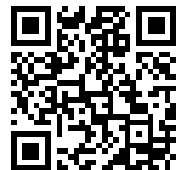

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A

DICTIONARY OF HYMNOLOGY

SETTING FORTH THE

ORIGIN AND HISTORY OF CHRISTIAN HYMNS
OF ALL AGES AND NATIONS

WITH SPECIAL REFERENCE TO THOSE CONTAINED IN THE HYMN
BOOKS OF ENGLISH-SPEAKING COUNTRIES,
AND NOW IN COMMON USE

TOGETHER WITH

BIOGRAPHICAL AND CRITICAL NOTICES OF THEIR AUTHORS AND
TRANSLATORS

AND

HISTORICAL ARTICLES ON NATIONAL AND DENOMINATIONAL HYMNODY,
BREVIARIES, MISSALS, PRIMERS, PSALTERS, SEQUENCES,
&c. &c. &c.

EDITED BY

JOHN JULIAN, M.A.

VICAR OF WINCOBANK, SHEFFIELD.

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PREFACE.

THE first pages of this "Dictionary of Hymnology, Setting forth the Origin and History of Christian Hymns of all Ages and Nations, with special reference to those contained in the Hymn Books of English-speaking Countries," were completed more than ten years ago. Since that time, there has been a constant and rapid production of official and quasi-official hymn books of great importance in all English-speaking countries. To meet this emergency, and to make this work both trustworthy and exhaustive, constant revisions and additions were imperatively called for, which have considerably enlarged the work and delayed its publication.

2. Hymnological works, both historical and critical, and in several languages, have also been published during the same period. A careful study of these works—many of which are by distinguished scholars and experts in the various languages and departments—and a laborious and critical testing of their contents, have consumed a vast amount of time, with the result of great practical advantage to the Dictionary as a whole.

3. The APPENDIX (Parts I. and II.) also became a necessity; and, together with the "Cross Reference Index to First Lines" (pp. 1307-1504), the "Index of Authors. &c." (pp. 1505-1521), and the "Supplemental Index" to each (pp. 1598-1616), must be carefully consulted by the hymnological student.

4. Where it could possibly be avoided, nothing has been taken at second-hand. Minute technical accuracy has been aimed at, and, after great labour and inevitable delay, has, it is hoped, in most instances, been attained. The pursuit of this aim has very frequently demanded, for the production of one page only, as much time and attention as is usually expended on one hundred pages of ordinary history or criticism.

5. The MSS. used in this work number nearly ten thousand, and include (1) those in the great public libraries of Europe and America; (2) those in private hands; (3) those in the possession of the Assistant Editor; and (4) those of the Editor.

6. The Books, Magazines, Newspapers, Broadsheets, &c., collated and examined, have been too numerous to count. The Editor's collection of MSS., Books, Pamphlets, &c., will, on the publication of this work, become the property of the Church House, where they will be available for consultation.

7. The total number of Christian hymns in the 200 or more languages and dialects in which they have been written or translated is not less than 400,000. When classified into languages the greatest number are found to be in German, English, Latin, and Greek, in the order named. Other languages are also strongly represented, but fall far short of these in extent and importance. The leading articles on National and Denominational hymnody given in this work furnish a clear outline of the rise and develop-

ment of this mass of hymn writing. Arranged chronologically they set forth the periods when hymn-writing began in various languages, and the subjects which engaged the attention of the writers. It will be found that whilst the earliest hymns, as the *Magnificat*, the quotations in the Pastoral Epistles, &c., are in Greek, it required less than 170 years for the addition of Syriac to be made to the roll of languages. Latin followed in another 200 years. In another 50 years, the first notes in Early English were heard. German was added in the 9th cent.; Italian in the 13th cent.; Bohemian in the 15th cent., and others later, until the roll numbers over 200 languages and dialects. Careful attention to the chronology of the subject will also bring out the facts, that whilst Clement of Alexandria (p. 238) was singing in Greek, Bardesanes (p. 1109) was inspiring his followers in Syriac. Later on we find that the finest of the early poets were writing contemporaneously—Gregory of Nazianzus (p. 468) and Synesius (p. 1108) in Greek; St. Ambrose (p. 56), Prudentius (p. 914), and St. Hilary (p. 522) in Latin; and Ephraem the Syrian (p. 1109) in Syriac. Still later, as the roll of languages is increased, the grouping of names, countries and languages within given periods, will yield rich materials for the use of the historian and the divine.

8. In the following pages are set forth the countries where, the periods when, the languages in which, and in many instances, the men by whom the doctrines and ritual teachings and practices of Christianity were first enshrined in song; and by whom and in what languages and countries the greatest developments have taken place.

9. English readers especially will find that one of the leading features of this Dictionary is the effort made to bring this mass of historical, biographical, doctrinal, devotional, and ritual matter as fully as possible within the grasp of those who are acquainted with no other language but their own. Linguistically the English language is the key-note of this work, and the hymns contained in the hymn-books of English-speaking countries, and now in Common Use, are its basis.

10. Personal acknowledgment has been made with deep gratitude to more than one thousand correspondents for valuable assistance rendered by them in the production of this work. In addition to the Contributors whose signatures are appended to their respective articles, special reference has to be made to the assistance of Miss STEVENSON in compiling the "Indices of Authors, Translators, &c.": to the invaluable services of Mr. W. T. BROOKE, whose acquaintance with early English hymnody is unrivalled; to Major G. A. CRAWFORD, the compiler of the elaborate and complete "Indices of Cross Reference to First Lines, &c.," whose aid in revision from the first, and whose technical acquaintance with and accuracy in correcting the Press have been of eminent value; and to the Rev. James MEARNS, whose assistance has been so extensive, varied, and prolonged, as to earn the unsolicited and unexpected, but well deserved and cheerfully accorded position of ASSISTANT EDITOR of this work.

JOHN JULIAN.

WINCOBANK VICARAGE,
December, 1891.

LIST OF CONTRIBUTORS.

- H. L. B.** Rev. H. LEIGH BENNETT, M.A., Prebendary of Lincoln Cathedral, and Rector of Thrybergh, Yorkshire.
- J. T. B.** Rev. J. T. BINGLEY, L.R.A.M., F.G.O., Precentor of Worksop Abbey Church.
- F. M. B.** Rev. F. M. BIRD, M.A., Professor of Rhetoric and Christian Evidences, Lehigh University, United States of America.
- W. J. B.** W. J. BIRKBECK, M.A., of Magdalen College, Oxford.
- J. B.** Rev. JAMES BONAR, M.A., Greenock, Joint Editor of the Scottish *Free Church Hymn Book*; and of the *Home and School Hymnal*.
- W. T. B.** WILLIAM T. BROOKE, Walthamstow, London.
- D. B.** Rev. DAWSON BURNS, D.D., Secretary of the United Kingdom Alliance.
- J. D. C.** J. D. CHAMBERS, M.A., F.S.A., Recorder of New Sarum, Editor and Translator; *The Psalter, or Seven Ordinary Hours . . . of Sarum*. And *The Hymns, &c.*; *Lauda Syon, &c., &c.*
- WM. C.** Rev. WILLIAM COOKE, M.A., F.S.A., Hon. Canon of Chester Cathedral. Joint Editor of *The Church Hymnal*, and of *The Hymnary*.
- G. A. C.** GEORGE ARTHUR CRAWFORD, M.A.
- J. D.** Rev. JAMES DAVIDSON, B.A., Vicar of St. Paul's, Bristol, Author of *Proper Psalms for Certain Days, &c.*
- V. D. D.** Rev. VALENTINE D. DAVIS, B.A., Minister of the Ancient Chapel of Toxteth, Liverpool.
- J. C. E.** J. C. EARLE, B.A., Oxford.
- F. J. F.** Rev. F. J. FALDING, D.D., Principal of the Congregational United College, Bradford.
- E. C. S. G.** Rev. EDGAR C. S. GIBSON, M.A., Principal of Wells Theological College, and Prebendary of Wells Cathedral.
- A. B. G.** Rev. A. B. GROSART, D.D., LL.D., Editor of *The Fuller Worthies' Library*; *The Chertsey Worthies' Library*; *The Works of Spenser, &c.*, and Author of *Three Centuries of Hymns, &c.*
- J. A. H.** Rev. J. ALEXANDER HEWITT, D.C.L., Rector of Worcester, South Africa, and Author of *The Dutch Hymnal for Use in the Province of South Africa, &c.*

- T. H. Rev. THOMAS HELMORE, M.A., La'c Priest in Ordinary of H.M. Chapels Royal, Musical Editor of the *Hymnal Noted*.
- W. G. H. Rev. W. GARRETT HORDER, Editor of *Congregational Hymns*; *The Poets' Bible*, &c.; and Author of *The Hymn Lover*, &c.
- J. J. Rev. JOHN JULIAN, M.A., The Editor.
- J. M. Rev. JAMES MEARNS, Glasgow University, Curate of Monks Risborough, Bucks, Assistant Editor.
- J. T. M. Rev. J. T. MUELLER, Diaconus and Historiographer of the Brethren's Unity, Herrnhut, Germany.
- W. R. M. Rev. W. RIGBY MURRAY, M.A., Manchester. Editor of *Church Praise*; *School Praise*; and *The Revised Psalter*.
- J. H. O. Rev. J. H. OVERTON, D.D., Prebendary of Lincoln Cathedral, and Rector of Epworth. Author of *The English Church in the 18th Century*; *Christopher Wordsworth, Bishop of Lincoln*, &c., &c.
- P. S. Rev. PHILIP SCHAFF, D.D., New York.
- W. A. S. Rev. W. A. SHOULTS, B.D., Late of St. John's College, Cambridge.
- W. S. Rev. WILLIAM SMITH, Curate of St. Luke's, Hull.
- G. J. S. GEORGE JOHN STEVENSON, M.A., Author of *The Methodist Hymn Book, illustrated with Biography, History, &c.*; *Hymns and Hymn Writers of every Age and Nation*.
- W. R. S. Rev. W. R. STEVENSON, M.A., Editor of *The Baptist Hymnal*; *The School Hymnal*, &c.
- W. G. T. Rev. W. GLANFFRWD THOMAS, Late Vicar of St. Asaph; sometime Vicar Choral of St. Asaph's Cathedral.
- R. T. Rev. ROBINSON THORNTON, D.D., F.R. Hist. S., Vicar of St. John's, Notting Hill, London, and Prebendary of St. Paul's Cathedral; late Boyle Lecturer, &c.
- F. E. W. Rev. F. E. WARREN, B.D., F.S.A., Rector of Bardwell, Bury St. Edmunds. Author of *The Liturgy and Ritual of the Celtic Church*; and Editor of *The Leofric Missal*.
- S. W. SUSANNAH WINKWORTH, Translator of *Theologia Germanica*.
- JOHN SARUM. The Right Rev. JOHN WORDSWORTH, D.D., Lord Bishop of Salisbury.

D. S. W. Rev. DIGBY S. WRANGHAM, M.A., Vicar of Darrington, Yorkshire. Editor and Translator of *The Liturgical Poetry of Adam of St. Victor*; and Author of *Lyra Regis, &c.*

C. H. H. W. Rev. CHARLES H. H. WRIGHT, D.D., Ph.D., Bampton Lecturer, Oxford, 1878; Donnellan Lecturer, Dublin, 1880-81; and Examiner in Hebrew, in the University of London.

V., Y. THE EDITOR, assisted by Various Contributors.

LIST OF MANUSCRIPTS.

The MSS. used in the preparation of this work include the following:—

I. Latin MSS.

I. <i>The Bodleian.</i>		Lat. 96.	1122, l.	18192.	1082, ll.	2951.	886, l.
I. <i>Ashmole.</i>		Misc. 4.	1139, l.	18301.	551, l.	2961.	546, ll.
1285.	292, l.	" 216.	xi. H. pt. ll.	18302.	1215, ll.	3072.	x. H. pt. ll.
1291.	1082, ll.	" 240.	xii. H. pt. ll.	18304.	967, ll.	4664.	551, ll.
1298.	xiii. H. pt. ll.	" 269.	xiii. H. pt. ll.	18318.	586, ll.	4951.	426, ll.
1522.	551, l.	" 352.	xiv. H. pt. ll.	19768.	1042, ll.	v. <i>Lansdowne.</i>	
1525.	551, l.	" 368.	xv. H. pt. ll.	21170.	xi. H. pt. ll.	287.	xv. 1051-
H. <i>Barlowe.</i>		" 384.	652, ll.	21927.	xiii. H. pt. ll.	432.	608, l.
5.	1042, ll.	" 468.	1207, l.	22604.	1042, ll.	vi. <i>Royal.</i>	
41.	292, l.	" 524.	1186, ll.	23935.	1219, ll.	2 A. x.	99, ll.
H. <i>Bodley.</i>		" 668.	585, ll.	24193.	1213, l.	2 A. xiv.	51, ll.
113.	896, l.	" 748.	xv. H. pt. ll.	24690.	1061.	2 A. xx.	4, l.
379.	1041, ll.	ix. <i>Liturg. Misc.</i>		26788.	584, ll.	2 B. iv.	1042, ll.
775.	1042, ll.	27.	1043, l.	30014.	1042, ll.	2 B. v.	1220, ll.
iv. <i>Canonici.</i>		104.	991, ll.	30058.	880, l.	7 A. vi.	1201, ll.
Bibl. l.	xiii. H. pt. ll.	163.	296, l.	30848.	720, ll.	7 E. ix.	987, ll.
" 39.	xiii. H. pt. ll.	202.	1092, ll.	30849.	1296, ll.	8 B. i.	1201, ll.
" 40.	xiii. H. pt. ll.	251.	1082, ll.	30850.	547, l.	8 C. xiii.	1042, ll.
Lat. 112.	1325. H. pt. ll.	297.	1092, ll.	30851.	1201, ll.	III. <i>Cambridge.</i>	
" 373.	xv. H. pt. ll.	320.	375, ll.	30936.	987, ll.	i. <i>Corpus Christi College.</i>	
Misc. 95.	xiii-xiv. H. pt. ll.	339.	986, l.	31032.	xiv. H. pt. ll.	146.	
" 100.	xv. H. pt. ll.	340.	1043, l.	31385.	ii. <i>Arundel.</i>		1209, l.
" 266.	xiii. H. pt. ll.	341.	1043, l.	60.		190.	
" 528.	xv. H. pt. ll.	354.	682, ll.	155.		371.	
Script. 89.	xv. H. pt. ll.	359.	1206, ll.	156.		390.	
" 131.	xiii. H. pt. ll.	366.	272, ll.	201.		391.	
" 223.	xv. H. pt. ll.	370.	988, l.	214.		473.	
v. <i>Digby.</i>		372.	608, l.	340.		ii. <i>St. John's College.</i>	
2.	xiii. H. pt. ll.	x. <i>Rawlinson.</i>		iii. <i>Cotton.</i>		C. 15.	
19.	xiv. H. pt. ll.	A. 420.	xiii-xiv. H. pt. ll.	Calligula A. xiv.		iii. <i>University Library.</i>	
53.	xii. H. pt. ll.	B. 314.	xv. H. pt. ll.	Claudius A. iii.		Gg. i. 32.	
65.	533, ll.	C. 73.	330, ll.	Cleopatra A. iii.		Gg. v. 36.	
88.	xiii. H. pt. ll.	C. 90.	1186, l.	" C. vi.		L. l. i. 10.	
109.	xiv. H. pt. ll.	C. 108.	xv. H. pt. ll.	" C. vii.		Nn. iv. 11.	
166.	xiii-xiv. H. pt. ll.	C. 510.	586, l.	Julius A. vi.		iv. <i>Dublin.</i>	
vi. <i>Douce.</i>		C. 563.	xv. H. pt. ll.	Nero A. ii. xi.		Trinity College E. 4, 2.	
127.	1122, l.	C. 933.	xiii. H. pt. ll.	" E. i. xi.		Franciscan Convent. 1120.	
222.	1042, ll.	xi. <i>University College.</i>		Titus D. xxvii.		V. <i>Durham.</i>	
296.	1122, l.	Harford Missal 1042, ll.		Veepasian A. l.		A. iv. 19.	
vii. <i>Junius</i>		York Missal 1043, l.		Vitellius E. xviii.		B. iii. 32.	
25.	1127, l.	II. <i>British Museum.</i>		iv. <i>Harley.</i>		vi. <i>Lambeth.</i>	
74.	1127, l.	I. <i>Additional.</i>		534.		427.	
110.	1127, l.	8902.	1186, ll.	583.		558.	
121.	1043, l.	10546.	1220, ll.	1122, ll.		1128, l.	
viii. <i>Leod.</i>		11414.	1213, l.	1201, l.		91.	
Lat. 5.	988, l.	11649.	1042, ll.	705, l.			
" 95.	988, l.	12194.	1043, l.	547, l.			
		16905.	1042, ll.	1049, l.			
		17280.	xv. H. pt. ll.				

The MSS. in the above list include only the Latin MSS. found in British Libraries, and cited at pp. 1-1306 of this Dictionary. Many other MSS.

have been examined at the British Museum, the Bodleian, Cambridge, Durham, Lambeth, Lincoln, York, &c., which are not included in this list because they are mostly later than 1200, and did not give results of sufficient importance to be referred to in the notes on the individual hymns. The references to *H. pt. ii.* mean that the MSS. so marked are only mentioned in *Pt. ii.* of the article *Hymnarium*, and in these cases the approximate dates of the MSS. are also given. In other cases the references in this work indicate the pages where concise descriptions of the various MSS. will be found.

In regard to the Latin MSS. it must be noted that the earliest and best only are cited in the body of the Dictionary, so that if e.g. a hymn is found in a MS. of the 11th cent., later MSS., unless of special importance, are not mentioned. References to a large number of MSS. in Continental Libraries will also be found in the notes on the individual Latin hymns, and at p. 813. These MSS. are mostly in the *Bibliothèque Nationale* and the *Arsenal* at Paris, the *Stiftsbibliothek* at St. Gall, the *Vatican Library* at Rome, the *Ambrosian* at Milan, the *Royal Libraries* at Berlin and Munich, and the *Libraries* at Wolfenbüttel, Darmstadt, Einsiedeln, Zürich, &c. Besides these, various MSS. found in other libraries are cited through the works of *Daniel*, *Mone* and *Dreves*.

II. English MSS.

The English MSS. which have been largely used in this work, and especially by the Editor in the unsigned articles and those with his signature appended thereto, include the following groups :—

1. *C. MSS.* *B. Campbell's MSS.* Property of Mrs. E. Campbell.
2. *D. MSS.* *P. Doddridge's MSS.* Property of the Rooker family.
3. *E. MSS.* *The Editor's MSS.* Property of the Church House.
4. *G. MSS.* *T. H. Gill's MSS.* Property of the Church House.
5. *H. MSS.* *W. J. Hall's MSS.* Property of the Hall family.
6. *Hav. MSS.* *The Haverгал MSS.* Property of the Haverгал family.
7. *Mid. MSS.* *A. Midlane's MSS.* Property of the Church House.
8. *M. MSS.* *J. Montgomery's MSS.* Property of J. H. Brammall, Esq.
9. *R. MSS.* *T. Raffles's MSS.* Property of the Raffles's family.
10. *S. MSS.* *D. Sedgwick's MSS.* Property of the Church House.
11. *Sc. MSS.* *Elizabeth Scott's MSS.* Property of Yale University, U.S.A.

ABBREVIATIONS.

In this Dictionary nearly eight hundred abbreviations have been used. Of these a large proportion are self-evident, and others, being in common use, are not repeated here. In this Table, therefore, those only are given which are for the most part peculiar to this work.

In several instances pages are given instead of explanations. This has been done because the details given on the pages indicated are not only too full for repetition, but are also of great value to the Reader. See also Supplemental List on p. xii.

- A. B. C.* See p. 730, ii.
A. B. M. See p. 730, ii.
A. H. (Wetzel's). See p. 1206, ii.
A. M. E. See p. 730, ii.
A. P. M. See p. 730, ii.
A. V. Authorized Version.
A. & M. Ancient and Modern.
Add. Additional.
Aest. Aestiva.
Alforj. See p. 39, ii.
Allg. Deutsche Biog. See p. xii, 1.
Allg. G. B. See pp. 193, 1; 513, ii.
Amer. Ger. American German.
Anth. Graec. Carm. Christ. See p. 456, ii.
Appx. Appendix.
Aug. Augustine.
Aut. Autumnalis.
- B. M.* British Museum.
B. M. S. See p. 730, ii.
B. MSS. Brooke MSS., p. 194, 1.
E. V. M. Blessed Virgin Mary.
Bap. H. Bk. Baptist Hymn Book.
Bap. Hyl. Baptist Hymnal.
Barry. See p. 340, ii.
Bässler. See p. 604, 1 & 4.
Bäamber. See p. xii, 2.
Bibl. Nat. Bibliothéque Nationale.
Bode. See p. 1568, ii.
Brev. Breviary.
Brit. Mag. British Magazine.
Brüder G. B. See p. 703, ii.
Burrage. See p. 1526, 1.
- C. B.* Chorale Book.
C. M. S. See p. 730, ii.
C. MSS. Campbell MSS. See pp. x; 203, 1.
C. P. & H. Bk. See *Mercer*.
C. Q. R. Church Quarterly Review.
C. U. Common Use.
Calig. Caligula.
Cassander. See p. 655, 1.
Cathem. Hymn. See p. 914, ii. (1).
Ch. & Home. Church and Home.
Ch. Hym. Church Hymns.
Chope. See p. 223, ii.
Claud. Claudius.
Crichtonaeus. See p. 642, ii.
Coll. Collection.
Cong. H. Bk. Congregational Hymn Book.
- D. C.* District of Columbia.
D. MSS. Doddridge MSS. See pp. x; 205, ii; 1500, 1.
Dan. Thes. Hymn. See *Daniel*.
Daniel. See p. 276, 1.
Dreves. See p. xii, 3.
Duffield. See p. 1522, 1.
- E. MSS.* The Editor's MSS. See p. x.
E. U. Evangelical Union.
Ev. L. S. See p. 627, ii.
Evang. Hyl. Evangelical Hymnal.
Evang. Mag. Evangelical Magazine.
Evang. U. Evangelical Union.
- F. C.* Free Church.
F. C. S. See p. 730, ii.
Fabricius. See p. 506, ii.
Fasc. Fasciculus.
Fischer. See p. 277, 1.
- G. B.* Gesang-Buch.
G. E. L. German Evangelical Lutheran.
G. L. S. See p. 626, ii.
G. MSS. Gill MSS. See pp. x; 421, 1.
Goedeke's Grundriss. See p. 1565, 1.
Gospel Mag. Gospel Magazine.
- H. A. avl M.* Hymns Ancient and Modern.
H. E. C. Hymns of the Eastern Church.
H. L. L. See p. 163, ii.
H. Bk. Hymn Book.
H. H. Bk. Home Hymn Book.
H. MSS. Hall MSS. See pp. x; 421, ii.
H. Noted. Hymnal Noted.
Harl. Harley.
Harland. See p. 491, 1.
Hatfield. See p. 1522, 1.
Hav. MSS. Havergal MSS. See pp. x; 426, ii, 426, 1.
Heb. Hebrew.
Heerwagen. See p. xii, 4.
Hoffmann. See p. 410, ii.
Horae Ger. See p. 730, 1.
Hy. Angl. Hymnarium Anglicanum.
Hy. Comp. Hymnal Companion.
Hymn. Sarisb. Hymnarium Sarisburiense.
- Jul.* Julius.
K. S. M. See p. 730, ii.

Kehren. See p. 1042, l.
Kennedy. See p. 622, l.
Koch. See p. 630, ll.
Königsfeld. See p. 686, l.
Kraus. See p. xii, 6.

L. M. S. See p. 733, ll.
L. S. N. See p. 612, l.
Lat. Hys. Latin Hymns.
Leyser. See p. 655, l., 7.
Lib. of R. P. See p. 1004, l.
Luth. Ch. Bk. Lutheran Church Book.
Luth. Hyl. Lutheran Hymnal.
Lyra Sac. Amer. Lyra Sacra Americana.
Lyra Brit. Lyra Britannica. p. 339, ll.
Lyra Ger. Lyra Germanica.

M. M. See p. 733, ll.
M. MSS. Montgomery MSS. See pp. x ; 762, ll.

Madan. See p. 709, ll.
Mag. Magazine.
Mass. Massachusetts.
Med. Hys. Mediaeval Hymns.
Mercer. See p. 725, l.
Meth. Episco. Methodist Episcopal.
Meth. F. C. Methodist Free Church.
Meth. H. Bk. Methodist Hymn Book.
Mid. MSS. Midland MSS. See pp. x ; 733, ll.
Migns. See p. 656, l. 13.
Müller. See p. 735, ll.
Misc. Miscellaneous.
Mitre. Mitre H. Bk. See p. 461, ll.
Mome. See p. 762, l.
Morel. See p. 656, ll.
Mützell. See pp. xii, 6 ; 418, ll.

N. D. Not dated.
N. E. New England.
N. H. New Hampshire.
N. P. No Publisher's Name.
N. S. New Style of dating.
N. T. New Testament.
N. V. New Version.
N. Y. New York.
N. Cong. H. Bk. New Congregational Hymn-book.
Nutter. See p. 1690, l.

O. H. Bk. See p. 632, l.
O. O. H. Bk. See p. 1061, ll.
O. S. Old Style of dating.
O. V. Old Version.

P. A. Pastoral Association.
P. Bk. Prayer Book.
Pa. Pennsylvania.
Patrol. See p. 656, l. 13.
Phila. Philadelphia.

PP. Graec. Patrology: Series Graeca.
PP. Lat. Patrology: Series Latina.
People's H. People's Hymnal.
Ps. & Hys. Psalms and Hymns.

R. C. Roman Catholic.
R. I. Rhode Island.
R. T. S. Religious Tract Society.
R. V. Revised Version.
R. MSS. Raffles MSS. See pp. x ; 949, ll.
Rambach. See p. 950, l.
Rawl. Rawlinson.
Rippon. See p. 964, l.
Rom. Brev. Roman Breviary.

S. C. South Carolina.
S. J. Society of Jesus.
S. MSS. Sedgwick MSS. See pp. x ; 1036, ll.
S. of G. & G. See p. 240, ll. 39.
S. P. C. K. Society for Promoting Christian Knowledge.
S. P. G. See p. 736, ll.
S. S. H. Bk. Sunday School Hymn Book.
S. S. U. H. Bk. Sunday School Union Hymn Book.
Sarum Hyl. See p. 240, ll. 39.
Sc. MSS. Scott (E.) MSS. See pp. x ; 1019, ll.
Sel. Selection; Selected.
Simrock. See p. 656, l. 5.
Skinner. See p. 1061, ll.
Snepp. See p. 240, ll. 39.
Songs of G. & G. See p. 240, ll. 39.
Supp. Supplement.
Suppl. Supplemental.

T. & B. Tate and Brady.
Thomasius. See p. xii, 7.
Thring. See p. 1173, l.
Toplad. See p. 1162, ll.
Tr. Translation; Translated.
Trench. See pp. 655, ll. ; 1165, l.
Trs. Translations.
Trs. and Par. Translations and Paraphrases.

U. M. United Methodist.
U. P. United Presbyterian.
U. S., U. S. A. United States of America.
Unv. L. S. See p. xii, 8.

Ver. Verna.
Versuch. See p. 192, ll.
Vesp. Vespasian.

W. M. S. See p. 733, ll.
Wackernagel. See p. 1230, ll.
Wes. H. Bk. Wesleyan Hymn-book.
Wetzel. See p. 1266, ll.
Whitefield. See p. 323, l.
Wrangham. See p. 1696, ll.

FULLER TITLES OF CERTAIN WORKS REFERRED TO ABOVE.

1. *Allgemeine Deutsche Biographie* (Leipzig, 1875, &c.) of the Munich Academy of Sciences.
2. *Das Katholische deutsche Kirchenlied in seinen Singweisen.* By W. Baumker, vol. I., Freiburg in Baden, 1886; ll. 1893.
3. *Analecta Hymnica Medii Aevi.* Edited by G. M. Dreves, S.J.
4. *Litteraturgeschichte der evangelischen Kirchenlieder.* By F. F. T. Heerwagen, vol. I., Schwelinfurth, 1792; ll. 1797.
5. *Geistliche Lieder im neunzehnten Jahrhundert.* By Otto Kraus. Gütersloh, 1879.
6. *Geistliche Lieder der evangelischen Kirche aus dem siebzehnten und der ersten Hälfte des achtzehnten Jahrhunderts.* By Dr. J. Mützell. Brunswick, 1858.
7. *J. M. Thomasi's S. R. E. Cardinalis Opera Omnia*, vol. II., Rome, 1747, contains a *Hymnarium*.
8. *Unverfälschter Liedersegen.* Berlin, 1851. Edited by G. C. H. Sclp.

DICTIONARY OF HYMNOLGY.

A

A. In *Bristol Bapt. Coll.* by Ash & Evans. 1st ed. 1769; i.e. Joseph Addison.

A. in Collyer's *Coll.* 1812, this is the initial of Ann Gilbert, *née* Taylor.

A. C. C. in the *Hymnary*. "A Chester Canon;" i.e. Canon William Cooke.

A. K. B. G. in the *Divine Hymnal*, 1860; i.e. A. K. B. Granville, q. v.

A. L. P. a *nom de plume* of Dr. Littledale's in the *People's H.*; i.e. "A London Priest."

A. L. W. in various Collections; i.e. Anna L. Waring.

A. M. G., i.e. *Anna Maria Glennie*. [Smith, *née Glennie*] in Thrupp's *Ps. & Hys.*, 1853.

A. R. Initials adopted by George Burder in the *Gospel Magazine*.

A. R. C. in *The Service of Praise*, by J. H. Wilson; i.e. *Anne Ross Cousin, née Cundell*.

A. R. T. in the *American German Reformed Hys. of the Church*, 1869; i.e. the Rev. Alexander Ramsay Thompson, D.D.

A. R. W. in the *Amer. Bapt. Praise Book*, 1871; i.e. A. R. Wolfe.

A. T., i.e. *Adelaide Thrupp*, in Thrupp's *Ps. & Hymns*, 1853.

A. T. R. in *Ps. & Hymns*, by the Rev. A. T. Russell, 1851, are the initials of the Editor.

A—y. in the *Gospel Magazine*, is the *nom de plume* of Job Hupton. It stands for Ashby, the parish in which he lived.

A beautiful land by faith I see. [Heaven.] Given *Anon.* in the *Amer. Shining Star*, N. Y. 1862, No. 74 in 4 st. of 4 l. and chorus, and entitled, "The beautiful land." It is in extensive use in America, and is found also in a few English S. S. collections. In S. Booth's *S. S. H. Bk.*, Brooklyn, U.S., 1863, it is credited to "J. Hall."

A car of fire is on the air. *W. W. Hull* [Death and Burial.] Contributed to his *Coll. of Hys. for Gen. Use*, commonly

known as *A Churchman's Hymns*, 1833. No. 2, in 3 st. of 6 l. In 1863 it was reprinted without alteration, in *Kennedy*, No. 1176.

A charge to keep I have. *C. Wesley*. [Personal Responsibility.] 1st pub. in his *Short Hymns on Select Passages of Holy Scripture*, 1762, vol. i., No. 188, in 2 st. of 8 l. and based on Lev. viii. 35. It was omitted from the 2nd ed. of the *Short Hymns*, &c., 1794, but included in the *Wes. H. Bk.* 1780, and in the *P. Works of J. & C. Wesley*, 1868-72, vol. ix., pp. 60, 61. Its use has been most extensive both in G. Brit. and America, and usually it is given in an unaltered form, as in the *Wes. H. Bk.* No. 318; and the *Evang. Hymnal*, N. York, No. 320. The line, "From youth to hoary age," in the *Amer. Prot. Episcop. Hyl.*, No. 474, is from the *Amer. P. Bk. Coll.*, 1826.

A children's temple here we build. *J. Montgomery*. [The Erection of a Sunday School.] This hymn was written for the opening of the first Sunday School building in Wincobank, Sheffield. The ms.—which is in the Wincobank Hall Collection of mss.—is dated "December 18, 1840," and signed "J. M." The building was opened on the 13th of April, 1841, the hymn being printed on a fly-leaf for the occasion. In 1853, Montgomery included it in his *Original Hymns*, No. 313, in 6 st. of 4 l. and entitled it "The erection of a Sunday School." In the *Meth. S. S. H. Bk.* 1879, No. 512, st. iv. is omitted, and slight changes are also introduced. Orig. text in *Orig. Hys.*, 1853, p. 333. The hymn by Mrs. Gilbert, *née* Ann Taylor, "We thank the Lord of heaven and earth." was also written for, and sung on, the same occasion. This hymn has not come into C. U.

A day, a day of glory. *J. M. Neale*. [Christmas.] A carol written expressly for E. Sedding's *Antient Christmas Carols*, 1860. It is No. 6 of the "Christmas Carols," in 4 st. of 8 l. In 1867 it was reprinted in the *People's H.*, No. 29.

A debtor to mercy alone. *A. M. Toplady*. [Assurance of Faith.] Contributed to the *Gospel Magazine*, May, 1771, in 3 st. of 8 l., and included in *Toplady's Ps. & Hys.*, 1776, No. 313, with the alteration, st. i. l. 4, of "offering" to "offerings." In 1860 the 1771 text was included in Sedgwick's reprint

B

of Toplady's *Hymns*, &c., p. 140. In the older collections it was in most extensive use, both in the Ch. of England and with many of the Nonconformist bodies, but it is now very generally omitted from modern collections in G. Brit., although in America it still holds a prominent position.

A few more years shall roll. *H. Bonar.* [*O. and N. Year.*] Written about the year 1842, and first printed on a fly-leaf for use by the members of his congregation on a New Year's Day. In 1844 it was pub. in No. 2 of his *Songs for the Wilderness*, again in the 1st series of *Hys. of Faith and Hope*, 1857, p. 101; and later eds. It is in 6 st. of 8 l., s.m., and entitled, "A Pilgrim's Song." Its use in all English-speaking countries, either in its full, or in an abbreviated form, is very extensive. In some cases its exquisite refrain, with its delicate changes:—

"Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious blood,
And take my sins away,"

is omitted, and it is thereby robbed of one of its most beautiful and striking features.

A form of words though e'er so sound. *J. Hart.* [*Kingdom of God in Power.*] 1st pub. in his *Hymns composed on Various Subjects*, 1759, No. 90, in 8 st. of 4 l. and based on i. Cor. iv. 20. "For the kingdom of God is not in word, but in power." In 1780, with slight alterations and the omission of st. vi. and vii. and the transposition of iv. and v. it was given in the *Lady H. Coll.* No. 95, and from thence has passed into a limited number of ultra-Calvinistic hymnals.

A fountain of Life and of Grace. *C. Wesley.* [*Living Water.*] 1st pub. in his *Short Hymns*, 1762, vol. ii., No. 866, in 2 st. of 8 l., and based on Rev. xxii. 17. In 1780 it was included in the *Wes. II. Bk.*, No. 77, and has been repeated in later eds. *P. Works*, 1868-72, vol. xiii. p. 240. It has also passed into most of the collections of the Methodist bodies, and is also found in other hymnals in G. Brit. and America.

A Friend there is; your voices join. *J. Swain.* [*Jesus the Friend.*] Appeared as one of two hymns in his *Experimental Essays on Divine Subjects*, Lond. 1791, pp. 85-87, with the note "The two following pieces were occasioned by the death of an only son." The second piece is:—"When Jesus, both of God and Man." In 1792 he included the former in his *Walworth Hys.*, in 10 st. of 4 l., and from thence it has passed into several collections, mainly those of the Baptists, but including also other Nonconforming bodies and a limited number in the Ch. of England. In America it is almost unknown. Orig. text, *Lyra Brit.*, 1867, pp. 537-8.

A fulness resides in Jesus our Head. *J. Fawcett* [*Fulness of Christ*], 1st pub. in his *Hymns adapted to the Circumstances of Pub. Worship and Priv. Devotion*, 1782, No. 96, in 5 st. of 8 l. This was reprinted in Rippon's

Sel., 1787, No. 150, and from thence passed into various collections in G. Brit. and America. Orig. text in *Bap. Ps. & Hys.*, 1858-80.

A glance from heaven, with sweet effect. *J. Newton.* [*Lightning.*] This hymn, dealing with the moral and spiritual thoughts suggested by "Lightning in the night," appeared in the *Gospel Magazine*, April, 1775, in the *Olney Hymns*, 1779, Bk. ii., No. 84, in 7 st. of 4 l., and later eds. It is No. 301 of Martineau's *Hys.*, &c., 1840-1851, and 429 in J. H. Thon's *Hymns*, 1858.

A glory in the word we find. [*Holy Scriptures.*] A cento given in J. Campbell's *Comprehensive H. Bk.*, Lond., 1837, No. 837, in 4 st. of 4 l., from whence it has passed, unaltered, into a few American hymnals. A part of this cento is from W. Hurn's *Coll.*, 3rd ed., 1833, No. 435. It is not in C. U. in G. Brit. [W. T. B.]

A good High Priest is come. *J. Cennick.* [*Priesthood of Christ.*] 1st pub. in Pt. iii. of his *Sacred Hymns for the Use of Religious Societies*, Lond., 1744, No. cxxi. in 9 st. of 6 l., pp. 196-198. In 1753 G. Whitefield included st. i. iv. v. vi. and ix. in his *Coll. of Hys.*, No. xlv., and it was retained in subsequent eds. This arrangement, with slight alterations, was repub. in Rippon's *Sel.* 1787, No. 190, and later eds., and from thence has passed into other collections in G. Brit. and America. In some works it is still further abbreviated. Orig. text in *Lyra Brit.*, 1867, p. 134.

A helm upon my brow I wear. *S. J. Stone.* [*Christian Armour.*] Contributed by his poems, *The Knight of Intercession*, &c., 1872, in 4 st. of 4 l., from whence it passed into P. J. Richardson's *Lent Manual for Busy People*, &c., 1884, p. 64. Also repeated in the author's *Carmina Consecrata*, 1884.

A little child the Saviour came. *W. Robertson.* [*Holy Baptism.*] Contributed to the Scot. Estab. *Ch. Hymns for Pub. Worship*, 1861, and repub. in their *Scottish Hymnal*, 1869, No. 181, in 5 st. of 4 l. In the American collections it has attained to a more extensive use than in those in G. Brit., but in every case, as in Hatfield's *Ch. H. Bk.*, 1872, the *Hys. & Songs of Praise*, 1874, the *Pres. Hymnal*, Phil., 1874, and others, it is attributed in error to the elder W. Robertson, who was associated with the *Scottish Trs. and Par.* of 1745.

A little flock! So calls He thee. *H. Bonar.* [*Church of Christ.*] A poem, in 13 st. of 4 l. on the Church as "The Little Flock." It appeared in the 1st series of his *Hymns of Faith and Hope*, 1857; and later eds. In Kennedy, 1863, No. 1404, it is re-arranged in three parts: (1) "Church of the everlasting God"; (2) "A little flock! So calls He thee"; (3) "A little flock! 'Tis well, 'tis well." In the *American Manual of Praise*, 1880, there is a cento beginning with the 1st stanza, and in the *College* and other hymn-books a second, as "Church of the Everliving God."

A little lamb went straying. *A. Midlane.* [*Children's Hymn.*] Written in Jan,

1859, and first printed in the March No. of the *Good News Magazine*, 1860, 5 st. of 8 l. In 1864 it passed into the *H. Bk. for Youth*, No. 13, and subsequently into other collections, but mainly those for children.

A little ship was on the sea. *Dorothy A. Thrupp.* [*Peace.*] Contributed to Mrs. H. Mayo's *Sel. of Hymns, &c.*, 2nd ed., 1840, in 9 st. of 4 l., entitled "The Little Ship on the Waves," and signed "D. A. T." As a hymn for children it is most popular, and is found in numerous collections both in G. Brit. and America.

A little while and every fear. *R. K. Greville.* [*Private Use.*] 1st printed in *The Amethyst*, Edin. Oliphant, 1834, and again in *The Church of Eng. H. Bk., &c.*, 1838, No. 592, in 3 st. of 8 l., and entitled "The Believer waiting for the Lord." In 1863 it was included with alterations in *Kennedy*, No. 783; but its use is not extensive, outside the collections of the Plymouth Brethren.

A little while—our Lord shall come. *J. G. Deck.* [*Advent.*] Appeared in the *Appendix to Hys. for the Poor of the Flock*, 1841, in 4 st. of 6 l., and later collections of the Plym. Brethren. It passed into Dr. Walker's *Cheltenham Coll.*, 1855; *Snepp's Songs of G. & G.*, 1872, and others. Orig. text in *Snepp*, with st. i. l. 4, "hath gone" for "has gone."

A look to Jesus saves the soul. *A. Midlane.* [*Jesus only.*] Written in March, 1862, and 1st pub. in his *Gospel Echoes*, 1865, No. 101, in 5 st. of 4 l. from whence it passed into Lord A. Cecil's *Canadian Hymn Book for Gospel Meetings*, Ottawa, 1871, No. 17, *Broom's Good News H. Bk.*, 1883, and others of a similar kind.

A mighty mystery we set forth. *G. Rosson.* [*Holy Baptism.*] Written in 1857, and 1st pub. in the *Bapt. Ps. & Hys.*, 1858-80, No. 695, in 4 st. of 4 l. It is based on Rom. vi 3, "Baptized into His death," &c. Its use is limited.

A mourning class, a vacant seat. [*Death of a Scholar.*] Appeared anonymously in the *Amer. Union Hymns*, Phil. S. S. U., 1835, No. 285, in 5 st. of 4 l., and headed "Death of a Scholar." It has been repeated in later editions of the *Union Hys.*, and is in extensive use in America. In G. Brit. it has been adopted by a few S. S. hymn-books only. Orig. text, *Meth. F. C. S. S. H. Bk.*, 1869, No. 358, with the for his in st. ii. l. 2.
[W. T. B.]

A nation God delights to bless. *C. Wesley.* [*National Peace.*] The second of two hymns on Job xxxiv. 29, 1st pub. in his *Short Hymns, &c.*, 1762, vol. i., No. 771, in 2 st. of 6 l. in 2nd ed., 1794, and in *P. Works*, 1868-72, vol. ix. p. 268. It was included in the *Wes. H. Bk.*, 1780, No. 454, and retained in a new ed. 1875, No. 466.

A Patre Unigenitus. *Anon.* [*Epiphany.*] *Daniel*, in vol. i., 1841, and later ed.

No. 210, gives only the first four lines of this hymn as belonging to a hymn for the Feast of the Epiphany, of uncertain authorship, date between the 10th and 18th centuries. In the ancient ms. in the *British Museum*, however, this hymn is found in three of the 11th cent. (Harl. 2961, f. 230; Jul. A. vi. f. 36b; Vesp. D. xii. f. 43b). In the *Latin Hys. of the Anglo-Saxon Church* (Surtees Society), 1851, p. 53, it is reprinted in full from a Durham ms. of the 11th cent.

In 1853, *Mone* gave the full text in vol. i., No. 59, in 6 st. of 4 l., heading it, "In Epiphania ad nocturnum," and added an extended note on the text, with references to a 15th cent. ms. at Stuttgart; and to *Thomasius, &c.* This text, with the notes and an addition or two including a reference to a ms. of the monastery of Rheinau, of the 11th cent. was repeated by *Daniel*, vol. iv. (1855), p. 151. It is also in the *Hymn. Sarisb. Lond.*, 1851, p. 26, as a hymn at Lauds in the Epiphany, and through the octave; where are also given the variations of *York* (used at Matins during the same period); of *Exeter*; *Worcester, &c.* It is also in *Wackernagel*, i., No. 173; in Card. Newman's *Hymni Eccl.*, 1838-65, and others. It may be noticed that the original is an acrostic from A to T inclusively. The *Gloria*, of course, does not follow this arrangement.

[W. A. S.]

Translations in C. U. :—

1. From God, to visit Earth forlorn. By J. D. Chambers in his *Lauda Syon*, Pt. 1, 1857, p. 109, in 6 st. of 4 l. This is given in an altered form as: "From God the Father comes to earth," in the *Appendix to the Hymnal N.*, No. 131.

2. God's Sole-Begotten came. By R. F. Little-dale, made for, and 1st pub. in the *People's H.*, 1867, No. 44, and signed "A. L. P."

3. Sent down by God to this world's frame. By J. M. Neale: probably originally made for the *Hymnal N.*, 1852, as the first line in Latin appears in the original prospectus. Another Epiphany hymn was, however, given, and this *tr.* seems not to have been printed till the *St. Margaret's Hymnal*, 1875, whence it passed through the *Antiphoner and Grail*, 1880, into the *Hymner*, 1882, No. 20.
[J. J.]

A pilgrim through this lonely world. *Sir E. Denny.* [*Passiontide.*] 1st pub. in his *Sel. of Hymns, &c.*, 1839, No. 11, in 8 st. of 4 l., and in his *Hymns and Poems*, 1848. It was also repub. in various collections of the Plymouth Brethren—including *Hys. for the Poor of the Flock*, 1841, and *Ps. and Hys.*, Lond. Walther, 1842, Pt. ii., No. 32. It is adopted also by Dr. Walker, in his *Cheltenham Coll.*, 1855; the *Hy. Comp.*, No. 162, and *Snepp's S. of G. & G.*, No. 220, and a few others amongst the Ch. of England hymnals. Its principal use, however, is in America, where it is found in numerous collections, mostly in an abbreviated form, and in many instances attributed in error to Dr. Bonar. Orig. text in *Lyra Brit.*, 1867, p. 183. It is

B 2

well adapted for Holy Week, and for special services dwelling on the Sacrifice of Christ.

A sinful man am I. *H. Bonar.* [*Invitation.*] With the title, "Come unto Me," this hymn appeared in his *Hymns of Faith and Hope*, 3rd Series, 1867, in 7 st. of 4 l., s.m. In *Kemble's New Church H. Bk.*, 1873, it is given without alteration, but its use, both in G. Brit. and America, is very limited.

A solis ortus cardine. *Ad usque.* *Coelius Sedulius.* [*Christmas.*] This hymn, which opens with the same first stanza as the next annotated herein, with the exception of *Et* for "*Ad*" in line 2, may be distinguished therefrom by the second stanza, which reads:—

"Beatus auctor saeculi
Servile corpus induit,
Ut carne carnem liberans
Ne periret quos condidit."

It is a poem, dating from the first half of the 5th cent., in 23 st. of 4 l., entitled *Paeen Alphabeticus de Christo* ("A triumphal song concerning Christ, arranged according to the letters of the alphabet.") The subject is a devout description of the Life of Christ in verse. The full text is found in an 8th cent. ms. in the *British Museum* (ms. Reg. 2 A. xx. f. 50), and is also given in the numerous editions of *Sedulius's Works* (that of *Faustus Arevalus*, Rome, 1794, especially); in the works of *Thomasius* from Vatican mss. of the 8th and 9th cents.; in *Wackernagel*, i., No. 48, and others. For ecclesiastical purposes it has been broken up into two hymns, the first known as *A solis ortus cardine*, and the second, *Hostis Herodes impie*, with the *Rom. Brev.* form of the same, *Crudelis Herodes, Deum.* Following the order of this arrangement, the details are:—

i. *A solis ortus cardine.* The text of this portion of the poem comprises 28 lines of the original (stanzas *a* to *g*, inclusive), and may be found in *Daniel*, i. No. 119, the old text and revised *Rom. Brev.* version being given in parallel columns, followed by various readings, &c. It is given in the *Rom. Brev.*, (text in *Card. Newman's Hymni Ecclesiae*, 1838) as the hymn at Lauds on Christmas Day; on the 30th of December, the only day in the Octave not occupied by a Festival; on the Octave itself; the Feast of the Circumcision; and on the Vigil of the Epiphany. The doxologies in the *Roman* and *Sarum* Uses are no part of the original hymn.

This hymn is met with in most old Breviaries. Also in two mss. of the 11th cent. in the *British Museum* (*Harl.* 2961. f. 228; and *Jul. A.* vi. f. 396), &c. In the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 50, it is printed from a Durham ms. of the 11th cent. In the *Hymn. Sarisb.*, Lond., 1851, pp. 15, 16, it is given for Lauds on Christmas Day, with variations from the uses of *York. St. Alban's, Evesham, Worcester, Anglo-Saxon mss.* (Surtees Society, 1851), various Collections, &c. *York* assigns it to Lauds and Vespers on Christmas Day, and Lauds on the Vigil of the Epiphany. So *Worcester* and *Evesham*, with an extension to the Feast of the Purification. Its use is thus seen to have been very extensive in England. *Daniel*, iv. 144-5, gives further references of importance. The hymn, with the strophe *h* in addition, is given for Vespers on the Feast of the Annunciation, Dec. 18 (see *Coelestis alas nuntiata*), in the *Mozarabic Brev.* (*Migne's Patrol.*, tom. 86, col. 1291).

[W. A. S.]

Of this part of the poem (omitting the Mozarabic form) the following *trs.* have been made:—

Translations in C. U.:—

1. From the far-blazing gate of morn. By E. Caswall from the *Rom. Brev.*, 1st pub. in his *Lyra Catholica*, 1849, in 8 st. of 4 l., 49-51, and again in his *Hys. & Poems*, 1873, p. 27. This was given in the *Hymnary*, 1872, No. 126, as:—"From lands that see the sun arise," the first line being borrowed from Dr. Neale's L.M. version as under.

2. From lands that see the sun arise, To earth's, &c. By J. M. Neale, from the old text, 1st pub. in the *Hymnal N.*, 1852, in 8 st. of 4 l., and again in later editions of the same, and in other hymnals.

3. From where the sunshine hath its birth. By R. F. Littledale, made from the old text for, and 1st pub. in the *People's H.*, 1867, No. 26, in 8 st. of 4 l., and signed "A. L. P."

4. From east to west, from shore to shore. By J. Ellerton. This is a cento of 5 st., four of which are from this hymn (st. i., ii., vi., vii.), and the last is original, written in 1870), and 1st pub. in *Church Hys.*, 1871, No. 78. It is the most acceptable form of the hymn for congregational use.

Translations not in C. U.:—

1. From every part o'er which the sun. *Primer*, 1706.
2. From the faint dayspring's, &c. *Mant*, 1837.
3. From far sunrise at early morn. *Opeland*, 1948.
4. From the first dayspring's, &c. *Blew*, 1852.
5. From climes which see, &c. *Chambers*, 1867.
6. Now from the rising of the sun. *Wallace*, 1874.
7. From where the rising sun, &c. *F. Trappes*, 1865.

Other *trs.* of this hymn have been made into English through the German, thus noted by Mr. Mearns:—

Christum wir sollen loben schon. A full and faithful *tr.* by Martin Luther, 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, and thence in *Wackernagel's D. Kirchenlied*, iii. p. 13, in 8 sts. of 4 l. Included in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 7, and as No. 25 in the *Unv. L. S.*, 1851.

Of this the *trs.* in C. U. are:—(1) *Christ, whom the Virgin Mary bore*, omitting sts. iii.-v. by C. Kinchen (*J. Swertner?*), as No. 42 in the *Moravian H. Bk.*, 1789, and continued, altered, in later eds. Included as No. 83 in *Pratt's Coll.*, 1829. (2) *Now praise we Christ, the Holy One*, from R. Massie's *M. Luther's Spirit. Songs*, 1854, p. 9, and No. 30 in the *Ohio Luth. Hyl.* 1880.

Other *trs.* are:—

(1) "To Christ be now our homage paid," as No. 154 in pt. iii. of the *Moravian H. Bk.*, 1748, No. 212 in pt. i., 1754. (2) "Soon shall our voices praise," by Miss Fry, 1845. (3) "Let now all honour due be done," by Dr. J. Hunt, 1853, p. 34. (4) "There should to Christ be praises sung," by Miss Manning, 1864, p. 23. (5) "Jesus we now must laud and sing," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 151; and thence, altered, in his *Exotics*, 1876, p. 42. [J. J.]

ii. The second portion of this poem is the Epiphany hymn *Hostis Herodes impie*, found in many Breviaries, and consisting of lines 29-36, 41-44, and 49-52, or in other words, the strophes commencing with *h*, *i*, *l*, *n*, *s*. The text is given in *Daniel*, i. No. 120, together with references to various Breviaries, &c.

In the *Hymn. Scrib.*, Lond., 1851, it is given as the Hymn at first and second vespers on the Feast of the Epiphany, and daily through the Octave at Matins and Vespers; with various readings from the uses of York, which assigns it to first and second vespers and Lauds on the Epiphany, and daily through the Octave, of *Evesham* and *Worcester* (through the Epiphany at Vespers). *St. Alban's* (Vespers and Lauds), *St. Andrew de Bromholm*, *York* (Lauds). *Daniel*, iv. 148, 370, cites it as in a Betsman ms. of the 9th cent., and a Bern ms. of the 8th cent. In the *British Museum* it is also found in a 11th cent. ms. (Jul. A. vi. f. 36) and others; and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 51, it is printed from a Durham ms. of the 11th cent. The strophe *Materos matrum* (the troop of mothers) occurs in a ms. of the Harleyan Library, of the 11th cent. (2961. f. 229b), as a hymn for the Holy Innocents. In the *Mossarabic Brev. Hostis Herodes impius* is the Hymn at Lauds for the Epiphany, the strophes a, i, l, n, q, r, t, t, s, z, y, z of the original being used, with doxology. Strophes k, m, o, p, with two additional, and a doxology, are used in this rite on the Feast of the Holy Innocents at Lauds; or "in Allsionie Infantium, sive Sanctorum Innocentium." "On the dashing to pieces of the Infants, or Holy Innocents." (See Psalm cxxviii, v. 9. English version; Ps. cxxviii, v. 9, in the Latin; for the idea.) in *Migne's Patrol.* the hymns will be found in col. 184, 185, and 135, 136 of tom. 86 respectively.

[W. A. S.]

Translations in C. U. :—

1. How vain was impious Herod's dread. By A. T. Russell, in his *Ps. and Hys.*, 1851, No. 71, and with alterations, into *Kennedy*, 1863, No. 226.

2. Why, impious Herod, vainly fear. By J. M. Neale, in the 1st ed. of the *Hymnal N.*, 1852, No. 17, from whence it passed into later editions of the same, the *People's H.*, 1867, the *Hymner*, 1862, and others. In *H. A. and M.*, 1861, it is given in an altered form, as:—"Why doth that impious Herod fear?" but in the enlarged and revised ed. 1875, the opening line is again altered to, "How vain the cruel Herod's fear." Another form is that of the *Hymnary*, 1872, where it reads:—"The star proclaims the King is here." It was thus altered by the Editors of that Col.

Translations not in C. U. :—

1. Herod, grim foe, whence this dismay. *Blew*, 1852.

2. Why, Herod, impious tyrant, fear. *Chambers*, 1851.

3. Impious Herod, wherefore tremble. *Macgill*, 1876.

Various *trs.* of this have been made into German. The *trs.* from one of these are thus noted by Mr. Mearns:—

Was fürchtet du Feind Herodes sehr. A full and faithful *tr.* by Martin Luther, written Dec. 12, 1541, and 1st pub. in Klug's *Geistliche Lieder*, Wittenberg, 1544. Thence in *Wachernagel*, iii., p. 25, in 5 st. of 4 l. Included in Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 18, and as No. 81 in the *Uav. L. S.*, 1851.

Of this the only *tr.* in C. U. is, "Why, Herod, unrelenting foe!" in full in R. Massie's *M. L.'s Spir. Songs*, 1854, p. 13, and thence in Dr. Bacon, 1884, and, altered, as No. 53, in the Ohio Luth. *Hymnal*, 1880.

Other *trs.* are :—

(1) "What dost thou fear, oh, enemy?" by Miss Fry, 1848, p. 23. (2) "Fiend Herod, why those frantic fears," by J. Anderson, 1846, p. 11 (ed. 1847, p. 36). (3) "Fiend Herod! why with fears art torn," by Dr. J. Hunt, 1863, p. 38. (4) "Herod, why dreadest thou a foe," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 331; and thence, altered, in his *Ecoties*, 1876.

[J. J.]

iii. The *Rom. Brev. form of Hostis Herodes* is *Crudelis Herodes Deum*. The alterations in the text are at. i., l. 1-2, and the doxology only. In the *Rom. Brev.* it is appointed for

the 1st & 2nd Vespers of the Feast of the Epiphany. The text is in *Daniel*, i. No. 120; *Card. Newman's Hymni Ecclésiæ*, 1838-65, and other collections. [W. A. S.]

Translations in C. U. :—

1. Why, Herod, why the Godhead fear! By Bp. R. Mant, in his *Ancient Hymns*, 1827, p. 43; and in *Chope's Hymnal*, 1864, and others as:—"In vain doth Herod rage and fear."

2. Why, ruthless king, this frantic fear! By W. J. Copeland, in his *Hymns for the Week*, 1848, p. 70. In 1868 it was given as, "Why doth the wicked Herod fear?" in the *Sarum H.*, No. 66.

3. O cruel Herod! why thus fear! By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 53, and his *Hymns and Poems*, 1873, p. 30. This is the *tr.* in C. U. in Roman Catholic collections for Schools and Missions.

4. Why, cruel Herod, why in fear! By J. A. Johnston, in the *English H.*, 1852, and later editions. This is based upon older *trs.*

5. Why, cruel Herod, dost thou fear! By R. C. Singleton, made for and 1st pub. in his *Anglican H. Bk.*, 1868, No. 58. In the 2nd ed., 1871, No. 73, it was altered to, "Why should the cruel Herod fear?"

6. Why doth that cruel Herod fear! This, which is No. 120 in the *St. John's Hymnal*, Aberdeen, 1865 and 1870, is a cento from *Copeland* (st. ii.) and *Neale*, with alterations in the text of each.

