, Felix, PH.D. Born in Germany in 1851; taken to New York in 1857; graduated at Columbia College 1870; and Professor of Hebrew and Oriental Literature at Cornell University 1874–76. He published in 1877 *Creed and Deed*. His hymn, "Sing we of the golden city" ("*City of our Hopes*") is in *The Pilgrim Hyl.*, 1904. Sometimes given as "Have you heard of the golden city?" [J. J.]

Adoro Te devote, pp. 23, i; 1049, ii. This hymn, but without the refrain "Ave Jesu," is in the *Nucleus Catholicae Inventionis . . . R. P. Bartholdi de Feur*, Vienna, 1663, p. 228. Neither the hymn nor the refrain are in the *Hymnodia Sacra*, Mainz, 1671. The hymn, with the refrain "Ave Jesu," is in the *Symphonia Sirenum*, Cologne, 1695, p. 114. The form "Adsum to supplex" is found in the Andernach *G. B.*, 1608; see *Bäumker*, i., p. 166. Additional *trs.* are:—

1. **O Hidden God, devoutly unto Thee,** by Father George Tyrrell, in the *Arundel Hys.*, 1902, No. 120.

2. **Thee we adore, O hidden Saviour. Thee,** in *H. A. & M.*, 1904, No. 209, marked as Bishop Woodford and from No. 312 in the ed. of 1875; and in G. R. Woodford and from No. 312 in the ed. of 1875; mainly because sts. iii., ii. 3, 4, are now a more literal *tr.* of iv., ii. 3, 4:—

"Fac me tui te semper pie cuiere,
Ita te spem habere, te diligere."

(on *Mone* from the Reichenau ms. 36; *Daniel* and *Mone's Footsong* ms.—81 of the 13th cent.—read "Fac me tibi semper magis credere.") Bp. Woodford's *tr.* originally appeared in his "Plain Song for Jews." His original *tr.* is in the S.P.C.K. *Ch. Hys.*, 1903.

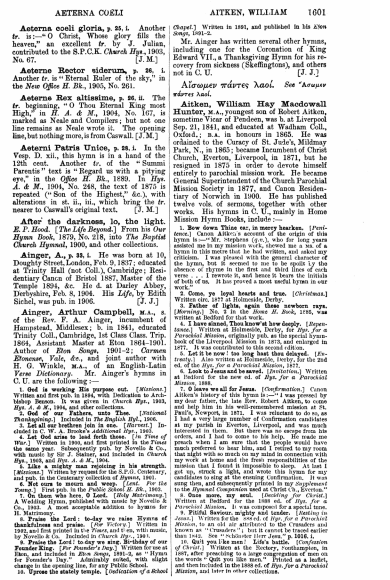
3. **Thee prostrate I adore, the Deity that lies.** By J. D. Aylward in O. Shipley's *Annus Sanctus*, 1894, p. 187, and *St. Dominic's H. Bk.*, 1885, 1901. [J. M.]

Adversa mundi tolera, p. 23, ii. This is also in a MS. of c. 1480 at Zwolle. See O. A. Spitzen's *Nalezing op enjin Thomas a Kempis*, 1881, p. 61.

Aeterna Christi munera, Apostolorum, p. 24, ii. The *tr.* beginning "The eternal gifts of Christ the King. The Apostles' glorious [1905, "wondrous"] deeds we sing," in the *Office H. Bk.*, 1889, No. 792, and 1905, No. 268, is based on Neale.

Aeterna Christi munera Et martyrum, p. 24, i. In *H. A. & M.*, 1904, No. 202, beginning "Th' eternal gifts of Christ the King, The Martyrs' triumphs let us sing," is marked as by R. Campbell and Compilers; but only st. iii., ll. 1, 2, altered, are by Campbell. Another *tr.* from the "Christo profusum sanguinem" text is "The Martyrs' wondrous deeds we sing," in the *Office H. Bk.*, 1889, No. 799, and 1905, No. 275. [J. M.]

1601



AETERNA COELI AITKEN, WILLIAM 1601

Aeterna coeli gloria, p. 25, i. Another *tr.* is:—O Christ, Whose glory fills the heaven," an excellent *tr.* by J. Julian, contributed to the S.P.C.K. *Church Hys.*, 1903, No. 67.

Aeterne Rector siderum, p. 26, i. Another *tr.* is "Eternal Ruler of the sky," in the *New Office H. Bk.*, 1905, No. 261.

Aeterne Rex altissime, p. 26, ii. The *tr.* beginning, "O Thou Eternal King most High," in *H. A. & M.*, 1904, No. 167, is marked as Neale and Compilers; but not one line remains as Neale wrote it. The opening line, but nothing more, is from Caswall. [J. M.]

Aeterni Patris Unice, p. 28, i. In the Vesp. D. xii., this hymn is in a hand of the 12th cent. Another *tr.* of the "Summi Parentis" text is "Regard us with a pitying eye," in the *Office H. Bk.*, 1880. In *Hys. A. & M.*, 1904, No. 248, the text of 1875 is repeated ("Son of the Highest," &c.), with alterations in st. ii., iii., which bring the *tr.* nearer to Caswall's original text. [J. M.]

After the darkness, lo, the light. *E. F. Hood.* [*The Life Beyond.*] From his *Our Hymn Book*, 1870, No. 218, into *The Baptist Church Hymnal*, 1900, and other collections.

Ainger, Arthur Campbell, M.A., s. of the Rev. F. A. Ainger, incumbent of Hampstead, Middlesex; b. in 1841, educated Trinity Coll., Cambridge, 1st Class Class. Trip. 1864, Assistant Master at Eton 1864–1901. Author of *Eton Songs*, 1901–2; *Carmen Etonense, Vale, &c.*, and joint author with H. G. Winkle, M.A., of an English-Latin *Verse Dictionary*. Mr. Ainger's hymns in C. U. are the following:—

1. **God is working His purpose out.** [*Missions.*] Written and first pub. in 1894, with Dedication to Archbishop Benson. It was given in *Church Hys.*, 1903, *Hys. A. & M.*, 1904, and other collections.

2. **God of our Fathers, unto Thee.** [*National Thanksgiving.*] Written in 1900, and first printed in the *Times* of that year. Subsequently pub. by Novello & Co. with music by Sir J. Stainer, and included in *Church Hys.*, 1903, and other collections.

3. **Let all our brethren join in one.** [*Harvest.*] Included in C. W. A. Brooke's *Additional Hys.*, 1865.

4. **Let God arise to lead forth those.** [*In Time of War.*] Written in 1900, and first printed in the *Times* the same year. Subsequently pub. by Novello & Co. with music by Sir J. Stainer, and included in *Church Hys.*, 1903, and other collections.

5. **Like a mighty man rejoicing in his strength.** [*Missions.*] Written by request for the S.P.G. Centenary, and pub. in the Centenary collection of *Hymns*, 1901.

6. **Not ours to mourn and weep.** [*Lent. For the Times.*] Written in 1900, and pub. in the *Times*.

7. **To them who have, O Lord.** [*Holy Matrimony.*] A Wedding Hymn, published with music by Novello & Co., 1903. A most acceptable addition to hymns for H. Matrimony.

8. **Praise the Lord: to-day we raise Hymns of thankfulness and praise.** [*Old Hymns.*] Written in 1900, and first printed in the *Times* of that year, with music, by Novello & Co. Included in *Church Hys.*, 1903.

9. **Praise the Lord: to day we sing, Birthday of our Founder King.** [*For Founder's Day.*] Written for use at Eton, and included in *Eton Songs*, 1901–2, as "Hymn for Founder's Day." Admirably suited, with slight change in the opening line, for any Public School.

10. **Upraise the stately temple.** [*Dedication of a School Chapel.*] Written in 1891, and published in his *Eton Songs*, 1901–2.

Mr. Ainger has written several other hymns, including one for the Coronation of King Edward VII., a Thanksgiving Hymn for his recovery from sickness (Skeffington's), and others not in C. U. [J. J.]

Ἅπαντες πάντες λαοί. *See* Ἅπαντες πάντες λαοί.

Aitken, William Hay Macdowall Hunter, M.A., youngest son of Robert Aitken, sometime Vicar of Pendeen, was b. at Liverpool Sep. 21, 1841, and educated at Wadham Coll., Oxford., B.A. in honours in 1865. He was ordained to the Curacy of St. Jude's, Mildmay Park, N., in 1865; became Incumbent of Christ Church, Everton, Liverpool, in 1871, but he resigned in 1875 in order to devote himself entirely to parochial mission work. He became General Superintendent of the Church Parochial Mission Society in 1877, and Canon Residentiary of Norwich in 1900. He has published twelve vols. of sermons, together with other works. His hymns in C. U., mainly in Home Mission Hymn Books, include:—

1. **Bow down Thine ear, in mercy hearken.** [*Penitence.*] Canon Aitken's account of the origin of this hymn is:—"Mr. Stephens (q.v.), who for long years assisted me in my mission work, showed me a ms. of a hymn he had written, and asked me to give him my opinion of criticism. I was pressed with the general clumsiness of the hymn, but it seemed to me to be spoilt by the absence of rhyme in the first and third lines of each verse . . . I rewrote it, and hence it bears the initials of both of us. It has proved a most useful hymn in our work."

2. **Come, ye loyal hearts and true.** [*Christmas.*] Written circ. 1877–8 Holmside, Derby.

3. **Father of lights, again these newborn rays.** [*Morning.*] No. 3 in the *Home St. Book*, 1876, was written at Bedford for that work.

4. **I have sinned. Thou know'st how deeply.** [*Repentance.*] Written at Holmside, Derby, for *Hys. for a Parochial Mission*, 1871, and signed "Penitent." Included in the Liverpool Weekly, No. 873, and enlarged in 1877. It was contributed to this second edition.

5. **Let it be now: too long hast thou delayed.** [*Entreaty.*] Also written at Holmside, Derby, for the 2nd ed. of the *Hys. for a Parochial Mission*, 1871.

6. **Look to Jesus and be saved.** [*Invitation.*] Written for use at the new ed. of *Hys. for a Parochial Mission*, 1883.

7. **O leave we all for Jesus.** [*Confirmation.*] Canon Aitken's history of this hymn is:—"I was pressed by my dear father, the late Rev. Robert Aitken, to come and help him in his well-remembered mission at St. Paul's, Newport, in 1871. I was reluctant to do so, as I felt I had enough to occupy me in the mission work at my parish in Everton, Liverpool, and was much interested in them. But there was no escape from his orders, and I had to come to his help. He made me preach when I am sure that the people would have much preferred to hear him, and I retired to my room that night with so much on my mind in connection with the work that I found it impossible to sleep. At last I got up, struck a light, and wrote this hymn for my candidates to sing at the evening confirmation. It was sung then, and subsequently printed in my *Supplement to Hymns for a Parochial Mission*, 1873." [J. J.]

8. **Once more, my soul.** [*Searching for Christ.*] Written at Bedford for the 1880 ed. of *Hys. for a Parochial Mission*. It was composed for a special tune.

9. **Pitiful Saviour, mighty and tender.** [*Waiting in Love.*] Written for the 1880 ed. of *Hys. for a Parochial Mission*, to an old air attributed to the Crusaders and known as "Jerusalem the Golden." It was first published earlier than 1842. See "*Jerusalem the Golden*," p. 1818, i.

10. **Quit you like men!** Life's battle. [*Confession of Christ.*] Written at the Rectory, Northampton, in 1867, after preaching to a large congregation of men on the words "Quit you like men." Printed as a leaflet, and then included in the 1868 ed. of *Hys. for a Parochial Mission*, and later in other collections.

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1). **Stricken by the tyrant dread.** *[Ezekiel's Vision.]* Written at Holmesfield, Derby, for the 1877 ed. of *Hys. for a Parochial Mission*.

Canon Aitken edited the two editions of the *Hys. for a Parochial Mission*, 1873 and 1877, and was also the composer of twenty-four tunes set to Mission Hys. in that collection. [J. J.]

Alas, my God, that we should be. From T. Shepherd's *Penitential Cries*, in J. Mason's *Penitential Cries, Begun by the Author of the Songs of Praise. And carried on by another Hand*, 1693, &c., *i.e.* T. Shepherd (pp. 717, i. l. **1044**, ii.). It is from the same piece as "When wilt Thou come unto us, Lord," p. **1055**, i. [J. J.]

Alcott, Louisa M., p. **1550**, i. Mrs. Eva Munson Smith, in her *Women in Sacred Song*, 1885, p. 668, gives Miss Alcott's hymn, "A little kingdom I possess," and prints a note thereon from Miss Alcott, dated "Concord, Oct. 7, 1885," in which Miss Alcott says that this hymn is "the only hymn I ever wrote. It was composed at thirteen, and . . . still expresses my soul's desire." The hymn is in the Bap. *School Hyl.*, 1880, and others. [J. J.]

Alcuin [Alcuinus] Albinus Flaccus, was born in Yorkshire (and probably at York), c. 735. He received his early education under Egbert, Archbishop of York, to whom he was librarian for some time. Subsequently, in 782, at the request of Charlemagne, he went to France and attained there a position of considerable importance. He died at Tours in 804. His connection with hymnology is slight. His *Opera* were edited by Du Chesne, and published in Paris in 1617. See "Luminis fons, lux et origo lucis," p. **1047**, i. [J. J.]

Alderson, Eliza S., p. **38**, i. She was b. Aug. 16, 1818, and died at Kirkthorpe, Yorkshire, Mar. 18, 1889.

Alea diei nuntius, p. **38**, i. Other *trs.* are:—

1. **The herald bird, in accents clear,** in the *Office of Hymns*, 1880, No. 198.

2. **The herald bird, whose clarion gay.** A spirited version by W. J. Courthope, contributed to the *S. P.C.K. Church Hys.*, 1883, No. 41. [J. M.]

Alexander, Cecil F., p. **39**, ii. Mrs. Alexander d. at Londonderry, Oct. 12, 1895. A number of her later hymns are in her *Poems*, 1896, which were edited by Archbishop Alexander.

Alexander, W., p. **39**, i. Bp. Alexander was translated as Archbishop to Armagh in Feb., 1896.

All we like wandering sheep have strayed, p. **66**, ii. This hymn is by the Rev. F. Skurray (p. 325, ii.) and is a conto from "Prediction of Messiah" given in the section "Sacred Miscellanies" in his *A Metrical Version of the Book of Psalms, &c.*, 1843. The original is in 13 st. of 4 l. [J. J.]

Alleluia dulce carmen, p. **48**, i. Other *trs.* include:—

1. **Hallelujah to our King: That's the song good angels sing.** By N. Parish, 1715, p. xx.

2. **Hallelujah! Song of triumph.** By C. Bonner, in the *Manchester Congreg. Mag.*, 1856, reprinted in the *Christian Endeavour Hyl.*, 1896, and the *S. S. Hymnary*, 1895. [J. M.]

Allon, H., p. **51**, ii. He d. April 16, 1892.

Alma chorus Domini. *[Name of Jesus.]* This has been ascribed to Nother Balbulus, but it is not in any of the early St. Gall **mss.** which contain his *Liber Sequentiarum*. At pp. **814, 1043**, it is cited as in six **mss.** earlier than 1100. It is in the *Sarum, York, Hereford*, and many other *Missals*; but with all its popularity it is merely a string of epithets. In the *Sarum* and *Hereford Missals* it is given for the Thursday after Whit Sunday and in the Marriage Service, in the *Hereford Breviary* for the Name of Jesus. Printed text in *Kehrein*, No. 140, *&c. Tr.* as:—

Now let our voices rehearse our Lord's sweet (dear) titles in order. In the *Hymner*, 1851, No. 163, 1864, No. 112, and *New Office H. &c.*, 1868, No. 308. [J. M.]

Almighty God, Who dwellest not In temples made with hands. *Mary F. Maude.* [*Consecration of Church.*] Written for the opening of the chancel of Christ Church, Crewe, Jan. 25, 1869, and printed in *The Church Monthly*, 1890, p. 127. [J. J.]

Alpha et ω magne Deus. *Hildebert.* [*The Holy Trinity.*] M. Haureau, in his *Mélanges Poétiques d'Hildebert*, 1882, p. 72, says this poem appears with Hildebert's name in a 12th cent. **ms.** in the Bibl. Nat. Paris (*Lat.* 15291). Among the **mss.** in the B. M. it is found in *Reg. 8 A. xiii.*, *f.* 68b, of c. 1200; *Reg.* 11 *B. ii.*, *f.* 103, of c. 1200 (beginning imperfectly, a leaf being missing); *Arundel* 201, *f.* 74b, of the 13th cent., and others. Also in two 12th cent. **mss.** at the Bodleian (Canon. *Misc.* 206, *f.* 101), and at Trinity College, Cambridge (76, *f.* 128, from Christ Church, Canterbury). It is in many other **mss.** which appear to be not later than 1199, *e.g. Paris, Mazarine*, 695; *Berlin*, 182; *Evreux*, 54; *Rouen*, 543; *Toulouse*, 102. Printed text in *Mone*, No. 11; *Trench*, ed. 1864, p. 323, *&c.* The complete poem is in by R. C. Benedict in his *Hymns of Hildebert*, N.Y., 1867, p. 3, as "Father, God, my God, all seeing"; and as "Alpha, Omega, Almighty" by Dr. H. M. Macgill, 1876, Nos. 3–11. Other *trs.* of the various parts are indexed at pp. 656–661 of this *Dictionary*. The only *tr.* in C. U. appears to be "Mine abode may Syon be," beginning with "Me receptet Syon illa," by G. R. Woodward in his *Songs of Syon*, 1904, No. 182. [J. M.]

Als der betrübte Tag, p. **673**, i. Another *tr.* is:—

When low in heaven the sun was now descended, a very free tr., marked as "English, by R. B.," in the *Vollenhov Hyl.*, 1899, No. 37.

Alston, Alfred Edward, s. of E. G. Alston, Queen's Advocate at Sierra Leone, b. in 1862, and educated at St. Paul's School and Gloucester Theo. Coll. D. 1886; F. 1887; Curate of St. Mark's, Gloucester, 1886–7; and since 1887 Rector of Framingham-Earl, with Bixley. In 1904 the following Carols by Mr. Alston, with Tunes by Robin H. Legge, were included in the *Chandler Hymnal*:—

1. **Cometh the day when the gloom fled away.** [*Purification B. V. M.*] Written in 1894, and pub. by Novello & Co. the same year in *Twelve New Christmas Carols*, No. 1. Also in the B. H. Legge.

2. **Cometh the night when the Lord of light.** [*Christmas Eve.*] Written in 1900, and pub. in Novello's *Christmas Carols*, No. 137.

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3. **Herod the king in his palace sate.** [*Epiphany.*] Written in 1886, and published as No. 346 of Novello's *Christmas Carols*.

4. **Praise we now the holy light.** [*Purification B. V. M.*] Written in 1890, and pub. as No. 347 in Novello's *Christmas Carols*.

5. **Sweet Mary where she lay.** [*Annunciation B. V. M.*] Included in Aiken and Legge's *Twelve New Christmas Carols*, 1894.

See also Mr. Alston's *tr.* of "O Pater sancte," in the 1904 ed. of *Hys. A. & M.* His *trs.* from the Latin, *Some Liturgical Hymns, &c.*, were pub. in 1903. [J. J.]

Altus prosator, vetustus dierum, p. **55**, i. The text of this hymn, with the Irish preface, is given in the *Irish Liber Hymnorum* (H. B. S.), 1898, vol. i., pp. 62–83; the *trs.* of the prefaces, with notes, at vol. ii., pp. 23–26, 140–169. The preface states that it was composed by St. Columba at Iona, while he was grinding a bag of oats, the grinding and the composition being completed together. The notes, which include a prose *tr.* of the hymn, are very full and interesting. [J. M.]

Ambrosius, p. **56**, i. During a visit to Italy Father Dreves made a careful study of the early hymnaries in the Vatican and at Milan, and pub. the results, so far as they relate to St. Ambrose, in his *Aurelius Ambrosius der Vater des Kirchengesanges*, Freiburg im Breisgau, 1893. He classifies the hymns of St. Ambrose thus:—

I. Certified as his by early writers.

1. Aeterne rerum Conditor.
2. Deus Creator omnium.
3. Illuminans altissimus.
4. Intende qui regis (Veni Redemptor).
5. Jam surgit hora tertia.

II. Others also genuine.

6. Aeterne Christi munera, Et martyrum.
7. Agnes beatae virginis.
8. Amore Christi nobilis.
9. Apostolorum passio.
10. Apostolorum supparem.
11. Grates tibi, Jesu, novae.
12. Hic est dies verus Dei.
13. Splendor paternae gloriae.
14. Victor, Sator, Fons, pii.

III. Possibly his.

15. Jesu corona virginum.
16. Nunc Sancte nobis Spiritus.
17. Rector potens, verax Deus.
18. Rerum Deus tenax vigor.

Most of the same conclusions had been reached by Luigi Biraghi in his *Inni Sinceri e Carmi di Sant' Ambrogio*, Milan, 1862. [J. M.]

American Hymnody, pp. **57–61** and pp. **1025–28**. Since the publication of this *Dictionary* in 1892, considerable activity has been displayed in the compilation and publication of hymnals both officially and by private firms.

This period has been characterized by great improvement in the materials for praise which have been officially provided by the different denominations. These official books, except in the case of the Prot. Episcopal Church, are not of compulsory use. They have, however, now reached to such a degree of excellence that year by year the market for hymnals of an unofficial character narrows perceptibly. The once large and profitable trade of hymnal compiling and publishing is fast passing away. Such books continue to appear, and in improved forms, but it is doubtful if recent issues have been profitable. On the other hand, the demand for hymn books of a lighter character, for Sunday Schools and informal services of various kinds, has caused a large output of these books. In respect to Sunday School hymnody, several denominations have published hymnals of a higher tone and of a more intellectual character than heretofore.

In the hymnals for Church use there has been a decided advance, especially in catholicity of spirit, in literary merit, and care in editing. The most marked change has been in the elevated character of the musical setting of the hymns. In this direction the Anglican school has been most influential.

Following the order of the original article on this subject (pp. 57–61), we find that the

I. *Protestant Episcopal Church* issued in 1892 *The Hymnal Revised and Enlarged* as the "authorized Hymnal of this Church." It contains 679 hymns (of which 373 are new to the Prot. Epis. H. Book), a large proportion of which are from the Church of England hymnals. It is on the usual Anglican lines in arrangement, and has much in common with *Hys. A. & M.* and the *Scottish Hymnal*.

II. *Presbyterians.* The Presb. Board of Publication, Phila., has issued the following new and official books:—(1) *The Hymnal* Published by *Authority of the General Assembly of the Presbyterian Church in the United States of America*, Phila., 1895. It contains 724 hymns with tunes. Musically and poetically it marks a long step forward. (2) *Church Hymns and Tunes.* (3) *The Chapel Hymnal*, Phila., 1898. It contains 370 hymns with tunes. (3) *The School Hymnal*, Phila., 1899. These hymnals have had a sale to date of over 600,000, and have been adopted by nearly 3,000 churches. This series has proved most successful in elevating the service of praise in the congregations.

The Southern branch of the Presb. Church (separated from the Northern since the Civil War) an official hymnal was published at Richmond, Va., in 1902, the *The New Psalms and Hymns Published by Authority of the General Assembly of the Presbyterian Church in the United States, A.D.* 1901. It contains 715 hymns with tunes. These hymns have been selected and edited on the principles which have been followed by the Northern branch of the Church, and include a large proportion from old writers.

III. *Congregationalists.* By the adoption of the Presbyterian *Hymnal* of 1895 (re-issued in 1897 as *The Hymnal for Use in Congregational Churches*) and *The Chapel Hymnal*, and the publication of *Pilgrim Songs for Sunday Schools*, the Congregationalists have a full series of official books covering all services. In 1904 it issued *The Pilgrim Hymnal*, a book of 547 hymns with tunes, with "Responsive Readings and other aids to Worship," and full indices. It especially aimed to express "communion with God in His oneness and living Presence," and the new zeal for social service—rejecting many hymns of controversial character, and including others for practical excellence. As unofficial book, *The Pilgrim Hymnal*, N.Y., 1902, edited by Dr. Lyman Abbott, on somewhat similar lines, is also of marked literary excellence and of beautiful outward form. *The Pastor's edition* of the same is of more than usual merit.

IV. *Baptists.* The American Baptist Publication Society, Philadelphia, has issued *The Service of Song for Churches, &c., as Sarum Cycle: A Book of Praise*, Phila. It was edited by E. H. Johnson, D.D., and L. E. Ayres, who also edited the *Baptist Hymnal*, 1883. *The Sarum Cycle* is well supplied with indices and biographical notes.

The Baptist Church, N.Y., has issued a book of anthems, *The New Salmon*, a well-to-do *Book of Praise*, 1897. The editing has been done with care, and the collection is a decided success. *The Circassian Hymnal*, by A. J. Gordon and A. T. Pierson, N.Y., is an unofficial collection of this body, and is decidedly Evangelical in character.

V. *Methodists. The Methodist Hymnal*, the "Official Hymnal of the Methodist Episcopal Church, South," for Methodist Episcopal Church, South," was published in August, 1905. It contains 745 hymns, as against 1,127 of the earlier book, of which only 475 are retained. The exclusion of many of C. Wesley's hymns, and the inclusion of a large number of those most valued by other Christian bodies, make the book approximate to the Anglican and Presbyterian books, and in this respect mean an advance in culture and comprehensiveness. The indices are full and generally reliable. *The African Methodist Episcopal Hymn and Tune Book*, of which

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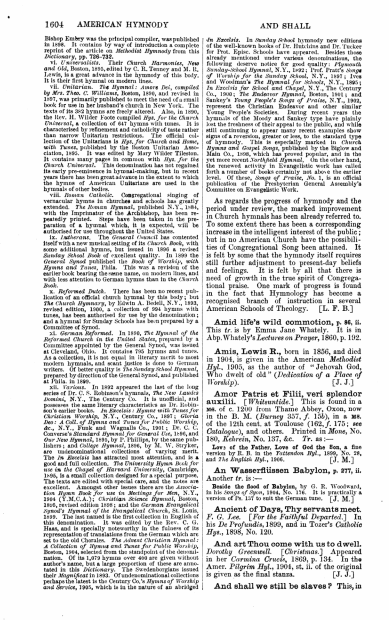


1604 AMERICAN HYMNODY AND SHALL

Bishop Embry was the principal compiler, was published in 1806. It contains by way of introduction a complete reprint of the article on *Methodist Hymnody* from this *Dictionary*, pp. 738-742.

vi. *Cumberlandite.* Their Church *Harmonist, New and Improved*, Nashville, Tenn., 1832; Cyd. Pratt's *Songs of Worship*, Louisville, Ky., 1858; and Pratt, Green & Woodman's *The Hymnal for Sunday-Schools, In Lauds for School and Chapel*, N.Y., The Century Co., 1900; *The Endeavor Hymnal*, Boston, 1901; and Sankey's *Young People's Songs of Praise*, N.Y., 1902, represent the Christian Endeavor and other similar Young People's Societies. During recent years the hymnals of the Moody and Sankey type have plainly felt the influence of the change in taste, but they are still continuing to appear many recent examples show signs of a reversion, greater or less, to the standard type of hymnody. This is especially marked in *Church Hymns and Gospel Songs*, published by the Bigler and Hall Co., 1898, and Hall-Mack's *Popular Hymns and Tunes*, 1903, both worldly and spiritual in character, and in the more reserved activity in Evangelistic work has called forth a number of books certainly not above the earlier level. Of these, *Songs of Praise, No. 1*, is an official publication of the Presbyterian General Assembly's Committee on Evangelistic Work.

vii. *Unitarian.* The *Hymnal: Amore Dei*, compiled by *Mrs. Thos. C. Williams*, Boston, 1836, and revised in 1837, was primarily published to meet the need of a small book for use in her husband's church in New York. The *Church Hymnary*, by Edwin A. Bidell, N.Y., 1832, revised edition, 1866, a collection of 664 hymns with tunes, has been authorised for use by the denomination; and *Sunday School Hymns* has been prepared by a Committee of Synod.

As regards the progress of hymnody and the period under review, the marked improvement in Church hymnals has been already referred to. To some extent there has been a corresponding increase in the intelligent interest of the public; but in no American Church have the possibilities of Congregational Song been attained. It is felt by some that the hymnody itself requires still further adjustment to present-day beliefs and feelings. It is felt by all that there is need of growth in the true spirit of Congregational praise. One mark of progress is found in the fact that Hymnology has become a recognised branch of instruction in several American Schools of Theology. [L. F. B.]

Amid life's wild commotion, p. 86. ii. This *tr.* is by Emma Jane Whately. It is in Abp. Whately's *Lectures on Prayer*, 1860, p. 192.

Amis, Lewis R., born in 1856, and died in 1904, is given in the American *Methodist Hyl.*, 1905, as the author of "Jehovah God, Who dwelt of old" (*Dedication of a Place of Worship*). [J. J.]

Amor Patris et Filii, veri splendor auxilii. [*Whitsuntide.*] This is found in MS. of c. 1200 from Thame Abbey, Oxon, now in the B. M. (*Burney* 357, *f.* 155b), in a MS. of the 12th cent. at Toulouse (1162, *f.* 175; see *Catalogue*), and others. Printed in *Mone*, No. 180, *Kehrein*, No. 157, *&c.* *Tr.* as:—

Love of the Father, Love of God the Son, a fine version by E. H. in the *Primitive Hyl.*, 1859, No. 78, and *The English Hyl.*, 1906. [J. M.]

An Wasserflussen Babylon, p. 277, ii. Another *tr.* is:—

Beside the flood of Babylon, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 176. It is practically a version of Ps. 137 to suit the German tune. [J. M.]

Ancient of Days, Thy servants meet. *F. G. Lee.* [*For the Faithful Departed.*] In his *De Profundis*, 1866, and in Tozer's *Catholic Hyl.*, 1868, No. 120.

And art Thou come with us to dwell. *Dorothy Greenwell.* [*Christmas.*] Appeared in her *Carmina Crucis*, 1869, p. 134. In the Amer. *Pilgrim Hyl.*, 1904, st. ii. of the original is given as the final stanza. [J. J.]

And shall we still be slaves? This, in *Sunday School* hymnody new editions of the well-known books of Dr. Hutchins and Dr. Tucker for Prot. Episc. Schools have appeared. Besides those already mentioned under various denominations, the following deserve notice for good quality: *Hymnals of Worship and Praise*, N.Y., 1902; Cyd. Pratt's *Songs of Worship*, Louisville, Ky., 1903; Pratt, Green & Woodman's *The Hymnal for Sunday-Schools, In Lauds for School and Chapel*, N.Y., The Century Co., 1900; *The Endeavor Hymnal*, Boston, 1901; and Sankey's *Young People's Songs of Praise*, N.Y., 1902, represent the Christian Endeavor and other similar Young People's Societies. During recent years the hymnals of the Moody and Sankey type have plainly felt the influence of the change in taste, but they are still continuing to appear many recent examples show signs of a reversion, greater or less, to the standard type of hymnody. This is especially marked in *Church Hymns and Gospel Songs*, published by the Bigler and Hall Co., 1898, and Hall-Mack's *Popular Hymns and Tunes*, 1903, both worldly and spiritual in character, and in the more reserved activity in Evangelistic work has called forth a number of books certainly not above the earlier level. Of these, *Songs of Praise, No. 1*, is an official publication of the Presbyterian General Assembly's Committee on Evangelistic Work.

1605

AND WILL ANTIPHON 1605

the Luth. *Book of Worship*, Phila., 1899, is a cento, sts. i., ii. from P. Doddridge, and sts. iii., iv. from I. Watts's "Shall we go on to sin?," sts. i. and ii. (p. 1094, i.).

And will the God Who reigns on high, p. 194, ii. (under *G. Burder*). This hymn, we find, was given in the *Evangelical Mag.*, 1817, p. 160, as the first of two Hymns for Sunday Schools after sermons on their behalf, and signed "S. M. B." The second hymn begins "Dear Saviour, hear our feeble cry." [J. M.]

Anderson, H. C., p. 1651, i. Dr. Friedrich Nielsen of Copenhagen informs us that the Danish of "Child Jesus comes," beginning "Barn Jesus i en Krybbe lad," was first pub. in J. C. Gebauer's *Alleen* for 1843, was set to music by Niels W. *Gade* in his *Efteraar Tone*, 1859, and is in *Psalmer og Sange for Skoledagsskolen*, Aalborg, 1880. Another *tr.* is:—

Child Jesus came to earth this day, as No. 2 of *New Christmas Hymns for Children*, by John W. Faith, 1900. Repeated in the *S. S. Hymnary*, 1905. [J. M.]

Angels holy, high and lowly, p. 194, i. 6. This rendering of the *Benedicite* by J. S. Blackie appeared in the London *Inquirer*, Sep. 1840, p. 422.

Angels we have heard on high. [*Christmas.*] This appears to be a Christmas Carol. It is found in the *Crown of Jesus*, 1862, No. 138. Other forms are:—

1. **The angels we have heard on high.** In the *Holy Family Hyl.*, 1886, No. 8, marked as by the Rev. J. Chadwick.

2. **Bright angels we have heard on high.** In the *Parochial St. Bk.*, 1891, No. 39.

3. **Bright angel hosts are heard on high.** In B. R. Corfield's *Carols*, 1873, No. 20, marked as "Cornish, alt. by R. C."

We are unable to say which is the original form of the text. [J. M.]

Angelus ad Virginem Subintrans in conclave. [*Annunciation of the B. V. M.*] This is the sequence which Chaucer (*Miller's Tale*, l. 30: "And Angelus ad Virginem he song") represents Nicholas, the clerk of Oxford, as singing in the evening to the accompaniment of his "gay sautrye." It is in the Dublin *Trope* of *c.* 1360 (Cambridge University, *Add. Mss.* 710, *f.* 127), in an early 14th cent. MS. in the B. M. (*Arundel* 248, *f.* 154), in a late 15th cent. MS. at Emmanuel, Cambridge (84, *f.* 63b, written in France for use in Scotland), and others. Printed in *Mixed-Words*, No. 273 and *Dreves*, viii., No. 51. *Tr.* as:—

Gabriel to Mary went, by J. O'Connor, in the *Parish Hyl.*, 1865, No. 18, with the Latin text as No. 18. [J. M.]

Anima Christi sanctifica me, pp. 79, i.; 1651, i. This is found as an "Oratio" in a *Horæ* written in England *c.* 1370, and now in the B. M. (*Harl.* 1260, *f.* 158) thus:—

1. "O anima Christi sanctifica me,
Corpus Christi salva me,
Sanguis Christi inebria me,
Aqua lateris Christi lava me,
5. Passio Christi confirta me.
O bone Jesu exaudi me,
Et ne permittas me separari a te,
Ab hoste maligno defende me,
In hora mortis voca me,
10. Et pone me juxta te,
Ut cum angelis tuis laudem te
In secula seculorum. Amen."

It has an introductory note stating that Pope John XXII. (d. 1334) had granted an indulgence to all who devoutly said this prayer at Mass between the Elevation and the third "Agnus Dei." Practically the same text is found in a *Horæ* written in Spain *c.* 1440, and now in the B. M. (*Add.* 29485, *f.* 419b); in two *Horæ* in the Bodleian (*Rawl.* 866, *f.* 61, of the end of the 14th cent.; *Rawl.* Q. 12b, in an early 15th cent. hand); in a *Horæ* at St. Edmundsbury, Cambridge (48, *p.* 166), written in England *c.* 1430; except that these all begin "Anima Christi."

The text now in universal use is that in the *Orbitus Animæ*, printed at Strassburg in 1500 by Johann Grüninger, f. ckruh.

This adds after l. 6: "Intra vulnera tua absconde me," and gives ll. 10, 11 thus:—

"Et jube me venire ad te
Ut cum sanctis tuis laudem te."

It is the form of 1500 which has been ascribed to St. Ignatius Loyola, who was only b. in 1491. It is often referred to, but never printed in full, in the eds. of his *Exercitia Spiritualia* printed at Rome, 1548, and Vienna, 1563. In the *Coelestis Palæstrum* of Nakatenus, Cologne, 1669, p. 282, the text of 1500 is given as "Brevis et pia Oratio S. P. Ignatio, Fundatori Societatis Jesu olim familiaris"; in modern eds. (e.g. Malines, 1839, p. 212) as "Brevis et pia oratio S. Ignatii."

The *Heures de Lengres*, Paris, Vostre, 1645, f. 80b, adds after l. 8 "Inter vulnus Christi virtuosissimi sana me"; but this "additional intercession" is not in the text ascribed to Loyola, and is certainly not by him. Various *Horæ* (e.g., No. 87, p. 217, in the Fitzwilliam at Cambridge, written in England *c.* 1480; No. 286, *c.* 1500, at Trinity, Cambridge, written in France *c.* 1440) have the text of 1500 as given above, but with readings varying from all the above and varying from each other, are in a *Horæ* at the Fitzwilliam (51, p. 365), written in France *c.* 1440; in a *Horæ* at Sidney Sussex, Cambridge (40, *f.* 126), written in England *c.* 1450; and in a *Psalter, &c.*, at Emmanuel, Cambridge (35b, *f.* 154), written in England in the 15th cent. See also an article by the present writer in the Athenæ *Per Symnologiam*, 1884, p. 10.

Additional *trs.* include:—

1. **Soul of Jesus, make me whole.** In *The English Hyl.*, 1906. A slightly altered form of a *tr.* which appeared in the *Old Church Porch*, April, 1853, p. 275.

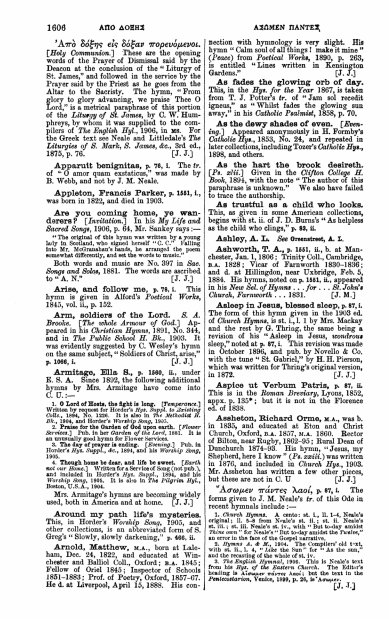
2. **Soul of Christ, be mine own.** By *J. R. Skitte*, p. 310 of *Thirty Hymns for Public School Singing*, 1899, No. 30.

3. **Soul of Christ, be my sanctifies.** This *tr.*, noted on p. 79, i. 6, was originally constituted by "a very dear friend" to A. St. John's *tr.* of the *Breviary*, 1857, p. 116, from which it passed into the *Birmingham Oratory R. Bk.*, 1861 and 1868. [J. M.]

Annus Christe saeculorum Domine, p. 79, ii. The *tr.* No. 3 is by M. J. Blacker and G. H. Palmer. In the *Hymner*, 1904, No. 59, it begins, "Monarch of ages, Jesu, of Thy clemency," and in the *New Office H. Bk.*, 1905, it reads, "Monarch of ages, hear us of Thy clemency." Another *tr.* is:—"Lord of Creation, how Thine ear, O Christ, to hear," by T. A. Lacey, in *The English Hyl.*, 1906. [J. M.]

Antiphon, pp. 72, ii.; 1651, i. The seven greater Antiphons for Advent have been *tr.*:—(1) By Bishop Stubbs of Truro, and pub. with the Latin text in the *Guardian*, Jan. 16, 1901, beginning: "O Wisdom, sovereign master of man's soul," and dated, "Deanery, Ely, Epiphany, 1901." (2) By Dr. H. C. Boeching, Canon of Westminster, written for and included, together with the Latin text, in *Church Hyl.*, 1903. This *tr.* begins: "O Wisdom, that with God's own breath." In *The English Hyl.*, 1906, the *tr*s, No. 734, are in prose.

1606



1606 ΑΠΟ ΔΟΞΗΣ ΑΣΩΜΕΝ ΠΑΝΤΕΣ

'Απὸ δόξης εἰς δόξαν πορευόμενοι. [*Holy Communion.*] These are the opening words of the Prayer of Dismissal said by the Deacon at the conclusion of the "Liturgy of St. James," and followed in the service by the Prayer said by the Priest as he goes from the Altar to the Sacristy. The hymn, "From glory to glory advancing, we praise Thee O Lord," is a metrical paraphrase of this portion of the *Liturgy of St. James*, by C. W. Humphreys, by whom it was supplied to the compilers of *The English Hyl.*, 1906, in MS. For the Greek text see Neale and Littledale's *The Liturgies of S. Mark, S. James, &c.*, 3rd ed., 1875, p. 76. [J. J.]

Apparuit benignitas, p. 76, i. The *tr.* of "O amor quam exstaticus," was made by B. Webb, and not by J. M. Neale.

Appleton, Francis Parker, p. 1581, i. was born in 1822, and died in 1903.

Are you coming home, ye wanderers? [*Invitation.*] In his *My Life and Sacred Songs*, 1906, p. 64, Mr. Sankey says:—

"The original of this hymn was written by a young lady in Scotland, who signed herself 'C. C.' Falling into Mr. McGranahan's hands, he arranged the poem somewhat differently, and set the words to music."

Both words and music are No. 397 in *Sac. Songs and Solos*, 1881. The words are ascribed to "A. N." [J. J.]

Arise, and follow me, p. 78, i. This hymn is given in Alford's *Poetical Works*, 1845, vol. ii., p. 252.

Arm, soldiers of the Lord. *S. A. Brooke.* [*The whole Armour of God.*] Appeared in his *Christian Hymns*, 1891, No. 344, and in *The Public School H. Bk.*, 1903. It was evidently suggested by C. Wesley's hymn on the same subject, "Soldiers of Christ, arise," p. 1066, i. [J. J.]

Armitage, Ella S., p. 1660, ii., under E. S. A. Since 1892, the following additional hymns by Mrs. Armitage have come into C. U.:—

1. **O Lord of Hosts, the fight is long.** [*Temperance.*] Written by request for Hexter's *Hyn. Suppl. to Standing Cults.*, 1894, No. 1226. It is also in *The Methodist H. Bk.*, 1904, and Hexter's *Worship Song*, 1905.

2. **Praise for the Garden of God upon earth.** [*Flower Services.*] Pub. in Hexter's *Hyn. Suppl.*, &c., 1894, and is an unusually good hymn for Flower services.

3. **The day of prayer is ending.** [*Evening.*] Pub. in Hexter's *Hyn. Suppl.*, &c., 1894, and his *Worship Song*, 1905.

4. **Though home be dear, and life be sweet.** [*Death not to be feared.*] Written for a Service of Song (not pub.), and included in Hexter's *Hyn. Suppl.*, &c., 1894, his *Worship Song*, 1894. It is also in *The Pilgrim Hymnal*, Boston, U.S.A., 1904.

Mrs. Armitage's hymns are becoming widely used, both in America and at home. [J. J.]

Around my path life's mysteries. This, in Hexter's *Worship Song*, 1905, and other collections, is an abbreviated form of S. Greg's "Slowly, slowly darkening," p. 666, ii.

Arnold, Matthew, M.A., born at Laleham, Dec. 24, 1822, and educated at Winchester and Balliol Coll., Oxford; B.A. 1845; Fellow of Oriel 1845; Inspector of Schools 1851–1883; Prof. of Poetry, Oxford, 1857–67. He d. at Liverpool, April 15, 1888. His connection with hymnology is very slight. His hymn "Calm soul of all things! make it mine" (Peace) from *Poetical Works*, 1890, p. 263, is entitled "Lines written in Kensington Gardens." [J. J.]

As fades the glowing orb of day. This, in the *Hys. for the Year* 1867, is taken from T. J. Potter's *tr.* of "Jam sol recedit igneus," as "Whilst fades the glowing sun away," in his *Catholic Psalmist*, 1858, p. 70.

As the dewy shades of even. [*Evening.*] Appeared anonymously in H. Formby's *Catholic Hys.*, 1853, No. 24, and repeated in later collections, including Tozer's *Catholic Hys.*, 1898, and others.

As the hart the brook desireth. [*Ps. xlii.*] Given in the *Clifton College H. Book*, 1894, with the note "The author of this paraphrase is unknown." We also have failed to trace the authorship.

As trustful as a child who looks. This, as given in some American collections, begins with st. ii. of J. D. Burns's "As helpless as the child who clings," p. 85, ii.

Ashley, A. L. *See* Greenstreet, A. L.

Ashworth, T. A., p. 1651, ii., b. at Manchester, Jan. 1, 1806; Trinity Coll., Cambridge, B.A. 1828; Vicar of Farsworth 1830–1836; and d. at Hillingdon, near Uxbridge, Feb. 5, 1884. His hymns, noted on p. 1651, ii., appeared in his *New Sel. of Hymns . . . for . . . St. John's Church, Farnworth . . .* 1831. [J. M.]

Asleep in Jesus, blessed sleep, p. 87, i. The form of this hymn given in the 1903 ed. of *Church Hymns*, is at i. 1; i. 1 by Mrs. Mackay and the rest by G. Thring, the same being a revision of his "Asleep in Jesus, wondrous sleep," noted at p. 87, i. This revision was made in October 1896, and pub. by Novello & Co. with the tune "St. Gabriel," by H. H. Pierson, which was written for Thring's original version, in 1872. [J. J.]

Aspice ut Verbum Patris, p. 87, ii. This is in the *Roman Breviary*, Lyons, 1852, supp. p. 135*; but it is not in the Florence ed. of 1888.

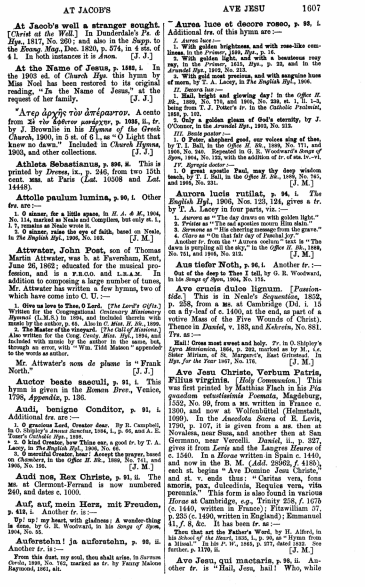
Assheton, Richard Orme, M.A., was b. in 1835, and educated at Eton and Christ Church, Oxford, B.A. 1857, M.A. 1860. Rector of Bilton, near Rugby, 1862–93; Rural Dean of Dunchurch 1874–93. His hymn, "Jesus, my Shepherd, here I know" (*Ps. xxiii.*) was written in 1876, and included in *Church Hys.*, 1903. Mr. Assheton has written a few other pieces, but these are not in C. U. [J. J.]

"*Ἀστομεν πάντες λαοί,* p. 87, i. The form given to J. M. Neale's *tr.* of this Ode in recent hymnals include:—

1. *Church Hymns.* A cento: st. i., ll. 1–4, Neale's original; ll. 5–8 from Neale's st. ii.; st. ii. Neale's st. iii.; st. iii. Neale's st. iv., with "But to-day amidst Thine own" for Neale's "But to-day amidst the Psalms," as over in the face of the Gospel narrative.

2. *Hymns of Love and Joy.* Neale's translators' old text, with st. ii., l. 4, "Like the Sun" for "As the sun," and the recasting of the whole of st. iv.

3. *The English Hymnal*, 1906. This is Neale's text from his *Hys. of the Eastern Church*. The Editor's reading is *Ἀστομεν πάντες λαοί*; but the text is the *Pentecostarion*, Venice, 1899, p. 20, is *Ἀστομεν*. [J. J.]



AT JACOB'S AVE JESU 1607

At Jacob's well a stranger sought. [*Christ at the Well.*] In Dunderdale's *Fs. & Hys.*, 1817, No. 260; and also in the *Supp.* to the *Evang. Mag.*, Dec. 1820, p. 574, in 4 sts. of 4 l. In both instances it is *Anon.* [J. J.]

At the Name of Jesus, p. 1438, i. In the 1903 ed. of *Church Hys.* this hymn by Miss Noel has been restored to its original reading, "*In* the Name of Jesus," at the request of her family. [J. J.]

"*Ἀτερ ἀρχῆς τὸν ἀπέραντον.* A cento from *Τὸ τῆν ἀρχὴν ἀνάρχην*, p. 1035, ii., *tr.* by J. Brownlie in his *Hymns of the Greek Church*, 1900, in 5 st. of 6 l., as "O Light that knew no dawn." Included in *Church Hymns*, 1903, and other collections. [J. J.]

Athleta Sebastianus, p. 606, ii. This is printed by Dreves, ix., p. 245, from two 15th cent. MSS. at Paris (*Lat.* 10508 and *Lat.* 14448).

Attolle paulum lumina, p. 90, i. Other *trs.* are:—

1. **O sinner, for a little space.** In *H. A. & M.*, 1904, No. 114, marked as Neale and Compilers, but only *st.* i., l. 7, remains as Neale wrote it.

2. **O sinner, raise the eye of faith,** based on Neale, in *The English Hyl.*, 1906, No. 162. [J. M.]

Attwater, John Post, son of Thomas Martin Attwater, was b. at Faversham, Kent, June 26, 1862; educated for the musical profession, and is a F.R.C.O. and L.R.A.M. In addition to composing a large number of tunes, Mr. Attwater has written a few hymns, two of which have come into C. U.:—

1. **Give us love to Thee, O Lord.** [*The Lord's Gifts.*] Written for the Cong. Church, Hanover Square, Leeds, Hymnal Ed. M.S.'s in 1894, and included therein with music by the author, p. 45. Also in *C. Mus. H. Bk.*, 1899.

2. **The Master of the vineyard.** [*The Call of Missions.*] Also written for the Cong. Church, *Mus. Hyl.*, 1894, and included with music by the author in the same, but, through an error, with "Wm. Tidd Mason" appended to the words as author.

Mr. Attwater's *nom de plume* is "Frank North." [J. J.]

Auctor beate seculi, p. 91, i. This hymn is given in the *Romen Brev.*, Venice, 1736, *Appendix*, p. 136.

Audi, benigne Conditor, p. 91, i. Additional *trs.* are:—

1. **O gracious Lord, Creator dear.** By R. Campbell, in G. Shipley's *Annus Sanctus*, 1884, i., p. 66, and A. E. Ryle's *Hymns*, 1887, No. 6.

2. **O kind Creator, how Thine ear,** a good *tr.* by T. A. Lacey, in *The English Hyl.*, 1906, No. 66.

3. **O merciful Creator, hear!** Accept the prayer, based on Chambers, in the *Office H. Bk.*, 1889, No. 741, and 1906, No. 186. [J. M.]

Audi nos, Rex Christe, p. 91, ii. The MS. at Clermont-Ferrand is now numbered 240, and dates c. 1000.

Auf, auf, mein Herz, mit Freuden, p. 412, i. Another *tr.* is:—

Up! up! my heart, with gladness: A wonder-thing in form, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 55.

Auferstehn! ja auferstehn, p. 92, ii. Another *tr.* is:—

From this dust, my soul, then shalt arise. In *Sermon Cards*, 1891, No. 762, marked as *tr.* by Fanny Maiden Raymond, 1861, alt.

Aurea luce et decore roseo, p. 93, i. Additional *trs.* of this hymn are:—

I. Aurea luce [*Dec.*]:—

1. **With golden brightness, and with rose-like crimsoning,** in the *Primer*, 1851, *Hys.*, p. 16.

2. **With golden light and with a** beauteous rosy **ray,** in the *Primer*, 1851, *Hys.*, p. 33, and in the *Arundel Hys.*, 1903, No. 213.

3. **With gold most precious, and with sanguine hues of morn,** by T. A. Lacey, in *The English Hyl.*, 1906.

II. Sancta [*Ascen.*]:—

1. **Hail, bright and glowing day!** in the *Office H. Ang.*, 1851, and 1874, and 1883, the *Office H. Bk.*, 1889, p. 212. Potter's *tr.* in the *Catholic Psalmist*, 1858, p. 192.

2. **Daily a golden gleam of God's eternity,** by J. O'Connor, in the *Arundel Hys.*, 1903, No. 213.

III. Beate pastor [*Confessors*]:—

1. **O Peter, shepherd good, our voices sing of thee,** by T. J. Ball, in the *Office H. Ch.*, 1868, No. 171, and 1906, No. 240. Repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 132, with the addition of *tr.* of sts. iv.–vi.

IV. Egregie doctor [*Doctors*]:—

1. **O Paul, apostle true, Paul, may thy deep wisdom teach us,** by T. J. Ball, in the *Office H. Ch.*, 1868, No. 243, and 1906, No. 331.

Aurora lucis rutilat, p. 94, i. *The English Hyl.*, 1906, Nos. 123, 124, gives a *tr.* by T. A. Lacey in four parts, viz.:—

1. *Aurora* as "The day draws on with golden light."
2. *Proles* as "The sad apostles mourn Him slain."
3. *Sermone* as "His cheering message from the grave."
4. *Claro* as "On that fair day of Paschal joy."

Another *tr.* from the "Aurora coelum" text is "The dawn is purpling all the sky," in the *Office H. Bk.*, 1849, No. 751, and 1906, No. 212. [J. M.]

Aus tiefer Noth, p. 96, i. Another *tr.*:—

Out of the deep to Thee I call, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 113.

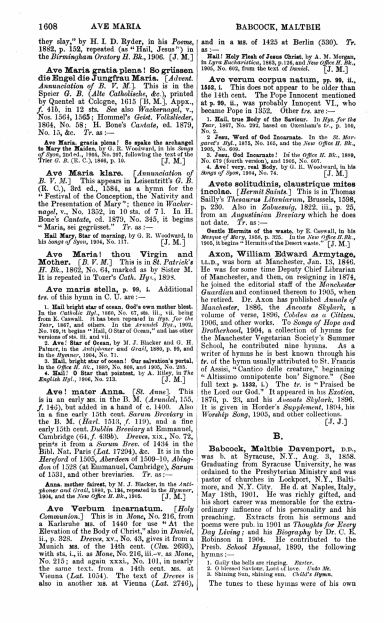
Ave crucis dulce lignum. [*Passiontide.*] This is in Neale's *Sequentiae*, 1852, p. 258, from a MS. at Cambridge (Dd. 1. 15 on a fly-leaf of c. 1460, at the end, as part of a votive Mass of the Five Wounds of Christ). Theme in *Daniel*, v. 183, and *Kehrein*, No. 881. *Trs.* as:—

Hail! Cross most sweet and holy. *Tr.* in G. Shipley's *Lyra Messianica*, 1864, p. 202, marked as by H., *i.e.* Bishop Mitman, of St. Margaret's, East Grinstead. In *Hys. for the Year* 1867, No. 176. [J. M.]

Ave Jesu Christe, Verbum Patris, Filius virginis. [*Holy Communion.*] This was first printed by Matthias Flach in his *Pia quaedam veteclatania Formata*, Magdeburg, 1552, No. 99, from a MS. written in France c. 1300, and now at Wolfenbüttel (Helmstadt, 1090). In the *Anecdota Sacra* of E. Lavis, 1790, p. 107, it is given from a MS. then at Novalesa, near Susa, and another then at San Germano, near Vercelli. *Daniel*, ii., p. 327, gives it from Lavis and the Langres *Heures* of c. 1540. In a *Horae* written in Spain c. 1440, and now in the B. M. (*Add.* 29362, *f.* 41b), each st. begins "Ave Domine Jesu Christe," and st. v. ends thus: "Caritas vera, fons amoris, pax dulcedinis, Requies vera, vita perennis." This form is also found in various *Horae* at Cambridge, *e.g.*, Trinity 258, *f.* 167b (c. 1440, written in France); Fitzwilliam 37, p. 235 (c. 1490, written in England); Emmanuel 41, *f.* 8, &c. It has been *tr.* as:—

Then that art the Father's Word, by H. Alford, in his *School of the Heart*, 1835, i., p. 90, as "Hymn from a Missal." In his *P. W.*, 1841, p. 277, dated 1832. See further, p. 1170, ii. [J. M.]

Ave Jesu, qui mactaris, p. 96, ii. Another *tr.* is "Hail, Jesu, hail! Who, while



1608 AVE MARIA BABCOCK, MALTBIE

they slay," by H. I. D. Ryder, in his *Poems*, 1882, p. 192, repeated (as "Hail, Jesus") in the *Birmingham Oratory H. Bk.*, 1906. [J. M.]

Ave Maria gratia plena! So grüssen die Engel die Jungfrau Maria. [*Advent. Annunciation of B. V. M.*] This is in the Speier *G. B.* (*Alte Catholische, &c.*), printed by Quentel at Cologne, 1615 [B. M.]. Appx., *f.* 41b, in 12 sts. See also *Wackernagel*, v., Nos. 1564, 1563; Hommel's *Geist. Volksl.*, 1804, No. 58; H. Bone's *Cantate*, ed. 1879, No. 15, *&c. Tr.* as :—

Ave Maria, gratia plena! So spake the archangel to Mary the Maiden, by G. R. Woodward, in his *Songs of Days*, 2nd ed., 1885, No. 287, following the text of the *Tree G. R.* (S. C.), 1846, p. 16. [J. M.]

Ave Maria klare. [*Annunciation of B. V. M.*] This appears in Leisentritt's *G. B.* (R. C.), 3rd ed., 1584, as a hymn for the "Festival of the Conception, the Nativity and the Presentation of Mary"; thence in *Wackernagel*, v., No. 1352, in 10 sts. of 7 l. In H. Bone's *Cantate*, cd. 1879, No. 345, it begins "Maria, sei gegrüsset." *Tr.* as :—

Hail Mary, Star of morning, by G. R. Woodward, in his *Songs of Days*, 1894, No. 111. [J. M.]

Ave Maria! thou Virgin and Mother. [*B. V. M.*] This is in *St. Patrick's H. Bk.*, 1862, No. 64, marked as by Sister M. It is repeated in *Toner's Cath. Hymns*, 1898.

Ave maris stella, p. 99, i. Additional *trs.* of this hymn in C. U. are :—

1. **Hail bright star of ocean, God's own mother blest.** In the *Catholic Hyl.*, 1863, No. 67, st. iii., viii. being from E. Caswall. It has been repeated in *Hys. for the Year*, 1867, and others. In the *Arundel Hyl.*, 1903, No. 169, it begins "Hail, O Star of Ocean," and has other versions of sts. iii. and viii.

2. **Ave! Star of Ocean,** by M. J. Blacker and O. H. Parker, in the *Lyra Eucharistica and Graii*, 1889, p. 89, and in the *Hymnist*, 1894, No. 7.

3. **Hail, bright star of ocean! Our salvation's portal,** in the *Office H. Bk.*, 1889, No. 868, and 1905, No. 295.

4. **Hail! O Star that pointest,** by A. Riley, in *The English Hyl.*, 1894, No. 213. [J. M.]

Ave! mater Anna. [*St. Anne.*] This is in an early MS. in the B. M. (*Arundel*, 155, *f.* 142), but added in a hand of c. 1400. Also in a fine early 15th cent. *Sarum Breviary* in the B. M. (*Harl.* 131l, *f.* 119), and a fine early 15th cent. *Dublin Breviary* at Emmanuel, Cambridge (64, *f.* 69bb). *Dreves*, xix., No. 73, prints it from a *Sarum Bree.* of 1434 in the Bibl. Nat. Paris (*Lat.* 17294), &c. It is in the *Hereford* of 1505, *Aberdeen* of 1509–10, *Abingdon* of 1528 (at Emmanuel, Cambridge), *Sarum* of 1531, and other breviaries. *Tr.* as :—

Anna, mother fairest, by M. J. Blacker, in the *Antiphoner and Gradl*, 1881, p. 181, repeated in the *Hymnist*, 1894, and the *New Office H. Bk.*, 1905. [J. M.]

Ave Verbum incarnatum. [*Holy Communion.*] This is in *Mone*, No. 216, from a Karlsruhe MS. of 1440 for use "At the Elevation of the Body of Christ," also in *Daniel*, ii., p. 328. *Dreves*, xv., No. 43, gives it from a Munich MS. of the 14th cent. (Clm. 2653), with sts. i., ii. as *Mone*, No. 216, iii.–v. as *Mone*, No. 215; and again xxxi., No. 101, in nearly the same text, from a 14th cent. MS. at Vienna (*Lat.* 1054). The text of *Dreves* is also in another MS. at Vienna (*Lat.* 2746), and in a MS. of 1423 at Berlin (530). *Tr.* as :—

1. **Hail! Holy Flesh of Jesus Christ,** by A. M. Morgan, in *Lyra Eucharistica*, 1863, p. 124, and *New Office H. Bk.*, 1905, No. 605, from the text of *Daniel*. [J. M.]

Ave verum corpus natum, pp. 99, ii., 1152, i. This does not appear to be older than the 14th cent. The Pope Innocent mentioned at p. 99, ii., was probably Innocent VI., who became Pope in 1352. Other *trs.* are :—

1. **Hail, true Body of the Saviour.** In *Hys. for the Year*, 1867, No. 291, based on Caswall's *tr.*, p. 184, No. 1.

2. **Jesu, Word of God Incarnate.** In the *St. Mary-garet's Hyl.*, 1876, No. 165, and the *New Office H. Bk.*, 1905, No. 699.

3. **Jesu, God Incarnate!** In the *Office H. Bk.*, 1889, No. 479 (fourth version), and 1905, No. 600.

4. **Hail, true Body,** by G. R. Woodward, in his *Songs of Days*, 1894, No. 78. [J. M.]

Avete solitudinis, claustrique mites incolae. [*Hermit Saints.*] This is in Thomas Sailly's *Thesaurus Litterarium*, Brussels, 1598, p. 230. Also in *Zaluscnsky*, 1822. iii., p. 25, from an *Augustinian Breviary* which he does not date. *Tr.* as :—

Gentle Hermits of the waste, by E. Caswall, in his *Masque of Mary*, 1858, p. 175, and his *Lyra Catholica*, 1864, p. 145, as "Hermits of the Desert waste." [J. M.]

Axon, William Edward Armytage, LL.D., was born at Manchester, Jan. 15, 1846. He was for some time Deputy Chief Librarian of Manchester, and then, on resigning in 1874, he joined the editorial staff of the *Manchester Guardian* and continued thereon to 1905, when he retired. Dr. Axon has published *Annals of Manchester*, 1886, the *Ancoats Skylark*, a volume of verse, 1896, *Colshes as a Citizen*, 1901, and other works. To *Songs of Hope and Brotherhood*, 1904, a collection of hymns for the Manchester Vegetarian Society's Summer School, he contributed nine hymns. As a writer of hymns he is best known through his *tr.* of the hymn usually attributed to St. Francis of Assisi, "Cantico delle creature," beginning "Altissimo omnipotente bon' Signore." (See full text p. 1132, i.) The *tr.* is "Praised be the Lord our God." It appeared in his *Exodus*, 1876, p. 23, and his *Ancoats Skylark*, 1896. It is given in Horder's *Supplement*, 1874, his *Worship Song*, 1905, and other collections. [J. J.]

B.

Babcock, Maltbie Davenport, D.D., was b. at Syracuse, N.Y., Aug. 3, 1858. Graduating from Syracuse University, he was ordained to the Presbyterian Ministry and was pastor of churches in Lockport, N.Y., Baltimore, and N.Y. City. He d. at Naples, Italy, May 18th, 1901. He was richly gifted, and his short career was memorable for the extraordinary influence of his personality and his preaching. Extracts from his sermons and poems were pub. in 1901 as *Thoughts for Every Day Living*: and his *Biography* by Dr. C. E. Robinson in 1904. He contributed to the Presb. *School Hymnal*, 1899, the following hymns :—

1. Softly the bells are ringing. *Easter.*
2. O blessed Saviour, Lord of love. *Ords Me.*
3. Shining Sun, shining sun. *Child's Hymn.*

The tunes to these hymns were of his own



BACHELOR, MARY BAPTIST HYMNODY 1609

composing. In *The Pilgrim Hymnal*, 1904, there is :—

4. Rest in the Lord, my soul. *Trust and Peace.*

and in the American *Methodist Hymnal*, 1905 :—

5. Be strong : we are not here to play. *Activity in God's service.*

Nos. 4 and 5 are from *Thoughts for Every Day Living*, 1901 ; but undated. [L. F. B.]

Bachelor, Mary A. This is the name which Mr. Sankey gives as the writer of "Go, bury thy sorrow," p. 1046, i. He adds that it originally began, "Bury thy sorrow, hide it with care." It was found by F. T. Bliss in a newspaper, and altered by him for musical reasons. See *My Life and Sacred Songs*, by I. D. Sankey, 1906. [J. J.]

Baker, Amy Susan, dau. of Lieut. Col. George Marryat, was b. Aug. 22, 1847, at Chalton Glen, near Christchurch, Hants. On Dec. 30, 1875, she m. the Rev. Sir T. H. B. Baker, Bart., of Ranston, Dorset (he d. 1900), and still (1906) resides at Ranston. Her hymns appeared principally in her *Lays for the Little Ones*, 1876, and *Hys. and Songs for C. F. S. Festivals and other Occasions*, 1876. Two have passed into hymn-books :—

1. **True friends help each other.** [*Friendship.*] In *Hys. and Songs*, 1879, p. 6, Mrs. Brock's *Children's H. Bk.*, 1881, &c.

2. **We are only little workers.** [*For the Children.*] In *Hys. for the Sons. Ch. Hyl.*, 1876, and *C. of Hymnody*, 1884, &c. [J. M.]

Ball, T. I., p. 109, i. Became Provost of the Cathedral Church and College of Cumbrae in 1891, and received the Hon. LL.D. from St. John's Coll., Annapolis, Maryland, 1895. Dr. Ball is chiefly known through his numerous *trs.* from the Latin, which he contributed to the *St. Albans Hyl.*, 1898; *The Praise of Jesus*, 1872; *The Requiem Hyl.*, *The Chandler Hyl.*, 1904; *The Office H. Book.*, 1905, and other collections. The more important and widely used of these *trs.* are noted under their original first lines. (See **Index of Authors and Trans.**) In addition, the *trs.* under the initials "C. R.," on p. 1007, iv., are claimed by Dr. Ball. The collections given above also contain several of his original hymns, the greater part being in *The Praise of Jesus* and *The Requiem Hyl.*, 1898. [J. J.]

Ballantyne, Randall Hunter, sister of R. M. Ballantyne, the novelist, was born July 8, 1821, and died in August, 1861. Her *Heir of Glory* was published in 1849, *Mabel Grant* 1854, and others. Her Hymn, "How loving is Jesus, Who came from the sky" (*The Love of Jesus*), in *The Church Hymnary* (Scotch), 1898, appeared in her *Hymns about Jesus*, 1842. [J. J.]

Banaster, George, is given in the *S. School Hymnary*, 1905, as the author of "We're marching to the conflict," and dated 1880. It previously appeared in the *Christian Endeavour Hyl.*, 1896, with the same signature.

Banks, George Linnaeus, newspaper editor and verse writer, was b. at Birmingham, March 2, 1821, and d. in London, May 3, 1881. His hymn,

I live for those who love me (*Work for God*), in the *Music Bells Reporter*, June, 1851, and in *Daisies in the Grass*, 1865 (the first work on which he was engaged), st. iii.–v. b. ii. reads "What I live for," and signed C. Bingley, b. ii. as in various recent hymnals, sometimes as in *Worship Song*, 1905, beginning "I live," [J. M.]

Bannerman, D. D., p. 110, i. He d. April 3, 1903.

Baptist Hymnody, American. *See* **American Hymnody,** § iv.

Baptist Hymnody, English, pp. 110–112. The additions which have been made to English Baptist Hymnody since 1892 are :—

1. *Psalms and Hymns with Supplement for Public, Social and Private Worship, prepared for the use of the Baptist Denomination.* This collection, noticed at p. 112, ii., was reissued with a new preface dated "July, 1899."

2. *The Revelation Hymnal*, with which it *incorporated* the *Voice Heart and Life*, n.d. A small book with a limited circulation.

3. *The Baptist Church Hymnal : Hymns, Chants, and Anthems*, 1900. In the *Preface* the Hymnal Committee state "The Psalms and Hymns and the Baptist Hymnal (p. 112, i.) contain together more than sixteen hundred hymns. Upon careful examination the two books have been found to have only about one third repeated examination, to retain about six hundred of these, and to add nearly two hundred hymns from various sources, the work of about a hundred and twenty different authors; the total number of hymns being eight hundred and two." The collection is supplied with "Notes on Various Readings," "Biographical Notes," and the usual indices.

Taken as a whole *The Baptist Church Hymnal* is an excellent and well edited collection, and in every way the best we have seen in connexion with the Baptist denomination. [J. J.]

The following Baptist hymn-writers have come into notice since 1892, in addition to others whose contributions to hymnody are more numerous and are noticed elsewhere in this **New Supplement** :—

Adey, William Thomas, s. of Rev. E. Adey, Baptist minister, of Leighton Buzzard, Beds, was b. at Leighton, Dec. 19, 1844. He entered the Baptist ministry in 1866, and has been pastor at Darlington, Leeds, Scarborough, Ealing, and now (1906) at Kingsbridge, Devon. His hymn "There is room for little children" (*Christ welcoming little children*), was written for the *Jubilee Anniversary* at Ealing, and first pub. in *C. & H. S.*, 1888, No. 363. A third st. was added in *Hys. for the Mission*, 1893, No. 44, and this is in the *S. S. Hymnary*, 1905.

Carey, William, great-grandson of Dr. William *Carey of Serampore*, is now (1906) Baptist missionary at Barisal in Bengal. Two hymns by him, both written in 1894, are in the *S. S. Hymnary*, 1905 :—

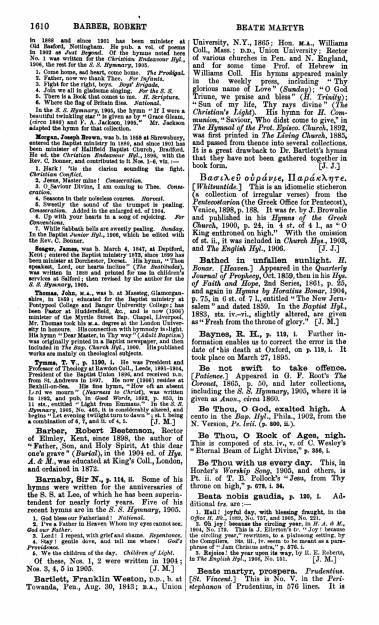
1. Jesus loves me ! Jesus loves me ! *The love of Jesus.*
2. Little birds on lightest wing. *God's Care.*

Gale, Alfred Adolphus, was b. Nov. 4, 1821, at Wisbech, Cambs., and d. at Walsall, Staffs., Feb. 18, 1893. In 1844 at West Haddon, and in 1856 began the pastorate at Walsall which lasted till his death on Feb. 18, 1893. His *Hymns by Alfred A. Gale*, Walsall, 1893, is a collection of 20 pieces, originally written for S. S. anniversaries in connexion with his congregation from 1862 onwards. Only one seems to have come into use, "The rippling of the waters," which is in the *Methodist Hymnal*, No. 855, dated 1876, repeated in the *S. S. Hymnary*, 1905.

Goke, John Hunt, Baptist minister and sometime editor of the *Freeman* newspaper, is the author of "The daylight wanes to eve again" (*Evening*) in *The Baptist Church Hymnal*, 1900.

French, Frederic Goldsmith, was b. Dec. 7, 1847, at Kilburn, London, entered the Baptist ministry 1871, and has been pastor successively at Lee, Kent, where he written several hymns for S. S. anniversaries at Lee. His hymn "Lord of the reapers, hear our lowly pleading" (*Christian Service*), was written 1881 and first pub. in the *C. & Hymnary*, 1905.

Jackson, Frederick Arthur, was b. Jan. 20, 1867, at Longford, Warwick. He entered the Baptist ministry



1610 BARBER, ROBERT — BEATE MARTYR

in 1898 and since 1901 has been minister at Old Basford, Nottingham. He pub. a vol. of poems in 1902 as *Just Begged*. Of the hymns noted here No. 1 was written for the *Christian Endeavour Hyl.*, 1906, the rest for the *S. S. Hymnary*, 1905.

1. Come home, and heart, come home. *The Prodigal.*
2. Father, now we thank Thee. *For Infants.*
3. Fight for the right, boys. *Boys' Brigade.*
4. Join we all in gladness singing. *For the S. S.*
5. Sing of Jesus, sing for ever. *Holy Scriptures.*
6. Where the flag of Britain flies. *National.*

In the *S. S. Hymnary*, 1905, the hymn "If I were a beautiful twinkling star" is given as by "Grace Glenn, (circa 1880) and F. A. Jackson, 1905." Mr. Jackson adapted the hymn for that collection.

Morgan, Joseph Brown, was b. in 1858 at Shrewsbury, entered the Baptist ministry in 1880, and since 1901 has been minister at Hallfield Baptist Church, Bradford. He ed. the *Christian Endeavour Hyl.*, 1899, with the Rev. C. Bonner, and contributed to it Nos. 1-6, viz.:—

1. Hark! 'tis the clarion sounding the fight. *Christian Endeavour.*
2. Lord, I gather mine! *Consecration.*
3. O Saviour Divine, I am coming to Thee. *Consecration.*
4. Season in their noiseless courses. *Harvest.*
5. Sweetly the sound of the trumpet is pealing. *Consecration.* Added in the enlarged ed. of 1904.
6. Up with your hearts in a song of rejoicing. *For Conventions.*
7. While Sabbath bells are sweetly pealing. *Sunday.*

In the Baptist *Junior Hyl.*, 1906, which he edited with the Rev. C. Bonner.

Seager, James, was b. March 4, 1847, at Deptford, Kent; entered the Baptist ministry 1872, since 1900 has been minister at Dorchester, Dorset. His hymn, "Thou speakest, Lord, our hearts incline" (*The Beatitudes*), was written in 1899 and printed for use in children's services. It has been often revised by the author for the *S. S. Hymnary*, 1905.

Thomas, John, M.A., was b. at Maesteg, Glamorganshire, in 1838; educated for the Baptist ministry at Pontypool College and Bangor University College; has been Pastor at Huddersfield, &c., and is now (1906) minister of the Myrtle Street Bap. Chapel, Liverpool. Mr. Thomas took his M.A. degree at the London University by honours. His connection with hymnody is slight. His hymn, "Jesus, Thy blood and righteousness," was originally printed in a Baptist newspaper, and then included in *The Bap. Church Hyl.*, 1900. His published works are mainly on theological subjects.

Tyssul, T. V., p. 1190, i. He was President and Professor of Theology at Bowden Coll., Leeds, 1881-1884, President of the Baptist Union, 1886, and received D.D. from St. Andrews in 1897. He now (1906) resides at Bexhill-on-Sea. His free hymn, "How oft an absent friend we mourn" (*Nearness to Christ*), was written in 1885, and pub. in the *Sunday Hymnal*, 1888, p. 662; in the *Baptist Church Hymnal*, 1900, p. 662; in the *S. S. Hymnary*, 1905, No. 465, it is considerably altered, and begins "Let evening twilight turn to dawn": st. i. being a combination of 2, 1, and ii. of 4, 5. [J. M.]

Barber, Robert Beetenson, Rector of Elmley, Kent, since 1898, the author of "Father, Son, and Holy Spirit, At this dear one's grave" (*Burial*), in the 1904 ed. of *Hys. A. & M.*, was educated at King's Coll., London, and ordained in 1872.

Barnaby, Sir N., p. 114, ii. Some of his hymns were written for the anniversaries of the S. S. at Lee, of which he has been superintendent for nearly forty years. Five of his recent hymns are in the *S. S. Hymnary*, 1905.

1. God bless our Fatherland! *National.*
2. Lord, in heaven Whom my eyes cannot see. *God our Father.*
3. Lord! I repent, with grief and shame. *Repentance.*
4. Stay! gentle dove, and tell me where! *God's Providence.*
5. We the children of the day. *Children of Light.*

Of these, Nos. 1, 2 were written in 1904; Nos. 3, 4, 5 in 1905. [J. M.]

Barthell, Franklin Weston, D.D., b. at Towanda, Pen., Aug. 30, 1843; B.A., Union University, N.Y., 1865; Hon. M.A., Williams Coll., Mass.; D.D., Union University: Rector of various churches in Pen. and N. England, and for some time Prof. of Hebrew in Williams Coll. His hymns appeared mainly in the weekly press, including "Thy glorious name of Love" (*Sunday*); "O God Triune, we praise and bless" (*H. Trinity*); "Son of my life, Thy rays divine" (*The Christian's Light*). His hymn for *H. Communion*, "Saviour, Who didst come to give," in *The Hymnal of the Prot. Episcn. Church*, 1892, was first printed in *The Living Church*, 1885, and passed from thence into several collections. It is a great drawback to Dr. Bartlett's hymns that they have not been gathered together in book form. [J. J.]

Βασιλεῦ οὐράνιε, Παράκλητε, [*Whitsuntide.*] This is an idiomatic sticheron (a collection of irregular verses) from the *Pentecostarion* (the Greek Office for Pentecost), Venice, 1836, p. 188. It was tr. by J. Brownlie and published in his *Hymns of the Greek Church*, 1900, p. 24, in 4 st. of 4 l., as "O King enthroned on high." With the omission of st. ii., it was included in *Church Hys.*, 1903, and *The English Hyl.*, 1906. [J. J.]

Bathed in unfallen sunlight. *H. Bonar.* [*Heaven.*] Appeared in the *Quarterly Journal of Prophecy*, Oct. 1859, then in his *Hys. of Faith and Hope*, 2nd Series, 1861, p. 55, and again in *Hymns by Horatius Bonar*, 1904, p. 75, in 6 st. of 7 l., entitled "The New Jerusalem" and dated 1859. In the *Baptist Hyl.*, 1883, sts. iv.-vi., slightly altered, are given as "Fresh from the throne of glory." [J. M.]

Baynes, R. H., p. 119, i. Further information enables us to correct the error in the date of his death at Oxford, on p. 119, i. It took place on March 27, 1895.

Be not swift to take offence. [*Patience.*] Appeared in G. F. Root's *The Coronet*, 1865, p. 50, and later collections, including the *S. S. Hymnary*, 1905, where it is given as *Anon.*, circa 1860.

Be Thou, O God, exalted high. A cento in the *Bap. Hyl.*, Phila., 1902, from the N. Version, *Ps. lvii.* (p. 900, ii.).

Be Thou, O Rock of Ages, nigh. This is composed of sts. iv., v. of C. Wesley's "Eternal Beam of Light Divine," p. 886, i.

Be Thou with us every day. This, in Horder's *Worship Song*, 1905, and others, is Pt. iii. of T. T. Pollock's "Jesu, from Thy throne on high," p. 678, i. 24.

Beata nobis gaudia, p. 130, i. Additional trs. are :—

1. Hail! joyful day, with blessing fraught, in the order *H. Sp.*, 1899, No. 126, and 1905, No. 227.
2. Hail! joyful day, with blessing fraught, *H. & M.*, 1904, No. 378. This is J. Ellerton's tr. "*Joy!* because the circling year," rewritten, to a plainsong setting, by the Compilers. Sts. iii., iv. seem to be meant as a paraphrase of "Jam Christus astra," p. 876, i.
3. Rejoice! the year upon its way, by H. E. Roberts, in *The English Hyl.*, 1906, No. 181. [J. M.]

Beate martyr, prospera. *Prudentius.* [*St. Vincent.*] This is No. V. in the *Peristephanon* of Prudentius, in 576 lines. It is

BEAUMONT, JOSEPH — BEND EVERY — 1611

found in two fine MSS. of Prudentius in the B. M., both written in Germany, one of the early 10th cent. (*Add.* 34248, *f.* 27b), the other of the 11th (*Add.* 16894, *f.* 36); and in many other early MSS. of it, e.g. *St. Gall, Nos.* 134, 136, of the 10th cent.: also in the various printed eds. of his *Opera*. In the *Mozarabic Brev.* of 1502 and the *Ambrosian Brev.* of 1539 there are centos for "St. Vincent"; but it was easily adapted for any martyr, and so the *Paris Brev.* of 1474 gives it for "St. Agnes," a 14th cent. MS. in the Bodleian (*Ashmole*, 1522) for "St. Pancras," &c. Tr. as :—

Blest Martyr, let thy triumph-day, by A. Riley, in *The English Hyl.*, 1906, appointed for the Common of Martyrs, and taken from ll. 1-12, 145-244; which cento, adding ll. 537-560, is in *Daniel*, i., No. 114. [J. M.]

Beaumont, Joseph, p. 121, i. The dates given in the *Dict. of National Biography* are b. March 13, 1616, d. Nov. 29, 1699.

Beck, T., p. 121, i. He was b. at Southwark 1753, preached at Gravesend, at Dr. Watts's Meeting House, Bury Street, London, for 32 years, and later at Deptford. He d. in 1844.

Beecher, C., p. 122, ii. He d. April 21, 1900.

Beeching, Henry Charles, D.LITT., s. of J. F. G. Beeching, of Bexhill, Sussex, was b. May 15, 1859, and educated at the City of London School, and Ball. Coll. Ox.: B.A. 1883; M.A. 1887; HABTT. Durham, 1903. After holding several important appointments, including Chap. of Lincoln's Inn, Prof. of Past. and Liturgical Theo., K.C.L., Clark Lecturer in Eng. Lit. at Trinity Coll. Camb., &c., he became in 1902 Canon of Westminster and in 1904 Preacher at Lincoln's Inn. His published works are: *In a Garden, and other Poems*, 1895; *A Paradise of Bap. Poetry*, 1897; *Lyra Sacra*, 1894; and many others. For his tr. of the seven greater Advent Antiphons, see **Antiphon.** His *Children's Hymn*, "God Who created me," appeared in his *In a Garden and other Poems*, 1895. [J. J.]

Befiehl du deine Wege, p. 123, i. The version in the S.P.C.K. *Church Hys.*, 1903, No. 387, beginning "Commit thou all thy ways And grieff into His hands," is a cento from Wesley's tr. [J. M.]

Before Thy holy presence, Lord. An altered form of Bp. How's "Before Thine awful presence, Lord," p. 940, ii. 1, in *The Pilgrim Hyl.*, 1904.

Begin the day with God. *H. Bonar.* [*Morning.*] Published in his *Hys. of Faith and Hope*, 2nd Series, 1861, p. 165, in 9 st. of 4 l., and entitled "Begin with God." Also in *Hymns by Horatius Bonar*, 1904, p. 98, abbreviated to 7 sts. [J. J.]

Behold, and bless the solemn days. *R. Campbell.* [*Lent.*] This is in the St. Andrews *Hys. and Anthems*, 1850, p. 64, in 6 sts., repeated in the *Arundel Hys.*, 1902, no. 54.

Behold us, Lord, before Thee met, p. 123, ii. 2. As the third stanza of this hymn has been re-written a second time by the Compilers of *H. A. & M.* for their new ed., 1904, we give Canon Bright's original text from the *Monthly Packet*, Nov. 1867 :—

"From Thee was our baptismal grace,
From Thee our second birth we trace;
In this full sunlight of Thy face,
We make the three great vows our own,
And ask in Thine appointed way,
Confirm us in Thy grace to-day." [J. J.]

Beim frühen Morgenlicht, p. 123, ii. The version in the *Tattendon Hyl.*, 1890, No. 67 begins "When morning gilds the skies," as in Caswall's version; but after l. 4, "When evening shadows fall," it is quite different. Marked as "tr. by R. B." Repeated in G. R. Woodward's *Songs of Syon*, 1904. [J. M.]

Believe not those who say. *Anne Brontë.* (*The Christian Life.*) This hymn appeared in *Wuthering Heights, &c.*, 1850, as a poem in 10 sts. with the title "The Narrow Way." In its adapted form as a hymn it consists of sts. i., v., viii.-x. of the original slightly altered. It is also in most editions of the Brontës' works, the latest being *Agnes Grey, Poems by Anne Brontë* (Nelson), 1905. [J. J.]

Bell, C. D., p. 123, i. He d. suddenly at the National Club, London, Nov. 11, 1898.

Bell, Maurice Frederick, M.A., s. of G. W. Bell, barrister at law, was b. in London, Sept. 5, 1862. He graduated from Hertford Coll., Oxford (B.A. 1884, M.A. 1887), was ordained D. 1885, P. 1886, and has been since 1904 Vicar of St. Mark, Regent's Park, London. He contributed to *The English Hyl.* 1906, four trs. (69, 68, 624, 634), and "O dearest Lord, by all adored" (*Close of Festival*), 1906. [J. M.]

Bellerby, Edward Johnson, MUS.DOC., was b. at Pickering, Yorkshire, March 28, 1858, but resided during most of his early years at Selby. Trained at York Minster by Dr. Monk, he became organist at Margate Parish Church in 1881; and of Holy Trinity, Margate, in 1884. Although mainly devoted to music, Dr. Bellerby is deeply interested in Foreign Missions, and especially in connection with the C.M.S. His hymn,

Shine on me, O Lord Jesus (*Missions*), was written circ. 1894, and first pub. in the *C. M. S. Gleaner*, Feb., 1895, p. 21, with a Scripture reference to each line; and later in the *Church Miss. H. Bk.*, 1899; and *Hys. of Consecration and Faith*, 1905. Dr. Bellerby has written several additional hymns yet to be published. [J. J.]

Beloved, let us love, p. 123, i. 24. Through the kindness of the Rev. J. T. Wigner, editor of the *Bap. Pr. & Hyr.*, 1858, and the *Supp.* thereto, 1880 (p. 1890, ii.), we learn that this hymn, with others, was sent him in MS. and was included in the 1880 *Supp.* It is not in Dr. Bonar's *Communion Hys.*, 1881. Mr. H. N. Bonar, in his *Hys. by Horatius Bonar, &c.*, 1904, says in his Note, "The only piece printed in this selection which has not already appeared in an authorised collection of my father's hymns is 'Beloved, let us love: love is of God,'...but there is no doubt of its authorship, as I possess the original manuscript." [J. J.]

Bend every knee at Jesus' Name, p. 1035, ii. This hymn in the *Canterbury Hymnal*, 1893, and others, is a recast of J. Montgomery's "Bow every knee at Jesus' Name," from his *Original Hymns*, 1853, No. 75. It appeared in Leifchild's *Original Hymns*, 1843,

No. 30, as "Bend every knee," &c. In the Montgomery was. it is dated "The Mount, 29 August, 1839," with the additional note, "Sent to Leitchild, 1840." [J. J.]

Benedicite, pp. 194, i.; 1163, i. Mr. W. H. Doubney, in his *Three Additions to Daniel*, 1906, reviews this hymn from a liturgical point of view, and in an interesting manner.

Benedict XIV., Pope (*Prospero Lambertini*) was b. March 31, 1675, at Bologna. On Dec. 9, 1726, while Bp. of Ancona, he was created Cardinal by Pope Benedict XIII., and in 1731 returned to Bologna as Archbishop. He was elected Pope in 1740, and d. at Rome May 2, 1758. He was an able, learned, and pious man, an excellent administrator and an authority on liturgical and hymnological matters. In vol. vi., Rome, 1751, of his *Opera* he published the full text of the Offices for the Maternity and the Purity of the B. V. M. Presumably, therefore, the hymns of these Offices are by him. See further notes on (1) *Cœli Redemptor*, (2) *O stella Jacob*, (3) *Præclara custos*, and (4) *Te mater*. [J. M.]

Benson, Arthur Christopher, M.A., s. of Archbishop Benson, was b. at Wellington College, April 24, 1862, and educated at Eton and King's Coll., Camb., B.A. (first class Classical Tripos) 1884. From 1885 to 1903 Assistant Master at Eton, and now (1905) Fellow of Magdalene College, Cambridge. His hymns include the following :—

1. **God of all created things.** [*Coronation.*] Written for the Coronation of King Edward VII., and pub. in *Eight Hys. with Tunes*, Novello & Co., 1902. Music by Sir Hubert Parry.

2. **God of glory, King of nations.** [*Founder's Day Anthem.*] Written for use as a Choral Hymn at Eton for its Commemoration Day, which is a Gun Saluting Day, subsequently adapted for general use. Printed in the *Guardian*, Oct. 9, 1901, and pub., with music by Sir W. Parratt, by Novello & Co., 1902.

3. **Hear, Holy Father, from Thy sacred throne.** [*Holy Baptism.*] Written for the baptism of Prince George of Wales, which took place in Bothmar, Jan. 23, 1894. It was sung at the baptism of H.H. Princess Henry of Battenberg, and pub. by Novello & Co.

4. **In the silent midnight.** [*Children's Hymn.*] *Jacob's Vision* adapted as a lesson for children, written for and included in Brooke's *Additional Hys.*, 1905. Music by A. M. Goodhart, MUS.BAC.

5. **Lo, the mighty God appears.** [*Social.*] Written in 1894, and sung at the unveiling of the Monument to Abp. Benson in Canterbury Cathedral on Sat., July 8, 1905. Pub. with music by C. H. Lloyd, MUS.DOC., London, Novello & Co., 1905.

6. **Lord, look down from heaven and see!** [*Accepted Ministry.*] First pub. in Brooke's *Additional Hymns*. London, Novello & Co., 1903.

7. **Lord of grace and holiness.** [*Confirmation.*] Written for the occasion of the Confirmation of Prince Alexander of Battenberg, Princess Victoria Eugénie of Battenberg and Princess Patricia of Connaught, on Jan. 27, 1905, and sung at the Confirmation of Princess Henry of Battenberg, by Novello & Co., 1905, and included —words and music—in *Church Hymns*, 1906.

8. **Lord of Hosts, Who hast sclued us.** [*Year Peace.*] Printed in the *Guardian*, Oct. 24, 1900, and pub. by Novello & Co., with music by Sir W. Parratt, in 1900.

9. **Lord of life eternal.** [*Coronation.*] Written for the Coronation of King Edward VII., and pub. by Novello & Co. in *Nine Hymns and Tunes*, 1902, with music by Dr. C. H. Lloyd.

10. **Lord, to Thy loving arms.** [*Death of a Child or Scholar.*] Pub. in the *Council School H. Bk.*, 1905, Novello & Co.

11. **Lord, we uplift our voice in supplication.** [*Ember-eve.*] Pub., with music by Dr. C. H. Lloyd, by Novello & Co., 1900.

12. **O Lord of Hosts, Who didst upraise.** [*In Time of War.*] Written in 1899, and pub., with music by Dr. C. H. Lloyd, by Novello & Co. the same year. Words and music were included in *The Public School H. Bk.*, 1903.

13. **The Spring again is here.** [*Spring.*] Pub. in the *Guardian*, April 19, 1905.

14. **What can I give Jesus?** [*Prisoner's Service.*] Pub., with music by A. M. Goodhart, MUS.BAC., by Novello & Co., 1905.

In addition to the above, Mr. Benson wrote and printed the following which have not been published :—

15. **God of loving-kindness.** Written at the request of Dr. Bridge, and sung at the Macadem Service, Windsor, Dec. 14, 1902.

16. **She hath her heart's desire.** Sung at the Macadem Service, Jan. 23, 1905. [J. J.]

Benson, E. W., p. 128, ii. Abp. Benson d. suddenly at Hawarden, Oct. 11, 1896.

Benson, Louis FitzGerald, D.D., was b. at Philadelphia, Penn., July 22, 1855, and educated at the University of Penn. He was admitted to the Bar in 1877, and practised until 1884. After a course of theological studies he was ordained by the Presbytery of Philadelphia North, in 1888. His pastorate of the Church of the Redeemer, Germantown, Phila., extended from his ordination in 1888 to 1894, when he resigned and devoted himself to literary and Church work at Philadelphia. He edited the series of Hymnals authorized for use by the General Assembly of the Presbyterian Church in the U.S.A., as follows :—

(1) *The Hymnal*, Phila., 1895; (2) *The Chapel Hymnal*, 1898; and (3) *The School Hymnal*, 1899.

Dr. Benson's hymnological writings are somewhat extensive. They include :—

(1) *Hymns and Verse* (original and tr.), 1892; (2) *The Best Church Hymns*, 1896; (3) *The Best Hymns*, 1898; (4) *Studies of Familiar Hymns*, 1903, &c.

Of his original hymns the following have come into American C. U. :—

I. In *The Hymnal*, 1895 :—

1. O Christ, Who didst our tasks fulfil. *For Schools and Colleges.* Written in 1894.

2. O risen Christ, Who from Thy throne. *For Installations of a Pastor.* Written in 1894.

II. In *The School Hymnal*, 1899 :—

3. A glory in the wintry sky. *Loneliness of Jesus.* Written in 1897.

4. Lo, the throne of Salem. *Heaven.*
5. Now the wintry days are o'er. *Easter.*
6. O sing a song of Bethlehem. *Early Life of Jesus.*
7. Open the door to the Saviour. *Invitation.*
8. Out of the skies, like angel eyes. *Lullaby.*
9. Who will teach me how to pray? *Prayer.*

III. Carey Bonner's *Sunday School Hymnary*, 1905 :—

16. The sun is on the land and sea. *Morning.*
11. Our willful hearts have gone astray. *Providence.*
12. When I awake from slumber. *Morning.*

Of the above, Nos. 1–4, 10–12 are from *Hys. and Verse*, 1897. In the above collection by C. Bonner, Nos. 1, 4, and 6 are also found. Of Dr. Benson's tr. from the Latin one only is in C. U. See "Plaudite coeli, Rideat aether."

As a hymn writer Dr. Benson is not widely known, mainly through the recent publication of his verse. His hymns deserve attention, and will, no doubt, gain the public ear in due time; whilst his hymnological researches and publications are thorough and praiseworthy. [J. J.]

Bernard of Cluny, p. 137, i., is best described thus: his place of origin is quite uncertain. See the Catalogue of the Additional

MSS. of the B. M. under No. 35091, where it is said that he was perhaps of Morlas in the Basses-Pyrénées, or of Morval in the Jura, but that there is nothing to connect him with Morlaix in Brittany. [J. M.]

Bible Christians' Hymnody. *See* **Methodist Hymnody, § v.**

Bickersteth, R. H., p. 141, ii. Bp. Bickersteth d. in London, May 16, 1906.

Bigg, Charles, D.D., s. of Thomas Bigg, was b. in 1840 at Higher Broughton, Manchester, and was educated at Manchester Grammar School and at Corpus Christi Coll., Oxford (Scholar 1859; B.A. 1862). He became a Senior Student of Christ Church 1862, tutor 1865, M.A. 1868, D.D. 1876; returning to Christ Church in 1901 as Canon and Regius Prof. of Eccles. History. He was Bampton Lecturer in 1886, and is the author of various theological works. He contributed two *trs.* (2, 49) to *The Eng. Hyl.*, 1906. In his *Wayside Sketches*, 1906, there are charming papers on Prudentius, Paulinus of Nola, and Thomas a Kempis. [J. M.]

Bis ternas, p. 144, i. The Vatican MS. which contains this hymn is Vat. 82 of the 11th cent. The hymn is early, but is not by St. Ambrose. See Dreves's *Aurelius Ambrosius*, 1893, pp. 30, 42. [J. M.]

Bishop, Henry Rowley, was b. at London, Nov. 18, 1786, and d. at London, April 30, 1855. See a full notice in the *Dict. of Nat. Biog.*, v., 91. From 1840 he was occasional and from 1843 to 1848 sole conductor of the Antient Concerts. Of his *Twelve Canzonets . . . as sung at the Concerts of Ancient Music, for which* (*with Words expressly written to them*) *they were adapted and arranged by Sir Henry R. Bishop*, 1844 (B.M. copy is H. 578), some are fairly literal *trs.* from the German, others have no connection with their nominal originals. Three were noted in this *Dictionary*, but their source not having been traced in 1892, we now subjoin them :—

1. **Behold, how glorious is yon sky, p. 127, ii.** This is from "Wie herrlich leuchtet mir," by Gellert (v. C. H. Bitter, *Geistliche Lieder*, 1st ed., 1776 (B. M. copy), 1802, catalogued as 1780), the words being by Karl Wilhelm Ramler, b. Feb. 29, 1725, at Colberg, in Pomerania; 1748, Professor of Literature at the Cadet School in Berlin; d. at Berlin, April 11, 1798.

2. **God is our Refuge in distress. Our Shield, p. 366, i.** This is from "Gott ist unser Lied, Gott unser Ruhm," *Neues Geistliches Gesangbuch*, Rudolstadt, 1767, altered v. i., the original ii. 4 being :—

"Whose spirit roams abroad,
To calm life's troubled ocean."

Another fairly close version is "Wake, O wake! a voice is crying," from "Wachet auf," p. 866, ii. [J. M.]

Blackie, J. S., p. 144, i. Dr. Guthrie was succeeded as editor of the *Sunday Magazine* by Dr. W. G. Blaikie, and not by Dr. J. S. Blackie. The latter resigned his professorship in 1882, and died March 2, 1895.

Blake, William, p. 1163, ii. Another poem from his *Songs of Innocence* is "To Mercy, Pity, Peace and Love." In 1789 ed., p. 17, it is entitled "The Divine Image." *The English Hyl.*, 1906, No. 506, ranks it among General Hymns. It is certainly difficult to call it a hymn at all, or to assign it to any special purpose. [J. M.]

Blessed are they whose hearts are pure. Appeared in Dean Alford's *Poetical Works*, 1845, vol. ii., p. 151, and later as stated on **p. 167, ii.**

Blessed be the Fountain of blood. (*Good Friday.*] In I. D. Sankey's *Sacred Songs and Solos*; the *Church Mission Hymnal*, *The Mission Hymnal of the C. P. A. Society*, this hymn is given without date or authorship.

Blessed Francis, holy father. [*St. Francis of Assisi.*] This anonymous hymn is in A. E. Tone's *Catholic Hys.*, 1887 and 1898, as from "Franciscan Manual." It is in the *Little Manual of the Third Order of St. Francis*, 1859, p. 192; but not in the eds. of 1855, 1869, or 1885. [J. M.]

Blessed Jesus, high in glory. [*Ascension.*] Appeared in the *Scottish Hyl.*, 1884; and the Scotch *Church Hymnary*, 1898, and in each case as *Anon.*

Blessed Jesus, life is fair. [*Prayer to Jesus.*] In S. D. Major's *Bk. of Praise*, 1869, no. 255, marked as by Mrs. Eliza A. Godwin, 1868. Repeated in many later books, sometimes altered to "Holy Father! life is fair."

Blessing, honour, thanks, and praise, p. 148, i. In the 1903 ed. of *Church Hys.* the text is C. Wesley's original (with "Thou" for "Them" in st. iii., l. 5), and as arranged in the *Hymnary*, 1872.

Blest angels, while we silent lie. This in M. W. Stryker's *College Hymnal*, 1897, is a cento from Bp. Ken's "Midnight Hymn," **p. 680, i.**

Blest are the moments, doubly blest, No. 263 in *The English Hymnal*, 1906, is taken from W. Wordsworth's "Labourer's Noon-day Hymn," which appeared in his *Yarrow Revisited*, 1835, p. 178, and *P. Works*, 1837, as "Up to the throne of God is borne"; see **p. 1896, ii.** [J. M.]

Blest Spirits of light! Oh! ye have not forsaken. [*Guardian Angels.*] This is in the *Appx.* to the N.Y. ed. of E. Caswall's *Lyra Catholica*, 1851, p. 428, as *Anon.* In *Hys. for the Year*, 1867, and others, it begins "Blest spirits of light! Ye who have not forsaken." [J. M.]

Blew, W. J., p. 149, ii. He d. Dec. 27, 1894.

Bliss, P., p. 150, i. Two works have been brought to our notice, since the issue of our first edition of this *Dictionary*, which concern this author, viz. :—

1. *Memoirs of Philip P. Bliss. Edited by D. W. Whittle. Contributions by Rev. E. P. Goodwin, Ira D. Sankey, and Geo. F. Root. Introduction by D. L. Moody. New York, Chicago, Cincinnati: A. S. Barnes & Co.* 1877.

2. *My Life and Sacred Songs. By Ira D. Sankey. With an Introduction by Theodore L. Cuyler, D.D. London: Hodder & Stoughton, and Morgan & Scott*, 1906.

These works have a special interest for those who use I. D. Sankey's *Sacred Songs & Solos*, and all of P. Bliss's publications. To Mr. Sankey's *My Life, &c.*, we direct special attention for P. Bliss's hymns :—

"Do you see the Redeemer's receding?" p. 294.
"Down 'mid dark vale we wander." p. 304.
"Ho! my comrades, see the signal." p. 510.
"'Tis the promise of God full salvation to give." p. 99. [J. J.]

Blume, Clemens, was b. Jan. 31, 1862, at Billerbeck in Westphalia. After passing through the Jesuit Gymnasium at Feldkirch in Austria he entered the Society of Jesus. From 1880 onwards he pursued his classical, philosophical, and theological studies at various Jesuit seminaries in Holland and England, and was then for three years one of the masters in the Gymnasium at Feldkirch. After a period spent in the study of philology at the University of Prague, he, in 1896, joined Father Dreves (*see* p. 1039, l.) in the editorship of the *Analecta Hymnica*; and in the interests of that publication has searched many libraries in Germany and Austria-Hungary, and from 1899 to 1901 made extended journeys in Italy and France. Since 1903 he has resided at Munich, engaged in completing the *Analecta*, and in preparing a History of Latin Hymnody to be founded on it. [J. M.]

Blunt, A. G. W., p. 181, ii. He was a Travelling Bachelor (not Fellow); d. Feb. 8, 1902.

Bode, Alice Mary, dr. of J. E. Bode (p. 181, ii.), was b. at Wentwell, Oxon, during the time her father was Rector of that parish. Her hymn, "Once pledged by the Cross," (*Confirmation*), was written in 1901 at Notting Hill, London, and first pub. in the 1904 ed. of *H. A. & M.* Aiming at simplicity and directness, the writer has accomplished her purpose in a pleasing manner. [J. J.]

Bohemian Hymnody, p. 183. Strictly speaking, the running title of this article should have been **Bohemian Brethren's Hymnody**, as there was no intention of including the Mediæval Latin hymns of Bohemia therein. These hymns have been collected by Dreves, especially in vol. i., entitled *Cantiones Bohemicæ* (*see* p. 861, i.).

The German hymns of the Bohemian Brethren are annotated by R. Wolkan in his *Das Deutsche Kirchenlied der Böhmischen Brüder im XVI. Jahrhunderte*, Prag, 1891, pp. 189-178 containing the German first lines, with the Bohemian sources, and details of the extent to which they passed into non-Bohemian German collections; and the same writer has an article, dealing also with the Bohemian hymns, in *Allgemeine Deutsche Biographie*, x., 1901, pp. 626-631. There is a short English notice in the *Moravian Almanack* for 1886, pp. 118-126. [J. M.]

Boissier, François Louis César, b. at Boissières (Dept. of the Gard), June 7, 1807; sometime inspector of the Academy, Algiers, and d. at Nîmes, Dec. 29, 1875: was the author of "Seigneur! du sein de la poussière," and not his brother Adrien, as stated on p. 1841, i. The hymn was written Jan. 1, 1837 (*ex.* from F. L. C. Boissier's son). H. Downton's *tr.* was first printed in the *Sunday Mag.*, 1870, p. 353. [J. M.]

Bonar, H., pp. 181, i.; 1884, i. The Rev. H. N. Bonar, Dr. Bonar's son, pub. in 1904, *Hys. by Horatius Bonar, Selected and Arranged by his Son H. N. Bonar, With a brief History of some of the Hymns, &c.* (London: H. Frowde). From this work we must correct the date of his *Song of the New Creation* to 1872. We have also enriched our pages by additional and expanded notes on several of Dr. Bonar's most widely used hymns. In his biographical notes, Mr. Bonar refers to Dr. Bonar's work as editor of the *Quarterly Journal of Prophecy*, begun in 1848, to which he contributed a hymn for each number. We find that the number of hymns contributed thereto is 101, including the following already noted in the *Dictionary*:—

1. Angel voices sweetly singing, p. 69, ii. Jan., 1861.
2. Ascend, Beloved, to the joy, p. 1884, i. 4. July, 1861.
3. Beyond the smiling, &c., p. 140, i. April, 1849.
4. Brethren, arise, let us go home, p. 1884, ii. April, 1850.
5. Deep down beneath the, &c., p. 161, ii. 36. April, 1861.
6. Far down the ages now, p. 324, i. April, 1856.
7. Finish Thy work, dear, p. 1885, i. 12. April, 1857.
8. For the bread, and for, &c., p. 183, i. 30. Jan., 1871.
9. I weep, but do not, 1861, p. 593, ii. Oct., 1854.
10. Lie down, frail body, here, p. 674, i. July, 1856.
11. No blood, no altar now, p. 1884, i. 6. April, 1853.
12. No shadows yonder, p. 1884, i. 7. July, 1853.
13. Sweep the trumpet, &c., p. 1884, i. 12. April, 1865.
14. The Bridegroom cometh, p. 1884, i. 13. Oct., 1853.
15. The tomb is empty, &c., p. 1161, ii. 45. Oct., 1856.
16. Then in the living bloom, &c., p. 1120, i. Oct., 1843.
17. These are the crowns, &c., p. 1884, i. 17. Oct., 1853.
18. Till the day dawn, p. 1884, i. 23. Oct., 1852.

With Dr. Bonar's poetical productions great difficulty has been encountered by the historian and annotator because of his absolute indifference to dates and details. It was enough for him that he had written, and that the Church of Christ approved and gladly used what, out of the fulness of his heart, he had given her. [J. J.]

Bone Pastor, Panis vere. *See* **Laeda Sion Salvatorem.**

Bonner, Carey, was b. in Southwark, Surrey, May 1, 1859. He entered the Baptist ministry after studying at Rawdon Coll., and held pastorates at Sale, Manchester (1884-93) and Portland, Southampton (1895-1900). Since Sept. 1900 he has been Secretary of the Sunday School Union. He ed. words and music of the *Garland of Rest & S. S. Music* (issued in parts, 1881 and 1882; complete ed. 1886), and the *S. S. Hymnary*, 1905; and the music of the *Christian Endeavour Hyl.*, 1896, and the *Junior Hyl.*, 1906. The longer hymns contributed by him to these works include:—

1. **Father, hear Thy children's voices.** (*S. S. Anniversary.*) Written 1895 for a S. School Festival at Tottenham, N., 1895, as above. Also in *Junior Hyl.*, 1906, No. 1.
2. **Guide, O Jesus, my guiding.** [Come to Jesus.] Written 1893, first pub. in his *Hys. for the Master*, 1893, No. 41; 1905, No. 238.
3. **God of little children.** [Reverence.] 1893, as above; ad. 1896, No. 39. Also in *School Hys.*, 1901, and *Junior Hyl.*, 1906.
4. **Jesus, Saviour, and love, and steadfast faith.** [For Confessors.] Written 1894; first pub. 1896, as above, No. 101.
5. **Now when from one another parting.** (*Parting Hymn.*) Written 1894; 1896, as above, No. 305.
6. **We join our hearts and voices.** (For Children's Festivals.) Written for a Festival, 1896. No. 57 in *School Hys.*, 1901, No. 264. See also under "Alleluia dolce carmen," p. 1092, i.

[J. M.]

Borthwick, Jane, pp. 182, ii.; 1884, i. She d. at Edinburgh, Sept. 7, 1897.

Bottome, P., p. 184, i. He d. in England, June 29, 1894.

Bourne, W. St. Hill, p. 185, ii. Mr. Bourne pub. in 1898 *A Supplementary Hymnal*, consisting of 19 of his hymns, which had previously appeared in *The Church Monthly*, and other periodicals. He became Rector of Finchley in 1900. [J. J.]

Boyden, H., p. 188, i. Mr. Boyden became Vicar of Thorpe Hamlet, Norwich, 1895, and retired from active work in 1902. His *Spiritual Songs for all Seasons* were pub. in 1902, and are worthy of attention by hymnal compilers.

Boyle, G. F., p. 1893, i. He was b. Oct. 9, 1825, and d. April 25, 1890.

Bradfield, Mary Bertha, daughter of Mr. James Bradfield, of Fox Grove, Kingsclere, was b. at Newbury. She pub. in 1898 *Songs of Faith and Hope and Love*. From this her hymn, "Our Father, at Thy feet we bow" (*In Affliction*), in *The Meth. H. Bk.*, 1904, is taken. It is in 8. st. of 4 l., and entitled "Thy will be done"; p. 48 of the *Songs*, &c. [J. J.]

Brailsford, Edward John, s. of C. J. Brailsford, was b. in Birmingham in 1841, and educated for the Wesleyan Ministry at Didsbury College. He entered upon his ministerial work at Bangor and Carnarvon in 1863, and has since held important appointments at Liverpool, London, Bolton, Ilkley, Edinburgh, &c. His hymns,

Behold, behold the Bridegroom nigh (*Advent*), was written at Ilkley, Yorkshire, and first pub. in Gatcliff's *Church Hymnal for Public Worship*, Edinburgh, 1864. In the 2nd ed. of Gatcliff's *Choral Bk.*, 1877, there are also "O God of truth! speak now Thy holy word," and "Lord, I will follow on"; and in the 4th ed., 1883, "As sinks the sun while clouds grow bright."

These are worthy of notice. [J. J.]

Brainard, Mary G., p. 1884, ii. Concerning the hymn which bears this signature in I. D. Sankey's *Sacred Songs and Solos*, "I know not what awaits me," Mr. Sankey says, in his *My Life and Sacred Songs*, 1906, p. 109:

"When Mr. Bliss (the composer of the tune) lost his life in the terrible railroad wreck at Ashtabula, Ohio in 1876, the last piece of music found in his trunk was that which had gone before by another train. In his trunk was discovered this hymn. Mr. Bliss had rearranged the words of the poem to some extent, and had composed the tune. Seriously by sentence the words are full of pathetic interest in connexion with the author's [Bliss's] tragic death so soon afterwards."

The original hymn we have failed to trace. The form in the *Sac. Songs and Solos* is that found, together with the tune, in Mr. Bliss's trunk. [J. J.]

Bramley, Henry Ramsden, M.A., was b. June 4, 1833, at Addingham, near Otley, Yorks, matriculated at Oriel Coll., Oxford, 1852, Scholar of University College 1853, Fellow of Magdalen 1857 (B.A. 1856, M.A. 1859). He was ordained D. 1856, P. 1858, was from 1861 to 1889 Vicar of Horspath, Oxon, and from 1885 to 1901 Canon and Precentor of Lincoln. His hymns and *trs.* appeared principally in his own *Christmas Carols* (p. 213, ii.) and in the different *Lyrics* ed. by Mr. Shipley, generally marked as by "H. R. B." Of these, "The great God of Heaven is come down to earth" (*Christmas*), p. 213, ii., is in the *Engl. Hyl.*, 1906. For additional carols and *trs.* see **Index of Authors and Translators.** [J. M.]

Brett, Josse, s. of Charles Brett of Dunbury, Essex, was b. at Pyttlewell, Essex, in 1858, and educated at Hatfield Hall, Durham, L.Th. 1888, D. 1888, P. 1889. After holding curacies in Derbyshire and Essex, he became in 1898 Chaplain of All Saints Hospital, Eastbourne. His hymns include the following:—

1. **God the Father, God the Son.** (Second stanza, "Jesus, Master, Saviour, hear.") [*Litany.*] Written in 1894, and printed for use in St. Michael's, Mylard, Colchester. Included in *Church Hys.*, 1903.
2. **Jesu, Lord, enthroned on high.** [*Good Friday.*] Contributed to *Church Hys.*, 1903.
3. **O Jesu, Lord, Thy cross I see.** [*Mens Mimistri.*] Contributed to *Church Hys.*, 1903.
4. **O Jesu, Lord of life and of might.** [*Dedication of Special Offerings.*] Contributed to *Church Hys.*, 1903.
5. **God the Father, God the Son.** (Second stanza, "In our sorrow and distress.") [*Service for the Dead.*] Included in the *Requiem Hymnal*. Guild of All Souls, London, 1901.
6. **O Lord of love, O King of Peace.** [*Holy Communion.*] Given in Irish *Church Hymnal*, 1903. [J. J.]

Breviaries, p. 179, ii. To this may be added:—

(1) **The Mozarabic Breviary.** Regarding the ancient mss. of this rite, see **Hymnarium,** p. 1853, ii. The Add. 30848 is an 11th cent. Breviary written in Spain, but not of the Mozarabic rite. The printed ed. of 1502 is in the B. M. (C. 17. c. 3). The *Hymnarium*, added in 1775, is not a compilation, but is taken direct from a *Hymnarium* of the 11th cent., then at Toledo, but now at Madrid.

(2) **The Roman.** Of late years, especially in France, the Roman Breviary has undergone revision. It was proposed that permission should be given to use the hymns in their ancient forms. Change has come in the line of least resistance, by addition. A pretty little ed., printed by M. H. Gill & Sons at Dublin in 1904, contains the following Offices with hymns which are not found in the Tournay ed. of 1879 (p. 179, ii.):

I. *In the body of the Breviary.*
i. Seven Founders of the Servite Order. Feb. 11.
ii. SS. Cyril and Methodius. July 7.
iii. Most Holy Rosary of the B. V. M. 1st S. in October.

2. *In the General Appendix.*
iv. Appearance [at Lourdes] of the B. V. M. Immaculate. Feb. 11.
v. Holy Family, Jesus, Mary, Joseph. 3rd S. after Epiphany. The hymns of this Office are by Pope Leo XIII., written 1892, and pub. in his *Carmina*, 1893, pp. 69-74.
vi. B. V. M. of Good Counsel. April 26.
vii. B. V. M. of Perpetual Succour. A 1st-ex Festival of St. John the Baptist.
viii. Translation of the B. V. M. Immaculate of the Holy House (in 1538, by Catholics Laboard, of the Sisterhood of St. Vincent de Paul). Nov. 27.

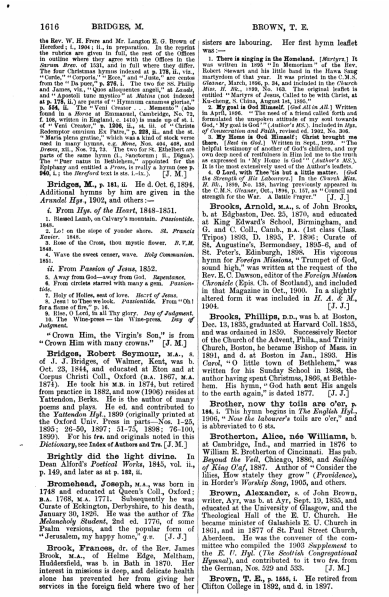
The hymns in these offices are:—

iv. Ancora sol praevia.
i. Bella dum late furerent, et urbes.
ii. Cessantia sacra vetustas.
vi. Gemmata sponsi regalis sedem.
iii. In monte Olivis caesis.
iii. Jam morte victor obvia.
ii. Lux O decora patriae.
vii. Maris, quae moralium.
i. Matris sub almae Numine.
v. O Dei Verbum Patris.
v. O fax beata caelibum.
iv. Omnis expertem maculae.
vi. Plande festivo, pia gens, honore.
v. Sacra jam splendent decoratа hyalyta.
ii. Sedibus caeli sublatis receptus.
iv. Stirps virgo vitam peregrinit in undes.
iv. Te decantamus, Deus.
iii. Te gentium gaudia.
viii. Tricia praesens omnium.

For notes on the authorship of the more recent Roman Breviary hymns, see article by S. Baumer in Wetzer and Welte's *Cyclopaedia*, vi., 126-34, and Clémeis Allbis's *La Poésie du Bréviaire*, i., *Les Hymnes*, 1898.

(3) **The Paris.** In the list of authors read Guillaume de Saint-Cyre, Bp. of Saintes; also Sébastien Rotenult de la Cour. For *Guard.* Pat. read *Simon Gourdan* (1646-1716).

(4) **The Hereford,** p. 179, ii. A practically complete copy of both parts of the ed. of 1505 is in the Chapter Library at Hereford. A reprint (noting the variations and the additional matter in the use of the Hereford use, now at Hereford, at the Bodleian, at Balliol College, Oxford, at the Worcester Chapter Library, and at the B. M.) is being ed. for the Henry Bradshaw Society by



1616 BRIDGES, M. BROWN, T. E.

the Rev. W. H. Frere and Mr. Langton E. G. Brown of Romford; 1., 1904; ii., in preparation. In the reprint the rubrics are given in full, the rest of the Offices in outline where they agree with the Offices in the *Sarum Breviary* of 1531, and in full where they differ. The "Proper of Seasons" and "Proper of Saints," the "Canticles," "Gospels," "Epistles," and "Psalms," are extracted from the "De Jesu," **p. 878**, i. The two for St. Philip and James, viz., "Quæ sidiferorum angelus," at *Laudes*, and "Apostoli iste mystici" at *Matutinum* (not indexed at **p. 178**, ii.) are parts of "Hymnum canamus gloriæ," **p. 884**, ii. The "Veni Creator . . . Memento" (also at **p. 178**, ii.) is the version of the Sarum Hymnal, 1519, f. 166, written in England, c. 1410) is made up of st. 1, of "Veni Creator," **p. 1206**, ii., st. iii. of "Christe Redemptor omnium Ex Patre," **p. 893**, ii., and the st. "Maria pleno gratiæ," which was a kind of stock verse used in many hymns, e.g., *Mone*, Nos. 441, 448, and *Breviary*, xii. Nos. 72, 73. The two for St. Ethelbert are made up of st. i. and ii. of "Christe Redemptor," and st. iii. "Puer nasus in Bethlehem," appointed for the Epiphany and entitled a *Prose*, is really a hymn (see **p. 905**, i.; the *Hereford* text is str. i.–iv.). [J. M.]

Bridges, M., p. 181, ii. He d. Oct. 6, 1894. Additional hymns by him are given in the *Arundel Hyl.*, 1902, and others :—

i. From *Hys. of the Heart*, 1848–1851.

1. Blessed Lamb, on Calvary's mountain. *Passiontide.* 1848.

2. Lo! on the slope of yonder shore. *St. Francis Xavier.* 1848.

3. Rose of the Cross, thou mystic flower. *B. V. M.* 1848.

4. Wave the sweet censer, wave. *Holy Communion.* 1851.

ii. From *Passion of Jesus*, 1852.

5. Away from God—away from God. *Repentance.*

6. From circlets starred with many a gem. *Passiontide.*

7. Holy of Holies, seat of love. *Heart of Jesus.*

8. Jesu! to Thee we look. *Passiontide.* From "Oh! for a flame of fire," p. 16.

9. Rise, O Lord, in all Thy glory. *Day of Judgment.*

10. The Wine-press — the Wine-press. *Day of Judgment.*

"Crown Him, the Virgin's Son," is from "Crown Him with many crowns." [J. M.]

Bridges, Robert Seymour, M.A., s. of J. J. Bridges, of Walmer, Kent, was b. Oct. 23, 1844, and educated at Eton and at Corpus Christi Coll., Oxford (B.A. 1867, M.A. 1874). He took his M.B. in 1874, but retired from practice in 1882, and now (1906) resides at Yattendon, Berks. He is the author of many poems and plays. He ed. and contributed to the *Yattendon Hyl.*, 1899 (originally printed at the Oxford Univ. Press in parts—Nos. 1–25, 1895: 26–50, 1897: 51–75, 1898: 76–100, 1899). For his trs. and originals noted in this *Dictionary*, see Index of Authors and Trs. [J. M.]

Brightly did the light divine. In Dean Alford's *Poetical Works*, 1845, vol. ii., p. 149, and later as at **p. 182**, ii.

Bromehead, Joseph, M.A., was born in 1748 and educated at Queen's Coll., Oxford: B.A. 1768, M.A. 1771. Subsequently he was Curate of Eckington, Derbyshire, to his death, January 30, 1826. He was the author of *The Melancholy Student*, 2nd ed. 1776, of some Psalm versions, and the popular form of "Jerusalem, my happy home," q.v. [J. J.]

Brook, Frances, dr. of the Rev. James Brook, M.A., of Helme Edge, Meltham, Huddersfield, was b. in Bath in 1870. Her interest in missions is deep, and delicate health alone has prevented her from giving her services in the foreign field where two of her sisters are labouring. Her first hymn leaflet was :—

1. **There is singing in the Homeland.** [*Mercyrs.*] It was written in 1895 "In Memoriam" of the Rev. Robert Stewart and his little band in the Hawa Sang martyrdom of that year. It was printed in the C.M.S. *Gleaner*, March, 1896, p. 34, and included in the *Church Miss. Hy. Bk.*, 1899, No. 163. The original leaflet is entitled "Martyrs of Jesus, Called to be with Christ, at Ku-cheng, S. China, August 3rd, 1895."

2. **My rest is God Himself.** [*Rest and Peace.*] Written in April, 1896, and at first privately called forth and formulated the unspoken attitude of my soul towards God, 'My soul is God'" (*Author's MS.*). Included in *Hys. of Consecration and Faith*, revised ed. 1901, No. 208.