Translations not in C. U. :—

1. Why, Herod, dost thou fear in vain. *Primer*, 1706.

2. Cruel Herod, wherefore fearest thou? *Hope*, 1844.

3. Why, Herod, shakes thy soul with fears. *F. Trappes*, 1865.

4. Why, cruel Herod, dost thou fear. *J. Wallace*, 1874. [J. J.]

A solis ortûs cardine Et usque terrae limitem. [*Christmas.*] This hymn, which is of very complex authorship, departs from the foregoing in the second stanza, which begins:—

"Gaudete quicquid gentium,
Judæa, Roma et Græcia," &c.

The opening lines of the hymn, 1-4, we shall hardly be wrong in ascribing to *Sedulius*. The succeeding lines, 5-12, form the conclusion of the hymn for the Epiphany, "Quicunque Christum quaeritis," by Prudentius (*Cathem. Hymn.* xii.). The lines 13-24, commencing with "Fit porta Christi pervia," are received by the Benedictine editors of *St. Ambrose* as a genuine work of that Father (No. 13 among his hymns) on the authority of a treatise ascribed to St. Ildephonsus, "De perpetua Virginitate Beatae Mariae, et de ejus Parturitione;" certainly old, and most probably the work of Paschasius Radbertus (died A.D. 851). See the *Spicilegium* of Ducherius. The note in the Benedictine edition runs thus:—

"The knowledge of the twelfth hymn we owe to St. Ildephonsus, who more than once quotes the first strophe in his treatise *De Parturitione et Purificatione B. Mariae Virginis*, as having been written by St. Ambrose, whence it has been transferred to the later

editions of the works of that holy Doctor. But the second and third strophes (i.e. verses 17-24) we have copied from the book of George Cassander, *De Hymnis Ecclesiasticis*, where this hymn is given without the author's name. And although there occasionally occurs in it a fault against the rules of prosody, yet we do not on that account judge it unworthy of St. Ambrose, since errors of this kind occur in the hymns not doubted to be his, though not frequently."

We may mention, however, that this portion ascribed to St. Ambrose, mainly coincides with a hymn found in the works of St. Rabanus Maurus. (See the edition of his writings by Geo. Colvenerius, *Col. Agrip. 1627*: or in Migne's *Patrol.*, tom. 112, the 6th vol. of the works of that writer; hymn No. 13, headed "In solemnitate Sanctae Mariae.") The authorship of the remaining lines is uncertain. *Daniel*, i. (No. 15), gives the text from the collection of *Thomasius*, remarking the partial coincidence with *Sedulius*; but in iv. pp. 58, &c., he decides that this hymn is made up from different compositions; giving as his opinion that the groundwork was a poem in which the first letters of every four lines taken together make up the alphabet. The portion ascribed to St. Ambrose, "Fit porta," is found in an 11th cent. ms. in the *British Museum* (Harl. 2961, f. 225b). In the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 112, it is printed from a Durham ms. of the 11th cent.

As to the ritual use—it is the hymn at Lauds on the Feast of the Annunciation in the *Mozarabic Brev.* (Toledo, 1502, f. 361), while in *Ximenes's ed.*, 1517, "A solis ortus cardine ad usque" is said at Vespers to line 21, when the Ambrosian strophes come in, with a Doxology. The Ambrosian portion, "Fit porta Christi pervia," &c., is the hymn in the *Constantz Brev.* (A.D. 1516) and some others. at Matins, on the Feast of the Annunciation of the B. V. M., and on the Festivals in her honour. It has been tr. as "From where the rising sun goes forth," by W. J. Copeland, in his *Hymns for the Week*, &c., 1848, and again in *Schaff's Christ in Song*, 1869. [W. A. S.]

A sure and tried foundation stone. *J. Montgomery.* [*Laying Foundation Stone.*] Written Sept. 4, 1822, for the laying of the Foundation Stone of St. Philip's Church, Sheffield, and printed for use at that ceremony. [M. MSS.] It was given in *Montgomery's Original Hymns*, 1853, No. 296, in 5 st. of 4 l., entitled "On Laying the Foundation Stone of a Place of Worship." Its use has been very limited, mainly owing to the superior excellence of his hymn, "This stone to Thee in faith we lay," which was written during the following month, and was included in his *Christian Psalmist*, 1825, whilst this hymn was omitted from all his earlier works.

A thousand oracles divine. *C. Wesley.* [*Holy Trinity.*] In his *Hymns on the Trinity*, 1767, this hymn is given as No. xvii. in the division of "Hymns and Prayers to the Trinity," in 4 st. of 8 l., p. 100. It was repeated in the *Wes. H. Bk.* 1780, and later eds. with the simple alteration of "His hosts" to "the hosts" in st. i. l. 6. From that collection it has passed into all the principal hymnals of the Methodist bodies in most English-speaking

countries, but is seldom found elsewhere. Few hymns are more dogmatic on the doctrine of the Trinity. The lines, "The Friend of earth-born man," and "For heaven's superior praise," are borrowed from *Young's Night Thoughts*. Night iv. ll. 603, 440. Orig. text as above, and *P. Works of J. & C. Wesley*, 1868-1872, vol. vii. pp. 312-13.

A time to watch, a time to pray. *J. M. Neale.* [*Good Friday.*] Appeared in his *Hymns for Children*, 1842, in 6 st. of 4 l., the last st. being Bp. Ken's doxology. It is given in *Mrs. Brock's Children's H. Bk.* with the omission of the doxology, and st. iii. l. 1. "this day," for "to-day," otherwise unaltered.

A voice comes from Ramah. *W. Knox.* [*Bereavement.*] Pub. in his *Songs of Israel*, 1824, in 3 st. of 8 l. and again in his *Poems*, 1847, pp. 117-8. It is based on Jer. xxxi. 15, 16, and entitled "Rachel Weeping." In *Kennedy*, 1863, No. 197, it is slightly altered.

A voice upon the midnight air. [*Passiontide.*] *Dr. Martineau* informs us that this hymn was contributed to his *Hys. for the Christian Church & Home*, 1840. It is No. 218, in 6 st. of 4 l., and is given as "Anonymous." It has since appeared in many Unitarian collections in G. Britain and America.

A widow poor, forlorn, oppressed. *C. Wesley.* [*Prayer.*] From the ms. of his *Hymns on the Four Gospels*, dated 1765, first pub. in the *P. Works of J. and C. Wesley*, 1868-72, vol. xi. p. 255, and again, without alteration, in the *Wes. H. Bk.* 1875, No. 827.

A widowed mother lost her son. *Dorothy A. Thrupp.* [*Compassion.*] Contributed to the 2nd ed. of *Mrs. H. Mayo's Sel. of Hymns*, &c., 1840, in 4 st. of 4 l., entitled "The Widow and her Son," and signed "D. A. T." It is found in a few collections, including the *Ch. S. S. H. Bk.* 1879, No. 45.

Abash'd be all the boast of Age. *Bp. R. Heber.* [*Epiphany.*] Appeared in his posthumous *Hymns, &c.*, 1827, pp. 27-8, in 5 st. of 4 l. as the first of two hymns for the First Sunday after Epiphany. In its original form it is not in common use, but st. ii.-v. as—"O Wisdom, whose unfading power"—is given in *Kennedy*, 1863, No. 229 (with alterations), and the *Meth. S. S. H. Bk.* 1879, No. 77, also slightly altered.

Abba Father! we approach Thee. *J. G. Deck.* [*Sons of God.*] 1st pub. in the *Appendix to the Hymns for the Poor of the Flock*, 1841, No. 27, in 4 st. of 8 l.; again with the omission of st. iii. in *Ps. & Hys.*, Loud., Waltham, 1842; *Walker's Cheltenham Coll.* 1855; *Snepp's S. of G. & G.* 1872, No. 21, and other collections. It is a plain evangelical hymn of no special merit. In America it is found in the *Bapt. Hy. & Tune Bk.* Phil. 1871, No. 792.

Abba Father, while we sing. *E. Osler* [*Providence.*] written for and first pub. in *Hall's Mitre Hymn Book*, 1836, No. 187, in 3 st. of 6 l., and entitled "The Blessedness

of God's Children": and again in Osier's *Church & King*, June, 1837, where it is appended to an article on the Tenth Sunday after Trinity. It is found in several hymnals, including P. Maurice's *Choral Hy. Bk.*, 1861, No. 403, *Kennedy*, 1863, No. 1462, but usually with slight alterations.

Abba, gentle Jesus prayed. *J. S. B. Moncell.* [To the Father.] Appeared in the 2nd and enlarged ed. of his *Hys. of Love & Praise*, 1866, and thence, unaltered, into *Sepp's S. of G. & G.*, 1872. [W. T. B.]

Abelard, Peter, b. at Pailais, in Brittany, 1079. Designed for the military profession, he followed those of philosophy and theology. His life was one of strange chances and changes, brought about mainly through his love for Heloise, the niece of one Fulbert, a Canon of the Cathedral of Paris, and by his rationalistic views. Although a priest, he married Heloise privately. He was condemned for heresy by the Council of Soissons, 1121, and again by that of Sens, 1140; d. at St. Marcel, near Châlons-sur-Saône, April 21, 1142. For a long time, although his poetry had been referred to both by himself and by Heloise, little of any moment was known except the Advent hymn, *Mittit ad Virginem* (q.v.). In 1838 Greith pub. in his *Spicilegium Vaticanum*, pp. 123-131, six poems which had been discovered in the Vatican. Later on, ninety-seven hymns were found in the Royal Library at Brussels, and pub. in the complete ed. of Abelard's works, by Cousin, *Petri Abelardi Opp.*, Paris, 1849. In that work is one of his best-known hymns, *Tuba Domini, Paule, marima* (q.v.). Trench in his *Sac. Lat. Poetry*, 1864, gives his *Ornarunt terram germina* (one of a series of poems on the successive days' work of the Creation), from Du Ménil's *Poésies Popul. Lat. du Moyen Age*, 1847, p. 444. [J. J.]

Abide in me, and I in you. *B. E. H. Bickersteth.* [Abide in Christ.] Written in 1849, and first pub. in *Water from the Well Spring*, 1852. It was subsequently repub. in his *Ps. and Hys.* 1858, No. 79, and again in *The Two Brothers*, 1871, p. 230.

Abide with me, fast falls the eventide. *H. F. Lyte.* [Evening.] The history of this hymn to the date of its first publication, is given in the prefatory Memoir to his *Remains* by his daughter, Anna Maria Maxwell Hogg, Lond., Rivington, 1850, pp. ii, iii, as follows:—

"The summer was passing away, and the month of September (that month in which he was once more to quit his native land) arrived, and each day seemed to have a special value as being one day nearer his departure. His family were surprised and almost alarmed at his announcing his intention of preaching once more to the people. His weakness, and the possible danger attending the effort, were urged to prevent it, but in vain. 'It was better,' as he used often playfully to say, when in comparative health, 'to wear out than to rust out.' He felt that he should be enabled to fulfil his wish, and feared not for the result. His expectation was well founded. He did preach, and amid the breathless attention of his hearers gave them the sermon on the Holy Communion, which is inserted last in this volume [i.e. the *Remains*]. He afterwards assisted at the administration of the Holy Eucharist, and though necessarily much exhausted by the exertion and excite-

ment of this effort, yet his friends had no reason to believe it had been hurtful to him. In the evening of the same day he placed in the hands of a near and dear relative the little hymn, 'Abide with me,' with an air of his own composing, adapted to the words."

A note to the sermon referred to in this extract says, "Preached at Lower Brixham, Sept. 4, 1847." He died at Nice on the 20th of the November following [Lyte, H. F.]

The text of this hymn, which is usually regarded as the original, is that contained in his *Remains*, pub. in 1850. There are, however, several readings of the text. These readings are given in:—

1. A *fac-simile* of the original ms. in the autograph of the author, published by the Vicar of Lower Brixham, on behalf of the restoration of the church.
2. A leaflet on which it was first printed at Berryhead in September, 1847.
3. *Remains*, &c., 1850.
4. *Miscellaneous Poems*, 1868.

The variations of text are:—

- st. l. l. 2. No. 1. The darkness *thickens*, Lord, &c.
Nos. 2 and 3. The darkness *deepens*, Lord, &c.
- st. iv. l. 4. No. 1. Come, Friend of sinners, and then abide, &c.
No. 2. Come, Friend of sinners, and thus abide.
No. 3. Come, Friend of Sinners, and thus *vide*.
- st. viii. l. 1. No. 1. Hold *then* thy cross, &c.
No. 2. Hold *them* thy cross, &c.
No. 3. Hold *there* thy cross, &c.
No. 4. Hold *Thou* thy cross, &c.

In addition to these the hymn has also been pub. by J. Wright and Co., Thomas Street, Bristol, 1863, with Lyte's original music; and it has been translated into many languages, including Latin renderings in the *Guardian* (Nov. 1879 and Dec. 1881), *Church Times*, *Memorials of T. G. Godfrey-Faussett* (1878), *Hymno. Christ. Latina* (1871), &c.

The important position which this hymn has attained in many lands and tongues will justify an extract from Mr. Ellerton's note to the same in *Church Hymns* (folio ed. 1881). In that collection it is given with the "General Hymns." Mr. Ellerton says:—

"It is sometimes [nearly always] classed among evening hymns, apparently on the ground of the first two lines, and their similarity in sound to two lines in Keble's 'Sun of my soul.' This is a curious instance of the misapprehension of the true meaning of a hymn by those among whom it is popular; for a very little consideration will suffice to shew that there is not throughout the hymn the slightest allusion to the close of the *natural* day: the words of St. Luke xv. 29 are obviously used in a sense wholly metaphorical. It is far better adapted to be sung at funerals, as it was beside the grave of Professor Maurice; but it is almost too intense and personal for ordinary congregational use."

The use of this hymn is very extensive in all English-speaking countries. It is found in almost every collection published in G. Brit. during the past thirty years. [J. J.]

Above, below, where'er I gaze. [Creation.] Contributed to *Christian Poetry*, Edinb., 1827, in 5t. of 6 l., entitled, "Omnipresence of God," and signed *Iaxwß*. Its authorship has not been determined. It came into C. U., in a few Unitarian collections at an early date, and is at present in use to a limited extent in G. Brit. and America, e.g. *Amer. Plymouth Coll.*, No. 86. and *Kennedy*, No. 1275. [W. T. B.]

Above the clear blue sky, In heaven's, &c. *J. Chandler.* [Children's Hymn.]

Under date of Putney, March 20, 1875, the author wrote, "With the exception of 'Above the clear blue sky.' I have composed no hymns since those published in 1837, which are translations [*Hy. of the Primitive Church*]. I believe 1841 may have been the date of the publication of my smaller book [*Hys. of the Church, mostly Primitive*], but I have been an invalid for the last four years, away from my home, and have nothing to refer to here. 'Above the clear blue sky' appeared first in some Irish Collection of hymns some years ago; but that is all I can remember about it." (s. mss.)

The Irish Collection referred to is probably *Hys. for Pub. Worship*, Dub., 1856, in which it is found. It had appeared however in the author's *Hymns of the Church, mostly Primitive*, in 1841, in 4 st. of 4 l., No. 83. Its use is somewhat extensive.

Abraham, when severely tried. C. Wesley. [*Faith.*] From *Hymns and Sacred Poems*, 1740, p. 12, and entitled "The Life of Faith Exemplified," being a paraphrase of Heb. xi. in 80 st. In 1780, 7 st. were included in the *Wes. H Bk.*, No. 277, from whence it has passed into most of the collections of the Methodist bodies. Orig. text in *P. Works of J. & C. Wesley*, 1868-72, vol. i., p. 214.

Absent from flesh, O blissful thought. I. Watts. [*Death.*] This hymn is part of a poem on "Death and Heaven," in five Lyric Odes, of which it is No. 2:—"The Departing Moment; or Absent from the Body," and is in 4 st. of 4 l. These Odes appeared in Dr. Watts's *Reliquiae Juveniles*, 1734. This ode is not in extensive use, although found in a few collections in G. Brit. and America. It is given, in a slightly altered form, in the *New Cong.*, No. 723. The orig. text is not found in modern collections. [W. T. B.]

Abyssinian Hymnody. Till about the year 1864, when the Rev. J. M. Rodwell printed two articles in the *Journal of Sacred Literature*, nothing whatever was known in England of Abyssinian Hymnody, and it is only to these articles that reference can even now be made.

The selections from the *Degua*, or *Hymnal* of Jared, an Abyssinian saint who is believed to have lived in the 5th cent., and is traditionally said to have been caught up into heaven, (see Dillman's *Cat. mss. Æth. Brit. Mus.*, p. 32, n.), are of striking originality and are translated by Mr. Rodwell into a kind of metrical prose. From them we give as a specimen the "Hymn of the Light."

Praise to the Saviour, the glory of the saints,
The light which hath come into the world;
His clothing was as light upon the mount,
But He is the true light in Himself.

He came from a world of light,
And that light hath come to us;
He will lead us back into that light
From whence He descended in love and pity.

He has come whom Moses announce d—
The Crown of martyrs, the Founder of the Church,
The Light of light, who giveth light to the just.

Oh send out Thy light and truth,
That they may bring me to Thy holy hill;
Send forth Thy hand from on high to save.

God is a God who knoweth all things,
Clad in righteousness, robed in light;
A light announced Him, shining in the heavens,
And He is come, the Pilot of the souls of the just.

The Church's Bridegroom is the light of the world.
Let us therefore be clad in light,
And put away the works of darkness,
And walk as the children of the day.

He reigns over the treasures of light,
Who existed ere the worlds were made.
He will manifest that light;
He will give comfort in our sorrows;
He will disperse the clouds and thick darkness,
And lead us to our rest above.
Hallelulah, O Thou firstborn of Zion!

O Adonai, Thou art the bearer of glad tidings:
Marvelous is the brightness of Thy beauty.
Hallelulah. To Thee be glory. Amen.

The ms. from which these hymns were translated is in the library of the B. & F. Bible Society, and is probably of the 14th century. Only two other copies appear to have found their way to Europe. From the invocation of saints, in the hymns for their festivals, one can hardly doubt that the hymns are of the 5th or 6th cent. In this they present an exceedingly strong family likeness to the hymns of St. Ephrem Syrus.

The first published metrical translation was a version of *The Vigil of the Four Beasts*, by Mr. W. C. Dix, and appeared in the *Churchman's Shilling Magazine* for May, 1867. In October of the same year an article on "Abyssinian Hymns," containing three metrical versions by Mr. Dix, was issued in the same magazine. Another article headed *Devotions of the Abyssinian Church* appeared in the *Monthly Packet* for July, 1868, and two hymns were added. None of these are in C. U., but one is given in Jellicoe's *Songs of the Church*, 1867. *The Song of the Saints*, the only other version of an Abyssinian hymn, originally published in Rev. L. C. Biggs's *Songs of Other Churches* in the *Monthly Packet* for Nov. 1871, and reprinted in the *Churchman's Manual of Public and Private Devotion*, 1882, completed the use of the translations of Mr. Rodwell by English hymn-writers, except, that in the columns of the *Church Times*, an additional translation or two, by Mr. Dix, may be found. It is earnestly to be wished that attention may be seriously drawn to the hymns of the whole Eastern Church. The profound ignorance of our leading hymnological scholars on subjects of this class is lamentable. The field Dr. Neale worked so well has lain comparatively fallow since his early death. The position which some of his *Hymns of the Eastern Church* have taken in our hymnals excites the wish that Abyssinia and Ethiopia may render us some service. These unwrought fields, though not equal to the rich treasury of Greek and Latin hymnody, are still worthy of the attention of English compilers. [W. T. B.]

Accept, O Lord, Thy servant's thanks. Bp. Mant, [*Holy Scripture.*] This is one of the Original Hymns added by Bp. Mant to his *Ancient Hymns from the Roman Breviary*, 1837-71, in 4 st. of 8 l., and entitled "Hymn of Thanksgiving for Holy Scripture." Dr. Kennedy, in adopting it in his *Hymno. Christ.*, 1863, No. 1195, has given the original text, with the change of st. iii. l. 7, from "And He, Who gave the word, may

He" to "And O, may He Who gave the Word." The hymn is a plain poetical reflex of the sixth Article, and of the Collect for the Second Sunday in Advent. This hymn is also sometimes found in American collections, as the Pennsylvania Luth. Church Bk., 1868, and others.

Accept our thanks, O Lord, we pray. W. C. Dix. [St. Bede.] Contributed to the *People's H.* 1867, No. 252.

Accepted, Perfect, and Complete. *Frances R. Havergal.* [Complete in Christ.] Written at Hastings, Sept. 3, 1870, in 5 st. of 3 l., and based upon the three passages of Holy Scripture: Eph. i. 6, "Accepted in the beloved"; Col. i. 28, "Perfect in Christ Jesus"; and Col. ii. 10, "Complete in Him." It was first pub. as a leaflet by J. and R. Parlant, Paisley, 1871; then, with the tune "Tryphena" (also by Miss Havergal), in Soepp's *S. of G. & G.*, 1872, mus. ed. 1875; again in her work *Under the Surface*, 1874; and her *Life Mosaic*, 1879. ["HAV. MSS."]

Accepting, Lord, Thy gracious call. C. N. Hall. [Following Jesus.] This hymn was printed in the author's tract, *Follow Jesus*, and, again, from thence in his *Hymns, composed at Bolton Abbey, and Other Rhymes*, 1858, pp. 45-47, in 11 st. of 4 l. In Major's *Bk. of Praise* and the *Meth. S. S. H. Bk.* it is given in an abbreviated form. In the author's *Ch. Ch. Hymnal*, 1876, No. 257, it is included as "Lord! we obey Thy kind command," in 8 st. of 4 l. various stanzas of the original being rewritten to attain this end.

According to Thy gracious word. J. Montgomery. [Holy Communion.] No copy of this hymn is preserved in the "Montgomery MSS." Its first publication was in the author's *Christian Psalmist*, 1825, p. 405, in 6 st. of 4 l. with the motto "This do in remembrance of Me." From its first appearance it has been one of the most popular of hymns for "Holy Communion," and is found in most modern collections of a moderate type. Usually, however, st. ii. l. 2, which reads: "Thy testamental cup I take," is altered to "The cup, Thy precious blood, I take," as in Thring's *Coll.*, No. 524, or, "I'll take," as in the *Salisbury H. Bk.*, 1857, and *Kennedy*, 1863, No. 650. In 1853 it was republished by Montgomery in his *Original Hymns*, No. 129. In common with Montgomery's hymns it has no doxology. That usually found with it,

"To Thee, O Jesus, Light of Light,
All praise and glory be," &c.,

is from the *Salisbury H. Bk.*, 1857. In Hedge & Huntington's *Unitarian Hys. of the Church*, Boston, U. S. A., 1853, No. 388, "Gethsemane, can I forget?" is composed of st. iii., ii., iv., v. of this hymn.

According to Thy mercy, Lord. [Supplication.] This cento appeared in 3 st. of 4 l. as No. 720 in the *Moravian H. Bk.*, 1789, and was repeated in later eds. (1849, No. 723). In Mr. Eberle's notes in the *Moravian Messenger*, March, 1870, it is marked as: i. Schneising, tr. J. Swertner, ii. N. L. von Zinzendorf, tr. F. W. Foster, iii. N. L. von Zinzen-

dorf, tr. J. Swertner. St. i. seems to be from st. iii. of Schneising's hymn, "Allein zu dir, Herr Jesu Christ;" while st. ii., iii. seem based on Zinzendorf's "Ach mein verwundter Fürst." The cento is included as No. 132 in Dr. Pagenstecher's *Coll.*, 1864. [J. M.]

Ach Gott vom Himmel, sieh darein. *Martin Luther* [Ps. xii.]. This free rendering of Ps. xii., adapted to the times, which Bunsen (*Versuch*, 1833, p. 854) calls "a cry for help from the Church founded on the Word of God for protection against its contemners and corrupters," was probably written in 1523 and 1st pub. in the *Etlich cristilich liden*, Wittenberg, 1524, in 6 st. of 7 l. The seventh st., a dox., was added in *Eyn Enckiridion*, Erfurt, 1524, but has not been tr. into English. Included in *Waekernagel*, iii. p. 6, in Schireks's ed. of *Luther's Geistliche Lieder*, 1854, p. 76, and as No. 209 in the *Unv. L. S.* 1851. It is a companion to Luther's "Nun freut euch lieben Christengemein," and like it greatly furthered the cause of the Reformation.

Lauxmann, in *Koch*, viii. 521-526, relates that Dr. Sprütze, or Sprengel, of Magdeburg Cathedral, had gone by request of the Romish authorities to preach at Brunswick three sermons which were to uproot the Lutheran heresies. On the 22nd Sun. after Trinity, 1527, he preached on the parable of the Unmerciful Servant (St. Matt. xviii. 23-35) and declared salvation by good works. At the end of his sermon, a citizen began to sing this hymn, and as the whole congregation joined in, the discomfited priest at once left the pulpit, and never again preached in Brunswick. Again, on the 2nd Sun. in Advent, 1529, a preacher in St. Jacob's, Lübeck, exhorted to prayers for the dead, when two boys began this hymn, and the congregation following, sang the whole. *Lauxmann* adds that st. iv. comforted P. J. Spener when he heard it sung on his entering the church at Frankfurt-am-Main, at a time when days looked dark for the Church of Christ; that, when summoned to Dresden to occupy the responsible post of Court preacher, he was cheered by being saluted with it in the first Saxon village he entered; and that in Dresden it was often, at his request, sung by the scholars before his door.

Translations in C U. :—

1. Oh Lord our God, from heaven look down, in Miss Fry's *H. of the Reformation*, 1845, p. 30. In 1860 her trs. of st. v. vi. rewritten to 5 st. c.m., beginning, "Almighty God, Thy truth shall stand," were included in J. Whittemore's *Supp. to all H. Bks.*, No. 44.

2. O God! look down from heav'n. we pray, a free tr. condensing sts. ii., iii., as ii., by W. M. Reynolds, in the *Evangelical Review*, Gettysburg, July 1849, and as No. 965 in the General Synod's *Luth. H. Bk.*, 1850.

3. Ah God, look down from heaven and see, by R. Massie in his tr. of *Luther's Spiritual Songs*, 1854, p. 32. In 1880 it was given in the *Ohio Luth. Hymnal*, 147, as:—"O God, look down from heaven and see."

4. Ah God, from heav'n look down, and see, omitting st. iii., by Miss Winkworth, as No. 101, in her *C. B. for England*, 1863.

Other trs. are :—

(1) "Hilpe now, O Lorde, and loke on us," by *Bp. Goodale*, 1.39 (*Zemains*, 1846, p. 567). (2) "Salf us, gudis Lord, and succour send," in the *Gude and Godly Ballades* (ed. 1568, folio 45, ed. 1868, p. 76). (3) "O Lord in mercy cast an Eye," by *J. C. Jacobi*, 1722, p. 93 (1732, p. 165). (4) "Look down, O Lord, from heaven behold," by *Miss Cox*, 1841, p. 207, and thence in *Dr. Bacon*, 1884, p. 6. (5) "Ah, God! from heaven high look down," by *J. Anderson*, 1846, p. 31 (1847, p. 51). (6) "Ah! Lord, from heaven Thy people see," by *Dr. J. Hunt*, 1853, p. 60. (7) "On us, O Lord, in mercy look," by *Dr. H. Mills*, 1856, p. 119. (8) "Ah! God in heaven, look down anew," by *Dr. G. Macdonald*, in the *Sunday Magazine*, 1867, p. 449; and in his *Ecotics*, 1876, p. 62, as "Ah God, from heaven look down and view." (9) "O God, from heaven our troubles view," by *F. W. Young*, in the *Family Treasury*, 1877, p. 653. [J. M.]

Ach Gott, wie manches Herzeleid. *Martin Moller?* [*Cross and Consolation.*] First appeared in the 2nd ed., Görlitz, 1587, of *Moller's Meditationes Sanctorum Patrum*, entitled "A consoling prayer wherewith a troubled soul, amid all the crosses and tribulations of these last troublous times, can sweetly comfort itself and longingly delight itself in the Sweet Name of Jesus Christ. From the ancient hymn 'Jesu dulcis memoria.'" It is a very free paraphrase of the *Rhythm* in 12 st. of 6 l. *Lauxmann*, in *Koch*, viii. 466-468, says st. i., iv., v., x. have been special favourites in Germany, and inclines to ascribe the hymn to *Moller*. *Wackernagel*, in giving the text in his *D. Kirchenlied*, v. p. 84, says that *Moller*, in his 1596 *Manuale de Praeparatione ad Mortem*, gives it among those "composed by otherspiritual persons" [perhaps as being based on the Latin], and that *Conrad Hojer* [or *Conrad Höier*, Sub-prior at Möllenbeck, near Rinteln on the Weser] in his *Die fünf Haupt Stücke Christlicher Lehre*, Stadthagen, 1614, claims it as his own. He thus gives it under *Hoyer's* name, but says that *Hoyer* probably only altered it, and reduced it to more regular form. Included in many subsequent hymn-books, and recently as No. 734 in the *Unv. L. S.*, 1851.

Translations in C. U. :—

1. **Jesus, my all, my highest good**, a very free tr. in 7 st. of 4 l. (based on the version in 14 st. of 4 l., beginning with st. ix., "Jesu! du edler Bräutigam werth," included as No. 871 in the *Brüder G. B.* 1778;) as No. 454 in the *Moravian H. Bk.*, 1789, and continued, altered, in later eds. From this, 5 sts., based in order of sts. ix., ii., vii., iv., xii. of the original, were given as No. 718, in *Bickersteth's Christ. Psalmody*, 1832. In *C. Wilson's Genl. Psalmody*, 1842, No. 893, the order of sts. is ix., ii., iv., v.
2. **O God, what manifold distress**, a good tr. of st. i., ii., iv., xi., by *A. T. Russell*, as No. 222, in his *Ps. & Hymns*, 1851. Part ii. begins, "Jesu, my Lord and God, Thou art."
3. **Ah God, my days are dark indeed**, a very good tr., omitting st. iii., v., in the 2nd Ser. 1858, of *Miss Winkworth's Lyra Ger.* p. 185, and repeated, as No. 136, in her *C. B. for England*, 1863. In the *Ohio Luth. Hymnal*, 1880, st. i., ii., iv., vii., ix., xii., are given as No. 416. Her tr. of st. iv., vi., vii., ix.-xi., beginning, "Jesus, my only God and Lord," were included as No. 215, in the *Meth. N. Con. H. Bk.* 1863, and the same, omit-

ting st. vi., as No. 300 in *Holy Song*, 1869. Her trs. of st. vii., viii., xi., xii., slightly altered and beginning "Jesu, my boast, my light, my joy," were given as No. 507, in *Kennedy*, 1863.

Other trs. are :—

(1) "O Lord! how many miseries," by *J. C. Jacobi*, 1720, p. 21 (1722, p. 76, 1732, p. 125). (2) "O God, how many an anxious hour," as No. 235 in pt. i. of the *Moravian H. Bk.*, 1754.

In *Bunsen's Versuch*, 1833, a greatly altered form of st. iii.-v., beginning, "Mein Herzenstrost ist Jesus Christ," was included as No. 465, without name of adapter. Of this form the trs. are :—

(1) "Christ to my heart true joy can give," good and full, in *Miss Cox's Sac. H. from the German*, 1841, p. 185. Thence, unaltered, as No. 77 in *Alford's Ps. & Hys.*, 1844, and as No. 206 in *Hook's Ch. School H. Bk.*, 1850. (2) "Jesus! I place my trust in Thee," by *Lady Eleanor Fortescue*, 1843 (1847, p. 73). [J. M.]

Ach, Jesu, dein Sterben. *Anon.*, xviii. cent. [*Passion-tide.*] Included as No. 281 in the *Vollkommenes Schlessisches Kirchen G. B.*, Breslau, 1727 (Preface, Oct. 1, 1703), and repeated as No. 451 in *Burg's Breslau G. B.*, 1746, in 3 st. of 4 l., entitled "Dying to Sin through the Death of Jesus," and repeated as No. 83 in the *Unv. L. S.*, 1851. The tr. "Ah Jesus, the merit," by *Miss Winkworth*, appeared in the 2nd Ser., 1858, of her *Lyra Ger.* p. 32, and thence, as No. 50, in her *C. B. for England*, 1863. [J. M.]

Ach! lehre mich ein Kindlein sein. [*Children.*] Included as No. 41 in the *Evangelisches Kinder G. B.*, Basel, 1867, in 7 st. of 4 l., as by *Emma Neustetel*. The only tr. is, "O that I were a little child," in full, in *Mrs. Bevan's Songs of Praise*, 1859, p. 145, and thence, as No. 44, in *J. E. Clarke's Children's H. H. Bk.* c. 1860. [J. M.]

Ach! treuer Gott, barmherzigs Herz. *P. Gerhardt.* [*Cross and Consolation.*] Founded on a prayer "for patience under great trial," No. xxv. in *Class iii.* of *J. Arndt's Paradiesgärtlein*, 1612. Appeared in *Crüger's Praxis pietatis melica*, Frankfurt, 1656, No. 381, in 16 st. of 7 l., and included in many subsequent hymn-books, as recently in the *Unv. L. S.*, 1851, No. 693; also in *Wackernagel's* ed. of his *Geistliche Lieder*, No. 57; *Bachmann's* ed., No. 80.

Translations in C. U. :—

1. **O God most true, most merciful!**—A good tr. of st. i., iv., v., x., by *A. T. Russell*, as No. 224, in his *Ps. and Hys.* 1851, and thence, altered and beginning, "O God of mercy full and free," as No. 665, in *Kennedy*, 1863.
2. **O faithful God! O pitying heart**, a good tr., omitting st. iii., ix., xi., xiii., xv., in the 2nd Ser. 1858, of *Miss Winkworth's Lyra Ger.* p. 182, and thence, in the *Gilman-Schaff, Liv. of R. P.* ed. 1883, p. 837. The trs. of st. x., xii., xiv., xvi., beginning, "O Thou, who diedst to give us life," appear as No. 327, in *Ch. Praise*, 1883.
3. **Ah! faithful God, compassionate heart**, by *J. Kelly*, 1867, p. 169. [J. M.]

Ach, uns wird das Herz so leer. *C. J. P. Spitta.* [*Longing for Heaven.*] 1st

pub. in the First Series, 1833, of his *Psalter and Harfe*, p. 131, in 6 st. of 4 l., entitled "Homesickness." Tr. as:—

Ab! this heart is void and chill.—A good tr., omitting st. v., by Mrs. Findlater in the 2nd Ser., 1855, of the *H. L. L.* (ed. 1862, p. 110, 1884, p. 86). Included, slightly altered, and omitting st. ii., as No. 455, in the *Pennsylvania Luth. Ch. Bk.*, 1868. In W. B. Bradbury's *Golden Shower*, N. Y. 1860 (ed. 1870, p. 158) the trs. of st. ii., vi., are rewritten, and a chorus added. St. i., ii., iv. of this form, with the chorus, were included as No. 1279, in Robinson's *S. for the Sanctuary*, 1865, and, as No. 1048, in the *Bapt. Praise Bk.* 1871.

Other trs. are:—

(1) "Hungering, thirsting as we go," by Miss Fry, 1860, p. 17. (2) "Ah! how empty is the heart," by R. Massie, 1860, p. 132. [J. M.]

Acquaint thee, O mortal. *W. Knöz.* [Invitation.] The opening lines of this hymn are:—

"Acquaint thee, O mortal!
Acquaint thee with God,
And joy, like the sunshine,
Shall beam on thy road.
And peace, like the dew-drops,
Shall fall on thy head;
And visions, like angels,
Shall visit thy bed."

As a hymn on "Heavenly Wisdom," and based on Job xxii. 21, 27–28, it appeared in his *Harp of Zion*, 1825, in 3 st. of 8 l. It was also repeated in his *Poems*, 1847, p. 162, where it is said in a footnote to have been "written for Mr. Pettet." The use of this hymn in G. Britain is very limited. In *Kennedy*, 1863, No. 1140, it is given as, "Acquaint thee, my child, acquaint thee," &c. In America, as in Robinson's *S. for the Sanctuary*, 1865, 2nd ed., 1872, No. 504, and others, it is:—"Acquaint thyself quickly, O Sinner," &c., and, in common with nearly every collection, the second stanza of the original is omitted. This stanza reads:—

"Acquaint thee, O mortal!
Acquaint thee with God,
And the prayer of thy spirit
Shall reach His abode;
And the wish of thy bosom
Shall rise not in vain;
And His favour shall nourish
Thy heart like the rain."

This hymn is also sometimes in C. U. as:—"Acquaint thee, O Spirit, acquaint thee with God," as in Longfellow and Johnson's *Bk. of Hymns*, Boston, 1846, and later eds. [J. J.]

Ad celebrae, Rex coelestis, laudes cuncta. [*St. Michael and All Angels.*] A Netherland Sequen-*ce* for the Feast of St. Michael. *Daniel*, ii., p. 24, gives only the first five words, referring to mss. formerly belonging to the monastery of St. Emmeram at Ratisbon. These mss., which are now at Munich, belong to the 11th and 12th centuries. The full text is in a 12th cent. ms. in the *British Museum* (Ad. l. 11669, f. 53); in *Daniel*, v. pp. 33, 94, in *Kehrein*, v. 135, and in *Mone*, i. p. 34. Also in the Missals of *Sarum*, *York* and *Hereford* as a seq. on that festival. In vol. ii. of the reprint of the *York Missal*, pub. by the Surtees Society, 1872, will be found, p. 316, the

variations of a ms. of Proses and Sequences in the Bodleian Library, No. 775, written in the reign of Ethelred, sometime between the years A.D. 994 and 1017. This last is the oldest form in which it is found. *Mone*, i., p. 455, gives the full text and a great variety of readings from mss. at Munich and Stuttgart, of the 11th cent., &c., together with short notes on portions of the text. *Daniel*, v. p. 93, repeats *Mone*'s references. They are also repeated with additions in *Kehrein*, No. 168.

[W. A. S.]

Translations in C. U. :—

1. To celebrate Thy praise, O King of heaven, by C. B. Pearson, in the *Sarum Missal in English*, 1868, p. 118. After revision it was reprinted in his *Sarum Sequences*, 1871, p. 119, as "To give Thee glory, Heavenly King."

2. To give Thee glory, Heavenly King.—No. 374, in the *Hymnary*, is a cento from Mr. Pearson's tr., with alterations made by the editors with the translator's permission.

Ad coenam Agni providi. [*Easter.*]

This hymn is sometimes ascribed to *St. Ambrose*, but is not inserted among his undoubted compositions, by the Benedictine editors (see *Migne's Patrol.*, tom. 17; the fourth of the works of *St. Ambrose*). The original text, with that revised for use in the *Rom. Brev.*, "Ad regias agni dapes," is given in *Daniel*, i., No. 81; with various readings from the Collections of *Cassander*, and other authorities. It is headed "Hymnus Paschalis" ("A hymn for Easter-tide"). In *Mone*, it is No. 161 from mss. at Lichtenthal of the 13th and 14th centuries, and from others of later date. He gives a long note embracing various readings, references, and criticism. Much of this is repeated in *Daniel*, iv. 73, who also gives readings from *Rheinau* mss. of the 10th and 11th cent., and at iv. p. 353, readings from a ms. of the 9th cent., at Bern. It is also found in a 11th cent. ms. in the *British Museum* (Jul. A. vi., f. 48.), and is printed from a Durham ms. of the 11th cent., in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 82. In the *Junius* ms. of the 8th and 9th cents. it is No. xxi. The *Sarum Brev.* text is in the *Hymn. Sarisb.*, Lond., 1851, p. 99, and various readings are added from English Monastic Uses, including those of *Worcester*, *St. Alban's*, *Canterbury*, &c., and in *Biggs's Annotated ed. of H. A. & M.*, 1867.)

Concerning its use we would add that from Low Sunday [1st after Easter] till the Vigil of the Ascension it was the proper Vesper hymn in the *Sarum* and *York* uses, and is also so found in other English breviaries, Saturdays excepted (when "Chorus novae Hierusalem" was sung) whenever no feast of Apostle or patron Saint interrupted the ordinary course of the Easter season. There is no doxology, for according to *Sarum* and *York* the last 2 verses of "Jeau Salvator Saeculi" were directed to be sung at the end of all hymns of that metre [Saturdays excepted].

Passing from its history, text, and use, to the hymn itself, its design, and teaching are well brought out by the following writers:—

In a curious work which gives interpretations of hymns, mystical and otherwise, entitled "*Expositio Hymnorum cum notabili*

commento. Coloniæ apud Henricum Quentell, 1492" (many other editions in the 15th and early part of the 16th centuries; and without a date may be older than the above. See *Daniel*, i. p. xvi., and No. 81. The writer's name was Hilarius), we find concerning this composition:

"The matter of this hymn is that the author calls us to the banquet of that Lamb Who taketh away the sins of the world; that is, to receive the Body and Blood of the Lord, of Whom it is written that he who receiveth the Body of Christ unworthily eateth and drinketh damnation to himself; but he who doth so worthily hath eternal life: but we are placed '*ad coenam Agni providi*' (at the banquet of the Lamb as those who are prepared)."

The allusion is to those who were solemnly baptized and clothed in white garments on Easter Eve, and admitted to Holy Communion on the following day.

Dr. Neale works out this allusion to the newly baptized and their white garments in his *Short Commentary on the Hymnal N.*, 1853, part i., pp. 26-27, where he says:—

"In order to understand this hymn, we must know for whom it was written. It was the custom of the early Church that Baptism should be solemnly administered to many *catechumens*, that is, persons who had been under instruction and preparation for it, on Easter Eve. This hymn then refers in the first place to them. . . . *The Lamb's high banquet we await*. These newly baptized persons were now for the first time about to receive the Holy Communion, and therefore truly waiting for that *high banquet*, '*In snow-white robes*' [the '*Et stolis albis candidi*' of the original], because, at Baptism, a white garment was given to the persons baptized, with words like these: 'Take this white vesture for a token of the innocence which, by God's grace, in this holy Sacrament of Baptism, is given unto thee and for a sign whereby thou art admonished, so long as thou livest, to give thyself to Innocency of living, that after this transitory life thou mayest be partaker of life everlasting.'"

The chrisom-robes were worn from Easter Eve till Low Sunday (all the week-days of the octave are marked in *Albis* in the *Sacramentary* of S. Gregory), for which the ancient name was '*Dominica in albis depositis*,' as in the *Ambrosian Missal*, or, shortly, '*Dominica in Albis*,' because on this day the newly baptized first appeared without the chrisoms, or white robes, which they had worn every day since their baptism on Easter Eve. [V]

Translations in C. U. :—

1. **At the Great Supper of the Lamb.** From the *Sarum Brev.* by W. J. Blew. 1st printed on a fly-sheet for use in his church, cir. 1850, and then pub. in his *Hy. and Tune Bk.*, 1852, with music, in 4 st. of 4 l. This was repeated in Mr. Rice's *Sel.*, from that work, 1870, No. 52.

2. **The Lamb's high banquet stands displayed.** [*we await*]. By J. M. Neale. The first reading "*stands displayed*" was given in the original prospectus of the *Hymnal N.*, Feb., 1851. In the *Ecclesiologist* of April, 1851, the *tr.* reading "The Lamb's high banquet *we await*," appeared in full, and in 1852 it was repeated in the *Hymnal N.*, No. 29, with st. i. l. 2, "*royal*" for "*festal state*;" and st. ii. l. 3 "*tasting of*" for "*tasting there*." From the *Hymnal N.* it passed into the *People's H.*, 1867, No. 117, unaltered; with the omission of st. iii. into Skinner's *Daily Service H.*, 1864, No. 131, and again into other collections.

3. **The Lamb's high banquet called to share.** This *tr.* is well known through *H. A. and M.* It is Dr. Neale's *tr.* altered by the compilers. Referring to the use made by the editors of

various hymnals of his numerous *trs.*, Dr. Neale wrote in the *Preface* to his *Med. Hys.*, 2nd ed., 1862, p. vi., with a special reference to this *tr.* and the *H. A. and M.* alterations:—

"In some instances I thankfully acknowledge them [the alterations] to be improvements; in some, I think that, had the reproducers studied the Commentaries of *Clichtoveus* and *Lebrissenensis*, they would have left the original as it was. I will give an example or two: In the glorious *Ad Coenam Agni providi*, the last word of the first line is undoubtedly the nominative case plural —

'The Lamb's high banquet *we await*,'

as it is in the *Hymnal Noted*. But in most reproductions that line is altered. I suppose from the editors either not seeing or not believing that the adjective applies to ourselves, not to the LAMB. Again, in the same hymn, '*Cruore ejus roseo*,' is translated by:—

'And tasting of His *roseate* Blood.'

"The epithet is everywhere altered to *crimson*, because the editors did not see its force. The poet would tell us that, though one drop of our Lord's Blood was sufficient to redeem the world,

(*Cujus una stilla saluum facere Totum mundum quit ab omni scelere,*

as S. Thomas says), yet out of the greatness of His love to us He would shed all. As everyone knows, the last drainings of life-blood are not crimson, but are of a far paler hue: strictly speaking, *roseate*. Change the word, and you eliminate the whole idea."

In his *Short Commentary on the Hymnal N.*, Dr. Neale gives the fact that Christ is the *True Rose* as a second reason for the word *roseate*.

In the revised ed. of *H. A. and M.*, 1875, this latter alteration is amended, and the line reads:

"And tasting of His *precious* blood;"

a new departure, which, we doubt not, Dr. Neale would have been slow to accept.

4. **The Lamb's high banquet called to share.** No. 277 in the *Hymnary* is a cento, mainly from E. Caswall's rendering of "*Ad regias Agni dapes*;" but there are a few lines from *Dr. Neale* as above in st. i., ii. and iv.

5. **The Supper of the Lamb to share.** By Mrs. Charles, from the old text in *Daniel*, i. 87, appeared in her *Voice of Christian Life in Song*, 1858, p. 103, in 7 st. of 4 l. This was included in *Mercer, Ox. ed.*, 1864, with the omission of st. ii., and the addition of a doxology, and in Schaff's *Christ in Song*, 1870, p. 186, unaltered.

Translations not in C. U. :—

1. At supper of the Lamb prepared. *Primer*, 1604.
2. At this High Feast the Lamb hath made. *Chambers*, i. 189.
3. The Paschal Feast, not yet with night. *Kynaston*, 1862. [J. J.]

This hymn has also been rendered into German, and again from the German into English thus:—

Kommt, seid gefasst zum Lammesmah!, a *tr.* in 8 st. of 4 l., by Christian Knorr von Rosenroth, 1st pub. in his *Neuer Helicon*, Nürnberg, 1684, p. 129, and included as No. 118 in *Freylinghausen's G. B.*, 1704. The only *tr.* is "Come now to the Lamb's Feast," as No. 190 in the *Appendix* of 1743 to the *Moravian H. Bk.*, 1742 (1754, pt. i., No. 226). [J. M.]

Ad laudes Salvatoris. [*Fest. Com. of Bp. & Conf.*] Text in *Wackernagel*, i. No. 255, from the Lübeck Missal, c. 1480, and others. Neale's *Sequentiæ ex Missalibus*, p. 231, from the Missals of Utrecht, 1513, and Salzburg, 1515, where it occurs as a *Seq.* for the Feast of

a *Bishop & Confessor*, as may be seen from various passages in the hymn; though Neale styles it a *Seq. for the Commemoration of a Confessor not a Bishop*. *Daniel*, v. p. 149, quotes the text from Neale. In *Kehren* it is No. 465.

[W. A. S.]

Translation in C. U. :—

0 ye who fear, yet fearing long, was made for
and 1st pub. in the *People's H.*, 1867. No. 218
and a hymn "Common for Priests." It is by "S.
M." i.e. *Sister Miriam*.

**Ad perennis vitae fontem mens sitiv
tavit arida.** *Card. Peter Damiani*. [*The
Heavenly City*.] 1. The earliest form of this
great poem on the "Glory of Paradise" is
found in the *Liber Meditationum*, usually as-
cribed to St. Augustine, and because of its
presence therein, it is often given as his.
The Benedictine editors of St. Augustine's
Works, however, included it under protest;
and Archbishop Trench disposes of these
claims in the following emphatic manner:—

"This poem has been often attributed to Augustine,
finding place as it does in the *Meditationes*, long as-
cribed to him. These *Meditationes*, however, are plainly
a cento from Anselm, Gregory the Great, and many
others besides Augustine; from whom they are rightly
assigned away in the Benedictine ed., as indeed in
earlier as well. The hymn is Damiani's, and quite the
latest he has left us." *Sac. Lat. Poetry*, 1849, p. 296,
2nd ed. 1854, p. 135.

2. Following the Benedictine editors, and
anticipating Archbishop Trench, Cajetan in-
cluded the poem in vol. iii. of his ed. of *Damiani's
Works*, with the title "*Petri Damiani,
Cardinalis Ostrensis, ex dictis beati Augustini,
Hymnus de Gloria Paradisi*." (*Petri Damiani
Opera*, pars iii., 915-918, ed. *Domini Constanti-
ni Cajetani*.) [Rome, 1606-1615, vol. iv. in
1640; Lyons, 1623; Paris, 1642 and 1643.]

3. *Daniel*, 1841-1856, gives the full text in
vol. i. pp. 114-117, as from certain editions
of the works of St. Augustine; at Strasburg,
1489; Venice, 1729; and adds that it is also
found in Fabricius, Rambach, and others.
Notes on the text are also added. He supplies
corrections and additions in vol. ii. p. 382;
iii. p. 281, and iv. pp. 203-4.

4. It is also given, in every case with notes
and various readings, in *Du Méril*, 1843,
p. 131. *Mone*, i. p. 422. *Trench*, 1849, p. 296.
Wigne's Patrol., tom. 145, col. 861-864, and
many others. One of the most interesting re-
prints is Dr. Kynaston's, *The Glory of Para-
dise. A Rhythmical Hymn, by Peter Damiani,
ed. with translation*. Lond., F. Fellowes,
Ludgate Street, 1857.

Translations in C. U. :—

1. On the fount of life eternal.—By E. Caswall,
1st pub. in his *Masque of Mary*, 1858, and again
in his *Hymns & Poems*, 1873, pp. 214-218, in
29 st. of 6 l. From this two centos have been
compiled (1) beginning with the opening st. in
the *Hymnary*, No. 614, and consisting of st. i.,
ii., v., viii, ix., xv., xvii., xix., and xx., with
slight alterations. (2) "Who can paint the
sorely city," in the R. C. *Hys. for the Year*,
No. 51. This is composed of st. iii., v., vi., vii.,
and xix., also slightly altered.

2. For the Fount of life eternal, Is my thirsting.

&c.—No. 484, in the *People's H.*, is a cento ar-
ranged by Dr. Littledale for that collection, 1867,
from *trs.* by Wackerbarth, 1846; Neale, *Joys
and Glories of Paradise*, 1865, with additions
from his own translation in *Lyra Mystica*, 1865.

3. For the Fount of life eternal, thirstily, &c.—
By the Rev. J. Dayman, 1st pub. in the *Sarum
H.*, 1868, No. 320, in 13 st. of 6 l.

Translations not in C. U. :—

1. My thirsty soul desires her drought. *Anon.* pub.
in *The Song of Mary the Mother of Christ*, &c., 1601;
reprinted in part by the Parker Soc. in *Sel. P. of the
reign of Q. Elizabeth*; and in Dr. Bonar's *New Jeru-
salem*, 1852, from a ms. in the Brit. Mus.
2. My heart as hart for water thirsts. *Sylvester*, 1621.
3. Unto the spring of purest life. In the *Meditations,
Soliloquia, and Manual of the glorious Doctor, S.
Augustin*. Paris, 1630.
4. For life eternal's living spring. *S. Augustin's Con-
fessions*, 1679, given in some copies as translated by
Abraham Woodhead.
5. For life's Eternal, &c. *Wackerbarth*, 1846.
6. Yearningly my fond heart thirsteth, &c.; *J. Banks*,
in his *Nugae*, 1854; and previously in the *Churchman's
Companion*, 1849.
7. For the Fount of living waters panting. *Kynaston*,
1857.
8. In the Fount of life, &c. *Mrs. Charles*, 1856.
9. For the Fount of living waters. *Kynaston*, 1862.
10. For the Fount of life eternal. *Neale* as above, 1865.
11. For the Fount of life eternal. *Littledale*, 1866.
12. For life's Eternal spring. *Morgan*, 1871.
13. The mind athirst pants for the fount, *R. B. Bos-
well's Ps. & Hys.*, 1838.

[J. J.]

Ad regias Agni dapes. The Roman
Breviary version of the Ambrosian *Ad coenam
Agni providi*, above. It is the hymn at Vespers,
"Sabbato in Albis," i.e. on Saturday in
Easter-week, and afterwards on Sundays and
week-days, when no Festival occurs and the
Ferial Office is said, till the first Vespers of
the Ascension. In addition to the ordinary
editions of the *Rom. Brev.* the text is given in
several modern Roman Catholic hymnals,
Card. Newman's Hymni Eccl., 1838-65;
Biggs's Annotated ed. of H. A. & M., 1867;
Daniel, i. No 81, &c. [W. A. S.]

Translations in C. U. :—

1. In garments dight of virgin white. By W.
J. Copeland. 1st pub. in his *Hys. for the Week*,
1848, p. 81. In its original form it is not in
C. U.; except in *Hys. and Introits*, 1852, No. 70,
but as "*Now at the Lamb's high royal feast*," it
was given in *Murray's Hymnal*, 1852, No. 57, and
later collections. The opening line was borrowed
from E. Caswall's *tr.* as under.

2. Now at the Lamb's high royal feast. By E.
Caswall, in his *Lyra Catholica*, 1849, p. 94, and
again in his *Hys. and Poems*, 1873, p. 53, in 7 st.
of 4 l. This is the *tr.* usually found in Roman
Catholic hymn-books. An altered form of this
in 4 st. is No. 52 in the Irvingite *Hys. for the
Use of the Churches*, 1864, beginning "*Guests at
the banquet of the Lamb*."

3. At the Lamb's High Feast we sing. By R.
Campbell, written in 1849 [c. mss.], and 1st
printed in his collection commonly known as
the *St. Andrew's Hymnal*, 1850, in 4 st. of 8 l.
In the original mss. the first two lines are
added as a refrain to each verse, but are omitted
in the printed text. Cooke and Denton's *Hymnal*
was the first to bring it into prominent notice,
although in an altered form which has been
copied by many compilers. Its use exceeds that

of all other *trs.* of the "Ad Regias Agni" put together; being found in a more or less correct form, in the most important collections of the Ch. of England. Many of the alterations in *H. A. and M., Church Hys., Thring*, and others date from Cooke and Denton's *Hymnal*, 1853, the *Salisbury H. Bk.*, 1857, and others. Another arrangement of Campbell's text is, "To the Lamb's High Feast we press," given in Archdeacon Pott's *Coll.*, 1861, No. 90.

4. At the Lamb's right royal feast. By J. A. Johnston. 1st pub. in the 2nd ed. of his *English Hymnal*, 1856, No. 117, and repeated in the 3rd ed., 1861. It is an imitation, in the same metre, of R. Campbell's *tr.*, and takes the place of Johnston's *tr.* "Now at the banquet of the Lamb," in *L.M.*, which appeared in the 1st ed. of the *English Hymnal*, 1852, No. 110.

5. The Banquet of the Lamb is laid. By R. C. Singleton, made for and first pub. in his *Anglican H. Bk.*, 1868, No. 119.

6. We keep the Festival. By A. R. Thompson, contributed to Schaff's *Christ in Song*, 1869.

7. Come, join the Kingly Banquet free. By F. Trappes, in his *Liturgical Hys.*, n. d., (1865), in 8 st. of 4 l. In 1871 st. i.-v. and viii. were given as a hymn in 3 st. of 8 l. in *Hys. and Carols*, Church Sisters' Home, St. John's Wood, 1871.

Translations not in C. U. :—

1. At the Lamb's regal banquet where. *Manual of Prayers and Litanies*, 1686.

2. From purple seas and land of toll. *Primer*, 1706.

3. Now at the Lamb's imperial Feast. *Bp. Mant*, 1837.

4. Passed the Red and angry sea. *Bp. Williams*, 1845.

5. The Red Sea now is passed. *Reste*, 1849.

6. In garments bright of saintly white. *Rorison*, 1851.

7. Come to the Lamb's right royal feast. *Wallace*, 1874.

8. Sing, for the dark Red Sea is past. *H. N. Ozenham*, 1867.

[J. J.]

Ad templa nos rursus vocat. *Charles Coffin*. [*Sunday Morning*.] In his *Hymni Sacri*, p. 8, ed. Paris, 1736, under the heading *Die Dominici ad Laudes Matutinas*. In the revised *Paris Brev.* of the Abp. Charles de Vintimille, 1736, it is the hymn for Sunday at Lauda; as also in the *Lyons* and other modern French Brevs. Text as above, and in Card. Newman's *Hymni Eccl.* 1838, p. 2. [W. A. S.]

Translations in C. U. :—

1. Morning lifts her dewy veil, by I. Williams, 1st pub. in the *British Mag.* 1834, vol. v. p. 28, in 9 st. of 4 l., and again in his *Hymns tr. from the Paris Brev.*, 1839, p. 3, and later editions. The following :—

2. Now morning lifts her dewy veil, is by J. Chandler, who, in his Preface to his *Hymns of the Prim. Church*, 1837, in which it appeared, thus alludes thereto :—

"I have ventured to take the greatest part of the 2nd hymn from the translation in the 'British Magazine,' which notwithstanding the alterations I have made in it, still shines forth as the work of an evidently superior hand." p. ix.

This *tr.* has attained to a more extensive use than any other. It is given in *Mercer*, ed. 1864, No. 136, and *Sarum*, 1868, No. 293, in its full form. The most popular arrangement is that

of *Chope*, 1864, No. 111, *Thring's Coll.*, 1882, No. 9, and others, with omission of st. vii., viii., and some alterations.

3. Again the Sunday morn, by E. Caswall, appeared in his *Lyra Catholica*, 1849, p. 293, and again in his *Hymns and Poems*, 1873, p. 223. In its original form its use is very limited, but as :—

4. Again the holy morn, it is given in several collections, including the *Hymnary*, 1872, No. 7, *Hys. & Carols*, n. d., No. 15, the Roman Catholic *Hys. for the Year*, n. d., No. 83, and many others. Another form based upon Caswall's *tr.* is :—

5. When first the world sprang forth, in *Kennedy*, 1863, No. 701. It is probably by the editor, and is not found elsewhere.

6. Again the dawn gives warning meet. By Dr. Rorison, 1st pub. in his *Hys. and Anthems*. 1851, p. 10, in 4 st. of 8 l. and 1 st. of 4 l. It is repeated in later editions.

Translation not in C. U. :—

Once more the beams of orient light. *Chambers*, 1857.

[J. J.]

Adam descended from above. *C. Wesley*. [*Lent*.] 1st pub. in his *Short Hymns*, &c., 1762, vol. i., No. 1044, but omitted from the 2nd ed., 1794. It was included in the *Wes. H. Bk.*, 1780, and is retained in the revised ed. of 1875, No. 129 (*P. Works*, 1868-72, vol. ix. p. 415). Another hymn by C. Wesley, beginning :—"Adam, descended from above, Thou only canst," &c., was pub. from his *MSS. Hymns on the Four Gospels*, in *P. Works of J. and C. Wesley*, 1868-72, vol. xi. p. 341, but it is not in common use.

Adam, our father and our head. *I. Watts*. [*The Fall*.] Appeared in his *Horæ Lyricæ*, 1705, in 13 st. of 4 l., and entitled "Jesus the only Saviour." Its use as a complete hymn is unknown. A cento therefrom of 5 st. was given in Rippon's *Bapt. Sel.*, 1787, No. 38, composed of st. i., ii., iv., v., and vii. This has passed into common use to a very limited extent.

Adam of St. Victor. Of the life of this, the most prominent and prolific of the Latin hymnists of the Middle Ages, very little is known. It is even uncertain whether he was an Englishman or a Frenchman by birth. He is described by the writers nearest to his own epoch, as *Brito*, which may indicate a native of either *Britain*, or *Brittany*. All that is certainly known concerning him is, that about A.D. 1130, after having been educated at Paris, he became, as quite a young man, a monk in the Abbey of St. Victor, then in the suburbs, but afterwards through the growth of that city, included within the walls of Paris itself. In this abbey, which, especially at that period, was celebrated as a school of theology, he passed the whole of the rest of his life, and in it he died, somewhere between the years 1172 and 1192 A.D. Possessed of "the pen of a ready writer," he seems to have occupied his life in study and authorship. Numerous as are the hymns and sequences satisfactorily proved to have been written by him, which have come down to us, there would seem to be

little doubt that many more may have perished altogether, or are extant without his name attaching to them; while he was probably the author of several prose works as well. His Sequences remained in ms. in the care and custody of the monks of their author's Abbey, until the dissolution of that religious foundation at the Revolution; but some 37 of them, having found their way by degrees into more general circulation, were pub. by *Clichtoveus*, a Roman Catholic theologian of the first half of the 16th cent. in his *Elucidatorium Ecclesiasticum*, which passed through several editions from 1515 to 1556, at Paris, Basel and Geneva. Of the rest of the 106 Hymns and Sequences that we possess of Adam's, the largest part—some 47 remaining unpublished—were removed to the National Library in the Louvre at Paris, on the destruction of the Abbey. There they were discovered by M. Léon Gautier, the editor of the first complete edition of them, Paris, 1858.

The subjects treated of in Adam's Hymns and Sequences may be divided thus:—

Christmas, 7; Circumcision, 1; Easter, 6; Ascension, 1; Pentecost, 5; Trinity, 2; the Dedication of a Church, 4; B. V. M., 17; Festivals of Saints, 53; The Invention of the Cross, 1; The Exaltation of the Cross, 1; On the Apostles, 3; Evangelists, 2; Transfiguration, 2.

Although all Adam of St. Victor's Sequences were evidently written for use in the services of his church, and were, doubtless, so used in his own Abbey, it is quite uncertain how many, if any, of them were used generally in the Latin Church.

To the lover of Latin hymns the works of this author should not be unknown, and probably are not; but they are far less generally known than the writings should be of one whom such an authority as Archbishop Trench describes as "the foremost among the sacred Latin poets of the Middle Ages." His principal merits may be described as comprising terseness and felicity of expression; deep and accurate knowledge of Scripture, especially its typology; smoothness of versification; richness of rhyme, accumulating gradually as he nears the conclusion of a Sequence; and a spirit of devotion breathing throughout his work, that assures the reader that his work is "a labour of love." An occasional excess of alliteration, which however at other times he uses with great effect, and a disposition to overmuch "playing upon words," amounting sometimes to "punning," together with a delight in heaping up types one upon another, till, at times, he succeeds in obscuring his meaning, are the chief defects to be set against the many merits of his style. Amongst the most beautiful of his productions may be mentioned, perhaps, his *Jucundare plebs fidelis; Verbis vere substantivi; Potestate non natura; Nola regni laureatus; Heri mundus exultavit; Laudes crucis attollamus* (Neale considers this "perhaps, his masterpiece"); *Ave, Virgo singularis; Salve, Mater Salvatoris; Animemur ad agonem; and Vox sonora nostri chori*. Where almost all are beautiful, it is difficult, and almost invidious, to make a selection.

Of his Hymns and Sequences the following

editions, extracts, and translations have been published:—

i. Original with Translations:

(1) *Œuvres Poétiques d'Adam de St-Victor. Par L. Gautier, Paris, 1858*. It is in two vols. duodecimo, and contains, besides a memoir of Adam of St. Victor, and an exhaustive essay upon his writings, a 15th cent. *tr.* into French of some 46 of the seqs., and full notes upon the whole series of them. (2) *The Liturgical Poetry of Adam of St. Victor, from the text of Gautier, with trs. into English in the original metres, and short explanatory notes by Digby S. Wrangham, M.A., St. John's Coll., Oxford, Vicar of Darrington, Yorkshire, 3 vols. Lond., Kegan Paul, 1881*. (3) In addition to these complete eds., numerous specimens from the originals are found in *Daniel, Mone, Königsfeld, Trench, Loflie's Latin Year, Dom. Gueranger's Année Liturgique, ac.*

ii. Translations:—

(1) As stated before, 46 of the Sequences are given by Gautier in a French *tr.* of the 15th cent. (2) In English we have *trs.* of the whole series by Digby S. Wrangham in his work as above; 11 by Dr. Neale in *Med. Hymns*: 15, more freely, by D. T. Morgan in his *Hys. and other Poetry of the Latin Church*; and one or more by Mrs. Charles, Mrs. Chester, C. S. Calverley, and the Revs. C. B. Pearson, E. A. Dayman, E. Caswall, R. F. Littledale, and Dean Plumpton. Prose *trs.* are also given in the Rev. Dom Laurence Shepherd's *tr.* into English of Dom Gueranger's works.

iii. English Use:—

From the general character of their metrical construction, it has not been possible to any great extent to utilise these very beautiful compositions in the services of the Anglican Church. The following, however, are from Adam of St. Victor, and are fully annotated in this work:—(1) in *H. A. & M.*, Nos. 84 and 434 (partly); (2) in the *Hymnary*, Nos. 270, 273, 324, 380, 392, 403, 418; (3) in the *People's H.*, 215, 277, 304; and (4) in *Skinner's Daily Service H.*, 236. [D. S. W.]

Adami, Johann Christian, b. Jan. 13, 1662, at Luckau, Brandenburg, graduated M.A., at the University of Wittenberg, 1681, became diaconus, 1684, and pastor, 1691, at Luckau; from 1711 pastor primarius at Lübben, where he d. May 12, 1715.

His 25 hymns appeared in the *Evangelisches Zion, oder vollständiges G. B.*, Leipzig and Lübben, 1720, ed. by his son, for use in the Niederlausitz (*Bode*, p. 33; *Wetzel's A. H.*, vol. 1, pt. 1, p. 4; *Jöcher's Gelehrten Lexicon*, 1750, vol. 1, col. 86). One has been *tr.*, viz.:—

Was klagst du mein Gemüthe. [*Cross and Consolation.*] Included as No. 1811 in the Berlin *G. L. S.*, 1832, and as No. 2396 in Knapp's *Ev. L. S.*, 1837 (1866, No. 2125). Dr. Jacobs, of Wernigerode, informs me that it appeared 1720 as above, p. 685, in 7 st. of 8 l. This is *tr.* as:—

"My soul, why this complaining," by Miss Burlingham, in the *British Herald*, 1866, p. 200, repeated as No. 337 in Reid's *Praise Bk.*, 1872. [J. M.]

Adams, John, b. at Northampton, 1751; d. there, May 15, 1835. He was for several years a member of the Baptist denomination, but being expelled, on the ground of doctrine, from the chapel which he attended, he opened a place of worship on his own account and constituted himself the minister. On retiring from business in 1811, he removed to London, then to Olney, and finally returned to Northampton. Several of his hymns were printed in the *Gospel Magazine* in 1776. Very few, however, have come into general use.

Adams, John Greenleaf Co-editor with Dr. E. H. Chapin of the *Universalist Hymns for Christian Devotion*, 1846; and, alone, of the *Gospel Psalmist*, 1861. He was b. in Portsmouth, New Hampshire, 1810. The collections named contain in each case 16 hymns

by him. They are not, however, received outside his sect. The best are:—

1. *Heaven is here, its hymns of gladness.* [*Peace.*] Contributed to the *Hymns for Christian Devotion*, 1846, No. 419, in 4 st. of 4 l.

2. *God's angels! not only on high do they sing.* [*Ministry of Angels.*] No. 830 in his *Gospel Psalmist*, 1861, and No. 240 in Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864.

[F. M. B.]

Adams, John Quincy. b. at Braintree (afterwards called "Quincy"), Mass., 1767, was a son of President Adams. After graduating at Harvard College he was, from 1794 to 1801, minister to the Netherlands, to England, and to Prussia. In 1806 he was appointed Professor of Rhetoric in Harvard College; in 1809 minister to Russia; 1817 Secretary of State; and, from 1824 to 1829, President of the United States. In 1831 he was elected a Member of the House of Representatives. Died suddenly, Feb. 21, 1848. His high position and principle are well known, as also the incidents of his political life. He was a member of the Unitarian body. His *Memoir*, by the Hon. Josiah Quincy, was published soon after his death, and also his *Poems of Religion and Society*, N. Y., 1848 (4th ed., 1854). He wrote, but never printed, an entire *Version of the Psalms*, seventeen of which, with five hymns, were inserted by his pastor, Dr. Lunt, in the *Christian Psalmist*, 1841. Of these the following are still in use:—

1. *Sure to the mansions of the blest.* [*Burial.*] This is part of a piece of 20 stanzas, which appeared in the *Monthly Anthology and Boston Review*, Jan., 1807. It is entitled "Lines addressed to a mother on the death of two infants, 19th Sept. 1803, and 19th Decr., 1806."

2. *Alas! how swift the moments fly.* [*Time.*] Sometimes given as "How swift, alas, the moments fly," was written for the 200th anniversary of the First Congregational Church, Quincy, Sept. 29, 1839.

3. *Hark! 'tis the holy temple bell.* [*Sunday.*] Of these Nos. 2 and 3 are found in *Lyra Sac. Amer.* and 2 in Putnam's *Singers and Songs of the Liberal Faith*, 1875.

[F. M. B.]

Adams, Nehemiah. b. at Salem, Mass., Feb. 19, 1806, and graduated at Harvard, 1826, and Andover, 1829. He was Congregational pastor at Cambridge, 1829-1834, and of Essex St. Church, Boston, 1834-1870. He d. 1878. In 1854 he published *South-side View of Slavery*, and in 1864 he edited *Church Pastorals*. His hymns are:—

1. *Come, take His offers now.* [*Invitation.*] An adaptation from C. Wesley, given in his *Church Pastorals*, 1864, and repeated in the *Hymns and S. of Praise*, N. Y., 1874.

2. *Saints in glory, we together.* [*Praise.*] This is also in *Ch. Pastorals* 1864, and the *Hys. & S. of Praise*, 1874, where it is said to be by "S. E. Mahmied." This name, which has led compilers astray for some time, is purely fictitious.

[F. M. B.]

Adams, Sarah, née Flower. b. at Harlow, Essex, Feb. 22nd, 1805; d. in London, Aug. 14, 1848, and was buried at Harlow, Aug. 21, 1848. She was the younger daughter

of Mr. Benjamin Flower, editor and proprietor of *The Cambridge Intelligencer*; and was married, in 1834, to William B. Adams, a civil engineer. In 1841 she pub. *Vivia Perpetua*, a dramatic poem dealing with the conflict of heathenism and Christianity, in which Vivia Perpetua suffered martyrdom; and in 1845, *The Flock at the Fountain*; a catechism and hymns for children. As a member of the congregation of the Rev. W. J. Fox, an Unitarian minister in London, she contributed 13 hymns to the *Hys. and Anthems*, pub. by C. Fox, Lond., in 1841, for use in his chapel. Of these hymns the most widely known are—"Nearer, my God, to Thee," and "He sendeth sun, He sendeth shower." The remaining eleven, most of which have come into common use, more especially in America, are:—

1. Creator Spirit! Thou the first. *Holy Spirit.*
2. Darkness shrouded Calvary. *Good Friday.*
3. Gently fall the dew of eve. *Evening.*
4. Go, and watch the Autumn leaves. *Autumn.*
5. O hallowed memories of the past. *Memories.*
6. O human heart! thou hast a song. *Praise.*
7. O I would sing a song of praise. *Praise.*
8. O Love! thou makest all things even. *Love.*
9. Part in Peace! is day before us? *Close of Service.*
10. Sing to the Lord! for His mercies are sure. *Praise.*
11. The mourners came at break of day. *Easter.*

Mrs. Adams also contributed to Novello's musical edition of *Songs for the Months*, n. d. Nearly all of the above hymns are found in the Unitarian collections of G. Brit. and America. In Martineau's *Hymns of P. and P.*, 1873, No. 389, there is a rendering by her from Fénelon:—"Living or dying, Lord, I would be Thine." It appeared in the *Hys. and Anthems*, 1841.

Addiscott, Henry, b. at Devonport, 1806; educated for the Congregational Ministry; ministered to charges at Torquay, 1837, Maidenhead, 1838-1843; and Taunton 1848-1860, and died suddenly in Liverpool, Oct. 2, 1860. He published no volume of poems or hymns, and is known to hymnology through his "And is there, Lord, a cross for me," a pleasing production on the words "Take up the cross and follow Me," which he contributed to the *New Cong.*, 1859, No. 650.

Addison, Joseph. b. at Milston, near Amesbury, Wiltshire, May 1, 1672, was the son of the Rev. Lancelot Addison, sometime Dean of Lichfield, and author of *Devotional Poems*, &c., 1699. Addison was educated at the Charterhouse, and at Magdalen Coll., Oxford, graduating B.A. 1691 and M.A. 1693. Although intended for the Church, he gave himself to the study of law and politics, and soon attained, through powerful influence, to some important posts. He was successively a Commissioner of Appeals, an Under Secretary of State, Secretary to the Lord Lieutenant of Ireland, and Chief Secretary for Ireland. He married, in 1716, the Dowager Countess of Warwick, and d. at Holland House, Kensington, June 17, 1719. Addison is most widely known through his contributions to *The Spectator*, *The Tatler*, *The Guardian*, and *The Freeholder*. To the first of these he contributed his hymns. His *Cato*, a tragedy, is well known and highly esteemed.

Addison's claims to the authorship of the hymns usually ascribed to him, or to certain of them, have been called in question on two

occasions. The first was the publication, by Captain Thompson, of certain of those hymns in his ed. of the *Works of Andrew Marvell*, 1776, as the undoubted compositions of Marvell; and the second, a claim in the *Athenæum*, July 10th, 1880, on behalf of the Rev. Richard Richmond. Fully to elucidate the subject it will be necessary, therefore, to give a chronological history of the hymns as they appeared in the *Spectator* from time to time.

i. *The History of the Hymns in The Spectator.*—This, as furnished in successive numbers of the *Spectator*, is:—

1. The first of these hymns appeared in the *Spectator* of Saturday, July 26, 1712, No. 441, in 4 st. of 6 l. The article in which it appeared was on *Divine Providence*, signed "C." The hymn itself, "The Lord my pasture shall prepare," was introduced with these words:—

"David has very beautifully represented this steady reliance on God Almighty in his twenty-third psalm, which is a kind of pastoral hymn, and filled with those allusions which are usual in that kind of writing. As the poetry is very exquisite, I shall present my readers with the following translation of it." (*Orig. Broadsheet, Brit. Mus.*)

2. The second hymn appeared in the *Spectator* on Saturday, Aug. 9, 1712, No. 453, in 13 st. of 4 l. and forms the conclusion of an essay on "Gratitude." It is also signed "C.," and is thus introduced:—

"I have already obliged the public with some pieces of divine poetry which have fallen into my hands, and as they have met with the reception which they deserve, I shall, from time to time, communicate any work of the same nature which has not appeared in print, and may be acceptable to my readers." (*Orig. Broadsheet, Brit. Mus.*)

Then follows the hymn:—"When all Thy mercies, O my God."

3. The number of the *Spectator* for Tuesday, Aug. 19, 1712, No. 461, is composed of three parts. The first is an introductory paragraph by Addison, the second, an unsigned letter from Isaac Watts, together with a rendering by him of Ps. 114th; and the third, a letter from Steele. It is with the first two we have to deal. The opening paragraph by Addison is:—

"For want of time to substitute something else in the Room of them, I am at present obliged to publish Compliments above my Desert in the following Letters. It is no small Satisfaction, to have given Occasion to ingenious Men to employ their Thoughts upon sacred Subjects from the Approbation of such Pieces of Poetry as they have seen in my Saturday's papers. I shall never publish Verse on that Day but what is written by the same Hand; yet shall I not accompany those Writings with Eulogiums, but leave them to speak for themselves." (*Orig. Broadsheet, Brit. Mus.*)

In his letter Dr. Watts, after some compliments to "Mr. Spectator," says:—

"Upon reading the hymns that you have published in some late papers, I had a mind to try yesterday whether I could write one. The 114th Psalm appears to me an admirable ode, and I began to turn it into our language . . . and more to the same effect, finishing with:—"If the following essay be not too incorrigible, bestow upon it a few brightenings from your genius, that I may learn how to write better, or write no more."

The hymn which follows is—"When Israel, freed from Pharaoh's hand," in 6 st. of 4 l. Although this rendering of Ps. 114 is unsigned in the *Spectator*, its authorship is determined by its republication in Dr. Watts's *Psalms of David*, 1719.

4. According to the promise thus given the remaining hymns in the *Spectator* appeared in every case, on a Saturday. The first was:—"The spacious firmament on high," which appeared on Saturday, Aug. 23rd, 1712, No. 465, that is, four days after the promise made in the note to Dr. Watts's letter and hymn. It is in 3 st. of 8 l. signed "C.," and is introduced at the close of an essay on the proper means of strengthening and confirming faith in the mind of man. The quotation, "The heavens declare the glory of God," Ps. xix. 1, &c., is followed by these words:—

"As such a bold and sublime manner of Thinking furnished out very noble Matter for an Ode, the Reader may see it wrought into the following one." (*Orig. Broadsheet, Brit. Mus.*)

5. The next hymn was given in the *Spectator* on Saturday, Sep. 20th, 1712, No. 489, in 10 st. of 4 l., and signed "O." It begins:—"How are Thy servants blest, O Lord," and closes an essay on "Greatness" as a source of pleasure to the imagination with special reference to the ocean. It is thus introduced:—

"Great painters do not only give us Landscips of Gardens, Groves, and Meadows, but very often employ their Pencils upon Sea-Pieces. I could wish you would follow their example. If this small Sketch may deserve a Place among your Works, I shall accompany it with a Divine Ode, made by a Gentleman upon the Conclusion of his Travels." (*Orig. Broadsheet, Brit. Mus.*)

The "Travels" alluded to are evidently those of Addison on the Continent from 1699 to 1702. Referring to an incident in his return voyage, Lord Macaulay, in his essay on Addison in the *Edinburgh Review* of July, 1843, says:—

"In December, 1700, he embarked at Marseilles. As he glided along the Ligurian coast, he was delighted by the sight of myrtles and olive trees, which retained their verdure under the winter solstice. Soon, however, he encountered one of the black storms of the Mediterranean. The captain of the ship gave up all for lost, and confessed himself to a capuchin who happened to be on board. The English heretic, in the meantime, fortified himself against the terrors of death with devotions of a very different kind. How strong an impression this perilous voyage made on him, appears from the Ode, 'How are Thy servants blest, O Lord!' which was long after published in the *Spectator*."

6. The last hymn of this series was:—"When rising from the bed of death." It appeared in the *Spectator* on Saturday, Oct. 18th, 1712, No. 513, in 6 st. of 4 l. and signed "O." It is appended to a letter purporting to have been written by an "excellent man in Holy Orders whom I have mentioned more than once as one of that society who assist me in my speculations." The subject is "Sickness," and the concluding words are:—

"It is this Series of Thoughts that I have endeavoured to express in the following Hymn, which I have composed during this my Sickness."

7. The whole of these hymns, including that by Watts, have been in common use during most of the past, and during the whole of the present century; and although lacking the popularity which they once possessed, they are still found in the front rank in all English-speaking countries. They have also been translated into various languages, including, "The Lord my pasture," &c.; "When all Thy mercies," &c.; "The spacious firmament," &c., into Latin in the Rev. R. Bingham's *Hymnologia Christiana Latina*, 1871.

ii. *Addison's Claims*.—The claims of Addison to the authorship of five of these six hymns (omitting that by Dr. Watts) are not of a character to be removed or explained away.

1. First we find them included in essays which are acknowledged to be his and bear his recognised signatures "C." and "O." 2. They are clearly by the same writer as the prose of the essays, and are the natural outcome and reproduction, in metre, of their turns of thought and modes of expression. 3. They are all *Saturday* hymns, and are declared by Addison himself to be in every case "by the same hand." That the hand was the hand of Addison is evident from a curious side-light which is thrown upon the subject by comparing the passage with which he introduced the hymn "When all Thy mercies," &c., on Saturday, Aug. 9, 1712, as given in the original Broad-sheet of that day, and the same passage as rewritten, and published in the *first edition in book form of the Spectator*, late in the same year. The first (although already quoted we give it again for readiness of comparison) is:

"I have already obliged the public with some pieces of divine poetry which have fallen into my hands, and as they have met with the reception which they deserve, I shall, from time to time, communicate any work of the same nature which has not appeared in print, and may be acceptable to my readers." (*Orig. Broad-sheet, Brit. Mus.*)

This passage reads thus in the *first ed.* of the *Spectator*, in book form, 1712:—

"I have already communicated to the public some pieces of Divine Poetry, and as they have met with a very favourable reception, I shall from time to time publish any work of the same nature which has not yet appeared in print, and may be acceptable to my readers." (*Spectator, 1st ed. King's Copy, Brit. Mus.*)

This last reading is repeated in all subsequent editions of the *Spectator*, and was evidently rewritten to remove the somewhat unbecoming assertion that the hymns "have met with the reception which they deserve;" to harmonize it with the paragraphs concerning hymns in later numbers of the *Spectator*; and to render it and them uniformly consistent with the received impression that he was the author of those pieces of "Divine Poetry" which appeared in the *Saturday* numbers of the *Spectator*.

4. Addison died in 1719. In 1721 Thomas Tickell, one of the contributors to the *Spectator*, and to whom Addison left his papers with directions concerning their use, published the same in 4 vols., as *The Works of the Right Honourable Joseph Addison, Esqr., London, Printed for Jacob Tonson, at Shakespear's Head, over against Katharine Street in the Strand, M.DCC.XXI*. In these vols. both the Essays and the Hymns are given. They are also repeated in *The Christian Poet. A Miscellany of Divine Poems all written by the late Mr. Secretary Addison, &c., London, Printed for E. Curll, in the Strand. M.DCC.XX.VIII*. The positive evidence for Addison is thus complete.

iii. *Andrew Marvell*.—The first and only claim on behalf of Marvell was made by Captain Edward Thompson in *The Works of Andrew Marvell, Esqr. Poetical, Controversial, and Political, containing many original Letters, Poems and Tracts never before printed,*

with a New Life of the Author. By Cap. Edward Thompson, in 3 vols. London, Printed for the Editor, by Henry Baldwin. M.DCC.LXX.VI. In his *Preface* to this work Thompson says:—

"Since the death of Mr. Thomas Hollis I have been favoured by his successor with many anecdotes, manuscripts, and scarce compositions of our author, such as I was unable to procure anywhere else; and by the attention and friendship of Mr. Thomas Raikes, I have been put in possession of a volume of Mr. Marvell's poems, some written with his own hand, and the rest copied by his orders; this valuable acquisition was many years in the care of Mr. Nettleton, which serves now (in his own words) to detect the theft and ignorance of some writers."

Thompson then proceeds in the same *Preface* to give extracts from this ms. but without naming, in any instance, the handwriting in which he found the quotations, thus leaving it an open question as to whether any given piece was in the handwriting of Marvell, or of some one else. The hymns in the *Spectator* which he claims for Marvell are:—"When Israel, freed from Pharaoh's hand" (Dr. Watts); "When all Thy mercies, O my God," and "The spacious firmament on high."

The first of these he vehemently and coarsely accuses Tickell of stealing from Marvell; the reason for attacking Tickell, instead of Addison, arising probably out of the fact that Steele's letter in the same number of the *Spectator* as the hymn, as noted above, is signed "T." This ignorance on his part of Steele's signature, is equalled by his further ignorance of the fact that the piece in question was given by Dr. Watts as his own in his *Psalms of David*, in 1719, and had thus been before the public as Watts's acknowledged work, for some 57 years!

The argument as against Addison for the two remaining hymns is summed up in the accusation of theft on Addison's part, and the statement:—

"How these came to Mr. Addison's hands I cannot explain; but by his words [I have already communicated, &c., as above] they seem to be remitted by correspondents, and might perhaps come from the relations of Marvell."

To this we need only add that in no subsequent collection of Marvell's *Works* are these claims made, or the pieces reprinted; and that the able and learned editor of *The Complete Works in Verse and Prose of Andrew Marvell, M.P., the Rev. A. B. Grosart (Fuller Worthies Library)*, maintains in his "Memorial Introduction," pp. lxii.-lxiv., that—

"The claim put in by Captain Thompson for Marvell having written the well-known Songs of Zion, called Paraphrases, commencing, 'The spacious firmament on high,' and 'When all Thy mercies, O my God,' and 'When Israel, freed from Pharaoh's hand,' and also the celebrated ballad of 'William and Margaret,' cannot be sustained. As matter of fact it went by default at the time the claim was originally made, seeing that, challenged to produce the ms. book alleged to contain these pieces, it never was produced, and seems to have been destroyed. I have no idea that Captain Thompson meant to impose; but from his own account it is clear that while the ms. volume evidently contained many of Marvell's own poems—and for three of the greatest (one being the *Horatian Ode*) we are indebted to it—it is clear that subsequent, and long subsequent, to Marvell, some other scribe had turned the vacant leaves into an album or commonplace book."

The discussion of the claims on behalf of Marvell, which appeared in the *Gentleman's Magazine*, 1776, has not been overlooked. As,

however, the writers argued from insufficient data, it would have produced confusion to have noticed that discussion in detail.

iv. *Richard Richmond*.—The latest claim to the authorship of the piece "When all Thy mercies, O my God," has been made on behalf of one Richard Richmond, sometime Rector of Walton-on-the-Ribble, Lancashire. This hymn is found in an *undated* letter in the ms. correspondence of John Ellis, one of Queen Anne's Under Secretaries of State. The writer of the letter begs for preferment at the hands of Ellis. The hymn is thus referred to therein:—

"Appropriate this most excellent hymn, suitable, as, to your excellent virtues, and hope it may prove a motive for your honour's Christian benevolence to the author in adversity, to comfort the sorrows in life, shall be thankful to Heaven, and your worship's most gracious hand." (*Athenæum*, July 10, 1880.)

In addition to the arguments already set forth on behalf of Addison, we have, in this *undated* extract of bad English, a clear proof that the writer could never have penned those lines which appeared in the *Spectator* of Saturday, Aug. 9, 1712. The paragraph also, when rightly construed, shows that by the term *author* used therein, Richmond meant himself as the *writer* of the letter, and not as the *author* of the hymn. It is quite clear that he copied the hymn from the *Spectator*, and incorporated it, with slight alterations, in his letter, to give grace to his ill-worded appeal for preferment at the hands of Ellis.

From a literary, as distinct from a historical, point of view, there is abundant proof in the *Essays* and the *Hymns* that they were, in each case, the prose and poetic expressions of the same hand. This has already been indicated in the titles we find given to the *Essays*. One example will show how conclusively this argument may be wrought out. It is from No. 433, on "Gratitude":—

"If gratitude is due from man to man, how much more from man to his Maker? The Supreme Being does not only confer upon us those bounties, which proceed more immediately from His hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means so ever it may be derived upon us, is the gift of Him who is the great Author of good, and Father of mercies."

This thought is then illustrated by references to the examples set to Christian poets by Greek and Latin poets and Jewish writers, who all excel in their Odes of adoration and praise; and the essay closes with:—

"When all Thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love, and praise."

In this the thought, style, and mode of expression, so far as prose and verse can agree, are the same, both in the *Essay* and in the *Hymn*. This evidence is also strengthened when we find that the *Hymns*, when compared with Addison's *Poems*, are strongly marked with the same individuality. We may add that Addison's signature varied in the *Spectator*, and embraced the letters "C," "L," "I," and "O"; and that the original text of each hymn is given in all good editions of that work.

[J. J.]

Addison, Lancelot, D.D., father of the above, b. at Crosby Ravensworth, Westmoreland, 1632, and educated at Queen's Coll.,

Oxford. Until the Restoration he spent part of his time at Oxford and part in retirement. He then became chaplain to the garrison at Dunkirk: and in 1663, to that at Tangier. In 1670 he was appointed Chaplain in Ordinary to the King, shortly after, Rector of Milston, Wilts, and Prebendary in the Cathedral of Salisbury. Finally, in 1683, he was preferred to the Deanery of Lichfield; d. 1703. In addition to some prose works, he published *Devotional Poems, Festivals and practical, on some of the chief Christian Festivals, Fasts, Graces, and Virtues, &c.* Lond., Henry Bonwick, 1699. [J. J.]

Ades Pater supreme. Prudentius.

[*Evening*.] Given in all editions of his works, including *Aurelii Prudentii Clementis V. C., Opera Omnia*, vol. i. pp. 97-103, with notes (Lond., Valpy, 1824). It is No. vi. of the *Cathemerinon*, and extends to 152 lines. Of the complete hymn we have no *tr.* into English, but three centos therefrom have been *tr.* thus:

1. ADES PATER SUPREME—Be present, Holy Father.

By J. M. Neale, in the enlarged ed. of the *Hymnal N.*, 1854, No. 10, being a rendering of ll. 1-12, 125-128, 141-152, and a doxology not in the original. This was repeated in the *People's H.*, 1867, No. 436, and with alterations in the *Hymnary*, 1872, No. 17. In this last, two sts. (v. vi.) were added from ll. 129-132, and 137-140. This cento is usually given for Sunday evening.

2. Fluxit labor diei—The toil of day is over.

By J. A. Johnston, added to his *English Hymnal*, 1861, No. 256. It is a free rendering based upon st. iii.-vii. of Dr. Neale, as above.

3. Cultor Dei memento—Servant of God, remember.

This portion of the hymn, given in *Daniel*, i., No. 110; Card. Newman's *Hy. Eccl.* 1838 and 1865; *Wachernagel* and others, is composed of ll. 125-152, with the addition of a doxology. It was used in the *Sarum Brev.* "At Compline on Passion Sunday, and Daily up to Maundy Thursday." Also in the *Mozarabic Brev.*; the *Mozarabic Hymnarium*; and in an 11th cent. ms. in the *British Museum* (Harl. 2961, f. 238). The *tr.* in C. U. is:—"Servant of God! remember," by W. J. Blew. First printed with music on a broad-sheet, and then in *The Ch. Hy. and Tune Bk.*, 1852; 2nd ed. 1855. It is from the *Sarum* text, and in 7 st. of 4 l. In 1870 it was included in Mr. Rice's *Hymns*, No. 105.

Translations not in C. U. :—

1. Remember, thou who lov'st the Lord. *Hy. Angl.* 1844.
2. Christian, ever keep in mind. *Copeland.* 1848.
3. Child of God! remember thou. *Chambers.* 1857.
4. Come, Great Father, Mighty Lord.—Francis Turner (Bp. of Ely), in Dodd's *Christian's Magazine*, Sep., 1761. [J. J.]

Adeste, Coelitum chori. Nicholas le

Tourneaux. [*Easter*.] In the revised *Paris Breviary*, 1736, this hymn was for the Ferial Office at Matins (Sundays included) in Eastertide, beginning on Low Sunday and continuing to the Feast of the Ascension, and is marked with the initials "N. T." It is also used in like manner in the *Lyons* and other modern French Breviaries. The *Paris Brev.* text was reprinted in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865, and J. Chandler's *Hys. of the Prim. Church*, 1837, No. 68. [W. A. S.]

Translations in C. U. :—

1. *Angels, come on joyous pinion.* By I. Williams, 1st pub. in his *Hys. tr. from the Paris Brev.*, 1839, p. 128, in 6 st. of 6 l. In 1851 it was given, somewhat altered, by Dr. Rorison in his *Hys. and Anthems*, No. 81. In the *Anglican H. Bk.*, 2nd ed., 1871, No. 152, it is altered to "Come, once more with songs descending."

2. *Heavenly choirs with anthems sweet.* By R. Campbell, written in 1849 [c. mss.], and included in his collection commonly known as the *St. Andrew's Hymnal*, 1850, in 6 st. of 4 l. It is the most popular of the renderings of the "Adeste, Coelitum." In 1853 it was given, with alterations, and the omission of st. iii., in the Cooke and Denton *Hymnal*, No. 87. This was repeated by Kennedy, 1863, No. 691, with the addition of "Alleluia," as a refrain to each verse. In the *Appendix to the Hymnal N.*, enlarged ed., 1864, No. 38, st. iii. is restored; but the doxology is displaced in favour of a much weaker rendering. In Mr. Shipley's *Annus Sanctus*, 1884, the *tr.* is given from the Campbell mss., and st. iii., vi., vii. are added by J. C. Earle.

3. *Angels to our Jubilee.* By W. J. Blew. 1st printed on a broadsheet for use in his church [e. mss.], and then in his *Hy. and Tune Bk.*, 1852, in 8 st. of 4 l. This was repeated in the *People's H.*, 1867, No. 119, and *Rice's Sel.* from *Bleu*, 1870, No. 50.

4. *Come, ye heavenly Choirs descending.* By Bp. J. R. Woodford, contributed to his *Hymns, &c.*, 1852, No. 38, and republished in the *Parish H. Bk.*, 1863 and 1875; Choep's *Hymnal*, 1864, No. 100, and other collections. It is in 6 st. of 4 l., of which st. v. is from I. Williams as above.

Translations not in C. U. :—

1. Come, thou blest angelic throng. *Chandler*, 1837.
2. Descend from Heaven, ye Angel choirs. *Chambers*, 1857. [J. J.]

Adeste fideles laeti triumphantes. [*Christmas.*] As to the authorship and actual date of this hymn nothing positive is known. It has been ascribed to St. Bonaventura, but is found in no edition of his *Works*. Most probably it is a hymn of the 17th or 18th century, and of French or German authorship. The text appears in three forms. The first is in 8 st., the second, that in use in France, and the third the English use, both in Latin and English. The full text from *Thesaurus Animæ Christianæ*, Mechlin, N.D. (where it is given as a second sequence for Christmas and said to be "Ex Graduali Cisterciensi") is :—

- | | |
|--|---|
| 1. Adeste, fideles,
Laeti triumphantes;
Venite, venite in Bethle-
hem;
Natum videte
Regem Angelorum:
Venite adoremus Dominum. | 4. Stellâ duce, Magi
Christum adorantes,
Aurum, thus, et myrrham,
dant munera.
Jesu infanti
Corda præbeamus:
Venite adoremus Dominum. |
| 2. Deum de Deo;
Lumen de Lumine,
Gestant puellæ viscera
Deum Verum,
Genitum non factum:
Venite adoremus Dominum. | 5. Aeterni Parentis
Splendorem Aeternum,
Velatum sub carne vide-
bitus,
Deum infautem,
Pannis involutum,
Venite adoremus Dominum. |
| 3. En grege relicto,
Humiles ad cunas,
Vocati pastores appro-
perant.
Et nos ovanti
Gradu festinemus,
Venite adoremus Dominum. | 6. Pro nobis egenum
Et foeno cubantem
Pilis fovamus amplexibus;
Sic nos amantem
Quis non redameret?
Venite adoremus Dominum. |

- | | |
|---|---|
| 7. Cantet nunc hymnos,
Chorus Angelorum:
Cantet nunc aula cele-
stium,
Gloria
In excelsis Deo! | 8. Ergo Qui natus
Die hodiernâ,
Jesu Tibi sit gloria:
Patris Aeterni
Verbum Caro fac-
tum! |
|---|---|
- Venite adoremus Dominum. Venite adoremus Dominum.

In the English and French centos there are various readings; but we need only note three—st. v., l. 1, *Patris* for "Parentis"; st. vii., l. 1, *Io* for "hymnos"; and rarely, *exultans*, for "nunc hymnos"; st. viii., l. 2, *holierno*, for "hodiernâ"; and of these the second is probably the original text. The English cento is composed of st. i., ii., vii. and viii., and the French, generally of st. i., iii., v., vi., and, very rarely, st. iv. also. Towards the close of the last century it was sung both in England and in France at Benediction during Christmastide. As early as 1797 the hymn was sung at the Chapel of the Portuguese Embassy, of which Vincent Novello was organist, and the tune (ascribed by Novello to John Reading, organist of Winchester Cathedral, 1675–1681, and of the College to 1692) at once became popular. The use of the French cento may be gathered from the following rubric from the *Nouveau Paroissien Nantais*, Nantes, 1837:—

Aux Fêtes de Noël.

(Response.) Venite adoremus, vente adoremus, venite adoremus Dominum.

Les Chantres continuent: Adeste, fideles, etc.; et on répète à chaque strophe: Venite, etc.

The hymn was so familiar that it is not printed in full.

We find st. i., iii., v., and vi., in the *Office de St. Omer*, St. Omer, 1822, in the *Paroissien Complet du Diocèse d'Autun*, Autun, 1837, in the *Amiens Paroissien*, 1844, in the *Rouen Paroissien*, Rouen, 1873, and in the *Paroissien Romain*, Paris, N.D., but c. 1868, st. i., iii., iv., v. and vi., which are also in an undated *Tours Paroissien*. In the *Paroissien Complet*, Paris, of which the "Approbation" is dated July, 28th, 1827, the hymn is given in both the English and French forms. At p. 583 it occurs as, "Hymne Qui se chante, dans plusieurs églises de Paris pendant le temps de la Nativité;" this is the English form, with various readings, consisting of st. i., ii., vii., viii.; then follows, "Hymne pour le temps de Noël," the ordinary French version st. i., iii., v. and vi., and both also occur in *A Coll. of Ps., H., Anthems, &c.*, Washington, 1830. [W. T. B.]

Translations in C. U. :—

1. *Come, faithful all, rejoice and sing.* Anon. in 4 st. of 5 l. in *Every Families Assistant at Compline, Benedictin, &c.*, 1789. Somewhat altered it was republished in G. L. Haydock's *Coll. of Catholic Hys.*, 1823. In the *Vespers: or, Evening Office of the Church*, Dublin, 1808, it appeared as "Ye faithful souls, rejoice and sing." This is in use in a few Roman Catholic collections for Missions and Schools. In the *Crown of Jesus H. Bk.*, it reads, "Ye faithful, come, rejoice and sing."

2. *Ye faithful, approach ye.* By F. Oakeley. This is a *tr.* of the English form of the Latin text. It was written in 1841 for the use of the congregation of Margaret Street Chapel, London, of which he was then the Incumbent. It was

never published by the translator, but came into notice by being sung in his chapel. The original text was included in the *People's H.*, 1867, No. 24, the *Wellington College H. Bk.*, 1863, &c., and has also been repeated in several Roman Catholic collections of recent date.

3. *O come all ye faithful, joyfully triumphant.* This form of Canon Oakeley's *tr.* is the most popular arrangement of the *Adeste fideles* we possess. It first appeared in Murray's *Hymnal*, 1852, and has passed from thence into a great number of collections both in G. Britain and other English-speaking countries, the second line sometimes reading "Joyful and triumphant," and again "Rejoicing, triumphant." The *Parish H. Bk.*, 1863-75, adopts this latter reading, and in addition it includes other alterations of importance.

4. *Be present, ye faithful.* In Chope's *Hymnal*, 1854, and later editions, is Canon Oakeley's *tr.* re-written.

5. *Approach, all ye faithful.* This *tr.* by "C." is in the Irvingite *Hys. for the Use of the Churches*, 1864, dates from 1845. Another *tr.* beginning with the same first line, was included in the Cooke and Denton *Hymnal*, 1853. It can be distinguished easily from the Irvingite *tr.* by st. iv. This reads in Cooke and Denton, "The Son Everlasting," and in the Irvingite collections, "To Thee, who on this joyous day," &c.

6. *O come, all ye faithful, triumphantly sing.* By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 250, and in his *Hys. and Poems*, 1873, p. 146. This *tr.* is in several collections, and sometimes slightly altered, as in the *Nec Mitre*, 1874, and others.

7. *Come hither, ye faithful.* This, as given in Schaff's *Christ in Song*, 1870, p. 37; and the Prot. Episco. *Hymnal*, 1872, is E. Caswall's *tr.* with alterations.

8. *O come, all ye faithful.* By W. Mercer. This *tr.* can be distinguished from others beginning with the same first line by the st. iii., which reads, "Raise, raise, choir of angels," &c. It was written for and first appeared in his *Ch. Hailer and H. Bk.*, 1854. In popularity it ranks next to the *tr.* by Canon Oakeley, being found in many collections throughout English-speaking countries.

9. *Be present, ye faithful.* By J. M. Neale. Pub. in the *Hymnal N.*, enlarged ed., 1858. Although opening with the same line it is a different *tr.* from that in Chope's *Hymnal*, noted above. The second stanza of Chope reads: "Very God of Very God," and this "God of God, eternal."

10. *O come, all ye faithful.* Two *trs.* by J. A. Johnston are given in his *English Hymnal*, the first (with st. ii., "He, God of God," &c.) in 1852, the second (st. ii., "Who God of God is") in 2nd ed., 1856, and 3rd ed., 1861.

11. *Draw nigh, all ye faithful.* This is Dr. Neale's *tr.* re-written by J. Keble for the *Salisbury H. Bk.*, 1857. It was repeated in *Kennedy*, 1863, and, with slight changes, in the *Sarum H.*, 1868.

12. *O come, all ye faithful.* By J. Ellerton, written for, and first pub. in *Church Hys.*, 1871. It may be known by st. iv., which opens with

"Thou, who didst deign to be born for us this morning."

13. *Draw near, all ye faithful.* By R. C. Singleton, in the revised ed. of his *Anglican H. Bk.*, 1871.

14. *Assemble, ye faithful.* By T. Darling, in his *Hys. for the Ch. of England*, 1861.

15. *O come, all ye faithful.* This arrangement in the *Westminster Abbey H. Bk.*, 1884, is a cento compiled from the above *trs.*

16. *Hither, ye faithful, haste with songs of triumph.* In the American Presb. *Ps. & Hys.* Philadelphia, 1843, No. 174.

These *trs.* have as a rule much in common. The greatest variety is found in the rendering of the lines in st. ii., "Deum de Deo, Lumen de lumine." These are:—

God of God, light of light. *Oakeley.*
True God of God, true Light of Light. *Irvingite Coll.*

True Son of the Father. *E. Caswall.*
He God of God, Light of Light Eternal. *J. A. Johnston.*

God of God eternal, Light from Light proceeding. *J. M. Neale.*

True God of True God, True Light of True Light. *Cooke & Denton.*

Very God of Very God, Light of Light Eternal. *Chope's Hymnal.*

Though true God of true God, Light of Light Eternal. *W. Mercer.*

Who God of God is, Light of Light Eternal. *J. A. Johnston.*

God-head of God-head, True Light of the True Light. *Gainsburgh Coll.*

Godhead of Godhead, True light of True light. *Dr. Irons.*

God of God Almighty, Light of Light Eternal. *Sarum Hymnal.*

He, God of God, and Light of Light begotten. *J. Ellerton.*

True God of True God, Light of Light Eternal. *Thring's Coll.*

Though God of true God, Light of Light Eternal. *Irish Church Hymnal.*

For He, God of God, He, Light of Light eternal. *R. C. Singleton*, 1871.

These renderings show clearly that the majority of the translators had the *Nicene Creed* and not the *Adeste fideles* in their minds as they wrote. This is also the case with those *trs.* which are not in C. U.

Translations not in C. U.:—

1. Draw near, ye faithful Christians. *Evening Office of the Church*, 1760.

2. Ye faithful, come triumphant, come. *Orthodox Churchman's Magazine and Review*, Nov., 1806.

3. Raise we our voices to the Lord of Glory. *Ashbourne Coll.*, Uttoxeter, 1808.

4. Believers assemble, come with songs to Bethlehem. *Dr. Sutton's Ps. & Hys.*, Sheffield, 1816.

5. Ye faithful, triumphant enter into Bethlehem. *Ps. & Hys.* Burnley, 1820.

6. O come, all ye faithful, joyful triumph raising. *Basil Woodd. Ps. & Hys.*, 1821.

7. With hearts truly grateful. *Ps. & Hys.* Washington, 1830.

8. O come, ye faithful, and your homage bring. *J. Chandler*, 1837.

9. O come, all ye faithful, raise the hymn of glory. *F. C. Husenbeth's Missal for Use of the Laity* (3rd ed.), 1840.

10. Ye faithful souls, approach and sing. *J. Meade. Selwood Wreath*, 1841.

11. Approach, ye faithful, come with exultation. *Jane E. Leeson. Christian Child's Bk.*, 1848.

12. Approach, ye faithful, and with glad accord. *Jane E. Leeson. Christian Child's Bk.*, 1848.

13. O hasten, ye faithful. *J. R. Beste. Church Hys.*, 1849.

14. O come, all ye faithful. G. Korison. *Hys. & Anthems*, 1851.
 15. O come, all ye faithful. R. Campbell. *St. Andrew's Hymnal*, 1850.
 16. Ye faithful, approach ye. W. J. Blew. *Church H. & Tune Bk.*, 1852.
 17. O Christian people, come. I. Gregory Smith. *H. Bk. for the Service of the Church*, 1855.
 18. Exulting triumphant, come from every nation. Anon. Guernsey. Reprinted in *Notes & Queries*, 5th Ser. xl. p. 418.
 19. O hie, ye believers, raise the song of triumph. *F. Trappes*, 1865.
 20. Come, all ye faithful, joyfully. Anon. in J. F. Thrupp's *Ps. & Hys.*, 1853.
 21. In triumph, joy, and holy fear. J. C. Earle. Shipley's *Annus Sanctus*, 1884.
 22. Come, O faithful, with sweet voice. C. Kent. Shipley's *Annus Sanctus*, 1884. [J. J.]

Adesto sancta Trinitas. [Holy Trinity.]

The authorship of this short hymn on the Holy Trinity is unknown. Its earliest form is in a ms. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 115b) printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 161. Amongst the English Breviaries it is in those of *York*, *Hereford* and *St. Albans*; on the Continent, those of *Mainz* and *Basel*; and also in those of the Orders of the *Carmelites*, *Dominicans*, and *Fratres Humilitati*; but with varying texts. In *Mone*, i. p. 10, the text is given together with references to mss., and notes on the text; the oldest ms. dating from the 14th cent. He also gives two refrains which are sometimes associated with the hymn. *Daniel*, i. No. 304, gives only the first four lines with a reference to *Cassander*; but in iv. p. 234, he gives the full text as in *Mone*, together with *Mone's* references. It is also in *Neale's Hymn Ecclesiae*, 1851, p. 157; *Hymn. Sarrisb.* 1851, p. 115; the *Domin. H. Bk.*, &c. [W. A. S.]

Translations in C. U. :—

1. **Be present, Holy Trinity; Like Splendour, &c.** By J. M. Neale. Appeared in the *Hymnal N.* 1852, No. 35, in 5 st. of 4 l., and again in later editions. In 1867 it was repeated, unaltered, in the *People's H.*, No. 161, and in the *Hymnary*, 1872, No. 337.
2. **Be with us, Holy Trinity.** By J. A. Johnson, 1st pub. in 2nd ed. of his *English Hymnal*, 1856, No. 148, in 5 st. of 5 l. In *Kennedy*, 1863, No. 1122, it is slightly altered, specially in the doxology.
3. **Be present, Holy Trinity; Co-equal light, &c.** By J. D. Chambers, in his *Lauda Sion*, Pt. i., 1857, p. 215, in 5 st. of 4 l. In the *Salisbury H. Bk.* 1857, No. 123, and *Sarum*, 1868, No. 179, the *tr.* is an arrangement by J. Keble from Dr. Neale with lines 1, 2, of st. i. from this *tr.* by J. D. Chambers.
4. **O Holy Trinity! be present.** By F. Pott, in his *Hys. fitted to the Order of Com. Pr.*, 1861, No. 107, in 5 st. of 4 l., and in later editions. [J. J.]

Adored for ever be the Lord. [*Ps. xxviii.*] This cento in the *Amer. Episcopal Hymnal*, 1872, No. 421, is composed; st. i., of 4 lines, from *Tate and Brady's* version of *Ps.* 28, and st. ii.-iv. Anon.

Adoro Te devote, latens Deitas. *St. Thomas of Aquino.* [*Holy Communion.*] Of the actual date of the composition of this hymn we have no record. As in 1259 the author was

engaged in Paris in writing on the Eucharist, and in 1263, in drawing up the existing office for the festival of *Corpus Christi*, at the request of Pope Urban IV., and for which he wrote the well-known hymns, *Pange lingua gloriosi Corporis mysterium*; *Lauda Sion*; *Sacris solemnibus*; and *Verbum supernum* (q. v.), we may fix the date, somewhat indefinitely, as c. 1260. Although never incorporated in the public services of the Church, it was added at an early date to various Missals for private devotion.

In 1841 *Daniel* included it in vol. i. No. 242 with a short note. In 1853 he was followed by *Mone*, No. 209, with a slightly differing text, from a Reichenau ms. of the 13th or 14th cents., and extended notes, references, various readings and critical remarks; together with two refrains, one, which follows each stanza, (in *Paar's Nucl. Devot.* p. 232, and in *Hymnod. Sacra*, p. 330).—*Ave Jesu verum manhu, Christe Jesu adauge fidem omnium credentium*: and the second (ms. at Koblenz of the 17th cent.):—*Bone Jesu, pastor fidelium adauge fidem omnium in te sperantium*. These notes, &c., are repeated with additions, by *Daniel*, iv. p. 234. Dr. Neale's note, *Medieval Hymns*, 1851 and 1867, &c., is:—

"The following hymn of S. Thomas Aquinas to the Holy Eucharist was never in public use in the Mediæval Church; but it has been appended, as a private devotion, to most Missals. It is worthy of notice how the Angelic Doctor, as if afraid to employ any pomp of words on approaching so tremendous a Mystery, has used the very simplest expressions throughout."

In addition to the foregoing, the text, slightly different from *Daniel* and *Mone*, especially in st. vi. is given in Card. Newman's *H. Eccl.* 1838 and 1865 (from a modern ed. of the *Paris Brev.* where it reads, "Adoro te supplex, latens Deitas"), and in *The Domin. H. Bk. Lond.*, 1887. This last is also different, not only from *Daniel* and *Mone*, but from Card. Newman also. It has *Mone's* two refrains arranged as one in two lines.

Translations in C. U. :—

1. **O Godhead hid, devoutly I adore Thee.** By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 247, in 7 st., and with the refrain as in *The Domin. H. Bk.* This was repeated in his *Hymns and Poems*, 1873, p. 161, with alterations. The *tr.* of 1849 is somewhat extensively used in R. C. Hymnals, sometimes with the omission of the refrain. It is given so also in Canon Oakeley's *tr.* of the *Paradise of the Christian Soul*.
2. **Humbly I adore Thee, hidden Deity.** By J. M. Neale, 1st pub. in his *Medieval Hymns*, 1851 and 1867, &c., in 7 st. of 4 l. This was included with slight alterations in the *People's H.*, 1867, No. 178. It is also found in some works of private devotion.
3. **Thee we adore, O hidden Saviour, Thee.** By Bp. J. R. Woodford, written in 1850, and 1st pub. in his *Hys. arranged for the Sundays, &c., of the Ch. of England*, 1852, 2nd ed. 1855. Bp. Woodford adopted the reading as in Card. Newman's *H. Eccl.* (as above) with the omission of st. ii., iii., iv., thus reducing it to 4 st. of 4 l. In his st. iii. the lines 3, 4 are lines 3, 4 of Card. Newman's st. iv. A striking feature in this rendering is the change of the line, *Pie pellicane Jesu Domine* to *O fons puritatis, Jesu Domine*, adopted from the *Paris Brev.* by Card. Newman and Bp.

Woodford. In Bp. Woodford's rendering various changes have been made from time to time, two of which are worthy of notice, the first of st. i., and the second of st. iv. The first st. originally read:—

- (1) "Thee we adore, O hidden Saviour, Thee,
Who in Thy Supper with us design 'st to be;
Both flesh and spirit in Thy presence fall,
Yet here Thy presence we devoutly hail."

This we find altered in *Hys. for Christian Seasons*, Gainsburgh, 2nd ed., 1854.

- "Thee we adore, O hidden Saviour, Thee,
Who in Thy Sacrament dost design to be
Both flesh and spirit at Thy presence fall," &c.

This was repeated in *H. A. & M.*, 1861 and 1875; *The Hymnary*, 1872, and others.

(2) Another reading of line 2 is:—"Who in Thy Sacrament art pleased to be." This was given in the *Sarum*, 1868, and repeated in the *New Métre*, 1875.

- (3) A third reading is:—

"Thee we adore, O hidden Saviour! Thee,
Who in Thy Feast with us vouchsaf' 'st to be,
Both flesh and spirit at Thy Presence fall," &c.

This appeared in Choppe's *Hymnal*, 1857.

- (4) A fourth reading is:—

"Thee we adore, O unseen Saviour! Thee,
Who in Thy Feast with us vouchsaf' 'st to be,
Both flesh and spirit at Thy Presence fall," &c.

This was given in Pott's *Hys. fitted to the Order of Com. Pr.*, 1861.

- (5) The fifth reading is:—

"Thee we adore, O unseen Saviour! Thee,
Who in Thy Feast art pleased with us to be,
Both flesh and spirit at Thy Presence fall," &c.

This appeared in the S.P.C.K. *Ch. Hymns*, 1871; and again in Thring's *Coll.*, 1882, and has the sanction of the translator.

(6) The sixth reading is in T. Darling's *Hys. for the Ch. of Eng.*, where l. 2 reads—"Who in this mystery vouchsafest to be." This is one of some alterations by Mr. Darling. Mr. Darling's text is the most inaccurate of any with which we are acquainted.

The second change of importance is in st. iv., l. 3, which reads in the original—"To gaze on Thee unveiled, and see Thy face."

In the Gainsburgh *Hys. for Christian Seasons*, as above (2nd ed. 1854), this reads—"To gaze on Thee, and see with unveiled face," and was copied by *H. A. & M.*, 1861-75, *The Hymnary*, 1872, and others. Darling reads—"To gaze on Thee unveiled, and face to face. For aye behold Thy glory," &c. Minor changes are also given by various editors. These are of little moment, and appeared without the translator's sanction. Bp. Woodford's authorised text is in *Sarum*, 1868, No. 221. He has also sanctioned that adopted by *Church Hys.* and by Mr. Thring (*E. MSS.*).

4. Prostrate I adore Thee, Deity unseen. In the *App. to Hymnal N.*, No. 216, is based upon the *tr.* of Pusey, Cascell, and Chambers, with refrain.

5. I adore Thee truly, hidden Deity. By W. J. Irons, in his *Ps. & Hys. for the Church*, 1875.

Translations not in C. U.:—

1. Prostrate I adore Thee. Dr. Pusey. *Par. of the Christian Soul*, 1847.
2. Devoutly I adore Thee, unseen Deity. *J. D. Chambers*, 1857.

3. Devoutly I adore Thee, God in figures vell'd. *J. W. Hewett*, 1859.

4. O Dreadful unapproached Deity. *Isaac Williams. H. Paris Brev.*, 1838, p. 171. From the altered text, *Adoro te supplex, latens Deitas in the Paris Brev.*

5. I adore Thee devoutly, O Godhead concealed. *John Wallace*, 1874, *H. of the Church*, pp. 239-40.

6. Suppliant I adore Thee, latent Deity. *W. Palmer*, 1846. From the *Paris Brev.*

7. I adore the truth concealed. *C. H. Hoole*, in his *Poems and Trs.*, 1875. [J. J.]

Adsis superne Spiritus, Pater benigne pauperum. [*Whitsuntide.*] An anonymous hymn in the *Paris Breviary*, 1736, for Whitsuntide at Compline. It is given in full in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U.:—

1. Haste hither, Heavenly Spirit. By W. J. Blew, printed on a broadsheet for use in his church, cir. 1850, and again, in his *Ch. H. & Tune Bk.*, 1852, in 5 st. of 4 l. In 1870 it was included in Mr. Rice's selection from that work.