3. **My Home is God Himself: Christ brought me Home.** [*Rest and Peace.*] Written in May, 1899, on the bright testimony of another of our Sisters, and the full of my own deep need of restfulness in Him led me to the truth as expressed in 'My Home is God'" (*Author's MS.*). It is the most extensively used of the Author's leaflets.

4. **O Lord, with Thee 'tis but a little matter.** [*God the Strength of His Labourers.*] In the *Church Miss. Gl.* for 1898, No. 186, having previously appeared in the *C. M. S. Gleaner*, Oct., 1896, p. 157, as "Counsel and strength for the War. A Battle Prayer." [J. J.]

Brooks, Arnold, M.A., s. of John Brooks, b. at Edgbaston, Dec. 25, 1870, and educated at King Edward's School, Birmingham, and G. and C. Coll., Camb., B.A. (1st class Class. Tripos) 1893, D. 1895, P. 1896. Curate of St. Augustine's, Bermondsey, 1895-6, and of St. Peter's, Edinburgh, 1898. His vigorous hymn for *Foreign Missions*, "Trumpet of God, sound high," was written at the request of the Rev. E. C. Dawson, editor of the *Foreign Mission Chronicle* (Epis. Ch. of Scotland), and included in that Magazine in Oct., 1900. In a slightly altered form it was included in *H. A. & M.*, 1904. [J. J.]

Brooks, Phillips, D.D., was b. at Boston, Dec. 13, 1835, graduated at Harvard Coll. 1855, and was ordained in 1859. Successively Rector of the Church of the Advent, Phila., and Trinity Church, Boston, he became Bishop of Mass. in 1891, and d. at Boston in Jan., 1893. His *Carol*, "O little town of Bethlehem," was written for his Sunday School in 1868, the author having spent Christmas, 1865, at Bethlehem. His hymn, "God hath sent His angels to the earth again," is dated 1877. [J. J.]

Brother, now thy toils are o'er, p. 186, i. This hymn begins in *The English Hyl.*, 1906, "*Now the labourer's* toils are o'er," and is abbreviated to 6 sts.

Brotherton, Alice, née Williams, b. at Cambridge, Ind., and married in 1876 to William E. Brotherton of Cincinnati. Has pub. *Beyond the Veil*, Chicago, 1886, and *Sailing of King O'af*, 1887. Author of "Consider the lilies, How stately they grow" (*Providence*), in Hordr's *Worship Song*, 1905, and others.

Brown, Alexander, s. of John Brown, writer, Ayr, was b. at Ayr, Sept. 19, 1835, and educated at the University of Glasgow, and the Theological Hall of the E. U. Church. He became minister of Galashiels E. U. Church in 1861, and in 1877 of St. Paul Street Church, Aberdeen. He was the convener of the committee who compiled the 1901 *Supplement* to the *E. U. Hyl.* (*The Scottish Congregational Hymnal*), and contributed to it two trs. from the German, Nos. 229 and 233. [J. M.]

Brown, T. E., p. 1644, i. He retired from Clifton College in 1892, and d. in 1897.

1617

BROWNING, ELIZABETH BURLINGHAM, HANNAH 1617

Browning, Elizabeth, née Barrett, p. 187, i. We find that the usually accepted birth-place (London) of Mrs. Browning must be corrected. She was born at Coxhoe Hall, Durham, March 6, 1806, and baptised as Elizabeth Barrett Moulton Barrett at Kelloe Church, Durham, Feb. 10, 1808. [J. M.]

Brownlie, John, was born at Glasgow, Aug. 6, 1859, and was educated at Glasgow University, and at the Free Church College in the same city. In 1884 he was licensed by the Presbytery of Glasgow; in 1885 he became Assistant Minister of the Free Church, Fort-patrick, and on the death of the Senior Minister in 1890 he entered upon the full charge of the Church there. He has interested himself in educational matters, became a Member of the local School Board in 1888, a governor of Stranraer High School in 1897, and Chairman of the governors in 1901. His hymnological works are :—

1. *The Hymns and Hymn-writers of the [Scottish] Church Hymnary*, 1899. This is a biographical, historical, and critical companion to that hymnal, and is well done and accurate.

2. *Hymns of Our Pilgrimage*, 1899; *Steward*; *Hymns of the Pilgrim Life*, 1899; and *Pilgrim Songs*, 1902. These are original hymns. *The Rest of God*, 1904, is partly original.

3. *Hymns of the Early Church, Being Translations from the Poetry of the Latin Church, arranged in the Order of the Christian Year . . .* 1896.

4. *Hymns from East and West, Being Translations from the Poetry of the Latin and Greek Churches . . .* 1898.

5. *Hymns of the Greek Church*, Translated with *Introductions and Notes*, 1900. Second Series: *Hymns of the Holy Eastern Church*, Translated *from the Service Books, with Introductory Chapters on the History, Doctrine and Worship of the Church*, 1902. Third Series: *Hymns from the Greek Office Books, Menæa, Octoechus, Pentecostarion, Triodion*, 1904. Fourth Series: *Hymns from the Rituál, Being Canons and Suggestions from the Office Books of the Holy Eastern Church*, 1905.

Of Mr. Brownlie's original hymns the following have come into C. U. :—

1. Ever onward, ever upward. *Aspiration.* From *Pilgrim Songs*, 3rd Series, 1895, p. 11.

2. Girt with heavenly armour. *The Armour of God.* *Pilgrim Songs*, 3rd Series, 1895, p. 48.

3. Hark! the voice of angels. *Praise.* *Pilgrim Songs*, 3rd Series, 1895, p. 37.

4. O bind me with Thy bonds, my Lord. *The Divine Bonds.* From *Pilgrim Songs*, 3rd Series, 1895, p. 1.

5. O God, Thy glory gilds the sun. *Adoration.* From *Steward, &c.*, 1899, p. 23.

6. Spake my heart by sorrow smitten. *Seeking God.* From *Pilgrim Songs*, 3rd series, 1895, p. 25.

7. The Stars are twinkling, Lord, in their eyes. *Evening Pilgrim Songs*, 3rd series, 1895, p. 1.

8. There is a song which the angels sing. *The Angels' Song.* A centr. from the poem *The Rest of God*, 1904, p. 36.

9. Thou art my Portion, saith my soul. *God, the Portion of His People.* From *Pilgrim Songs*, 1895, p. 1.

10. Thou hast the heart that loves me. *Desiring to God.* This is one of the author's "Suggestions" based upon the spirit rather than the words of portions of the Greek Offices. It was given in *Hymns of the Holy Eastern Church*, 1902, p. 128.

Mr. Brownlie's translations from the Latin have been adopted in the hymnals to a limited extent only, mainly because the ground had been so extensively and successfully covered by former translators. With the translations from the Greek the case was different, as for popular use few translations were available in addition to the well known and widely used renderings by Dr. Neale. Mr. Brownlie's translations have all the beauty, simplicity, earnestness, and elevation of thought and feeling which characterise the originals. Their suitability for general use is evidenced in the fact that the number found in the most recently published hymn-books, including *Church Hymns*, 1903, *The New Office Hymn Book*, 1905, and *The English Hymnal*, 1906, almost equal in number those by Dr. Neale. [J. J.]

Bryant, William, b. at Brighton, England, in 1850, ordained by the Presbytery of Troy, N.Y., in 1879, and since 1893 pastor of Mount Clemens Presb. Church. His hymn, "Standing forth in life's rough way" (*Intercession for Absent Ones*), was written at Elizabeth, N.J., June 23, 1874, and first printed in the N.Y. *Daily Witness*. In Lowry's *Brightest and Best*, 1875, p. 129, it is given as "Standing forth on life's rough way," and in *The Home H. Bk.*, 1885, as "*Starting* forth on life's rough way." It is in C. U. in Great Britain and America, and is usually assigned to W. C. Bryant, p. **190**, i. **22**, but in error. Mr. Bryant is the editor of the *Methodist Presbyterian*.

[L. F. B.]

Buckham, John Wright, D.D., an American Congregational minister, b. at Burlington, Vt., in 1864, and educated at the University of Vermont. Pastor in Conway, N.H., and Salem, Mass., Professor of Christian Theology, Pacific Theological Seminary, Berkely, Cal., 1903, D.D., Univ. of Vermont, 1904. His hymn, "Hills of God, break forth in singing" (*Christmas*), appeared in *Wilmot conantls Hdlp*, 1902. Included in *The Pilgrim Hyl.*, 1904. [J. J.]

Bunyan, John, p. 193, ii. Another piece by him is Valiant's song in the *Pilgrim's Progress*, pt. ii., 1684 (2nd ed. 1686, p. 177). There, and in E. F. Hood's *Our H. Bk.*, 1873, no. 398, it begins "Who would true valour see" (*A Pilgrim's Song*). In the *Engl. Hyl.*, 1906, No. 402, it is partly rewritten, and begins "He who would valiant be." [J. M.]

Burke, Christian, was b. in London Sept. 18, 1859, and now (1906) resides in Highgate, London. Her earlier verse, contributed to various periodicals, was collected as *The Flowering of the Almond-Tree and other Poems*, 1896, revised ed. 1901. Her hymn—

Lord of Life and King of Glory (*Matters' Societal*) was written in Dec. 1895, and first printed in the *Record*, p.m. Feb. 19th, p. 453, headed "Prize Hymn for a Mothers' Union Service." It is in *The Hyl.*, 1906, No. 138. [J. M.]

Burkitt, Francis Crawford, M.A., s. of Crawford Burkitt, was b. in London, Sept. 9, 1864, and educated at Harrow and at Trin. Coll., Cambridge (B.A. 1886, M.A. 1889). In 1905, though a layman, he was appointed Norrisian Prof. of Divinity at Cambridge. He has been a Fellow of the British Academy since 1904, and is the author of various works on Biblical Criticism and Early Church History. He contributed two *trs.* (12, 194) to the *Eng. Hyl.*, 1906.

Burlingham, Hannah Kilham, eldest daughter of Henry Burlingham of Evesham. She died at Evesham, May 15, 1901, aged 79. Many of her *trs.* from the German are noted in this *Dictionary*. See list, **p. 1407, iii.** [J. M.]

1618

Burman, Ellen Elizabeth, p. 1031, ii., b. at Stratford-on-Avon, July 11, 1837, and d. at Bristol, March 16, 1861. Her *Poetical Remains*, with brief *Memoir*, were pub. by the Rev. W. Bruce in 1862. Her hymn, "Teach me to live," is included in this work. [J. J.]

Burton, Henry, D.D., p. 1034, i., b. at Swannington, Leicestershire, in 1840. His parents having emigrated to America, he became a student at Beloit Coll. and graduated in honours. After labouring as a minister of the Meth. Episco. Church for a time he returned to England, entered the Wesleyan Ministry in 1865, and has since laboured chiefly in Lancashire and London. His pub. works include *Gleanings in the Gospels*, *Wayside Songs*, 1886, *St. Luke* in the *Expositor's Bible*, &c. His hymns in C. U., in addition to those named on p. 1035, i., include:—

1. **Break, day of God, O break.** [*Second Advent.*] Written at Birchett Heath, near Liverpool, on Christmas Eve, 1890, and included in *The Meth. H. Bk.*, 1904. "The opening stanza was composed on the Railway Bridge where I lingered on my way home" (*Author's MS.*).

2. **In the secret of His presence.** [*Peace in Christ.*] Written at Acton, London, pub. in his *Wayside Songs*, 1886, and included in the *Methodist Hymnal*, U.S.A.

3. **O King of Kings, O Lord of hosts.** [*National Hymn.*] In Burton's history of this hymn it: "In the late Queen's Jubilee year, 1887, I composed an Ode for recitation at a meeting of the Choirs engaged in the Jubilee Festival in the Royal Albert Hall, London. As the Ode could not be sung at any other time, Sir J. Stainer requested me to compose a hymn to which the same music should be set [and of a national character]. This led me to write the hymn" (*Author's MS.*). It is No. 971 in *The Meth. H. Bk.*, 1904.

Burton, Sarah Searles Edwards. See **Pass it on.**

Butler, Harriet Jane, p. 1035, ii., b. at Warren, R.I., Dec. 22, 1839, and d. in 1905. His hymn, "Little ones of God are we" (*Christ's Lambs*), in the *S. School Hymnary*, 1905, and other collections, is dated 1870.

[*Jesus and Thy Word.*] Written at Acton, London, and pub. in his *Wayside Songs*, 1886, and included in the *Methodist Hymnal*, U.S.A.

But can it be that I should prove. *C. Wesley.* [*In Temptation.*] Pub. in the Wesley *Hys. and Sac. Poems*, 1740, No. 112, in 6 st. of 6 l. (*P. Works*, iv. p. 479), all was well known in the old *Wes. H. Bk.*, but is omitted from the *Meth. H. Bk.*, 1904, except st. iv.–vi., which are embodied in "Light of the world, Thy beams I bless," q.v. [J. J.]

Butler, Mary, p. 1035, ii., is a granddaughter of Bp. Samuel Butler, of Lichfield, 1836-39; and daughter of Thomas Butler, M.A., sometime Rector of Langar, Notts, and Prebendary of Clifton in Lincoln Cath. "Whitesome of the winter's snow" (*All from God*), in *The Council School Hy. Bk.*, 1905, is also by Miss Butler. [J. J.]

Butterworth, Hezekiah, was b. at Warren, R.I., Dec. 22, 1839, and d. in 1905. His hymn, "Little ones of God are we" (*Christ's Lambs*), in the *S. School Hymnary*, 1905, and other collections, is dated 1870.

By secret influence from above. *C. Wesley.* [*Peace with God desired.*] Left in MS. at his death in 1788, and pub. in *P. Works*, ix. 236. In *The Meth. Hymn-Book*, 1904.

C.

Caddell, Cecilia Mary, pp. 220, i., and 1168, ii., was b. 1815, and d. 1877. The following are from H. Formby's *Catholic Hys.*, 1853, except No. 1, which is from Formby's *Sacred Songs*, 1853.

1. A little boat, with snow-white sail. *Evening.*
2. Dear Saint, who on thy natal day. *St. Aloysius.*
3. Hail! Mary, only sinless child. *B. V. M.*
4. Maiden Mother, meek and mild. *B. V. M.*
5. O Jesu, it were surely sweet. *St. Communion.*

[J. M.]

Caesarius, known as St. Caesarius of Arles, was b. at Chalons-sur-Saone about 468, entered the monastery of Lerins at the age of thirteen, became Bishop of Arles in 502, and d. Aug. 27, 542. About 502 he drew up a Rule, based on that in use at Lerins, for the nuns in the convent at Arles, of which his sister, Caesaria, was Abbess. This is printed in the *Acta Sanctorum* for January 12 (ed. Palme, Jan., vol. ii.). In section x. (pp. 17, &c.), which treats of Psalmody, he directs the use of certain hymns. Those which are separately annotated, or particularly referred to, in this *Dictionary* are:—

Aeterne rerum Conditor, p. 22, i.
Christe qui lux es et dies, p. 221, i.
Christe qui lux es et dies, p. 227, i.
Deus Creator omnium, p. 331, i.
Hic est dies verus Dei, p. 1046, i.
Jam surgit hora tertia, p. 622, i.
Mediae noctis tempus est, p. 731, ii.
Rex aeterne Domine, p. 917, ii.
Te Deum laudamus, p. 1119, ii.

[J. M.]

Call the Lord thy sure salvation. This rests in *The Public School H. Book*, 1903, is composed of 9 lines from J. Montgomery's "Call Jehovah thy salvation," p. 598, i., the rest being by S. A. Brooke, based upon Montgomery. [J. J.]

Campion, Thomas, b. c. 1567, d. 1619, and buried at St. Dunstan's in the West, London, March 1, 1619. He was a physician, poet, and musician, but his reputation rests mainly on his poetical works. These include various *Masques* performed before James I. and other noble personages. Of these some rare copies are in the British Museum. His *Observations in the Art of Eng'ish Poesie*, &c., was pub. in 1602, and his *New Way of Making four parts in Counter-point*, &c., 1620. Of his poems, five are given by Palgrave in his *Treasury of Sacred Song*, 1889. His connection with hymnody is very slight, and nothing by him is now in C. U. [J. J.]

Canton, William, was b. Oct. 27, 1845, on the Isle of Chusan, China, and now (1906) resides in Highgate, London. He is the author of various vols. of poems, of a *History of the British and Foreign Bible Society*, 1904, &c. Two of his poems are used as hymns in the *Engl. Hyl.*, 1906, and others.

1. **Hold Thou my hands!** [*Hold Thou me up.*] First pub. in *Good Words*, May 1893. p. 333, and reprinted in his *The Invisible Playmate*, 1894, p. 31.
2. **Through the night Thy angels kept.** [*Morning.*] From his *The Comrades*, 1905, p. 333.

[J. M.]

Carney, Julia A., née Fletcher, was b. in 1823. She was a teacher for some time in one of the Boston Primary Schools, U.S.A., which was held in the vestry of Hollis Street Church, in that city. This Church was de-

molished in 1866. It was for use in these Primary Schools that her "Little drops of water" (q.v.) was written in 1845. [J. J.]

Carols, pp. 205, i.–213, ii. During the past fifteen years Carols have been produced in great numbers. In a few instances old words have been wedded to new music, but with by far the greater number both words and music are new. Taken as a whole these new Carols are on the old lines, are good, and deserve the attention of all lovers of this section of hymnody. The chief defect is, except in the case of Mr. Chope's collection, the almost universal ignoring of all the great festivals of the Church except Christmas. The extent of the output by the leading publishers since 1890 can be gathered from the following summary:—

NOVELLO & CO.—The last number of their *Christmas Carols* which has come under our notice is No. 317. Of these more than one third have been pub. since 1886, and are by sixty authors and forty-eight composers. From these and other sources the same firm has issued our 1. *Twelve Old Carols, English and Foreign, Adapted and Arranged by Sir John Stainer, Prof. Mus. Oxon.* [1894.]

2. *Christmas-Tide Carols (First Series).* The words by Rev. Frederick Reynolds . . . The music (old Boston melodies) harmonised by George C. Martin, Organist of St. Paul's Cathedral. [1894.]

3. *Christmas-Tide Carols (Second Series).* The words belong all French melodies harmonised by George C. Martin. [1892.]

4. *Twelve New Carols for Christmastide.* Written by Hugesott Wemlay. [1892.] The composers include Sir J. Stainer, J. Barnby, J. F. Bridge, B. Tours, and others.

5. *Six Christmas Carols.* [1893.] The words are by various authors, and the music by seven different composers.

6. *A Collection of Twelve Christmas Carols.* Compiled by Mrs. Carey Brock and M. A. Sidebotham . . . [1894.] These are by various authors and composers.

7. *Popular Christmas Carols arranged for Two-Part Singing.* By Dr. Arthur Somervell. [1894.]

8. *Three Carols for Christmas,* let to music by K. A. Sydenham. Each carol is by a different author.

9. *Four Christmas Carols.* Composed and arranged by J. Barnby, A. C. Mackenzie, G. C. Martin, and J. Stainer. Words by various authors.

10. *Four Christmas Carols written by W. Chatterton Dix.* Composed by various composers.

11. *Twelve New Christmas Carols for Unison Singing.* Written by A. E. Alston. Composed by Robin H. Legge, 1894. In addition to these, Nos. 325-345, of Novello's *Christmas Carols* are also by Messrs. Alston and Legge. Both words and music are of the true carol type.

WILLIAM CROWER & SONS issued the complete edition of

12. *Carols for use in Church during Christmas, Epiphany, Easter, Ascension, and Harvest,* by E. S. Chope, *M.A.* . . . 1894. This is an enlarged edition of the collection noted on p. 212, ii. 3.) under Mr. Chope's name. The additions include Further Epiphany Carols, Ascension Carols, and Carols for Harvest Festivals. In B. W. M., Easter, Ascension, Whitsuntide, and Harvest. There are appended outline "Carol Services" for use in church, school, or mission room. For practical use this "complete" edition if of great value.

A. R. MOWBRAY & Co. have published:—

13. *The Cowley Carol-Book for Christmas, Easter, and Ascension-tide.* Compiled and arranged by the Rev. G. R. Woodward, M.A., 1901. This contains 32 carols, 16 of which are old, from the Latin, French, and new. In 1902 this was revised and enlarged to 42 pieces with music to each, as in the first edition. Although limited in design it is excellent in execution, and is supplied with notes of great value to the student in search of data.

With these details additional to those already given in the original article (p. 205, i.) lovers of Carols, both of words and music, are furnished with evidences of the practical value of these compositions in the services of the Church.

[J. J.]

Cary, Alice, p. 214, i. From her *Ballads, Lyrics and Hymns*, N.Y., 1866, the following are in Horder's *Worship Song*, 1905:—

1. O day so sweet to tigiers thought. *Sunday.*
2. Our days are few and full of strife. Trust in God. The original begins, "Fall, storms of winter, as you may."
3. To Him Who Is the Life of life. *God and Nature.*

[J. J.]

Caswall, E., p. 214, ii. Additional original hymns by Caswall are in the *Arundel Hymns*, 1902, and other collections. The following are from the *Masque of Mary, &c.*, 1858:—

1. Christian soul, rest thou desire. *After H. Communion.*
2. Come, let me for a moment cast. *H. Communion.*
3. O Jesu Christ (Lord), remember. *B. Communion.*
4. The Holy Bible. *Christmas.* Appeared in the *Rambler*, June 1850, p. 528. Sometimes given as "Sleep, Jesus, sleep."
6. The glory of summer. *Autumn.*
7. This is the image of the queen. *B. V. M.*

His "See! amid the winter's snow," p. 1027, i., was pub. in *Easy Hymns* Tunes, 1851, p. 36. In addition the following, mainly altered texts or centos of his hrs., are also in C. U.:—

1. A regal throne, for Christ's dear sake. From "Hail, Queen of heaven, the ocean star," p. 543, i.
2. Come, Holy Ghost, Thy grace inspire. From "Spirit of grace and union," p. 965, i.
3. Hail! ocean star, p. 28, ii. as 1872. In the *Stromagnum Oratory H. Bk.*, 1866, p. 138.
4. Lovely flow'rs of martyrs, hail. This is the 1849 text. His 1873 text is "Flowers of martyrdom," p. 967, i.
5. Sion, hear thy watchmen cry. From "Sublestial! noblest cities," p. 946, ii.
6. O Jesu, Saviour of the World. From "Jesu, Redeemer of the world," p. 528, ii.
7. O Lady, high in glory raised. From "O Lady, high in glory, Whose," p. 965, i.

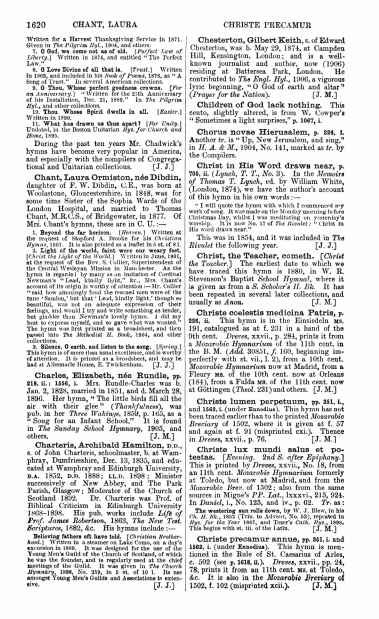
The Parochial H. Book, 1880, has also the following original hymns by Caswall. As their use is confined to this collection, we give the numbers only:—

Nos. 1, 2, 3, 159 (*Poems*, 1875, p. 483), 209 (1873, p. 190), 264, 324 (1873, p. 252), 357, 402, 564, 595, 596, 649 (1875, p. 236). These are from his *Masque of Mary* 1858. Nos. 156, 357 (1875, p. 196), 398 (1875, p. 297), 518. These are from his *May Pageant*, 1865.

As several of these hymns do not begin with the original first lines, the original texts are indicated as found in his *Poems*, 1875. [J. M.]

Chadwick, J. W., p. 216, i. Mr. Chadwick's important prose works were the Life of Theodore Parker, 1850, and that of William Ellery Channing, 1903: and his poetical productions *A Book of Poems*, 1878, and *In Nazareth Town and other Poems*, 1883. He received his M.A. from Harvard in 1858; and d. Dec. 11, 1904. In addition to "Eternal Ruler of the ceaseless round," already noted on p. 216, ii., Mr. Chadwick's widow has supplied us with the following data concerning his hymns:—

1. **A gentle tassit in the earth.** [*Easter.*] Dated 1859.
2. **Another year of setting suns.** [*New Year.*] Written as a New Year's Hymn for 1875, and originally began "That this shall be a better year." In *The Pilgrim Hy.*, Boston, 1904.
3. **Come, let us sing a lender song.** [*Communion of Saints.*] Dated 1865, and included in *The Pilgrim Hy.*, 1904.
4. **Everlasting Holy One.** [*Invocation.*] 1875.
5. **Et singulis low in every heart.** [*In Memoriam.*] Written in 1874, for the 200th Anniversary of the Dedication of his Church at Brooklyn. It has passed into a great many collections in America, and a few in Great Britain, including Horder's *Worship Song*, 1905.
6. **How sing we a song for the harvest.** [*Harvest.*]



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Written for a Harvest Thanksgiving Service in 1871. Given in *The Pilgrim Hymnal*, 1904, and others.

3. **O God, we come not as of old.** *[Perfect Law of Liberty.]* Written in 1874, and entitled "The Perfect Law."

4. **O Love Divine of all that is.** *[Proof.]* Written in 1883, and included in his *Book of Poems*, 1894, as "A Song of Trust." In several American collections.

5. **O Thou, Whose perfect goodness crowns.** *[For an Anniversary.]* "Written for the 25th Anniversary of his Installation, Dec. 31, 1882." In *The Pilgrim Hymnal*, and other collections.

6. **O Thou, Whose Spirit dwells in all.** *[Easter.]* Written in 1890.

11. **What has drawn us thus apart?** *[Our Unity.]* Printed, in the Boston Unitarian *Hym. for Church and Home*, 1889.

During the past ten years Mr. Chadwick's hymns have become very popular in America, and especially with the compilers of Congregational and Unitarian collections. [J. J.]

Chant, Laura Ormiston, née Dibdin, daughter of F. W. Dibdin, C.E., was born at Woolastone, Gloucestershire, in 1848, was for some time Sister of the Sophia Wards of the London Hospital, and married to Thomas Chant, M.R.C.S., of Bridgewater, in 1877. Of Mrs. Chant's hymns, these are in C. U.:—

1. **Beyond the far horizon.** *[Heaven.]* Written at the request of Stopford A. Brooke for his *Christian Hymnal*, 1870. It is also printed as a leaflet in 6 st. of 8 l. 4to. In 1874 it was included in her *Poems of Faith and Hope*, and in the *Light of the World*. Written in June, 1881, at the request of the Rev. S. Collier, Superintendent of the Central Wesleyan Mission in Manchester. As the hymn is regarded by many as an imitation of Cardinal Newman's "Lead, kindly light," &c., Mrs. Chant's account of its origin is worthy of attention:—Mr. Collier "asked me for a hymn for the Mission, and I thought of those 'Sandon,' but that 'Lead, kindly light,' though so beautiful, was not an adequate expression of their feelings, and would I try and write something as tender, but gladder than Newman's lovely hymn. I did my best to express myself, and so gave what was wanted." The hymn was first printed as a broadsheet, and then in the *Methodist H. Book*, 1904, and other collections.

3. **Silence, O earth, and listen to the song.** *[Spring.]* This hymn is of more than usual excellence, and is worthy of attention. It is printed as a broadsheet, and may be had at Abbeyside House, E. Twickenham. [J. J.]

Charles, Elizabeth, née Rundle, pp. 218, ii.; 1346, i. Mrs. Rundle-Charles was b. Jan. 2, 1828, married in 1851, and d. March 28, 1896. Her hymn, "The little birds fill all the air with their glee" (*Thankfulness*), was pub. in her *Three Weddings*, 1859, p. 165, as a "Song for an Infant School." It is found in *The Sunday School Hymnary*, 1905, and others. [J. M.]

Charteris, Archibald Hamilton, D.D., s. of John Charteris, schoolmaster, b. at Wamphray, Dumfriesshire, Dec. 13, 1835, and educated at Wamphray and Edinburgh University, B.A. 1855, D.D. 1888; LL.D. 1896: Minister successively of New Abbey, and The Park Parish, Glasgow; Moderator of the Church of Scotland 1892. Dr. Charteris was Prof. of Biblical Criticism in Edinburgh University 1868–1898. His pub. works include *Life of Prof. James Robertson*, 1863, *The New Test. Scriptures*, 1882, &c. His hymns include:—

Believing fathers oft have told. *[Christian Brotherhood.]* Written in a steamer on Lake Como, on a dog's excursion in 1888. It was designed for the use of the Young Men's Guild of the Church of Scotland, of which he was the founder, and is regularly used at the chief meetings of the Guild. It was given in *The Church Hymnary*, 1898, No. 523, and in the Guild Hymn amongst Young Men's Guilds and Associations is extensive. [J. J.]

CHRISTE PRECAMUR

Chesterton, Gilbert Keith, s. of Edward Chesterton, was b. May 29, 1874, at Campden Hill, Kensington, London; and is a well-known journalist and author, now (1906) residing at Battersea Park, London. He contributed to *The Engl. Hyl.*, 1906, a vigorous lyric beginning, "O God of earth and altar" *(Prayer for the Nation)*. [J. M.]

Children of God lack nothing. This cento, slightly altered, is from W. Cowper's "Sometimes a light surprises," p. 1007, i.

Chorus novae Hierusalem, p. 224, i. Another *tr.* is "Up, New Jerusalem, and sing," in *H. A. & M.*, 1904, No. 141, marked as *tr.* by the Compilers.

Christ in His Word draws near, p. 795, ii. (*Lynch, T. T., No. 3*). In the *Memoirs of Thomas T. Lynch*, ed. by William White, (London, 1874), we have the author's account of this hymn in his own words:—

"I will quote the hymn with which I commenced my work of song. It was made on the Monday morning before Christmas Day, while I was meditating on yesterday's worship. It is now No. 11 of *Two Books*: 'twice in Heaven' as a song."

This was in 1854, and it was included in *The Rivulet* the following year. [J. J.]

Christ, the Teacher, cometh. *[Christ the Teacher.]* The earliest date to which we have traced this hymn is 1880, in W. R. Stevenson's Baptist *School Hymnal*, where it is given as from a *S. Scholar's H. Bk.* It has been repeated in several later collections, and usually as *Anon.* [J. M.]

Christe coelestis medicina Patris, p. 226, ii. This hymn is in the Einsiedeln MS. 191, catalogued as at f. 231 in a hand of the 9th cent. *Dreves*, xxvii., p. 284, prints it from a *Mozarabic Hymnarium* of the 11th cent. in the B. M. (*Add.* 30851, *f.* 169, beginning imperfectly with st. vii., l. 2), from a 10th cent. *Mozarabic Hymnarium* now at Madrid, from a Fleury MS. of the 10th cent. now at Orleans (184), from a Pulda MS. of the 11th cent. now at Göttingen (*Theol.* 231) and others. [J. M.]

Christe lumen perpetuum, pp. 231, i., and 1403, i. (under Benedina). This hymn has not been traced earlier than to the printed *Mozarabic Breviary* of 1502, where it is given as f. 27 and again at f. 91 (misprinted cxi.). Thence in *Dreves*, xxvii., p. 76. [J. M.]

Christe lux mundi salus et potestas. *[Evening. 2nd S. after Epiphany.]* This is printed by *Dreves*, xxvii., No. 18, from an 11th cent. *Mozarabic Hymnarium* formerly at Toledo, but now at Madrid, and from the *Mozarabic Brev.* of 1502; also from the same source in Migne's *Pat. Lat.*, lxxxv., 215, 924. In *Daniel*, i., No. 125, and iv., p. 62. *Tr.* as:

The watering sun rolls down, by W. J. Blew, in his *Church Hymns*, 1852, p. 120, repeated in his *Church Hy. for the Year* 1867, and Tozer's Coll. 1868. This begins with st. iii. of the Latin.

Christe precamur annue, pp. 231, i. and 1403, i. (under Benedina). This hymn is mentioned in the Rule of St. Caesarius of Arles, *c.* 502 (see p. 1213, ii.). *Dreves*, xxvii., pp. 24, 78, prints it from an 11th cent. MS. at Toledo, &c. It is also in the *Mozarabic Breviary* of 1502, f. 102 (misprinted xcii.). [J. M.]

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CHRISTE QUI

CLARKE, S. C. 1621

Christe qui lux, p. 227, i. This hymn is mentioned in the Rule of St. Caesarius, *c.* 502 (see p. 1213, ii.). Other versions are:—

1. **O Christ, Who art the Light and Day, Thou drivest night and gloom away.** In *H. A. & M.*, 1904, No. 146, marked as Copeland and Compilers; but not a single line is exactly from Copeland.

2. **O Christ, Who art the Light and Day, Thou driven darkness night away,** based on Copeland in Ellerton's *Church Hymns*, 1871.

3. **O Christ, Their Brightness of the day.** By J. D. Aylward, in G. Shipley's *Annus Sanctus*, 1884, ii., p. 85, and A. E. Tozer's *Catholic Hys.*, 1899. [J. M.]

Christe, qui sedes Olympo, p. 228, i. The version beginning "Christ, the highest heav'n enthrone Thee," in *H. A. & M.*, 1904, No. 240, is W. Palmer's *tr.* altered by the Compilers. [J. M.]

Christe Redemptor omnium Conserva, p. 228, i. Another *tr.* of the original text is "O Christ! of all Redeemer dear," by G. H. Palmer, based on J. D. Chambers, in the *Antiphoner and Grail*, 1880, p. 133, and the *Hymner*, 1904, No. 100.

Another *tr.* of the "Placare Christe servulis" text is "The Father's pardon from above," in the *Office H. Bk.*, 1889 and 1905. [J. M.]

Christe Redemptor omnium Ex Patre, p. 228, ii. Another *tr.* of the "Jesu Redemptor omnium Quem" text is "O Perfect Noon of Loveliness," by J. O'Connor in the *Arundel Hys.*, 1902, No. 27. [J. M.]

Christe sanctorum decus angelorum, p. 229, ii. Additional *trs.* are:—

1. **Christ, the fair beauty of the holy Angels,** by G. H. Palmer and M. J. Blacker, in the *Antiphoner and Grail*, 1880, p. 146, and the *Hymner*, 1904, No. 96.

2. **Christ, of the Angels' praise and adoration.** By T. J. Ball in the *Office H. Bk.*, 1889, No. 247, and 1905.

3. **Christ, the fair glory of the holy Angels,** by Sabastian Evans and Percy Dearmer, in *The Anglican Hym.*, 1906, No. 341. [J. M.]

Christi corpus ave, p. 230, ii. *Lerix* assigns the MS. he used to the 12th cent.

Christi perennes nuntii, p. 231, i. The version beginning "Ye deathless messengers of Christ," in *H. A. & M.*, 1904, No. 196, is marked as Williams and Compilers; but not one line remains as Williams wrote it. [J. M.]

Christiana, awake, salute the happy morn, p. 231, ii. Through the kindness and courtesy of Mr. Walter F. Browne, Acting Librarian of Chetham's Library, Manchester, we are enabled to give the following additional information concerning this hymn:—

Anent this hymn, "Christiana, awake," the Master of Peterhouse (Cambridge) says, in vol. 24 of the Chetham Society's Publications, 1845, *The Poems of John Byrom*, vol. i., p. 466, the following note:—

"The Chetham Library at Manchester preserves in the Librarian's room, carefully framed, the original MS. of this famous hymn. The title is 'Christmas Day for Dolly.' The verses were therefore designed by Byrom as a Christmas gift to his daughter Dorothy (born April 28, 1724, died unmarried, September 13, 1797). J. E. Bailey writes:—'I lately got an original broadside copy of *Christiana, Awake*, most likely printed by Orion Adams, Smithy Door (Manchester). It has a woodcut, and is very carefully printed, showing, I think, that Byrom corrected it. The pamphlet, Hebrews i., 2, prints also another carol, beside the *Christmas Hymn*, for which the Chetham Library paid a high price, I think, for 1751. As on Christmas Eve, 1724, the organist Wainwright and the singing men and boys of the old church came before Byrom's door to sing the hymn, this may be the date of its composition and sudden popularity."

It has been said that the poem appeared in Harrop's *Manchester Mercury* for 1746. On this point Mr. Browne says:—

"I have not a copy of Harrop's *Manchester Mercury* for 1746 in our library, but a former librarian conveyed the following information to me:—'This text was written in 1746 and printed in Harrop's *Manchester Mercury* in 1746.'"

From Dr. W. E. A. Axon's *Annals of Manchester*, 1886, p. 88, we find that the first number of Harrop's *Manchester Mercury* is dated March 3, 1752. This is conclusive against the printed date of the hymn being 1746. There is in the Manchester Free Reference Library an undated broadside containing Byrom's two Christmas hymns, "Christians! awake," and "God Who at sundry times in divers ways," which is regarded as the first printed copy of these hymns, but being without date it is of little value in determining the year in which the "Christmas Day for Dolly" was written. From the evidence before us the earliest date we can give to the hymn is 1750. Wainwright's tune, to which it was sung by his choir as noted above, is known by the varying names of "Yorkshire," "Stockport," and "Mottram." [J. J.]

Christum ducem, p. 232, ii. Also in two MSS. in the B. M., viz., *Harl.* 1260, *f.* 69, and *Add.* 14845, *f.* 1b, both being of the second half of the 14th cent.

Christus tenebris obsitam, p. 233, i. The version beginning "Now heaven's growing light is manifest," in *H. A. & M.*, 1904, No. 85, is from Isaac Williams unaltered, but omitting the introductory "*And!*" [J. M.]

Cives coelestis patriae, p. 233, ii. This is also in a 12th cent. MS. in the University Library, Cambridge (Gg. v. 35). *Dreves*, ii., p. 94, prints it from a *Mozarac Hymnarium* of the 11th cent., and from a Gottweig MS. of the 12th cent. [J. M.]

Clare, Mary F., p. 1556, ii. In the *Standard* of June 7, 1899, is the following: "June 5, at Leamington, Margaret Anna Cusack, only daughter of the late Samuel Cusack, M.D., of Dublin, aged 70." In the same paper on the following day, this lady is identified as "Sister Mary F. Clare," the Nun of Kenmare, who, on leaving the Roman Catholic Church, lectured extensively on Protestantism. The hymns noted on p. 1556, ii., are from her *Hymns for Children by a Religious of the Holy Order of the Poor Clares*, London, 1862. Two others in 1862 have passed into the Congregational *Hy. of Praise for Children*, 1881, "O gentle Jesus, had I been" (*Christ blessing Children*), and "When Jesus was on earth He used" (*Jesus, the Healer*). [J. M.]

Clark, John, b. in England in 1843, and educated for the Baptist Ministry at Mr. Spurgeon's college. Proceeding to Canada in 1875 he has held there several pastorates of Baptist Churches, and now (1905) resides at Tryon, Prince Edward Island. His hymn, "With sacred joy, dear Lord, we meet" (*For Conferences*), is No. 805 in *Sursum Corda*, Phila., 1898. [L. F. B.]

Clarke, S. C., pp. 1556, ii.; 1556, ii. In addition to the hymns by Mr. Clarke already

1622

noted in this *Dictionary*, the following have come into C. U. during the past few years:—

1. All blessing, honour, glory, might. [*Processional.*] This hymn, based upon Rev. v. and viii., to music by Mendelssohn, was written in 1862, and published with Mendelssohn's music, adapted thereto for congregational use, by Novello. The original source is stated to be the work by Vicesimus Knox (Gainsborough, 1789). It was sung at Norwich Cathedral in 1864, and later at other choir festivals. Included in the author's *Pastoral and other Hys.*, 1890, and C. W. A. Brooke's *Add. Hys.*, 1892.

2. Amid the ceaseless strife. [*St. George.*] First pub. in *Add. Hys.*, 1892, to music by Sir J. Stainer.

3. Exercises of all creation. [*Flower Services.*] From Montgomery's *Christian Psalmist*, 1825, No. 477, into (Brooke's) *Add. Hys.*, 1892. In *Pastoral and other Hys.*, 1890.

4. Lord of all creation. [*Offertory.*] The note on this hymn is: "Written originally at the request of the Reverend Canon Harvey, and sung at the reopening of Birmingham Church, after restoration by Sir Gilbert Scott, in 1865." It was also sung at the Festival Festival at St. Paul's Cathedral, 1871; Norwich and Truro, 1894; Ely, 1895, and others. In *Pastoral and other Hys.*, 1890, and *Add. Hys.*, 1892.

5. Lord of power and might, the Giver. [*Church Lads' Brigade.*] From his *Pastoral and other Hys.*, 1890, into *Add. Hys.*, 1892.

6. Not more than hearts of gloom. [*Flower Service.*] Included in *Add. Hys.*, 1892.

An extensive collection of Mr. Clarke's hymns, together with original tunes, is in the Church House Library, Westminster. Mr. Clarke d. at Penzance, Feb. 22, 1903. [J. J.]

Clarum decus jejunii, p. 236, i. There does not seem to be any reason for ascribing this to St. Gregory. Additional *trs.* are:—

1. It is the glory of this fast, in *H. A. & M.*, 1904, No. 94, marked as by the Compilers. It is really Sir H. W. Baker's version (1861) it is to keep this fast," re-written and slightly altered.

2. The glory of these solemn tide, in the *New Office H. Bk.*, 1902, No. 196.

3. The glory of these forty days, by M. F. Bell, in *The English Hyl.*, 1906, No. 56. [J. M.]

Coelestis aulae principes, p. 240, i. J. Chandler's *tr.* of this hymn "Hail! Princes of the host of heaven," from his *Hys. of the Primitive Church*, 1837, p. 98, is included in *Church Hymns*, 1903.

Coelestis formam gloriae, p. 240, ii. Additional *trs.* are:—

1. A wondrous type, a vision fair, based on Noah, in the *New Office H. Bk.*, 1902, No. 241.

2. A wondrous type, the holy flight, by H. E. Roberts, in *The English Hyl.*, 1906, No. 236.

3. O wondrous type, O vision fair, which was given in the original ed. of *Hys. A. & M.*, 1861, and omitted in the ed. of 1875 (p. 260, ii.), has been reinstated in the ed. of 1904. [J. M.]

Coeli Deus sanctissime, p. 241, i. Another *tr.* is "Most holy Lord and God of heaven," by M. F. Bell in *The English Hyl.*, 1906. R. Campbell's *tr.* "All holy Sovereign of the sky," p. 241 i. 3, has been brought into C. U. through its inclusion in *Church Hys.*, 1903. [J. J.]

Coelitum Joseph decus, pp. 241, i., and 1467, i. See note on "To Joseph celebrent" in this *Supplement*.

Coelo datur quiescere, p. 241, ii. Another *tr.* is "In heaven 'tis given to rest thee," by W. J. Blew in his *Ch. H. Bk.*, 1852, Holy Days, No. 30, repeated in G. R. Woodward's *Songs of Sion*, 1904, No. 110, and the *New Office H. Bk.*, 1905, No. 314. [J. M.]

Coelo quos eadem gloria, p. 241, ii. Another *tr.* is "All saints, who share one glory bright," by T. I. Ball, in the *New Office H. Bk.*, 1905.

Coelo Redemptor praetulit. [*B. V. M.*] This is the Matins hymn in the Office of the Maternity of the B. V. M. The office is printed in full in the *Opera* (vol. vi., Rome, 1751, with "Coelo Redemptor" at p. 310, and "Te mater alma Numinis" at p. 313) of Pope Benedict XIV., and was authorized by him in 1751 for use in Portugal. It is in the Lisbon ed., 1796, *Verna*, p. 639; in later eds., *e.g.* Florence 1839, Madrid 1858, &c., it is appointed for the 2nd S. in October. *Tr.* as "The Saviour left high heav'n to dwell," by E. Caswall in his *Lyra Cath.*, 1849, p. 177, repeated in the Birmingham *Oratory H. Bk.* and others. [J. M.]

Coelos ascendit hodie, p. 241, ii. The text, as in *Daniel*, i., No. 492, has not been traced before 1691, and is probably not much earlier than that date.

Coenam cum discipulis. [*Passiontide.*] Apparently of about the end of the 14th cent. It is in a *Sarum Missal* in the Bodleian (*Barlow* 5, p. 501) in a hand of c. 1400; and in a *Hereford Missal* kept in the Bodleian, but belonging to University College, also in a hand of c. 1400. In the *York* of 1509, the *Sanctes* of 1491, the *Paris* of 1501, and other *Missals* it forms part of the Mass of the Five Wounds of Christ. Text in *Kehrein*, No. 57. *Tr.* as:—

At the Supper with the Twelve, by J. M. Neale, in his *Med. Hys.*, 1851, p. 71. His *tr.* of sec. 4, st., beginning "On the wood His arms are stretch'd," are in G. R. Woodward's *Songs of Sion*, 1904, No. 34. [J. M.]

Coghill, Annie Louisa, née Walker, daughter of Robert Walker, was b. at Kidderminster, Staffs., in 1836, and married Harry Coghill in 1884. During a residence for some time in Canada several of her poetical pieces were printed in the Canadian newspapers. These were gathered together and published c. 1859 in her *Leaves from the Backwoods*. In addition to novels, plays for children, and magazine work, she edited the *Autobiography and Letters* of her cousin, Mrs. Oliphant, in 1898. Her popular hymn, "Work, for the night is coming," p. 317, ii., was written in Canada in 1854, and published in a Canadian newspaper, from which it passed, without any acknowledgement of the authorship, into Ira D. Sankey's *Sacred Songs and Solos*. Authorized text in her *Oak and Maple*, 1890, p. 17. [J. J.]

Cole, Samuel Valentine, D.D., b. at Machiasport, Me., 1851, and educated at Bowdoin Coll. and Andover Theo. Seminary, 1887; D.D. 1898. President of Wheaton Seminary since 1897. His *Scipio's Garden and other Poems* was pub. 1901. From it is taken "O Thou Who sealest up the past" (*New Year*), p. 170. It is dated in *The Pilgrim Hyl.*, 1904, as 1887. [G. L. N.]

Coleridge, John Duke, Lord, p. 1327, i. He became Lord Chief Justice in 1880, and d. in London, *June* 14, 1894.

Coles, V. S. S., p. 242, ii. Recently additional hymns by Mr. Coles have come into C. U., including:—

1. **Almighty Father, Lord most high.** [*Holy Communion.*] Written for *H. A. & M.*, and given in the

1904 ed., No. 324, to be sung "At the Offertory." It is admirably suited for this purpose.

2. Father, Whose love we have wrong'd by transgression. This "Litany for Lent," in *H. A. & M.*, 1904, No. 433, is a recast from the author's *Metrical Litany*, pub. by Novello. The Pt. ii. in *H. A. & M.*, begins "O Lord, with sorrow and shame we confess."

3. We sing Thee, heavenly Father, p. 242, ii., 3. This hymn, with the exception of st. 1, is entirely rewritten in *The English Hyl.*, 1906.

4. To who own the faith of Jesus. [*S. T. E.*] This appeared in *The English Hyl.*, 1906, for "St. Mary the Virgin."

For Mr. Coles's *trs.* see **Index of Authors and Translators.** [J. J.]

Colesworthy, D. C., p. 242, ii. He d. in 1893.

Colludemus Magdalenae, p. 242, ii. In the *Sarum* use the hymn begins as above. The original form, beginning "Pange lingua Magdalena," is ascribed to Philippe de Grève (see p. 1200, ii.) by Salimbene in his *Chronica* (printed at Parma, 1857, p. 65, from a Vatican MS. of the 13th cent.). The "Pange lingua" text is in a MS. of c. 1300 in the Bodleian (*Rawl. A. 420*); in the Engelberg MS. No. 104, catalogued as of the 13th cent.; and in later MSS. at Einsiedeln (No. 92), St. Gall (16, 380), Darmstadt (932), &c. Other *trs.* are:—

1. **Colludemus.** *Tr.* as "Sing we all the joys and sorrows," by Laurence Housman, in *The English Hyl.*, 1906, No. 238.

ii. **O Maria.** *Tr.* as "Mary, weep not, weep no longer," by Laurence Housman, in *The English Hyl.*, 1906, No. 238. [J. M.]

Collier, Edward Augustus, a Congregational Minister at Kinderhook, New York State, is the author of "Thou, Lord, art God alone" (*Holy Trinity*) in the Scotch *Church Hymnary*, 1898.

Collyer, Robert, b. at Keighley, Yorkshire, Dec. 8, 1823, at one time a working blacksmith, emigrated to America in 1850, where he was a Methodist local preacher until he joined the Unitarians in 1859; and Pastor of the Church of the Messiah, N.Y., from 1879. Has published several works on various subjects. His hymn, "With thankful hearts, O God, we come" (*Dedication of a Church*), in the Boston Unitarian *Hys. for Church and Home*, 1895, is given in Horder's *Worship Song*, 1905, as "Unto Thy temple, Lord, we come," and appointed for Sunday morning. It was written for the Dedication of Unity Church, Chicago (which was burnt in the great fire of 1870), of which he was the first Pastor in 1859. [J. J.]

Come away, where no shadows in a glass, p. 1062, ii. This is given to I. G. Smith in error. It is a part of I. Williams's *tr.* of "Pugnate, Christi milites," p. 941, i. 1.

Come, happy souls, adore His Name. An altered form of T. Baldwin's "Ye happy saints, the Lamb adore," p. 108, ii. 3, in the Amer. *Sursum Corda*, 1898, and others.

Come, Jesus, from the sapphire throne. *R. Palmer.* [*Dedication of a Place of Worship.*] Included in his *Poetical Works*, 1876, p. 76, and dated 1873.

Come, let our hearts and voices join. This is part of J. Swain's "A Friend there is: your voices join," p. 2, i., given in some American hymnals.

Come, let us sing the song of songs, p. 260, i. This was printed in the *Sunday S. Teachers' Magazine* for May, 1841, p. 351, as one of the "Original Hymns for the Sheffield S. S. Union Festival, Whitsunday, May 31, 1841." [J. M.]

Come, O Thou Prophet of the Lord. *C. Wesley.* [*Christ the Interpreter.*] From his *Hys. for Our Lord's Resurrection*, 1746, No. vi., into *The Meth. Hymn-Book*, 1904, as "Come then, Thou Prophet of the Lord" (*P. Works*, iv., p. 136). [J. J.]

Come, Sacred Spirit from above. From F. Doddridge's "Hear, gracious Sovereign, from Thy throne," p. 206, i. 22, into a few collections.

Come, sing with holy gladness, p. 279, ii. In the 1904 ed. of *H. A. & M.* of the original 4 stanzas sts. ii. and iii. are transposed, and iv. is omitted. *Church Hys.*, 1903, and *The English Hyl.*, 1906, retain the original.

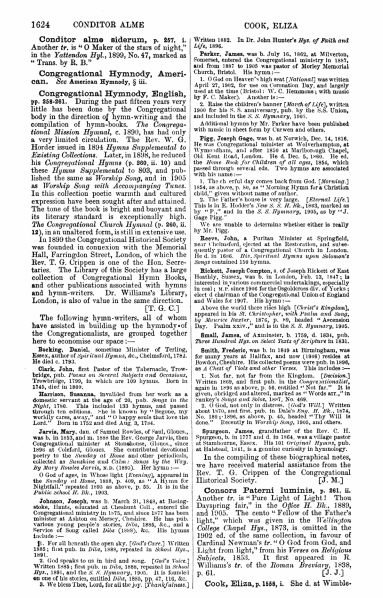
Come, Thou almighty Will. [*Invocation.*] Appeared anonymously in the Amer. Unit. *Hys. of the Spirit*, 1864, No. 7, in 3 st. of 7 l. It is repeated in later hymnals, and still *Anon.*

Come ti vedo chime di sangue aspetto. [*Passiontide.*] This is in the *Laude Spirituali* of the Congregation of the Oratory, Rome, 1583, Bk. i., p. 29. In Coferati's *Corona di Sacre Canzoni*, Florence, 1710, p. 627, as "Come ti vedo sime" (in index chime). *Tr.* as "Why do I see Thee crimson'd o'er with blood," by J. O'Connor in the *Arundel Hys.*, 1902, No. 66. [J. M.]

Come to bless Thy people, Lord. *Barbara MacAndrew.* [*Public Worship.*] From her *Ekklesia and other Poems. By B. M.*, 1871, as "Hymn sung at the opening of All Saints' Church [Hoole], Chester." In the *Baptist Church Hyl.*, 1900, and others. [J. M.]

Come unto Me, ye weary, p. 253, i. The original text of this hymn is given in several hymnals of a late date, including *The Church Hymnary*, 1898; *Church Hys.*, 1903; *The Methodist Hyl.*, 1904, and others. In the 1904 ed. of *H. A. & M.*, and *The English Hyl.* 1906, the last st. is mainly rewritten. [J. J.]

Come, ye faithful, raise the strain, p. 87, i. The centos from this *tr.* by Dr. Neale have undergone some alterations in recent collections. These include: (1) *Church Hys.*, 1903, where st. i., l. 8, reads "*Thanks* and praise" for "Laud and praise," &c.; and st. iii., l. 5, "Thou to-day, amidst *Thine* own," for "But to-day, amidst the twelve"; (2) *H. A. & M.*, 1904, where the last stanza is entirely rewritten; and (3) *The English Hyl.*, 1906, in which Dr. Neale's text is faithfully followed. It will be noted that the texts of *Church Hys.* and *H. A. & M.* are altered to bring the hymn in line with the fact that both Judas Iscariot and Thomas were absent on the first Easter night. Sacred history denies that "twelve" were present. For the original Greek text, see Moorson's *Historical Companion to Hys. A. & M.*, 1903, p. 88. [J. J.]



1624 CONDITOR ALME COOK, ELIZA

Conditor alme siderum, p. 257, i. Another *tr.* is "O Maker of the stars of night," in the *Yattendon Hyl.*, 1899, No. 47, marked as "Trans. by R. H."

Congregational Hymnody, American. *See* American Hymnody, § iii.

Congregational Hymnody, English, pp. 258-261. During the past fifteen years very little has been done by the Congregational body in the direction of hymn-writing and the compilation of hymn-books. *The Congregational Mission Hymnal*, c. 1890, has had only a very limited circulation. The Rev. W. G. Horder issued in 1894 *Hymns Supplemental to Existing Collections*. Later, in 1898, he reduced his *Congregational Hymns* (p. 259, ii. 10) and these *Hymns Supplemental* to 805, and published the same as *Worship Song*, and in 1905 as *Worship Song with Accompanying Tunes*. In this collection poetic warmth and cultured expression have been sought after and attained. The tone of the book is bright and buoyant and its literary standard is exceptionally high. *The Congregational Church Hymnal* (p. 260, ii. 12), in an unaltered form, is still in extensive use.

In 1899 the Congregational Historical Society was founded in connexion with the Memorial Hall, Farringdon Street, London, of which the Rev. T. G. Crippen is one of the Hon. Secretaries. The Library of this Society has a large collection of Congregational Hymn Books, and other publications associated with hymns and hymn-writers. Dr. Williams's Library, London, is also of value in the same direction.

[T. G. C.]

The following hymn-writers, all of whom have assisted in building up the hymnody of the Congregationalists, are grouped together here to economize our space:—

Bocking, Daniel, *sometime* Minister of Tenterden, Kent, author of *Spiritual Hymns, &c.*, Chelmsford, 1792. He died c. 1793.

Clark, John, first Pastor of the Tabernacle, Tewkesbury, 1780, in which are 166 hymns. Born in 1745, died in 1809.

Harrison, Susanna, invalided from her work as a domestic servant at the age of 20, pub. *Songs in the Night*, 1778, which includes "Lord, I would delay no longer," and "Farewell, vain world, adieu," and "O happy souls that love the Lord." Born in 1753 and died Aug. 3, 1784.

Jarvis, Mary, dau. of Samuel Rowles, of Ual, Gloucs., was b. in 1793, and in 1820 the Rev. George Jarvis, then Congregational minister at Shenstone, Glouc., since 1830 at Cotford, Gloucs. She contributed devotional poetry to the *Sunday at Home* and other periodicals, collected as *Sunshine and Other Songs by the Way. By Mary Jemima Jarvis*, n.d. (1895). Her hymn is:—

1. Lord, I am Thine, entire, for ever. [Consecration.] Contributed to the *Sunday at Home*, 1868, p. 449, as "A Hymn for Nightfall," repeated 1885 as above, p. 55. It is in the *Public School H. Bk.*, 1903.

Johnson, Joseph, was b. March 31, 1846, at Basingstoke, Hants, educated at Cheshunt Coll., entered the Congregational ministry in 1875, and since 1877 has been minister at Ashton on Mersey, Cheshire. He has pub. various young people's stories, *Ivie*, 1893, &c., and a Sunday School Song called *Ivie* (1898), &c. His hymns include:—

1. For all beneath the open sky. [*God's Care.*] Written 1881; first pub. in *Ivie*, 1893, repeated in *School Hym.*, 1891.

2. God speaks to us in bird and song. [*God's Voice.*] Written 1881; first pub. in *Ivie*, 1893, repeated in *School Hym.*, 1891. This is sometimes sung to the tune of the 46th stave of his stories, entitled *Ivie*, 1893, pp. 47, 156, &c.

3. We bless Thee, Lord, for all the joy. [*Thanksgiving.*] Written 1882. In Dr. John Hunter's *Hym. of Faith and Life*, 1896.

Parker, James, was b. July 16, 1825, at Milverton, Somerset, entered the Congregational ministry in 1847, and from 1857 to 1905 was pastor of Morley Memorial Church, Bristol. His hymn:—

1. O God on Heaven's high seat [*National*] was written April 27, 1865, for use on Coronation Day, and largely used at the time (Bristol: W. C. Hemmons; with music by T. Walker). Another use:—

2. Bless the children's Saviour! [*Month of Life*], written 1850 for the Sunday-school anniversary, pub. by the S.S. Union, and included in the *S. S. Hymnary*, 1905.

Additional hymns by Mr. Parker have been published with music in sheet form by Curwen and others.

Pigg, Joseph Gage, was b. at Norwich, Dec. 14, 1816. He was Congregational minister at Wolverhampton, at Wymondham, and after 1856 at Marlborough Chapel, Old Kent Road, London. He d. Dec. 5, 1900. He ed. the *Home Book for Children of all ages*, 1854, which passed through several eds. Two hymns are associated with his name:—

1. Our joyful day comes back from God. [*Morning.*] 1854, as above, p. 95, as "Morning Hymn for a Christian child," given without name of author.

2. The Father's house is very large. [*Eternal Life.*] This is in E. Hodder's *Sun S. S. H. Bk.*, 1863, marked as by "P.," and in the *S. S. Hymnary*, 1905, as by "J. Gage Pigg."

We are unable to determine whether either is really by Mr. Pigg.

Rees, John, a Puritan Minister at Springfield, near Chelmsford, ejected at the Restoration, and afterwards pastor of a Congregational Church in London. He d. in 1668. *Rees, Spiritual Hymns upon Solomon's Songs* contained 158 hymns.

Rickett, Joseph Compton, s. of Joseph Rickett of East Boothby, Surrey, was b. in London, Feb. 13, 1847; is interested in various commercial undertakings, especially in coal; M.P. since 1906 for the Osgoldcross div. of Yorks; elect d chairman of the Congregational Union of England and Wales for 1907. His hymn:—

Above the vale of death's dark night. [*Christ's Kingdom.*] appeared in the 3rd ed. of *Church Psalm and Song Book*, Congregational Norfolk, 1875, p. 49, headed "Ascension Day. Psalm xxiv.," and is in the *S. S. Hymnary*, 1905.

Small, James, of Axminster, b. 1750, d. 1834, pub. *Three Hundred Hys. on Select Texts of Scripture* in 1831.

Smith, Frederic, was b. in 1848 at Birmingham, was for many years at Halifax, and now (1907) resides at Bowdon, Cheshire. His collected poems were pub. in 1896, as *a Chest of Viols and other Verse*. This includes:—

1. Not far, not far from the Kingdom. [*Decision.*] Written 1868, and first pub. in the *Congregationalist*, again in 1880 as above, p. 56, entitled "Not far." It is given, abridged and altered, marked as "Words set," in Sankey's *Songs and Solos*, 1887, No. 659.

2. Sweet is the work, my God, my King. [*Work.*] Written about 1870, and first pub. in Dale's *Eng. H. Bk.*, 1874, No. 184; 1890, as above, p. 45, headed "Thy Will is done." Recently in *Worship Song*, 1905, and others.

Spurgeon, James, grandfather of the Rev. C. H. Spurgeon, b. in 1777 and d. in 1864, was a village pastor at Stambourne, Essex. His 101 *Original Hymns*, pub. at Halstead, 1841, is a genuine curiosity in hymnology.

In the compiling of these biographical notes, we have received material assistance from the Rev. T. G. Crippen of the Congregational Historical Society.

[J. M.]

Consors Paterni luminis, p. 261, ii. Another *tr.* is "Pure Light of Light! Thou Dayspring fair," in the *Office H. Bk.*, 1880, and 1905. The cento "Fellow of the Father's light," which was given in the *Wellington College Chapel Hym.*, 1873, is omitted in the 1902 ed. of the same collection, in favour of Cardinal Newman's *tr.* "O God from God, and Light from light," from his *Verses on Religious Subjects*, 1853. It first appeared in R. Williams's *tr.* of the *Roman Breviary*, 1838, p. 61.

[J. J.]

Cook, Eliza, p. 1168, i. She d. at Wimble-

COOKE, W. COWPER, W. 1625

don, Sept. 24 (not 23), 1889. Her hymn, "Father above, I pray," &c., is from her *Poems*, 1853, vol. iv., p. 201.

Cooke, W., p. 262, i. He d. Nov. 23, 1894.

Coombs, Charles Whitney, author of "Long years ago, o'er Bethlehem's hills" (*Christmas Carol*), was b. at Bucksport, Me., in 1859. He was organist of the American Church at Dresden, Saxony, for a time, and since 1892 of the Church of the Holy Communion, N.Y. His carol was included in the *Methodist Hymnal*, 1905. [L. F. B.]

Cor area legem, p. 263, ii. This is in the *Roman Breviary*, Venice, 1736, appx., p. 133.

Cor Jesu, cor purissimum. [*Sacred Heart of Jesus.*] Apparently of the 18th cent. N. Nilles in his *De rationibus festorum Sacratissimi Cordis Jesu*, Innsbruck, 1885, ii., p. 229, gives it as part of an *Officium parvum SS. Cordis Jesu*, printed at Orleans, 1752, and elsewhere. In J. Mohr's *Manual of Sacred Chant*, 1877, p. 456. *Tr.* as:—

O heart of Jesus, purest heart, by Father Matthew in verse 13 of his *Meditations*, Dublin, 1894, p. v. 144; repeated, with the Latin text, in the *Arundel Hym.*, 1902, Nos. 120, 121. [J. M.]

Corelli, Marie, was adopted as an infant by Charles Mackay, p. 1279, ii., is the well-known novelist, and now (1906) lives at Stratford-on-Avon. Her hymn—

In our hearts celestial voices softly say [*Christmas*] is in her *Christmas Greeting*, 1901, entitled "Children's Evening Hymn." It is in *Hym. and Choral Songs*, Manchester, 1904, and the *S. S. Hymnary*, 1905. [J. M.]

Coster, G. T., p. 265, i. The following hymns by Mr. Coster have been written and have come into C. U. since 1902:—

1. **Going to the Father.** [*The Man of Sorrows.*] Written in 1898, and pub. in his *Hunts Hys.*, 1901, No. 2, st. 1, 2, 4.

2. **Lord God Almighty, in Thy hand.** [*Praise.*] Written in 1897, and pub. in his *Hunts Hys.*, 1901, No. 3, in 7 sts. of 4 l., and entitled "We praise Thy power."

3. **Lord of the gracious smables.** [*Temperance.*] Written at the request of the Rev. W. G. Horder for his *Worship Song*, and given therein in 1905, and in America. In the author's *Hunts Hys.*, 1901, No. 36, and entitled "A National Foe."

4. **March on, O Soul, with strength.** [*Christian Battle Song.*] Written in Bedford Park, London, Aug. 3, 1897, and printed in *The Evangelical Mag.*, Feb., 1898. In the *Hunts Hys.*, 1901, No. 10, in 4 sts. of 4 l., and entitled "Christian Warfare." It is in use in America, including *The Pilgrim Hy.*, 1904, and others.

5. **O Friend Divine! with Thee apart.** [*Fellowship with Christ.*] First pub. in the *Evangelical Mag.*, Sept., 1898; also in his *Hunts Hys.*, 1901, No. 25, in 6 sts. of 4 l., and entitled "Fellowship with Christ."

6. **Still and beauty from Thee flow.** [*Opening of a Side of Work.*] First pub. in his *Hym. and Poems*, 1882, and again in his *Hunts Hys.*, 1901, No. 35, in 3 sts. of 4 l.

7. **Then Whose great baptismal brow.** [*Holy Baptism.*] Written in 1892, at the request of W. G. Horder, for the *Baptist* edition of his *Worship Song*, and given therein in 1905, and in America. In the author's *Hunts Hys.*, 1901, No. 38, and the author's *Hunts Hys.*, 1903, No. 31.

8. **We join with all in every place.** [*Holy Communion.*] Written in 1901, and first pub. in Horder's *Hym. Supplemental*, 1898, and the *Hunts Hys.*, 1901, No. 28, in 3 sts. of 6 l., and entitled "United Communion Service."

In addition to the above the following hymns are appearing in forthcoming collections:—

9. **Comrades' names are on our banner.** [*National Hymn.*] Written at Scarborough, *July*, 1901, and printed in *The Examiner* (the weekly organ of the Congregational Church-), *May 8*, 1902; also in the author's *When the Stars Appear*, 1903, p. 21, in 6 st. of 8 l., and entitled "Names on Our Banner."

10. **King of the City Splendid.** [*National Hymn.*] Written at Bedford Park, London, Aug. 18, 1897, and printed in *The Independent* (Cong. weekly), Jan. 27, 1898. In his *Hunts Hys.*, 1901, No. 40, in 10 st. of 6 l., and entitled "Prayer for our Cities."

Concerning the three hymns noted on p. 263, i., the author says:—

1. **Dost thou bow beneath the burden?** "It was written in 1879, and first printed in the *Evangelical Mag.*, May, 1879." In the *Hunts Hys.*, 1901, No. 22.

2. **Lo! the Sun, the Sun is risen and west.** "Originally written in 1864, and first printed in the *Evangelical Mag.*, in later collections it has been considerably altered." In its varying forms it is the most widely known of the author's hymns. Authorised text in *Hunts Hys.*, 1901, No. 26.

3. **Lord of the Sea, afar from land.** "Written in 1878, and first printed in the *Evangelical Mag.*, September, 1878." Included in *Hunts Hys.*, 1901, No. 31.

Since 1890 Mr. Coster has held the pastorate of Stroud and of Hessle, near Hull. He retired from the active ministry in 1902. His later poetical works include *Collected Poems*, 1890; *Gloria Christi*, 1896; *Hunts Hymns*, 1901; *When the Stars appear*, 1903; and *Beams of Christ's Glory*, 1904. In these works Mr. Coster has maintained his reputation as a writer of hymns. [J. J.]

Courthope, William John, LL.D., son of the Rev. W. Courthope, Rector of S. Malling, was born July 17, 1842, educated at Harrow, and New Coll., Oxford; B.A. (1st Class Lit. Hum.), Newdigate Prize Poem 1864; Hon. D.LITT., Durham, 1895; Hon. LL.D., Edinburgh, 1898; Professor of Poetry, Oxford, 1895-1901; 1st Class Civil Ser. Comr., 1892. He has pub. *Ludibria Lunæ*, 1869; *The Paradise of Birds*, 1870; and *History of English Poetry*, 4 vols., 1895-1903. His *trs.* of Latin hymns, of more than usual beauty and excellence, were contributed to *Church Hymns*, 1903. See **Index of Authors and Translators.** [J. J.]

Cousin, A. R., p. 264, ii. Other hymns that have passed into use are:—

1. In the noogles nigh, the daylight dreary. *Jesus near.*

2. Lord, mine must be a spotless dress. *Christ our righteousness.*

3. O now is the time. *Seek the Lord.*

4. O Thou that on the hillow. *Jesus near.*

Of these No. 4 appeared in J. H. Wilson's *Songs of Zion*, 1862; Nos. 1 and 3 in J. H. Wilson's *Service of Praise*, 1865; and No. 2 in her own *Immanuel's Land*, 1876. Mrs. Cousin d. at Edinburgh Dec. 6, 1906, in her 83rd year. [J. M.]

Cowper, W., p. 265, i. Prof. John E. B. Mayor, of Cambridge, contributed some letters by Cowper, hitherto unpublished, together with notes thereon, to *Notes and Queries*, July 2 to Sept. 24, 1904. These letters are dated from Huntingdon, where he spent two years after leaving St. Alban's (see p. 265, i.), and Olney. The first is dated "Huntingdon, June 24, 1765," and the last "From Olney, July 14, 1772." They together with extracts from other letters by J. Newton (dated respectively Aug. 8, 1772, Nov. 4, 1772), two quotations without date, followed by the last in the *N. & Q.* series, Aug. 1775, are of intense interest to all students of Cowper, and especially to those who have given attention to the religious side of the poet's life, with its faint lights and deep and

awful shadows. From the hymnological standpoint the additional information which we gather is not important, except concerning the hymns "O for a closer walk with God," "God moves in a mysterious way," "'Tis my happiness below," and "Hear what God, the Lord, hath spoken." Concerning the last three, their position in the MS., and the date of the last from J. Newton in the above order, "Aug. 1779," is conclusive proof against the common belief that "God moves in a mysterious way" was written as the outpouring of Cowper's soul in gratitude for the frustration of his attempted suicide in October 1773. [J. J.]

Cox, Frances E., p. 986, i, b. May 10, 1813, d. Sept. 23, 1897.

Coxe, A. C., p. 986, i. He d. July 21, 1896.

Craigie-Halkett, Violet Mary, b. at the Royal Military College, Camberley, Surrey. Her hymn—

"Twas upon this happy morn [*Christmas*] was written in 1894, pub. by the S. S. Union, with music by Ferris Tozer (MS. see Cass.), and included in the *S. S. Hymnary*, 1905, No. 57. [J. M.]

Crawford, Thomas, was b. in 1850 at Falkirk, Scotland, and now (1906) resides at Stroud Green, London. His hymn :—

Raise the song of triumph, swell the strains of joy (*Service for Christ*), gained a first prize for words and music (both original) in a S. S. Union competition, 1883. Both are in the *S. S. Hymnary*, 1905, and the words in Yield *of Praise*, 1887, *School Hyr.*, 1891, and others. [J. M.]

Creighton, Mandell, D.D., was b. at Carlisle, July 5, 1843, consecrated Bishop of Peterborough, 1891, translated to London 1896, and d. at Fulham, London, Jan 14, 1901. For details of his career see the most interesting *Life and Letters*, 1904, ed. by his wife. He was the author of only one hymn, "O Thou Who gavest power to love" (*Holy Matrimony*). This he wrote in London, early in 1900. He gave a copy in MS. to the Hon. Sarah Kathleen, daughter of the 4th Lord Lyttleton, who had it printed, and it was first used on April 26, 1900, at St. Margaret's Church, Westminster, on the occasion of her marriage to Mr. J. C. Bailey, of Egerton Gardens, London. It is in Bp. Creighton's *Life & Letters*, 1904, vol. ii. p. 315, and *The English Hyl.*, 1906. [J. M.]

Crewdson, Jane, p. 988, ii. The following additional hymns by Mrs. Crewdson have recently come into C. U. through *The Baptist Church Hymnal*, 1900 :—

1. For the sunshine and the rain. *Harvest.*
2. O Feast of grace that reneweth o'er. *Public Worship.*
3. There is an unutterable joy. *Joy in God.*
4. When I come with troubled heart. *Prayer.*

These hymns are all from her *A Little While, and Other Poems*, 1864. [J. J.]

Crippen, T. G., p. 1058, ii. In 1896 Mr. Crippen was appointed Librarian at the Congregational Hall, Farringdon Street, London. In addition to his *Ancient Hymns and Poems, Translated from the Latin*, 1889, he has contributed numerous hymns to various periodicals, especially the *Evangelical Magazine*. His hymn "O Thou Who givest corn and wine" was written for Band of Hope gatherings in 1885, and first printed in the *Sunday S. Chronicle*. It is in the *Sunday S. Hymnary*, 1905, and others. [J. J.]

Crosswell, W., p. 989, ii. On the title-page of his *Poems*, 1861, this author is given as *W. Crosswell*, and the best authorities are in favour of this spelling of the name.

Crucis Christi mons Alvernae, pp. 271, ii. and 1058, ii. Mount Alverna or Verna is in the upper valley of the Arno. St. Francis of Assisi went there in Aug. 1224 to keep a fast of forty days before the festival of the Archangel Michael (Sept. 29). The date given for the conferring of the stigmas is Sept. 14, 1224, Holy Rood day or the day of the Elevation of the Cross. But as that day and the two days following had already been assigned to other festivals, the celebration of the Stigmatisation was fixed on Sept. 17. Pope Paul V. (1605–1621) allowed the general use of the office, but it was not included in the body of the *Roman Breviary* till after 1632; the Paris ed. of 1642, *e.g.*, gives it in the General Appendix. *Irenaus*, iv., p. 140, prints the "Crucis Christi" from a 15th cent. MS. at Salzburg. [J. M.]

Criiger, Johann, pp. 271, ii.; 1058, ii. A complete copy of the earliest Berlin ed. of the *Praxis* noted at p. 271, i. has recently been discovered, and proves to be of 1647. In addition we may note that :—

The 1st Berlin ed., 1653, of the *Praxis* noted at p. 1058, ii., is now in the Royal Library at Munich. The Breslau Town Library has a copy of the 7th Berlin ed. 1661. The 14th Berlin ed. 1691 is in Wernigerode. The 15th Berlin ed. 1693 is in Königsberg. Throughout this Dictionary, speaking generally it may be said that the hymns by Franck and Herbarth, noted as in the Crüger-Runge *G. S.*, 1653 (p. 272, i. no. 4), and in the Frankfurt (C. Ritsch) ed. of 1658 of the *Praxis*, are all in the Berlin ed., 1653, of the *Praxis*. [J. M.]

Crux, ave benedicta. [*Holy Cross Day.*] Probably of the 17th cent. It is in the *Symphonia Sirenum*, Cologne, 1695 (ed. 1707, p. 196), the *Paderbrodum Cant. Cath.*, 1710, p. 277, *Daniel*, ii. p. 340, *Trench*, ed. 1864, p. 302, *&c. Tr.* as "Hail be thou! blessed Cross," by G. R. Woodward in his *Songs of Syon*, 1904. [J. M.]

Cullen, John, was born in Ireland, Oct. 15, 1837, and educated at St. Aidan's college, from which he was ordained D. in 1865 and P. in 1866. After acting as Curate in several parishes he became Vicar of Radcliffe-on-Trent in 1874. He has also been engaged on the staff of the Church Parochial Mission Society. His poetical works are *Poems and Idylls*, 1882, 3rd ed., 1904; *Songs of Consolation; Hymns of the Holy Spirit, &c.* A few of his hymns are in C. U., mainly in America. There are several others also which are worthy of attention.

[J. J.]

Cum rex gloriae Christus. [*Easter.*] This antiphon or repository is found in a 10th cent. MS. at Einsiedeln (121, p. 203). Anselm Schubiger in his *Sängerschule*, 1858, pp. 54, 85, ascribes it, apparently without reason, to Notker Balbulus, and gives a copy of it with the melody (*Exemplo* 40 from the Einsiedeln MS. 33, of c. 1300). At Rehtenach (*Graduale* of 12th cent., *Paris, Lat.* 10510; see *Al. Hebert* in his *Tropen ... Gesänge*, 1884, p. 73), and many other places, it was used as an antiphon at the Procession on Easter Day. At Hereford it was

used as an Antiphon on Easter Eve at the midnight procession to the Easter Sepulchre in the Cathedral (*H. B. S.* reprint, vol. i., p. 324). Also in *Daniel*, ii., p. 315. It is practically the same as a passage in a sermon ascribed to St. Augustine in Migne's *P.P. Lat.* xxxviii. 1061. *Tr.* as "When Jesus Christ, the King of glory," by G. R. Woodward in his *Songs of Syon*, 1904, No. 41. [J. M.]

Cum sit omnis caro foenum. *Philippe de Grève.* [*Ash Wednesday or Lent.*] This is in a MS. of the end of the 13th cent., now in the B. M. (*Egerton* 274, *f.* 27b) which contains the poems of Philippe de Grève. Also in a MS. of the 13th cent. at Evreux (39, *f.* 3; see Catalogue), apparently written at Lyre, near Evreux. *Ebrens*, xxi., No. 142, prints it from the Egerton 274, from a 13th cent. MS. at Florence (*Laurent. Pl. xxix. i.*), and from the *Aquileia Missal* of 1508. Sometimes erroneously ascribed to St. Bernard of Clairvaux; cf. Hauréau's *Poèmes ... Saint Bernard*, 1890, p. 29. Also in *Trench*, ed. 1864, p. 235. *Tr.* as :—

Easter Day comes on but slowly, a very free version by *J. M. Neale* in his *Carols for Easter Tide*, 1854, No. 34; repeated, beginning with st. ii., "Of the heart that is never," in G. R. Woodward's *Songs of Syon*, 1904, No. 39. [J. M.]

Cunliffe, William, M.A. Ordained from St. Aidan's Coll. D. 1884, P. 1886, Curate of Great Horton, Yorkshire, 1884–85, and from 1885 Vicar of St. Chrysostom, Bradford. Graduated at Trin. Coll., Dublin; B.A. 1900; M.A. 1905. His hymn :—

O God, our Father, in compassion hear [On behalf of the Blind]. Written in 1900, and pub. in *S. of A.* i., with music by Dr. G. C. Martin, by Novello & Co., in the same year. In Brooke's *Additional Hyr.*, 1903, it is abbreviated to 6 sts. [J. J.]

D.

Da Jesus an dem Kreuze stund, p. 184, i. Another *tr.* is :—

While Jesus hung upon the Rood, by G. R. Woodward in his *Legends of the Saints*, 1898, p. 98, and his *Songs of Syon*, 1904, No. 38. This really follows the Latin *tr.*, "In cruce pendens arbore (triplex)," in the *Symphonia Sirenum*, Cologne, 1695 (1707, p. 64), and *Daniel*, ii., p. 345. [J. M.]

Da Jesus in den Garten gieng. [*Passiontide.*] This is found in many different forms. The text *tr.* in that of the Andernach *G. B.* (R. C.), 1608, in 5 sts.; thence in *Wackernagel*, ii., No. 1192. H. Bone's *Cantate*, ed. 1878, No. 132, *&c. Tr.* as :—

When Jesus to the garden came, by G. R. Woodward in his *Songs of Syon*, 1904, No. 32. [J. M.]

Da, puer, plectrum, p. 276, i. This is *tr.* by Mr. R. F. Davis in his *Hyc of Prudentius*, 1905, pp. 95–109. Nine sts. of the *Cercle* suits portion, beginning "Of the Father's heart begotten, Ere the world from chaos rose," are in *The Engl. Hyl.*, 1906, slightly altered by the author. [J. M.]

Damiani, Peter, p. 278, i. His hymns have been collected, with a biographical notice, in *Bonnes*, xlviii., Nos. 16–73; the "Ad perennis," p. 19, i., as No. 66; the "Crux mundi," p. 273, i., as No. 18; the "Gravi me," p. 44, ii., as No. 62; and the "Fusle doctor," p. 897, i., as No. 45.

Dankt Gott dem Herren, p. 270, i. Another *tr.* is :—

Thanks to God, the Lord of glory, by Alexander Brown, contained to the Scottish *Congreg. Hyl.*, 1869.

Darker and darker fall around. [*Evening.*] Appeared in William Young's *Catholic Cherubim*, 1842, No. 60, in 12 sts. of 4 l. as "Hymn of the Calabrian Shepherds," and repeated, abridged and altered, in the *Arundel Hyr.*, 1902. In the Unitarian *Hyr. of the Spirit*, 1864, No. 60, sts. i.–iv. of this text and two stanzas, possibly by S. Longfellow, the editor, were given as "As darker, darker, fall around." The cento, usually abbreviated, is found in several collections in G. Britain and America, including the Scotch *Church Hymnary*, 1898, *The Pilgrim Hyl.*, 1904, and others. [J. M.]

Davis, Robert Furley, M.A., was b. Jan. 22, 1865, at Nottingham, and educated at St. John's Coll., Cambridge (B.A. 1888, M.A. 1896). He is now (1906) senior classical master at Campbell Coll., Belfast, Ireland. He is the author of seven *trs.* in *The Hymns of Prudentius, Translated by R. Martin Pope and R. F. Davis*, 1905, one of which is in *The Engl. Hyl.*, 1906, No. 611. [J. M.]

Day after day I sought the Lord. *J. C. Hare.* [*Pr. at.*] From his version of Ps. xl. in his *Portions of the Psalms &c. English Verse*, 1839, Pt. i., into *The Meth. H. Bk.* 1904. The second part of the same version begins "Shew forth Thy mercy, gracious Lord" (see p. 924, i.). [J. J.]

Days and moments quickly flying, p. 282, ii. The variations in the text of this hymn in recent collections are numerous and complicated. Taking the latest and most important we have in order of publication the following :—

1. The Scottish *Church Hymnary*, 1898. Stanzas i.–iv. are from *H. A. & M.* (complete edition), the refrain, "Life passeth soon," as st. v. and sts. vi.–ix., with slight alterations, from *Church Hyr.*, 1871.

2. *Church Hyr.*, 1903. Sts. i.–iv., the corresponding stanzas from *H. A. & M.* (complete edition); v., the refrain "Life passeth," &c., from *Church Hyr.*, 1871; Pt. ii., "As a shadow lifts in fleeting," &c., also from *Church Hyr.*, 1871 and 1903.

3. *The Methodist H. Bk.*, 1904. Sts. i., ii., iii. are from *H. A. & M.*, 1889, and iv., v. and the refrain "Life passeth soon," &c., from *Church Hyr.*, 1871.

4. *The English Hyl.*, 1906. St. i. Carwall altered; ii., iii. Carwall's original; iv. Carwall altered; v. *Church Hyr.*, 1871; vi. *Church Hyr.*, 1871 altered.

5. In the American Unitarian *Hyr. for Church and Home*, 1895, the cento, "As a shadow lifts in fleeting," is compiled from the above centos with new readings.

In minor collections there are other arrangements of stanzas, but the origin of each may be found in Carwall's original text: *Church Hyr.*, 1871; and *H. A. & M.*, 1889. [J. J.]

De Chenez, Charitie L. [Bancroft] née Smith, widow of Arthur Bancroft, p. 989, ii., is by a second marriage Mrs. De Chenez.

Dear Angel! ever at my side, p. 983, ii. This is in Faber's *St. Wilfrid's Hymns*, 1840, p. 25, and entitled, "To my Guardian Angel. For the School Children."

Dearmer, Percy, M.A., s. of Thomas Dearmer, was b. in London, Feb. 27, 1867, and educated at Westminster School and at Christ Church, Oxford (B.A. 1890, M.A. 1896). He was ordained D. 1891, P. 1892, and has been since 1901 Vicar of S. Mary the Virgin, Primrose Hill, London. He has been Secretary of the London Branch of the Christian Social Union since 1891, and is the author of *The Parson's Handbook*, 1st ed., 1899, and other works. He was one of the compilers of the *English Hym.*, 1906, acting as Secretary and Editor, and contributed to it ten trs. (38, 95, 150, 160, 165, 180, 215, 237, 352, 628) and portions of two others (242, 329), with the following originals:—

1. A brighter dawn is breaking. *Kinder.* Suggested by the *Aurora lucis*, p. 35, but practically original.
2. Father, Who on man dost shower. *Temperance.*
3. God, we thank Thee, not in vain. *Burial.*
4. Holy God, we offer here. *Holy Communion.*
5. Lord, Who above all others. *For Children.*
6. Lord, to-day was a busy day. *The Ministry of the Sick.*
7. The winter's sleep was long and deep. *St. Philip and St. James.*

[J. M.]

Death may dissolve my body now, p. 884, ii. Read, "It must be designated *Watts*, 1707," &c.

Deck, Henry Legh Richmond, M.A., nephew of J. G. Deck, was b. at Hull, May 30, 1858, and educated C. C. C. Camb.; B.A. in honours 1876, M.A. 1880. Ordained in 1876, he has held in succession three Curacies and three Benefices, and also since 1897 the Vicarage of Christ Church, Folkestone. He pub. in 1903, *All the Days: A Round of Verse for the Days of the Week.* His hymn :—

I take Thy promise, Lord, in all its length, is based upon Gen. xxviii. 15, and was written for use in connection with the Diocesan Conference and Paish, 1893, and others.

[J. J.]

Deck, J. G., pp. 885, ii.; 1459, ii. Miss M. O. Deck, of Motueka, Nelson, New Zealand, informs us that her father, Mr. *J. G.* Deck, died at the village of Motueka, near Nelson, N.Z., on the 14th of August, 1881. [J. J.]

Deck, Mary Ann S., née Gibson, b. in 1813, is the author of "There is a city bright" (*Heavens*), in a few collections, including *The Church Hymnary*, 1898, and others.

Deep in the dust before Thy throne. *I. Watts.* [*First and Second Advent.*] From his *Hys. & Sp. Songs*, 1709, Bk. i., No. 124, into a limited number of modern hymnals.

Dei qui gratiam inpotes [*S. Joseph.*] In the *Raccolta di Orazioni* (see p. 1642, ii.), ed. Rome, 1877, p. 308, there is an office of St. Joseph (with this hymn at p. 406), indulged by Pope Pius VII. in a rescript of June 26, 1809. The hymn is probably little, if any, older than 1800. *Tr.* as :—

Seek ye the grace of God, by E. Caswall, in the *Birmingham Oratory H. Bk.*, 1857, No. 48 (1884, No. 53), in his *Images of Mary*, 1858, p. 310, &c. [J. M.]

Dell, Henry. So far as we can gather this Henry Dell (p. 883, i. 141) was for a time a bookseller in Tower Street, London, and then in Holborn, where he died in great poverty. He is credited with *The Bookseller*, 1766, an indifferent rhyming list of London booksellers, and some three or four plays. [J. J.]

Dem Herzen Jesu singe. *Aloys Schlör.* [*Sacred Heart of Jesus.*] This is found in Conrad Brückl's *Kathol. Gesang- und Gebet-Buch für das Volk*, Rimisleben, 1856, No. 87, in 4 sts.; the St. Gall *G. B.* (R. C.), 1863, No. 92, in 10 sts.; the Trier *G. B.* (R. C.), 1871, No. 127, in 11 sts., &c. *Tr.* as :—

To Jesus' Heart all burning, by A. J. Christie, in his *The First Christmas: A Mystery Play*, 1874, p. 29. Also in the *St. Patrick's H. Bk.*, Glasgow, 1883, No. 30, *Ogle H. Bk.*, 1880, and others. [J. M.]

Demarest, Mary, née Lee, b. at Coeton Falls, New York, in 1826, married to Mr. Demarest, and d. at Pasadena, California, in 1887. The story of her poem, "I am far from my home," which is given as a Sacred Song by I. D. Sankey in his *Sac. Songs & Solos*, was written in 1861, and printed in *The New York Observer*. Its history, too long for quotation here, is given in Mr. Sankey's *My Life and Sacred Songs*, 1906, pp. 161-2. [J. J.]

Dent, Caroline, p. 888, ii. Another hymn by Miss Dent, "The light that morning bringeth" (*On behalf of Ministers*), is in *The Baptist Church Hymnal*, 1900.

Desere jam, anima, p. 889, ii. This is in a MS. at Marseilles, No. 437, which the Catalogue dates as 14th cent., and in Migne's *P.P. Lat.* cxlix. 301. In a MS. of c. 1350 in the Bodleian (*Bodl.* 57), it begins at f. 153 with "Mens, affectus, ratio"; the "Jesu mi dulcissime" portion beginning at f. 155. In a 14th cent. MS. at Cambridge (Trinity Coll. 226, f. 5), it begins "Jesu mi dulcissime," each section being headed with an illumination, and with a much longer text than that in *Migne*. Another *tr.* is :—

Jesu Christ, of heaven King, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 142. [J. M.]

Deus Creator omnium, p. 891, i. Another *tr.* is :—

Creator of the earth and sky, by Dr. Charles Bigg, in his tr. of the *Confessions* of St. Augustine, 1898, p. 228, being of sts. i., ii. He completed his tr. for *The English Hym.*, 1906, No. 48. [J. M.]

Deus ignee fons animarum, p. 891, ii. Another *tr.* is :—

Father of Spirits, Whose divine control, a free *tr.* of ll. 1-4, 129-135, 149-154, by Percy Dearmer, in *The English Hym.*, 1906, No. 304.

Deus tuorum militum, p. 892, i. Another *tr.* is :—

O God, Thy soldiers' faithful Lord, in *H. A. & M.*, 1904, No. 326, marked as Neale and Compilers; six lines being from Neale.

Dexter, H. M., p. 894, i. He d. in 1890.

Dickinson, Charles Albert, D.D., an American Congregational Minister, b. at Westminster, Vermont, July 4, 1849, and graduated at Harvard University in 1876. He held various charges to 1890, when he retired through ill health, and returned to Ceres, California. His hymn-writing has been mainly for the young. Several of these hymns are in the *Christian Endeavour Hymnal* and other collections. The most widely known are "O golden day, so long desired," and "Blessed

Master, I have promised" (*Consecration to Christ*). This latter was written Jan. 4, 1900. [C. L. N.]

Die Nacht ist kommen, p. 898, i. Another *tr.* is :—

Now it is evening: time to cease from labour, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 89.

Dies parente temporum, p. 904, ii. Another *tr.* is :—

O God, our Father, Thee we praise. A good and full version, by John Julian, in the S.P.C.K. *Church Hym.*, 1903, No. 42. [J. M.]

Dies iræ, pp. 895, i., 1459, ii. It seems practically certain that the "Dies iræ" was written in Italy in the 13th cent.; was originally meant for private devotion; was throughout in three-line stanzas (ending either with the "Oro supplex," or with "Ut consors beatitatis"); and that to adapt it for public devotion the "Lacrymosa" and "Pie Jesu" were added on. The "Lacrymosa" is certainly older than Thomas of Celano, and is found, *e.g.*, in *Mone*, No. 296, as a portion of the "Libera me, Domine," from a MS. at Karlsruhe of about 1200. (See p. 1459, i. An earlier form of the "Libera" is in a Bodleian MS. written in Cornwall in the 10th cent., and now *Bodl.* 572, *f.* 49.) See also *Dreves*, xlix., pp. 303-320.

The "Dies iræ" itself, it may be added, bears such a strong resemblance to an earlier poem on the Day of Judgment, the existence of which only existing that Thomas of Celano knew in. This piece, beginning "Quique de morte redempti," is printed in *Dreves*, xxiii., in two forms: No. 79 from a 10th cent. MS. formerly at St. Martial in Limoges (*Peiro, Lat.* 1154); and No. 80, from a 12th cent. MS. at Rouen (*Leber*, No. 1385, ff. 1-2). The "Dies iræ" has been found in its current form in a 13th cent. MS. at Naples (*ms. cl.* 38); and the pages containing it are photolithographed in F. X. Haberl's *Magister Choralis*, Regensburg, 1901, pp. 327, 328. The variations from the text printed at p. 895 are:—1, Sparge; 11, Cum; 13, Judicandi; 16, Cœnobii; 18, Salvande; 24, Quos; 29, Agnus; 41, pœnis; 47, arbitris; 48, scribis; none of these variations being of importance.

Various *trs.* have appeared since the list at pp. 897-901 was made up, but none of them seem to have come into use. Recent books have generally adopted the version of Dr. Irons (p. 898, No. 7), sometimes slightly altered, as in *The English Hym.*, 1906, No. 351, where it begins "Day of wrath and doom impending," and in the 1904 ed. of *Hys. A. & M.* [J. M.]

Dignare me, O Jesu, rogo Te, p. 901, i. This is in the *Symphonia Sirenum*, Cologne, 1695 (ed. 1707, p. 150); but not in the *Hymnodia Sacra*, Mainz, 1671.

Divina crescebas Puer, p. 902, ii. The *tr.* in *Hys. A. & M.*, 1904, "The Heav'nly Child in stature grows," is the text of the old edition, with ll. ii. and iv. rewritten, very much to the detriment of the hymn. [J. J.]

Doane, William Croswell, D.D., s. of Bp. G. W. Doane (p. 903, ii.), was b. at Boston, Mass., March 3, 1832, and ordained D. 1853, and P. 1856, in the Prot. Episco. Church of America. He was Rector of Burlington, N.J., Hartford, Conn., and Albany; and since 1869 Prot. Episco. Bishop of Albany. He is the author of a Biography of his father, and other works. His fugitive verse was collected and pub. (in 1895), as *Rhymes from Time to Time*. His hymn, "Ancient of Days, Who (that) sittest throned in glory" (*Holy Trinity*), was written for the Bicentenary of the City of Albany, 1886. In some collections it begins with st. ii., "O Holy Father, Who hast led Thy children." For full text see *The Hymnal*, ed. 1892, of the Prot. Episco. Church of America, No. 311. Dr. Doane is D.D. of Oxford, and LL.D. of Cambridge. [L. F. B.]

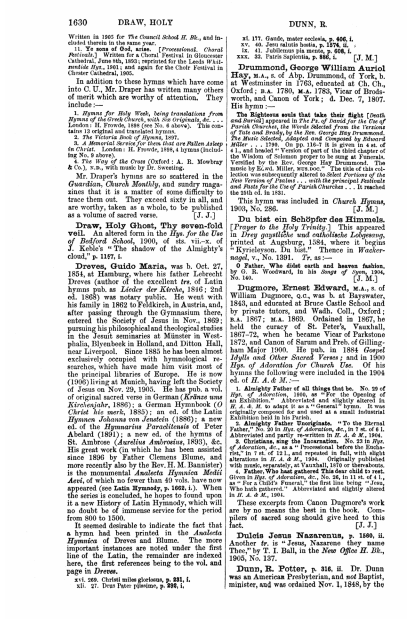
Dobree, Henrietta O. de Lisle, p. 1460, i., under E. O. D. She d. Nov. 26, 1894.

Donaldson, Augustus Blair, M.A., s. of William Laverton Donaldson, of St. Pancras, London, was b. Aug. 8, 1841, and educated at Oriel Coll., Oxford; B.A. (2nd class Lit. Hum.) 1864, M.A. 1866. Ordained D. 1865, P. 1866. After holding curacies in several parishes and other appointments, he became Canon Residentiary and Precentor in Truro Cathedral in 1883. He d. Dec. 10, 1903. He pub. in 1900 *Five Great Oxford Leaders*. His hymn, "Glory to the First-begotten" (*Processional*), appeared in *H. A. & M.*, 1904. [J. J.]

Draper, Bourne Hall, b. at Cannor, near Oxford, in 1775, and educated for the Baptist Ministry at the Bristol Academy, under the Rev. Dr. J. Rylands. He was pastor of the Baptist Church at Chipping Norton 1794, and subseq. at Southampton, where he d. Oct. 12, 1843. See note on his hymn, "Ye Christian heroes, go proclaim," p. 1286, ii. [J. J.]

Draper, William Henry, M.A., s. of Henry and Lucy Mary Draper, was b. at Kenilworth, Dec. 19, 1855, and educated at Keble Coll., Oxford; B.A. in honours, M.A. 1880. Ordained in 1880, he was Curate of St. Mary's, Shrewsbury; Vicar of Alfreton; of the Abbey Church, Shrewsbury; and since 1899 Rector of Adel, Leeds. Mr. Draper's hymns in C. U. include the following :—

1. **Come forth, ye sick and poor.** [*Harvest.*] Written in 1861 and printed in the *Guardian*, Sept. 19, 1861. In 1866 it was given, somewhat altered, in *The Council School H. Bk.*, No. 172. It was also pub. by Novello & Co., with Music by J. H. Maunder.
2. **Hark! the voice of battle!** [*In Time of War.*] Pub. by Novello & Co. in the 6th series of *Hym. in Time of War*, 1866, and repeated in *The Public School H. Bk.*, 1905, *The Council School H. Bk.*, 1905, and others.
3. **How blest the land whose God is known.** [*National Hymn.*] Written for Novello's *Eight Hys.*, with *Tunes, for use on services held in connection with the Church Congress, 1895*; and also in 1896 in the *Hymns* included in *The Council School H. Bk.*, 1905, No. 97.
4. **How fair was the land of God's people of old.** [*National Hymn.*] Written for use in Day Schools, and Sea pub. in *The Council School H. Bk.*, 1905, No. 127.
5. **Lo, God is here! let us adore.** [*Dedication of a Church.*] Written for use at the service at the reopening of the Abbey Church, Shrewsbury, after restoration, in 1894. It was also used at the Shrewsbury Church Congress, 1896; and elsewhere on other occasions. In 1904 it was included in the new ed. of *H. A. & M.*
6. **Lord, through this Holy Week of our Salvation.** [*Holy Week.*] Written for Novello's *Holy Week*, 1898, and included in *H. A. & M.*, 1904, No. 144.
7. **Man shall not live by bread alone.** [*Divine Providence.*] First pub. in *The Church Monthly*, and again in *The Council School H. Bk.*, 1905, No. 142.
8. **Rejoice, ye saints in the sky.** [*Withsuntide.*] Written for the Leeds Whitsuntide Hym., 1902 (in connection with the Yorkshire Festival Choral Union"), and included in *The Council School H. Bk.*, 1905.
9. **We love God's acre round the Church.** [*Burial.*] Printed in the *Guardian*, Aug. 1, 1866, with the title, "Hymn for those who die far from home and country"; and, with Novello, with music by Dr. W. Roberts; and again, with slight alterations, in Brooke's *Additional Hys.*, 1903.
10. **What can I do for England.** [*National Hymn.*]



1630 DRAW, HOLY DUNN, R.

Written in 1865 for *The Council School H. Bk.*, and included therein in the same year.

11. **To none of God, arise.** [*Processional. Choral Festival.*] Written for the Choral Festival in Gloucester Cathedral, June 8th, 1892; reprinted for the Leeds Whitsuntide *Hymn.*, 1901; and again for the Choir Festival in Chester Cathedral, 1905.

In addition to these hymns which have come into C. U., Mr. Draper has written many others of merit which are worthy of attention. They include:—

1. *Hymns for Holy Week, being translations from Hymns of the Greek Church, with the Originals, &c. . . .* London: Novello & Co., 1894. (Novello). This contains 13 original and translated hymns.
2. *The Victoria Book of Hymns*, 1897.
3. *A Memorial Service for those that are Fallen Asleep in Christ.* London: H. Frowde, 1898, 4 hymns (including No. 9 above).
4. *The Way of the Cross* (Oxford: A. R. Mowbray & Co.), n.d., with music by *Dr.* Sweeting.

Mr. Draper's hymns are so scattered in the *Guardian*, *Church Monthly*, and sundry magazines that it is a matter of some difficulty to trace them out. They exceed sixty in all, and are worthy, taken as a whole, to be published as a volume of sacred verse. [J. J.]

Draw, Holy Ghost, Thy seven-fold veil. An altered form in the *Hys. for the Use of Bedford School*, 1900, of sts. vii.–x. of J. Keble's "The shadow of the Almighty's cloud," p. 1127, i.

Dreves, Guido Maria, was b. Oct. 27, 1854, at Hamburg, where his father Lobrecht Dreves (author of the excellent *trs.* of Latin hymns pub. as *Lieder der Kirche*, 1816; 2nd ed. 1868) was notary public. He went with his family in 1862 to Feldkirch, in Austria, and, after passing through the Gymnasium there, entered the Society of Jesus in Nov., 1869; pursuing his philosophical and theological studies in the Jesuit seminaries at Münster in Westphalia, Blyenbeek in Holland, and Ditton Hall, near Liverpool. Since 1883 he has been almost exclusively occupied with hymnological researches, which have made him visit most of the principal libraries of Europe. He is now (1906) living at Munich, having left the Society of Jesus on Nov. 29, 1905. He has pub. a vol. of original sacred verse in German (*Kelche und Kreuzjahre*, 1886); a German Hymnbook (*O Christ hie merk*, 1885); an ed. of the Latin *Hymnen Johanns von Jenstein* (1889); a new ed. of the *Hymnarius Paraclitensis* of Peter Abelard (1891); a new ed. of the hymns of St. Ambrose (*Aurelius Ambrosius*, 1893), &c. His great work (in which he has been assisted since 1896 by Father Clemens Blume, and more recently also by the Rev. H. M. Bannister) is the monumental *Analecta Hymnica Medii Aevi*, of which no fewer than 40 vols. have now appeared (see **Latin Hymnody**, p. 1662, i.). When the series is concluded, he hopes to found upon it a new History of Latin Hymnody, which will no doubt be of immense service for the period from 800 to 1100.

It seemed desirable to indicate the fact that a hymn had been printed in the *Analecta Hymnica* of Dreves and Blume. The more important instances are noted under the first line of the Latin, the remainder are indexed here, the first reference being to the vol. and page in *Dreves*.

xvi. 229. Christi miles gloriosus, p. 221, i.
xli. 27. Dum Patre piissimo, p. 226, i.
xl. 177. Gaude, mater ecclesia, p. 456, i.
xv. 69. Jesu salutis hostia, p. 1576, ii.
lx. 41. Jubilemus pia mente, p. 608, i.
xxx. 35. Paris Sapientia, p. 585, i. [J. M.]

Drummond, George William Auriol Hay, B.A., s. of Alex. Drummond, of York, b. at Westminster in 1763, educated at Ch. Ch., Oxford; B.A. 1780, M.A. 1783, Vicar of Brodsworth, and Canon of York; d. Dec. 7, 1807. His hymn:—

The Righteous souls that take their flight [*Death and Burial*] appeared in *The Pa. of Israel for the Use of Parish Churches, the Words Selected From the Versions of Tate and Brady, by the Rev. George Hay Drummond. The Music Adapted to Each Psalm by Thomas Augustine Arne.*" . . . 1788. On pp. 156-7 it is given in 4 st. of 4 l., and headed "Version of part of the third chapter of the Wisdom of Solomon proper to be sung at Funerals. Versified by the Rev. George Hay Drummond. The music by Dr. Arnl. Miller, MUS. DOC." The title of this collection was subsequently altered to that of *Portions of the Psalms of David, Adapted to Congregational Psalmody and Pasts for the Use of Parish Churches* . . . It reached the 15th ed. in 1831.

This hymn was included in *Church Hymns*, 1903, No. 286. [J. M.]

Du bist ein Schöpfer des Himmels, [*Prayer to the Holy Trinity.*] This appeared in *Drey geistliche und catholische Lobgesang*, printed at Augsburg, 1584, where it begins "Kyrieleyson. Du bist." Thence in *Wackernagel*, v., No. 1291. *Tr.* as:—

O Father, Who didst earth and heaven fashion, by R. Woodward, in his *Songs of Sion*, 1904, No. 140. [J. M.]

Dugmore, Ernest Edward, M.A., s. of William Dugmore, Q.C., was b. at Haywater, 1843, and educated at Bruce Castle School and by private tutors, and Wadh. Coll., Oxford; B.A. 1867; M.A. 1869. Ordained in 1867, he held the curacy of St. Peter's, Vauxhall, 1867-72, when he became Vicar of Parkstone 1872, and Canon of Sarum and Preb. of Gillingham Major 1900. He pub. in 1884 *Gospel Idylls and Other Sacred Verses*; and in 1900 *Hys. of Adoration for Church Use*. Of his hymns the following were included in the 1904 ed. of *H. A. & M.*:—

1. **Almighty Father of all things that be.** No. 29 of *Hys. of Adoration*, 1900, as "For the Opening of an Exhibition." Abbreviated and slightly altered in *H. A. & M.* to adapt it as a "General" hymn. It was originally written and used at a small Industrial Exhibition held in his Parish.
2. **Almighty Father Unoriginate.** "To the Eternal Father," No. 30 in *Hys. of Adoration*, &c., in 7 sts. of 6 l. Abbreviated and partly re-written in *H. A. & M.*, 1904.
3. **Christian, sing the Incarnation.** No. 23 in *Hys. of Adoration*, &c., as "For Christmas Day." In 4 sts. of 6 l., and repeated in full, with slight alterations in *H. A. & M.*, 1904. Originally published with music, separately, at Vauxhall, 1870 or thereabouts.
4. **Father, Who hast gathered This dear child to rest.** Given in *Hys. of Adoration*, &c., No. 26, in 11 sts. of 4 l., as "For a Child's Funeral;" the first line being "Jesu, Who gathered Thine." Abbreviated and slightly altered in *H. A. & M.*, 1904.

These excerpts from Canon Dugmore's work are by no means the best in the book. Compilers of sacred song should give heed to this fact. [J. J.]

Dulcis Jesus Nazarenus, p. 1160, ii. Another *tr.* is "Jesus, Nazarene they name Thee," by T. I. Ball, in the *New Office H. Bk.*, 1905, No. 137.

Dunn, R. Potter, p. 316. ii. Dr. Dunn was an American Presbyterian, and Baptist minister, and was ordained Nov. 1, 1848, by the

1631

DUNSTERVILLE, PATTY ELLERTON, J. 1631

Presbytery of West Jersey as Pastor of the First Presb. Church, Camden, N. J. He assisted in the compiling of the *Sabbath H. Bk.*, 1858. Several of his *trs.* from the German were included in *Sacred Lyrics from the German*, Phila., 1859. [L. F. H.]

Dunsterville, Patty C., née Sellon, p. 1160, ii., b. July 10, 1831, and d. Jan. 7, 1897. Her hymn, "The day is done," &c., is given to G. R. Prynne, p. 915, ii., in error.

Dutch Hymnody, American Reformed. *See* **American Hymnody, § x.**

Dwight, George Spring, an American Presbyterian layman, directly descended from President Dwight, of Yale, b. at New York, Dec. 14, 1835, and after a business career d. at Summit, N.J., August 28, 1895. His hymn, "*O Jesus, Man of Sorrows,*" appeared in *Laudes Domini for the S. Sch.*, 1888, and again in *New Laudes Domini*, 1892. [L. F. H.]

Dwight, J. S., p. 1160, ii., b. 1813 and d. Sept. 5, 1893.

Dyer, S., p. 317, ii. Additional hymns by Dr. Dyer are given in the Bap. *Sursum Corda*, Phila., 1898, with the following dates:—

1. Ester, *Jams tuis tbus vulcrus. Invitation.* 1862.
2. No more with horrors veil the tomb. *Burial.* 1867.

Dr. Dyer d. in 1898. [J. J.]

E.

Each little flower that opens. This begins with st. ii. of "All things bright and beautiful," p. 66, i.

Early in the morning, My Master called by Thee. *J. S. B. Monsell.* [*Morning.*] In his *Hys. of Love and Praise*, 1863, p. 66. In a few hymnals it is given as "So early in the morning," &c., including the *S. S. Hymnary*, 1905. [J. M.]

Early seeking, early finding. *H. Bonar.* [*Invitation.*] Written, April 9, 1880, for the Rev. C. Bonner's *Garland of New S. School Music*, 1881, and reprinted in the *S. School Hymnary*, 1905, with a facsimile at pp. iv., lvi. [J. M.]

East, J., p. 318, i. Son of William East of St. Martin's parish, Westminster, b in 1793; St. Edmund's Hall, Ox. 1811–1816; B.A. 1816, M.A. 1819. Rector of Crosscombe, Somerset, 1828; Rector of St. Michael's, Bath, 1843. He d. c. 1857. [J. J.]

Ecce dies nobis anno revoluta peracto. *St. Paulinus of Nola.* [*For a Patronal Festival.*] This is the eighth "Carmen Natalitium" of St. Paulinus, *i.e.* the eighth of the series of poems which he wrote annually for the festival of St. Felix of Nola (d. 257). It was evidently written for January 14, 401, when the Goths, under Alaric, were devastating Italy; Paulinus, confiding in the protection of St. Felix, hopes for better times. M. Emile Chatelain in his *Notice sur les MSS. de Poésies de S. Paulin de Nole*, 1880, pp. 23–25, cites it as in a Bobbio MS. of the 9th cent., now at Milan (*Ambros. C. 74. sup.*) a 9th cent. MS. in the Bibl. Nat., Paris (*Lat.* 13026), &c. Printed text in Migne's *PP. Lat.*, lxi. 638. *Tr.* as:—

Another year completed, The day comes round once more, from ii. 1, 2, 211-214, 219, 229, 237-39, 333-36, 343-347, 354, by Athelstan Riley in *The English Hyl.*, 1894, No. 180. [J. M.]

Ecce jam noctis, p. 320, i. Additional *trs.* are:—

1. **Night doth its place in turn to daylight render.** By T. I. Ball in the *Office H. Bk.*, 1880, No. 164. In 1904 it was altered in *H. A. & M.* to begin "Darkness to daylight doth its place surrender."
2. **Now shadows wane, now heavy night departeth.** In the *Parkenden Hyl.*, 1899, No. 75, marked as "Anglican." [J. M.]

Ecce tempus idoneum, pp. 320, ii., 561, i. Another *tr.* is "Now is the healing time decreed," by T. A. Lacey, in *The English Hyl.*, 1906, No. 67. In the 1904 ed. of *Hys. A. & M.*, No. 95, "Lo, now is our accepted day," alterations are made in st. iii. and iv., and a new doxology supersedes the old. [J. J.]

Eddis, E. Wilton (not William), p. 321, i., b. in 1825.

Eddy, Z., p. 321, i. He d. in 1891.

Edwards, Basil, M.A., s. of the Rev. S Edwards, was b. in 1846, and educated at the Bristol Grammar School, and G. and C. Coll., Cambridge; B.A. 1868, M.A. 1872. Ordained in 1869. After holding several curacies he became Rector of Blandon in 1877, and of Ashleworth in 1890. His *Songs of a Parish Priest* were pub. in 1888. His hymns in C. U. include:—

1. **A widow's band is days of old.** [*Almsgiving.*] Written at Blandon, for his *Songs of a Parish Priest*, 1888, and entitled "Alms and Oblations." The *Lincolnshire Church* says silver at Holy Communion." (*Author's MS.*). Included in *H. A. & M.*, 1904.
2. **Gliding through the shadows.** [*Processional.*] Written at Trowbridge for *Minor Chords*, pub. 1875. "This hymn took shape in my mind from the sight of Salisbury Spire and Cross rising through the morning mists, as I walked to the Station to Priest's Ordination in 1870." Included in *H. A. & M.*, 1904. [J. J.]

Ela mea anima, p. 1161, ii. The full text of this hymn is also in *Dreves*, xlviii., p. 215. Another *tr.* of the "Heu quid jacen" text is "Ah! Lord God, the world's Creator," by G. R. Woodward in his *Songs of Sion*, 1904. [J. M.]

Ela, O dulcis anima. [*Holy Communion.*] *Mone*, No. 231, gives this from a 15th cent. MS. at Munich (Cim. 3012) as an "Exhortation to the soul at the reception of the Body of Christ." In a MS. of c. 1300 in the B. M. (*Arundel* 374, f. 77) it begins "Ela, dulcis anima"; in a MS. of 1518 at Berlin it begins "Eya, dulcis anima" (No. 840, *f.* 50: so Catalogue). *Tr.* as:—

1. **Haste, my soul! thou sister sweet.** by J. D. Chambers, in *Lyra Sacra Sum.*, 1865, p. 226. In the 1868 ed. of the *Lyra* it is altered, 1874, No. 726, it begins "Haste, my soul, thy Lord to greet."
2. **Haste, my soul, thou sister sweetest,** by G. R. Woodward, in his *Songs of Sion*, 1904, No. 81. [J. M.]

Ein' feste Burg, p. 322, ii. Other *trs.* are "God is a stronghold and a tower," a good and full version by Elizabeth Wordsworth, written in 1901, but first pub. in *H. A. & M.*, 1904; and "A Mighty Saviour, Lord, art Thou," by C. Adams, in *Hys. for use in New College Chapel* (Oxford), 1905. [J. M.]

Elgee, Jane F. *See* **Wilde, Jane F.**

Ellerton, J., pp. 326, ii.; 1161, ii. He was appointed Hon. Canon of St. Albans in 1892, and d. June 15, 1893. His *Life* and *Works*, by H. Mourman, was pub. in 1896.

1632

Elliott, Charlotte, pp. 328, i.; 1631, ii. Further research enables us to give amended dates to some of her hymns as follows :—

1. With tearful eyes I look around (No. 5). This is in the *Invalid's Hymn Book*, 1834, not in the *Parish Hymn Book*, 1836.

2. My God, my Father, when I rest (No. 6). Also in the 1838 *Appendix*.

3. Father, when Thy child is dying (No. 11). In the 1841 *Appendix*.

4. I want that morning divine, **p. 569**, i. In the *Christian Remembrancer*, 1840, p. 12. [J. J.]

Elliott, Emily E. S., p. 328, ii. The following additional hymns by Miss Elliott have recently come into C. U. :—

1. **Brothers, sisters, pray for us.** (*Missionaries' Farewell.*) Appeared in the C. M. *Gleaner*, Sept. 1896, p. 140, and in the Church *Miss. H. Bk.*, 1899, as "Parting Position." In the Church *Miss. H. Bk.*, 1908.

2. **Rabboni, Master, we have heard.** (*Consecration of Self to Duty.*) In the C. M. *Gleaner*, Dec. 1895, p. 195. It was sung for the first time at the Gleaners' Union *Anniversary*, 1895. In the Church *Miss. H. Bk.*, 1899.

3. **Full consecration! heart and spirit yielded.** (*Full Consecration.*) Given in *Hys. of Consecration and Faith*, 1892.

4. **They come and go, the seasons fair.** (*Second Advent.*) In the C. M. *Gleaner*, Nov. 1901, p. 172, as "What will be when the King comes?" It was sung for the first time at the Gleaners' Union Anniversary, Oct. 30, 1901. In the Church *Miss. H. Bk.*, 1909.

Miss Elliott was born at Brighton, July 22, 1836, and died at Mildmay, London, Aug. 7, 1897. [J. J.]

Ellison, John Henry Joshua, M.A., son of Canon Ellison, formerly Vicar of Windsor, was born at Edensor, Derbyshire, on March 18, 1855, and educated at Eton and Merton Coll., Oxford; B.A. in honours 1878, M.A. 1881. Ordained in 1880 to the Curacy of Maidstone, he became Dom. Chap. to Abp. Tait 1881-2; Curate of Kensington 1883-85; Vicar of St. Gabriel, Pimlico, 1885-94; and since 1894 Vicar of Windsor. He was successively Hon. Chap.-Reader, and Chap. in Ord. to Queen Victoria, and is at present (1906) Reader to the King at Windsor Castle, and Chaplain-in-Ordinary. His very striking hymn for Foreign Missions, "O living God Whose voice of old," was written for the Jubilee of the S.P.G., and first appeared in the S.P.G. *Hys., S-nnets, and other Poems, for the Bicentenary*, 1900, No. xiv., and in the 1904 ed. of *Hys. A. & M.* [J. J.]

Elpis, p. 329, i. Recent researches have led us to conclude that there is no reason to regard Elpis as the author of *Aurea luce*, **p. 93**, i.; and that none of the early MSS. attribute it to her. She is not mentioned as a hymn-writer by recent authorities on early Latin Hymnody, *e.g.*, by Ebert or Manitius (**p. 693**, i.), or by Bistchel (*Herzog-Hauck Realencyklopädie*, 1901, xi., pp. 399-405).

The traditional account of her, **p. 329**, i. (as given in the *Magna Bibliotheca*, 1656, p. 105, of Jerome of Bagnes, and more fully by Darras, *Hist. de l'Eglise*, 1867, vol. xiv., p. 264, &c.), is that she was b. at Messina in Sicily, was the first wife of the philosopher Boethius, and lived in the 5th cent. Of the two sons by Boethius who became consuls in the year 522, Symmachus, however, was born little, if any, earlier than 475, and did not go into exile before 522, being at that time the husband of Rusticiana, whose two sons by Boethius were consuls in the year 522 (*Cath. Christ. Biog.*, i., 231; Esch and Gruber, *Encyklop.*, i., 21., p. 284, &c.) [J. M.]

En dien est dominica, p. 330, ii. In the 1904 ed. of *Hys. A. & M.* the Compilers' altered form of Dr. Neale's *tr.* as "Again the Lord's own day is here," is re-written in several lines, and st. v. is entirely new. [J. J.]

England Hymnody, Church of, pp. 331, ii. and 1530, i. Since the issue of this *Dictionary* in January 1892 great interest has been manifested in the Church of England in hymnological matters, and much activity has taken place in the compilation and publication of hymnals for use in public worship. Omitting Mission hymn-books both for home and foreign work, and collections for the Universities, Colleges, and Public Schools, which are dealt with elsewhere, we have the following, viz. :—

1. *The Yattendon Hymnal*, 1899. The full title of the book of words of this collection is *The Small Hymn-Book. The Word-Book of the Yattendon Hymnal.* There is also a musical edition. The hymns number 100 only. As a book for common use in divine worship it is too limited in extent and design; but as a small quarry for hymnal compilers it is of value, especially for translated hymns. It was compiled by Mr. R. S. Bridges.

2. *Additional Hymns with Tunes for Use with any other Church Hymnal*, 1903. This collection was compiled by the Rev. C. W. A. Brooke. The numbering of the hymns begins with 801 and extends to 973. The *Preface* states that "this book is designed for use with and *not in place of* other Church Hymnals. Hence those hymns which are found in all such books, and without which no Church Hymnal would be complete, are not included." The design of the book as thus outlined is good, and its execution well done.

3. *Church Hymns, S.P.C.K.*, 1903. This collection was compiled by a Committee whose names are given in its *Preface*. The old edition of 1871 was withdrawn by the Society and the Committee were given a free hand in the compilation. With regard to English and American hymns the original texts were in almost all instances reproduced, the exceptions being confined to the correction of false rhythms; the changes, in a few instances, from the singular to the plural; and the bringing of physical and scientific allusions in line with modern knowledge and ascertained facts. With translations from other languages the Committee gave themselves greater latitude. A notable feature of the collection is the section of "Hymns of the Ancient Church," containing 23 hymns for Daily Services, all written before the eighth century. In design and execution as a hymnal it is admirable.

4. *Hymns Ancient and Modern for Use in the Services of the Church*, 1904. This collection, so long and eagerly expected, has been received with great coolness. The changes in the texts of the hymns which appear in this new edition are very numerous, and also in many instances weak and unnecessary. A praiseworthy desire to obtain more exact renderings of the Latin hymns than those given in former editions of this collection has frequently resulted in bringing to light various physiological details which in those editions were veiled in paraphrases, and thus better suited for use by mixed congregations. Taken as a whole, and judged on its own merits, this new edition is a strong book. Whilst, however, the old and "Complete Edition" is on sale, its

growth in public favour will be slow, notwithstanding the publication of alternative texts of a hymn or two, the reprinting of some favourite tunes, the publication of the texts of the Latin hymns therein (1907), and the issue of the *Historical* edition now (1907) in the press.

5. *Songs of Syon. A Collection of Hymns and Sacred Poems mostly Translated from Ancient Greek, Latin, and German Sources*, 1904. The editor of this collection is the Rev. G. R. Woodward. It contains, in the 2nd edition (1905), 217 hymns and doxologies. This limited provision for congregational use is explained in the *Preface*, in which we are informed "that this book is not intended to compete with existing hymnals, but only to supplement them." The keynote of the collection is also supplied in the *Preface*: "In England of to-day we have two classes of people to consider, the faithful, and the enquirers after truth. For the former *Songs of Syon* has been compiled." Another feature is the music (Plainsong Melodies, &c.), with which we have not to deal except to set forth the cause of the unusual metres which abound in the book.

6. *The Hymner, Containing Translations of the Hymns from the Sarum Breviary, together with Sunday Sequences & Procesions from Various Sources*, 1904. The editor is the Rev. G. H. Palmer, and the collection contains 134 *trs.* from the Latin. The *Preface* says: "In this little volume are contained translations of all, save two, of the Hymns from the *Sarum Breviary*. . . . Of the total number [in the book] nearly one half are from the pen of the late Dr. J. M. Neale, of whose vigorous and scholarly renderings the editor has gladly availed himself."