2. O Holy Spirit, God most High. By Wm. Cooke, made for and 1st pub. in the *Hymnary*, 1872, No. 327, in 5 st. of 4 l.

Translations not in C. U.:—

1. Hail, Father of the poor. *I. Williams*, 1839.
2. Come, Thou heavenly Spirit pure. *J. F. Thrupp*, 1853.
3. Come, heavenly Spirit, come. *Horatius Bonar*, 1861.
4. Come, O Spirit, graciously. *E. L. Blenkinsopp*, 1864. [J. J.]

Adsunt tenebrae primae. [*Evening.*] An anonymous hymn in *Daniel*, i. 194, in 5 st. of 4 l., from the *Mozarabic Brev.* (Toledo, 1502, f. 304), *Thomasius*, Rome, 1747, ii. p. 425, and *Migne's Patrologia*, tom. 86, col. 928. "Ymni de prima vigilia"; also col. 965. See also *Daniel*, iv. 57, where may be found a severe criticism on one of the lines in the *Mozarabic Brev.*, which may be the correct reading, notwithstanding. [W. A. S.]

Translation in C. U.:—

1. The night is closing o'er us. By W. J. Blew, 1st printed on a fly-leaf for use in his own church, and then pub. in his *Ch. H. & Tune Bk.*, 1852. Trin. to Adv., No. 41, in 5 st. of 4 l. In 1867 it was transferred to the *People's H.*, and in 1872 to the *Hymnary*, No. 622.

Advance, advance, the day is come. *G. Moultrie.* [*Processional.*] Written to the tune *Ein' feste Burg*, for the Wantage Sisterhood, and printed in the *Church Times*, June, 1874, in 5 st. of 9 l., and signed "G. M. June 6, 1874." A good hymn, and worthy of being better known. [W. T. B.]

Adversa mundi tolera. *Thomas à Kempis.* [*Patience.*] This hymn is in his *Opera*, Nürnberg, 1494, f. 130b, in 29 lines arranged as 11, and entitled "Canticum de virtute patientiae." The full text is in *Wackernagel*, i. No. 377, and, omitting 12 lines, in *Daniel*, ii. p. 379, where it is headed *Carmen Thomae à Kempis de Patientiâ Christianâ*. Also in *Bässler*, No. 119, and *Königsfeld*, ii. 254.

Translations in C. U. :—

1. For Christ's dear sake with courage bear. By E. Caswall, in his *Masque of Mary*, 1858, p. 283, and again in his *Hymns and Poems*, 1873, in 5 st. of 4 l. with the heading "Hymn of Thomas à Kempis, on Christian Patience." In recent editions of the *Appendix to the Hymnal N.* it is given unaltered as No. 305. It also appears as:—

2. In Christ's dear Name with courage bear, in the Roman Catholic *Hys. for the Year*, No. 69.

Aemilie Juliane [Emilie].

Aeterna Christi munera, Et martyrum victorias. *Ambrosian.* This hymn, originally written for "Martyrs," has been adapted for "Apostles," and (in another form) for "Martyrs" in the *Rom. Brev.* Under these circumstances it will be necessary to notice the history and use of each.

i. The original text.

This hymn is received by the Benedictine editors of St. Ambrose as a genuine work of that Father, on the authority of the Ven. Bede; who, in his work, *De arte metricâ*, speaks of it as a "hymn for blessed martyrs, composed with most beautiful grace," "pulcherrimo est decore compositus hymnus beatorum martyrum." (See the Benedictine ed. of St. Ambrose, in Migne's *Patrol.*, tom. 16.) *Mone*, No. 733, in his note on the hymn, says, "Vezzo's remarks justify that the congregation of St. Maur [i.e. the Benedictine editors] ascribed this hymn on an obscure reference of Bede to St. Ambrose, whose it is not, though it is yet most likely of the 5th century."

Amongst the earliest mss. in which it is found are two of the 11th cent. in the *British Museum* (Harl. 2961, f. 248; Jul. A. vi. f. 64b), and another, perhaps of the 8th or 9th cent., formerly belonging to that eminent scholar in the Anglo-Saxon and cognate languages, Francis Junius. The latter was No. 110 among the mss. bequeathed to the Bodleian by Fr. Junius at his death in 1677, but "has been missing from the Library for more than 100 years." [F. Madan, Sub-Librarian, *Bodl. Lib.* Aug. 21, 1884.] It was, however, printed from a copy by Fr. Junius by Jacob Grimm, at Gottingen, in 1830, as, *Hymnorum veteris ecclesiae xxvi. Interpretatio Theotisca* [Brit. Mus.].

The text is given by *Daniel*, i. pp. 26-28; additional notes, li. p. 381, iv. p. 87; *Mone*, No. 733; the ancient Breviaries of *Havelberg*; of the *Benedictines*, of the *Hermits of the Order of St. Augustin*, of *York*, of *Milan*, of the *Mosarabic*, &c.; *Trench*, 1849 to 1861; *Lat. H. of Anglo-Saxon Ch.*, 1861, from a Durham ms. of the 11th cent.; *Simrock*, 1868; *Macgill*, 1876 and 1879. In some of these there are slight variations in the text.

It should be added that in some Monastic Breviaries this hymn has been adapted to Festivals of Confessors and Virgins. [W. A. S.]

Translations in C. U. :—

1. The eternal gifts of Christ the King, The Martyrs' glorious deeds we sing. By J. M. Neale, pub. in the enlarged ed. of the *Hymnal N.*, 1854, No. 80, in 5 st. of 4 l., and from thence into one or two collections, including the *Hymner*, 1882, No. 94. It is from the *York Brev.*, and consists of st. i., iii., iv., v. and viii. of the original.

2. The eternal gifts of Christ our King, The Martyrs' victories let us sing. By J. D. Chambers, from the *York Brev.*, 1st pub. in his *Lauda Syon*, Pt. ii., 1866, p. 15, in 5 st. of 4 l. In the *People's H.*, 1867, No. 211, it is given unaltered. In the *Hymnary*, 1872, No. 399, a mixed tr. from Neale, Chambers, and others, is given, and is wrongly ascribed, in the Index, to the *Hymnal N.*

Translations not in C. U. :—

1. The unfading crowns by Christ bestowed. *Copeland*, 1848.

2. The eternal gifts of Christ the King. *Blew*, 1852.

3. Sing to the Lord with joy and praise. *Macgill*, 1876 and 1879.

ii. Form for Apostles.

Aeterna Christi munera, Apostolorum gloriam. This form of the hymn is an adaptation for "Apostles" as distinct from "Martyrs." It is in numerous Breviaries, including the *Roman*, *York*, *Sarum* and others. The same text, however, is not strictly maintained. The lines of the original which are thus variously altered are 1-8 and 21-28, followed by a doxology not in the original and varying in the respective Breviaries in which the hymn is given.

The text from the *Durham ms.* of the 11th cent. is in the *Lat. Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851; the *Rom. Brev.*, Card. Newman's *Hymni Ecclesiae*, 1838 to 1865; and the *Sarum Hymnale*. (See *Usum Sarum*, 1850.) *Daniel* gives the *Rom. Brev.* text together with the original i. pp. 27-28; *Mone*, No. 662, gives the text from mss. of the 12th cent., &c., with extended notes. The hymn is also found in an 11th cent. ms. in the *British Museum* (Harl. 2961, f. 247).

Translations in C. U. :—

1. The Lord's eternal gifts. By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 204, and in his *Hys. & Poems*, 1873, p. 108. This is in use in a few Rom. Catholic hymnals for schools and mission services. Altered to "The *Eternal Spirit's* gifts," it is also No. 296 in *Chope's Hymnal*, 1864.

2. Eternal gifts of Christ the King. By W. J. Blew, was printed on a broadsheet for use in his church, cir. 1850 [E. MSS], and pub. in his *Ch. H. & Tunc Bk.*, 1852. This is given in *Rice's Sel.* 1870, from that work as, "Th' eternal gifts of Christ the King," a borrowed line from Dr. Neale.

3. The eternal gifts of Christ the King. By J. M. Neale. It appeared in the *Hymnal N.*, 1852, No. 37, and later editions of the same work. Also unaltered (with the addition of Bp. Ken's doxology), in *Skinner's Daily Service H.*, 1864, and the *Hymner*, 1882, No. 86. In nearly every other case, however, where it has been adopted, various alterations have been introduced, as in *Murray's Hymnal*, 1852, the *Salisbury H. Bk.*, 1857, *H. A. & M.*, 1861-75 (repeated in *Kennedy*), the *Hymnary*, 1872, where it reads, "Christ our King," &c. In *Church Hys.*, 1871, No. 193, st. i.-iii., slightly altered (st. i., l. 3, 4), are from the *H. A. & M.*, arrangement of Dr. Neale, and not from J. D. Chambers as stated by Mr. Ellerton in his note thereon (*Ch. Hys.* folio ed. *Notes*, 193). The remaining st. iv., v., are from a ms. tr. by Mr. Ellerton.

4. The Eternal Spirit's gifts, The gifts of Christ the King. By G. Phillimore, given in the *Parish H. Bk.*, 1863 and 1875, and *Sarum*, 1868.

6. The eternal gifts of Christ the Lord. By R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 197, and signed "F. R."

Translations not in C. U. :—

1. Lord, Who didst bless Thy chosen band. *Mant*, 1837.
2. The everlasting gifts of Christ. *Hope*, 1844.
3. The treasures of the King's abode. *Campbell*, 1850.
4. The eternal gifts of Christ our King. *Chambers*, 1844, p. 2.
5. With fitting voice and joy proclaim. *F. Trappes*, 1864.
6. O come with your canticles, come with your lays. *J. Wallace*, 1874.

iii. *Rom. Brev. form for Martyrs.*

Christo profusum sanguinem. This cento appeared in the *Rom. Brev.*, 1632, for Festivals Common of Martyrs, and is thus composed: st. i., then new; st. ii.-iv. from "Aeterna Christi," lines 9-20, and st. v., lines 29-32, with the single alteration of l. 30 from "Ut ipsorum consortio" to "Ut martyrum consortio." In this form it is in all modern editions of the *Rom. Brev.* Text in *Daniel*, i. No. 26: Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U. :—

1. Ye servants of a martyr'd God. By R. Campbell, written in 1849 [E. MSS.], and given in the *St. Andrew's Hymnal*, 1850, p. 97, in 4 st. of 4 l.

2. Ye servants of a martyred Lord. No. 88 in *Murray's Hymnal*, 1852, is a cento of which st. i., ii., iii. and v. are Campbell's tr. as above, partly from Card. Newman's tr. of "Invicte martyr," iv., vi. and vii. are new, and original.

3. Ye servants of our glorious King. No. 272 in *H. A. & M.*, 1861, and 444 in 1875, is also a cento, thus compiled: st. i., compilers of *H. A. & M.*; ii., iii., *E. Campbell*, as above; iv., *Murray*, as above; v., *R. Campbell*; vi., another doxology for that in *Murray*.

Translations not in C. U. :—

1. Sing we the martyrs blest. *Caswall*, 1849.
2. Let us sing how martyrs blest. *J. Wallace*. 1874. [J. J.]

Aeterna coeli gloria. [Friday.] This hymn is sometimes ascribed to St. Ambrose. Not being quoted, however, by early writers, it has not been received as certainly genuine by the Benedictine editors (Migne's *Patrol. tom. xvii.*). It dates from the 5th century, and if not by St. Ambrose, is purely Ambrosian. The text has often been reprinted, sometimes alone, and again with notes, references, and criticism. Of the latter the best are:—

1. *Daniel*, 1841, i. No. 46, where we have the old text in 5 st. of 4 l., with the revised version from the *Rom. Brev.* in parallel columns and headed "Hymnus ad Laudes" ("A hymn at Lauds"). It is the Hymn on Fridays in the Ferial Office at Lauds from the Octave of the Epiphany to the first Sunday in Lent, and from the Octave of Corpus Christi to Advent in the Roman and many other old Breviaries. *Daniel* gives the variations found in *Clichtoveus*, *Bebelius*, *Fabricius*, &c.

2. *Hymn. Sariab.*, Lond., 1851, pp. 55, 56, for use at the periods mentioned above. In this work variations are given from the Use of York; from Monastic uses, as *Evesham*, *Worcester*, *St. Alban's*, *Canterbury*, &c.

3. In *Mone*, 1853, i., it is from an 8th cent. ms. at Trier; and No. 159 is from a ms. of the 15th cent. at Stuttgart. He adds a long note on what he regarded as the acrostic character of the hymn.

4. *Daniel*, ii. p. 381, has a further reference, and in iv. p. 40, cites a Rheinau ms. of the 10th cent., and gives an extended note with special reference to *Mone's* conclusions respecting the acrostic character of the hymn. *Daniel* refuses to accept *Mone's* conclusions. The arrangement, however, is certainly alphabetical, with the exception that two lines begin with c, and one (the 9th) with o (*ortus*) instead of h (*hortus*). *Daniel's* text extends to s, and *Mone's* to t.

5. The old text is also found in two 11th cent. MSS. in the *British Museum* (Harl. 2961, f. 224; Jul. A. vi. f. 29); and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 27, it is printed from an 11th cent. ms. at Durham.

6. The text, old or revised, is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others, in addition to those works already noted. The variations in the text are very slight.

[W. A. S.]

Translations in C. U. :—

1. Glory of the highest heaven. By Card. Newman from the *Rom. Brev.*, given in his *Verses*, 1853, and again in his *Verses on Various Occasions*, 1868. It is No. 30 in the *Hymnary*, 1872.

2. Eternal glory of the heavens. By E. Caswall. From the *Rom. Brev.*, 1st pub. in his *Lyra Catholica*, 1849, p. 31, and his *Hymns and Poems*, 1873, p. 19. It is given in many of the Roman Catholic hymnals for use in schools and missions, including the *Hys. for the Year*, N.D.

3. Eternal glory of the sky, Blest hope, &c. By J. M. Neale, from the *old text* in the enlarged ed. of the *Hymnal N.*, 1854, No. 25. It is given sometimes altered, in Skinner's *Daily Service H.*, 1864, No. 12; the *Hymner*, 1882, No. 40, and others.

4. Eternal glory of the heaven. By J. D. Chambers, from the *old text*, in his *Lauda Syon*, 1857, i. p. 29. From thence it has passed into the *People's H.*, 1867, No. 430.

Translations not in C. U. :—

1. O eternal praise of heaven. *Sp. Mant*, 1837.
2. Thou Glory of the eternal sky. *Hymn. Ang.* 1844.
3. Eternal glory of the sky, Hope, &c. *Bp. Williams*, 1845.
4. Glory of the heavens supernal. *Copeland*, 1848.
5. Christ, the glory of the sky. *Campbell*, 1850.

[J. J.]

Aeterna lux, Divinitas! [*Holy Trinity.*] An anonymous hymn for Trinity Sunday given in *Daniel*, 1843, ii. p. 369. It cannot be of an early date. *Daniel* does not indicate from whence he took his text. It is also in the *Corolla Hymnorum*, Cologne, 1806, p. 41, in 9 st. of 4 l.

[W. A. S.]

Translations in C. U. :—

1. O Thou immortal Light divine. By E. Caswall, 1st pub. in his *Masque of Mary*, &c., 1858, p. 277, and his *Hymns and Poems*, 1873, p. 129. This text, in an abbreviated form, is given in a few Roman Catholic collections for Schools and Missions. It was also included, in an altered form, as, "O Light Eternal, God most High," in the *Hymnary*, 1872, No. 338.

2. **Eternal Light, Divinity.** By R. F. Littledale, made for, and 1st pub. in the *People's H.*, 1867, No. 163, and signed "L." [J. J.]

Aeterne Rector siderum. *Card. Bellarmine.* [Evening.] This hymn is in the *Roman Brev.*, 1632, as the Hymn at Lauds, on the Feast of the Holy Guardian Angels (Oct. 2nd). It was inserted in the *Breviary* by Pope Paul V., who when still Cardinal Camillo Borghese, in a conversation with Leonardo Donato, the Venetian ambassador, remarked, that if ever he became Pope he would not amuse himself like Clement VIII. in disputing with the Republic of Venice, but would proceed at once to excommunication. Donato, on his side, remarked that if ever he became Doge he would not set much value on the excommunication. One became Pope, the other Doge. The Doge employed the noted Fra Paolo Sarpi to write the history of the Council of Trent against the interests of the Papacy; the Pope opposed to him Cardinal Bellarmine. Possibly this respect for, and interest in the Cardinal may have led to the adoption of this hymn by the Pope. Text with note in *Daniel*, iv. p. 306. [See *Custodes hominum.*] [W. A. S.]

Translations in C. U. :—

1. **Almighty God, whose sceptre sways.** By Bp. R. Mant, 1st pub. in his *Ancient Hymns*, &c., 1837, p. 30, in 6 st. of 4 l., and included in Dr. Oldknow's *Hys. for the Ser. of the Ch.*, 1850.

2. **Ruler of the dread immense.** By E. Caswall, in his *Lyra Catholica*, 1849, p. 175; and his *Hys. and Poems*, 1873, p. 95. This is given in the *App. to Hymnal N.*, No. 183, for St. Michael and All Angels.

Translation not in C. U. :—

O'er the morning stars Who reignest. *Copeland*, 1848, p. 131.

Aeterne rerum conditor. *St. Ambrose.* [Sunday Morning.] This hymn by St. Ambrose is received as genuine by the Benedictine editors. For this genuineness, the following evidence is complete :—

(1) St. Augustine, *Retract. Lib. I. C. 21*, writes : " In this book I have spoken in a certain place of the Apostle Peter, that the Church is founded on him as on a rock, which doctrine is sung also by the mouth of multitudes in the verses of the most Blessed Ambrose, when speaking of the cock he says :—

"Lo, e'en the very Church's Rock
Melts at the crowing of the cock."
("Hoc ipsa petra ecclesiae
Canente, culpam diluit.")

(2) The Venerable Bede, *De arte metrica*, followed by other writers, considers that the substance of this hymn is taken from the *Hexaemeron* of St. Ambrose (written about the year 389), *Lib. V. c. 24*. Or, as *Daniel* says, the hymn may have been written first, and then expanded into the prose version.

The use of this hymn has been most extensive. In the *Mozarabic Brev.* (1502, f. 2) it is the hymn at Matins on the 1st S. in Advent, and generally on Sundays in Advent, Lent, Palm Sunday, Whitsun Day, &c. : in the *Sarum*, *York*, *Evesham*, *Hereford*, and *St. Alban's*, at Lauds on Sundays from the Octave of the Epiphany to Lent, and from the 1st Oct. to Advent; in the *Worcester* at Matins (so also some old Breviaries of the Benedictine Order (*Daniel*, i. p. 15); and in the *Roman*, for Sundays at

Lauds, from the Octave of the Epiphany to the 1st S. in Lent, and from the S. nearest to the 1st of Oct. to Advent.

The text of this hymn is found in the *Junius* ms. of the 8th cent., No. xxv., and in two 11th cent. mss. in the *British Museum* (Harl. 2961, f. 218b; Jul. A. vi. f. 19). In the *Latin Hys. of the Anglo-Saxon Church*, 1851, it is printed from a Durham ms. of the 11th cent., and is given in the following works : *S. Ambrosii Opp.*, Paris, 1836, p. 200; *Daniel*, i. 15, iv. 3; *Trench*, 1864, 243; *Card. Newman's H. Eccl.*, 1838, &c. *Daniel* and *Trench* are specially rich in illustrative notes. The variations in the *Rom. Brev.* are also found in these works. [W. A. S.]

Translations in C. U. :—

1. **Maker of all, Eternal King.** By W. J. Copeland from the *Rom. Brev.*, 1st pub. in his *Hymns for the Week*, &c., 1848, in 9 st. of 4 l., and from thence it passed into the *People's H.*, 1867, &c.

2. **Framer of the earth and sky.** By Card. Newman. The earliest date to which we have traced this tr. is in R. Campbell's *St. Andrew's Hymnal*, 1850. In 1853 it was repeated in Card. Newman's *Verses*, and again in his *Verses on Various Occasions*, 1868. In this latter work this tr. in common with others, is dated 1836-38. The text from Campbell is repeated with slight alterations in the *Hymnary*, 1872.

Translations not in C. U. :—

1. O God, Who by alternate sway. *Primer*, 1706.
2. Maker of all, enthroned above. *Mant*, 1837.
3. Eternal Maker, at Whose will. *I. Williams*, 1844.
4. Dread Ruler of the Universe. *Hymn. Angl.*, 1844.
5. Creator eternal of earth, &c. *Bp. Williams*, 1845.
6. Dread Framer of the earth, &c. *Caswall*, 1849.
7. O Thou Everlasting Maker. *J. Banks*, 1854.
8. Eternal Founder of the Worlds. *Chambers*, 1857.
9. Eternal Maker of the World. *Mrs. Charles*, 1858.
10. Maker of all, Eternal King. *Hewett*, 1859.
11. Eternal God, Thy word, &c. *Kynaston*, 1862.
12. Eternal God, Who built the sky. *Maegill*, 1876.
13. Eternal God, the primal cause. *Wallace*, 1874.

[J. J.]

Aeterne Rex altissime, Redemptor. [Ascension.] The text of this hymn has been so altered at various times that the true original and the origin of its various forms are most difficult to determine. The researches of the best hymnologists, when summarized, give the following results :

1. *Daniel*, vol. i. No. 162, gives the text in 7 st. of 4 l. and a doxology, from a 13th cent. ms. at Wurzburg; interpolating therewith 6 st., which are only found in the *Mozarabic Brev.* He adds in parallel cols. the revised text of the *Rom. Brev.* 1632.

2. The *Rom. Brev.* form has continued down to and is in use at the present time, as the hymn at Matins for the Ascension-day, and from thence daily till Whitsun Day, unless the Festival of an Apostle or Evangelist interrupts the usual order. It is composed of st. i., iii., vi., vii., x., xi., xii. and xiii., of the old form, somewhat altered. This text is in all modern eds. of the *Rom. Brev.* and Card. Newman's *Hymni Eccl.*, 1838 and 1865.

3. We have next the *Hymn. Sarisb.*, Lond., 1851, pp. 101-2, where it is given as the Hymn at Vespers on the Vigil of the Ascension, and daily to Whitsuntide; also at Matins on the Feast of the Ascension itself. Variations are added from the *York Brev.*, which assigns it to the first and second Vespers of the Ascension,

and throughout the Octave.—*St. Alban's*, "to the Ascension of the Lord at Vespers;"—*Worcester*, "the Ascension of the Lord at Matins" &c. Different readings are also given from a *Canterbury* ms. of the Anglo-Saxon times.

4. *Mone*, No. 171, gives st. i.-iv. of the old text from mss. of the 14th and 15th cent. at Karlsruhe. This form he holds is by St. Ambrose. In addition he gives at No. 172, st. v.-vii. from mss. of the 14th and 15th cent. at Karlsruhe, &c., and holds that they are not by St. Ambrose, and yet by a writer of the 5th cent. The *Mozarabic Brev.* st. he considers to be the work of a Spanish imitator of Prudentius of the 5th cent.

5. It is also in the *Mozarabic Brev.* 1502, f. 135; in an 11th cent. ms. in the *British Museum* (Jul. A. vi. f. 51); and in another of the same cent. (*Vesp. D. xii. f. 75b*). In the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 90, it is printed from a *Durham* ms. of the 11th cent.

In 1855, *Daniel*, iv. pp. 79-83, gave an extensive note on this hymn, dealing with its complex authorship, &c. He entered fully and with much feeling into the verbal and metrical questions which led him to oppose some of the opinions of *Mone* on the authorship, &c., of the hymn. The note is too long for quotation, but may be consulted with advantage. The hymn "Tu Christe nostrum gaudium" is a portion of this hymn. It begins with line 37. [W. A. S.]

Translations in C. U. :—

1. **Eternal King of heaven on high.** By Bp. R. Mant, from the *Rom. Brev.*, 1st pub. in his *Ancient Hymns*, 1837, p. 66, in 8 st. of 4 l. This is sometimes given in an abbreviated form, as in the *Gainsburgh Coll. &c.*, 2nd ed. 1854.

2. **O Thou Eternal King most high.** By E. Caswall, from the *Rom. Brev.*, given in his *Lyra Catholica*, 1849, p. 101, and again in his *Hymns & Poems*, 1873, p. 57, in 8 st. of 4 l. (see orig. *tr.*) In 1858, 6 st. were included in the *Scot. Episc. Coll.*, No. 81, in *Chope's Hymnal*, 1864, and others, and in full with alterations in the *Hymnary*, 1872. Another altered form is, "O Thou most high! Eternal King," in the *Irvingite Hys. for the use of the Churches*, 1864. Some of these alterations are borrowed from Johnston's *tr.* of 1852. Caswall's *tr.* is extensively used in Roman Catholic hymnals for Schools and Missions.

3. **King Eternal, power unbounded.** By W. J. Copeland, from the *Rom. Brev.*, in his *Hymns for the Week, &c.*, 1848, in 8 st. of 4 l. This was included in *Stretton's Church Hys.*, 1850, unaltered. In an altered form, "King Supreme! of power unbounded," it appeared in *Rorison's Hys. & Anthems*, 1851, and later editions.

4. **O King eternal, Lord most High.** By J. A. Johnston, in his *English Hymnal*, 1852, No. 118. It is also in later editions.

5. **Eternal Monarch, King most High.** By J. M. Neale, from the *Sarum Brev.*, pub. in the *Hymnal* N. 1852, No. 31. It is included in the *Hymner*, 1862, No. 67. After undergoing considerable alterations by the compilers of *H. A. & M.*, it came forth in the 1st ed. 1861, as "O Lord

most High, eternal King." This is repeated in the revised edition, 1875, and other collections.

6. **Christ above all glory seated.** By Bp. J. R. Woodford, made for and 1st pub. in his *Hys. arranged for the Sundays, &c.*, 1852, in 6 st. of 4 l. (2nd ed. 1855.) In 1857 it was repeated in *Chope's Hymnal*; in 1863 and 1875, in the *Parish H. Bk.*, and also in *S. P. C. K. Ps. & Hys.*; *Sarum*; *Ch. Hys.*; *Thring's Coll.* and others. It is somewhat indebted to Copeland's *tr.*, two or three lines being verbatim therefrom. It is the most popular of all the versions of this hymn.

In Murray's *Hymnal*, 1852, an attempt was made to represent all the 8 st. of the *Rom. Brev.* by compiling a cento thus: st. i., ii., iii., Bp. Woodford; st. iv., v., vi., Copeland, slightly altered; st. vii., viii., Bp. Woodford; but it has gone almost; if not altogether, out of C. U.

7. **Most High and Everlasting King.** By R. F. Littledale, from the *Sarum Brev.*, made for and 1st pub. in the *People's H.*, 1867, No. 140, and signed in the Index "P. C. E."

8. **O King eternal, King most high.** By S. Eugene Tolet, from the *Rom. Brev.* in the *Wellington College H. Bk.*, 1860, and later eds.

Trs. not in C. U. :—

1. O Saviour Christ, O God most high. *Primer*, 1706.
2. O King eternal, God most High. *Blew*, 1852.
3. Eternal Monarch! Lord Supreme. *Chambers*, 1857, l. 192.
4. Most high and everlasting Lord. *F. Trappes*, 1865. [J. J.]

Aeterni Festi gaudia. *Adam of St. Victor.* [*St. Augustine.*] The earliest form of this sequence, which dates from the 12th cent. is in a *Rheinau* ms. of the 13th cent. cited by *Morel*, p. 203, where it reads *Interni festi gaudia*. This reading is followed by *Daniel*, ii. p. 250; *Kehrein*, No. 502; and others. L. Gautier, who printed from a 14th cent. ms. at Paris, gives the opening line as above—"Aeterni festi gaudia," the first word being the only change throughout the sequence. The full text, together with notes, is given in his *Œuvres Poétiques d'Adam de St. Victor*, 1859, ii. pp. 156-160, and in D. S. Wrangham's reprint, *The Liturgical Poetry of Adam of St. Victor*, 1881, vol. ii. pp. 186-191. Dr. Neale says:—

"Gautier reads *Eterni*, but I understand the poet to mean that the external celebration of the Festival is only the outspoken expression of the internal joy of the heart." *Med. Hys.* 3rd ed. 1867, p. 133.

Clichtoveus, 1517, remarks that the author gives the

"title of *internal feast* to that interior joy and exultation in the Lord of the pious soul which it perceives to exist within itself when pervaded by the divine sweetness; and, feeling tranquillity and peace of conscience with God—separated and freed, too, from all the cares of the world—it gives itself up to God alone, and is continually intent on His praise and contemplation." [W. A. S.]

The *trs.* of this sequence are, i. those which include the whole text, and ii. those in centos.

i. The full text. "Interni festi gaudia."

1. **Our festal strains to-day reveal.** By J. M. Neale, in his *Med. Hys.*, 1862 and 1867, in 13 st. of 4 l. Not in C. U.

2. Our tuneful strains let us upraise. By D. S. Wrangham, from the text of *Gautier*, in his *tr. of the Liturgical Poetry of Adam of St. Victor*, 1881, vol. ii. pp. 187-191. Not in C. U.

ii. *Centos*. "Interni, &c.;" and "Harum laudum, &c."

1. Our festal strains to-day reveal. By J. M. Neale. This is a cento composed of st. i.-v., viii., ix. of the original. It was given in the enlarged ed. of the *Hymnal N.*, 1854, &c.

2. The praises that the Blessed know. This is a second cento by Dr. Neale. It appeared in the *Hymnal N.*, with the foregoing, and is composed of st. x., xi., vii., vi. and xiii. in the order named; and begins with the Latin stanza "Harum laudum praeconia." It is repeated with st. xii. for vi. in the *People's H.*, 1867, No. 277.

3. Blessed souls in heaven rejoice. By Henrietta Mary Chester, written for the *Hymnary*, 1872, No. 380, and given therein under the signature of "H. M. C." This cento begins with "Harum laudum," &c., and consists of st. x., xi., v., vi.-xiii. in the order named, and a doxology. [J. J.]

Aeterni Patris Unice. *Anon.* [*St. Mary Magdalene.*] This hymn has been ascribed to St. Odo of Cluny; and is found in a ms. of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 153b) added to the "Lauda Mater ecclesiae" (q. v.). Both hymns are apparently in a later handwriting than the first part of the ms. *Daniel*, i. No. 348, reprinted the text of Card. Newman, changing the opening word from "Eterne;" to *Aeterni*. *Mone* (iii. p. 424), reprinted the text of a ms. of the 14th cent. and added thereto numerous references to mss. and various readings; and *Daniel*, iv. 244, the revised text of the *Roman Brev. Summi parentis Unice*. The text of the *York Brev.* is given in Card. Newman's *Hymni Ecclesiae*, 1838, and the *Rom. Brev.* form in Biggs's *Annotated H. A. & M.* with st. ii. l. 2, "Reconditur aerario," for "Reconditur est aerario," in error. The older text sometimes reads, "Patris Aeternae Unice." [W. A. S.]

Translations in C. U. :—

Translations of both forms are in C. U. :—

I. *Original Text*. "Aeterni Patris Unice."

1. Son of the Eternal Sire on high. By J. D. Chambers. 1st pub. in his *Lauda Syon*, 1866, Pt. ii., p. 91. This was given in the *Appendix to the Hymnal N.*, 1862, as: "Thou Only Son of God on high."

2. Son of Eternal God most high. By R. F. Littledale, written for the *People's H.*, 1867, and given therein as No. 265, under the initials "F. R."

Translation not in C. U. :—

Son of the Sire, the Eternal One. *Blew*, 1652.

II. *Rom. Brev.* "Summi Parentis Unice."

1. Son of the Highest, deign to cast. By E. Caswall. Appeared in his *Lyra Catholica*, 1849, p. 164, and his *Hymns and Poems*, 1873, p. 88. In 1861 it was given with alterations in *H. A. and M.*, the same text being repeated in the revised ed., 1875. A less altered text is No. 75 in the *St. John's Hymnal*, Aberdeen, 1870.

2. O Jesu, Son of God, look down. This *tr.* is

the above by E. Caswall, altered by the editors of the *Hymnary*, 1872, No. 576. [J. J.]

Afflicted by a gracious God. C. Wesley. [*Affliction.*] From his *Short Hymns*, vol. ii. 1762, p. 375, and again in the *P. Works of J. & C. Wesley*, 1868-72, vol. xiii. p. 158, and based on Heb. x. 11. It was included, with slight alterations, in the revised ed. of the *West. H. Bk.* 1875, No. 331, replacing "Thou, Lord, hast blest my going out" (q. v.), which appeared in *Hys. & Sac. Poems*, 1740.

Afflicted soul, to Jesus dear. J. Fawcett. [*Support in Affliction.*] First pub. in his *Hymns adapted to the circumstances of Pub. and Priv. Devotion*, 1782, No. 13, in 7 st. of 4 l. In its original form it is rarely found in common use. An altered and abbreviated form, beginning "Afflicted Saint, to Christ draw near," was given by Rippon in his *Bapt. Sel.*, 1787, in 6 st., and later eda. This was repeated by Cotterill in his *Sel.* 1810, No. 50, and again in the 8th ed. 1819, No. 165, in 5 st., representing st. i., iii., v., vi. and vii. of the original. This is the arrangement which has come into C. U. in G. Brit. and America, sometimes as "Afflicted Saint, to God," &c. Orig. text in *Lyra Brit.* 1867, p. 225.

Affliction is a stormy deep. Nathaniel Cotton. [*Affliction.*] Part of his rendering of Ps. xlii., which appeared as "With fierce desire the hunted hart," in Dr. Dodd's *Christian's Magazine*, April, 1761, in 12 st. of 4 l., and signed "N." It was republished in his (posthumous) *Various Pieces in Verse and Prose*, 1791. In 1812 Collyer divided it into two hymns, Nos. 59-60, in his *Coll.*, the second beginning "Affliction is a stormy deep," in 5 st. These stanzas were transferred, with two slight alterations, to Stowell's *Sel.* 1831, and, sometimes with numerous alterations, to other hymnals, including Elliott's *Ps. & Hys.* 1835, and Bickersteth, *Christ. Psalmo.* 1833. Windle's text, in his *Met. Pealter*, Ps. 42, is from Stowell's *Sel.* 1831. Its modern use is not so extensive in G. Brit. as in America.

Again from calm and sweet repose. Charles Philpot. [*Morning.*] Pub. in Mary Anne Jevons's *Sacred Offering*, 1835, p. 141, in 5 st. of 4 l. and entitled "Morning Hymn." It is found in several American hymnals, including Hatfield's *Ch. H. Bk.* 1872, No. 15, but is unknown to the English collections. We have *ms.* date of 1822 for this hymn, but no direct evidence. [W. T. B.]

Again our ears have heard the voice. J. Montgomery. [*Close of Service.*] This hymn of 2 st., for the close of Divine Service, was given in his *Christian Psalmist*, 1825, No. 472, and again in his *Original Hymns*, 1853, No. 354. It was included in Bickersteth's *Christ. Psalmo.* 1833, but its use is very limited.

Again our earthly cares we leave. [*Divine Worship.*] Appeared in Cotterill's *Sel.* 1810, No. 98, in 4 st. of 4 l., and entitled, "For the blessing of God on Public Worship." It is based on J. Newton's "O Lord, our languid souls inspire," st. ii. being spe-

cially from Newton. The cento was most probably arranged and rewritten by Cotterill. Its use in G. Brit. is somewhat limited, but in America it is extensive, and is given in the collections of various denominations.

Again the Church's year hath run its round. *Godfrey Thring.* [*Advent.*] Written in 1865, and pub. in his *Hymns Congregational, and Others*, 1866, in 6 st. of 4 l. pp. 5 & 6 as an "Advent Hymn," and again in his *Hymns and Sacred Lyrics*, 1874, pp. 26-7, and in various hymnals. Authorized text in Thring's *Coll.* No. 102. It has been specially set to music by Henry Hugo Pierson, *Hymn Tunes*, 2nd Series, Simpkin & Marshall, 1872.

Again the day returns of holy rest. *W. Mason.* [*Sunday.*] 1st pub. in the *Protestant Magazine*, May 1796, as one of two hymns, this being for use "Before Morning Service," and the second: "Soon will [shall] the evening star with silent ray" for "Before Evening Service." The first hymn is in 5 st. of 4 l. and the second in 4 st. of 4 l., both being in the same measure, and each having the same chorus. Shortly after 1801 they were inserted in the form of a leaflet in the *Foundling Hospital Coll.* and subsequently included in the enlarged edition of the same, in 1809. In 1811 both hymns were pub. in the author's *Works*, 4 vols., with the note appended to the second hymn.

"This and the foregoing hymn are adapted to an elegant movement of Pleyel, in his Opera 23rd. They have also been set to music by Dr. Burney and Mr. M. Cambridge."

Both hymns have come into modern use through J. Kempthorne's *Ps. & Hys.* 1810, Cotterill's *Sel.*, 8th ed. 1819, and later collections. The morning hymn is the more popular of the two, and is in somewhat extensive use, but often as, "Again returns the day of holy rest"—as in Hall's *Mitre*, 1836, the *Leeds H. Bk.*, 1853, the *New Cong.*, and others. The American use of this hymn is very extensive. [W. T. B.]

Again the Lord of life and light. *Anna L. Barbauld, née Aikin.* [*Easter.*] Contributed to Dr. W. Enfield's *Hymns for Public Worship, &c.*, Warrington, 1772, No. LX., in 11 st. of 4 l. and appointed "For Easter Sunday." In the following year it was re-published in Mrs. Barbauld's (then Miss Aikin) *Poems*, Lond., J. Johnson, 1773, pp. 118-120, with alterations, and with the same title as in Dr. Enfield's *Hymns, &c.* In his *Coll.* of 1812 Dr. Collyer divided the hymn into two parts, Pt. i. being st. i.-iv., and Pt. ii. st. v.-ix., and xi., st. x. being omitted. This second part, as hymn 688, opened with:—"Jesus, the Friend of human kind." It has, however, fallen out of use. Of the centos which have been compiled from the original, there are in C. U.:

1. In *Mercer*, 1st ed. 1854, st. i., ii., vi., viii., x., iv., from Cotterill's *Sel.*, 8th ed. 1819; *Montgomery's Christian Psalmist*, and other collections.

2. In *Hy. Comp.* and others: st. i., ii., vi., iii., and iv., from Bickersteth's *Christ. Psalms*, 1833; *Gurney's Lutterworth Coll.*, 1838, and *Marylebone Coll.*, 1851.

3. In *S.P.C.K. Ps. & Hys.*, 1853 and 1869, the same as No. 2, with the addition of a doxology.

4. In the *Bapt. Ps. & Hys.*, 1858 and 1880, st. i.-iv., Pt. i. from Dr. Collyer's *Coll.* as above.

5. In the *Islington Ps. & Hys.* 1830-62, *Kennedy*, 1863, as:—"This day be grateful homage paid," being st. iii., ii., iv., vi., viii., ix. The hymn in various forms is also in considerable use in America.

These facts will indicate the extent to which the original has been used, specially when it is remembered that these centos are repeated in many collections not indicated above. The full original text is given in *Lyra Brit.*, 1867, pp. 35-36, and *Ld. Selborne's Bk. of Praise*, 1862, pp. 61-62. The second cento has been rendered into Latin as:—"Ecce! iterum Dominus vite lucisque revelat," by the Rev. R. Biigham, and included in his *Hymn. Christ. Lat.*, 1871, pp. 85-87. [J. J.]

Again the morn of gladness. *J. Ellerton.* [*Children's Hymn of Praise.*] Written at the request of the Vicar of Teddington, as a processional for Sunday School children on their way to church, 1874, and first pub. in *Children's Hys.*, *S.P.C.K.*, No. 16; and in *J. Curwen's New Child's O. H. Bk.*, No. 6.

Again we lift our voice. *C. Wesley.* [*Burial.*] Written on the death of one Samuel Hutchins, and included in *Hymns and Sacred Poems*, in 1749 (vol. ii.), "Samuel Hutchins was a Cornish smith, one of the first race of Methodist preachers, who died at an early age. An account of his life, written by his father, was published by J. Wesley in 1746." The hymn was embodied in the 1780 ed. of the *Wes. H. Bk.*, No. 51, and from thence it has passed into other hymnals. Orig. text, *P. Works of J. & C. Wesley*, 1868-72, vol. v. p. 214.

Ἄγε μοι, λῆγεια φόρμυξ. *Synæsius, Bp. of Ptolemais.* Ode i. of the ten Odes which he composed at various periods of his life (375-430). The full Greek text is given in the *Anth. Græc. Carm. Christ.* 1871. No tr. is in C. U. Those which we have are:—

1. Come, sweet harp, resounding. By *J. Williams* in his *Thoughts in Past Years*, 1838.

2. Come, sweet-voiced lyre, to the soft Telan measure. By *A. Stevenson*, in his *Ten Hymns of Synæsius, &c.*, 1865; and

3. Wake, wake, I pray thee, shrill-toned lyre! By *A. W. Chatfield*, in his *Songs and Hymns of the E. Gr. Christian Poets*, 1876.

4. Partial tr. only, in *H. S. Boyd's Select Poems of Synæsius, &c.*, 1814.

Of these trs. the only one from which a cento could be taken for C. U. is that of *I. Williams*. [J. J.]

Ἄγε μοι ψυχὰ. *Synæsius, Bp. of Ptolemais.* This is Ode iii. of the ten Odes, of which the above is the first. It was written to his "own beloved Libya," during a time of peace, and on his return from the court of Arcadius. It is the longest of the Odes, and is impassioned and patriotic. The full Greek text is given in the *Anth. Græc. Carm. Christ.*, 1871.

The trs. into English are:—(1) "Lift up thyself, my soul," by *Mr. Chatfield*, and pub. in his *Songs and*

Hymns, 1876, pp. 19-55, in 72 st. of 8 l. In explanation of the metre which he has adopted in the translation, Mr. Chatfield adds the following note:—

"In the Greek, however short the metre and however long the ode, there is no weariness from monotony, for the interchange of anapest, dactyl, and spondee, in the lines of from only four to six syllables each, makes a constant and pleasing variety. But this being impossible in an English translation, I have adopted the measure which Milton so beautifully employs in the Hymn of the Nativity. For the convenience of those who may wish to refer to the original, I mark the lines at the head of each stanza."

This *tr.* furnishes but few materials for the hymn-book compiler, but for the musician some exquisite sacred odes. (2) Another *tr.* is that of A. Stevenson:—"Come, my soul, to sacred songs." This is unsuited to public worship. It is given in his *Ten Hymns of Symesius*, &c., 1865. (3) There is also a partial *tr.* in H. S. Boyd's *Select Poetry of Symesius*, 1814.

[J. J.]

Age after age has called her blessed.

Elizabeth Charles. [B. V. M.] 1st pub. as No. 1 of the "Women of the Gospels," in her *Three Wakings, with Hys. and Songs*, 1859. It is headed "Mary the Mother of Jesus," and is based upon the words "All generations shall call thee blessed." In *Snepp's Songs of G. & G.*, 1872, it is unaltered. [W. T. B.]

Ages, ages have departed. *J. Montgomery*. [*Anti-Slavery*.] Pub. in his *Poet's Portfolio*, &c., 1835, in 4 st. of 6 l. as No. 3 of his "Songs on the Abolition of Negro Slavery in the British Colonies, Aug. 1, 1834," and entitled "Slavery that was."

Agnes, fair martyr. *Mary' Dunlop Moultrie*. [*St. Agnes*.] Written on her deathbed in 1866, and first pub. in the *Church Times*, Jan. 20, 1866, and again in her brother's *Hymns and Lyrics*, 1867, entitled "The Martyrdom of St. Agnes," Jan. 21, and consisting of 18 st. (pp. 168-71). In 1867, 11 st. were given in the *People's H.* as No. 235, for the Festival of "S. Agnes, V. M.," Jan. 21, under the initials of "M. D. M." These stanzas were partly rewritten, specially the first three, for the *People's H.*

Agnoscat omne sæculum. *V. Fortunatus*. [*Christmas*.] This hymn in 8 st. dates from the latter part of the 6th cent. Although wanting in the Vatican mss., and some other mss. of Fortunatus's works, it was given by *Fabricius*, in 1564, from a ms. of the Benedictine Monastery of Morbach, and has been repeated by *Thomasius*, and others, including various editions of the author's works (*Migne's Patrologia*, tom. 88, col. 264). The full text is also in a ms. of the 11th cent. in the *British Museum* (Harl. 2961, f. 226b). It is found in very few breviaries. In those of *Constance* and *York*, it is divided into four hymns of two stanzas each with the doxology, and appointed to be sung as follows:—

Prime. "Agnoscat omne sæculum."

Terce. "Maria ventre concipit."

Sext. "Præsepe poni peruluit."

None. "Adam vetus quod pollutit."

The authorities for text and various readings are *Daniel*, i. No. 138; iv. 176; and *Hymn. Sarrasb.*, 1851, pp. 13-14. The *York Brev.* text is also in *Card. Newman's Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U. :—

Dr. Neale, following the *York Brev.* arrangement, gave, in the enlarged ed. of the *Hymnal N.*, 1854, a *tr.* of each:—

Prime. "Let every age and nation own."

Terce. "The Virgin Mary hath conceived."

Sext. "He, by Whose hand the light was made."

None. "Now the old Adam's sinful stain."

and the same translations were repeated in all subsequent editions of the *H. N.* From these translations the editors of the *Hymnary*, 1872, compiled No. 144, "Come, ye nations, thankful own," the metre being changed from the L.M. of the *H. N.* to 7's.

Translations not in C. U. :—

1. Let all the world confess from heaven. ("Agnoscat omne.") *Blew*, 1852.

2. What the old Adam stained and soiled. ("Adam vetus.") *Blew*, 1852.

3. Let thankful worlds confess from heaven. *Chambers*, i. 77, embracing the whole hymn. [J. J.]

Agnus Dei Qui tollis peccata mundi.

The use of this modified form of part of the *Gloria in Excelsis* (q. v.), founded on John, i. 29, seems to be referred to in the rubric for Easter Eve in the *Sacramentary* of St. Gelasius, A.D. 492. In the time of Pope Sergius I. [687-701] it was ordered by him to be sung at the Communion of priest and people ["Statuit ut tempore confectionis Dominici Corporis Agnus Dei, &c., a clero et populo decantaretur"]. *Anastatus Bibliothecarius* records this in *Historia de Vitis Romanorum Pontificum*. It is the opinion of Bona that Pope Sergius ordered it to be sung thrice; Le Brun, on the contrary, thinks it was only sung once. In the 11th century the last clause of its third repetition, "miserere nobis," began to appear as "dona nobis pacem," and a little later in *Masses for the dead*, the last clause, instead of "dona nobis pacem," runs as a special prayer for the departed, "dona eis requiem sempiternam." This occurs also in the English Missals of *Sarum*, *York* and *Hereford*, and is the universal custom of the Roman Church at the present day, which also repeats the words, "Ecce Agnus Dei, ecce Qui tollis peccata mundi," as the priest turns to deliver the sacramental wafer to the people.

According to the *Sarum Use* the *Agnus Dei* was incorporated in the *Litany*, but only to be sung twice, and the third clause is placed first. This was followed in the English *Litany* of 1544 (as now in our own *Litany*), and in the First Prayer Book of Edward VI., 1549, was repeated in the Communion Office with the following rubric:—

"In the communion tune the clerks shall sing:—

"'ii. O Lamb of God that takest away the sins of the world, have mercy upon us.

'O Lamb of God . . . grant us Thy peace.'"

This was omitted in 1552, and all subsequent revisions, though Bp. Cosin suggested its restoration in 1662: but just as the *Adoro Te* was used frequently as a private devotion, so this translation of the *Agnus Dei* has continued in almost unbroken use in various Eucharistic manuals of English divines; e.g. in Bp. Cosin's *Coll. of Private Devotions*, 1627, and the revised ed., 1664; Dean Lancelot Addison, 1699; Rev. Jas. King, 1726; and the very popular *New Weeks' Preparation*, 1739.

Translations in C. U. :—

O Lamb of God, that takest away, &c. By G. Moultrie. This metrical arrangement of the *Agnus Dei* was first pub. in the *Church Times*, July 23, 1864, and his *Hymns and Lyrics*, 1867, p. 118, in 3 st. of 5 l., and in 1872 was transferred to the *Hymnary*, with slight alterations in the last stanza. [V.]

The *Agnus Dei* has also come into English use through the German, in the following manner:—

(L) **O Lamm Gottes unschuldig.** By Nicolaus Decius, or Hovesch, first pub. in Low German in the *Geistliche Lieder*, Rostock, 1531, and in High German in V. Schumann's *G. B.*, Leipzig, 1539. Both forms are included in *Wackernagel*, iii. p. 568, in 3 st. of 7 l., as in the case of the Latin, st. i. only being printed in full. Included in almost all subsequent hymn-books as recently in the *Unc. L. S.*, 1851, No. 110. It has been much used in Germany at Holy Communion during the distribution of the elements; on Good Friday, at the close of sermon; and on other occasions. The *trs.* in C. U. are:—

1. **O Lamb of God most holy.** By A. T. Russell as No. 26 in the *Dalston German Hospital Coll.*, 1848, in 2 st. of 7 l., repeated in his own *Ps. and Hys.*, 1851, No. 156, in 3 st. In both cases the *sts.* are identical, save in l. 7.

2. **O Lamb of God, most stainless.** By Miss Winkworth, as No. 46 in her *C. B. for England*, 1863, in 3 st., identical, save in l. 7.

3. **O Lamb of God, most Holy. Once for us sinners dying.** By Miss Borthwick, in full from *Knapp's* contributed as No. 66 to Dr. Pagenstecher's *Coll.*, 1864.

4. **Lamb of God, without blemish!** No. 75, in the *Ohio Luth. Hymnal*, 1880, in 3 st., identical, save l. 7.

Other *trs.* are:—

(1) "O Lamb of God, our Saviour," by J. C. Jacobl, 1732, p. 16 (1732, p. 31), and thence as No. 217 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "O Lamb of God unspotted," as part of the Litanies at Baptism, p. xxiv. of the *Moravian H. Bk.*, 1801, and continued as a hymn in later eds. (3) "O Lamb of God, Who, bleeding," contributed by Prof. T. C. Porter to *Schaff's Christ in Song*, ed. 1879, p. 468. (4) "O Lamb of God, most holy, Upon the cross," from the version in *Knapp's Ev. L. S.*, 1837, No. 539 (ed. 1865, No. 506), st. ii., iii. being from the *Dresden G. B.*, 1736 (*Fischer*, ii. 189), in the *British Strad.*, Oct. 1866, p. 344, and repeated as No. 416 in *Kell's Praise Bk.*, 1872.

(ii.) **Christe du Lamm Gottes.** In the Reformation period this *tr.* of the *Agnus Dei*, in 3 st. of 3 l., was regarded as a prose antiphon rather to be included in the Liturgy than in the Hymn-book. Thus Erk, (*Choral Buch*, 1863, note to No. 38, p. 245.) quotes it as in Low German in the *Brunswick Kirchenordnung*, 1528, and in High German in that for Saxony, 1540. It is given as a hymn in the *Unc. L. S.*, 1851, No. 88. The *trs.* in C. U. are, (1) "Lamb of God, our Saviour," in full, by A. T. Russell as No. 20 in the *Dalston German Hospital Coll.*, 1848. (2) "Lamb of God, O Jesus! Thou who," &c., in full, as No. 68 in the *Ohio Luth. Hymnal*, 1880.

[J. M.]

Agricola, Johannes [Sneider], b. April 20, 1492, at Eisleben, where his father was a tailor. During his University course at Wittenberg, Luther took a great interest in

him, entertained him at his own table, took him with him to Leipzig for the disputation, in 1519, with Dr. Eck, and in 1525 procured for him the position of Rector of St. Andrew's School at Eisleben, and preacher at St. Nicholas's Church there. He remained in Eisleben till 1536, working hand in hand with Luther; but after his removal to Witttemberg, in 1536, as one of the lecturers in the University, he developed Antinomian views, and, in 1537, pub. a series of theses which Luther answered in six disputations, 1538-40. On his appointment as Court Preacher at Berlin, in 1540, he formally renounced these opinions, and professed adherence to Wittenberg orthodoxy. But after his subsequent appointment as General Superintendent of the Mark, he gradually not only sought the esteem of the great, but, in order to gain the favour of the Emperor, joined with two representatives of the Romish Church in drawing up a Formula of Union (THE INTERIM) which was presented to the Imperial Diet, held at Augsburg, and adopted by the Diet on May 15, 1548. By this action he disgusted the Lutherans and procured for himself only discredit. He d. at Berlin, Sept. 22, 1566. He was one of the best preachers of his time, and compiled one of the earliest collections of German Proverbs, first pub. at Zwickau, 1529 [the *Brit. Mus.* copy was printed at Hagenau, 1529] (*Koch*, i. 278-281. *Allg. Deutsche Biog.*, i. 146-48).

Four hymns by him appeared in the early Lutheran hymn-books, two of which were retained by Luther in *Babst's Gesangbuch*, Leipzig, 1545.

1. **Ioh ru f su dir, Herr Jesu Christ.** [*Supplication.*] *Wackernagel*, iii. pp. 54-55, gives two forms of this, in 5 st. of 9 lines, the first from *Geistliche Lieder*, Erfurt, 1531, the second from an undated broadsheet before 1530, entitled, "A new hymn of supplication for Faith, Love, and Hope, and for a Holy Life; composed by John of Eisleben, preacher to John Duke of Saxony." *Fischer*, i. 345, refers to the Nürnberg broadsheet, c. 1526, quoted in *Wackernagel's Bibliographie*, 1855, p. 89, and adds that in his opinion the disfavour into which Agricola fell after the outbreak of the Antinomian controversy caused the suppression of his name in the hymn-books. After appearing in *Klug's Geistliche Lieder*, 1529, the hymn was included in almost all subsequent hymn-books, and so recently as No. 379 in the *Unc. L. S.*, 1851.

It is sometimes erroneously ascribed to Paulus Speratus, an assumption originating with the *Riga G. B.* of 1664. It was a favourite hymn of Valerius Herberger, of P. J. Spener (who requested it to be sung at his deathbed), and of many others.

Translations in C. U. :—

1. **Lord Jesu Christ, I cry to Thee.** A good *tr.*, omitting st. iv., by A. T. Russell, as No. 200 in his *Ps. & Hs.*, 1851.

2. **Lord, hear the voice of my complaint.** A full and very good *tr.* as No. 116 by Miss Winkworth in her *C. B. for England*, 1863.

Other *trs.* are:—

(1) "I call on the, Lorde Jesu Christ," by *Bp. Coverdale*, 1539 (*Remains*, 1846, p. 560), repeated, slightly

altered, in the *Gude and Godly Ballades* (ed. 1567, folio 34), ed. 1888, p. 57. (2) "I cry to Thee, my dearest Lord," by *J. C. Jacobi*, 1732, p. 68; in his ed. 1732, p. 114, altered to "To Thee, O Lord, I send my cries," and thence as No. 310 in pt. i. of the *Moravian H. Bk.* 1754; omitted in 1789 and 1801; in the *Supplement* of 1808, st. i., iv. were included as No. 1082, and repeated in later eds. altered to "To Thee I send my fervent cries." (3) "I cry to Thee, O Christ our Lord!" by *N. L. Frothingham*, 1870, p. 205. [J. M.]

Ah, I shall soon be dying. *J. Ryland.* [*Death anticipated.*] *Dr. Ryland's* son says that this hymn was written by his father while walking through the streets of London, and dates it 1800, (s. mss.). This date is an error, as the hymn appeared in the *Evangelical Magazine*, Oct. 1798, in 8 st. of 4 l., as "Reflections," and with the note:—

"The following lines passed through the mind of a country minister as he was walking the streets of London, and considering how far several persons appeared now to be advanced in life whom he had known in their youth a very few years back, and how many others of his acquaintance had been already removed."

The hymn was repeated in the *Baptist Register*, 1800, p. 312, and in the 27th ed. of *Rippon's Sel.*, 1827-8, No. 550. pt. iii. From thence it has passed into collections both in G. Brit. and America. It is also included in *Sedgwick's* reprint of *Dr. Ryland's Hymns*, 1860.

Ah, Jesus, let me hear Thy voice. *A. Reed.* [*Desiring Christ.*] Contributed to his *Supplement to Dr. Watts*, 1817, No. 108, and also included in his *Hymn Book*, 1842, No. 335 in 5 st. of 4 l. under the title, "Desiring Christ." It was repub. in the *Wycliffe Chapel Sup.* 1872, No. 14. Its use in G. Brit. is very limited, but in America it is regarded with great favour. In his *Ch. H. Bk.* *Dr. Hatfield* omits st. 4. Orig. text in *Lyra Brit.* p. 476, and *Schaff's Christ in Song*, 1869.

Ah, Lord, with trembling I confess. *C. Wesley.* [*Backsliding.*] From his *Short Hymns, &c.*, 1762, vol. ii., No. 30. It appeared in the *Wes. H. Bk.*, 1780; and is retained in the new ed., 1875, No. 317. It has also passed into various collections in G. Brit. and America, and is included in the *P. Works of J. & C. Wesley*, 1868-72, vol. x. p. 165.

Ah, lovely appearance of death. *C. Wesley.* [*Burial.*] 1st pub. in his *Funeral Hymns* (1st Ser.), 1746, No. v., and entitled "On the sight of a Corpse." The body is supposed to have been that of a young man who died at Cardiff, Aug. 1744; as, concerning him, *C. Wesley* wrote in his *Journal* of that date, "The Spirit, at its departure, had left marks of its happiness on the clay. No sight upon earth, in my eyes, is half so lovely." In 1780 it was included in the *Wes. H. Bk.*, but omitted in the revised ed. of 1875. Orig. text, *P. Works of J. & C. Wesley*, 1868-72, vol. vi. p. 193. The text of this hymn was revised by the author about 1782, and reduced to 5 st. Details of the mss. alterations are given in the *P. Works*, vol. vi. p. 212. Although omitted from the *Wes. H. Bk.*, 1875, it is still retained in many collections in G. Brit. and America.