7. *The New Office Hymn Book. A Companion to the Book of Common Prayer*, 1905. This is an expanded form of the *Office Hymn Book*, 1889 (p. **1036**, i.), and the enlarged edition of the same, 1895. The total number of pieces, including prose and verse, is 860, and it is no longer designed as an Appendix to any other hymnal. Its divisions are: Part I. "Introits, Graduals, &c." . . . in Prose and Verse; Part II. "Office Hymns," consisting of *trs.* from the Latin. Part III. "Hymns New and Old, Sacred Songs and Carols." The book is somewhat confusing in its design, and, with the exception of the renderings from the Latin by Dr. Neale and a few other well-known translators, the *trs.* are very commonplace.

8. *The English Hymnal*, 1906. This collection is edited by six prominent members of the ultra-Anglican party in the Church of England, and is the finest hymnal from their point of view in the English language. If some fifteen to twenty hymns at most were eliminated it would be a formidable rival to the new edition of *Hys. Ancient and Modern*. An abridged edition, omitting Nos. 183, 195, 208, 213, and 330, and giving alterations in Nos. 184, 200, 218, and 253 (pub. March 1907), has removed many, but not all, the objections against it as a companion hymnal to *The Book of Common Prayer*.

With respect to historical and biographical companions to hymnals, Mr. Moorsom's second edition of his *Historical Companion to Hymns Ancient and Modern*, 1903, is the only work of the kind of any importance. This edition is well done, and in the face of the fact that the Editor is totally blind, it is a marvel of accuracy both in its historical details and in the original texts of the translated hymns, which are given in full. From specimen pages of the *Historical* ed. of *Hys. A. & M.* (1907) in the press, this, we judge, will be a valuable addition to hymnological literature. [J. J.]

Ἐξεγερθέντες τοῦ ὄρθρου, p. 1502, ii. From the *Horologion*, Venice, 1806, p. 2. This work contains the Offices for the eight canonical hours, this hymn being for early morning. Additional *trs.* are :—

1. **From the calm of sleep awaking.** By J. Brownlie, in his *Hys. of the Holy Eastern Church*, 1902, p. 74.

2. **Now from sleep awaking.** By G. R. Woodward, in his *Songs of Syon*, 1904.

The original Greek is in an early 12th cent. MS. in the Bodleian (Baroc. 21, f. 176). [J. J.]

Es ist ein Ros entsprungen, p. 504, i. Other *trs.* are :—

1. **The noble Stem of Jesse.** by G. R. Woodward, in his *Hys. and Carols*, 1897, No. 5.

2. **I know a plant**—it springeth. From sts. i., ii., xxi., of the *Speculum*, 1488, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 132. [J. M.]

Essery, William Alfred, was born in the parish of St. Mary Redcliffe, Bristol, Oct. 16, 1830, and educated at Chesham College. He was Minister of the Marlborough Congregational Chapel, Old Kent Road, London, for 23 years, when he retired through ill-health in 1885. He died suddenly in 1904. Five of his hymns were included in Essery and Proudman's *London Chants, Anthems and Melodies*, 1870, and 118 in his *Hys. of Penitence, Prayer, and Praise*, 1872. A few of these have come into C. U. in temperance and other colls. [J. J.]

Est-ce vous que je vois, p. 1506, ii., under Pellech, T. B. This hymn by J. Brisaine is in *Cantiques . . . de Saint Sulpice, Paris*, 1765, p. 126. His own *Cantiques Spirituels*, &c., were pub. at Montpellier in 1748. [J. M.]

"Εστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι. These are the opening words of St. Luke xii. 35-40. The passage is rendered by G. R. Woodward in his *Songs of Syon*, 1904, into metre as "O let your loins be girt again." [J. J.]

Eternal Son, eternal Love. This in the 1904 ed. of the *Meth. H. Bk.*, No. 43, is an altered form of Pt. ii. ("Son of Thy Sire's eternal love") of "Father of all, whose powerful voice," **p. 983**, ii.

Evans, A. E., p. 337, ii. Although appointed Sec. to the S. A. M. Soc. he did not take up the work. He d. May 21, 1896.

Evans, William Edwin, b. at Baltimore, July 11, 1851. He is a Minister of the Meth. Episco. Church, South, has held several pastorates, and has been Chaplain at Randolph-Macon College. Of his verses contributed to various periodicals, "Come, O Thou God of grace" (*Dedication of a Place of Worship*) is given in the Amer. *Meth. Hyl.*, 1905. [L. F. H.]

Even as those mysterious four.

This, in the *H. Book for the Use of Wellington College*, 1902, is composed of sts. iii.–vi. of J. Keble's "O who shall dare in this frail scene," p. 613, i. 12, slightly altered.

[J. J.]

Everett, William, LL.D., s. of the Hon. Edward Everett, was b. at Watertown, Massachusetts, Oct. 10, 1839, and educated at Harvard Coll. and Trinity Coll., Cambridge, England, M.A. 1863. He became Latin Tutor in Harvard Coll. in 1870, and Assistant Professor of Latin in 1873. He entered the Unitarian Ministry in 1872. Putnam gives six of his hymns in *Singers and Songs*, &c., 1874, p. 504. The best are "Dual goutly with us, Lord" (*"God's tenderness"*), from the American *Christian Register*, 1866; and "Almighty Father, Thou didst frame" (*God the Father*), "written for the Unitarian Festival at the Music Hall, May 27, 1869." He has pub. *College Essays; School Sermons*, and other works. He is LL.D. of Williams College, Mass.

[U. L. N.]

Ex more docti mystico, p. 339, i. In the 1904 ed. of *Hys. A. & M.*, to the *tr.* as in the old edition "By precepts taught of ages past," a new stanza (iv.) has been added by the Compilers, and ll. 1, 2 of the present st. viii. are re-written.

[J. J.]

Ex quo salus mortalium, p. 339, i. The recast version of I. Williams's *tr.* as given in the old ed. of *Hys. A. & M.*—"For man the Saviour shed"—made by the Compilers in 1861, is replaced in the 1904 ed. by "Our Lord the path of suffering trod," by I. Williams, but with many alterations, the omission of Williams's st. v. and the addition of "Alleluia" to each stanza.

[J. J.]

Exite filiæ Syon, videte vestrum regem. (*Passiontide.*) Probably written in Germany in the 17th cent. It is in the Mainz *G. B.* (R. C.), 1661, p. 268, the *Hymnodia Sacra*, Mainz, 1671, p. 52, and in *Daniel*, ii., p. 348. In *Kinkpfield*, ii., p. 242, it begins "Exite Sion filiæ." *Tr.* as:—

Daughters of Sion, see you King. by J. M. Neale in his *Med. Hys.*, 1851, p. 121, repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 37. [J. M.]

Expositions of Latin Hymns. See p. 626, i.

Exultet coelum laudibus, p. 360, ii. Another *tr.* is:—

1. **Let heav'n with Alleluyas ring.** In the *Hymner*, 1904, No. 69, based on Chambers.
2. **Let all on earth their voices raise.** In *H. A. & M.*, 1904, No. 191, marked as Mant and Compilers; but Mant's text of 1837 (see p. 360, ii.), and not that of *H. A. & M.*, and this in word for word the same as in *Church Hys.*, 1871 (see p. 360, ii.). The text of *Church Hys.*, 1903, No. 238, is Bp. Mant's *tr.* unaltered, "Let the round world with songs rejoice."

[J. M.]

Exultet orbi praecordilis, pp. 361, i., and 1663, ii. This is printed by Dreves, xi., p. 16, from a *Trina Breviary* of the 15th cent. at Trinity College, Dublin (*B. 3, 22*); also from the *Sarum* of 1494, the *Hereford* of 1505, and the *Aberdeen* of 1510. Another *tr.* is:—

O let the heart beat high with bliss, by Percy Dearmer, in *The English Hys.*, 1906, No. 237. [J. M.]

Ἐφενρήμην σε τὴν ἀλήθειαν, λόγε. *Gregory Nazianzen.* [*Blessing in Lent.*] This hymn is in Vol. ii. of the Benedictine edition of St. Gregory's works, 1840 (p. 669, i.). It is "A hymn at night, after failure to keep vow." It has been *tr.* as:—

1. **O Thee, the Word of truth divine.** By A. W. Chatfield, in his *Songs and Hymns of Earliest Greek Christian Poets*, 1876, p. 121.
2. **O Word of Truth! in devious paths.** By J. Brownlie, in his *Hys. of the Greek Church*, 1899, p. 99. This is given in *The New Office Hy. Bk.*, 1905. [J. J.]

F.

F. J. P., p. 399, ii. 16, *l.c.* Mrs. F. J. Partridge.

Faber, F. W., pp. 361, i.; 1662, ii. We are informed by members of Dr. Faber's family that his father was Mr. Thomas Henry Faber, sometime Lay Secretary of the Bishop of Durham. In addition to his hymns already noted in this *Dictionary*, the following are found in various Roman Catholic collections, viz:—

i. From St. Wilfrid's Hys., 1849 :—

1. Dear Father Philip, holy Sire. *S. Philip Neri.*
2. Hail, holy Joseph, hail. *S. Joseph.*
3. Mother of Mercy, day by day. *B. V. M.*

ii. Jesus and Mary, 1849 :—

4. Ah! dearest Lord! I cannot pray. *Prayer.*
5. Dear Husband of Mary. *S. Joseph.*
6. Dear Little One, how sweet Thou art. *Christmas.*
7. Father and God I my endless doom. *Predestination.*
8. Hail, holy Wilfrid, hail. *S. Wilfrid.*
9. Hail, Mary! full of grace. *Hail Mary of the World.*
10. O turn to Jesus, Mother, turn. *B. V. M.*
11. Sing, sing, ye angel bands. *Assum. B. V. M.*

iii. Jesus and Mary, 1852 :—

12. All ye who love the ways of sin. *S. Philip Neri.*
13. Day set on Rome! its golden morn. *S. Philip Neri.*
14. Hail, bright Archangel! Prince of heaven. *S. Michael.*
15. Hail, Gabriel, hail. *S. Gabriel.*
16. O Flower of Jesse, divinest Flower. *B. V. M.*
17. Saint Philip! I have never known. *S. Philip Neri.*
18. Sweet Saint Philip, thou hast won us. *S. Philip Neri.* Previously in the *Rambler*, May, 1850, p. 412.

iv. Oratory Hymns, 1854 :—

19. Day breaks on temple roofs and towers. *Pres. B. V. M.*
20. How gently flow the silent years. *S. Martin and S. Philip.*
21. How the light of Heaven is stealing. *Grace.*
22. Like the dawning of the morning. *Expect. of B. V. M.*
23. Mother Mary! at thine altar. *For Orphans.*
24. My God! Who art nothing but mercy and kindness! *Repentance.*
25. O blessed Father! seat by God. *S. Vincent of Paul.*
26. O do you hear that voice from heaven? *Forgiveness.*
27. The chains that have bound me. *Absolution.*
28. The day, the happy day, is dawning. *B. V. M.*
29. The moon is in the heavens above. *B. V. M.*
30. Why art thou sorrowful, servant of God? *Mercy.*

v. Hymns, 1862 :—

31. At last Thou art come, little Saviour. *Christmas.*
32. By the spring of God's companions. *S. Raphael.*
33. Fair are the portals of the day. *B. V. M.*
34. Father of many children. *S. Benedict.*
35. From the highest heights of glory. *S. Mary Magdalene.*
36. Like the voiceless starlight falling. *B. V. M.*
37. Mary! dearest mother. *B. V. M.*
38. Mother of God, we hail thy heart. *B. V. M.*
39. Now the Angel Gabriel from heaven came. *Plenary years.* *A. Lasso.* Previously in *Holy Family Hys.*, 1861.
40. O balmy and bright as moonlit night. *B. V. M.*
41. O Blessed Trinity! Thy children. *Holy Trinity.*
42. O dear Saint Martha, busy care. *S. Martha*
43. O Mother, still it always be. *B. V. M.*
44. O vision bright. *B. V. M.*
45. Then came Mary from her shining. *B. V. M.*
46. Therefore with the saints above. *S. Joseph.* Previously in *Holy Family Hys.*, 1860.

vi. Centos and altered forms :—

47. Confusedly rose to the fight. From "Hark the sound of the fight," p. 362, i.
48. Like the Thee. From No. 5.
49. Like the Thee, drunk will of God. From "I worship Thee," p. 539, ii.
50. They whom we loved on earth. From "O it is sweet to think," p. 362, i.
51. Vincent! like Mother Mary, thou. From No. 25.

When Dr. Faber's hymns which are in C. U. are enumerated, the total falls little short of one hundred. In this respect he outnumbers most of his contemporaries. [J. M.]

Fagan, Frances. In *The Sunny Side*, N.Y., 1875, two hymns which have come into use in G. Britain are signed "Fanny Fagan." These are :—

1. Mine be the tongue that always chatters. *Kindness.*
2. The still small voice that speaks within. *Conscience.*

Miss Fagan was a Sunday S. Teacher in connection with Dr. W. H. Furness's Church at Philadelphia. Her hymns appeared in her *Hys. for the Sunday S. of the First Cong. Unitarian Church*, Phila., 1866. [J. M.]

Fain, O my babe, I'd have thee know, p. 367, i. This hymn, by Mrs. Saffery, appeared in the *Evangelical Mag.*, May, 1809.

Fain would my soul with wonder trace. *J. A. Knight.* (*The Mercies of God.*) From Dobell's *New Sel.*, 1806, No. 419 p. 628, ii.) into a few American hymnals.

Farin. A pen-name of Mrs. Grace W. Hindale.

Farrar, F. W., p. 365, ii. Dr. Farrar became Dean of Canterbury in 1895, and d. at Canterbury, March 22, 1903. His *Life*, &c., by his son, was pub. in 1904.

Father, blessing every seed-time, This is an altered form of Dr. Monsell's "Bounteous blesser of the seed-time," p. 763, i. 41. In some collections it is appointed for "Rogation Days," as in *The Hymnary*, 1872, where it is wrongly given to Judith Madan. [J. M.]

Father, hear Thy children's praises, p. 367, i. This is altered in the *Hys. for use in the Chapel of Marlborough College*, 1869, to "Father, hear *the thankful* praises."

Father, I know that all my life, p. 367, ii. Appeared in a *Sel. of Scripture Poetry*, edited by L. Squire, 1848, p. 124.

Father, live, by all things feared. *C. Wesley.* [*Doxology.*] From *Hys. and Sacred Poems*, 1740, p. 100, and *Hys. to the Trinity*, 1746. No. iii., into *The Meth. Hymn Book*, 1904. (*P. Works*, iii., p. 345.)

Father of mercies, condescend. This hymn has been attributed to J. Lawson, p. 667, i., and to T. Morell, p. 770, i. We find that the claim of authorship put forth for J. Lawson must be abandoned. p. 1668, ii. [J. J.]

Father of mercies, in Thine house, p. 370, i. Since the pub. of this *Dict.* in 1892 the following facts concerning this hymn have come under our notice :—

At the Ordination of Abraham Toser at Norwich, June 9th, 1745, the sermon was preached by the Rev. B. Frost, and the Charge delivered by Dr. Doddridge. The Sermon and Charge were pub. together the same year. At the end of the Charge the hymn is printed together with the "Postscript," by Dr. Doddridge :—

"In the Want of Pastors or Hymn, peculiarly suitable to these Occasions, has often been regretted on our ORDINATION DAYS, when we have generally been confined to the 122nd or 132nd *Psalms*, I was desired by several of my Brethren to publish that which followed *this Charge*; and I accordingly do it without any further Apology. The Reader will easily perceive it is a Kind of Paraphrase, Enlarged on *Epis.* iv. 8 and seq. And it is One of some Hundreds (I dare say) I've by me on a Variety of *Scripture* Subjects."

The original pamphlet is in the Church House Lib. See there *Frost, Richard.* [J. J.]

Father of mercies, let our praise. This, in the *Marlborough Coll. Hymns*, 1869, is an altered form of T. Cotterill's "Father of mercies! let our songs," p. 363, ii. 9.

Father, Thy Presence ever near. (*Benediction.*) This hymn was given in Longfellow and Johnson's *Hys. of the Spirit*, 1864, No. 135, in 3 st. of 4 l., and signed in the Index "N. Hale." In *The Pilgrim Hym.*, Boston, 1904, st. i., ii. are repeated with the same signature. A Nathan Hale, b. Nov. 12, 1818, is known to us, but we are unable to identify him as the author of this hymn. [J. M.]

Father, to Thee our life is owing. *H. J. Buckoll.* (*Commemoration.*) Written in 1842, and first pub. in *Fs. and Hys. for the use of the Chapel of Rugby School*, 1843, no. 52, and appointed "For the Sunday nearest to the 12th June," with the note :—

"Dr. Arnold died, most suddenly, on Sunday morning, June 12th, SECCHIAS, the day before his 47th birthday. For some time before his death, and in the hour of mortal agony, his mind constantly dwelt on our Saviour's words, 'Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.'"

See Dean Stanley's *Life* of Dr. Arnold, 1844, vol. ii., p. 324, and also note the author has worked in the passage from St. John, xx. 29, in sts. iv., v. of the hymn. [J. M.]

Father, Who art alone. *Edith J. (For Absent Ones.)* Given in Mrs. Hawkins's *Home Hymn Book*, 1855, No. 171, in 5 st. of 6 l., and signed "E. J." In some later collections the signature is expanded into "Edith J." A desire is expressed by the authoress that she may remain unknown. Another hymn, "Holy Father, thinned on high" (*On behalf of Orphans*), is given in the *Home H. Book*, 1855, with the "E. J." signature. [J. J.]

Father! Whose love from highest heaven. This in the *Clifton College H. Bk.*, 1891, is an altered form of "Father of heaven, whose love profound," p. 369, i.

Fearless, calm, and strong in love, p. 675, i. 3. This hymn is by T. Davis, p. 979, ii. It was ascribed to E. H. Jackson in error.

Felix dies, quam proprio, pp. 374, ii.; 1663, ii. In the 1904 ed. of *Hys. A. & M.* the old *tr.*, "O blessed day when first was poured," is in great part rewritten, only two lines remaining as published by J. Chandler in 1837. The text of *The English Hys.*, 1906, No. 36, is J. Chandler's, with the omission of his st. iv. and a recast of the doxology. [J. J.]

Felix per omnes fastum mundi cardines. *St. Paulinus of Aquileia* (?). (*SS. Peter and Paul.*) This is evidently later than, and modelled on, the "Aures inse," p. 93, i. In the *Poetae Latini Aevi Carolini*, Berlin, 1881, i., p. 126, it is given among the doubtful poems

of Paulinus (b. 726, d. 802) sometime Patriarch of Aquileia. It is in two eleventh cent. mss. in the B. M. (*Vesp. D. xii., f.* 94b; *Add.* 30848, *f.* 168b), in a Bodleian ms. of c. 1025 (1692), *f.* 180b), and many others. Printed text in *Dreves*, ii., p. 53; *Werner*, No. 136; *Daniel*, i., No. 226, iv., p. 164, &c. The complete poem was by Sir J. D. Chambers in his *Lords Spon*, 1868, p. 77, as "With joy to-day throughout the confines of the earth." Two portions were also used for festivals of St. Peter alone:—

i. **Petrus beatus catenarum laqueos.** (*St. Peter's Chains.*) In the *Roman Brev.*, Venice, 1478. In the *Sarum Brev.*, 1493, it begins "Petrus beatus catenarum laqueis," as "Eight wonderously reasons, on their freedom gains," in the *Office H. Bk.*, 1869, No. 777 (1883, No. 249).

ii. **Quodcunque vinxis super terram stringetur.** (*St. Peter's Chains.*) In the *Roman Brev.*, Venice, 1478. In the *Sarum Brev.*, 1493, it begins "Quodcunque in terra," as "Whatsoever on earth," in the *Office H. Bk.*, "By word, O Peter, chained," in the *Office H. Bk.*, 1869, No. 778 (1883, No. 248). Also a long series of *trs.* not in C. U. in the *Primers* of 1539, &c., the *Evening Office* of 1710, &c., the *Divine Offices* of 1742, and in later collections of *trs.* of the *Breviary* Hymns. [J. M.]

Felkin, Ellen Thorneycroft, née Fowler, the elder daughter of Sir Henry Fowler, Bart., and granddaughter of the Rev. Joseph Fowler, Wesleyan Minister, was married to A. L. Felkin, Senior Assistant Master of Eltham College, in 1903. Her hymn, "Now the year is crowned with blessing" (*Hermon*), is No. 945 in *The Meth. H. Book* 1904. In addition to several popular novels, she published *Verses, Grave and Gay*, 1901. From this work, p. 35, the above hymn is taken. [J. J.]

Ferguson, Andrew Carswell Fergus, was b. in 1853 at Alexandria near Dumbarton. The family soon after removed to Dumbarton and then to Glasgow, where he attended the University. In 1880 he entered the Theological Hall of the U. P. Church, and in 1883 that of the E. U. Church. On Oct. 15, 1884, he was inducted as minister of the E. U. Church at Arbroath. He resigned this charge on Oct. 9, 1888, and in the following year went to Australia. He is now (1905) officiating at Northcote, near Melbourne. His hymn,

Dear Lord, I now respond to Thy sweet call (*Faith and Penitence*), was written in 1884, and appeared in the Glasgow *Christian News* of Sept. 19, 1885. It is repeated, unaltered, in the Scottish Presb. *Church Hymnary*, 1898, No. 171, and in other calls. [J. M.]

Ferguson, F., p. 275, i. He d. Nov. 3, 1897.

Festiva saeclis colitur, p. 275, ii. Another *tr.* of the "Jesu Salvator saeculi Redemptis" text is "O Saviour Jesu, ne'er alone," by T. A. Lacey, in *The English Hymnal*, 1906, No. 249.

Festum matris gloriosae, p. 276, i. Additional *trs.* are:—

1. **Keep the glorious Mother's Feast Day,** based on Caswall's, in the *Office H. Bk.*, 1868, No. 772, and 1869, No. 241.

2. **Now in holy celebration,** by Laurence Housman, in *The English Hymnal*, 1906, No. 225.

Field, Eugene, an American journalist who has written somewhat extensively for children, was b. at St. Louis, Missouri, Sep. 2, 1850, educated at the University of Missouri, and d. Nov. 4, 1895. His published works include *Little Book of Western Verse*, 1889; *Second Book of Verse*, 1891; and *Love Songs of Childhood*, 1894. A limited number of his hymns are in C. U. in America, and specimens of his verse are given in Horder's *Treasury of Amer. Sacred Song*, 1900, pp. 283-287. See also "There burns a star o'er Bethlehem town." [J. J.]

Fiunta jam sunt praelia, pp. 276, ii.; 1583, ii. This is in the *Symphoniae Sirenum*, Cologne, 1695 (ed. 1707, p. 96); but not in the *Hymnodia Sacra*, Mainz, 1671. In *Church Hys.*, 1903, F. Pott's authorised *tr.*, as in 1871, "The strife is o'er, the battle done," is given with the omission of his st. iv. The *Hys. A. & M.*, 1904, text is that of the old edition, with a slight alteration in st. i., and the restoration of Mr. Pott's original st. iv. [J. J.]

Fischer, A. F. W., p. 277, i. Dr. Fischer had begun collecting materials for an anthology of German 17th cent. hymns. This work is being completed by Pfarrer W. Tümpel as *Das deutsche evangelische Kirchenlied des siebzehnten Jahrhunderts* (Gütersloh, Bertelsmann), i., 1904; ii., 1905; iii., 1906. A few hymns in these vols. have been traced to sources earlier than those mentioned in this *Dictionary*, and for convenience this additional information is given here:—

1. **Ach bleib mit deiner Gnade, p. 1000, ii.** In *F. T.*, ii., No. 467, from Josua Stegmann's *Christlichen Gebet-Büchlein*, 1627.

2. **Ach Gott und Herr, p. 982, ii.** See *F. T.*, i., No. 54, where the text of Lauxmann, 1637, are given from the Erfurt *Gr. B.*, 1524, and st. ii from the * Av Mynnesota Sister*, ed. by Christian Gallus, 1625; with the current text from J. H. Schein's *Cantional*, 1627.

3. **Aus Jakob's Stamm, p. 84, ii.** In *F. T.*, i., No. 73, from J. Lang's *Kirchen-Gesänge*, 1676, at Auerbach, in Silesia. Lang (b. 1662) was a Lutheran General-Superintendent, at Mossdorf, in Silesia) in his *Buch Psalmgesängen*, 2nd ed., 1714.

4. **Gott sei Dank, p. 987, ii.** In *F. T.*, i., No. 411, from J. Siedling's *Geistliche Wunder-Quelle*, 1658.

5. **Herr Jesu Christ, dich zu uns wend, p. 1281, i.** In *F. T.*, i., No. 75, from J. Siedling's *Lutherischen Wunder-Quelle*, 1658.

6. **Komm, O komm, p. 658, i.** In *F. T.*, i., No. 413, from J. Siedling's *Geistliche Wunder-Quelle*, 1658.

7. **Lasst uns alle frohlich sein, p. 939, ii.** In *F. T.*, i., No. 95, from Johann Fischer's *Neue Psalmgesänglein*, 1671, but as by Langhans.

8. **Nun ruhen alle Wälder, p. 880, ii.** In *F. T.*, i., No. 366, from Gregorius Richter's *Hortum-Angelicum seu der Liebe Gottes*, 1630.

See also the notices under *Crüger* and *Gerhardt*, in this New Supplement. [J. M.]

Fitz, Ann, p. 1163, ii. In Ann Fitz's *Amer. School H. Bk.*, 1834 (ed. 1837, No. 71), a hymn is given without name of author, beginning "Ten thousand different flowers." This is repeated in Thring's *Coll.*, 1882, under Fitz's name, with a new st. by Prob. Thring as st. i., beginning "Great Giver of all good." The text of 1834 is not, however, by Fitz, but is sts. ii.-vi. of Ann Gilbert's "Spared to another Spring"; see p. 1116, ii. 18. [J. M.]

Foecunda radix Iesi. (*St. Anne.*) This is in the *Paris Breviary* of 1643, *Asst.*, p. 563 (1680, *Asst.*, p. 286), and many later French Breviaries. *Tr.* as:—"The fruitful Stem of Jesse blooms," in the *Office H. Bk.*, 1869, No. 776 (1905, No. 246). [J. M.]

Follow Me, the Master said. [*Follow Christ.*] This anonymous hymn for children is given in a few modern collections, including

the *Voice of Praise*, 1887, where it is marked as American, the Scotch *Church Hymnary*, 1898, &c. [J. J.]

For all Thy [the] saints who from their labours rest, p. 380, ii. The alterations in the text of this hymn, as given in the 1904 ed. of *Hys. A. & M.*, were reluctantly sanctioned by Bp. How shortly before his death in 1897. [J. J.]

For Thee, my God, for Thee alone. *J. D. Burns.* [*Longing for God.*] From his *Evening Hymn*, 1857, into the English Presb. *Ps. & Hys.*, 1867, *Church Praise*, 1883, and others. [J. M.]

For Thy mercy and Thy grace, p. 981, i. In some hymnals pub. since 1892, the form of this hymn has been altered, when compared with the authorized text, as in Thring's *Coll.*, 1882:—

1. *Church Hys.*, 1903, the omission of st. vii.
2. *H. A. & M.*, 1904, the old *A. & M.* text, 1861, with the omission of Sts. vi., v.
3. The *Church Hymnary* (Scottish), 1898, the full text, with slight alterations in st. i.
4. *The Pilgrim Hymnal* (American), 1904, in four stanzas.
5. *Worship Song* (W. G. Horder), 1905, with the omission of st. ii.
6. *The English Hys.*, 1906, with omission of st. vii. and restoration of st. v., i. 4, from "Comfort Thou his dying bed," to "Comfort Thou his dying head."

The hymn is also found in other collections of a late date: but these examples are sufficient to indicate both the strength and the weakness of the hymn. [J. J.]

Fortem virili pectore, p. 382, i. Other *trs.* are:—

1. **Praise we the woman who, endued.** In the *Office H. Bk.*, 1869, No. 926, and 1905, No. 264.
2. **The praises of that Saint we sing,** by Athelstan Riley, in *The English Hyl.*, 1906, No. 183. [J. M.]

Forty days and forty nights, p. 384, i. The 1904 ed. of *Hys. A. & M.*, and *The English Hyl.*, 1906, text is that of the old *Hys. A. & M.*; whilst *Church Hys.*, 1903, repeat their text of 1871. The original text, as in the *Penny Post*, March, 1856, is impossible for public worship. [J. J.]

Forty days Thy seer of old, p. 1279, i. This hymn by Jackson Mason is reduced to 6 sts. in the 1904 ed. of *Hys. A. & M.*, and begins with st. iii., "Forty days of Eastertide."

Forward! be our watchword, p. 384, i. In Mrs. Alford's *Life* of Dean Alford, 3rd ed., 1874, pp. 447-8, Mrs. Alford says:—

"On Whitsun Tuesday, June 14th (1870), the tenth [? ninth] Festival of the Parochial Choirs of the Canterbury Archdeaconry was held in the Nave of the Cathedral, performed by 900 voices. . . . After it was over he made arrangements with the society for the performance at their next Festival (Whitsun Tuesday, 1871) of a Processional Hymn, for which he furnished the words and music. It was his last composition of this kind."

In the *Life* of J. G. Wood, the Precentor at that time of the Choral Union, 1890, pp. 47-51, we have a fuller account of the origin of the hymn, to this effect:—

The Dean composed a hymn at Mr. Wood's request. On receiving it he pointed out to the Dean "that the hymn, while excellent in its way, was not at all adapted to be sung upon the march. Would he kindly go into his study, and, taking the present hymn as a model, compose another hymn as he did so." This the Dean did, and "Forward! be our watchword" was the result. The Dean also supplied the treble and bass, and Miss Lindsay (Mrs. J. Worthington Biles) the alto and tenor of the tune which was sung at the Festival. [J. J.]

Forward, soldiers, bold and fearless. [*Christian Conflict.*] This is in the *Cong. Mission Hyl.*, 1890, and others. In *School Hys.*, 1891, it is ascribed to Henry Downton, but his son thinks this is a mistake. It is a mission hymn, evidently modelled on "Ho, my comrades," p. 190, i. [J. M.]

Founded on Thee, our only Lord. *E. F. Smith.* [*Dedication of a Church.*] Written in 1894, and included in the *Presb. Hymnal*, Phila., 1895.

Fowler, Ellen Thorneycroft. *See* **Felkin, E. T.**

Fox, Charles Armstrong, B.A., of St. John's Coll., Cambridge, from 1873 Incumbent of Eaton Chapel, London, to his death in 1902, contributed the following hymns to the 1902 ed. of *Hys. of Consecration and Faith*:—

1. "Stand still and see:" you, see to-day. *Confidence.*
2. Then will show me, Mighty Father. *The Way of Life.*
3. Trust and trouble—that is all. *Trust in God.*

[J. J.]

Fox, Eleanor Frances, daughter of the Rev. H. E. Fox, was b. in London, Feb. 24, 1875. In common with her father and other members of her family, Miss Fox has taken great interest in the work of Foreign Missions, on behalf of which she has written several hymns for the Church Missionary Society. Of these hymns the following are in the *Church Miss. H. Bk.*, 1899:—(1) "God of all pity and all power." (2) "I know that Jesus died for me." (3) "Saviour to Whom the sound of sorrow's sighing." [J. J.]

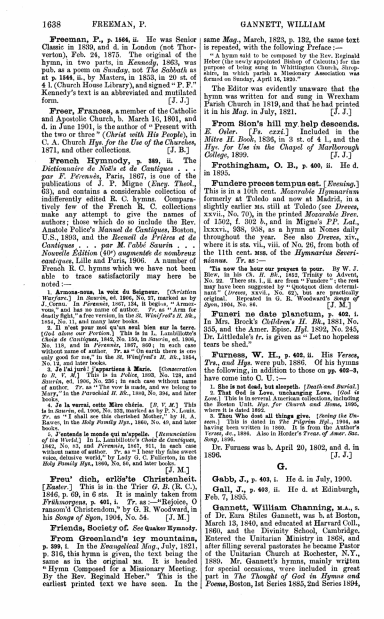
Fox, Henry Elliott, M.A., son of Henry Watson Fox, b. at Masulipatam, S. India, on Oct. 21, 1841, and educated at Harrow and Trinity Coll., Cambridge; B.A. (3rd class Cl. Trip.) 1864; M.A. 1869. Ordained in 1869, he was Curate of St. Ebbe, Oxford, 1869-73; Vicar of Christ Ch., Westminster, 1873-82, and of St. Nicholas, Durham, 1882-1895. From 1895 he has been Hon. Sec. of the C.M.S. He is also Commiss. for Uganda (1899), and Mombasa (1900). His deep interest in Foreign Missions is well known. He became a Preb. of St. Paul's in 1901. His hymns in C. U. include the following:—

1. **O King of glory, God of grace.** [*Foreign Missions.*] Written in 1899 for the centenary of the C.M.S., and included in the *C. M. H. Bk.* of the same year.
2. **Send forth the Gospel: Let it run.** [*Foreign Missions.*] Contributed to the *C. M. H. Bk.*, 1899, and repeated in *Hys. of Consecr. and Faith*, 1902. [J. J.]

Fox, Henry Watson, M.A., s. of G. Townshend Fox, b. at Wentor, in the county of Durham, Oct. 1, 1817; educated at Rugby and Wadh. Coll., Ox.; B.A. 1839; and ordained in 1840. He sailed for S. India in 1841, and there founded the Telegu Mission of the C.M.S. at Masulipatam; became Assistant Sec. to that Society in 1848, and d. in Oct. the same year. His widely used hymn:—

I hear ten thousand voices singing [*Foreign Missions*] was written for the Jubilee of the C.M.S. in 1848, and included in the *Life*, &c., in it as of 6 sts. It is usually abbreviated as in the *C. Miss. H. Bk.* [J. J.]

Freckleton, T. W., p. 1196, i. He d. in 1903.



1638 FREEMAN, P. GANNETT, WILLIAM

Freeman, P., p. 1806, ii. He was Senior Classic in 1839, and d. in London (not Thorverton), Feb. 28, 1875. The original of the hymn, in two parts, in *Kennedy*, 1863, was pub. as a poem on Sunday, not *The Sabbath* as at p. 1806, ii., by Masters, in 1853, in 20 st. of 6 l. (Church House Library), and signed "F. P." Kennedy's text is an abbreviated and mutilated form. [J. J.]

Freer, Frances, a member of the Catholic and Apostolic Church, b. March 16, 1801, and d. in June 1901, is the author of "Present with the two or three" (*Christ with His People*), in C. A. Church *Hyn. for the Use of the Churches*, 1871, and other collections. [J. B.]

French Hymnody, p. 389, ii. The *Dictionnaire de Noël's et de Cantiques . . . par F. Pécoraût*, Paris, 1867, is one of the publications of J. P. Migne (*Ency. Theol.*, 63), and contains a considerable collection of indifferently edited R. C. hymns. Comparatively few of the French R. C. collections make any attempt to give the names of authors; those which do so include the Rev. Anatole Feltre's *Manuel de Cantiques*, Boston, U.S., 1890, and the *Recueil de Prières et de Cantiques . . . par M. l'abbé Saurin . . . Nouvelle Edition (40e) augmentée de nombreux cantiques*, Lille and Paris, 1906. A number of French R. C. hymns which we have not been able to trace satisfactorily may here be noted :—

1. **Armons-nous, la voix du Seigneur.** [*Christian Warfare.*] In *Sionets*, ed. 1806, No. 27, marked as by J. Cenac. In *Pierrots*, 1867, 184, it begins "Armons-nous," and has no name of author. *Tr.* as "Arm for doubly fight," a free version, in the *St. Winefred's H. Bk.*, 1881, No. 21, and later books.

2. **Ici c'est pour moi qu'on veut me ravir sur la terre.** [*God above our Portion.*] This is in L. Lambillotte's *Chois de Cantiques*, 1862, No. 150, in *Sionets*, ed. 1806, No. 110, and in *Pierrots*, 1867, 309; in each case without name of author. *Tr.* as "On earth there is one only good for me," in the *St. Winefred's H. Bk.*, 1881, No. 24, and later books.

3. **Je t'ai juré l'appartenir à Marie.** [*Consecration to B. V. M.*] This is in *Pelvin*, 1853, No. 128, and *Sionets*, ed. 1806, No. 226; in each case without name of author. *Tr.* as "The vow is made, and we belong to Mary," in the *Parochial H. Bk.*, 1868, No. 304, and later books.

4. **Je la verrai, cette Mère chérie.** [*S. V. M.*] This is in *Sionets*, ed. 1806, No. 328, marked as by P. V. Louis. *Tr.* as "I shall see this cherished Mother," by H. A. Reeve, in the *Holy Homily Hyn.*, 1880, No. 40, and later books.

5. **Je entends le monde qui m'appelle.** [*Renunciation of the World.*] In L. Lambillotte's *Chois de Cantiques*, 1862, No. 83, and *Pierrots*, 1867, 811, in each case without name of author. *Tr.* as "I hear thy false sweet voice, delusive world," by Lady G. C. Fullerton, in the *Holy Homily Hyn.*, 1880, No. 86, and later books. [J. M.]

Freu' dich, erlöst'e Christenheit. [*Easter.*] This is in the Trier *G. B.* (R. C.), 1846, p. 69, in 6 sts. It is mainly taken from *Frühkorpreur*, p. 401, i. *Tr.* as :—"Rejoice, O ransom'd Christendom," by G. H. Woodward, in his *Songs of Syon*, 1904, No. 54. [J. M.]

Friends, Society of. *See* Quaker Hymnody.

From Greenland's icy mountains, p. 309, i. In the *Evangelical Mag.*, July, 1821, p. 316, this hymn is given, the text being the same as in the original ms. It is headed "Hymn Composed for a Missionary Meeting. By the Rev. Reginald Heber." This is the earliest printed text we have seen. In the same *Mag.*, March, 1823, p. 132, the same text is repeated, with the following Preface :—

"A hymn said to be composed by the Rev. Reginald Heber (the newly appointed Bishop of Calcutta) for the purpose of being sung in Whittington Church, Shropshire, in which parish a Missionary Association was formed on Sunday, April 16, 1820."

The Editor was evidently unaware that the hymn was written for and sung in Wrexham Parish Church in 1819, and that he had printed it in his *Mag.* in July, 1821. [J. J.]

From Sion's hill my help descends. *E. Osler.* [*Ps. cxxi.*] Included in the *Mites H. Book*, 1836, in 3 st. of 4 l., and the *Hyn. for Use in the Chapel of Marlborough College*, 1869. [J. J.]

Frothingham, O. B., p. 400, ii. He d. in 1895.

Fundere preces tempus est. [*Evening.*] This is in a 10th cent. *Mozarabic Hymnarium* formerly at Toledo and now at Madrid, in a slightly earlier ms. still at Toledo (see *Dreves*, xxvii., No. 70), in the printed *Mozarabic Brev.* of 1502, f. 302 *b.*, and in Migne's *P.P. Lat.*, lxxxv., 538, 939, as a hymn at Nones daily throughout the year. See also *Dreves*, xiv., where it is sts. vii., viii. of No. 26, from both of the 11th cent. mss. of the *Hymnarius Sevrinianus*. *Tr.* as :—

'Tis now the hour our prayers to pour. By W. J. Blew, in his *Ch. H. Bk.*, 1852, Tribute to Advent, No. 32. There are 1, 2, as from "Fundere"; the rest may have been suggested by "Quoquot diem determinat." Repeated in the 1855 ed. but not in the original. Repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 94. [J. M.]

Funeri ne date planctum, p. 403, i. In Mrs. Brock's *Children's H. Bk.*, 1881, No. 255, and the Amer. Epis. *Hyl.* 1892, No. 245, Dr. Littledale's *tr.* is given as "Let no hopeless tears be shed."

Furness, W. H., p. 402, ii. His *Verses, Tra., and Hys.* were pub. 1886. Of his hymns the following, in addition to those on pp. 402–3, have come into C. U. :—

1. **She is not dead, but sleepeth.** [*Death and Burial.*]
2. **That God is Love,** unchanging **Love.** [*God is Love.*] This is in several American collections, including the *Church Hymnal*, *Hymns for Church and Home*, 1895, where it is dated 1882.
3. **Then Who dost all things give.** [*Giving the Unseen.*] This is dated in *The Pilgrim Hyl.*, 1904, as having been written in 1869. It is from the Author's *Verses*, etc., 1886. Also in Hosher's *Treas. of Amer. Sac. Song*, etc.

Dr. Furness was b. April 20, 1802, and d. in 1896. [J. J.]

G.

Gabb, J., p. 403, i. He d. in July, 1900.

Gall, J., p. 403, ii. He d. at Edinburgh, Feb. 7, 1850.

Gannett, William Channing, M.A., s. of Dr. Ezra Stiles Gannett, was b. at Boston, March 13, 1840, and educated at Harvard Coll., 1860, and the Divinity School, Cambridge. Entered the Unitarian Ministry in 1868, and after filling several pastorates he became Pastor of the Unitarian Church at Rochester, N.Y., 1880. Mr. Gannett's hymns, mainly written for special occasions, were included in great part in *The Thought of God in Hymns and Poems*, Boston, 1st Series 1882, 2nd Series 1894,



GANSE, H. D. GERMAN HYMNODY 1639

the combined production of F. L. Hosmer (q.v.) and himself. Of Mr. Gannett's hymns the following are in C. U. :—

1. **Bring, O morn, thy music.** [*God Everlasting.*] Written in 1883, and printed in *A Chorus of Faith*, being an account and résumé of the Parliament of Religions, held in Chicago, 1893. Included in *The Thought of God*, 3rd Series, 1894, and again in Hyhnal.

2. **Glad tidings, glad tidings to-day we bring.** [*Missions.*] Written in 1877 for a Free Religious Assoc. Festival, and pub. in *The Thought of God*, 1st Series, 1885.

3. **From heart to heart, from creed to creed.** [*Faith.*] Written in 1876 for the 194th anniversary of the First Religious Society in Newburyport, and given in *The Thought of God*, 1st Series, 1885. Usually st. ii. is omitted.

4. **He hides within the lily.** [*Divine Providence.*] "Consider the lilies, how they grow." Written in 1873, and printed for use at the Free Religious Assoc. Festival, May 30th, 1873. Pub. in *The Thought of God, &c.*, 1st Series, 1885, in 4 st. of 4 l. The most widely used of Mr. Gannett's hymns.

5. **I love it often in the dark.** [*The Voice of God.*] Written at Milwaukee, in 1870, and pub. in *The Thought of God, &c.*, 1st Series, 1885. Sometimes it begins with st. iii., "O God within, so close to me," as in *Hyn. for Church and Home*, Boston, 1895.

6. **Praise to God and thanksgiving.** [*Harvest.*] Written for the Harvest Festival of the Church of the Messiah, of which he was then Pastor, and included in *The Thought of God, &c.*, 1st Series, 1885. In the *Boston Pilgrim Hyl.*, 1904, it begins "Praise to God, and thanks we bring."

7. **Sleep, my little Jesus.** [*Christmas Carol.*] Written for the Sunday School, St. Paul's, Minn., in 1893, and pub. in *The Thought of God*, 2nd Series, 1894, as "Mary's Manger-song."

8. **The Lord is in His holy place.** [*Invitation of a Place of Worship.*] Written for the Dedication of the Rev. C. W. Wendte's Church, Chicago, April 24, 1873, and pub. in *The Thought of God, &c.*, 1st series, 1885. It is one of the most popular and widely used of the author's hymns.

9. **The morning hangs its signal.** [*Morning.*] This is dated by the author "Chicago, July 26, 1886," and printed in *Love to God and Love to Man*, being No. 28 of the Chicago "Unity Mission" series of hymns (N.D.). Also included in *The Thought of God, &c.*, 2nd Series, 1894. Although in some sense a Morning hymn, it is usually sung at Advent. It is usually known as "The Crowning Day."

10. **The Truth is the Voice of God.** In the "Unity Mission" Series, No. 20 (see above), this is given as No. 25, with the title "Truth and Righteousness and Love," in 4 st. of 4 l. and a refrain of 4 l.

These annotations are based upon mss. notes kindly supplied by the author. The use made of Mr. Gannett's hymns shows that their poetic beauty, and loving sympathy with all things beautiful and pure, are widely appreciated in America and to a limited extent in Great Britain also. [J. J.]

Ganse, H. D., p. 404, i. He d. Sept. 8, 1901. The following hymns, additional to those already noted, have recently come into C. U. :—

1. **The blessed saints about Thee.** [*Second Advent.*] Dated 1897. Included in Snyder's *Church Song*, 1899, and his *College Hymnal*, 1897.

2. **It was in love of mine, dear Lord.** [*Love.*] Dated 1887, and included in Snyder's collection. [L. F. B.]

Garrett, Charles, was born at Shaftesbury, 1825, entered the Wesleyan Ministry in 1849, President of the Conference in 1882, and died in 1900. His hymn, "There is a glorious work." (*Temperance*), in No. 959 in *The Meth. Hymn Book*, 1904. [J. J.]

Gates, Ellen, p. 1865, i., now (1906) of New York city, was born at Torrington, Conn., and married to Isaac E. Gates. Her poems, &c., were published as *Treasures of Kurleen*, 1895. Concerning Dr. March's hymn, "Hark! the voice of Jesus crying" (q.v.), and Mrs. Gates's "If you cannot on the ocean," some confusion has arisen, mainly, we think, from the fact that the opening line of Mrs. Gates's hymn, written in 1860, and the first line of Dr. March's second stanza are nearly the same, *i.e.*, "If you cannot on the ocean," and "If you cannot cross the ocean." The incident which associates the late President Lincoln's name with this hymn is thus set forth by Mr. Philip Phillips in his *Singing Pilgrim*, 1866, p. 97 :—

"The words of this truly beautiful song 'If you cannot on the ocean walk by faith,' &c., were by Mrs. Gates . . . When our lamented President Lincoln heard Mr. Phillips sing it at the Hall of Representatives in Washington, Feb. 29, 1864, he was overcome with emotion, and sent up the following written request (given in facsimile on p. 97) to Hon. Wm. H. Seward, Chairman, for its repetition :—'Near the end let us have Mr. Phillips sing "If you cannot on the ocean walk by faith." Don't say I called for it. A. Lincoln.'"

It was through this incident that the hymn became known through America as "President Lincoln's favourite hymn." [J. M.]

Gates, Jessie Rose. Concerning Mrs. Gates we can ascertain nothing beyond the fact that her hymn "There is a peace that cometh after sorrow" (*Peace*) in *Sursum Corda*, Phila., 1898, appeared in the *Century Magazine*, 1897. [L. F. B.]

Gates, Mary Cornelia, née Bishop, daughter of William S. Bishop, of Rochester, N. Y., was married in 1872 to Merrill E. Gates, Secty. to the U. S. Indian Commissioners. Her hymns :—

1. **Soul Thou, O Lord, to every place** [*Missions*], dated 1889;
2. **Thy love to me, O Christ** (*Union with Christ*), dated 1894,

are included in *Sursum Corda*, 1898. [L. F. B.]

Gaude pia Magdalena. [*St. Mary Magdalen.*] This is in a *Horæ* in the Bodleian (*Bodl. 820, f. 104*), written in England c. 1390; in a *Horæ* in the B. M. (*Add. 28962, f. 420*), written in Spain c. 1440; in a *Horæ* in the Fitzwilliam, Cambridge (49, p. 47), written in England c. 1420, and many others. Printed text in *Mone*, No. 1060 (from the Karlsruhe ms., Reichenau 36, of the 14th cent., &c.), *Kehrein*, No. 847, &c. *Tr.* as :—

Joy to them! to souls despairing. By T. J. Pall, in the *New Office H. Bk.*, 1905, No. 138.

Gah' aus, mein Herz, p. 406, i. Another *tr.* is :—

Go forth, my heart, and seek delight: Of God's good Name. No. 76 in Woodward's *Ten Legends of the Saints*, 1886, p. 76, and his *Songs of Syon*, 1904, No. 104.

Gerhardt, Paulus, pp. 409, ii., 1865, i. The most recent ed. of Gerhardt's hymns is in vol. iii. of the Fischer-Tümpel *Deutsche evangelische Kirchenlied des Siebzehnten Jahrhunderts*, 1906, Nos. 389–495. In fixing the text the compilers have been enabled to use the recently discovered 1647, 1653 and 1657 Berlin eds. of Crüger's *Praxis Pietatis Melica*. [J. M.]

German Hymnody, pp. 412–413, 1865. Some of the German reviewers of the *Dictionary of Hymnology* complained that no attempt was made to give a sketch of the history of Roman Catholic vernacular hymns since the Reformation. That, however, was Dr. Schaff's misfortune rather than his fault. The only book on the subject then available was Dr. K. A. Beck's *Geschichte des Katholischen Kirchenliedes*, Cologne, 1878, and Dr. Schaff might

well be pardoned if he gave up in despair the attempt to form a sketch on that. So far as the present writer has been able to discover, no adequate history of the period has yet appeared. The sketch by Dr. W. Baumker in the *Kirchenlexicon* of Wetzer and Welte (vii., 559–623), so far as the Post-Reformation period is concerned, is little more than a list of hymn books. The excellent sketch of modern Catholic Religious Poetry in Dr. O. Weteberu's *Religiöse Lyrik der Deutschen* in 19. *Jahrhundert* (Neustrelitz: Barnewitz Hofbuchhandlung, 1891, pp. 7–123) begins practically with 1800, and is of little use in compiling an outline of the history of hymns, properly so called. Only a mere fraction of the hymns in the German Catholic collections can be traced to their authors; and so, e.g., in Father Drews's *O Christ hie auch* (Freiburg: Herder, 1885) only 18 of the 150 hymns have the names of authors given, and of these four are by Gerhardt and one by Lavater. Dr. W. Baumker's *Katholische deutsche Kirchenlied in seinen Singweisen* (Freiburg: Herder, i., 1886, iii., 1891) is indeed a first-rate piece of work, based throughout on the original sources, and with a great amount of useful bibliographical and biographical material; but it is, after all, a history of certain selected melodies, and only incidentally of certain hymns which happen to have been set to them. The University of Breslau recognised the merit of the work by conferring the degree of D.D. on its author; but the ecclesiastical authorities allowed him to remain the priest of an obscure country parish, where he d. March 3, 1905, without being able to see the last volume through the press, leaving that to his brother, Professor Clemens Baumker. Dr. Johannes Zahn happily lived to complete his monumental work on the *Melodien der deutschen evangelischen Kirchenlieder, aus den Quellen geschöpft* (Gütersloh: Bertelsmann, 6 vols., 1889–93); and Dr. Robert Eitner also saw the completion of his most useful *Biographisch-Bibliographisches Quellen-Lexicon der Musiker und Musikgelehrten* (Leipzig: Breitkopf & Härtel, 10 vols., 1900–1904). The *Allgemeine deutsche Biographie*, the great German biographical dictionary, concluded the letter Z in vol. 45, 1900, and has since been publishing supplemental volumes, but has not yet followed the example of the *Dictionary of National Biography*, by issuing an Index and Epitome. The eighth and last-completed volume of Goedeke's *Grundriss* (see p. 1365, i.) appeared in 1905. The *Blätter für Hymnologie* (p. 1365, i.) was incorporated in the issues of the *Sionia* (Gütersloh: Bertelsmann) in 1892 and 1893, was then pub. separately (Kaha: F. Beck), but finally ceased with the number for Dec. 1894. The only recent purely hymnological work of importance is the *Deutsche evangelische Kirchenlied des siebzehnten Jahrhunderts* (Gütersloh: Bertelsmann) begun by Dr. A. F. W. Fischer and carried on by W. Tümpel, vol. i., 1904, ii. 1905, iii. 1906. Dr. A. F. W. Fischer's *Kirchliche Dichtung hauptsächlich in Deutschland* (Gotha: Perthes, 1892) is written in text-book style. A more popular sketch is the *Geschichte des deutschen evangelischen Kirchenliedes*, by Wilhelm Nelle (Hamburg: G. Schloessmann, 1904); and the same publisher has issued a series entitled *Unsere Kirchenliederdichter* (vol. iv., 1905), with interesting and careful sketches of individual hymn-writers, by various authors, with many portraits and other illustrations. Wilhelm Nelle also prepared a good and careful ed. of the hymns of Tersteegen (Gütersloh: Bertelsmann, 1897). [J. M.]

German Reformed Hymnody, American. *See* **American Hymnody**, § xi.

Gestiegen ist vom Himmelsthron. [*Christmas.*] This is in the Trier *G. B.* (R. C.), 1846, p. 17, in 4 sts. *Tr.* as:—

1. **The Son of God** came down in love, by G. R. Woodward, in his *Hys. and Carols*, 1897, No. 23, and his *Songs of Syon*, 1904, No. 14. [J. M.]

Gilbert, Rosa, nées Mulholland, dau. of J. S. Mulholland, M.D., of Belfast, and wife of Sir John T. Gilbert, is the author of *Fragrant Verses*, 1886, and many novels, &c. Her hymn, "Give me, O Lord, a heart of Grace" (*Benjamin's*), is in Horder's *Worship Song*, 1905, and others. It is from her *Fragrant Verses*, p. 124, where it is given as "A Prayer." [J. M.]

Gilder, Richard Watson, LL.D., was b. at Bordentown, N.J., Feb. 8, 1844, and educated at a Seminary at Flushing, L.I. He was associate-editor of *Scribner's Monthly* (now *The Century*) from its commencement in 1870 to 1881, when, on the death of J. G. Holland, he became editor-in-chief. His poetical works are somewhat numerous, and include *The New Day*, 1875; *Lyrics*, 1885; *Two Worlds*, 1891; *Poems and Inscriptions*, 1901; and *In the Heights*, 1905. His hymns in C. U. are:—

1. **In spirit form,** by myriad canoe. [*Divine Incarnation.*] This, *In the Heights*, N.Y., 1905, is composed of the last two stanzas of a hymn sung at the presentation of the Egyptian Obelisk to the City of New York, Feb. 22, 1881. The hymn is in his *Lyrics*, 1885, p. 5.

2. **To Thee, Eternal Soul, be praise!** [*God speaking through His Saints.*] Written for the Ministerial Union, N.Y., 1904. [L. F. H.]

Gill, Julia, is given in W. B. Bradbury's *Golden Censer*, 1864, as the authoress of "The Master has come over Jordan" (*Children for Jesus*), given in several collections, including the *S. School Hymnsery*, 1905, and others.

Gill, T. H., pp. 421, i.; 1365, ii. *&c.* During the past ten years Mr. Gill's hymns have been widely used, especially in America, the result being that the following have to be added to the long lists already annotated as above:—

1. **Ah! wherefore fall my tears so fast?** [*The World Overcome.*] Pub. in *Golden Chain of Praise*, 1889, p. 167. The hymn, "O Thou for Whom the strife was strong," in the American *Hys. for Church and Home*, 1895, is composed of sts. iii.–vi. of this hymn.

2. **The Lord is King! lift up thy voice.** [*Morning.*] Written for the Whitsuntide Festival, 1884, in rem.

3. **I would not give the world my heart.** This, in the Amer. Sup. *Sursum Corda*, 1895, No. 203, is a conte from "With Him I would not make abode," p. 1286, ii.

4. **Not only when assails the song.** This in the Amer. *Hys. of the Ages*, 1894, No. 90, is a conte from "Not only when the song," p. 1286, ii.

5. **Walk with the Lord! along the road.** Composed of sts. v., vii.–ix., of "Ah! troubles, fainting and forlorn," p. 421, ii. 1. Included in the Amer. Unit. *Hys. for Church and Home*, 1895.

6. **We would not dare their bliss to scorn.** This in the Amer. Unit. *Hys. for Church and Home*, 1895, is compiled from sts. iv., v. of "May we not, Father, merely dare?" p. 423, ii. 41.

7. **Wherefore faint and fearful ever.** [*God is for us.*] Pub. in the 3rd edition of the *S. S. of Praise* 1894, No. 45, and dated 1886. In *H. A. & M.*, 1904, it is in sts. The cento "He Who rose and wields upholdeth," is composed of sts. ii., iii., and vii. of the original hymn.

Mr. Gill d. in 1906. [J. J.]

Gill, William Henry, s. of Joseph Gill, of the Isle of Man, b. at Marsala, Sicily, Oct. 24, 1839; educated at King William's Coll., Isle of Man; entered the Seals Office, G.P.O., London, 1858, and retired 1898. A painter in water colours, and student of Manx national music. In combination with his brother, Deemster Gill and Dr. Clagne, pub. in 1893 a volume of *Manx National Songs*. He has also composed several popular Anthems and Solos. Two of his hymns have attained to some reputation:—

1. **Hear us, O Lord, from Heaven, Thy dwelling place.** [*Harvest of the Sea.*] Mr. Gill's ms. history of the origin and building up of this hymn is more than usually interesting, as supplied to us in 1900. It was "written in the Isle of Man about the same time [ten years ago for Manx music] . . . Among many interesting finds . . . of our once lost national music . . . was a remnant of melody which had . . . been associated with Manx words . . . That melody . . . I converted into a hymn tune . . . Then I sought inspiration for a suitable subject." This was found in the acceptance of the Harvest and then current of the Prayer for Fair Weather. "That it may please Thee to give and preserve to our use the kindly fruits of the earth, and to rejoice and continue to us the blessings of the sea, so as in due time we may enjoy them." Continuing, Mr. Gill adds, "I forget the exact date, but I think it was in the autumn of 1889 [1890] that the Hymn and Tune were pub. in *Manx National Songs* (London: Boosey & Co.), 1896, and in the *Meth. H. Bk.*, 1904. It is for its purpose the most suitable hymn we know, and supplies a felt want in fishing villages and towns.

2. **O King of nations, Righteous Lord.** [*In Time of War.*] "Written before and during the war," with reference to the Boer War. Its popularity was great, thirty-five thousand copies having been sold in one week (Abingdon: W. H. Hooke).

3. **Warrior, rest: thy work is done.** ["Victory."] "A Song of Victory." Very spirited and devotional. (Abingdon: W. H. Hooke). [J. J.]

Gillett, George Gabriel Scott, B.A., s. of the Rev. E. A. Gillett, was b. Dec. 1, 1873, at Hawley, Hants, where his father was then curate. He was educated at Westminster School and at Keble Coll., Oxford, B.A. 1896 and ordained D. 1898, P. 1899. While domestic chaplain to Earl Beauchamp at Madresfield he contributed to *The Engl. Hyl.*, 1906, three *trs.* (38, 172, 620) and "It is finished! Christ hath known" (*Good Friday*). [J. M.]

Gilman, Caroline, p. 422, ii. She d. in 1888.

Give me a new and perfect heart. This, in the American *Meth. Hymnal*, 1905, is a cento from C. Wesley's "God of all power and truth and grace," p. 434, i.

Give thanks to God most high. *I. Watts.* [*Ps. cxxxvi.*] From his *Psalms of David*, 1719, into a few collections.

Giver of Concord, Prince of Peace. *C. Wesley.* [*Love among the Brethren desired.*] From *Hys. and Sacred Poems*, 1740, vol. i., into the American *Meth. Hymnal*, 1905. (*P. Works*, i. 298.)

Gladden, W., p. 1365, ii. Dr. Gladden has been Pastor of the First Congregational Church, Columbus, Ohio, since 1882. His hymn-writing has not been extensive. The most popular of his hymns is "O Master, let me walk with Thee," noted on p. 1365, ii. It has come into somewhat extensive use during the last ten years. Additional hymns in C. U. include:—

1. **Behold a Sower from afar.** [*The Kingdom of God.*] In the Boston *Pilgrim Hyl.*, 1904, this is dated 1897.

2. **Forgive, O Lord, the doubts that break Thy promises to me.** [*Doubting repented of.*] Dated 1879, in *The Pilgrim Hyl.*, 1904. [J. J.]

Gladstone, William Ewart, was b. at Liverpool, Dec. 29, 1809, d. at Hawarden, May 19, 1898, and was buried May 28, 1898, at Westminster Abbey. For the details of his career see his *Life* by John Morley, 3 vols., 1903. His connexion with Hymnody is slight. Two *trs.* into Latin are noted at p. 632, ii. 779, i. and one into Italian, p. 488, ii. Mrs. Gladstone in 1898 contributed to *Good Words*, p. 485, a poem on the Holy Communion, beginning, "Lord, as Thy temple's portals close," in ten sts., dated May 1896. It gives a most interesting picture of the period and of the devotional feelings of the author. A cento, consisting of sts. iii., iv., v., beginning "O lead my blindness by the hand," is in *The Engl. Hyl.*, 1906, No. 322, but it suffers from the loss of the context. [J. M.]

Gloria, laus et honor, p. 423, i. The version beginning "Glory and honour and praise be to Thee, our King and Redeemer," in the *New Office H. Bk.*, 1905, is Neale altered, and that in *The English Hyl.*, 1906, No. 621, "Glory and praise and dominion be Thine," is by W. J. Birkbeck, partly from Dr. Neale. [J. M.]

Glorioei Salvatoris, pp. 427, i., and 1366, i. The *Meinsen Brev.* used by *Daniel* was printed in 1517. The version in *H. A. & M.*, 1904, No. 338, beginning "To the Name of our Salvation," is marked as Neale and Compilers. It is the same as in ed. 1861, except that st. v. is a more exact *tr.* of the Latin. [J. M.]

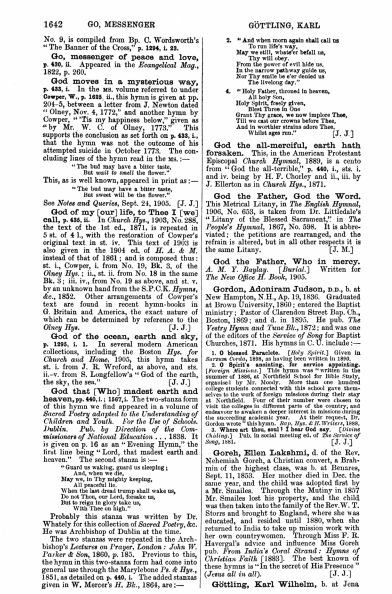
Glück zu Kreuz, p. 988, ii. Another *tr.* is:—"Welcome! Cross of blessing, welcome." By G. R. Woodward, in his *Songs of Syon*, 1904.

Glyde, Elizabeth, p. 1366, i. daughter of Jonathan Lavington Glyde, merchant, of Exeter, was born Sept. 28, 1815, and died Feb. 15, 1845. We have succeeded in gathering the following facts concerning her hymn, "Be with me in the valley":—

In 1844 she went to Malvern for her health, but the doctors there giving no hope of her recovery she returned to Exeter. On Sunday after her return her sister Mrs. Hooper, who had been with her at Malvern, said "a message to her mother:—'Tell Mrs ——— that when I came to the valley of the shadow of death Jesus was there to meet me.'" The words inspired her song. It was so used on Sunday, Feb. 23, 1845, by the Rev. John Jones, while preaching her funeral sermon in Castle Street Chapel, Exeter. It was printed soon after, and re-printed in the *Sacred Harmonist* (1845), 1849, where it begins, "O! I meet me in the valley." [J. M.]

Go, bury thy sorrow, p. 1366, i. In the *Notes of Joy*, 1869, the original of this hymn, with music by Mrs. J. F. Knapp, is given as "Bury thy sorrow, The world has its share." Possibly the words are also by Mrs. Knapp, but this is not stated as being so, and the authorship is open to doubt. See p. 1408, i. [J. J.]

"Go forth," the Lord has said. This hymn, in the *Church Missionary H. Bk.*, 1899,



1642 GO, MESSENGER GÖTTLING, KARL

No. 9, is compiled from Dr. C. Wordsworth's "The Banner of the Cross," p. 1294, i. 22.

Go, messenger of peace and love, p. 430, ii. Appeared in the *Evangelical Mag.*, 1821, p. 260.

God moves in a mysterious way, p. 433, i. In the MS. volume referred to under **Cowper, W.,** p. 1628, ii., this hymn is given at pp. 204–5, between a letter from J. Newton dated "Olney, Nov. 4, 1772," and another hymn by Cowper, "'Tis my happiness below," given as "by Mr. W. C. of Olney, 1773." This supports the conclusion as set forth on p. 433, i., that the hymn was not the outcome of his attempted suicide in October 1773. The concluding lines of the hymn read in the MS. :—

"The bud may have a bitter taste,
But soon it will be the flower."

This, as is well known, appeared in print as :—

"The bud may have a bitter taste,
But sweet will be the flower."

See *Notes and Queries*, Sept. 24, 1905. [J. J.]

God of my [our] life, to Thee I [we] call, p. 434, ii. In *Church Hys.*, 1903, No. 286, the text of the 1st ed., 1871, is repeated in 5 st. of 4 l., with the restoration of Cowper's original text in st. iv. This text of 1903 is also given in the 1904 ed. of *H. A. & M.* instead of that of 1861 ; and is composed thus : st. i., Cowper, i. from No. 19, Bk. 3, of the *Olney Hys.* ; ii., st. ii. from No. 18 in the same Bk. 3 ; iii., iv., from No. 19 as above, and st. v. by an unknown hand from the S.P.C.K. *Hymns, &c.*, 1852. Other arrangements of Cowper's text are found in recent hymn-books in G. Britain and America, the exact nature of which can be determined by reference to the *Olney Hys.* [J. J.]

God of the ocean, earth and sky, p. 1295, i. 1. In several modern American collections, including the Boston *Hys. for Church and Home*, 1905, this hymn takes st. i. from J. R. Wreford, as above, and sts. ii.–v. from S. Longfellow's "God of the earth, the sky, the sea." [J. J.]

God that [Who] madest earth and heaven, pp. 440, i. ; 1407, i. The two-stanza form of this hymn we find appeared in a volume of *Sacred Poetry adapted to the Understanding of Children and Youth. For the Use of Schools. Dublin. Pub. by Direction of the Commissioners of National Education . . .* 1838. It is given on p. 16 as an "Evening Hymn," the first line being "Lord, that madest earth and heaven." The second stanza is :—

"Guard us waking, guard us sleeping ;
And, when we die,
May we, in Thy mighty keeping,
All peaceful lie.
When the last dread trump shall wake us,
Do not Thou, our Lord, forsake us,
But bid us then to come to us,
With Thee on high."

Probably this stanza was written by Dr. Whately for this collection of *Sacred Poetry*, &c. He was Archbishop of Dublin at the time.

The two stanzas were repeated in the Archbishop's *Lectures on Prayer, London : John W. Parker & Son*, 1860, p. 185. Previous to this, the hymn in this two-stanza form had come into general use through the Marylebone *Ps. & Hys.*, 1851, as detailed on p. 440, i. The edited stanzas given in W. Mercer's *H. Bk.*, 1864, are :—

2. "And when morn again shall call us
To run life's way,
May we still, whate'er befall us,
Thy will obey.
From the power of evil hide us,
In the narrow pathway guide us,
Nor Thy mantle be e'er denied us
The livelong day."

4. "Holy Father, throned in heaven,
Holy Son, forgiven,
Holy Spirit, freely given,
Blest Three in One
Grant Thy grace, we now implore Thee,
Till we cast our crowns before Thee,
And in worthier strains adore Thee,
Whilst ages run." [J. J.]

God the all-merciful, earth hath forsaken. This, in the American Protestant Episcopal *Church Hymnal*, 1889, is a conto from "God the all-terrible," p. 445, i., sts. i. and iv. being by H. F. Chorley and ii., iii. by J. Ellerton as in *Church Hys.*, 1871.

God the Father, God the Word. This Metrical Litany, in *The English Hymnal*, 1906, No. 633, is taken from Dr. Littledale's "Litany of the Blessed Sacrament," in *The People's Hymnal*, 1867, No. 598. It is abbreviated ; the petitions are rearranged, and the refrain is altered, but in all other respects it is the same Litany. [J. M.]

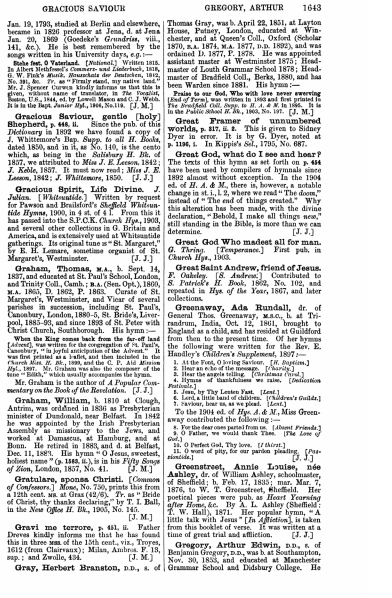
God the Father, Who in mercy. *A. M. Y. Baylay.* [*Burial.*] Written for *The New Office H. Book*, 1905.

Gordon, Adoniram Judson, D.D., b. at New Hampton, N.H., Ap. 19, 1836. Graduated at Brown University, 1860 ; entered the Baptist ministry ; Pastor of Clarendon Street Bap. Ch., Boston, 1869 ; and d. in 1895. He pub. *The Poetry Hymn and Tune Bk.*, 1872 ; and was one of the editors of the *Service of Song* for Baptist Churches, 1871. His hymns in C. U. include :—

1. **O blessed Paraclete.** [*Holy Spirit.*] Given in *Sermon Cards*, 1898, as having been written in 1890.
2. **O Spirit's anointing, for service appointing.** [*Foreign Missions.*] This hymn was "written in the autumn of 1887, at Northfield, Mass., for the Conference organized by Mr. Moody. More than one hundred college students connected with this school gave themselves to the work of foreign missions during their stay at Northfield. Four of their number were chosen to visit the colleges in charge of the work, and addressed in all one hundred different institutions, during the succeeding academic year. At their request, Dr. Gordon wrote" this hymn. *Boys. Nat. & F. Mission*, 1896.
3. **Where art thou, soul ! I hear God say.** [*Divine Calling.*] Pub. in social meeting ed. of *The Service of Song*, 1885. [J. J.]

Gorch, Ellen Lakshmi, d. of the Rev. Nehemiah Gorch, a Christian convert, a Brahmin of the highest class, was b. at Benares, Sept. 11, 1853. Her mother died in Dec. the same year, and the child was adopted first by a Mr. Smailes. Through the Mutiny in 1857 Mr. Smailes lost his property, and the child was then taken into the family of the Rev. W. T. Storm and brought to England, where she was educated, and resided until 1880, when she returned to India to take up mission work with her own countrywomen. Through Miss F. R. Havergal's advice and influence Miss Gorch pub. *From India's Coral Strand : Hymns of Christian Faith* (1883). The best known of these hymns is "In the secret of His Presence" (*Jesus all in all*). [J. J.]

Göttling, Karl Wilhelm, b. at Jena



GRACIOUS SAVIOUR GREGORY, ARTHUR 1643

Jan. 19, 1793, studied at Berlin and elsewhere, became in 1820 professor at Jena, d. at Jena Jan. 20, 1869 (Goedeke's *Grundriss*, viii., 141, &c.). He is best remembered by the songs written in his University days, e.g. :—

Rule Brit. O Vaterland. [*National.*] Written 1813. In Albert Heldfond's *Commers- und Liederbuch*, 1818. G. W. Fink's *Musik. Hausschatz der Deutschen*, 1842, No. 381, &c. *Tr.* as "Firmly stand, my native land," Mr. J. Spencer Curwen kindly informs us that this is given, without name of translator, in *The Vocalist*, Sept. 1, 1844, and *Church Music and Musicians*, 1881. It is in the Bapt. *Manual Hys.*, 1864, No. 118. [J. M.]

Gracious Saviour, gentle [holy] Shepherd, p. 448, ii. Since the pub. of this *Dictionary* in 1892 we have found a copy of J. Whittemore's Bap. *Supp. to all H. Books*, dated 1830, and in it, as No. 145, is the cento which, as being in the *Salisbury H. Bk.* of 1857, we attributed to *Miss J. E. Leeson*, 1842; *J. Kelle*, 1827. It must now read : *Miss J. E. Leeson*, 1842 ; *J. Whittemore*, 1830. [J. J.]

Gracious Spirit, Life Divine. J. Julian. [*Whitsuntide.*] Written by request for Pawson and Brailsford's *Sheffield Whitsuntide Hymns*, 1900, in 4 st. of 4 l. From this it has passed into the S.P.C.K. *Church Hys.*, 1903, and several other collections in G. Britain and America, and is extensively used at Whitsuntide gatherings. Its original tune is "St. Margaret," by E. H. Lemare, sometime organist of St. Margaret's, Westminster. [J. J.]

Graham, Thomas, M.A., b. Sept. 14, 1837, and educated at St. Paul's School, London, and Trinity Coll., Camb. : B.A. (Sen. Opt.), 1860, M.A. 1865, D. 1882, P. 1863. Curate of St. Margaret's, Westminster, and Vicar of several parishes in succession, including St. Paul's, Canonbury, London, 1880–5, St. Bride's, Liverpool, 1885–93, and since 1893 of St. Peter with Christ Church, Southborough. His hymn :—

When the King comes back from the far-off land [*Advent*], was written for the congregation of St. Paul's, Canonbury, of which he was then Vicar, and in 1889 was first printed as a leaflet, and then included in the *Church Mon. H. Bk.*, 1899, and the C. P. *Ald Mission Hy.*, 1897. Mr. Graham was also the composer of the tune "Edith," which usually accompanies the hymn.

Mr. Graham is the author of *A Popular Commentary on the Book of the Revelation.* [J. J.]

Graham, William, b. 1810 at Clough, Antrim, was ordained in 1836 as Presbyterian minister of Dundonald, near Belfast. In 1842 he was appointed by the Irish Presbyterian Assembly as missionary to the Jews, and worked at Damascus, at Hamburg, and at Bonn. He retired in 1883, and d. at Belfast, Dec. 11, 1887. His hymn "O Jesus, sweetest, holiest name" (p. 1445, ii.), is in his *Fifty Songs of Zion*, London, 1857, No. 41. [J. M.]

Gratulare, sponsa Christi. [*Cessation of Confessors.*] *Mone*, No. 750, prints this from a 12th cent. MS. at Graz (42/8). *Tr.* as "Bride of Christ, thy thanks declaring," by T. I. Ball, in the *New Office H. Bk.*, 1905, No. 145. [J. M.]

Gravi me terrore, p. 451, ii. Father Drews kindly informs me that he has found this in three MSS. of the 12th cent., viz., Troyes, 1612 (from Chartreux) ; Milan, Ambros. F. 19. sup. : and Zwolle, 434. [J. M.]

Gray, Herbert Branston, D.D., s. of Thomas Gray, was b. April 22, 1851, at Layton House, Putney, London, educated at Winchester, and at Queen's Coll., Oxford (Scholar 1870, B.A. 1874, M.A. 1877, D.D. 1892), and was ordained D. 1877, P. 1878. He was appointed assistant master at Westminster 1875 ; Headmaster of Louth Grammar School 1878 ; Headmaster of Bradfield Coll., Berks, 1880, and has been Warden since 1881. His hymn :—

Praise to our God, Who with love never swerving [*Bradfield College*], written in 1892 at the request of the Bradfield Coll. Mag., and first published in it, is in the *Public School H. Bk.*, 1903, No. 197. [J. M.]

Great Framer of unnumbered worlds, p. 457, ii. 2. This is given to Sidney Dyer in error. It is by G. Dyer, noted at p. 1196, i. In Rippis's *Sel.*, 1795, No. 987.

Great God, what do I see and hear? The texts of this hymn as set forth on p. 464 have been used by compilers of hymnals since 1892 almost without exception. In the 1904 ed. of *H. A. & M.*, there is, however, a notable change in st. i., l. 2, where we read "The doom," instead of "The end of things created." Why this alteration has been made, with the divine declaration, "Behold, I make all things new," still standing in the Bible, is more than we can determine. [J. J.]

Great God Who madest all for man. *G. Thring.* [*Temperance.*] First pub. in *Church Hys.*, 1903.

Great Saint Andrew, friend of Jesus. *F. Oakeley.* [*S. Andrew.*] Contributed to *S. Patrick's H. Book*, 1892, No. 192, and repeated in *Hys. of the Year*, 1867, and later collections.

Greenaway, Ada Rundall, dr. of General Thos. Greenaway, R.A.C., b. at Pyrandrum, India, Oct. 12, 1801, brought to England as a child, and has resided at Guildford from then to the present time. Of her hymns the following were written for the Rev. E. Handley's *Children's Supplement*, 1897 :—

1. At the Font, O loving Saviour. [*H. Baptism.*]
2. Hear as echo of the message. [*Worship.*]
3. Hear the angels telling. [*Christmas Christ.*]
4. Hymns of thankfulness we raise. [*Dedication Festival.*]
5. Jesu, by Thy Lenten Fast. [*Lent.*]
6. Lord, a little band of children. [*Children's Guilds.*]
7. Saviour, hear us, as we plead. [*Lent.*]

To the 1904 ed. of *Hys. A. & M.*, Miss Greenaway contributed the following :—

8. For the dear ones parted from us. [*Absent Friends.*]
9. O Father, we would thank Thee. [*The Love of God.*]
10. O Perfect God, Thy love. [*I thirst.*]
11. O work of pity, for our parish pleading. [*Penitential.*] [J. J.]

Greenstreet, Annie Louise, née Ashley, dr. of William Ashley, schoolmaster, of Sheffield : b. Feb. 17, 1835 ; mar. Mar. 7, 1876, to W. T. Greenstreet, Sheffield. Her poetical pieces were pub. as *Heart Yearnings after Home, &c.* By A. L. Ashley (Sheffield : T. W. Hall), 1871. Her popular hymn, "A little talk with Jesus" (*To Adoration*), is taken from this booklet of verse. It was written at a time of great trial and affliction. [J. J.]

Gregory, Arthur Edwin, D.D., s. of Benjamin Gregory, D.D., was b. at Southampton, Nov. 30, 1853, and educated at Manchester Grammar School and Didsbury College. He

entered the Wesleyan Ministry in 1877, became Vice-Principal of the Wesleyan Children's Home and Orphanage, 1888, and Principal, 1900. He was one of the secretaries of *The Methodist H. Book* (1904) Committee. He is Editor of *The Preacher's Magazine*, and sundry books for Bible students. His *Fernley Lecture* was delivered in brief at the Conference held at Sheffield in 1904, and pub. in full as *The Hymn-Book of the Modern Church, Brief Studies of Hymns and Hymn-Writers*. It is an extended and reliable résumé of the subject. Its facts have been collected with great care, and are presented in a clear and scholarly manner. Primarily intended to illustrate the contents of *The Methodist H. Book* of 1904, it has gone far beyond this limit, and is a valuable contribution to hymnological literature. [J. J.]

Gregory I., St., Pope, p. **469.** i. We have been unable to discover any grounds which justified the Benedictine editors and *Daniel* in printing certain hymns (see p. **479.** i.) as by St. Gregory. Modern scholars agree in denying him a place among hymn-writers; e.g., Mr. F. H. Dudden, in his *Gregory the Great* (London, 1905, vol. i., p. 270), says "The Gregorian authorship of these compositions [the hymns printed by the Benedictine editors] however cannot be maintained... Gregory contributed ... nothing at all to the sacred music and poetry of the Roman Church." [J. M.]

Grignon, Louis Marie, *s.* of J. B. Grignon, Sieur de la Bachelerie, was b. Jan. 31, 1673, at Montfort, near Rennes, and is generally known as Grignon de Montfort, or as de Montfort. He was ordained priest in 1700, and devoted himself principally to conducting missions and retreats, after 1711 in the diocese of La Rochelle. He d. April 28, 1716, at Saint-Laurent-sur-Sèvre, Vendée. In 1839 he was decreed the Venerable, in 1870 advanced to the grade of the Blessed, but has not yet been formally canonised. His hymns were collected as *Cantiques des Missions composés par Louis-Marie Grignon de Montfort*, Poitiers, 1753, the most complete and authentic ed. being that of Poitiers, 1865. The two best known in English are :—

1. **Bienaura à jamais.** [*Thanksgiving.*] 1865, as above, p. 127 ; in the Abbé Sainte's *Recueil de Prières et de Cantiques*, 1856, No. 40, &c. ; *tr.* as :—
Praise we our God with joy. In the *Holy Family Hymn-Book*, 1893, No. 3, as by Fr. Edmund, of the Very Rev. Canon Oakeley. It is repeated in *Hym. for the Year*, 1847, *Church Hys.*, 1903, No. 535, and others.

2. **Le monde en vain, par ses biens et ses charmes.** [*Trust in Jesus.*] 1865, p. 61 ; in *Semaine*, 1866, No. 113 ; in the *Cantiques Spirituels*, Chartres, 1774, No. 50, &c. ; *tr.* as :—
The world, my heart with vicious bright and fair. In the *Holy Family Hys.*, 1893, No. 21, marked as *tr.* by Right Rev. Mgr. Manning. Repeated in the *Arundel Hys.*, 1901, No. 145.
Two others are *tr.* in the *Parochial H. Bk.*, 1880 :—

3. **A la mort, à la mort.** [*On Death.*] 1865, p. 49 ; *Semaine*, 1866, No. 41, &c. ; *tr.* as :—
On to death, on to death. Previously in the *Holy Family Hys.*, 1893, No. 84, as by *T. E.*

4. **Dieu va déployer sa puissance.** [*Day of Judgment.*] 1865, p. 78 ; *Semaine*, 1866, No. 41 ; *Cantiques Spirituels*, Chartres, 1774, No. 77 ; *tr.* as :—
God now prepares to show His might. By T. D. Bull. In his own *Priest's Poems*, 1890, p. 6. It begins "*The Lord prepares.*" [J. M.]

Grosart, A. B., pp. **471.** i. ; **1048.** i. Dr. Grosart d. at Dublin, March 16, 1899.

Grosvenor, H. G., p. **472.** i. Two recent hymns by him are in the *S. S. Hymnary*, 1905.
1. Not one hour for Jesus. *Legal Service.* Written 1868. Not pub. in the Church. [*Forgiveness.*]
2. O Thou Whose sacred feet. By faith we follow still. *Legal Service.* Written 1897, first pub. 1903 as above, No. 398. [J. M.]

Grosvenor, W. H., p. **472.** i. His more recent hymns include :—
i. In the *Christian Endeavour Hyl.*, 1896.
1. In the Name of Jesus, we each other greet. *Trust in Jesus.* Written 1896 ; 1896, No. 106.
2. The world in which we live and move. *God's Care.* 1896, No. 119.
3. We bless Thee for Thy will made known. *Holy Scripture.* Written 1894 ; 1896, No. 72.
ii. In the *S. S. Hymnary*, 1905.
4. A Song of spring once more we sing. *Spring.* Written 1904 ; 1905, No. 377.
5. Now the day is past parting hymn. *Evening.* Written 1900 ; 1905, No. 366.
6. I know not what this week may bring. *Trust in God.* Written 1901 ; 1905, No. 384. [J. M.]

Gurney, Dorothy Frances, née Blomfield, p. **1443.** ii. Married to Mr. Gerald Gurney. Mrs. Gurney's personal account of her hymn, "O perfect Love," &c., is given in detail in the Rev. J. Brownlie's *Hymns and Hymn-Writers of The Church Hymnary*, 1899, p. 248. Her hymn is given in most hymn books published since 1889. [J. J.]

Guter Hirt, p. **723.** ii. The version in *The English Hyl.* 1906, beginning "Gentle Shepherd, Thou hast stilled," is in two parts, the second, "God, we thank Thee ; not in vain," being by the Rev. P. Dearmer. Of the 16 lines in the first part, there are 7 more or less altered from Miss Winkworth's version of the German ; the rest are not hers. [J. M.]

H.

Had I ten thousand gifts beside, p. **476.** ii. This is by Edward Godwin, a Calvinistic Methodist minister, pub. in his *Hys. for Christian Societies*, Part iii., Bristol, 1744, No. xii., entitled, "The Language of a Believer." [J. M.]

Hæc est sancta solemnitas solemnitatum. *Nother Bulbulus.* [*Easter.*] Eleven ancient uses in which this sequence is found are noted at pp. **813, 1045.** Printed text in *Mone*, No. 163 ; *Daniel*, iii., p. 55, v., p. 56 ; *Kehrein*, No. 82, &c. *Tr.* as :—

1. **Hail ! the holy day of days.** By J. W. Hewett, in *Lyra Mystica*, 1865, p. 283 (1848, p. 218), and in J. R. Young's *Sonnets Hyl.*, N.Y., 1864, p. 198.
2. **Hail ! the holy day we hail.** In the *New Office H. Bk.*, 1880, No. 139. [J. M.]

Hail, Father, Whose creating call, p. **477.** ii. This hymn by S. Wesley, jun., is omitted from the *Methodist H. Bk.*, 1904, but is retained in the 1904 ed. of *H. A. & M.* in the form given to it in the *Supp. A. & M.*, 1889.

Hail, glorious Saint Patrick, dear Saint of our Isle. [*St. Patrick.*] This is in *Ussay Hys.*, c. 1853, No. 14, marked as by Sister Agnes, of the Convent of Charleville, Co. Cork. Repeated in Toner's *Catholic Hys.*, 1898, and many others. In the *Arundel Hys.*,

1902, No. 221, it is rewritten, with the loss of the original salute. [J. M.]

Hail, holy, holy, holy Lord, Whom One in Three. *C. Wesley.* [*Holy Trinity.*] From *Hys. on the Trinity*, 1767, into *The Meth. Hymn Book*, 1904. (*P. Works*, vi., p. 280.)

Hail, Virgin-Flower! hail, Mother-Maid. [*B. V. M.*] This is in the *Catholic Hymnal*, 1860, No. 60, the *Hys. for the Year*, 1867, and later collections, and always *Anon.*

Haliday, Alexander Henry, was b. Nov. 21, 1806 ; educated at Trinity Coll., Dublin ; Sheriff of Antrim 1843, and d. at Villa Pisani, near Lecca, Italy, July 3, 1870. See p. **1098.** ii. "Watching through the silent hours." [J. M.]

Hall, C. N., p. **481.** i. Several recent hymns are included in his *Lyrics of a Long Life*, 1894. The additional hymns which have come into use since 1890 include :—

1. **Come to Jesus! Friend of sinners.** [*Jesus the Saviour.*] *Lyrics*, 1894, p. 178. Previously in *Cong. S. & Hyl. Supp.*, 1891, and *School Hys.*, 1892, as "Come to Jesus ! Mighty Saviour."
2. **I want to live and be a man.** [*Manliness.*] *Lyrics*, 1894, p. 248. Headed "A Boy's Hymn." A response to "I want to be an Angel" [p. **509.** i.). Pub. in *School Hys.*, 1892, No. 129.
3. **I've wandered far from home.** [*The Prodigal.*] *Pilgrim Songs*, 1871, p. 17 ; *Christian Endeavour Hyl.*, 1896.
4. **Lord! we obey Thy kind command.** [*Mountains.*] *Lyrics*, 1894, p. 154. Previously in *School Hys.*, 1891, No. 137, as "Lord ! we obey."
5. **O Love Divine, how sweet love.** [*Practical Love.*] *Lyrics*, 1894, p. 166. Previously in *School Hys.*, 1887, No. 429.
6. **To David's Son, Hosanna.** [*Hosanna to Jesus.*] In *Christ Ch. Hyl.*, 1874, No. 256, the *S. S. Hymnary*, 1905, &c.

Mr. Hall died Feb. 18, 1902. [J. M.]

Hall, William, M.A., b. in the city of Cork, Oct. 13, 1838, and educated at Trinity College, Dublin : B.A., 1860 ; M.A., 1863. Ordained in 1861, he was Curate of Christ Ch., Lisburn, 1863–5, St. Nicholas, Durham, 1865–70, and W. Teignmouth, 1870–2. His poetical works are : *The Victory of Defeat, and Other Poems, Chiefly on Hebrew Themes*, 1896 ; *Renunciation, and Other Poems*, 1902 ; and *Via Crucis*, 1906. These works contain many passages which would supply admirable cantos for public worship, and are worthy of the attention of hymnal compilers. [J. J.]

Hamilton, J., p. **483.** ii. He d. Jan. 14, 1896.

Hanc tu colendam qui tuis. See **Jubes et in præcepe aquis,** p. **1036.** ii.

Hark! how all the welkin rings, p. **487.** i. In most of the hymnals published since 1892, the well-known text, as altered in G. Whitefield's *Coll.*, 1753, and subsequently in the *Supp.* to *Tate & Brady*, has been adopted :—

" Hark ! the herald angels sing
Glory to the new-born King."

The exceptions include :—
1. The 1904 ed. of *H. A. & M.*, where C. Wesley's opening lines :—

" Hark ! how all the welkin rings,
Glory to the King of Kings,"

are restored in the first stanza, and also used as a refrain. The rest of the hymn is the same as in the old ed. of *H. A. & M.*
2. The *English Hyl.*, 1906. In this collection C. Wesley's original text sts. i.–viii., is given as No. 13 (see p. **977.**), and the well-known text as in the old ed. of *H. A. & M.*, and other collections as No. 24.
3. In the 1904 ed. of *H. A. & M.*, the text as in the various editions 1861–1889, is restored, in addition to C. Wesley's original text.
4. In the *Public School H. Bk.*, 1903, the opening lines are :—

" Hark ! the herald angel sings,
Glory to the King of Kings." [J. J.]

Harris, T. L., p. **1049.** ii., was b. at Stony Stratford, Bucks, and when three years of age went with his parents to America. He d. at New York, March 23, 1906. His hymns were pub. as *Hys. of Spiritual Devotion*, N.Y., 1858. In his *Preface*, he says, "Many of the hymns were verbally communicated by individual spirits." [J. M.]

Harsough, Lewis, p. **1049.** ii. Mr. Harsough entered the ministry of the Meth. Episco. Church in 1851, and is now (1903) residing in Mount Vernon, Indiana. He was musical editor of J. Hillman's *Revivalist*, Troy, 1868, and co-editor of *The Sacred Harmonist*, Boston, 1864, and *Beulah Songs*, Phila., 1870. In addition to the hymns named on p. **1049.** ii., "Let me go where saints are going" [*Haste to Zion*] is in W. B. Bradbury's *Chorica*, 1867, p. 83. Concerning his hymn, "I hear Thy welcome voice," Mr. Sankey says in his *My Life and Sacred Songs*, 1906, p. 116 :—

"The words and music of this beautiful hymn were first published in a monthly, entitled, *Guide to Holiness*, by the Rev. Asa Abbott, of Boston. Mr. Bradbury very kindly adapted it, and had it published in *Shouts of Joy and Solos*. It proved to be one of the most helpful of the revival hymns, and was often used as an invitation hymn in England and America." [L. F. B.]

Hasloch, Mary, p. **1049.** ii., dr. of the Rev. John Hasloch, at one time Congregational Minister at Kentish Town, London, was b. July 2, 1816, and d. March 11, 1892.

Havergal, Frances R., pp. **496.** ii., **1049,** ii. During the past fifteen years Miss Havergal's hymns have been in great request by compilers of hymnals for Missions and Conventions. In addition to the large number already annotated in this *Dictionary*, the following are also in C. U. :—

1. **Begin at once ! in the pleasant days.** [*Temperance.*] From her *Poetical Works*, vol. i., p. 304, into *The Sunday S. Hymnary*, 1905. In her *P. W.* it is given as a "Band of Hope Song," and dated "May, 1876."
2. **God in heaven, hear our singing.** An altered form of "God of heaven, hear our singing," p. **497.** i. 6.
3. **Holy Father, Thou hast spoken.** [*Holy Spirit desired.*] Written May 5, 1876. *P. Works*, 1884, ii., p. 261.
4. **I love. I love my Master.** [*Jesus the object of love.*] Written at Pau, Basses Pyr., July 24, 1876. In her *Legacy of Responsibility and Love*, 1884, ii., p. 374.
5. **I love to tell the story.** [*Jesus and His Love Teaching.*] Written at Shrewsbury Sep., Aug., 1867, for her *Ministry of Song*, 1869. Included in her *P. Works*, 1884, i., p. 96.
6. **Jesus, Thy life is mine.** [*Union with Christ.*] Written at Leamington, Dec., 1876. *P. Works*, 1884, ii., p. 261.
7. **Lord, Thou hast Jesus' name.** [*The Holy Name, All-in-All.*] Dated 1876. *P. Works*, 1884, ii., p. 263.
8. **Master, how shall I bless Thy Name?** [*Holy Service.*] Written at Whitby, Sept. 27, 1873. A long hymn of 17 st. of 6 l. *P. Works*, 1884, ii., p. 248.
9. **Resting on the faithfulness.** [*Union with Christ.*] Written at Winterbourne, Dec., 1876. Suggested by our Lord and His manifestation of loving kindness towards men, in which the word "Resting" is used eighteen times. Written June 11, 1874. *P. Works*, 1884, ii., p. 260.
10. **Singing for Jesus, our Saviour and King.** [*Praise of Jesus.*] Written at Winterbourne, June 12.

1872; pub. in her *Under the Surface*, 1874, p. 94, and her *P. Works*, 1894, ii., p. 78.

11. **Unfurl the Christian Standard with firm and fearless hand.** [*Gleanings for the Christian Wayfarer.*] This begins with st. iv. of her hymn, "Unfurl the Christian Standard, lift it manfully on high," written at Ferry Barn, Sep. 23, 1872; pub. in her *Under the Surface*, 1874, p. 94, and her *P. Works*, 1894, ii., p. 78.

12. **Unto him that hath Thou given.** [*Growth in Grace.*] Written at Lessness, April 12, 1876. *P. Works*, 1894, ii. 105.

Of these hymns Nos. 3, 4, 6, 7, 8, 9, and 12 were pub. in the first instance in J. Mountain's *Hys. of Consecration and Faith*, 1876. At the present time (1907) the number of Miss Havergal's hymns in C. U. reaches nearly one hundred. [J. J.]

Hawker, R. S., p. 499, i. The statement on p. 499, respecting the death of R. S. Hawker, is an error through imperfect information. He d. at Plymouth on March 25, 1875, and was buried in the cemetery of that town. His life and works have been set forth in *The Vicar of Morwenstow*, by S. Baring-Gould, 1876; 3rd ed. 1899: *Memorials, &c.*, by F. G. Low, 1876; and *The Life and Letters of R. S. Hawker*, by C. E. Byles, 1905. [J. J.]

Hawkes, Henry Warburton, b. at Kendal, 1843, for sixteen years minister of the North End Mission, Liverpool, from 1891 to 1900 of the Bootle Free Church, since 1906 of West Kirby Free Church. Editor of *Hys. of Holy and Songs of Praise*, 1892; and *Hys. and Sacred Songs for Church and Home*, 1891. *Reprinted and enlarged*, 1898. The ed. of 1898 has about 100 of his own hymns and adaptations for popular tunes.

1. Amid the din of earthly strife. *Vision of the Christ.*
2. Father, Thy dear name we bless. *Children.*
3. Gracious Lord, we pray for harvest. *Christian Wayfarer.*
4. Peace, perfect peace, the gift of God within. *Inward Peace.*
5. Thank we now the Lord of heaven. *Christmas.*
6. Thou knowest, Lord! Thou knew'st my life's dear story. *The Searcher of Hearts.*

No. 3 pub. 1882; 1, 2, 4, 5 pub. 1891; 6 pub. 1898. [J. M.]

Hawkins, E., d. on Oct. 5, 1868, and not in 1866, as given on p. 499, ii.

Hawkins, Hester Feriam, p. 1270, i. Her hymns, in the *Home H. Bk.*, 1885, have almost all passed into other collections. The seven given with her initials "H. F. H." in the *Home H. Bk.* are:—

1. Father of all, again we meet. p. 1523.
2. Heavenly Father, Thou hast brought us. *Golden Wedding.*
3. Good Shepherd, see Thy little lamb. *Evening.*
4. O Thou the great Unknown, Unseen. *The Thought of God.*
5. The twilight softly falling. *Sunday Evening.*
6. Thy little one, O Saviour dear. *Morning.*
7. To Thee, the lover of all good. *For Mothers.*

Mrs. Hawkins informs me that the following in the *Home H. Book*, 1885, are also by her:—

8. I come to Thee, my Father. *Birthdays.*
9. In the Name of God our Father. *Beginning of Term.*
10. Love, loving Saviour. *The Love of Jesus.*
11. Now the days are dark and dreary. *Winter.*
12. Now the days are fresh and bright. *Spring.*
13. The happy days have come again. *Beck of Term.*
14. There is a bright and happy home. *Heaven.*

[J. M.]

Hay, John, diplomat and author, b. at Salem, Ind., Oct. 8, 1838; graduated at Brown University 1858; admitted to the Ill. Bar; was private secretary to Pres. Lincoln; served in the Civil War; member of the Legation at Paris, Madrid, and Vienna, and Ambassador at the Court of St. James. In 1870–81 he was First Assistant Sec. of State, and from 1898 Sec. of State in the Cabinets of Presidents McKinley and Roosevelt, to his death July 1, 1905. His publications included *Castilian Days*, 1871; and, with J. G. Nicolay, *Abraham Lincoln: A History*, 10 vols., 1887, &c. In 1871 he also pub. *Pike County Ballads*, and in 1890 *Poems*. Of his poems the following are in C. U. as hymns:—

1. **From Sinai's cloud of darkness.** [*Law and the Gospel.*] This begins with st. ii. of his poem, "Hail to the Lord's Anointed," in his *Poems*, 1890. As to date and origin, Mr. Hay said: "I wrote the hymn several years ago, because I felt like it. I can say nothing more intelligible than that." It was included in the *New London Inwelet*, N.Y., 1892.

2. **Lord, from far-severed climes we come.** [*Work on for God.*] In the summer of 1893, at his summer home in Newbury, New Hampshire, Mr. Hay wrote this hymn for the opening of the 19th International Christian Endeavour Convention, at Washington, the following year, but declined on the ground that his verse-writing days were past. But in the following spring he sent this hymn, with the statement that there was no obligation to use it. In his MS. it is entitled "An Invocation." It was printed in the *Christian Endeavor World*, June 28, 1894, again at the Convention on July 4, 1895, when the opening exercises assumed the form of a memorial service, as his body was being borne to the grave. It is in several American collections. In *The Methodist Hyl.*, N.Y., 1905, it opens with st. ii., "Defend us, Lord, from every ill." The original is in 6 st. of 4 l.

3. **Thy will be done.** [*Submission.*] Appointed in 3 st. of 4 l. in *Harper's New Monthly Magazine*, Oct. 1891, and entitled "Thy will be done." Given with alterations in Dr. L. Abbott's *Plymouth Hyl.*, N.Y., 1894.

Mr. Hay was for some time an office-bearer in the Presbyterian Church of the Covenant, Washington, D.C. [L. F. B.]

Haycraft, Margaret Scott, née Mac-Ritchie, born at Newport Pagnell, Bucks, now (1906) resides at Bournemouth. She contributes to various periodicals, has written many services of song, and several vols. of prose and verse. At the request of the Rev. C. Bonner she contributed the following (with a few shorter pieces) to the *Christian Endeavour Hyl.*, 1896, the *S. S. Hymnary*, 1905, and the *Junior Hyl.*, 1906.

1. Bless the Lord for ever, still his praise prolong. *Praise to God.* 1896, No. 16.
2. Green the hills and lovely. *Boyhood of Jesus.* Written 1894; 1905, No. 30.
3. In golden light of early days. *Children's Praises.* 1896, No. 58.
4. Let there be light at eventide. *Parting Hymn.* 1896, No. 100.
5. Thou art my Shepherd, Caring for all my need. *Ps. xxiii.* This is in W. R. Bradley's *New Golden Shower*, 1900, p. 107, and *Chariots*, 1897, p. 319, marked as by Miss Thalheimer (in *Hys. and Choral Songs*, Manchester, 1894, No. 167, as "O God, my Shepherd"). Also in *Hys. and Choral Songs*, 1894, No. 167, and *Golden Sheaf*. This is in *S. S. Hymnary* text, 1905. [J. M.]

Hayes, Alfred, M.A., son of E. J. Hayes, Town Clerk of Birmingham, was born at Wolverhampton in 1857, and educated at King Edward's school, Birmingham, and New College, Oxford. At the present time (1906) he is the Secretary of the Midland Institute, Birmingham. He has pub. *The Lost Crusade and Other Poems*, 1886; *The March of Man and Other Poems*, 1891, and other poetical works. His hymn "Two thousand troubled years" (Christmas) was written at the request of a friend, *circa* 1896, and pub. with music by Sir F. Bridge (Novello & Co.). It was included in Horder's *Worship Song*, 1905. [J. J.]

He leadeth me, O blessed thought, p. 434, i. Mr. Gilmore's hymn in its original form had a refrain of two lines only. In its popular form this has been expanded into four lines (the addition being by an unknown hand), as in F. Phillips's *Singing Pilgrim*, 1866. The hymn is very popular in America. [L. F. B.]

He leads us on By paths we did not know. [*God's Guidance.*] This appears in *Our Home beyond the Tide* (Glasgow, 1872, p. 94), a hymn book compiled by Ellen E. Miles, where it is given as *Anon.* It is in various recent hymnals, and sometimes, as in the *Meth. Free Ch. Hys.*, 1889, No. 509, marked as "Count Zinzendorf, about 1750. *Tr.* H. L. L." We have failed to find any trace of it in Miss Borthwick's works. It seems to be the composition of a Unitarian who desired to write a companion hymn to Miss Borthwick's version from Zinzendorf, "Jesus, still lead on" (p. 580, ii.). In the Unitarian 1871 *Supp.* to their *Sunday School H. Book*, it begins, "God leads us on," &c. [J. M.]

He wants not friends that hath Thy love. *H. Baxter.* [*The Communion of Saints.*] This, in *The Boyal. Hyl.*, 1906, No. 401, is a canto from Baxter's poem, "The Resolution," in his *Post. Fragments*, 1681, pp. 51–61. The poem is headed "Written when I was silenced and cast out," and dated Dec. 3, 1663. The first stanza is "Lord, I have cast up the accounts." [J. M.]

He Who a little child began, in the Scottish *Cong. Hyl.*, 1903, is taken from "A little child, the Saviour came," p. 2, ii.

Hear what God the Lord hath spoken, p. 502, ii. In the MS. volume described under **Cowper, W.,** p. 1833, ii., this hymn, given at pp. 211–213, concludes a letter from J. Newton which is dated "Aug. 1773." See *Notes and Queries*, Sept. 24, 1904. [J. J.]

Hearn, Marianne [Farningham], pp. 502, ii.; 1247, ii. Miss Hearn pub. in 1903 *Harvest Gleanings and Gathered Fragments*. Other hymns by her in C. U. include:—

1. **Angels, with Jesus.** [*Fellow Christ.*] In her *Lily and Cross*, 1895, p. 120.
2. **Christ, we children sing to Thee.** [*Praise to Jesus.*] Written for C. Bonar's *Carland of Rose S. S. Music*, 1881 (1880, No. 2).
3. **He smiled as He stretched out His hand in glad welcome.** [*God's Call.*] In the Baptist *Junior Hyl.*, 1901, No. 4.
4. **Just as I am, Thine own to be.** [*Fellow Christ.*] Contributed to the *Voice of Praise*, 1897, No. 345.
5. **Little feet are passing.** [*The Way to Heaven.*] In her *Poems*, 1896, p. 271.
6. **Sing, for the world rejoiceth.** (*Spring.*) Contributed to the *Voice of Praise*, 1897, No. 676.

We may note that "Father! abide with us," p. 966, ii. is by her, from *Lays and Lyrics*, 1869, p. 143. [J. M.]

Heath, Eliza. Her hymn, "Praise the Lord: sing 'Hallelujah'" [*Easter*], appeared in the Irvingite *Hys. for the Use of the Churches*, 1864 (dated in the Index of the 1871 ed., No. 159, as 1852), and passed from thence into the *Church Hymnary* (Scottish), 1898. We have no information regarding the authoress, except the notice in the *Standard* of Dec. 29, 1905: "On Dec. 27th, 1905, at No. 4, The Cloisters, Gordon Square, Eliza Heath, in her 76th year." [J. M.]

Heaven is here, where hymns of gladness. An altered form in the *Amer. Pilgrim Hyl.*, 1904 (attributed there to John Quincy Adams), of "Heaven is here, its hymns of gladness," by J. G. Adams, p. 16, i. 1.

Heavy, O Lord, on me Thy Judgments lie, p. 1247, i. This appears in the *Miscellany Poems* (1693, pt. iii., p. 393), of Dryden and others as "Considerations on the Eighty-eighth Psalm, by Mr. Prior." [J. M.]

Hedge, F. H., p. 504, i. B. Dec. 12, 1805.

Heer Jesus heeft een Hofken. [*The Lord's Garden.*] This is in the *Goedlyske Harmonia*, Zonnerick, 1633, p. 87; and is included in the *Oude en nieuwe Kerstliederen*, ed. J. A. and L. J. Alberdingk-Thijm, Amsterdam, 1852, No. 157. *Tr.* as:—

Our Master hath a garden which fair flowers adorn. By the Rev. S. S. Greatheed, in the *Rationalist*, 1856, p. 48. Included in the *People's Hyl.*, 1867, *St. Margaret's Hyl.* (East Grinstead), 1892, *Arundel Hyl.*, 1902, and the *New Ogbne H. Bk.*, 1905. [J. M.]

Held, Heinrich, p. 507, ii. The account given in the Fischer-Tümpel *Deutsche evangelische Kirchenlied des siebzehnten Jahrhunderts*, vol. i., 1904, p. 360, states that Held was b. July 21, 1620, at Guhran, in Silesia, settled as advocate at Freustadt in Posen, became in 1657 town clerk at Altdamm, near Stettin, and d. Aug. 16, 1659, at Stettin. This, if correct, explains why so many of his hymns are first traceable in Pomeranian books, and explains why his posthumous work on Prosody should have been prepared for publication in 1661 by a Stargard bookseller. [J. M.]

Hemans, Felicia D., p. 509, i. No. 11, "I hear thee speak of the better land," and No. 12, "Leaves have their time to fall," appeared in J. Curtis's *Union Coll.*, 1837, p. 276, i., and then in her *Poetical Works*, 1828.

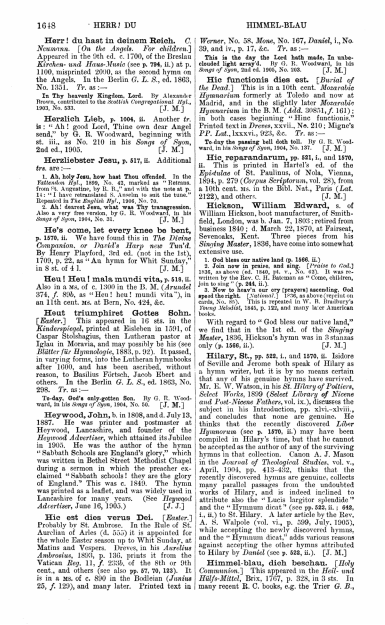
Hensley, L., p. 511, i., was b. May 20, 1824, and d. suddenly in a railway train, near Great Ryburgh, Norfolk, Aug. 1, 1905.

Her Virgin eyes saw God incarnate born. *T. Aem.* [*The Mother of our Lord.*] This, in *The Engl. Hyl.*, 1906, No. 217, is a canto of lines gathered together from a poem entitled "Sion: or, Philotheus," in Bp. Ken's *Works*, 1721, vol. iv., pp. 270, &c.; the canto beginning at the line "When she to Bethlem came that happy morn." [J. M.]

Herbert, Annie. This name is given by Mr. Sankey in his *My Life and Sacred Songs*, 1906, as the writer of the hymn, "When the mists have rolled in splendour" (*"We shall know as we are known*), and was sung by him for the first time in the Free Trade Hall, Manchester, in 1883. It has become one of the most popular of his *Sacred Songs and Solos*. [J. J.]

Here let Thy holy days be kept. From J. Ferrar's "O flow Thine ear, Eternal One," p. 990, ii. 13.

Heri mundus exultavit, p. 513, i. and 1570, ii. The "Heri mundus" text is in a MS. of c. 1200, written apparently at Citeaux, and now in the B. M. (*Add. 11723, f.* 59b). The "Mundus heri" text is in *Irvenes*, viii., p. 213. We must note that Dr. Neale's fr. "Yesterday with exultation" first appeared in his *Hys. of the Eastern Church*, 1862, p. 8, and then in his *Med. Hys.*, 1863. [J. M.]



1618 HERR! DU HIMMEL-BLAU

Herr! du hast in deinem Reich. *C* Nonnen. [*On the Angels. For children.*] Appeared in the 5th ed. c. 1700, of the Breslau *Kirchen- und Haus-Music* (see p. 794, ii.) at p. 1100, misprinted 2010, as the second hymn on the Angels. In the Berlin *G. L. S.*, ed. 1863, No. 1351. *Tr.* as :—

In Thy heavenly Kingdom, Lord. By Alexander Brown, contributed to the Scottish *Congregational Hyl.*, 1903, No. 533. [J. M.]

Herzlich Lieb, p. 1004. ii. Another *tr.* is "Ah! good Lord, Thine own dear Angel send," by G. R. Woodward, beginning with st. iii., as No. 210 in his *Songs of Syon*, 2nd ed., 1905. [J. M.]

Herzliebster Jesu, p. 617, ii. Additional *trs.* are :—

1. **Ah, holy Jesu, how hast Thou offended.** In the Falkenau *Hyl.*, 1886, No. 42, marked as "Roman, from" St. Augustine, by R. R.," and with the note at p. 1100, ii., misprinted as to the date. Repeated in *The English Hyl.*, 1906, No. 76.

2. **Ah! dearest Jesu, what was Thy transgression.** Also a very free version, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 31. [J. M.]

He's come, let every knee be bent, p. 1078, ii. We have found this in *The Divine Companion, or David's Harp now Tun'd.* By Henry Playford, 3rd ed. (not in the 1st), 1709, p. 23, as "An hymn for Whit Sunday," in 8 st. of 4 l. [J. M.]

Heu! Heu! mala mundi vita, p. 619, ii. Also in a MS. of c. 1300 in the B. M. (*Arundel 374, f.* 69b, as "Heu! heu! mundi vita"), in an 11th cent. MS. at Bern, No. 424, &c.

Heut triumphiret Gottes Sohn. [*Easter.*] This appeared in 16 sts. in the *Kindergsiegad*, printed at Eisleben in 1591, of Caspar Stolsagius, then Lutheran pastor at Iglau in Moravia, and may possibly be his (see *Blätter für Hymnskunde*, 1885, p. 92). It passed, in varying forms, into the Lutheran hymnbooks after 1600, and has been ascribed, without reason, to Basilius Förtsch, Jacob Ebert and others. In the Berlin *G. L. S.*, ed. 1863, No. 298. *Tr.* as :—

To-day, God's only-gotten Son. By G. R. Woodward, in his *Songs of Syon*, 1904, No. 56. [J. M.]

Heywood, John, b. in 1808, and d. July 13, 1887. He was printer and postmaster at Heywood, Lancashire, and founder of the *Heywood Advertiser*, which attained its Jubilee in 1905. He was the author of the hymn "Sabbath Schools are England's glory," which was written in Bethel Street Methodist Chapel during a sermon in which the preacher exclaimed "Sabbath schools! they are the glory of England." This was c. 1840. The hymn was printed as a leaflet, and was widely used in Lancashire for many years. (See *Heywood Advertiser*, June 16, 1905.) [J. J.]

Hic est dies verus Dei. [*Easter.*] Probably by St. Ambrose. In the Rule of St. Aurelian of Arles (d. 555) it is appointed for the whole Easter season up to Whit Sunday, at Matins and Vespers. Dreves, in his *Aurelius Ambrosius*, 1893, p. 136, prints it from the Vatican *Reg.* 11, *f.* 223b, of the 8th or 9th cent., and others (see also pp. 27, 79, 133). It is in a MS. of c. 800 in the Bodleian (*Junius 25, f.* 129), and many later. Printed text in *Werner*, No. 58, *Mone*, No. 167, *Daniel*, i., No. 39, and iv., p. 17, &c. *Tr.* as :—

This is the day the Lord hath made. In **unicalcubed light array'd.** By G. R. Woodward, in his *Songs of Syon*, 2nd ed. 1905, No. 103. [J. M.]

Hic functionis dies est. [*Burial of the Dead.*] This is in a 10th cent. *Mozarabic Hymnarium* formerly at Toledo and now at Madrid, and in the slightly later *Mozarabic Hymnarium* in the B. M. (*Add.* 30851, *f.* 161); in both cases beginning "Hinc functionis." Printed text in *Dreves*, xxvii., No. 210; Migne's *P.P. Lat.*, lxxxvi., 923, &c. *Tr.* as :—

To-day the passing bell doth toll. By G. R. Woodward, in his *Songs of Syon*, 1904, No. 137. [J. M.]

His reparandarum, pp. 621, i., and 1170, ii. This is printed in Hartel's ed. of the *Epistolæ* of St. Paulinus, of Nola, Vienna, 1894, p. 279 (*Corpus Scriptorum*, vol. 28), from a 10th cent. MS. in the Bibl. Nat., Paris (*Lat. 2122*), and others. [J. M.]

Hickson, William Edward, s. of William Hickson, boot manufacturer, of Smithfield, London, was b. Jan. 7, 1803; retired from business 1840; d. March 22, 1870, at Fairseat, Sevenoaks, Kent. Three pieces from his *Singing Master*, 1836, have come into somewhat extensive use.

1. **God bless our native land (p. 1566, ii.).**
2. **Let us now in praise, and sing.** [*Praise to God.*] 1836, p. 46. *Tr.* 1. No. 421. It was rewritten by the Rev. C. Bateman as "Come, children, join to sing" (p. 344, i.).
3. **Now to hear's our cry (prayers) succeeding. God speed the right.** [*National.*] 1836, as above (reprint on cards, No. 85). This is repeated in W. B. Bradbury's *Young Melodist*, 1845, p. 132, and many in or American books.

With regard to "God bless our native land," we find that in the 1st ed. of the *Singing Master*, 1836, Hickson's hymn was in 3 stanzas only (p. 1566, ii.). [J. M.]

Hilary, St., pp. 522, i., and 1170, ii. Isidore of Seville and others come both speak of Hilary as a hymn writer, but it is by no means certain that any of his genuine hymns have survived. Mr. E. W. Watson, in his *St. Hilary of Poitiers, Select Works*, 1899 (*Select Library of Nicene and Post-Nicene Fathers*, vol. ix.), discusses the subject in his Introduction, pp. xlvi.-xlviii., and concludes that none are genuine. He thinks that the recently discovered *Liber Hymnorum* (see p. 1270, ii.) may have been compiled in Hilary's time, but that he cannot be accepted as the author of any of the surviving hymns in that collection. Canon A. J. Mason in the *Journal of Theological Studies*, vol. v., April, 1904, pp. 413-452, thinks that the recently discovered hymns are genuine, collects many parallel passages from the undoubted works of Hilary, and is indeed inclined to attribute also the "Lucis largitor splendide" and the "Hymnum dicat" (see pp. 522, ii., 523, i., ii.) to St. Hilary. A later article by the Rev. A. S. Walpole (vol. vi., p. 269, July, 1905), while accepting the newly discovered hymns, and the "Hymnum dicat," adds various reasons against accepting the other hymns attributed to Hilary by *Daniel* (see p. 522, ii.). [J. M.]

Himmel-blau, dich beschaun. [*Holy Communion.*] This appeared in the *Heil- und Hülfs-Mittel*, Bcix. 1767, p. 328, in 3 sts. In many recent R. C. books, e.g. the Trier *G. B.*,

1649

HINCKS, T. HONE, W. 1619

1846, p. 131, and the St. Gall *G. B.*, 1863, it begins "Himmelau, licht und blau." *Tr.* as :—

1. **Heaven, steep, blue, and deep.** By Miss Hopper, as No. 203, in F. Paxton Hoyt's *Children's Year*, 1878.
2. **O vault of heaven, clear and bright.** In *Hys and Songs for Children*, 1880, No. 1, and the Rev. Alfred Young's *Cath. Hyl.*, N.Z., 1894, No. 101.
3. **Clear vault of heaven, serenely blue.** By Father Matthew Russell, in the *Messenger of the Sacred Heart*, April, 1871, p. 175, and his *Singers and Complins*, 1880.
4. **Fair blue sky, up on high.** By Edith Thirlaf, in her *Our Inheritance*, 1886, p. 44. [J. M.]

Hincks, T., p. 536, i. He d. Jan. 25, 1890.

Hinsdale, Grace W., née Haddock, p. 536, ii. She d. Aug. 31, 1902. Her pen name is "Faria."

Hodder, Edwin, p. 1571, i., was b. Dec. 13, 1837, at Staines, Middlesex, and went to New Zealand in 1856. After his return he joined the English Civil Service in 1861, retiring in 1897, and finally resided at Henfield, Sussex. He d. March 1, 1904. He was the author of many works, biographical, devotional and other, the earliest being *Memories of New Zealand Life*, 1862, and the latest *The Life of a Century*, 1900. His hymns appeared in his *New S. S. Bk.*, 1863, and 2nd ed. 1868, including :—

1. Father, give us now Thy blessing. *Close of School.*
2. Lord, we are met to learn Thy will. *Opening Hymn.*
3. The night was still, and wearing winds. *H. to L.*
4. The various loves all children. *Jesus the Children's Friend.*
5. Thy Word is like a garden, Lord. *Holy Scripture.*

Of these Nos. 1, 3, 5, appeared in 1863, Nos. 2, 4 were added in 1868. [J. M.]

Hodiernæ lucis diei. [*D. V. M.*] Sometimes ascribed to Adam of S. Victor; but M. Gastier, in his ed. of *Adam*, 1894, p. 249, says the ascription is doubtful and does not print the text. It is in a MS. of c. 1159 in the Bibl. Nat., Paris (*Lat. 1119, f.* 175b); in an Italian 12th cent. MS. in the Bodleian (*Liturg. Misc.*, 340, *f.* 142); in an early 13th cent. German MS. in the B. M. (*Add. 24680, f.* 62b); in a *Sarum Missal* of c. 1250, now at Manchester, *f.* 245b; in the York, *Hereford*, and many other missals. Mone, No. 360, prints it from a 12th cent. MS. at Salzburg; also in *Zeitschr.*, No. 202. *Tr.* as :—"Let to-day above all other," by T. I. Ball, in the *New Office H. Bk.*, 1905, No. 148. [J. M.]

Hohenlohe-Waldenburg-Schillings-fürst, Prince Alexander Leopold Franz Bernhard, b. at Kupferzell, near Oehringen, Württemberg, Aug. 17, 1794; became R. C. Canon of Grosswardein 1821; titular Bishop of Sardica *in partibus* 1844, and d. at Vadan, near Vienna, Nov. 14, 1849. See "Ad quem dis suspiravi." [J. M.]

Holden, John Stuart, M.A., b. in Liverpool in 1870, and educated at Liverpool Coll., and Corpus Christi Coll., Camb.; B.A. 1893; M.A. 1902. Ordained to the curacy of Walcot in 1899, he became in 1901 a Mission Preacher in connection with the Parochial Miss. Soc., and in 1905 Vicar of St. Paul's, Portman Square, London. He is prominently identified with the Keswick Convention, and visited China as a deputation in 1904. He is the author of several hymns, including "Lord, we come before Thee, In our Saviour's name" (*On behalf of the Jews*) in *Hys. of Consecration and Faith*, 1902. [J. J.]

Holland, Henry Scott, D.D., s. of G. H. Holland of Gayton Lodge, Wimbledon Common, was b. Jan. 27, 1847, at Ledbury, Hereford, and educated at Eton and at Balliol Coll., Oxford (B.A. 1870, M.A. 1875, D.D. Aberdeen 1905). He became Senior Student of Christ Church, Oxford, in 1870, was ordained D. 1872, P. 1874, and has been Canon of St. Paul's, London, since 1884. His hymn, "Judge eternal, throned in splendour" (*Prayer for the Nation*), appeared in the *Commonwealth* for July 1900, and is in *The Engl. Hyl.*, 1906, No. 425. [J. M.]

Holland, J. G., p. 537, ii. His Christmas Carol, "There's a star in the sky," from *The Mystic Prophecy and other Poems*, 1872, is included in the American *Methodist Hymnal*, 1905. He d. Oct. 12, 1881. [L. F. B.]

Holmes, O. W., p. 538, i. His *Songs in Many Keys* was published in 1861, his *Poems*, 1891, and the Cambridge edition of his *Complete Poetical Works*, 1895. Additional hymns of his have come into C. U. of late, including :—

1. **Lord, where the banners wave last in the sun.** [*American National Hymn.*] Appeared in his *Poems in Many Keys*, 1861 (7th ed. 1884, p. 289) as "Freedom, our Queen."
2. **Lord, Thou hast led us as of old.** [*Provincial Unity.*] In his *Before the Curfew and other Poems, chiefly occasional*, Boston, 1888, as "An hymn set forth to be sung by the Great Assembly at Newtown [Mass.]." In the *Complete Poetical Works* it is dated 1886. The hymn is in use in the Congregational Church, the Unitarian Church and Home, Boston, 1890, in composed of sts. v.-viii.
3. **Our Father, while our hearts unlearn The creeds that wrong Thy name.** [*Fatherly of the Spirit.*] Written for the 25th Anniversary Reorganization of the Boston Young Men's Christian Union, May 31, 1875. In his *Complete Poetical Works*, p. 246, Horder's *Worship Song*, 2nd ed., as "Our Father."
4. **Thou gracious (God) Power Whose mercy lends.** [*Harvard.*] Written for the annual meeting of the Immortal class '29, Harvard University, in 1868. In the *Mem. H. U.*, 1904, it begins "Thou gracious God, whose mercy lends." [L. F. B.]

Holroyde, James, M.A., was b. June 28, 1830, and educated at Clitheroe Grammar School, and Emmanuel Coll., Cambridge; B.A., 1873; M.A., 1876. Ordained in 1875, he held several curacies, and is now (1906) Vicar of Stapleford, Notts. His hymn, "Spirit of Holiness, do Thou" (*Holy Spirit desired*), was written for the 1902 ed. of *Hys. of Consecration and Faith*. [J. J.]

Holy Father, cheer our way, p. 969, i. This hymn, as given in Stopford A. Brooke's *Christian Hys.*, 1881, and Hunter's *Hys. of Faith and Life*, 1899, is a rewritten form of R. H. Robinson's hymn by Mr. Brooke.

Holy, holy, holy, Lord God Almighty, p. 970, ii. The earliest printed form of this hymn known to us is in *Coll. of Ps. and Hys. for the Parish Ch. of Hanbury*, 3rd ed., 1826.

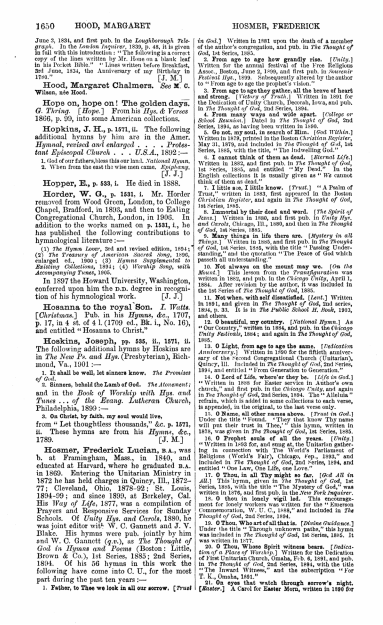
Holy Spirit, Infinite. An altered and abbreviated form of G. Rawson's "Come to our poor nature's night," p. 859, i., in the Amer. *Pilgrim Hyl.*, 1904.

Homo Dei creatura, p. 859, ii. The full text of the Reichenau MS., in 89 sts., is printed in *Dreves*, xxxiii., No. 262. The text and title as in *Horæ* are found in Thomas Scilly's *Thesaurus Ideadorum*, 1509, p. 274. [J. M.]

Hone, W., p. 1571, ii. He was b. at Bath, June 3, 1780, was a publisher and bookseller in London, and d. Nov. 6, 1842. His hymn :—

The proudest heart that ever beat, was written on

1650



1650 HOOD, MARGARET HOSMER, FREDERICK

June 3, 1834, and first pub. in the *Loughborough Telegraph*. In the *London Inquirer*, 1839, p. 48, it is given in full with this introduction: "The following is a correct copy of the lines written by Mr. Hoss on a blank leaf in his Pocket Bible." "Lines written before Breakfast, 3rd June, 1834, the Anniversary of my Birthday in 1794." [J. M.]

Hood, Margaret Chalmers. See **W. C. Wilson, née Hood.**

Hope on, hope on! The golden days. *G. Thring.* [*Hope.*] From his *Hys. & Verses*, 1866, p. 59, into some American collections.

Hopkins, J. H., p. 1071, i. The following additional hymns by him are in the Amer. *Hymnal, revised and enlarged . . . Protestant Episcopal Church . . . U.S.A.*, 1892:—

1. God of our fathers, bless this our land. *National Hymn.*
2. When from this east this west has come. *Epiphany.* [J. J.]

Hopper, E., p. 533, i. He died in 1888.

Horder, W. G., p. 1031, i. Mr. Horder removed from Wood Green, London, to College Chapel, Bradford, in 1893, and then to Ealing Congregational Church, London, in 1905. In addition to the works named on p. 1031, i, he has published the following contributions to hymnological literature:—

(1) *The Hymn Lover*, 2nd and revised edition, 1885; (2) *The Treasury of American sacred song*, 1896, enlarged ed., 1900; (3) *Hymns Supplemental to Existing Collections*, 1901; (4) *Worship Song, with Accompanying Tunes*, 1905.

In 1897 the Howard University, Washington, conferred upon him the D.D. degree in recognition of his hymnological work. [J. J.]

Hosanna to the royal Son. *I. Watts.* [*Christmas.*] Pub. in his *Hymns, &c.*, 1707, p. 17, in 4 st. of 4 l. (1709 ed., Bk. i., No. 16), and entitled "Hosanna to Christ."

Hoskins, Joseph, pp. 535, ii., 1071, ii. The following additional hymns by Hoskins are in *The New Ps. and Hys.* (Presbyterian), Richmond, Va., 1901:—

1. **It shall be well, let sinners know.** *The Promise of God.*
2. **Sinners, behold the Lamb of God.** *The Atonement*; and in the *Book of Worship with Hys. and Tunes . . . of the Evang. Lutheran Church*, Philadelphia, 1880:—
3. **Go Christ, by faith, my soul would live,** from "Let thoughtless thousands," *&c.*, p. 1071, ii. These hymns are from his *Hymns, &c.*, 1789. [J. M.]

Hosmer, Frederick Lucian, B.A., was b. at Framingham, Mass., in 1840, and educated at Harvard, where he graduated B.A. in 1860. Entering the Unitarian Ministry in 1872 he has held charges in Quincy, Ill., 1872–77; Cleveland, Ohio, 1878–92; St. Louis, 1894–99; and since 1900, at Berkeley, Cal. His *Way of Life*, 1877, was a compilation of Prayers and Responsive Services for Sunday Schools. Of *Unity Hys. and Carols*, 1880, he was joint editor with W. C. Gannett and J. V. Blake. His hymns were pub. jointly by him and W. C. Gannett (q.v.), as *The Thought of God in Hymns and Poems* (Boston: Little, Brown & Co.), 1st Series, 1885; 2nd Series, 1894. Of his 56 hymns in this work the following have come into C. U., for the most part during the past ten years:—

1. **Father, to Thee we look in all our sorrow.** [*Trust in God.*] Written in 1881 upon the death of a member of the author's congregation, and pub. in *The Thought of God*, 1st Series, 1885.
2. **From age to age how grandly rise.** [*Unity.*] Written for the annual festival of the Free Religious Assoc., Boston, June 5, 1890, and first pub. in *Souvenir Festival Hye*, 1899. Subsequently altered by the author to "From age to age the prophet's vision."
3. **From age to age they gather, all the brave of heart.** [*Dedication.*] Written for the Dedication of Unity Church, Dayton, Iowa, and pub. in *The Thought of God*, 2nd Series, 1894.
4. **From many ways and wide apart.** [*Uniting or School Reunion.*] Dated in *The Thought of God*, 2nd Series, 1894, as having been written in 1886.
5. **Go out, my soul, in search of Him.** [God Within.] Written in 1875, and first pub. in the *Christian Register*, May 31, 1879, and included in *The Thought of God*, 1st Series, 1885, with the title, "The Indwelling God."
6. **I cannot think of them as dead.** [*Eternal Life.*] Written in 1862, and first pub. in *The Thought of God*, 1st Series, 1885, and entitled "My Dead." In the English collections it is usually given as "We cannot think of them as dead."
7. **I live on a little knee.** [Trust.] "A Psalm of Trust," written in 1883, first appeared in the Boston *Christian Register*, and again in *The Thought of God*, 1st Series, 1885.
8. **Immortal by their dead and word.** [*The Spirit of Jesus.*] Written in 1890, and first pub. in *Unity Hye. and Carols*, Chicago, Ill., 1890, and then in *The Thought of God*, 2nd Series, 1894.
9. **Many things in life there are.** [*Mystery in all Things.*] Written in 1885, and first pub. in *The Thought of God*, 1st Series, 1885, with the title "Passing Understanding," and the quotation "The Peace of God which passeth all understanding."
10. **Not always on the mount may we.** [*On the Mount.*] This hymn from the *Transfiguration* was written in 1884, and pub. in the *Christian Leader*, April 5, 1884. After revision by the author, it was included in the 1st Series of *The Thought of God*, 1885.
11. **Not when, with self dissatisfied,** [*Lent.*] Written in 1881, and given in *The Thought of God*, 2nd series, 1894, p. 31. It is in *The Public School H. Book*, 1912, and others.
12. **O beautiful, my country.** [*National Hymn.*] As "Our Country," written in 1884, and pub. in the *Chicago Unity Festivals*, 1884; and again in *The Thought of God*, 1894.
13. **O Light, from age to age the same.** [*Unitarian Anniversary.*] Written in 1890 for the fiftieth anniversary of the Second Congregational Church (Unitarian), Quincy, Ill. Included in *The Thought of God*, 2nd series, 1894, as entitled "From Generation to Generation."
14. **O Love, how deep, how broad, how high.** [God.] "Written in 1890 for Easter service in Author's own church," and first pub. in the *Chicago Unity*, and again in *The Thought of God*, 2nd series, 1894. The "Alleluia" refrain, which is added to some collections to each verse, is appended, in the original, to the last verse only.
15. **O Name, all other names above.** [*Trust in God.*] Under the title "Through unknown paths," this hymn will yet find their true home in Time." This hymn, written in 1885, was given in *The Thought of God*, 1st Series, 1885.
16. **O Prophet souls of all the years.** [*Unity.*] "Written in 1893 for, and sung at, the Unitarian gathering in connection with The World's Parliament of Religions (World's Fair), Chicago, Ill., 1893," and entitled "Unity." Given in *The Thought of God*, 2nd Series, 1894, and entitled "Our Law, Our Life, our Love."
17. **O Thou, Who art of all that is.** [*God All in All.*] This hymn, given in *The Thought of God*, 1st Series, 1885, with the title "The Mystery of God," was written in 1876, and first pub. in the *New York Inquirer*.
18. **O thou in lonely vigil led.** This encouragement for lonely workers was written for the "Emerson Commemoration, W. U. C., 1882," and included in *The Thought of God*, 1st Series, 1885.
19. **O Thou, Who art of all that is.** [*Divine Guidance.*] Under the title "Through unknown paths," this hymn was included in *The Thought of God*, 1st Series, 1885. It was written in 1877.
20. **O Thou, Whose Spirit witness bears.** [*Dedication of a Place of Worship.*] Written for the dedication of the Unity Church, Omaha, Neb., in 1891, and pub. in *The Thought of God*, 2nd Series, 1894, with the title "The Inward Witness," and the subscription "For T. K., Omaha, 1891."
21. **On eyes that watch through sorrow's night.** [*Easter.*] A Carol for Easter Morn, written in 1890 for

HOSS, ELIJAH HOW SWEET 1651

the author's congregation, and pub. in *The Thought of God*, 2nd Series, 1894.
22. **One thought I have, my single creed.** [*The Spirit in the Heart.*] Written in 1885, and included in the *Thought of God*, 1st series, 1885, and supplies the title to the work. It was written in 1868, and first pub. in the *Chicago Unity Hymns and Carols*, 1864, and then in *The Thought of God*, 1885.
23. **The rose is queen among the flowers.** [*Flower Services.*] Written in 1875, first pub. in *The Swanwick*, a song book for use in schools, and then in the *Book of Worship with Hys. and Tunes . . . of the Evang. Lutheran Church*, Philadelphia, 1880:—
24. **Thy kingdom come,—on bended knee.** [*Missions.*] "Written in 1881 for the Commencement of the Meadville Theological School (Meadville, Pa.), June 15, 1881, and pub. in *The Thought of God*, 2nd Series, 1894," under the title "The Day of God," and the subscription, "For the Day of God."
25. **We are not made lowly wise, For miracle and sign.** [*Greater Faith Asked.*] "Written in 1878, and first pub. in the *Christian Register* (Boston), Mar. 29 of that year, under the title 'The Larger Faith.'" Included under the same title in *The Thought of God*, 1st Series, 1885. Sometimes given as "Made lowly wise."
26. **When courage fails, and faith burns low.** [*Victory of Truth.*] Under the title "Loyalty," this hymn was given in *The Thought of God*, 1st Series, 1885. It was written in 1861.
27. **Where sun on mounts of vision Have passed the veil within.** [*Dedication of a Place of Worship.*] Written for the dedication of the Unity Church, Oakland, California," Included in *The Thought of God*, 2nd Series, 1894, entitled "Holy Places," and subscribed "For U. W. C., Oakland, Cal., 1891."

These annotations are from MS. notes supplied to us by the author. Of these hymns all are in C. U. in America, and more than one half in G. Britain, mainly by Unitarians and Congregationalists. Amongst Unitarian hymnwriters of the last twenty years Mr. Hosmer is the most powerful and original known to us. [J. J.]

Hoss, Elijah Embree, D.D., Bishop of the Amer. Methodist Episco. Church South, was b. in Washington County, Tenn., April 14, 1849, and graduated at Emory and Henry Coll., Va., 1869, of which he was subsequently President. He was Prof. in Vanderbilt University for some time, and from 1885 to 1890 editor of the Nashville *Christian Advocate*. His hymn, "O God, great Father, Lord and King" (*Holy Baptism*), was included in *The Methodist Hymnal*, N.Y., 1905. [L. F. B.]

Hostis Herodes impie. See **A solis ortus cardine, Ad supra.**

Housman, Henry, D.D. Born in 1832, and educated at King's Coll., London; St. John's Coll., Cambridge, and the University of Durham; B.D. 1867. He was ordained D. 1857, P. 1858, became Tutor in Chichester Coll. 1879, and Lect. in Greek and Hebrew 1883. Since 1896 he has been Rector of Bradley, Dioc. of Worcester. In 1896 he pub. a valuable work for hymnological students in *John Ellerton: Being a Collection of his Writings on Hymnology. Together with a sketch of his Life and Works.* His own poetical works are: *The Four Knights of Sunce, and other Poems*, 1896; and *Also, and other Poems*, 1900. His hymns include:—

1. **Cherubim and Seraphim.** [*Processional for the Purification of the B. V. M.*] Written in 1884, and pub. in his *Four Knights*, 1884.
2. **Lord of love, and light, and glory.** Written as a Processional for Worcester Cathedral, 1898. Music by Rev. E. Wise Hall, M.A.
3. **Lo, the Lamb of God is risen! Hark!** [*Death and Burial.*] An exceptionally good hymn, written in 1884, and set to music by A. S. Johnson, Mus.Bac. (Novello & Co.).
4. **Thy Name, O Lord, is great.** [*Processional.*] Written for, and sung at, the Triennial Festival of Chichester Theo. Coll., June 18, 1895, and included with music by Sir Joseph Barnby, in his *Book of Praise*.
5. **To Thy Temple, Lord, we come.** [*Harvest.*] A good Harvest Processional, with well adapted music, by the Rev. E. Jenkins, M.A. (Novello & Co.). It was written in 1902.

Mr. Housman's Post-Communion Hymn, "One with Thee now, dear Lord," is well suited for its purpose. Other hymns in his *Four Knights* may be consulted with advantage. [J. J.]

Housman, Lawrence, author and artist, was b. July 18, 1867, at Bromsgrove, Worcs. His devotional poetry is principally in his *Spiritward*, 1898, and *Bethlehem*, 1902. To the *Engl. Hyl.*, 1906, he contributed eight *trs.* (142, 186, 191, 228, 225, 230, 231, 295); also three original hymns, with a fourth previously pub., viz.:—

1. Lord God of Hosts, within Whose hand. *St. George.*
2. The Maker of the sun and moon. *Christmas.* From *Bethlehem*, 1902, p. 71.
3. The saint who first found grace to pen. *St. Mark.*
4. Unto Christ was born in Bethlehem. *Holy Innocents.* [J. M.]

How blest is he whose tranquil mind, p. 1072, i., was given in Rippon's *Selection of Ps. and Hys.*, 1795, No. 648, with its authorship as "Unknown."

How dread the thought! shall I alone? This, in the 1904 ed. of the *Meth. H. Bk.*, No. 315, is an altered and abbreviated form of "Terrible thought! shall I alone?" p. 1264, ii., 373.

How glad was lost Samaria's street. *Abp. E. W. Benson.* [*Confirmation.*] This hymn in the *Hymn Book for the Use of Wellington College*, 1902, is dated Ibercim 1881.

How happy are the young who hear. An altered version of M. Bruce's "O happy is the man who hears," p. 834, ii.

How happy is he born and taught. *H. Wotton.* [*Secret of Happiness.*] From Izaak Walton's ed. of Wotton's Poems, *&c.*, pub. as *Reliquiæ Wottonianæ* in 1651, p. 922, (p. 926, l.), into a few collections, and sometimes dated 1614. [J. J.]

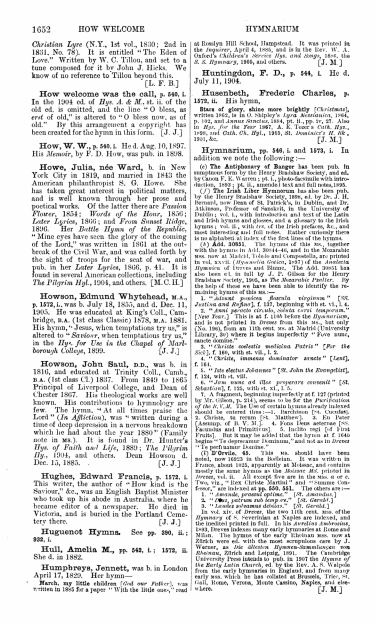
How kind is the Saviour! how great is His love, p. 1072, i. This is the last of nine hymns, p. 60 in *The Benighted Traveller, a Tale; and other Poems.* By Edward Francis Hughes (London: C. A. Bartlett, 1846), in 5 st. of 4 l., and entitled "The Saviour's Love." Mr. Hughes also pub. *The Millenium: an Epic Poem.* Portland, Victoria, N.D. (1873.) [J. J.]

How near to us, O God, Thou art. [*The Spirit in the Heart.*] An anonymous and undated hymn in Dr. J. Hunter's *Hys. of Faith and Life*, 1880, and *The Pilgrim Hyl.*, 1904.

How shall a sinner find? This, in the 1904 ed. of the *Meth. H. Bk.*, No. 329, is a rearranged form of "Out of the deep I cry," in 5 st. of 6 l., p. 1265, ii. 134.

How shall I sing that Majesty. *J. Mason.* [*Praise.*] From his *Spiritual Songs, &c.*, 1683, Sing i., into *The English Hymnal*, 1906.

How sweet to reflect on the joys that await me, p. 1072, i. We have found this hymn in the 2nd vol. of Joshua Leavitt's



1652 HOW WELCOME HYMNARIUM

Christian Lyre (N.Y., 1st vol., 1830; 2nd in 1831, No. 78). It is entitled "The Eden of Love." Written by W. C. Tillou, and set to a tune composed for it by John J. Hicks. We know of no reference to Tillou beyond this. [L. F. B.]

How welcome was the call, p. 540, i. In the 1904 ed. of *Hys. A. & M.*, st. i. of the old ed. is omitted, and the line "O bless, as ever of old," is altered to "O bless now, as of old." By this arrangement a copyright has been created for the hymn in this form. [J. J.]

How, W. W., p. 540, i. He d. Aug. 10, 1897. His *Memoir*, by F. D. How, was pub. in 1898.

Howe, Julia, née Ward, b. in New York City in 1819, and married in 1843 the American philanthropist S. G. Howe. She has taken great interest in political matters, and is well known through her prose and poetical works. Of the latter there are *Passion Flower*, 1854; *Words of the Hour*, 1856; *Later Lyrics*, 1866; and *From Sunset Ridge*, 1898. Her *Battle Hymn of the Republic*, "Mine eyes have seen the glory of the coming of the Lord," was written in 1861 at the outbreak of the Civil War, and was called forth by the sight of troops for the seat of war, and pub. in her *Later Lyrics*, 1866, p. 41. It is found in several American collections, including *The Pilgrim Hyl.*, 1904, and others. [M. C. H.]

Howson, Edmund Whytehead, M.A., p. 1572, i, was b. July 18, 1835, and d. Dec. 11, 1905. He was educated at King's Coll., Cambridge, B.A. (1st class Classic) 1878, M.A. 1881. His hymn, "Jesus, when temptations try us," is altered to "*Saviour*, when temptations try us," in the *Hyp. for Use in the Chapel of Marlborough College*, 1899. [J. J.]

Howson, John Saul, D.D., was b. in 1816, and educated at Trinity Coll., Camb., B.A. (1st class C.) 1837. From 1840 to 1865 Principal of Liverpool College, and Dean of Chester 1867. His theological works are well known. His contributions to hymnology are few. The hymn, "At all times praise the Lord" (*In Affliction*), was "written during a time of deep depression in a nervous breakdown which he had about the year 1880" (Family note in MS.). It is found in Dr. Hunter's *Hys. of Faith and Life*, 1892; *The Pilgrim Hy.*, 1904, and others. Dean Howson d. Dec. 15, 1885. [J. J.]

Hughes, Edward Francis, p. 1572, i. This writer, the author of "How kind is the Saviour," &c., was an English Baptist Minister who took up his abode in Australia, where he became editor of a newspaper. He died in Victoria, and is buried in the Portland Cemetery there. [J. J.]

Huguenot Hymns. See pp. 390, ii.; 932, i.

Hull, Amelia M., pp. 542, i.; 1572, ii. She d. in 1882.

Humphreys, Jennett, was b. in London April 17, 1829. Her hymn—

March, my little children (*Out over Fifty*), was written in 1885 for a paper "With the little ones," read at Roslyn Hill School, Hampstead. It was printed in the *Inquirer*, April 4, 1885, and is in the Rev. W. A. Oxford's *Children's Service Hys. and Songs*, 1887, the *S. S. Hymnary*, 1905, and others. [J. M.]

Huntington, F. D., p. 544, i. He d. July 11, 1904.

Husenbeth, Frederic Charles, p. 1572, ii. His hymn,

Stars of glory, shine more brightly (*Christmas*), written 1845, is in G. Shipley's *Lyra Messianica*, 1864, p. 102, and *Annus Sanctus*, 1884, pt. ii., pp. iv, 57. Also in *Hys. for the Year* 1867, A. R. Tozer's *Cath. Hys.*, 1896, and *Cath. Ch. Hyl.*, 1905, *St. Dominick's H. Bk.*, 1905, &c. [J. M.]

Hymnarium, pp. 540, i. and 1573, i. In addition we note the following:—

(*a*) **The Antiphonary of Bangor** has been pub. in compleatum form by the Henry Bradshaw Society, and ed. by Canon F. E. Warren: pt. i., photo-facsimile with introduction, 1893: pt. ii., amended text and full notes, 1895.

(*b*) **The Irish Liber Hymnorum** has also been pub. by the Henry Bradshaw Society, 1898, ed. by Dr. J. H. Bernard, now Dean of St. Patrick's, in Dublin, and Dr. Robert Atkinson, Professor of Celtic in the University of Dublin: vol. i., with introduction and text of the Latin and Irish hymns and glosses, and a glossary to the Irish hymns; vol. ii., with rest of the Irish prefaces, &c., and most interesting and full notes. Rather curiously there is no alphabetical index of the first lines of the hymns.

Add. 30851. The hymns of this MS. (together with those in Add. 30850, and Harl. 5612) which are Irish in character, now at Madrid, Toledo and Compostella, are printed in vol. xxvii. (*Hymnodia Gotica*, 1907) of the *Analecta Hymnica* of Dreves and Blume. The Add. 30851 has also been ed. in full by J. F. Gilson for the Henry Bradshaw Society, 1908, as *The Benedictine Psalter*. By the help of these we have been able to identify the remaining hymns as follows:—

1. "*Adiuuat pastores Sanctis uirginum*." [Of *Justicia and Scilus*], f. 127, beginning with st. vi., l. 4.

2. "*Anni pacatis circuli, octoni terni temporum.*" [*New Year.*] This is at f. 114b before the *Hymnarium*, and is not printed in *Dreves* from this MS., but only (No. 196), from an 11th cent. MS. at Madrid (University Library, No. 31), where it begins imperfectly "Pone nunc, sancte domine."

3. "*Christe sedentis sedulus Patris*" [*Per the Sed.*], f. 106, with st. vii., l. 3.

4. "*Christe, immensa dominator aeuste*" [*Lent*], f. 141.

5. "*Cum tuis dextris Adoneus*" [*St. John the Evangelist*], f. 138, with st. vii., l. 1.

6. "*Iste sanctus est illius prosperis coronati*" [*St. Sebastian*], f. 125, with st. xi., l. 1.

7. A fragment, beginning imperfectly at f. 127 (printed by Mr. Gilson, p. 214), seems to be for the *Purification of the V. M.* The Use of certain hymns already indexed is also given, viz. 1. Christe, immensa dominator [p. 141]. 2. Christe, qui mundi [cf. Matins for Ascension]. 3. [Assumpt. of B. V. M.]. 4. Pone Deus aeternae [St. Facundus and Primitivus]. 5. Inclito cupi [cf. First Feuit]. But it may be added that the hymn at f. 104b begins "Te deprecamur Dominum," and not as in *Dreves* "Te deprecamur Domine."

(*c*) **D'Orsia, St.** This ms. should have been noted, now 16023 in the Bodleian. It was written in France, about 1425, apparently at Moissac, and contains mostly the same hymns as the *Moissac MS.* printed in *Dreves*, vol. ii. All except five are in the MS. at or c. Two, viz., "Iste Christe Martini" and "Summe Conditor rerum," are not in the *Moissac MS.* The five are:—

1. "*Amande, pensanti optime.*" [*St. Amandus.*]

2. "*Deus, patrum rub temp.re.*" [*St. Carol.*]

3. "*Laudes sirenensi debitas.*" [*St. Gerald.*]

In vol. xiv. of *Dreves*, the two 11th cent. mss. of the *Hymnarium* of Durham and Rheims are printed, and the twelfth printed in full. In his *Irodion Benedictus*, 1893, Dreves indexes many early hymnaries at Rome and Milan. The hymns of the early Ebionan mss. now at Zürich were ed. with the most scrupulous care by J. Werner, as *Die älteren Hymnen-Sammlungen von Einsiedeln, Zürich und Leipzig*, 1901. The Cambridge Univ. Library MS. (Kk. v. 32) is ed. by Dr. H. M. Bannister in the *Early Latin Church*, ed. by the Rev. A. S. Walpole from the early hymnaries in England, and from many early mss. which he has collated at Brussels, Trier, St. Gall, Rome, Verona, Monte Cassino, Naples, and elsewhere. [J. M.]

I.

I am not skilled to understand. *Dorothy Greenwell.* [*Jesus the Saviour.*] From her *Songs of Salvation*, 1875, p. 4, entitled "Redemption," into the *S. School Hymnary*, 1905.

I bow to Thee, sweet will of God. This, in the Scotch *Church Hymnary*, 1898, is another cento from F. W. Faber's "I worship Thee, sweet will of God," p. 559, ii.

I come, Thou wounded Lamb of God. This, in *Gloria Deo*, N.Y., 1900, is an altered form of "I thirst, Thou wounded Lamb of God," p. 558, i.

I dared not hope that Thou wouldst deign to come. *Elizete Hatch.* [*The Holy Spirit.*] From his *Towards Fields of Light*, 1890, p. 23. It is usually given as in Horder's *Hymn Songs to Existing Calls*, 1894, "I dare not hope that Thou," &c. [J. J.]

I heard a sound of voices. *G. Thring.* [*The Song of the Redeemed.*] Written in 1886, and published with music by H. S. Irons (Novello & Co.) the same year. It was sung at several Choral Festivals and ultimately appeared in *Church Hys.*, 1903. [J. J.]

I know in Thee all fulness dwells. This, in the 1904 ed. of *The Meth. H. Bk.*, No. 311, is a cento from "Jesu, if still Thou art to-day," p. 580, ii.

I lay my sins on Jesus, p. 456, ii. The Rev. H. N. Bonar, in his *Hymns by Horatius Bonar*, 1904, pp. x., xi., xxxi., says that his father's hymn-writing began during his residence at Leith, 1838–1837, in a desire to provide something which children could sing and appreciate in divine worship. Selecting two tunes, "Heber," and "The Flowers of the Forest," he wrote to the former "I lay my sins on Jesus," and to the latter "The morning, the bright and the beautiful morning." These were printed on leaflets and distributed in the schools, and were the first of Dr. Bonar's long series of hymns. Mr. Bonar continues the history:—

"After a little it became obvious that, if the interest was to be maintained, the supply of new tunes and hymns must be provided. My failure after careful search through various books, and selection of few pieces which seemed to be suitable; these to be copied to be printed on sheets along with three new ones from his own pen: 'I was a wandering sheep' [p. 620, ii.] . . . 'Here we gluttons in Zion' . . . and 'For thee we long and pray' (p. 161, ii. 1). [J. J.]

I love Thy Zion, Lord. This is an altered form of T. Dwight's "I love Thy kingdom, Lord," p. 317, i. 2.

I love to think of the heavenly land, p. 1573, i. This hymn is by Lewis Hartsough; see p. 1569, ii.

I sought the Lord, and afterward I knew. [*He first loved us.*] An anonymous and undated hymn in *The Pilgrim Hyl.*, 1904.

I think when I read that sweet story of old, p. 703, i. In his *Hymns and Hymn Writers of the Church Hymnary*, 1899, p. 272, the Rev. J. Brownlie says: "From an account which she [Mrs. Luke] has kindly sent of the origin of her popular hymn, we take the following:—

"I went in the year 1841 to the Normal Infant School in Grey's Inn Road to obtain some training. The Rev. Robert Burns, afterwards of Kilsyth, was there at the same time, and Sarah Roby, whom Mr. and Mrs. Moffat had reared in infancy when butter alive and had brought up with their own children. Among the marching pieces at Gray's Inn Road was a Greek air, the pathos of which took my fancy, and I searched Watts and Jane Taylor and several Sunday school hymn books for words to suit the measure, but in vain. Having left the Normal School, I was engaged as governess to the little boys of Wellington, five miles from Taunton, in a stage coach. It was a beautiful spring morning, it was my boss's ride, and there was no other inside passenger. On the back of an old envelope I wrote in pencil the first verse, and before we reached the end of the journey, three miles from the village, we were joined by the responsibility, which it was my province to rule. The third verse was added afterwards to make it an even story hymn."

The Rev. James Mearns has traced out some of its earliest appearances in print:—

1. Both hymn and tune were in some printed in the *Sunday School Hymnal*, Glasgow, 1861, on two separate pages after p. 82, with the title "The Child's Desire: a Greek Air. Words by Miss Thompson, of Poundsford Park."

2. In the *Union Hymn Book for Schools*, 1862, No. 67.

3. The *Union Hymn Book for Sunday Schools*, 9th ed., Bristol, 1864, No. 291.

4. In the *Juvenile Missionary Mag.*, June 1866, with the first stanza altered.

The *Greek Melody*, commonly called "Salamis," is in the musical edition of *The Church Hymnary*, 1898; the S.P.C.K. *Church Hymns*, 1903, and other hymnals. [J. J.]

I wait for Thy salvation, Lord. A part of I. Watts's "Out of the depths of long distress," p. 1240, ii. 337, into *The New Ps. & Hys.*, Richmond, Va., 1901.

Ich glaub an Gott in aller Noth [*Trust in God.*] In *Bäumler*, iii., No. 181, this is cited as in the Dodenstadt *G. B.* (B. C.), 1724. It is in many later books, *e.g.* the *Heil- und Hülfs-Mittel*, Brix, 1767, p. 13, Hommel's *Geist. Volksleier*, 1804, No. 153, H. Bone's *Cantata*, ed. 1870, No. 325, &c. *Tr.* as:—

Whate'er betide, God is my guide, by G. R. Woodward, in his *Songs of Open*, 1904, No. 100. [J. M.]

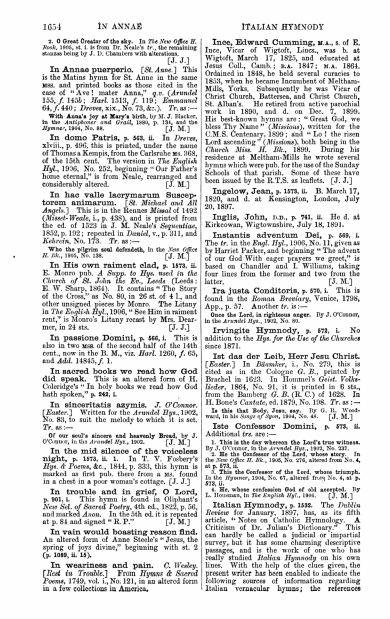
Ἰδοὺ ὁ Νυμφίος ἔρχεται, p. 661, i. Another tr. is "Behold the Bridegroom cometh nigh," by R. M. Mocrson in his *Renderings of Church Hymns*, &c., 1901, p. 15, in 4 st. of 6 l. This, the authorized text, is given in an unaltered form in *Church Hymns*, 1903, and with alterations, in *Hys. A. & M.*, 1904. [J. J.]

If Thou impart Thyself to me. A cento from Pt. ii. of "Jesu, if still Thou art to-day," p. 580, ii.

Immaculate Mother. [*B. V. M.*] This is in the *Parochial H. Bk.* of the Rev. A. Pelzer, Boston, U.S., 1867, No. 228, entitled "Hymn in honour of our Lady of Lourdes." In Tozer's *Cath. Hys.*, 1898, it begins "Immaculate *Mary*," and is marked as a *tr.* from the French. The tune in both cases is the Lourdes "Ave Maria" tune, but the words are in no sense a *tr.* of the Lourdes hymn (*Pèlerinage National*, 1899, p. 214, beginning "L'heure était venue,") and do not suggest a French original. [J. M.]

Immense coeli Conditor, p. 563, i. Other *trs.* are:—

1. O boundless Wisdom, God most high, by G. G. S. Gilfert, in *The English Hyl.*, 1846, No. 58.



1654 IN ANNAE ITALIAN HYMNODY

2. O Great Creator of the sky. In *The New Office H. Book*, 1905, st. i. is from Dr. Neale's *tr.*, the remaining stanzas being by J. D. Chambers with alterations. [J. J.]

In Annae puerperio. [*St. Anne.*] This is the Matins hymn for St. Anne in the same uses, and printed books as those cited in the case of "Ave! mater Anna," q.v. (*Arundel* 153, *f.* 143b; *Harl.* 1315, *f.* 119; *Emmanuel* 64, *f.* 440; *Dreves*, xix., No. 73, &c.). *Tr.* as:—

With Anna's joy at Mary's birth, by *M. J. Hacker*, in the *Antiphoner and Grail*, 1898, p. 131, and the *Hymner*, 1904, No. 84. [J. M.]

In domo Patris, p. 563, ii. In *Dreves*, xlviii., p. 406, this is printed, under the name of Thomas a Kempis, from the Carlsruhe MS. 363, of the 15th cent. The version in *The English Hymnal*, 1906, No. 252, beginning "Our Father's home eternal," is from Neale, rearranged and considerably altered. [J. M.]

In hac valle lacrymarum Susceptorem animarum. [*St. Michael and All Angels.*] This is in the Rennes *Missal* of 1492 (*Missel-Weale*, i., p. 438), and is printed from the ed. of 1523 in *J. M. Neale's Sequentiae*, 1852, p. 192; repeated in *Daniel*, v., p. 311, and *Kehrein*, No. 173. *Tr.* as:—

Who the pilgrim soul defendeth, in the *New Office H. Bk.*, 1905, No. 138. [J. M.]

In His own raiment clad, p. 1073, ii. E. Monro pub. *A Supp. to Hys. used in the Church of St. John the Ev., Leeds* (Leeds: E. W. Sharp, 1864). It contains "The Story of the Cross," as No. 80, in 26 st. of 4 l., and other unsigned pieces by Monro. The Litany in *The English Hyl.*, 1906, "See Him in raiment rent," is Monro's Litany recast by Mrs. Dearmer, in 24 sts. [J. J.]

In passione Domini, p. 566, i. This is also in two uses of the second half of the 14th cent., now in the B. M., viz. *Harl.* 1260, *f.* 65, and *Add.* 14845, *f.* 1.

In sacred books we read how God did speak. This is an altered form of H. Coleridge's "In holy books we read how God hath spoken," p. 847, i.

In sinceritatis azymis. *J. O'Connor.* [*Easter.*] Written for the *Arundel Hys.*, 1902, No. 85, to suit the melody to which it is set. *Tr.* as:—

Of our soul's sincere and heavenly Bread, by *J. O'Connor*, in the *Arundel Hys.*, 1902. [J. M.]

In the mid silence of the voiceless night, p. 1373, ii. 1. In T. V. Fosbery's *Hys. & Poems, &c.*, 1844, p. 253, this hymn is marked as first pub. there from a MS. found in a chest in a poor woman's cottage. [J. J.]

In trouble and in grief, O Lord, p. 1071, i. This hymn is found in Oliphant's *New Sol. of Sacred Poetry*, 4th ed., 1872, p. 56, and marked *Anon.* In the 5th ed. it is repeated at p. 84 and signed "H. P." [J. M.]

In vain would boasting reason find. An altered form of Anne Steele's "Jesus, the spring of joys divine," beginning with st. 2 (p. 1096, ii. 15).

In weariness and pain. *C. Wesley.* [*Heat in Trouble.*] From *Hymns & Sacred Poems*, 1749, vol. i., No. 121, in an altered form in a few collections in America.

Ince, Edward Cumming, M.A., s. of E. Ince, Vicar of Wigtoft, Lincs., was b. at Wigtoft, March 17, 1823, and educated at Jesus Coll., Camb.; B.A. 1847; M.A. 1864. Ordained in 1848, he held several curacies to 1853, when he became Incumbent of Meltham-Mills, Yorks. Subsequently he was Vicar of Christ Church, Battersea, and Christ Church, St. Alban's. He retired from active parochial work in 1890, and d. on Dec. 7, 1899. His best-known hymns are: "Great God, we bless Thy Name" (*Missional*), written for the C.M.S. Centenary, 1899; and "Lo! the risen Lord ascending" (*Missional*), both being in the *Church Miss. H. Bk.*, 1899. During his residence at Meltham-Mills he wrote several hymns which were pub. for the use of the Sunday Schools of that parish. Some of these have been issued by the R.T.S. as leaflets. [J. J.]

Ingelow, Jean, p. 1373, ii. B. March 17, 1820, and d. at Kensington, London, July 20, 1897.

Inglis, John, D.D., p. 741, ii. He d. at Kirkcowan, Wigtownshire, July 18, 1891.

Instantis adventum Dei, p. 569, i. The *tr.* in the *Engl. Hyl.*, 1906, No. 11, given as by Harriet Packer, and beginning "The advent of our God With eager prayers we greet," is based on Chandler and I. Williams, taking four lines from the former and two from the latter. [J. M.]

Ira justa Conditoris, p. 570, i. This is found in the Rennes *Breviary*, Venice, 1798, App., p. 57. Another *tr.* is:—

Once the Lord, in righteous anger. *By J. O'Connor*, in the *Arundel Hys.*, 1902, No. 86. [J. M.]

Irvingite Hymnody, p. 872, i. No addition to the *Hys. for the Use of the Churches* since 1871.

Ist das der Leib, Herr Jesu Christ. [*Easter.*] In *Bäumler*, i., No. 279, this is cited as in the Cologne *G. B.*, printed by Bruchel in 1623. In Hommel's *Geist. Volkslieder*, 1864, No. 91, it is printed in 6 sts., from the Bamberg *G. B.* (R. C.) of 1628. In H. Bone's *Cantate*, ed. 1870, No. 108. *Tr.* as:—

Is this that Body, Jesu, say, by *G. R. Woodward*, in his *Songs of Open*, 1904, No. 46. [J. M.]

Iste Confessor Domini, p. 573, ii. Additional *trs.* are:—

1. This is the day whereon the Lord's true witness. By *J. O'Connor*, in the *Arundel Hys.*, 1902, No. 127.
2. See the Confessor of the Lord, whose story. In the *New Office H. Bk.*, 1905, No. 276, altered from No. 4, at p. 573, ii.
3. This the Confessor of the Lord, whose triumph. In the *Hymner*, 1904, No. 87, altered from No. 4, at p. 573, ii.
4. He, whose confession God of old accepted. By *L. Hensman*, in the *English Hyl.*, 1906. [J. M.]

Italian Hymnody, p. 1532. The *Dublin Review* for January, 1897, has, as its fifth article, "Notes on Catholic Hymnology. A Criticism of Dr. Julian's Dictionary." This can hardly be called a judicial or impartial survey, but it has some charming descriptive passages, and is the work of one who has really studied *Italian Hymnody* on his own lines. With the help of the clues given, the present writer has been enabled to indicate the following sources of information regarding Italian vernacular hymns; the references

1655

JACKSON, E. JENNER, HENRY 1655

added in brackets are the press marks of the British Museum copies.

The *Inni Sacri Volgarizzati* of G. F. Bilancioni, issued by authority at Rome, in 1726 (12201. h. 30), consists up to p. 152 of versions of the Breviary hymns. The remainder, with the *Inni Sacri Volgarizzati* of 1727 (4406. e. 10), contains descriptions of many works in the department of sacred music; only one page, however, is devoted to cataloguing *Laudi Spirituali*. The most interesting and useful guide to early vernacular hymns is an article by A. Fiori in vol. xiii., pp. 113-199, of the *Zeitschrift für Romanische Philologie*, 1889 (P.P. 6044, ee.). Fiori's article fills 87 pp., and contains 1381 bibliographical references to the collections where they are to be found. The *Laudi dei Piemonte* of Ferdinando Gabotto and Delfino Orsi, 1901 (12258. e.) gives 46 pieces from a 15th cent. MS. at Turin, with a useful list, in the preface, of previous collections of *Laudi Spirituali*. The *Poesie popolari religiose* of Ottaviano Giuseppe Ferrari, Milan, 1877 (11431. d. 4.), contains 30 pieces from a MS. at Ferrara, and his *Raccolta di Sacre Poesie popolari fatta in Giovanezzo Pellegrini*, Bologna, 1877 (307. e. 1), from a 15th cent. MS. at Ferrara. The *Rime e Prose del buon Secolo della Lingua*, by Telesforo Bini, Lucca, 1852 (12226. d. 4.), are also taken from MSS. Other recent republications of early *Laudi Spirituali* are by *Ernesto Monaci*, in his *Crestomazia Italiana dei primi secoli*, Città di Castello, 1889, ii., 1897 (10041. h. 26.); and in Rapisardi, Lentini, Catania, 1890 (11431. d. 4.), vol. ii., pp. 1-80, cc. 20). Among the more important collections of *Laudi Spirituali* in the British Museum may be mentioned those of Serafino Razzi, Venice, 1563 (K. b. f. 10), and his *Santuario di Laudi*, Florence, 1609 (11427. ee.); Agostino Agostini, Venice, 1572, and the Church at Venice, 1608 (K. 1. m. 1.); Bernardino Stringari, *Corona di Sacre Canzoni*, Florence, 1710 (*A.* 611), the enlarged ed. of Cabrini's collection, noted at p. 1433, ii.

These works, it must be added, relate almost entirely to the period before 1600. It would give great pleasure to us and to all students of Italian Hymnody if the Dublin Reviewer would supplement his 1897 article by a history of the vernacular hymnody of Italy since 1600. [J. M.]

J.

Jackson, E., p. 574, ii. He d. in Aug. 1892.

Jacque, G., p. 575, ii. He d. Feb. 15, 1892.

Jam Christe sol justitiae, p. 576, i. Another *tr.* of the "O Sol salutis" text is "Jesu, Salvation's Sun Divine," in the *Office H. Bk.*, 1882, No. 743, and 1905, No. 196.

Jam Christus astra ascenderat, p. 576, i. Additional *trs.* are:—

1. **Now Christ,** returning to His own. In the *Office H. Bk.*, 1889, No. 196, and 1905, No. 226.
2. **Now Christ** above the starry floor. In *H. A. & M.*, Ed. No. 178, marked as by the Compilers. It is based on Neale, taking four lines exactly and three nearly.
3. **When Christ our Lord had passed once more.** By *Percy Dearmer*, in *The English Hyl.*, 1906. [J. M.]

Jam lucis orto sidere, p. 577, i. In the 1904 ed. of *Hys. A. & M.* the old text, "Now that the daylight fills the sky," has been rewritten by the Compilers in st. ii. and iv.

Jam meta noctis transiit. [*Morning.*] *Daniel*, i., No. 4, and iv., p. 36, erroneously ascribes this to Hilary. It has not been traced earlier than to the *Mozarabic Breviary* of 1502, f. 293b, where it is in the Office of *Aurora*, i.e. the earliest of the hour services on week-days throughout the year. Text in Migne's *PP. Lat.*, lxxxvi., 939; and in *Dreves*, xxvii. p. 102, with further notes, pp. 48-51. *Tr.* as:—

Once are the shades of night. By *J. Brownlie*, in the *Hys. of the Early Church*, 1898, p. 25, altered from the Presb. *Ch. Hymnary*, 1898, No. 346, with the loss of the doxology altered. [J. M.]

James, Herbert Armitage, D.D., was b. Aug. 3, 1844, at Kirkdale, Liverpool; matriculated at Jesus Coll., Oxford, 1863, Scholar of Lincoln Coll. 1864 (B.A. 1867, M.A. 1870, D.D. 1895), and Fellow of St. John's Coll. 1869. He was ordained D. 1870, P. 1872; was Headmaster of Romsil School 1875-86; Dean of St. Asaph, 1886-89; Principal of Cheltenham Coll. 1886-95; and since 1895 has been Headmaster of Rugby School. He ed. *Hys. for use in the Chapel of Cheltenham Coll.*, 1880, and *Hys. for the use of Rugby School*, 1906, and is chairman of the editorial committee of the *Public School H. Bk.* His hymn, "Still is the traitor heart" (*St. Matthew*), written 1889, is 1890 as above, No. 139; Rugby 1896, No. 147, and 1906, No. 143. [J. M.]

Janvrin, Alice Jane, daughter of William Janvrin, was born in the island of Jersey on Dec. 15, 1846, but has resided mainly in England. She has written somewhat extensively for the Church Miss. Society and kindred associations. In 1903 she edited the letters of Bishop Ridley, late of New Caledonia, which was pub. as *Snapshots from the North Pacific*, and has done other work for the Church Miss. Society. Her hymns include the following:—

1. **Great Jehovah, King of Nations.** [*Opening of Missionary Exhibitions.*] Written in 1895, for missionary exhibitions.
2. **He cometh, He cometh!** [*Missions.*] For the 50th anniversary of the C.M.S. Gleaners' Union Mission Band, and sung by the Gleaners' Choir at Exeter during the last ten years. This hymn was written for 1894, and first printed in the service sheet for the meeting. It was printed in the C.M.S. *Gleaner*, Oct. 1894, p. 159, and included in the *Church Miss. H. Bk.*, 1899, No. 12.
3. **Lord, I know a work is waiting.** [*Missions.*] Written for the Centenary of the C.M.S., in 1898, and sung, on that occasion, at the great gathering of children in the Crystal Palace. Printed in the C.M.S. *Gleaner*, and in *Hys. for Church and Home*, 1904, No. 144. [J. J.]

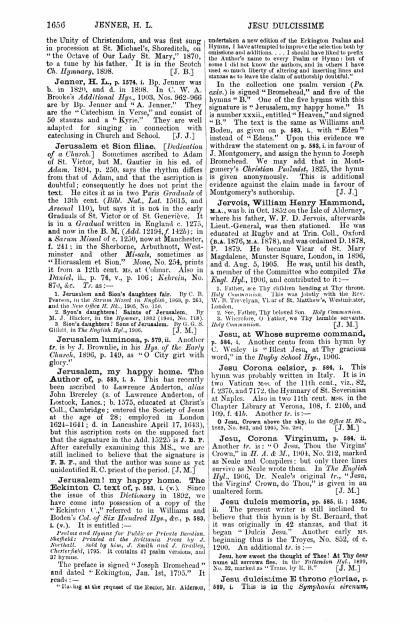
Jehovah is my [our] strength. *S. Barnard.* [*Trust.*] This hymn is found in *Spiritual Songs of Zion's Travellers, being a Collection of Hymns from different Authors, with many Original Pieces by Samuel Barnard, Minister of the Gospel at Sheffield.* 2nd ed., corrected, 1805, No. 163. It is in the Evang. Lutheran *Book of Worship*. Phila., 1859, No. 510.

Jenkins, E. Evans, p. 1574, i. President of the Wesleyan Conference, 1880. He d. at Southport, July 19, 1905.

Jenks, Tudor, an American journalist, is the author of "When mother love makes all things bright" (*Sympathy*), which appeared in *The Outlook*, N. York, Christmas 1895.

Jenner, Henry, s. of H. L. Jenner, D.D., sometime Bishop of Dunedin, born in 1848, is the author of one hymn only, "Jesus, Thou hast willed it," which was written in 1870 for the anniversary of the Society for Promoting

1656



1656 JENNER, H. L. JESU DULCISSIME

the Unity of Christendom, and was first sung in procession at St. Michael's, Shoreditch, on "the Octave of Our Lady St. Mary," 1870, to a tune by his father. It is in the Scotch *Ch. Hymnary*, 1898. [J. B.]

Jenner, H. L., p. 1074, i. Bp. Jenner was b. in 1820, and d. in 1896. In C. W. A. Brooke's *Additional Hys.*, 1903, Nos. 962–965 are by Bp. Jenner and "A. Jenner." They are the "Catechism in Verse," and consist of 50 stanzas and a "Kyrie." They are well adapted for singing in connection with catechising in Church and School. [J. J.]

Jerusalem et Sion filiæ. [*Dedication of a Church.*] Sometimes ascribed to Adam of St. Victor, but M. Gautier in his ed. of *Adam*, 1801, p. 250, says the rhythm differs from that of Adam, and that the ascription is doubtful; consequently he does not print the text. He cites it as in two Paris *Graduals* of the 12th cent. (*Bibl. Nat., Lat.* 12015, and *Arsenal* 110), but says it is not in the early Graduals of St. Victor or of St Geneviève. It is in a *Gradual* written in England c. 1275, and now in the B. M. (*Add.* 12194, *f.* 142b); in a *Sarum Missal* of c. 1250, now at Manchester, f. 241; in the Sherborne, Arbuthnott, Westminster and other *Missals*, sometimes as "Hierusalem et Sion." *None*, No. 254, prints it from a 12th cent. MS. at Cologne. Also in *Daniel*, ii., p. 74, v., p. 106; *Kehrein*, No. 874, &c. *Tr.* as:—

1. Jerusalem and Sion's daughters fair. By C. B. Pearson, in *Church Hymns Adapted and Original*, 1858, p. 243, and (rev. ver.) in *Hymns*, 1903, No. 154.

2. Syon's daughters! Saints of Jerusalem. By M. J. Blacker, in the *Hymner*, 1862 (1864), No. 1193.

3. Sion's daughters! Sons of Jerusalem. By G. R. Gillett, in *The English Hy.*, 1906. [J. M.]

Jerusalem luminosa, p. 579, ii. Another *tr.* is by J. Brownlie, in his *Hys. of the Early Church*, 1896, p. 140, as "O City girt with glory."

Jerusalem, my happy home. The Author of, p. 583, i. 5. This has recently been ascribed to Lawrence Anderton, *alias* John Breerley (s. of Lawrence Anderton, of Lostock, Lancs.; b. 1573, educated at Christ's Coll., Cambridge; entered the Society of Jesus at the age of 28; employed in London 1624–1641; d. in Lancashire April 17, 1643), but this ascription rests on the supposed fact that the signature in the Add. 15225 is *J. B. P.* After carefully examining this MS., we are still inclined to believe that the signature is *T. B. P.*, and that the author was none as yet unidentified R. C. priest of the period. [J. M.]

Jerusalem! my happy home. The Eckinton C. texts of, p. 583, i. (v.). Since the issue of this *Dictionary* in 1892, we have come into possession of a copy of the "Eckinton C." referred to in Williams and Boden's *Col. of Six Hundred Hys., &c.*, p. 583, i. (v.). It is entitled:—

Psalms and Hymns for Public or Private Devotion. Sheffield: Printed at the Iris[illegible] Press by J. Gales, sold by him, J. Smith and J. Dowding, Chesterfield, 1793. It contains 47 psalm versions, and 37 hymns.

The preface is signed "Joseph Bromehead" and dated "Eckington, Jan. 1st, 1793." It reads:—

"Having at the request of the Rector, Mr. Alderson, undertaken a new edition of the Erkington Psalms and Hymns, I have attempted to improve the selection both by omissions and additions . . . I should have liked to prefix the Author's name to every Psalm or Hymn: but of some I did not know the authors, and in others I have used so much liberty of altering and inserting lines and stanzas as to leave the claim of authorship doubtful."

In the collection one psalm version (*Ps. cxxiv.*) is signed "Bromehead," and five of the hymns "R." One of the five hymns with this signature is "Jerusalem, my happy home." It is number xxxii., entitled "Heaven," and signed "B." The text is the same as Williams and Boden, as given on p. 583, i., with "Eden" instead of "Edens." Upon this evidence we withdraw the statement on p. 583, i. in favour of J. Montgomery, and assign the hymn to Joseph Bromehead. We may add that in Montgomery's *Christian Psalmist*, 1825, the hymn is given anonymously. This is additional evidence against the claim made in favour of Montgomery's authorship. [J. J.]

Jervois, William Henry Hammond, M.A., was b. in Oct. 1852 on the Isle of Alderney, where his father, W. F. D. Jervois, afterwards Lieut.-General, was then stationed. He was educated at Rugby and at Trin. Coll., Oxford (B.A. 1876, M.A. 1878), and was ordained D. 1878, P. 1879. He became Vicar of St. Mary Magdalene, Munster Square, London, in 1896, and d. Aug. 5, 1905. He was, until his death, a member of the Committee who compiled *The Engl. Hym.*, 1906, and contributed to it:—

1. Father, we Thy children bending at Thy throne. *Holy Communion.* This was jointly with the Rev. W. B. Trevelyan, Vicar of St. Matthew's, Westminster, 1875.

2. We, Father, Thy beloved Son. *Holy Communion.*

3. Wherefore, O Father, we Thy humble servants. *Holy Communion.* [J. M.]

Jesu, at Whose supreme command, p. 584, i. Another cento from this hymn by C. Wesley is "Host Jesu, at Thy gracious word," in the *Rugby School Hym.*, 1906.

Jesu Corona celsior, p. 584, i. This hymn was probably written in Italy. It is in two Vatican MSS. of the 11th cent., viz., 82, f. 257b, and 7172, the Hymnary of St. Severinian at Naples. Also in two 11th cent. MSS. in the Chapter Library at Verona, 108, f. 210b, and 109, f. 41b. Another *tr.* is:—

O Jesu, Crown above the sky, in the *Office H. &c.*, 1880, No. xcii. and 1901, No. xcv. [J. M.]

Jesu, Corona Virginum, p. 584, ii. Another *tr.* is:—"O Jesu, Thou the Virgins' Crown," in *H. A. & M.*, 1904, No. 312, marked as Neale and Compilers: but only three lines survive as Neale wrote them. In *The English Hy.*, 1906, Dr. Neale's original *tr.*, "Jesu, the Virgins' Crown, do Thou," is given in an unaltered form. [J. M.]

Jesu dulcis memoria, pp. 585, ii.; 1536, ii. The present writer is still inclined to believe that this hymn is by St. Bernard, that it was originally in 42 stanzas, and that it began "Dulcis Jesu." Another early MS. beginning thus is the Troyes, No. 832, of c. 1200. An additional *tr.* is:—

Jesu, how sweet the thought of Thee! At Thy dear name all sorrows flee. In *Sir Tristrem Hy.*, 1849, No. 32, marked as "Trans. by R. S." [J. M.]

Jesu dulcissime Xi throno gloriose, p. 589, i. This is in the *Symphonia sirenum*,

JESU, FOR JESUS, THE NEEDY 1657

Cologne, 1695 (ed. 1707, p. 161); but not in the *Hymnodia Sacra*, Mainz, 1671. Another *tr.* is:—

Ah! sweetest Jesu, from the realms of sys. by G. R. Woodward in his *Songs of Syon*, 1904, No. 15b. [J. M.]

Jesu, for the beacon-light, p. 589, ii. The text of this hymn has been altered by the compilers of *Hys. A. & M.* in the 1904 ed. of their collection from their former ed. of 1868.

Jesu, geh' voran, p. 589, ii. Another *tr.* is:—

Jesus, still lead on, While life's course is run, by Edward Dyer, in the *Nicholai H. B.*, 1864, No. 622. It is more literal than Miss Borthwick's *tr.*, but not so singable. See also note on "He leads us on." [J. M.]

Jesu meine Freude, p. 591, ii. Additional *trs.* are:—

1. **Jesu, best and dearest,** a free version, in the *Tate-Brady Hy.*, 1860, No. 57, marked as "*tr.* for this setting by J. S. B."

2. **Jesu, my chief pleasure, Priceless,** by G. R. Woodward, in the *Songs of Syon*, 1904, No. 16b, based on the *tr.* of R. Massie. [J. M.]

Jesu, my Lord, mighty to save. This, in the 1904 ed. of *The Meth. H. Bk.*, No. 437, is the old hymn, "The Lord unto my Lord hath said," p. 1361, ii. 77, with the omission of sts. i. and viii.

Jesu nostra redemptio, Amor, p. 592, ii. The text of *Church Hys.*, 1903, is that of the Complete Edition of *Hys. A. & M.*; the 1904 *Hys. A. & M.*, the same text with st. i. rewritten; and *The English Hy.*, 1906, J. Chandler's original *tr.* with the addition of a doxology. [J. J.]

Jesu, quadragenarise, p. 593, i. Additional *trs.* are:—

1. **O Jesu, Thou didst consecrate,** in *H. A. & M.*, 1904, No. 97, marked as by the Compilers; st. i. being a new and better version; sts. ii.–vi. being the version of 1875, which began "Jesu, our Lenten fast of Thee." 2. **Jesu, Jesu Christ, from Thee began,** by *T. A. Lacey*, in *The English Hy.*, 1906, No. 62, a good and picturesque version.

Jesu, Redemptor omnium, p. 593, ii. R. M. Benson's *tr.* of this hymn as in the Complete Edition of *Hys. A. & M.*, "O Thou Whose all-redeeming might," is repeated without change in *The English Hy.*, 1906; but in the 1904 ed. of *Hys. A. & M.* it is revised, the changes being restricted for the most part to ii. 3 and 4 in sts. i.–iv., the most striking being st. iv.:—

"And, freed from every stain of sin,
As he hath won may also win"

altered to

"And, aided by his prayers, may gain
The cleansing of our guilty stain."

In *The New Office H. Book*, 1905, the text of its edition of 1855 is repeated with slight alterations. It begins with the same first line as the old *Hys. A. & M. tr.*, but differs in several instances, and accords more with the *Hys. A. & M.* 1904 text. [J. J.]

Jesu Redemptor (Salvator) sæculi, Verbum Patris Altissimi, p. 594, i. In *Church Hys.*, 1903, the text of the *tr.*, "Jesu, the world's redeeming Lord," is that of the old ed. of *Hys. A. & M.*; whilst that of the 1904 ed. of *Hys. A. & M.* is a revised form of the Compilers' old text. [J. J.]

Jesus Christus, nostra salus, p. 598, i. In *Dreves*, xlv., pt. ii., p. 105, this is given in 10 sts. The initial letters of sts. i.–viii. make the acrostic "Johannes"; sts. ix., x. are probably later additions. Another *tr.* is:—

Jesus Christ, our blest Redeemer, by G. R. Woodward, based on R. F. Littledale, as No. 7a, in his *Songs of Syon*, 1904. [J. M.]

Jesus, ever loving Saviour. [*For a Happy Death.*] This is in the *Holy Family Hy.*, 1860, No. 92, and marked as from the *Hymn Book of the Holy Family, Clapham*, but is not in the 1st ed., 1854, of that collection. It is given in many later hymnals, including Tozer's *Catholic Hys.*, 1898, &c. [J. M.]

Jesus, gentlest Saviour, p. 598, ii. In the 1904 ed. of *Hys. A. & M.*, an entirely new cento is given from Faber's hymn. The sts. are in the order named, vi., ii., iv., ix., viii. and vi. repeated. The text is unaltered. [J. J.]

Jesus! my happy heart, p. 1075, i. This hymn begins with st. ii. of "Bright angels who attend around our altar now," in the *Amer. ed.* of K. Caswall's *Lyra Catholica*, N.Y., 1851, p. 405, entitled "The Vow," and marked as "By a Sister of Charity." Thence it passed into *Hys. of the Ages*, 1858, and others. [J. M.]

Jesus, my Saviour, look on me, p. 598, ii. 23. This hymn is in *The Christian Remembrancer*, 1848, p. 13. It is sometimes given with the name of J. R. Macduff as the author, and as "*Jesu*, my Saviour," &c.

Jesus, our triumphant Head. *J. Hart.* [*Ascension.*] From the 1762 *Supp.* to his *Hymns*, No. 36, in 6 st. of 4 l., into a few collections, usually abbreviated.

Jesus shall reign where'er the sun, p. 602, ii. The original reading of st. iv., ll. 1, 2, is:—

"For Him shall endless Pray'r be made,
And *Praises* throng to crown His head."

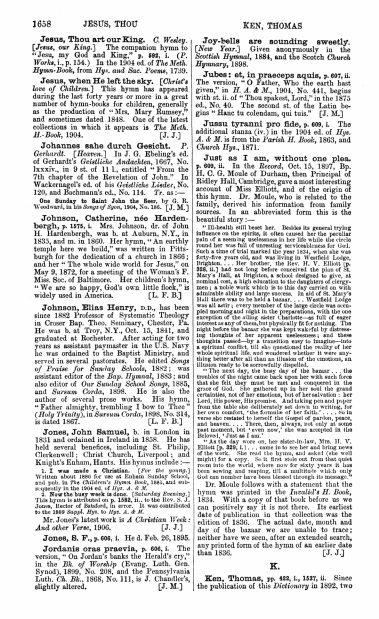
and not "And *Princes* throng," &c., sometimes given in collections which claim strict accuracy for their texts. [J. J.]

Jesus, teach me how to pray. [*Prayer to the Holy Child.*] This is in *Easy Hymns*, c. 1853, No. 20, without name of author. In Toner's *Catholic Hys.*, 1880, and others, it begins, "Jesus, teach us how to pray." [J. M.]

Jesus, tender Saviour. [*Redemption.*] The earliest collection in which we find this hymn is E. Holder's *The New S. School H. Bk.*, 1863, No. 29 (p. 1871, i.), and anonymously. Since then it has appeared in several hymnals, the latest the *S. School Hymnary*, 1905, but still *anon.* [J. M.]

Jesus, the children are calling, p. 719, i. Miss Matheson's hymn was brought under the notice of the editor of *The Sunday Magazine* (not *Good Words*), and appeared therein, June, 1868, p. 364.

Jesus, the needy sinner's Friend. *C. Wesley.* [*The Friend of Sinners.*] From *Hys. on the Four Gospels*, left in MS. at his death in 1788, and included in *P. Works*, v., p. 282. In the 1904 ed. of *The Meth. Hymn-Book.* [J. J.]



1658 JESUS, THOU KEN, THOMAS

Jesus, Thou art our King. *C. Wesley.* [*Jesus, our King.*] The companion hymn to "Jesus, my God and King," **p. 662**, i. (*C. Works*, i. p. 154.) In the 1904 ed. of *The Meth. Hymn-Book*, from *Hy. and Sac. Poems*, 1739.

Jesus, when He left the sky. [*Christ's love of Children.*] This hymn has appeared during the last forty years or more in a great number of hymn-books for children, generally as the production of "Mrs. Mary Ramsey," and sometimes dated 1848. One of the latest collections in which it appears is *The Meth. H.-Book*, 1904. [J. J.]

Johannes sahe durch Gesicht. *P. Gerhardt.* [*Heaven.*] In J. G. Ebeling's ed. of Gerhardt's *Geistliche Andachten*, 1667, No. lxxxiv., in 9 st. of 11 l., entitled "From the 7th chapter of the Revelation of John." In Wackernagel's ed. of his *Geistliche Lieder*, No. 120, and Bachmann's ed., No. 114. *Tr.* as:—

One Sunday to Saint John the Seer, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 166. [J. M.]

Johnson, Catherine, née Hardenbergh, p. 1378, i. Mrs. Johnson, dr. of John H. Hardenbergh, was b. at Auburn, N.Y., in 1835, and m. in 1860. Her hymn, "An earthly temple here we build," was written in Pittsburgh for the dedication of a church in 1868; and her "The whole wide world for Jesus," on May 9, 1872, for a meeting of the Woman's F. Miss. Soc. of Baltimore. Her children's hymn, "We are so happy, God's own little flock," is widely used in America. [L. F. B.]

Johnson, Elias Henry, D.D., has been since 1882 Professor of Systematic Theology in Crozer Bap. Theo. Seminary, Chester, Pa. He was b. at Troy, N.Y., Oct. 15, 1841, and graduated at Rochester. After acting for two years as assistant paymaster in the U.S. Navy he was ordained to the Baptist Ministry, and served in several pastorates. He edited *Songs of Praise for Sunday Schools*, 1882; was assistant editor of the *Bap. Hymnal*, 1883; and also editor of *Our Sunday School Songs*, 1885, and *Sursum Corda*, 1898. He is also the author of several prose works. His hymn, "Father almighty, trembling I bow to Thee" (*Holy Trinity*), in *Sursum Corda*, 1898, No. 314, is dated 1887. [L. F. B.]

Jones, John Samuel, b. in London in 1831 and ordained in Ireland in 1858. He has held several benefices, including St. Philip Clerkenwell; Christ Church, Liverpool; and Knight's Enham, Hants. His hymns include:—

1. **I was made a Christian.** [*For the young.*] Written about 1880 for use at Enham Sunday School, and pub. in the *Children's Hymn Book*, 1881, and without it in 1883, and 1886. [*Saturday Evening.*]

2. **Now the busy week is done.** [*Saturday Evening.*] This hymn is attributed in **p. 1582**, ii., to the Rev. S. J. Jones, Rector of Enham, in error. It was contributed to the 1880 *Suppl. Hys. to Hys. A. & M.*

Mr. Jones's latest work is *A Christian Week: And other Verse*, 1906.

Jones, S. F., p. 606, i. He d. Feb. 26, 1895.

Jordanis oras praevia, p. 609, i. The version, "On Jordan's banks the Herald's cry," in the *Bk. of Worship* (Evang. Luth. Gen. Synod), 1899. No. 208, and the Pennsylvania Luth. Ch. *Bk.*, 1868. No. 111, is *J. Chandler's*, slightly altered. [J. M.]

Joy-bells are sounding sweetly. [*New Year.*] Given anonymously in the *Scottish Hymnal*, 1884, and the Scotch Church *Hymnary*, 1898.

Jubet et, in præceps aquis, p. 607, ii. The version, "O Father, Who the earth hast given," in *H. A. & M.*, 1904, No. 441, begins with st. ii. of "Thou spakest, Lord," in the 1875 ed., No. 40. The second st. of the Latin begins "Hanc te colendam, qui tuis." [J. M.]

Jussu tyranni pro fide, p. 609, i. The additional stanza (iv.) in the 1904 ed. of *Hys. A. & M.* is from the *Parish H. Book*, 1863, and *Church Hys.*, 1871.

Just as I am, without one plea. p. 609, ii. In the *Record*, Oct. 15, 1877, Bp. H. C. G. Moule of Durham, then Principal of Ridley Hall, Cambridge, gave a most interesting account of Miss Elliott, and of the origin of this hymn. Dr. Moule, who is related to the family, derived his information from family sources. In an abbreviated form this is the beautiful story:—

"Ill-health still beset her. Besides its general trying influence on the spirits, it often caused her the peculiar pain of a seeming uselessness in her life while the circle round her was full of unresting servableness for God. Such was her condition when, in the autumn of 1834, when forty-four years old, and was living in Mayfield, Sussex, fortnight . . . . Her brother, the Rev. H. V. Elliott (p. 332, ii.) had not long before conceived the plan of St. Mary's Hall, at Brighton, a school designed to give, at nominal cost, a high education to the daughters of clergymen; a noble work which is to this day carried on with vigour and success. Invitations to the first Christmas at Hall there was to hold a bazaar. . . . Westfield Lodge was all astir; every member of the large circle was occupied morning and night in the preparations, with the one exception of the ailing sister Charlotte—as full of eager interest as any of them, but physically fit for nothing. The night before the bazaar she was kept wak-ful by distressing bodily symptoms, and in the sleepless hours many thoughts passed—by a transition easy to imagine—into a spiritual conflict, till she questioned the reality of her whole spiritual life, and wondered whether it were anything better after all than an illusion of the emotions, an illusion ready to be sorrowfully dispelled.

"The next day, the busy day of the bazaar, . . . the question of the night before was still unsolved. It seemed that she felt they must be met and conquered in the grace of God. She gathered up in her soul the grand certainties, not of her emotions, but of her salvation: her Lord, His power, His promise. And taking pen and paper from the table she deliberately sat down to writing, for her own comfort, the formulæ of her faith, as to Christ's Person, Christ's Work, Christ's Gift of Spirit, pardon, and heaven. Then, then, always, not only at some past moment, but 'even now,' she was accepted in the Beloved, 'Just as I am.'

"As the day wore on, her sister-in-law, Mrs. H. V. Elliott (p. 332, ii.), . . . begged for a copy of the verses of the hymn. She read the hymn, and asked (she well might) for a copy. So it first rode out from that quiet room into the world, where now for sixty years it has been sowing and reaping, till a multitude which only God can number have been blessed through its message."

Dr. Moule follows with a statement that the hymn was printed in the *Invalid's H. Book*, 1834. With a copy of that book before us we can positively say it is not there. Its earliest date of publication in that collection was the edition of 1836. The actual date, month and day of the bazaar we are unable to trace; neither have we seen, after an extended search, any printed form of the hymn of an earlier date than 1836. [J. J.]

K.

Ken, Thomas, p. 623, i., **1537,** ii. Since the publication of this *Dictionary* in 1892, two

KEN THOMAS KINGSLEY, CHARLES 1659

copies of Bp. Ken's *Hymns* have been discovered. As they throw an important light on the question of the original publication of the *Hymns*, we give the following details:—

i. The first is a pamphlet of twelve pages, and in its present form it has no title-page. On the first page the hymns are headed:—

A Morning and Evening Hymn, Formerly made by a Reverend Bishop.

Following on the same page is the *Morning Hymn* in 12 sts., and the *Evening Hymn* in 15 sts. At the end of the *Evening Hymn* there is the following colophon:—

London: Printed for Rich. Smith, Bookbinder, in Jews-street, near Petit-lane, 1692.

This is the earliest printed form of the two hymns yet discovered.

ii. The second pamphlet begins with this "Advertisement":—

ADVERTISEMENT. *The Author finding imperfect and surreptitious Copies of these Hymns printed without his Knowledge or Consent, and Dispers'd in Manuscript, Resolves to publish them in his own Defence; Otherwise he should not have sent things so very inconsiderable to the Press.*

Following this *Advertisement*, and on the upper part of p. 1, we have the following:—

Three Hymns. By the Author of the Manual of Prayers for the Use of the Scholars of Winchester College.

The hymns follow in their order. The *Morning Hymn* is in 14 sts., the text being the same as that of 1695 on **pp. 618,** ii., **619,** i., with i. 1 of st. iii. as "Let all thy converse be sincere"; the *Evening Hymn* in 12 sts. with the same text as on **pp. 618,** ii., **620,** i.; and the *Midnight Hymn* with text in 13 sts. as on **p. 620,** i., ii. The colophon reads:—

London: Printed for Ch. Brome, at the Gun, at the West End of St. Paul's Church, 1694.

At **p. 617,** i., it is noted that in the 1674 ed. of the *Manual of Prayers for Winchester College*, the scholars received the direction to "Be sure to sing the Morning and Evening Hymn in your chamber devoutly," &c. This direction clearly indicates that for twenty years or more the *Morning* and *Evening Hymns*, and possibly the *Midnight Hymn* also, were sung by the Winchester scholars before the earliest printed text, that by Rich. Smith, was issued in 1692. Had the scholars printed slips or MS. copies of these hymns from which they sang during those twenty or more years? The form in which they hail the hymns during that time we know not, but the fact that they had them is beyond dispute. From the data thus supplied, we feel justified in concluding that:—

1. From 1674 the *Morning* and *Evening Hymns*, and possibly the *Midnight Hymn* also, were sung at Winchester, and probably a year or two before that date.

2. That the scholars used either printed or MS. sheets of the hymns.

3. That Rich. Smith got possession of one of these sheets, and published the same, without the Author's "Knowledge and much against his Will," in 1692.

4. That Ken, displeased with Rich. Smith's publication of his *Hymns* in an "imperfect and surreptitious" form, "was persuaded to publish them in his own Defence," through Charles Brome, in 1694.

5. And that Smith, and not Brome, was the guilty party in the matter.

We must add that Smith's text differs materially from that of Ken as in Brome, the most marked feature being the absence of the Doxology from the *Morning Hymn* and its inclusion in the *Evening Hymn*, as st. xi. of the thirteen of which the hymn is there composed.

Smith's pamphlet is in the Hymnological department of the Church House Library, Westminster, and Brome's in the B. M. [J. J.]

Kerr, Robert P., D.D., b. at Greensborough, Alabama, graduated at Union Theological Seminary, Va., 1873, and was ordained by the Presbytery of Lafayette, 1874. His *Hys. of the Ages*, a collection on conservative Evangelical lines which hardly justified its title, was pub. in N.Y., 1891. In it appeared his hymn, "Blessed country, home of Jesus." 1891. A later hymn, "Galilean King and Prophet," is dated 1901. [L. F. B.]

Kidder, Mary Ann, née Pepper, p. 1378, i. Mrs. Kidder d. at Chelsea, Mass., Nov. 25, 1905. She was a member of the Methodist Episco. Church, and resided for 46 years in New York City. [J. J.]

Kimball, Harriet M., p. 624, ii., b. Nov. 2, 1824, and a Roman Catholic. From her hymn, "Jesus, the Ladder of my faith," p. 624, iii. 3, another cento, beginning "Sweeter to Jesus when on earth," is taken. It is in *The Pilgrim Hymnal*, 1904. [J. J.]

Kind words can never die, p. 1378, i. Given in Horace Waters's New Sabbath School Bell, No. 1, 1859, No. 1, p. 24, as "Words by **M.** Music by Sister Alice of the Hutchinson Family." The *words*, therefore, must remain *Anon.* for the present. [J. M.]

Kindly Spring again is here. *J. Newton.* [*Spring.*] The hymn in *The Council School H. Bk.*, 1905, is a cento, sts. i.-iii. being from J. Newton's "Pleasing spring again is here," *Olney Hys.*, 1779, Bk. 2, No. 38, somewhat altered, and st. iv. by another hand. In *The English Hy.*, 1906, there is another cento beginning with the same altered first line. [J. J.]

King, Henry Melville, D.D., an American Baptist minister, b. at Oxford, Maine, Sept. 3, 1838; educated at Bowdoin College, (1859) and Newton Theo. Institution (1862), and entered the ministry in 1862. He was from 1863 to 1882 Pastor of Dudley Street Bap. Church, Roxbury, Mass., and since of Emmanuel Bap. Church, Albany, N.Y. Besides several prose productions, he is the author of the following hymns in C. U.:—

1. **Christ, our Shepherd, leads us still.** [*Christ the Good Shepherd.*] Dated 1866.

2. **Safe, Mary's Son, Calm the night, &c.** [*Christmas.*] Dated 1866, and revised 1891.

3. **O Thou, with Whom a thousand years Are but as yesterday.** [*For Anniversaries.*] Dated 1871.

These hymns were included in *Sursum Corda*, 1898. [L. F. B.]

King of glory, King of peace. *G. Herbert.* [*Praise to God.*] From his *Temple*, 1633, p. 149, in 7 st. of 4 l. and entitled "Praise." It is usually abbreviated as in *The English Hymnal*, 1906, the *H. Book for the Use of Wellington College*, 1902, &c. [J. J.]

Kingsley, Charles, M.A., s. of Charles Kingsley, of Battramsley, in the New Forest, was born June 12, 1819, at Holne Vicarage,

Devon. In 1838 he entered Magdalene Coll. Cambridge, and graduated as first class in classics, and senior optime. Subsequently Rector of Eversley 1844–1873; Canon of Chester 1869–1872; and Canon of Westminster 1873–1873. He held also other important appointments. He died at Eversley, Jan. 23, 1875. Canon Kingsley's prose works are too well known to be enumerated here, and his poetical productions have little in common with hymnology. Three of his pieces have come into use as hymns:—

1. **Accept this building, gracious Lord.** *[Hospitals]* Written for the opening of Sick Children's Hospital (October [1871]). Lord Leigh laid the foundation stone of the working men's block of the Queen's Hospital at Birmingham with masonic honours, and the following simple hymn, which Mr. Kingsley had been requested to compose for the occasion, was sung by a choir of 1,000 voices:—

"Accept this building, gracious Lord,
No temple though it be;
We raise it for our suffering kin,
And so, good Lord, to Thee."

The hymn in full follows in 6 st. of 4 l. (*Charles Kingsley: His Letters and Memoirs of his Life*, 1878, vol. ii., p. 276.) From this the hymn, well-known in hospitals, is compiled, viz. st. i. l. 1, 2; st. ii. l. 1, 2, "From Thee all skill and science flow," is taken. It is composed of sts. iii.–vi.

2. **My truest child, I have no song to give you.** *[Purity and Courage.]* Appeared in his *Andromeda and other Poems*, 1858, p. 54, in 2 st. of 4 l. and entitled "Farewell." In the *Life and Works of Kingsley, Poems*, 1880, vol. i. p. 255, it is dated "Eversley Rectory, Oct. 6, 1857," and the *appended date* is "February 1, 1856." The addition of the extra stanza, as given in Mrs. Kingsley's *Charles Kingsley: His Letters, &c.*, 1878, vol. ii., p. 256, is thus explained: "'The Farewell' in his niece Mrs. Theodore Waldron, then Charlotte Grenfell, was written this year [1856], and as the second verse was omitted in the printed copies, I send the entire here." At the end of the poem the place and date are given as "Bay Lodge, 1856." The lines so frequently included in hymnals for girls' high schools, "Be good, sweet maid, and let who will be clever," are from this poem.

3. **Who will say the world is dying?** *[The Coming Kingdom.]* Appeared in his *Andromeda and other Poems*, p. 133, in 3 st. of 8 l. and entitled "The World's Age." It is dated 1848. In Hooker's *Worship Song*, 1868.

[J. J.]

Kipling, Rudyard, the well-known poet and story-teller, was b. at Bombay, India, Dec. 30, 1865, and now (1906) lives at Burwash in Sussex. His noble poem, "The Recessional," was written in 1897 at the time of the Diamond Jubilee of Queen Victoria, contributed to the *Times* for July 17, 1897, and first published by the author in his *The Five Nations*, 1903, p. 214, beginning "God of our fathers, known of old" (*National*). It has passed into *Sursum Corda*, Phil., 1898, *The Engl. Hyl.*, 1906. [J. M.]

Klantendorffer, F., p. 625, i. It ought to have been stated that his hymn, "Well dieser Tag," is from the Bohemian of J. Hlaholav. See pp. 166, i. (5) and 160.

Know ye the Lord doth take away? This opening line of each stanza of No. 175 of *Hys. A. & M.*, 1904, is an altered form of "Know ye the Lord hath borne away?" (p. 1189, ii. 2) in the *Hys. A. & M., Supp.*, 1889. The rest of the hymn is unaltered. [J. J.]

Κύριε ἐλέησον, Ἀντιλαβοῦ. [*Litany.*] After the Choir has said the Κύριε thrice, *The Litany of the Deacon* begins, Ἀντιλαβοῦ, σῶσον. It is in the Greek Offices, but its author is unknown. The original text is in Dr. Littledale's *Offices . . . of the Holy Eastern Church*, 1863, p. 6, and an English prose *tr.*, p. 126. The original has been *tr.* into metrical verse by J. Brownlie, in his *Hymns of the Greek Church*, 1900, p. 84, and is in *Church Hys.*, 1903, and *The English Hyl.*, 1906, as "God of all grace, Thy mercy send." [J. J.]

Kynaston, H., p. 636, i. Dr. Kynaston pub. a 3rd series of his *Occasional Hys.*, and his collected *trs.* of poems and hymns into Latin as *Sterna Poetica*, 1849.

Kynaston, Herbert, D.D. (formerly Snow), nephew of Dr. H. Kynaston, was educated at St. John's Coll., Cambridge, B.A., Senior Classic (bracketed), 1857; D.D., 1882. Sometime Fellow of his Coll., Assist. Master at Eton, Principal of Cheltenham Coll., &c., and Prof. of Greek, &c., in Durham University and Canon of Durham, 1889. His hymn, "Father of light, O hear us who cry to Thee for light" (*Divine Enlightenment desired*) was written in 1878 for the *Hys. for Use in the Chapel of Cheltenham College*, 1878, and repeated in later editions. [J. J.]

L.

Lacey, Thomas Alexander, s. of G. F. Lacey, was b. at Nottingham, Dec. 20, 1855. He entered Balliol Coll., Oxford, as an exhibitioner in 1871 (B.A. 1875, M.A. 1883), was ordained D. 1876, P. 1879, was from 1894 to 1903 Vicar of Madingley near Cambridge, and since then has been Chaplain of the London Diocesan Penitentiary. He was one of the Committee who compiled *The Engl. Hyl.*, 1906, and contributed to it twelve *trs.* (8, 66, 67, 69, 104, 123, 124, 174, 208, 226, 249, 325), also one unpublished and one previously published original, viz.,

1. O Faith of England, taught of old. (*Church Defence.*)

2. The dying ember raised his ashing brow. (*Good Friday.*) First in the *Treasury*, Sept. 1905, p. 662, headed "Sarcoma."

Three other *trs.* by him are noted at pp. 989, i., 1139, ii. [J. M.]

Lack, Herbert, was b. April 11, 1877, at Yardley Hastings, Northants. His hymn,

Give us, O Lord, the confidence (*Christian Courage*), written in 1902, obtained the first prize for a hymn offered by the *British Month*, in which it appeared in Sept. 1902. It was revised for the *S. S. Hymn-ary*, 1905, the third st. being then added. [J. M.]

Lacy, William S., D.D., a member of the Committee which compiled *The New Ps. & Hys. . . . of the Prot. Church in the United States*, 1901. To this collection he contributed "Slowly sinks the setting sun" (*Evening*), where it is dated 1891. From the "Preface" we gather that Dr. Lacy died before the *Ps. & Hys.* were pub. [J. J.]

Laeta quies magni ducis. [*S. Benedict.*] This is in the *Benedictine Missal* (Cosinensis) printed at Venice in 1507, f. 180 *b*, (Brit. Mus. C. 52. d. 12), the ed. of 1515, f. 191 *b*, and others. Also in Mone, No. 834, *Daniel*, v. 250, *Kehrein*, No. 516, &c. *Tr.* as:—

"Welcome the glad returning morn. By E. Caswall, in his *Lyrica or Hys.* 1849, p. 208. In *Hys. for the Year* 1867, it begins "Hail the glad returning morn." [J. M.]

Laetabundi jubilemus, p. 1078, ii. Another *tr.* is:—"Sing we all with jubilation," by T. I. Ball, in the *New Office H. Bk.*, 1905.

Laetabundus exultet fidelis chorus, Coeli curiae, p. 1078, ii. This is in a 13th cent. *Sarum Missal* now at Manchester (*Crawford, Lat.* 24) added at f. 253*b* in a hand of *c.* 1300. Printed text in *Dreves*, viii., p. 40, *Kehrein*, No. 873, &c. [J. M.]

Laetabundus exultet . . . Regem, p. 636, i. This sequence is evidently earlier than St. Bernard. Additional *trs.* are (all more or less founded on the version in the *Hymner*, 1882):—

1. **Come, ye faithful, loud exult;** in the *Hymner*, 1864, No. 78, and in G. R. Woodward's *Songs of Syon*, 1904.

2. **Raise your voices, faithful choirs,** in the *New Office H. Bk.*, 1905, No. 115.

3. **Come rejoicing, Faithful men,** in *The English Hyl.*, 1906, No. 52.

Lamb of God, I fall before Thee. This in the *H. Book for the Use of Wellington College*, 1903, is st. i. of J. Hart's "Lamb of God, we fall before," p. 433, i. 7, divided into two stanzas and in a recast form. [J. J.]

Lamb of God, our souls adore Thee, p. 586, i. 16. This hymn by J. G. Deck appeared in the London *Inquirer*, Nov. 1838.

Lambillotte, Joseph, S.J., was b. July 3, 1803, at Hanzun de la Hensaie, near Charleroi, Belgium; entered the Society of Jesus 1823; d. at Saint-Acheul, near Amiens, Aug. 14, 1842. He contributed a number of hymns to the *Chois de Cantiques*, Paris, 1842, ed. by his brother Louis, also *s.t. (Du Bauber*, 1853, iv. 1415). One, which appears in 1842, No. 8, and has not been traced earlier, may be his, viz.,

O **Divine Enfance** (*The Child Jesus the Model of Children*), *tr.* as "O Divinest Childhood," by E. Caswall in his *Hymns of Mary*, 1858, p. 286. In the *Parochial H. Bk.*, 1880, it is in two parts, separately numbered, the second beginning "Come, ye little children."

[J. M.]

Lancaster, Mary Ann Elizabeth, née Shorey, was b. in London, Jan. 27, 1851, and now (1906) resides in Forest Drive, Leyenstone, Essex. She is the author of many hymns and poems which have appeared as leaflets, in her *The Broken Angel, and other Poems*, 1882, and elsewhere. Three of them, first printed in the *Baptist* newspaper and included in the 1902 ed. of *Hys. of Consecration and Faith*, are:—

1. **I have a Friend so precious.** (*The Love of Christ.*) "Written one Sunday morning in the summer of 1880. While busy with household affairs some thoughts suggested themselves, which I wrote down." Sent to Mr. Mott, Jr., 197, at Leytonstone, began to sing themselves in rhyme." The complete hymn was first printed in the *Baptist* for Dec. 16, 1880, and then in the *Broken Angel*, 1882, p. 33. It has had a circulation of over 177,000 in leaflet form, and has been pub. in sheet music. In the *Baptist* for Jan. 1, 1881, it is stated that it is nobody said to have been sung in France by the persecuted Huguenots three hundred years ago.

2. **Think of Jesus in the morning.** (*The Thought of Jesus.*) Written Nov. 1880 and printed in the *Baptist* in Dec. 1882.

3. **Walking with Jesus day by day.** (*Consecration.*) First in the *Baptist* in Sept. 1884.

See a fuller notice in the *Baptist*, July 18, 1903, p. 57. Mrs. Lancaster, we may add, is a member of the Church of England. Her nom *de plume* is "L. Shorey," hence the name "Mrs. L. Shorey" in some collections. [J. M.]

Lanier, Sidney, b. at Macon, Ga., Feb. 3, 1842, and educated at Oglethorpe Coll., Ga., where he graduated in 1860. He was one of the earliest volunteers in the Confederate Army, and after the war he devoted himself to music and literature. He d. at Lynn, N.C., Sep. 7, 1881. His *Poems* were collected and pub. by his widow (New York), in 1884. Two of his hymns are:—

1. **Thou God, Whose high eternal love.** (*Holy Brotherhood.*) This is dated "Macon, Sep. 1868," and is found in his *Poems*, p. 233.

2. **Into the woods my Master went.** This is a poem rather than a hymn, and might pass for a carol. It is given as No. 745 in the *Methodist Hymnal*, N.Y., 1905.

In early life Lanier was a member of the Presbyterian Church, but gradually lost sympathy with organised Christianity. [L. F. B.]

Larcom, Lucy, p. 1078, ii. The extended use of this writer's hymns justifies a more detailed account of her life and work than is given on p. 1078. She was b. in 1826, and worked from 1837–45 in the mills of Lawrence, Mass., then engaged in elementary teaching 1846–49, became a student at Monticello Female Seminary, Alton, Ill., 1849–52, and then entered upon advanced teaching in higher-class schools, and literary work. She edited with J. G. Whittier, *Child Life in Poetry*, 1871; *Child Life in Prose*, 1873; *Songs of Three Centuries*, 1873, &c. Her own works are *Poems*, 1869; *Childhood Songs*, 1875; *Wild Roses of Cape Ann*, 1881; *Poetical Works*, 1885; *At the Beautiful Gate; And Other Songs of Faith*, 1892. Her autobiography was pub. as *A New England Girlhood*. She d. in 1893. In addition to "When for me the silent oar," of her hymns the following are in C. U.:—

i. From her *Poems*, 1869.

1. Hand in hand with angels. *Angelic companionship.*

2. If the world seems cold to you.

3. When for me the silent oar. *Death.*

ii. From her *Wild Roses of Cape Ann*, 1881.

4. In Christ I feel the heart of God.

5. O Spirit, Whose name is the Saviour.

iii. From her *Poetical Works*, 1885.

6. Breaks the joyful Easter dawn. *Easter.*

7. Heavenly Helper, Friend Divine. *Christ the Friend.*

iv. From her *At the Beautiful Gate, &c.*, 1892.

8. Draw Thou, my soul, O Christ. *Looking to Jesus.*

9. O God, Thy world is sweet with prayer. *Prayer.*

10. Open your hearts as a flower to the light.

11. Ring, happy bells of Easter time. *Easter.*

The above notes are from the Brit. Museum copies of Miss Larcom's works. [J. J.]

Lasst uns erfreuen herzlich sehr. [*Easter.*] This is in the *Catholische Kirchengesang*, printed by Bruchel at Cologne in 1625 (B. M.), p. 223, and apparently in the ed. of 1623 (see *Bäumker*, i., No. 280). It is in Hommel's *Geistl. Volksleder*, 1804, No. 22; H. Bone's *Cantate*, ed. 1870, No. 202. *Tr.* as:—

1. **Rejoice all ye that sorrowed sore,** by J. O'Connor, in the *Appended Hys.*, 1864, No. 48.

In the St. Gall *G. B.* (R. C.), 1863, No. 55, it is altered, and begins "Freihlocke aller Engel Heer," and this form is *tr.* as:—

2. **Sing to the Lord, ye angels high,** by Miss Ruppes, in E. Paxton Hood's *Children's Choir*, 1876. [J. M.]



1662 LATIN HYMNODY LATIN, TRANSLATIONS

Latin Hymnody, p. 660. Since this article was written a great deal has appeared in print on the subject. The mass of material has indeed become so enormous that years of study would be needed in order to gain an intimate acquaintance with it. After the completion of the *Analecta Hymnica* of Dreves and Blume, these editors propose to issue a history of Latin Hymnody based on the materials available in 1894, and on the materials which have come to light since that date. When this history has appeared it will be comparatively easy to found a sketch upon it. The general historian of Rule (p. 833, i.), Ebert (p. 833, i.), and Duffield (p. 1036, i.), and the excellent sketch by Skinner in Wetzer and Welte's *Kirchenlexikon*, vi., 519–552, are all somewhat out of date. We subjoin the most important of later works:—

The *Geschichte der Christlich-lateinischer Poesie* bis zur Mitte des 8. Jahrhunderts (Stuttgart, 1891) by M. Manitius is very good and useful, but deals only with the earliest period. The bibliography, which is very rarely given the first lines of the poems, can only be used to full advantage by one who has access to a large reference library. The most recent sketches of importance that the present writer has seen are those in the *Grundriss der romanischen Philologie*, ed. Gustav Gröber (Strassburg: J. Trübner), vol. ii., pt. 1., 1902, pp. 1–67, by Karl Strecker, entitled *Lateinische Poesie*, and *Proses d'Eglises* in the Herzog-Hauck Realencyklopädie, x., 1901, pp. 399–419.

There is a good *survey* of recent work in Canon U. Chevalier's *Renaissance des Études liturgiques*, first pub. in the *Université Catholique* (Lyons: E. Vitte), 1897 and 1898; pt. i., relating to England, pt. ii., relating to Germany, Scandinavia, Switzerland, and Italy; *Bibliographie liturgique* several vols. of hymnological interest (see *Supersede*, p. 1700, ii., and *Proper*, p. 1716, i.); including an historical sketch with useful bibliographical notes (*Poesie Liturgique du Moyen Age*, Lyons: E. Vitte, 1893), a prettily printed collection of hymns and sequences, *Poésie Liturgique traditionnelle de l'Église Catholique* (Lyons: E. Vitte, 1893), and the valuable work on the Repertorium *Hymnologicum*. Catalogue des chants, hymnes, proses, séquences, tropes, en usage dans l'Église latine depuis les origines jusqu'à nos jours (Louvain, vol. i., 1892; ii., 1897; supplement, 1904). The *Repertorium* has been severely criticised by Clemens Blume, in his *Repertorium Repertorii: Kritischer Wegweiser durch* ... (Repertorium) (Freiburg im Breisgau: Herder, Leipzig, 1901). But in spite of all failings of plan and execution, the *Repertorium* is an indispensable guide, giving as it does, under two alphabets, notices of 30,872 pieces (Nos. 1–21388 in A–Z, in vols. i., ii.; and in the supplement, Nos. 22767–30872), the two opening lines of each piece being printed, with notes on the sources in which they are found, and on the literature relating to them.

Some of the publications of the Henry Bradshaw Society are noted under *Breviaries* (p. 1616, ii.), *Hymnaries* (p. 1652, ii.), and *Proper* (p. 1716, i.).

The *Analecta Liturgica*, of which mention is noted under *Collects* (p. 1700, ii.), and *Sacramentaries and Sacramentals* (p. 1707, ii.), of the Berlin Academy of Sciences, is giving authentic eds. of early hymn writers. The *Veteri Hymnariorum Ecclesiasticum Hungariae* of Joseph Banko (Nata-Pest, 1893), includes a useful bibliography, gives the text of many hymns and sequences, and has much valuable information regarding the Latin hymnody of Hungary.

The most important recent German work is the *Analecta Hymnica* of Dreves and Blume. The earlier vols. are noted at pp. 660, i., and 1042, i.; some of the rest under *Hymnarium* (p. 1652, ii.), *Sequence* (p. 1700, ii.), and *Proper* (p. 1716, i.). The other vols. (xxxvi. xxxvii. xxxviii. xxxix. xl. xli. xlii. xliii. xliv. xlv. xlvi. 45), devoted to *Tiddicula Rhythmica*, i.e. liturgical rhyming offices used in all sections of the mediæval Latin Church; seven (4, 11, 12, 19, 23, 24, 43, including in all 3859 hymns) to *Hymni Inediti*, from similar sources; seven (15, 16, 26, 31, 37, 38, 46, with 1737 pieces), to *Versus Memoriales*, i.e. hymns, &c., not meant for liturgical use; three (xxxv. xxxvi. xxxvii. 47), to *Cantiones Bohemicae*, i.e. non-liturgical mediæval religious songs; two (16, 17), to *Hymnodia Hiberica*, i.e. hymns and rhyming offices found in use in Spain, and not of the Mozarabic rite; and two (20, 28) to *Tiddicula Rhythmica*, i.e. liturgical rhyming offices. The latter is misnamed, because the *Tiddici* has 150 Psalms, the liturgical Psalteries consist of 150 stanzas. The remaining vols. are:—

1. *Cornelius Commicanus*. This contains the religious poems of Konrad of Haimburg, prior of Gaming in Austria, who d. 1293; of Albert, a Carthusian monk at Erfurt, who d. 1310; and of Johann von Indersdorf, who by Ulrich Stöcklin, of Bedlach, Abbot of Wessobrunn in Bavaria, who d. 1442.

6. *Clairvaux Versifications*. This includes the miscellaneous sacred poems of the same Ulrich.

14b. *Orytus Stambordan*, i.e. hymns and rhyming offices by Orticin (Henry) Stacchaboard, arrhjrised of Liège, who d. 1510, and by Nicolaus of the Basilica of San Nazaro Maggiore, who d. 1295.

40. *Psalteria Wemphotanae*, i.e. the rhyming Psalteries of Ulrich (see Nos. 3, 6 above).

41a. *Christianus Crusgallicensis*, i.e. the hymns, sequences, &c., of Christian, who, in 1134, was prior of Lilienfeld, in Austria.

42. *Hymnographi Varii*. *Analecta Victorina*, i.e. hymns, &c., by Canons of Saint Victor, apparently a priest attached to St. Peter's at Rome; printed from his autograph, of 1340, now in the Chapter Library of St. Peter's at Rome.

43. *Hymnographi Latini*. This is the first of two or more vols. meant to contain the collected hymns of some of the more important writers; and includes those of Adam of St. Victor (see p. 1, i.); Adam Scotus, Premonstratensis, monk of Augustines; Adalbert de Tournai, Bishop of Mende; Anselm of Aosta, Archbishop of Canterbury; Ennodius Benno, Bishop of Angers; William de Deguileville, Prior of Chaalis, near Senlis; William de Shanlger, Cardinal Bishop of Palestrina; Jovanes (John) of Werden, Prior of St.-Jolme, near Salzburg; Peter Damiani (see p. 1, i.); Peter de Cornibus, Canon and Prior of Lirey, who d. 1383 (see p. 1061, ii.); Matthew Rosito, monk at Monte Olivoto, near Siena; Peter Abelard (see p. 1, i.); Peter Damiani (see p. 278, i.); Peter Olavi, of the monastery of Vadstena in Sweden; Peter the Venerable (see p. 831, i.); Thomas a Kempis (see p. 1107, ii.); Wido of Ivrea, in North Italy; and Wolfram, Canon of St. Victor, Xanten, in Westphalia; also three sets of pieces by unknown Cistercian monks.

The *Analecta Hymnica* is a wonderful monument of learning and industry, and when completed, will deserve, and need, very full indexes; at present there are more than fifty indexes of first lines to consult, and as the second line is never given there are scores of literally hundreds of lines to examine. There are also about two vols. of *Hymnologische Beiträge*, the first of these in Blume's review of the *Repertorium* noted above. The other is *Gothaisches Liederverzeichnis*, by Dreves (Leipzig, 1897); being the title and works, including the sequences, of Gotteschalck, sometime monk at Limburg, on the Hardt, in Rhenish Bavaria, finally provost of the cathedral church of St. Paul, at Liège, who died in 1469. It is this Gotteschalck who is really referred to at pp. 598, i.; 665–666; 813, i.; 1325, i.; but there seem no reasons whatever for ascribing either the "Cantemus cuncti" or the "Virginis casias" to him. [J. M.]

Latin Hymns, Expositions of. *See* p. 652, i.

Latin, Translations from the, p. 655, ii. A number of American collections of trs. from the Latin are mentioned in S. W. Duffield's *Latin Hymnwriters*, 1889, pp. 414–415; 429–433 (the *Hymns of Hildebert*, 1840, referred to at p. 414, was really by Dr. Henry Mills; a copy is in the Astor Library). Among the more recent books which consist entirely, or in considerable measure, of trs. from the Latin, the following (all except Nos. 1, 3, pub. at London) may be mentioned:—

1. **Alden, A. E.** *Some Liberal and Hymns . . .* with the contract sedulius. Norwich, 1902.
2. **Bagshawe, E. O.** *Sweetest Hymns and Most Sequences. Translated by Edward C. Bagshawe, Bishop of Nottingham.* 1900.
3. **Bassett, L. F.** *Hymns and Verses.* Philadelphia, 1897.
4. **Brownlie, John.** *Hymns of the Early Church.* 1896.
5. **Brownlie, John.** *Hymns from East and West.* 1898.

LAUDA SION LET VAIN 1663

6. **Gray, John.** *Spiritual Poems, chiefly done out of* [illegible]. 1896.
7. **Hoernlé, R. M.** *Renderings of Church Hymns from Eastern and Western Office Books*, 1901.
8. **Pope, R. M.** *The Hymns of Prudentius.* 1905. This is a version of the *Cathemerinon*, partly made by Mr. R. F. Davis.
9. **Tweddell, —.** *Songs from Prudentius.* 1898.
10. **Val Echoman, J. F.** *Selected Feast-Day Hymns . . . from the Missal and Breviary . . . Latin and English.* 1895.

A considerable number of *trs.*, some previously unpublished, are in O. Shipley's *Carmina Mariana*, 1893, and 2nd Series, 1902. [J. M.]

Lauda Sion Salvatorem, p. 665, ii. Additional versions:—

1. **Laud, O Sion, thy salvation,** with st. ii., "Sing today," in *The English Hym.*, 1906, No. 317, is mainly from the form in the *People's Hym.*, 1867, No. 166.
2. **O Sion! let Thy Saviour's praise,** by F. C. Hoversbeth, in his *Manual for the Laity*, 3rd ed., 1849, p. 620 (the version "break forth," noted at p. 668, i., No. 1, is in the 1st ed., 1846, p. 620), repeated in the 4th ed., 1850, p. 670), repeated in the *Arundel Hym.*, 1861, No. 36.
3. **O True Bread, Good Shepherd,** tend us, in *H. A. & M.*, 1904, No. 278, marked as by the Compilers, is a tr. of st. xii. ("Bone Pastor, panis vere"), nearly the same as that in the *People's Hym.*, No. 148.
4. **Sion, sing thy Saviour's glory.** This abbreviated tr. (st. i.–iii., vi.) is in the *Hymnary* of Independent Coll., 1905, as "1866. *To accompany.*" [J. M.]

Laudes Salvatori, p. 666, ii. Another *tr.* is:—

Praises to the Saviour sing, by M. J. Blacker, in the *Hymner*, 1891, No. 148.

Laus devota mente, p. 667, ii. This is in a *Sarum Missal* of c. 1250 now at Manchester (*Crawford, Lat. Cat.*, 240b), a Chichester Sequentiary of c. 1275 kept in the Bodleian (*Univ.* 148, *f.* 30b), and others. Printed text in *Mimd-Weale*, No. 74, and *Dreves*, xl., p. 324. The Junius MS. 121 in the Bodleian ascribes it to Gervasius of Chichester, fl. 1190. [J. M.]

Lead, kindly Light, amid the encircling gloom, pp. 667, i.; 1477, i. To the *trs.* of this hymn into Latin we have to add (1) "Duc me benigna lux tenebrarum precor," by "W. F. R. S." in the *Guardian*, Jan. 17, 1883; and (2) "Lux ades alma: per bane, qua non circumvolat umbram," by Richard Horton Smith in *Notes & Queries*, Ninth Series, Vol. X., p. 425. [J. J.]

Lee, Elvira Louisa, née Ostrehan, was b. Nov. 22, 1838, at Shepscombe Vicarage, Gloucs., m. June 9, 1859, the Rev. F. G. Lee (d. 1877, i.), and d. Sept. 1, 1890, at All Saints Vicarage, Lambeth, Surrey. She was the author of *The Departed and other Verses*, 1855, contributed to the *Penny Post*, to the *Annus Sanctus* of Mr. Orby Shipley, &c. Her hymn, **Starry hosts are gleaming** (*Evening*), is in *Sunday Selection*, 1894, pt. ii. pp. viii., 71; in A. E. Tozer's *Church Hys.*, 1895, No. 88, &c. [J. M.]

Leefe, Isabella, was b. at Richmond, Yorks, Aug. 18, 1831. She was for some time Mother of a House of Charity in Edinburgh and elsewhere. Subsequently she retired to Cantham, Yorks, and d. there, March 15, 1902. Her hymns include:—

1. Loving Father, throned in glory. *Standfastness.*
2. O Father, are the night clouds near. *Training.*
3. O Jesu, Thou art present. *H. Communion.*
4. The clouds of night have rolled away. *Morning.*

Her *Caedmon Sanderson, &c.*, was pub. anonymously in 1880 (2nd ed. 1881). From it No. 3 is taken. Nos. 1, 2 and 4 were contributed to C. W. A. Brooke's *Additional Hys.*, 1903. (See **Mendris, O., p. 1675, i.**) [J. J.]

Leeson, Jane Eliza, p. 669, ii. D. in 1897, d. in 1882.

Leland, B. H. In *The Sunny Side*, N.Y., 1875, several hymns are given as by Mrs. E. H. Leland, including:—

1. Cheerfully, cheerfully let us all live. *Life to be Joyful.*
2. How many little children Within. *City Mission.*
3. O, the Father's hands are helping. *Work for God.*
4. The days are gliding swiftly by. *Heavenly Rest.*

In the *Hymnary*, Toronto, 1906, as "M. G. Leland, circa 1880," in error. Mrs. Leland's hymns were written c. 1860, before her marriage, for use in the Sunday S. of the Unitarian Church at Milwaukee. [J. M.]

Leonard, Ellen Thurston, b. in 1845, is the author of "Not a life so mean or lowly" (*Love*) in Horder's *Worship Song*, 1905.

Leonard, Frederick, b. 1839; d. 1867. Author of "Constant as Thy mercies are" (*Praise*) in Horder's *Worship Song*. 1905.

Lester, John Henry, M.A., of St. John's Coll., Cambridge; B.A. in honours, 1868; M.A., 1871. Ordained in 1868, he held several appointments, including the Rectory of South Hackney, 1883–90, and Diocesan Missioner in the diocese of Lichfield, 1880–83. In 1884 he became a Prebendary of Lichfield, and in 1890 Rector of Lexden, Essex. His *The Lichfield Church Mission H. Book*, 1883, was revised as *The Lichfield Mission H. Book* (S.P.C.K.). To the former he contributed:—

1. Hark, my soul, the sound of voices. *Heaven Desired.*
2. Hush, my soul, what voice is pleading? *The Voice of Jesus.*
3. O happy land of Paradise. *Heaven.*
4. O saints, in heaven we number you. *Saints.*
5. O saints, who now so strange and still. *Repentance.*
6. Until he come! Ah, yes. *Awaiting the End.*

To these in the revised edition he added four original Metrical Litanies. [J. J.]

Let all the world rejoice. *J. Hurd.* (*Praise to God.*) One of the original hymns in his *Spiritual Songs of Martin Luther*, 1853, p. 126, entitled "The Majesty of God." Given, slightly altered, in *Hys. A. & M.*, 1904. [J. M.]

Let every ear attend. This is a recast of I. Watts's C. M. "Let every mortal ear attend" (p. 1238, i. 98) into S. M., given in a few American collections.

Let God, the God of battle, rise. *Tate and Brady.* (*Ps. lxviii.*) Pub. in the *New Version*, 1698, in 33 st. of 4, l. The version "The servants of Jehovah's will," given in some American colls., is an altered form of portions of this Psalm, beginning with st. iii. [J. J.]

Let me suffer, let me drain, p. 681, i. This hymn by Mrs. Howitt is the opening hymn in *Lays of the Sanctuary*, 1859. It subsequently appeared in *Lyra Brit.*, 1867, but was not contributed thereto as a new composition for that special work. [J. J.]

Let us, brethren, let us gladly. *H. Bateman.* (*Christian Service.*) From his *Heart Melodies*, 1862, No. iii., into the *S. S. Hymnary*, 1905, as "Let us, brothers," &c.

Let vain pursuits and vain desires, p. 1677, i., has been traced to E. N. Goymer's *Coll. of Hys.*, 2nd ed., 1822 (p. 1347, i.).

Lewis, Henry King, was b. Feb. 10, 1825, at Margate, became a medical publisher in Gower Street, London, and d. in Jan. 1898. His hymns appeared principally in two collections which he ed., viz., *Songs for Little Children*, 1870, and *Songs for Little Singers*, 1880, enlarged ed. 1881. Three have passed into various books for children :—

1. A little tiny bird. *God's Care.* 1879, No. 130.
2. God is near me when the light. *God is near.* 1879, No. 164; previously in Horder's *Sh. of Praise for Children*, 1875, p. 41.
3. Who is this [He] that claims my heart. *God's Claim.* 1879, No. 131. [J. M.]

Lewis, Howell Elvet, M.A., b. April 14, 1860, and educated for the Congregational Ministry. After holding several charges in the country, he removed to London in 1898. His *Sweet Singers of Wales*, 1890, contains *trs.* of standard Welsh hymns. They are well done, and worthy of attention on the part of hymn-book compilers. Mr. Lewis is M.A. of the University of Wales. [T. G. C.]

Lieb'z, die du, p. 674. i. Another *tr.* is "Love, who didst Thy servant fashion," by G. R. Woodward, in his *Songs of Syon*, 1904.

Life and light and joy are found. *C. E. Wadie.* [*Youth for God.*] Published in his *Stray Leaves*, No. ii., March 1872, in 5 st. of 6 l., and entitled "Counsels." At the end is "Rewritten January 26, 1872." This text is in *The Baptist Church Hymnal*, 1900. [J. J.]

Lift up, lift up your voices now. [*Easter.*] This hymn, in the American *Episcopal Hyl.*, 1892, No. 119, is a mosaic made up of fragments of Easter hymns, pieced together without any regard to the continuity of the originals. It is principally from Dr. Neale's "The foe behind," &c., p. 1148. ii.; from his *tr.* of "En dies est dominica," p. 330. ii.; and Mrs. Charles's version of "Aurea lucis," p. 56. i. (*Voice of Christian Life in Song*, &c., 1858, p. 100 : "The morning kindles all the sky.") This conto is repeated in several American collections. [J. M.]

Lift up your hearts! We lift them, Lord, to Thee. *H. M. Butler.* [*Thanksgiving and Praise.*] Contributed to the *Harrow School H. Bk.*, 1881, from which it has passed into several later collections, including *The Public School H. Book*, 1903, *The English Hymnal*, 1906, and others. [J. J.]

Light of the world, Thy beams I bless. This, in the 1904 ed. of *The Meth. H.-Bk.*, No. 464, is composed of sts. i., ii. from C. Wesley's "Are there not in the labourer's day" (p. 76. ii.), and sts. iii.–v. from his "But can it be that I should prove," in *Hys. & Soc. Poems*, 1749. (*P. Works*, 1868–72, v., 479.) [J. M.]

Liguori, Alfonso Maria de', pp. 1336, ii. 1377, i. In 1892, the *trs.* of Liguori's hymns were not noted in detail because the originals were not accessible. We have lately found the *Canzoncine Spirituali . . . di Sant' Alfonso Maria de' Liguori*, Turin, 1830, in the library of the Oratory, London, and discovered that Bp. Coffin was merely the editor of the 1861 vol. of *trs.* All those noted below are by Father Edmund Vaughan (*q.v.*). In 1903, nos. 7, 16 below are ascribed to Mgr. Falcoja and Mgr. Majello, but Father Vaughan now informs us that he thinks they were probably by St. Alfonso. Some of the 1903 *trs.* appeared previously in *Hys. for the Confraternity of the Holy Family*, 1854, and in *Holy Family Hys.*, 1860. The best-known are :—

1. **Dai tua celeste trono.** (*R. V. M.*) 1839, p. 60. *Tr.* as "Look down, O Mother Mary." 1854, No. 7 ; 1883, p. 37.
2. **Fiori, felici voi, che notte, e giorno.** (*Holy Communion.*) 1839, p. 34. *Tr.* (1) "O happy flowers!" O happy flowers," (by F. W. Faber, in *Oratory Hys.*, 1854, No. 19 ; (2) "O flowers, O happy flowers," 1854, p. 39.
3. **Gesu mio, son dure assai.** (*Passiontide.*) 1839, p. 44. *Tr.* as "My Jesus! say, what wretch has dared." 1854, No. 15 ; 1883, p. 57.
4. **Giacchè tu vuoi ch'almanzi sedre.** (*St. Joseph to the Infant Jesus.*) 1839, p. 84. *Tr.* as "Jesus ! let me call Thee Son." 1854, No. 14, 1883, p. 13, is a different metre.
5. **Lodiamo santando.** (*Month of B. V. M.*) 1839, p. 41. *Tr.* as "Uplift the voice and sing." 1849, p. 49 ; 1854, No. 18 ; 1883, p. 41 ; 1889, p. 49 ; 1894, No. 5 ; 1903, p. 5. *Tr.* as "Words, thou art no more for me." 1863, p. 68. In *Hys. for the Year*, 1843, it begins "Jesus, Lord, be Thou my own" (st. iii. alt.).
6. **O bella Dio, Signor del Paradiso.** (*The Love of God.*) 1839, p. 66. *Tr.* as "O God of loveliness." 1843, p. 119.
7. **Partenda del mondo.** (*Holy Communion.*) 1839, p. 54. *Tr.* as "When the loving shepherd." 1843, p. 17.
8. **Sei pura, sei pia.** (*B. V. M.*) 1839, p. 61. *Tr.* as "Thou art clement, thou art chaste." 1883, p. 34. In *Hys. for the Year*, 1847, and others, it begins with st. ii., "O Mother blest ! whom God bestows."
10. **Sin prigioni entro quel Core.** (*Sacred Heart of Jesus.*) 1839, p. 85. *Tr.* as "I dwell a captive in this breast." 1849, p. 52.
11. **Tu scendi dalle stelle. O Re del cielo.** (*Christmas.*) 1839, p. 42. *Tr.* as "O King of Heaven ! from starry throne descending." 1854, No. 4 ; 1883, p. 12.

The following are all in 1883 and in *Hys. for the year*, 1867 :—

12. Up bither from the storm that rages round. *For a Parent.*
13. In this sweet Sacrament, to Thee. *Holy Communion.*
14. Knowest thou, sweet Mary. *B. V. M.*
15. Let those who will for other beauties pine. *The Beauty of God.*
16. Mary, my heart for love. Adieu. *B. V. M.*
17. Mary, my Mother Queen most sweet. *B. V. M.*
18. My God, O Goodness infinite. *Love of Jesus.* In 1862 indexed under the chorus "Jesus, my sweetest Lord."
19. My soul, what dost thou? Answer me. *Holy Communion.*
20. O Bread of Heaven ! beneath this veil. *Holy Communion.*
21. O how I love Thee, Lord of Heaven above. *Christmas.*
22. Raise your voices, vales and mountains. *B. V. M.*
23. 'Tis Thy good pleasure, not my own. *We will of God.*

Of these, nos. 13, 17 were taken by Father Vaughan from a Neapolitan *Mission H. Bk.* ; the rest are found in 1830, as follows : 12 at p. 32 ; 14, p. 63 ; 15, p. 9 ; 16, p. 70 ; 18, p. 61 ; 19, p. 37 ; 20, p. 40 ; 21, p. 44 ; 22, p. 66 ; 23, p. 7. [J. M.]

Lindenborn, Heinrich, PH.D., was b. at Cologne, June 6, 1712, and d. at Bonn, April 21, 1795. He pub. in 1741 at Cologne the curious hymn book, *Neues Gott und dem Lamm geheiligtes Kirchen- und Haus-Gesang der ... Tochter Sion*, which completely breaks away from the traditional type of hymn book, and consists entirely of originals and translations by himself. Seven of the original hymns are in Latin ; and of these three are annotated in this *Dictionary*, viz.:—

Alnum famen, vita mundi, pp. 44. i. ; 1150. ii.
Colunt Jesu signa lactus, pp. 215. ii. ; 1150. ii.
Tandem lactus, tandem lætus, p. 1709. ii. [J. M.]

Linquunt tecta Magi, p. 677. The version "From the princely city," in the *New Office H. Bk.*, 1905, No. 379, is Chambers's slightly altered.

Little children, praise the Saviour, p. 1077. i. We have traced this hymn to the *Juvenile Harmonist*, published by the Sunday School Union c. 1837 or 1838, where it appeared anonymously, and apparently for the first time. It is in several modern collections, including the Scotch *Church Hymnary*, 1898, and others. [J. B.]

Little children, wake and listen. [*Christmas.*] Appeared anonymously in the S.P.C.K. *Appendix*, 1869 ; Horder's *Book of Praise for Children*, 1875 ; and many others of later date, including the Scotch *Church Hymnary*, 1898, &c.

Little drops of water, p. 679. i. When this *Dictionary* came into circulation in America, in 1892, the authorship of this hymn was claimed by Mrs. Julia A. Carney (*q.v.*) as against Dr. Brewer. After prolonged searching and correspondence we find that a hymn by Mrs. Carney was printed in a *Reader* published for use in the Boston Primary Schools, U.S.A., in 1845. This American text is that given on p. 679. From this it will be seen that Dr. Brewer began his version of the hymn in 1848 by adopting the opening stanza of Mrs. Carney's version of 1845, and adding thereto four inferior verses of his own. Mrs. Carney's text, with variations in most collections, is that now (1906) in C. U. Dr. Brewer's version is unknown to modern hymn books. [J. J.]

Livermore, A. A., p. 680. ii. He d. in 1892.

Lo! He comes with clouds descending, p. 681. i. In the various hymnals published since 1802, there is no uniformity either in the text or in the stanzas used by the compilers. In every instance, however, which has come under our notice the conto has been compiled from the texts as set forth in detail on pp. 681–2. [J. J.]

Lo! on a narrow neck of land. *C. Wesley.* This conto in the American *Meth. Hymnal*, 1905, begins with st. ii. of "Thou God of glorious majesty" (p. 1169. ii.), at which place we discussed the origin of the verse, "Lo, on a narrow neck of land." Recently a claim has been made in America to the effect that a hymn beginning with this verse has been discovered among some mss. of the Georgia Historical Society. The Rev. C. S. Nutter says, in the American *Christian Advocate*, Mar. 3, 1898, p. 6 :—

That the mss. had been examined by Mr. Franklin H. Head, a magazine writer, who found that, during Charles Wesley's residence in Georgia in 1736 he resided for a time on Jekyl Island with General Oglethorpe and his family. To the wife of General Oglethorpe, who was staying at Savannah, he wrote from Jekyl Island in 1736 :" Last evening I wandered to the south end of the Island, and stood on a point of land, where I had a full view of the sea and fleets projecting into the ocean. The vastness of the watery waste, as compared with my standing-place, called to mind the briefness of human life and the immensity of its consequences, and my surroundings inspired me to write the enclosed hymn, beginning—

"'Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand,'

which, I trust, may pleasure your ladyship, weak and feeble as it is when compared with the songs of the sweet Psalmist of Israel."

From those details we are led to conclude that C. Wesley must have incorporated this hymn in "Thou God of glorious majesty," which was published in the Wesley *Hys. & Sacred Poems*, 1740. [J. J.]

Lo, what a pleasing sight. This in a few collections is a rewritten form in S. M. of Watts's C. M. rendering of Ps. cxxxiii., from his *Hymns, &c.*, 1707, and his *Ps. of David*, 1719, where it begins "Lo, what an entertaining sight" (p. 1240. i. 20.). [J. J.]

Lob sey Gott, p. 683. i. Another *tr.* is :—
Let God, our Maker, Lord of Spring, by G. R. Woodward, in his *Songs of Syon*, 2nd ed., 1905, No. 23.

Lobe den Herren, p. 683. i. Another *tr.* is :—
Praise to the Lord, the omnipotent Saviour, be given, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 120.

Lockwood, Amelia de F. In *The Pilgrim Hyl.*, Boston, 1904, the hymn, "Saviour, Who Thy life didst give" (*For the Baptism of the Spirit*), is given with this name as the writer. Beyond this we have no information.

Longfellow, S., p. 685. i. Since Mr. Longfellow's death on Oct. 3, 1892, his hymns have been collected by his niece, Miss Alice Longfellow, as *Hymns and Verses* (Houghton, Mifflin & Co., 1904.) From this work we find many of the hymns signed *Anon.* in the Index to Longfellow and Johnson's *Hys. of the Spirit*, 1864, were his : several of these, including E. Osler's "O God unseen, yet ever near," were popular English hymns which he rewrote from his own theological standpoint. These rewritten hymns are very widely used by Unitarians and others. During the last ten years the following additional hymns by S. Longfellow have come into C. U. :—

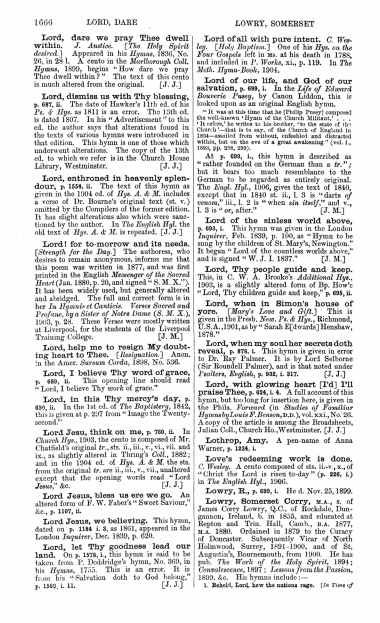
1. Eternal One, Thou living God. *Faith in God.*
2. God of the earth, the sky, the sea. *God in Nature.*
3. God's trumpet wakes the slumbering world. *Call to duty.*
4. Light of ages and of nations. *God in and through all time.*
5. Lo, the earth is risen again. *Spring.* (1878.)
6. Now while we sing our closing psalm. *Close of Worship.*
7. O Life that maketh all things new. *Unity.* (1874.)
8. O Thou to Whom we live and move. *The Divine Love.*
9. The summer days are o'ne again. *Summer.* From his hymn "Last night the frost-king in his frolic mood."
10. Thou Lord of life, our saving health to all. (1884.)