Ah, mournful case, what can afford. *Ralph Erskine.* [*Longing for Heaven.*] 1st

pub. in his *Gospel Sonnets* (2nd ed., Edin., 1726) as section i. of pt. v., entitled "The deserted Believer longing for perfect Freedom from Sin," in 20 st. of 4 lines. St. xiv.-xx beginning—"O send me down a draught of love"—were included in the *Sacred Songs of Scotland*, 1860 (Edin., A. Elliott), p. 41, as No. 370 in *Lord Selborne's Bk. of Praise*, and adopted, as No. 230, in the *Scottish Pres. Hymn.*, 1876. [J. M.]

Ah, my dear Lord, Whose changeless love. *C. Wesley.* [*In Temptation.*] 1st pub. in *Hymns and Sacred Poems* by *J. & C. Wesley*, 1739, in 14 st. of 4 l. In *Kennedy*, 1863, No. 1266, is composed of st. i., ii., iii., vii., x. and xii. In its original form it is unknown to modern hymnals, and the use of this cento is very limited. Stanzas xi.-xiv.—as "Fondly my foolish heart essays"—were given in the *Wes. H. Bk.* 1780, as No. 282. The same stanzas are No. 291 of the revised ed. 1875. Orig. text, *P. Works*, 1868-72, vol. i. p. 131.

Ah, my dear loving Lord. *C. Wesley.* [*Spiritual life within.*] This poem, of 15 double stanzas, in two parts, is the last of three entitled, "The Backslider," which appeared in *Hys. and Sacred Poems*, 1742. In 1780 the hymn "My gracious, loving Lord," was compiled therefrom, and included with alterations, in the *Wes. H. Bk.* from whence it has passed into many collections of the Methodist bodies. Orig. text, *P. Works*, 1868-72, vol. ii. p. 114.

Ah, what a wretch am I. *C. Wesley.* [*Watch-night.*] 1st pub. in *Hymns and Sacred Poems*, 1749, being No. 2 of "Hymns for the Watch-night," in 10 st. of 8 l. Of these, st. ix., x., beginning, "Thou seest my feebleness," are found in some collections, including the *Leeds H. Bk.*, 1853, *Bapt. Ps. and Hys.*, 1858, and others. The cento "Gracious Redeemer, shake," in the *Wes. H. Bk.*, 1780 and 1875, and other collections, is also from this hymn. It begins with st. v. (Orig. text, *P. Works*, 1868-72, vol. v. p. 261). In the *American Bk. of Hys.* 1848, and the *Hys. of the Spirit*, 1864, it reads, "Father, this slumber shake."

Ah, when shall I awake. *C. Wesley.* [*Prayer.*] From his *Hymns on God's Everlasting Love*, first pub. in 1741, in 11 st. of 8 l. (second series), No. vii. Of the original, 6 st. were included in the 1780 ed. of the *Wes. H. Bk.*, No. 294. Orig. text, *P. Works*, 1868-72, vol. iii. p. 61.

Ah, whither flee, or where abide. [*Retirement.*] Contributed by *Miss Winkworth* to *Lyra Mystica*, 1865, p. 263, in 7 st. of 8 l., as from the German. The original has not been traced.

Ah, whither should I go. *C. Wesley.* [*Lent.*] 1st pub. in his *Hymns on God's Everlasting Love*, 1741, No. 14, in 16 st. of 8 l. In 1780 st. i.-iv. were given in the *Wes. H. Bk.* as one hymn, and st. xiv.-xvi., "Lo in Thy hand," as a second, under the division "For mourners convinced of Sin." Although the latter was omitted from the revised ed., 1875, yet both hymns are found in a considerable

number of collections, both in G. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. iii. p. 89.

Ah, why am I left to complain. *C. Wesley*. [*Lent.*] From his *Short Hymns*, 1762; again 1794; and in *P. Works*, 1868-72, vol. x. p. 26. It was included in the *Wea. H. Bk.*, new ed. 1875, No. 777.

Ah, wretched souls who strive in vain. *Anne Steele*. [*Lent.*] A hymn on "The Christian's Noblest Resolution," which appeared in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 161, in 5 st. of 4 l., from whence it passed into the *Bapt. Coll. of Hys. of Ash and Evans*, 1769, No. 286, and signed "T."; into *Rippon's Bapt. Sel.*, 1787, No. 334, and others. It is also found in *Sedgwick's* reprint of *Miss Steele's Hymns*, 1863.

Ah, wretched, vile, ungrateful heart. *Anne Steele*. [*Lent.*] Under the title of "The Inconstant Heart," this hymn was pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 119, in 5 st. of 4 l.; again in the next ed., 1780; and again in *Sedgwick's* reprint of her *Hymns*, 1863. Its use is unknown, or nearly so, in G. Brit., but in America it is given in several of the most important modern collections, including *Hatfield's Ch. H. Bk.*, 1872, No. 970, and others.

Αἴγυπτου φωστήρ. [*St. Mark.*] Three homoioti (hymns of the same structure) from the office for *St. Mark* (Ap. 25) in the *Menæa*. The only *tr.* is that by *Dr. Littledale*—"Mark, shining light of Egypt"—which was made for and first published in the *People's H.*, 1867, No. 247, and signed "F. R." The doxology is not in the original.

Aikin, Anna L. [*Barbauld, A. L.*]

Ainger, Alfred, M.A., graduated Trin. Coll. Cambridge, B.A. 1860, M.A. 1864. In 1860 he became curate of Alrewas, Staffordshire; in 1864 Assistant Master of Sheffield Collegiate School, and in 1866 Reader at the Temple Church, London. Mr. Ainger's Harvest hymn "Another year is ended," was written for the Harvest Festival at Alrewas, 1862, in 5 st. of 8 l. On appearing in *Harland*, ed. 1864, No. 216, two stanzas were reduced to one, thus forming a hymn of 4 st. Its use is not extensive.

Ainsworth, Henry, was a leader of the Brownist party in England, and one of those nonconforming clergy who, in 1604, left this country for Amsterdam. He was a learned man and skilled in Hebrew. He became very poor in exile, living on the meanest fare, and acting as porter to a bookseller. He was of a warm temperament and apt to be quarrelsome; d. 1622 or 1623, suddenly, which gave rise to a suspicion of unfair play on the part of the Jewish community. His translations from the Hebrew Psalms were printed at Amsterdam and entitled *The Book of Psalms: Englished both in Prose and Metre*, 1612. It contained a preface and had musical notes. There is a copy in the Bodleian Library. [J. T. B.]

Aird, Marion Paul, b. at Glasgow, 1815, where she resided for some time, and then proceeded to Kilmarnock, where her *Home of the Heart* and other *Poems Moral and Religious* were pub. 1846-1863, her *Heart Histories*, *Violets from Greenwood, &c.*, in *prose and verse*, 1853, and *Sun and Shade*, 1860. *Miss Aird* is included in *J. G. Wilson's Poets and Poetry of Scotland*, 1876, vol. ii. p. 389. Very few of her hymns are in C. U., amongst these is "Had I the wings of a dove, I would fly."

Akerman, Lucy Evelina, née Metcalf. An American Unitarian writer, dau. of *Thomas Metcalf*, b. at Wrentham, Mass., Feb. 21, 1816, m. to *Charles Akerman*, of Portsmouth, N.H., resided at Providence, R.I., and d. there Feb. 21, 1874. Mrs. Akerman is known as a hymn writer through her:—

Nothing but leaves, the Spirit grieves, which was suggested by a sermon by *M. D. Conway*, and 1st pub. in the *N. Y. Christian Observer*, cir. 1858. In the *Scottish Family Treasury*, 1859, p. 136, it is given without name or signature, and was thus introduced into G. Brit. In America it is chiefly in use amongst the Baptists. Its popularity in Great Britain arose out of its incorporation by *Mr. Sankey*, in his *Sac. S. & Solos*, No. 34, and his rendering of it in the evangelistic services of *Mr. Moody*. The air to which it is sung is by an American composer, *S. J. Vail*.

Alanus de Insulis, or of Lille in Flanders, called also *Alanus Anglicus*, lived in the last half of the 12th and part of the 13th cent. There appears to be much doubt, which has resulted in much controversy, as to whether or not there were two individuals bearing the name of *Alanus de Insulis*, or whether *Alanus* the poet, known as "Doctor Universalis," was identical with *Alanus* the Bishop of Auxerre, the friend of *St. Bernard*. It is unnecessary to discuss the question here. There is no doubt that the poet is identical with the "Doctor Universalis." The principal works of this author were:—

1. *Parables*, a work described by *Archbishop Trench* in his *Sac. Lat. Poetry*, 3rd ed., 1874, as having been "in high favour before the revival of learning."

2. *Anti-Claudianus*, a moral poem of considerable length, divided into nine books, called "Distinctiones." It is upon this work that his fame chiefly rests.

3. *Liber de Planctu Naturæ*, written partly in verse, and partly in prose.

Leyser (p. 1020) says of this author "Inter aevi sui poetas facile familiar duxit;" *Oudin* (*De Script. Eccles.*, ii. p. 1405) that the *Anti-Claudianus* is "singulari festivitate, lepore, et elegantia conscriptum;" *Rambach* (*Anthologie*, i. p. 329) speaks highly of his merits; while *Archbishop Trench*, though demurring somewhat to the full praises of the others, allows that in such passages as the one commencing, "Est locus ex nostro secretus climate" (which is the description of a natural paradise), "Ovidian both in their merits and defects, we must recognise the poet's hand," *Sac. Lat. Poetry*, 1849 and 1874.

Only one complete ed. of this poet's works is known, viz., *Alan's Opera*, ed. *C. de Visch*, Antwerp, 1654; but his *Anti-Claudianus* and *Liber de Planctu Naturæ* are given at length in *T. Wright's Anglo-Latin Satirical Poets, &c.*, of the 12th cent., 1st ed., 1872,

vol. ii. Extracts from his works are also found in the authors above referred to, and others. One of his poems, "Omnia Mundi creatura," has been *tr.* into English. It is given in Worsley's *Poems and Translations*, 1863, p. 199. Latin text in *Trench and Königsfeld*.

[D. S. W.]

Alard, Wilhelm, s. of Frans Alard, who was confessor of the Reformed Faith during the persecutions of the Duke of Alva, was b. at Wilster, Nov. 22, 1572. He was not only by birth a member of a noble Belgian family, but of one distinguished for three or four generations in classical and theological literature. Indeed, in 1721, a volume was published at Hamburg by one of the family entitled *Decas Alardorum scriptis Clarorum*. Wilhelm Alard, amongst other compositions, published three small volumes of Latin hymns:—

1. *Ecceubarum Piarum Centuria*, Lipsæ, 1623.
2. *Ecceubarum Piarum Centuria Secunda*, 1628.
3. *Ecceubarum Piarum Centuria Tertia*, 1630.

These hymns were held in high esteem when they first appeared, the first volume passing through four editions during its author's lifetime. They are now almost forgotten. Archbishop Trench has given one short specimen from each of the first two centuries in his *Sac. Lat. Poetry*, 1849 and 1874, from the first, a hymn "Accessuri ad sacram Communionem Oratio ad Jesum Servatorem," p. 246; and from the second, "De angelo custode," p. 240. The latter very graceful composition, commencing, "Cum me tenent fallacia," is also in Loftie's *Latin Year*, and, *tr.* into English, in D. T. Morgan's *Hym., &c., of the Lat. Church*, 1880.

The poet during his latter years was pastor and superintendent at Krempe, in Holstein, where he d. May 9, 1645. [D. S. W.]

Alas! and did my Saviour bleed. *I. Watts*. [*Passiontide*.] 1st pub. in the 1st ed. of his *Hymns and Spiritual Songs*, 1707, and again in the enlarged ed. of the same 1709, Bk. ii., No. 9, in 6 st. of 4 l., and entitled "Godly sorrow arising from the Sufferings of Christ." At a very early date it passed into common use outside of the religious body with which Watts was associated. It is found in many modern collections in G. Brit., but its most extensive use is in America. Usually the second stanza, marked in the original to be left out in singing if desired, is omitted, both in the early and modern collections.

A slightly altered version of this hymn, with the omission of st. ii., was rendered into Latin by the Rev. R. Bingham, as "Anne fundens sanguinem," was included in his *Hymnol. Christ. Lat.*, 1871, pp. 245-247.

Alas! by nature how depraved. *J. Newton*. [*Lent*.] Appeared in the *Olney Hymns*, 1779, Bk. ii., No. 29, in 7 st. of 4 l., and based on the words, "How shall I put thee among the children?" Jer. iii. 19. As given in Snapp's *S. of G. & G.*, 1872, No. 450, and elsewhere, it is composed of st. i.-iv. of the original.

Alas! what hourly dangers rise. *Anne Steele*. [*Watchfulness*.] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. pp. 79-80, in 6 st. of 4 l., and entitled

"Watchfulness and Prayer." *Matt. xxvi. 7* It was also reprinted in subsequent eds. of the *Poems*, and in Sedgwick's reprint of her *Hymns*, 1863. In Williams & Boden's *Coll.*, 1801, No. 362, it was abbreviated to 4 st., and this example has been mostly followed to the present day. Its use in G. Brit. is very limited; but in America it is somewhat extensive, and varies in length from 3 to 5 st., the *Sabb. H. Bk.*, 1858, No. 637, being an exception in favour of the complete text, with the single alteration of "my" to "mine eyes" in st. 1.

Alber, Erasmus, son of Tileman Alber, afterwards pastor at Engelroth, was b. at Sprendlingen c. 1500. After studying at Wittenberg under Luther and Melancthon, he became, in 1525, schoolmaster at St. Ursel, near Frankfurt-am-Main, and in 1527 at Heldenbergen, in Hesse Darmstadt. In 1528 he was appointed by the Landgrave Philip of Hesse pastor at Sprendlingen and Götzenhain, where he devoted himself specially to the children of his charge. After 11 years' service he was appointed by the Elector Joachim of Brandenburg court preacher at Berlin, but proving too faithful for the court, was, in 1541, removed as chief pastor to Neu Brandenburg. In 1542 he became pastor at Stade, in Wetteravia, and while there received, in 1543, the degree of Doctor of Theology from the University of Wittenberg. He was then invited, in the beginning of 1545, by the Landgrave Philip IV. of Hanau Lichtenberg, to perfect the work of the Reformation in Bubenhausen, but no sooner had he fairly entered upon it than, in the end of October, he received his dismissal. After a short stay at Sprendlingen and at Wittenberg, he became preacher at Magdeburg, where he strongly denounced the *Interim* (see *Agricola*). On the capitulation of Magdeburg, in 1551, after a 14 months' siege, he fled to Hamburg, and then went to Lübeck. Finally, in 1552, he was appointed by Duke Albrecht I. of Mecklenburg, General Superintendent of Mecklenburg, and preacher at St. Mary's Church in Neu Brandenburg. In addition to losing all his own and his wife's property by confiscation and necessary expenditure, he was there unable to obtain from the Town Council the payment of his stipend. On May 4, 1553, he applied for the payment of 60 florins to relieve his urgent necessities. The refusal broke his heart. He returned home to die, and fell asleep at 9 a.m. on May 5, 1553.

One of the best writers for children in his day, and an ardent controversialist and martyr of freedom of speech, he has been by some ranked, as a hymn-writer, next to Luther, in the Reformation period. His hymns, 20 in all, were first collected by Dr. Stromberger, and pub. at Halle, 1857. Being mostly long, and ungainly in style, not many of them have kept a place in the hymn-books, though they have been justly styled "powerful and living witnesses of a steadfast faith and a manly trust in God's Word" (*Koch*, i. 301-306; *Allg. Deutsche Biog.* i. 219-20; Dr. Stromberger's *Preface*; *Bode*, pp. 35-36—the last stating that his father was a schoolmaster at Sprendlingen.) Two have been *tr.* into English. One of these, beginning "Christe, du bist der helle Tag," is a *tr.*, and is noted under, "Christe qui lux es et dies."

The only original hymn by Alber *tr.* into English is—

1. *Man freut euch Gottes Kinder* all. [*Ascension*.] 1st pub. on a broadsheet, N.P. N.D., c. 1549, and thence in Wackernagel, iii. p. 881, in 29 st. of 4 l. In a broadsheet at Nürnberg, c. 1555, it is entitled, "Of the Fruits of the Ascension of our Lord Christ and of the Gifts of the Holy Spirit," and begins—"Freut euch ihr Gottes Kinder all." This form is included in Dr. Stromberger's ed. of Alber's *Geistliche Lieder*, 1857, p. 5. In the hymn-books it is generally abridged, and so the Berlin *G. L. S.* ed. 1863, 339, gives 16 st. (i.-vi., ix.-xi., xiii., xviii., xxv.-xix., of the first form). A *tr.* :—

0 Children of your God rejoice, of st. i., ii., iv., xvii.-xxix., by A. T. Russell, is given as No. 122, in his *Ps. & Hys.* 1851. See also *Diterich, J. S. (Auf, Jesu Jünger)*. [J. M.]

Alberti, or Albert, Heinrich, s. of Johann Alberti, tax collector at Lobenstein, in Voigtland (Reuss) b. at Lobenstein, June 28, 1604. After some time spent in the study of law at Leipzig, he went to Dresden and studied music under his uncle Heinrich Schütz, the Court Capellmeister. He went to Königsberg in 1626, and was, in 1631, appointed organist of the Cathedral. In 1636 he was enrolled a member of the Poetical Union of Königsberg, along with Dach, Robertin, and nine others. He d. at Königsberg, Oct. 6, 1651. His hymns, which exhibit him as of a pious, loving, true, and artistic nature, appeared, with those of the other members of the Union, in his *Arien etliche theils geistliche, theils weltliche zur Andacht, guten Sitten, Keuscher Liebe und Ehrenlust dienende Lieder*, pub. separately in 8 pts., 1638-1650, and in a collected form, Königsberg, 1652, including in all, 118 secular, and 74 sacred pieces. Of the 78 sacred melodies which he composed and pub. in these 8 pts. 7 came into German C. U. (*Koch*, iii. 191-197: *Allg. Deutsche Biog.*, i. 210-212, the latter dating his death, 1655 or 1656).

Two of his hymns have been *tr.* into English, viz. :—

1. *Der raube Herbst kommt wieder*. [*Autumn*.] 1st pub. as above in pt. viii., 1650, No. 9, in 9 st. of 6 l., entitled "On the happy departure, Sep. 2, 1648, of Anna Katherine, beloved little daughter of Herr Andreas Höllander," of Kneiphof. Included, as No. 731, in the *Unv. L. S.*, 1851, omitting st. iii., viii., ix.

The *trs.* are :—

(1) "The Autumn is returning," by Miss Manington, 1863, p. 175. (2) "Sad Autumn's moan returneth," in E. Massie's *Sacred Odes*, vol. II. 1867, p. 1.

2. *Gott des Himmels und der Erden*. [*Morning*.] 1st pub. as above in pt. v. 1643, No. 4, in 7 st. of 6 l., included as No. 459 in the *Unv. L. S.*, 1851.

Of this hymn Dr. Cosack, of Königsberg (quoted in *Koch*, viii. 186), says :—

"For two hundred years it is hardly likely that a single day has greeted the earth that has not, here and there, in German lands, been met with Alberti's hymn. Hardly another morning hymn can be compared with it, so far as popularity and intrinsic value are concerned, if simplicity and devotion, purity of doctrine and adaptation to all the circumstances of life are to decide."

Sts. ii., iii., v. have been special favourites in Germany, st. v. being adopted by children, by wives, by old and young, as a morning prayer.

The fine melody (in the Irish *Ch. Hymnal* called "Godesberg") is also by Alberti.

Translations in C. U. :—

1. *God, the Lord of what's created*, in full in J. C. Jacobi's *Div. Hys.* 1720, p. 35. In his 2nd ed. 1732, p. 169, altered to—"God, the Lord of the Creation"; and thence slightly altered as No. 478 in part i. of the *Moravian H. Bk.*, 1754, with a dox. as in the *Magdeburg G. B.*, 1696. In 1789, No. 743, altered to—"God, omnipotent Creator"; with st. ii., iv., vii., omitted; st. iii., viii. being also omitted in the 1801 and later ed. In 1868, st. iii.-v. were included as No. 511 in the Pennsylvania Luth. *Ch. Bk.*, with st. ii., vi., vii. from A. T. Russell.

2. *God, Thou Lord of Earth and Heaven*, in full, by H. J. Buckoll in his *H. from the German*, 1842, p. 22. His *trs.* of st. iv.-vi. beginning—"Now the morn new light is pouring," were included as No. 3 in the *Rugby School H. Bk.*, 1850 (ed. 1876, No. 4), and of st. v., vi., altered to "Jesus! Lord! our steps be guiding," as No. 130 in Dr. Pagenstecher's *Coll.*, 1864.

3. *God, who heaven and earth upholdest*. A good *tr.* omitting st. iv. and based on Jacobi, by A. T. Russell, as No. 64 in the Dalston Hospital *Coll.*, 1848. In his own *Ps. & Hys.*, 1851, No. 3, the *trs.* of st. vi., vii. were omitted, and this was repeated as No. 218, in the *New Zealand Hymnal*, 1872. The Pennsylvania Luth. *Ch. Bk.* takes st. i. partly from Miss Winkworth.

4. *God who madest earth and heaven, Father, Son, and Holy Ghost*. A good and full *tr.* by Miss Winkworth in her *Lyrus Ger.*, 1st ser., 1855, p. 213 (later ed., p. 215, slightly altered). In full in R. M. Taylor's *Par. Ch. Hymn.*, 1872, No. 27. A cento from st. i., ll. 1-4; v., ll. 1-4; vi., ll. 1-4; with v., ll. 5, 6; and vii., ll. 5, 6, was included as No. 23 in the Irish *Ch. Hymn.* 1873. In 1868, included in L. Kehfues's *Church at Sea*, p. 79, altered to—"Creator of earth and heaven." In 1863 it was altered in metre and given as No. 160 in the *C. B. for England*. From this Porter's *Church Hymn.*, 1876, No. 54, omits st. iii. Also in the Ohio Lutheran *Hymnal*, 1880, No. 293.

5. *God who madest earth and heaven*. A good *tr.* omitting st. vii., and with st. i., ll. 1-4, from Miss Winkworth, contributed by R. Massie, as No. 501, to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed. 1864, No. 7, omitting st. v.).

6. *God of mercy and of might*. A good *tr.* (omitting st. v., vi.), by Dr. Kennedy, as No. 811, in his *Hymnol. Christ.*, 1863, repeated in Dr. Thomas's *Aug. H. Bk.* 1866, No. 510; and, omitting the *tr.* of st. vii., as No. 31, in *Holy Song*, 1869. [J. M.]

Albertini, Johann Baptist, s. of Jakob Ulrich v. Albertini, a native of the Grisons, Switzerland, who had joined the Moravians, and settled among them at Neuwied, near Coblenz, b. at Neuwied Feb. 17, 1769. After passing through the Moravian school at Niesky, and their Theological Seminary at Barby, in both of which he had Friedrich Schleiermacher as a fellow-student, he was, in 1788, appointed one of the masters in the Moravian school at Niesky, and in 1789 at Barby. In 1796, he was appointed tutor at the Theological Seminary at Niesky, and ordained as

diaconus of the Moravian Church. Up to this time he had devoted himself chiefly to the study of the Oriental languages, and of botany, but now his studies of Holy Scripture for his theological lectures and for the pulpit, brought him to the feet of Christ, whose earnest and devoted disciple and witness he henceforth became. In 1804 he relinquished his tutorial work to devote himself entirely to ministerial labour in Niesky, where he was, in 1810, ordained presbyter. In Feb. 1814 he went to Gnadenberg, near Bunzlau, Silesia, as head of the Girls' School, and preacher; and while on a visit to Herrnhut, was, Aug. 24, 1814, constituted a bishop of the Moravian Church. By the synod of 1818, he was appointed to Gnadenfrei, near Reichenbach, Silesia, and after three years of faithful and successful labour, was chosen one of the heads of the Moravian Church (one of the *Unitäts-Ältesten-Conferenz*), his special department being the oversight of their charitable and educational establishments; and in 1824 President of the Conference. In love and meekness he ruled and visited the churches till, in Nov. 1831, an illness seized him, which terminated fatally at Berthelsdorf, near Herrnhut, Dec. 6, 1831. (*Koch*, vii. 330-334; *Allg. Deutsche Biog.*, i. 216-217.) Distinguished as a preacher beyond the bounds of his church, he was, in the estimation of *Koch*, apart from *Noralis*, the most important hymn-writer of his time—spiritual, simple, and childlike. Yet it must be said that his brother Moravian, *C. B. Garve*, and *E. M. Arndt*, are more fully represented in hymnals since 1820. Albertini's hymns appeared to the number of 400, (many, however, being single verses,) in his *Geistliche Lieder für Mitglieder und Freunde der Brüdergemeine*, Bunzlau, 1821 (2nd ed. 1827). None of them have passed into English C. U., and the only three we have to note are:—

i. Brenne hell, du Lampe meiner Seele. [*Second Advent.*] On the Lamp of the Wise Virgin. 1st pub. 1821, as above, p. 139, in 3 st. of 8 l. The only *tr.* is, "Lamp within me! brightly burn and glow," by *Miss Winkworth*, 1869, p. 311.

ii. Freund, komm in der Frühe. [*Morning.*] 1st pub. 1821, as above, p. 273, in 5 st. of 10 l. *Tr.* as, "Come at the morning hour," by *Miss Borthwick* in *H. L. L.* 1862 (ed. 1862, p. 256; 1884, p. 190).

iii. Längst suchtest du, mein Geist! ein nahes Wesen. [*Christmas.*] 1st pub. 1821, as above, p. 9, in 5 st. of 6 l. *Tr.* as, "Long in the spirit world my soul had sought," by *Miss Winkworth*, 1855, p. 191 (later eds. p. 193), assigned to St. Thomas's Day. [*J. M.*]

Alberus, Erasmus. [*Alber.*]

Albinus, Johann Georg, eldest s. of Zacharias Albinus, pastor at Unter-Nessa, near Weissenfels, Saxony, 1621-1633, and at Stuhlburgwerben, 1633-1635, was b. at Unter-Nessa, March 6, 1624. After his father's death, in 1635, he was, in 1638, adopted by his cousin, Lucas Pollio, diaconus at St. Nicholas's Church in Leipzig. After his cousin's death, in 1643, the Court preacher, Sebastian Mitternacht, of Naumburg, took an interest in him, and he remained at Naumburg

till he entered the University of Leipzig, in 1645. He studied for eight years at Leipzig, during which time he acted as house tutor to the Burgomaster, Dr. Friedrich Küllwein, and was then, in 1653, appointed Rector of the Cathedral School at Naumburg. This post he resigned when, in 1657, he became pastor of St. Othmar's Church, in Naumburg. There he proved himself a zealous pastor, seeking ever "the glory of God, the edification of the Church, and the everlasting salvation, well-being, and happiness of his hearers." During his ministry he suffered greatly, not only from bodily infirmities, but from ecclesiastical encroachments and bickerings. The end came when, on Rogation Sunday, May 25, 1679, he quietly fell asleep in Jesus, at 2.30 p.m. On his tombstone his eldest son placed the inscription, "Cum viveret, moriebatur, et nunc cum mortuus vivit, quia sciebat, quod vita via sit mortis et mors vitæ introitus." During his student days he was known as a poet, became, in 1654, a member of the Fruitbearing Society, and was also a member of Philipp v. Zesen's Patriotic Union. As a poet he was, says *Koch*, "distinguished by ease of style, force of expression, and liveliness of fancy, and his manner of thought was scriptural and pervaded by a deep religious spirit" (*Koch*, iii. 392-98; *Allg. Deutsche Biog.* i. 222-223). Of the many hymns he composed, and pub. in his various poetical works, only three have been *tr.* into English, viz.:—

i. Alle Menschen müssen sterben. [*For the Dying.*] This hymn, which *Koch*, iii. 397, calls "his best known hymn, and a pearl in the Evangelical Treasury of Song," was written for the funeral of Paul von Henssberg, a Leipzig merchant, and was thus sung, from broadsheets, June 1, 1652. It was given in *Niedling's Wasserquelle*, Altenburg, 1663, and gradually came into universal use, passing through *Freylinghausen's G. B.*, 1704, into most subsequent collections, as in the *Unv. L. S.*, 1851, No. 804, in 8 st. of 8 l. It was a great favourite of P. J. Spener, who sang it regularly on Sunday afternoons; of J. F. Hochstetter, Prelate of Murrhardt, and many others (*Koch*, viii. 628-631).

In the *Blätter für Hymnologie*, 1884, pp. 55-58, the text is quoted in full from the original broadsheet [Ducal Library, Gotha], the title of which ends "Mit seiner Poesie und Musick erweisen wollen Johannes Rosenmüller." Rosenmüller is not, however, known as a hymn-writer, and this statement is hardly sufficient to overthrow the traditional ascription to Albinus.

The *trs.* in C. U. are:—

1. Death o'er all his sway maintaineth. A good *tr.* of st. i., iii.-v., by *A. T. Russell*, as No. 260 in his *Ps. & Hys.*, 1851. Included, considerably altered and beginning, "Death in all this world prevaileth," as No. 745 in *Kennedy*, 1863.

2. Hark! a voice saith, all are mortal. A good *tr.*, omitting st. v., viii., as No. 196 by *Miss Winkworth* in her *C. B. for England*, 1863, and with a *tr.* of st. v. added as No. 429 in the *Ohio Luth. Hymnal*, 1880.

Other *trs.* are:—

(1) "All must die! there's no redemption," by *Dr. H. Müll*, 1856, p. 234, 1st pub. (reading "no exception") in the *Evang. Review*, Gettysburg, Oct. 1851. (2) "All that's human still must perish," by *Dr. John Ker*, in the *U. P. Jus. Mus. Mag.* July, 1859. (3) "This God's decree that all shall die," by *Dr. G. Walker*, 1860, p. 107.

ii. *Straf mich nicht in deinem Zorn.* [Ps. vi.] Of the origin of this hymn, J. C. Wetzel, i. 46, and ii. 404, relates what seems rather an apocryphal story to this effect:—

Johann Rosenmüller, while music director at Leipzig, had been guilty of improper practices with some of his scholars. He was thrown into prison, but having made his escape, went to Hamburg. Thence he sent a petition for restoration to the Elector Johann Georg at Dresden, and to support his petition enclosed this hymn, which Albinus had written for him, along with the beautiful melody by himself (in the *Irish Ch. Hymn.*, 1876; called *Sassan*, in the *Darmstadt G. B.* 1698, p. 49).

This, if correct, would date it about 1655, and Koch, iii. 598, says it was printed separately in that year. The earliest hymn-book in which it is found is Luppian's *Andächtig Singender Christen Mund*, Wesel., 1692, p. 20. It is a beautiful hymn of Penitence (by Miss Winkworth assigned to Ash-Wednesday). Included as No. 273 in Freylinghausen's *G. B.*, 1704, and recently as No. 535 in the *Berlin G. L. S.*, ed. 1863, in 7 st. of 8 l. The trs. in C. U. are:—

1. *I do not against me, Lord.* A good tr. of st. i, iii., vi., vii., by A. T. Russell, as No. 79 in his *P. & Hys.*, 1851.

2. *Not in anger, mighty God.* A good tr. omitting st. ii., iv., as No. 41 in Miss Winkworth's *C. B. for England*, 1863, and thence as No. 205 in the *Temple H. Bk.* 1867, as No. 323 in the *Free Church H. Bk.* 1882, and omitting the tr. of st. vi., as No. 78 in the *Upp. & Sherb. School H. Bk.* 1874. In America as No. 398 in the *Evang. Hymnal*, New York, 1880, in full.

3. *Not in anger, Lord, Thou wilt.* A tr. of st. i, iii., vi., vii., signed "X. X." as No. 59 in Dr. Pagenstecher's *Coll.* 1864.

4. *Cast me not in wrath away.* A tr. of st. i-iii., vii., by E. Cronenwett, as No. 235 in the *Ohio Lutheran Hymnal*, 1880.

Other trs. are:—

(i) "Lord! withdraw the dreadful storm," by J. C. Jacobi, 1720, p. 41; 1722, p. 63; in his second ed., 1732, p. 88, greatly altered, and beginning, "O my God, avert the storm." (2) "Not in anger smite us, Lord," by Miss Winkworth, 1855, p. 55. (3) "In Thine anger smite me not," by N. L. Frothingham, 1870, p. 159.

iii. *Welt, Ade! ich bin dein müde.* [For the *Dying.*] 1st printed on a broadsheet for the funeral of Johanne Magdalene, daughter of the Archidiaconus Abraham Teller, of St. Nicholas's Church, Leipzig, who died Feb. 27, 1649, and included in Albinus's *Geistlicher geharnischter Kriegesheld*, Leipzig, 1675. Also given in the *Bayreuth G. B.* of 1660, p. 542, and recently as No. 842 in the *Unc. L. S.* 1851, in 9 st. of 8 l. The tr. in C. U. is:—

World, farewell! Of thee I'm tired. A full and good tr. in the 2nd Ser., 1858, of Miss Winkworth's *Lyra Ger.*, p. 207. In her *C. B. for England*, 1863, No. 198, st. iii., iv., vi. were omitted. Her trs. of ll. 1-4, of st. viii., v., vi., vii., beginning, "Time, thou speedest on but slowly," were included as No. 1305 in Robinson's *Songs for the Sanctified*, 1865, as No. 1392, in the *H. & Songs of Praise*, New York, 1874, and *Ch. Praise Bk.*, 1882, No. 652. Another tr. is:—
"World, farewell, my soul is weary," by Miss Dana, 1857, p. 113. [J. M.]

Albrecht, s. of Casimir, Margrave of Brandenburg-Culmbach in Lower Franconia, b. at Ansbach, Mar. 28, 1522. After his father's death he was well and piously educated by his uncle and guardian, Georg of Brandenburg. Distinguished as a boy for daring, on attaining his majority he adopted the profession of arms, gaining for himself the title of the "German Alcibiades." He accompanied the Emperor Charles V. to his French war in 1544, and again, against the Schmalkald Evangelical Union, in 1546. But in 1552 he took his proper stand as an Evangelical prince against the Emperor, and set earnestly to work to break down the Imperial power. While ravaging Lüneburg he was met in battle, July 9, 1553, at Sievershausen, by his old friend Moritz, Elector of Saxony, and in the bloody conflict his forces were shattered, and Moritz mortally wounded. On Sept. 12 he was again defeated at Brunswick, and after being besieged at Schweinfurt, received his final overthrow at Eulenburg, June 13, 1554, escaping to France with only sixteen followers. In his troubles he acknowledged the hand of God on him, and repented of his former errors. By the intercession of his uncles he was permitted to appear at Regensburg to plead for the restoration of his lands. On his return he was seized with a fatal illness while visiting his brother-in-law, the Margrave Charles II. of Baden, at Pforzheim, and died there, repentant and firm in the faith, Jan. 8, 1557 (Koch, i. 339-343; *Allg. Deutsche Biog.*, i. 252-257, &c.). The only hymn ascribed to him is—

Was mein Gott will, das g'scheh allzeit. [*Trust in God.*] *Wackernagel*, iii. p. 1070-71, gives two forms of this hymn, the first from *Fünff Schöne Geistliche Lieder*, Dresden, 1556, the second from a broadsheet at Nürnberg, c. 1554. Both contain 4 st. of 10 l., but as st. iv. in 1556 is a doxology, the hymn may originally have had five st. or only three. *Bode*, pp. 324-5, quotes a broadsheet, Nürnberg, N.D., probably earlier than the above, where it has only 3 st. In the *Copenhagen G. B.*, 1571, it is entitled, "Des alten Churfürsten Markgraf Albrecht's Lied," which leads Wackernagel to remark, "Who wrote it for him, or who could have dedicated it to him, there is no proof." On the other hand, Koch, i. 341-343, *Lauzmann* in Koch, viii. 361-364, and Fischer, ii. 335-336, are inclined to ascribe it to him as author. Whoever was the author, the hymn is a very good one, and has always been a favourite hymn of consolation in sorrow, and at the hour of death, among the pious in Germany. The second form, which is that tr. into English, is included, as No. 641, in the *Unc. L. S.*, 1851.

The trs. are:—

(1) "God is my comfort and my tower," a tr. of st. ii. "Gott ist mein Trost, mein Zuversicht," as No. 329 in pt. i. of the *Moravian H. Bk.* 1754. (2) "The will of God is always best," by B. Latrobe, as No. 467 in the *Moravian H. Bk.* 1789, and repeated in later eds. (3) "God works His will, and best it is," by Dr. G. Walker, 1860, p. 45. (4) "Whatever God will, let that be done," by N. L. Frothingham, 1870, p. 141, included in the *Schaff-Gilman Library of Rel. Poetry*, ed. 1883, p. 523. (5) "What my God wills, be done always," in the *Family Treasury*, 1877, p. 111, without name of translator. [J. M.]

Alderson, Eliza Sibbald, née Dykes, granddaughter of the Rev. Thomas Dykes, of Hull, and sister of the Rev. Dr. Dykes, b. in 1818, and married, in 1850, to the Rev. W. T. Alderson, some time chaplain to the West Riding Ho. of Correction, Wakefield. Mrs. Alderson is the author of the following hymns, the first of which is likely to attain a commanding position:—

1. And now, beloved Lord, Thy soul resigning. [*Passiontide.*] A hymn of more than usual merit, in 6 st. of 4 l., written in 1868 at the request of Dr. Dykes. In 1875, st. i., ii., v. and vi., were given in the revised ed. of *H. A. & M.*, No. 121, with a special tune *Commendatio* by Dr. Dykes. The full original text is restored in Thring's *Coll.*, 1882, No. 170.

2. Lord of glory, Who hast bought us. [*Almsgiving.*] Written in 1864, in 5 st. of 8 l., and pub. in the *App. to H. A. & M.*, 1868, No. 372, and repeated in the revised ed. 1875, No. 367, Mrs. Alderson says, "It was the very strong feeling that a tithe of our income was a solemn debt to God and His poor, which inspired it." Dr. Dykes's tune "*Charitas*" was composed for this hymn.

Aldridge, William, b. at Warminster, Wilts, 1737, for some years a minister in Lady Huntingdon's Connexion, and then of Jewry St. Chapel, London, d. Feb. 28th, 1797. A copy of his *Hymns*, 1776, is in the Cheshunt Coll. Library, and a second in the Brit. Mus. These *Hymns* reached the 5th ed. in 1789.

Ales diei nuntius. A. C. Prudentius. [*Tuesday Morning.*] This hymn is No. 1 in the *Cathemerinon* of Prudentius, and is in 25 st. of 4 l. The cento in use is composed of st. i., ii., xxi., xxv. of the poem, and will be found in *Daniel*, i., No. 103; a additional notes, ii. p. 382; iv. p. 39. In the *Roman Brev.* it is the hymn for Tuesday at Lauds. Also in the *Hymn. Sarisb.*, Lond. 1851, pp. 47, 48; which contains, besides the *Sarum* text, variations from the *York Use*: and among different readings from Monastic Uses, those of *St. Alban's, Evesham, Worcester, St. Andrew de Bromholm* (Norfolk). It is also in the *Aberdeen Breviary* and others.

The text of this cento is also found in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 222; Vesp. D. xii. f. 15 b; Jul. A. vi. f. 25 b); in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 18, it is printed from a Durham ms. of the 11th cent.; in *Macgill's Songs of the Christian Creed and Life*, 1876 and 1879; and others. For the full text see *Prudentii Opera*, Deventer, c. 1490, London, 1824; *Wackernagel*, i., No. 27, and *Macgill*, as above, Nos. 84-86. [W. A. S.]

Translations in C. U.:—

1. Hark! the bird of day sings clear. By W. J. Blew. 1st pub. on a broadsheet, with music, c. 1850, and then in *The Ch. Hy. & Tune Bk.* 1852, in 4 st. of 6 l. It was repeated in Rice's *Hymns*, 1870, No. 107. This tr. is from the *Sarum Brev.* text.

2. The winged herald of the day. By J. M. Neale. 1st pub. in the enlarged ed. (1st ed. 1852) of the *Hymnal N.*, 1854, No. 19, and continued

in later editions. This tr. also from the *Sarum* text.

3. Day's herald bird, with doxast clear. By J. D. Chambers, in his *Lauda Syon*, 1857, from the *Sarum* text, in 5 st. of 4 l. In 1867 it was rewritten as, "The herald bird of day proclaims," in the *People's H.*, No. 424.

4. The bird, the harbinger of light. A cento in the *Hymnary*, 1872, No. 23. It is compiled from all the above, together with Bp. Mant and Caswall.

Translations not in C. U.:—

1. The bird, the harbinger of light. *Mant*, 1837.
 2. Now, while the herald bird of day. *Caswall*, 1848.
 3. The cock's shrill horn proclaims the morn. *Copeland*, 1848.
 4. The bird that hails the early morn. *Macgill*, 1876.
 5. The bird that heralds in the light. *Macgill*, 1876.
- The first of those by Dr. Macgill is a full tr. of Prudentius's text, and the second of the *Brev.* arrangement. Those by Bp. Mant and Caswall are trs. from the *Roman Brev.* The whole hymn is also translated in *J. Banks's Nugae*, 1854, pp. 157-161, as "The herald bird, the bird of morn."
6. The bird of day, messenger. In the 1545 *Primer*, and, as a reprint, in E. Burton's *Three Primers of Henry VIII.*, 1834. [J. J.]

Alexander, Cecil Frances, née Humphreys, second daughter of the late Major John Humphreys, Miltown House, co. Tyrone, Ireland, b. 1823, and m. in 1850 to the Rt. Rev. W. Alexander, D.D., Bishop of Derry and Raphoe. Mrs. Alexander's hymns and poems number nearly 400. They are mostly for children, and were published in her *Verses for Holy Seasons*, with a preface by Dr. Hook, 1846; *Poems on Subjects in the Old Testament*, pt. i. 1854, pt. ii. 1857; *Narrative Hymns for Village Schools*, 1853; *Hymns for Little Children*, 1848; *Hymns Descriptive and Devotional*, 1858; *The Legend of the Golden Prayers*, 1859; *Moral Songs*, n.d.; *The Lord of the Forest and his Vassals, an Allegory*, &c.; or contributed to the *Lyra Anglicana*, the S.P.C.K. Ps. and *Hymns*, *Hymns A. & M.*, and other collections. Some of the narrative hymns are rather heavy, and not a few of the descriptive are dull, but a large number remain which have won their way to the hearts of the young, and found a home there. Such hymns as "In Nazareth in olden time," "All things bright and beautiful," "Once in Royal David's city," "There is a green hill far away," "Jesus calls us o'er the tumult," "The roseate hues of early dawn," and others that might be named, are deservedly popular and are in most extensive use. Mrs. Alexander has also written hymns of a more elaborate character; but it is as a writer for children that she has excelled. [J. D.]

Alexander, James Waddell, D.D., s. of Archibald Alexander, D.D., b. at Hopewell, Louisa, county of Virginia, 13 Mar., 1804, graduated at Princeton, 1820, and was successively Professor of Rhetoric at Princeton, 1833; Pastor of Duane Street Presbyterian Church, New York, 1844; Professor of Church History, Princeton, 1849; and Pastor of 5th Avenue Presbyterian Church, New York, 1851; d. at Sweet Springs, Virginia, July 31, 1859. His works include *Gift to the Afflicted*, *Thoughts on Family Worship*, and others. His *Letters* were published by the Rev. Dr. Hall, in 2 vols., some time after his death, and his

translations were collected and published at New York in 1861, under the title, *The Breaking Crucible and other Translations*. Of these translations the following are in use:—"O Sacred Head, now wounded," a tr. of "Salve Caput," through the German; "Near the cross was Mary weeping," a tr. of "Stabat Mater"; and "Jesus, how sweet Thy memory is," a tr. of "Jesu dulcis memoria." The annotations of these trs. are given under their respective Latin first lines. [F. M. B.]

Alexander, Joseph Addison, D.D., brother of Dr. J. W. Alexander, and a minister of the Presbyterian Church, b. in Philadelphia, April 24, 1809, graduated at Princeton, 1826, became Adjunct Professor of Latin, 1833, and Associate Professor of Biblical Literature, 1838, d. at Princeton, Jan. 28, 1860. Dr. Alexander was a great Hebraist, and published Commentaries on Isaiah, the Psalms, &c. His poem, *The Doomed Man*, was written for, and first published in, the *Sunday School Journal*, Phila., April 5, 1837. It has striking merit, but moves in one of those doctrinal circles which hymns generally avoid. Parts of it are found as hymns in a few Calvinistic collections, as, "There is a time, we know not when," in the New York *Ch. Praise Book*, 1881, No. 288. This is sometimes given with the second stanza, "There is a line, by us unseen," as in Nason's *Coll.*, and Robinson's *Songs for the Sanctuary*, 1865. Unknown to English collections. [F. M. B.]

Alexander, Sir William, b. at Menstrie, the family estate, near Stirling, in 1580. In 1614 he was knighted by James I., and in 1633, created Earl of Stirling by Charles I., d. in London, Feb. 12, 1640, and was buried in the East Church, Stirling, April 12, 1640. He had the principal share in that version of the Psalms which, published as the work of King James, was sought to be forced upon the Scottish Church, 1634-37 [*Scottish Hymnody*, sect. ii. 3]. Bishop Williams, of Lincoln, in his funeral sermon for King James, says that James's "worke was staid in the one and thirty Psalmes." A complete edition of Alexander's works, other than the Psalms, was published in 3 vols., 1870-72, as *The Poetical Works of Sir William Alexander, Earl of Stirling* (Glasgow, M. Ogle & Co.).

This is the usual account. Dr. Charles Rogers, however, in his *Memorials of the Kairs of Stirling and the House of Alexander* (Edin., W. Paterson, 2 vols., 1877), occasionally dates his birth 1567, says he was the only son of Alexander Alexander, describes him as Knight in 1600, and says his licence was for 21 (not 31) years. [J. M.]

Alexander, William, D.D., Bishop of Derry, son of the Rev. Robert Alexander, Presb. of Aghadowey, Ireland, b. in Londonderry, April, 1824, and educated at Tunbridge School, and Exeter and Brasenose Colleges, Oxford. Entering holy orders, Bp. Alexander has held successively the Rectory of Camusnata-Morne, co. Tyrone, and the Deanery of Emly, 1864, and since 1867 has held the united Bishoprics of Derry and Raphoe. Bp. Alexander's sacred poetry is found in the *Dublin University Mag.*, *The Spectator*, *Good Words*, *Lyra Brit.*, and *Lyra Anglicana*, to-

gether with his Oxford prize poems, *The Death of Jacob*, and *The Waters of Babylon*, and in his *Specimens Poetical and Critical*, privately printed, 1867. Little use, however, can be made of these compositions for hymnological purposes.

Alexander, William Lindsay, D.D., LL.D., of Pinkieburn, Musselburgh, s. of William Alexander, Esq., Leith, b. in the vicinity of Leith, August 24, 1808. After studying at the Universities of Edinburgh and St. Andrew's, he became, in 1828, Classical Tutor in what is now The Lancashire College. After studying for some time at Halle, he, in 1835, became minister of North College St. Congregational Church, Edinburgh, removing with his congregation in 1861 to a new church in George IV. Bridge, called the Augustine Church, and retired from the pastoral charge of the same in 1877. He d. at Pinkieburn, Dec. 20, 1884. He was, from 1854 to 1881, Professor in the Scottish Congregational Hall. In 1846 he received the degree of D.D. from the University of St. Andrew's, and in 1884 that of LL.D. from Edinburgh. He became a member of the O. T. Revision Company in 1870. He wrote and edited many valuable theological works. His *Sel. of Hys.* known as the *Augustine H. Bk.*, in which his original hymns and translations appeared, was first pub. in 1849. [*Scottish Hymnody*, § vi.] [J. M.]

Alford, Henry, D.D., son of the Rev. Henry Alford, Rector of Aston Sandford, b. at 25 Alfred Place, Bedford Row, London, Oct. 7, 1810, and educated at Trin. Coll., Cambridge, graduating in honours, in 1832. In 1838 he was ordained to the Curacy of Ampton. Subsequently he held the Vicarage of Wymeswold, 1835-1853; the Incumbency of Quebec Chapel, London, 1853-1857; and the Deanery of Canterbury, 1857 to his death, which took place at Canterbury, Jan. 12, 1871. In addition he held several important appointments, including that of a Fellow of Trinity, and the Hulsean Lectureship, 1841-2. His literary labours extended to every department of literature, but his noblest undertaking was his ed. of the Greek Testament, the result of 20 years' labour. His hymnological and poetical works, given below, were numerous, and included the compiling of collections, the composition of original hymns, and translations from other languages. As a hymn-writer he added little to his literary reputation. The rhythm of his hymns is musical, but the poetry is neither striking, nor the thought original. They are evangelical in their teaching, but somewhat cold and conventional. They vary greatly in merit, the most popular being "Come, ye thankful people, come." "In token that thou shalt not fear," and "Forward be our watchword." His collections, the *Psalms and Hymns* of 1844, and the *Year of Praise*, 1867, have not achieved a marked success. His poetical and hymnological works include—

(1) Hymns in the *Christian Observer* and the *Christian Guardian*, 1830. (2) *Poems and Poetical Fragments* (no name), Cambridge, J. J. Deighton, 1833.

(3) *The School of the Heart, and other Poems*, Cambridge, Pitt Press, 1836. (4) *Hymns for the Sundays and Festivals throughout the Year*, &c., Lond., Longman & Co., 1836. (5) *Psalms and Hymns, adapted for the Sundays and Holidays throughout the year*, &c., Lond., Rivington, 1844. (6) *Poetical Works*, 2 vols., Lond., Rivington, 1845. (7) *Select Poetical Works*, Lond., Rivington, 1851. (8) An American ed. of his *Poems*, Boston, Ticknor, Reed & Field, 1853. (9) *Passing away, and Life's Answer*, poems in *Macmillan's Magazine*, 1863. (10) *Evening Hezametters, in Good Words*, 1864. (11) *On Church Hymn Books*, in the *Contemporary Review*, 1866. (12) *Year of Praise*, Lond., A. Strahan, 1867. (13) *Poetical Works*, 1868. (14) *The Lord's Prayer*, 1869. (15) *Prose Hymns*, 1844. (16) *Abbot of Muckelnaye*, 1841. (17) *Hymns in British Magazine*, 1832. (18) *A tr. of Cantemus cuncti*, q.v. [J. D.]

Aliqua. The *nom de plume* of Mrs. Eliza O. Peirson, an American writer.

Aliquis. A volume of *Hys. for Villagers*, was pub. in 1821, under this *nom de plume*.

Alix. The *nom de plume* of J. H. Evans (q.v.) in the *Family Visitor*, 1827, &c.

All around us, fair with flowers. [*Life's Work.*] Given as *Anon.* in Longfellow and Johnson's *Bk. of Hymns*, 1846, No. 306, and their *Hymns of the Spirit*, Boston, U.S.A., 1864, No. 576, in 5 st. of 4 l.

All creation groans and travails. *J. M. Neale.* [*Cattle Plague.*] Written for the Fast Day for the Great Cattle Plague, 1866, and first published in the *Guardian*. Shortly afterwards it was issued by Novello, with suitable music. During the latter part of the same year it was included in Neale's original *Sequences, Hys., &c.*, pub. under the supervision of Dr. Littledale, Dr. Neale having died a few months before. It is entitled "Cattle Plague Hymn," and consists of 10 st. of 4 l. In 1872 it was reprinted in the *Hymnary*.

All from the sun's uprise. *G. Sandys.* [*Ps. c.*] This spirited and somewhat quaint rendering of *Ps. c.* appeared in his *Paraphrase upon the Psalms of David*, 1636, and 1640, pp. 120-21: and again, as a part of his *Paraphrase upon the Divine Poems*, 1638 and 1640, in 3 st. of 8 l. It was also repeated in a beautiful edition of the *Paraphrase of the Psalms*, 1648 [*Brit. Mus.*], and again in an edition by the Rev. Richard Hooper. As given in Martineau's earlier *Hymns, &c.*, 1840, and in his later *Hys. of Praise and Prayer*, 1873, it is unaltered.

All glorious God, what hymns of praise. *P. Doddridge.* [*Praise.*] In the "D. MSS." this hymn is headed, "Of being prepared for the inheritance of the Saints in light. A song of praise for Col. 1. 12," and is dated "Dec. 13, 1736," No. xxix. The same text was given in J. Orton's ed. of Doddridge's (posthumous) *Hymns, &c.*, 1755, No. 298, in 5 st. of 4 l., and, with slight changes, in J. D. Humphreys's ed. of the same, 1839, No. 324. Although a hymn of praise of more than usual merit in many ways, it is rarely given in the English collections, and found in but a few of the American hymnals.

All glory and praise to Jesus our Lord. *C. Wesley.* [*Gift of the Holy Spirit.*]

Pub. from the *Wesley MSS.* in the Library of the Theological Institution, Richmond, in the *P. Works of J. & C. Wesley*, 1868-72, vol. xiii. p. 248, in 4 st. of 4 l. It previously appeared in the *Amer. Meth. Episc. H. Bk.*, 1849, No. 201. Beyond this it is but little known.

All glory to God in the sky. *C. Wesley.* [*Christmas.*] This is No. xviii. of his *Hymns for the Nativity of our Lord*, 1744, in 5 st. of 8 l. In 1780 it was given in full in the *Wes. H. Bk.* No. 211, and has been repeated in all later editions. (*P. Works*, 1868-72, vol. iv. p. 125.) Its use amongst the Methodist bodies in all English-speaking countries is considerable; but outside of Methodism it is but little known.

All glory to our gracious Lord. *C. Wesley.* [*Ps. cxviii.*] This paraphrase of *Ps. cxviii.* in 22 st. of 6 l., although pub. in the *Psalms and Hymns of J. & C. Wesley*, 1743, did not appear, in any form, in the *Wes. H. Bk.* until the revised ed. of 1875, when two centos were given as one hymn (No. 616), in two parts, the first being st. 1, 3, 10, 11, 12 and 15; and the second, "Jesus is lifted up on high," st. 17-22. Full original text in the *P. Works*, 1868-72, vol. viii. pp. 204-208.

All hail, dear Conqueror, all hail. *F. W. Faber.* [*Easter.*] Appeared in his *Jesus and Mary, or Catholic Hymns, &c.*, 1849, No. xii. in 10 st. of 4 l. and entitled "Jesus Risen." It was repeated in later editions of the same work, and in his *Hymns*, 1862. It is usually given in modern collections in an abbreviated and sometimes altered form. Amongst the hymnals in which it is thus found are the *Appz. to Hymnal N.*, No. 155; *Hys. and Carols* (Ch. Sisters' Home), No. 40; and the *Scottish Presb. Ibrox Hymn.*, No. 3; whilst the *Holy Family Hys.* retain the full text.

All hail, Incarnate God. *Elizabeth Scott.* [*Glory of Christ's Kingdom.*] Contributed, under the signature of "S", to Ash and Evans's *Bapt. Coll. of Hys.*, 1769, No. 358, in 4 st. of 6 l., and headed "The increasing Glory and Perpetuity of the Messiah's Kingdom." In 1787, on its republication in Rippon's *Bapt. Sel.*, No. 430, to the st. ii. which reads:—

"To Thee the hoary head
Its silver honors pays;
To Thee the blooming youth
Devotes his brightest days;
And every age their tribute bring
And bow to Thee, all-conquering King!"—

this note was added:—

"Composed on seeing an aged saint and a youth taken into church communion together."

In modern collections it is almost entirely confined to those of the Baptists and Congregationalists. It was introduced into the American hymnals through Staughton's ed. of *Rippon*, 1813. Orig. text in *Bapt. Ps. and Hys.*, 1858, No. 199. [W. T. B.]

All hail, mysterious King. *P. Doddridge.* [*Christ the King.*] This hymn on Rev. xxii. 16 is not in the "D. MSS." It was 1st pub. (posthumously) in his *Hymns, &c.*, 1755, No. 359, in 4 st. of 4 l., and entitled

"Christ the Root and Offspring of David, and the Morning Star." It is also repeated in later edns. of the same work, and in the corrected and enlarged ed. by J. D. Humphreys, 1839. Its use in Great Britain is limited, and confined almost exclusively to the older collections; but in America it is given in several hymnals.

All hail, Redeemer of mankind. C. Wesley. [*Holy Communion.*] One of the most pronounced and definite of C. Wesley's Sacramental Hymns. It appeared in the *Hymns on the Lord's Supper* by J. & C. Wesley, 1745, No. cxxiv., in 4 st. of 6 l., and was republished in the *P. Works of J. & C. Wesley*, 1868-72, vol. iii. pp. 308-9. Its use as a congregational hymn is of recent date. In *Pett's Hym. fitted to the Order of Com. Pr.* 1861, and *Thring's Coll.*, 1882, st. ii. is omitted. This is also done in the *Hymnary*, 1872; but in this last, verbal alterations are introduced into the text of the hymn, and an additional stanza, "Accepted in His Holy Name," has been appended thereto. The most striking stanza in the original hymn is the third, in which the daily celebration of the Holy Communion is set forth:—

"Yet may we celebrate below,
And daily thus Thine offering show
Exposed before Thy Father's eyes;
In this tremendous mystery
Present Thee bleeding on a tree,
Our everlasting Sacrifice."

As a congregational hymn it is unknown outside the collections of the Ch. of England.

All hail the glorious morn. John Peacock. [*Res. and As. of Christ.*] 1st printed in his *Songs of Praise composed from the Holy Scriptures, in Two Parts*, Lond., Pasham, 1776. It is in 6 st. of 8 l., is No. 37, and is headed, "The Resurrection and Ascension of Christ." In 1806 it was included in *Dobell's Coll.* with slight alterations, and thence passed into a few American hymnals. [W. T. B.]