Of these hymns Nos. 2, 3 appeared in the *Hys. of the Spirit*, 1864, and all with the dates appended in *Hys. and Verses*, 1904. [J. J.]

Look down, sweet Saviour, from Thy holy place. *F. Oakeley.* [*Good Friday.*] From his *Lyra Liturgica*, 1853, p. 94, given as "The Prayer for all estates of men. Adapted from the Missal." Repeated in the *Arundel Hys.*, 1902, no. 64. [J. M.]

Lord, all I am is known to Thee. This is another altered form of I. Watts's "In all my vast concerns with Thee," p. 1240. i. 24.

Lord, be Thy Word my rule. *By C. Wordsworth, of Lincoln.* [*Confirmation.*] From the 5th ed., 1872, of his *Do'y Year*, p. 209, into the 1904 ed. of *Hys. A. and M.*



1666 LORD, DARE LOWRY, SOMERSET

Lord, dare we pray Thee dwell within. *J. Anstice.* [*The Holy Spirit desired.*] Appeared in his *Hymns*, 1836, No. 26, in 29 l. A cento in the Moorlborough Coll. *Hymns*, 1899, begins "How dare we pray Thee dwell within?" The text of this cento is much altered from the original. [J. J.]

Lord, dismiss us with Thy blessing, p. 697, ii. The date of Hawker's 11th ed. of his *Pr. & Hys.* as 1811 is an error. The 13th ed. is dated 1807. In his "Advertisement" to this ed. the author says that alterations found in the texts of various hymns were introduced in that edition. This hymn is one of those which underwent alterations. The copy of the 13th ed. to which we refer is in the Church House Library, Westminster. [J. J.]

Lord, enthroned in heavenly splendour, p. 1258, ii. The text of this hymn as given in the 1904 ed. of *Hys. A. & M.* includes a verse of Dr. Bourne's original text (st. v.) omitted by the Compilers of the former edition. It has slight alterations also which were sanctioned by the author. In *The English Hymnal* the old text of *Hys. A. & M.* is repeated. [J. J.]

Lord! for to-morrow and its needs. [*Strength for the Day.*] The authoress, who desires to remain anonymous, informs me that this poem was written in 1877, and was first printed in the English *Messenger of the Sacred Heart* Jan. 1880, p. 20, and signed "S. M. X." It has been widely used, but generally altered and abridged. The full and correct form is in her *In Hyacinthe Canticis. Verses Sacred and Profane, by a Sister of Notre Dame* (S. M. X.), 1903, p. 24. These Verses were mostly written at Liverpool, for the students of the Liverpool Training College. [J. M.]

Lord, help me to resign My doubting heart to Thee. [*Resignation.*] Anon. in the Amer. *Sursum Corda*, 1898, No. 536.

Lord, I believe Thy word of grace, p. 689, ii. This opening line should read "Lord, I believe Thy work of grace."

Lord, in this Thy mercy's day, p. 690, ii. In the 1st ed. of *The Baptistery*, 1843, this is given at p. 207 from "Imago the Twenty-second."

Lord Jesu, think on me, p. 700, ii. In *Church Hys.*, 1903, the cento is composed of Mr. Chatfield's original *tr.*, sts. ii., iii., v., vii., viii. and ix., as slightly altered in Thring's *Coll.*, 1882; and in the 1904 ed. of *Hys. A. & M.* the sts. from the original *tr.* are ii., iii., v., vii., unaltered except that the opening words read "Lord Jesus," &c.

Lord Jesus, bless us ere we go. An altered form of F. W. Faber's "Sweet Saviour, &c., p. 1107, ii.

Lord Jesus, we believing. This hymn, dated on p. 1184 l. 3, as 1861, appeared in the London *Inquirer*, Dec. 1839, p. 629.

Lord, let Thy goodness lead our land. On p. 1178, i., this hymn is said to be taken from P. Doddridge's hymn, No. 269, in his *Hymns*, 1755. This is an error. It is from his "Salvation doth to God belong," p. 1240, l. 11.

Lord of all with pure intent. *C. Wesley.* [*Holy Baptism.*] One of his *Hys. on the Four Gospels* left in ms. at his death in 1788, and included in *P. Works*, xii., p. 119. In *The Meth. Hymn-Book*, 1904.

Lord of our life, and God of our salvation, p. 699, i. In the *Life of Edward Bouverie Pusey*, by Canon Liddon, this is looked upon as an original English hymn.

"In the last three years that he [Pusey] composed the Hymn which is the watchword of Church Militant in Oxford, he writes to me touchingly, 'Hymn of the Church'—that is to say, of the Church of England in 1834—assailed from without, enfeebled and distracted within, but on the eve of a **great awakening**" (vol. i., 1893, pp. 298, 299).

At p. 699, i., this hymn is described as "rather founded on the German than a *tr.*"; but it bears too much resemblance to the German to be regarded as entirely original. The *Engl. Hyl.*, 1906, gives the text of 1840, except that in 1849 st. ii., l. 3 is "darts *of* venom," iii., l. 2 is "when *sins itself*," and v., l. 3 is "*or*, after."

Lord of the sinless world above, p. 693, i. This hymn was given in the London *Inquirer*, Feb. 1839, p. 100, as "Hymn to be sung by the children of St. Mary's, Newington." It begins "Lord of the countless worlds above," and is signed "W. J. 1837." [J. M.]

Lord, Thy people guide and keep. This, in C. W. A. Brooke's *Additional Hys.*, 1903, is a slightly altered form of Bp. How's "Lord, Thy children guide and keep," p. 693, ii.

Lord, when in Simon's house of sore. [*Mary's Love and Gift.*] This is given in the Presb. *New Pa. & Hys.*, Richmond, U.S.A., 1901, as by "Sarah B(owards) Henshaw, 1878."

Lord, when my soul her secrets doth reveal, p. 878, i. This hymn is given in error to Dr. Ray Palmer. It is by Lord Selborne (Sir Roundell Palmer), and is that noted under *Psalters, English*, p. 932, i. 317. [J. J.]

Lord, with glowing heart [I'd] **I'll praise Thee,** p. 856, i. 4. A full account of this hymn, but too long for insertion here, is given in the Phila. *Foreword* (in *Studies of Familiar Hymns by Louis F. Benson*, D.D.), vol. xxi., No. 26. A copy of the article is among the Broadsheets, Julian Coll., Church Ho., Westminster. [J. J.]

Lothrop, Amy. A pen-name of Anna Warner, p. 1258, i.

Love's redeeming work is done. *C. Wesley.* A cento composed of sts. ii.–v., x., of "Christ the Lord is risen to-day" (p. 226, i.) in *The English Hyl.*, 1906.

Lowry, R., p. 690, i. He d. Nov. 25, 1899.

Lowry, Somerset Corry, M.A., s. of James Corry Lowry, Q.C., of Rockdale, Dungannon, Ireland, b. in 1835, and educated at Repton and Trin. Hall, Camb., B.A. 1877, M.A. 1880. Ordained in 1879 to the Curacy of Doncaster. Subsequently Vicar of North Holmwood, Surrey, 1891–1900, and of St. Augustin's, Bournemouth, from 1900. He has pub. *The Work of the Holy Spirit*, 1891; *Consolescence*, 1897; *Lessons from the Passion*, 1899, &c. His hymns include:—

1. **Behold, Lord, how the nations rage.** *The Vine of*

LUCIS CREATOR MACKELLAR, T. 1667

War.] Written "For Use during the War between Russia and Turkey, 1854, and printed as a leaflet by Jas. S. Hay, Portsmouth."

2. **Lord, while afar our brothers fight.** *The Vine of War.* Written at Holmwood, Surrey, in 1899, after the reverse of Colenso, and extensively used during the S. African War. Given in the 1904 ed. of *H. A. & M.*

3. **O Saviour, once again the sibling year.** [*For a Christening.*] Written at Holmwood, Surrey, in honour of Queen Victoria's annual service in memory of the Prince Consort. Included in *Hys. of the Christ. Centuries*, 1903.

4. **O Son of God, enthroned above.** [*Advent.*] Written at Holmwood, in 1895, and given in M. Woodward's *Children's Service Bk.*, 1897.

5. **Pressing forward.** [*Perseverance.*] Also in Woodward's *Children's Service Bk.*, 1897. Written at Bournemouth, in 1903.

6. **Son of God, Eternal Saviour.** [*For Unity.*] Written at Holmwood, in 1902; printed in *Goodwill*, Feb. 1904, and included in the 1904 ed. of *H. A. & M.*

7. **We meet as we have never met before.** [*Burial.*] Written for use after a Child's Funeral, Holmwood, 1902, and given in Woodward's *Children's Service Bk.*, 1897. [J. J.]

Lucis Creator optime, p. 700, ii. Additional *trs.* are:—

1. **O Thou, of light Creator best** (1905, "Creator Blest") in the *Office H. Bk.*, 1908, No. 369; and 1905, No. 166, below ii. 1, 2 from R. Bridges.

2. **O God Creator of the light.** In *H. A. & M.*, 1904, No. 15, it is said by the Compilers, "A full-length former version, 'Blest Creator,' turned into L. M. to adapt it to a plainsong melody."

3. **Source of light and life divine,** in *Church Hys.*, 1903, is, with slight alterations, J. Chandler's *tr.*, as altered by it. Thring.

4. **Maker, by Whose anointed word.** By H. K. Oliver, in Lyra Eucharistica, 1864, pp. 31, 32, and A. E. Tone's *Catholic Hys.*, 1894. [J. M.]

Luff, William, b. May 14, 1850, and admitted as a Member of the Baptist Church at the Metropolitan Tabernacle in 1866. His first effort in versifying was pub. in *Baptist Messenger*, Feb. 1870. Since then he has contributed extensively in prose and verse to various publications, including *Sword and Trowel*; Drummond's *Tracts*, Stirling; *Golden Bells*; *Gospel Solos for Gospel Singers*; and many others. His best-known hymns are:—

1. **O! who this day will rejoicing say?** (Double Victory.) Written in 1885, and in 1886 or 1887 was brought into notice through its recitation by the Rev. Robert Brooke at the Belfast Convention at his Bible reading, Oct. 22nd, 1888. Printed as a hymn-sheet, it had a large circulation. In the *Church Mus. B. Bk.*, 1899, st. i.–vi. are omitted.

2. **God fills the soul that it may pray.** (*Receiving Holy Spirit.*) Written in 1887, and in 1892 in revised edition of *Hys. of Consecration and Faith*, 1903.

3. **I know not what He'll give me.** (*New Year.*) First pub. in *Songs of Salvation*, No. 63, and again in *Hys. of Consecration and Faith*, 1902.

4. **The faith that saves the soul.** (*Saving Faith.*) In *Hys. of Consecration and Faith*, 1902; was written in 1887.

In addition the following hymns are by Mr. Luff:—In Golden *Bells*, No. 280; Caskey and Stebbings' *Male Choir*, No. 4; Manton Smith's *Evangel Echoes*, Nos. 37, 57, 71, 126, 132, 154, 237; *Gospel Solos for Gospel Singers*, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, "My Saviour could and would"; and the Songs, *to Own Own H. Bk.* (Spurgeon), "Hark, the Captain's voice is calling."

Of Mr. Luff's hymns 100 were pub. in 1885, as *About Jesus*; and a second 100 as *About the Father*, 1886, by Drummond, Tract Depot, Stirling. [J. J.]

Luke, Jemima, née Thompson, p. 702, i. Mrs. Luke d. at Newport, Isle of Wight, Feb. 2, 1906.

Luminis fons, lux et origo lucis. *Alcuin.* [*Evening.*] This is in the *Poetae Latini Aevi Carolini*, Berlin, 1881, vol. i., p. 240, in 16 sts., from the eds. of Alcuin's *Opera* by Du Chesne (1617), Froben and Wattenbach; that is, it is not printed from any Ms. In Rambach's *Anthologie*, i., p. 197, there are 9 sts. from the ed. of 1617. *Tr.* as :—

O Christ! our Light, O Fount of light. A good *tr.* from the text of Rambach, by H. M. Moorman, in his *Readerings of Ch. Hys.*, 1901, p. 64; repeated, slightly altered, in the S.P.C.K. *Church Hys.*, 1903. [J. M.]

Lunn, Caroline Sophia, née Grundy, wife of the Rev. J. C. Lunn, p. 1196, ii., was b. in 1822, and d. in 1855. She contributed 10 hymns to her husband's *Hys. for Religious Services*, Leicester, 1880. One of these, "Day and night the blessings fall" (*God's care*), No. 22, is in *The Sunday S. Hymnary*, 1905. [J. M.]

Lutheran Hymnody, American. See **American Hymnody**, § ix.

Lux alma Jesu mentium, p. 704, ii. The version "Light of the soul, Thou Saviour blest," in the *New Office H. Bk.*, 1905, No. 254, is based on Caswall.

Lux ecce surgit aurea, p. 690, ii. Additional *trs.* are :—

1. **See the golden sun arise.** A fine version, by W. J. Dawkins, in his *Hys.*, &c., 1852, No. 56.

2. **And then at length let darkness flee.** by H. M. Pipe, in his *Hys. of Predestination*, 1866, p. 21. He revised it for *The English Hyl.*, 1868, No. 85, where it begins "Lo! golden light rekindles day." [J. M.]

Lynch, T. T., p. 706, ii. Other hymns by him in recent books are :—

1. **My faith it is an oaken staff.** *Faith in Christ.* In *Congregational Hymns*, 1887.

2. **Together for our country now we pray.** *National.* In *The Rivulet*, 1849, p. 170. [J. M.]

M.

M. C. H., in *Service of Praise*, 1865, *i.e.* Margaret Chalmers Wilson, née Hood.

M. C. W., in *Songs of Zion*, 1876, *i.e.* M. C. Wilson, née Hood.

Macdonald, G., p. 707, ii. He d. at Sagamore, Ashtead, Surrey, Sep. 18, 1905.

Macduff, J., R., p. 708, i. He d. April 30, 1895.

Mackay, William Paton, M.D., was b. at Montrose, May 13, 1839, and educated at the University of Edinburgh. After following his medical profession for a time, he became minister of Prospect Street Presbyterian Church, Hull, in 1868, and d. from an accident, at Portree, Aug. 22, 1885. Seventeen of his hymns are in W. Reid's *Praise Bk.*, 1872. Of these the best known is "We praise Thee, O God, for the Son of Thy love" (*Praise to God*), written 1863, recast 1867. [J. M.]

McKeever, Harriet Burn, b. at Philadelphia, Pa., Aug. 28, 1807, and d. at Chester, in the same State, Feb. 7, 1887. She was engaged in educational work in Philadelphia for many years, and was associated with St. Andrew's Episcopal Church in that city. Her hymns, written in some instances for use in St. Andrew's, were collected and published as *Twilight Musings*, in 1857. From this volume we find that "Jesus, high in glory," p. 1174, ii., was written by Miss McKeever. [J. R.]

Mackellar, T., pp. 708, ii.; 1178, ii. He d. Dec. 29, 1890. His hymn, "O the darkness, O the sorrow" (*Redemption through Christ*), was written in 1886, and added to the latest

editions of his *Hys. & Metrical Psalms*. It is found in *Sermon Cards*, 1898, and several other collections. His *Hymns and Poems* were collected and published in 1900. [L. F. B.]

McKenzie, W. B., p. 1079, ii. Another of his hymns, "Child of God, when thou art weary" (*Rest in the Lord*), is included in the Bap. *Sermon Cards*, Phila., 1898, and dated 1891. He d. June 13, 1896. [J. J.]

Maclagan, Abp. W. D., pp. 709, i.; 1079, ii. At the present time all Abp. Maclagan's hymns are in C. U., and most of his tunes likewise. With regard to the latter, it is exceptional to find so many tunes by the author of popular hymns sharing the same popularity in the principal hymnals. In *Church Hys.*, 1903, and *Hys. A. & M.*, 1904, combined, there are eight of his tunes, whilst the hymns are six in all. [J. J.]

McSorley, Catherine Mary. Her hymn, "We thank Thee, O our Father" (*Praise to God*), in *Church Hys.* 1905, is from the Irish *Church Hyl., Appx.*, 1891.

Magee, John Arthur Victor, M.A., s. of Archbishop Magee, was b. Oct. 8, 1860, and educated at Merton Coll., Oxford: B.A. in honours, 1890; M.A., 1894. Ordained in 1892, he became in 1906 Vicar of St. Mark's, Marylebone, London. Several of his hymns have appeared in the *Church Monthly* and other periodicals. The best known is "Here we stand to face the combat" (*Confirmation*), in C. W. A. Brooke's *Add. Hymns*, 1903. [J. J.]

Magnae Deus potentiae, p. 711, Another *tr.* is:—

O Sovereign Lord of Nature's might, a full and good version by W. J. Courthope in the S.P.C.K. *Church Hys.*, 1903, No. 66. [J. M.]

Magno salutis gaudio. [*Palm Sunday.*] Included in the Benedictine ed. of the *Opera* of St. Gregory the Great (Paris, vol. iii., 1705, col. 875), but without reason. In some of the early MSS., *e.g.* Brussels 1351, f. 65b, of the 9th cent., and Verona Chapter Library, 90, f. 131, of the 9th cent., it begins "Magnum salutis gaudium." Printed text in *Werner*, No. 42; *Daniel*, i., No. 150, ii., p. 382, &c. In the *Roman Breviary*, Venice, 1478, there is a cento for St. Mary Magdalen, beginning with st. iii., "Nardi Maria pistici," and this in the *Roman Brev.*, 1632, begins "Maria casta oculis." *Tr.* as:—

With chastened look and reverence meet, from the *Hymnal* 1852, in the *Office H. Bk.*, 1889, No. 774 (1906, No. 564). [J. M.]

Magnum nomen Domini Emmanuel. [*Christmas.*] Probably of the 14th cent. *Hofmann* nos *Fallersleben*, 1861, p. 422, prints it from a Munich MS. of 1422 (sts. iii.–viii. being the "Resonet in laudibus"), and at p. 424 the form that became current, from Cornet's *G. B.* (R. C.), 1625. It is in MSS. of the 15th cent. at Hohenfurt, Berlin, Vienna, and Leipzig (see *Bäumker*, i., No. 47, &c.). Text also in *Wackernagel*, i., No. 348; *Daniel*, iv., p. 232; the *Arundel Hys.*, 1905, No. 24, &c. *Tr.* as:—

Great is our Lord Jesu's name, Emmanuel, by J. O'Connor, in the *Arundel Hys.*, 1905, No. 24. [J. M.]

Make haste, O man, to live, p. 161, ii. This is altered in the *Public School H. Bk.*, 1903, to "Make haste, *my soul*, to live."

Maker of the human heart. This cento, in the *Hys. for Use in New College Chapel, Oxford*, 1906, is composed of sts. iv.–vi. of Dean Stanley's "O frail spirit, vital spark," p. 1087, ii.

Manning, Card. Henry Edward, D.D., was b. July 15, 1808, at Copped Hall, Totteridge, Herts, and was educated at Harrow and at Balliol Coll., Oxford. He was sometime Archdeacon of Chichester, joined the Church of Rome 1851, became Archbishop of Westminster 1865, and Cardinal 1875, d. Jan. 14, 1892. See the details of his career in the *Life* by E. S. Purcell, 1895, in A. W. Hutton's *Cardinal Manning*, 1892, &c. He was a voluminous writer, a famous preacher, and a well-known philanthropist and temperance worker. His connection with hymnody was slight. He contributed a tr. to the *Holy Family Hyn.*, 1860, noted under **Origen, L. M.** The only original hymns we have been able definitely to trace to him are the following, contributed to the *Catholic Parochial H. Bk.*, 1873 (Nos. 538, pts. i.–iv., 550), viz.:—

1. All creatures of Thy hand are good. *Temperance.*
2. I promise Thee, sweet Lord, that I. *Temperance.*
3. In penance for the guilt of men. *Temperance.*
4. O holy Patrick! Ireland's saint. *St. Patrick.*
5. O Jesus! Who for love of me. *Temperance.*

[T. M.]

March, D., p. 1078, ii. The following details concerning Dr. March's hymn, "Hark! the voice of Jesus crying," have been furnished us by himself:—

"It was written at the impulse of the moment to follow a sermon I was to preach in Clinton St. Church to the Philadelphia Christian Association on the text Is. vi. 8. That was some time in 1868."

The original text in full is in *The Hymnal*, (Presb.), Phila., 1895, No. 261. Dr. March declines to accept the interpolations which have been made in this hymn. We must note also that the incident given in Brownlie's *Hymns and Hymnwriters of the Church Hymnary* (Scottish), p. 305, relative to this hymn and President Lincoln, is incorrect. It relates to Mrs. E. Gates's "I've cannot on the ocean," p. 1465, i. 5. [L. F. B.]

Maria flos, orbis honor. [*B. V. M.*] This is in the Andernach *G. B.* (R. C.), 1608, with a German text beginning "Maria rein, du hast allein" (see *Bäumker*, i., pp. 109, 133, who thinks the Latin is a fr. from the German). The German text is in *Wackernagel*, v., No. 1463; the Latin text is in the *Arundel Hys.*, 1902, No. 181. *Tr.* as:—"Hail, God's own Bride," by J. O'Connor, in the *Arundel Hys.*, 1902. It is a very free version. [J. M.]

Maria gieng geschwind. [*Purification of B. V. M.*] In the *Catholische Kirchen-Gesäng*, printed by Brachel at Cologne, 1625, p. 422. Also in Hommel's *Geistl. Volksleder*, 1864, No. 33; H. Bone's *Cantate*, ed. 1875, No. 354, &c. *Tr.* as:—

Mary, that mother mild, by G. R. Woodward, in O. Shipley's *Carmina Mariana*, 1862, p. 161, and his own *Songs of Syon*, 1904, No. 116. [J. M.]

Maria gieng hinaus. [*Visitation of B. V. M.*] This is in the *Catholische Kirchen-Gesäng*, printed by Brachel at Cologne in

1625 (R. M.), p. 420, and apparently in the ed. of 1623 (see *Bäumker*, ii., No. 50). It is in Hommel's *Geistl. Volksleder*, 1864, No. 106; H. Bone's *Cantate*, ed. 1875. *Tr.* as:—

Our Lady took the road, by G. R. Woodward, in O. Shipley's *Carmina Mariana*, 1885, p. 400, and his own *Songs of Syon*, 1904, No. 125. [J. M.]

Marston, Annie Wright, dr. of Dr. C. H. Marston of Devizes, Wiltshire, was b. at Uley, Gloucestershire, in 1852. To the 2nd ed. of *Hys. of Consecration and Faith*, 1890, Miss Marston contributed at the request of Mrs. Evan Hopkins several hymns, of which the following were retained in the new and enlarged edition (the 3rd), 1902, and are in C. U.:—

1. I thank Thee, Lord, that Thou hast shown. *Christ All in All.*
2. It shall be now; Lord, from my heart I say it. *Surrender to Christ.*
3. Lord, I come at last to Thee. *Surrender to Christ.*
4. Now the Lord our souls has taught. *Holy Communion.* This is in the 1st ed., 1890.
5. O Lord, I cannot live to Thee. *Christ our strength.*
6. This day the Lord has spoken. *Destruction of self to God.*

All these hymns were written for use at Conventions at Keswick and elsewhere, and are of a simple and devotional character. [J. J.]

Martin, H. A., p. 715, ii. In the 1904 ed. of *Hys. A. & M.* a new hymn by Mr. Martin is included for *Pentecostide*, "Alone Thou troddest the wine press, and alone." It was written in Holy Week, 1878. All Mr. Martin's hymns given on p. 715, ii., are still in C. U. [J. J.]

Martyr Dei qui unicum, p. 716, ii. Additional *trs.* are:—

1. **Thou Martyr of unconquered might**, in the *Office H. Bk.*, 1889, No. 796, and 1906, No. 582.
2. **Thou Martyr, whose victorious life was steeled**, by P. Dearmer, in *The Anglican Hyl.*, 1906. [J. M.]

Mason, A. J., p. 1079, i., s. of G. W. Mason, was b. May 4, 1851. Dr. Mason has had a most distinguished career, and has held important appointments in addition to those named on p. 1079, i., including that of Select Preacher at Oxford. In 1895 he became Lady Margaret Prof. at Cambridge, and Canon of Canterbury; and in 1903 Master of Pembroke Coll., Cambridge. In addition to other works he pub. in 1870 *The Persecution of Diocletian*, and in 1902 *Ministry of Conversion*. His hymns, noted on p. 1079, i., were retained in the revised ed. of *Hys. A. & M.*, 1904 (Not. 1, 2, 3, were written about 1886, and 4 in 1874). His hymn on the Seventh Word on the Cross, "The life-long task was done," written in 1902, was also included therein. His trs. of the "Salve, festa dies" hymns for Easter, &c., are annotated under their Latin first lines. [J. J.]

Mason, Caroline Atherton, née Briggs, dr. of Dr. Calvin Briggs, of Marlborough, b. there July 27, 1823, married Charles Mason, a lawyer at Fitchburg, in 1853, and d. there June 12, 1890. She pub. a vol. of poems as *Utterance: or Private Voices to the Public Heart*, 1872. Her *Last Ring and other Poems* was issued in 1891. Of her hymns the following are in C. U.:—

1. **I cannot walk in darkness long.** [*Morning.*] This begins with st. v. of her poem on *Invincible*, "At end of day with tool I walk." In her *Last Ring*, 1891, p. 193.
2. **O God, I thank Thee for each sight.** [*The Joy of Living.*] From her *Last Ring, &c.*, 1891, p. 144, where it is entitled "A Matin Hymn," and begins "I lift the sash and gaze abroad."
3. **The changing years, eternal God.** [*Adoration.*] Written for the Bicentennial of the First Cong. Church, Marblehead, Aug. 15, 1886 (*Last Ring*, 1891, p. 174). It begins "The changing centuries, O God."

Of these Nos. 1 and 2 are in Putnam's *Singers & Songs*, 1875, pp. 464–5. [J. M.]

Mason, J., p. 716, ii. Mason's *Midnight Cry*, stated on p. 717, i. as having been preached in 1694, was delivered in 1691. The 1st ed. of his sermon is:—

"*The Midnight Cry. A Sermon Preached On the Parable of the Ten Virgins . . . By J. M., M.A., Rector of W. in the County of B., London: Nathaniel Ranew . . .* 1691."

This ed. has no hymns. To the 4th ed. in 1692, pub. by the same Nathaniel Ranew, there was added:—

"*The Fourth Edition, with the Addition of two Hymns for the Coming of Christ. By the same Author.*"

The first of those Hymns begins:—

"The evening of the Day
Portends a dismal night,"

and is in 12 st. of 8 l. The second Hymn is:—

"Come, come, my desires, dearest Lord,
Make ha-ste and come away."

This is in 14 st. of 4 l. Of the first and fifth eds. there are copies in the Brit. Museum, and of the first in the Julian Collection of the Church House, London. [J. J.]

Massey, Gerald, was b. May 29, 1828, in the parish of Tring, Herts, was for some time on the staff of the London *Athenæum*, and frequently contributed to the *Quarterly Reviews*. He has pub. many vols. of poems. The following have been used as hymns:—

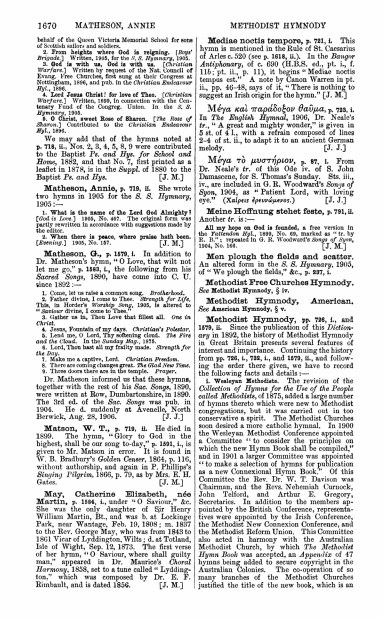
1. **Jerusalem the golden! I lisp'rish for one gleam.** [*Heaven.*] In his *Sonnets Mtg.*, May 1885, p. 7. In his *Tale of Eternity*, 1876, p. 226, it reads "I weary for."
2. **Surrounded by unnumbered foes.** [*Christian Courage.*] In his *Tale of Eternity*, 1876, p. 272.
3. **There lives a voice within me.** [*God's Voice.*] In his *Ballad of Babe Christabel*, 1854, p. 32, entitled "This world is full of beauty."

Mr. Massey d. at South Norwood, London, Oct. 29, 1907.

Massey, Lucy, née Fletcher, daughter of Mr. J. Fletcher of Norwich, was born in 1842, and married in 1865 to the Rev. R. Massey, sometime Vicar of Wansham, Norfolk. Mrs. Massey has published collections of poetry, in which some of her poetical pieces are found, and also some original works. Her *Hymns on the Imitation of Christ, by Thomas à Kempis*, 1871; *Figures of the True*, 1870; *Songs of the Unseen Hope*, 1900, indicate the line of thought which underlies her works. Her hymn, "Sweet day of worship, day of rest" (*Sunday*), appeared in her *Later Lyrics of the Christian Church* (1870), p. 47, and signed Lucy F. Massey. It is in 8 st. of 6 l. In *The Hop. Church Hyl.*, 1900, it begins as above with st. iii. of the original. [J. J.]

Mathams, W. J., p. 718, ii. Mr. Mathams entered the ministry of the Established Church of Scotland in 1900, acted for two years as chaplain to the Scottish forces in Egypt, and is now (1906) minister in charge of the parish of Stromay, Orkney. His recent hymns include:—

1. **Captain and Comrade of us all.** [*For Soldiers and Sailors.*] Written and printed for use at a service held at Gourock Parish Church, April 10, 1904, on



1670 MATHESON, ANNIE METHODIST HYMNODY

behalf of the Queen Victoria Memorial School for sons of Scottish sailors and soldiers.

2. From heights where God is reigning. (*Hope Brigade.*) Written, 1903, for the *S. S. Hymnary*, 1905.

3. God is with us, God is with us. (*Christian Warfare.*) Written by request of the Nat. Council of Evang. Free Churches, first sung at their Congress at Manchester, 1896, and pub. in the *Christian Endeavour Hymnal*, 1899.

4. Lord Jesus Christ! for love of Thee. (*Christian Warfare.*) Written, 1898, in connection with the Centenary Fund of the Congreg. Union. In the *S. S. Hymnary*, 1905.

5. O Christ, sweet Rose of Sharon. (*The Rose of Sharon.*) Contributed to the *Christian Endeavour Hymnal*, 1899.

We may add that of the hymns noted at p. 713, ii. Nos. 2, 3, 4, 5, 8, 9 were contributed to the Baptist *Ps. and Hys. for School and Home*, 1882, and that No. 7, first printed as a leaflet in 1878, is in the *Suppl.* of 1880 to the Baptist *Ps. and Hys.* [J. M.]

Matheson, Annie, p. 719. ii. She wrote two hymns in 1905 for the *S. S. Hymnary*, 1905:—

1. What is the name of the Lord God Almighty? (*God is Love.*) 1905, No. 497. The original form was partly rewritten in accordance with suggestions made by the editor.

2. Thou there is peace, where praise hath been. (*Blessing.*) 1905, No. 187. [J. M.]

Matheson, G., p. 1279. i. In addition to Dr. Matheson's hymn, "O Love, that wilt not let me go," p. 1465. i., the following from his *Sacred Songs*, 1890, have come into C. U. since 1892:—

1. Come, let us raise a common song. *Brotherhood.*
2. Father divine, I come to Thee. *Strength for Life.* This, in Horder's *Worship Song*, 1905, is altered to "Saviour divine, I come to Thee."
3. Gather us in, Thou Love that filest all. *One in Christ.*
4. Jesus, Fountain of my days. *Christian's Polestar.*
5. Lord, see, O Lord, Thy sparkling rings. *The Fire and the Cloud.* In the *Sup. Hymns*, 1891.
6. Lord, Thee best all my frailty reads. *Strength for the Day.*
7. Make me a captive, Lord. *Christian Freedom.*
8. There are coming changes great. *The Good New Time.*
9. Three doors there are in the temple. *Prayer.*

Dr. Matheson informed us that these hymns, together with the rest of his *Sac. Songs*, 1890, were written at Row, Dumbartonshire, in 1890. The 3rd ed. of the *Sac. Songs* was pub. in 1904. He d. suddenly at Avenville, North Berwick, Aug. 28, 1906. [J. J.]

Matson, W. T., p. 719. ii. He died in 1880. The hymn, "Glory to God in the highest, shall be our song to-day," p. 1091, i., is given to Mr. Matson in error. It is found in W. B. Bradbury's *Golden Censer*, 1864, p. 116, without authorship, and again in F. Phillips's *Singing Pilgrim*, 1866, p. 79, as by Mrs. E. H. Gates. [J. M.]

May, Catherine Elizabeth, née **Martin,** p. 1044. i., under "O Saviour," &c. She was the only daughter of Sir Henry William Martin, Bt., and was b. at Lockinge Park, near Wantage, Feb. 19, 1808; m. 1837 to the Rev. George May, who was from 1843 to 1861 Vicar of Lyddington, Wilts; d. at Totland, Isle of Wight, Sep. 12, 1873. The first verse of her hymn, "O Saviour, where shall guilty man," appeared in Dr. Maurice's *Choral Harmony*, 1858, set to a tune called "Lyddington," which was composed by Dr. E. F. Rimbault, and is dated 1856. [J. M.]

Mediae noctis tempore, p. 721. i. This hymn is mentioned in the Rule of St. Caesarius of Arles c. 520 (see p. 1818, ii.). In the *Bangor Antiphonary*, of c. 690 (H.B.S. ed., pt. i. f. 11b; pt. ii., p. 11), it begins "Mediae noctis tempus est." A note by Canon Warren in pt. ii., pp. 46–48, says of it, "There is nothing to suggest an Irish origin for the hymn." [J. M.]

Μέγα καὶ παράδοξον θαῦμα, p. 723. i. In *The English Hymnal*, 1906, Dr. Neale's tr., "A great and mighty wonder," is given in 3 st. of 4 l., with a refrain composed of lines 2-4 of st. ii., to adapt it to an ancient German melody. [J. J.]

Μέγα τὸ μυστήριον, p. 97. i. From Dr. Neale's tr. of this Ode iv. of S. John Damascene, for S. Thomas's Sunday. Sts. iii., iv., are included in G. R. Woodward's *Songs of Sion*, 1904, as "Patient Lord, with loving eye." (*Χείρας ἁγνιάσασα.*) [J. J.]

Meine Hoffnung stehet feste, p. 791. ii. Another tr. is:—

All my hope on God is founded, a free version in the *Faithful Hyl.*, 1899, No. 69, marked as "tr. by E. D."; repeated in G. R. Woodward's *Songs of Sion*, 1904, No. 169. [J. M.]

Men plough the fields and scatter. An altered form in the *S. S. Hymnary*, 1905, of "We plough the fields," &c., p. 977. i.

Methodist Free Churches Hymnody. *See* **Methodist Hymnody,** § iv.

Methodist Hymnody, American. *See* **American Hymnody,** § v.

Methodist Hymnody, pp. 726, i., and 1279. ii. Since the publication of this *Dictionary* in 1892, the history of Methodist Hymnody in Great Britain presents several features of interest and importance. Continuing the history from pp. 726, i., 732, i., and 1279, ii., and following the order there given, we have to record the following facts and details:—

i. **Wesleyan Methodists.** The revision of the *Collection of Hymns for the Use of the People called Methodists*, of 1875, added a large number of hymns thereto which were new to Methodist congregations, but it was carried out in too conservative a spirit. The Methodist Churches soon desired a more catholic hymnal. In 1900 the Wesleyan Methodist Conference appointed a Committee "to consider the principles on which the new Hymn Book shall be compiled," and in 1901 a larger Committee was appointed "to make a selection of hymns for publication as a new Connexional Hymn Book." Of this Committee the Rev. Dr. W. T. Davison was Chairman, and the Revs. Nehemiah Curnock, John Telford, and Arthur E. Gregory, Secretaries. In addition to the members appointed by the British Conference, representatives were appointed by the Irish Conference, the Methodist New Connexion Conference, and the Methodist Reform Union. This Committee also acted in harmony with the Australian Methodist Church, by which *The Methodist Hymn Book* was accepted, an *Appendix* of 47 hymns being added to secure copyright in the Australian Colonies. The co-operation of so many branches of the Methodist Churches justified the title of the new book, which is an

1671

METHODIST HYMNODY MIDDLEMASS, ISABELLA 1671

important manifestation of Methodist union. Another innovation was the appointment on the Committee of a few laymen—amongst whom was the Rt. Hon. Sir H. H. Fowler, M.P., who took an active part in the work.

The publication of *The Methodist Hymn Book* in 1904 marks an era in Methodist Hymnody. John Wesley's name disappeared from the title page, and his famous Preface was omitted. The new Preface gives an historical survey of the various books issued, from the publication in 1779 of Wesley's *Collection of Hymns for the Use of the People called Methodists* to the final edition of "Wesley's Hymns with a *New Supplement*" in 1875. The arrangement and classification of the hymns is new, but many of Wesley's titles are retained, and some of the sub-sections are almost wholly by the Wesleys. In the section headed "The Gospel Call," out of 76 hymns 57 are by Charles Wesley; in "The Christian Life," containing 280 hymns, 104 are by C. Wesley, and 20 are translations by J. Wesley. The whole work contains 981 hymns (really 980, as "Rock of Ages" is given in two forms). Of these, 446 are ascribed to C. Wesley, 3 to J. Wesley, 26 are translations by J. Wesley. Other writers largely represented are: Watts 65 (a greater number than in any other representative modern collection), Montgomery 15, Ellerton 12, Doddridge 11, Cowper, Heber, Bonar and Miss Havergal 10 each. Of translations 8 are by Dr. J. M. Neale and 13 by Miss Winkworth.

The great majority of the new hymns are naturally those which have already found a place in recent hymnals; those which are not yet in common use are rarely of special value. Modern Methodism is represented not only by W. M. Bunting, Dr. Pennhon and Dr. Jenkins, whose hymns appeared in the previous edition, but by Drs. Stephenson, Lyth and Burton, E. J. Bradford, S. Roades, C. Garrett, A. H. Vine, and by James Smetham—the poet-painter—Messrs. C. L. Ford, and J. R. Vanner, and Miss Bradfield.

The Methodist Hymn Book preserves nearly all that is best and most characteristic in Wesley's hymns; it includes all the great hymns common to evangelical churches, and, whilst peculiarly rich in hymns of personal experience and evangelistic enthusiasm, provides, as preceding editions had not done, a fair number of hymns on the Church, hymns for children, hymns relating to Christian philanthropy, temperance, &c. It retains its distinctively Methodist character, but, notwithstanding the large number of Wesley's hymns, has lost the provincialism of its predecessors, and has gained vastly in catholicity of tone and taste.

Its reception by the Methodist Churches was phenomenal. More than a million and a half copies were sold within twelve months of publication, and a quarter of a million of the *Tune Book*, which had been prepared by a Committee, with the editorial assistance of Sir Frederick Bridge.

Three additional collections of hymns for special use have also been published.

(1) *The Young People's Hymnal* (1896), prepared under the direction of the Wesleyan Book Committee, contains 214 hymns. The special feature of this collection is the brightness and devoutness of the hymns selected. It is intended rather for up-growing youths and maidens than for little children, and is also worth consideration by compilers of School Hymn Books. Shortly after its publication it was adopted as the *Wesley Guild Hymnal*. For general use it is disadvantaged by the Committee's exclusion of all hymns included in the Wesleyan Hymn Book of 1875.

(2) *The Supplemental Hymnary* (1897), compiled by Dr. T. Bowman Stephenson, and containing a number of original hymns, had a considerable circulation.

(3) *The People's Hymnary*, 1906. This contains 504 hymns, and is intended to take the place of *The General Hymnary* (1889). It is a commonplace collection.

Contemporaneously with the publication of *The Methodist Hymn-Book*, a facsimile edition of "the Third Edition corrected" of Wesley's Hymns was issued by the Methodist Book Room. This is the edition of 1782, and was the last edited by John Wesley himself. It is regarded as the Standard Edition of Wesley's hymns.

Two works have recently been published in connection with the new hymn-book: (1) *The Methodist Hymn-Book Illustrated*, by John Telford, B.A., 1906. In this every hymn has been annotated, and there is a large amount of interesting information gathered from many sources. In this direction this *Dictionary* has been extensively used. (2) *Half Hours with The Methodist Hymn-Book*, by Mary Champness, 1906, is a pleasantly-written book of notes and anecdotal comments upon many hymns.

ii. **Methodist New Connexion.** No hymn book of any kind has been published by this body since 1892. As noted above, the Conference was represented on the Committee which compiled *The Methodist Hymn Book*, and that collection has been officially adopted by the denomination.

iii. **Primitive Methodists.** *The Primitive Methodist Hymnal* of 1887 is still in use, without addition or alteration. A new edition of their *Sunday School Hymn Book* was published in 1902, and a collection for *Home Mission Services* in 1904.

iv. **Methodist Free Churches.** Their hymn book referred to on p. 731. i., as in preparation in 1888, was issued in 1889, p. 1279. ii. 1, and is now in use. No additions have been made to the *Sunday School Hymn Book* of 1888. Their *Hymns of Light and Life*, 1890, contains 332 hymns for Christian Endeavour Societies, Mission Services, &c.

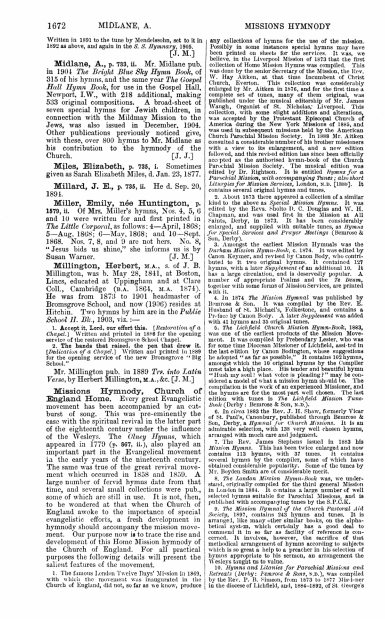
This summary reveals great activity on the part of the Wesleyan Methodists in hymnological matters during the past decade. With other branches of the Methodist family very little has been done, and that little has not been of the highest merit. [A. E. G.]

Methodist New Connexion Hymnody. *See* **Methodist Hymnody,** § ii.

Middlemass, Isabella, is a native of Edinburgh. She has pub. a set of seven original *Hys. for the Little Ones by D. M., N.B.* (1892), including

O see the sky, so blue, so high. [*God's Care.*]

1672



1672 MIDLANE, A. MISSIONS HYMNODY

Written in 1891 to the tune by Mendelssohn, set to it in 1892 as above, and again in the *S. S. Hymnary*, 1905. [J. M.]

Midlane, A., p. 733, ii. Mr. Midlane pub. in 1901 *The Bright Blue Sky Hymn Book*, of 315 of his hymns, and the same year *The Gospel Hall Hymn Book*, for use in the Gospel Hall, Newport, I.W., with 218 additional, making 533 original compositions. A broad-sheet of seven special hymns for Jewish children, in connection with the Mildmay Mission to the Jews, was also issued in December, 1904. Other publications previously noticed give, with these, over 800 hymns to Mr. Midlane as his contribution to the hymnody of the Church. [J. J.]

Miles, Elizabeth, p. 738, i. Sometimes given as Sarah Elizabeth Miles, d. Jan. 23, 1877.

Millard, J. E., p. 738, ii. He d. Sep. 20, 1894.

Miller, Emily, née **Huntington**, p. 1479, ii. Of Mrs. Miller's hymns, Nos. 4, 5, 6 and 10 were written for and first printed in *The Little Corporal*, as follows: 4—April, 1868; 5—Aug. 1868; 6—May, 1868; and 10—Sept. 1868. Nos. 7, 8, and 9 are not hers. No. 8, "Jesus bids us shine," she informs us is by Susan Warner. [J. M.]

Millington, Herbert, M.A., s. of J. B. Millington, was b. May 28, 1841, at Boston, Lincs, educated at Uppingham and at Clare Coll., Cambridge (B.A. 1864, M.A. 1874). He was from 1872 to 1901 headmaster of Bromsgrove School, and now (1906) resides at Hitchin. Two hymns by him are in the *Public School H. Bk.*, 1903, viz.:—

1. **Accept us, Lord, our effort this.** [*Consecration of a Chapel.*] Written and printed in 1898 for the opening service of the restored Bromsgrove School Chapel.

2. **The hands that raised, the pen that drew it.** [*Dedication of a Chapel.*] Written and printed in 1899 for the opening service of the new Bromsgrove "Big School."

Mr. Millington pub. in 1880 *Tre. ódo Latína Verse*, by Herbert Millington, M.A., &c. [J. M.]

Missions Hymnody, Church of England Home. Every great Evangelistic movement has been accompanied by an outburst of song. This was pre-eminently the case with the spiritual revival in the latter part of the eighteenth century under the influence of the Wesleys. The *Olney Hymns*, which appeared in 1779 (p. 807, ii.), also played an important part in the Evangelical movement in the early years of the nineteenth century. The same was true of the great revival movement which occurred in 1858 and 1859. A large number of fervid hymns date from that time, and several small collections were pub., some of which are still in use. It is not, then, to be wondered at that when the Church of England awoke to the importance of special evangelistic efforts, a fresh development in hymnody should accompany the mission movement. Our purpose now is to trace the rise and development of this Home Mission hymnody of the Church of England. For all practical purposes the following details will present the salient features of the movement.

1. The famous London Twelve Days' Mission in 1860, with which the movement was inaugurated in the Church of England, did not, so far as we know, produce any collections of hymns for the use of the mission. Possibly in some instances special hymns may have been printed on sheets for the services. It was, we believe, in the Liverpool Mission of 1873 that the first collection of Home Mission Hymns was compiled. This was done by the senior Secretary of the Mission, the Rev. W. Hay Aitken, at that time Incumbent of Christ Church, Everton, Liverpool. This collection was enlarged by Mr. Aitken in 1876, and for the first time a complete set of tunes, many of them original, was published under the musical editorship of Mr. James Waugh, Organist of St. Nicholas', Liverpool. This collection, with some slight additions and alterations, was accepted by the Protestant Episcopal Church of America, and under the title of *Church Hymns* was used in subsequent missions held by the American Church Parochial Mission Society. In 1888 Mr. Aitken executed a considerable number of his brother missioners with a view to its enlargement, and a new edition followed, and received additional use. It has been officially adopted by the various Missions of the American Church Parochial Mission Society. The musical edition was edited by Dr. Rightmyer. It is entitled *Hymns For a Parochial Mission, with accompanying Tunes; also short Liturgies For Mission Services*, London, n.d. (1888). It contains several original hymns and tunes.

2. About 1875 there appeared a collection of a similar kind to the above as *Special Mission Hymns*. It was edited by the Rev. Thomas Dolling, Incumbent of St. Chad's, Chapman, and was used first in the Mission at All Saints, Derby, in 1873. It has been considerably enlarged, and supplied with suitable tunes, as *Hymns for special Services and Prayer Meetings* (Bemrose & Son, Derby).

3. Amongst the earliest Mission Hymnals was the *Mission Hymn-Book*, n.d., 1876. This was edited by Canon Kerruish, and revised by Canon Body, who contributed to it two original hymns. It contained 127 hymns, with a later *Supplement* of an additional 10. It has a large circulation, and is deservedly popular. A number of appropriate Psalms and the *Te Deum*, together with some forms of Mission services, are printed in it.

4. In 1874 *The Mission Hymnal* was published by Bemrose & Son. It was compiled by the Rev. E. Husband of St. Michael's, Folkestone, and contains a Preface by Canon Body. A later *Supplement* was added in 1877. It contains 150 hymns.

5. The Lichfield Church Mission *Hymn-Book*, 1883, was one of the earliest products of the Mission Movement. It was compiled by Prebendary Lester, who was for some time Diocesan Missioner of Lichfield, and tried in the last edition by Canon Bullington, whose suggestions he adopted "as far as possible." It contains 162 hymns, and although not large, is well selected. Its music must also take a high place. His tender and beautiful hymn "Hush my soul! what voice is pleading?" may be considered a model of what a mission hymn should be. The compilation is the work of an experienced Minister, and the hymns are for the most part well chosen. The last edition with tunes is *The Lichfield Mission Tune-Book*, 1892 (Bemrose & Son).

6. In circa 1883 the Rev. J. H. Hore, formerly Vicar of St. Paul's, Canonbury, published through Bemrose & Son, Derby, a *Hymnal for Church Missions*. It is an admirable selection, with 128 very well chosen hymns, arranged with much care and judgment.

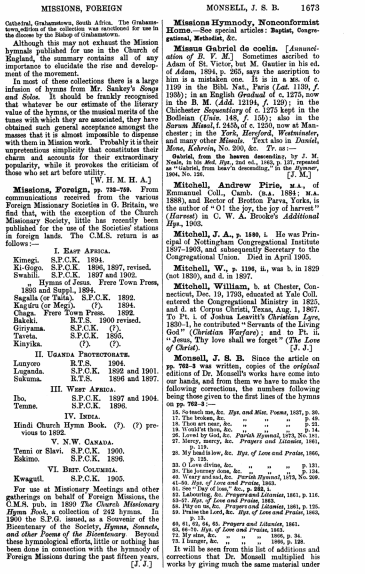
7. The Rev. James Stephens issued in 1883 his *Mission Hymns*. This has been twice enlarged and now contains 250 hymns, with 30 tunes. It contains several hymns by the compiler, some of which have obtained considerable popularity. Some of the tunes by Mr. Boyden Smith are of considerable merit.

8. *The London Mission Hymn-Book* was, we understand, originally compiled for the third general Mission in London in 1884. It contains a large number of well selected hymns suitable for Parochial Missions, and is published by Messrs. Hodder & Stoughton, 27 Paternoster Row.

9. *The Mission Hymnal of the Church Parochial Aid Society*, 1897, contains 345 hymns and tunes. It is arranged, like many other similar books, on the alphabetical system, which certainly has a good deal to commend it in such a facility of reference as this compilation affords. It has also a fairly satisfactory methodical arrangement of hymns according to subjects which is no great a help to a preacher in his selection of hymns appropriate to his sermon, an arrangement the Wesleys taught us to value.

10. *Hymns and Litanies for Parochial Missions and Retreats* (Derby: *Bemrose & Sons*, n.d.), was compiled by the Rev. P. B. Nunn, from 1873 to 1877 Missioner in the diocese of Lichfield, and, 1884-1892, of St. George's

1673



MISSIONS, FOREIGN MONSELL, J. S. B. 1673

Cathedral, Grahamstown, South Africa. The Grahamstown edition of the collection was sanctioned for use in the diocese by the Bishop of Grahamstown.

Although this may not exhaust the Mission hymnals published for use in the Church of England, the summary contains all of any importance to elucidate the rise and development of the movement.

In most of these collections there is a large infusion of hymns from **Mr. Sankey's** *Song and Solos*. It should be frankly recognised that whatever be our estimate of the literary value of the hymns, or the musical merits of the tunes with which they are associated, they have obtained such general acceptance amongst the masses that it is almost impossible to dispense with them in Mission work. Probably it is their unpretentious simplicity that constitutes their charm and accounts for their extraordinary popularity, while it provokes the criticism of those who set art before utility.

[W. H. M. H. A.]

Missions, Foreign, pp. 738–739. From communications received from the various Foreign Missionary Societies in G. Britain, we find that, with the exception of the Church Missionary Society, little has recently been published for the use of the Societies' stations in foreign lands. The C.M.S. return is as follows:—

I. East Africa.

Kimegi.	S.P.C.K.	1894.
Ki-Gogo.	S.P.C.K.	1896, 1897, revised.
Swahili.	S.P.C.K.	1897 and 1902.
Hymns of Jesus.	Free Town Press,	1866 and Suppl., 1894.
Sagalla (or Taita).	S.P.C.K.	1892.
Kagiru (or Megi).	(?).	1894.
Chaga.	Free Town Press.	1892.
Bakeki.	R.T.S.	1900 revised.
Giryama.	S.P.C.K.	(?).
Taveta.	S.P.C.K.	1895.
Kinyika.	(?).	(?).

II. Uganda Protectorate.

Lunyoro	R.T.S.	1904.
Luganda.	S.P.C.K.	1896 and 1901.
Sukuma.	R.T.S.	1896 and 1897.

III. West Africa.

Ibo.	S.P.C.K.	1897 and 1904.
Temne.	S.P.C.K.	1896.

IV. N.W. Canada.

Temni or Slavi.	S.P.C.K.	1900.
Eskimo.	S.P.C.K.	1896.

VI. Brit. Columbia.

Kwagutl.	S.P.C.K.	1905.

For use at Missionary Meetings and other gatherings on behalf of Foreign Missions, the C.M.S. pub. in 1899 *The Church Missionary Hymn Book*, a collection of 242 hymns. In 1900 the S.P.G. issued, as a Souvenir of the Bicentenary of the Society, *Hymns, Sonnets, and other Poems of the Bicentenary*. Beyond these hymnological efforts, little or nothing has been done in connection with the hymnody of Foreign Missions during the past fifteen years. [J. J.]

Missions Hymnody, Nonconformist Home.—See special articles: **Baptist, Congregational, Methodist, &c.**

Missus Gabriel de coelis. [*Annunciation of B. V. M.*] Sometimes ascribed to Adam of St. Victor, but M. Gautier in his ed. of *Adam*, 1894, p. 265, says the ascription to him is a mistaken one. It is in a MS. of c. 1199 in the Bibl. Nat., Paris (*Lat.* 1139, *f.* 103b); in an English *Graduał* of c. 1275, now in the B. M. (*Add.* 12194, *f.* 120); in the Chichester *Sequentiary* of c. 1275 kept in the Bodleian (*Univ.* 148, *f.* 130); also in the *Sarum Missal*, f. 243b, of c. 1250, now at Manchester; in the York, *Hereford*, *Westminster*, and many other *Missals*. Text also in *Daniel, Mone, Achrein*, No. 209, &c. *Tr.* as:—

Gabriel, from the heaven descending, by J. M. Neale, in his *Med. Hym.*, 2nd ed., 1863, p. 127, repeated as "Gabriel, from heav'n descending," in the *Hymner*, 1864, No. 126. [J. M.]

Mitchell, Andrew Pirie, M.A., of Emmanuel Coll., Camb. (B.A. 1884; M.A. 1888), and Rector of Bredon Parva, Yorks, is the author of "O! the joy, the joy of harvest" (*Harvest*) in C. W. A. Brooke's *Additional Hys.*, 1903.

Mitchell, J. A., p. 1198, i. He was Principal of Nottingham Congregational Institute 1897–1903, and subsequently Secretary to the Congregational Union. Died in April 1905.

Mitchell, W., p. 1198, ii., was b. in 1829 (not 1830), and d. in 1877.

Mitchell, William, b. at Chester, Connecticut, Dec. 19, 1793, educated at Yale Coll. entered the Congregational Ministry in 1825, and d. at Corpus Christi, Texas, Aug. 1, 1867. To Pt. i. of **Joshua Leavitt's** *Christian Lyre*, 1830–1, he contributed "Servants of the Living God" (*Christian Warfare*); and to Pt. ii. "Jesus, Thy love shall we forget" (*The Love of Christ*). [J. J.]

Monsell, J. S. B. Since the article on pp. 782–3 was written, copies of the *original* editions of Dr. Monsell's works have come into our hands, and from them we have to make the following corrections, the numbers following being those given to the first lines of the hymns on pp. 782–3:—

15. So much am, &c. *Hys. and Mus. Poems*, 1837, p. 30.
17. The broken, &c. " " " p. 49.
18. Thou art mine, &c. " " " p. 51.
19. Would'st thou, &c. " " " p. 14.
26. Loved by God, &c. *Parish Hymnal*, 1873, No. 181.
27. Mercy, mercy, &c. *Prayers and Litanies*, 1861, p. 129.
28. My brother, &c. *Hys. of Love and Praise*, 1866, p. 103.
33. O Love divine, &c. " " " p. 131.
37. The journey done, &c. " " " p. 134.
40. Weary and sad, &c. *Parish Hymnal*, 1873, No. 209.
41–50. *Hys. of Love and Praise*, 1863.
51. See "Day of loss," &c., p. 282, i.
52–3. *Prayers and Litanies*, 1861, and *Hys. of Love and Praise*, 1863, pp. 116.
53–57. *Hys. of Love and Praise*, 1863.
58. Pity on us, &c. *Prayers and Litanies*, 1861, p. 125.
59. Praise the Lord, &c. *Hys. of Love and Praise*, 1863, p. 13.
60, 61, 62, 63. *Prayers and Litanies*, 1861.
62. Up! it is, &c. *Hys. of Love and Praise*, 1863.
72. Thy Lord, &c. " " " p. 34.
73. I hunger, &c. " " " 1866, p. 128.

It will be seen from this list of additions and corrections that Dr. Monsell multiplied his works by giving much the same material under

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new titles, and that his *Prayers and Litanies* of 1861 were unknown to us when the original article was written. We can sincerely add that few hymn writers are so perplexing to the annotator as Dr. Monsell. [J. M.]

Moore, Emily Jane, a native of Crewe, is the author of many books for young people. Her hymn :—

While so bright shine the sun. (*Praise to God*), was written about 1894 and first printed in the N. S. *Anniversary*. It is in the *Christian Endeavour Hyl.*, 1896, and the *S. S. Hymnary*, 1905. [J. M.]

Moore, Thomas Vernon, b. at Newville, Penn., Feb. 1, 1818, ordained in 1842. He was Moderator of the Presbyterian Assembly in 1867, and d. at Nashville, Tenn., Aug. 5, 1871. His hymn, "Father, let Thy smiling face" (*H. Trinity*), in *The New Ps. & Hys.* (Presb.), Richmond, Va., 1901, is dated 1866. [J. M.]

Moorsom, R. M., p. 1240, ii. In 1901 Mr. Moorsom pub. *Sanderings of Church Hymns from Eastern and Western Office Books.* These trs. of Syrian, Aramaian, and other hymns from Eastern sources, together with renderings from the Greek and Latin Office Books, are well done, and have already received deserved attention at the hands of hymnal compilers. His second edition of his *Historical Companion to Hys. Ancient and Modern*, 1903, is noted under **England Hymnody, Church of,** p. 1633, i. For his trs. in C. U., see **Index of Authors & Trs.** [J. J.]

Moravian Hymnody, pp. 765–769. The Rev. J. A. Eberle contributed to the Moravian *Messenger* a long series of articles (Feb. 1868 to Jan. 1871), giving authorship and date of the hymns in the English *Moravian H. Bk.* of 1849 (p. 768, ii., No. 11). A supplementary series of articles appeared in the *Moravian Messenger* for 1905, with short notices of authors and hymns not found in the ed. of 1849, but included in the enlarged ed. of 1886.

(By a curious oversight the particulars of the life of John Chandler are given under the name of Edward Cantrell. In the case of Ferguson, D., the missing number is 1208; in the case of Rosenius, C. R. von, the missing number is 1137.)

See also notes in the Appendix to the *Moravian Almanack* for 1905, pp. 121–122. A committee has been for some time engaged in preparing a new ed. of the English *Moravian H. Bk.* A *Children's H. Bk.*, with 200 hymns, was pub. in 1856, and an enlarged ed., with 300 mostly non-Moravian hymns, appeared in 1904.

I. The more important English-writing Moravians, regarding whom biographical details were not given in this *Dictionary* in 1892, are :—

1. **Clemens, Christian Gottfried,** Moravian minister in different places in England and Wales from 1746 to 1815.

2. **Kinchen, Charles,** educated at Corpus Christi Coll., Oxford (B.A., 1729); an associate of the Wesleys; became Rector of Brunsser, Hants; then joined the Fetter Lane Society, and, in A.D. 1741,

3. **Libbey, Daniel,** b. at Hull, in 1720, at Bishop York. Moravian minister at various places, finally at Fairfield from 1808 to 1821; d. at Ockbrook, March 17, 1822. His contributed various trs. to the *Moravian H. Bk.*, 1886, including "Glory, praise, to Thee be song," p. 982, ii., i "O, be not thou dismayed," p. 973, i.

4. **Miller, Christian Ludwig Benjamin,** or **Müller,** was a Moravian minister at various places in England and Ireland from 1720; from 1749 at Crondall Co. Cavan, from 1768 to 1810. His original hymns and trs. were contributed to the *Moravian H. Bk.*, 1789.

5. **Nyberg, Lorenz Thorstan,** b. March 4, 1720, in Sweden, sometime Lutheran minister in Sweden, joined the Moravians in 1748, and worked as a Moravian minister up to 1774; then returned to a living in Sweden, and d. May 30, 1792.

6. **Okely, William,** b. Sept. 12, 1746, at Harlem, in Holland, Moravian minister at various places in England and Ireland; d. at Bristol, March 11, 1815.

II. Less important writers are :—

7. **Biel, Thomas,** b. 1676, d. 1838.
8. **Delamotte, William,** d. 1745.
9. **Dutton, Thomas,** b. 1749.
10. **Hartley, John,** b. 1762, d. 1811.
11. **Okely, William,** b. 1745, d. 1824.
12. **Schlatt, Ludolf Ernst,** b. 1714, d. 1769.

For the *trs.* of these various writers, see **Index of Authors and Trs.** In the forthcoming edition of the English *Moravian H. Bk.* it is practically certain that hardly any of the productions of the other minor Moravian writers of the 18th century will survive; we therefore make no attempt to note them here. [J. M.]

Morgan, Samuel Christopher, D.D., s. of the Rev. S. F. Morgan, sometime Rector of All Saints, Birmingham, was b. July 29, 1836, educated at Wadham Coll., Oxford (B.A. 1859, M.A. 1862, B.D. and D.D. 1881), and ordained 1860. After holding other appointments he became in 1865 Vicar of Elkington, Gloucester. He d. March 23, 1898. His hymn, "Come, thou weary! Jesus calls thee!" (*Invitation*), is in Sankey's *Sac. Songs & Solos*, 1881. [J. M.]

Morris, Eliza F., p. 770, ii. She d. in 1874.

Morris, Sir Lewis, D.LITT., was b. Jan. 23, 1833, at Carmarthen, educated at Sherborne School and at Jesus Coll., Oxford (B.A. 1856, M.A. 1858, Hon. Fellow 1877). He was called to the Bar 1861, and practised up to 1881. He is Vice-President of Univ. Coll., Aberystwyth, was Deputy-Chancellor of the Univ. of Wales 1902–1904 (Hon. D.LITT. 1906), and was created Kt. Bachelor in 1895. He d. at Carmarthen, Nov. 12, 1907. His poetical works include *Songs of Two Worlds*, series i., 1871, ii., 1874; iii., 1875; *Epic of Hades*, 1876; *Vision of Saints*, 1890; *Harvest Tide*, 1901, &c. His hymn :—

My Angel comes to us to tell (*The Invisible Supported*) in *Songs of Two Worlds*, 1871, p. 146, headed "Faith without sight"; repeated in *Worship Songs*, 1905, and others.

Moule, Arthur Evans, D.D. Sixth son of the Rev. H. Moule, of Fordington (p. 771, i.), was b. at Fordington on Apr. 10, 1836, and educated for Foreign Mission work at the C.M.S. Coll., Islington. D. 1859, P. 1860. He has spent almost the whole of his ministerial life in the diocese of Mid-China, and mainly at Shanghai. In 1878 he received the degree of D.D. from the Archbishop of Canterbury, and was appointed Archdeacon of Mid-China in 1884. His hymnological work for the C. M. S. Mission in China is given in detail at pp. 743-4.

Moule, George Evans, D.D. Second s. of the Rev. H. Moule, of Fordington, p. 771, i., was b. at Gillingham, Dorset, on Jan. 28, 1828, and has been Bishop of Mid-China since 1880, having laboured in the same district for the C.M.S. from 1858. He was educated at C.C. Coll., Camb. (of which he was elected Honorary Fellow 1905), graduated in honours in 1850,

and was ordained as Curate to his father in 1851. His hymn book in the Hangchow dialect was pub. in 1871. See p. 769, ii. [J. J.]

Moule, Handley C. G., p. 771, ii. In 1899 Dr. Moule resigned his post at Ridley Hall, and became Norrisian Professor of Divinity at Cambridge. In 1901 he was consecrated as Bishop of Durham. The following additional hymns by Bp. Moule have come into C. U. :—

1. **Come in, O come! the door stands open now.** [*Seeking after Holiness.*] Appeared in the 2nd ed. of *Hys. of Consecration and Faith*, 1890; and in the author's *Songs of the Spirit and Pilgrimage*, 1901.

2. **Bear in Thy Presence with Thy friends.** [*Communion of Saints.*] Included in *Hys. of Consecration and Faith*, 1890.

3. **Lord and Saviour, true and kind.** [*Jesus the Guide of Youth.*] Appeared in *The Record School H. Bk.*, 1892.

4. **Lord, in it I that enter here.** [*Victory over sin.*] First pub. in the author's *Christian's Victory over Sin*, 1888.

5. **My glorious Victor, Prince Divine.** [*Consecration of Self to God.*] Appeared in the 2nd ed. of *Hys. of Consecration and Faith*, 1890; and in the author's *Songs in the House of the Pilgrimage*, 1901.

6. **Raise the song, ye loyal voices.** [*King's Coronation.*] Written for *Novello's Ten National Hys. and Tunes* for children's use on the occasion of the Coronation of King Edward VII., 1902.

7. **They watched Him up the silent skies.** [*Ascension.*] Written for *Doddridge's Hys. for Church & Home*, 1904.

Additional publications by Bp. Moule which include hymns are *Songs in the House of the Pilgrimage*, 1896; *The Christian's Victory over Sin*, 1888. *Poems on the Acts of the Apostles, &c.*, 1869; *Christ-Jesus and other Poems*, 1883; *At the Holy Communion*, 1892; *Thoughts on Union with Christ*, 1886. [J. J.]

Moule, Harriot Mary, née Elliott, youngest daughter of the Rev. C. Bolton Elliott, M.A., F.R.S., was born in Paris on Sep. 29, 1844, and married H. C. G. Moule, now Bishop of Durham, 1881. Her hymn, "Cast then thy care upon the Lord" (*Care upon God*), was first published in H. C. G. Moule's *Songs in the House of the Pilgrimage*, 1896, and included in *Hys. of Consecration and Faith*, 1902. [J. J.]

Moule, Henry, p. 771, i. Another hymn by this author, "Who can the strength afford?" (*God the Strength of His people*) has passed from the *Appendix* (1876) *to the Fordington Hymn-book*, into *Hys. of Consecration and Faith*, 1902, No. 571. [J. J.]

Moule, Horatio Mosley, fourth s. of the Rev. H. Moule, of Fordington (p. 771, i.) was b. at Fordington, on May 30, 1832, educated at Trin. Coll., Oxford, and Queens' Coll., Camb.; B.A. 1858; M.A. 1872; H.M. Inspector of Workhouses under Local Government Board, and d. on Sep. 21, 1873. His metrical version of the *Benedicite* appeared in the *Appendix to Fordington H. Bk.*, in 1876. (See p. 771, ii.) [J. J.]

Moultrie, G., p. 771, ii. We find that Mr. Moultrie wrote the preface to the *Cantica Sanctorum*, 1880, but did not edit the book. He and others contributed some thirteen hymns thereto. It was edited by Miss Isabella Leeds, p. 1262, i., who wrote 90 of the hymns. [J. J.]

Moxley, Henry Williams, M.A., b. at Derby, April 23, 1842, Scholar and Fellow of King's Coll., Camb., graduated B.A. 1864; M.A. 1867; and was Assistant Master at Eton from 1864 to 1897. Mr. Moxley has contributed translations of various Medieval Sequences and Hymns to the *Monthly Packet*, and other publications. His hymns in C. U. are :—

1. **Lord, Who fulfillest thine answer.** [*Ocum. of S. Paul.*] First pub. in the *Sunday Book*, and then in *Hys. A. & M.*, 1904, No. 347.

2. **Lord, Who while yet a boy wast found.** [*Confirmation.*] One of two hymns written for use before and after the laying on of hands in Confirmation. It was included in *Hys. A. & M.*, 1904, No. 386. For use "Before Confirmation."

Milde bin ich, p. 816, ii. Another tr. is "Weary now I seek repose," by G. R. Woodward, in his *Songs of Syon*, 1904, No. 69.

Mulholland, Rosa : see **Gilbert, R.**

Mundi salus affuturo, p. 777, i. This is in *Dreves*, xliii., p. 45, from the Sarum *Hymnarium Opuscalum*, 1512. Another tr. is "Portal of the World's Salvation, Lo, a virgin," by Laurence Housman in *The English Hyl.*, 1906, No. 229. [J. M.]

Murray, Robert, Minister of the Presbyterian Church in Canada, born Dec. 25, 1852, is the author of "From ocean unto ocean" (*National Hymn*), and "Lord, Thou lov'st the cheerful giver" (*Almsgiving*), in the Scotch *Church Hymnary*, 1898. [J. D.]

Mussarelli, Alfonso, S.J., was b. at Ferrara, Aug. 22, 1749, entered the Society of Jesus 1768, d. at Faris Feb. 25, 1813. He was the author of many theological works, the best-known being *Il Mese di Maria*, 1785. This work gives a four-line stanza for each day of the month of May, the first of these beginning :—

Lauriate, O Virgins. (*S. V. M.*) (Turin ed. 1845, p. 16). From these we, the Rev. F. W. Faber made a tr.† from which, by Lady Lindsay, the hymn "Lauriate, O Virgin Band," in Lyra Eucharistica, p. 249, was formed. It has been altered in various ways, and is usually ascribed to Faber. Another tr. is that by C. Kegan Paul, in his *Hys.*, 1868, p. 13, *Songs and Hymns*, 1869, p. 61, and recently in the *Arundel Hys.*, 1902, and many others. [J. M.]

My Father bids me come, O why do I delay? A cento from "Ah! whither should I go?" p. 32, ii. into a few American collections.

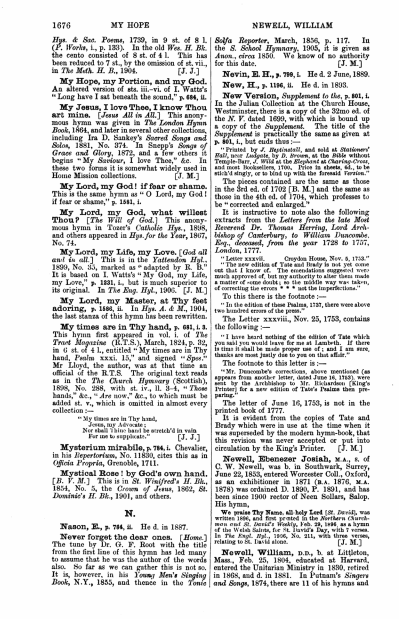
My Father, cheering Name. Another altered form of Anne Steele's "My God, my Father, blissful Name," p. 760, i.

My Father knows the things I need. *C. Wesley.* A cento in *The Meth. Hymn-Book*, 1904, from his *Hys. on the Four Gospels*, left in MS. at his death in 1788. (*P. Works*, x., 190.)

My God and Father, while I stray, p. 778, i. In the Kirkby Lonsdale *Songs from the Valley*, 1834, p. 180, this hymn is given as "My God, my Father! while I stray," and the refrain as "Thy will, my God, Thy will be done." It is unsigned. [J. J.]

My God, and is Thy table spread, p. 779, i. In the 1904 ed. of *Hys. A. & M.*, the doxology in the old ed. has been replaced by the concluding st. of Doddridge's hymn.

My God, if I may call Thee mine. *C. Wesley.* [*In temptation.*] Pub. in the Wesley



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Hys. & Sac. Poems, 1739, in 9 st. of 8 l. (*S. Works*, i. p. 130). In the old *Wes. H. Bk.* the cento consisted of 8 st. of 4 l. This has been reduced to 7 st., by the omission of st. vii., in *The Meth. H. B.*, 1904. [J. J.]

My Hope, my Portion, and my God. An altered version of sts. iii.-vi. of I. Watts's "Long have I sat beneath the sound," **p. 696, ii.**

My Jesus, I love Thee, I know Thou art mine. [*Jesus All in All.*] This anonymous hymn was given in *The London Hymn Book*, 1864, and later in several other collections, including Ira D. Sankey's *Sacred Songs and Solos*, 1881, No. 374. In Stebbp's *Songs of Grace and Glory*, 1872, and a few others it begins "My Saviour, I love Thee," &c. In these two forms it is somewhat widely used in Home Mission collections. [J. M.]

My Lord, my God! if fear or shame. This is the same hymn as "O Lord, my God! if fear or shame," p. 1241, i.

My Lord, my God, what willest Thou? [*The Will of God.*] This anonymous hymn in Toase's *Catholic Hys.*, 1898, and others appeared in *Hys. for the Year*, 1867, No. 74.

My Lord, my Life, my Love. [*God all and in all.*] This is in the *Yattendon Hyl.*, 1899, No. 53, marked as "adapted by R. B." It is based on I. Watts's "My God, my Life, my Love," **p. 1231, i.**, but is much superior to its original. In *The Eng. Hyl.*, 1906. [J. M.]

My Lord, my Master, at Thy feet adoring, p. 1186, ii. In *Hys. A. & M.*, 1904, the last stanza of this hymn has been rewritten.

My times are in Thy hand, p. 681, i. 3. This hymn first appeared in vol. i. of *The Trust Magazine* (R.T.S.), March, 1824, p. 32, in 6 st. of 4 l., entitled "My times are in Thy hand, *Psalm* xxxi. 15," and signed "*Spes*." Mr. Lloyd, the author, was at that time an official of the R.T.S. The original text reads as in the *The Church Hymnary* (Scottish), 1898, No. 388, with st. iv., ll. 3-4, "Those hands," &c., "*Are now*," &c., to which must be added st. v., which is omitted in almost every collection :—

"My times are in Thy hand,
Jesus, my Advocate;
Nor shall Thine hand be stretch'd in vain
For me to supplicate." [J. J.]

Mysterium mirabile, p. 784, i. Chevalier, in his *Repertorium*, No. 11830, cites this as in *Officia Propria*, Grenoble, 1711.

Mystical Rose ! by God's own hand. [*B. V. M.*] This is in *St. Winifred's H. Bk.*, 1854, No. 5, the *Crown of Jesus*, 1862, *St. Dominic's H. Bk.*, 1901, and others.

N.

Nason, E., p. 784, ii. He d. in 1887.

Never forget the dear ones. (*Home.*) The tune by Lt. G. F. Root with the title from the first line of this hymn has led many to assume that he was the author of the words also. So far as we can gather this is not so. It is, however, in his *Young Men's Singing Book*, N.Y., 1855, and thence in the *Tonic Sol-fa Reporter*, March, 1856, p. 117. In the *S. School Hymnary*, 1905, it is given as *Anon.*, circa 1850. We know of no authority for this date. [J. M.]

Nevin, B. H., p. 799, i. He d. 2 June, 1889.

New, H., p. 1186, ii. He d. in 1803.

New Version, *Supplement to the*, **p. 801, i.** In the Julian Collection at the Church House, Westminster, there is a copy of the 32mo ed. of the *N. V.* dated 1699, with which is bound up a copy of the *Supplement*. The title of the *Supplement* is practically the same as given at **p. 801, i.**, but ends thus :—

"Printed by *J. Baptista*ll, and sold at *Stationers' Hall, near Ludgate*, by *B. Brown*, at the *Bible* without Temple-Barr, *J. Wild* at the *Elephant* at *Charing-Cross*, and most other booksellers, 1700. In the 4to ed. of 1703 it is stitch'd singly, or in bind up with the Sternold Version."

The pieces contained are the same as those in the 3rd ed. of 1702 (B. M.) and the same as those in the 4th ed. of 1704, which professes to be "corrected and enlarged."

It is instructive to note also the following extracts from the *Letters from the late Most Reverend Dr. Thomas Herring, Lord Archbishop of Canterbury, to William Duncombe, Esq., deceased, from the year 1728 to 1757. London*, 1777.

"Letter xxxvii. Croydon House, Nov. 4, 1752." To this letter a version of Tate and Brady is not known to exist that I know of. The corrections suggested very much approved of, but my authority to alter them made a matter of some doubt; so the middle way was taken, of correcting the errors * * * not the imperfections."

To this there is the footnote :—

"In the edition of these Psalms, 1737, there were above two hundred errors of the press."

The Letter xxxviii., Nov. 25, 1753, contains the following :—

"I have heard nothing of the edition of Tate which you said you would leave for me at Lambeth. If there is no such thing, I shall not trouble you; and I am sure, thanks are much justly due to you on that score."

The footnote to this letter is :—

"Mr. Duncombe's corrections, above mentioned (as appears by this another) were, Mr. Pinkerton (King's Printer) for a new edition of Tate's Psalms then preparing."

The letter of June 16, 1753, is not in the printed book of 1777.

It is evident from the copies of Tate and Brady which were in use at the time when it was superseded by the modern hymn-book, that this revision was never accepted or put into circulation by the King's Printer. [J. M.]

Newell, Ebenezer Josiah, M.A., s. of C. W. Newell, was b. in Southwark, Surrey, June 22, 1833, entered Worcester Coll., Oxford, as an exhibitioner in 1871 (B.A. 1876, M.A. 1878) was ordained D. 1880, P. 1881, and has been since 1900 rector of Neen Sollars, Salop. His hymn,

We praise Thy Name, all holy Lord (*St. David*), was written 1886, and first printed in the *Northern Churchman and St. David's Monthly*, Feb. 29, 1888, as a hymn for St. David's Day, in 6 st. of 8 l. In 1889 it appeared in *The Engl. Hyl.*, 1906, No. 211, with three verses, relating to St. David alone. [J. M.]

Newell, William, D.D., b. at Littleton, Mass., Feb. 25, 1804, educated at Harvard, entered the Unitarian Ministry in 1830, retired in 1868, and d. in 1881. In Putnam's *Singers and Songs*, 1874, there are 11 of his hymns and

NEWMAN, FREDERICK NORTH, FRANK 1677

poems. His "All hail, God's angel, Truth" (*Thanksgiving*), is in Horder's *Worship Song*, with *Tunes*, 1905. [J. J.]

Newman, Frederick William, was b. at Falmouth, Cornwall, May 26, 1856. In 1877 he entered as one of the first four students in the Scholae Cancellarii, Truro, and was ordained D. 1879 and P. 1880. After filling several curacies he became Vicar of St. George's, Truro, in 1889. His hymn "Jesus, Lord of our salvation" (*St. George's Day*), was written on April 6, 1895, as a Processional for use on St. George's Day in his church. It is printed as a leaflet in 7 st. of 6 l. When included in the 1904 ed. of *H. A. & M.*, sts. ii. and vi. were omitted, and slight alterations were made in the rest of the hymn. [J. J.]

Newman, Card. J. H., p. 800, ii. ; 1241, ii. The following are also in use at the present time, but, except No. 13, almost exclusively in R. C. collections. The dates in brackets are those given in Newman's *Verses*, 1868; all thus marked were composed in the Birmingham Oratory at three dates :—

i. In the *Rambler*, 1850.

1. **In the far North our lot is cast.** (*S. Philip Neri.*) (1850.) March, 1850, p. 259. *In the Birmingham Oratory H. Bk.*, 1857 and 1868, it begins, "On Northern coasts," and in the *Parochial H. Bk.*, 1880, with st. ii. "Founder and Sire ! to mighty Rome."
2. **Lo ! on the mountains the morn.** (Candlemas.) [1848.] March, 1850, p. 261.
3. **There sat a Lady all on the ground.** [*B. V. M.*] (1846.) May, 1850, p. 425.

ii. *Verses*, 1853.

4. **All in Divine which the Highest has made.** (*For one communicating.*) (1853.) 1853, p. 128.
5. **Green are the leaves, and sweet the flowers.** (*May.*) (1856.) 1863, p. 135.
6. **My eldest friend, mine from the hour.** (*Guardian Angel.*) (1853.) 1853, p. 13.
7. **The holy monks counted'd from men.** (*S. Philip Neri.*) (1853.) 1853, p. 134.
8. **The true Jesus, the ancient Creed.** (*The Catholic Priest.*) 1853, p. 146.
9. **This is the saint of sweetness and compassion.** (*S. Philip Neri.*) 1858, p. 136. Rewritten (1857) as "This is the saint of gentleness and kindness" in the *Birmingham Oratory H. Bk.*, 1857, No. 49.

iii. *Birmingham Oratory H. Bk.*, 1857.

10. **Holy Lord, the souls which Thou hast made.** (*The Faithful Departed.*) (1857.) 1857, No. 76.

iv. *Birmingham Oratory H. Bk.*, 1862.

11. **I ask not for fortune, for silken attire.** (*S. Philip Neri.*) (1862.) 1862, No. 84.
12. **The Kingdom high.** (*S. Michael.*) (1862.) 1862, No. 41.

v. *Dream of Gerontius*, 1866.

13. **Firmly I believe and truly.** (*The Faith of a Christian.*) 1865, p. 9 ; *Verses*, 1868, p. 318 ; *The Engl. Hyl.*, 1906. [J. M.]

Newton, Benjamin Wills, M.A. In the article **Plymouth Brethren Hymnody, p. 895, ii.**, it is stated that Mr. Newton, one of the leaders of the Society, had taken Holy Orders. This, we are informed, was not so. He was Fellow of Exeter Coll., Oxon., from 1828 to 1832, but was never ordained. He was b. at Devonport in 1808.

Nichol, Henry Ernest, was b. Dec. 10, 1862, at Hull. He took the degree of MUS. BAC. at Oxford in 1888. He has written fourteen sets of *S. S. Anniversary Hymns* (130 in all), with original tunes, besides many pub. in leaflet form, mostly under the anagram of *Cobb's Stores*. The following are in the *S. S. Hymnary*, 1905, the dates being those of composition and publication by the author :—

1. Life is opening out before you. *Christian Courage.* 1897.
2. Rest, O rest ! at eve Thy children's voices. *Evening.* 1897.
3. We've a story to tell to the nations. *Foreign Missions.* 1898.
4. Where the flag is flying. *Boys' Brigade.* 1902. [J. M.]

Nobis Sancti Spiritus gratia sit data. [*Whitsuntide.*] A hymn on the Holy Spirit, arranged for the Canonical Hours, i.e., one st. each for Matins, Prime, Terce, Sext, Nones, Vespers, and Compline. *Mone*, No. 191, prints it from a 14th cent. ms. at Karlsruhe (Reichenau, 30), where it occurs thrice, in the second copy ascribed to Pope John XXII. (d. 1334), and in the third copy ascribed to Pope Benedict XII. (d. 1342), and other sources. It is in two *Horæ* in the B. M. *Add.* 18920, *f.* 132b, of c. 1425 ; *Add.* 28962, *f.* 80b, of c. 1440 ; in two *Horæ* in the Fitzwilliam, Cambridge, both written in France c. 1440 (61, p. 140, and 62, p. 254), and others. Printed text in *Diversa*, xxx., p. 15, &c. *Tr.* as :—

Let the Holy Spirit's grace, by J. M. Neale, in his *Hymns of Mediæval Church*, 1851, p. 171, and in D. E. Woodward's *Songs of Syon*, 1904. [J. M.]

Noble, James Ashcroft, was b. at Liverpool in 1844, and came to London in 1861. He was then for eight years at Birkdale, Lancs., but returned to London in 1869, and d. April 3, 1896, at Wandsworth Common. He was a well-known essayist, and contributed to the *Spectator*, the *Academy*, and other literary papers. In 1887 he pub. *Verses of a Free Writer*, simple and unambitious, but with the breath of true poetry. In the section entitled "Poems of the Inner Life" there are two hymns written in 1886 for the elder (2) and younger (1) girls at Winterdorf, a girl's school at Birkdale, where he used to lecture on English literature :—

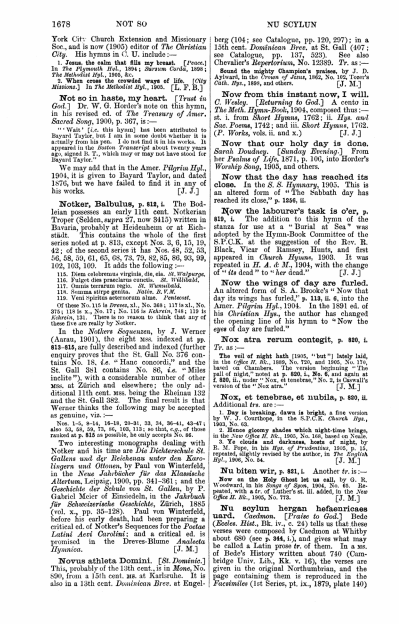
1. **God of beauty, Thou last spread.** (*Unseen of Nature.*) 1887, p. 95, as "A Hymn of Beauty, written for the little ones at Winterdorf." In C. Farrington's *Hys. for Children*, 1891.
2. **Lord Jesus, in the days of old.** (*The Way is Romantic.*) 1887, p. 95, as "A Hymn for Evening, written for the girls at Winterdorf." In the *S. S. Hymnary*, 1905. [J. M.]

Nocte surgentes vigilemus omnes, p. 809, i. Additional versions are :—

1. **Christ's loving children, for His love abiding,** an adaptation in the *Yattendon Hyl.*, 1899, No. 49, marked as "English by R. B."
2. **Father, we praise Thee, now the night is over,** in the *Office H. Bk.*, 1889, No. 913. [J. M.]
3. **Here in the House of God we take our station,** in the *Office H. Bk.*, 1889, No. 913. In the *New Office H. Bk.*, 1905, No. 124, it begins, "Lo ! with the morning lore we take our station." [J. M.]

Non parta solo sanguine, p. 810, i. The text of the altered *tr.* by L. Williams, in the "Complete Edition" of *Hys. A. & M.*, is recast by the Compilers in the 1904 ed. of their coll., whilst the original first line, "Not by the Martyr's death alone," is retained. [J. J.]

North, Frank Mason, D.D., b. at New York, Dec. 3, 1850, graduated at Wesleyan University 1872, and entered the ministry of the Meth. Episco. Church 1872. In 1892 he became Correspondence Secretary of the New



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York City: Church Extension and Missionary Soc., and is now (1903) editor of *The Christian City*. His hymns in *C. U.* include:—

1. **Jesus, the calm that fills my breast.** [*Peace.*] In *The Methodist Hymnal*, 1878, No. 1; *Sermon Cards*, 1896; *The Methodist Hymnal*, 1904, &c.

2. **When cross the crowded ways of life.** [*City Missions.*] In *The Methodist Hymnal*, 1905. [L. F. R.]

Not so in haste, my heart. [*Trust in God.*] Dr. W. G. Horder's note on this hymn, in his revised ed. of *The Treasury of Amer. Sacred Song*, 1900, p. 267, is:—

"'Wait' [i.e. this hymn] has been attributed to Bayard Taylor, but I am in some doubt whether it is actually from his pen. I do not find it in his works. It appeared in the *Boston Transcript* about twenty years ago, signed B. T., which may or may not have stood for Bayard Taylor.

We may add that in the Amer. *Pilgrim Hymnal*, 1904, it is given to Bayard Taylor, and dated 1870, but we have failed to find it in any of his works. [J. J.]

Notker, Balbulus, p. 813, i. The Bodleian possesses an early 11th cent. Notkerian Troper (Selden, *supra* 27, now 3415) written in Bavaria, probably at Heidenheim or at Eichstädt. This contains the whole of the first series noted at p. 813, except Nos. 2, 6, 15, 19, 42; of the second series it has Nos. 48, 52, 53, 56, 58, 59, 61, 65, 68, 73, 79, 82, 85, 86, 90, 99, 102, 103, 105. It adds the following:—

115. Diem celebremus virginis, dis, ela. *St. Walpurge.*
116. Fulgo clara sanctorum exercitu, &c. *All Saints.*
117. Gemma virginum Maria, &c. *St. Mildred.*
118. Gemma stirpe gentis. *Notke. B. V. M.*
119. Veni spiritus setercorum alme. *Pentecost.*

Of these No. 115 is *Sermo*, xl., No. 368; 117 is xl., No. 370; 118 is x., No. 17; No. 116 is *Sakwin*, 748; 119 is *Sakwin*, 131. There is no reason to think that any of these five are really by Notker.

In the *Notkers Sequenzen*, by J. Werner (Aarau, 1901), the eight MSS. indexed at **pp. 813–815,** are fully described and indexed (further enquiry proves that the St. Gall No. 376 contains No. 18, *i.e.* "Hanc concordi," and the St. Gall 381 contains No. 86, *i.e.* "Miles inclite"), with a considerable number of other MSS. at Zürich and elsewhere; the only additional 11th cent. MSS. being the Rheinau 132 and the St. Gall 382. The final result is that Werner thinks the following may be accepted as genuine, viz.:—

Nos. 1–5, 8–14, 21–31, 33, 34, 36–41, 43–47; also 53, 58, 59, 75, 95, 103, 113; so that, e.g., of those ranked as p. 813 as possible, he only accepts No. 86.

Two interesting monographs dealing with Notker and his time are *Die Dichterschule St. Gallens und der Reichsanus unter den Karolingern und Ottonen*, by Paul von Winterfeld, in the *Neue Jahrbücher für das Klassische Altertum*, Leipzig, 1900, pp. 341–361; and the *Geschichte der Schule von St. Gallen*, by P. Gabriel Meier of Einsiedeln, in the *Jahrbuch für Schweizerische Geschichte*, Zürich, 1883 (vol. x., pp. 35–128). Paul von Winterfeld, before his early death, had been preparing a critical ed. of Notker's Sequences for the *Poetae Latini Aevi Carolini*; and a critical ed. is promised in the Dreves-Blume *Analecta Hymnica*. [J. M.]

Novus athleta Domini. [*St. Dominic.*] This, probably of the 13th cent., is in *Mone*, No. 850, from a 15th cent. MS. at Karlsruhe. It is also in a 13th cent. *Dominican Brev.* at Engelberg (104; see Catalogue, pp. 120, 257); in a 13th cent. *Dominican Brev.* at St. Gall (407; see Catalogue, pp. 137, 323). See also Chevalier's *Repertorium*, No. 12389. *Tr.* as:—

Round the mighty Champion's praises, by *J. D. Aylward*, in the *Tracts of Jesus*, 1863, No. 102, Tate's *Cath. Hym.*, 1880, and others. [J. M.]

Now from this instant now, I will. *C. Wesley.* [*Returning to God.*] A cento in *The Meth. Hymn-Book*, 1904, composed thus:—*st.* i. from *Short Hymns*, 1762: ii. *Hys. and Sac. Poems*, 1742; and iii. *Short Hymns*, 1772. (*P. Works*, vols. ii. and x.) [J. J.]

Now that our holy day is done. *Sarah Doudney.* [*Sunday Evening.*] From her *Psalms of Life*, 1871, p. 106, into Horder's *Worship Song*, 1905, and others.

Now that the day has reached its close. In the *S. S. Hymnary*, 1905. This is an altered form of "The Sabbath day has reached its close," **p. 1256. ii.**

Now the labourer's task is o'er, p. 818, i. The addition to this hymn of the stanza for use at a "Burial at Sea" was adopted by the Hymn-Book Committee of the S.P.C.K. at the suggestion of the Rev. R. Black, Vicar of Ramsey, Hunts, and first appeared in *Church Hymns*, 1903. It was repeated in *H. A. & M.*, 1904, with the change of "*its* dead" to "*her* dead." [J. J.]

Now the wings of day are furled. An altered form of S. A. Brooke's "Now that day its wings has furled," **p. 113, ii. 6,** into the Amer. *Pilgrim Hymnal*, 1904. In the 1891 ed. of his *Christian Hymns*, the author has changed the opening line of his hymn to "Now the eyes of day are furled."

Nox atra rerum contegit, p. 820, i. *Tr.* as:—

The veil of night hath (1905, "but") lately laid, in the *Office H. &c.*, 1905, No. 720, and 1906, No. 170, based on Chambers. The version beginning "The pall of night," noted at **p. 820, i., No. 6,** and again at **I. 820, ii.,** under "Nox, et tenebræ," No. 3, is Caswall's version of the "Nox atra." [J. M.]

Nox, et tenebræ, et nubila, p. 820, ii. Additional *trs.* are:—

1. **Day is breaking, dawn is bright,** a free version by Dr. Northrop, in the S.P.C.K. *Church Hym.*, 1903, No. 52.

2. **Hence gloomy shades which night-time brings,** in the *New Office H. &c.*, 1905, No. 105, based on Neale.

3. **Ye clouds and darkness, hosts of night,** by R. M. Pope, in his *Hys. of Providence*, 1905, p. 12, repeated, slightly revised by the author, in *The English Hym.*, 1906, No. 84. [J. M.]

Nu biten wir, p. 821, i. Another *tr.* is:—

Now as the Holy Ghost let us call, by G. K. Woodward, in his *Songs of Sion*, 1904, No. 44. Repeated, with a fr. of Luther's 44. iii. added, in the *New Office H. &c.*, 1905, No. 779. [J. M.]

Nu seyhun hergan hefaenricaes uard. *Cædmon.* [*Praise to God.*] Bede (*Eccles. Hist.*, Bk. iv., c. 24) tells us that these verses were composed by Cædmon at Whitby about 680 (see **p. 344, i.**), and gives what may be called a Latin *prose tr.* of them. In a MS. of Bede's History written about 740 (Cambridge Univ. Lib., Kk. v. 16), the verses are given in the original Northumbrian, and the page containing them is reproduced in the *Facsimiles* (1st Series, pt. ix., 1879, plate 140)

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of the Palæographical Society. The text is also in various more accessible sources, *e.g.*, J. Earle's *Anglo-Saxon Literature*, 1885, p. 101 (with an English prose *tr.*), R. Wülker's *Gesch. der Engl. Lit.*, 1896, p. 51, &c. They have been *tr.* into verse as "We praise the King of realms on high," by **R. M. Mooreom,** in his *Wanderings of Church Hymns*, 1901, p. 60, and his version is repeated, unaltered, in *Church Hym.*, 1903. [J. M.]

Nun danket alle Gott, p. 903, i. Another *tr.* is:—

Now all give thanks to God With body, soul, and spirit, in the *Pattendon Hyl.*, 1899, No. 83, marked as "*tr.* by S. B.," and with the note at p. 31: "My translation is an attempt to make it more suitable to modern english use; and I found R.'s gloria without distinction." [J. M.]

Nun ruhen alle Wälder, p. 922, i. Another *tr.* is:—

The Autumn day now closeth, in the *Pattendon Hyl.*, 1899, No. 82, marked as "*Tr.* by H. B." Repeated in G. R. Woodward's *Songs of Sion*, 1901, No. 89, and *The English Hyl.*, 1906, No. 276. [J. M.]

Nunc Sancte nobis Spiritus, p. 923, i. Another *tr.* is:—

O Holy Spirit, Lord of Life, in the *Pattendon Hyl.*, 1899, No. 46, marked as "English, R. B."

O.

O beata bestorum, p. 924, i. This is in the Vienna MS. 13314 of the 12th cent. See Dreves's *Godenstolzue Liedpergensis*, 1897, p. 45.

O beata Hierusalem, p. 924, ii. Another *tr.* is:—

Most it is to tell thy glory, O Jerusalem the blest, by V. S. S. Coles, for *H. A. & M.*, 1904, No. 258.

O Christiana! inaugued together. *Lillian W. Cassaday.* [*Arm for the Christian Conflict.*] This, in the Lutheran *Book of Worship*, Phila., 1899, is signed "Lillian Weaver Cassaday, 1895."

O, come and let us all with one accord. [*Evening.*] This hymn was given in the S.P.C.K. *Hymns*, 1852, No. 132, in 4 st. of 4 l., and others, including Longfellow and Johnson's *Hys. of the Spirit*, 1864, No. 104, in 3 st. of 4 l., as *Anon.* In the Amer. Bap. *Sursum Corda*, 1898, it is slightly altered to adapt it as a General hymn. [J. J.]

O come and mourn with me awhile, p. 925, ii. In recent hymn-books other arrangements of this hymn than those noted on **p. 925, i.** have come into C. U. Following the order of publication, they include:—

1. *The Church Hymnary* (Scottish), 1898. Sts. i., ii., v., ix., xii.
2. *Sursum Corda*, 1898 (American). The same as No. 1.
3. *Church Hymns*, 1903. Sts. i., ii., v., xi., xii.
4. *H. A. & M.*, new ed., 1904. Sts. i., ii., iii., v., xii., ix., xi., in the order named.
5. *The Methodist Hymn Book*, 1904. Sts. i., ii., v., x., xi.
6. *The Pilgrim Hymnal*, 1904. Opening with st. v., "Come, take thy stand beneath the cross." Sts. v., v.-vi., vii., ix., xi., in the order named.
7. *The English Hyl.*, 1906, has the original text with the omission of sts. v., vii., viii., and x.

In all these arrangements (and in others also) slight alterations are introduced. These can be determined by reference to Fuller's *Hymns*, 1902, pp. 81–83. [J. J.]

O'Connor, John, was b. Dec. 5, 1870, at Clonmel, Ireland. After completing his theological studies in the English College at Rome, he was ordained priest 1895, in St. John Lateran, Rome; and is now (1906) priest in charge at Heckmondwike, Yorks. He contributed to the *Arundel Hys.*, 1902, a number of *trs.* (see **Index of Authors, &c.**), and the following original hymns:—

1. Ah, Lady of high heaven! *B. V. M.*
2. All the skies to-night sing o'er us. *Christmas.*
3. Father of all these fair-scattered sheep of Christ. *St. Patrick.*
4. Hail! O new Jerusalem. *Heaven.*
5. Jesu! Thou to Him in Thee. *The Love of Jesus.*
6. Jesu, the dying day hath left us lonely. *Evening.*
7. Joseph gentle, husband mine. *Christmas.*
8. Let sweet and holy sound. *Christmas.*
9. Our Life hangs dead upon Calvary's hill. *Good Friday.*
10. The Angelus sweetly rings Ave Maria. *The Angelus.*
11. The buried flowers keep heart of grace. *School Children.*
12. The hour of grace sublime. *Holy Communion.*

[J. M.]

O day, most calm, most bright. *G. Herbert.* [*Sunday.*] Appeared in *The Temple*, 1633, as the poem for "Sunday." In Herbert's *Life*, by Isaak Walton, the fifth stanza is thus referred to:—

"The Sunday before his death he rose suddenly from his bed, or couch, called for one of his instruments, took it into his hand, and said—

"'My God, my God,
My music shall find Thee,
And every string
Shall have his attributes to sing.'

"And, having tuned it, he played and sung:—

"'The Sundays of man's life.'"

Although this piece is really a poem rather than a hymn, it is included in a few collections, including the *Hymnal* appended to *An Order of Prayer for Use in the Royal College of St. Peter, Westminster, &c.*, 1885. [J. J.]

O Deus, ego amo Te, Nam prior, pp. 925, i., and 1582, ii. This is in the *Symphonia Sirenum*, Cologne, 1695 (ed. 1767, p. 144); but not in the *Hymnodia Sacra*, Mainz, 1671.

O Deus ego amo Te, Nec amo, pp. 926, ii., and 1582, ii. The history of this hymn has recently been investigated by Father F. X. Drobitzka, of Kalocsa, in his *Hymnus Francisci Xaverii*, Buda-Pest, 1899; and in the *Monumenta Xaveriana*, Madrid, 1899, &c., vol. i., p. 935, &c., but it is still rather obscure. It seems fairly certain that the original was a Spanish or Portuguese sonnet, and was written by St. Francis Xavier in the East Indies about 1546 (see Drobitzka, p. 16). The sonnet beginning "No me mueve, mi Dios, para quererte" is in 1905, p. 934, printed from the *Epistolas de la vida y muerte de San Ignacio de Loyola*, Rosemond, 1602, as being used daily by St. Ignatius in his devotions, nothing being said of the authorship. The Latin version beginning "O Deus ego amo Te, Nec amo" is neither the earliest nor the only version; and there is no reason to suppose that it is by Xavier. Father Drobitzka ascribes it to Francis Garcia, 1672 and 1676, but it had already appeared in the *Godaste Paleatum*, Cologne, 1669, p. 491, ed. by W. Nakatenus. The earliest Latin version quoted by *Drobitzka* is by Joannes Nadasi in his *Pretiosa occupationes marientium*, Bonn, 1657,

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beginning "Non me movet, Domine, ad amandum Te," at p. 18. He gives also another version by Nadasi in 1665, at p. 19; one by Petrus Possinus in 1667, at p. 10, &c. At p. 26 he prints a version beginning "Amo Deum, sed libere," from Georg Naray's *Lyra Coelestis*, 1695; but this must be earlier, for it is this version which Scheffler tr. in 1668 (see p. 826, ii.). We may add that in Garcia the "O Deus" ends—

"Solum, quia Rex meus es."

and in Nakatenus it ends—

"Solum, quia Rex meus es,
Et solum quia Deus es."

In the *Arundel Hyp.*, 1902, No. 144 is Caswall's version, altered and beginning "I love Thee, Lord, yet not because," and in the 1904 ed. of *Hyp. A. & M.* the last stanza is rewritten. [J. M.]

O du allersüsste Freude, p. 827, i. Another tr. is:—

O Thou sweetest source of gladness, Light's all, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 47.

O du Liebe meiner Liebe, p. 827, ii. Another tr. is:—

O Thou Love of Christ, my Lover! by G. R. Woodward, in his *Songs of Syon*, 2nd ed., 1889, No. 31A.

O esca viatorum, p. 828, i. Additional trs. are:—

1. **O Food of wayworn exiles,** by J. O'Connor, in the *Arundel Hyp.*, 1902, No. 152.
2. **O Food of men wayfaring, The Bread of Angels sharing,** by Athelstan Riley, in *The English Hyl.*, 1906, No. 531. [J. M.]

O eyes that are weary, and hearts that are sore. [*Faith in Jesus.*] This hymn is sometimes attributed to J. N. Darby, with varying dates, the earliest being 1922; but we have found no certain evidence of his authorship, and must leave it in doubt. The earliest date to which we have traced it is 1858, when it appeared in the American *Sabbath H. Bk.* and Miss Warner's *Hyn of the Church Militant* simultaneously. Its use is almost entirely confined to America, and in later collections the text is much altered. [J. M.]

O Father blest, Thy name we sing. *A. T. Russell.* [*Praise.*] Pub. in his *Ps. & Hyn.*, 1851, *Appendix*, No. 7. It is found in a few collections only.

O Father, hear my morning prayer. [*Morning.*] This is in *Dr. John Hunter's Hyn. of Faith and Life*, 1896, No. 721, marked as by "Frances A. Percy." It is repeated in the *Public School H. Bk.*, 1905, and the *Rugby School H. Bk.*, 1906.

O Father, Son, and Holy Ghost, One God in Persons Three. [*Renewal of Baptismal Vows.*] This anonymous hymn is in the *Catholic Hyl.*, 1860, No. 168, the *Hymnal Noted Appx.*, 1863, *Hatfield*, 1872, and others.

O Father, we adore Thee. And bending low before Thee. *F. W. Farrar.* [*Commemoration.*] Written for the Jubilee of Marlborough College, 1893, and included in *Hyn. for Use in the Chapel of Marlborough College*, 1899.

O filii et filiæ, p. 828, ii. This is in *L'Office de la Semaine Sainte . . . de la Traduction de M. de Marolles*, Paris, 1662, p. 607, as "Joyous Chant for the time of Easter." The work is dedicated to Monseigneur Molé, who d. 1656, and the approbation of the Paris Doctors of Divinity is dated Oct. 12, 1650. We may add that the text of *The English Hyl.*, 1906, is that of Dr. Neale, "Ye sons," &c.; *Church Hyn.*, 1903, is old *Hyn. A. & M.*; *The New Office H. Book*, 1905, the same with the addition of Dr. Neale's final stanza; and *Hyn. A. & M.*, 1904, their old text partly rewritten by the Compilers as "O Sons," &c. [J. M.]

O for a closer walk with God, p. 829, ii. In *Notes and Queries*, July 30, 1904, in one of a series of the poet Cowper's hitherto unpublished letters, under date of Olney, Dec. 10, 1769, after referring to the serious illness of his friend and companion, Mrs. Unwin, in words of great beauty and tenderness, he adds:—

"When I consider the great sweetness to which the Lord has wrought her for the inheritance in light; her most exemplary patience under the sharpest sufferings; her truly Christian humility and resignation; I am more than ever inclined to believe that her busy has been a life of prayer, and that many a time in the night You know what I have once cried of upon an occasion like this. Pray that I may receive it as His hands, from whom every good and perfect gift cometh. She is the chief of blessings I have met with in my journey, since the Lord was pleased to call me, and I hope the influences of her edifying and excellent example will never leave me. Pray that I may improve it to the end, and to that it may have a sanctified effect, that I may rejoice to surrender up to the Lord my dearest comforts the moment He shall require them. Oh! for so will not the will of my Heavenly Father!

"I return you thanks for the verses you sent me, which speak sweetly the language of a Christian soul. I will not say I made them for you, but intend to comment to pay you in the best kind I can. I began to comp-se them yesterday morning [Dec. 9, 1769], before daybreak, but fell asleep at the end of the first two lines: when I awaked again, the third and fourth were whispered to my heart in a way which I have often experienced:—

"'O Lord, I have vow'd, and sincerely intend,
A calm and Heavenly theme,
A light to shine upon the road,
That leads me to the Lamb.'

[Here follow the remaining five stanzas of the hymn, and the letter concludes:] "I am yours, my dear Anne, in the bands of that Love which cannot be quenched, &c.

"W. C."

The light which this letter throws upon the hymn is intense and searching. We read a new and pathetically personal history and meaning in the earnest and throbbing lines, and are brought face to face with an agony which would have been voiceless but for the mercy and goodness of God. [J. J.]

O gentes omnes terrarum. [*Ps. cxvii.*] At the end of the Bodleian copy of the *Liber precum publicarum*, printed at Oxford in 1615 for the use of Christ Church, there is an appendix of six printed pages with Latin versions of Pss. 45, 114, 117, 119 (part), 133, 150, the version of Ps. 117 beginning as above. (Note from Mr. F. Madan: The *Appx.* is not in the Brit. Mus. copy.) This version is not in the eds. of 1629 or 1660. But in the *Psalmi aliquot Davidici in metrum Latinum trochaïci . . . in usum Academiæ cum Conciones habeantur ad Clerum*, Oxford, 1669 (bound up with the Brit. Mus. copy of the *Liber precum*, 1660), it appears as "O gentes omnes undique," the text of sts. i., ii. being revised and a new Gloria substituted. The text of 1660 is still sung in the University Church at the Latin service on the first day of Term, and

is in the *Public School H. Bk.*, 1903. In the *Rugby School H. Bk.*, 1857 and 1906, it is given as "O omnes gentes undique," with an English version beginning "O all ye nations, praise the Lord" (see p. 937, i.). Dr. W. M. Furneaux made a new version in 1902, and this, which begins "O, all ye nations everywhere," is in his *Comp. to the Public School H. Bk.*, 1904. [J. M.]

O God, my strength and fortitude. *T. Sternhold.* [*Ps. xviii.*] This version of the xviiith Psalm appeared in the *Old Version*, 1561, and was repeated in all the subsequent editions of the *Old Version*. In the older hymn-books a canto therefrom was in somewhat extensive use in G. Britain and America. It began,

"The Lord descended from above
And bow'd the heavens most high,
And underneath His feet he cast
The darkness of the sky."

and consisted of sts. ix., x. and i., in the order named. In some collections the second line reads "And bow'd the heavens most high," and an additional stanza is placed between sts. ii. and iii., as "He sat serene upon the floods," an altered form of Sternhold's version of Ps. xxix. 10. [J. J.]

O God of Bethel, by Whose hand, p. 833, i., iii. R. Darracott's version of this hymn was included in *The Star of the West, being Memoirs of the Life of the late Holden Darracott, London*, 1815, pp. 40, 41, as a hymn written after his marriage, which took place in Dec. 1741. Hence has arisen the modern claim for Darracott as the author of the hymn, as against the claims of Doddridge. The Darracott version, as the editor of the *Memoirs* remarks, excites "no high idea of his poetic genius." Besides rewriting the hymn to adapt it to his circumstances in 1741, Darracott added the following concluding stanza:—

"For if, O Lord, Thou ours will be,
We can give up the rest,
Our souls possess'd alone of Thee,
Are infinitely blest." [J. M.]

O God, Thou in Thy love [didst] dost make. An altered form of "O Saviour! Thou this day didst make," from J. S. B. Monsell's "The world to-day divides its year," p. 1158, ii.

O God, Thy children gathered here, p. 834, ii., No. 4, is given to S. Johnson in error. It is by S. Longfellow.

O God, to Whom our fathers prayed. *H. L. Hastings.* [*Resignation.*] From his *Songs of Pilgrimage*, 1886, in which it is dated 1883.

O God, unseen yet ever near! Reveal Thy presence now. This hymn, in 3 st. of 4 l., was given in Longfellow and Johnson's *Hyn. of the Spirit*, 1864, as No. 44, and entitled "At the Fountain." In the index it is signed *Anon.* It is, in fact, E. Osler's hymn in a rewritten form, 7 of its 12 lines being direct from Osler (see p. 833, i.). In modern Amer. collections it begins "O God unseen, but ever near," and is expanded into 16 lines, the increase being attributed to S. Longfellow. This form is in several American hymn-books, including *The Pilgrim Hyl.*, 1904. [J. J.]

O God, while generations flee Like leaves. [*God our All.*] An anonymous and undated hymn in *The Pilgrim Hyl.*, 1904.

O God, Who workest hitherto. This, in the American *Pilgrim Hymnal*, 1904, begins with st. iii. of T. W. Freckelton's hymn, "The toil of brain, or heart, or hand," p. 1196, i., as in Horder's *Comp. Hymns*, 1884.

O Gott, du Tiefe, p. 837, ii. Another canto from J. Wesley's tr. is:—

Thy hand, O God, Thy forming skill (st. iii.), in the *Meth. F. C. Hyn.*, 1808, No. 7.

O Gracious God, in Whom I live. This is a canto from Anne Steele's "Alas! what hourly dangers rise," p. 36, i.

O happy band of pilgrims, p. 838, i. The text of this hymn in *Church Hyn.*, 1903, is Dr. Neale's original with st. iii. as the first part of st. iv. in 8 lines, and an alteration in st. v., l. 1. That in *H. & A. M.*, 1904, is a new canto with alterations, from Dr. Neale's full text of 1862. *The English Hyl.*, 1906, has Dr. Neale's text with alteration as below. The original of st. v., l. 1, is "What are they but vaunt-couriers." This is given in *Church Hyn.* as . . . "but *His heralds*"; in *Hyn. A. & M.* as . . . "but *the couriers*"; and in *The English Hyl.* as . . . "but *forerunners*." [J. J.]

O Haupt voll Blut, p. 839, i. The version by Dr. Alexander, "O Sacred Head! now wounded," appears, with alterations made by the compilers, in the S.P.C.K. *Church Hyn.*, 1903, No. 141, as "O Sacred head! sore wounded, With grief and shame weighed down." The fourth stanza would give the spirit of the original better if it read thus:—

"Be near when I am dying;
O show Thy cross to me;
Thy death, my hope supplying,
From fear shall set me free." [J. M.]

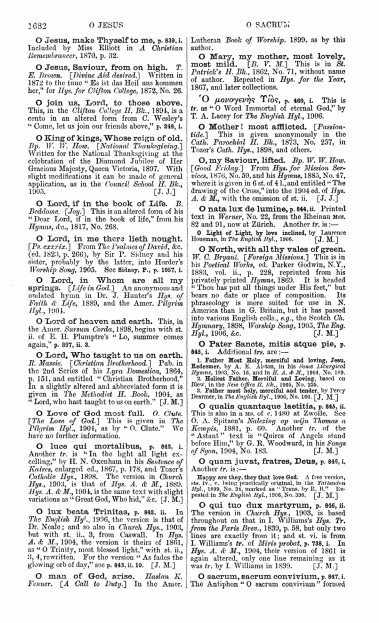
O Holy Saviour, Friend unseen, p. 839, i. In the 1825 ed. of *The Jesuit's Hymn Book*, No. 63, this hymn begins, "Holy Saviour, Friend unseen."

O how the thought that we shall know, p. 827, i. We have traced this hymn to J. Swain's *Walworth Hymns*, 1792, p. 130.

O Jesu Christe, wahres Licht, p. 838, i. The version in the S.P.C.K. *Church Hyn.*, 1903, No. 203, beginning "O Christ, the true and only Light," is taken from the trs. by Ball and Russell noted at p. 838, i. [J. M.]

O Jesu, strong and pure and true. *W. W. How.* (*Consecration.*) Written for the Jubilee of Marlborough College, 1893, and included in the *Hymns for Use in the Chapel of Marlborough College*, 1899. It has passed into the *Hyn. for the Use of Rugby School*, 1896; the *Public School H. Bk.*, 1903, and others. [J. J.]

O Jesus, I have promised, p. 839, i. The original text of this hymn, as in the 1859 *Appendix* to the S.P.C.K. *Ps. & Hyn.*, has been reduced in the 1904 ed. of *Hyn. A. & M.* "O! let me feel Thee near me," in the Boston *Hyn. for Church & Home*, 1870, is composed of sts. ii. and iii. of this hymn. The original appeared as a leaflet (No. 1468), issued by the S.P.C.K. in 1868 as "Hymn for the Newly Confirmed."



1682 O JESUS O SACRUM

O Jesus, make Thyself to me, p. 830, i. Included by Miss Elliott in *A Christian Remembrancer*, 1870, p. 32.

O Jesus, Saviour, from on high. *T. E. Brown.* [*Victoria Add destred.*] Written in 1872 to the tune "Es ist das Heil uns kommen her," for *Hym. for Clifton College*, 1872, No. 26.

O join us, Lord, to those above. This, in the *Clifton College H. Bk.*, 1894, is a cento in an altered form from C. Wesley's "Come, let us join our friends above," p. 846, i.

O King of kings, Whose reign of old. *Bp. W. W. How.* [*National Thanksgiving.*] Written for the National Thanksgiving at the celebration of the Diamond Jubilee of Her Gracious Majesty, Queen Victoria, 1897. With slight modifications it can be made of general application, as in the *Council School H. Bk.*, 1905. [J. J.]

O Lord, if in the book of Life. *B. Beddome.* [*Jay.*] This is an altered form of his "Dear Lord, if in the book of life," from his *Hymns, &c.*, 1817, No. 268.

O Lord, in me there lieth nought. [*Ps. cxxxix.*] From *The Psalmes of David, &c.* (ed. 1823, p. 206), by Sir P. Sidney and his sister, probably by the latter, into Herder's *Worship Song*, 1905. See **Sidney, P.**, p. 1027, i.

O Lord, in Whom are all my springs. [*Life in God.*] An anonymous and isolated hymn in Dr. J. Hunter's *Hym. of Faith & Life*, 1889, and the Amer. *Pilgrim Hyl.*, 1904.

O Lord of heaven and earth. This, in the Amer. *Sursum Corda*, 1898, begins with st. ii. of E. H. Plumptre's "Lo, summer comes again," p. 937, ii. 3.

O Lord, Who taught to us on earth. *R. Massie.* [*Christian Brotherhood.*] Pub. in the 2nd Series of his *Lyra Domestica*, 1864, p. 151, and entitled "Christian Brotherhood." In a slightly altered and abbreviated form it is given in *The Methodist H. Book*, 1904, as "Lord, who hast taught to us on earth." [J. M.]

O Love of God most full. *O. Chute.* [*The Love of God.*] This is given in *The Pilgrim Hyl.*, 1904, as by "O. Clute." We have no further information.

O luce qui mortalibus, p. 845, i. Another *tr.* is "In the light all light excelling," by H. N. Oxenham in his *Sentences of Koiros*, enlarged ed., 1867, p. 178, and Toner's *Catholic Hys.*, 1898. The version in *Church Hys.*, 1903, is that of *Hys. A. & M.*, 1889. *Hys. A. & M.*, 1904, is the same text with slight variations as "Great God, Who bid," &c. [J. M.]

O lux beata Trinitas, p. 845, ii. In *The English Hyl.*, 1906, the version is that of Dr. Neale; and so also in *Church Hys.*, 1903, but with st. ii., 3, from Caswall. In *Hys. A. & M.*, 1904, the version is theirs of 1861, as "O Trinity, most blessed light," with st. ii., 3, 4, rewritten. For the version "As fades the glowing orb of day" see p. 843, ii. 10. [J. M.]

O man of God, arise. *Hinden K. Fowner.* [*A Call to Duty.*] In the Amer. Lutheran *Book of Worship*, 1899, as by this author.

O Mary, my mother, most lovely, most mild. [*B. V. M.*] This is in *St. Patrick's H. Bk.*, 1892, No. 71, without name of author. Repeated in *Hys. for the Year*, 1907, and later collections.

'Ο μονογενὴς Τὸν, p. 860, i. This is *tr.* as "O Word Immortal of eternal God," by T. A. Lacey for *The English Hyl.*, 1906.

O Mother! most afflicted. [*Passion-tide.*] This is given anonymously in the *Cath. Parochial H. Bk.*, 1873, No. 237, in Toner's *Cath. Hys.*, 1898, and others.

O, my Saviour, lifted. *Bp. W. W. How.* [*Good Friday.*] From *Hys. for Mission Services*, 1876, No. 30, and his *Hymns*, 1885, No. 47, where it is given in 6 st. of 4 l., and entitled "The drawing of the Cross," into the 1904 ed. of *Hys. A. & M.*, with the omission of st. ii. [J. J.]

O nata lux de lumine, p. 844, ii. Printed text in *Werner*, No. 22, from the Rheinau MSS. 82 and 91, now at Zürich. Another *tr.* is:—

O Light of Light, by love inclined, by Laurence Housman, in *The English Hyl.*, 1906. [J. M.]

O North, with all thy vales of green. *W. C. Bryant. Foreign Missions.*] This is in his *Poetical Works*, ed. Parker Godwin, N.Y., 1883, vol. ii., p. 228, reprinted from his privately printed *Hymns*, 1869. It is headed "Thou has put all things under His feet," but bears no date or place of composition. Its phraseology is more suited for use in N. America than in G. Britain, but it has passed into various English colls., *e.g.*, the Scotch *Ch. Hymnary*, 1898, *Worship Song*, 1905, *The Eng. Hyl.*, 1906, &c. [J. M.]

O Pater Sancte, mitis atque pie, p. 845, i. Additional *trs.* are:—

1. **Father Most Holy, merciful and loving, Jesu, Redeemer,** by A. E. Alston, in his *Some Liturgical Hymns*, 1903, No. 16, and in *H. A. & M.*, 1904, No. 189.
2. **Holiest Father, Merciful and Loving,** based on Bere, in the *New Office H. Bk.*, 1905, No. 338.

O qualis quantaque laetitia, p. 845, ii. This is also in a MS. of *c.* 1480 at Zwolle. See O. A. Spitzen's *Nederlag op wijn Thomas a Kempis*, 1881, p. 60. Another *tr.* of the "Astant" text is "Quires of Angels stand before Him," by G. R. Woodward, in his *Songs of Syon*, 1904, No. 183. [J. M.]

O quam juvat, fratres, Deus, p. 845, i. Another *tr.* is:—

Happy are they, they that love God. A free version, sts. i.-v., being practically original, in the *Parishioner*, 1857, p. 24, and reprinted in Kennedy, 1863, No. 1, and repeated in *The English Hyl.*, 1906, No. 394. [J. M.]

O qui tuo dux martyrum, p. 846, ii. The version in *Church Hys.*, 1903, is based throughout on that in I. Williams's *Hys. Tr. from the Paris Brev.*, 1839, p. 58, but only two lines are exactly from it; and st. vi. is from I. Williams's *tr.* of *Miris probat*, p. 738, i. In *Hys. A. & M.*, 1904, their version of 1861 is again altered, only one line remaining as it was *tr.* by I. Williams in 1839. [J. M.]

O sacrum, sacrum convivium, p. 847, i. The Antiphon "O sacrum convivium" formed

O SANCTISSIMA OI ΠΑΙΔΕΣ 1683

part of the Office for Corpus Christi drawn up by St. Thomas of Aquino, and seems to have been composed by him. It is in a MS. of the second half of the 14th cent. now in the B. M. (*Add.* 18845, *f.* 438b). [J. M.]

O Sanctissima, O piissima. [*B. V. M.*] The original form, in one stanza, is in J. G. Herder's *Stimmen der Völker in Liedern*, ed. Johann von Müller, Tübingen, 1807, p. 175, as "To the Virgin Mary, a Sicilian Sailor's Hymn": with the original melody (in the *Hyl. Comp.* called "Sicilian Mariner's"). Herder had collected these folk songs about the year 1776. Two later forms have passed into English. The first is in the *Crown H. Bk.*, 1862, with two additional sts. adapted from the Marian Antiphons, "Tota pulchra" (Reg. 2 B. v. *c.* 1070; H.B.S. vol. xxi., 1902, col. 6), and "Sicut lilium" (*Westminster Missal*, H.B.S. reprint, col. 1358, from a MS. of *c.* 1400). The second is in J. Mohr's *Manual of Sacred Chant*, 1877, p. 482, with four additional sts. which appear to be modern. *Tr.* as:—

1. **O most holy, O most pure,** in the *Crown H. Bk.*, 1862, No. 198.
2. **O most holy one, O most pitiful,** by J. O'Connor, in the *Arundel Hys.*, 1902, No. 189, with the Latin text, as in *Mohr*, as No. 198.

[J. M.]

O Saviour Christ, our woes dispel. This is composed of a portion of H. Twells's "At even ere the sun was set," p. 88, ii.

O selig Haus, p. 848, i. The version beginning "O happy home, where Thou art loved the dearest," in the Scottish *Ch. Hymnary*, 1898, No. 475, and the *Meth. H. Bk.*, 1904, No. 899, is Mrs. Faulkner's *tr.* of 1858, altered, with her permission, to a more singable metre. [J. M.]

O Shepherd of the sheep, p. 848, ii. 4. Of this text, st. *c*., ii. 3, 4 have been rewritten in *Hys. A. & M.*, 1904, to the manifest advantage of the hymn. The old *Hys. A. & M.* text is retained in *The English Hyl.*, 1906. [J. J.]

O stella Jacob fulgida. [*B. V. M.*] This is the hymn at Matins on the Festival of the Purity of the Virgin Mary. This office is printed in full in the *Opera* (vol. vi., Rome, 1751, p. 314, &c.) of Pope Benedict XIV., and was authorised by him in 1731 for use in Portugal. It is now said as a Greater Double, on the 30th of October. It is in the *Rom. Brev.*, Lisbon, 1786, Pars Aut., p. 516, and later eds. of the *B. Brev. Tr.* as:—

Star of Jacob, ever beaming, by E. Caswall in his *Lyra Catholica*, 1849, p. 181, and his *Hys. & Poems*, 1873, p. 97. It is in several R. C. collections. [J. M.]

O Thou Eternal Victim, slain, p. 860, i. We find that the form of this hymn, "O first in sorrow, first in pain," attributed to Dr. Kennedy at p. 599, i., is in the Denton and Cooke *Church Hyl.*, 1853, No. 77. In the *Sherborne School H. Bk.*, 1888, it is given as by J. Moultrie. Under these circumstances it is difficult to determine by whom this recast from C. Wesley was made. [J. J.]

O Thou, my Light, my Life, my Joy. [*For Providence and Grace.*] This hymn is attributed in several American collections to J. Montgomery, and dated 1825. It appeared in Montgomery's *Christian Psalmist*, 1825, No. 168, without signature, and is not included in the section in that work which is devoted to his own productions, neither is it in his *Original Hymns*, 1853. It is to the present *Amen.* [J. J.]

O Thou Who hast redeemed of old. *C. Wesley.* [*The love of God desired.*] The cento in the *Baptist Church Hyl.*, 1900, No. 241, is composed of st. i. from this hymn, *Hys. and Sac. Poems*, 1749, and ii.-iv. from "O Thou Who hast our sorrows borne," p. 1261, i. 421. [J. J.]

O Thou Who wouldst not have. Composed of sts. v. and vi. of "And am I born to die?" p. 63, i., in *The Meth. H. Bk.*, 1904.

O Thou Whom all Thy saints adore. *C. Wesley.* [*Opening of Divine Service.*] The second of two hymns on "Entering into the Congregation," in *Hys. and Sac. Poems*, 1742. (*P. Works*, ii., p. 226.) In the American Meth. *Hymnal*, 1905. [J. J.]

O Thou, Whose chosen place of birth. [*Work amongst the Poor.*] In Herder's *Hys. Supplemental, &c.*, 1824, and *The Methodist H. Book*, 1904, this hymn is given as by "W. S. Peterson." Beyond this we have no information.

O what can little hands do? p. 1024, ii. This hymn is by Grace W. Hinsdale, and is included in her *Daily Meditations for Children*, 1868, p. 30 (*Brit. Mus.* copy). From this we gather that Mrs. Hinsdale's pen-name was "*Forks.*"

O what hath Jesus bought for me? This, in the 1904 ed. of *The Meth. H. Bk.*, No. 857, is a cento from the old hymn "And let this feeble body fail" (p. 65, ii.).

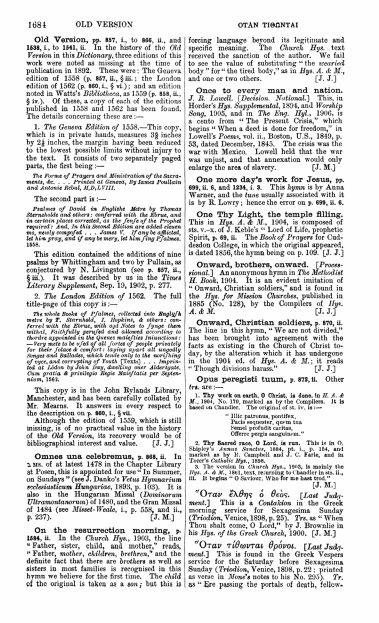
O when shall I see Jesus, p. 871, i. Mr. C. Graves of Barneveld, N.Y., informs us that this hymn is in an American hymn-book entitled *The Christian Harmony, or Songster's Companion*, by Jeremiah Ingalls . . . Exeter, New Hampshire . . . Henry Ranlet, 1805. Its actual authorship, however, is still somewhat uncertain.

Oakley, Ebenezer Sherman, M.A., a. of the Rev. Henry Oakley, Congregational Minister, was b. Dec. 24, 1865, at Richmond, Yorks. He studied in arts at Glasgow Univ., and in theology at Airedale Coll., Bradford, and the Univ. of Giessen, and took his M.A. at the Univ. of Allahabad in N. India. He is now (1906) missionary of the L.M.S. at Almora in N. India, and Principal of Ramsay College there. He contributed three hymns to Dr. John Hunter's *Hys. of Faith and Life*, 1889 and 1896, from which Nos. 1 and 2 passed into the *Public School H. Bk.*, 1903, and *Worship Song*, 1905.

1. **Enduring Soul of all our life.** [Whitsuntide.] Written 1889; in *Hunter*, 1889, No. 178.
2. **The Life's earnest morning.** [*Morning* for God.] Written 1889; in *Hunter*, 1889, No. 661, entitled Heads O's Hymn.
3. **O Holy Child of Bethlehem.** [Devotion to Christ.] In *Hunter*, 1894, No. 399.

[J. M.]

Οἱ ποιμένες εὐσεβεῖα, p. 893, i. From Dr. Neale's *tr.* is taken "The shepherds keep their flocks by night," in G. R. Woodward's *Songs of Syon*, 1904.



1684 OLD VERSION ΟΤΑΝ ΤΙΘΩΝΤΑΙ

Old Version, pp. 857, i., to **866,** ii., and **1538,** i., to **1541,** ii. In the history of the *Old Version* in this *Dictionary*, three editions of this work were noted as missing at the time of publication in 1892. These were: The Geneva edition of 1558 (p. **857,** ii., § iii.; the London edition of 1562 (p. **860,** i., § vi.); and an edition noted in Watts's *Bibliotheca*, as 1559 (p. **858,** ii., § iv.). Of these, a copy of each of the editions published in 1558 and 1562 has been found. The details concerning these are :—

1. *The Geneva Edition* of 1558.—This copy, which is in private hands, measures 3⅞ inches by 2¾ inches, the margin having been reduced to the lowest possible limits without injury to the text. It consists of two separately paged parts, the first being :—

The Forme of Prayers and Ministration of the Sacraments, &c. . . . Printed at Geneva, by Iames Poullain and Antonie Rebul, M.D.LVIII.

The second part is :—

Psalmes of David in English Metre by Thomas Sternhold and others: conferred with the Ebrue, and in certein places corrected, as the Sence of the Prophet required: And, in this Second Edition are added diuers mo, newly compyled. . . . Anno V. If any be afflicted, let him pray, and if any be merry, let him sing [Colossi. 1558.

This edition contained the additions of nine psalms by Whittingham and two by Pullain, as conjectured by N. Livingston (see p. **857,** ii., § iii.). It was described by us in the *Times Literary Supplement*, Sep. 15, 1903, p. 277.

2. *The London Edition* of 1562. The full title-page of this copy is :—

The whole Booke of Psalmes, collected into Englysh metre by T. Sternhalde, I. Hopkins, & others: conferred with the Ebrue, with sayd Notes to synge them withal, Faithfully perused and allowed according to the Ordres appointed in the Queenes maiesties Iniunctions: —Very mete to be vsed of all sortes of people priuately for their solace and comforte, laying aparte all vngodly songes and Ballades, which tende only to the nourishing of vyce, and corrupting of Youth [Texts] . . . Imprinted at Lodon by Iohn Day, dwelling ouer Aldersgate, Cum gratia & priuilegio Regie Maiestatis per Septennium, 1562.

This copy is in the John Rylands Library, Manchester, and has been carefully collated by Mr. Maurus. It answers in every respect to the description on p. **860,** i., § vii.

Although the edition of 1559, which is still missing, is of no practical value in the history of the *Old Version*, its recovery would be of bibliographical interest and value. [J. J.]

Omnes una celebremus, p. 868, ii. In 3 MS. of at latest 1479 in the Chapter Library at Posen, this is appointed for use "In Summer, on Sundays" (see J. Danko's *Vetus Hymnarium ecclesiasticum Hungaricæ*, 1893, p. 103). It is also in the Hungarian Missal (*Dominicale Ultramontanorum*) of 1480, and the Gran Missal of 1484 (see *Missel-Weale*, i., p. 558, and ii., p. 257). [J. M.]

On the resurrection morning, p. 1084, ii. In the *Church Hys.*, 1903, the line "Father, sister, child, and mother," reads, "Father, *mother, children, brethren*," and the definite fact that there are *brothers* as well as sisters in most families is recognised in this hymn we believe for the first time. The *child* of the original is taken as a *son*; but this is forcing language beyond its legitimate and specific meaning. The *Church Hys.* text received the sanction of the author. We fail to see the value of substituting "the *scorried* body" for "the tired body," as in *Hys. A. & M.*, and one or two others. [J. J.]

Once to every man and nation. *J. R. Lowell.* [*Decision. Notional.*] This, in Horder's *Hys. Supplemental*, 1894, and *Worship Song*, 1905, and in *The Hy. Hyl.*, 1906, is a cento from "The Present Crisis," which begins "When a deed is done for freedom," in Lowell's *Poems*, vol. ii., Boston, U.S., 1849, p. 53, dated December, 1845. The crisis was the war with Mexico. Lowell held that the war was unjust, and that annexation would only enlarge the area of slavery. [J. M.]

One more day's work for Jesus, pp. 699, ii. **6,** and **1238,** i. **2.** This hymn is by Anna Warner, and the tune usually associated with it is by R. Lowry; hence the error on p. **699,** ii. **6.**

One Thy Light, the temple filling. This in *Hys. A. & M.*, 1904, is composed of sts. v.-x. of J. Keble's "Lord of Life, prophetic Spirit, p. **95,** ii. The *Book of Prayers* for Cuddesdon College, in which the original appeared, is dated 1858, the hymn being on p. 109. [J. J.]

Onward, brothers, onward. [*Processional.*] An anonymous hymn in *The Methodist H. Book*, 1904. It is an evident imitation of "Onward, Christian soldiers," and is found in the *Hys. for Mission Churches*, published in 1885 (No. 128), by the Compilers of *Hys. A. & M.* [J. J.]

Onward, Christian soldiers, p. 870, ii. The line in this hymn, "We are not divided," has been brought into agreement with the facts as existing in the Church of Christ to-day, by the alteration which it has undergone in the 1904 ed. of *Hys. A. & M.*; it reads "Though divisions harass." [J. J.]

Opus peregisti tuum, p. 873, ii. Other *trs.* are :—

1. **Thy work on earth, O Christ, is done,** in *H. A. & M.*, 1861, No. 119, marked as by the Compilers. It is based on Chandler. The original of st. iv. is :—

"Illic patrono, pectitve,
Paris sequester, quem tua
Cæsæ profudit cantus,
Offerre pergis sanguinem."

2. **Thy Sacred race, O Lord, is run.** This is in O. Shipley's *Annus Sanctus*, 1884, pt. i., p. 154, and marked as by R. Campbell and J. C. Earle, and is based on Chandler. The

3. The version in *Church Hys.*, 1903, is mainly the *Hys. A. & M.*, 1861, text, returning to Chandler in sts. ii., iii. It begins "O Saviour, Who for me hast trod." [J. M.]

"Οταν ἐλθῃς ὁ θεὸς. [*Last Judgment.*] This is a *Contakion* in the Greek morning service for Sexagesima Sunday (*Triodion*, Venice, 1898, p. 25). *Tr.* as "When Thou shalt come, O Lord," by J. Brownlie in his *Hys. of the Greek Church*, 1900. [J. M.]

"Οταν τίθενται θρόνοι. [*Last Judgment.*] This is found in the Greek Vespers service for the Saturday before Sexagesima Sunday (*Triodion*, Venice, 1898, p. 22 : printed as verse in *Mona*'s notes to his No. 250). *Tr.* as "Ere passing the portals of death, fellow-

mortals," by G. R. Woodward in his *Songs of Syon*, 1904, No. 178. [J. M.]

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί. [*The Resurrection.*] These are the opening words of 1 Thess. iv. 13–18, which have been rendered into metre as "Concerning them which are asleep," by G. R. Woodward, and given in his *Songs of Syon*, 1904. [J. J.]

Our Father which in heaven art. *J. Bunyan.* [*Lord's Prayer.*] From his *Book for Boys and Girls*, 1686, p. 8, into the *Council School H. Bk.*, 1905.

Our fathers' God, to Thee. [*National Hymn.*] This hymn in the Amer. *Hymnal of the Prot. Episco. Church*, 1892, is composed of st. i. of S. F. Smith's "My country, 'tis of thee" (p. **1083,** i. 13), so altered as to be almost unrecognisable; st. i. of C. T. Brooks's hymn (p. **1246,** i. 1) also altered; and st. ii. of J. S. Dwight's "God bless our native land" (p. **1246,** ii.). [J. J.]

Our souls shall magnify the Lord, p. 878, ii. This hymn originally appeared in Collyer's *Hymns, &c.*, 1812, No. 917.

Owens, Priscilla Jane, was born July 21, 1829, of Scotch and Welsh descent, and is now (1906) resident at Baltimore, where she is engaged in public-school work. For 50 years Miss Owen has interested herself in Sunday-school work, and most of her hymns were written for children's services. Her hymn in the Scotch *Church Hymnary*, 1898, "We have heard a joyful sound" (*Missions*), was written for a Sunday-school Mission Anniversary, and the words were adapted to the chorus "Vive le Roi" in the opera *The Huguenots*. [J. B.]

Oxenham, Henry Nutcombe, M.A., was b. at Harrow in 1829, educated at Harrow, and Balliol Coll., Oxford (**B.A.** 1850, **M.A.** 1854). He was in 1856 curate of St. Bartholomew, Cripplegate, London. After joining the Church of Rome in 1857 he was for some time master at St. Edmund's Coll. near Ware, and then at the Oratory School, Birmingham. He d. March 23, 1888. His hymns and *trs.* are principally in his *Manual of Devotions for the Blessed Sacrament*, 1854, and his *Sentence of Knives*, 1854 (2nd ed. 1867). See **Index of Authors and Translators.** [J. M.]

P.

Page, Edgar, p. 1088, i. In his *Sacred Songs, &c.*, Mr. Sankey attributes the hymn "I've reached the land of corn and wine," and "Simply trusting every day," to "Edgar Page," as stated on p. **1245,** i.; but in his *My Life and Sacred Songs*, 1906, he gives both to "E. F. Stites," together with some details concerning them, but without any reference to the change in his ascription of authorship. [J. J.]

Palmer, Alice, née Freeman, b. at Coleville, N.Y., in 1855, and graduated from Michigan University, 1876. She took great interest in education, and held several responsible positions in connection therewith, including that of Dean of the Women's Department of the University of Chicago 1892-95. She hold the degrees of PH.D., L.H.D., and LL.D. Married in 1887 to Prof. George H. Palmer, LL.D. She d. suddenly in Paris in 1902. Her hymn "How sweet and silent is the place" (*H. Communion*) was written in 1901. [M. C. H.]

Palmer, Edmund Stuart, M.A., was b. Dec. 31, 1856, at Wherwell Priory, Hants, and educated at the Univ. of Edinburgh (**M.B.** and **C.M.**, 1882) and Cuddesdon College. He was ordained D. 1880, P. 1890, as curate of St. Saviour's, Leeds; was from 1889 to 1901 on the staff of the Universities Mission at Zanzibar, and in 1904 became Vicar of Kirton in Holland, Lincs. While at Zanzibar he wrote, in Swahili, a hymn for the Holy Communion, beginning "Yesu Bin Mariamu," printed in the U.M.C.A. *H. Bk.* He *tr.* it into English as "Jesu, Son of Mary, Fount of life alone," and this, privately printed in 1902, was re-written for *The Eng. Hyl.*, 1906, No. 356. [J. M.]

Palmer, George Herbert, B.A., of Trinity College, Cambridge, **B.A.** 1868, curate of St. Margaret's, Toxteth Park, Liverpool, 1869–76, and St. Barnabas, Pimlico, 1876–83. He published *The Antiphoner and Gradual*, 1881; *Harmonies of the Office Hymn-Book*, 1891; *The Sarum Psalter*, 1894, &c. Several of his *trs.* from the Latin are in *The Hymner*, 1904. See **Index of Authors and Trans.** [J. J.]

Palmer, H. R., p. 877, i. The hymn "Would you gain the best in life" (*Steadfastness*), in the Cong. *S. School Supplement*, 1891, the *Council School H. Book*, 1905, and others, is by this author. [J. J.]

Pange lingua gloriosi corporis, p. 879, i. The following details concerning *trs.* of this hymn have to be noted, viz. :—

1. **Sing, my joyful tongue, the mystery.** By *J. D. Aylward*, in O Shipley's *Annus Sanctus*, 1884, i., p. 160, and thence into the *St. Dominic's H. Book*, 1888 and 1902.

2. **Now, my tongue, the mystery telling.** In the 1904 ed. of *Hys. A. & M.* the old text of 1861, &c., has been slightly altered in sts. i., iv., v., and vi., and st. ii. has been rewritten.

3. **On the night of that last Supper.** This is a cento from R. Caswall's *tr.* as on p. **879,** ii., 3.

4. **Sing, O my tongue, the heavenly song, p. 879,** i. (3), is by W. J. Blew, from his Office of the *Holy Week*, Path. 1875, p. 375, into the *Hymner*, 1885. [J. M.]

Pange lingua gloriosi proelium, p. 880, i. *Trs.* to be noted are :—

1. **Sing, my tongue, the glorious battle, Sing the ending of the fray,** a good version by *Percy Dearmer*, in *The English Hyl.*, 1906, No. 40.

2. **Sing, my tongue, the glorious battle, Sing the last.** The Compilers of *Hys. A. & M.* 1904, rewrote sts. i., ii., iii., and v., slightly altered sts. i., iv., vii., and v. of their old text. [J. M.]

Pardoned through redeeming grace. *E. Oakr.* [*Collect 1st S. after Easter.*] Pub. in *The Mitre H. Book*, 1836, No. 119.

Parker, Edwin Pond, D.D., b. at Castine, Maine, Jan. 13, 1836, and educated at Bowdoin Coll., Maine, and Bangor Theo. Sem., Maine. Entering the Congregational ministry, he became pastor of the Second Church of Christ, Hartford, Conn., Jan. 1860, and has remained there to the present date. Besides editing some S. School Hymn and Tune Bks., now out of use, he was chief Editor of *The Book of Praise . . .* (Congregational) . . ., Phila., 1874; and Editor of *The Christian*

Hymnal, Hartford, Conn., 1877, revised ed. 1889. His hymns in C. U. include :—

1. **Rest are they in Christ departed.** *[Death and Burial.]* Dated 1856. In the *Christian Hyl.*, 1889, and other collections.

2. **Come to Jesus, ye who labour.** *[Invitation.]* Written in 1886, and included in *The Pilgrim Hyl.*, 1894.

3. **Hail, Holy Light, the world rejoices.** *[Morning.]* Dated 1889, and given in *The Christian Hyr.*, 1889, *The Pilgrim Hyl.*, 1894, and others.

4. **I would tell Jesus.** *[The Soul's Desire.]* Written for a child's hymn-book, and pub. in 1886.

5. **Lord, as we Thy Name profess.** *[Sincerity.]* Dated 1889, first pub. in *The Christian Hyl.*, 1889, and subsequently in several other collections, including *The Pilgrim Hyl.*, 1894.

6. **Master, so effecting sadly and sweet.** *[Love and Service.]* Originally written in 1886, to close a sermon, and sung by the children in response to the sentiment by the author. It has been adapted, together with the original music, by many compilers. For both words and music see *The Pilgrim Hyl.*, 1894.

7. **O Master, Brother, Lord, and Friend.** *[Christ-mas.]* Written to close a Christmas sermon, 1881; first published in a local newspaper, and then included in *The Pilgrim Hyl.*, 1894.

8. **Thy Name, O Lord, in sweet accord.** *[Divine Worship.]* First pub. in *The Christian Hyl.*, 1889, and subsequently in several collections, including *The Pilgrim Hyl.*, 1894.

Dr. Parker received his D.D. from Yale University, and is at the present time (1906) Chaplain to the States of the State of Connecticut. The above annotations are based upon Dr. Parker's MS. notes. [J. J.]

Parker, Joseph, D.D., s. of a stone-mason, was b. at Hexham, Northumberland, April 9, 1830, and d. at Hampstead, London, Nov. 28, 1902.

Parker, W. H., p. 1585, ii. The following additional hymns are in the *S. S. Hymnary*, 1905.

1. Gully come the hours of gladness. *Summer.* (1865.)
2. How sweet is the message which Jesus has sent. *Christ our Example.* (1865.)
3. I love to hear you tell. *Weekend of Jesus.* (1865.)
4. I want to be a hero. *Christian Courage.* (1865.)
5. Just in the harbour sailing are we. *Sailors.* (1865.)
6. Tell me the stories of Jesus. *Life of Christ.* (1865.)
7. The world may beaken from every side. *Of Home.* (1865.)
8. There are voices all around us. *The Angels.* (1865.)
9. Where the rushes bowed and quivered. *God's Servants.* (1865.)
10. With these "Show us the Father." *God the Father.* (1865.)

Mr. Parker's hymns were mostly first printed in the sheets used for S. S. Anniversaries of the Chelsea Street Baptist Church, New Basford, Nottingham. The three hymns noted at p. 1585, ii., were written in March 1880. [J. M.]

Parnell, Thomas, M.A., was b. in Dublin in 1679, entered Trin. Coll. in 1683 (B.A. 1697, M.A. 1700), was ordained D. 1700, P. 1703, became Archdeacon of Clogher 1706, and in 1716 Rector of Finglas, near Dublin. During a visit to England he was taken ill at Chester, where he d. in Oct. 1718. His *Poems*, 1722, and *Posthumous Works*, 1758, are now remembered, if at all, by his poem "The Hermit." His hymn "Holy Jesu! God of love" (*Holy Communion*) appeared in 1738 as above, p. 240, and is in *The Engl. Hyl.*, 1906 [J. M.]

Parr, Harriet, p. 882, i. She d. at Whittle Meade, Shanklin, I. of Wight, Feb. 18, 1900.

Past are the crown, the scourge, the thorn. *A. C. Jenkin.* [*Victory through Suffering.*] This is given in Dr. Hunter's *Hys. of Faith & Life*, 1880, and *The Pilgrim Hyl.*, 1904. It is ascribed to "Alfred Charles Jewitt," author of *Lays and Legends*, London, 1879. [J. J.]

Patris aeterni Sobolos coaeva, p. 885, ii. In the 1904 ed. of *Hys. A. & M.* the Compilers have rewritten st. ii. of their old text of "O sweet of God above."

Pattinson, Janet Steel, was b. at Paisley, Scotland, but as a child removed to Bradford, Yorks, where she is now (1906) engaged in educational work. She pub. in 1890 *For Ben, or Poems in Many Moods*. Her hymns, mostly written for S. S. Anniversaries and other occasions connected with College Chapel (Congregational), Bradford, include :—

1. **Come to me, O my Saviour.** *[Fellowship with Christ.]* Written 1884, first pub. in *The Teacher* of that year, and in her book as above.

2. **Reapers, rouse the harvest song.** *[Harvest.]* Written for the Band of Hope Union, and pub. in their *Children's Voices.* In C. Bunce's *Garland of S. S. Music*, 1891; ed. 1895, No. 26.

3. **While sinks our land to realms of night** *[Sunday Evening.]* Written and printed for the S. S. Anniversary of 1881, in Stebbi's *Hys. Suppl.*, 1884, and *Worship Song*, 1905. [J. M.]

Paule doctor egregie, p. 887, i. Father Dreves, xlviii., p. 47, prints this from a MS. of 1462 at Darmstadt (No. 521, from Kempen in Holland).

Peace of God, which knows no measure. *[Peace of God.]* These eight lines were given in the Unitarian *Book of Hys.*, Boston, U.S.A., 1846, as "Anonymous." It has been repeated in many hymnals to the present time, but its author has not been discovered. Line 5, usually given as the opening line of st. ii. when the hymn is divided, is C. Wesley's "Come, Almighty to deliver," from his "Love Divine, all loves excelling," and the rest are lines rewritten from the same hymn. [J. J.]

Peace, perfect peace, in this dark world of sin, p. 888, i. Bishop Bickersteth's son, the Rev. S. Bickersteth, D.D., Vicar of Leeds, has kindly furnished us with the following history of this hymn :—

"This hymn was written by Bishop Edward Henry Bickersteth, D.D., while he was spending his summer holidays in Harrogate in the year 1875, in a house facing the Stray, kindly lent to him by his friend Mr. Armitage, then Vicar of Casterton.

"On a Sunday morning in August, the Vicar of Harrogate, Canon Gibbon, happened to preach from the text, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.' Isaiah xxvi. 3. The margin of the Hebrew the words are "Peace, peace," twice repeated, and happily translated in the 1611 translation by the phrase, "Perfect peace." This sermon set my father's mind working on the subject. He always found it easiest to express in verse what was in his mind, and he composed this hymn on the afternoon of that Sunday in visits to an aged and dying relative, Archdeacon Hill of Liverpool, and found him somewhat troubled in mind, it was natural to him to express in verse the spiritual comfort which he desired to convey. Taking up a sheet of paper he then and there wrote the hymn almost exactly as it stands, and read it to his dying Christian.

"I was with my father at the time, being home from school for the summer holidays, and I well recollect his coming in to tea, a meal which we always had with him on Sunday afternoons, and saying, 'Children, I have written you a hymn,' and reading us "Peace, perfect peace." I think we were all unanimous that it was fine, as he never made any alteration.

"I may add that it was his invariable custom to expect each one of us on Sundays at tea to repeat a hymn, and he did the same, unless, as frequently happened, he wrote us a special hymn himself, which way many of his hymns were first given to the Church.

"It is not always noticed that the first line in each verse

of "Peace, perfect peace," is in the form of a question referring to perfect peace, the remaining expressions of life, and the second line in each verse contains only to give the answer. Some years later than 1875 an invalid wrote to my father pointing out that he had not met the case of sickness, which induced him to write two lines which appropriately can be added, but which he himself never printed in his own hymn-book, so that I have always felt that he would wish them to be considered part of the hymn.

"The hymn has been translated into many tongues; and for years I feels if my father went many days without receiving from different people assurances of the comfort which the words had been allowed to bring to them. The most touching occasion on which, personally, I ever heard the hymn sung was at the funeral of my father, Bishop Edward Bickersteth (of South Tokyo), at Chiseldon, in 1897, when my father was chief mourner."

This unusually interesting account of this widely used hymn will be of permanent interest to lovers of this lyric, and will set at rest all speculations as to its origin and design. [J. J.]

Pearce, Lydia Freeman, née Moser, dr. of Roger Moser, b. at Kendal, 1841, and m. in 1870 to the Rev. R. F. Pearce, M.D.L., now (1905) Vicar of Bellington, Northumberland. Mrs. Pearce is deeply interested in Foreign Missions, and has written several poems in reference thereto which have been printed from time to time in the C.M.S. *Gleaner*, &c. One of these, "In the hollow of His hand" (*The Missionary's Farewell*), has been set to music by her son, R. F. Pearce, and pub. by Novello & Co. Her hymn :—

O Sun of Men! Great Sower *[For Sowers' Bands]* was written in 1889 for the Durham Sowers' Band, of which Mrs. Pearce was the secretary for some years. It was privately printed, and then included in the *Church Miss. H. &c.*, 1896, No. 306. It is well adapted for Sowers' Bands and kindred gatherings. [J. J.]

Pease, Theodore Claudius, b. at Poughkeepsie, N.Y., 1853; educated at Harvard, and Andover Theo. Seminary, graduating in 1880; ordained to the Congregational ministry 1884; Bartlett Prof. of Sacred Rhetoric and Lecturer on Pastoral Theology 1893, and d. the same year. A small memorial vol. containing an essay on the Christian Ministry, Lectures on Homiletics, &c., with Poems and Hymns, was pub. by Houghton & Mifflin 1894. Of his hymns the following were included in *The Pilgrim Hymnal*, N.Y., 1904 :—

1. **Dear Lord, Who once upon the lake.** *[Peace.]* 1892.
2. **How blest Thy first disciples, Lord.** *[Holy Communion.]* 1893.
3. **Jesus is risen! lift up your glad voices.** *[Easter.]* 1891.
4. **Not long on Hermon's holy height.** *[Visions and Ideals.]* 1892.
5. **O Lord of life, once laid in Joseph's tomb.** *[Easter.]* 1892.

Those dates are those of the writing of the hymns. [M. C. H.]

Peccata nostra lava cruoris flumine. *Norman Lattey.* *[Holy Communion.]* Written by Father Lattey at Stonyhurst in 1901 for the *Arundel Hys.*, 1903. Tr. as :—

Oh wash our sins away, Lord, by J. O'Connor, in the *Arundel Hys.*, 1903, No. 134. [J. M.]

Pestel, Thomas, one of the chaplains to King Charles I., was Rector of Packington, Leics., until he was sequestrated from it by the Westminster Assembly in 1646. His hymns appeared in his *Sermons and Devotions all and sun. Received and publisht as an obligation of gratitude to all such of the nobility, gentry and clergy as retain the noble conscience of having ministered to the weal-condition of the Author, now aged 73 . . . by Thomas Pestel, the moment among his late Majesties Chaplains in Ordinary*, London, 1659 (B. M. copy is 4452. eh.). He seems to have died soon after the publication of this work. The *Sermons* are of 1638 and other years. Of the poetical pieces two have come into use :—

1. **Fairest of Morning Lights appear.** *[Christmas.]* In 1707 as above, p. 1, and repeated in 1709 in Playford's *The English Hyl.*, 1906, given as "O ye, beginning "Behold, the great Creator makes," as No. 30.

2. **Come, ravish'd Souls with high Delight.** *[Praise to God.]* In 1659, as above, as "A Psalm for Sunday Nights." Of this six st., vi., vii., beginning "O sing the glories of our Lord," are in Horder's *Hys. Sup-plementa*, 1884, No. 1016.

Two other pieces are in W. T. Brooke's ed. of Giles Fletcher's *Christ's Victory and Triumph*, 1888, pp. 193, 195. [J. M.]

Phelps, S. D., p. 889, ii. He d. Nov. 23, 1895.

Phillips, Harriet C., p. 1586, i. She d. in 1884.

Φῶς ἐκ Φωτός. *[Evening.]* These words are the heading of "O Light of light! when other lights are fading," by J. Brownlie, in his *Hys. from the Greek Office Books*, 1904, p. 63. It is based on scattered phrases from the Greek Office Books, and is not a translation of any particular Greek hymn. [J. M.]

Φῶς ἱλαρόν, p. 894, i. Additional *trs.* include :—

1. **O gladsome light, O grace,** in the *Pattoun Hy.*, 1869, marked as "By R. M. for this time"; repeated in 1871 in Stewart's *Songs of Syon*, 1884, and *The English Hyl.*, 1906.

2. **Light serene of holy glory,** by J. Brownlie, in his *Hys. of the Greek Church*, 1900, p. 49.

3. **Light ever gladsome, Ray of th' eternal,** by G. H. Woodward, in his *Songs of Syon*, 1904. [J. M.]

Piso, Charles Constantine, was b. in 1802 at Annapolis, Md., graduated at Georgetown, D.C., and was ordained in 1825. He was for some time attached to St. Patrick's Church, Washington, and while there, was, by the influence of Henry Clay, appointed chaplain to the U.S. Senate, the only time the post has ever been held by a Roman Catholic. In 1849 he became Rector of the Church of St. Charles Borromeo in Brooklyn, N.Y., and d. at Brooklyn, May 26, 1866. Two hymns by him are in the *Appar.* to the N.Y. edition of B. Cantwell's *Lyra Catholica* (1851, pp. 422, 427), and are repeated in *Hys. for the Year* 1867, viz. :—

1. First flow'ret of the desert wild. *S. Rosa of Lima.*
2. Let the deep organ swell the joy. *S. Cecilia.* [J. M.]

Pitié, mon Dieu! c'est pour notre Patrie. *[Sacred Heart of Jesus.]* This hymn has evidently been written since 1870, and is found in the Paray-le-Monial *Pèlerinage National* of 1873, p. 30, the Abbé Smrin's *Recueil de Prières et de Cantiques*, 1890, No. 160, and many other recent French books.

The earliest source we can discover is the *Écho de Fourvière*, April 26, 1873, p. 203, where it has no author's name. In the issue for May 10, 1873, it informs us that it was written early in 1873 by his father, M. Jean Blanchon, founder and first director of the *Écho de Fourvière*, was first published there, and first used at the Paray-le-Monial Pilgrimage in 1873.

The hymn has been *tr.* as :—

Pity, my God; 'tis for our loved land. *A free version by* Canon Laurence Veale (q.v.) *to* Canon L. G. Vere's *Cath. H. Bk.*, 1857, No. 56, the C.S.S.E. *Appx. of* 1906 *to Hys. for the Year*, No. 312, Toner's *Cath. Hys.*, 1899, and others. [J. M.]

Plasmator hominis Deus, p. 896, ii. Additional *trs.* are:—

1. **Creator! Who from heaven Thy throne,** as No. 68 in the S.P.C.K. *Ch. Hys.*, 1852. Of this sts. i., ii. 1, 2, and iv., ii. 3, 4, are from J. D. Chambers, 1857; ii., ii. 3, 4, iv., ii. 1-4, are by *J. Julian*; the rest by Sir R. Mant.

2. **Maker of man, Who from Thy throne,** in *The English Hyl.*, 1906, No. 62. It is mainly from the 1852 and 1854 versions of Chambers. [J. M.]

Plaudite coeli, rideat aether. *[Exeter.]* This is a German Jesuit hymn of the 17th cent. It is in the *Symphonia Sirenum*, 1695 (ed. 1707, p. 102), the *Psalterium*, 1710, p. 284 (marked as newly added), *Daniel*, ii., p. 366, and others. For *trs.* see p. 680, i., and:

Brightly shine, ye heavens, by L. F. Benson, in the American Presb. *School Hyl.*, 1898. [J. M.]

Plausu chorus laetabundo, p. 1166, ii. In the 1904 ed. of *Hys. A. & M.* Jackson Mason's *tr.*, "Come, sing, ye choirs exultant," as in the former ed., has been rewritten in st. i., ii. 5-8; ii., ii. 6-8, and ii., i. 4.

Plunket, W. C., p. 897, ii. He d. April 1, 1897.

Pollock, T. B., pp. 900, i., 1166, ii. He d. Dec. 15, 1896.

Pope, Edward. From J. Telford's *The Methodist H.-Book Illustrated*, 1906, we learn that Mr. Pope, a brother of the Rev. H. J. Pope, B.D., Wesleyan Home Missionary Secretary, was born at Hull in 1837. In 1863 he founded the Wesleyan German Mission in London. He took up his residence at Geraldton, Western Australia, in 1891, where he now (1906) resides. For his *tr.* of "Jesu, geh' voran," see under the same. [J. J.]

Pope, Robert Martin, M.A., s. of Rev. H. J. Pope, D.D. (ex-President of the Wesleyan Conference), was b. in London, Jan. 4, 1865, and was educated at Manchester Grammar School, Victoria Univ., Manchester, and St. John's Coll., Cambridge (B.A., 1887, M.A., 1890). He entered the Wesleyan Ministry in 1888 and is now (1906) stationed at Oxford. He was joint author of *The Hymns of Prudentius, translated by E. Martin Pope and H. F. Davis*, 1905, being a verse *tr.* of the *Cathemerinon* of Prudentius with notes. Two of Mr. Pope's versions are in *The Expt. Hyl.*, 1906, Nos. 54, 55. He also contributed articles on Latin Hymnody, with some original *trs.*, to the *London Quarterly Review*, July 1903 and Jan. 1906, with a supplemental note in July 1906 containing two *trs.* into Latin verse. [J. M.]

Popple, Maria, p. 1197, i. She was b. in 1796.

Potter, T. J., p. 901, ii., was b. June 9, 1828 (not in 1827), ordained 1857, and d. Aug. 31, 1873. The hymn:—

O! yet, once more, in Bethlehem's fair [*Par the Course*, &c.], in the *Parish Magazine* for Dec., 1871, p. 31. M. 27, M. of a piece in the *Legends, Lyrics and Hys.*, 1-42. It is entitled "The Definition of the Immaculate Conception: or England and Rome," and marked as "Written several years ago ... to be spoken at the Feast of Lamegers, which is annually celebrated in the Propaganda College at Rome, on the Festival of the Epiphany, ... now published for the first time." [J. M.]

Praeclara custos virginum. *[Purity of the B. V. M.]* This is the Vespers hymn of an office authorised in 1751. (See "O Stella Jacob," p. 1093), and found in later editions of the *Roman Brev.*, e.g., the Lisbon ed. 1786, *Aest.*, p. 515. Also in *Daniel*, iv., p. 340. *Tr.* as:—

Blest Guardian of all virgin souls, by E. Caswall, in his *Lyra Catholica*, 1849, p. 119; repeated in the 1851 *Hy. of Ch.*, 1st ed., No. 75, the *Arundel Hyl.*, 1871, No. 146, and others. [J. M.]

Praecursor altus luminis, p. 908, ii. This is also in a 9th cent. MS. at Trier, No. 1245, f. 153. The version :—

The high forerunner of the morn, in *H. A. & M.*, 1904, No. 228, is marked as "Neale and Compiler," but only three lines remain as Neale wrote them. St. iii. is made to relate entirely to St. John the Baptist, as Neale meant it to do. [J. M.]

Praecursoris at Baptistae, p. 896, i. This is in an early 14th cent. *Paris Missal* in the B. M. (*Add.* 16905, *f.* 260). Also in a MS. in the Communal Library at Assisi (69c) written in France in the 13th cent., apparently at Paris (see U. Chevalier's *Bibliothèque Liturgique*, viii., p. 385). It cannot therefore be by Pistor, who was still living in 1414. [J. M.]

Praise the Lord! ye heavens, adore him, p. 903, ii. Mr. W. T. Brooke informs us that he has discovered a leaflet with this hymn thereon, which was printed for General Use, and which he regards as an older copy of the hymn than that noted on p. 903, ii. That this may be so we admit, but that it is so is open to question, seeing that the leaflet is neither signed nor dated. The authorship and date of the writing and first printing of the hymn are therefore still open to investigation and research. The "Rev. Mr. Hewlett," referred to on p. 903, ii. 1, was John Hewlett, b. 1762, became Morning Preacher at the Foundling, about 1802, d. in London, April 13, 1844, and was buried in the vaults of the Foundling Chapel. [J. J.]

Praise to the Holiest in the height, p. 904, ii. *The Dream of Gerontius* appeared in *The Month* for May and June, 1865. This hymn is in the June number, p. 537, as sung by the First Choir of Angelicals. A copy of the rare first separate ed. of *The Dream* (1865) is in the Brit. Mus., and another in the Church House, Westminster. [J. J.]

Praise ye the Lord! all nature join (*Ps. cl.*). This is in the Amer. Presb. *Ps. & Hys.*, 1843, as the second version of Ps. cl. In their *New Ps. & Hys.*, 1901, erroneously given to "Isaac Watts, 1707."

Pray when the morn is breaking. This, in *The English Hymnal*, 1906, is Mrs. Simpson's "Go, when the morning shineth," p. 1048, ii., in an altered and abbreviated form.

Presbyterian Hymnody, American. *See* American Hymnody, § ii.

Prichard Rhys (Wicard), **pp. 909, i., 1249, ii.** This author is known sometimes as *Vicar Prichard* (in Welsh "Yr hen Ficcer," or the Old Vicar). Together with the biographical details at p. 909, i., his position and work as a sacred

poet must be read as set forth at p. 1245, ii. In addition, Mr. J. Ballinger, Chief Librarian of the Cardiff Public Libraries, has supplied us with the following information :—

"Prichard died in 1644, and after his death his poems were collected and published under the title *Canwyll y Cymry* (*The Welshmen's Candle*). (See p. 1245, i.) About 60 editions have been issued, and they are still popular. Hymns selected from the *Canwyll y Cymry* appear in the 1794 *Hymns and Spiritual Songs* published by the Rev. John Gambold and in the 1754 *Moravian Hymn Book* [p. 708, ii. 2]. Selections also from the *Canwyll y Cymry*, for the use of the children in Welsh schools, were made by the Rev. Griffith Jones of Llanddowror, and published in 1737 under the title of *Llyfr Gweddi*. This was circulated in large numbers as a means of conveying religious truths to poor ignorant people and to children. A Bibliography of Prichard in given in '*Y Cymmrodor*," vol. xiii. [J. J.]

Primers, pp. 909-912. The Rev. Edgar Hoskins devoted much time to the history of *Primers*, and finally published the results in *Horae Beatae Mariae Virginis, or Sarum and York Primers, with kindred books and Primers of the Reformed Roman Use, together with an Introduction. By Edgar Hoskins, M.A., London.* 1901.

In 1902 the Rev. E. S. Dewick edited for the Henry Bradshaw Society, *Facsimiles of Horae de Beata Maria Virgine from English MSS. of the Eleventh Century.* In this work the MSS. which are reproduced are *Reg. 2 B. v.* and *Tiberius, A. iii.* at the British Museum.

At p. 911, i., "relics apparently of some lost *Primer*" are referred to. This *Primer* has been found. It is in the Bodleian, and is dated 1673. Mr. Orby Shipley gave an account of it in *The Month* for July 1885. [J. M.]

Primitive Methodist Hymnody. *See* Methodist Hymnody, § iii.

Primo Deus coeli globum, p. 912, ii. This is cited as Bede's by Abrain: see *Monumenta Alcuiniana*, ed. Wattenbach and Dümmler, 1864, pp. 748, 749.

Primo dierum omnium, p. 912, ii. Other *trs.* are:—

1. **This day the first of days was made,** in the Tottenden *Hyl.*, 1899, No. 33, marked as "English by R. H." Repeated in *The English Hyl.*, 1906.

2. **Hail day! wherein the Son to Thee,** based on Neale, in the *New Office H. &c.*, 1905, No. 156. [J. M.]

Promo vocem, mens, canorem, p. 913, ii. The Baker-Chandler *tr.* of *Hys. A. & M.* (old ed.), "Now, my soul, thy voice upraising," is slightly altered in sts. i., iv., v., and st. ii., ll. 2, 4, are rewritten in the new ed., 1904.

Protestant Episcopal Church, American. *See* American Hymnody, § i.

Prudentius, A. C., pp. 914, i.; 1166, ii. Recently published versions of Prudentius include those by E. G. Smith, 1898, and R. Martin Pope, 1905, p. 1053, i.

Psalters, Versions in German, p. 1242, ii. Pfarrer W. Tümpel (see p. 1240, i.) kindly informs me that a copy of the version by Thümmler, p. 1244, i., No. 21, is in the Ducal Library at Gotha. He also describes a version not noted at p. 1244, i., viz.:—"*Ein Psalter, das ist: Lob- oder Lieblosch Davids.* Magdeburg, 1615 (Göttingen). By Friedrich Gundelwein, who in 1615 was clerk to the magistrates at Dambeck in the Altmark. In vol. iii. he describes earlier versions by Vogel (1564, i., No. 34), at p. 189; and the version of Greiff (1566, ii., No. 41) at p. 257. [J. M.]

Public School Hymn-Books, p. 916. See Universities, Colleges, and Public Schools Hymn-Books.

Puer natus in Bethlehem, p. 940, i. Other *trs.* are:

1. **A Boy is born in Bethlehem, Alleluia! Alleluia!** Glad tidings, by E. L. de Pascual, in the *Arundel Hys.*, 1902, No. 15.

2. **A Child is born in Bethlehem,** in the *New Office H. &c.*, 1905, No. 126. Of these, 1 is from Hewett, and the rest mainly from Hine and Mrs. Charles.

3. **A Babe is born in Bethlehem.** in the Birmingham *Oratory H. Book.*, 1906, is altered from No. 6 at p. 940, ii.

Purer yet, and purer I would be in mind. [*Purity Desired.*] Appeared anonymously in the *Amer. Sabbath H. Bk.*, 1858, and subsequently in a great many collections in America, and also in a limited number in G. Britain. [J. J.]

Putman, Henry, was b. at Ringworth, Hants, July 18, 1851, and is engaged in commercial pursuits. He is a Wesleyan lay-preacher and an earnest hymnological student. Many of his hymns were first printed in Champness's *Joyful News*. In 1889 he pub. several in his booklet, *Perfect Peace*. These with additions were included in his *Star and Vesper Bells*, 1894. One of these, "We came at early morn to sing," p. 1206, ii., is annotated there in error. It was written in 1885, and printed in *Joyful News*, Feb. 25, 1886. In 1887 it was included in the *Prim. Meth. Hyl.*, and in 1896 in *Hys. of Light and Life* (London: A. Crombe). In this same collection the following are also included: "Blest Saviour, take my hand in Thine," *S. School Chronicle*, 1887; "Gentle Saviour, ever nigh" (1889); and "When clouds are swept across the sky" (1890), under the pen-name of "Mark Bernard." [J. J.]

Pye, H. J., p. 942, i. He d. Jan. 9, 1902.

Q.

Quae dixit, egit, pertulit, p. 942, i. Other *trs.* are:—

1. **The Life of God's Incarnate Word,** in the *Office H. &c.*, 1905, No. 176, and 1906, No. 197.

2. **The life, which God's Incarnate Word.** This, in the 1904 ed. of *Hys. A. & M.*, is the Compilers' old text, with the alteration of a word or two and the addition of st. v. from E. Caswall's *tr.* unaltered. [J. M.]

Quae gloriosum tanta, p. 943, ii. The version in *Hys. A. & M.*, 1904, is I. Williams's *tr.*, "Lord, from out Thy glorious skies," noted at p. 943, ii., unaltered except st. iv., l. 1. The Latin is poor, and the English is one of the least successful of I. Williams's *trs.* [J. M.]

Quaker Hymnody. Although the writing of hymns and sacred poems by members of the Society of Friends, both in Great Britain and America, including the well known names, Bernard Barton and J. G. Whittier, is a matter of history, the singing of hymns in any of their services has been an innovation within the past fifty years. A member of the Society has

kindly communicated the following information :—

"The singing of hymns by Quakers arose in this manner. About 10 years ago [c. 1855] the Quakers started Sunday-schools for men, and they strongly urged all men attending these classes to attend some place of worship, not necessarily a Quakers' Meeting House. Finding that a great many of the scholars still did not attend any place of worship, evening meetings were started, and called 'mission meetings.' Those which were called 'mission meetings' and have hymns sung are always sung. Hymns are never sung in the regular Quakers' Meeting, but only at these 'mission meetings.' It was always the custom in Quaker families for the children to recite hymns on Sunday nights; and it was also the custom for the boys and girls at the Quaker Sunday-schools to learn them. About 50 years ago [c. 1855] Joseph Foord, a minister and teacher in the Quaker school at York, made a collection of hymns, and this book has been known ever since as 'John Ford's Hymn-Book.' The way he made his collection was by writing to leading Quakers and asking them to send him a list of their favourite hymns, and from these lists he made his collection."

The full title of "John Ford's Hymn-Book" is :—

Selected Hymns for the Use of Young Persons. Compiled by John Ford.

The dates of some of the editions are, 4th ed. 1874, 7th ed. 1903. The total number of hymns and poems in the last edition is 138. The poems are for recitation, not singing.

The latest hymn-book for this Society is :—

The Golden Hymn Book. Compiled by M. Catherine Anderson and Mary Hoyland Clothier. 1903. The Preface states :—"This collection of hymns has been compiled from varied sources, and is intended for varied uses, both public and private, with the special hope that it may find a place and meet a need among the Society of Friends."

This collection contains 400 hymns, and is supplied with an Index of Authors and Translators, and also with a list of suggested Tunes. For its purpose as a compilation it is remarkably good. [J. J.]

Quem pastores laudavere. [*Christmas.*] The oldest form known is in a Hohenfurt MS. of the 15th cent. (see F. X. Haberl's *Kirchen-musikalisches Jahrbuch*, 1898, p. 26), where it is in 3 sts. with the melody always sung to it, as in Dr. J. Zahn's *Psalter und Harfe*, 1886, No. 24. In many parts of Germany it was sung in Pre-Reformation times by the children at the first Matins and Vespers of Christmas; and was similarly used, in Latin, by the Lutherans in some parts of Germany at least as recently as 1855 (see *Daniel*, iv., p. 258; *Flacius*, ii. 182, 225, &c.). Text in *Daniel*, i., No. 473; *Woolworagel*, i., Nos. 356, 357; *Arendel Hyx.*, 1902, No. 28. *Tr.* as :—

1. **With the Shepherds, adoration,** by A. T. Russell, in his *Ps. & Hys.*, 1851, No. 70, appointed for the Epiphany.

2. **Shepherds, tell your beauteous story,** by J. O'Connor, in the *Arundel Hyx.*, 1902, No. 29. [J. M.]

Quem terra, pontus, aethera, p. 945, i. Other *trs.* are :—

1. **The God, Whom earth, and sea, and sky,** in *H. A. & M.*, 1904, No. 222. It is marked as Neale and Compilers (only two lines being exactly as Neale wrote them), and includes, as sts. v.-viii., a version of the second part, "O gloriosa Domina."

2. **O glorious Maid, exalted far.** This is a tr. of "O gloriosa Domina," by Percy Dearmer, in *The English Hy.*, 1906, No. 318. [J. M.]

Qui procedis ab utroque, p. 945, i. 1. The form in the *New Office H. Bk.*, 1905, No. 488, beginning "O Thou, the weary pilgrim's Rest," consists of sts. ix., x., xi., xiii. of Cantwell's *tr.*, p. 946, i. In *Hys. for the Year*, 1867, the cento, "Come, Holy Ghost, Thy grace inspire," is E. Caswall's *tr.*, sts. i., iv., x., xi., xii., in an altered form. [J. M.]

Quicumque Christum quaeritis, p. 946, i. Additional *trs.* of parts ii., iii. and iv. are :

ii. **O ecclesia.**—"Ye hosts of cities, joy of earth," in the *Office H. Bk.*, 1909, and 1903, based on Neale. In *Church Hys.*, 1903, the *tr.* is from Caswall, 1849 (with omitted for *laudent*, in st. iii., 1); and so in *The English Hy.*, 1906 (with st. iv., i. from Caswall's 1873 text). The 1904 *Hys. A. & M.* repeats "Earth has many a noble city."

iii. **Audit tyrannus.**—"It reached the brooding tyrant's ear," in the *Office H. Bk.*, 1909, No. 121, and 1909, No. 120, based on Copeland.

iv. **Salvete flores.**—"All hail, ye little Martyr Flowers," by A. Riley, in *The English Hy.*, 1906. [J. M.]

Quid sacram, virgo, generosa martyr. *J. B. Santeuil.* [*For a Virgin Martyr.*] In Santeuil's *Hymni Sacri et Novi*, 1689, p. 216 (1698, p. 257); also in the *Cluniac Brev.*, 1686, p. lxxii., and many later French Breve. *Tr.* as :—

Wherefore, O virgin, venerated [faithful-hearted] martyr, by *J. M. Neale*, in the *Christian Remembrancer*, Oct. 1849, p. 226; repeated in the *St. Margaret's Hyl.* (East Grinstead), 1892, No. 464, and, slightly altered, in G. R. Woodward's *Songs of Syon*, 1904. [J. M.]

Quisquis valet, p. 947, ii. In *Hys. A. & M.*, 1904, the version is Dr. Neale's, 1854, "If there be that skills to reckon," slightly altered in sts. ii., iii., v.

Quod chorus vastum, p. 947, ii. Other *trs.* are :—

1. **That which of old the holy band of Prophets** in the *Office H. Bk.*, 1909, No. 196. In the *New Office H. Bk.*, 1905, No. 522, it begins "That which, of old time, all the holy Prophets."

2. **All prophets hail thee,** from of old announcing by T. A. Lacey, in *The English Hy.*, 1906. [J. M.]

R.

R. W. L., p. 901, i. 56, *i.e.* Randolph W. Lowrie.

Randolph, A. D. F., p. 901, ii. He d. at Westhampton, Long Island, July 6, 1896.

Rankin, Isaac Ogden, b. in New York City, 1832; graduated at Princeton Univ., 1879, and Union Theo. Seminary 1878; and literary editor of *The Congregationalist* (Boston). Joint author with the Rev. W. G. Puddefoot of *Hewers of Wood, &c.* His hymn, "Light of the world's dark story" (*Jesus the Light of the world*), was written in 1900, and included in *The Pilgrim Hyl.*, 1904. [M. C. H.]

Rankin, J. E., p. 901, ii. Dr. Rankin, b. in N. H. (not New Haven), and received his D.D. 1869, LL.D. 1889 from his *Alma Mater*. He was President for several years of Howard University, Washington, D.C. His publications included several volumes of Sermons, *German-English Lyrics, Sacred and Secular*, 1877; 2nd ed. 1898, &c. In addition to his hymns noted on p. 901, ii., he has written and pub. mainly in short form many others, the most important and best-known being :—

1. **God be with you till we meet again.** [*Benediction.*] Dr. Rankin's account of this hymn, supplied to us, in common with Mr. Brownlie, for his *Hys. and H. Writers of The Church Hymnary*, 1899, is :—"It was written as a Christian good-bye and first sung in the Congregational Church, Lyons, Iowa, U.S.A., where I was pastor for fifteen years. We had Gospel meetings on Sunday nights, and our music was intentionally of the popular

kind. I wrote the first stanza, and sent it to two gentlemen for music. The music which seemed to me to best suit the words was written by T. C. Tomer, teacher of public schools in New Jersey, at one time on the staff of the New York Sun. Mr. Tomer belonging to another denomination from Dr. J. (not changing the organist of my church), I wrote the other stanzas." The hymn became at once popular, and has been translated into several languages. In America it is in numerous collections; and in G. Britain, in *The Church Hymnary*, 1898, *Horder's Worship Song*, 1905, *The Methodist Sunday-School Hymnal*, 1905. It was translated by Dr. Rankin, for I. D. Sankey, in 1883.

2. **Beautiful the lilies bayide.** [*Little ones for Jesus.*] Given without date in *Gloria Jesu*, New York, 1900.

Dr. Rankin's *trs.* include versions of German, French, Latin, and Welsh hymns. His contributions to the periodical press have been numerous. [J. J.]

Rawes, Henry Augustus, D.D., whose name is associated with Roman Catholic hymnody (see p. 979, 11, 31, 32, and Index, p. 1617) both as translator and compiler, was the son of the head master of Houghton-le-Spring Grammar School. He was b. Dec. 11, 1826, and educated at Houghton-le-Spring, and Trinity Coll., Camb., B.A. 1849, M.A. 1852. Ordained in 1851, he held two Curacies and was Warden of the House of Charity, Soho, before he was received into the Roman Catholic Church in 1856. Subsequently he became Superior of the Oblate Fathers at Bayswater in 1870. He d. at Brighton, April 24, 1885. In addition to various books of devotion, and the editing of hymn books (see above), he pub. *The Lost Sheep, and other Poems*, 1856; and *Floriglorum of the Desired : Sacred Verses, Hymns, and Translations*, 3rd ed. 1881. [J. J.]

Rawnsley, Hardwicke Drummond, M.A., s. of the Rev. R. D. B. Rawnsley, M.A., sometime Prebendary of Lincoln, was born at Shiplake-on-Thames, Sept. 29, 1850, and educated at Ball. Coll., Oxford, B.A. 1875, M.A. 1883; D. 1875, P. 1877; Curate of St. Barnabas, Bristol, 1875–77; Vicar of Low Wray, Lancashire, 1878–83, and Vicar of Crosthwaite since 1883. He became Rural Dean of Keswick 1883, Hon. Canon of Carlisle 1893, and Proctor in Convocation 1905. His publications include : *Notes for the Nile*, 1892; *Literary Associations of the English Lakes*, 1894; *Memoir of Harvey Goodwin, Bishop of Carlisle*, 1896; *Sermons on the Logia*, 1897, and various books of *Poems and Sonnets*. The best-known of his hymns are :—

1. **Rock ! I hear the trumpet sounding.** [*Wiclif Hymn for Children.*] In his *Ch. Hys. H. Bk.*, 1880. Repeated in the 1904 ed. of *H. A. & M.* [*Ministry of Nature.*] Contributed to the 1904 ed. of *H. A. & M.*

2. **Now trumpets cease your sound.** [*Peace.*] In *Hys. of the Kingdom . . . for the use of the Christian Lancaster*, Norwich, 1867.

3. **Saviour, Who didst healing give.** [*St. Luke.*] Written at Crosthwaite Vicarage, Dec. 1, 1900, and included in *The English Hy.*, 1906.

4. **Lord Jesu, Who at Lazarus' tomb.** [*Memorial of the Dead.*] Written at Crosthwaite Vicarage, Dec. 2, 1900, for *The English Hy.*, 1906.

5. **Lord, Who gavest streams and fountains.** [*For a Holy Day.*] Written in 1888 at Penrith for the Building Association of the Home Readers' Union, and included in the *Keswick School H. Bk.* [J. J.]

Rawson, G., pp. 903, i., 1247, ii. He d. March 23, 1889.

Raymond, Fanny M. See Ritter, F. M.

Raymond, Rossiter Worthington, PH.D., was b. in Cincinnati, Ohio, April 27, 1840. He graduated at Brooklyn Polytechnic, 1858, and also studied in Germany. He served in the Civil War of 1861–4 with the grade of Captain. Since then he has practised in New York as a consulting mining engineer. He was editor of the American *Journal of Mining*, and is a contributor to scientific literature. He has also written some for children, a *Paraphrase of Job*, and some fugitive poetry. His hymns in C. U. include :—

1. **Far out on the desolate billow.** [*God everywhere.*] Written for the German tune, "Ich weiss nicht was soll es bedeuten," and pub. in *The Plymouth Hymnal*, 1894.

2. **Morning rad. Morning red.** [*Easter.*] Written to the tune "Morgenroth," a German table-song, and pub. in the *American Book of Praise*.

3. **Morning rad. Morning red.** [*Opening the Feast.*] This hymn was written in 1879, and was written for the 16th anniversary of the Brooklyn Sunday School Union. It was included in *The Plymouth Hyl.*, 1894, No. 569, and, after revision by the author, in *Sursum Corda*, 1895, and other collections.

4. **Not by the art inspiring.** [*Submission.*] Appeared in *The Plymouth Hyl.*, 1894, No. 630, and later in other collections.

5. **The God Who spann'd the heavens above.** [*Marriage in Conflict.*] "Written for my Sunday School, to be sung to the tune of the German patriotic song, 'Der Gott, der Eisen wachsen liess' (by Arndt, p. 79, ii.), of which I have forgotten the author's name, though the remainder is not." (*Author's MS.*) It was pub. in *The Book of Praise, the Sursum Corda*, 1894, and others. It is sometimes attributed to "J. Clark," but in error.

6. **There dwelt in old Judea.** [*Christmas.*] In Allen's *Children's Worship*, 1879.

Of the above Nos. 1, 2, 5 are in W. B. Bradbury's *Clarion*, 1867. Dr. Raymond is a Congregationalist, and is associated with the Plymouth Church, Brooklyn. [L. F. B.]

Rebus creatis nil egens, p. 962, ii. Another *tr.* is :—

No want of Thine, O God, to meet. In *H. A. & M.*, 1904, No. 91, marked as by the Compilers. The Latin was written in 1720; the *tr.* is decidedly archaic in style, and is "a free rendering, somewhat altered, of a more modern than" Xavier hymn to the Lord. [J. M.]

Receive, O Lord, in heaven above. *St. Ephraim of Edessa.* [*For a Vigil.*] This version, by Professor F. C. Burkitt, was first pub. in *The English Hyl.*, 1906, No. 194. The original "Qabiel, Maran, ta'ala kultan" is in S. Ephraim's *Opera* (Rome, 1732–46, vol. vi., p. 326), as Paraenesis lxvi. It was first printed in the *Maronite Festal Offices*, and is also found among the Canticles at the end of Nestorian Psalters, as the hymn for the Nocturn of Thursday. See another *tr.* in Dr. Burgess, 1853, p. 100 (p. 1106, ii.). [J. M.]

Reformed Dutch Hymnody, American. *See* American Hymnody, § x.

Regina coeli jubila. [*Easter.*] This is in the *Symphonia Sirenum*, Cologne, 1695 (ed. 1707, p. 84), and the *Paderbrodan Cant.*, Cath., 1710, p. 58; and was probably written in Germany after 1650. It is in the *Pyxnodia Sacra*, Münster, 1753, p. 53, but not in the 1st ed., Mainz, 1671. Text in *Daniel*, ii., p. 365. Dr. Neale cites it by the third line, "Jam pulsa cedunt nubila." *Tr.* as :—

The cloud of night is past away, by J. M. Neale, in his *Med. Hys.*, 1851, p. 118, and in G. R. Woodward's *Songs of Syon*, ed. 1865, No. 205. In the *New Office H. Bk.*, 1905, No. 445, it is given as "The clouds of night have passed away." [J. M.]

Regina coeli laetare, p. 964, i. This is found in many MSS. of the 15th cent., *e.g.*, the

Hart. 1260, *f.* 172, and the *Add.* 23145, *f.* 137, in the B. M.; the *Bodl.* 62, *f.* 52b, and *Rawl. lit. d.* 4 (1584b), *f.* 188, in the Bodleian, &c. It was in use among the Franciscans in 1249 (see Lucas Wadding's *Annales*, i. 703). But the ascription to Pope Gregory V., who d. 999, seems to be unfounded (see Dr. Martin Rule's *St. Anselm*, 1883, i., p. 44: "A pretty legend: it reminds us of the 'Regina coeli lætare' which the angels sang in the hearing of St. Gregory"). The Pope Gregory to whom the legend originally ascribed it was Gregory the Great, who d. 604. See also note on "Salve regina," p. 1697, ii. In Card. Tommasi's *Opera*, iv., p. 100, from a 12th cent. antiphonary at Rome. [J. M.]

Reinmar, p. 955, i. The *Monses* MS. was restored to Heidelberg Univ. Library in 1888.

Rejoice, O land, in God thy might. (*National Thanksgiving.*) This, in the *Yattendon Hymnal*, 1899, No. 34, is marked as "Words written for this Canon [*Tallis, Mode* viii.] R. B. 97"; i.e. it was written in the Jubilee year 1897. Again, at p. 54, it is marked as "Words by R. B. written for this restored tune as sung at Wells Cathedral." The tune is that to Ps. lxvii. in Parker's *Psalter* (see p. 817, ii.). In *The Engl. Hym.*, 1906, it is set to *Wareham*. [J. M.]

Rejoice to-day with one accord, p. 958, ii. This hymn by Sir H. W. Baker is given in the *H. Book for the Use of Wellington College*, 1902, in a recast form of two stanzas.

Rennell, Thomas, D.D., b. in 1753; King's Coll., Cambridge; Dean of Winchester, 1805; d. 1840 (p. 958, ii.).

Repulsed, dispersed, chastised by Thee. *James Merrick.* [*Pa. lx.*] In his *Psalms of David*, 1765, and later eds. into a few modern collections.

Rerum Deus tenax vigor, p. 958, i. Other *trs.* are:—

1. **Life-spring Divine and Bond of all,** in the *Yattendon Hyl.*, 1899, No. 105, marked as "English by R. B."
2. **O God, the world's sustaining Force,** in *H. A. & M.*, 1904, No. 11, marked as Neale and Congleton, only two lines being unaltered.
3. **O God, Creation's Force and Stay,** in the *Office Hymn Book*, 1903, No. 789, and 1905, No. 584, signed "J. Neale."

Return, O wanderer, now return. This hymn, in Ira D. Sankey's *Sac. Songs & Solos*, No. 602, is W. B. Collyer's "Return, O wanderer, return," p. 807, ii., rewritten from I. M. into C. M. and abbreviated by the omission of the last stanza.

Return, O wanderer, to thy home, pp. 958, ii. 16; 1187, ii. The form of this hymn in the *Supp. to Hys. A. & M.*, 1889, by T. Hastings and A. G. Purchas (p. 1187, ii.), is omitted from the 1904 ed. of *Hys. A. & M.* in favour of Dr. Hastings's original text and a refrain. [J. J.]

Revive Thy work, O Lord, Now to Thy saints appear, p. 1206, i. 38. In A. Midlane's "Revive Thy work, O Lord, Thy mighty arm make bare," rewritten by Mrs. Van Alstyne. This form of the hymn is in I. D. Sankey's *Sac. Songs & Solos*, No. 273; *Hys. of Consecration & Faith*, 1902, and others. [J. J.]

Revive Thy work, O Lord, Thy work of quickening power. This hymn is a claim made by Sir W. H. Wills as to the origin of this hymn. His statement is:—

"For some years in (Ilyracle) was Cook in sole charge of the Church at Blagdon, which was Sunday about eight miles from Wells and four miles from Wrington, where Hannah More long resided at Barley Wood.

"Toplady was one day overtaken by a heavy thunderstorm in Farrington Combe, on the edge of my property, a rocky glen running up into the heart of the Mendips range, and there, taking shelter between two massive rocks, composed the immortal hymn, in penned this hymn, 'Rock of Ages.'

On turning to p. 970, i., we find that the first stanza of this hymn was printed in the *Gospel Magazine* for Oct. 1775, and the full text in the same magazine for March 1776.

Toplady was Curate at Blagdon from April 1762 to April 1764. This gives some twelve years or more from the alleged circumstances of its composition to the printing of the first stanza in 1775, and of the full hymn in 1776 in the *Gospel Magazine*. To this element of delay in the printing of the hymn we must add that it was used by Toplady, not as an illustration of a providential deliverance in immediate danger in a thunderstorm, but as an argument against John Wesley's doctrine of the possibility, if not certainty, of absolute holiness in man. Its title—"A living and dying PRAYER for the HIGHEST BELIEVER in the World," is clear evidence of Toplady's object in first printing the hymn.

From another source we were informed that the tradition concerning its composition in Blagdon during Toplady's residence there from 1762 to 1764, and during a thunderstorm, was old and widespread. We have put this to the test, and find that the alleged composition, as so fondly believed in, was never heard of in the parish until the advent of Dr. John Swete as Rector in 1850, that is, 75 years after its first stanza appeared in the *Gospel Magazine*. Our witness is the schoolmistress who was teaching in the parish school when Dr. Swete came to the parish and who is still (1907) alive. Dr. H. B. Swete, now Reg. Prof. of Divinity, Cambridge, who was Curate to his father at Blagdon from 1858 to 1865, cannot trace the tradition beyond his father's statement. Beautiful as the tradition is, we must have clearer and more definite information concerning it before we can accept it as an undoubted fact. [J. J.]

Rexford, E. E., p. 1207, ii. Additional hymns by this author in C. U. include:—

1. He saw the wheatfields waiting. *Harvest of the World.*
2. O where are the reapers. *Missions.*
3. Rouse up to work that waits for us. *Duty.*
4. We are sailing o'er an ocean. *Life's Vicissitudes.*

[J. J.]

Rhoades, Henry Tull, M.A., s. of the Rev. J. P. Rhoades, Rector of Clonmel, Tipperary, was b. at Clonmel, April 17, 1837. He was educated at Rugby Sch. and at University Coll., Oxford (B.A. 1860, M.A. 1864); was appointed in 1865 assistant master at Clifton Coll., in 1878 headmaster of the Lower School at Rugby, and from 1890 to 1902 was an assistant master at Rugby School. His hymn,

Thro, Whose unseen servants stand (*St. Michael and all Angels*), was first printed in the *Rugby School H. Bk.*, 1886, No. 144, and is in the *Public School H. Bk.*, 1903, No. 138. [J. M.]

Rice, Helen G., is the signature to the hymn "Lord, when we pray 'Thy Kingdom come,'" (*Agonist Intercessory*), given in Horder's *Worship Song*, 1905, and others. Beyond this we have no information. [J. J.]

Richardson, Charles Francis, b. at Hallowell, Me., May 20, 1851; graduated at Dartmouth 1871; from 1882 Professor of Anglo-Saxon and English Literature at Dartmouth; pub. *The Cross*, 1879, from which "If suddenly upon the street" (*Sacrifice for Christ*) in Horder's *Worship Song*, 1905, and others, is taken. [J. J.]

Richardson, Charlotte, p. 1207, ii., was b. at York in March, 1775, and d. there Sept. 26, 1823. The hymn, "O God, to Thee we raise our eyes," is in her *Poems*, York, 1806, p. 68, and in sts. vii.-x., altered, from a piece entitled, "After the death of my dear husband, 1804." [J. M.]

Ride on, ride on in majesty, p. 961, i. In the 1903 ed. of *Church Hys.* and in *The English Hyl.*, 1906, the original text of this hymn is restored.

Riley, John Athelstan Laurie, M.A., s. of John Riley, Mytholmroyd, Yorks, was b. in London, Aug. 10, 1858, and educated at Eton and at Pembroke Coll., Oxford (B.A. 1881, M.A. 1883). He has been since 1892 a member of the House of Laymen of the Province of Canterbury. He was one of the compilers of *The Engl. Hyl.*, 1906, and contributed to it seven *trs.* from the Latin (34, 185, 193, 195, 213, 242, 321, with No. 97 previously pub.), and

one from the Greek, beginning, "What sweet of life endureth," from Ἡσὺ τὸ βιοῦ, p. 899, i., and the following originals:—

1. Come, let us join the Church above. *Martyrs.*
2. Saints of God! Lo, Jesu's people. *All Saints.*
3. Thou, whose almighty Word. *Ministry.* Also, as another Saint Bartholomew, it is really a general hymn for Apostles.
4. Ye watchers and ye holy ones. *Universal Praise to God.*

[J. M.]

Ringwaldt, B., p. 961, ii. Another *tr.* of the "Es ist gewisslich" is "That great day of the Lord draws nigh," by M. W. Stryker, in his *Song of Mission*, 1888, p. 74, and *Church Song*, 1890, No. 603.

Rise, glorious Conqueror, rise, p. 981, ii. 4. An altered form of this hymn in a few collections is "Rise, glorious Victor, rise."

Ritter, Fanny Malone, née Raymond, b. in 1840, and d. in 1890. She was the wife of Dr. Frederic Louis Ritter, and was known as a writer on musical subjects, and as a public singer in New York. Her publications include *Women as Musicians*, 1877; *Some Famous Songs*, 1878; *Songs and Ballads*, 1887; and some *trs.* from the German (see Index of Authors and Trs.). [L. F. R.]

Roberts, Daniel C., D.D., of the Prot. Episco. Church in America, b. at Bridge Hampton, L.I., Nov. 5, 1841, and graduated at Gambier College, 1857. After serving for a time as a private in the Civil War, he was ordained in 1866. He is at present (1903) Rector of Concord, N.H. His hymn, "God of our fathers, Whose almighty hand" (*National Hymn*), was written in 1876 for the "Centennial" Fourth of July celebration at Brandon, Vermont. In 1892 it was included in the *Prot. Episco. Hymnal*, and again in *Sarum Cords*, 1898. [L. F. B.]

Roberts, Richard Ellis, was b. in London, Feb. 26, 1879, and now (1906) is a journalist, &c., residing at Dorchester, Oxon. He contributed four *trs.* to *The English Hyl.*, 1906.

Robilliard, H. W., is given as the author of "God of love, our Father, Saviour" (*Consecration of a Church*), in the Amer. *Prot. Episcopal Hyl.*, 1892. It is dated 1888.

Robinson, C. S., p. 969, i. He d. at N.Y., Feb. 1, 1899.

Robinson, Joseph Armitage, D.D., Dean of Westminster since 1902, of Christ Coll., Camb. (B.A. 1881, M.A. 1884, D.D. 1895), sometime Fellow of his College, Norrisian Prof. of Div., Camb., Rector of St. Marg., Westminster, and Canon of Westminster, &c., is only slightly associated with hymnology. His hymn, "'Tis good, Lord, to be here" (*Transfiguration*), was written c. 1890. It was included in the 1904 ed. of *Hys. A. & M.*, and supplies a long-felt want with respect to hymns on the Transfiguration. [J. J.]

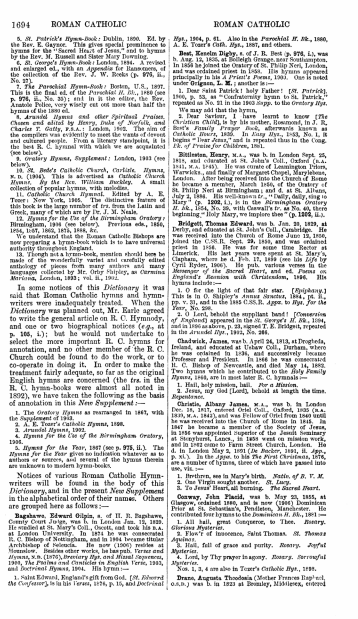
Robinson, Robert, p. 969, ii. In the quotation read: "duos annos mensesque septem."

Rock of Ages, cleft for me, p. 970, i. In the *Times*, June 3, 1898, Dean Lefroy of Norwich has a letter respecting this hymn, together with one from Sir W. H. Wills on the same matter. The burden of this correspondence

Roman Catholic Hymnody, American. *See* **American Hymnody, § viii.**

Roman Catholic Hymnody, English, pp. 972, 1598. On the general subject of R. C. Hymnody, see an interesting series of articles in the *Month* (Feb. and March, 1894, and July and Sept., 1895), by Mr. Orby Shipley; and an edifying and diverting paper, from the standpoint of the hymnal compiler, by the Rev. T. E. Bridgett, in the *Month* for Dec., 1895. To the Roman Catholic hymn-books noted at p. 972 add:—

1. *Catholic Choralist.* By William Young, Dublin, 1843.
2. *Hymns for the Year,* with an *Appendix for the use of the Churches of the Congregation of the Most Holy Redeemer.* This *Appx.* was added in 1851.
3. *St. Dominic's Hymn-Book:* London, 1881; enlarged ed., 1891.
4. *Catholic Hymns, with accompanying Tunes, being a musical edition of St. Dominic's Hymn-Book.* Ed. by A. E. Tozer: London, 1891. Second ed., enlarged, 1897. The third ed. of 1904 is one of the best all-round recent Roman Cath-lic books (see below).



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5. *St. Patrick's Hymn-book:* Dublin, 1880. Ed. by the Rev. E. Gayner. This gives special prominence to hymns for the "Sacred Heart of Jesus," and to hymns by the Rev. M. Russell and Sister Mary Dorothy.

6. *St. George's Hymn-Book:* London, 1884. A revised edition of the *Hymn-book for Sunday-schools* noted in the collection of the Rev. J. W. Reeks (p. 979, ii., No. 37).

7. *The Parochial Hymn-book:* Boston, U.S., 1877. This is the final ed. of the *Parochial H. Bk.*, 1866 (see p. 979, ii., No. 35): and in it the editor, the Rev. Aranzio Pellei, very wisely cut out more than half the hymns in the 1866 ed.

8. *Arundel Hymns and other Spiritual Praises, Chosen and edited by Henry, Duke of Norfolk, and Charles T. Gatty, F.S.A.:* London, 1866. The aim of the compilers was evidently to meet the wants of devout and cultured people. From a literary standpoint, it is the best R. C. hymnal with which we are acquainted (see below).

9. *Oratory Hymns, Supplement:* London, 1883 (see below).

10. *St. Bede's Catholic Church, Carlisle. Hymns,* n. d. (1884). This is advertised as *Catholic Church Hymns. By the Rev. William Buckley.* A small collection of popular hymns, with music.

11. *Hymns for the Use of the Faithful.* Edited by A. E. Tozer: New York, 1885. The distinctive feature of this book is the large number of trs. from the Latin and Greek, many of which are by Fr. J. M. Neale.

12. *Hymns for the Use of the Birmingham Oratory:* Birmingham, 1849 (see below). Previous eds., 1844, 1847, 1849, 1851, 1854, &c.

13. *Hymns* authorized for use in Roman Catholic Bishops are now preparing a hymn-book which is to have universal authority throughout England.

14. Though not a hymn-book, mention should here be made of the wonderfully varied and carefully edited anthology of pieces from many authors and many languages collected by Mr. Orby Shipley, as *Carmina Mariana*, London, 1891, vol. ii., 1904.

In some notices of this *Dictionary* it was said that Roman Catholic hymns and hymn-writers were inadequately treated. When the *Dictionary* was planned out, Mr. Earle agreed to write the general article on R. C. Hymnody, and one or two biographical notices (*e.g.*, at p. 166, i.); but he would not undertake to select the more important R. C. hymns for annotation, and no other member of the R. C. Church could be found to do the work, or to co-operate in doing it. In order to make the treatment fairly adequate, so far as the original English hymns are concerned (the *trs.* in the R. C. hymn-books were almost all noted in 1892), we have taken the following as the basis of annotation in this *New Supplement*:—

1. The *Oratory Hymns* as rearranged in 1867, with the addition of 1883.
2. A. E. Tozer's *Catholic Hymns*, 1886.
3. *Arundel Hymns*, 1892.
4. *Hymns for the Use of the Birmingham Oratory*, 1886.
5. *Hymns for the Year*, 1887 (see p. 975, ii.). The *Hymns for the Year* given no indication whatever as to authors or sources, and several of the hymns therein are unknown to modern hymn-books.

Notices of various Roman Catholic Hymn-writers will be found in the body of this *Dictionary*, and in the present *New Supplement* in the alphabetical order of their names. Others are grouped here as follows:—

Bagshawe, Edward Gilpin, s. of H. R. Bagshawe, County Court Judge, was b. in London Jan. 12, 1829. He studied at St. Mary's Coll., Oscott, and took his B.A. at London University. In 1874 he was consecrated R. C. Bishop of Nottingham, and in 1884 became titular Archbishop of Trajanopolis. He is the author of various *Sermons*. Besides other works, he has pub. *Verse and Hymns*, n.d. (1876), *Oratory Hymns and Musical Improvers*, 1891, *The Psalms and Canticles in English Verse*, 1892, and *Doctrinal Hymns*, 1894. His hymn is—

1. Saint Edward, England's gift from God. *5th Edward the Confessor*, in his *Verses*, 1876, p. 15, and *Doctrinal Hymns*, 1894, p. 61. Also in the *Parochial H. Bk.*, 1880, and A. E. Tozer's *Cath. Hym.*, 1887, and others.

Best, Kenelm Digby, s. of J. R. Best (p. 976, ii.), was b. Aug. 15, 1828, at Bishop's Grange, near Southampton. In 1858 he joined the Oratory of St. Philip Neri, London, and was ordained priest in 1860. His hymns appeared principally in his *A Priest's Poems*, 1901. One is noted under **Grigson, L. M.**; another is—

1. Dear Saint Patrick! holy Father! (*St. Patrick*), 1st pub. in his *Poems*, 1901, p. 1, as "Hymn to St. Patrick," reprinted in No. 21 in the 1903 Supp. to the *Oratory Hym.*

We may add that the hymn,

2. Dear Saviour, I have learnt to know (*The Christian Child*), is by his mother, Rosamund, in J. R. Best's *Family Prayer Book*, afterwards known as *Catholic Hours*, 1858. In *Oratory Hym.*, 1883, No. 1, it begins "*Dear Jesus*," and is repeated thus in the Supp. to *Hymns for Children*, 1861.

Bittleston, Henry, s.J., was b. in London Sept. 25, 1831, and educated at St. John's Coll., Oxford (B.A. 1853). In 1854 he was received into the Church of Rome, Warwicks., and finally at Mernagar Chapel, Marylebone, London. After being received into the Church of Rome he became a novice, March 1856, of the Oratory of St. Philip Neri at Birmingham; and d. at St. Aloysius, July 2, 1886. His well-known tr., "Daily, daily sing to Mary" (p. 1202, i.), is in the *Birmingham Oratory Hymns*, 1854. His original hymn, "Holy Mary, we implore thee" beginning "*Holy Mary*, we implore thee" (p. 1203, i.).

Bridgett, Thomas Edward, was b. Jan. 29, 1829, at Derby, and educated at St. John's Coll., Cambridge. He was received into the Church of Rome June 29, 1850, joined the C.SS.R., Sept. 29, 1850, and was ordained priest in 1856. He was for some time Rector at Limerick. His last years were spent at St. Mary's, Clapham, where he d. Feb. 17, 1899 (see his *Life* by Fr. Bernard Vaughan, 1903). His hymns are in the *Hymnology of the Sacred Heart*, and ed. *Hymns on England's Sanctus with Christmasium*, 1886. His hymns include—

1. O for the light of that fair star. [*Epiphany.*] This is in O. Shipley's *Annus Sanctus*, 1884, pt. ii., pp. v. 3), and in the 1886 C.SS.R. *Appx.* to *Hys. for the Year*, No. 25.

2. Dear Lord, behold the suppliant band! [*Consecration of England to the Sacred Heart of George's*, 1873, p. 1, and in 1886 as above, p. 33, signed T. E. Bridgett, reprinted in the *Arundel Hym.*, 1892, No. 286.

Chatwick, James, was b. April 24, 1813, at Drogheda, Ireland, and educated at Ushaw Coll., Durham, where he was ordained in 1836, and successively became Professor and President. In 1868 he was consecrated R. C. Bishop of Savannah, and died May 14, 1892. Two hymns which he contributed to the *Holy Family Hymns*, 1848, are in most later R. C. hymnals—

1. Hail, holy mission, hail. *Fire a Mission.*
2. Hail, holy God (Lord), behold at length the time. *Repentance.*

Christie, Albany James, M.A., was b. in London Dec. 18, 1817, entered Oriel Coll., Oxford, 1835 (B.A. 1839, M.A., 1842), and was Fellow of Oriel from 1840 until he was received into the Church of Rome in 1845. In 1847 he became a member of the Society of Jesus, and was ordained priest in 1850. He was for many years at Stonyhurst, Lancs., in 1868 went on mission work, and in 1872 came to Farm Street Church, London. He d. in London May 2, 1891 (*The Tablet*, 1891, ii. *Appx.*, p. xi.). In the *Appx.* to his *Five First Christmas*, 1876, are a number of hymns, three of which have passed into use, viz.:—

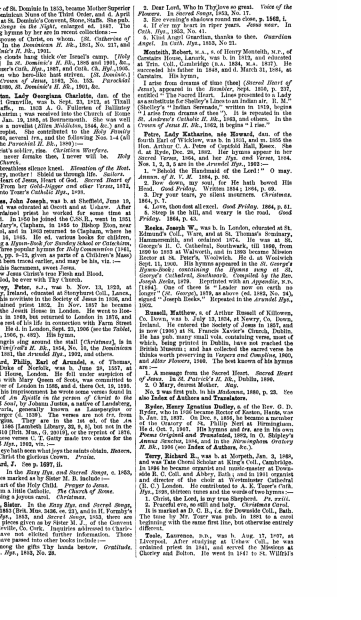
1. Brethren, see in Mary's birth. *Nativ. of B. V. M.*
2. One Virgin sought another. *St. Lucy.*
3. To Jesus' Heart, all burning. *The Sacred Heart.*

Conway, John Placid, was b. May 23, 1815, at Glenarm, Co. Antrim, and educated at St. Dominic's Priory at St. Scholastica's, Dwalhem, Manchester. He contributed four hymns to the *Dominican H. Bk.*, 1861:—

1. All hail, great Conqueror, to Thee. *Rosary. Glorious Mysteries.*
2. Fair'r of innocence, Saint Thomas. *St. Thomas Aquinas.*
3. Maid, full of grace and purity. *Rosary. Joyful Mysteries.*
4. Lord, by Thy prayer in agony. *Rosary. Sorrowful Mysteries.*

Nos. 1, 2, 4 are also in Tozer's *Catholic Hym.*, 1886.

Dease, Augusta Theodosia (Mother Frances Raphael, O.S.D.) was b. in 1822 at Bromley, Middlesex, entered



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the Order of St. Dominic in 1853, became Mother Superior of the Dominican Nuns of the Third Order, and d. April 20, 1884, at St. Dominic's Convent, Stone, Staffs. She pub. in 1870 *Songs in the Night*, enlarged ed. 1887. The following hymns by her are in recent collections:—

1. O spouse of Christ, on whom. [*St. Catherine of Siena.*] *Parochial H. Bk.*, 1866, No. 371, and *St. Dominic's H. Bk.*, 1892.

2. The clouds hang thick o'er Israel's camp. [*Holy Rosary.*] *St. Dominic's H. Bk.*, 1880 and 1891, No. 4; A. E. Tozer's *Cath. Hym.*, 1887, and *Cath. Ch. Hym.*, 1908.

3. Thou who hast—like lost sheep. [*St. Dominic.*] In the *Crown of Jesus*, 1882, No. 193. *Parochial H. Bk.*, 1880, *St. Dominic's H. Bk.*, 1891, &c.

Fullerton, Lady Georgiana Charlotte, dau. of the first Earl Granville, was b. at Tixall, Staffs., in 1812. Lady Georgiana was married to G. P. Fullerton of Hallimell Hall, Lancs., and received into the Church of Rome 1846; d. Jan. 19, 1885, at Bournemouth. She was well known as a novelist (*Ellen Middleton*, 1844, &c.) and a philanthropist. She contributed to the *Holy Family Hys.*, 1848, several trs., and the following Nos. 1-4 (46 also in the *Parochial H. Bk.*, 1880):—

1. Christ's soldier, rise. *Christian Warfare.*
2. Sweet Saviour Jesus dear, I never will be. *Holy Roman Church.*
3. In breathless silence kneel. *Elevation of the Host.*
4. Mary, mother! Shield us through life. *Saviour.*
5. O Heart of Jesus, Heart of God. *Sacred Heart of Jesus.* From her *Gold-digger and other Verses*, 1875, p. 173, into *Year's Catholic Hys.*, 1880.

Furniss, John Joseph, was b. at Sheffield, June 15, 1809, and was educated at Oscott and at Ushaw. After his ordination he was appointed to the Mission at Bradford. In 1850 he joined the C.SS.R., went in 1851 to St. Mary's, Clapham, in 1855 to Bishop Eton, near Liverpool, and in 1863 returned to Clapham, where he d. Sept. 14, 1885. He ed. various books for children, including a *Hymn-book for Sunday-school or Catechism*, 1861. Three popular hymns for *Holy Communion* (1845), as well as No. 1 below, appeared in his *Children's Manual*, as we have been informed earlier, and may be his, viz.:—

1. In this Sacrament, sweet Jesus.
2. Now Jesus Christ's true Flesh and Blood.
3. O God, be ever with Thy Church.

Gallwey, Peter, s.J., was b. Nov. 13, 1820, at Killarney, Ireland, educated at Stonyhurst Coll., Lancs., entered his novitiate in the Society of Jesus in 1838, and was ordained priest 1853. In Nov. 1857 he became Rector of Mount St. Mary's College, Derbyshire, and in Sept. 1858 he became Rector of Farm Street Church. He d. in London, Sept. 25, 1906 (see the *Tablet*, Sept. 29, 1906, p. 492). His hymn.

The angels sing around the mall (*Christmas*), is in *Saint Hilary's H. Bk.*, 1854, No. 15, the *Dominican H. Bk.*, 1861, the *Arundel Hym.*, 1892, and others.

Howard, Philip, Earl of Arundel, s. of Thomas, fourth Duke of Norfolk, was b. June 28, 1557, at Arundel House, London. In 1585, having had secret dealings with Mary Queen of Scots, was committed to the Tower of London in 1585, and d. there Oct. 19, 1595. During his imprisonment he wrote some verses found in his *tr. of An Epistle to the person of Christ to the faithful Soul*, by Johann Justus, a native of Landsberg, 1588 (Landsberg Hymn-book, 1588, and Geistliche Landsberger, d. 1598). The verses are his *tr.* from Lauspergius. They are in the 1st ed. of the *Jesuits*, 1588 (Lambeth Library, p. 8), but not in the ed. of 1610 (Brit. Mus., G. 20016), or the reprint of 1876. From these verses, I. T. Gatty made two canons for the *Arundel Hymns*, 1892, viz.:—

1. Now joyful hymns what joys the saints obtain. *Heaven.*
2. O Christ the glorious Crown. *Praise.*

Lingard, J. See p. 1697, ii.

M. R. In the *Holy Hys. and Sacred Songs*, c. 1685, the pieces marked "M. R." include—

1. Heart of the Holy Child. *Prayer to Jesus.*
2. I am a little Catholic. *The Church of Rome.*
3. O sing a joyous carol. *Christmas.*

M. J., Sister. In the *Holy Hys. and Sacred Songs*, n.d., c. 1685 (Brit. Mus. 3436. cc. 23), and in H. Formby's *Cath. Hys.*, 1853, and *Sacred Songs*, 1853, there are various pieces given on by Sister M. J., of the Convent of Chatterville, Co. Cork. Inquiries addressed to Charterville, Co. Cork, have failed to identify her initials. Those which have passed into other books include—

1. Among the gifts Thy hands bestow. *Gratitude.* In *Cath. Hys.*, 1853, No. 23.

2. Dear Lord, Who in Thy love so great. *Voice of the Flowers.* In *Sacred Songs*, 1853, No. 17.

3. Ere evening's shadows round me close, p. 1462, i, a. *If ever my heart in viper years. Jesus saw.* In *Cath. Hys.*, 1853, No. 21.

O. Shipley's Angel Guardian, thanks to thee. *Guardian Angel.* In *Cath. Hys.*, 1853, No 21.

Macnabb, Robert, s.J., s. of Henry Macnabb, M.P., of Cleveden House, Lanark., was b. in 1813, and educated at Trin. Coll., Cambridge (B.A. 1836, M.A. 1837). He succeeded his father in 1849, and d. March 31, 1884, at Carnaiva. His hymn,

I arise from dreams of time (thee) (*Sacred Heart of Jesus*), appeared in the *Examiner*, Sept. 1850, p. 577, entitled "The Sacred Heart. Lines presented to a Lady on receiving a Picture of the Sacred Heart." In C. Shelley's "Italian Serenade," written in 1853, begins "I arise from dreams of thee"). It is repeated in the *St. Andrew's Catholic H. Bk.*, 1883, and others. In the *Crown of Jesus H. Bk.*, 1862, it begins "I rise."

Petre, Lady Katherine, née Howard, dau. of the fourth Earl of Wicklow, was b. in 1813, and m. 1835 the Hon. Arthur C. A. Petre of Copdock Hall, Essex. She d. at Ryde, Dec. 26, 1902. Her hymns appear in her *Sacred Verses*, 1846, and her *Hys. and Verses*, 1864. Nos. 2, 3, 5, 6 are in the *Arundel Hys.*, 1892:—

1. Hail, Queen of Heaven, hail, hail to the Lord!" O may. *Mary.*
2. Now down, my soul, for He hath bowed His Head. *Good Friday.* Written 1844; 1866, p. 69.
3. Thy pour tears, ye silent mourners. *Christmas.* 1864, p. 7.
4. Love, thou dost all excel. *Good Friday.* 1864, p. 81.
5. Jesus, I come, and weary in the road. *Good Friday.* 1864, p. 41.

Reeks, Joseph W., was b. in London, educated at St. Edmund's Coll., Ware, and at St. Thomas's Seminary, Hammersmith, and ordained 1874. He was at St. George's R. C. Cathedral, Southwark, till 1886, from 1886 to 1891 at Walworth, and in 1892 became Mission Rector at St. Peter's, Woolwich. He d. at Woolwich Sept. 12, 1900. His hymns appeared in the *St. George's Hymn-book for Sunday-schools*, 1884, and in the *St. George's Cathedral, Southwark, Compiled by the Rev. Joseph Reeks*, 1879. Reprinted with an *Appendix*, n.d. (1884). One of these is "Leader now on earth no longer" (*St. George*), 1879, as above (ed. 1882, No. 34), signed "Joseph Reeks." Repeated in the *Arundel Hys.*, 1892.

Russell, Matthew, s. of Arthur Russell of Killowen, Co. Down, was b. July 13, 1834, at Newry, Co. Down, and educated at Clongowes Wood College, Co. Kildare, in new (1905) at St. Francis Xavier's Church, Dublin. He has pub. many small vols. containing verse, most of which, being printed in Dublin, have not reached the British Museum; and has collected the sacred verse he thinks worth preserving in *Verses and Canticles*, 1905, and *Other Flowers*, 1906. The best known of his hymns are—

1. A message from the Sacred Heart. *Sacred Heart of Jesus.* In St. *Patrick's H. Bk.*, Dublin, 1896.
2. O Mary, decree Mother. *May.*

No. 2 was first pub. in his *Madonna*, 1886, p. 23. See also **Index of Authors and Translators.**

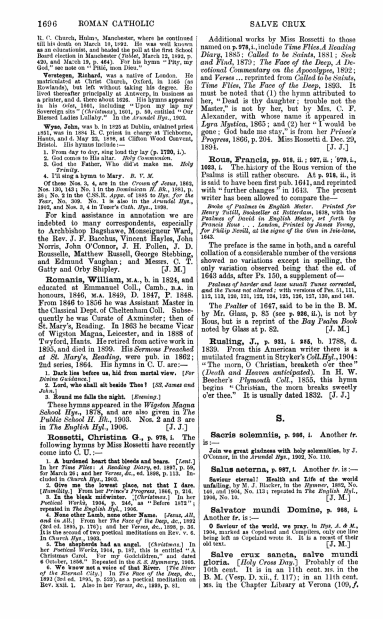
Ryder, Henry Ignatius Dudley, s. of the Rev. G. D. Ryder, who in 1846 became Rector of Easton, Hants, was b. Jan. 12, 1837. On Dec. 8, 1859, he became a member of the Oratory of St. Philip Neri, and was ordained priest Dec. 21, 1862. His hymns and trs. are in his own *Poems Original and Translated*, 1862, in O. Shipley's *Annus Sanctus*, 1884, and in the *Birmingham Oratory H. Bk.*, 1891 (see **Index of Authors, &c.**).

Terry, Richard R., was b. at Morpeth, Jan. 3, 1865, and was Tate Choral Scholar at King's Coll., Cambridge. In 1896 he became organist and music-master at Downside R. C. Coll. and Abbey, Bath, and in 1901 organist and director of the choir at Westminster Cathedral on the death of Sir George Martin. In the *Westminster Hym.*, 1939, thirteen tunes and the words of two hymns—

1. Christ, the Lord, is our true Shepherd. *Pr. Past.*
2. Peaceful ere, so still and holy. *Christmas Carol.*

It is marked as D. C. B., i.e. for Downside Coll., Bath. The tune by Mr. Terry was pub. in 1901 to a carol beginning with the same first line, but otherwise entirely different.

Tozer, Lawrence, B.D., was b. Aug. 17, 1837, at Liverpool. After studying at Ushaw Coll., he was ordained priest in 1861, and served the Missions at Chorley and Bolton. He went in 1871 to St. Wilfrid's



1606 ROMAN CATHOLIC SALVE CRUX

R. C. Church, Holme, Manchester, where he continued till his death on March 16, 1882. He was well known as an educationist, and headed the poll at the first School Board election in Manchester (Tablet, March 18, 1882, p. 404). Dates 13, p. 46, 1st ed. His hymn "Pity, my God" was sung at his funeral. [J. M.]

Verstegen, Richard, was a native of London. He matriculated at Christ Church, Oxford, in 1566 (as Rowlands), but left without taking his degree. He lived thereafter principally at Antwerp, in business as a printer, and d. there about 1636. His hymns appeared in his *Odes*, 1601, including "Upon my lap my Sovereign sits" (Christmas), 1601, p. 93, entitled "Old Blessed Ladies Lullaby." In the *Arundel Hyn.*, 1902.

Wynn, John, was b. in 1723 at Dublin, ordained priest 1751, was in 1764 R. C. priest in charge at Tichborne, Hants, and d. 1792. He was buried at Clifton Wood Convent, Bristol. His hymns include—

1. From day to day, sing loud thy lay (*p.* **1720**, i.).
2. God comes to His altar. *Holy Communion.*
3. God the Father, Who did'st make us. *Holy Trinity.*
4. I'll sing a hymn to Mary. *B. V. M.*

Of these Nos. 2, 3, 4, are in the *Crown of Jesus*, 1865, Nos. 130, 143 i. No. 3 in the *Dominican H. Bk.*, 1881, p. 96, No. 4 in the *Crown of Mary, or Hymns for the Rosary*, No. 1866, No. 1. Nos. 1-3 are in the *Arundel Hyn.*, 1903, and Nos. 3, 4 in Toase's Cath. *Hyn.*, 1908.

For kind assistance in annotation we are indebted to many correspondents, especially to Archbishop Bagshawe, Monseigneur Ward, the Rev. J. F. Barchas, Vincent Hayles, John Norris, John O'Connor, J. H. Pollen, J. D. Rousselle, Matthew Russell, George Stebbing, and Edmund Vaughan; and Messrs. C. T. Gatty and Orby Shipley. [J. M.]

Romanis, William, M.A., b. in 1824, and educated at Emmanuel Coll., Camb., B.A. in honours, 1846, M.A. 1849, D. 1847, P. 1848. From 1846 to 1856 he was Assistant Master in the Classical Dept. of Cheltenham Coll. Subsequently he was Curate of Axminster; then of St. Mary's, Reading. In 1863 he became Vicar of Wigston Magna, Leicester, and in 1898 of Twyford, Hants. He retired from active work in 1903, and died in 1899. His *Sermons Preached at St. Mary's, Reading*, were pub. in 1862; 2nd series, 1864. His hymns in C. U. are:—

1. **Dark lies before us, hid from mortal view.** [*For Decem Guidance.*]
2. **Lord, who shall sit beside Thee?** [*St. James and Peter.*]
3. **Round me falls the night.** [*Evening.*]

These hymns appeared in the *Wigston Magna School Hyn.*, 1878, and are also given in *The Public School H. Bk.*, 1903. Nos. 2 and 3 are in *The English Hyn.*, 1906. [J. J.]

Rossetti, Christina G., p. 979, i. The following hymns by Miss Rossetti have recently come into C. U.:—

1. **A burdened heart that bleeds and bears.** [*Lent.*] In her *Time Flies: a Reading Diary*, ed. 1887, p. 92 for March 29; and her *Verses, &c.*, ed. 1896, p. 118. Included in *Church Hyn.*, 1903.
2. **Give me the lowest place, not that I dare.** [*Humility.*] From her *Prince's Progress*, 1866, p. 216.
3. **In the bleak midwinter.** [*Christmas.*] In her *Poetical Works*, 1904, p. 75, as "Before 1872." Also repeated in *The English Hyn.*, 1906.
4. **None other Lamb, none other Name.** [*Jesus, all, and in all.*] From her *The Face of the Deep, &c.*, 1892 (3rd ed. 1895, p. 176); and her *Verses, &c.*, 1896, p. 26. It is the second of two poetical meditations on Rev. v. 6. In *Church Hyn.*, 1903.
5. **Rest is not quitting the busy net.** [*Christian's Rest.*] In her *Poetical Works*, 1904, p. 197, this is entitled "A Christmas Carol. For my Godchildren," and dated 6 October, 1856." Repeated in the *S. S. Hymnary*, 1905.
6. **We know not a voice of that River.** [*The River of Life.*] From her *The Face of the Deep, &c.*, 1892 (3rd ed. 1895, p. 122) as a poetical meditation on Rev. xxii. 1. Also in her *Verses, &c.*, 1896, p. 61.

Additional works by Miss Rossetti to those named on p. **979**, i., include *Time Flies. A Reading Diary*, 1885; *Called to be Saints*, 1881; *Seek and Find*, 1879; *The Face of the Deep, A Devotional Commentary on the Apocalypse*, 1892; and *Verses* ... reprinted from *Called to be Saints*, *Time Flies*, *The Face of the Deep*, 1896. It must be noted that (1) the hymn attributed to her, "Dead is thy daughter: trouble not the Master," is not by her, but by Mrs. C. F. Alexander, with whose name it appeared in *Lyra Mystica*, 1865; and (2) her "I would be good. God bade me stay," is from her *Prince's Progress*, 1866, p. 204. Miss Rossetti d. Dec. 29, 1894. [J. J.]

Rous, Francis, pp. 918, ii.; 977, ii.; 1033, i. The history of the Rous version of the Psalms is still rather obscure. At p. **918**, ii., it is said to have been first pub. 1641, and reprinted with "further changes" in 1643. The present writer has been allowed to compare the—

Booke of Psalmes in English Meter. Printed for Henry Tiblit, Bookseller at Rotterdam, 1638, with the *Psalmes of David in English Meter, set forth by Francis Rous ... London, Printed by Iohn Field, for Philip Nevill, at the signe of the Glen in Ivie-lane*, 1643.

The preface is the same in both, and a careful collation of a considerable number of the versions showed no variations except in spelling, the only variation observed being that the ed. of 1643 adds, after Ps. 150, a supplement of—

Psalmes of harder and lesse usuall Tunes corrected, and the Tunes set thereof, with versions of Psa. 51, 111, 113, 116, 126, 128, 134, 135, 136, 137, 139, and 148.

The *Psalter* of 1647, said to be in the B. M. by Mr. Glass, p. 85 (see p. **926**, ii.), is not by Rous, but is a reprint of the *Boy Psalm Book* noted by Glass at p. 82. [J. M.]

Rusling, J., p. 981, i. 845, b. 1788, d. 1839. From this American writer there is a mutilated fragment in Stryker's *Coll. Hyt.*, 1904: "The morn, O Christian, breaketh o'er thee" (*Death and Heaven anticipated*). In H. W. Beecher's *Plymouth Coll.*, 1855, this hymn begins "Christian, the morn breaks sweetly o'er thee." It is usually dated 1832. [J. J.]

S.

Sacris solemniis, p. 980, i. Another *tr.* in:—

Join we great gladness with holy solemnities. by J. O'Connor, in the *Arundel Hyn.*, 1903, No. 110.

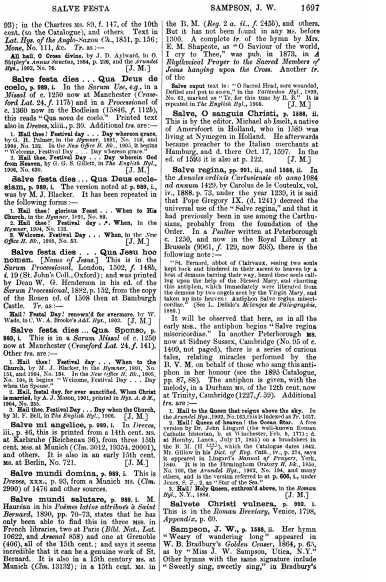
Salus aeterna, p. 987, i. Another *tr.* in:—

Saviour eternal! Health and Life of the world unfailing, by M. J. Blacker, in the *Hymner*, 1892, No. 146, and 1904, No. 121; repeated in *The English Hyn.*, 1906, No. 10. [J. M.]

Salvator mundi Domine, p. 986, i. Another *tr.* in:—

O Saviour of the world, we pray, in *Hyn. A. & M.*, 1904, marked as Copeland and Cumpston, only one line being left as Copeland wrote it. It is a reading rather old text. [J. M.]

Salve crux sancta, salve mundi gloria. [*Holy Cross Day.*] Probably of the 10th cent. It is in an 11th cent. MS. in the Chapter Library at Verona (100, *f.*



SALVE FESTA SAMPSON, J. W. 1697

93); in the Chartres MS. 89, f. 147, of the 10th cent. (so the Catalogue), and others. Text in *Lat. Hyn. of the Anglo-Saxon Ch.*, 1851, p. 156; *Mone*, No. 111, &c. *Tr.* as :—

All hail, O Cross divine, by J. D. Aylward, in O. Shipley's *Annus Sanctus*, 1884, p. 238, and the *Arundel Hyn.*, 1903, No. 76. [J. M.]

Salve festa dies . . . Qua Deus de coelo, p. 989, i. In the *Sarum Use, e.g.*, in a *Missal* of c. 1250 now at Manchester (*Crawford Lat. Ch. f.* 1173) and in a *Processionale* of c. 1360 now in the Bodleian (13846, *f.* 112b), this reads "Qua nova de coelo." Printed text also in *Ireyss*, xliii., p. 39. Additional *trs.* are:—

1. **Hail thee! Festival day . . . Day whereon grace,** by G. R. Palmer, in the *Hymner*, 1891, No. 116, and 1904, No. 123. In the *New Tufers H. Bk.*, 1905, it begins "Welcome, Festival Day . . . Day whereon grace."
2. **Hail thee! Festival day . . . Day whereon God from Heaven,** by G. G. S. Gillett, in *The English Hyn.*, 1906, No. 630. [J. M.]

Salve festa dies . . . Qua Deus ecclesiam, p. 989, i. The version noted at p. **989**, i., was by M. J. Blacker. It has been repeated in the following forms:—

1. **Hail thee! glorious Feast . . . When to His Church,** in the *Hymner*, 1891, No. 88.
2. **Hail thee! Festival day . .*. When,** in the *Hymner*, 1904, No. 122.
3. **Welcome, Festival Day . . . When,** in the *New Tufers H. Bk.*, 1905, No. 53. [J. M.]

Salve festa dies . . . Qua Jesu hoc nomen. [*Name of Jesus.*] This is in the *Sarum Processionale*, London, 1502, *f.* 148b, f. 19 (St. John's Coll., Oxford); and was printed by Dean W. G. Henderson in his ed. of the *Sarum Processionale*, 1882, p. 152, from the copy of the Rouen ed. of 1508 then at Bamburgh Castle. *Tr.* as :—

Hail! Festal Day! renown'd for evermore, by W. Wade, in C. W. A. Brooke's *Add. Hyn.*, 1903. [J. M.]

Salve festa dies . . . Qua Sponso, p. 989, i. This is in a *Sarum Missal* of c. 1250 now at Manchester (*Crawford Lat. 24, f.* 141). Other *trs.* are:—

1. **Hail thee! Festival day . . . When to the Church,** by J. D. Aylward, in the *Hymner*, 1891, No. 124, and 1904, No. 124. In the *New Tufers H. Bk.*, 1905, No. 108, it begins "Welcome, Festival Day . . . Day when the Spouse."
2. **Hail, festal day, for ever sanctified. When Christ is married,** by A. J. Mann, 1901, printed in *Hyn. A. & M.*, 1904, No. 259.
3. **Hail thee, Festival Day . . . Day when the Church,** by M. F. Bell, in *The English Hyn.*, 1906. [J. M.]

Salve mi angelice, p. 989, i. In *Ireyss*, iii., p. 46, this is printed from a 14th cent. MS. at Karlsruhe (Reichenau 36), from three 15th cent. MSS. at Munich (*Clm.* 3012, 19534, 29001), and others. It is also in an early 15th cent. MS. at Berlin, No. 721. [J. M.]

Salve mundi domina, p. 989, i. This is *Ireyss*, xxx., p. 93, from a Munich MS. (*Clm.* 2990) of 1476 and other sources.

Salve mundi salutare, p. 989, i. M. Haureau in his *Poèmes latins attribués à Saint Bernard*, 1890, pp. 70-73, states that he has only been able to find this in three MSS. in French libraries, two at Paris (*Bibl. Nat., Lat.* 10622, and *Arsenal* 828) and one at Grenoble (406), all of the 15th cent.; and says it seems incredible that it can be a genuine work of St. Bernard. It is also in a 15th century MS. at Munich (*Clm.* 13132); in a 15th cent. MS. in the B. M. (*Reg.* 2 *a. ii., f.* 245b), and others. But it has not been found in any MS. before 1200. A complete *tr.* of the hymn by Mrs. E. M. Shapcote, as "O Saviour of the world, I cry to Thee," was pub. in 1873, in *A Englishwoman's Prayer to the Sacred Members of Jesus hanging upon the Cross.* Another *tr.* of the

Salve caput text is: "O Sacred Head, sore wounded, defiled and put to scorn," in the Paltwoche *Hyl.*, 1899, No. 42, marked as "Tr. for this time by H. K." It is repeated in *The English Hyn.*, 1906. [J. M.]

Salve, O sanguis Christi, p. 1038, ii. This is by the editor, Michael ab Isselt, a native of Amersfoort in Holland, who in 1580 was living at Nymegen in Holland. He afterwards became preacher to the Italian merchants at Hamburg, and d. there Oct. 17, 1597. In the ed. of 1593 it is also at p. 122. [J. M.]

Salve regina, pp. 991, ii., and 1040, ii. In the *Annales ordinis Cisterciensis ab anno* 1094 *ad annum* 1429, by Carolus de le Cotteulx, vol. iv., 1868, p. 75, under the year 1220, it is said that Pope Gregory IX. (d. 1241) decreed the universal use of the "Salve regina," and that it had previously been in use among the Carthusians, probably from the foundation of the Order. In a *Psalter* written at Peterborough c. 1250, and now in the Royal Library at Brussels (9961, *f.* 122, now 255), there is the following note :—

"Dn. Benoet, abbot of Clairvaux, seeing two souls kept back and hindered in their ascent to heaven by a host of demons barring their way, heard these souls calling upon the help of the Blessed Mary, and chanting this antiphon, which immediately were liberated from the demons by two angels sent by the Virgin Mary, and taken up into heaven: Antiphon Salve regina misericordiae." (See L. Delisle's *Mémoire de Peterborough*, 1884.)

It will be observed that here, as in all the early MSS., the antiphon begins "Salve regina misericordiae." In another Peterborough MS. now at Sidney Sussex, Cambridge (No. 55 of c. 1400, not paged), there is a series of curious tales, relating miracles performed by the B. V. M. on behalf of those who sang this antiphon in her honour (see the 1886 Catalogue, pp. 87, 88). The antiphon is given, with the melody, in a Durham MS. of the 12th cent. now at Trinity, Cambridge (1227, *f.* 59). Additional *trs.* are :—

1. **Hail to the Queen that reigns above the sky.** In *Lit. Remains of Bp. Ken*, 1850, ii. 345. It is indexed as "Ps." 1037.
2. **Hail! Queen of heaven! the Ocean Star.** A free version by Dr. John Lingard (the well-known Roman Catholic historian, b. at Winchester, Feb. 5, 1771; d. at Hornby, Lancs., July 17, 1851) on a broadsheet in the B. M. (H. 1652*), which the Catalogue dates 1843. It is repeated in the *Laudate*, 1850, p. 19, and is reprinted in Lingard's *Manual of Prayers*, York, 1885. It is in the Birmingham Oratory *H. Bk.*, 1850, No. 100, the *Arundel Hyn.*, 1902, No. 104, and many others, and is the version referred to at p. **606**, i., under lines 5, 6, 7, as "Star of the Sea."
3. **Hail! Holy Queen, enthron'd above,** in the *Roman Hyl.*, N.Y., 1884. [J. M.]

Salvete Christi vulnera, p. 992, i. This is in the *Roman Breviary*, Venice, 1758, *Appendix*, p. 69.

Sampson, J. W., p. 1040, ii. Her hymn "Weary of wandering long" appeared in W. B. Bradbury's *Golden Censer*, 1864, p. 65, as by "Miss J. W. Sampson, Utica, N.Y." Other hymns with the same signature include "Sweetly sing, sweetly sing," in Bradbury's

Gebet (Ulm, 1851, p. 70, and "O, the Sabbath morning, beautiful and bright," in *Happy Voices*, 1863, No. 161. [J. M.]

Sanctae Syon, p. 992. ii. This is found in a 14th cent. *Missal of Jumièges, now at Rouen* (301), in the Geneva *Missal* of 1491, the Lausanne of 1493, the Evreux of 1497, and others (see *Missel-Wesle*, i, p. 501; ii., pp. 52, 432, 430). [J. M.]

Sancto Dei pretiose, p. 992. ii. In *Perena*, xviii., No. 79, the three-stanza form is ascribed to Eusebius Bruno, who became Bishop of Angers in 1047, and d. 1081. For his *tr.* as noted on p. 992. ii. 1, "Saint of God, elect and precious," Dr. Neale took st. i. from this text, and sts. ii., iii. from the late German text as in *Daniel*. [J. M.]

Sancti venite, corpus Christi sumite, p. 993. i. This is in the Henry Bradshaw Society's ed. of the *Bangor Antiphonary* (pt. i., facsimile, f. 16b; pt. ii., p. 10), beginning "Sancti venite, Christi corpus sumite." Canon Warren in his notes at pp. 44-45, referring to the fact that in the last stanza the MS. reads "Alfa et ô," says "It is very likely that these symbols were stamped upon the Eucharistic wafer bread."

There is a curious story told in the *Leabhar Breac*, or *Speckled Book* (a MS. of the 14th cent. in the Library of the Royal Irish Academy at Dublin), in its notes on the hymn of St. Secundi (which begins "Audite omnes," and which it says was "the first hymn that was made in Ireland"), that Secundi composed the hymn in contention with St. Patrick, to match with him. The reason, says the Speckled Book, was "because of the annoyance Secundi gave Patrick, in saying, 'a good man were Patrick were it not for one thing, viz., the small extent to which he preaches charity.' When Patrick heard it, he went to Secundi in great anger. Secundi had just finished mass, was at gospel-reading, and was in the act of blessing the people. On this the priest in great anger cursed Secundi. The latter thereupon left the oblation on the altar, and bowed down to Patrick . . . so they made peace then, Patrick and Secundi. And whilst they were going round the cemetery, they heard a choir of angels singing around the oblation in the church; and which they sang was the hymn which Secundi had composed, viz., 'Audite omnes.' Hence this hymn is sung in Ireland when one speaks the holy of Christ, from that time onward." (From the *Irish Liber Hymnorum*, H.B.S. ed., vol. ii., p. 5).

Another *tr.* is :—

1. **Draw nigh and take the Body of the Lord,** in *Hys. A. & M.*, 1904, No. 269, marked as by Neale and Compilers. The revision is skilful, as once more happy and more faithful than Neale. It differs materially in the Compilers' ed. 1916.

2. The hymn in *Church Hys.*, 1903, as also that in *The English Hymn*, 1906, is Dr. Neale's *tr.* unaltered. [J. M.]

Sanctorum meritis inclita gaudia, p. 993. ii. In *H. A. & M.*, 1904, No. 201, beginning "The triumphs of the Saints. The tools they bravely bore," is marked as Neale and Compilers. It is Neale's, i., ii., v. altered, with a new *tr.* of st. vi. [J. M.]

Sandys, G., p. 994. i. Another canto from his *Paraphrase upon the Psalmes of David, &c.*, 1635, as "Let God, the God of battles, rise" (*Ps. lxviii.*), is in the *Hymn Book for Use in Wellington Coll.*, 1902. [J. J.]

Sankey, I. D., p. 994. i. During the past fifteen years Mr. Sankey's *Sacred Songs and Solos* have had a very large sale, which has justified him in increasing the number of songs and hymns, including "New Hymns and Solos," to 1200. In 1906 he published *My Life and Sacred Songs* (London: Morgan & Scott). In addition to the "Story of his Own Life," the work contains an account of the most popular of his solos, with interesting reminiscences of the spiritual awakening of many who were influenced through his singing of them in public. In this respect it corresponds in some measure with G. J. Stevenson's *Methodist H. Bk., &c.*, 1883 (p. 1094, i.). It is an addition to the *Sacred Songs and Solos*, which will be held in esteem by many. In addition to his hymn, noted on p. 994. ii., Mr. Sankey gives details of the following :—

1. **Out of the shadow lost into the sunshine.** (*Hymns Antiphonal.*) Mr. Sankey's account of this hymn is :—"I wrote this hymn specially for the memorial service held for Mr. Moody in Carnegie Hall, where I also sang it as a solo. It is the last sacred song of which I wrote both the words and music. The idea was suggested by Mr. Moody's last words, 'Earth recedes; heaven opens before me.' The tune is entitled *Ellesdie*, from the name of a servant girl in the family of Sir Edward Aldenson in the Gospel for so many years, the words are here given in full." The hymn follows on p. 105, in 3 st. of 4 l. and a chorus.

2. **Rejoice! rejoice! our King is coming.** (*Advent.*) Mr. Sankey writes concerning this hymn :—"During a voyage I made to the Holy Land in the *City of Rome* a severe storm came on that lasted for days. Even through the rigging and waves like mountains of foam were breaking over the bow of the vessel. A great fear had fallen upon the passengers. When the storm was at its worst, we all thought we might soon go to the bottom of the sea. The conviction came to me that the Lord was coming in the storm, and I composed this hymn in the reading room. I composed the hymn. Before reaching England the tune had formed itself in my mind, and on arriving in London I wrote it out, and had it published in *Sacred Songs and Solos*," where it is No. 624 in the ed. of 1884.

From Mr. Sankey's autobiographical sketch we gather that he was born at Edinburgh, in Western Pennsylvania, Aug. 28, 1840, joined Mr. Moody in 1871, and visited England for the first time in 1873. The original of the *Sacred Songs, &c.*, of 23 pieces only, was offered as a gift to the London publishers of P. Phillips's *Hallowed Songs*, and declined by them. It was subsequently accepted by Mr. R. G. Morgan, of Morgan & Scott, and is now a volume of 1200 hymns.

From a return kindly sent us by Messrs. Morgan & Scott, we find that the various issues of the *Sacred Songs and Solos* were :—

In 1873, 24 pp.; 1874, 72 pp.; 1874, 152 hymns; 1877, 221 hymns; 1881, 441 hymns; 1886, 750 hymns; 1903, 1200 hymns.

In addition, *The Christian Choir*, which is generally associated with the *Sacred Songs and Solos*, was issued in 1884 with 75 hymns, and in 1893 with 281. The *New Hymns & Solos*, by the same firm, were pub. in 1888. [J. J.]

Savage, Minot Judson, D.D., was born at Northgewark, Maine, June 10, 1841, and educated at Bangor Seminary, where he graduated in 1864. From 1867 to 1873 he was a Congregational Minister, and then he joined the Unitarians, and has now (1906) a charge in Boston. He has published several works, including *Poems*, Boston, 1882. He also edited, with H. M. Dow, *Sacred Songs for Public Worship*, Boston, 1883, to which he contributed 46 original hymns. In hymnals other than this, of his hymns the following are in C.U. :—

1. Does thou hear the bugle sounding. *Consecration to Duty.*

2. Father, we would not dare to change Thy purpose, &c. *Prayer.*

3. O God Whose law is in the sky. *Consecration to Duty.*

4. O star of truth down shining. *Truth.*

5. The God that to the fathers revealed His holy will. *God unchangeable.*

6. The very blossoms of our life. *Holy Baptism.*

7. The Word of grace burns within our hearts. *Joining in Church Fellowship.*

8. God of the glorious summer hours. *New Year.* This is in D. Agate's *Sunday S. H. Bk.*, 1881, No. 371, and dated 1870. From the *Sunny Side*, N.Y., 1873, p. 118.