All hail! the power of Jesus' Name. E. Perronet. [*On the Resurrection.*] In the Nov. number of the *Gospel Magazine*, 1779, the tune by Shrubsole, afterwards known as "Miles Lane," appeared with the following words:—

"All hail! the pow'r of Jesu's Name;
Let angels prostrate fall;
Bring forth the Royal Diadem,
To crown him Lord of all."

In the following April, 1780, the complete hymn, with the title, "On the Resurrection, the Lord is King," was given in the same magazine, the additional verses being:—

"Let highborn seraphs tune the lyre,
And as they tune it, fall
Before His face who tunes their choir,
And crown Him Lord of all.

Crown Him ye morning stars of light,
Who fix'd this floating ball;
Now hail the strength of Israel's might,
And crown Him Lord of all.

Crown Him, ye martyrs of your God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

Ye seed of Israel's chosen race,
Ye ransom'd of the fall,
Hail Him Who saves you by His grace,
And crown Him Lord of all.

Hail Him, ye heirs of David's line,
Whom David Lord did call;
The God incarnate, man Divine,
And crown Him Lord of all.

Sinners! whose love can ne'er forget
The wormwood and the gall,
Go—spread your trophies at His feet,
And crown Him Lord of all.

Let every tribe and every tongue
That bound creation's call,
Now shout in universal song,
The crowned Lord of all."

In 1785 it was included by the author in his *Occasional Verse, Moral and Sacred*, p. 22, and entitled, "On the Resurrection."

One of the earliest compilers to adapt the hymn was G. Burder, in the 2nd ed. of his *Coll.*, 1787, No. 190. It is headed "The Coronation Hymn," and consists of 4 stanzas, being st. i., vii., v., and viii. of the original, with the following alterations:—

St. i., l. 4. "And crown."

St. iii., l. 1. "Ye souls redeem'd of Adam's race,
Ye ransom'd from."

St. iv. "Let ev'ry tribe, and ev'ry tongue,
Throughout this earthly ball,
Unite in one harmonious song,
And crown him Lord of all."

It may be worth notice that this hymn is immediately followed by another written in imitation of it, and headed "The Prince of Peace" (adapted to the same tune). The 1st stanza is:—

"Let saints on earth their anthems raise,
Who taste the Saviour's grace;
Let saints in heav'n proclaim his praise,
And crown him "Prince of Peace."

This hymn is in 4 stanzas, and is signed "E." (i.e. Jonathan Evans). In the same year another and much altered form appeared in Dr. Rippon's *Scl. of Hym.*, 1787, No. 177. As this adaptation is the received text in G. Brit. and America, we give it (with the alterations and additions made by Dr. Rippon, in *italics*), together with the curious titles which were added to the stanzas:—

The Spiritual Coronation, Cant. iii. 11.

1. "ANGELS.

All-hail, the power of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of all.

2. MARTYRS.

[Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.]

3. CONVERTED JEWS.

[Ye chosen seed of Israel's race,
A remnant weak and small;
Hail Him, who saves you by His grace,
And crown Him Lord of all.]

4. BELIEVING GENTILES.

Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go—spread your trophies at His feet,
And crown Him Lord of all.

5. SINNERS OF EVERY AGE.

[Babes, men, and sires, who know His love
Who feel your sin and thrall,
Now joy with all the hosts above,
And crown Him Lord of all.]

6. SINGERS OF EVERY TONE.
Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

7. OURSELVES.
Oh that, with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

By comparing this text with that of modern hymnals, it will be at once seen that this revised and rewritten form of the text is that upon which all modern forms of the hymn are based, and that the correct designation is "*E. Perronet*, 1779-80; *J. Rippon*, 1787." The first line has also been altered in some collections to (1) "All hail! the great *Immanuel's* name" (sometimes "*Emmanuel*"). This was given in Wilks's edition of Whitefield's *Coll.*, 1798, and has been continued to modern hymnals. We have also: (2) "All hail! the great Redeemer's name," in a very limited number of hymn-books. [J. J.]

A claim to the authorship of this hymn has been made for the Rev. John Duncan, LL.D., who became in 1800 minister of the Scots church, Peter Street, Golden Square, London. The sole foundation, however, for this claim is the erroneous ascription of the hymn to Duncan in J. Dobell's *Sel.*, 1806. As Dobell's error took the form in later years of a persistent family tradition among Dr. Duncan's descendants, and as their claim on his behalf has received great attention, and is widely known, the following resumé of the facts is called for:—

Edward Perronet, after the rupture with Lady Huntingdon, continued to preach to a small congregation of dissenters at Canterbury, where he d. in 1792. He wrote many small poetical pieces of which a few were printed, but always anonymously. In 1779, Shrubsole, who had been a chorister in Canterbury Cathedral, and was then about 20 years of age, wrote for Perronet's hymn, then still in *ms.*, the tune afterwards known as "Miles Lane." This tune, with the words of the first verse of the hymn annexed, was sent, doubtless by Shrubsole, to the *Gospel Mag.*, where it was published in Nov. 1779. Enquiry would then be naturally made for the remainder of the hymn, which accordingly was given complete in the magazine in April following. In 1785, *Occasional Verses* appeared, being a collection of Perronet's miscellaneous pieces, edited by one of his friends. His name is, as usual, not given, but that the volume consists of his works is unquestionable. One of the pieces is addressed to the memory of his father, the Rev. Vincent Perronet, and others, apparently, to various members of his family who are indicated by their initials only. In the "Address to the Reader" from "the Author," Perronet himself says—"The following miscellaneous productions were not originally intended for public view, as they are but the unpremeditated effusions of mere private amusement, and only occasionally shown by way of personal respect to a handful of the friends of the Author; who having entrusted a copy of these, and many others, to a particular acquaintance, has been at length persuaded to admit of their being made public."

Not only is the hymn "All hail the power" in *Occasional Verses*, but it is immediately followed by another hymn, commencing "Hail, holy, holy, holy Lord!" written in the same metre, in the same manner, and clearly by the same hand. It may be added that the copy of *Occasional Verses* in the library of the *Brit. Mus.* has two tracts bound up with it. One of these, *Select Passages of the Old & New Testament versified*, 1756, is known to be by Perronet, and the *Brit. Mus.* copy contains his name in autograph with many *ms.* corrections of the text. The other tract, entitled *A Small Collection of Hymns*, &c., Canterbury, 1782, may also be ascribed to him with certainty. Ten years previously he had published another tract with a somewhat similar title:—*A Small Collection in Verse*, *Containing*, &c., 1772.

In 1787, Rippon published a recast of the hymn as above. In 1801, *Williams and Boden* reprinted Rippon's text (omitting one stanza), and gave the names of Perronet, as author of the hymn, and of Shrubsole, as composer of the tune.

Dr. Duncan settled in London about 1790, previous to which time he had preached in Hampshire and Dorsetshire, lastly in Wimborne, where he probably made the acquaintance of Dobell, who lived close by at Poole. When, many years afterwards, Dobell was compiling his *Selection*, Duncan appears to have been among those from whom he received advice or help, for Duncan's name is appended to one of the four "Recommendations" prefixed to the 1st ed. It is more than probable therefore that it was from Duncan that Dobell obtained a copy of "All hail the power." The form in which the hymn is given by Dobell is neither Perronet's nor Rippon's, but a mixture of both, with two or three slight verbal alterations; and if, as is highly probable, Dobell obtained the hymn from Duncan, and still more, if, as is possible, the arrangement sent to Dobell was really made by Duncan for the use of his own congregation, the ascription of the hymn to the latter is readily accounted for. The error is repeated in the 3rd ed. of Dobell's *Sel.*, London, S.D., showing either that Duncan omitted to notice it, or, as often happens, the correction was not attended to. Dobell also ascribes to Duncan another hymn, "Exalted high at God's right hand," which is first found in Rowland Hill's *Coll. of Ps. & Hym.*, 1783, and is always ascribed to him. Dobell's error in both cases probably arose from the same cause.

The mixed version of the hymn as given by Dobell is in 9 stanzas as follows:—Heading, *Coronation*, *Can.* iii. 11. St. i. as *Rippon* i.; st. ii. as *Perronet* ii.; st. iii. as *Perronet* iii.; st. iv. as *Rippon* ii.; st. v. l. 1, as *Rippon*, l. 1; l. 2 as *Perronet*, v. l. 2, but changing of into from; ll. 3, 4 as *Perronet*; st. vi. as *Perronet* vi.; st. vii. as *Perronet* vii.; st. viii. as *Rippon* vi.; st. ix. as *Rippon* vii.

In Isaac Nicholson's *Coll.*, 1807, the hymn is given with Rippon's text, omitting Rippon's st. v., but the editor, copying Dobell, has ascribed the authorship to Duncan.

In 1808, when Thomas Young, Perronet's successor at Canterbury, compiled his *Beauties of Dr. Watts*, &c., he used Dobell's *Sel.*, and, not knowing the author, repeated the ascription of "Exalted high" to Duncan, but correctly gives "All hail" to Perronet, from whose tract of 1756, and his *Occasional Verses*, he quotes some other pieces. In the 3rd ed. of the *Beauties of Dr. Watts*, &c., 1817, and in the 4th ed., 1826, Young, while retaining the Perronet ascription to "All hail," &c., omitted that of Duncan to "Exalted high," &c., thereby implying that he had discovered his error with regard to Duncan.

Shrubsole's tune appears to have become popular, especially among the dissenters, soon after its publication, and the name "Miles Lane" was in all probability given to it from its use by a congregation of Independents who met at a chapel in Miles Lane, London, till 1795, when they were succeeded by a body of Scotch Seceders. The name "Miles Lane" is found in Isaac Smith's *Collection of Psalm Tunes*, 4th ed.

[G. A. C.]

The use of this hymn in various forms and many languages is very extensive. In the number of hymn-books in which it is found in one form or another, it ranks with the first ten in the English language. A rendering in Latin, "Salve, nomen potestatis," is given in Bingham's *Hymnol. Christ. Latin*. 1871.

[J. J.]

All hail, Thou great Redeemer, hail. *Joseph Irons*. [*Perseverance of the Saints*.] 1st pub. in his *Zion's Songs*, &c., 3rd ed., 1825, No. 157, thence into Snepp's *S. of G. & G.*, 1872, No. 412, unaltered.

All hail, Thou Resurrection. *W. H. Havergal*. [*Easter*.] Written in 1867, and first pub. in Snepp's *S. of G. & G.*, 1872, No. 253, in 3 st. of 8 l. It was also included in *Life Echoes*, 1883. ("HAV. MSS.")

All hail, triumphant Lord. [*Ascension*.] Appeared in the *Salisbury H. Bk.*,

1857, No. 100, in 3 st. of 6 l.; the *New Cong.*, 1836, *Barry's Ps. & Hys.*, 1863, the *N. Zealand Hymnal*, 1872, and others; but always without signature. It is evidently based upon C. Wesley's hymn for the Ascension, "God is gone up a high" (q.v.). Its authorship is unknown.

All hail, victorious Lord. *B. Woodl.* [*Ps. cx.*] This version of *Ps. cx.* in 4 st. of 6 l. appeared in the author's *Psalms of David and other Portions of the Sacred Scriptures, &c.*, undated, but pub. about 1810. This work was revised and republished as *A New Metrical Version of the Psalms, &c.*, in 1821. This paraphrase, as found in the *Islington Ps. & Hys.* and the *New Cong.*, 1859, is composed of st. i. and iii. of the original. The full text is not found in any modern collection, and for collation must be consulted as above.

All hail, ye blessed band. [*Holy Baptism.*] This cento appears in *The Service of Song for Baptist Churches*, Boston, U.S.A., 1871, No. 815. Its construction is peculiar, as the following directions for its use at the public administration of Holy Baptism to adults will indicate:—

"Stanzas 3 to 8 inclusive of this hymn are designed to be sung during the intervals of a baptism; one verse as each candidate goes down into the water, or comes forth from it, according to choice. As it is generally found difficult for a congregation to sing unitedly and at the right time in the administration, it has been suggested that a choir sing these stanzas, the congregation uniting in the first two and the last two, as indicated."

To meet these requirements the cento has been thus composed:—

St. i., ii., "All hail, ye blessed band," to be sung by the congregation, are from Mrs. Lydia Sigourney's hymn No. 815, in Winchell's *Additional Hymns*, U.S.A., 1832; st. iii., iv., "Saviour, Thy law we love," to be sung by the choir, are also by Mrs. Sigourney, and from the same source as st. i., ii. St. v., vi., "Here we behold the grave," to be sung by the choir, are by the Rev. C. H. Spurgeon, from *Our Own H. Bk.*, 1864, No. 934. St. vii., "Oh, what if we are Christ's," is by Sir H. W. Baker, from Murray's *Hymnal*, 1852, and, in common with st. viii., "Ashamed who now can be" (*Anon.*), has to be sung by the choir. The concluding stanzas, ix., x., "Come, sinners, wash away," are *Anon.* They are to be sung by the congregation. Taken together, it is the most dramatic hymn for Divine worship with which we are acquainted.

All hearts to Thee are open here. *J. Montgomery.* [*Divine Worship.*] Written for the special annual service of the Red Hill Sunday School, Sheffield, held May 12, 1837, and printed on a fly-leaf for the occasion. *M. xxx.* It was included in Montgomery's *Original Hymns*, 1853, No. 116, in 6 st. of 4 l. In J. H. Thom's *Hymns*, 1858, st. v. is omitted.

All heaven was hush'd, Our risen Lord. *G. Hauseron.* [*Ps. cx.*] Contributed to the *Leeds II. Bk.* 1853, No. 149, in 8 st. of 4 l., from thence it has passed into a few collections, but its use is not extensive. In the author's *Hymns, Verses, & Chants*, 1876, pp. 23-24, it is given with slight variations. This is the authorized text of the hymn.

All is bright and gay around us. *J. M. Neale.* [*SS. Philip & James.*] This Saints' day hymn is in the 3rd series of the author's *Hymns for Children*, 1846, No. xviii.

in 4 st. of 8 l.; and again, without alteration, in later eds. of the same. In the S. P. C. K. *Ch. Hys.*, 1871, and some other collections, it is given as—"All is bright and cheerful round us"; but the alterations are very slight.

All is o'er;—the pain, the sorrow. *J. Moultrie.* [*Easter Eve.*] The original, entitled "Hymn for Easter Eve," is dated "April 2nd, 1836." It is in 20 st. of 6 l., and was pub. in his work, *My Brother's Grave and other Poems*, 1837 (3rd ed. 1852, p. 262). In the *Ps. & Hys. adapted to Pub. Worship*, Rugby, 1839, commonly known as *Buckoll's Coll.*, a cento, composed of st. i., ii., iii. and xx., unaltered, was given as No. 2. This was repeated in later editions of the same work, and has passed from thence into many collections, both in G. Brit. and in America. In the American hymnals it is usually altered, as in the *Hymnal of the Prot. Episcop. Ch.* 1872, No. 92; *Hys. & S. of Praise*, 1874; *Hys. of the Ch.* 1869, and others. In the last-named collection it is attributed to "J. E. L." (*i.e.* Jane E. Leeson) in error. The closing lines of st. i. read in the original:—

"Yet once more to seal His doom,
Christ must sleep within the tomb."

These lines have been omitted from *Thring's Coll.* 1882, No. 186, in favour of:—

"Yet awhile, His own to save
Christ must linger in the grave"—

by the Rev. J. Ellerton.

All knowing God! 'tis Thine to know. *T. Scott.* [*Charitable Judgment.*] This hymn is No. 115 in Enfield's *Warrington Sel.*, 1772, in 5 st. of 4 l., and is headed "Charitable Judgment." It is found in a few modern collections, principally amongst the Unitarians, but usually as—"All seeing God, 'tis Thine to know,"—and abbreviated, as in Martineau's *Hys.*, 1840, No. 496, and Courtauld's *Ps., Hys., and Anths.*, 1860, No. 328. [W. T. B.]

All mortal vanities be gone. *I. Watts.* [*Vision of the Lamb.*] This is No. 25 of Bk. i. in his *Hymns and Spiritual Songs*, 1709, in 9 st. of 4 l., and based upon Rev. v. 6-9, "A vision of the Lamb." It is in use in G. Britain and America, although to a limited extent.

All people that on earth do dwell. [*Ps. c.*] The memories which have gathered round this rendering of the 100th Psalm, together with the uncertainty of its authorship, require us to trace its history, to note its true text, and to determine, if possible, its author.

I. HISTORY.—It appeared for the first time in the *Psalter*, pub. in London by John Daye, in 1560-1, and in the *Anglo-Generan Psalter*, printed at Geneva, in 1561. In the full *English Psalter* of 1562 it is not found, but in an *Appendix* to the edition of 1564 (*Brit. Mus.*) it is given, and again in the body of the work in 1565 (*Brit. Mus.*). It was also included in the *Scottish Psalter* of 1564. From 1564 it reappeared in all editions of the *English* and *Scottish Psalters*, and is also found in most hymn-books published during the past 150 years.

II. TEXT.—The original text from the only copy of *Daye's Psalter*, 1560-1, known, and in which it is printed in the old black-letter text of the period, is as follows:—

“PSALME C.

All people y^e on earth do dwell,
sing to y^e lord, with chereful voice
Him serve w^t fear, his praise forth tel,
come ye before him and reioyce.

The Lord ye know is God in dede,
with out our aide, he did us make:
We are his folk, he doth us fede,
and for his Shepe, he doth us take.

Oh enter then his gates with prayse
approche with loye, his courtes unto:
Praise, laude, and blesse his name alwayes,
for it is seemly so to doe.

For why? the Lord our God is good,
his mercy is for euer sure:
His trueth at all tymes firmly stood
and shall from age to age indure.”

[Orig. ed. 1560-1, London, J. Daye.]

In what form this text reached Geneva, whether in ms. or in a copy of Daye's edition, cannot be determined. Within a few months, if not simultaneously, the same text, varying only in the spelling of some words (the *folck* of Daye's ed. being spelt *folke*, &c.), was given in the *Anglo-Genevan* ed. of 1561, and again in many later editions of the *English Psalter*. In the subsequent history of the text the following variations have crept in:—

St. i., l. 3. “Him serve with *fear*,” changed to “*mirth*.” This is found in the *Scottish Psalter* of 1650, and is taken from the c.m. version of Ps. c. given in the older English Psalters.

St. ii., l. 1. “The Lord ye know is,” changed to “*Know that the Lord is*,” &c., is also in the *Scottish Psalter* of 1650, and is from the same c.m. version as in st. i.

St. ii., l. 3. “*Folck*” changed to “*flock*.” This was possibly a printer's error to begin with, caused by transposing the *o* and *l*. It is found as early as the *Psalter* printed by “The Assignes of Richard Day, London, 1585,” and has continued in the text from that date to Thring's *Coll.*, 1882. In that work Mr. Thring has reprinted the full text of 1560-1, and added thereto a doxology by Dr. Neale, based on Brady and Tate. This doxology is also found in *H. A. & M.*, and other collections.

III. AUTHORSHIP.—This is somewhat difficult to determine. The evidence is this:—

1. Daye's Psalter, 1560-1. No signature.
- *2. Anglo-Genevan Psalter, 1561. “*Thos. Ster.*”
- *3. Britwell Psalter, 1561. “*W. Ke.*”
- *4. Scottish Psalter, 1564. “*W. Ke.*”
5. Daye's Appendix, 1564. No signature.
6. Daye's Psalter, 1565. No signature.
7. Daye's Psalter, 1566. No signature.
8. Crespin's Psalter (Geneva), 1569. No signature.
9. Daye's Psalter, 1579. No signature.
10. Daye's Psalter, 1587. “*I. H.*”

These are all the Psalters known which have any value in determining the question. This evidence is certainly in favour of *W. Kethe*, and this is the more conclusive when we remember that the *Britwell Psalter*, 1561, and the *Scottish Psalter* of 1564, are reprints of the *Anglo-Genevan Psalter*, with

such corrections in spelling as an English work printed on the Continent would call for, and constitute together (*) a distinct family from the Daye Psalters. The metre is also in Kethe's favour, and decisive against both Sternhold and Hopkins. Its correct subscription is therefore “*W. Kethe, 1560-1.*”

The historical account of the Psalters here named is given in the *English Psalters*, the *Scottish Hymnody*, and the *Old Version*, iii., v., in this work.

Although the history of tunes forms no part of our work, a few facts concerning “The Old Hundredth” may not be unacceptable. It first appeared in the enlarged edition of the French Genevan Psalter, published in 1551, as the tune to Ps. cxxvii. The first half of the tune is a musical phrase which is found in various combinations both before and after that time; but the latter part of the tune, and the form of the whole of it, is the work of Louis Bourgeois, who, and not Guillaume Franc, is now known to be the editor of this edition of the French Genevan Psalter. Kethe's version of Ps. c. was doubtless written for this tune. [J. J.]

All powerful, self-existent God. [*God unchangeable.*] Pub. anonymously in B. Williams's *Coll. of H. for Pub. Worship on the Genl. Principles of Natural and Revealed Religion*, Salisb., 1778, No. 3, in 6 st. of 4 l. and headed “The Immortality of God.” It is based on Ps. cii. v. 27. In 1781 it was also included in his *Bk. of Psalms*, Salisb., p. 286, as version vi. of Ps. cii. After passing through several Unitarian Collections, it appeared in Longfellow and Johnson's *Amer. Hys. of the Spirit*, 1864, No. 80, in 3 st., being st. i., iii., and vi. of the original in an altered form. Orig. text as above. [W. T. B.]

All praise to Him who dwells in bliss. *C. Wesley.* [*Evening.*] 1st pub. in J. Wesley's *Coll. of Ps. & Hymns*, 1741, as “An Evening Hymn,” in 5 st. of 4 l. In the *Poetical Works of J. & C. Wesley*, 1868-72, vol. ii. p. 27, it is repeated without alteration. Although in somewhat extensive use both in Great Britain and America, it has never found a place in the *Wes. H. Bk.* In the *Hymnary*, 1872, No. 75, a doxology has been added. Usually it is given in its original form.

All praise to our redeeming Lord. *C. Wesley.* [*Christian Fellowship.*] No. xxxii. of his *Hymns for those that seek and those that have Redemption in the Blood of Jesus Christ*, 1747, in 3 st. of 8 l. and entitled, “At Meeting of Friends.” It was not included in the *Wes. H. Bk.* until after the death of J. Wesley, and was added in one of the editions of that collection during its partial revision in 1800-1. It has become a favourite hymn amongst the Methodist bodies in all English-speaking countries, but its use, otherwise than by the Methodists, is limited. Orig. text in *P. Works*, 1808-72, vol. iv. p. 252.

All praise to the Lamb! Accepted I am. *C. Wesley.* [*Assurance.*] Appeared in his *Hymns and Sacred Poems*, 1759, vol. i., No. 130, in 18 st. of 3 l. It is not in C. U. as

a whole; but st. i., iii., v., and vi., slightly altered, are sometimes found as in the *Amer. H. Bk. of the Evang. Association*. Cleveland, Ohio, 1882, No. 326. Orig. text in *P. Works*, 1868-72, vol. v. p. 25. The well-known passage:—

“Not a cloud doth arise
To darken the skies;

Or hide for a moment my Lord from my eyes:”

which reads in the original, “Not a doubt,” &c., is st. v. of this hymn.

All praise to Thee, who didst command. *Bp. R. Mant.* [*Common of Apostles.*] An original hymn given in his *Ancient Hymns*, &c., 1837, No. 67, in 6 st. of 4 l. and entitled, “Hymn of Thanksgiving for an Apostolic Ministry.” In 1847 it was included in *Fellow's Sel. of Hys. for Pub. and Priv. Use*, No. 50; in 1853 in the *Cooke & Denton Hymnal*, No. 168, for “St. Matthias' Day;” and in later collections. Orig. text in *Livington's ed. of the Ancient Hymns*, 1871.

All-seeing God, Thy love sustains. *W. J. Irons.* [*Providence.*] A metrical form of the Collect for the 8th Sun. after Trinity, “O God, whose never failing mercy ordereth all things, both in heaven and earth, &c.” given in his *Ps. & Hys. for the Church*, 1873, No. 167, in 4 st. of 7 l. and headed “Perceiving God's Providence.” In 1882, it was included in *Thring's Coll.*, No. 248, with “beneath Thy sheltering Wings,” for “beneath the cherub's wings,” st. ii., l. 6, but otherwise unaltered.

All thanks be to God. *C. Wesley.* [*Thanksgiving.*] One of the most celebrated open-air preaching places in Cornwall is the well-known Gwennap Pit, near Redruth. It is a circular hollow, covering an area of about 80 square yards, and sloping to a depth of some 50 feet. It has the appearance of a huge grass-covered funnel, with rings of seats formed out of the ground, and reaching from the bottom upwards. It seems to have had its origin in the running together of a mining shaft. In this amphitheatre the Wesleys frequently preached during their tours in Cornwall. In his journal C. Wesley notes under the date of Sunday, Aug. 10, 1746, that therein “for nearly two hours nine or ten thousand, by computation, listened with all eagerness” to him as he preached. The following day, being deeply impressed with the multitude, and the success of his work, he wrote the hymn: “All thanks be to God,” &c. In the following year it was given as No. iii. of *Hymns for those that Seek and those that Have Redemption, &c.*, 1747, in 8 st. of 6 l. and entitled, “Thanksgiving for the Success of the Gospel.” When included by J. Wesley in the *Wes. H. Bk.* in 1780, st. iv. was omitted, and some alterations were also introduced into the text. That arrangement has been retained in later editions, and is repeated in other collections. Its use is somewhat extensive both in G. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. iv. p. 210.

[J. J.]

All thanks to the Lamb, Who gives us to meet. *C. Wesley.* [*Christian Fellowship.*]

1st pub. in his *Hymns and Sacred Poems*, 1749, vol. ii., No. 238, in 7 st. of 4 l.; from thence it passed into the *Wes. H. Bk.* in 1780, in full; but in the revised ed., 1875, the last stanza is omitted. It is given in most of the collections of the Methodist bodies, but is rarely found in other hymn-books. Orig. text in *P. Works*, 1868-72, vol. v. p. 468.

All that I was, my sin, my guilt. *H. Bonar.* [*Pardon through Grace.*] 1st pub. in the *Bible Hymn Book*, of which Dr. Bonar was editor, 1845, No. 219, in 5 st. of 4 l. and based upon 1 Cor. xv. 10, “By the grace of God I am what I am.” It was repeated in subsequent editions of the *Bible H. Bk.*, and again in the author's *Hymns of Faith and Hope*, 1st series, 1856, and later editions, with the title “Mine and Thine.” Its use, both in G. Brit. and America, is somewhat extensive, and usually the text is unaltered, as in *Stevenson's Hys. for Church and H.*, 1873. The line, st. 4, l. 2, “Bade me in Christ believe,” in *Bapt. Ps. & Hys.*, 1858 and 1880, and the *N. Cong.*, 1859, is from the former collection. The dox. as in *Kennedy*, 1863, is not in the original.

All that's good, and great, and true. *Godfrey Thring.* [*Praise and Thanksgiving.*] Written in 1863, and 1st pub. in his *Hymns Congregational and Others*, 1866, No. 24, in 7 st. of 4 l. and entitled “Nature's Harmony.” It was repeated in his *Hymns and Lyrics*, 1874, pp. 108-9, and again in his *Ch. of E. H. Bk.*, 1882, where it is given most appropriately as a hymn for children.

All the night and nothing taken. *H. Alford.* [*Missions—S. S. Teachers.*] Contributed to his *Year of Praise*, 1867, No. 167, in 3 st. of 6 l., and appointed for the 5th Sun. after Trinity, being based on the Gospel of that day. It is repeated in *Snepp's S. of G. & G.*, 1872, No. 771.

All the night so dark and drear. *J. E. Bode.* [*Missions.*] From his *Hymns from the Gospel of the Day*, 1860, into the *App.* to the *S. P. C. K. Ps. & Hys.* 1869, No. 416. The special Gospel is that for the 5th Sun. after Trinity, St. Luke v. 1.

All the sacrifice is ended. *S. J. Stone.* [*Easter.*] Written for his *Lyra Fidelium* (on the article of the Creed, “He descended into Hell: The third day He rose again from the dead”), and 1st pub. therein, 1866, No. v., in 6 st. of 6 l. It was repeated in *A Supplemental Hymnal*, Lond., Macintosh, 1873; in the author's *Ch. Service for Children*, 1884; and in his *Carmina Consecrata*, 1884.

All the world in sin was lying. *S. Baring-Gould.* [*Redemption.*] Printed in the *Church Times*, July 30th, 1864, and thence into the *People's H.*, 1867, No. 455, in 8 st. of 4 l.

All things are possible to him. *C. Wesley.* [*Concerning Holiness.*] No. 10 of his “Hymns for those that wait for full Redemption,” which was given in the *Hymns & Sacred Poems*, 1749, vol. ii., in 8 st. of 6 l. (*P. Works*, 1868-72, vol. v. p. 300.) In the

Wes. H. Bk. of 1780, and later editions, and also in other collections in which it is found, st. iii. and vi. are omitted, the statement in the former,

"I without sin on earth shall live,
Even I, the chief of sinners I;"

and in the latter,

"The unchangeable decree is past,
The sure predestining word,
That I, who on the Lord am cast,
I shall be like my sinless Lord:
'Twas fix'd from all eternity:
All things are possible to me:"

being evidently unacceptable both to J. Wesley, and those who have reprinted the hymn from his collection. Its use as a congregational hymn outside the Methodist bodies is almost unknown.

All things are ready, Come. *A. Midlane.* [*Invitation.*] Written in July, 1860, and first pub. in *The Ambassador's Hymn Book*, 1861, No. 49, in 5 st. of 4 l. s.m., from whence it has passed into numerous collections both in G. Brit. and America. It ranks with the most popular of the author's productions. Orix. text, in Spurgeon's *O. O. H. Bk.* 1866, No. 504.

All things are ready! there's a place of rest. [*Holy Communion.*] This Eucharistic hymn, which is suited more to private devotion than public worship, we have failed to trace to its original source. It is known to us in three forms:—

1. **All things are ready! Jesus waits to give.** This is found in a collection of *Hymns*, pub. at *Chipping Norton*, 1859, in 3 st. of 4 l. and said to be Anon. showing that it had been copied from an earlier work.

2. **All things are ready! there's a place of rest.** This text in 4 st. is the same as the first four st. in *Thring's Coll.*, No. 526, which were taken by Mr. Thring from a collection now to him unknown. It consists of the first form of the hymn as above, and another stanza which is given as the first.

3. **The cento in Thring.** This is No. 2, with a fifth st. and a new line, st. iv., l. 4, by Mr. Thring.

All things bright and beautiful. *Cecil F. Alexander, née Humphreys.* [*God, our Maker.*] A successful and popular hymn for children, on the article of the Creed, "Maker of Heaven and Earth," which appeared in her *Hymns for Little Children*, 1848, in 7 st. of 4 l. It is usually given in an unaltered form, as in *Thring's Coll.*, 1882.

All things praise Thee, Lord most high. *G. W. Conder.* [*Praise.*] Pub. in 1874, in his *Appendix* to the *Leeds H. Bk.* of 1853, No. 6, in 6 st. of 6 l. It is given in many collections, its popularity arising to some extent from its remarkable word-painting. This is a distinguishing feature of the author's compositions both in prose and verse. The hymn is sometimes abbreviated by the omission of one or more stanzas. In *Thring's Coll.*, 1882, No. 249, st. iii. and iv. are thus omitted with advantage.

All we like wandering sheep have strayed. [*Passiontide.*] This Anon. hymn has not been traced beyond the Rev. T. M. Fallow's *Sel. of Hys. for Pub. and Priv. Use.*, Lond., Masters, 1847, No. 58, in 4 st. of 4 l., where it is appointed for Good Friday. In 1852 it was repeated in the *English Hymnal*, No. 103, with the addition of a doxology; and in this form, with the change of the line, "Yet still He uncomplaining stands," to "Yet uncomplaining still He stands" in *Kennedy*, 1863, No. 600. [W. T. B.]

All wondering on the desert ground. *J. E. Bode.* [*Feeding the Multitude.*] One of the most popular and successful of his *Hymns from the Gospel of the Day*, 1860, in 5 st. of 4 l., the Gospel being the 25th Sun. after Trinity, St. John vi. 5. It has passed into various collections at home and abroad, including Alford's *Year of Praise*, 1867, the *New Zealand Hymnal*, 1872, and others. Orix. text in Lord Selborne's *Bk. of Praise*, 1862,

All ye Gentiles, praise the Lord. *J. Montgomery.* [*Ps. cxvii.*] 1st pub. in his *Songs of Zion*, 1822, in 3 st. of 4 l., and again in his *Original Hymns*, 1853, p. 91, where it is entitled, "Exhortation to Universal Praise and Thanksgiving." It is sometimes given as:—"All ye nations, praise the Lord," in both English and American hymnals. It was introduced into congregational use at an early date, and has attained to a fair position.

All ye that fear Him, praise the Lord. [*Ps. xxvii.*] This hymn, as given in *Spurgeon's O. O. H. Bk.*, 1866, No. 22, pt. iii., is a cento thus composed:—St. i. from the *O. V.*, 1562, by T. Sternhold; st. ii., iii. from the *N. V.*, 1696, by Tate & Brady; st. iv., by the editor, based on the *O. V.*

All ye that [who] love the Lord, rejoice. *I. Watts.* [*Ps. cxliix.*] 1st pub. in his *Psalms of David, &c.*, 1719, in 8 st. of 4 l., and entitled, "Praise God, all His saints; or, The Saints judging the World." To it he appended a note in explanation of his rendering of verses 6-9, "Let the high praises of God be in their mouth," &c.

"This Psalm seems to be written to encourage the Jews in the wars against the *Heathen Princes of Canaan*, who were divinely sentenced to Destruction: But the four last Verses of it have been too much abused in later Ages to promote Sedition and Disturbance in the State; so that I chose to refer this Honour, that is here given to all the Saints, to the day of Judgment, according to those Expressions in the New Testament, *Mat. xix. 28, Ye shall sit on twelve Thrones, judging the Tribes, &c.*; *I. Cor. vi. 3, We shall judge Angels*; *Rev. ii. 27 and iii. 21, I will give him I overer over the Nations, he shall rule them with a Rod of Iron,*" &c.

Notwithstanding this defence, the unsuitability of these stanzas for congregational use is emphasised by their omission in most collections in G. Britain and America.

All ye that pass by. *C. Wesley.* [*Invitation.*] This "Invitation to Sinners" appeared in the *Hymns and Sacred Poems*, 1743, vol. i., No. xlii., in 7 st. of 6 l. In 1760 it was included, with the omission of st. iv., in *M. Madan's Ps. & Hys.*, No. xxi.; again in the collections of *De Courcy, R. Conyers*, and

others in the Ch. of England; *Williams and Boden*, and others amongst the Congregationalists; and in the collections of various denominations: but not until the publication of the *Supp. to the Wes. H. Bk.* in 1830 was it added to that work, and thereby officially recognised by the Wesleyan Conference. It is retained in the revised ed. of the *Wes. H. Bk.*, 1875, and is in extensive use in U. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. iv. p. 371.

All ye who faithful servants are. *Tate & Brady. [Holy Communion.]* This is Hymn ii. of the three hymns for Holy Communion which were given in the *Supp.* to the *N. Y.*, 1699. It is based on Rev. xix., and is in 4 st. of 4 l. It is found in a few modern hymnals only, including *Kennedy*, 1863, No. 646, and the *Sarum*, 1868, No. 225, in both of which the changes in st. iv. of l. 1, "bless'd" to "blest," and l. 4, "Is call'd" to "Is made a welcome guest," are given. The text is otherwise correct.

All ye who seek a rest above. *Godfrey Thring. [Holy Communion.]* Written in 1863, and 1st pub. in his *Hymns Congregational and Others*, 1866, pp. 72-3, in 5 st. of 6 l. In 1874 it was republished in his *Hymns and Lyrics*, pp. 141-2; and again in his *Coll.*, 1st ed., 1880, but not in the 2nd ed., 1882.

All yesterday is gone. *[Invitation.]* This hymn, in 3 st. of 4 l., is found in a few English collections early in the present century, including *Pratt's Coll.*, 1829, through which it probably passed into the American collections. Its use in G. Brit. is very limited. In America it is found in several hymnals. It is an earnest and simple invitation to accept of present offers of salvation. Its authorship is unknown.

Allé Christen singen gerne. xviii. cent. *[Love to Christ.]* Included as No. 953 in *J. Gottschaldt's Universal G. B.*, Leipzig, 1737, in 11 st. of 12 l., and in the *Unv. L. S.*, 1851, No. 294. Repeated altered (reading *hören*) as No. 514 in the *Berlin G. B.*, 1829, in 4 st. of 8 l. The only tr. is, "All with Jesus are delighted," by Dr. H. Mills, 1845 (ed. 1856, p. 114). [J. M.]

Alleluia = Hallelujah. Hymns beginning with this word are arranged in this work according to the mode of spelling adopted by the authors and translators.

Alleluia (Greek, ἁλληλουία; Hebrew, אלהלוא). An ascription of praise derived from two Hebrew words meaning "Praise Jah," or "Praise the Lord." It occurs frequently in the Book of Psalms, from Ps. civ. onwards, both in the text and as a heading (*Vulgate*); once in the Book of Tobit (xiii. 18), and four times in the Revelation (xix. 1, 3, 4, 6). It passed at an early date into frequent and general use among Christians. St. Jerome speaks of the Christian ploughman shouting a while at his work. [*Ep. xviii. ad Marcellin.*] Sidonius Apollinaris alludes to snailers using it as the "celeusma," or exclamation of

encouragement while plying the oar. [*Lib. ii. Ep. 10.*] Christian soldiers used it as a battle-cry, as when the Britons under the guidance of St. Germanus of Auxerre won the "Alleluia victory" over the Picts and Scots A.D. 429.

Tradition says that when the early Christians met on Easter morning, they saluted each other with the exclamation, "Alleluia, the Lord is risen."

The word passed early into liturgical use, and (untranslated, like other Hebrew words, "Amen," "Hosanna") assumed a fixed position in the services of the Church. Its uses are:—

i. In the Eastern Church it is closely connected with the *Great Entrance*. It occurs once at the close of the Cherubic Hymn in the Greek Liturgies of St. James (Hammond, C. E., *Lit. Eastern and Western*, p. 32), and of St. Mark (*Ibid.*, p. 178), and three times in the same position in the Liturgy of Constantinople (*Ibid.*, p. 101). It occurs frequently in the Greek *Offices for the Dead* (*Goar, Eucholog.*, p. 528), and its use is not intermitted even in Lent (*Ibid.*, p. 205). In the Greek *Menæa* it occurs thrice at the end of the Hexapsalmus at the Orthon; thrice after the Gloria Patri concluding the three opening Psalms of the first, the third, and the sixth Hours.

ii. Its liturgical use in the Western Church has been varied.

1. In the *Mozarabic* liturgy its normal and invariable position was after the Gospel, at the commencement and conclusion of the "Lauda," its use being continued even in Masses for the Dead, and even on such ferial occasions as the first day of Lent. It also occurs nearly as invariably in the "Sacrificium," or "Offertorium." According to original usage the "Alleluia" was retained in the Spanish Church all the year round, but its omission in Lent was ordered by Can. xi. of the fourth Council of Toledo, and is witnessed to by Isidore of Seville (*De Eccles. Offic.*, i. 13). Such omission only commences after the First Sunday in Lent, on which day additional "Alleluias" were inserted in the Introit.

2. *Gallican* usage is unknown, but in this, as in other points, it was probably identical with the Spanish rite.

3. In the *African* Church the use of "Alleluia" was confined to Sundays and to Easter and Ascension-tide (*Isidorus de Eccles. Offic.*, i. 13).

4. In the *Roman Liturgy* it is used after the *Gradual*, before the Gospel. Originally its use was confined to Easter Day (Sozomen, *Hist. Eccl.*, vii. 19), though some persons have supposed *Pascha* in this passage to mean Easter-tide. Afterwards it was used throughout the year except from Septuagesima Sunday to Holy Saturday, and according to present rule it is also omitted on ferial masses in Advent, on the Feast of Holy Innocents if it falls on a week-day, and on all Vigils except those of Easter and Pentecost, in Masses for the Dead, and on Ember Days.

5. In the *Roman Breviary* "Alleluia" is said after the opening "Gloria Patri" at all the Hours except from Septuagesima Sunday to Maundy-Thurs day, when "Laus tibi, Domine, Rex aeternae gloriae" is substituted for it, and during Easter-tide it is added to all "Antiphons," of which at other seasons it would not form a part. It is also added during Easter-tide to the verses following the Antiphons to the Psalms, and to the Responsoy after Lections before its following verse; and to the short Responsoy after the chapter at Terce, Sext, and None, being said twice here, and twice after the first verse instead of part of the Responsoy, and once after the second verse.

iii. Beyond this enumeration we need not go, as the labour involved in tracing out the use of "Alleluia" in the hundreds of local Breviaries which exist, would yield little return in practical utility. Dr. Neale's note on the use of Alleluia in his *Mediaeval Hymns*, 1851 and 1867, under "Alleluia dulce carmen," is very beautiful, but too long for quotation.

iv. We will close with a short list of Hymns, Sequences and Proses commenced with the word "Alleluia," or with the first two syllables of that word.

1. "Alle-cantabile sonet chorus cantorum et sub-jungat dulcibile -luya." A Sequence for the Feast of St. Bartholomew in the Tropary of Ethelred (994-1017, *Bodleian* ms. 775), printed in Surtees Society, vol. 60, p. 286. It consists of 17 lines, all but 7 of which end with the letter *a*, and in 3 out of the 7 exceptions the last vowel is *a*. The lines chiefly consist of 15 syllables, but are occasionally longer, varying from 18 to 23.

2. "Alle-coeleste necnon et perenne -luya." A *Prose* attached to the Paschal Sequence entitled "Mater Sequentiarum" [= Pangamus Creatoris, &c.], in the Tropary of Ethelred [*Bodl.* ms. 775, Surtees Soc. vol. 60, p. 291]. It occurs in the *Sarum*, *York*, and *Hereford Missals* as the Sequence for the Feast of the Nativity of the B. V. M. on Sept. 8. It consists of 84 short lines, all of which, with 9 exceptions, end with the letter *a*, and in 8 out of the 9 exceptional lines the last vowel is *a*. After the first line, containing 13 syllables, the remaining lines vary between 4 and 9 syllables.

3. Alleluia, Alleluia, Alleluia, O filii et filiae, &c. (q. v.).

4. "Alleluia Christo decantet omnis lingua." A Sequence for the festival of St. Erhardus (Jan. 8), a Bavarian Bishop of the 8th century, printed from an undated *Ratisbon Missal*, by Dr. Neale (*Sequentiæ*, 1852, p. 91). It consists of 19 rugged lines, in length varying from 13 to 22 syllables, closing with 3 short lines of 9 syllables each.

5. "Alleluia, dulce carmen" (q. v.).

6. "Alleluia nunc decantet universalis ecclesia" (q. v.).

7. "Alleluia plis edite laudibus" (q. v.).

Two instances of striking merit of modern imitations of these ancient "Alleluias" are found in

8. "Alleluia, Alleluia, hearts to heaven and voices raise" (q. v.). An Easter hymn by Dr. Christopher Wordsworth, Bishop of Lincoln.

9. "Alleluia, sing to Jesus" (q. v.). An Eucharistic Hymn, by W. Chatterton Dix. [F. E. W.]

Allelui(y)aticæ Antiphonæ. A name for the Easter Antiphons with their added Alleluias. *Sarum Breviary*. Cambridge reprint. Fasc. ii. 1882. Col. dcccxcvi. [F. E. W.]

Alleluia, dulce carmen. [*Week before Septuagesima.*] The earliest form in which this hymn is found is in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 235; Vesp. D. xii. f. 46 b; Jul. A. vi. f. 42 b). From a Durham ms. of the 11th cent., it was pub. in the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 55. The text is in *Daniel*, i. No. 263, and with further readings in iv. p. 152; and in the *Hymn. Sariab.* 1851, p. 59. In the latter readings are added from the *Worcester Brev.*, &c. Also in Biggs's *Annotated H. A. & M.*, p. 82. [W. A. S.]

Translations in C. U. :—

1. Alleluia! best and sweetest. Of the hymns of praise above. By J. Chandler, 1st pub. in his *Hys. of the Primitive Church*, 1837, No. 59, in 4 st. of 6 l., as the first of two renderings of the hymn. This *tr.* is found in a great number of collections with the first two lines complete, but usually with a few alterations in the rest of the hymn. In the S. P. C. K. *Ps. & Hys.*, No. 37, it reads "Alleluia! peace instilling," and in the *Bapt. Ps. & Hys.*, 1858, No. 633, "Hallelujah! high and glorious."

2. Alleluia! song of sweetness, Voice of everlasting gloe. By W. J. Blew, printed on a broad-sheet for use in his church, cir. 1850 [E. MSS.], and then included in his *Ch. H. & Tune Bk.*, 1852, from whence it passed into Rice's *Sel.* from that work, 1870, No. 23.

3. Alleluia! song of sweetness. Voice of joy, eternal lay. By J. M. Neale. It appeared in the

1st ed. *Med. Hys.*, 1851, p. 130, in 4 st. of 6 l., and was "corrected for the *Hymnal N.*" (*Med. Hys.* 2nd ed. p. 184), where it was given in its new form, in 1852, No. 46, and again in the 2nd ed. of the *Med. Hys.*, 1863. This *tr.* equals in popularity that of Chandler, but it is more frequently and extensively altered. Without noticing minor instances, we find the following: "Alleluia, song of sweetness, Voice of joy that cannot die," in *H. A. & M.*, 1861 and 1875, and many others. "Hallelujah! song of gladness, Voice of joy that cannot die," in Thring's *Coll.*, 1882, &c. Of these altered forms of Neale's text, that of *H. A. & M.* is most frequently adopted.

4. Alleluia! song of gladness, Utterance of perennial joy. By J. A. Johnston, given in his *English Hymnal*, 1852, No. 75, and in later editions.

5. Alleluia! song of gladness, Voice of everlasting joy. This *tr.* appeared in Cooke and Denton's *Hymnal*, 1853, No. 44. It is based upon Chandler; but it has so much in it that is new, that practically it is a fresh *tr.* In 1857, it was included in the *Winchester Ch. H. Bk.*, No. 247, and subsequently in *Barry, Snapp's Songs of G. & G.; Hy. Comp.*; the *Stoke H. Bk.*, and others. It is also given, but somewhat altered, in the *Parish H. Bk.*; the *R. T. S.'s Hys.*, No. 337; and the *New Cong.*, No. 714. In some of these it is ascribed to Dr. Neale in error.

6. Alleluia! song of sweetness. By J. D. Chambers, in his *Lauda Syon*, 1857, i. p. 120, and from thence, in an altered form, into the *Wellington College H. Bk.*, 1860, p. 65.

7. Alleluia, sweetest anthem, Voice of joy that may not die. By J. Keble. This *tr.* is based upon Dr. Neale's, and was contributed to the *Salisbury H. Bk.*, 1857, No. 63, and repeated, with alterations, in the *Sarum*, 1868. It was also included in Keble's *Misc. Poems*, 1869, p. 149.

8. Alleluia! song of sweetness, No. 61 in Pott's *Hymns*, &c., 1861, is the *H. A. & M.* text, slightly altered; and No. 102, *Ch. Hys.*, 1871, is st. i., ii. and iii., from Pott's *Hys.* and st. iv. from Neale direct.

9. Alleluia, song of sweetness, Strain of everlasting joy. By R. C. Singleton, made for, and 1st pub. in his *Anglican H. Bk.* 1868. It was re-written for the 2nd ed., 1871.

The close resemblance of these *trs.* to each other has made the annotations a task of some difficulty. By far the greater number of compilers have worked with second-hand materials, and these, when re-arranged, have produced complications in the text of the most embarrassing nature. *Ch. Hys.* No. 102, is an example. There we have Neale altered by the compilers of *H. A. & M.*, altered again by the Rev. F. Pott in his *Coll.*; again this arrangement, shorn of st. iv., by the editors of *Ch. Hys.* and the omission made good by adopting Neale's original *tr.* of that stanza. The text of *Thring* and others is equally complicated.

Translations not in C. U. :—

1. O, Glorious is the song. *J. Chandler* (2nd *tr.*), 1837.
2. Hallelujah! note of gladness. *W. L. Alexander*, 1849.
3. Alleluia, sweetest lay. *R. Campbell*, 1860.

4. Alleluia, song of sweetness. *Bonar*, 1856.
 5. Alleluia, sweetest music. *Mrs. Charles*, 1858.
 6. Alleluia, music sweetest. *Kynaston*, 1862.

[J. J.]

Alleluia nunc decantet. [*Common of Apostles.*] According to *Mone*, No. 667, this hymn is found in a Reichenau ms. of the 14th cent. among the Notkerian sequences, and marked as for SS. Philip & James. It is also in the *Sarum*, *York* and *Hereford Missals*. Dr. Neale included it in his *Seq. ex Miss.*, p. 214, as a "Seq. for the Com. of Apostles"; *Daniel*, t. 335, repeats the text, readings, and references of *Mone*, whose title is "De Apostolis" (troparium). It is also in *Kehrein*, No. 374. The sequence is in 27 lines of varying length. Of these 26 lines end in the letter "a." It will be noticed that in the hymn no reference is made to St. Paul; possibly, as suggested by *Mone*, because he was not an eye-witness of the life and sufferings of our Lord. The tr. in C. U. is:—

Let the Church sing Alleluia. By R. F. Little-
dic. Made for and first pub. in the *People's H.*,
 1857, No. 198, and signed "D. L."

Alleluia piis edite laudibus. This anonymous hymn, *Mone*, 1853, i. p. 87, assigns to the 5th cent., on the ground that it was included in the *Mozarabic Brev.*, in which no hymns were admitted which are of later date than the 8th cent., and that the shortened strophe indicated that date. He gives the text from a Munich ms. of the 10th cent., and adds numerous readings and a few notes. *Daniel*, 1855, vol. iv. pp. 63–65, repeats this text, with slight changes, together with *Mone's* various readings with additions.

It is the Hymn at Vespers in the *Mozarabic Brev.* (Toledo, 1502, f. 80) for the first Sunday in Lent, and the Saturday preceding. See *Migne's Patrol.*, tom. 86, col. 259, also col. 896; where it is described as the *Hymn on the occasion of leaving off flesh-meat*, "Imnus in Carnes tollendis." The Hymn on Ash-Wednesday itself, however (*Feria quarta in Capite Jejunii*) is the head or beginning of the fast, is *Benignitatis fons Deus*, the same as at Lauds and Vespers on the three days' fast which precedes the Feast of the Epiphany in that rite (excepting the Vespers of the third day, or Eve of the Epiphany), *Patrol.*, col. 149.

The text is also in the *Hymn. Sarisb.*, Lon., 1851, pp. 60, 61, where it is given as the hymn at Matins on Septuagesima Sunday and through the week, and as from a ms. (date 1664), formerly belonging to Worcester Cathedral; which ms. professes to contain *Ambrosian Hymns for the different Hours, according to the Constitutions of our Father Benedict*, and to have St. Oswald as its compiler.

In the *Hymn. Sarisb.* various readings are also given from three old mss. of the 10th or 11th centuries, which have interlinear Anglo-Saxon versions. The refrain of this hymn—"Alleluia perenne"—is an allusion to the fact that the Alleluias of heaven are continuous, whilst those of earth are broken.

In addition to the works noted above, the text is in *Yule's Hymni Ecclesiae*, 1851, p. 102; and the *Latin Hymn of the Anglo-Saxon Church* (Surtees Society), vol. p. 57, from an 11th cent. ms. at Durham. In the

British Museum it is found in three mss. of the 11th cent. (Harl. 2961, f. 235 b; Vesp. D. xii. f. 47; Jul. A. vi. f. 43.) For the Use of this and similar hymns, see *Alleluia*. [W. A. S.]

Translations in C. U. :—

1. **Alleluias sound ye, In strains of holy land.** By J. D. Chambers, 1st pub. in his *Lauda Syon*, 1857, in 9 st. of 6 l., including the refrain. In 1868, st. i., ii., iv., v., and viii. were included, with slight alterations, in *Sarum*, as No. 185.

2. **Alleluia! now be sung.** By J. Skinner, made for and 1st pub. in his *Daily Service Hymnal*, 1864, No. 75, in two parts, part ii. being: "Bright and lovely morning star." This tr., although somewhat elaborated, is suited to congregational use, and is worthy of being better known.

3. **Sing Alleluia forth in duteous praise.** By J. Ellerton. 1st pub., with an explanatory and historical note, in *The Churchman's Family Magazine*, 1865. In 1868 it was embodied in the Rev. R. Brown-Borthwick's *Suppl. Hymn and Tune Bk.*, and again, after revision by the translator, in the *App. to H. A. & M.* the same year. It was revised a second time for *Ch. Hys.*, 1871, and has also been printed elsewhere with the alteration of a word or two, but usually with the translator's consent. Orig. tr. as above; authorised tr. in *Ch. Hys.* Since its publication in *H. A. & M.*, 1868, it has been included in almost every hymnal of note in G. Britain, and most English-speaking countries. It is the most vigorous, musical, and popular rendering of the "Alleluia piis edite" which we possess.

Translation not in C. U. :—

Alleluia! let the holy sounds of cheerful praises ring. *Crippen's Anc. Hys.*, 1868, p. 25. [J. J.]

Alleluia, sing to Jesus. *W. C. Dix*. [*Holy Communion.*] Written about the year 1866, the author's design being to assist in supplying a then acknowledged lack of Eucharistic hymns in Church of England hymnals. It was 1st pub. in his *Altar Songs*, 1867, No. vii., in 5 st. of 8 l., and appointed especially for Ascension-tide, with the title "Redemption by the Precious Blood." From *Altar Songs* it passed, unaltered, into the *App. to H. A. & M.*, 1868, No. 350, and subsequently into numerous collections both in G. Brit. and America, sometimes in a slightly altered and abbreviated form.

Alleluia! With a diadem of beauty. *W. T. Brooke*. [*Saints' Days.*] This versification of Rev. J. M. Rodwell's prose translation of the Song of the Saints from the Abyssinian hymnal of *Jared* was 1st pub. in the *Monthly Packet*, Nov. 1871, in a series of articles on the "Songs of Other Churches," by the Rev. L. C. Biggs. In 1882 it was included in Mr. Brooke's *Churchman's Manual of Private and Family Devotion*, and is in 8 st. of 7 l. [W. T. B.]

Allen, Elizabeth-Lee. [Smith, E. L.]

Allen, Henry. [Alline, H.]

Allen, James, b. at Gayle, Wensleydale, Yorkshire, June 24, 1794, and educated with a view to taking Holy Orders, first with

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two clergymen at different times, and then for one year at St. John's Coll., Cambridge. Leaving the University in 1752 he became a follower of Benjamin Ingham, the founder of the sect of the Inghamites, but subsequently joined himself to the Sandemanians [see *Scottish Hymnody*]; and finally built a chapel on his estate at Gayle, and ministered therein to the time of his death; d. 31st Oct., 1804. He pub. a small volume, *Christian Songs*, containing 17 hymns, and was the editor and a principal contributor to the *Kendal Hymn Book*, 1757, and *Appendix* to the 2nd ed., 1761.

Allen, Jonathan. Concerning this hymn-writer, to whom is credited the hymn, "Sinners, will you scorn the message?" we can only say that this hymn appeared in *Hys. adapted to Pub. Worship, collected from various Authors*, Exeter, S. Woolmer, 1801, edited by Richard Pearsell Allen, Minister of Castle Street Meeting, Exeter; and that in D. Sedgwick's marked copy of John Dobell's *New Selection*, &c., 1806, it is attributed to Jonathan Allen. What authority Sedgwick had for this ascription we cannot determine. It is through him that it has gained currency. Allen's hymn, "Sinners, will you scorn, &c.," is sometimes given with st. i. and ii. transposed, as "Hear the heralds of the Gospel," as in the *Amer. Bap. Praise Bk.*, N. Y. 1871.

[W. T. B.]

Allen, Oswald, s. of John Allen, banker, of Kirkby Lonsdale, Westmoreland, and great-nephew of James Allen (q.v.); b. at Kirkby Lonsdale, 1816, and educated in that town. After residing for a time in Glasgow, he returned to Kirkby Lonsdale, and joined the staff of the local bank; d. October 2, 1878. In 1861 (Preface, Oct. 1861), he pub. *Hymns of the Christian Life*, Lond., Nisbet. It contains 148 hymns, a few of which are in C. U.

Allen, William, D.D. b. at Pittsfield, Mass., 1784, graduated at Harvard, 1802. He became Pastor of Pittsfield, 1810; President of Dartmouth University, 1817, and of Bowdoin College, 1820-1839. He d. at Northampton, 1868. He published the *American Biographical and Historical Dictionary*, 1809; *Psalms and Hymns*, 1835. The latter contains versions of all the Psalms, and 200 original hymns. Some of the hymns, especially those about slavery, are curious. Five are found in *Campbell's Comprehensive H. Bk.*, Lond., 1837. His compositions have almost entirely passed out of use.

[F. M. B.]