Some of these hymns are given in Hunter's *Hys. of Faith and Life*, Glasgow, 1880, and recent American hymnals. [J. J.]

Saviour, Blessed Saviour, p. 995. iii. The concluding lines of st. ii. of this hymn as in the 1871 ed. of *Church Hymns*, "Farther, ever farther," read in the original MS. :—

"Lovingly to bear them,
Saviour, to Thy fold."

The Compilers altered these lines to :—

"In Thy love revealing
Wonderers to Thy fold."

Under date of Oct. 24, 1899, the late Preb. Thring requested the Hymnal Committee of the S.P.C.K. to restore the original reading as above in the then forthcoming revision of *Church Hys.* This request was complied with in the 1903 ed. of that collection. [J. J.]

Saviour! Thou of life the lender, A mutilated form of a portion of J. Burton's "Saviour, while my heart is tender" (p. 196, i. 12).

Savonarola, Girolamo, p. 1033. i. His hymns were printed in a collected form as *Poesie di Fra Girolamo Savonarola tratte dalle Autografe*, at Florence, 1862. A number of them had appeared in Fra Serafino Razzi's *Laudi Spirituali*, Venice, 1563, and elsewhere. The best-known is :—

Giesh senno confeto. [*Pentecost.*] This is in Razzi's *Laudi*, 1563, f. 4, in Rossini Lord's *Libro Italiano Antico*, Florence, 1905, p. 158, &c. Tr. as "Jesus, Refuge of the weary," by Jane Francesca Wilde. Contributed to R. H. Madden's *Life and Martyrdom of Savonarola*, 1853, i., p. 370; reprinted in her own *Poems by Speranza*, Dublin, 1864, p. 199. See further p. 1374, ii.

Saw ye never in the meadows. *Cecil F. Alexander.* [*Divine Providence.*] Published in her *Hys. for Little Children*, 1848, in 10 st. of 4 l. "Day by day the little daisy," in the Scotch *Church Hymnary*, 1898, begins with st. vi. of this hymn. [J. J.]

Say not the law divine, p. 118. ii. 6. This hymn by B. Barton is slightly altered and arranged in another metre in Horder's *Hys. Supplemental, &c.*, 1894, and his *Worship Song*, 1905, as "Say not the word." [J. M.]

Scandinavian Hymnody, pp. 993-1002. See an article by Dr. Friedrich Nielsen in the Herzog-Hauck *Realencyklopädie*, X., 1901, pp. 438-443. An authorised Danish *Psalmebog for Kirke og Hiem* was issued in 1899. [J. M.]

Schlör, Aloys, D.D., was b. at Vienna, June 17, 1805, and took the degree of D.D. at the University of Vienna in 1835. From May 10, 1842, to his death he was father confessor at the Theological Seminary (Spiritual der Priester-seminars) at Graz, Styria, Austria. He d. at Graz, Nov. 2, 1852. His well-known hymn, "Dem Herzen Jesu singe" (p. 1038, ii.), was written in 1832. [J. M.]

Schmücke dich, O liebe Seele, p. 1014. i. Another *tr.* in :—

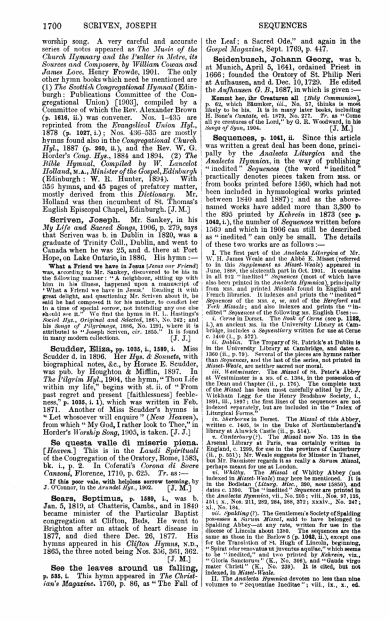
Deck thee, O my soul, with gladness, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 16.

Schubert, C. F. D., p. 1037. i. The *tr.* of "Unpaid alle Schlgkeiten" as "Though by sorrows overtaken," was made by the Hon. Edward Charles Hugh Herbert, who was brother of Mrs. Philip Pusey. He was b. March 30, 1802, and d. May 30, 1832. This information we have received from Mrs. Clan Fletcher, daughter of Philip Pusey. [J. M.]

Scorn not the slightest word or deed. [*Power of Little Things.*] This hymn has been traced to Adams and Chapin's American *Hys. for Christian Devotion*, 1846 (p. 59, ii.), where it is given as from the "London Inquirer." Later collections, both in America and at home, attribute it to T. Hincks; but it is not in his *Verpers*, 1868, and we have failed to trace it to him. [J. J.]

Scottish Hymnody, p. 1039. ii. Since 1890 there is little to record. The Anglo-Genevan Psalter, of 1558, referred to as "lost" at p. 1021. ii., is described by Dr. Julian in the *Times*, Sep. 19, 1902, p. 277. Details of the same are also given under **Old Version,** p. 1084. i. The 1568 copy of the *Gude and Godlie Ballates*, referred to at p. 1021, ii., was ed. by Professor A. F. Mitchell for the Scottish Text Society, 1897. The Rev. Dr. Borison, of Dalserf, has recently been investigating the sources of the Psalter of 1650, and has identified the Rotterdam Psalter of 1638 (p. 987, ii., No. 66) as the first ed. of the version of Francis Rous. The version of Sir William Mure, as far as available (Pss. 1-31, 100-150, from two MSS. in the Ewing Collection in Glasgow University Library, and one in the Laing Collection in Edinburgh University Library), was ed. by William Tough, for the Scottish Text Society, as vol. ii. (1898) of *The Works of Sir William Mure of Rowallan*. A revision of the Psalter of 1650, made by the elders of the Glassite Congregation at Edinburgh (principally by aid of the Revised Version of the prose psalms, and the metrical version of Robert Burnell, as noted at p. 989, ii., No. 176), was pub. as *The Book of Psalms in Metre*, Edinburgh, 1902.

The only recent hymn book of any importance is *The Church Hymnary authorised for use in Public Worship by the Church of Scotland, the Free Church of Scotland, the United Presbyterian Church, the Presbyterian Church in Ireland* (London: Henry Frowde, 1898). In the interesting volume of notes by the Rev. John Hewatia, entitled *The Hymns and Hymn Writers of the Church Hymnary*, Henry Frowde, 1899, pp. 1-9, there is a full account of the origin and preparation of this book, begun 1893 by a joint Committee of the three Scottish Churches, after 1903 with the co-operation of representatives of the Presbyterian Church in Ireland. It contains hymns 1-625, doxologies 626-630, ancient hymns 640-648; and is one of the best hymn books of recent times, catholic, comprehensive, and remarkably faithful in reproducing the texts of the authors. The musical edition, under the chief editorship of Sir John Stainer (same title, publisher, and date), takes high rank as a worthy example of present-day



1700 SCRIVEN, JOSEPH SEQUENCES

worship song. A very careful and accurate series of notes appeared as *The Music of the Church Hymnary and the Psalter in Metre, its Sources and Composers*, by William Cowan and James Love. Henry Frowde, 1901. The only other hymn books which need be mentioned are (1) *The Scottish Congregational Hymnal* (Edinburgh: Publications Committee of the Congregational Union) [1905], compiled by a Committee of which the Rev. Alexander Brown (p. **1016**, ii.) was convener. Nos. 1–415 are reprinted from the *Evangelical Union Hymnal*, 1878 (p. **1027**, i.): Nos. 436–535 are mostly hymns found also in the *Congregational Church Hymnal*, 1887 (p. **980**, ii.), and the Rev. W. G. Horder's *Cong. Hym.*, 1884 and 1894. (2) *The Bible Hymnal, Compiled by W. Lowcock Holland, M.A., Minister of the Gospel, Edinburgh* (Edinburgh: W. B. Hunter, 1894). With 350 hymns, and 45 pages of prefatory matter, mostly derived from this *Dictionary*. Mr. Holland was then incumbent of St. Thomas's English Episcopal Chapel, Edinburgh. [J. M.]

Scriven, Joseph. Mr. Sankey, in his *My Life and Sacred Songs*, 1906, p. 279, says that Scriven was b. in Dublin in 1820, was a graduate of Trinity Coll., Dublin, and went to Canada when he was 25, and d. there at Port Hope, on Lake Ontario, in 1886. His hymn :—

What a Friend we have in Jesus (*Jesus our Friend*) was, according to Mr. Sankey, discovered to be his in the following manner: "A neighbour, sitting up with him in his illness, happened upon a manuscript of 'What a Friend we have in Jesus.' Reading it with great delight, and questioning Mr. Scriven about it, he said he had composed it for his mother, to comfort her in a time of sickness, when she could not see any friends but him." We find the hymn in H. L. Hastings's *Sacred Hyn., Original and Selected*, 1865, No. 342; and his *Songs of Fellowship*, 1866, No. 120, where it is attributed to "Joseph Scriven, *circ.* 1855." It is found in many modern collections. [J. J.]

Scudder, Eliza, pp. 1035, i., 1040, i. Miss Scudder d. in 1896. Her *Hyn. & Sonnets*, with biographical notes, &c., by Horace E. Scudder, was pub. by Houghton & Mifflin, 1897. In *The Pilgrim Hyl.*, 1904, the hymn, "Thou Life within my life," begins with st. ii. of "From past regret and present (faithlessness) feebleness," p. **1032**, i. 1), which was written in Feb. 1871. Another of Miss Scudder's hymns is "Let whosoever will enquire" (*Near Heaven*), from which "My God, I rather look to Thee," in Horder's *Worship Song*, 1905, is taken. [J. J.]

So questa valle di miserie piena. (*Heaven.*) This is in the *Laudi Spirituali* of the Congregation of the Oratory, Rome, 1583, bk. i., p. 2. In Cofersati's *Corona di Sacre Canzoni*, Florence, 1710, p. 625. *Tr.* as :—

If this poor vale, with helpless sorrow teeming, by J. O'Connor, in the *Arundel Hyl.*, 1902. [J. M.]

Sears, Septimus, p. 1040, i. was b. Jan. 5, 1810, at Chatteris, Cambs., and in 1841 became minister of the Particular Baptist congregation at Clifton, Beds. He went to Brighton after an attack of heart disease in 1877, and died there Dec. 26, 1877. His hymns appeared in his *Clifton Hymns*, N.D., 1865, the three noted being Nos. 256, 261, 262. [J. M.]

See the leaves around us falling, p. 830, i. This hymn appeared in *The Christian's Magazine*, 1760, p. 86, as "The Fall of the Leaf; a Sacred Ode," and again in the *Gospel Magazine*, Sept. 1793, p. 447.

Seidenbusch, Johann Georg, was b. at Munich, April 5, 1641, ordained Priest in 1666; founded the Oratory of St. Philip Neri at Aufhausen, and d. Dec. 10, 1720. He edited the *Aufhausen G. B.*, 1687, in which is given :—

Komet her, ihr Creaturen all (*Holy Communion*), p. 624, which Blumber, viz., No. 37, thinks is most likely to be his. It is in many later books, including H. Bone's *Cantate*, ed. 1878, No. 277. *Tr.* as "Come all ye creatures of the Lord," by G. E. Woodward, in his *Songs of Syon*, 1904. [J. M.]

Sequences, p. 1041, ii. Since this article was written a great deal has been done, principally by the *Analecta Liturgica* and the *Analecta Hymnica*, in the way of publishing "inedited" *Sequences* (the word "inedited" practically denotes pieces taken from mss. or from books printed before 1500, which had not been included in hymnological works printed between 1840 and 1887); and as the above-named works have added more than 3,500 to the 893 printed by *Kehrein* in 1873 (see p. **1042**, i.), the number of *Sequences* written before 1500 and which in 1906 can still be described as "inedited" can only be small. The details of these two works are as follows :—

I. The first part of the *Analecta Liturgica* of Mr. W. H. James Weale and the Abbé E. Misset (referred to in this *Supplement* as *Missel-Weale*) appeared in June, 1888, the sixteenth part in Oct. 1901. It contains in all 812 "inedited" *Sequences* (most of which have also been printed in the *Analecta Hymnica*), principally from mss. and printed *Missals* found in English and Belgian Libraries. The following are the principal mss. of *Sequences* of the 9th, 10th, 11th, and of the *Hereford* and *York Missals*; and also indexes and prints the "inedited" *Sequences* of the following mss. English Uses :—

i. Corne in Dorset. The *Book of Corne* (see p. **1128**, i.), an ancient ms. in the University Library at Cambridge, includes a *Sequentiary* written for use at Corne c. 1300 (ii., p. 79).

ii. Dublin. The Troper of St. Patrick's at Dublin is in the University Library at Cambridge, and dates c. 1300 (ii., p. 79). Several of the pieces are hymns rather than *Sequences*, and the last of the series, not printed in *Missel-Weale*, are neither inserted nor noted.

iii. Hereford. The Troper of St. Alphege at Saint Peter's Abbey at Westminster is a ms. of the 11th c., in the possession of the Dean and Chapter (ii., p. 178). The complete text of the *Missal* has been most carefully edited by Dr. J. Wickham Legg for the Henry Bradshaw Society, i., 1891, ii., 1897; the first lines of the sequences are not indexed separately, but are included in the "Index of Liturgical Forms."

iv. Sherborne in Dorset. The *Missal* of this Abbey, written c. 1400, is in the Duke of Northumberland's library at Alnwick Castle (ii., p. 514).

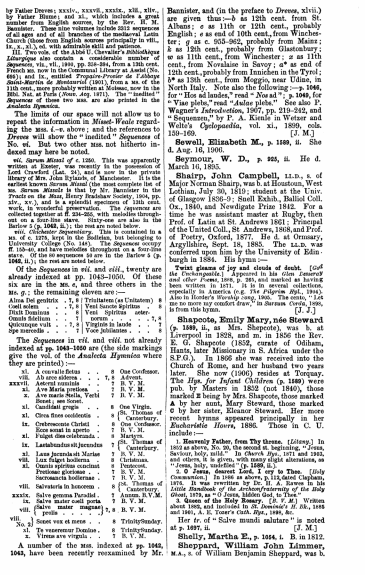
v. Glastonbury(?). The *Missal* now No. 133 in the Arundel Library at Paris, was certainly written in England, probably at Glastonbury, in the 12th century (ii., p. 951). Mr. Weale suggests for Misset in Library, but Mr. Bannister regards it as really a *Sarum Missal*, perhaps meant for use at London.

vi. Whitby. The *Missal* of Whitby Abbey (not indexed in *Missel-Weale*) may here be mentioned. It is in the Bodleian (*Library Misc.*, 482, now 13393), and dates c. 1180. It contains 21 *Sequences*, all printed in the *Analecta Hymnica*, vii., No. 205; viii., Nos. 47, 125, 161, x., Nos. 211, 269, 284, 288, 372; xxxiv., No. 247; xl., No. 104.

vii. Spalding(?). The Gentlemen's Society of Spalding possesses a fragment of a ms. of the 12th c., which was at Spalding Abbey—at any rate, when for use in the diocese of Lincoln about 1340. The sequences are the same as those in the Sarum's (p. **1042**, ii.), except one for the Translation of St. Hugh of Lincoln, beginning, "Spiret obsequiosa ut jocunda aquilæ," which seems to be "inedited," and two printed by Kehrein, viz., "Gaudeamus omnes in Domino" (p. 96), and "Ecclesiæ mater Christi" (ib., No. 230). It is clear, but not indexed, in *Missel-Weale*.

II. The *Analecta Hymnica* devotes no less than nine volumes to "Sequentiæ Ineditæ"; viii., ix., x., xi.,

1701



SEQUENCES SHEPPARD, WILLIAM 1701

by Father Dreves; xxxiv., xxxvii., xxxix., xlii., xliv., by Father Blume; and xl., which includes a great number from English sources, by the Rev. H. M. Bannister. These nine volumes include 2512 *sequences* of all ages and of all branches of the mediæval Latin Church (those from English sources principally in viii., xxxiv., xxxvii., xxxix., xl., and Bannister, xl.).

III. Two vols. of the Abbé U. Chevalier's *Bibliothèque Liturgique* also contain a considerable number of *Sequences*, viz., viii., pp. 316–384, from a 13th cent. French ms. now in the Communal Library at Autel (No. 695); and ix., entitled *Proses-Tropes de l'Abbaye de Saint-Martial de Limoges*, pp. 1–100, from a 12th cent. ms., more probably written at Moissac, now in the Bibl. Nat. at Paris (*Nouv. Acq.* 1871). The "inedited" *Sequences* of these two mss. are also printed in the *Analecta Hymnica*.

The limits of our space will not allow us to repeat the information in *Missel-Weale* regarding the mss. (—v. above; and the references to *Dreves* will show the "inedited" *Sequences* of No. vi. But two other mss. not hitherto indexed may here be noted.

vii. Sarum Missal of c. 1320. This was apparently written for the nuns of Barking. In the translation of Lord Crawford (p. 81), it is now in the private library of Mrs. John Rylands, of Manchester. It is the earliest known *Sarum Missal* (the most complete list of mss. *Sarum Missals* is that by Mr. Bannister in the *Tracts on the Mass*, Henry Bradshaw Society, 1904, pp. xiv., xv.), and is a splendid specimen of 13th cent. work, with many noble initials. The *Sequences* are printed together at ff. 124–128, with the following incipit on a four-line stave. Sixty-one are also in the Barlow 5 (p. **1042**, ii.); the rest are noted below.

viii. Chichester Sequentiary. This is contained in a ms. of c. 1270, kept in the Bodleian, but belonging to the Dean and Chapter. It has 49 *Sequences*, except ff. 110–41, and have melodies throughout on a seven-line stave. Of the 49 sequences 45 are in the Barlow 4 (p. **1042**, ii.); the rest are noted below.

Of the *Sequences* in *vii.* and *viii.*, twenty are already indexed at pp. 1043–1050. Of these six are in the ms. *e*, and three others in the ms. *g*; the remaining eleven are :—

Alma Dei genitrix	† *e*	Tribularem (at Visitation)	8
Gaude Maria	† *e*	Vexi Sancte Spiritus	8
Omnis Christi	†	Virgo Dei genitrix *extra.*	
Omnis fidelium	†	*versus*	† *e*
Quicunque vult	† *e*	Virginis in laude	†
Spe succulis	†	Voce jubilamus	8

The *Sequences* in *vii.* and *viii.* not already indexed at pp. 1043–1050 are (the *side* markings give the vol. of the *Analecta Hymnica* where they are printed) :—

xl.	A cunctis festus	8	One Confessor.
viii.	Ab arce sidera	† *e*	Advent.
xxxvii.	Ad cantus laudis	†	B. V. M.
	Ave Maria (collect)	†	B. V. M.
x.	Ave maris Stella, Verbi Dei	†	B. V. M.
xl.	Candidati gregis	8	One Virgin.
xl.	Cives cives cælestis	8	St. Thomas of Canterbury.
ix.	Crebrescente Christi	8	One Confessor.
	Ecce sonat in aperto	†	B. V. M.
xl.	Fulget dies celebranda	8	Martyrs.
ix.	Lætabundus sit Jerusalem	8	St. Thomas of Canterbury.
xl.	Laus Jerusalem Martiæ	†	B. V. M.
viii.	Lux fulget hodierna	8	Circumcision.
xl.	Omnis spiritus concinat	8	Visitation.
	Præsulem gloriosum	†	B. V. M.
	Sacrosancta hodiernæ	†	B. V. M.
viii.	Salvatoris in honorem	8	St. Thomas of Canterbury.
xxxix.	Salve gemma Paradisi	8	All Saints.
ix.	Salve mater cunctipotentis	†	B. V. M.
viii.	Salve mater magnæ { gentis	†	B. V. M.
viii. No. 3	Sanes vox et mens	8	Trinity Sunday.
xl.	Te veneremur Domine	8	Trinity Sunday.
x.	Virens ave virgula	†	B. V. M.

A number of the mss. indexed at pp. **1042**, **1043**, have been recently reexamined by Mr. Bannister, and (in the preface to *Dreves*, xlvii.) are given thus :—*b* as 12th cent. from St. Albans; *c* as 11th or 12th cent., probably English; *e* as end of 10th cent., from Winchester; *g* as c. 955–962, probably from Mainz; *i* as 12th cent., probably from Glastonbury; *w* as 11th cent., from Winchester; *z* as 11th cent., from Novalaise in Savoy; *a** as end of 12th cent., probably from Innichen in the Tyrol; *b** as 13th cent., from Meggio, near Udine, in North Italy. Note also the following :—p. **1046**, for "Hos ad laudes," read "Nos ad"; p. **1048**, for "Vine plebs," read "*Aulne* plebs." See also F. Wagner's *Introductions*, 1907, pp. 219–242, and "Sequence," by P. A. Kienle in Wetzer and Welte's *Cyclopædia*, vol. xi., 1899, cols. 139–169. [J. M.]

Sewell, Elizabeth M., p. 1039, ii. She d. Aug. 16, 1906.

Seymour, W. D., p. 925, ii. He d. March 10, 1895.

Shairp, John Campbell, LL.D., s. of Major Norman Shairp, was b. at Houstoun, West Lothian, July 30, 1819; student at the Univ. of Glasgow 1836–9; Snell Exhib., Balliol Coll. Ox., 1840, and Newdigate Prize 1842. For a time he was assistant master at Rugby, then Prof. of Latin at St. Andrews 1861; Principal of the United Coll., St. Andrews, 1868, and Prof. of Poetry, Oxford, 1877. He d. at Ormaary, Argyllshire, Sept. 18, 1885. The LL.D. was conferred upon him by the University of Edinburgh in 1884. His hymn :—

Twixt gleams of joy and clouds of doubt. (*God the Unchangeable.*) Appeared in his *Glen Lusmagh and other Poems*, 1868, p. 203, and marked as having been written in 1865. It is in many collections, especially in America (e.g. the *Pilgrim Hyl.*, 1904). Also in Hooker's *Worship* song, 1905. The cento, "Let me no more my comfort fear," in Barnum Circle, 1896, is from this hymn. [J. J.]

Shapcote, Emily Mary, née Steward (p. 1040, ii., as Mrs. Shapcote), was b. at Liverpool in 1828, and m. in 1856 the Rev. E. G. Shapcote (1832, curate of Odiham, Hants, later Missionary in S. Africa under the S.P.G.). In 1866 she was received into the Church of Rome, and her husband two years later. She now (1906) resides at Torquay. The *Hys. for Infant Children* (p. **1040**) were pub. by Masters in 1852 (not 1846), those marked **A** being by Mrs. Shapcote, those marked **B** by her aunt, Mary Steward, those marked **C** by her sister, Eleanor Steward. Her more recent hymns appeared principally in her *Eucharistic Hours*, 1886. Those in C. U. include :—

1. **Heavenly Father, from Thy throne.** (*Litany.*) In 1852 as above, No. 20, the second st. beginning, "Jesus, holy, undefiled." In 1867 in her *Hys.*, 1871 and 1903, and others, it is given, with many slight alterations, as "Jesus, holy, undefiled" (p. **1039**, ii. 5).

2. **O Jesus, dearest Lord, I cry to Thee.** (*Holy Communion.*) In 1886 as above, p. 112, dated Clapham, 1878. It was rewritten by Dr. H. A. Rawes in his *Little Handbook of the Archconfraternity of the Holy Family*, 1888, p. 19, and is in C. U. [J. M.]

3. **Queen of the Holy Rosary.** (*B. V. M.*) Written about 1882, and included in *St. Dominic's H. Bk.*, 1886 and 1891, A. E. Tozer's *Cath. Hym.*, 1886, &c.

Her *tr.* of "Salve mundi salutare" is noted at p. **1037**, ii. [J. M.]

Shelly, Martha E., p. 1054, i. B. in 1812.

Sheppard, William John Lammer, M.A., s. of William Benjamin Sheppard, was b.

1702

at Highworth, July 21, 1861, and educated at Queen's Coll., Oxford; B.A. in honours 1888, M.A. 1892. Ordained in 1888, he was Curate of Christ Church, Timperley, 1888–90, Missioner of the C.M.S. 1895–6, Centenary Sec. C.M.S. 1896–1900, and since 1900 Vicar of St. Peter's, Ipswich. The following hymns by Mr. Sheppard are in C. U.:—

1. **Father, we are gathered here.** (*Personal to Missionaries.*) Written in 1897, for the C. M. S. Valedictory Meetings, and included in the *C. H. H. Bk.*, 1899.

2. **Father, Who didst give Thy Son.** (*Litany on behalf of Foreign Missions.*) Written in 1899, and given in the *C. H. H. Bk.*, 1899, No. 45.

3. **Lord, teach us how to pray aright.** (*Foreign Missions.*) Suggested by Alys Pinkney's "*For* Christ to learn, *for* Christ to teach, *O* Lord," &c., in the Irish Church Hyl. It was written in 1898 for the C. M. S. Centenary, and included in *C. H. H. Bk.*, 1899, No. 128.

4. **In the cleansed temple, On the festal day.** (*Consecration of Self to Christ.*) Written in 1896 on the Feast of the Purification, and pub. in the *Church Missionary Gleaner*, Jan. 1897, p. 1. In 1898 it was included in the *C. H. H. Bk.*, and in 1902 in *Hys. of Consecration and Faith.*

5. **O Lord of lords, and King of kings.** (*Praise for Success of Foreign Missions.*) Written in 1899 for the Centenary of the C.M.S., and given in the *C. H. H. Bk.*, 1899, No. 127. It is also in the Irish Church Hyl., 1900.

6. **We want the peace swept from us.** (*Dearth of Foreign Missions.*) Written for the Centenary of the C.M.S., 1899, and pub. in the *C. H. H. Bk.* the same year.

7. **Where hast thou gleaned to-day.** (*For Gleaners' Union Meetings.*) Written for the C.M.S. Gleaners' Union Anniversary, 1901, and printed in the *Gleaner* Jan. 1902, p. 1. In 1902 it was in the *C. H. H. Bk.*, was reprinted in his *C. H. H. Bk.*, 1902; and will also be found, in *Hys. of Consecration and Faith*, 1903.

It must also be noted that No. 224 in the *C. M. H. Bk.* is composed of st. i. from Canon Twells's "At even, ere the sun was set" (st. i.), and the rest of the hymn by Mr. Sheppard, to whom permission was given by Canon Twells for the use of his stanza. [J. J.]

Sherwin, W. F., p. 1056, i. Another hymn from his *Bright Jewels*, 1869, p. 68, is "Sound the battle cry" (*Christian Courage*), in the *S. School Hymnary*, 1905, and several other collections.

Shine, mighty God, on Britain shine, p. 1056, ii. This paraphrase of *Ps lxvii.* was given in Watts's *Hymns and Spiritual Songs*, 1st ed., 1707, bk. i., No. 35, and repeated in his *Ps. of David*, 1719. [J. J.]

Shipton, Anna, p. 1056, ii. She d. at St. Leonard's-on-Sea, Nov. 5, 1901, aged 96.

Shirley, *i.s.* Sir John Skelton, p. 1703, ii.

Shirley, James, p. 1580, ii. In vol. vi. of Alexander Dyce's ed. of Shirley's *Works* (1833) there are two pieces which have passed into some modern hymn-books.

1. **The glories of our blood and state.** (*Mortis Triumphus Invincibilis.*) In vol. i. p. 393, from Shirley's *Contention of Ajax and Ulysses*, scene iii. In W. J. Cox's *Hym. and Anthems*, 1841, and others, it begins "The glories of our mortal state."

2. **Come Thou, Goss' God, forgive us soon.** (*Penitential.*) In vol. iii. p. 249, from the 4to copy of Shirley's "Cupid and Death," made about 1653, and in the Bodleian (1.5417 *e.* Linc). Post. 491). In the *Anglican H. bk.*, 1871, No. 302, it begins "Come Thou, good Lord, Forgive us soon." [J. M.]

Shorey, L. See Lancaster, Mary A. E.

Show me Thyself, O holy Lord. (*Positivism.*) This is given anonymously in the American *Plymouth Hymnal*, 1855, in 5 st. of 4 l., and again in *The Baptist Church Hymnal*, 1900.

831, 835, 944). It is in a 14th cent. *Paris Missal* in the B. M. (Add. 16905, *f.* 277b) and others. It passed into the printed *Sarum* (*e.g.* Venice, 1494, *f.* 287b, and London, 1498, *f.* 244b), and *York Missals*. Also in *Ebrensis*, No. 53. *Tr.* as:—

Not thus truly seek sinners. By Athelstan Riley, in G. R. Woodward's *Songs of Syon*, 1904, No. 39, and *The English Hyl.*, 1906, No. 97. [J. M.]

Sidey, William Wilson, since 1885 pastor of the Baptist Chapel, Tottenham, London, is the author of "Buried with Christ: our glad hearts say" (*Holy Baptism, Adult*) in the *Baptist Church Hymnal*, 1900. It was written for his own congregation. Mr. Sidey is also the author of *The Silent Christ*. [J. J.]

Sidney, Sir P., and **Mary Sidney,** p. 1057, i. From their *Psalmes of David, &c.* (see as above), the following versions by Sir Philip Sidney of *Ps.* xxv., "To Thee, O Lord, most just," and "How lovely is Thy dwelling," *Ps.* lxxxiv.; also "How good and how beseeming well," *Ps. cxxxiii.*, by Mary, Countess of Pembroke, are in the *H. Book for the Use of Wellington Coll.*, 1902. [J. J.]

Sie ist mir lieb, p. 1057, i. Another *tr.* :—

She is my love, that worthy Maid. By G. R. Woodward, in his *Songs of Syon*, 1904, No. 175.

Signed with the Cross that Jesus bore, p. 1058, ii. In *Hys. Original and Selected*, by H. A. Rawes, B.A., this hymn is No. 19. At the back of the title-page of this collection there is the following note:—

"The hymns marked F. W. F. are by the Rev. F. W. Faber. Those marked H. A. R. by the Rev. H. A. Rawes."

As No. 19 is *unmarked*, and has been given anonymously in subsequent Roman Catholic hymnals, we cannot determine the authorship, and must leave it *Anon.* In addition to the cento noticed on p. 1059, ii., two others are in use as "Spirit of Wisdom, turn our eyes," in *The Methodist Hy. Book*, 1904 (*To the Holy Spirit*), and "Lord, in Thy presence, dread and sweet" (*Confirmation*), in *The English Hyl.*, 1906. [J. M.]

Sill, Edward Rowland, b. at Windsor, Conn., April 29, 1841, and educated at Yale. He was Prof. of English Literature in the University of California, 1874–1882. He d. at Cleveland, O., Feb. 27, 1887. His poetical works include *The Hermitage*, 1867, and *Venus of Milo*, 1883. Several of his pieces are in Horder's *Treas. of Amer. Sacred Song*, 1896–1900. His hymn, "Send down Thy truth, O God" (*For the outpouring of the Holy Spirit*), in *The Pilgrim Hyl.*, 1904, is from *The Hermitage*, 1867. [J. J.]

Simpson, William John Sparrow, B.A., was educated at Trin. Coll., Camb., B.A. 1882, M.A. 1886. Ordained in 1882, he held various appointments until 1904, when he became Chaplain to St. Mary's Hospital, Great Ilford. He has pub. several works, including a *Memoir* of Dr. W. S. Simpson, 1890. He contributed "All for Jesus—all for Jesus" (*All for Jesus*), and "Jesus, the Crucified, prays for me" (*Passiontide*), to C. W. A. Brooke's *Additional Hys.*, 1903. Those hymns originally appeared in *Sir J.* Stainer's cantata *The Crucifixion*, 1887, the book of words of which was compiled by Mr. Simpson. [J. J.]

Shubhka Prakhmaik Mshikha malkan. [*For the National Church.*] To his *tr.* of this hymn in his *Renderings of Church Hymns*, 1901, p. 40, as "His the glory, His the honour," the Rev. R. M. Moorson adds the note, "See Festival Night Service, *East Syrian Daily Offices*, p. 158"; ed. by A. J. Maclean in 1894. The hymn is there for Sundays, for the Hallowing of the Church. It is by Mar George, who was Bishop of Nisibis in Mesopotamia about 270 (*see Dict. of Chr. Biog.*, ii. 642, under Georgius 17); and is, Professor Burkitt informs us, found with his name in a Nestorian Psalter of the 13th cent. now in the Brit. Mus. (Add. 14675). Sometimes erroneously ascribed to Ephraem the Syrian. [J. M.]

Shurtleff, Ernest Warburton, b. at Boston, Mass., April 4, 1862, and educated at Boston Latin School, Harvard University, and Andover Theo. Seminary (1887). Entering the Congregational Ministry, he was Pastor at Palmer and Plymouth, Mass., and is now (1905) Minister of First Church, Minneapolis, Minn. His works include *Poems*, 1885, *Easter Gleams*, 1885, and others. His hymn, "Lead on, O King Eternal" (*Christian Warfare*), was written as a parting hymn to his class of fellow students at Andover, and was included in *Hys. of the Faith*, Boston, 1887. It has since appeared in several collections. [M. C. H.]

Shuttleworth, Henry Cary, M.A., s. of the Rev. Edward Shuttleworth, was b. at Eglosshayle Vicarage, Cornwall, Oct. 20, 1850, educated at St. Mary's Hall, Oxford; B.A. 1873, M.A. 1876. Ordained D. 1873, P. 1874; Chaplain Ch. Ch., Oxford; Minor Canon of St. Paul's; and Rector of St. Nicholas, Cole-Abbey, London, 1883. He was also Prof. of Pastoral and Liturgical Theo., and Lect. Eccl. Hist. and English Lit., and in the New T., in K.C.L. He pub. *The Lost Words of the Saviour* (3rd ed. 1879), *Songs*, 1885, *The Place of Music in Public Worship* (2nd ed. 1895), *Hymns for Private Use*, 1896. He also compiled a small *Appendix* to *Church Hys.* for use in St. Nicholas' Church, in which several of his own hymns appeared. Of those hymns the following were included in the 1903 ed. of *Church Hymns*:—

1. **Father, our yet another day is ended.** (*Evening.*) Written in 1896, and pub. in the *Church Sunday Services*. This appeared with music by the author in the *Church Monthly*, 1898, p. 124.

He d. Oct. 24, 1900, and a *Memoir* of him was pub. in 1902. [J. J.]

Si vis patronum quaerere. [*St. Peter.*] In the *Excerpta . . . by Ambrose St. John*, 1857, p. 283 (see p. 1148, ii.), the text is given as indulged by Pope Pius VI. in a Rescript dated Jan. 19, 1782. Also in the *Roman Brev.*, Venice, 1798, *Appendix*, p. 241. It is *tr.* as "Seek ye a Patron to defend," by E. Caswall in his *Lyra Cath.*, 1849, p. 277, repeated in the *Parochial H. Bk.*, 1880, *Vaux's Catholic Ch. Hyl.*, 1905, and others. [J. M.]

Si vis vere gloriari. [*Christ's Cross of Thorns.*] Evidently written for an Office of the Reception of the Holy Crown of Thorns by St. Louis of France, a festival first celebrated at Paris on Aug. 11, 1239 (see st. x., "Est comma credita, Et in te reposita, Urbs Parisiorum"). *Brevia*, viii. No. 15, prints the text from three 14th cent. *Paris Missals* (Paris Lat.

Sing to the great Jehovah's Praise. *C. Wesley.* [*The New Year.*] No. vii. of *Hys. for New Year's Day*, MDCCL., in 3 st. of 8 l. (*P. Works*, vi., p. 16). In *The Methodist H. Book*, 1904.

Sing to the Lord Who loud proclaims. *P. Doddridge.* [*Ps. cx.* 10.] This is in the Rosker-Doddridge MS. No. 16, and was included in Doddridge's *Hymns, &c.*, 1755, No. 30. Its use is limited, and usually in an altered form. [J. J.]

Sing to the Lord with joyful voice, p. 1059, ii. This paraphrase of *Ps. c.* was given in Watts's *Horæ Lyricæ*, 1706, bk. i., his *Hymns and Spiritual Songs*, 1707, bk. i., No. 49, and repeated in his *Ps. of David*, 1719. [J. J.]

Sinners, behold the Lamb of God. *J. Hoskins.* (*Good Friday.*) From his *Hymns, &c.*, 1720, No. 219, into a few American collections. "Behold, behold the Lamb of God," p. 1071, ii., is the same hymn in an altered form. [J. M.]

Skelton, Sir John, LL.D., s. of James Skelton, of Sandford Newton, writer to the signet, b. in Edinburgh in 1831; educated at the Univ. of Edinburgh; member of the faculty of Advocates; Sec. to the Scottish Board of Supervision and Vice-President Scottish Local Gov. Board; K.C.B. 1897. He d. July 19, 1897. He wrote somewhat extensively, and in *Fraser's Mag.*, under the name of *Shirley*. His hymn, "Upon the hills the wind is bleak and cold" (*Evening*), is in C. U. [J. J.]

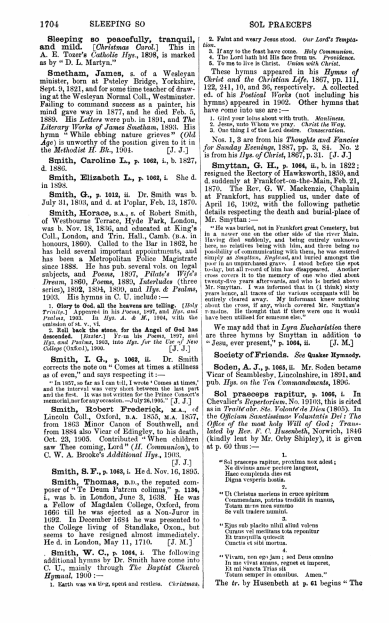
Skrine, John Huntley, M.A., s. of H. D. Skrine, was b. April 3, 1848, at Warleigh, Somerset; was educated at Uppingham and at Corpus Christi Coll., Oxford (B.A. 1871, M.A. 1874), and was ordained D. 1874, P. 1876. He was fellow of Merton Coll., Oxford, 1871–75, assistant master at Uppingham 1873–87, Warden of Trinity Coll., Glenalmond, 1888–1902, and in 1903 became Vicar of Itchen Stoke, Hants. He pub. in 1879 *Thirty Hymns for Public-School Singing*, three of which have passed into the *Public-School H. Bk*, 1903, and the *S. S. Hymnary*, 1905.

1. **Lord of the brave, Who call'st Thine own.** [*Confirmation.*] Written 1892; 1899, No. 81.
2. **Ere the last strife be stayed or lost.** [*End of Term.*] Written 1894; 1899, No. 82.
3. **Each by each again we stand.** [*Beginning of Term.*] Written 1894; 1899, No. 1. [J. M.]

Slack, George, was b. Nov. 25, 1860, at Ashton-under-Lyne, and educated at Lancashire Colleges. He entered the Congregational ministry in 1880, his first, and present, pastorate being at Cleckheaton, Yorks. The following hymns by him are in the *Junior Hyl.*, 1906:—

1. Behold! a joyful day is breaking. *Christ's Kingdom.*
2. Father Eternal! God of love. *Anniversary.*
3. Father of Heaven, Whose constant care. *God's Service.*
4. Gentle Shepherd, kind and true. *The Good Shepherd.*
5. I am young, yet I would be. *God's Service.*
6. Our fathers brave, in days of old. *Soldiers of Christ.*
7. We are little pilgrims. *The Way to Heaven.*

They were written and printed for his S. S. Anniversaries, and date, in order above, respectively 1904, 1896, 1900, 1903, 1902, 1901, 1899. [J. M.]



1704 SLEEPING SO SOL PRAECEPS

Sleeping so peacefully, tranquil, and mild. [*Christmas Carol.*] This in A. E. Tozer's *Catholic Hyx.*, 1908, is marked as by "D. L. Martyn."

Sneetham, James, s. of a Wesleyan minister, born at Pateley Bridge, Yorkshire, Sept. 9, 1821, and for some time teacher of drawing at the Wesleyan Normal Coll., Westminster. Failing to command success as a painter, his mind gave way in 1877, and he died Feb. 5, 1889. His *Letters* were pub. in 1891, and *The Literary Works of James Sneetham*, 1893. His hymn "While sibling nature grieves" (*Old Age*) is unworthy of the position given to it in the *Methodist H. Bk.*, 1904. [J. J.]

Snetham, Caroline L., p. 1062, i., b. 1827, d. 1886.

Smith, Elizabeth L., p. 1062, i. She d. in 1898.

Smith, G., p. 1012, ii. Dr. Smith was b. July 31, 1810, and d. at Poplar, Feb. 13, 1870.

Smith, Horace, B.A., s. of Robert Smith, of Westbourne Terrace, Hyde Park, London, was b. Nov. 18, 1836, and educated at King's Coll., London, and Trin. Hall, Camb. (B.A. in honours, 1860). Called to the Bar in 1862, he has held several important appointments, and has been a Metropolitan Police Magistrate since 1888. He has pub. several vols. on legal subjects, and *Poems*, 1857, *Pilate's Wife's Dream*, 1860, *Poems*, 1885, *Interludes* (three series), 1892, 1894, 1899, and *Hys. & Psalms*, 1905. His hymns in C. U. include:—

1. **Glory to God, all the heavens are telling.** (*Holy Trinity.*) Appeared in his *Poems*, 1857, and *Hys. and Psalms*, 1905. In *Hys. A. & M.*, 1904, with the omission of st. v., vi.

2. **Roll back the stone, for the Angel of God has descended.** (*Easter.*) As st. iii. of his *Poems*, 1857, and *Hys. and Psalms*, 1905, into *Hys. for the Use of New College* (Oxford), 1906.

[J. J.]

Smith, I. G., p. 1062, ii. Dr. Smith corrects the note on "Comes at times a stillness as of even," and says respecting it:—

"In 1857, so far as I can tell, I wrote 'Comes at times,' and the interval was very short between the last part and the first. It was not written for the Prince Consort's memorial, nor for any occasion.—July 28, 1905." [J. J.]

Smith, Robert Frederick, M.A., of Lincoln Coll., Oxford, B.A. 1855, M.A. 1857, from 1863 Minor Canon of Southwell, and from 1884 also Vicar of Edingley, to his death, Oct. 23, 1905. Contributed "When children saw Thee coming, Lord" (*H. Communion*), to C. W. A. Brooke's *Additional Hys.*, 1901.

[J. J.]

Smith, S. F., p. 1063, i. He d. Nov. 16, 1895.

Smith, Thomas, D.D., the reputed composer of "Te Deum Patrum colimus," p. 1130, i., was b. in London, June 3, 1638. He was a Fellow of Magdalen College, Oxford, from 1660 till he was ejected as a Non-Juror in 1692. In December 1684 he was presented to the College living of Standlake, Oxon., but seems to have resigned almost immediately. He d. in London, May 11, 1710. [J. M.]

Smith, W. C., p. 1064, i. The following additional hymns by Dr. Smith have come into C. U., mainly through *The Baptist Church Hymnal*, 1900:—

1. Earth was waiting, spent and restless. *Christmas.*
2. Faint and weary Jesus stood. *Our Lord's Temptation.*
3. Hungry to the feast have come. *Holy Communion.*
4. The Lord hath hid His face from us. *Providence.*
5. To me to live is Christ. *Union with Christ.*

These hymns appeared in his *Hymns of Christ and the Christian Life*, 1867, pp. 111, 122, 241, 10, and 36, respectively. A collected ed. of his *Poetical Works* (not including his hymns) appeared in 1902. Other hymns that have come into use are:—

1. Lord, your lives about with truth. *Missionaries.*
2. Come, unto Whom we pray. *Christ the King.*
3. One thing I of the Lord desire. *Consecration.*

Nos. 1, 3 are from his *Thoughts and Fancies for Sunday Evenings*, 1887, pp. 3, 84. No. 2 is from his *Hys. of Christ*, 1867, p. 31. [J. J.]

Smyttan, G. H., p. 1066, ii., b. in 1822; resigned the Rectory of Hawkswarth, 1859, and d. suddenly at Frankfort-on-the-Main, Feb. 21, 1870. The Rev. G. W. Mackenzie, Chaplain at Frankfort, has supplied us, under date of April 16, 1902, with the following pathetic details respecting the death and burial-place of Mr. Smyttan:—

"He was buried, not in Frankfort great Cemetery, but in a newer one on the other side of the river Main. Having died suddenly, and being entirely unknown here, no relatives being with him, and there being no Protestant Clergyman in Frankfort, he was buried very simply at Sachsenhausen, England, and buried amongst the poor in an unpurchased grave. I stood before the spot to-day, but all record of him has disappeared. Another cross covers it to the memory of one who died about twenty-five years afterwards, and who is buried above Mr. Smyttan. I was informed that in (I think) sixty years the ground is again used for interments, and the entirely cleared away. My informant knew nothing about the cross, if any, which covered Mr. Smyttan's remains. He thought that if there were one it would have been utilised for someone else."

We may add that in *Lyra Eucharistica* there are three hymns by Smyttan in addition to "Jesu, ever present," p. 1004, ii. [J. M.]

Society of Friends. *See* **Quaker Hymnody.**

Soden, A. J., p. 1066, ii. Mr. Soden became Vicar of Scamblesby, Lincolnshire, in 1891, and pub. *Hys. on the Ten Commandments*, 1896.

Sol praecepe rapitur, p. 1066, i. In Chevalier's *Repertorium*, No. 19100, this is cited as in *Treviri ehr. Ms. Valentin de Dies* (1805). In the *Officium Sanctissimae Voluntatis Dei: The Office of the most holy Will of God; Translated by Rev. F. C. Husenbeth*, Norwich, 1846 (kindly lent by Mr. Orby Shipley), it is given at p. 60 thus:—

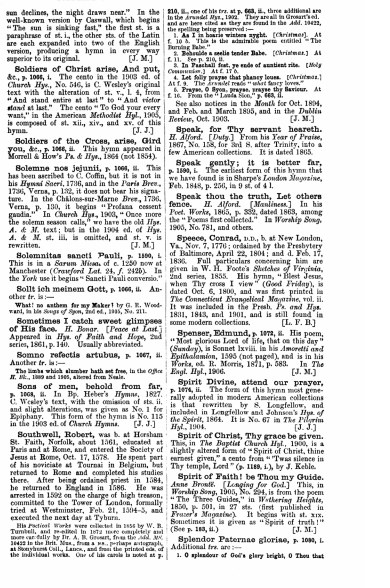
1.
"Sol praecepe rapitur, proximus nox adest;
Ne divinus amor pectora languent,
Haec compiendo dies est
Digna vespertis hostia.

2.
"Ut christus mortem in cruce spiritum
Commendans, potens tradidit in manus,
Totum mi vis non sinentia
Se velit tradere nomini.

3.
"Ejus sub placito nihil aliud volens
Christus vel mortuus tota repositur
Ut mecum vivat, mecum
Cineris et alis mortua.

4.
"Vivam, non ego jam: sed Deus omnino
In me vivat summus, regnet et imperet,
Et mi Sancta Trias sit
Totum semper in omnibus. Amen."

The *tr.* by Husenbeth at p. 61 begins "The



SOLDIERS OF SPLENDOR PATERNAE 1705

sun declines, the night draws near." In the well-known version by Caswall, which begins "The sun is sinking fast," the first st. is a paraphrase of st. i., the other sts. of the Latin are each expanded into two of the English version, producing a hymn in every way superior to its original. [J. M.]

Soldiers of Christ arise, And put, &c., p. 1066, i. The cento in the 1902 ed. of *Church Hys.*, No. 546, is C. Wesley's original text with the alteration of st. v., l. 4, from "And stand entire at last" to "And victor *stand* at last." The cento "To God your every want," in the American *Methodist Hyl.*, 1905, is composed of st. xii., xiv., and xv. of this hymn. [J. J.]

Soldiers of the Cross, arise, Gird you, &c., p. 1066, ii. This hymn appeared in Morrell & How's *Ps. & Hys.*, 1864 (not 1854).

Solemne nos jejunii, p. 1066, ii. This has been ascribed to C. Coffin, but it is not in his *Hymni Sacri*, 1736, and in the *Paris Brev.*, 1736, Verna, p. 132, it does not bear his signature. In the Châlons-sur-Marne *Brev.*, 1736, Verna, p. 130, it begins "Profana censent gaudia." In *Church Hys.*, 1903, "Once more the solemn season calls," we have the old *Hys. A. & M.* text; but in the 1904 ed. of *Hys. A. & M.* st. iii. is omitted, and st. v. is rewritten. [J. M.]

Solemnitas sancti Pauli, p. 1066, i. This is in a *Sarum Missal* of c. 1520 now at Manchester (*Crawford Lat. 24, f.* 242b). In the *York* use it begins "Sancti Pauli conversio."

Solt ich meinem Gott, p. 1066, ii. Another *tr.* is:—

What! so sadness for my Maker! by C. S. Woodward, in his *Songs of Zion*, 2nd ed., 1845, No. 211.

Sometimes I catch sweet glimpses of His face. *H. Bonar.* [*Peace at Last.*] Appeared in *Hys. of Faith and Hope*, 2nd series, 1861, p. 140. Usually abbreviated.

Somno refectis artubus, p. 1067, ii. Another *tr.* is:—

The limbs which slumber hath set free, in the *Office H. Bk.*, 1880 and 1905, altered from Neale.

Sons of men, behold from far, p. 1068, ii. In Bp. Heber's *Hymns*, 1827. C. Wesley's text, with the omission of sts. ii. and slight alterations, was given as No. 1 for Epiphany. This form of the hymn is No. 115 in the 1903 ed. of *Church Hymns*. [J. J.]

Southwell, Robert, was b. at Horsham St. Faith, Norfolk, about 1561, educated at Paris and at Rome, and entered the Society of Jesus at Rome, Oct. 17, 1578. He spent part of his noviciate at Tournai in Belgium, but returned to Rome and completed his studies there. After being ordained priest in 1584, he returned to England in 1586. He was arrested in 1592 on the charge of high treason, committed to the Tower of London, formally tried at Westminster, Feb. 21, 1594-5, and executed the next day at Tyburn.

His *Poetical Works* were collected in 1856 by W. B. Turnbull, and re-edited in 1872 (new complete) and 1881 (reprint) by W. J. Walter. In 1895 and 1902 (p. 1042) in the Brit. Mus., from a ms., perhaps autograph, at Stonyhurst Coll., Lancs., and from the printed text of the individual works. One of his carols is noted at p. 310, ii., one of his *tr.* at p. 663, ii., three additional are in the *Arundel Hys.*, 1902. They are all in Grosart's ed. and are here cited as they are found in the *Add.* 1842, the spelling being preserved:—

1. **As I in hoarie winters night.** [*Christmas.*] At p. 10. This is the admirable poem entitled "The Burning Babe."

2. **Behinde a cruell tender Babe.** [*Christmas.*] At p. 11. See p. 210, ii.

3. **In Paschall feat, ye ende of auntient rite.** [*Holy Communion.*] At f. 17 b.

4. **Let fely prayse that phancy loues.** [*Christmas.*] At f. 3. The *Arundel* reads "whot fancy loves."

5. **Prime Creatour, Sonne, and Saviour.** At p. 72. From the Psalms, 1595. See p. 963, ii.

See also notices in the *Month* for Oct. 1894, and Feb. and March 1895, and in the *Dublin Review*, Oct. 1903.

Speak, for Thy servant heareth. *H. Alford.* [*Duty.*] From his *Year of Praise*, 1867, No. 158, for 3rd S. after Trinity, into a few American collections. It is dated 1865.

Speak gently: it is better far, p. 1069, i. The earliest form of this hymn that we have found is in Sharpe's *London Magazine*, Feb. 1848, p. 256, in 2 st. of 4 l.

Speak thou the truth, Let others fence. *H. Alford.* [*Meanliness.*] In his *Poet. Works*, 1865, p. 332, dated 1863, among the "Poems first collected." In *Worship Song*, 1905, No. 781, and others.

Speece, Conrad, D.D., b. at New London, Va., Nov. 7, 1778; ordained by the Presbytery of Baltimore, April 22, 1804; and d. Feb. 17, 1836. Full particulars concerning him are given in W. H. Foote's *Sketches of Virginia*, 2nd series, 1855. His hymn, "Blest Jesu, when Thy cross I view" (*Good Friday*), is dated Oct. 6, 1800, and was first printed in *The Connecticut Evangelical Magazine*, vol. ii. It was included in the Presb. *Ps. and Hys.* 1831, 1843, and 1901, and is still found in some modern collections. [L. F. B.]

Spenser, Edmund, p. 1070, ii. His poem, "Most glorious Lord of life, that on this day" (*Sunday*), is Sonnet lxviii. in his *Amoretti and Epithalamion*, 1595 (not paged), and is in his *Works*, ed. R. Morris, 1871, p. 583. In *The Engl. Hyl.*, 1906. [J. M.]

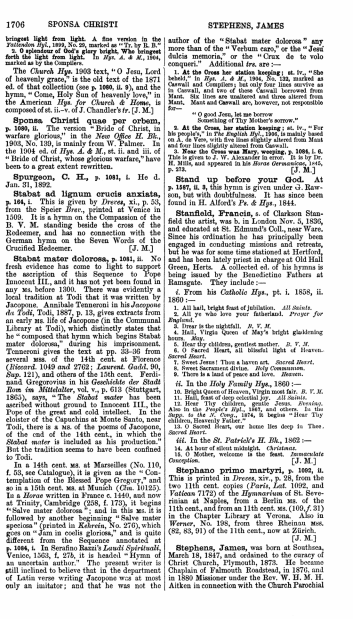
Spirit Divine, attend our prayer, p. 1074, ii. The form of this hymn most generally adopted in modern American collections is that rewritten by S. Longfellow, and included in Longfellow and Johnson's *Hys. of the Spirit*, 1864. It is No. 67 in *The Pilgrim Hyl.*, 1904.

Spirit of Christ, Thy grace be given. This, in *The Baptist Church Hyl.*, 1900, is a slightly altered form of "Spirit of Christ, thine earnest given," a cento from "Twas silence in Thy temple, Lord" (p. 1149, i.), by J. Keble.

Spirit of Faith! be Thou my Guide. *Anne Bronte.* [*Longing for God.*] This, in *Worship Song*, 1905, No. 294, is from the poem "The Three Guides," in *Wetherley Heights*, 1850, p. 591, in 27 sts. (first published in *Fraser's Magazine*). It begins with st. xix. Sometimes it is given as "Spirit of truth!" (See p. 185, ii.) [J. M.]

Splendor Paternae gloriae, p. 1080, i. Additional *trs.* are:—

1. **O splendour of God's glory bright, O Thou that**



1706 SPONSA CHRISTI STEPHENS, JAMES

bringest light from light. A free version in the *Publication Syl.*, 1899, No. 20, marked as "T. by R. B."

5. O splendour of God's glory bright, Who bringest forth the light from light. In *Hys. A. & M.*, 1904, marked as by the Compilers.

The *Church Hys.* 1903 text, "O Jesu, Lord of heavenly grace," is the old text of the 1871 ed. of that collection (see **p. 1080**, ii. 9), and the hymn, "Come, Holy Sun of heavenly love," in the American *Hys. for Church & Home*, is composed of st. ii.–v. of J. Chandler's tr. [J. M.]

Sponsa Christi quae per orbem, **p. 1080,** ii. The version "Bride of Christ, in warfare glorious," in the *New Office H. Bk.*, 1903, No. 139, is mainly from W. Palmer. In the 1904 ed. of *Hys. A. & M.*, st. ii. and iii. of "Bride of Christ, whose glorious warfare," have been to a great extent rewritten.

Spurgeon, C. H., **p. 1081,** i. He d. Jan. 31, 1892.

Stabat ad lignum crucis anxiata, **p. 1084,** i. This is given by *Dreves*, xi., p. 53, from the Speier *Brev.*, printed at Venice in 1509. It is a hymn on the Compassion of the B. V. M. standing beside the cross of the Redeemer, and has no connection with the German hymn on the Seven Words of the Crucified Redeemer. [J. M.]

Stabat mater dolorosa, **p. 1091,** ii. No fresh evidence has come to light to support the ascription of this Sequence to Pope Innocent III., and it has not yet been found in any MS. before 1300. There was evidently a local tradition at Todi that it was written by Jacopone. Annibale Tenneroni in his *Jacopone da Todi*, Todi, 1897, p. 13, gives extracts from an early MS. life of Jacopone (in the Communal Library at Todi), which distinctly states that he "composed that hymn which begins Stabat mater dolorosa," during his imprisonment. Tenneroni gives the text at pp. 25–26 from several MSS. of the 14th cent. at Florence (*Biscord.* 1049 and 2762; *Laurent. Gadd.* 90, *Sup.* 121), and others of the 15th cent. Ferdinand Gregorovius in his *Geschichte der Stadt Rom im Mittelalter*, vol. v., p. 613 (Stuttgart, 1865), says, "The *Stabat mater* has been ascribed without ground to Innocent III., the Pope of the great and cold intellect. In the cloister of the Capuchins at Monte Santo, near Todi, there is a MS. of the poems of Jacopone, of the end of the 14th cent., in which the *Stabat mater* is included as his production." But the tradition seems to have been confined to Todi.

In a 14th cent. MS. at Marseilles (No. 110, f. 53, see Catalogue), it is given as the "Contemplation of the Blessed Pope Gregory," and so in a 15th cent. MS. at Munich (*Clm.* 10125). In a *Horae* written in France c. 1440, and now at Trinity, Cambridge (238, f. 173), it begins "Salve mater dolorosa"; and in this MS. it is followed by another beginning "Salve mater speciosa" (printed in *Kehrein*, No. 276), which goes on "Jam in coelis gloriosa," and is quite different from the Sequence annotated at **p. 1084,** i. In Serafino Razzi's *Laudi Spirituali*, Venice, 1563, f. 275, it is headed "Hymn of an uncertain author." The present writer is still inclined to believe that in the department of Latin verse writing Jacopone was at most only an imitator; and that he was not the author of the "Stabat mater dolorosa" any more than of the "Verbum caro," or the "Jesu dulcis memoria," or the "Crux de te volo conqueri." Additional *trs.* are :—

1. **At the Cross her station keeping**; st. iv., "She beheld," in *Hys. A. & M.*, 1904, No. 138, marked as Carwall and Compilers, but only four lines service as in Carwall, and two of those Carwall borrowed from Neale. The remaining seven lines are three altered from Maut, Maut and Carwall are, however, not responsible for—

"O good Jesu, let me borrow
Something of Thy Mother's sorrow."

2. **At the Cross, her station keeping**; st. iv., "For his people's," in *The English Hyl.*, 1906, is mainly based on Maut, but the first two lines are derived from Maut and four lines, slightly altered from Carwall.

3. **Near the Cross was Mary, weeping,** **p. 1084,** i. 6. This is given by *J. W. Alexander* in error. It is by Dr. H. Mills, and appeared in his *Horae Germanicae*, 1845, p. 273. [J. M.]

Stand up before your God. At **p. 1087,** ii. 3, this hymn is given under A. Rowson, but with doubtfulness. It has since been found in H. Alford's *Fr. & Hys.*, 1844.

Stanfield, Francis, s. of Clarkson Stanfield the artist, was b. in London Nov. 5, 1836, and educated at St. Edmund's Coll., near Ware. Since his ordination he has principally been engaged in conducting missions and retreats, but he was for some time stationed at Hertford, and has been lately priest in charge at Old Hall Green, Herts. A collected ed. of his hymns is being issued by the Benedictine Fathers at Ramsgate. They include :—

i. From his *Catholic Hys.*, pt. i. 1858, ii. 1869 :—

1. All hail, bright feast of jubilation. *All Saints.*
2. All ye who love your fatherland. *Prayer for England.*
3. Hear ye the nightfall. *B. V. M.*
4. Hail, Virgin Queen of May's bright gladdening hours. *May.*
5. Hear thy children, gentlest mother. *B. V. M.*
6. O Sacred Heart, all blissful light of Heaven. *Sacred Heart.*
7. Jesu, Jesus! Thou a haven art. *Sacred Heart.*
8. Sweet Sacrament divine. *Holy Communion.*
9. There is a land of peace and love. *Heaven.*

ii. In the *Holy Family Hys.*, 1860 :—

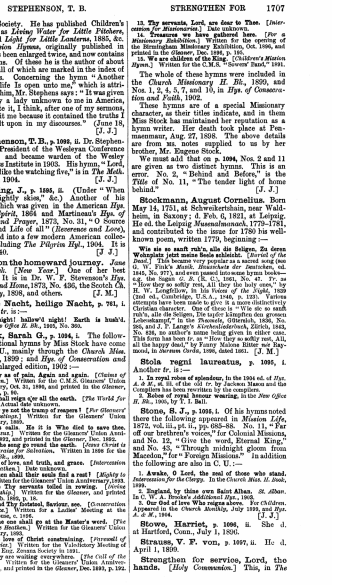
10. Hail, Queen of Heaven, Virgin mild. *Nat. B. V. M.*
11. Bright Queen of Heaven, all hail. *All Saints.*
12. Hear Thy children, gentle Jesus. *Sunday.* Also in the *People's Hyl.*, 1867, and others. In the *Supp. to the N. Comp.*, 1874, it begins "Hear Thy children, Heavenly Father."
13. O Sacred Heart, our home lies deep in Thee. *Sacred Heart.*

iii. In the *St. Patrick's H. Bk.*, 1862 :—

14. At hour of silent midnight. *Christmas.*
15. O Mother, welcome is the feast. *Immaculate Conception.* [J. M.]

Stephano primo martyri, **p. 1092,** ii. This is printed in *Dreves*, xiv., p. 98, from the two 11th cent. copies (*Paris, Lat.* 1092, and *Vaticanus* 7172) of the *Hymnarium* of St. Severinian at Naples, from a Berlin MS. of the 11th cent., and from an 11th cent. MS. (169, f. 31) in the Chapter Library at Verona. Also in *Werner*, No. 198, from three Rheinau MSS. (82, 83, 91) of the 11th cent., now at Zürich. [J. M.]

Stephens, James, was born at Southsea, March 18, 1847, and ordained to the curacy of Christ Church, Plymouth, 1873. He became Chaplain of Falmouth Roadstead, in 1876, and in 1880 Missioner under the Rev. W. H. M. H. Aitken in connection with the Church Parochial



STEPHENSON, T. B. STRENGTHEN FOR 1707

Mission Society. He has published Children's Sermons as *Living Water for Little Pitchers*, 1882, and *Light for Little Lanterns*, 1885, &c. His *Mission Hymns*, originally published in 1883, has been enlarged twice, and now contains 113 hymns. Of these he is the author of about twenty, all of which are marked in the index of first lines. Concerning the hymn "Another page of life Is open unto me," which is attributed to him, Mr. Stephens says: "It was given to me by a lady unknown to me in America, who wrote it, I think, after one of my sermons, or gave it me because it contained the truths I had dwelt upon in my discourses." (June 18, 1895.) [J. J.]

Stephenson, T. B., **p. 1092,** ii. Dr. Stephenson was President of the Wesleyan Conference in 1891, and became warden of the Wesley Deaconess Institute in 1903. His hymn, "Lord, grant us like the watching five," is in *The Methodist Book*, 1904. [J. J.]

Sterling, J., **p. 1093,** i. (Under "When up to nightly skies," &c.) Another of his hymns which was given in the American *Hys. of the Spirit*, 1864 and Martineau's *Hys. of Praise and Prayer*, 1873, No. 31, "O Source divine and Life of all" (*Reverence and Love*), has passed into a few modern American collections, including *The Pilgrim Hyl.*, 1904. It is dated 1840. [J. J.]

Still on the homeward journey. *Jam Barthanal.* [*New Year.*] One of her best hymns. It is in Dr. W. F. Stevenson's *Hys. for Ch. and Home*, 1873, No. 436, the Scotch *Ch. Hymnary*, 1898, and others. [J. M.]

Stille Nacht, heilige Nacht, **p. 763,** i. Another *tr.* is :—

Silent night! hallow'd night! Earth is hush'd. In the *New Office H. Bk.*, 1903, No. 305.

Stock, Sarah G., **p. 1094,** i. The following additional hymns by Miss Stock have come into C. U., mainly through the *Church Miss. H. Book*, 1899 : and *Hys. of Consecration and Faith*, enlarged edition, 1902 :—

1. **A cry as of pain. Again and again.** [*Claims of the Heathen.*] Written for the C.M.S. Gleaners' Union Anniversary, Oct. 31, 1890, and printed in the *Gleaner*, Dec. 1890, p. 186.
2. **He shall reign o'er all the earth.** (*The World for Christ.*) Actual date unknown.
3. **Hear ye not the tramp of rangers?** [*For Gleaners' Union Meetings.*] Written for the Gleaners' Union Anniversary, 1892.
4. **Jesus called.** No. 2 in **Who died to save thee.** [*Fellow-Jesus.*] Written for the Gleaners' Union Anniversary, 1892, and printed in the *Gleaner*, Dec. 1892.
5. **Let the song go round the earth.** (*Jesus Christ is Lord.*) *Praise for Salvation.* Written in 1888 for the *C. M. Juv. Mag.*, 1889.
6. **Lord of power and truth, and grace.** [*Intercession for the Heathen.*] Date unknown.
7. **O when shall their souls find a rest?** [*Mighty to save.*] Written for the Gleaners' Union Anniversary, 1891.
8. **Once Thy servants toiled in sowing.** [*Glorious Guardianship.*] Written for the *Gleaner*, and printed Oct. 1, 1894, p. 156.
9. **Our Risen, Thy Ascended, Saviour, see.** [*Consecration for Service.*] Written for a Ladies' Meeting at the C.M.S. House, c. 1898.
10. **Some one shall go at the Master's word.** [*The Call of the Heathen.*] Written for the Gleaners' Union Anniversary, 1892.
11. **The love of Christ constraining.** [*Yearnfull of Missionaries.*] Written for the Valedictory Meeting of the Ch. of Eng. Zenana Society in 1891.
12. **They are wailing everywhere.** [*The Call of the Heathen.*] Written for the Gleaners' Union Anniversary, 1893, and printed in the *Gleaner*, Dec. 1893, p. 192.
13. **Thy servants, Lord, are four to Thee.** [*Intercession for Missionaries.*] Date unknown.
14. **Treasure we have, gathered here.** [*For a Missionary Exhibition.*] Written for the opening of the Birmingham Missionary Exhibition, Oct. 1896, and printed in the *Gleaner*, Dec. 1896, p. 186.
15. **We are children of the King.** [*Children's Mission Hymn.*] Written for the C.M.S. "Sussex" Band," 1891.

The whole of these hymns were included in the *Church Missionary H. Bk.*, 1899, and Nos. 1, 2, 4, 5, 7, and 10, in *Hys. of Consecration and Faith*, 1902.

These hymns are of a special Missionary character, as their titles indicate, and in them Miss Stock has maintained her reputation as a hymn writer. Her death took place at Fenmasmaur, Aug. 27, 1898. The above details are from MS. notes supplied to us by her brother, Mr. Eugene Stock.

We must add that on **p. 1094,** Nos. 2 and 11 are given as two distinct hymns. This is an error. No. 2, "Behind and Before," is the *Title* of No. 11, "The tender light of home behind." [J. J.]

Stockmann, August Cornelius. Born May 14, 1751, at Schweikertshain, near Waldheim, in Saxony; d. Feb. 6, 1821, at Leipzig. He ed. the Leipzig *Musenalmanach*, 1779–1781, and contributed to the issue for 1780 his well-known poem, written 1779, beginning :—

Wie sie so sanft ruh'n, alle die Seligen. Zu ferne Wohnplatz jetzt meine Seele erhielt. [*Burial of the Dead.*] This became very popular as a sacred song (see Koch, viii. 274), and appeared in Gellert's *Lieder*, 1843, No. 277), and was passed into many hymn books, e.g. the Sagan *G. B.* (R. C.), 1861, No. 47. *Tr.* as "How they so softly rest, All they the holy ones," by H. W. Longfellow, in his *Voices of the Night*, 1839 (2nd ed., Cambridge, U.S.A., 1840, p. 120). Various attempts have been made to give it a more distinctively Christian character, as in Knapp's "Wie sie so sanft ruh'n, alle die Seligen, Die taufer klingelten den grossen Lebenskampf," in the *Pneumelos*, Göttersloh, 1826, No. 266, and J. Y. Lange's *Kirchenliederbuch*, Gotha, 1843, No. 826, no author's name being given in either case. This form has been *tr.* as "How they so softly rest, All, all the happy dead," by Fanny Malone Ritter and Raymond, in *Sermon Cards*, 1896, dated 1891. [J. M.]

Stola regni laureatus, **p. 1095,** i. Another *tr.* is :—

1. **In royal robes of splendour,** in the 1904 ed. of *Hys. A. & M.*, st. iii. of the old *tr.* by Jackson Nance and the Compilers has been rewritten by the compilers.
2. **Robes of royal honour wearing,** in the *New Office H. Bk.*, 1905, by T. T. Ball.

Stone, S. J., **p. 1096,** i. Of his hymns noted there the following appeared in *Mission Life*, 1872, vol. iii., pp. 81–83, 385–88. No. 1, "Far off our brethren's voices," for Colonial Missions, and No. 12, "Give the word, Eternal King," and No. 45, "Through midnight gloom from Macedon," for Foreign Missions." In addition the following are also in C. U. :—

1. **Awake, O Lord, the zeal of those who stand.** *Intercession for the Clergy.* In the Church *Miss. H. Book*, 1899.
2. **England, by thine own Saint Alban.** *St. Alban.* In C. W. A. Brooke's *Additional Hys.*, 1903.
3. **Our God of love Who reigns above.** For *Children.* Appeared in the *Church Monthly*, July 1880, and *Hys. A. & M.*, 1904. [J. J.]

Stowe, Harriet, **p. 1096,** ii. She d. at Hartford, Conn., July 1, 1890.

Strauss, V. F. von, **p. 1097,** ii. He d. April 1, 1899.

Strengthen for service, Lord, the hands. [*Holy Communion.*] This, in *The*

Eccl. Hyl., 1906, is a metrical rendering of a prayer in the Malabar Liturgy (it is also in the Liturgy of the Nestorians; see F. E. Brightman's *Liturgies Eastern and Western*, 1896, p. 300) said by the Deacon while the people are communicating. It was versified by Mr. C. W. Humphreys (from the prose *tr.* in Dr. J. M. Neale's *Liturgies of S. Mark, S. James, S. Clement, S. Chrysostom and the Church of Malabar*, 1859, p. 150; Canon Brightman informs me that the Syriac text is in the Rome ed., 1844, of the *Divine Missal* of Malabar, which is the old Nestorian rite of the Christians of St. Thomas, as modified in South India in 1599), contributed to *The Eccl. Hyl.*, and partly rewritten, with his consent, by Mr. Dearmer. [J. M.]

Stryker, M. W., pp. 1092, i.; 1325, ii. 7; 1413, iv. In 1892, Dr. Stryker became President of Hamilton Coll. and also received the LL.D. from Lafayette Coll. His *College Hymnal*, 1897, 1904, contains 28 of his hymns, the majority of which date 1890–1894. Of these "From doubt and all its sullen pain" (*Faith*), written in 1890, is found in other collections. Dr. Stryker d. in 1905. His *Dies Iræ* was pub. 1892, and his *Lutermath* (verse) 1896. [J. J.]

Stubbs, Charles William, D.D., was born at Liverpool, Sept. 3, 1845, educated at the Royal Institution School, Liverpool, and Sidney Sussex Coll., Camb.; B.A., in honours 1868, M.A. 1870, D.D. 1894. Ordained in 1868, he has held some of the most important positions in the Church, including the Deanery of Ely, and is now (1907) Bishop of Truro. His published works are numerous, but do not come, except in the most remote degree, into the realm of hymnology. In his *Brightwell's Prayer, and Other Poems*, 1899, the hymn "We hail Thee, King of kings! Imperial Christ" appeared (p. 66). In Horder's *Worship Song*, 1905, it is slightly altered and abbreviated as "We hail Thee, King of kings, Eternal Christ." [J. J.]

Sturm, J. C. R., p. 1109, i. He died at Leipsig, May 2, 1896.

Sublime Numen, ter potens, p. 1100, ii. In Chevalier's *Repertorium*, No. 19592, this is indexed as by Simon Gourdan, as in a MS. collection of his hymns in the Bibl. Nat., Paris (*Lat.* 14839), and as printed in the Angers Brev. of 1717. In the Sens *Brev.* of 1726, and the Paris *Brev.* of 1736 (*Asst.*, p. 156), it bears no signature. [J. M.]

Summae Deus clementiae, Mundique, p. 1101, i. The version, "Most Merciful! by Whom is sway'd," in the *New Office H. Bk.*, 1905, No. 176, is based on Chambers.

Summe Pater, O Creator, p. 1101, ii. F. W. Faber's *tr.* appeared in his *The Rosary, and other Poems*, 1845, p. 1, and again in his *Jesus and Mary*, 1852. In the latter it is dated "Rome, the Eve of St. Barnabas, 1843, Villa Strozzi."

Summers, Helen, was b. in 1857. Four hymns by her are in the *Christian Endeavour Hyl.*, 1896, and are repeated elsewhere:—

1. Early in the morning, Lord, we come to Thee, *Morning.*

2. Master of the vineyard, hear. *Workers with Christ.* 1884; previously in the *S. S. Chronicle.*

3. Onward, upward lies the way. *The Way to Zion.*

4. That life is scarce worth living. *Follow Christ.* [J. M.]

Summi largitor praemii, p. 1102, ii. Another *tr.* is "O Thou Who dost accord us," in *The English Hyl.*, 1906, No. 86. It is marked as J. W. Hewett and others, and is the *tr.* at p. 1102, ii., entirely rewritten in a different metre, not one line being the same as in 1829. In the 1906 ed. of *Hys. A. & M.*, the old text, "O Thou Who dost to man accord," is repeated with alterations of the sixth line in each verse. [J. M.]

Summi Regis potentia, pp. 1103, *i.*, and 1091, i. This is printed in *Dreves*, xii., p. 83, from a Paris MS. (Lat. 1256, *Breviary* of the use of Tulle) of c. 1100; a Troyes MS. of the 12th cent. (No. 807, *Brevicary* of the use of Langres), and others. It is also in a 12th cent. MS. at Evreux (No. 70, from Lyre, near Evreux), and in a 10th cent. MS. at Brussels (No. 1531). J. D. Chambers's *tr.*, p. 1103, is in his *Household Devotion*, 1854, p. 312. [J. M.]

Sunset and evening star. *Alfred Lord Tennyson. [Death and Burial.]* In Lord Tennyson's *Memoir* of his father, vol. ii., p. 366, he gives this account of the writing of this hymn:—

"'Crossing the Bar,' was written in my father's eighty-first year, on a day in October (1889) when we came from Aldworth to Farringford. Before reaching Farringford he had the meaning of the bay in his mind, and after dinner he showed me this poem written out. I said, 'That is the crown of your life's work.' He answered, 'I hope it is the close.' I suggested the title 'Pilot' as 'That Divine and Unseen Who is always guiding us' . . . A few days before my father's death (1892) he said to me, 'Mind you put "Crossing the Bar" at the end of all editions of my poems.' . . . My father considered Elmsley Lockington's translation into Greek of 'Crossing the Bar' one of the finest translations he had ever read."

This *tr.* into Greek is given in the *Memoir*. The hymn was first pub. in Lord Tennyson's *Demeter and other Poems*, 1889, p. 174. [J. J.]

Supernae matris gaudia, p. 1103, i. Another *tr.* is:—

1. **Joy and triumph everlasting,** in the *Victorian Hyl.*, 1869, No. 97, marked as "adapted by R. R." This is repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 187, and in *The English Hyl.*, 1906.

2. **The Church on earth, with answering love.** This is in the *Hymnary of the Religious Tract Society*, 1872. "Poetry," in "History of Roman Literature," in the *Encyc. Metropolitana*, 1852. [J. M.]

Surrexit Christus hodie, p. 1104, i. Other *trs.* are:—

1. **Jesus Christ is risen to-day, Alleluia! Sinners weep your fear, &c.** *By J. O'Connor* in the *Arundel Hyn.*, 1854.

2. **On Easter Morn Christ rose again,** in the *New Office H. Bk.*, 1905, No. 443, mainly from J. W. Hewett.

3. **On Easter-morn he rose again,** by G. R. Woodward, in his *Songs of Syon*, 2nd ed., 1905, No. 204. [J. M.]

Sutton, H. S., p. 1104, ii. He died in 1901.

Swain, J., p. 1105, i. He d. April 14 (not 16), 1796.

Sweet evening hour! Sweet evening hour! *H. F. Lyte. [Evening.]* From his *Misc. Poems*, 1835, p. 49, into *Worship Song*, 1905, and others.

Sweet land of rest, for thee I sigh. *[Heaven desired.]* The earliest date to which

we have traced this hymn is the American *Songs for the Sanctuary*, 1865, where it is "Anon." In Hatfield's *Church Hymn Book*, 1872, it is given as by "G.M.—1829," but in several later collections the name of "Elizabeth Mills" is freely used. Beyond these ascriptions we have no evidence in favour of either. Sometimes the hymn begins "O land of rest," as in Sankey's *Sac. Songs & Solos*, 1881. [J. J.]

Sweet Mother, turn those gentle eyes. *[B.V.M.]* An anonymous hymn in the *Catholic Parochial H. Bk.*, 1873, Toner's *Catholic Hymns*, 1876, and others.

Sweet Saviour, bless us ere we go, p. 1107, ii. Uniformity in the use of this hymn, so far as the text is concerned, seems impossible. Most of the leading collections differ from each other, both in the text and in the stanzas which are in use. All forms of the hymn should be collated with the original in Faber's *Hymns*, 1862, p. 251, if accuracy of detail is desired. [J. J.]

Sweet the moments rich in blessing, p. 1078, ii. In *Church Hys.*, 1903, sts. v., vi. are from Cooke and Denton, *Church Hyl.*, 1853, as on p. 1079, i.

Symonds, John Addington, M.A., s. of J. A. Symonds, b. at Bristol, Oct. 5, 1840; educated at Harrow, and Balliol Coll., Oxford, B.A. (double first) 1862, and Fellow of Magdalen 1862. Wrote extensively, especially on the *History of the Italian Renaissance*, and also pub. various vols. of verse. Died at Rome, April 19, 1893. His *Life*, by Horatio Brown, was pub. in 1895. His hymn: "These things shall be! a loftier race" (*A Regenerated World*), in *The Meth. H. Bk.*, 1901, is from his *New and Old*, a volume of verse by *John Addington Symonds*, 1880, p. 225. It begins with st. iv. of "Sad heart, what will the future bring?," a poem entitled "A Vista." [J. M.]

Synesius, p. 1108, ii. A good popular account is Alice Gardner's *Synesius of Cyrene, Philosopher and Bishop* (S.P.C.K., 1886). More recent works include *Synesius the Hellene*, by *W. T. Crossfield*, B.D., London, 1901, which gives prose *trs.* of the hymns, and Charles Vellay's *Etude sur les Hymnes de Synesius de Cyrène*, Paris, 1904. [J. M.]

Syriac Hymnody, pp. 1109–1114. On p. 1113, ii. l. 11, read thus: "The Rev. J. B. Morris, in his *Select Works of S. Ephraem the Syrian* (Oxford, 1847), gives prose renderings of a large number of the hymns." Two hymns from the Syriac are in *The English Hyl.*, 1906 (No. 194, 329). There are also several versions in R. M. Mocrom's *Readerings of Church Hymns*, 1901. [J. M.]

T.

T. C. W., in the *American Hymnal: Amore Dei*, 1890, *i.e.* T. C. Williams.

Τὰ τῆς γῆς ἐπὶ τῆς γῆς. *[Ascension.]* This is the *Oicos* after the sixth Ode of the Canon for Ascension Day, by St. Joseph the Hymnographer (see *Ἀναστασιματάριον*, p. 67, ii.), and is found in the *Pentecostarion*, Venice, 1836, p. 133. It was *tr.* as "Things of the earth in the earth will we lay," by Dr. J. M. Neale, in his *Hys. of the Eastern Church*, 1862, p. 150. This is found in two forms: (1) "The things of the earth in the earth let us lay," in the American Luth. *Order of Worship*, 1880; (2) "Vanities earthly in earth will we lay," in the 1876 ed. of *Hys. of the Eastern Church*, and in the *St. Margaret's Hymnal*, 1875. [J. J.]

Take up thy cross, the Saviour said, p. 1115, ii. The original text of this hymn is restored in the 1903 ed. of *Church Hys.*

Tandem luctus, tandem fluctus. *Heinrich Lindenborn. [Advent.]* In Lindenborn's *Tochter Sion*, Cologne, 1741, p. 37, in 7 sts. In *Daniel*, ii., p. 236, as "Tandem fluctus, tandem luctus." *Tr.* as:—

Storm and terror, grief and error. By J. M. Neale, in his *Med. Hys.*, 1851, p. 168, repeated in G. R. Woodward's *Songs of Syon*, 1904, No. 4. [J. M.]

Ταχὺς εἰς ἀντίληψιν, μόνος ὑπάρχων Χριστέ. This is a *Troparion* in the *Order of Holy Unction*, in *The Euchologion*, Venice, 1807, p. 226. It is *tr.* as "Thou, Lord, hast power to heal," by J. Brownlie, from his *Hys. from the Greek Office Books*, 1904, p. 19, into *The English Hyl.*, 1906. [J. J.]

Taylor, George Lansing, D.D., b. at Skaneateles, N.Y., Feb. 13, 1835, graduated at Columbia Coll., 1861, D.D. from Syracuse, 1876. Entered the Meth. Episcopal Ministry in 1862. His hymn, "Dare to do right! dare to be true" (*Christian Courage*), appeared anonymously in W. B. Bradbury's *Golden Censer*, 1864; and Bradbury's *Clarion*, 1867, as by "Rev. Geo. Lansing Taylor." In the *S. School Hymnary*, 1905. [J. M.]

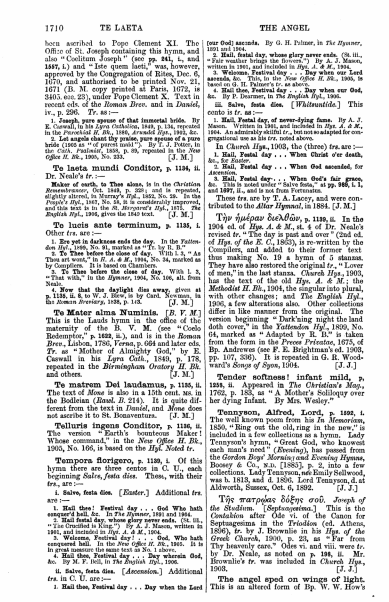
Taylor, Helen, p. 1118, i., b. 1818, d. 1883.

Te Deum laudamus. The corrections of, and additions to, the article on this hymn have been inserted in the text at pp. 1119, i.–1120, ii., and 1907, i.–1908, ii. In both instances the whole history and notes as set forth in the revised edition as above should be read by the student of this great hymn. Several additional *trs.* have come to our notice since the list of those known to us in 1892 was given in this *Dictionary*; but as none have come into C. U., we cannot find space to record them here. The latest contribution to the history of this hymn is *Te Deum en Blanks*, by Dom Cagin, O.S.B., Lon., 1907. [J. J.]

Te Deum Patrem colimus. In the text, as printed at p. 1134, read i.–iii. 2, Iraic; v. 1, Trinite; v. 4, Oceanis. The date 1053 is probably the date of the hymn as well as of the tune. The Magdalen College tradition is that the hymn was composed by Dr. Thomas Smith (q.v.). The statements that a yearly charge of £10 on the Rectory of Slymbridge, Glouc., is used to pay the choristers for the 1st of May service on the top of the tower, and that this service is in place of a requiem mass formerly sung on the tower for the soul of Henry the Seventh, seem baseless (see H. A. Wilson's *Magdalen College*, 1899; *Musical Times*, June, 1900, &c.). Another *tr.* is:—

Father and God, we worship Thee. In the *Book of Anthems for the use of the Temple Church*, *London*, 1868, p. 274. [J. M.]

Te Joseph celebrent agmina coeli-tum. *[St. Joseph.]* This hymn has sometimes



1710 TE LAETA THE ANGEL

born ascribed to Pope Clement XI. The Office of St. Joseph containing this hymn, and also "Coelitum Joseph" (see **pp. 241**, i., and **1557**, i.) and "Ite quem fecit," was, however, approved by the Congregation of Rites, Dec. 6, 1670, and authorised to be printed Nov. 21, 1671 (B. M. copy printed at Paris, 1672, in 3405. aaa. 23), under Pope Clement X. Text in recent eds. of the *Roman Brev.* and in *Daniel*, iv., p. 296. *Tr.* as:—

1. **Joseph, pure spouse of that immortal bride.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 134, repeated in the *Parochial H. Bk.*, 1886, *Arundel Hym.*, 1904, &c. 2. **Joseph, spotless spouse of that immortal bride** (1849 as "of purest mate"). By T. J. Potter, in the *Cath. Psalmist*, 1888, p. 89, repeated in the *New Office H. Bk.*, 1905, No. 232. [J. M.]

Te laeta mundi Conditor, p. 1134, i. Dr. Neale's *tr.*:—

Maker of earth, to Thee alone, is in the *Christian Remembrancer*, Oct. 1849, p. 328; and is repeated, slightly altered, in Murray's *Hym.*, 1852, No. 28. In the *Parochial Hy. Bk.*, 1863, it is materially improved, and is repeated in the *St. Margaret's Hym.*, 1867, *English Hyl.*, 1906, gives the 1849 text. [J. M.]

Te lucis ante terminum, p. 1135, i. Other *trs.* are:—

1. **Ere yet in darkness ends the day.** In the *Yattendon Hyl.*, 1899, No. 91, marked as "*Tr.* by R. B." 2. **To Thee before the close of day.** With l. 3, "As Thou art wont," in *H. A. & M.*, 1904, No. 34, marked as by Campion. It is based on Chambers.

3. **To Thee before the close of day.** With l. 4, "Thine will," in the *Hymnary*, 1904, No. 104, alt. from Neale.

4. **Now that the daylight dies away,** given at **p. 1135, ii.** 8, is by W. J. *Blew*, in his Cant. Newman, in the *Roman Breviary*, 1838, p. 103. [J. M.]

Te Mater alma Numinis. [*B. V. M.*] This is the Lauds hymn in the office of the maternity of the B. V. M. (see "Coelo Redemptor," **p. 1532**, ii.), and is in the *Romana Brev.*, Lisbon, 1736, *Verona*, p. 664 and later eds. *Tr.* as "Mother of Almighty God," by E. Caswall in his *Lyra Cath.*, 1849, p. 178, repeated in the *Birmingham Oratory H. Bk.* and others. [J. M.]

Te matrem Dei laudamus, p. 1135, ii. The text of *Mone* is also in a 15th cent. ms. in the Bodleian (*Rawl. B.* 214). It is quite different from the text in *Daniel*, and *Mone* does not ascribe it to St. Bonaventure. [J. M.]

Telluris ingens Conditor, p. 1136, ii. The version "Earth's bounteous Maker! Whose command," in the *New Office H. Bk.*, 1905, No. 166, is based on the *Hyf. Noted tr.*

Tempora florigero, p. 1139, i. Of this hymn there are three centos in C. U., each beginning *Salve, festa dies*. These, with their *trs.*, are:—

i. **Salve, festa dies.** [*Easter.*] Additional *trs.* are:—

1. **Hail thee! Festival day . . . God Who hath conquer'd hell, &c.** In *The Hymner*, 1891 and 1904. 2. **Hail festal day, whose glory never ends.** (St. iii., "The Crucified is King.") By *A. J.* Mason, written in 1901, and included in *Hys. A. & M.*, 1904.

3. **Hail thee, Festival day . . . God, Who hath conquered hell.** In the *New Office H. Bk.*, 1905. It is in great measure the same text as No. 1 above.

4. **Hail thee, Festival day . . . Day wherein God, &c.** By M. F. Bell, in *The English Hyl.*, 1906.

ii. **Salve, festa dies.** [*Ascension.*] Additional *trs.* in C. U. are:—

1. **Hail thee, Festival day . . . Day when the Lord (our God) ascends.** By G. H. Palmer, in *The Hymner*, 1901 and 1904.

2. **Hail festal day, whose glory never ends.** (St. iii., "Fair weather brings the flowers.") By *A. J.* Mason, written in 1901, and included in *Hys. A. & M.*, 1904.

3. **Welcome, Festival day . . . Day when our Lord ascends, &c.** This, in the *New Office H. Bk.*, 1905, is based on G. H. Palmer's *tr.* as above.

4. **Hail thee, Festival day . . . Day when our God, &c.** By P. Dearmer, in *The English Hyl.*, 1906.

iii. **Salve, festa dies.** [*Whitsuntide.*] This omits in *tr.* as:—

1. **Hail, Festal day, of never-dying fame.** By *A. J.* Mason. Written in 1901, and included in *Hys. A. & M.*, 1904. An eminently skilful *tr.*, but not so adapted for congregational use as his *trs.* noted above.

In Church *Hys.*, 1903, the (three) *trs.* are:—

1. **Hail, Festal day . . . When Christ o'er death, &c.** By Bridges.

2. **Hail, Festal day . . . When God ascended,** for Ascension.

3. **Hail, Festal day: . . . When God's fair grace, &c.** This is noted under "Salve festa," at **pp. 1067**, i. 1, and **1077**, ii., and is not from Fortunatus.

These *trs.* are by T. A. Lacey, and were contributed to the *Altar Hymnal*, in 1884. [J. M.]

Τὴν ἡμέραν διελθοῦσαν, p. 1139, ii. In the 1904 ed. of *Hys. A. & M.*, alt. 4 of *Dr.* Neale's revised *tr.* "The day is past and over" (2nd ed. of *Hys. of the E. C.*, 1863), is re-written by the Compilers, and added to their former text thus making No. 19 a hymn of 5 stanzas. They have also restored the original *tr.*, "Lover of men," in the last stanza. *Church Hys.*, 1903, has the text of the old *Hys. A. & M.*; the *Methodist H. Bk.*, 1904, the singular into plural, with other changes; and *The English Hyl.*, 1906, a few alterations also. Other collections differ in like manner from the original. The version beginning "Dark'ning night the land doth cover," in the *Yattendon Hyl.*, 1899, No. 64, marked as "Adapted by R. B." is taken from the form in the *Preces Privatae*, 1675, of Bp. Andrewes (see F. E. Brightman's ed. 1903, pp. 107, 336). It is repeated in G. H. Woodward's *Songs of Syon*, 1904. [J. J.]

Tender softness! infant mild, p. 1210, ii. Appeared in *The Christian's Mag.*, 1762, p. 185, as "A Mother's Soliloquy over her dying Infant. By Mrs. Wesley."

Tennyson, Alfred, Lord, p. 1202, i. The well known poem from his *In Memoriam*, 1850, "Ring out the old, ring in the new," is included in a few collections as a hymn. Lady Tennyson's hymn, "Great God, who knowest each man's need" (*Evening*), has passed from *the Gordon Boys' Morning and Evening Hymns*, Boosey & Co., n.d. (1886). p. 2, into a few collections. Lady Tennyson, née Emily Sellwood, was b. 1813, and d. 1896. Lord Tennyson, d. at Aldworth, Sussex, Oct. 6, 1892. [J. J.]

Τὴν πατρῴαν δόξαν σοῦ, *Joseph of the Stadium.* [*Septuagesima.*] This is the *Contakion* after Ode vi. of the Canon for Septuagesima in the *Triodion* (ed. Athens, 1896), *tr.* by J. Brownlie in his *Hys. of the Greek Church*, 1900, p. 29, as "Far from Thy heavenly care." Odes vi. and viii. were *tr.* by Dr. Neale, as noted on p. **198**, ii. Mr. Brownlie's *tr.* was included in *Church Hys.*, 1903. [J. J.]

The angel sped on wings of light. This is an altered form of Bp. W. W. How's

1711

THE BLIND THE LIGHT 1711

"Great Gabriel sped on wings of light." **p. 940**, ii. 15.

The blind man in his darkness. *Cecil F. Alexander.* [*Blind Bartimaeus.*] From her *Narrative Hys.*, 1853, No. xiii., into several collections, including the *Sunday S. Hymnary*, 1905, and others.

The Church of God a Kingdom is. *I. B. C. L. Muirhead.* [*The Church of Christ.*] Contributed to the *Yattendon Hyl.*, 1899, No. 61, with the note at p. 18:—"By Lionel B. C. L. Muirhead, 1898; written for this book: after Van Eyck's picture of the "Worship of the Lamb." This picture, now in the Cathedral of St. Bavon at Ghent, was begun by Hubert van Eyck about 1420, and finished by his brother Jan in 1432 (the reproduction by the Arundel Society is one of the best of their issues). The hymn is repeated in *The English Hyl.*, 1906, No. 488. [J. M.]

The Church triumphant in Thy love. This, in *The English Hymnal*, 1906, is a cento from C. Wesley's "Happy the souls to Jesus joined," sts. ii.–iv., **p. 1088**, i. 115.

The darkness now is over. [*Morning.*] Given with the initials "E. T." or anonymously in Mrs. C. Brock's *Children's H. Book*, 1881, No. 14, the *Scottish Hymnal*, 1884, the *Scotch Church Hymnary*, 1898, and others.

The day is done, the sacred day. This is a slightly altered form of "The day is done, the weary day," **p. 1035**, ii.

The day is ended; ere I sink to sleep. *Harriet M. Kimball.* [*Evening.*] From her *Hymns*, Boston, 1866, p. 62, into Horder's *Worship Song*, 1905.

The day, O Lord, is spent, p. 1147, ii. Dr. Neale's original form of this hymn was given in his *Hys. for Children*, 1843, as "Saviour, abide with us." His revised text, "The day, O Lord, is spent," appeared in the 2nd ed. of the *Hys. for Children*, 1844. The statement that "Saviour, abide with us" is a cento by Canon W. Cooke is an error. [J. J.]

The days of old were days of might, p. 1147, ii. This hymn is given to Miss Leeson in error. It is by F. W. Faber, and appeared in his *Cherwell Water Lily and other Poems*, London, 1840, p. 46, and entitled "The Signs of the Times." It passed into Miss Leeson's *Songs of Christian Chivalry*, 1848, without acknowledgment as from F. W. Faber. Hence the error in the ascription of authorship. [J. M.]

The earth, O Lord, is one great [wide] field. This, in *Hys. A. & M.*, 1904, and other collections begins with st. iii. of Dr. Neale's "O God, we raise our hearts to Thee," **p. 788**, ii.

The first Noel the angel did say. [*Christmas.*] This is given in Davis Gilbert's *Ancient Christmas Carols*, 1823, No. ix.; in the *Christmas Carols* of W. Sandys, 1833, p. 74; Toner's *Catholic Hys.*, 1836, and others.

The foe behind, the deep before, p. 1148, ii. The melody in Dr. Neale's *Carols for Easter-tide*, 1854, No. xxii., is taken from the *Piae Cantiones*, 1582 (p. 211, ii.), where it is set to "Auctor humani generis": the part used beginning at the words "Sic morte mortem destruis." Dr. Neale only takes a few phrases from the Latin, and his Carol is practically original. [J. M.]

The gloomy night embraced the place. *R. Crashaw.* [*Christmas.*] This, in *Arundel Hym.*, 1905, is a cento from a carol in Crashaw's *Steps to the Temple*. In the ed. of 1646, p. 28, it is entitled "A Hymne of the Nativity, sung by the Shepheards," and begins "Come we Shepheards who have seene": in the ed. of 1648, p. 43, and in his *Carmen Deo Nostro*, 1652, p. 13, it begin "Come we shepheards whose blest Sight." [J. M.]

The gloomy night will soon be past, p. 1184, i. 6. This hymn appeared in the London *Inquirer*, Sep. 1840, p. 422.

The God of love, to earth He came. This, in the 1904 ed. of *The Meth. H. Bk.*, No. 349, is composed of sts. iii. and iv. of the old *Wes. H. Bk.*, No. 30 (see **p. 602**, i.), "Jesu, Thou all-redeeming Lord."

The grace of Jesus Christ the Son. *C. Wesley.* [*For the Church.*] From his *Short Hymns*, 1762, in a slightly altered form of "The merits of Jehovah's Son," into *The Meth. Hymn-Bk.*, 1904. (*P. Works*, xiii., p. 60.)

The Homeland: Oh, the Homeland. [*Heaven.*] In the American *College Hymnal*, 1897, No. 369, this hymn is given as by "Hugh R. Hawels." In the Presb. *New Ps. and Hys.*, Richmond, Va., 1901, the signature is the same, with the date "1855." On the other hand, in the English Cong. *Sunday S. H. Bk.*, 1881, and others, it is attributed to "William Lindsay Alexander." We have failed to trace it to either author. [J. J.]

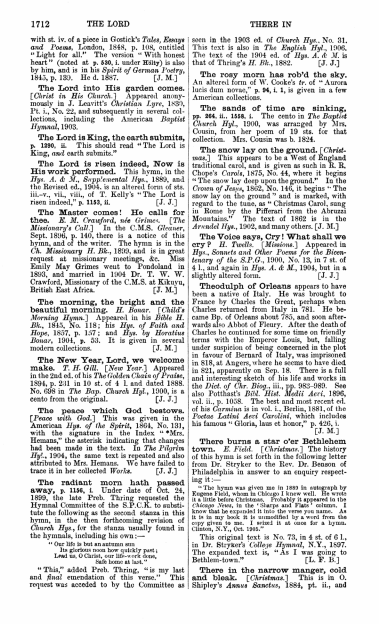
The hope of heaven's eternal days. This begins with st. ii. of Dr. W. Bright's "And now the wants are told," &c., **p. 66**, i. In this form it is in American use.

The King, O God, his heart to Thee upraiseth. [*National Thanksgiving.*] A fine hymn in the *Yattendon Hyl.*, 1899, No. 74, with the note at p. 21:—"Jubilee Hymn, 1897, by R. B. Adapted from Ps. xxi. in Robert Tailour's 'Fifti Select Psalms,' set in five parts, 1615." The book of 1615 (*Sacred Hymns, Consisting of Fifti, &c.*; B. M. copy is K. 2. A. 18) has a version of Ps. xxi., but the Yattendon hymn does not borrow a single line from it, and does not even keep the metre. The text of 1899 is repeated in *The English Hyl.*, 1906, No. 564. [J. M.]

The land our fathers left to us, pp. 921, ii., and **604**, ii., together with its companion hymn, "The past is dark with sin and shame," are given in the first instance as by T. W. Higginson; and in the second instance as by S. Johnson. On Putnam's authority, in his *Singers and Songs of the Liberal Faith*, 1875, those hymns are by Higginson, and not by Johnson. [J. J.]

The light pours down from Heaven. *Joseph Gostick.* [*Christian Service.*] This, in the *Pilgrim Hymnal*, 1904, and others, begins

1712



1712 THE LORD THERE IN

with st. iv. of a piece in Gostick's *Tales, Essays and Poems*, London, 1848, p. 108, entitled "Light for all." The version "With honest heart" (noted at p. 530, i. under **Kitty**) is also by him, and is in his *Spirit of German Poetry*, 1845, p. 130. He d. 1867. [J. M.]

The Lord into His garden comes. [*Christ in His Church.*] Appeared anonymously in J. Leavitt's *Christian Lyre*, 1830, Pt. i., No. 22, and subsequently in several collections, including the American *Baptist Hymnal*, 1903.

The Lord is King, the earth submits, p. 1190. ii. This should read "The Lord is King, and earth submits."

The Lord is risen indeed, Now is His work performed. This hymn, in the *Hys. A. & M., Supplemental Hys.*, 1889, and the Revised ed., 1904, is an altered form of sts. iii.-v., viii., viii., of T. Kelly's "The Lord is risen indeed," p. 1143, ii. [J. J.]

The Master comes! He calls for thee. *E. M. Crawford, née Grimes.* [*The Missionary's Call.*] In the C.M.S. *Gleaner*, Sept. 1896, p. 140, there is a notice of this hymn, and of the writer. The hymn is in the *Ch. Missionary H. Bk.*, 1850, and is in great request at missionary meetings, &c. Miss Emily *May* Grimes went to Fondoland in 1880, and married in 1904 Dr. T. W. W. Crawford, Missionary of the C.M.S. at Kibuyu, British East Africa. [J. M.]

The morning, the bright and the beautiful morning. *H. Bonar.* [*Child's Morning Hymn.*] Appeared in his *Bible H. Bk.*, 1845, No. 118; his *Hys. of Faith and Hope*, 1857, p. 157; and *Hys. by Horatius Bonar*, 1904, p. 35. It is given in several modern collections. [J. M.]

The New Year, Lord, we welcome make. *T. H. Gill.* [*New Year.*] Appeared in the 2nd ed. of his *The Golden Chain of Praise*, 1894, p. 211 in 10 st. of 4 l. and dated 1893. No. 698 in *The Bap. Church Hpl.*, 1900, is a cento from the original. [J. J.]

The peace which God bestows. [*Peace with God.*] This was given in the American *Hys. of the Spirit*, 1864, No. 131, with the signature in the Index "Mrs. Hemans," the asterisk indicating that changes had been made in the text. In *The Pilgrim Hy.*, 1904, the same text is repeated and also attributed to Mrs. Hemans. We have failed to trace it in her collected *Works*. [J. J.]

The radiant morn hath passed away, p. 1136, i. Under date of Oct. 24, 1899, the late Preb. Thring requested the Hymnal Committee of the S.P.C.K. to substitute the following as the second stanza in this hymn, in the then forthcoming revision of *Church Hys.*, for the stanza usually found in the hymnals, including his own:—

"Our life is but an autumn sun
Its glorious noon how quickly past;
Lead us, O Christ, our life—work done,
Safe home at last."

"This," added Preb. Thring, "is my last and *final* emendation of this verse." This request was acceded to by the Committee as soon in the 1903 ed. of *Church Hys.*, No. 31. This text is also in *The English Hy.*, 1906. The text of the 1904 ed. of *Hys. A. & M.* is that of Thring's *H. Bk.*, 1882. [J. J.]

The rosy morn has rob'd the sky. An altered form of W. Cooke's *tr.* of "Aurora lucis rutilat," p. 94, i. 1, is given in a few American collections.

The sands of time are sinking, pp. 1164, ii., 1448, i. The cento in *The English Church Hyl.*, 1900, was arranged by Mrs. Cousin, from her poem of 19 sts. for that collection. Mrs. Cousin was b. 1824.

The snow lay on the ground. [*Christmas.*] This appears to be a West of England traditional carol, and is given as such in R. R. Chope's *Carols*, 1875, No. 64, where it begins "The snow lay deep upon the ground." In the *Crown of Jesus*, 1862, No. 146, it begins "The snow lay on the ground" and is marked, with regard to the tune, as "Christmas Carol, sung in Rome by the Piffrari from the Abruzzi Mountains." The text of 1862 is in the *Arundel Hys.*, 1902, and many others. [J. M.]

The Voice says, Cry! What shall we cry? *H. Twells.* [*Missions.*] Appeared in *Hys., Sonnets and Other Poems for the Bicentenary of the S.P.G.*, 1900, No. 13, in 7 st. of 4 l., and again in *Hys. A. & M.*, 1904, but in a slightly altered form. [J. J.]

Theodulph of Orleans appears to have been a native of Italy. He was brought to France by Charles the Great, perhaps when Charles returned from Italy in 781. He became Bp. of Orleans about 785, and soon afterwards also Abbot of Fleury. After the death of Charles he continued for some time on friendly terms with the Emperor Louis, but, falling under suspicion of being concerned in the plot in favour of Bernard of Italy, was imprisoned in 818, at Angers, where he seems to have died in 821, apparently on Sep. 18. There is a full and interesting sketch of his life and works in the *Dict. of Chr. Biog.*, iii., pp. 983-989. See also Potthast's *Bibl. Hist. Medii Ævi*, 1896, vol. ii., p. 1038. The best and most recent ed. of his *Carmina* is in vol. i., Berlin, 1881, of the *Poetæ Latini Ævi Carolini*, which includes his famous "Gloria, laus et honor," p. 558, i. [J. M.]

There burns a star o'er Bethlehem town. *E. Field.* [*Christmas.*] The history of this hymn is set forth in the following letter from Dr. Stryker to the Rev. Dr. Benson of Philadelphia in answer to an enquiry respecting it:—

"The hymn was given me in 1893 in autograph by Eugene Field, whom in Chicago I knew well. He wrote it a little before Christmas. Probably it appeared in the *Chicago News*, in the 'Sharps and Flats' column. I know that he expanded it into the verse you name. As to the tune, I think it is unnamed, but a very fine one may given to use. I send it all as data for a hymn. Clinton, N.Y., Oct. 1903."

This original text is No. 73, in 4 st. of 6 l., in Dr. Stryker's *College Hymnal*, N.Y., 1897. The expanded text is, "As I was going to Bethlem-town." [L. F. R.]

There in the narrow manger, cold and blank. [*Christmas.*] This is in O. Shipley's *Annus Sanctus*, 1884, pt. ii., and

1713

THERE IS THOU GRACIOUS 1713

marked as by "S. J., 1871." It is repeated in *Arundel Hys.*, 1902.

There is a joy of heavenly birth. [*Repentance.*] From W. Young's *Catholic Choralist*, 1842, No. 208, into the *Arundel Hys.*, 1902, as "It is a joy of heavenly birth."

There is a precious day. *John Holland.* [*Youth for Christ.*] This appeared on a broadsheet of *Hys. for the Anniversary Sermons of the Red Hill* (Wesleyan) *Sunday School*, which were preached in Carver Street Chapel, Sheffield, March 6, 1825; and again on a second broadsheet for the *Sheffield Parh S. S. Sermons*, July 6, 1828. In each instance the hymn is in 6 st. of 4 l. and signed J. H., *i.e.* John Holland. Hymns by Montgomery are also on the same sheet. (See Broadsheets, Julian Collection, Church House.) [J. J.]

There is a river pure and bright. *J. Montgomery.* [*Hope of Heaven.*] From his *Original Hymns*, 1853, No. 229, in 6 st. of 4 l. In the *Rugby School Chapel Hymns*, 1872 and 1906, it is abbreviated to st. i.-iv.

There is a voice of singing birds. [*God's Voice.*] This is given in *Little Poems for Little People* by *M. S. C.*, n.d. (1847), p. 30, entitled "Voices": repeated in the *S. School Hymnary*, 1905, &c. In the *School Hys.*, 1891, and others, it begins with st. ii., "There is a mother's voice of love." The *tr.*, "Who has counted the leaves that fall" (p. 80, ii.) is in 1847, p. 56. [J. M.]

There is a voice of sovereign grace. This is a cento from I. Watts's "How sad our state by nature is," p. 538, ii.

There is an eye that never sleeps, p. 1137, i.; *Wallace, J. C.* At this place this hymn is given to James Cowden Wallace in error. It is by John Aikman Wallace, p. 1204, ii., and appeared in the Scottish *Christian Herald*, Sep. 28, 1839, p. 616. W. F. Stevenson, in his note thereon in his *Hys. for the Church and Home*, 1873, says that the original was furnished to him in 36. by Mr. Wallace's family, that the lines were not divided into stanzas, and that the received version of the text is an amended form required by the metre, and made by an unknown hand. Stevenson gives also specimen lines from the ms. [J. J.]

There'll be no dark valley when Jesus comes. [*Light at Eventide.*] Concerning this hymn, in *Sac. Songs and Solos*, 1903, Mr. Sankey says, in his *My Life and Sac. Songs*, 1906:—

"I arranged this hymn from the words which Mr. W. O. Cushing wrote for me, of which, however, I used only the first line, 'There'll be no dark valley when Jesus comes.'"

Its proper ascription is "W. O. Cushing and I. D. Sankey." [J. J.]

They come, God's messengers of love, p. 1168, ii. In *Church Hys.*, 1903, R. Campbell's original text of this hymn is restored.

Thine for ever, God of love, p. 720, i. The original text of the five stanzas which constitute this hymn in *Church Hys.*, 1903, was restored at the special request of Mrs. Maude. This restored text is also repeated in *Hys. A. & M.*, 1904; and *The English Hyl.*, 1906. An extended note of considerable interest is in Brownlie's *Hys. & Hymn Writers of the Church Hymnary* (London: H. Frowde, 1899), pp. 238-9. In the *Strand Magazine* of May 1895, there is a portrait of Mrs. Maude, and a facsimile of the original ms. [J. J.]

This is the day of Light, p. 1156, i. In the 1904 ed. of *Hys. A. & M.*, an additional stanza, "This is the day of Bread," is given. Canon Ellerton's revised and authorised text is No. 37 in *Church Hys.*, 1903. It does not contain this stanza. [J. J.]

This night, O Lord, we bless Thee. *J. D. Burns.* [*Evening.*] From his *Evening Hymns*, 1857, p. 41, into a few collections.

Thomas of Kempen, p. 1167, ii. The hymns of Thomas a Kempis have been ed., with a short biographical notice, in *Dreves*, xlviii., Nos. 458-493. Nine of them have been separately annotated in this *Dictionary*.

Four were given with his name, viz., "Adsens mundi," at p. 33, ii.; "Jerusalem luminosa," at pp. 979, ii., and 793, i.; "Nec quisquam," at p. 793, i.; and "O qualis," at p. 885, ii.

The others are :—

"Apparuit benignitas," p. 76, i.; "En ego et dominus," p. 330, ii.; "In domo Patris," p. 562, ii.; "Quisquis vitæ immemor," p. 967, ii.; "Veni, veni, Rex gloriæ," p. 1216, i.

These are found in a Carlsruhe ms. of the 15th cent. (No. 368; this ms. also has "Jerusalem luminosa" and "Nec quisquam"), but they are neither in the *Opera* of Thomas, nor in the Zwolle mss. c. 1480, of his "Cantica Spiritualia" (see p. 1168, i.). Dreves is probably right in ascribing them to Thomas, but he does not give his reasons for doing so. [J. M.]

Thompson, A. E., p. 1168, i. He d. Feb. 8, 1895.

Thomson, Mary Ann, wife of John Thomson, Librarian of the Free Library, Philadelphia, was b. in London, England, Dec. 5, 1834. She has written several hymns and poems. To 1895, eight of these appeared in *The Churchman* (New York); and thirty-four in *The Living Church* (Chicago). Of her hymns the following were included in *The Hymnal, Revised and Enlarged* . . . The P. E. Church, U.S.A., 1892:—

1. **Now the blessed Baptizing.** [*Consecration Hymn.*] This is the "Hymn of Consecration" of 1892, which appeared in *The Living Church*, March 19, 1892.

2. **O King of saints, we give Thee praise and glory.** [*All Saints.*] First pub. in *The Living Church*, Nov. 8, 1891, in the form of 4 st. of 8 l. Repeated in 1892.

3. **O Sion, haste, thy mission high fulfilling.** [*Missions.*] No. 556 in *The Hymnal*, &c., 1892.

4. **Saviour, for the little one.** [*Advent of a Child.*] *The Hymnal*, &c., 1892, No. 347.

Mrs. Thomson's *Christmas Carol*, "Lo! amid the shades of night," appeared, with music by B. Cecil Klein, in *The Churchman*, N.Y., Dec. 19, 1891, and separately at Phila. in 1892. [J. J.]

Thou art coming, O my Saviour, p. 1146, i. The text in the 1904 ed. of *Hys. A. & M.* is a rearrangement with slight alteration of this hymn.

Thou gracious power Whose mercy lends. *O. W. Holmes.* [*Meeting of Friends.*]

1714

The Poetical *Works of O. W. Holmes*, Boston; 1881, vol. ii., p. 101, dated 1869; and again in the Cambridge ed. of his *Complete Poetical Works*, 1895, p. 129. It is included in *The Baptist Church Hymn*, 1900, and others. [J. J.]

Thou, Lord, art gone on high. This is a slightly altered form of Mrs. Toke's "Thou art gone up on high," p. 1183, ii.

Thou the cup of death didst drain. J. Austice. [*Christ, the Example and Friend.*] Pub. in his *Hymns*, 1836, No. 25, in 6 st. of 8 l. Included in the *Hymnal* appended to *An Order of Prayer for Use in the Royal College of St. Peter, Westminster*, 1889, of which he was a King's Scholar. [J. J.]

Thou Whose almighty word, p. 718, i. 2. This hymn, beginning "Thou Whose *eternal* word," was quoted by the Rev. Thomas Mortimer, M.A., Lecturer of St. Olave's, Southwark, and afternoon Lecturer at St. Leonard's, Shoreditch, at the meeting of the London Missionary Soc. in Great Queen Street Chapel, London, on Thur., May 12, 1825, and was printed with a digest of the speech in the *Evang. Mag.*, June 1825, p. 222. It was probably copied from the Magazine into the *Friendly Visitor* of July, 1825. [J. J.]

Though Angel's seal, though Prophet's fire, p. 1185, i. This hymn is an altered form of "Though Cowper's seal, though Milton's fire," by William Peter, in his *Sacred Songs*, 1828, p. 107. He d. Feb. 6, 1853.

Though lowly here our lot may be. *William Gaskell.* [*Work for God.*] This is sometimes dated 1827, but Miss Gaskell (under date Sept. 21, 1900), while certain of her father's authorship, and thankfully recording that "many people have felt helped by it," is unable to say where or when it was first printed. It is in Miss E. Courtauld's *Ps., Hys. and Anthems*, 1900, No. 422, and recently in the *Cong. Ch. Hyl.*, 1887, *Public School H. Bk.*, 1905, *Worship Song*, 1905, and others. [J. M.]

Three in One, and One in Three, p. 1171, ii. Additional altered forms of this hymn are:—

1. **Dayspring of eternity! Shedding morn o'er earth and sea.** In T. W. Chignell's *Easter Oil*, 1863, (p. 1135, ii.)
2. **Light of life! eternally.** In the 1884 ed. of the same collection.
3. **Three in One! as deep and free.** In Hunter's *Hys. of Faith and Life*, 1880 (as p. 1171, ii. 3, *Lord* to error); and A. W. Oxford's *Hertwick Hyl.*, 1886. [J. M.]

Threlfall, Jennette, p. 1171, ii. Another piece, included in the *S. S. Hymnary*, 1905, is "I'd choose to be a daisy" (*Lambs of Jesus*). In her *Woodcarol*, 1857, p. 97, entitled "The Child's Choice." Her "I think of Thee, O Saviour," is also from the same work.

Thring, G., p. 1179, i. He d. Sep. 13, 1903.

Through sorrow's path and danger's road. This, in the American Baptist *Sursum Corda*, 1898, No. 752, is a slightly altered form of H. K. White's "Through sorrow's night and danger's path," p. 1176, i. 3.

Through the silence of the night, [*Christmas Carol.*] This Carol, in A. E. Tozer's *Catholic Hys.*, 1898, is ascribed to "H. Woodville."

Thrupp, J. F., p. 1178, ii. He became Vicar of Harrington, Cambridge, in 1832; and d. at Surbiton.

Thus far the Hand that loves to guide. *A. S. Ayles.* [*Commemoration.*] Written for the Jubilee of Marlborough College, 1893, and included in *Hys. for Use in the Chapel of Marlborough Coll.*, 1899.

Thus heaven is gathering one by one. *E. H. Bickersteth.* [*Life Eternal.*] Pub. in his *Water from the Well Spring*, 1832, p. 184, at the end of the Poem *The Voice of Youth Renewed*; also in his *Two Brothers*, ed. 1872, p. 218, entitled, "Death and Victory." It is sometimes given as "So heaven is gathering," &c. This form of the hymn is attributed at p. 1464, ii., to F. D. Huntington in error. [J. M.]

Thwaites, Clara, née Hepworth, dr. of the Rev. Robert Hepworth, for some time P.C. of Tredington, Gloucestershire, was b. at Twekesbury in 1830, and m. in 1869 to the Rev. H. G. Thwaites, now (1907) Vicar of Limber Magna, Lincolnshire. Her earliest poetical efforts were pub. in *The Youth's Magazine*. Since 1880, she has contributed extensively to the *Sunday Magazine*, *The Girl's Own Paper*, *Home Words*, *The Fireside*, and other publications. Many of her hymns were written for the Church Miss. *Gleaner*. In this periodical the following, except No. 2, appeared:—

1. **O world of pride, Thrice vain was.** [*Missions.*] In the C.M.S. *Gleaner*, May, 1881, p. 50, and entitled "Success at Home."
2. **The red cross of our banner.** [*Missions.*] In the *Church Miss. S. Bk.*, 1889.
3. **The sunset burns across the sky.** [*Missions.*] In the C.M.S. *Gleaner*, Nov. 1886, p. 171. Written for the Gleaner Union Anniversary, Oct. 31, 1886.

These hymns are of more than ordinary merit, and are included in the *Church Miss. Hl. Bk.*, 1899. Mrs. Thwaites's *Songs for Labour and Leisure*, a collection of her poems, was pub. in 1885.

Thy mercy, Lord, is in the heavens. [*Ps. xxxvi.*] In the American Presb. *New Ps. and Hys.*, 1901, No. 98, this is given as "Francis Rouse, pub. 1646." It is an extract from the *Scottish Psalter* of 1650, and is here given in full as a typical specimen of that version, from the small octavo ed. printed by Evan Tyler at Edinburgh, 1650:—

5 "Thy mercy, Lord, is in the heavens;
Thy truth doth reach the clouds.
6 Thy justice is like mountains great;
thy judgements deep as floods;
7 "Lord, thou preservest man and beast.
how precious is thy grace!
Therefore, in shadow of thy wings,
mens sons their trust shall place.
8 "They, with the fatness of thy house,
shall be well satisfied:
From rivers of thy pleasures, then
wilt drink to them provide.
9 "Because of life the fountain pure
remains alone with thee:
And in that purest light of thine,
we clearly light shall see."

The 1640 ed., printed by Tyler in 1643, reads, l. 1, heav'ns; l. 4, floods; and l. 7, Therefore, on shadows wing. These readings are found in eds. of the *Scottish Psalter* till about 1710.

On tracing these lines to their sources we

find that the version of Sir William Mure (**pp. 777**, ii.; **1039**, ii.) has the following:—

"Thy mercie (Lord) is in the heavens;
thy truth the clouds doth reach.
Hence under shadow of thy wings
men's sons their trust do place."

The 1638 ed. of *Rous* (**p. 1036**, ii.) has:—

"Therefore in shadow of thy wings
mens sons their trust shall place
They with the fatnes of thy house
well satisfi'd shall bee. . . .
"Because of life the fountaine pure,"

The 1641 ed. of *Rous* (**p. 1033**, i.) gives also:—

"*Heer* mercie (Lord) thy glorious
Extendes to the heavens thou."

The 1645 ed. of *Zachary Boyd* (**p. 1477**, ii.) has:—

"We clearly light shall see."

No single line seems to be derived from any of the eds. of William *Barton* (**pp. 116**, ii.; **1023**, ii., &c.)

This analysis shows that ll. 1, 2, 8 are practically *Mure*; ll. 7, 9, 10, 13 practically *Rous*, 1638; ll. 6, 14 are *Rous*, 1640; and l. 16 is *Boyd*, 1648. The rest seems to be the work of the Committee who compiled the version of 1650 (**see 1023**, i.). [J. M.]

Thy presence, everliving God. This is a centō much altered from P. Doddridge's "Thy presence, everlasting God" (**p. 206**, **ii. 16**), in *The Pilgrim Hyl.*, 1794.

Thy Temple is not made with hands. *Cecil F. Alexander.* [*Consecration of a Church.*] This hymn is in Mrs. Alexander's *Poems*, 1896, p. 40, as a "Consecration Hymn." Its date has not been determined.

Τί σοι προσενέγκωμεν, Χριστὲ. *St. Anatolius.* [*Christmas.*] This hymn is a Conclusion early in the Canon *for Christmas Day*. The original Greek is in Dr. Littledale's *Offices from the Service-Books of the Holy Eastern Church*, 1863, p. 57, and his prose *tr.* at p. 175. Mr. Brownlie's *tr.*, "What shall we bring to Thee?" in his *Hys. of the Greek Church*, 1900, p. 30, is an expanded paraphrase rather than a literal *tr.* [J. J.]

Tidman, Paul Frederick, was b. 1836, and lived in the East from 1852 to 1864, some time with Rajah Brooke in Sarawak. From 1865 to his death he was partner in an East India firm in Leadenhall St., London. In 1888 he was made C.M.G. in recognition of his services to the Straits Settlements. He d. Jan 27, 1889, at Chiselhurst, Kent. Under the name of *Mark Evans* he pub. a number of religious books for children, charmingly written from an "undogmatic" standpoint. His hymn:

Father, dearest Father, Now the sun has come [Morning], is in his *Story of our Father's Love*, 1873, p. 182. It is repeated in his *S. S. Hymnary*, 1905, and others, sometimes as "Father, Holy Father." [J. M.]

'Tis enough, the hour is come, p. 1177, ii. This hymn we have found in *The Christian's Magazine*, 1769, p. 186. It subsequently appeared in J. Merrick's *Poems*.

'Tis faith supports my feeble soul. *B. Beddome.* [*Faith.*] From his *Hymns*, &c., 1817, No. 13.

'Tis my happiness below, p. 1178, i. From the MS. volume described under Cowper, W., p. 1825, ii., this hymn, on p. 209, is given as "by Mr. W. C. of Olney, 1773." This shows, as stated at p. 1178, i., that it was a companion hymn to "God moves in a mysterious way," and was written at or about the same time, and before his attempted suicide in October 1773. In the MS. st. ii., l. 7, reads:—

"Trials beg me at His feet,
Lay me low and keep me there."

When printed it was altered to:—

"Trials bring me to His feet,
Lay me low and bring me there."

See *Notes & Queries*, Sept. 24, 1904. [J. J.]

To do Thy holy will. [*Love's Response.*] This hymn is ascribed in *The Pilgrim Hyl.*, 1904, and others to G. Cooper, p. 1868, i.

To God I lift mine eyes. An altered form of Watts's "Upward I lift mine eyes," p. 1241, i. 413, in M. W. Stryker's *College Hyl.*, 1897.

To my humble supplication. *Joseph Bryan.* [*Ps. xxxvi.*] This, in *The Bap. Hyl.*, 1906, No. 98, is from a MS. *c.* 1620 in the Brit. Mus. (*Harl.* 6930, *f.* 67) where it begins "To myne." Both Mr. E. Farr (*Select Poetry*, pt. ii., 1845, 322; see also **pp. 223**, i., **225**, ii., **227**, ii. of this *Dict.*) and Mr. W. T. Brooke print it under the name of Francis Davison, but in the MS. it is marked *Finis. J. B.* Probably they followed the transcript (Harl. 3357, f. 39), by Ralph Crane (see **p. 223**, ii.), where it is marked "Fra Da." [J. M.]

To sacrifice, to share. [*The Bread from Heaven.*] An anonymous and undated hymn, entitled "The Hidden Manna," in *The Pilgrim Hyl.*, 1904.

To the Cross, Thine altar, bind. From C. Wesley's "Lord, and is Thine anger gone?" **p. 1261**, ii. **52**.

To the hall of the feast came the sinful and fair. *J. J. Cullenan.* [*St. Mary Magdalene.*] This is given in his *Beehive of Inchidony and other Poems*, London, 1830, p. 108. It is repeated in W. Young's *Cath. Chevalier*, 1845, in I. D. Sankey's *Songs and Solos*, 1878, and others, generally reading "the sinful and fair." The author was b. at Cork in 1795, and d. at Lisbon in 1829. [J. M.]

To Thee Whose temple is all space. A centō from A. Pope's "Father of all, in every age," p. 800, ii., given in a few American collections *as Amen.*

To-day Thy gate is open. This, in the Boston *Hys. for Church and Home*, 1885, is composed of sts. iv., iii. of O. Allen's "To-day Thy mercy calls me," p. 1181, i.

Toke, Emma, née Leslie, p. 1181, i. She d. in 1878, not in 1872.

Tomkins, H. G., p. 1203, ii. He d. at Weston-super-Mare, Feb. 21, 1907, in his 81st year.

Toms, Alfred Augustus, (LL.B., of Downing Coll., Camb., B.A. 1879, D. 1879, P. 1881, who, after holding several charges both as Curate and Incumbent, became Vicar of Keswick, Wisbech, in 1902, contributed the following hymns to C. W. A. Brooke's *Additional Hys.*, 1903:—

1. **All praise to Thee, O God, that Thou didst link.** *Union with God in Christ.*
2. **Almighty God, Whose gracious hand.** *God in Nature.*
3. **Lighten our darkness, gracious Lord.** *Evening.*
4. **O Great Redeemer, Lord of Ye nline.** *After a Fatality.*

[J. J.]

Τῶν ἱερῶν ἀθλοφόρων, p. 1188, i. In the *Church Hys.*, 1903, and *Hys. A. & M.*, 1904, Dr. Neale's st. iii. is restored in the tr. "Let our choir new anthems raise."

Trevelyan, William Bouverie, M.A., of Trinity Coll., Camb., B.A. 1876, M.A. 1879; D. 1877, P. 1878. From 1881–84 Vice-Principal of Ely Coll., and 1884 Vicar of St. Matthew's, Westminster. Contributed to C. W. A. Brooke's *Additional Hys.*, 1903, "Father, see Thy children bending at Thy throne" (*Holy Communion*). This was repeated with the omission of the refrain in *The English Hyl.*, 1906. [J. J.]

Trinitas, Unitas, Deitas, pp. 1188, ii.; 1189, ii. *Dreves*, xx., p. 219, gives this as "Trinitas, Deitas, Unitas," from a 13th cent. MS. at Sens, whose it is entitled "Versiculus": and forms part of an Office for the Feast of the Ass (intended to commemorate the Flight into Egypt), as revised by Pierre de Corbeil. In a previous part of the Office is a "*Conductus ad Tubulam*," sung when the ass, after being conducted through the streets, had taken its stand beside the high altar; the well-known melody is in *H. A. & M.* (1889), named Rothbad No. 45; 1904, more correctly entitled "Orientis Partibus"): the Fresh. Ch. *Hymnary*, 1898, and others. In *Dreves*, xlvii., p. 348, it is given as "Hosanna, Trinitas, Unitas, Deitas," from various Italian, French and German sources – some being earlier than Pierre de Corbeil – e.g., a Piacenza Troper of c. 1100. [J. M.]

Trope, p. 1186, ii. In recent years a good deal of attention has been paid to this form of liturgical composition. Léon Gautier devoted the first, and only, volume of his *Histoire de la Poésie Liturgique au Moyen Age*, Paris, 1886, entirely to the history of the use, origin and fall of *Tropes*, and to the description of the *Tropers* in which they are found. A. Reinens printed the Tropes of the use of Prüm and Echternach (10th and 11th cent.) in his *Tropen-, Prosen- und Präfationen-Gesänge*, 1884, and indexed others from a variety of early MSS. in his *Unbekannte Tropen-Gesänge*, 1887. W. H. Frere prepared for the Henry Bradshaw Society a most careful and interesting ed. of the *Winchester Troper* (1894), from the two *Winchester Tropers* noted at p. 1042, ii. (*c* and *e*), with additional matter from *b*, *h*, *z* and other sources, prefaced by an introduction which contains all an English reader needs to know. A few fragments of a *Troper* were ed. by U. Chevalier from a 13th cent. MS. at Assisi (695) in his *Bibliothèque Liturgique*, vol. vii., 1900, pp. 358–367; and in vol. ix., 1901, the tropes of a Moissac MS. of the 11th cent., now in the Bibl. Nat., Paris (*Nouv. Acq.* 1871) were ed. by Camille Daux as part of his *Tropaire-Prosier de l'Abbaye Saint-Martin de Montauriol*. The most complete collection of *Tropes* will be the *Tropi Graduales: Tropen der Missale im Mittelalter*, ed. by Clemens Blume and H. M. Bannister, of which vol. i. (xlvii. of the *Analecta Hymnica*) appeared in 1905, with 495 *Tropes*, classified as they are *Tropes* to the "Kyrie," to the "Gloria," to the "Regnum tuum solidum," to the "Sanctus," to the "Hosanna," to the "Agnus Dei," and to the "Ite, missa est." They have been collected from 120 *Tropers*, of which Nos. 1–41 were written in France, 42–75 in Germany, 76–112 in Italy, 113–122 in England, and 123–126 in Spain. A second vol. (xlix. of the *Analecta Hymnica*), appeared in 1906, with 786 *Tropes*, classified as they are *Tropes* to the "*Introit*," to the "Epistle," to the "Gradual," to the "Offertory," and to the "Communio." [J. M.]

Troutbeck, John, D.D., s. of George Troutbeck, of Durn., Cumberland, b. Nov. 12, 1832, and educated at Rugby and Univ. Coll., Oxford, B.A. 1856, M.A. 1858, and D.D. by Abp. of Cant. 1883. Ordained in 1855. He held several appointments, the most important being Chaplain and Priest in Ordinary to the Queen, Minor Canon of Westminster, 1869, and Sec. to the N. Test. Revision Company, 1870–1881. He d. Oct. 11, 1899. He made a few *trs.* from the German, but is best known through his *Manchester Psalter and Chant Book*, 1867, and his *Cath. Paragraph Psalter*, 1894. He also compiled the *Westminster Abbey H. Bk.*, 1883. [J. J.]

True Light, that lightest all in heaven and earth. *G. Thring.* [*Heaven.*] Written in 1888 to tune 193 in the *Chorale Book for England* (see p. 733, i.) and included in *Church Hymns*, 1903.

Tu Christe, nostrum gaudium, p. 1186, ii. Additional *trs.* are:—

1. **O Christ, our Joy, gone up on high** (with l. 2 "To Thee all power"), in *Hys. A. & M.*, 1904, No. 161, is marked as by T. Morgan. Only the two opening lines are by Mr. Morgan, and he is not responsible for—
"To Thee all power and glory be, Thou Son
Towards the Father's bright throne."
Sts. v., vi., are from *Hys. A. & M.*, 1861, No. 123.
2. **O Christ, our Joy,** in Whom rejoice. A tr. by L. Housman, in *The English Hyl.*, 1906. [J. M.]

Tu qui velatus facie, p. 1187, i. This is also in two 14th cent. MSS. in the B. M., viz. *Harl.* 1260, *ff.* 70–77b, and *Add.* 14845, *ff.* 2–4b. The five parts as noted at p. 1187, i. (with a sixth "Qui pressura mortis dura" for vespers), are given as parts of an "office of the Passion of the Lord," in vol. vi. of the *Opera* of St Bonaventura, Mainz, 1609, p. 417. [J. M.]

Tuttiett, Jr., p. 1188, ii. He was b. at Colyton, not Cloyton, Devonshire, in 1825. His hymns "As now Thy children lowly kneel (*For the Young*), and "Give light, O Lord, that we may learn" (*The Light of Life*) are in *Hys. A. & M.*, 1904. [J. J.]

'Twas God that made the ocean. (*God the Author and Maker of all things.*) This hymn appeared anonymously in the *Church of England Sunday School H. Book*, 1808, and has been repeated in several collections, including *The Baptist Church Hymnal*, 1900. It has been traced to **G. B. Bubier's** *Hys. and Sacred Songs*, 1855, No. 14. [J. J.]

Twells, H., p. 1189, i. Canon Twells was b. on March 13, 1823, at Ashted, Birmingham, and d. at Bournemouth, Jan. 19, 1900. His *Memoir*, by W. Chavell Ingram, D.D., was pub. in 1901. His *Hys. and other Sacred Verse*, appeared in 1901. From it the following additional hymns have come into C. U.:—

1. **Spirit of Truth and Might, 'Tis Thee alone can**

teach. [*Our Words.*] On "The Responsibility of Speech," p. 26. In the *Sunday S. Hymnary*, 1905.
2. **The day of Pentecost is fully come.** [*Whitsuntide.*] Usually the second stanza is taken as the opening of this hymn. Its form it is given as "O Abide, O Lord, as in the days of old," in *Hys. A. & M.*, 1904, the *Sunday S. Hymnary*, 1905, and other coll. [J. J.]

U.

Unitarian Hymnody, American. *See American Hymnody*, § viii.

Unitarian Hymnody, English, pp. 1191, i.–1197, i. Since the issue of this Dictionary in 1892, the following details concerning Unitarian hymnody are of interest:—

1. Dr. Martineau's *Hys. of Praise and Prayer*, published at the beginning of 1874 (the Preface is dated Dec. 1, 1873) steadily made its way for nearly twenty years among the congregations of that "Nonconformist Broad Church" for which it was designed, taking the place of his own and other earlier books; but in 1890 another collection came into the field, published by the British and Foreign Unitarian Association, to provide for missionary and congregational use a cheaper book in smaller compass:—

The Rivers Hall Hymnal, compiled under the direction of the Executive Committee of the British and Foreign Unitarian Association. London: Rivers Hall, Rivers St., Strand, 1890. This was a collection of 512 hymns, of which 348 were not in *Hys. of Praise and Prayer*. 32 of these were in Dr. Martineau's earlier book, but the rest were from other and largely from more modern sources, including 27 by living British and American writers. The Index of authors included 227 names, of which 85 did not occur in *Hys. of Praise and Prayer*.

This book was welcomed as a good modern collection for popular use, but it was capable of great improvement. This was effected twelve years later in a revised edition:—

The Rivers Hall Hymnal Revised. London: Philip Green, 5, Essex St., Strand. 1902. Practically a new book, this collection has 534 hymns, of which only 364 are in the first edition. The number of hymns in these books by Unitarians may be seen from the following comparative figures:—In 1890, of the churches in England on the roll of the *Rivers Hall Year Book*, 197 used *Hys. for the Christian Church and Home* and 69 *Hys. of Praise and Prayer*. In 1902 the use of the latter book had fallen to 14, while 3 churches had adopted the *Rivers Hall Hymnal*. In 1902 the use of Martineau's two books had further declined to 32 and 51 respectively, while 101 were using the first and 61 the revised *Rivers Hall Hymnal*.

2. Of other recent books one of the most interesting is:—

Christian Hymns, Edited and Arranged by the Rev. Shepherd A. Brooke, B.A. London: Macmillan & Co., 1901. A collection of 375 hymns, and not 300 of them common to it and the original edition of 1881. It has 30 hymns by the editor himself. In 1901 the book was re-issued, with some revision of the text and an index of authors added.

3. Another book of special interest was that edited by the Rev. J. Estlin Carpenter, M.A., for use at the chapel services in Manchester College, then just established at Oxford. The book was privately printed but not published. It is:—

Hymns for use in Manchester College, Oxford. Privately printed, 1894. It is a collection of 283 hymns, "chosen with a view to the requirements of a college training man for the ministry of religion." A few hymns of the hymns are added at the end, and a biographical index of authors.

4. With these, the following books may be also named:—

Hymns for Church and Home. The Free Christian Church, Croydon, 1891. (A special revised edition of the South Place hymn-book, of which the nucleus was W. J. Fox's *Hymns and Anthems*, 1841. Edited by the Rev. J. Page Hopps.)

The Berwick Hymnal: Compiled by the Rev. A. W. Oxford, M.A., Vicar of St. Luke's, Berwick St., John. Third Edition, Revised by the Rev. Charles Hargrove, M.A., Vicar of St. Mary's, Islington. 1898. (A special edition "for the use of those congregations which commonly pass under the Unitarian name, but are in reality free, by their trust-deeds, from any dogmatic profession, either of belief or disbelief." A collection of 534 hymns, used by a few congregations.)

Hymns for Christian Worship. A Revised Edition of the Hymns for Christian Worship, and a Selection of Hymns for Christian Years. London: Philip Green, 5, Essex St., Strand, W.C., 1896. (The hymn-book of the Ullet Road Church, Liverpool. Edited by a special committee of the congregation.)

5. Of Children's Hymn-books there are three in current use among Unitarians:—

Hymns for Music and Voice. Second edition. London: The Sunday School Association. Essex Hall, Essex St., Strand, W.C., 1897. (Edited by Charlotte Fiennes. First ed., Hymns and Tunes, 1879.)

The Sunday School Hymnal. Fourth Edition, Revised, 1902. With *Supplement and Musical Index. London: The Sunday School Association, Essex Hall, Essex St., Strand.* (Edited by the Rev. Dendy Agate, B.A.; as was the third edition, 1891. The first ed. was brought out more than forty years earlier than that.)

Hymns and Tunes for Sunday Schools. Manchester District Sunday School Association, 1901. (A collection which grew out of a series of annual Whitsuntide Hymn-papers, with words and music together.)

6. One other book for congregational use remains to be noted:—

The New Hymnal with Music. The New Hymnal: Words Only. London: Nimmo & Co., 1901. This book is offered "to the Broad Churches of Nonconformity," as a successor to Dr. Martineau's *Hymns of Praise and Prayer*, for the use of a new generation, embodying much of the new material of recent years. It is published in two forms, the one with words and music on each page, with the hymns, the other with words only. It is announced as "compiled by a few friends for use in Churches of the Liberal Faith," by the Rev. Joseph Wood of Birmingham being chairman of the committee, and the Rev. Henry Gow, of Hampstead, secretary. It is a collection of 618 hymns, of which 359 are also in the *Rivers Hall Hymnal*, and 348 in Dr. Martineau's *Hymns of Praise and Prayer*. The authors number 241. The book aims to be "as broad and inclusive in its tone as the outlook of Liberal Christianity, and as the conditions of our Free Church life." A change of emphasis, as indicated in the preface, is to be found in the hymns collected "to set forth the Kingdom of God, with the clearer light of the great mystic conception of the Divine Immanence, and, on the other hand, to a growing sense of the divinity of human duty." How far *The New Hymnal* will meet the present religious needs of the churches, or prove practically more serviceable than the Revised *Rivers Hall Hyl.*, time and use have still to test.

7. Of recent and living Unitarian hymn-writers in England, not hitherto noted in this *Dictionary*, the following are the chief, with the best-known of their hymns added:—

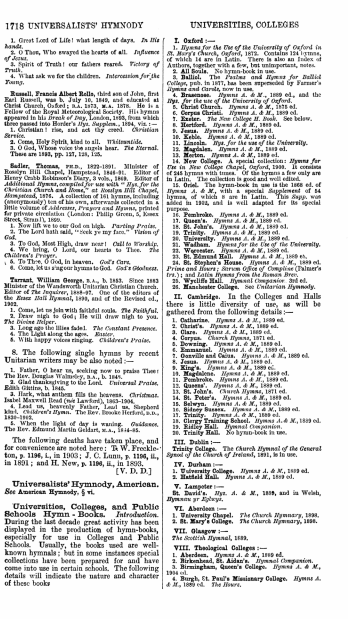
Agate, Dendy, B.A., b. 1848. Unitarian Minister, since 1898 at Altrincham, editor of the 3rd and 4th eds. of the *Sunday School Hymnal*, 1891 and 1902. His hymns are:—

1. Great God, Whose presence still abides. *Harvest.*
2. Lent of the silent winter. *The Changing Seasons.*
3. O Thou, to Whom our voices rise. *Litany of Work and Worship.*

Blatchford, Ambrose Nichols, p. 145, i. Since 1886 Minister of Lewin's Mead, Bristol. His *Songs of Praise for Home and Church*, a collection of 56 hymns, was pub. in 1897. Additional hymns by him are:—

1. Our many hearts descending. *Close of 2 hool Anniversary.*
2. Silent and soft, the first faint gleam of day. *Christmas.*

Gladness, Andrew, b. 1848. Since 1886 Minister of Westgate Chapel, Wakefield. Editor of *Modern Hymns*, privately printed in 1891 for the use of his congregation. A collection of 630 hymns, with much modern material, considerable adaptations, and 25 of his own hymns.



1718 UNIVERSALISTS' HYMNODY

1. Great Lord of Life! what length of days. *Its His hands.*
2. O Thou, Who swayed the hearts of all. *Influence of Jesus.*
3. Spirit of Truth! our fathers reared. *Victory of Truth.*
4. What ask we for the children. *Intercession for the Young.*

Russell, Francis Albert Xelis, third son of John, first Earl Russell, was b. July 16, 1849, and educated at Christ Church, Oxford; B.A. 1872, M.A. 1876. He is a Fellow of the Archæological Society, and has been elected to the *Royal Commission*, 1892, from which he passed into Border *Highlands*, 1894, 1896, 1898.

1. Christian! rise, and see thy creed. *Christian Service.*
2. Come, Holy Spirit, kind to all. *Whitsuntide.*
3. O God, Whose voice the angels hear. *The Eternal.*

These are **1892,** pp. 127, 128, 129.

Sadler, Thomas, M.D., 1822–1891. Minister of Rosslyn Hill Chapel, Hampstead, 1848–91. Editor of Henry Crabb Robinson's Diary, 3 vols., 1869. *Editor of Additional Hymns, compiled for use with "Hymns for the Christian Church and Home," at Rosslyn Hill Chapel, Hampstead,* 1876. A collection of 101 hymns, including (approximately) ten of his own, afterwards collected in a volume of *Hymns and Anthems for Public Worship and for private circulation* (London: Philip Green, 5, Essex Street, Strand), 1899.

1. Now lift we to our God on high. *Parting Praise.*
2. The Lord hath said, "seek ye my face." *Vision of God.*

3. To God, Most High, draw near! *Call to Worship.*
4. We bring, O Lord, our hearts to Thee. *The Children's Prayer.*
5. To Thee, O God, in heaven. *God's Care.*
6. Come, let us sing our hymns to God. *God's Goodness.*

Tarrant, William George, B.A., b. 1843. Since 1882 Minister of the Wandsworth Unitarian Christian Church. Editor of *The Inquirer*, 1888–90. Editor of the 1st edition of the *Essex Hall Hymnal*, 1896, and of the Revised ed., 1902.

1. Come, let us join with faithful souls. *The Faithful.*
2. Draw nigh to God; He will draw nigh to you. *The Divine Nearness.*
3. Thou Light within this fabric fair. *The Constant Presence.*
4. The Light along the ages. *Mission.*
5. With happy voices singing. *Children's Praise.*

8. The following single hymns by recent Unitarian writers may be also noted :—

1. Father, O hear us, seeking now to praise Thee! The Rev. Douglas Wilson Thom, M.A.
2. Glad thanksgiving to the Lord. *Universal Praise.* Edith Gittins, b. 1846.
3. Hark, what anthem fills the heavens. *Christmas.* Isabel Maxwell Hood (nee Lawford), 1863–1896.
4. Lead us, heavenly Father, Lead us. Shepherd of Children's Hymns. The Rev. Brooke Herford, D.D., 1820–1904.
5. When the light of day is waning. *Guidance.* The Rev. Edmund Martin Goldart, M.A., 1844–95.

The following deaths have taken place, and for convenience are noted here: In W. Frockleton, p. **1196**, l., in 1903; *J. C.* Lunn, p. **1196**, ii., in 1901; and H. New, p. **1196**, ii., in 1893.

[V. D. D.]

Universalists' Hymnody, American. *See* **American Hymnody,** § vi.

Universities, Colleges, and Public Schools Hymn - Books. *Introduction.* During the last decade great activity has been displayed in the production of hymn-books, especially for use in Colleges and Public Schools. Usually, the books used are well-known hymnals; but in some instances special collections have been prepared for and have come into use in certain schools. The following details will indicate the nature and character of these books

UNIVERSITIES, COLLEGES

I. **Oxford** :—
1. *Hymns for the Use of the University of Oxford* in *St. Mary's Church, Oxford*, 1875. Contains 104 hymns, of which 14 are in Latin. There is also an Index of Authors, together with a few, but unimportant, notes.
2. **All Souls.** No hymn-book in use.
3. **Balliol.** The *Psalms and Hymns for Balliol College Chapel*, 1868, was superseded by Farmer's *Collects and Carols*, now in use.
4. **Brasenose.** *Hymns A. & M.*, 1889 ed., and the *Hymns for the use of the University of Oxford.*
5. **Christ Church.** *Hymns A. & M.*, 1875 ed.
6. **Corpus Christi.** *Hymns A. & M.*, 1889 ed.
7. **Exeter.** *The New College H. Book.* See below.
8. **Hertford.** *Hymns A. & M.*, 1889 ed.
9. **Jesus.** *Hymns A. & M.*, 1889 ed.
10. **Keble.** *Hymns A. & M.*, 1889 ed.
11. **Lincoln.** *Hym. for the use of the University.*
12. **Magdalen.** *Hymns A. & M.*, 1889 ed.
13. **Merton.** *Hymns A. & M.*, 1889 ed.
14. **New College.** A special collection: *Hymns for the Use of New College Chapel*, 1901, consists of 245 hymns with tunes. Of the hymns a few only are in Latin. The collection is good and well edited.
15. **Oriel.** The hymn-book in use is the 1866 ed. of *Hymns A. & M.*, with a special *Supplement* of 54 hymns, of which 8 are in Latin. This *Supp.* was added in 1904, and is well adapted for its special purpose.
16. **Pembroke.** *Hymns A. & M.*, 1889 ed.
17. **Queen's.** *Hymns A. & M.*, 1889 ed.
18. **St. John's.** *Hymns A. & M.*, 1889 ed.
19. **Trinity.** *Hymns A. & M.*, 1889 ed.
20. **University.** *Hymns A. & M.*, 1889 ed.
21. **Wadham.** *Hymns for the Use of the University.*
22. **Worcester.** *Hymns A. & M.*, 1889 ed.
23. **St. Edmund Hall.** *Hymns A. & M.*, 1889 ed.
24. **St. Stephen's House.** *Hymns A. & M.*, 1889 ed. *Prims and Hours; Sarum Office of Compline* (Palmer's Sar.); and *Latin Hymns from the Roman Brev.*
25. **Wycliffe Hall.** *Hymnal Companion.* 3rd ed.
26. **Manchester Colleges.** See *Unitarian Hymnody.*

II. **Cambridge.** In the Colleges and Halls there is little diversity of use, as will be gathered from the following details :—
1. **Catharine.** *Hymns A. & M.*, 1889 ed.
2. **Christ's.** *Hymns A. & M.*, 1889 ed.
3. **Clare.** *Hymns A. & M.*, 1889 ed.
4. **Corpus.** *Church Hymns*, 1871 ed.
5. **Downing.** *Hymns A. & M.*, 1889 ed.
6. **Emmanuel.** *Hymns A. & M.*, 1889 ed.
7. **Fitzwilliam.** *Hymns A. & M.*, 1889 ed.
8. **Jesus.** *Hymns A. & M.*, 1889 ed.
9. **King's.** *Hymns A. & M.*, 1889 ed.
10. **Magdalene.** *Hymns A. & M.*, 1889 ed.
11. **Pembroke.** *Hymns A. & M.*, 1889 ed.
12. **Queens'.** *Hymns A. & M.*, 1889 ed.
13. **St. Catharine's.** *Hymns A. & M.*, 1889 ed.
14. **St. John's.** *Hymns A. & M.*, 1889 ed.
15. **Selwyn.** *Hymns A. & M.*, 1889 ed.
16. **Sidney Sussex.** *Hymns A. & M.*, 1889 ed.
17. **Trinity.** *Hymns A. & M.*, 1889 ed.
18. **Clergy Training School.** *Hymns A. & M.*, 1889 ed.
19. **Ridley Hall.** *Hymnal Companion.*
20. **Trinity Hall.** No hymn-book in use.

III. **Dublin** :—
Trinity College. *The Church Hymnal of the General Synod of the Church of Ireland*, 1891, in use.

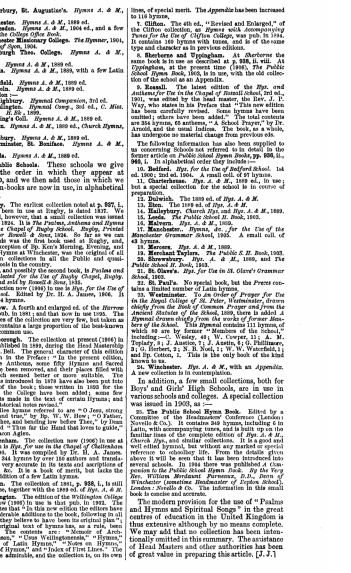
IV. **Durham** :—
1. **University College.** *Hymns A. & M.*, 1889 ed.
2. **Hatfield Hall.** *Hymns A. & M.*, 1889 ed.

V. **Lampeter** :—
St. David's. *Hyn. A. & M.*, 1889, and in Welsh, *Hymnau yr Eglwys.*

VI. **Aberdeen** :—
1. **University Chapel.** *The Church Hymnary*, 1898.
2. **St. Mary's College.** *The Church Hymnary*, 1898.

VII. **Glasgow** :—
The Scottish Hymnal, 1898.

VIII. **Theological Colleges** :—
1. **Aberdeen.** *Hymns A. & M.*, 1889 ed.
2. **Birkenhead, St. Aidan's.** *Hymnal Companion.*
3. **Birmingham, Queen's College.** *Hymns A. & M.*, 1889 ed.
4. **Bough, Ch. Paul's Missionary College.** *Hymns A. & M.*, 1889 ed. *The Hymn.*



UNIVERSITIES, COLLEGES

5. **Canterbury, St. Augustine's.** *Hymns A. & M.*, 1889 ed.
6. **Chichester.** *Hymns A. & M.*, 1889 ed.
7. **Cuddesdon.** *Hymns A. & M.*, 1904 ed., and a few hymns in the *College Office Book.*
8. **Dorchester Missionary College.** *The Hymner*, 1901, and *Songs of Sion*, 1904.
9. **Edinburgh Theo. College.** *Hymns A. & M.*, 1889 ed.
10. **Ely.** *Hymns A. & M.*, 1889 ed.
11. **Leeds.** *Hymns A. & M.*, 1889, with a few Latin hymns.
12. **Lichfield.** *Hymns A. & M.*, 1889 ed.
13. **Lincoln.** *Hymns A. & M.*, 1889 ed.
14. **London** :—
I. **Salisbury.** *Hymnal Companion*, 3rd ed.
II. **Islington.** *Hymnal Comp.*, 3rd ed., *C. Mem. H.*, 32, 1899.
III. **King's Coll.** *Hymns A. & M.*, 1889 ed.
15. **Ripon.** *Hymns A. & M.*, 1889 ed., *Church Hymns*, 1903 ed.
16. **Salisbury.** *Hymns A. & M.*, 1889 ed.
17. **Warminster, St. Boniface.** *Hymns A. & M.*, 1889 ed.
18. **Wells.** *Hymns A. & M.*, 1889 ed.

IX. **Public Schools.** These schools we give first in the order in which they appear at **pp. 936–40,** and we then add those in which we find hymn-books are now in use, in alphabetical sequence.

1. **Rugby.** The earliest collection noted at p. **937,** i., as having been in use at Rugby, is dated 1837. We have found, however, that a small collection was issued as early as 1824. It is *The Psalms, Doxhamn and Hymns used in the Chapel of Rugby School. Rugby, Printed by and for Rowell & Son*, 1824. So far as we can ascertain, this was the first hymn-book used in any of the schools, with the exception of the Eton Morning, Evening, and Midnight Hymns at Winchester, was the original of all the modern collections in all the Public and quasi-Public Schools in the country.

Another, and possibly the second book, is *Psalms and Hymns selected for the Use of Rugby Chapel, Rugby. Rugby, Printed by Crossley and Fletcher*, 1828.

The collection now (1906) in use is *Hym. for the Use of Rugby School.* Edited by Dr. H. A. Jaxon, 1906. It contains 364 hymns.

2. **Harrow.** A fourth and enlarged ed. of the *Harrow* book was pub. in 1881; and that now in use 1895. The new features of the collection are very few, but taken as a whole it contains a large proportion of the best-known hymns in common use.

3. **Haileybury.** The collection at present (1906) in use was published in 1893, during the Head Mastership of Dr. G. C. Bell. The general character of this edition is set forth in the Preface: "In the present edition, besides the Anthems, some fifty Hymns and Sacred Poems have been removed, and their places filled with others which seemed better or more suitable. The Hymns for Festivals and Holy Days are distributed in the body of the book; those written in 1892 for the Jubilee of the College have been added; some few amendments made in the text of certain Hymns; and the short historical notes revised."

The Jubilee hymns referred to are "O Jesu, strong and gentle," by Dr. Bell; "O Father, who dost love," by W. Shaw; "O Father, all creation," by Dr. Bell; and "Thou, Who hast loved us from Thy Throne," by Dean Farrar; and "Thou far the Hand that loves to guide," by Archdeacon Agles.

4. **Cheltenham.** The collection now (1906) in use at Cheltenham is *Hym. for use in the Chapel of Cheltenham College*, 1895. It was compiled by Dr. H. A. Jaxon. It contains 344 hymns by over 94 authors and translators. The tunes are those of the best composers and best authorities. So. It is a book of merit, but lacks the desirable addition of a few Latin hymns.

5. **Repton.** The collection of 1891, p. **938,** i., is still (1906) in use, together with the 1889 ed. of *Hym. A. & M.*

6. **Wellington.** The edition of the *Wellington College H. Book* now (1906) in use is that pub. in 1902. The Preface states that "In this new edition the editors have made considerable additions to the book, following in all cases the principle of retaining the old hymns which are and "the original text of hymns has, as a rule, been restored." The contents are: "Memoir of Archbishop Benson," "Uses Wellingtonenses," "Hymns," "Notation of Latin Hymns," "Notes on Hymns," "Authors of Hymns," and "Index of First Lines." The execution is admirable, and the collection is, on its own lines, of special merit. The *Appendix* has been increased to 116 hymns.

7. **Clifton.** The 4th ed., "Revised and Enlarged," of the Clifton collection, as *Hymns with Accompanying Tunes for the Use of Clifton College*, was pub. in 1904. It contains 166 hymns with tunes, and is of the same type and character as in previous editions.

8. **Eberhorne and Uppingham.** At *Eberhorne* the same book is in use as described at p. **938,** ii. col. At *Uppingham*, at the present time (1906), *The Public School H. Book* (1892), is in use, with the old collection of the school as an *Appendix.*

9. **Rossall.** The latest edition of the *Hym. and Anthems for the in the Chapel of Rossall School*, 3rd ed., 1901, was edited by the head master, the Rev. J. F. Way, who states in his Preface that "This new edition has been carefully revised. Some hymns have been omitted; others have been added." The total contents are 354 hymns, 63 anthems, "A School Prayer," by Dr. Bell, and "Rossall Memories," by Dr. Bell. The book has undergone no material change from previous eds.

The following information has also been supplied to us concerning Schools not referred to in detail in the former article on *Public School Hymn Books*, pp. **936,** ii., **940,** i. In alphabetical order they include :—

10. **Bedford.** *Hym. for the Use of Bedford School.* 1st ed. 1900; 2nd ed. 1904. A small coll. of 97 hymns.

11. **Charterhouse.** *Hym. A. & M.*, 1889 ed., in use; but a special collection for the school is in course of preparation.

12. **Dulwich.** The 1889 ed. of *Hym. A. & M.*

13. **Eton.** The 1868 ed. of *Hym. A. & M.*

14. **Haileybury.** *Church Hym. and Hym. A. & M.*, 1889.

15. **Leeds.** *The Public School H. Book*, 1905.

16. **Malvern.** *Hym. A. & M.*, 1889.

17. **Manchester.** *Hymns, &c., for the Use of the Manchester Grammar School*, 1905. A small coll. of 100 hymns.

18. **Mercers.** *Hym. A. & M.*, 1889.

19. **Merchant Taylors.** *The Public S. H. Book*, 1903.

20. **Shrewsbury.** *Hym. A. & M.*, 1889, and *The Public School H. Book*, 1913.

21. **St. Olave's.** *Hym. for Use in St. Olave's Grammar School*, 1892.

22. **Wakefield.** No special book, but the Preces contains a limited number of Latin hymns.

23. **Westminster.** *To An Order of Prayer for Use in the Royal College of St. Peter, Westminster, drawn chiefly from the Book of Common Prayer and from the Ancient Service of the School*, 1899, there is added *A Hymnal drawn chiefly From the works of former Members of the School*, 1899. This contains 100 hymns, of which 66 are by former "Members of the School," including:—C. Wesley, 46; W. Cowper, 11; A. M. Toplady, 8; J. Austin, 7; J. Austin, 5; G. Phillimore, 3; G. Herbert, 2; N. B. Nott, 1; W. W. Waterfield, 1; and Sp. Cotton, 1. This is the only book of this kind known to us.

24. **Winchester.** *Hym. A. & M.*, with an *Appendix.* A new collection is in contemplation.

In addition, a few small collections, both for Boys' and Girls' High Schools, are in use in various schools and colleges. A special collection was issued in 1903, as :—

25. **The Public School Hymn Book.** Edited by a Committee of the Headmasters' Conference (London: Longmans & Co.). It contains 150 hymns, with tunes, in Latin, with accompanying tunes, and is built up on the familiar lines of the complete edition of *Hym. A. & M., Church Hym.*, and similar collections. It is a good and well edited hymnal, but without any marked or special reference to *schoolboy* life. From the details given above it will be seen that it has been introduced into a number of Public Schools. A full account of its composition is in *The Public School Hymn Book. By the Very Rev. William Merchant Furneaux, D.D., Dean of Winchester (sometime Headmaster of Repton School). London: Novello & Co.* The information in this small book is concise and accurate.

The modern provision for the use of "Psalms and Hymns and Spiritual Songs" in the great centres of education in the United Kingdom is thus extensive although by no means complete. We may add that no collection has been intentionally omitted in this summary. The assistance of Head Masters and other authorities has been of great value in preparing this article. [J. J.]

"Ὑπὲρ τῆς ἄνωθεν εἰρήνης. These are the opening words of the Great Collect, which is an important feature in the services of the Greek Church. The original Greek is in Dr. Littledale's *Offices from the Service-Books of the Holy Eastern Church*, 1863, pp. 3, 4, together with a prose *tr.* at pp. 123-4. The *tr.* in C. U. is "Lord, to our humbler prayers attend," by J. Brownlie, in his *Hys. of the Greek Church*, 1900, p. 81. It was included as a General Metrical Litany in *Church Hys.*, 1903, and in *The English Hyl.*, 1906, as "suitable for Rogationtide." Also in other collections. [J. J.]

Upon the sixth day of the week. p. 1294. ii. 29. From this hymn the cento "The grave itself a garden is" in taken. It begins with st. vii.

Urbs beata Hierusalem, p. 1199, ii. The version "Christ, Thou art the sure foundation," in the *Bk. of Worship* (Evang. Luth. Gen. Synod), 1859, No. 295, is Dr. Neale's text altered. The text of *Church Hys.*, 1903, is the old *Hys. A. & M.* text. The 1904 *Hys. A. & M.* is considerably altered by the Compilers, especially in Pt. i., st. ii. and iv., and Pt. ii., st. i., and is brought no nearer to Dr. Neale's *tr.* in the *Hymnal Noted*. The *English Hyl.*, 1906, has followed the *Hyl. Noted* text, with the exception of a few words in each part. [J. J.]

Ut iucundas cervus undas, p. 1200, ii. Another *tr.* of the "Omni die" text is "From day to day Sing loud thy lay," in the *Arundel Hys.*, 1902, No. 191. It previously appeared in the *Dominican H. Book*, 1881, p. 36. It is by Father John Wyse. Information which we have recently obtained enables us to give the following additional information concerning the *trs.* noted on p. 1200, i., ii. :—

"Each day, my soul, Still Mary's praise." This *tr.* is by H. W. Lloyd. "Daily, daily sing to Mary," is by Henry Binsteed. "Holy Queen, we bend before thee," appeared in the Birmingham *Oratory Hymn Bk.*, 1854, No. 65, as "Holy Mary, Queen of Heaven," and is by Newman's scribe, Wm. Bowden. See also "Each day is as it Were," by F. C. Cawsall's *Masque of Mary, &c.*, 1858 [J. M.]

Ut queant laxis, p. 1202, ii. Additional *trs.* are :—

i. **Ut queant :—**

Let thine example, holy John, remind us. By R. E. Roberts, in *The English Hyl.*, 1906.

ii. **Antra deserti :—**

1. **Thou in the desert, young in years, wert hiding.** Based on T. I. Ball, in the *New Office H. Bk.*, 1910.

2. **Ere in thy childhood, 'mid the desert pines.** By R. E. Roberts, in *The English Hyl.*, 1906. [J. M.]

V.

Van Alstyne, Frances J., p. 1203, ii. From the American collections of recent date we find that Mrs. Van Alstyne is still actively engaged in hymn-writing. In the Funk and Wagnalls Company *Gloria Deo*, 1903, there are about 20 of her hymns, most of which are new. They are all signed, and some are dated, but we have not space to quote the first lines and subjects, as this hymnal is not an official collection of any denomination. Another name, "Mrs. S. K. Bourne" is credited in the same hymnal with about 40 new hymns. If this signature is not another *pen-name* of Mrs. Van Alstyne's (and these *pen-names* and initials of hers are very numerous), we can only say that she has a very successful understudy in "Mrs. S. K. Bourne." [J. J.]

Vanner, James Egbelurt, was b. in 1831, and is one of the Treasurers of the Wesleyan Children's Home. He wrote for the *Methodist S. School H. Bk.*, 1879, "Morning comes with light all-cheering" (*Morning*), and "Praise the Lord, Who hath divided" (*Evening*). The former is also in *The Meth. H. Bk.*, 1904. (*The Meth. H. Bk. Illustrated*, 1906.) [J. J.]

Vaughan, C. J., p. 1205, ii. He d. at Llandaff, Oct. 15, 1897.

Vaughan, Edmund, C.M.S., was b. Nov. 26, 1827, at Cortfield, Ross, Hereford, and is now (1906) one of the clergy of Our Lady of the Annunciation, Bishop Eton, Wavertree, Lancs. He is the author of all (except No. 2), "Mary sings, the rayish'd heavens," which is by T. E. Bridgett) of the *trs.* from S. Alfonso Maria de' Liguori, which were ed. by Bp. Coffin in 1861 (see pp. 262, i. ; 1277, i.). He is also the author of the following original hymns :—

1. God of mercy and compassion. *Repentance.*
2. Happy we, who thus united. *The Holy Family.*
3. Hark! angelic songs resounding. *St. Alfonso.*
4. Holy Spirit! Fount of wisdom. *Whitsuntide.*
5. Let those who seek the world to please. *The Holy Family.*
6. Yes, heaven is the prize. *Heaven.*

Of these Nos. 1, 2, 3, 5, 6 appeared in *Hys. for the Confraternity of the Holy Family*, 1854, in *Hys. for the Year* 1857, and others; while No. 4 is in the 1885 C.S.S.R. *Appar.* to the *Hys. for the Year*, No. 336. [J. M.]

Vaughan, H., p. 1206, i. Nos. 6, 9, 11, are from the 2nd ed., 1655 of his *Silex Scintillans*, pt. ii., pp. 60, 66, 68. No. 10 is from "When through the North," &c., in the 1st ed. 1650, p. 13.

Veneramur crucis lignum, p. 1206, i. This is also in the Upsala *Missal* of 1483. The *tr.* "Greet the Cross with veneration," is by T. I. Ball.

Veni Creator Spiritus, p. 1206, ii. Other *trs.* are :—

1. **Come, O Creator Spirit, come.** In the Portfolio *Hyl.*, 1899, No. 48, marked as "tr. by R. R."; revised for *The English Hyl.*, 1906, No. 174.

2. **Come Holy Ghost, Creator Blest,** p. 1210, ii. 16. This *tr.* in the 1904 ed. of *Hys. A. & M.* is the old text with st. iv., v., ii. 3, 4, and vi. rewritten. Although still given to "Cawsall and Campion," it has no of Cawsall than before.

Veni, jam veni benignissime, p. 1211, i. Another *tr.* is :—

Come, Holy Ghost, come near us. By G. R. Woodward, in his *Songs of Syon*, 1904, No. 48. [J. M.]

Veni Redemptor gentium, p. 1211, ii. This hymn originally began with the stanza "Intende qui regis Israel," and it is found thus in the Vatican Reg. 11, f. 203, of the 8th cent., the Vat. 82, f. 226, of the 11th cent.; and in other early Italian mss. at Milan and elsewhere. But the almost universal use outside of Italy was to omit the stanza. Other *trs.* of the "Veni Redemptor" text are :—

1. **O come, Redeemer of the earth.** In *H. A. & M.*, 1904, No. 55, marked as by the Compilers. It is a complete and painfully literal version, *e.g.*,

"Like standard fair, her virtues tell;
'In God within her deigns to dwell."

2. **Come, Thou Redeemer of the earth, And manifest.** This, in *The English Hyl.*, 1906, No. 14, is based on Neale, but Neale is, *e.g.*, not answerable for—

"A giant in twofold substance one,
Bridging now his course to run." [J. M.]

Veni Sancte Spiritus, Et emitte coelitus, p. 1213, ii. The question of the authorship of this sequence cannot yet be regarded as settled. Pope Innocent III. was able but not lovable, and hardly the person one would like to recognise as the author of this masterpiece. No further evidence has come to light for or against Stephen Langton. The evidence recently discovered all tends to show that the sequence was written after 1150. In the mss. before 1200 it is always an addition in a later hand: further examples of this are the Einsiedeln ms. 113 of the 12th cent., where it is added in the margin in a hand of the 14th cent.; the Paris Lat. Nouv. Acq. 1871, of the 11th cent., where it added on f. 96 in a hand of the end of the 13th cent., on a blank space left for a large initial which was never painted in; the Nouv. Acq. 1177, of the 11th cent., where it is at f. 83b in a hand of the end of the 12th cent., &c. To the earlier mss. where it occurs in the regular order and in the original hand, may be added the *Chichester Sequentiary* of c. 1275 kept in the Bodleian (*Ussh.* 148, *f.* 26b), and a *Dominican Choirbook* of 1254 collated by the Rev. H. M. Bannister in the Dominican house at Rome. In the Rheinau ms. 55 (now at Zürich), written in the first half of the 12th cent., Mr. Bannister found it among the Whitsuntide sequences, but evidently regarded as new, the melody being added, in a later hand, both in *neumæ* and in letters. In the *Sarum Missal* of c. 1250, now at Manchester (Crawford Lat. 24), it is added, quite out of place, on f. 236, in a hand of c. 1300. Another *tr.* in C. U. is "Come, Thou Holy Ghost, we pray," in *Hys. for the Use of Rugby School*, 1906. It is by H. J. Buckoll, in the Rugby School *H. Book*, 1850, No. 62. [J. M.]

Veni Superne Spiritus Pater benigne pauperum, p. 1248, ii., under *Adsis Superne Spiritus*. This is printed in Neale's *Hymni Ecclesiae*, 1851, p. 155, from the *Cahors Brev.* of 1746. [J. M.]

Veni, veni, Emmanuel, pp. 74, i., and 1851, i. This is in the *Paillerdslum Cant. Cath.*, 7th ed., Cologne, 1710, p. 269, and in the *Hymnodia Sacra*, 1723, p. 5; but is not in the *Hymnodia Sacra*, Mainz, 1671. Another *tr.* is :—

O come, O come, Emmanuel! Redeem Thy captive Israel. By T. A. Lacey, in *The English Hyl.*, 1906.

The old *Hys. A. & M.* text is repeated in *Church Hys.*, 1903; and in the 1904 ed. of *Hys. A. & M.*, with, in this case, alterations in st. iii., ii., 1, and v. i. 1, none of which can be regarded as improvements. [J. M.]

Verbum bonum et suave. [*R. V. M.*] This sequence was very popular in later mediæval times. It is found, *e.g.*, in the *Chichester Sequentiary*, of c. 1275, kept in the Bodleian (*Ussh.* 148, *f.* 32); in a ms. *Missal* of Anchin of the 12th cent., at Douai (No. 124, now 90); facsimiles from this in E. de Coussemaker's *Histoire de l'Harmonie*, 1852, plates 24, 25). &c. Among *Missals* it is in a *Sarum* of c. 1250, now at Manchester, *f.* 292b; in a *York* of c. 1290, and a *Hereford* c. 1290, kept in the Bodleian, and many others. *Mone*, No. 381, prints it from a 13th cent. ms. at Stuttgart. See also *Daniel*, ii., p. 99, v., p. 254; *Kehrein*, No. 208, &c. Tr. as :—"Sing we 'Ave,' word enduring," by M. J. Blacker, in the *Hymner*, 1882, No. 108 (1904, No. 127). See also *Daniel*, i., No. 229, note; and H. W. Longfellow's *Golden Legend*, 1851, pt. iv., Scene in the Refectory.

Verbum Supernum prodiens, A Patre, p. 1217, ii. Other *trs.* are :—

1. **Celestial Word, to this our earth, a** good *tr.* by W. J. Courthope, in the S.P.C.K. *Ch. Hys.*, 1903.

2. **O Word, that goest forth on high,** in *Hys. A. & M.*, 1904, marked as by the Compilers. It is a revised version of their 1861 *tr.*; see p. 1218, i., No. 4.

3. **High Word of God, Who once didst come,** by Dr. Charles Sigg, in *The English Hyl.*, 1906. [J. M.]

Verbum Supernum prodiens, Nec Patris, p. 1218, i. The *tr.* "The heavenly Word proceeding forth" in *Church Hys.*, 1903, is the old *Hys. A. & M.* text; that in the 1904 ed. of *Hys. A. & M.*, their old text with slight alterations in st. i., ii. 2, 4; and that in *The English Hyl.*, 1906, given as by "J. M. Neale, E. Caswall, and others," is a cento of six stanzas, i., ii., iv., J. M. Neale; v. and i. 2 of st. iii. from E. Caswall; st. vi. from *Hys. A. & M.*, and st. iii., ii. 1, 3, 4 by the Editor. The quotation on p. 1218, ii., is from Grove's *Dict. of Music*, ii., p. 614.

Vere, T. A. de, p. 1218, i. He d. Jan. 21, 1902. Two of his hymns are in the *Holy Family Hys.*, 1865, and later collections—(1) "They leave the land of gems and gold," (*Epiphany*) and (2) "Who is she that stands triumphant?" (*Church of Christ*).

Vernon, J. B., p. 1204, i., b. in 1833, and d. Sept. 30, 1902.

Very, J., p. 1219, i. His hymn, "O heavenly gift of love divine" (*Divino amistence asked*), from his *Poems and Essays*, 1839, is given in *The Pilgrim Hyl.*, 1904. He d. May 8, 1880.

Verzage nicht, p. 14, ii. Other *trs.* are :—

1. **Fear not, O ye little flock,** as No. 199 in the College *Hyl.*, N.Y., 1897, based on the *tr.* by Miss Winkworth.

2. **Fear not, then faithful Christian flock,** in the Pentecostal *Hyl.*, 1894, No. 72, marked as "English by R. R."

Vex not thy soul for men of pride. *E. Charles.* [*Ps. xxxvii.*] Being sts. i., iii. and xiii. of his version of Ps. xxxvii., from his *Cleveland Psalter*, 1854. Adopted by S.P.C.K. *Ps. & Hys.* and others. [J. J.]

Vexilla Regis prodeunt, p. 1219, ii. Other forms of Dr. Neale's *tr.* are :—

1. **The Royal banners forward go,** in *H. A. & M.*, 1904, No. 106, where the second st. is st. v. of "Coelius clavis" (see p. 1219, ii.), which Neale did not translate. The rest of the hymn is from the 1861 text, beginning with st. iii., adv., in the *New Office H. Bk.*, 1904.

The *tr.* "Abroad the regal banners fly," p. 1221, i. 1, is by W. K. Blount in his *Office of the Holy Week*, Paris, 1879, p. 254. [J. M.]

Vi adoro ogni momento. (*Holy Communion.*) This is the opening of a series of Ejaculations in an "Act of Reparation to Jesus in the Blessed Sacrament." The Act was indulged by Pope Pius VII. in a Rescript of Jan. 21, 1815, to the nuns of the Perpetual

Adorers of the Blessed Sacrament at Rome, and the Ejaculations may possibly be by one of the nuns of this order. The Italian text is in the *Raccolta di Orazioni* of Telesphorus Galli (p. 1048, ii.; 1849, i.), ed. 1857, p. 203; see also Ambrose St. John's *tr.* 1857, p. 151. *Tr.* as:—

Hail, Thou living Bread from Heaven, by E. Caswall, in his *Masque of Mary*, 1858; p. 200; repeated in *Sm. for the Year*, 1861, *Hyl. Noted*, 1867, p. 648, and others. [J. M.]

Victimae Paschali, p. 1282, i. Additional *trs.* are :—

1. **The Paschal work is wrought, The Victim's praise be told,** by J. M. Neale, in the *Christian Remembrancer*, Oct. 1849, p. 333 (see p. 1282, ii. 2). Repeated in his *Hymns for Children of Christ or Saints*, 1st Ser., Cleveley, n. d. [1850], as No. 171.

2. **To the Paschal Victim, Christians, Offer yes,** by G. R. Woodward, based on earlier versions, in his *Songs of Syon*, 1904, No. 43, and the *Hymnary*, 1904, No. 114.

4. **Christians, to the Paschal Victim,** based on the 1868 version (p. 1282, i., No. 7) in *The English Hyl.*, 1904, No. 126.

Concerning the use of this Sequence in the XIV. cent. the following details are interesting:—

In a *Sarum Processional* of c. 1340 in the Bodleian (*Rawl. lit. d.* 4), there are (at f. 191b) elaborate rubrics directing the use of this sequence. Two persons personating the Apostles (St. John in a white tunic, St. Peter in a red tunic), present themselves at the entrance of the choir, and are met by the Angel and the three Maries, to meet them, the first Mary greeting them with "Victimae Paschali," and so through the different sections of the Sequence. [J. M.]

Victis sibi cognomina, p. 1284, i. This is in the Nevers *Bres.* of 1727, Hiemalis, p. 531; no name of author being given. The version beginning "Conquering kings their titles take, From the lands they captive make," in *The English Hyl.*, 1906, No. 57, is based on Chandler. [J. M.]

Vine, Alfred H., son of J. Vine, Wesleyan minister, was b. at Nottingham in 1845, educated at King Edward's School, Birmingham, and King's Coll., London, and entered the Wesleyan ministry in 1867. He has pub. *The Doom of Soul*, 1895; *Songs of the Heart* 1905, and *Songs of Living Things*, 1897. Of his hymns the following are in C. U. :—

1. O Breath of God, breathe on us now. (Whitsuntide.)
2. O Great Lord Christ, my Saviour. (*The Divine Call.*)
3. Saviour, Thy dear eyes behold. (*Consciousness of Christ.*)

Of these Nos. 1 and 2 are from his *The Doom of Soul*, 1895; and No. 3 was written for the Wesleyan *Young People's Hymnal*, 1896. [J. J.]

Virginis Proles, Opifexque matris, p. 1285, i. Another *tr.* is :—

Son of a Virgin, Maker of Thy mother, by L. Housman, in *The English Hyl.*, 1906.

Virgo vernans velut rosa, p. 1285, ii. This is in a *Sarum Missal* in the University Library at Cambridge (*Kk. ii. 6*) as an addition at f. 109b in a hand of the 15th cent. It is printed in *Dreves*, xl., No. 371, from this MS., from several 15th cent. *Sarum Missals* in the Bodleian and in the B.M., and from the printed eds. of 1488, 1494, 1497, 1498; but it is not cited as in any MS. before 1400, or as in any non-Sarum sources, either English or Continental. *Dreves*, viii., No. 226, prints a similar sequence on St. Margaret, with the same first line, from the *Schlosnitz Missal* of 1486. [J. M.]

Voce jubilantes magna, p. 1286, ii. This is in the *Chichester Sequentiary* of c. 1275, kept in the Bodleian (*Twin.* 148, *f.* 276*a*). It is also in the *Whitby Missal* of c. 1300 in the Bodleian (1985*b*, *f.* 191*b*), and is printed from this MS. in *Dreves*, x., p. 35. The *tr.* "With loudest voice of joyfulness and praise," in 1884, ii., is by T. I. Ball. [J. M.]

Voice of Jesus, calling, calling. *Kathleen Knox.* [*Christ's Call.*] Miss Knox informs us that this, her only hymn, was written Feb. 14, 1879, and contributed to Canon W. MacIlwaine's *Lyra Hibernica Sacra*, 1878, p. 240. It has passed into *Victorian Hymns*, 1887, p. 105, and the *Sunday School Hymnary*, 1905, No. 502.

Miss Knox was b. in London, but has spent most of her life at Belfast, where her father, Dr. C. G. Knox (brother of Bishop Knox, Primate of all Ireland, 1886-1893), was for many years Vice-General of the Diocese of Down and Connor. [J. M.]

Vom Himmel hoch, p. 1287, i. The version beginning "Welcome to earth, Thou noble Guest," in the Gen. Synod's (Evang. Luth.) *Bk. of Worship*, 1869, No. 225, is Miss Winkworth's *tr.* of sts. viii., x., xiii., xv., slightly altered. [J. M.]

Vox clara ecce intonat, p. 1288, ii. In some recent collections there are :—

1. **Hark, an awful voice is sounding.** This, in *Church Hys.*, 1903, is Caswall's *tr.* with slight alterations in st. iii.
2. **Hark, a thrilling voice is sounding.** This old text of Hys., ed. 1852, is repeated in the 1904 ed.
3. **Hark, a herald voice is calling.** This *tr.*, by the Compilers of *Hys. A. & M.*, is a second version in the edition of 1904.
4. **Hark, a herald voice is calling.** In *The English Hyl.*, 1906. This is E. Caswall's *tr.* with the alteration of the first line only.

The *tr.* "Hark, a joyful voice is thrilling," p. 1288, ii., by Card. Newman, appeared in his *Roman Brev.*, 1838, p. 153; and then in his *Verses, &c.*, 1853. [J. J.]

Vox clara terris nos gravi. [*Adjutrix.*] This is in the *Sens Brev.* of 1726 (*Hiemalis*, p. 164), the *Chalons-sur-Marne Brev.* of 1736 (*Ib.*, p. 171), and many later French breviaries. Also in Neale's *Hy. Eccl.*, 1851, p. 60. It is better known in the recast by C. Coffin in his *Hymni Sacri*, 1736, p. 93, where it is marked as "Hymnus reformatus." See *Ira mortis umbra deridet*, p. 555, i. The text of Neale is *tr.* as :—

A thrilling voice sings clear and high. By H. J. D. Ryder, written 1851, and first pub. in G. Shipley's *Annus Sanctus*, 1864, pt. i., pp. viii., 13. Repeated in *The Birmingham Oratory Bk. &c.*, 1884. [J. M.]

Vox claresca, mens purgetur, p. 1289, i. This is in the *Chichester Sequentiary* of c. 1275, kept in the Bodleian (*Twin.* 148, *f.* 276), where it begins "Bonet (*i.e.* Sonet) vox et mens purgetur." Printed text also in *Dreves*, viii., p. 12. [J. M.]

W.

Wachet auf, ruft uns die Stimme, p. 1291, ii. Additional *trs.* are :—

1. **Wake! awake! from highest steeple,** by G. R. Woodward, in his *Legends of the Sacred*, 1894, p. 58. Repeated in his *Songs of Syon*, 1904, No. 1, beginning "Wake! awake! for night is flying."

2. **Wake, O wake! with tidings thrilling,** by F. C. Burkitt, contributed to *The English Hyl.*, 1906. [J. M.]

Waddy, Samuel Danks, son of the Rev. S. D. Waddy, D.D., sometime Governor

of Wesley College, Sheffield, was b. in 1830, and died in 1902. He was a distinguished Barrister and Q.C. At the time of his death he was Judge of the Sheffield County Court. His hymn "Jesus my shepherd my want shall supply," No. 395 in *The Methodist H.-Book*, 1904, is a paraphrase of *Ps. xxiii.* of the Authorized Version, and first appeared in that collection. See *The Methodist Hymn-Book Illustrated*, 1906, p. 253. [J. J.]

Wade, William, son of William Wade, was b. in London, July 1, 1863, and educated at King's Coll., London. Ordained in 1890, he was Curate of St. Peter's, Fulham, 1890-1, and St. James's, West Hampstead, 1891-4. In 1894 he became one of the secretaries of the Waifs and Strays Society, but retired in 1906. He pub. in 1898 *Banished, but not Expelled.* To C. W. A. Brooke's *Additional Hys.*, 1903, he contributed 18 hymns on various subjects. These are all signed in that collection, and through lack of space cannot be enumerated here. [J. J.]

Walk in the light! So shalt thou know. *B. Barton.* [*Walk in the light.*] Appeared in his *Devotional Verses*, 1826, p. 242, 6 st. of 4 l., with the quoted text 1 John, i. 7. In various collections the opening line is altered to "Walk in the light and thou shalt know," and st. ii. is omitted. The form in *The Baptist Church Hymnal*, 1900, begins with st. iv., "Walk in the light! and thou shalt own." The order is st. i., ii., iii., i., v. and vi. rewritten. We feel that very few editors will follow this arrangement and doubtful improvement of the author's text. [J. J.]

Walker, Annie Louisa, p. 217, ii. *See* Ogilvie, Anne L., née Walker.

Walker, Mary J., née Deck, p. 1231, i. Mrs. Walker d. July 2, 1878.

Walmsley, Robert, was b. at Manchester March 18, 1831, went to Sale in 1870, where he was till 1904 in business as a jeweller, and d. at Sale Oct. 30, 1905. He was a Congregationalist, and was for 28 years connected with the work of the Manchester S. S. Union, many of his hymns being written for the annual Whit-week Festival. He pub. 44 of them, with a preface dated Dec. 1900, as *Sacred Songs for Children of all Ages.* They are simple, musical, full of a deep love of God, of the works of God in nature, and of little children, and deserve to be more extensively used. The best-known of the longer hymns are :—

1. **O praise our God to-day, Ye people haste to pay.** (*Praise to God.*) Dated, 1899, and included in his *Sacred Songs, &c.*, 1900, No. 30.

2. **Praise the Lord, His works exalt Him.** (*Praise to God.*) Dated 1888. In his *Sacred Songs, &c.*, 1900, No. 9.

3. **The sun declines, o'er land and sea.** (*Evening.*) Dated 1883. In his *Sacred Songs, &c.*, 1900, No. 38. It was given in the Scotch *Church Hymnary*, 1898.

For these biographical details and dates we are indebted to the author's daughter. [J. M.]

Walpole, Henry, was b. in 1558 at Docking, Norfolk. He studied at Peterhouse, Cambridge, but did not take his degree; then at Gray's Inn, finally in the English Colleges at Rheims and Rome. He entered the Society of Jesus in 1584 at Rome. He was sent to England in 1593, and landed Dec. 6, but was at once arrested, taken to York Castle, sent to the Tower of London, and finally to York, where, after being put through a form of trial, he was executed April 7/17, 1595 (*De Backer*, 1898, viii., 972; *Dict. Nat. Biog.*, lix., 164, &c.).

In 1581 Walpole contributed some verses to Stephen Vallenger's *True Report* of the death of Edmund Campion, s.v., the best-known being "Why do I use my paper, ink and pen" (see the *Month*, 1874, p. 110; *Farrer Soc. Sel. Poetry*, 1845, p. 256). During his last imprisonment he wrote a poem of 84 lines in rhyming couplets beginning "My thirsty soul desires her strength" (p. 13, ii.), which is still sung in R. C. churches. See further *Dublin Review*, Oct. 1862, p. 304. [J. M.]

Walter, Thomas U., author of "Despondling soul! O, cease thy woe" (*Power of Faith*), which appeared in the American *Baptist Harp*, 1849, and later collections, was b. in Philadelphia, Penn., Sep. 4, 1804, and d. there Oct. 30, 1887. He was an architect by profession. [J. J.]

Walworth, Clarence Alphonsus, b. in 1820, graduated at Union College, 1838, admitted to the Bar 1841, studied for the ministry of Protest. Episco. Church, but subsequently was ordained as a priest of the Roman Catholic communion, and became Rector of St. Mary's, Albany, in 1864. He was one of the founders of the Order of the Paulists in the U.S.A. He pub. *The Gentle Skeptic*, N.Y., 1865, and *Ambiatorcta, or the Eve of Lady Day, &c.*, N.Y., 1888. His paraphrase of the *Te Deum*, "Holy God, we praise Thy name," p. 1123, ii. 7, is in the *Catholic Psalmist*, Dublin, 1858, p. 170. In the *Amer. Episcopal Hyl.*, 1892, it begins with st. ii., slightly altered, as "Hark, the loud celestial hymn." He died in 1900. [L. F. B.]

Warburton, George Augustus, b. in 1829, is the author of the dedication hymn of a place of worship, "O Thou Whose glory shone like fire," in Stryker's *College Hyl.*, 1904.

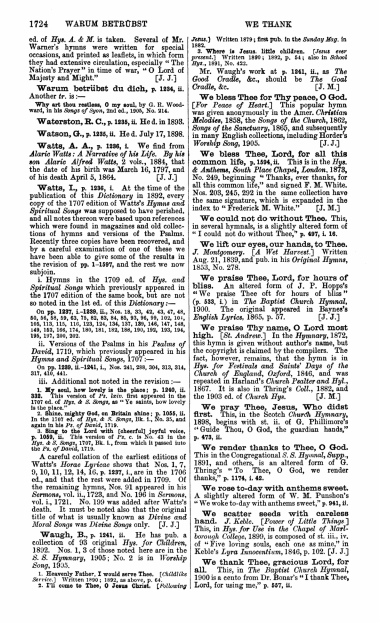
Wardlaw, R., p. 1292, ii. Of his hymns, Nos. 1, 2 are in his *Selection*, 1803, and No. 6 was added in the *Supplement* of 1817. This *Supp.* also contains "O how good the hallowed union," and "Whence the sounds of plaintive wailing," p. 1293, i.

Waring, Anna L., p. 1293, ii. Of her hymns we have found the following in Lovell Squire's *Sel. of Scriptural Poetry*, 3rd ed., 1818 :

1. Father, I leave that all my life, p. 327, ii.
2. Sweet is the solace of Thy love, p. 1293, ii. 10.
3. Though none good things of, &c., p. 1293, ii. 12.

The statement in J. Telford's *The Methodist Hymn Book Illustrated*, 1906, p. 271, that Miss Waring contributed to her uncle's (S. M. Waring's) *Sacred Melodies*, 1820, cannot be correct, as she was then only six years old. [J. M.]

Warner, John Allan, s. of John Warner, F.R.C.S., was b. in North London, May 16, 1851, and educated at the Southwark Mins. Coll. Ordained D. 1876, P. 1879, he was Curate of St. Paul's, Southampton, 1878-80, and later of other parishes until 1888, when he became Vicar of Hadlow Down, Sussex. He is the author of a considerable number of hymns. Sixty of these were pub. in 1900 as *Sixty Sugg. Hymns* (Coldwell: *J. Brooker & Sons*). From this *Supp.*, "Brothers, joining hand in hand" (*For Men's Services and Clubs*), in the 1904



1724 WARUM BETRÜBST WE THANK

ed. of *Hys. A. & M.* is taken. Several of Mr. Warner's hymns were written for special occasions, and printed as leaflets, in which form they had extensive circulation, especially "The Nation's Prayer" in time of war, "O Lord of Majesty and Might." [J. J.]

Warum betrübst du dich, p. 1234, ii. Another hr. is :—

Why art thou restless, O my soul, by G. R. Woodward, in his *Songs of Syon*, 3rd ed., 1900, No. 314.

Waterston, R. C., p. 1235, ii. He d. in 1893.

Watson, G., p. 1235, ii. He d. July 17, 1898.

Watts, A. A., p. 1236, i. We find from *Alaric Watts: A Narrative of his Life. By his son Alaric Alfred Watts*, 2 vols., 1884, that the date of his birth was March 16, 1797, and of his death April 5, 1864. [J. J.]

Watts, I., p. 1236, i. At the time of the publication of this *Dictionary* in 1892, every copy of the 1707 edition of Watts's *Hymns and Spiritual Songs* was supposed to have perished, and all notes thereon were based upon references which were found in magazines and old collections of hymns and versions of the Psalms. Recently three copies have been recovered, and by a careful examination of one of these we have been able to give some of the results in the revision of pp. 1-1197, and the rest we now subjoin.

i. Hymns in the 1709 ed. of *Hys. and Spiritual Songs* which previously appeared in the 1707 edition of the same book, but are not so noted in the 1st ed. of this *Dictionary* :—

On pp. 1237, i.-1239, ii., Nos. 18, 23, 42, 43, 47, 48, 56, 58, 59, 63, 73, 82, 83, 84, 85, 89, 90, 99, 102, 107, 108, 113, 115, 123, 124, 134, 137, 139, 140, 147, 148, 149, 153, 166, 174, 180, 181, 182, 186, 190, 192, 193, 194, 196, 197, 199, 202.

ii. Versions of the Psalms in his *Psalms of David*, 1719, which previously appeared in his *Hymns and Spiritual Songs*, 1707 :—

On pp. 1239, ii.-1241, i., Nos. 241, 295, 304, 313, 314, 317, 416, 441.

iii. Additional not noted in the revision :—

1. **My soul, how lovely is the place:** p. 1240, ii. 32b. This version of *Ps.* lxxxiv. first appeared in the 1707 ed. of *Hys. & S. Songs*, as "Ye saints, how lovely is the place."

2. **Shine, mighty God, on Britain shine:** p. 1241, ii. 1. This version of *Ps.* lxxx. first appeared in the 1707 ed. of *Hys. & S. Songs*, Bk. i., No. 35, and again in his *Ps. of David*, 1719.

3. **Sing to the Lord with** [cheerful] **joyful voice,** p. 1242, i. This version of *Ps.* c. is No. 42 in the *Hys. & S. Songs*, 1707, Bk. i., from which it passed into the *Ps. of David*, 1719.

A careful collation of the earliest editions of Watts's *Hymns Lyricus* shows that Nos. 1, 7, 9, 10, 11, 12, 14, 15, p. 1237, i., are in the 1706 ed., and that the rest were added in 1709. Of the remaining hymns, Nos. 91 appeared in his *Sermons*, vol. ii., 1728, and No. 190 in *Sermons*, vol. i., 1721. No. 109 was added after Watts's death. It must be noted also that the original title of what is usually known as *Divine and Moral Songs* was *Divine Songs* only. [J. J.]

Waugh, B., p. 1241, ii. He has pub. a collection of 93 original *Hys. for Children*, 1803. Nos. 1, 3 of those noted here are in the *S. S. Hymnary*, 1905; No. 2 is in *Worship Song*, 1905.

1. **Heavenly Father, I would serve Thee.** [Childlike Service.] Written 1802; 1st publ. as above, p. 6.

2. **I'll come to Thee, O Jesus Christ.** [Following Jesus.] Written 1879; first pub. in the *Sunday Mag.* in 1880.

3. **Where is Jesus** little children. [Jesus ever present.] Written 1886; 1892, p. 24; also in *School Hys.*, 1891, No. 435.

Mr. Waugh's work at p. 1241, ii., as *The Good Cradle*, &c., should be *The Good Cradle*, &c. [J. M.]

We bless Thee for Thy peace, O God. [*For Peace of Heart.*] This popular hymn was given anonymously in the Amer. *Christian Melodies*, 1858, the *Songs of the Church*, 1862, *Songs of the Sanctuary*, 1865, and subsequently in many English collections, including Horder's *Worship Song*, 1905. [J. J.]

We bless Thee, Lord, for all this common life, p. 1244, ii. This is in the *Hys. & Anthems, South Place Chapel, London*, 1873, No. 249, beginning "Thanks, ever thanks, for all this common life," and signed F. M. White. Nos. 203, 245, 292 in the same collection have the same signature, which is expanded in the index to "Frederick M. White." [J. M.]

We could not do without Thee. This, in several hymnals, is a slightly altered form of "I could not do without Thee," p. 497, i. 16.

We lift our eyes, our hands, to Thee. *J. Montgomery.* [*A Wet Harvest.*] Written Aug. 21, 1830, and pub. in his *Original Hymns*, 1853, No. 278.

We praise Thee, Lord, for hours of bliss. An altered form of J. F. Hoppe's "We praise Thee oft for hours of bliss" (p. 533, i.) in *The Baptist Church Hymnal*, 1900. The original appeared in Bayard's *English Lyrics*, 1855, p. 57. [J. J.]

We praise Thy name, O Lord most high. [*St. Andrew.*] In the *Hymnary*, 1872, this hymn is given without author's name, but the copyright is claimed by the compilers. The fact, however, remains, that the hymn is in *Hys. for Festivals and Saints' Days of the Church of England*, Oxford, 1846, and was repeated in Harland's *Church Psalter and Hyl.*, 1867. It is also in Thring's *Coll.*, 1882, and the 1903 ed. of *Church Hys.* [J. M.]

We pray Thee, Jesus, Who didst first. This, in the Scotch *Church Hymnary*, 1898, begins with st. ii. of G. Phillimore's "Guide Thou, O God, the guardian hands," p. 472, ii.

We render thanks to Thee, O God. This in the Congregational *S. S. Hymnal, Supp.*, 1891, and others, is an altered form of G. Thring's "To Thee, O God, we render thanks," p. 1178, i. 45.

We rose to-day with anthems sweet. A slightly altered form of W. M. Pundson's "We woke to-day with anthems sweet," p. 941, ii.

We scatter seeds with careless hand. *J. Keble.* [*Power of Little Things.*] This, in *Hys. for Use in the Chapel of Marlborough College*, 1899, is composed of st. iii., iv. of "Five loving souls, each one as mine," in Keble's *Lyra Innocentium*, 1846, p. 102. [J. J.]

We thank Thee, gracious Lord, for all. This, in *The Baptist Church Hymnal*, 1900 is a conto from Dr. Bonar's "I thank Thee, Lord, for using me," p. 407, ii.

WE WHO WHAT IS 1725

We who would lead Thy flock must be. *E. E. Symons.* [*For Teachers.*] This is in the *Church S. S. H. Bk.*, 1879, No. 357 (and again in *School Hys.*, 1891, and the *S. S. Hymnary*, 1905); another hymn by the same writer, "I give myself to Thee" (p. 1891, ii.), being No. 93 of the *Church S. S. H. Bk.* [J. M.]

We would see Jesus: for the shadows lengthen, p. 1245, i. This hymn is in Miss Warner's novel, *Dollars and Cents*, N. Y., 1852, renamed *Speculation; or the Glen-Luna Family By Amy Lothrop (Lond.: Routledge & Co.)*, 1853, p. 175, in 7 st. of 4l. "Amy Lothrop" was a pen-name of Anna Warner, p. 1234, i. We know nothing of "Ellen Ellis," to whom the hymn is sometimes attributed. [J. J.]

Weeping as they go their way, p. 1245, ii. From this hymn, "All is over—in the tomb," in *The Public School H. Bk.*, 1903, is taken. It begins with st. iii. slightly altered.

Welcome to this world of woe. [*Msg.*] This is in the *Lamp*, May 11, 1850, p. 189, where it is signed "M. C. A.," and given as from the *Catholic Magazine*, May, 1843. It is repeated in the *Parochial H. Bk.*, 1880, No. 407.

Wells, Marcus M. Concerning this author and his hymn we have no information beyond the following facts :—

Holy Spirit, faithful Guide. [*Whitsuntide.*] Appeared in *The Sacred Lute*, by T. E. Perkins, N.Y., undated [1845], p. 271, with music. Both words and music are attributed therein to M. M. Wells. The hymn has since been repeated in several English and American collections, including I. D. Sankey's *Sacred Songs and Solos*, 1873. It is dated 1838. [J. J.]

Welsh Hymnody, pp. 1249-1264. Since the publication of this *Dictionary* in 1892, Welsh Hymnody has developed in various directions. It is with this development we have now to deal.

I. *The Established Church.*

In 1897 appeared a hymn-book which had been long expected, and on which so small pains had been bestowed :—*Emyniadur yr Eglwys yng Nghymru* (Hymnary of the Church in Wales). Such was its title, and there were those who hoped that its advent would put an end to the diversity of Welsh Church Hymnals, and bring about the use of one book.

The compilers appointed by the late Bishop Lloyd of Bangor, assisted by the late Chancellor D. Silvan Evans, the Rev. W. L. Richards, and Roland Rogers, BEN.-SEC., the collection claims to be "not only National but truly Catholic." The old Welsh hymns, in so great an extent the product of the Methodist revival of the 18th century, and decidedly subjective in character, are made, with as few alterations as possible, to fit into the course of the Church's year. There are also translations of many hymns from English and other sources. Nevertheless, despite the pains taken, it is doubtful whether the *Emynidur* will take the place which its compilers had hoped it would. The Welsh are a singing people, as it does, over 700 hymns, very many of these are scarcely ever used. Perhaps least acceptable are the translations of well-known English hymns. The time for the use of such translations in the Church in Wales seems not to have come, if ever will. Welsh hymnody must be Welsh. So there still continues much affection for the hymns in the collections of Canon O. Evans and Canon Ellis Roberts.

II. *Welsh Calvinistic Methodists.*

In 1896, *Llyfr Hymnau y Methodistiaid Calfinaidd*—the excellent hymn book of the above connexion—appeared in a new edition. Perhaps the most truly Welsh of all the collections, it had long been good of its kind, and it may be that little further can be done in the way of improvement.

III. *Welsh Congregationalists.*

In 1895 was published, under the auspices of the Welsh Congregational Union, *Y Cerddegydd Cynulleidfaol. Casgliad o Hymnau a Thonau*, a very useful and representative collection of Welsh hymns.

IV. *Welsh Baptists.*

Several new editions of the Hymn-book, published in 1886, have since appeared. *Llawlyfr Moliant yr Ysgol Sul*, a hymn-book especially for the use of Sunday Schools, was published in 1897.

V. *Welsh Wesleyan Methodists.*

In 1900 appeared a new hymn-book to take the place of one which had served since 1841. In the course of the 45 years many hymns contained in the old collection have fallen completely out of use. The Compilers of the new collection left out these, and introduced in their place many of the newer Welsh hymns.

During the past 15 years there has been an advance, slow but decided, in the direction of hymn-writing of a more objective character. The fire which animated the hymn-writers of the earlier part of the 19th century may, indeed, exist no longer. Nevertheless, that fire produced, almost exclusively, but one class of hymns. The older Welsh hymn-books are most subjective in character, and hymns of the Passion largely predominate.

Wales now begins to have more hymns for the Sacraments, and more for special occasions. A greater output of such may reasonably be expected, for the poets of Wales are many, and amongst them there now arise, from time to time, hymn-writers who bring forth verses characterised by an easier and brighter movement, and of a higher literary excellence than in the past. [J. L. D.]

Wenn ich einst, p. 626, ii. Another tr. is :—

When Thou bidst me from that slumber, by G. R. Woodward, in his *Songs of Syon*, 1864, No. 184.

Werner, Friedrich Ludwig Zacharias, b. Nov. 18, 1768, at Königsberg, studied at the University there, and entered the Prussian Government service in 1793. In 1811 he was received into the Church of Rome, and was ordained priest in 1814. He d. Jan. 17, 1823, and was buried at Enzersdorf, near Vienna. In his time he was well known as a dramatist and as a preacher. He pub. at Vienna in 1813 *Geistliche Uebungen für drey Tage* [Imperial Library, Vienna], in which appeared at p. 3 a "Vorbereitungslied," beginning "Gieb deinen Frieden uns, O Herr der Stärke." This passed, greatly altered, and without his name, into Knapp's *Ev. L. S.*, 1837. See p. 413, ii. [J. M.]

Wesleyan Methodist Hymnody, English. *See* **Methodist Hymnody, § vii.**

What a strange and wondrous story, p. 1178, ii. 8. This hymn is found in *A Coll. of Ps. & Hys.*, by the late Thos. Robinson, M.A., Vicar of Saint Mary's, Leicester, enlarged ed., . . 1828, *Add. Hys.*, No. 48.

What comes dictates to be done. This, in *Hys. for Use in the Chapel of Marlborough Coll.*, 1899, is a conto from A. Pope's "Father of all, in every age," p. 900, ii. 1.

What is that, mother? The lark, my child, p. 1254, i. 12. This appeared in G. B. Cheever's *Amer. Common Place Book of Poetry*, 1831, p. 247.

What is the world? a wildering maze, p. 1267, i. Appeared in the *Evang. Mag.*, May 1817, p. 204, dated Feb. 1817, and

entitled "Lines written for a Bible Society Subscription Book." This seems to fix the date as 1817, and not 1813. [J. J.]

What means this glory round our feet? *J. R. Lowell.* [*Christmas Carol.*] This carol was written for the Sunday school children of the Church of the Disciples, Boston, U.S.A., in 1866, and printed in *Sunny Side*, N.Y., 1875, p. 108, as "Written for the Children's Festival at the Church of the Disciples, 1866." It was included in the author's *Heartsease and Rue*, 1888, and his *Complete Works*, Cambridge, U.S.A., 1890, p. 403. [J. J.]

What various hindrances we meet, p. 1367, ii. In the 1904 ed. of *Hys. A. & M.* the text of 1861 is repeated in 7 st., the final stanza being by the original Compilers of that collection.

When Christ was born of Mary free. [*Christmas Carol.*] This is in a MS. of c. 1456, in the Brit. Mus. (Harl., 5396, f. 273 b), and is printed in the *Christmas Carols* of William Sandys (1833, p. 2), of R. R. Chope, 1875, and others. Also in A. E. Tozer's *Cath. Hys.*, 1898, No. 12. [J. M.]

When faint and weary toiling, p. 317, ii. 3. This hymn appeared in W. Bradbury's *Fresh Laurels*, 1867, p. 5.

When glorious in the nightly sky. This is from H. F. Lyte's "How good, how faithful, Lord, art Thou," p. 706, ii. 4. See also "O Lord, how good," &c., p. 899, i.

When God at first made man. *G. Herbert.* His poem, "The Pulley," from *The Temple*, 1633, into *Hys. for Use in the Chapel of Marlborough College*, 1869.

When I survey the wondrous Cross, p. 1360, ii. At the time of the publication of this *Dictionary* in 1892, no copy of the 1707 ed. of Watts's *Hys. and S. Songs* was known to be in existence. Since then three copies have been found. On collating the 1709 ed. with the 1707 ed., we find the opening lines of the hymn were originally:—

> "When I survey the wond'rous Cross
> Where the young Prince of Glory dy'd."

The rest of the hymn is as on pp. 1360-70. [J. J.]

When softly dawns the golden light. [*Sacred Heart of Jesus.*] This is in A. E. Tozer's *Catholic Hys.*, 1898, No. 60, marked as from the *Messenger of the Sacred Heart.*

When spring's soft breath and softer showers. [*Submission to Divine Will.*] An undated hymn on "The Good Will of God" in *The Pilgrim Hy.*, 1904. It previously appeared in several English collections, including Dr. Dale's *English H. Book*, 1874, No. 181, in 7 st. of 4 l., where it is given as by "J. W. K." [J. J.]

When the weary, seeking rest, p. 168, i. 79. The Rev. H. N. Bonar in his *Hys. by Heretics Bonar ... By his Son*, 1904, gives this account of the origin of this hymn:—

> "My father was asked to provide words to the music, and was specially requested to furnish a fitting refrain to the two lovely lines of Mendelssohn's with which Cadbolt's tune *Intercession* ends. In searching for a scripture theme containing some reiterated phrase almost of the nature of a refrain, he was struck with Solomon's prayer at the dedication of the Temple (2 *Chronicles*, vi.), in which every separate petition concludes with substantially the same words. This idea was taken for his starting-point, and Solomon's words: 'Hear Thou from heaven Thy dwelling-place, and forgive,' became the familiar couplet,
>
> 'Hear then, in love, O Lord, the cry,
> In heaven, Thy dwelling-place on high.'
>
> This formed the first verse, and the rest of the hymn was built upon it. This hymn my father liked, as he often told me, as well as any he had ever written; for, though he saw flaws in its poetry, the subject and working out and whole tone of it seemed to him far better than many other of his pieces which have attained greater popularity."—pp. xxvi.-vii. [J. J.]

When thou hast spent the lingering day. *G. Gascoigne.* [*Evening.*] From *The Posies of George Gascoigne, Esquire, Corrected, I'erfected, and Augmented by the Authour*, 1575. In section "Flowres," p. xxiiii., of 36 lines, and entitled "Gascoygne's Good Night."

Where shall we find the Lord? *A. F. Stanley.* [*The Divine Life.*] Appeared in *Macmillan's Magazine*, March, 1880, in 7 st. of 8 l., and entitled "The Divine Life." It was included in an abbreviated form in the American *Evang. Hymnal*, 1880, and again in the *Hymns for Church and Home*, Boston, U.S.A., 1880, where sts. i., iii., iv., vii. are given. The full text is in Jean Stanley's *Letters and Verse*, 1895, p. 438. [J. J.]

While filled with sadness and dismay. An altered form of sts. iv.-vii. of J. Newton's "My harp untun'd, and laid aside," p. 804, i. 25, into a few hymnals.

While health and youth and strength, p. 1274, i. This opening line should read, "While health and strength and youth."

While shepherds watched their flocks by night, p. 1278, i. In the 1904 ed. of *Hys. A. & M.*, st. vi., l. 2 is altered from the original "And to the earth be peace," to "And on the earth be peace." In other respects the original text is retained. [J. J.]

While we in supplication join. This cento is from J. Walker's "Thou God of power and God of love," p. 1221, i. It is in *Hys. for Use in the Chapel of Marlborough College*, 1899.

Whitfield, F., p. 1276, i. He d. Sept. 13, 1904.

Whiting, Mary B., p. 1276, ii. In C. W. A. Brooke's *Additional Hys.*, 1903, the following by Miss Whiting are given: (1) "Lord of Might, our land's Defender" (*National Hymn*), and (2), "To mourn our dead we gather here" (*Burial*).

Whittemore, Hannah M., p. 1276, i., was b. in London in 1822, and d. at Worthing, July 6, 1881. Her pub. works included *Life's Morning, Life's Noontide*, and *Life's Evening*. Her hymn, "How sweet to think that all who love," first appeared in her *Coral Magazine*, 1845. [J. J.]

Whittemore, W. M., p. 1276, i. He d. July 27, 1894.

Whittier, J. G., p. 1277, i. In addition to the large number of this author's hymns already annotated from his own MS., the following have also come into use, mainly in the form of centos from his poems, during the past ten years:—

i. From *Poems*, 1850 :—

1. O brother man! Fold to thy heart thy brother

[*Brotherly Love.*] From his poem, "Worship." Written in 1848, and pub. in *Poems*, 1850.

ii. From *Songs of Labour, and Other Poems*, 1850 :—

2. Bowed down in loneliness of mind. [*Resignation.*] From the poem "The Wish of To-day."

iii. From *The Chapel of the Hermits, and Other Poems*, 1853 :—

3. O, sometimes glimpses on our sight. [*Light in Darkness.*] First pub. in *The National Era*, 1851, and again as above, 1853. In *The Pilgrim Hy.*, N.Y., 1904, it begins "O sometimes gleams upon our sight," and in *Hys. of the Ages*, 1904, "Yet sometimes glimpses on my sight"; see p. 1277, ii. 20.

iv. From *The Panorama, and Other Poems*, 1856 :—

4. Thou, O most compassionate. [*Divine Compassion.*] This cento is from the poem "My Dream," and is dated 1858.

v. From *Home Ballads and Poems*, 1860 :—

5. I mourn no more my vanished years. [*Life's Morning.*] A cento from "My Psalm," dated 1854, and written in 1859.

6. No longer forward nor behind. This begins with st. iii. of "My Psalm."

7. O hearts of love, O souls that turn. [*Life from Christ.*] A cento from the poem, "The Overheart."

8. O Love Divine, Whose constant beam. [*Divine Love Universal.*] From the poem, "To Shadow and the Light," dated 1858, and entitled "To Light" in *The Pilgrim Hy.*, 1904, first appeared in *The Independent*, Nov., 1846.

9. Once more the liberal year laughs out. [*Autumn.*] From his "For an Autumn Festival," 1856.

vi. From *In War Time, and Other Poems*, 1864 :—

10. I can only urge the plea. [*Cry for Mercy.*] A cento from "Andrew Rykman's Prayer," dated 1863. It begins with st. iii. of "Our Father, give. Also from "Andrew Rykman's Prayer."

vii. From *The Tent on the Beach, and Other Poems*, 1867 :—

12. I bow my forehead to [in] the dust. St. ix., &c.
13. I know not what the future hath. St. xvi., &c.
14. I sing for household voices gone. St. xv., &c.
15. Who fathoms the eternal thought? St. x., &c.
16. Who sits not by the wayside alone? St. xi., &c.
17. Yet, in the maddening maze of things. St. xi., &c.

These centos are taken from the poem, "The Eternal Goodness," which is dated 1865.

viii. From *Among the Hills, and Other Poems*, 1869 :—

18. For ever round the mercy-seat. [*God's Love and Man's Unfaithfulness.*] From the poem, "The Answer."

ix. From *The Panorama and Other Poems*, 1873 :—

19. Rest for the weary heads is good. [*Daily Service.*] From "The Bible in Spain," a paper originally in the *Atlantic Monthly*, 1871, and again as above, 1873.

x. From *Hazel Blossoms*, 1875 :—

20. All things (gifts) are Thine, p. 1277, i. 2. The closing hymn at the Centennial Celebration of Brown Church, St. Paul, Minn. The hymn was included in *Hazel Blossoms*, 1875.

21. We need love's tender lessons taught. [*Love.*] From "Child-Songs," in *Hazel Blossoms*, opening with st. ix.

xi. From *The Bay of the Seven Islands*, 1883 :—

22. As from the infinite hearths behind me. [*Anticipation of the Future.*] This begins with st. iii. of the poem, "What the Traveller said at Sunset."

xii. Additional Notes :—

23. Lord, for the things we see. [*Public Gatherings.*] This hymn is from "Palestine," 1857.

24. But always as the whirlwind's rush. [*Call to the Ministry.*] Pub. in *The Poetical Writings*, 1857, Vol. i., p. 254, and again in the Oxford ed. of the *P. Works*, 1904, p. 425. It is dated 1853.

25. Bound over all waters. [*The Coming Kingdom.*] This, to Horder's *Worship Song*, 1905, is from Whittier's *Complete Poetical Works*, Boston, 1876, p. 280, where it is dated 1875.

26. Take courage, Temperance workers. [*Temperance.*] Mr. Pickard, Whittier's literary executor, cannot trace this hymn in any of the author's writings, and we omit it. [J. J.]

27. The harp at Nature's advent strung. [*Nature's acknowledgement of God.*] Dr. Charles L. Noyes, one of the editors of *The Pilgrim Hy.*, 1904, writes us concerning this hymn: "It was first published in its present form (as in the American hymn-books) in 1867 in *The Tent on the Beach*. But a hymn almost identical in structure and wording with this, and with the same refrain, was published in the *Haverhill Gazette*, October 2, 1827. The same poem appeared in *The Pantheiste*, 1829. It was revised for *The Tent on the Beach*, 1867." (p. 1278, i. 20).

28. We are not, know not: all our way, p. 1278, i. 21. This hymn, written in 1861, first appeared in the *Atlantic Monthly*, 1863, vol. 10, p. 125.

29. Where sickness turns the weary head. [*Love is universal.*] Opens with st. i. of a section in the poem "Mithridates," in *Miriam, and Other Poems*, 1871, p. 13.

30. Who calls Thy glorious service hard? [*Duty.*] This begins with st. iii. of his poem "Seedtime and Harvest," noted on p. 1277, ii. 5.

31. O Lord and Father of mankind. This is a slightly altered form of "Dear Lord and Father of mankind," p. 1277, i. 4.

The poem, "Our Master," stated on p. 1275, i., No. 8, as having appeared in *The Panorama*, 1856, in error, was given in *The Tent on the Beach, and Other Poems*, Boston, 1867, pp. 143-152.

In compiling the foregoing, we have been materially assisted by Mr. Pickard, the poet's literary executor, and the Rev. Dr. Charles L. Noyes, of Somerville, Mass. Whittier d. at Hampton Falls, New Hampshire, Sep. 7, 1892. [J. J.]

Whoever receiveth the Crucified One. *E. A. Hoffman.* [*Full Salvation.*] In I. D. Sankey's *New Hys. & Solos*, 1888, No. 115, and the revised and enlarged ed. of his *Sacred Songs*, &c., 1903, No. 400.

Why shouldst thou fear the beautiful angel, death? *Adelaide A. Procter.* [*Death.*] Pub. in her *Legends and Lyrics*, &c., 1858, p. 94, in 6 st. of 4 l. Its use as a hymn is limited.

Wie schön leuchtet, p. 866, ii. Other trs. are :—

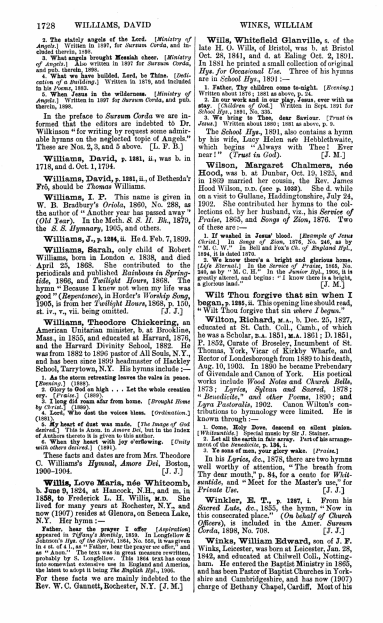
1. How brightly beams the Morning-Star With grace, by G. H. Woodward, in his *Songs of Syon*, 1904, No. 113, based on the versions by J. C. Jacobi and Miss Cox.

2. How brightly beams the Morning Star, With grace, by A. T. Russell, in his *Hys.*, 1895, No. 71, based on the Jacobi-Cox versions. [J. M.]

Wilde, Jane Francesca, née Elgee. Lady Wilde was d. of Archdeacon Elgee, b. at Wexford in 1826; m. Dr., afterwards Sir, William Wilde, the Dublin oculist, 1851; and d. at Chelsea, Feb. 3, 1896. [J. M.]

Wilkinson, William Cleaver, D.D. An American minister, b. at Westfield, Vt., Oct. 19, 1833, educated at Rochester University, and ordained in 1859. He has been pastor at New Haven and Cincinnati, and since 1892 professor at the University of Chicago, having previously held a similar professorship in Rochester University and Rochester Theological Seminary. He has been extensively engaged in literary work, and has pub., together with other productions, *Poems*, 1883. Of his hymns, the following are in C. U. :—

1. O Thou with Whom a thousand years, And a swift day are one. [*For an Anniversary.*] Written in 1882, and pub. in his *Poems*, 1883.



1728 WILLIAMS, DAVID WINKS, WILLIAM

2. **The sinfully angels of the Lord.** [*Ministry of Angels.*] Written in 1897, for *Sursum Corda*, and included therein, 1898.

3. **What angels brought Messiah cheer.** [*Ministry of Angels.*] Also written in 1897 for *Sursum Corda*, and pub. therein, 1898.

4. **While we were humbled. Lord, be Thine.** [*Dedication of a Building.*] Written in 1879, and included in his *Poems*, 1885.

5. **When Jesus in the wilderness.** [*Ministry of Angels.*] Written in 1897 for *Sursum Corda*, and pub. therein, 1898.

In the preface to *Sursum Corda* we are informed that the editors are indebted to Dr. Wilkinson "for writing by request some admirable hymns on the neglected topic of Angels." These are Nos. 2, 3, and 5 above. [L. F. B.]

Williams, David, p. 1281, ii., was b. in 1718, and d. Oct. 1, 1794.

Williams, David, p. 1281, ii., of Bethesda'r Fro, should be *Thomas* Williams.

Williams, I. P. This name is given in W. B. Bradbury's *Oriola*, 1860, No. 288, as the author of "Another year has passed away" (*Old Year*). In the Meth. *S. S. H. Bk.*, 1870, the *S. S. Hymnary*, 1905, and others.

Williams, J., p. 1284, ii. He d. Feb. 7, 1899.

Williams, Sarah, only child of Robert Williams, born in London c. 1816, and died April 25, 1888. She contributed to the periodicals and published *Rainbours in Springtide*, 1866, and *Twilight Hours*, 1868. The hymn "Because I know not when my life was good" (*Repentance*), in Horder's *Worship Song*, 1905, is from her *Twilight Hours*, 1868, p. 150, st. iv., v., vii. being omitted. [J. J.]

Williams, Theodore Chickering, an American Unitarian minister, b. at Brookline, Mass., in 1835, and educated at Harvard, 1876, and the Harvard Divinity School, 1882. He was from 1882 to 1896 pastor of All Souls, N.Y., and has been since 1896 headmaster of Hackley School, Tarrytown, N.Y. His hymns include:—

1. **As the storm retreating leaves the vales in peace.** [*Eternity.*] (1892).

2. **Glory to God on high . . . Let the whole creation cry.** [*Praise.*] (1899).

3. **I long did roam afar from home.** [*Brought Home by Christ.*] (1896).

4. **Lord, Who dost the voices liken.** [*Ordination.*] (1901).

5. **My heart of dust was made.** [*The Image of God destroyed.*] This is Amen. in *Amore Dei*, but in the Index of Authors thereto it is given to this author.

6. **When thy heart with joy o'erflowing.** [*Unity with others desired.*] (1896).

These facts and dates are from Mrs. Theodore C. Williams' *Hymnal, Amore Dei*, Boston, 1900–1904. [J. J.]

Willis, Love Maria, née **Whitcomb,** b. **June 9,** 1824, at Hancock, N.H., and m. in 1858, to Frederick L. H. Willis, M.D. She lived for many years at Rochester, N.Y., and now (1907) resides at Glenora, on Seneca Lake, N.Y. Her hymn:—

Father, hear the prayer I offer. [*Aspiration*] appeared in *Tuckney's Rambler*, 1849. In Longfellow & Johnson's *Hym. of the Spirit*, 1864, No. 856, it was given in 4 st. of 4 l., as "Father, hear the prayer we offer," and as "Amen." The text was in great measure rewritten, and altered by S. Longfellow. In this form it passed into somewhat extensive use in England and America, the latest to adopt it being *The English Hym.*, 1906.

For these facts we are mainly indebted to the Rev. W. C. Gannett, Rochester, N.Y. [J. M.]

Wills, Whitefield Glanville, s. of the late H. O. Wills, of Bristol, was b. at Bristol Oct. 28, 1841, and d. at Ealing Oct. 2, 1891. In 1881 he printed a small collection of original *Hym. for Occasional Use*. Three of his hymns are in *School Hym.*, 1901 :—

1. **Father, Thy children come to-night.** [*Evening.*] Written about 1876; 1881 as above, p. 24.

2. **In our work and in our play. Jesus, ever with us stay.** [*Children of God.*] Written in Sept. 1891 for *School Hym.*, 1891, p. 1.

3. **When I can trace. Dear Saviour.** [*Trust in Jesus.*] Written about 1880; 1881 as above, p. 7.

The *School Hym.*, 1891, also contains a hymn by his wife, Lucy Helen née Hebblethwaite, which begins "Always with Thee! Ever near!" (*Trust in God*). [J. M.]

Wilson, Margaret Chalmers, née **Hood,** was b. at Dunbar, Oct. 19, 1825, and in 1869 married her cousin, the Rev. James Hood Wilson, D.D. (see p. 1032). She d. while on a visit to Gullane, Haddingtonshire, July 24, 1902. She contributed her hymns to the collections ed. by her husband, viz., his *Service of Praise*, 1865, and *Songs of Zion*, 1876. Two of these are :—

1. **If washed in Jesus' blood.** [*Example of Jesus Christ.*] In *Songs of Zion*, 1876, No. 246, as by "M. C. W." In Bell and Fox's *Ch. of England Hym.*, 1894, it is dated 1875.

2. **We know there's a bright and glorious home.** [*Life a Journey.*] In the *Service of Praise*, 1865, No. 240, as by "M. C. H." In the *Sunday Hym.*, 1866, it is greatly altered, and begins: "I know there's a bright, a glorious land." [J. M.]

Wilt Thou forgive that sin when I began, p. 1285, ii. This opening line should read, "Wilt Thou forgive that sin *where I* began."

Wilton, Richard, M.A., b. Dec. 25, 1827, educated at St. Cath. Coll., Camb., of which he was a Scholar, B.A. 1851, M.A. 1901; D. 1851, P. 1852, Curate of Bromley, Incumbent of St. Thomas, York, Vicar of Kirkby Wharfe, and Rector of Londesborough from 1889 to his death, Aug. 10, 1902. In 1890 he became Prebendary of Givendale and Canon of York. His poetical works include *Wood Notes and Church Bells*, 1873; *Lyrics, Sylvan and Sacred*, 1878; "*Benedicite*," and other *Poems*, 1890; and *Lyra Pastoralis*, 1902. Canon Wilton's contributions to hymnology were limited. He is known through :—

1. **Come, Holy Dove, descend on silent pinion.** [*Whitsuntide.*] Written in 1878, and pub. in his *Lyrics*, &c., 1878, No. 84.

2. **Let all the earth in fair accord.** Part of his arrangement of the *Benedicite*, p. 134, i.

3. **Ye seas of men, your glory wake.** [*Praise.*]

In his *Lyrics*, &c., 1878, there are two hymns well worthy of attention, "The breath from Thy dear mouth," p. 84, for a cento for *Whitsuntide*, and "Meet for the Master's use," for *Private Use*. [J. J.]

Winkler, E. T., p. 1287, i. From his *Sacred Lods, &c.*, 1835, the hymn, "Now in this consecrated place." (*On behalf of Church Officers*), is included in the Amer. *Sursum Corda*, 1898, No. 708. [J. J.]

Winks, William Edward, son of J. F. Winks, Leicester, was born at Leicester, Jan. 28, 1842, and educated at Chilwell Coll., Nottingham. He entered the Baptist Ministry in 1865, and has been Pastor of Baptist Churches in Yorkshire and Cambridgeshire, and has now (1907) charge of Bethany Chapel, Cardiff. Most of his



WIR CHRISTENLEUT ZYMA VETUS 1729

hymns were written for special services. In 1897 he collected several of these and pub. them as *Christian Hymns and Songs for Church and Sunday School* (2nd ed. 1907). From this collection the following have passed into *The Baptist Church Hymnal*, 1900.

1. In still, my heart, be still, my mind. *Waiting upon God.* Written in 1897.

2. In the night our toil is fruitless. *Working with Unfailness.* Dated Oct. 30, 1891.

3. Lord, Thy servants forth are going. *Departure of Missionaries.* Written in 1893.

Mr. Winks's prose works include *Thoughts on Prayer*, *Prayer in the Four Gospels*, and others. [J. J.]

Wir Christenleut haben, p. 691, i. Another version is :—

Gnad Christian men, rejoice agen, by G. R. Woodward, in his *Songs of Syon*, 1904, No. 21, and his *Songs of Syon*, 1904, No. 11. It is so free as to be practically original. [J. M.]

Wiseman, Card. Nicholas Patrick Stephen, s. of James Wiseman, merchant at Waterford and Seville, was born at Seville, Spain, Aug. 2, 1802, educated at Ushaw Coll., Durham, and at the English Coll. in Rome; ordained priest at Rome in 1825, and became in 1827 Rector of the English College. In 1840 he was consecrated at Rome as Bp. of Melipotamus *in partibus*, and returned to England as Vicar Apostolic of the Midlands, being summoned in 1850 by Pope Pius IX. to Rome, made a Cardinal and created Archbishop of Westminster. He d. in London, Feb. 15, 1865. His hymns include :—

1. **England! Oh, what means this sighing!** [*For the Conversion of England.*] Contributed to the *Holy Family Hym.*, 1858, No. 71, repeated in the *St. Patrick's H. Bk.*, 1889, *Crown of Jesus H. Bk.*, 1862, and others.

2. **Hail, Mary! Hail, Mother of Mercy.** [*The Pope.*] In the Crown of *Jesus H. Bk.*, 1862, No. 167, Toase's *Cath. Hym.*, 1859, and many others.

3. **O banks and Blessèds.** (*St. Edmund of Canterbury.*) Written as a solace during an illness at Rome in 1846, printed as *Hymnus in honorem S. Edmundi* (London, n.p., but before Oct. 2, 1850, and first used on that day), and in 1851 as a hymn for the anniversary festival of a relic of St. Edmund brought from Pontigny in 1853, by Card. Wiseman), in the Lady Chapel of St. Edmund's Coll., near Ware. It is in three decades, telling of his youth, manhood, and episcopate. It was sung by the English pilgrims at Pontigny in 1874, and is still used at St. Edmund's Coll. on the time days before Nov. 16. See Herbert Ward's *History of St. Edmund's College*, 1893, p. 377, &c.). [J. M.]

With joy we hail the sacred day, p. 706, ii. 18. This is given here in error. It is by Harriet Auber, as noted on p. 91, i. 48.

Wither, G., p. 1289, i. Another of his psalm versions, "The Lord is King, and weareth" (*Ps. xciii.*), from his *The Psalmes of David, &c.*, 1632, is in the *Hymn Book for the Use of Wellington College*, 1905.

Wolfe, A. R., p. 1291, ii. He d. Oct. 6, 1902.

Woodward, George Ratcliffe, M.A. of G. & C. Coll., Cambridge; B.A. in honours 1872, M.A. 1875. Has held several curacies and two benefices, and is now (1907) Curate of St. Mark's, Marylebone Road, London. He has tr. a number of hymns from the German and Latin, which are included in his *Songs of Syon*, 1904. See Index of Authors and Trs. [J. J.]

Wordsworth, Bp. C. (Lincoln), p. 1294, i. Of his hymns, noted on p. 1294, i. ii., we find that No. 39 appeared in his *Holy Year* in 1864; and Nos. 34, 35, and 40 in 1862. The first edition in which the longer hymns were divided into parts was that of 1868. With regard to the date of Bp. Wordsworth's death, we find this reference thereto in his *Biography*: "He expired soon after midnight on Friday, March 20, or perhaps, it might be said, early on the Saturday morning." This gives the date of his death as March 21, 1885. [J. J.]

Wordsworth, Elizabeth, daughter of Bp. C. Wordsworth, of Lincoln, was b. at Harrow in 1840, and is now (1907) the Head of the Lady Margaret Hall, Oxford. The following of her hymns are in C. U. :—

1. **God is our Stronghold and our Stay.** [*Ps. xlvi.*] This is a metrical rendering of the Book of Common Prayer version of the forty-sixth Psalm in the Metre of "Ein' feste Burg." It was written for and first published in the *Church Hymnal for Schools*, 1871, as a direct from the German of "Ein' feste Burg," to give under that hymn.

2. **Great Ruler of the Nations.** [*For Peace.*] Written during the South African war, and included in *Church Hym.*, 1903.

3. **O Lord our Banner, God of Might.** (*In Time of War.*) Written during the Crimean war, and sent to her father "In hot of my acknowledge and belief, I wrote it in the winter of 1854-5, when the excitement about Gen eral Gordon was at its height. . . The lines 'Jehovah-Nissi' appeared in the *Guardian* of Jan. 31, 1855, signed 'Veritas.' This is our family motto, and as such was well known to my own family circle" (*Church Times*, Dec. 27, 1901, p. 1018). It was included in *Church Hym.*, 1903, and entitled "Jehovah-Nissi. A hymn for our Soldiers." It was included in *Church Hym.*, 1903. [J. J.]

Work while it is to-day. *J. Montgomery.* [*Daily Duty.*] Given in his *Original Hym.*, 1853, No. civi., in 10 st. of 4 l., and entitled "Working the works of God."

Y.

Yet there is room, p. 1299, i. The Rev. H. N. Bonar in his *Hym. by Horatius Bonar, Selected and Arranged by his son, H. N. Bonar*, says, p. xxv. :—

"About that time [1857] hymns again begin to appear in the note-books [of Dr. Bonar], several being specially written for Mr. Sankey, the American evangelist. The story of one hymn which has become generally known may be of interest. Mr. Sankey wished to use as a solo 'Some other hymn than those we have been singing.' 'Late, late, so late, and dark the night and chill.'" He composed a tune for it, but copyright difficulties arose and hindered his including the words in his hymn book, to being left with a tune without words, he asked my father to write a hymn to it, hoping, if possible, to the same scriptural theme. This was done, and "Yet there is room" was the result. It was sung by Mr. Sankey "[p. 233a, l.] and 'O watch, hoeking, watch,' were also written about it a time."

This hymn is said on p. 162, i. 62, to have been published in Dr. Bonar's *Song of the New Creation*, 1874. This is an error. It appeared in his *Hym. of the Nativity*, 1879. In a copy of Mr. Sankey's *Sac. Songs, &c.*, of thirty-one hymns, received at the Brit. Museum, May 7, 1874, this hymn is the last. [J. J.]

Yonge, Charlotte M., p. 1299, i. She d. at Otterbourne, March 24, 1901.

Z.

Zyma vetus expurgetur, p. 1305, ii. This is in a MS. of c. 1200, written apparently at Citeaux, and now in the B. M. (*Add.* 15722, *f.* 54b), in the St. Gall No. 388, of c. 1220, and in many others. [J. M.]

SUPPLEMENTAL CROSS REFERENCE INDEX OF FIRST LINES TO PARTS I. AND II. AND THE NEW SUPPLEMENT.

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A call to arms, the foe is near, 1699, ii.
A cross of glory bright (bright), 1699, i.
A cry as of pain, Again and again, 1727, i.
A Friend there is, your voices join, 1885, i.
A gentle breath is On earth, 1619, ii.
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A great High Priest we have, 1874, i.
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A lo mort, o lo mort, 1864, i.
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A little child, the Saviour came, 1867, i.
A little kingdom I possess, 1602, i.
A little talk with Jesus, 1863, ii.
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A song of spring once more we sing, 1864, ii.
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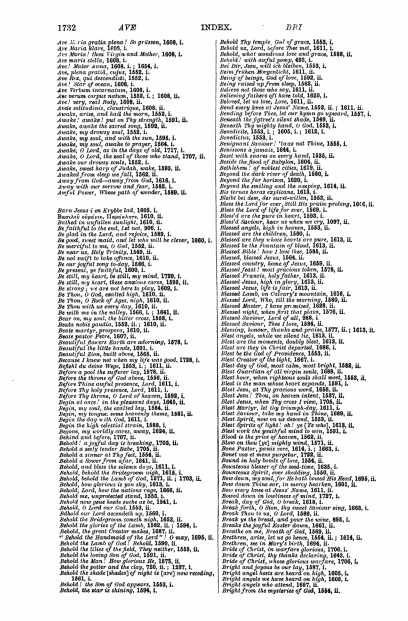

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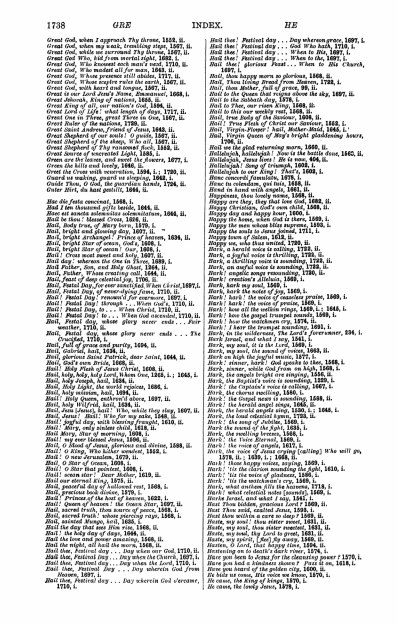

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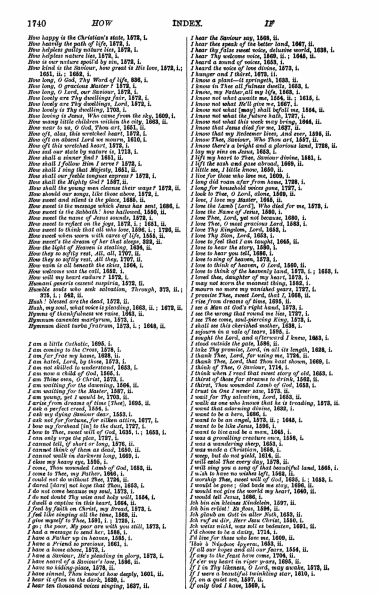

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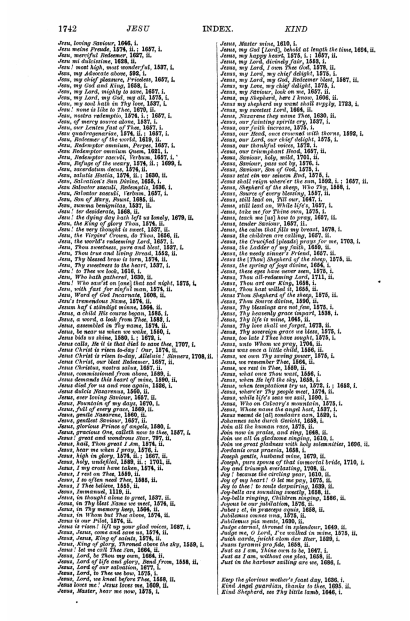

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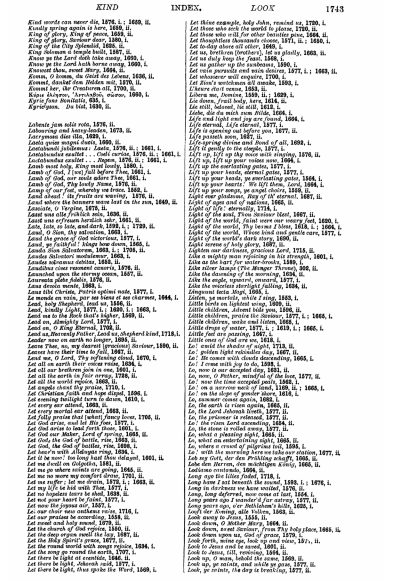

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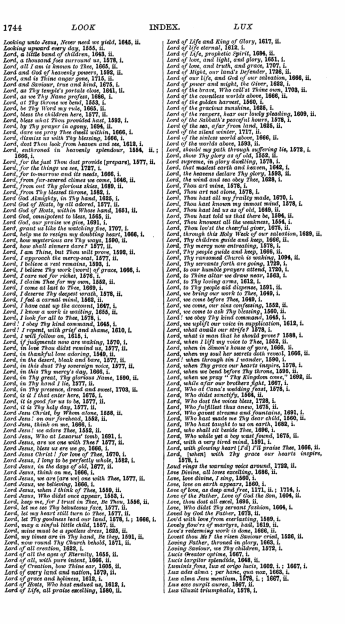

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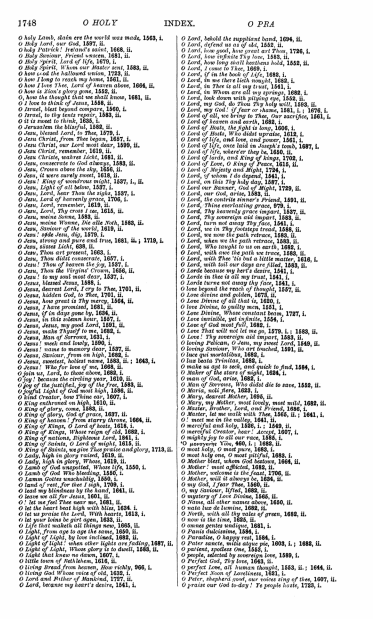

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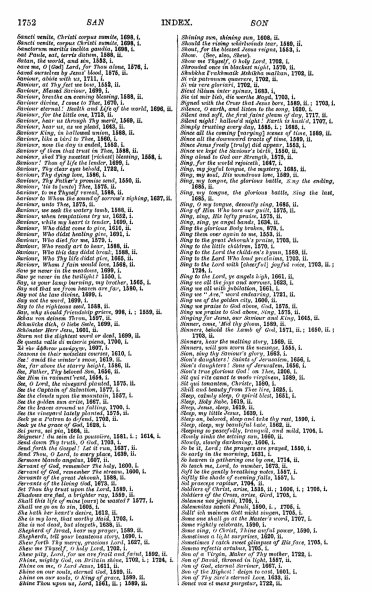

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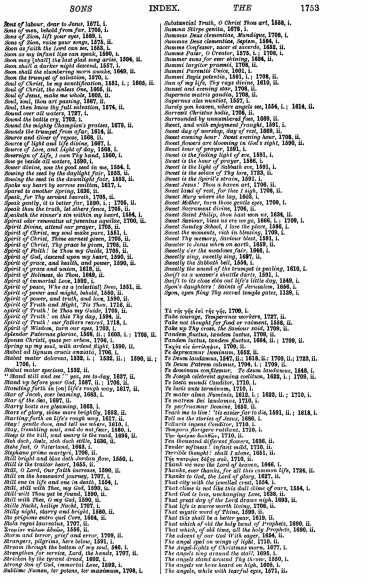

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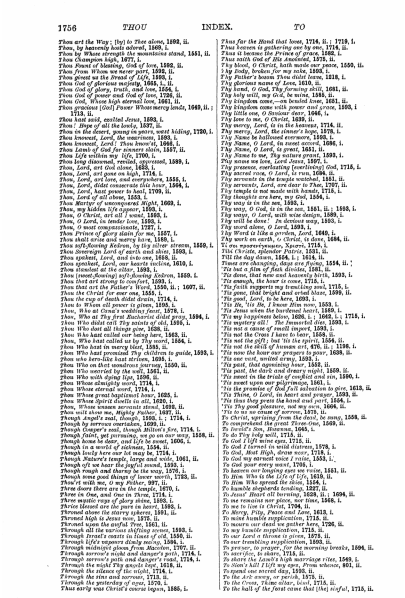

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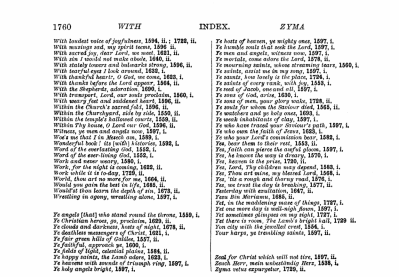

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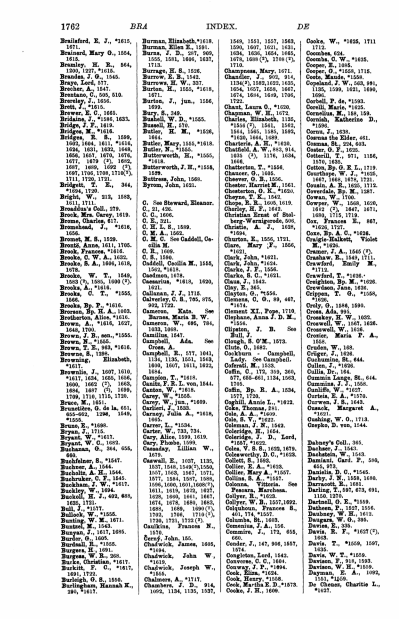

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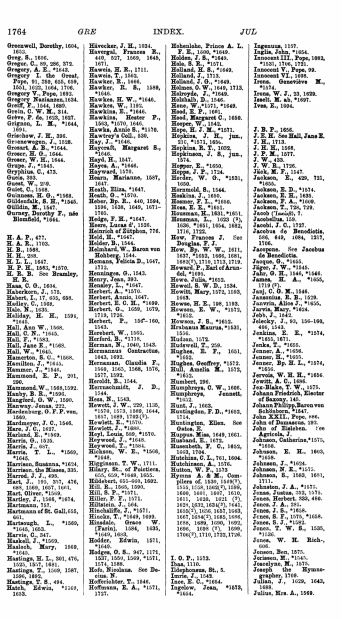

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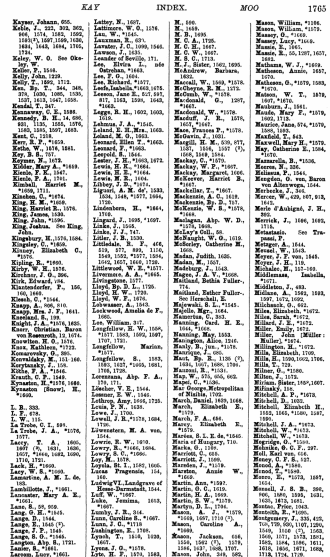

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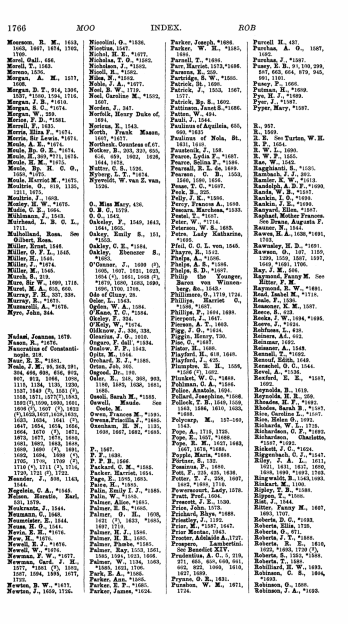

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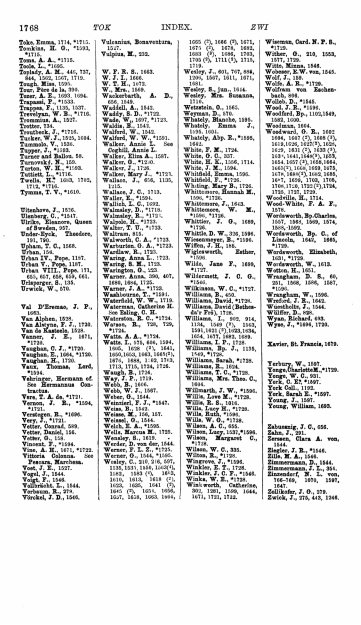

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