Allendorf, Johann Ludwig Conrad, b. Feb. 9, 1693, at Josbach, near Marburg, Hesse, where his father was pastor. He entered the University of Giessen in 1711, but in 1713 passed on to Halle to study under Francke, and then, in 1717, became tutor in the family of Count Henkel of Odersberg. In 1723 he became tutor to the family of Count Erdmann v. Promnitz at Sorau, and in 1724 was appointed Lutheran Court preacher at Cöthen, when one of the Count's daughters was married to the Prince of Anhalt-Cöthen. After the death of his first wife the Prince married her younger sister, but the latter

dying in 1750, the need for a Lutheran Court preacher ceased, he being of the Reformed Confession. Allendorf was then summoned by Count Christian Ernst v. Stolberg to Wernigerode, where a sister of his former patronesses was the wife of the Count's eldest son. There he was assistant in two churches till 1755, when he was appointed pastor of the Liebfrau Church, and a member of the Consistory. In 1760 he became pastor of St. Ulrich's Church in Halle, and successfully laboured there till, on June 3, 1773, "As a Simeon of eighty years he received his peaceful summons home to rest in the arms of Jesus" (*Koch*, iv. 441-446; *Allg. Deutsche Biog.*, i. 349, &c.). His hymns, which are "hymns of love to Christ, the Lamb of God, and the Bridegroom of the believing soul," appeared principally in the *Einige ganz neue auserlesene Lieder*, Halle, N. D. (c. 1733), and the *Einige ganz neue Lieder zum Lobe des Dreyeinigen Gottes und zur gewünschten reichen Erbauung vieler Menschen*. The latter, known as the *Cöthnische Lieder*, contains hymns of the Pietists of the younger Halle School, such as Lehr, Allendorf, Woltersdorf, Kunth, &c.; and to its first ed., 1736, Allendorf contributed 45 hymns, while the 4th ed., 1744, contains in its second pt. 46, and the 5th ed., 1768, in its third pt. 41 additional hymns by him—in all 132.

Four of his hymns have been *tr.*, viz.:—

1. *Das Brünnelein quillt, das Lebenswasser fließet.* [*H. Communion.*] Founded on Ps. lxxv. 1st pub. in 1733, p. 14, and included, in 1736, as above, in 9 st. of 8 l., as a "Brunnenlied." Repeated as No. 1570 in the *Berlin G. L. S.* ed. 1863. The only *tr.* in C. U. is:—

The Fountain flows—its waters—all are needing, omitting st. iv., vi., ix., by H. Mills in his *Horae Germanicae*, 1845 (ed. 1856, p. 43). The *tr.* of st. i.-iii., viii., altered to "The Fountain flows! waters of life bestowing," were included, as No. 819, in the Luth. General Synod's *Coll.* 1850.

2. *Die Seele ruht in Jesu Armen.* [*Etern. d. Life.*] Founded on an anonymous hymn in 5 st. beginning, "Ich ruhe nun in Gottes Armen," included as No. 655, in pt. ii., 1714, of Freylinghausen's *G. B.*; but not in the *Einhundert . . . Lieder*, Dresden, 1694 [Leipzig Town Library]. According to *Lauxmann in Koch*, viii. 689, Allendorf's hymn was first printed separately. In pt. ii. of the 4th ed., 1744, of the *Cöthnische Lieder*, as above, p. 264, in 13 st. of 10 l. entitled, "Of a soul blessed there with the beatific vision," *Rev.* xxii. 4. Written in the spirit of Canticles, it is included in full in the *Neue Sammlung*, Wernigerode, 1752, No. 92, but is generally abridged, Knapp, in his *Ev. L. S.*, 1850, No. 3059 (ed. 1865, No. 3123) altering it and omitting st. vi., ix., x. Lauxmann relates that Diaconus Schlipalius, of the Holy Cross Church in Dresden, told his wife on Jan. 1, 1764, while he was yet in perfect health, that he would die during the year. He comforted her apprehensions with st. vi.-xi. of this hymn, which consoled himself shortly before his death on April 6 of that year. The only *tr.* in C. U. is:—

Now rests her soul in Jesus' arms. A good *tr.* of st. i., ii., viii., xii., xiii., in the 1st Ser., 1855,

of Miss Winkworth's *Lyra Ger.*, p. 250 (later ed. p. 252). Thence, omitting st. xii., as No. 362 in E. H. Bickersteth's *Ps. & Hys.*, 1858. Another tr. is, "In Jesus' arms her soul doth rest," by Mrs. Bevan, 1858, p. 42.

3. *Jesus ist kommen, Grand ewiger Freude.* [*Advent.*] First pub. in 1736 as above (ed. 1738, p. 102), in 23 st. of 6 l., as a hymn of triumph on the Coming of the Saviour to our world, St. John iii. 31. In the *Speier G. B.*, 1859, 11 st. are selected, and in the *Württemberg G. B.*, 1842, 6 st. are given as No. 84. The only tr. is, "Jesus is come, O joy heaven-lighted," by Miss Warner, in her *H. of the Church Militant*, 1858 (ed. 1861, p. 433).

4. *Unter Lilien jener Freuden.* [*Longing for Heaven.*] A beautiful hymn on the Joys of Heaven, more suited for private than for Church use. It appeared as, "In den Auen jener Freuden," in the *Sammlung Geist- und lieblicher Lieder*, Herrnhut, 1731, No. 1004, in 8 st. of 6 l. When repeated in 1733, p. 67, and in 1736, in the *Cöthnische Lieder*, as above, Pa. lxxxix. 3, was given as a motto, and the first line as *Unter Lilien*. Included in this form as No. 721 in the *Berlin G. J. S. ed.* 1863. Laumann, in *Koch*, viii. 687-689, relates that it was repeated on her death-bed by the first wife of Jung-Stilling, and that it was a favourite hymn of Wilhelm Hofacker, a well-known Württemberg clergyman. The only tr. is, "Glorious are the fields of heaven," by Mrs. Bevan, 1859, p. 131. [J. M.]

Alles ist an Gottes Segen. *Anon.* xvii. cent. [*Trust in God.*] This hymn on Christian faith and patience is mentioned by *Koch*, v. 603, as anonymous and as dating c. 1673. In the *Nürnberg G. B.* of 1676 it is No. 943 (ed. 1690, No. 949), in 6 st. of 6 l., marked "Anonymous." Included as No. 488 in the *Uw. L. S.*, 1851.

Translation in C. U. :—

All things hang on our possessing. Good and fall in the 2nd Series, 1858, of Miss Winkworth's *Lyra Ger.*, p. 189, and thence, as No. 130, in her *C. B. for England*, 1863, and in full in the *Ohio Luth. Hymnal*, 1880, No. 326. [J. M.]

Alline, Henry [Allen], b. at Newport, R. I., June 14, 1748, was some time a minister at Falmouth, Nova Scotia, and d. at North Hill, N.S., Feb. 7, 1784. Alline, whose name is sometimes spelt *Allen*, is said to have founded a sect of "Allenites," who maintained that Adam and Eve before the fall had no corporeal bodies, and denied the resurrection of the body. These peculiar views may have a place in his prose works, but they cannot be traced in his 487 *Hymns and Spiritual Songs*, in five books, of which the 3rd ed., now rare, was pub. at Dover and Boston, U.S.A., 1797, and another at Stoningtonport, Conn., 1802. Of these hymns 37 are found in Smith and Jones's *Hymns for the Use of Christians*, 1805, and some in later books of that body. The best of these hymns, "Amazing sight, the Saviour staid" from the 1st ed. of *Hymns and Spiritual Songs* (1790?), is preserved in Hatfield's *A. H. Bk.*, 1872, No. 569, where it is given anonymously from *Nettleton's Village Hymns*;

also in the *Bapt. Praise Bk.*, and others. Alline's hymns are unknown to the English collections. [F. M. B.]

Allon, Henry, D.D., an Independent Minister, b. at Welton, near Hull, October 18, 1818, and educated at Cheshunt Coll., Herts. In 1844 he became co-pastor with the Rev. T. Lewis of the Union Chapel, Islington, and succeeded to the sole pastorate on the death of Mr. Lewis in 1852. In 1865 Dr. Allon became co-editor with Dr. Reynolds of the *British Quarterly Review*, and in 1877 the sole editor of that journal. His *Memoir of the Rev. J. Sherman*, pub. in 1863, and his Sermons on *The Vision of God*, 1876, are well known. As a composer of hymns he is represented by one hymn only, "Low in Thine agony," a good hymn for Passiontide, contributed to his *Suppl. Hymns*, 1868, No. 21. His services to Hymnody, especially in the musical department, have been of value. In addition to acting as co-editor of the *New Cong. H. Bk.* 1859, he pub. *Supplemental Hymns*, 1868, enlarged ed. 1875; *Children's Worship*, 1878; and *The Congregational Psalmist Hymnal*, 1886. His musical compilations are the *Congregational Psalmist*, London, 1858, in conjunction with Dr. Gauntlett, in which his Historical Preface and Biographical Notes display considerable research and accuracy (various eds. 1868, 1875, 1883, raising the original 330 to 650 tunes); 2nd sect. of the same, *Chant Book*, 1860; 3rd sect., *Anthems for Congregational Use*, 1872; 4th sect., *Tunes for Children's Worship*, 1879. These musical works, together with his essay, "The Worship of the Church," contributed to Dr. Reynolds's *Ecclesia*, 1870; and his most valuable lectures delivered in connection with the Y. M. C. A. in Exeter Hall;—*Church Song in its Relation to Church Life*, 1861-2; and *Psalmody of the Reformation*, 1863-4,—have done much towards raising the musical portion of Nonconformist worship to a higher and more cultured position. [J. J.]

Allsop, Solomon S., b. 1824; resided in Jamaica, where his father laboured as a missionary, from 1827 to 1830, when he returned to England. Joining the Nonconformist ministry he has been successively Pastor at Whittlesea, Longford, March, and Burton-on-Trent. In 1879 he was President of the Baptist Annual Association. When at Longford, 1864-68, Mr. Allsop wrote several hymns for the local Anniversary. Of these, "Our hymn of thanks we sing to-day" was included in Stevenson's *Sch. Hymnal*, 1880, No. 323, in 5 st. of 6 l.

Alma Redemptoris Mater quae per via coeli. [B. V. M.] One of four Antiphons to the B. V. M. used at the termination of the Offices, the remaining three being the *Ave Regina*, the *Regina coeli*, and the *Salve Regina*. It is ascribed to *Hermannus Contractus*, who d. 1054. In *Daniel*, ii. p. 318, the text is given in full, together with a note setting forth its use, with readings from a Munich ms. probably of the 13th cent. It is also in a 14th cent. *Sarum Breviary* in the *British Museum* (ms. Reg. 2 A., xiv. f. 235 b);

in the *Roman Breviary*, Modena, 1480, f. 512; the *York Breviary*, 1493, (reprint, 1883, ii. 494), &c. Concerning its use we may add from *Daniel* and other authorities:—

That it is appointed to be said at the end of Compline on the Saturday before the first Sunday in Advent to the 2nd of February, inclusively, and that in the old Franciscan Breviary, dated 1497, it is to be sung till Quinquagesima Sunday. In the Breviaries of *Rome*, *Paris*, *Lyons*, &c., it is to be said at the end of Compline from the 1st Vespers of the 1st Sunday in Advent to the Feast of the Purification, inclusively; also after Lauds during this time, if the choir where the office is recited be left; if Prime, or other Hours, shall be said immediately after Lauds, then this Antiphon should be used at the end, once for all. Should the Feast of the Purification be transferred, on account of some privileged day (as Septuagesima Sunday) falling on the same time, yet the *Alma Redemptoris Mater* is not to be continued beyond Feb. 2, according to decrees of the Roman Congregation of Rites, 1681, 1693, 1705.

How well this Antiphon was known in England in the Middle Ages we may judge from the use which Chaucer made of it in his *Prioresse's Tale*, where the whole story is associated therewith. In the tale it is introduced in the following lines:—

"This litel childe his litel book lerning,
As he sate in the schole at his primere,
He *Alma Redemptoris* herde sing,
As children lered his antiphonere:
And as he dorst, he drew him nere and nere,
And berkened ay the wordes and the note,
Til he the friste vers coude al by rote."

The Poet then explains the way in which the child mastered the Antiphon, together with the music to which it was set; and describes his singing it in the public streets, his murder by the Jews for so doing, and the subsequent results. This Antiphon is distinct from the Sequence, "*Alma redemptoris Mater quam de coelis misit pater*," given in *Daniel*, v. 113; *Mone*, ii. p. 200; Neale's *Seq. ex Missalibus*, p. 72, and others. The Sequence *Mone* quotes from a ms. of the 13th cent. Of this there is, so far as we are aware, no tr. into English. From the constant use of the Antiphon, both in public and private, by all Roman Catholics, translations, either in prose or verse, are in nearly all their devotional manuals. It is only necessary to specify the following:—

Translation in C. U.:—

Mother of Christ, hear thou thy people's cry.
By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 38, and in his *Hymns & Poems*, 1873, p. 22. Its use is confined to the Roman Catholic collections for schools and missions.

Translations not in C. U.:—

1. Kindly Mother of the Redeemer. Card. Newman, *Tracts for the Times*, No. 75, 1836.
2. Sweet Mother of our Saviour blest. J. Wallace, 1874. [V.]

Almighty Author of my frame.
Anne Steele. [*Praise*.] The first hymn of her *Poems on Subjects chiefly Devotional*, 1760, vol. i. pp. 1-2, in 5 st. of 4 l., and entitled "Desiring to praise God." It was repeated in the new ed. of the same, 1780, pp. 1-2, and again in Sedgwick's reprint of her *Hymns*, &c., 1863. It came into C. U. through the Bristol Bapt. Coll. of *Hys.* of Ash and Evans, 1769, No. 40. Its modern use, except in America, is very limited.

Almighty Father, bless the word.
[*After Sermon*.] This hymn appeared anonymously

in Dr. W. A. Muhlenberg's *Church Poetry*. Phila., 1823. It was repeated in the *Amer. Prayer Book Coll.*, 1826, as No. 39, in 2 st. It is found in several American collections, but is not in C. U. in Great Britain.

Almighty Father, God of grace. T. Cotterill. [*For Pardon*.] A metrical rendering of the Confession from the B. of C. Prayer given in his *Sel.* 1810, and continued in later eds. The ascription here to Cotterill is based on the authority of two marked copies of the 8th ed. of the *Sel.* 1819, in the *Brooks* and *Julian Libraries*. Orig. text in *Snepp's S. of G. & G.* 1872, No. 451.

Almighty Father, gracious Lord.
Anne Steele. [*Providence and Grace*.] "Praise to God for the Blessings of Providence and Grace," is the title of this hymn in 16 st. of 4 l. in her *Poems*, &c., 1760, and 2nd edit. 1780. A cento therefrom in Dr. Alexander's *Augustine H. Bk.*, 1849-65, is composed of st. i., ii., vii.-ix., xv., and xvi. It is also found in some American collections. Another arrangement of stanzas beginning with the first st. was included in Cotterill's *Sel.*, 1810. Of this, st. iii., ll. 5-8, is altered from Cowper.

Almighty Father, heaven and earth.
E. A. Dayman. [*Offertory*.] 1st pub. in the *Sarum Hymnal*, 1868, No. 292, and appointed as an "Offertory Hymn." Together with 2 st. as a "General Heading," and 2 st. as a "General Ending," it embodies two parts of 4 st. of 4 l., and a doxology. In the *Hymnal*, 1872, No. 522, it assumed the form of a single hymn, embracing the "General Heading," "Part i.," the 1st st. of the "General Ending," and the dox., thus omitting one stanza of the latter, and the whole of pt. 2. Some slight alterations are also introduced therein.

Almighty Father, let Thy love. E. W. Eddis. [*Matrimony*.] Written in 1863, and published in his *Irvingite Hys. for the use of the Churches*, in 1864, No. 114, and later editions.

Almighty Father of mankind. M. Bruce. [*Providence*.] We attribute this hymn to M. Bruce on grounds stated in his *Memoir* in this work. It was written probably about 1764, and 1st pub. in J. Logan's *Poems*, 1781, No. 3, in 3 st. of 4 l. Its use is not extensive in G. Brit., but it is found in many of the American hymnals. Text from Logan in Dr. Grosart's *Works of Michael Bruce*, 1865.

Almighty Father! robed with light.
E. T. Pilgrim. [*Resignation*.] From his *Hymns written chiefly on the Divine Attributes of the Supreme Being*, 2nd ed., 1831, p. 8. It is Hymn iv. "On Resignation," in 3 st. of 4 l., and is based on the words, "Thy Will be done." It is in several collections.

Almighty Father, Thou hast many a blessing. [*Renunciation*.] Anon., in Longfellow and Johnson's *Amer. Book of Hys.*, 1846, No. 217; and their *Hymns of the Spirit*, 1864, No. 365, in 3 st. of 4 l.

Almighty God, be Thou our Guide. [*Security in God.*] Anon., in *Holy Song for all Seasons*, Lond., Bell & Daldy, 1869, No. 356, in 5 st. of 4 l.

Almighty God, Eternal Lord. [*Before a Sermon.*] A cento mainly from hymns by C. Wesley as given in the *Wes. H. Bk.* 1780. The 1st st. is from "Come, O Thou all victorious Lord," st. i., the 2nd, from "Thou Son of God, Whose flaming eyes," st. v., the 4th, from "Father of all in whom alone;" and the 3rd and 5th, possibly by the compiler. As the cento has not been traced to an earlier date than Cotterill's *Sel.*, 1810, No. 90, it was probably compiled by Cotterill from the *Wes. H. Bk.* To modern collections in Great Britain it is almost entirely unknown, but its use in America is somewhat extensive. The concluding line, "And faith be lost in sight," anticipated Dr. Neale's "Till hope be lost in sight," in *H. A. & M.*, 1875, No. 226, st. iv., and other hymnals. The history of the hymns from which this cento is compiled may be found under their respective first lines.

Almighty God, in humble prayer. *J. Montgomery.* [*For Wisdom.*] This hymn is in the "x. mss.," but undated. It was pub. in Montgomery's *Christian Psalmist*, 1825, No. 498, in 6 st. of 4 l. and entitled "Solomon's Prayer for Wisdom." It is repeated, without alteration, in his *Original Hymns*, 1853, No. 70. In modern collections it is usually given in an abbreviated form, as in Windle's *Metrical Psalter & Hymnal*, No. 11, Harland's *Ch. Psalter*, No. 199, the *Amer. Sabb. H. Bk.*, &c.

Almighty God of love. *C. Wesley.* [*Missions.*] A cento composed of Nos. 1157, 1158, and 1159 of his *Short Hymns, &c.*, 1762, vol. i. p. 391. In this form it was given in the *Wes. H. Bk.* 1780, and has been retained in all editions of that work. It has also passed into numerous collections, specially of the Methodist bodies, both in G. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. ix. p. 469.

Almighty God, the pure and just. *E. Oler.* [*Lent.*] 1st pub. in the *Mitre H. Book*, 1836, No. 1, in 4 st. of 4 l. and again with slight variations in the Author's *Church and King*, July 1837. In *Kennedy*, 1863, No. 631, it is subject to further alterations which are repeated in detail from Cooke & Denton's *Hymnal*, 1853, No. 69, but with the omission of their doxology.

Almighty God, Thy Name I praise. *Dorothy A. Thrupp.* [*God the Father.*] Contributed to her *Hymns for the Young* (1st ed. s.d. c. 1830, 4th ed. Lond. 1836), No. 63, in 3 st. of 4 l. and entitled, "Praise to God for Mercies." From thence it passed to Mrs. Herbert Mayo's *Sel. of Hym. & Poetry, &c.*, Lond. E. Suter (1st ed. 1838, 4th ed. 1849), with the signature "D. A. T." It is found in several collections for children, including the *Ch. S. S. H. Bk.*, 1868, and others. [W. T. B.]

Almighty God, Thy piercing eye. *I. Watts.* [*Omniscience.*] 1st pub. in his

Divine Songs, 1715, in 6 st. of 4 l., and entitled, "The All-seeing God," and again in all subsequent editions of the same work. It is given in various collections in Great Britain and America, principally in those for children, and sometimes in an abbreviated form. Orig. text in the *Meth. S. S. H. Bk.*, 1879, No. 298. In one or two American collections it is attributed to *Beddome* in error.

Almighty God, Thy sovereign power. *J. Julian.* [*Almagriving.*] Written for and 1st pub. in *St. Mary's Ch. S. S. H. Bk.*, Preston, Lancashire, 1874, in 5 st. of 4 l.

Almighty God, Thy word is east. *J. Cawood.* [*After Sermon.*] Written about 1815, and 1st pub. in Cotterill's *Sel.*, 8th ed. 1819, No. 268, in 5 st. of 4 l., and given for use "After a Sermon" [s. mss.]. It was reprinted in Montgomery's *Christ. Psal.*, 1825, No. 252. From that date it grew in importance as a congregational hymn, until its use has become extensive in all English-speaking countries, in some cases with the omission of one or more stanzas, and in others, with the addition of a doxology. Two texts, purporting to be the original, are extant. The first is that of Cotterill as above, from which the hymn has been taken in a more or less correct form until 1862, when the second was given from the original ms. in Lord Selborne's *Bk. of Praise*, 1862, p. 470, and *Lyra Brit.*, 1867, p. 131. One of the best arrangements of the hymn is a slightly altered form of the latter in Thring's *Coll.*, 1882, No. 151.

Almighty God, to-night. *J. M. Neale.* [*Evening.*] A child's hymn at "Bedtime," pub. in his *Hymns for Children*, 1842, in 5 st. of 4 l., and again in later editions. In use in *American Songs of Christian Praise*, 1880.

Almighty God, whose only Son. *Sir H. W. Baker.* [*Missions.*] Contributed to the *App. to H. A. & M.*, 1868, No. 357, in 7 st. of 4 l., and repeated in the revised edition of 1875, and other collections.

Almighty King, whose wondrous hand. *W. Cowper.* [*Grace and Providence.*] No. 81, Bk. iii., of the *Olney Hymns*, 1779, in 5 st. of 4 l., and entitled "Grace and Providence." It has not attained to the position of many of Cowper's hymns, and is found in a few collections only, including Martineau's *Hymns, &c.*, 1840 and 1873.

Almighty Lord and King. [*God unchangeable.*] An anonymous hymn in Dr. Alexander's *Augustine H. Bk.*, 2nd ed. 1858.

Almighty Maker, God! *I. Watts.* [*Praise.*] 1st pub. in his *Horae Lyricae*, 1706, in 11 st. of 4 l., and entitled "Sincere Praise." In its complete form it is unknown to the collections, but centos differing in length and arrangement, but all opening with the first stanza, are found in numerous hymnals in G. Brit. and America.

Almighty Maker, Lord of all. [*Holiness.*] This hymn is given in J. H. Thom's *Unitarian Hym., Chants & Anthems*, 1858, No.

433, as from "Rees's Col," i.e. Kippis's *Coll.* of which Abraham Rees was one of the editors, 1795: No. 206, where it is given as from "Select Collection of 1756."

Almighty Ruler of the skies. *I. Watts.* [Ps. viii.] His l. m. paraph. of v. 1, 2, of Ps. viii., 1st pub. in his *Psalms of David*, 1719, in 5 st. of 4 l., and entitled "The Hosanna of the Children; or, Infants praising God." His explanation of the opening stanzas is given in a note thus:—"These two first verses are here paraphrased and explained by the history of the Children crying *Hosanna* to Christ, Matt. xxi. 15, 16, where our Saviour cites and applies those words of the Psalmist."

Although not of the first importance, it might be utilized as a hymn for Palm Sunday. Its use is limited. The *New Cong.*, copying from the *Leeds H. Bk.*, 1853, omits st. iii. and v.

Alum flamen, vita mundi. [*Whit-suntide.*] This hymn is of unknown origin and date. It is in the *Corolla Hymnorum*, Cologne, 1806, p. 40. *Daniel*, ii. p. 368, gives it in 7 st. of 9 l., without note or comment. It is not known to be in use in any liturgical work. [W. A. S.]

Translation in C. U. :—

Lord of Eternal Sanctity. By E. Caswall, 1st pub. in his *Masque of Mary and other Poems*, 1858, in 7 st. of 10 l., and again in his *Hymns and Poems*, 1873, p. 131. In this form it is not in C. U., but a cento, beginning with st. ii., "Come Thou, who dost the soul endue" (*Veni, Spiritus Creator*), was compiled for the *Hymnary*, 1872, No. 329, and received the sanction of Mr. Caswall, shortly before his death (E. MSS.). Another tr. not in C. U. is "Genial Spirit, earth's emotion," by Dr. Kynaston in his *Occasional Hymns*, 1862.

Alone! to land alone upon that shore. *F. W. Faber.* [*Death.*] Pub. in his *Hymns*, 1862, No. 148, in 10 st. of 6 l. From it two centos are in C. U., both beginning with the same first line as above, and altered throughout; the first being No. 6 in the Scottish *Ibrox Hymnal*, 1871, and the second, No. 909, in the *Bapt. Hymnal*, 1879.

Altenburg, Johann Michael, b. at Alach, near Erfurt, on Trinity Sunday, 1584. After completing his studies he was for some time teacher and preacher in Erfurt. In 1608 he was appointed pastor of Ilversgehofen and Marbach near Erfurt; in 1611, of Trocheltborn; and in 1621 of Gross-Sommern or Sömmerda near Erfurt. In the troublous war times he was forced, in 1631, to flee to Erfurt, and there, on the news of the victory of Leipzig, Sept. 17, 1631, he composed his best known hymn. He remained in Erfurt without a charge till, in 1637, he was appointed diaconus of the Augustin^{er} Church, and, in 1638, pastor of St. Andrew's Church. He d. at Erfurt February 12, 1640 (*Koch*, iii. 115-117; *Allg. Deutsche Biog.*, i. p. 363, and x. p. 766—the latter saying he did not go to Erfurt till 1637). He was a good musician, and seems to have been the composer of the melodies

rather than of the words of some of the hymns ascribed to him. Two of his hymns have been tr. into English, viz.:—

1. **Aus Jakob's Stamm ein Stern sehr klar.** [*Christmas.*] Included as No. 3 of his *Christliche liebliche und andächtige neue Kirchen- und Hauss-Gesänge*, pt. i., Erfurt, 1620, in 3 st. of 5 l. According to Wetzel's *A. H.*, vol. i., pt. v. p. 41, it was first pub. in J. Förster's *Hohen Festtags-Schreinlein*, 1611. In the *Unv. L. S.*, 1851, No. 24. It has been tr. as "From Jacob's root, a star so clear," by Miss Manington, 1864, p. 13.

2. **Verzage nicht du Häufflein klein.** [*In Trouble.*] Concerning the authorship of this hymn there are three main theories—i. that it is by *Gustavus Adolphus*; ii. that the ideas are his and the diction that of his chaplain, *Dr. Jacob Fabricius*; and iii. that it is by *Altenburg*. In tracing out the hymn we find that:—

The oldest accessible form is in two pamphlets published shortly after the death of *Gustavus Adolphus*, viz., the *Epication*, Leipzig, x.d. but probably in the end of 1632 [Royal Library, Berlin]; and *Arnold Mengering's Blutige Siegs-Crone*, Leipzig, 1633 [Town Library, Hamburg]. In the *Epication* the hymn is entitled, "Königlicher Schwanengesang. So ihre Majest. vor dem Lützen-schen Treffen ininiglich zu Gott gesungen"; and in the *Siegs-Crone*, p. 73, "Der S. Kön. Mayt. zu Schweden Lied, welches Sie vor der Schlacht gesungen." In both cases there are 3 sts. :—

i. Verzage nicht, du Häufflein klein.

ii. Tröste dich dass, dass deine Sach.

iii. So wahr Gott Gott ist, und sein Wort.

The next form is that in J. Clauder's *Psalmodiae Novae Pars Tertia*, Leipzig, 1636, No. 17, in 5 st. of 6 lines, st. i.-iii. as above, and—

iv. Ach Gott gieb in des deine Grad

v. Hilf dass wir auch nach deinem Wort.

No author's name is given. In the *Bayreuth G. B.*, 1664, p. 266, st. iv., v., are marked as an addition by *Dr. Samuel Zehner*; and by J. C. Olearius in his *Lieder-Schatz*, 1705, p. 141, as written in 1638 (1633?), when the Croats had partially burnt Schleusingen, where Zehner was then superintendent.

The third form of importance is that given in *Jeremias Weber's Leipzig G. B.*, 1638, p. 651, where it is entitled "A soul-rejoicing hymn of Consolation upon the watchword—God with us—used by the Evangelical army in the battle of Leipzig, 7th Sept., 1631, composed by M. Johann Altenburg, pastor at Gross-Sammern in Düringen," [i.e. Sömmerda in Thuringia]. It is in 5 sts., of which sts. i.-iii. are the same as the 1633, and are marked as by *Altenburg*. St. iv., v., beginning—

iv. Drümb sey getrost du kleines Heer

v. Amen, das hilf Herr Jesu Christ, are marked as "Additamentum Ignoti." This is the form in C. U. as in the *Berlin G. L. S.*, ed. 1863, No. 1242.

In favour of *Altenburg* there is the explicit declaration of the *Leipzig G. B.*, 1638, followed by most subsequent writers. The idea that the hymn was by *Gustavus Adolphus* seems to have no other foundation than that in many of the old hymn-books it was called *Gustavus Adolphus's Battle Hymn*. The theory that the ideas were communicated by the King to his chaplain, *Dr. Fabricius*, after the battle of Leipzig, and by *Fabricius* verified, is maintained by *Mohlnke* in his *Hymnologische Forschungen*, 1832, pt. ii. pp. 55-98, but rests on very slender evidence. In *Koch*, viii. 138-141, there is the following striking word-picture:—

If, then, we must deny to the hymn *Albert Knapp's* characterization of it as "a little feather from the eagle wing of *Gustavus Adolphus*," so much the more its original title as his "Swan Song" remains true. It was on the morning of the 15th Nov., 1632, that the Catholic army under *Wallenstein* and the Evangelical under *Gustavus Adolphus* stood over against each other at *Lützen* ready to strike. As the morning dawned *Gustavus Adolphus* summoned his Court preacher *Fabricius*, and commanded him, as also the army chaplains of all the other regiments, to hold a service of prayer. During this service the whole host sung the pious king's battle hymn—

"Verzage nicht, du Häufflein klein."

He himself was on his knees and prayed fervently. Meantime a thick mist had descended, which hid the fatal field so that nothing could be distinguished. When the host had now been set in battle array he gave them as watchword for the fight the saying, "God with us," mounted his horse, drew his sword, and rode along the lines of the army to encourage the soldiers for the battle. First, however, he commanded the tunes *Via feste Burgi* and *Es wollt uns Gott genädig sein* to be played by the kettledrums and trumpets, and the soldiers joined as with one voice. The mist now began to disappear, and the sun shone through. Then, after a short prayer, he cried out: "Now will we set to, please God," and immediately after, very loud, "Jesu, Jesu, Jesu, help me to-day to fight for the honour of Thy Holy Name." Then he attacked the enemy at full speed, defended only by a leathern gorget. "God is my harness," he had said to the servant who wished to put on his armour. The conflict was hot and bloody. About 11 o'clock in the forenoon the fatal bullet struck him, and he sank, dying, from his horse, with the words, "My God, my God!" Till twilight came on the fight raged, and was doubtful. But at length the Evangelical host obtained the victory, as it had prophetically sung at dawn."

This hymn has ever been a favourite in Germany, was sung in the house of P. J. Spener every Sunday afternoon, and of late years has been greatly used at meetings of the Gustavus Adolphus Union—an association for the help of Protestant Churches in Roman Catholic countries. In translations it has passed into many English and American collections.

Translations in C. U. :—

1. *Fear not, O little flock, the foe.* A good tr. from the text of 1638, omitting st. iv., by Miss Winkworth, in her *Lyra Ger.*, 1855, p. 17. Included in England in *Kennedy*, 1863, *Snepp's S. of G. and G.*, 1871, *Free Church H. Bk.*, 1882, and others; and in America in the *Sabbath H. Bk.*, 1858, *Pennsylvania Luth. Ch. Bk.*, 1868, *Hys. of the Church*, 1869, *Bapt. H. Bk.*, 1871, *H. and Songs of Praise*, 1874, and many others.

2. *Be not dismay'd, thou little flock.* A good tr. of st. i.-iii. of the 1638 text in Mrs. Charles's *V. of Christian Life in Song*, 1858, p. 248. She tr. from the Swedish, which, in the *Svenska Psalm-boken*, Carlstadt, N. D. (1866), is given as No. 378, "Förfaras ej, du lilla hop!" and marked Gustaf II. Adolf. Her version is No. 204 in *Wilson's Service of Praise*, 1865.

3. *Thou little flock, be not afraid.* A tr. of st. i.-iii. from the 1638 text, by M. Loy, in the *Ohio Luth. Hymnal*, 1880, No. 197.

Other tra. are all from the text of 1638.

(1.) "Be not dishearten'd, little flock," by Dr. H. Mills, 1864, p. 121. (2.) "Despond not, little band, although," by Dr. G. Walker, 1860, p. 41. (3.) "Be not dismay'd, thou little flock, Nor," by E. Massie, 1866, p. 143. (4.) "Little flock, be not afraid," in J. D. Burns's *Memoir and Remains*, 1869, p. 226. [J. M.]

Altus Prosator, Vetustus. *St. Columba.* This very curious hymn was first made known to modern scholars by the late Dr. J. H. Todd, in *Fasc. ii.* p. 205 of the *Liber Hymnorum* edited by him in 1869 for the Irish Archæological and Celtic Society, where it is given with a prose translation by the editor. A rhymed version of this by Dr. W. MacIlwaine is given in his *Lyra Hibernica Sacra*, Belfast, 1878, commencing, "The Father exalted, ancient of days, unbegotten," and the Latin text is reprinted in the *Appz.* thereto. In 1862 the Marquess of Bute issued a prose

version, together with the original text and valuable notes thereon as *The Altus of S. Columba, edited with Prose Paraphrase and Notes by John, Marquess of Bute*, Edinb., Blackwood, 1882. [W. T. B.]

Always in the Lord rejoice. *J. S. B. Monsell.* [*Joy in the Lord.*] Written in Italy and 1st pub. in his *Spiritual Songs*, 1857 and 1875, in 8 st. of 4 l. It is based on the Epistle for the 4th S. in Advent. It has not come into C. U. in G. Brit. In the *Amer. College Hyl.*, N. Y., 1876, No. 314. st. i.-iv. and vii. are given with slight alteration.

Am Grabe stehn wir stille. *C. J. P. Spitta.* [*Burial of the Dead.*] 1st pub. in Series i. of his *Psalter und Harfe*, Leipzig, 1833, p. 140 (ed. 1838, p. 155), in 6 st. of 4 l., entitled "At the Grave." Taken by his colleague, Pastor Borchers, as the text of his oration at Spitta's funeral, Sunday, Oct. 1, 1859 (*Münkel's Spitta*, 1861, pp. 283-284). Included as No. 2918 in *Kuapp's Ev. L. S.* ed. 1850

Translation in C. U. :—

The precious seed of weeping. An excellent tr., as No. 98, by Miss Winkworth in her *C. B. for England*, 1863. Thence unaltered, as No. 236 in *Allon's Supp. Hymns*, 1868, as No. 554 in the *Pennsylvania Luth. Ch. Bk.*, 1868, and as No. 1010 in the *American Meth. Episco. Hymnal*, 1878.

Other tra. are :—

(1.) "Now weeping at the grave we stand," by Miss Winkworth, 1858, p. 118. (2.) "Beside the dark grave standing," by R. Massie, 1860, p. 138. [J. M.]

Am I a soldier of the Cross? I. *Watts.* [*Holy Fortitude.*] Appended to his *Sermons*, pub. in 1721-24, in 3 vols., vol. iii., and intended to accompany a sermon on 1 Cor. xvi. 13. It is in 6 st. of 4 l., and entitled "Holy Fortitude." In *Spurgeon's O. O. H. Bk.*, No. 671, st. v. and vi. are omitted, but the rest are unaltered. Orig full text in all editions of *Watts's Works*. In the *New Cong.*, No. 623, it is given in an abbreviated and slightly altered form as—"Are we the soldiers of the Cross?" This is also found in *Snepp's Songs of G. & G.*, 1872, and other collections. It dates as early as the *Leeds H. Bk.*, 1853. The American use of this hymn is extensive.

Am I poor, do men despise me? [*Contentment.*] An anonymous hymn from the American S. S. Union Collection, given in the *Meth. F. C. S. H. Bk.*, No. 268.

Amazing grace, how sweet the sound. *J. Newton.* [*Grace.*] No. 41, Bk. i. of the *Olney Hymns*, 1779, in 6 st. of 4 l., entitled "Faith's Review and Expectation," and based upon i. Chron. xviii. 16, 17. In G. Brit. it is unknown to modern collections, but in America its use is extensive. It is far from being a good example of Newton's work.

Amazing love! transcendent grace. *Joseph Irons.* [*Predestination.*] 1st pub. in his *Zion's Songs, &c.*, 3rd ed. 1825, No. 146, and thence into *Snepp's S. of G. & G.*, 1872, No. 678, unaltered.

Ambrosius (St. Ambrose), second son and third child of Ambrosius. Prefect of the Gauls, was b. at Lyons, Arles, or Treves—probably the last—in 340 A.D. On the death of his father in 353 his mother removed to Rome with her three children. Ambrose went through the usual course of education, attaining considerable proficiency in Greek; and then entered the profession which his elder brother Satyrus had chosen, that of the law. In this he so distinguished himself that, after practising in the court of Probus, the Praetorian Prefect of Italy, he was, in 374, appointed Consular of Liguria and Aemilia. This office necessitated his residence in Milan. Not many months after, Auxentius, bishop of Milan, who had joined the Arian party, died; and much was felt to depend upon the person appointed as his successor. The church in which the election was held was so filled with excited people that the Consular found it necessary to take steps for preserving the peace, and himself exhorted them to peace and order: when a voice suddenly exclaimed, "Ambrose is Bishop," and the cry was taken up on all sides. He was compelled to accept the post, though still only a catechumen; and was forthwith baptized, and in a week more consecrated Bishop, Dec. 7, 374. The death of the Emperor Valentinian I., in 375, brought him into collision with Justina, Valentinian's second wife, an adherent of the Arian party: Ambrose was supported by Gratian, the elder son of Valentinian, and by Theodosius, whom Gratian in 379 associated with himself in the empire. Gratian was assassinated in 383 by a partisan of Maximus, and Ambrose was sent to treat with the usurper, a piece of diplomacy in which he was fairly successful. He found himself, however, left to carry on the contest with the Arians and the Empress almost alone. He and the faithful gallantly defended the churches which the heretics attempted to seize. Justina was foiled; and the advance of Maximus on Milan led to her flight, and eventually to her death in 388. It was in this year, or more probably the year before (387), that Ambrose received into the Church by baptism his great scholar Augustine, once a Manichaean heretic. Theodosius was now virtually head of the Roman empire, his colleague Valentinian II., Justina's son, being a youth of only 17. In the early part of 390 the news of a riot at Thessalonica, brought to him at Milan, caused him to give a hasty order for a general massacre at that city, and his command was but too faithfully obeyed. On his presenting himself a few days after at the door of the principal church in Milan, he was met by Ambrose, who refused him entrance till he should have done penance for his crime. It was not till Christmas, eight months after, that the Emperor declared his penitence, and was received into communion again by the Bishop. Valentinian was murdered by Arbogastes, a Frank general, in 392; and the murderer and his puppet emperor Eugenius were defeated by Theodosius in 394. But the fatigues of the campaign told on the Emperor, and he died the following year. Ambrose preached his funeral sermon, as he had done that of Valentinian. The loss of these two

friends and supporters was a severe blow to Ambrose: two unquiet years passed, and then, worn with labours and anxieties, he himself rested from his labours on Easter Eve, 397. It was the 4th of April, and on that day the great Bishop of Milan is remembered by the Western Church, but Rome commemorates his consecration only, Dec. 7th. Great he was indeed, as a scholar, an organiser, a statesman: still greater as a theologian, the earnest and brilliant defender of the Catholic faith against the Arians of the West, just as Athanasius (whose name, one cannot but remark, is the same as his in meaning) was its champion against those of the East. We are now mainly concerned with him as musician and poet, "the father of Church song" as he is called by Grimm. He introduced from the East the practice of antiphonal chanting, and began the task, which St. Gregory completed, of systematizing the music of the Church. As a writer of sacred poetry he is remarkable for depth and severity. He does not warm with his subject, like Adam of St. Victor, or St. Bernard. "We feel," says Abp. Trench, "as though there were a certain coldness in his hymns, an aloofness of the author from his subject."

A large number of hymns has been attributed to his pen; *Daniel* gives no fewer than 92 called Ambrosian. Of these the great majority (including one on himself) cannot possibly be his; there is more or less doubt about the rest. The authorities on the subject are the *Benedictine ed.* of his works, the *Psalterium*, or *Hymnary*, of Cardinal Thomasius, and the *Theaurus Hymnologicus* of Daniel. The Benedictine editors give 12 hymns as assignable to him, as follows:—

1. Aeterna Christi munera.
2. Aeternae rerum Conditor.
3. Consors Paterni luminis.
4. Deus Creator omnium.
5. Fit porta Christi pervia.
6. Illuminans Altissimus.
7. Jam surgit hora tertia.
8. O Lux Beata Trinitas.
9. Orabo mente Dominum.
10. Somno refectis artubus.
11. Splendor Paternae gloriae.
12. Veni Redemptor gentium.

Histories of these hymns, together with details of *trs.* into English, are given in this work, and may be found under their respective first lines. The Bollandists and *Daniel* are inclined to attribute to St. Ambrose a hymn, *Grates tibi Jesu novus*, on the finding of the relics of SS. Gervasius and Protasius. These, we know, were discovered by him in 386, and it is by no means unlikely that the bishop should have commemorated in verse an event which he announces by letter to his sister Marcellina with so much satisfaction, not to say exultation.

A beautiful tradition makes the *Te Deum laudamus* to have been composed under inspiration, and recited alternately, by SS. Ambrose and Augustine immediately after the baptism of the latter in 387. But the story rests upon a passage which there is every reason to consider spurious, in the *Chronicon* of Dacius, Bp. of Milan in 550. There is no hint of such an occurrence in the *Confessions* of St. Augustine, nor in Paulinus's life of St. Ambrose,

nor in any authentic writing of St. Ambrose himself. The hymn is essentially a compilation, and there is much reason to believe, with Merati, that it originated in the 5th cent. in the monastery of St. Honoratus at Lerins. [To *Deum*.] [R. T.]

Amen to all that God hath said. C. Wesley. [*Divine Holiness, and Human Depravity*.] Appeared in *Hymns and Sacred Poems*, 1742, in 36 st. of 4 l., in three parts, and entitled "Unto the Angel of the Church of the Laodiceans." In 1780, J. Wesley compiled the following centos therefrom for the *Wes. H. Bk.* :—

1. **God of unspotted purity.** Composed of st. iii., iv., v., vi., viii.—xi. of Part i.

2. **Let us our own works forsake.** Composed of st. iii., viii., ix., x., of Part ii.

3. **Saviour of all, to Thee we bow.** Composed of st. i.—vi. of Part iii.

All these centos have passed into numerous hymnals in G. Brit. and America. Orig. text in *P. Works*, 1868-72, vol. ii. p. 358.

American Hymnody. Psalmody rather than Hymnody was the usage of America prior to 1800. The famous *Bay Psalm Book*, or *New England Version* of 1640, published at Cambridge, New England, by Stephen Day, was the first volume printed in these Colonies; and from its rarity the few extant copies of the first edition are very highly valued. Isaiah Thomas, the founder of the American Antiquarian Society, supposed that "not less than seventy editions were printed in Boston, London, and Edinburgh." The revision of that version by Thomas Prince in 1757 met with less favour (and is scarcer) than the original, which about that time began to be superseded by the *Version of Tate & Brady*. Of *Tate & Brady's Version* many editions, with *Supplement of Hymns*, mostly by Watts, were printed at Boston between 1750 and 1800. Towards the end of the century numerous editions of *Watts's Psalms and Hymns* appeared, chiefly in New England, and continued to appear after the publication of the amended versions of *Watts's Psalms*, by Joel Barlow, in 1785, and Timothy Dwight, in 1800. Hymn-compiling began after the Revolution, and its course can best be followed under the headings of the several religious bodies.

I. **Protestant Episcopal Church.**—The Episcopal Church issued, in 1789, the *Version of Tate & Brady* with twenty-seven hymns, to which thirty more were added in 1806. These were superseded by an abridged version of the Psalms, mostly from *Tate & Brady*, in 1833, and a *Collection of Hymns*, numbering 212, published previously in 1827. The latter, entitled *H. of the Prot. Epic. Ch.* set forth in *General Convention* in the years 1790, 1808, and 1826, and commonly known as the *Prayer-Book Collection*, except for its originals, hardly deserved the repute it long enjoyed. It continued to be used exclusively in the Sunday services for 35 years, and was found up with the *Prayer Book* till 1871.

After 1861, in some dioceses *Hymns Ancient and Modern*, or one or two *Selections* from it or other sources, were allowed. In 1866, sixty-six *Additional Hymns* were put forth; and in 1871 the present *Hymnal*. This, although a great advance upon the *Prayer Bk. Collection* of 1826, does not compare favourably with the leading Anglican books of to-day. It was slightly revised, and not materially improved, in 1874. The voluntary system of the English Church with regard to Hymnody has unfortunately not been permitted to her American daughter, who is in consequence far behind in hymnic knowledge, activity, and taste. Of private collections which might be used at week-night services, &c., we may mention Dr. C. W. Andrews's *Church Hymns*, of 1844 and 1857, and *Hymns for Church and Home*, 1859-60. The latter did much in preparing the way for the *Hymnal* of 1871-4.

II. **Presbyterians.**—This body, in common with the Congregationalists, for a long time used *Watts* chiefly. Their first official *Psalms and Hymns* appeared in 1828-29, and amended editions of it in 1830-1834, and in 1843. The *Church Psalmist* of 1848, with the *Supplement* of 1847, was long the chief manual of the New School body. Among prominent extant collections, the *Presbyterian Hymnal*, of 1874, is to be distinguished from the inferior *Hymnal of the Presbyterian Church* of 1867. Of books not put forth by authority, nor strictly denominational, and which have been used by Congregationalists and others as well as by Presbyterians, Leavitt's *Christian Lyre* of 1830-1 contained originals, and is of historic importance. The same is true of *Thomas Hastings's Spiritual Songs*, 1831, 2, 3, in which the hymns of the three leading American writers—Hastings, Ray Palmer, and S. F. Smith—first appeared. Dr. C. S. Robinson's *Songs for the Sanctuary*, 1865, and his *Spiritual Songs*, 1878, aim rather at popular usefulness than literary accuracy, and have won great success. On the other hand, *The Sacrifice of Praise*, 1869, was carefully edited with notes. The late Dr. E. F. Hatfield, one of the leading hymnological scholars of America, produced in *The Church Hymn Book*, 1872, a work exceptionally trustworthy for texts, dates, and ascriptions of authorship. No less valuable in these respects is *Hymns & Songs of Praise*, published in 1874 by Drs. Hitchcock, Eddy, and Schaff; these three eminent compilers having expended on it much care, skill, and taste. These two books, though not so widely circulated as some others, are essential to every hymnic library.

III. **Congregationalists.**—The first Congregational compilation which showed thought and research was the *Hartford Selection* of 1799—by Nathan Strong and others—a work of unusual merit for its day. It contained many originals, as did also *Nettleton's Village Hymns*, 1824, which was long and widely used, and exerted an influence of considerable importance. Its *Missionary Hymns*, then a new feature, were numerous, and drawn largely from *Hymns for the Monthly Concert*, Andover, 1823, an important but

almost unknown tract by L. Bacon (q. v.). Worcester's *Watts's*, and *Select Hymns*, 1823, long held a prominent place. So did Mason and Greene's *Church Psalmody*, 1831. Bacon's *Supplement to Dwight*, 1833, kept *Dwight's Watts* in use till the Connecticut Congregational *Psalms and Hymns* appeared in 1845. Abner Jones compiled *Melodies of the Church* in 1832, and his son Darius E. Jones, *Temple Melodies*, in 1851, and *Songs of the New Life*, 1869. Mr. H. W. Beecher's *Plymouth Collection*, 1855, represented the original mind of its editor, and has many points of interest. *The Sabbath Hymn Book*, 1858, prepared by Professors Park and Phelps of Andover, though careless in authorship and texts, was the most attractive and valuable of American hymnals to its date. Elias Nason's *Congregational Hymn Book*, 1857, and sundry others of lesser note, appeared in Boston. The year 1880 marks the reaction from the excessive bulk of 1200 to 1500 hymns to about 600 in the Oberlin (Ohio) *Manual of Praise*, Mr. C. H. Richards's *Songs of Christian Praise*, and Hall and Lasar's *Evangelical Hymnal*. The last named shows a new departure no less in its large use of recent material and following of English models, than in the admirable carefulness of its editing, and in a biographical index, covering thirty-three double columns, of authors, translators, and composers. The index is based upon that compiled by Major Crawford and the Rev. J. A. Eberle for the *Irish Ch. Hymnal*, 1876.

IV. *Baptists*.—The Baptists soon abandoned the exclusive use of *Psalms*, and commenced the compilation of independent collections of hymns. A *Philadelphia Collection* of theirs, published in 1790, cites one of Newport, Rhode Island, still earlier. Of Joshua Smith's *Divine Hymns*, a ninth edition bears date 1799. In New York, too, John Stanford issued a collection of 200, chiefly from Rippon, in 1792, and gave authors' names. The *Boston Collection*, 1808, *Parkinson's*, 1809-17, and *Macdlay's*, 1815, were of note, and Winchell's *Arrangement of Watts*, with *Supplement*, 1817-32, had a great sale. *The Psalmist* by Baron Stow and S. F. Smith, published in 1843, was an exemplary work, and met with general acceptance throughout the north, as did Manly's *Baptist Psalmody*, 1850, in the south. *The Baptist Harp*, 1849, and *Devotional Hymnal* of 1864, are of some importance. A great many 32mo. and 48mo. of revivalistic character—the *Virginia Selection*, *Dover Selection*, *Mercer's Chester*, &c.—have been in use. Of more sober type is Linsley and Davis's *Select Hymns*, 1836. The leading books to-day are the *Baptist Hymn Book*, *Praise Book*, and the *Service of Song*, all of 1871. In addition to purely Baptist collections, editions of the chief Congregational Collections for the use of Baptists have had an extensive sale. These include the *Church Psalmody* of Mason and Greene, the *Plymouth Collection* of H. W. Beecher, and *The Sabbath Hymn Book* of Park and Phelps. Collections by FREE WILL BAPTISTS appeared in 1832 and 1858, and by THE OLD SCHOOL, or PRIMITIVE BAPTISTS in 1836 and 1858. The older of the two Baptist sects calling themselves CHRIS-

TIANS, made a large beginning in 1805 with the collection of Elias Smith and Abner Jones. Of their later collections the most noteworthy is the *Christian Hymn Book*, Boston, 1863. The other body of this name has its strength in the South and West. It has used a book compiled by its founder, Alexander Campbell, and another published at Dayton, Ohio.

V. *Methodists*.—American Methodists used at first a *Pocket Hymn Book* (a reprint of that by Spence which was attacked by J. Wesley), the 10th ed. of which appeared in 1790, and the 27th in 1802. In 1802 it was revised by Coke and Asbury. The latter issued a *Supplement* to it in 1810. In 1836 an official book, excluding all others for Sunday services, was issued, and another in 1849. These were displaced by the *Methodist Hymnal*, 1878. The *Southern Methodist Episcopal Hymns* of 1847 took less liberties with the texts, and adhered more closely to John Wesley's great collection than its Northern successor. The METHODIST PROTESTANT body has had three hymn-books, published respectively in 1837, 1859, and 1871. The WESLEYAN METHODISTS and the AFRICAN METHODISTS also use compilations of their own. Many books, Methodist in character if not in name, and adapted to camp-meetings and the like, came out about the beginning of the century and later, containing effusions, not a few of which had certain rude and tervid elements of poetic merit. Eminent among these was a *Baltimore Collection* of about 1800, several pieces from which are still in use. This type is now represented by the numerous *Gospel Songs*, &c., of America, and *Sacred Songs and Solos* (Sankey) in England, which are indeed spiritual songs, rather than hymns; having immense temporary popularity and influence, but are rather Jonah's gourds than plants of permanent standing in the song-garden. The splendid provision, both in quantity and quality, made by Charles Wesley, seems, here as in England, to have deterred those who followed his views and methods from attempting to produce serious hymns after his pattern in any considerable measure.

VI. *Universalists*.—The Universalists have been very active, and their activity began very early. In 1792 they issued two collections, that of *Richards* (q. v.) and *Lane*, in Boston, and one in Philadelphia. In 1808 appeared 415 *Hymns composed by different authors* (Hosea Ballou, Abner Kneeland, and four others) at the request of the *General Convention of Universalists*, an inferior work, as works produced under such circumstances usually are. Among later books are those of *Ballou and Turner*, 1821; *S. and R. Streeter*, 1829; *Hosea Ballou*, second collection, 1837; *Adams & Chapin's Hymns for Christian Devotion*, 1846; *J. G. Adams*, 1861; and *Prayers and Hymns*, 1868. All these contain originals.

VII. *Unitarians*.—The Unitarians have been still more prolific in compiling, and in composing nearly as much so, but not in the same perfunctory way, and with far greater success. Possessing a large share of the best blood and brain in the most cultivated section of

America, they exhibit a long array of respectable hymnists whose effusions have often won the acceptance of other bodies, and must be largely represented in these pages. Special service has been done at home by Dr. A. P. Putnam, of Brooklyn, whose admirable *Singers and Songs of the Liberal Faith* (1875), though a large volume, does not exhaust the subject, but is to be supplemented by another. Amongst their most notable collections, usually from Boston, are *Belknap's*, 1795; *Sewall's* (New York), 1820; *Greenwood's*, 1830-35; that of the *Cheshire Association* (Conn.), 1844; *Dr. J. F. Clarke's*, 1844-55; *Drs. Hedge & Huntington's*, 1853; S. Longfellow and S. Johnson's *Book of Hymns*, 1846-48, and *Hymns of the Spirit*, 1864; and the *Unitarian Hymn Book*, 1869. The last is the most widely used, but is by no means the one of most marked character, careful editing, or general literary merit.

VIII. *Roman Catholic*.—The Roman Catholic Church in the United States has done nothing worthy of mention, unless the reprint, with additions, of E. Caswall's *Lyra Catholica* of 1849 be regarded as a selection for congregational purposes.

IX. *Lutherans*.—Such Lutherans as in the latter part of the 18th cent. used the English tongue were supplied by the pious efforts of Dr. Kunze, 1795, of Strebeck, 1797, and of Williston, 1806; and later by the various collections of the Tennessee, Ohio, and General Synods; by those of the New York Ministerium 1814-34; and by the Ministerium of Pennsylvania, 1865. The latter, prepared with unusual care, was revised in 1868 as the Church Book of the General Council.

X. *Reformed Dutch*.—The Reformed Dutch, now the "Reformed" body, had their own version of the Psalms as early as 1767, and issued successive collections of Psalms and Hymns, in 1789, 1814, 1831, and 1850. These were superseded and greatly improved upon by their *Hymns of the Church*, 1869.

XI. *German Reformed*.—This body, which in common with the Reformed Dutch has of late dropped from its title all that indicated its distinctive origin, has produced or included one or two hymnists, but no collection of note.

XII. The productions of several small denominations—*Adventists, United Brethren, &c.*—offer no special claim to notice beyond the fact that the collections of the Moravians are mainly based upon those of England, and that those of Mormonism might fill a chapter as literary curiosities, but cannot be considered here.

XIII. Comparatively few American hymnists have collected their verses in book form. Thus, in many cases, the only way, and that an insecure one, of indicating the original text of any hymn is by referring to the place of first publication so far as known. The number of such authors of hymns, and it may be added of compilations, is far greater than would be supposed by those who have not carefully studied the subject, and hitherto it has been inadequately treated. C. D. Cleveland's *Lyra Sacra Americana*, 1868, by no means covers the ground. This is the more to be regretted, as that work has become the

text book for the higher American hymnody of the hymnal compilers of Great Britain. Mr. Rider's *Lyra Americana* is but a meagre and random selection. In the present work it is designed to mention, though with inevitable baldness and brevity, all writers and hymns that have made any extended and lasting mark, including some lyrics, out of a number unduly large, that unfortunately are anonymous. The books chiefly, though by no means exclusively, taken as a basis for this survey, are the following; together with the total number of hymns in each, and the number embraced in each total of hymns of a purely American origin, the percentage being about one in seven.

Hymnals.	Total Hymns.	American Hymns.
Prayer Book Coll., 1826	212	21
Episcopal Hymnal, 1871. . . .	620	40
Methodist Episcopal H., 1849	1148	50
Methodist Hymnal, 1878	1117	140
Baptist Psalmist, 1843	1180	175
Baptist Hymn Bk., 1871	1000	162
Baptist Praise Bk., 1871	1311	290
Baptist Service of Song, 1871	1129	100
Plymouth Collection, 1855	1374	256
Sabbath Hymn Bk., 1859	1290	180
Robinson's S. for Sanctuary, 1866	1344	245
Hatfield's Ch. Hymn Bk., 1872	1464	160
Hitchcock's Collection, 1874	1416	190
Presbyterian Hymnal, 1874	972	108
Reformed Hys. of the Ch., 1869	1007	146
Oberlin Manual, 1880	595	110
C. H. Richards's Coll., 1880	660	140
Evang. Hymnal, 1880	613	28

XIV. The English use of American hymns has been, until recent years, very limited, and mainly confined to the older collections of the English Nonconformists, and the Unitarian Hymnals. In the two hundred and fifty hymns of the higher order of merit in American hymnody, which are now in common use in Great Britain, are found choice selections from all the leading denominations in the States, and ranging from the earliest productions of President Davies to the latest of Dr. Ray Palmer and Bishop Coxe. The marked success which has attended the few translations from the Latin and German that have been embodied in English Hymnals attests their merit, and indicates a wealth of hymnic power in our midst which should be more fully developed and utilized. In Great Britain the noblest forms of American Hymnody are known to the few; whilst the *Gospel Songs* of our revivalistic schools are the mainstay of similar efforts in the mother country. Our review is materially increased by this extensive use of the more ephemeral form of our hymnody; success compelling attention where literary merit has failed to do so.

XV. The alphabetical arrangement required by a Dictionary precludes that grouping of the American work which would best set forth its nature and extent. In this Dictionary the hymns are annotated under their respective author's names. To assist, however, in ascertaining the full extent of American Hymnody, the subjoined synopsis, arranged in Denominational and Chronological order, has been compiled:—

SYNOPSIS OF AMERICAN HYMNODY.

1. Protestant Episcopal Church.

Alexander Viets Griswold, D.D.	1766-1843
Francis Scott Key	1779-1843
John De Wolf	1786-1862
Henry Ustic Onderdonk, D.D.	1789-1868
Sarah J. Hale	1796-1879
Wm. Augustus Muhlenberg, D.D.	1796-1879
James Wallis Eastburn	1797-1819
George Washington Doane, D.D.	1799-1859
William Croswell, D.D.	1804-1861
William R. Whittingham, D.D.	1805-1879
Roswell Park, D.D.	1807-1869
George Burgess, D.D.	1809-1866
Charles William Everest, M.A.	1814-1877
Harriett E. B. Stowe	1812
Christopher Christian Cox, M.D.	1816-1882
John Williams, D.D.	1817
Arthur Cleveland Coxe, D.D.	1818
Edward A. Washburn, D.D.	1819-1881
Frederick D. Huntington, D.D.	1819
Eliza Scudder	1821

2. Presbyterians.

Samson Occom	1723-1792
Samuel Davies	1723-1761
Thomas Hastings, Mus. Doc.	1784-1872
Josiah Hopkins, D.D.	1786-1862
Henry Mills, D.D.	1786-1867
Nathan S. S. Beman, D.D.	1786-1871
David Nelson, M.D.	1793-1844
Jane L. Gray	1796-1871
James W. Alexander, D.D.	1804-1859
Edwin F. Hatfield, D.D.	1807-1883
Joseph A. Alexander, D.D.	1809-1860
Alfred A. Woodhull, D.D.	1810-1836
Deodatus Dutton, Jun.	cir. 1810-1832
Thomas Mackellar	1812
George Duffield, Jun., D.D.	1816
Elizabeth Lee Smith	1817
Elizabeth Prentiss	1818-1878
Robert Morris, L.L.D.	1818
Phillip Schaff, D.D.	1819
Anson D. F. Randolph	1820
Aaron Roberts Wolfe	1821
Charles S. Robinson, D.D.	1829
Hervey Doddridge Ganse	1822
Catherine H. Johnson.	

3. Congregationalists.

Mather Byles, D.D.	1706-1788
Nathan Strong, D.D.	1748-1816
Timothy Dwight, D.D.	1752-1817
Joel Barlow	1755-1812
Phoebe Hinedale Brown.	1783-1861
Asahel Nettleton, D.D.	1783-1843
William Allen, D.D.	1784-1868
Charles Jenkins	1786
Thomas H. Gallaudet, L.L.D.	1787-1851
Emma C. Williams	1787-1870
Leonard Withington, D.D.	1789
Eleazar T. Fitch, D.D.	1791-1871
Augustus L. Hillhouse	1792-1859
William Mitchell	1793-1867
William B. Tappan	1794-1849
John G. C. Brainerd	1796-1828
Joseph Steward	cir. 1799
Abby Bradley Hyde	1729-1872
Thomas C. Upham, D.D.	1799-1872
Jared B. Waterbury, D.D.	1799-1876
William Cutter	1801-1867
Leonard Bacon, L.D.D.	1802-1881
Nehemiah Adams.	1806
George Barrell Cheever, D.D.	1807
Ray Palmer, D.D.	1808
Daniel C. Colesworthy	1810
Russell Sturgis Cook	1811-1864
Elas Nason	1811
George N. Allen	1812-1877
Samuel Wolcott, D.D.	1813-1886
Charles Beecher	1815
Zachary Tully, D.D.	1815
Mary Torrey	1817-1869
James Henry Bancroft	1819-1844
Leonard Swain, D.D.	1821-1869
Henry Martyn Dexter, D.D.	1821
Jeremiah E. Rankin, D.D.	1828
Horatio R. Palmer, Mus. Doc.	1834

4. Baptists.

Philip Bliss	1838-1876
Caroline L. Smith	cir. 1862
Thomas Baldwin, D.D.	1763-1825
John Leland	1764-1841
Oliver Holden	1765-1844
Robert F. Daniel	1773-1840
Adoniram Judson, D.D.	1789-1850
Lydia Sigourney	1791-1865
Benjamin Cleveland	cir. 1792
Joseph Belcher, D.D.	1794-1859
Nathaniel Colver, D.D.	1794-1870
James Davis Knowles	1798-1838
Sarah B. Judson	1803-1845
John Newton Brown, D.D.	1803-1868
George Barton Ide, D.D.	1806-1872
Samuel F. Smith, D.D.	1808
Lydia Baxter	1809-1874
Robert Turnbull, D.D.	1819-1877
Henry S. Washburn	1813
Sewell S. Cutting, D.D.	1813-1882
Sidney Dyer	1814
Jacob R. Scott	cir. 1815-1861
Edmund Turney, D.D.	1816-1872
Sylvanus D. Phelps, D.D.	1816
James N. Winchell	cir. 1819
Maria F. Anderson	1819
Basil Manly, Jun., D.D.	cir. 1820
William McDonald	1820
Edwin T. Winkler, D.D.	1823
Robert Lowry, D.D.	1826
Enoch W. Freeman	cir. 1829
Christopher R. Blackall, M.D.	1830
W. H. Doane	1831
Joseph Henry Gilmore	1834
Stephen P. Hill	cir. 1836
Gurdon Robins	1813-1883
H. C. Ayres	cir. 1849
Will. E. Witter	1854
Mary Ann Baker.	
S. A. Collins.	

5. Methodists.

Hannah Flagg Gould	1789-1865
George Perkins Morris	1802-1864
Thomas H. Stockton, D.D.	1806-1868
Samuel Y. Harmer	1809
William Hunter, D.D.	1811-1877
David Creamer	1812
Thomas O. Summers, D.D.	1812-1882
Elvina M. Hall	1818
Fanny J. Van Alstyne	1823
Robert A. West	cir. 1849
Harriett A. Phillips	1808

6. Universalists.

James Freeman, D.D.	1759-1835
George Richards	cir. 1755-1816
Hosea Ballou	1771-1852
Abner Kneeland	1774-1844
John Greenleaf Adams	1810
Edwin Hubbell Chapin, D.D.	1814-1880
J. H. Hanford	

7. Unitarians.

John Quincy Adams	1767-1848
James Flint, D.D.	1779-1855
John Pierpont	1785-1866
Andrews Norton, D.D.	1786-1853
Eliza Lee Follen	1787-1860
Sarah White Livermore	1789-1874
Samuel Gilman, D.D.	1791-1858
Nathaniel L. Frothingham, D.D.	1793-1870
Henry Ware, Jun., D.D.	1794-1843
Caroline Gilman	1794
William Cullen Bryant	1794-1878
William B O. Peabody, D.D.	1799-1847
William H. Furness, D.D.	1802
Ralph Waldo Emerson	1803-1882
Thomas Gray, Jun., M.D.	1803-1849
William P. Lunt, D.D.	1805-1857
Frederick H. Hedge, D.D.	1805
Henry W. Longfellow	1807-1883
Sarah E. Miles	1807
Stephen G. Bulfinch, D.D.	1809-1870
Oliver W. Holmes, M.D.	1809
Edmund H. Sears, D.D.	1810-1876
Sarah M. Marchesa Ossoli	1810-1850
Theodore Parker	1810-1860
Chandler Robbins, D.D.	1810-1882
James F. Clarke, D.D.	1810
Abiel Abbot Livermore	1811

Robert Cassie Waterston	1812
William H. Burleigh	1812-1871
James Vary	1813-1880
Charles Timothy Brooks	1813
Lucy E. Akerman	1816-1874
Samuel Longfellow	1819
James Kneass Lowell	1819
Samuel Johnson	1822-1882
Octavius B. Frothingham	1822
Edward Everett Hale	1822
Thomas W. Higginson	1823
William H. Hulbert	1827
William J. Loring	
Joseph P. Bartrum	

1. Reformed Dutch.

George W. Bethune, D.D.	1805-1862
Sarah E. York	1819-1851
Alexander R. Thompson, D.D.	1822

2. German Reformed.

Edwin H. Nevin, D.D.	1814
Henry Harbaugh, D.D.	1817-1867

3. Various.

Henry Alline	1748-1784
Samuel J. Smith	1771-1835
Lucius M. Sargent	1786-1867
William Russell	1798-1873
John Gilborne Lyons, LL.D.	c. 1800-1868
Erasmus C. Benedict, LL.D.	1800-1880
Charles Dexter Cleveland, LL.D.	1802-1869
John Greenleaf Whittier	1807
Martha Cooke	1807-1874
William G. Clark	1810-1841
Mary S. B. Shindler (Dana)	1810
Alke Cary	1820-1871
Anna Warner	c. 1822
Phoebe Cary	1824-1871
Robinson Porter Dunn, D.D.	1825-1867
Lacy Larcom	1826
Grace Webster Hinsdale	1832
Emily Miller	1833
Annie Hawks	1835
Caroline W. Sewall (or Seward)	c. 1836
Margaret Elizabeth Winslow	1836
Isaac Beverley Woodbury	1819-1858
Emma Campbell	c. 1863
Frances Mace	1852
Harriet McEwan Kimball	c. 1866
Ellen E. Gates	

To any one desirous of grasping the whole subject of American Hymnody, the foregoing synopsis will be of value. By reading the various articles in the chronological order given, the rise and growth of the hymnological literature of the various denominations may be determined, and the relative importance of each writer can be ascertained.

XVI. In conclusion I would add that nothing like an adequate survey of the field of American Hymnody has been attempted, within my knowledge, until now. I have aimed to mention every hymn of native origin which has come into at all extended use, and to give some account of the writer of each. The material has been gathered from all quarters, and, of course, under difficulties. I cannot hope to have attained absolute accuracy or completeness, though the effort in their direction has been strenuous. The limits assigned to the American portion of this Dictionary necessitated severe compression, and gave room for little beyond the drier facts, names, dates, titles, and first lines. But these indications when taken together can hardly have failed to notice any author or hymn whose merit has been generally or widely recognized; and they will make it apparent that the subject is larger than would be suspected by those by whom it has not been studied.

Acknowledgments are due to Dr. Ray Palmer, Bishop Coxe, and several more of the authors here mentioned, and to the representatives of some now deceased; to Dr R. D. Hitchcock, President of the Union Theological Seminary, New York; to the late Dr. E. F. Hatfield, of New York; to Mr. Hubert P. Main, of the firm of Biglow and Main; to David Creamer, Esq., of Baltimore, the pioneer of hymnology in America; and to others, for help kindly given in the preparation of these Notes, and the Annotations on American hymns and hymn-writers throughout this Dictionary.

[F. M. B.]

Amidst the cheerful bloom of youth.

[*Youth for God.*] An anonymous hymn in the American *Presb. Ps. & Hys.*, 1843, and the American *Presb. Ps. & Hys. for the Worship of God*, Richmond, 1867, in 5 st. of 4 l.

Amidst the mighty, where is he.

John Morison. [*Cross and Consolation.*] 1st appeared as No. 29 in the Draft Scottish *Translations and Paraphrases*, 1781, as a version of Lam. iii. 37-40, in 4 st. of 4 lines. The only variation in the public worship edition issued in that year by the Ch. of Scotland and still in use is from *pine to clothes* in st. ii., l. 2. In the markings by the eldest daughter of *W. Cameron* (q.v.) ascribed to Morison. From the 1781 it has passed into a few modern hymnals, and is included as No. 286 in *Kennedy*, 1863, slightly altered.

[J. M.]

Amidst Thy wrath, remember love.

I. Watts. [*Ps. xxxviii.*] 1st pub. in his *Psalms of David*, 1719, in 10 st. of 4 l., with the title "Guilt of Conscience and Relief; or Repentance and Prayer for Pardon and Health." Various arrangements of stanzas are given in modern hymnals, no collection repeating it in its full form. In America it is generally known as "*Amid Thy wrath,*" &c.

Amidst us our Beloved stands.

C. H. Spurgeon. [*Holy Communion.*] Written for and 1st pub. in his *O. O. H. Bk.* 1866. It is in one or two American collections.

Ämilie Juliane. [Emilie Juliane.]

Among the deepest shades of night.

Ann Gilbert, née Taylor. [*A Child's Hymn.*] Appeared in *Hymns for Infant Minds*, by J. and A. Taylor, 1810, in 5 st. of 4 l., and entitled "Thou God seeest me." It is found in various collections for children. Orig. text in Stevenson's *H. for Ch. and Home*, with "to hell" for "in hell," st. iv., l. 1. It is sometimes given as "*Amongst the deepest shades.*"

Amplest grace with Thee I find.

M. Toplady. [*Christmas.*] 1st pub. in his *Poems on Sacred Subjects*, Dublin, 1759, pp. 73-4, in 8 st. of 4 l., and headed "On the Birth of Christ." Although not in C. U. in G. Britain, it has passed into a few American collections, and usually in an abbreviated form. Orig. text in Sedgwick's reprint of *Toplady's P. Works*, Lond., 1860.

[W. T. B.]

Ἀναστάσεως ἡμέρα. This is the first of eight Odes which form the great hymn commonly known as "The Golden Canon, or The Queen of Canons," of *St. John of Damascus*. The Odes alternate with those of *St. Cosmas* in the Greek Office for Easter Day in the *Pentecostarion*, and each is sung in order in the service as appointed therein. The date of its composition was probably the middle of the eighth century, *St. John* having died about A.D. 780. The design of the series of Odes which constitute the Canon is to set forth the fact of the Resurrection, its fulfilment of ancient types and figures and prophecies, and the benefits which it has brought to mankind; out of which arises the call for praise and thanksgiving. This is accomplished in the following manner:—

Ode i. The fact of the Resurrection; a new Passover; therefore rejoice. iii. This is the New River from the Rock; and the New Light. iv. This is the Salvation seen by *Habakkuk*, the male that opens the womb, the yearling Lamb, the Antitype of the ark; therefore, rejoice. v. He is Risen, bring praises, not ornaments; haste to meet the Bridegroom. vi. He has broken from Hades, and with it has brought freedom to man. vii. He came from the fiery furnace like the Holy Three, the Holy Women found Him, therefore keep the Festival. viii. Yea, on this morn of praise, taste the vine's new fruit, and keep the Festival. ix. Arise, shine! praise Him, thou New Jerusalem, He is ours to the end; we therefore praise Thee, "O Christ, our Pascha."

Although a complete Greek Canon consists of nine Odes, only eight are given in this Canon for Easter, and in other Canons of the great Festivals. By a rigid rule the Odes must follow the order and keynote of nine Scripture Canticles, one, for example, being the *Benedictite*, and another *Jonah's* prayer. No. ii. Canticle is of a severe and threatening character, and is therefore omitted from Festival Canons. Hence the omission of an Ode based thereupon in this Canon for Easter; and why (as in the Canon for Christmas Day) Ode ii. is also missing. (See *Greek Hymnody*, § xvi. 11, and *Χριστὸς γεννᾶται* for the series of Canticles.)

The complete Office, as sung in the Greek Church every Easter Day, was included by *Dr. Littledale* in his *Offices from the Service Books of the Holy Eastern Church*, 1863, pp. 86-97, together with a literal tr., pp. 209-224. The Canon is also found in the *Abbé Migne's Patrologia*, tom. xciv. p. 839. *Dr. Neale* introduces his tr. in his *Hys. of the Eastern Church* with the quotation of a most striking and eloquent description of an Easter morning in Athens, when, with great rejoicing, this Canon is sung:—

"As midnight approached, the Archbishop, with his priests, accompanied by the King and Queen, left the church, and stationed themselves on the platform, which was raised considerably from the ground, so that they were distinctly seen by the people. Everyone now remained in breathless expectation, holding their unlighted tapers in readiness when the glad moment should arrive, while the priests still continued murmuring their melancholy chant in a low half-whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck, and that Easter day had begun; then the old Archbishop, elevating the cross, exclaimed in a loud exulting tone, *Christos anesti*, Christ is risen! and instantly every single individual of all that host took up the cry, and the vast multitude broke through and dispelled for ever the intense and mournful silence which they had maintained so long, with one spontaneous shout of indescribable joy and triumph, 'Christ

is risen! Christ is risen!' At the same moment, the oppressive darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive faces, full of exultation, of the rejoicing crowd; bands of music struck up their gayest strains; the roll of the drum through the town, and further on the pealing of the cannon announced far and near these 'glad tidings of great joy'; while from hill and plain, from the seashore and the far olive grove, rocket after rocket ascending to the clear sky, answered back with their mute eloquence; that Christ is risen indeed, and told of other tongues that were repeating those blessed words, and other hearts that leapt for joy; everywhere men clasped each other's hands, and congratulated one another, and embraced with countenances beaming with delight, as though to each one separately some wonderful happiness had been proclaimed;—and so in truth it was;—and all the while, rising above the mingling of many sounds, each one of which was a sound of gladness, the aged priests were distinctly heard chanting forth a glorious old hymn of victory in tones so loud and clear, that they seemed to have regained their youth and strength to tell the world how 'Christ is risen from the dead, having trampled death beneath His feet, and henceforth the entomb'd have everlasting life.'"

Mr. Hatherley, in his annotated and musical edition of the *Hys. of the Eastern Church*, 1882, has pointed out that this writer was wrong in regarding this Canon as the "glorious old hymn of victory." The glorious old hymn in one stanza is: *Χριστὸς ἀνίστη ἐκ νεκρῶν* (*Littledale*, p. 87), which *Dr. Littledale* has rendered:—

"Christ has risen from the dead,
Death by death down doth He tread,
And on those within the tombs
He bestoweth life." (p. 210.)

It is after this has been repeated several times, and certain ceremonies are performed, that the great Canon of *St. John of Damascus* is sung.

The eight Odes of this Canon, the first of which has taken a permanent position in the hymnals of most English-speaking countries, are:—

Ode i. *Ἀναστάσεως ἡμέρα.* 'Tis the day of Resurrection. By *J. M. Neale* in *Hys. of the E. Church*, 1862, p. 42, in 3 st. of 8 l. (3rd ed. p. 38). It was first pub. as a hymn for congregational use in the *Parish Hymn Book*, 1863, No. 52, beginning, "The Day of Resurrection." From that date it grew in general esteem and has been extensively adopted, sometimes with the opening line as above, and again as by *Dr. Neale*. Orig. tr. in *H. E. Church*, p. 42. Blank verse tr. in *Dr. Littledale's Offices, &c.*, p. 211. The break in the refrain, st. iii., is copied from the original.

Ode iii. *Δεῦτε πόμα πίωμεν.* Come and let us drink of that New River. By *J. M. Neale*, from his *Hys. of the E. Ch.*, p. 44; also blank verse tr. in *Dr. Littledale's Offices, &c.*, of the *H. E. Ch.*, p. 212.

Ode iv. *Ἐπὶ τῆς θέλας φυλακῆς.* Stand on thy watch-tower, *Habakkuk* the Seer. By *J. M. Neale*, *Hys. of the E. Ch.*, p. 45; also blank verse tr. in *Littledale's Offices, &c.*, p. 213.

Ode v. *Ὁρθρίσωμεν ἔθρου βαθέος.* Let us rise in early morning. By *J. M. Neale*, from *Hys. of the E. Ch.*, p. 46; also blank verse tr. in *Littledale's Offices*, p. 214. Of *Dr. Neale's tr.*, st. i.-iii. are given as No. 266 in *Willing's Bk. of Common Praise*, 1872.

Ode vi. *Κατῆλθε ἐν τοῖς κατωτάτοις.* Into the dim earth's lowest parts descending. By *J.*

M. Neale, *Hys. of the E. Ch.*, p. 47; also blank verse *tr.* in Littledale's *Offices, &c.*, p. 215.

Ode vii. Ὁ παῖδας ἐκ κειρίου. Who from the fiery furnace saved the Three. By J. M. Neale, in *Hys. of the E. C.*, p. 48; also in blank verse in Littledale's *Offices, &c.*, p. 217.

Ode viii. Ἀστὴ ἡ κλητὴ καὶ ἄγία ἡμέρα. Thou beloved chosen day! that first [morn of praise]. By J. M. Neale, in *Hys. of the E. Ch.*, p. 50. In 1867 it was given in the *People's H.*, and, in 1871, st. ii.-iv., beginning, "Come let us taste the wine's new fruit," as No. 28 in the Irvingite *H. for the Use of the Churches*. Dr. Littledale has also a *tr.* in blank verse in his *Offices, &c.*, p. 218.

Ode ix. Φωτίσου, φωτίσου, ἡ νέα Ἱερουσαλήμ. Thou new Jerusalem, arise and shine. By J. M. Neale, in *Hys. of the E. Ch.*, p. 52, and also in blank verse in Dr. Littledale's *Offices, &c.*, p. 219.

We would add that Dr. Neale's translations have not the exultant freedom of the original; and that greater use of this Canon can be made than has been done hitherto. Dr. Littledale's fine blank verse translations might be turned into some of the more popular measures of modern hymnody with advantage and success. Mr. Chatterton Dix has supplied some good examples in *Lyra Messianica*, 1864. (See 4th ed. of *Hys. of the E. Ch.*, Lon., Hayes, 1882, for readings in former editions and literal translations of and music to each Ode.) [J. J.]

Anatolius, one of the Greek hymn-writers. No details are known of him. From the fact that he celebrates martyrs who died in the 6th and early part of the 7th cent., it is certain that he is not to be identified (as by Neale) with the patriarch who succeeded Flavian in 449, and afterwards procured the enactment of the famous canon of the Council of Chalcedon, which raised Constantinople to the second place among the patriarchal sees (*Dict. of Ch. Biog.*, i. p. 110). A letter is said to exist showing that he was a pupil of Theodore of the Studium (759-826). More than a hundred hymns, all of them short ones, are found in the *Menaia* and *Octoechus*. Sometimes they are called ἀνερολογικὰ στιχηρά. From this account, derived from *Anth. Græc. Curm. Christ.*, p. xii., it will be seen that his poems cannot be considered "the spring-promise" of the age of the Canons (Neale). A few of his hymns have been translated by Dr. Neale in his *Hys. of the E. Ch.*, and Dr. Littledale, in the *Offices of the H. E. Ch.*: see (σοφῶς τρικυβίλας ("Fierce was the wild billow") and ἡμέρας διελευσῶν ("The day is past and over"). [H. L. B.]

Ancient of ages! humbly bent before Thee. *Sir J. Bowring.* [*Missions.*] A short hymn on behalf of missions, of more than usual merit. It appeared in his *Hymns*, 1825, in 2 st. of 7 l. In Miss Courtauld's *Unitarian Ps., Hys. and Anthems*, Lond., 1860, it is given as No. 16.

And am I born to die? *C. Wesley.* [*Death and Eternity.*] 1st pub. in his *Hymns for Children*, 1763, No. 59, in 6 st. of 8 l. J. Wesley included it in the 1780 ed. of the *Wes. B. Bk.* and it is retained in the revised ed. of

1875. From the *Wes. H. Bk.* it has passed into numerous hymnals both in G. Britain and America, and sometimes in an abbreviated form. Orig. text, *P. Works*, 1868-72, vol. vi. p. 426.

And am I only born to die? [*C. Wesley. [Death and Eternity.]*] This hymn, similar in character to the above, appeared in the same work—*Hymns for Children*, 1763, in 6 st. of 6 l. In 1780 it was included in the *Wes. H. Bk.* and from thence it has passed into all the collections of the Methodist bodies, and several others, in G. Britain and America. Stevenson gives some interesting details of circumstances attending the singing of this hymn, in his *Meth. H. Bk. Notes*, 1883, p. 54. Orig. text in *P. Works of J. & C. Wesley*, 1868-72, vol. vi. p. 432.

And are our joys so quickly fled? *C. Wesley.* [*Christ walking on the sea.*] A long hymn of 14 st. of 6 l., on St. Matt. xiv. 23-33. (Christ and Peter.) 1st pub. in *Hymns and Sacred Poems*, 1749, under the heading "The Tempest." In its full form it is unknown to the collections; but a cento, "Oft when the waves of passion rise," was given in the *Leeds H. Bk.*, 1853, No. 291, and repeated in various hymnals, including *Bapt. Ps. & Hys.*, 1858; Sir J. Mason's *Orphanage H. Bk.*, and others. It is composed of st. iv., v., vii., viii., xiv., slightly altered. Orig. text in *P. Works*, 1868-72, vol. iv. p. 454.

And are we now brought near to God. *P. Doddridge.* [*Nearness to God.*] In the "d. mss." this hymn is undated, and the text differs from that pub. by J. Orton in Doddridge's *Hymns*, 1755, but whether the alterations were by Doddridge or Orton cannot be determined. The hymn is in 5 st. of 4 l., and entitled, "Nearness to God thro' Christ." In 1839, it was republished by J. Doddridge Humphreys, in *Scripture Hymns*, by the Rev. Philip Doddridge, D.D., new and corrected ed. The hymn in full is not in C. U.; but a cento, composed of st. i., ii. of the 1755 text, and two additional stanzas, based upon Doddridge's hymn, "High let us swell our tuneful notes" (q. v.), is in somewhat extensive use in America. It appeared in the *Amer. Prayer Bk. Coll.*, 1826, No. 95, and from thence passed into later hymnals, including the *Hymnal of the Prot. Episco. Church*, 1871.

And are we wretches yet alive? *I. Watts.* [*Lent.*] This somewhat uncommon and strongly worded hymn has passed out of use in G. Britain, but is still found in several modern American hymn-books of importance. It appeared in *Watts's Hys. and S. Songs*, 1709, Bk. ii., No. 105, in 5 st. of 4 l., and entitled, "Repentance flowing from the patience of God."

And are we yet alive? *C. Wesley.* [*Meeting of Friends.*] From his *Hymns and Sacred Poems*, 1749, vol. ii., No. 236, in 4 st. of 8 l., and entitled, "At Meeting of Friends." The 3rd st. is usually omitted, as in the 1780 ed. of the *Wes. H. Bk.*, and the revised ed., 1875. It is commonly used as the opening

hymn of the Wesleyan Conference. In all English-speaking countries it is a favourite hymn with the Methodist bodies, and in America especially it is included in the collections of various denominations. Orig. text, *P. Works*, 1868-72, vol. v. p. 466.

And art Thou, gracious Master, gone? *T. Kelly*. [*Reproach of the Cross*.] 1st pub. in the 3rd ed. of his *Hymns, &c.*, 1809, No. 124, in 5 st. of 6 l., as the first of a series of hymns on the "Reproach of the Cross." It is also found in all subsequent eds. of the same work. In 1812, Dr. Collyer gave it in his *Sel.*; it was repeated by Montgomery in his *Christ. Psalmist*, 1825; and by Bickersteth in the *Christ. Psalmody*, 1833, thus coming into C. U. The hymn, "Shall I to gain the world's applause," is a cento therefrom, composed of ll. 1-4 of st. ii., iv. and iii., in the order named and slightly altered. This cento in L. M. appeared in Nettleton's (*Amer.*) *Village Hymns*, 1824, No. 411, and from thence has passed into a few American collections.

And art thou with us, gracious Lord? *P. Doddridge*. [*In trouble*.] Not in the "D. MSS." and 1st pub. in J. Orton's ed. of his *Hymns, &c.*, 1755, No. 98, in 5 st. of 4 l., with the heading, "The timorous Saint encouraged by the Assurance of the Divine Presence and Help. Is. xli. 10." The same text was repeated in J. D. Humphreys's ed. of Doddridge's *Hymns*, 1839. Its use is limited, and in Spurgeon's *O. O. H. Bk.*, st. ii. is omitted. In a few collections, including Lant Carpenter's Unitarian *H. Bk.*, Bristol, 1831, and others, a cento is given as, "Art thou still with us, gracious Lord?" It is composed of st. i., ii., and iv., slightly altered.

And can it be that I should gain. *C. Wesley*. [*Thanksgiving for Salvation*.] Written at Little Britain, in May, 1738, together with the hymn, "Where shall my wondering soul begin?" on the occasion of the great spiritual change which C. Wesley at that time underwent. His diary of that date gives minute details of the mental and spiritual struggles through which he passed, evidences of which, and the ultimate triumph, are clearly traceable in both hymns. It was 1st pub. in *J. Wesley's Ps. and Hymns*, 1738, and again in *Hymns and Sacred Poems*, 1739, p. 117, in 6 st. of 6 l. When included in the *Wes. H. Bk.*, 1780, st. v. was omitted, the same arrangement being retained in the revised ed. 1875, No. 201. It has passed from that hymnal into numerous collections in G. Britain and most English-speaking countries. Stevenson's note on this hymn, dealing with the spiritual benefits it has conferred on many, is full and interesting (*Meth. H. Bk. Notes*, p. 155). Orig. text in *P. Works*, 1868-72, vol. i. p. 105.

And can my heart aspire so high. *Anne Steele*. [*Submission*.] 1st pub. in her *Poems, &c.*, new ed., 1780, vol. iii. p. 132, in 4 st. of 4 l., headed, "Filial Submission." and based on Heb. xii. 7. It was included in Sedgwick's reprint of her *Hymns*, 1863, p. 147. Its use is mainly confined to American collections of various denominations.

And did the Holy and the Just. *Anne Steele*. [*Redemption*.] A more than usually successful hymn by this writer. It appeared in her *Poems, &c.*, 1760 and 1880, vol. i. p. 175, in 6 st. of 4 l., entitled, "The wonders of Redemption." It is based on 1 Pet. iii. 18. It was also included in Sedgwick's reprint of her *Hymns*, 1863, p. 108. It was first brought into C. U. by Ash and Evans in their *Bapt. Bristol Coll.*, 1769. Its use in G. Britain is limited, but in America it is found in many collections.

And did the Son of God appear. *J. Montgomery*. [*Christ our Pattern*.] This hymn was written for J. H. Gurney's *Coll. of Hys.*, Lutterworth, 1838, No. 7. Respecting it Gurney says in the Preface, "One hymn, No. 7, in this collection, written upon a subject suggested to him [Montgomery] by the Editor, has never before been published." This hymn was repeated in the *Mary-le-bone Ps. & Hys.*, 1851, and in Montgomery's *Original Hys.*, 1853, No. 126, in 6 st. of 4 l. The title is "Christ Jesus our Pattern in doing and suffering."

And dost Thou fast, and may I feast? *J. S. B. Monsell*. [*Holy Communion—Lent*.] 1st pub. in his *Hymns of Love and Praise*, 1863, in 9 st. of 4 l. It is appointed for the 1st Sun. in Lent, and based on the words, "Can God furnish a table in the wilderness?" *Ps. lxxviii. 19*. In Allon's *Supp. H.*, 1868 and 1875, st. i.-iv. and vii. are given as No. 158.

And have I, Christ, no love for Thee. *S. Stennett*. [*Holy Anxiety*.] Contributed to Rippon's *Bapt. Sel.*, 1787, No. 252, in 5 st. of 4 l. It has passed into several hymn-books. It is also found in his *Memoir* by W. Jones, 1824. Orig. text, Spurgeon's *O. O. H. Bk.*, 1866, No. 640.

And have I measured half my days? *C. Wesley*. [*Pleading for Pardon*.] Appeared in *Hymns & Sacred Poems*, 1749, vol. i., in 16 st. of 4 l., and again in the *P. Works*, 1868-72, vol. iv. p. 322. In 1780, J. Wesley included st. x.-xiii. and xvi. in the *Wes. H. Bk.* as:—"God is in this and every place." The same is retained in all subsequent editions of that work, and has passed into general use amongst the Methodist bodies, and also in a few American collections of other denominations.

And is it so? A little while. [*Death and Eternity*.] An anonymous hymn in the American Tract Soc. *Songs of Zion*, 1864, the *Presb. Ps. & Hys.*, Richmond, 1867, and others.

And is it true, as I am told? *Amelia T. Hull*. [*Child's Hymn*.] Contributed to Miss H. W. Soltan's *Pleasant Hymns for Boys and Girls*, n.d., but pub. in 1862. It consists of 6 st. of 6 l. It is usually found in an abbreviated form, and sometimes with alterations. The hymnals which number it amongst their contents include the *Hy. Comp.*, No. 421; *Snepp's Songs of G. & G.*, No. 923; *Major's Bk. of Praise, &c.* [W. T. B.]

And is my soul with Jesus one? *Joseph Irons.* [*Union with Christ.*] From his *Zion's Songs, &c.*, 3rd ed., 1825, No. 191, into *Snapp's Songs of G. & G.*, 1872, unaltered except in first line, which reads in the original, "And is my soul and Jesus one?"

And is salvation brought so near? *P. Doddridge.* [*Salvation.*] Not found in the "n. mss." and 1st pub. by J. Orton in his ed. of *Doddridge's Hymns, &c.*, 1755, No. 262, in 4 st. of 4 l. on Rom. x. 6-10, and repeated in J. D. Humphreys's ed. of the same, 1839.

And is the gospel peace and love? *Anne Steele.* [*Example of Christ.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760-80, vol. i. pp. 122-123; and repeated in *Sedgwick's* reprint of her *Hymns, &c.*, 1863, pp. 75-76. It is in 7 st. of 4 l., and entitled, "The Example of Christ." In 1787 it was introduced into congregational use by Dr. Bippin, in his *Bapt. Sel. of Hys.*, No. 166. This was followed by the *Bapt. New Sel.*, 1828, No. 121, and others to modern collections. In *Snapp's Songs of G. & G.*, 1872, No. 555, st. i., ii., iii., and vi. are given unaltered. It is also in American use.

And is the time approaching? *Jane Borwick.* [*Anticipation of Heaven.*] Appeared in her *Thoughtful Hours*, 1859, in 8 st. of 4 l., and entitled "Anticipations." It is not in C. U. in G. Britain, but is found in several American hymnals.

And is there in God's world so drear a place? *John Keble.* [*Repentance.*] 1st pub. in his *Christian Year*, 1827, in 14 st. of 8 l. and appointed for the 2nd Sun. in Lent. The heading is:—

"And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me, O my father. Genesis xxvii. 34. (Compare Hebrews xii. 17. 'He found no place of repentance, though he sought it carefully with tears.')

The poem is based upon these quotations and is accompanied by the following note:—

"The author earnestly hopes, that nothing in these stanzas will be understood to express any opinion as to the general efficacy of what is called 'a death-bed repentance.' Such questions are best left in the merciful security with which Scripture has enveloped them. Esau's probation, as far as his birthright was concerned, was quite over when he uttered the cry in the text. His despondency, therefore, is not parallel to anything on this side of the grave."

This poem as a whole is not in C. U. A cento therefrom composed of st. i., iii.-viii., was given in the *Gainsburgh Hys. for the Christian Seasons* (1st ed., 1854), No. 116.

And is there, Lord, a cross for me? *H. Addiscott.* [*Submission.*] 1st pub. in *The New Cong. H. Bk.*, 1859, No. 650, and entitled "Take up the Cross." It is appropriated to the "Trials of the Christian Life."

And is this life prolonged to me? *I. Watts.* [*Decision for Christ.*] Appended to his *Sermons*, 1721-24, vol. iii., and later ed., vol. ii., No. 39, in 6 st. of 4 l. It is based on his Sermon 39 on 1 Cor. iii. 22, "Whether Life or Death,—All are yours," to which he

gave the title, "The Right Improvement of Life." The hymn is not in extensive use. It is sometimes abbreviated. The text in the *New Cong.* No. 488, is slightly altered.

And let our bodies part. *C. Wesley.* [*Parting.*] From *Hymns & Sacred Poems*, 1749, vol. ii., No. 233, of 10 st. in two parts. The first part, in 6 st., was included in the *Wes. H. Bk.*, 1780, and is retained in the revised edition, 1875, No. 535. In some collections a shorter version compiled from this is given. Orig. text, *P. Works*, 1868-72, vol. v. p. 462. From this hymn, and another, a cento has been formed, "O let our heart and mind," thus, st. i.-iv., st. ii., iii. of the above, st. v., vi., from st. viii. and v. of "Saviour of sinful men" (q. v.) This is found in *Bapt. Ps. & Hymns*, 1858 and 1880. The original hymn is also found in a few American collections. A second cento from this hymn alone was given in *Martineau's Hymns, &c.*, 1840, and again in his *Hys. of Praise & Prayer*, 1873, No. 694. It begins, "And what though now we part," and is composed of st. i., l. 1-4, iii., iv., l. 4-8, and vi., l. 1-4, as in the *Wes. H. Bk.* but somewhat altered.

And let this feeble body fail. *C. Wesley.* [*Burial.*] From his *Funeral Hymns*, 1759 (2nd Series), No. iii., in 9 st. of 8 l. In 1830, 7 st. were included in the *Supp. to the Wes. H. Bk.* as hymn 734, and as hymn 948 are retained in the revised ed., 1875. Orig. text, *P. Works*, 1868-72, vol. vi. p. 218. In America it is used somewhat extensively, and by various denominations.

And live I yet by power divine? *C. Wesley.* [*Recovery from Sickness.*] This hymn, in 17 st., on 2 Kings xx. 1-11, was written in 1738 by C. Wesley during his residence at Oxford, and as a thanksgiving after a dangerous sickness. It was pub. in *Hymns and Sacred Poems*, 1739. In 1780, the hymn "God of my life, what just return" was compiled therefrom, and included in the *Wes. H. Bk.* as No. 149. It is also found in many other collections, being held by the Methodist bodies in much esteem. Orig. text in *P. Works*, 1868-72, vol. i. p. 74.

And may I hope that when no more. *Joseph Swain.* [*Trust in God.*] Printed in his *Walworth Hymns*, 1792, in 10 st. of 4 l. In its full form it is not in C. U., but selections appear in *Denham's Saints' Melody*, 1837, &c., and also in the *Amer. Bapt. Praise Book*. Orig. text in the 1869 reprint of *Swain's Hymns*. [W. T. B.]

And must I be to judgment brought? *C. Wesley.* [*The Judgment.*] 1st pub. in his *Hymns for Children*, 1763, No. 33, in 8 st. of 4 l., and headed "A thought on Judgment." It is not in C. U. in G. Britain, but in America st. i.-v. are given in the *Amer. Meth. Episcop. Coll.*, 1849; the *H. Bk. of the Evangelical Association*, Cleveland, Ohio, 1882, No. 839, and others. Full text in *P. Works*, 1868-72, vol. vi. p. 401.

And must I part with all I have? *B. Beddome.* [*Self Denial.*] Given in Rip-
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pon's *Sel.*, 1787, No. 281, in 4 st. of 4 l. It is almost unknown to modern collections in G. Brit., but in America it is found in several hymnals, including the *Bap. Hy. & Tune Bk.*, 1871; *Songs for the Sanctuary*, 1865; the Dutch Reformed *Hys. for the Church*, 1869; Hatfield's *Ch. H. Bk.*, 1872; and others. In all of these, the arrangement of the stanzas and the text varies, both from each other, and from the original. Orig. text in modern ed. of *Rippon*, and in R. Hall's ed. of *Beddome's Hymns*, 1817, No. 225, in 4 st. of 4 l.

And must this body die? *I. Watts.* [*Triumph over Death.*] 1st pub. in his *Hymns*, &c., 1707, in 6 st. of 4 l. and entitled "Triumph over Death in hope of the Resurrection" (Bk. ii., No. cx.). In an altered form it was given by J. Wesley in his *Ps. and Hys.* pub. at Charlestown, South Carolina, in 1736-7. It was not included in the *Wes. H. Bk.* in 1780, but added in the *Suppl.* of 1830; Wesley's text of 1736-7 being retained, with st. iii., l. 1, "And ever" for "And often" (the original reading of Watts) being omitted. In the revised ed. of 1875, this has again been abridged by the omission of the last stanza. The text of the *Wes. H. Bk.* is thus by Watts and J. Wesley. In other collections it is usually Watts unaltered. Its use in America is very extensive.

And now another day is gone, I'll sing, &c. *I. Watts.* [*Evening.*] "An Evening Song," in 4 st. of 4 l., from his *Divine Songs*, &c., 1715, into a few modern collections for children, including Major's *Bk. of Praise for Children*, No. 288, and others.

And now, 'mid myriad worlds enthroned. *Godfrey Thring.* [*Saturday.*] Written in 1868, and 1st pub. in his *Hymns & Sacred Lyrics*, 1874, pp. 19-20, and subsequently in various hymnals. Authorized text, *Thring's Coll.*, 1882, No. 79.

And now, my soul, another year. *S. Browne.* [*New Year.*] In his *Hymns & Spiritual Songs*, &c., 1720, Bk. i., pp. 44-5, in 8 st. of 4 l., and entitled "New Year's Day." Its use is very limited in G. Britain, but somewhat extensive in America. As given in modern hymn-books it is generally in an abbreviated form, as in Major's *Bk. of Praise*, No. 293, *Snapp's Songs of G. & G.*, No. 915.

And now the wants are told that brought. *W. Bright.* [*Close of Service.*] Written in 1865, and 1st pub. in his *Hymns and other Poems*, 1866, entitled "Hymn for the close of a Service," p. 36. In 1868 it was republished in the *Appendix to H. A. & M.*, with the addition of a doxology.

And will the Eternal King. *P. Doddridge.* [*Personal Dedication.*] Written according to the "d. mss.," Jan. 3, 1736, and 1st pub. by J. Orton in his ed. of *Doddridge's Hymns*, 1755, in 3 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839. Found in various collections. Orig. text in *Bapt. Ps. & Hys.*, 1858, No. 396.

And will the great Eternal God? *P. Doddridge.* [*Opening of a Place of Worship.*] Written for the opening of a new place of worship at Oakham. In the "d. mss." it is undated. In 1755 it was included by J. Orton in his ed. of *Doddridge's Hymns*, &c., No. 49, in 6 st. of 4 l., and repeated in J. D. Humphreys's ed. of the same, 1839. In 1826 it was embodied in an altered form in the *Amer. Prayer Bk. Coll.* us, "And wilt Thou, O Eternal God." This arrangement, in common with the original, is in extensive use in America. A cento from the original is also given in the *Wes. H. Bk.*, 1875, No. 994, us, "Great God, Thy watchful care we bless." It is composed of st. iii., iv., and vi., slightly altered.

And will the Judge descend? *P. Doddridge.* [*Judgment.*] This hymn is not in the "d. mss." and was 1st pub. by J. Orton in *Doddridge's Hymns*, &c., 1755, No. 189, in 7 st. of 4 l. It is based upon St. Matt. xxv. 41, and headed "The final Sentence, and Misery of the Wicked." In its full form it is not usually given in the collections. The most popular arrangement is st. i., iv., v., vi. This is found in various collections in G. Britain. Its greatest use is in America, where it ranks in popularity with the best of *Doddridge's* hymns.

And will the Lord thus condescend? *Anne Steele.* [*The Love of Christ.*] 1st pub. in her *Poems*, 1760, vol. i. p. 67, in 6 st. of 4 l., based on Rev. iii. 20, and entitled "The Heavenly Guest." In 1769 it was included in the *Bristol Bapt. Coll.* of Ash and Evans, and came thus into C. U. It was also repeated in a new ed. of the *Poems*, 1780, and in Sedgwick's reprint of her *Hymns*, 1863, p. 42. At the present time its use is mainly confined to America.

And will the majesty of heaven? *P. Doddridge.* [*Condescension.*] This hymn on Ezek. xxxiv. 31, is in the "d. mss." but undated. It was pub. by J. Orton in his ed. of *Doddridge's Hymns*, &c., 1755, No. 144, in 5 st. of 4 l., with slight differences from the ms. and with the ms. title of "God, the Shepherd of Men," expanded to "God's Condescension in becoming the Shepherd of Men." It was also republished in J. D. Humphreys's ed. of *Doddridge*, 1839.

And will ye go away? *S. Deacon.* [*Falling away from Christ.*] This is No. 273 of his *Barton Hymns*, 1797, in 6 st. of 4 l., and is headed "A Serious Question." It was probably in the 1st ed. of those hymns, 1785, but this we have not been able to ascertain. In 1804 it was repeated, without alteration, in *John Deacon's New and Large Coll. of Ps. and Hys.* No. 461. As known in a few modern collections, specially amongst the Baptists, it is rewritten and enlarged to 9 st. This form was given to it in *Rippon's Sel.*, 27th ed., 1827, No. 439, pt. ii., and retains only a few lines of S. Deacon's text. Its signature is "Anon., *Rippon's Sel.*, 27th ed. 1827, based on S. Deacon, 1797."

And wilt Thou now forsake me, Lord? [Confidence.] An anonymous hymn which appeared in vol. ii. (called Pla. iii. & iv.) of a *Sel.* by the Countess of Northesk, entitled *The Shattering Vins*, 3rd thousand, 1853. A slightly different version is in the American *Sabbath H. Bk.*, N. Y., 1858, No. 761, and other American collections.

And wilt Thou yet be found? *C. Wesley.* [*Resignation.*] 1st pub. in *Hymns and Sacred Poems*, 1740, in 22 st. of 4 l., and entitled "Resignation." It was repeated in subsequent editions of the same, and in the *P. Works*, 1868-72, vol. i. p. 266. In its full form it is unknown to the collection, but a portion therefrom, consisting of st. ix.-xx., and beginning "When shall Thy love constrain," was given in the *Wes. H. Bk.* 1780, No. 133, and continued in all later editions. It has also passed from thence into other collections, and specially in those in use amongst the Methodist bodies. Another cento, beginning with st. x., "Ah! what avails my strife," is also in limited use; whilst a third, "And can I yet delay," opening with st. xv., is given in a large number of American hymnals.

Anderson, John, s. of Andrew Anderson, a miner, was b. near Yoker, Renfrewshire, in 1804, and educated at the University of Glasgow, and at the Divinity Hall of the Associate Burghers, at Perth. In 1827 he became the first minister of the Associate Burgher Church, at Helensburgh, Dumbarshire. The congregation which he succeeded in gathering together passed with him into the communion of the Established Church of Scotland in 1839. In 1843, both minister and people made a second change, in joining the Free Church movement of that year. d. at Helensburgh, Jan. 10, 1867. In the ecclesiastical controversies of his day he took a prominent part, specially in the Voluntary controversy, the Free Church movement, and the Revival of 1858. His prose works were somewhat numerous, and included a *Life of Christ*, 1861. He also wrote some poetical pieces, and translations. He is known to hymnology as the first to publish a complete tr. of Luther's hymns as *Hymns from the German of Dr. Martin Luther*, 1846. In 1867, a short memoir, by John Oatt, together with extracts from his prose and poetical writings, appeared at Glasgow (T. Murray & Son) as *Notes of an Invalid.* [J. J.]

Anderson, John, b. in 1820 at Dumbarrie, Perthshire, of which parish his father, Dr. John Anderson, was some time minister, and educated at the University of St. Andrew's. In 1844 he was licensed as a Probationer in the Scotch Church, and subsequently was appointed to St. John's parish, Dundee; the East Church, Perth, 1845; and Kinnoul, 1853. He has pub. *The Pleasures of Home*; *The Legend of Glencoe*; and *Bible Incidents and their Lessons*, 1861.

Anderson, Maria Frances, b. in Paris, France, Jan. 30, 1819, and married to G. W. Anderson, Professor in the University of Lewisburg, Pennsylvania. Two of her hymns are

given in the *Baptist Harp*, 1849. Of these:—"Our country's voice is pleading," has come into C. U. [F. M. B.]

Andreä, Johann Valentin, son of Johannes Andreä, afterwards Prelate of Königsbrunn, b. Aug. 17, 1586, at Herrenberg in Württemberg. After completing his University studies, and acting for some time as a travelling tutor, he was, in 1614, appointed diaconus at Vaihingen, in 1620 Deacon at Calw, in 1639 Court-preacher at Stuttgart, in 1650 Prelate of Bebenhausen, and in March, 1654, Prelate of Adelberg with his residence in Stuttgart: d. at Stuttgart, June 27, 1654. Distinguished as a man of high and deep piety, as a church reformer, as a philanthropist, and as a theological writer, poetry was not one of the serious employments of his life, though he was admitted in 1646 a member of the Fruit-bearing Society (*Koch*, iii. 151-167; *Allg. Deutsche Biog.*, i. 441-447). He wrote few hymns, and hardly any of these have kept a place in the German Hymn-Books. The only one translated into English is:—

Edele Lieb, wo bist so gar bei uns verstecket.
[*Love forgotten.*] First pub. in his *Geistliche Kurtzweil*, Strassburg, 1619, p. 133, in 10 st. of 6 l.—a poem rather than a hymn. Tr. as "Generous Love! why art thou hidden so on earth?" by Miss Winkworth, 1869, p. 235. [J. M.]

Andrew, St., of Jerusalem, *Alp. of Crete* (660-732). b. at Damascus; he embraced the monastic life at Jerusalem, whence his name, as above. He was deputed by Theodore, Patriarch of Jerusalem, to attend the 6th General Council at Constantinople (680). He was there ordained deacon, and became Warden of the Orphanage. "During the reign of Philippus Bardesanes (711-714) he was raised by that usurper to the Archiepiscopate of Crete; and shortly afterwards was one of the Pseudo-Synod of Constantinople, held under that Emperor's auspices in 712, which condemned the Sixth Œcumenical Council and restored the Monothelite heresy. At a later period, however, he returned to the faith of the Church and refuted the error into which he had fallen." (*Neale*). He died in the island of Hierissus, near Mitylene, about 732. Seventeen of his homilies are extant, the best, not unnaturally, being on Titus the bishop of Crete. He is the author of several *Canons*, *Triodia*, and *Idiomela*; the most celebrated being 'The Great Canon.' [*Greek Hymnody*, § xvii. 7.] Whether he was the earliest composer of Canons is doubtful, but no earlier ones than his are extant. Those ascribed to him are:—1. On the Conception of St. Anne; 2. On the Nativity of the Mother of God; 3. The Great Penitential Canon. 4. On the Raising of Lazarus. 5, 6, 7, 8. On the First Days of Holy Week. 9. On the 25th Feast-day between Easter and Pentecost. Fuller biographical details in *Dict. Christ. Biog.*, vol. i. pp. 111-12. [H. L. B.]

Andrews, Lancelot. [Usher, James.]

Ἀνέστης τριήμερος. *St. Joseph the Hymnographer.* [*Ascension.*] This Canon for
F 2

Ascension Day is found in the *Pentecostarion*, and was written about the middle of the ninth century. It is commonly regarded as St. Joseph's greatest production, and places him high amongst the Greek sacred poets. Dr. Neale remarks that "This is the crowning glory of the poet Joseph; he has here with a happy boldness entered into the lists with St. John of Damascus, to whom, on this one occasion, he must be pronounced superior." (*H. of the E. C.*, 1st ed., p. 141.) The finest points of this Canon, such as the lower angels shouting to the higher as the Lord ascends (Ode iii.); the wonder at the Human Body of the Lord (Ode iv.); and the rejoicing of angels and of nature, have their origin in the earlier Canons; but their dramatic treatment by Joseph is of greater majesty. In common with all the festival Canons it consists of eight Odes only. [*Greek Hymnody*, § xvi. 10, and xviii. 3.] These Odes are as follows:—

- Ode i. Ἀνάστης τριήμερος.
"After three days Thou didst rise."
Ode iii. Ἐπάρατε πύλας.
"Exalt, exalt, the heavenly gates."
Ode iv. Ἰησοῦς ὁ ζωοδότης.
"Jesus, Lord of Life Eternal."
Ode v. Νεκρώσας τὸν θάνατον.
"Now that death by death hath found."
Ode vi. Πανάσπασον ἡμῖν ἄνωθεν.
"Rain down, ye heav'ns, eternal bliss."
Ode vii. Φατειρή σε, φως.
"Wafting Him up on high."
Ode viii. Τὸν ἐν δυοῖ ταῖς ὕσσιας.
"Of twofold natures, Christ, the Giver."
Ode ix. Ὁ τῶν δωρεῶν.
"Holy gift, surpassing comprehension!"

The only *tr.* of this Canon into English is the above by Dr. Neale, which appeared in his *Hymns of the Eastern Church*, 1862. The acrostical arrangement of the original, derived probably from the alphabetical Psalms, and adopted to assist the memory, is reproduced by the translator. Odes v.-ix. have not come into C. U. Of the rest, i. and iii. are given in *Lyn a Messianica*, 1864; iii. in Schaff's *Christ in Song*, 1870; iv. in the *People's*, 1867; and other collections. In the *Hymnary*, Ode iv. has an additional stanza by the Editors.

In Dr. Neale's *tr.* the Theotokion (address to the B. V. M.) is omitted. Mr. Hatherley, in the 4th ed. of the *Hymns of the Eastern Church*, 1882, gives the various readings of the several editions of the work, together with music for each Ode. He also draws attention to the fact that Ode viii. is not by St. Joseph, but by *John the Monk* [St. John of Damascus], whose Canon for the Ascension is also in the Office, and is sung together with that of St. Joseph. [J. J.]

Angel of God, whate'er betide. C. Wesley. [*Personal Consecration*.] Pub. in *Hymns and Sacred Poems*, 1740, in 5 st. of 4 l., and entitled "At setting out to preach the Gospel." It is not given in the *Wes. H. Bk.*, but st. i., iv., ii. in the order named are in C. U. in America to a very limited extent, including

the *Hys. of the Spirit*. Boston, 1864, No. 418. Orig. text in *P. Works*, 1868-72, vol. i. p. 294.

Angel voices ever singing. F. Pott. [*Choir Festival*.] Appeared in his *Hymns fitted to the Order of Common Prayer*, 2nd ed., 1866, in 5 st. of 7 l., and from thence has passed into *Harland, Snepp, Thring, Church Hymns*, and others. It is one of the author's most successful and popular efforts. Its original title is "For the Dedication of an Organ, or for a Meeting of Choirs." Its use has extended to America, and other English-speaking countries.

Angel voices sweetly singing. H. Bonar. [*Heaven*.] 1st pub. in the 2nd Series of his *Hymns of F. and Hope*, 1863, in 12 st. of 4 l. As given in *Snepp's S. of G. and G.*, 1872, st. ii. and vii. are omitted. Otherwise it is unaltered.

Angelice Patrone, Beate Spiritus. [*Guardian Angels*.] This hymn, of unknown authorship and date, is in the *Corolla Hymnorum*, Cologne, 1806, p. 67. *Daniel* gives it without note or comment in ii. p. 376. It is also found in *Simrock*, p. 338; *Bäessler*, No. 137, and others. [W. A. S.]

Translation in C. U. :—

Sweet Angel of mercy. By E. Caswall. It appeared in his *Masque of Mary and Other Poems*, 1858, in 8 st. of 8 l., and in his *H. and Poems*, 1873, p. 180. It is given in a very Rom. Catholic collections for Schools and Missions.

Angels, assist to sing. [*Ps. cxlviii*.] This version of Ps. 148 appeared in the *Christian Guardian*, 1808, with the signature "Theophilus." From thence it passed into a few collections, including the *Leeds H. Bk.*, 1853, in 4 st.; *Hatfield's Amer. Church H. Bk.*, 1872, in 2 st. (i., ii.) and others; but its use is limited. [W. T. B.]

Angels from the realms of glory. J. Montgomery. [*Christmas*.] This hymn, which ranks as one of the most popular of the author's compositions, first appeared in his *Iris* newspaper [Sheffield], Dec. 24, 1816, in 5 st. of 6 l., and entitled "Nativity." In the 8th ed. of *Cotterill's Sel.*, 1819, it was repeated without alteration, and again in the 9th ed., 1820. On its republication by Montgomery in his *Christian Psalmist*, 1825, No. 487, the title was, "Good tidings of great joy to all people," and the following changes were introduced:—

- st. ii. l. 2, "flock" to "flocks."
st. iv. l. 2, "Waiting" to "Watching."
st. v. l. 3, "repeats" to "revokes."

These changes (together with the new title) were retained in his *Original Hymns*, 1853, No. 239; and must be regarded as the authorised text. By many compilers the closing stanza:—

"Sinners, wrung with true repentance,
Doom'd for guilt to endless pains," &c.

has been, in some instances, omitted, and in others a doxology has been substituted. That given in *A Hymn Book for the Services of the*

Church, &c., by the Rev. Isaac Gregory Smith, 1855, reads:—

"Lord of heaven, we adore Thee,
God the Father, God the Son,
God the Spirit, One in glory,
On the same eternal throne.
Hallelujah!
Lord of heaven, Three in One."

Another found in the *Salisbury Hymn Book*, 1837, and others, including the S. P. C. K. *Church Hymns and Thring's Coll.*, is:—

"Saints and angels join in praising
Thee; the Father, Spirit, Son!
Evermore their voices raising
To the eternal Three in One.
Come ye, worship;
Worship Christ, the new-born King."

Of the first four stanzas a rendering into Latin:—"Angeli, sancta regione lucis," by the Rev. R. Bingham, appeared in his *Hymno. Christ. Lat.*, 1871, pp. 79-81.

The use of this hymn in various forms in English-speaking countries is extensive, abbreviations being the rule. Amongst American Hymnals, the *Hymns of the Church*, 1869, and the *Bapt. Praise Bk.*, 1871, give the full revised and authorised text of 1825 and 1833. [J. J.]

Angels from your blissful stations.

W. H. Bathurst. [*The Second Advent.*] Printed in 1849 in his *Metrical Musings*, entitled "The Second Advent," pp. 34-35. It is in 5 st. of 6 l., and was included unaltered in Snapp's *S. of G. & G.*, 1872, where it is dated 1831 in error. [W. T. B.]

Angels roll the rock away. T. Scott.

[*Resurrection and Ascension.*] Contributed to Ash & Evans's *Bristol Baptist Col.*, 1769, as No. 103, where it is headed "The Resurrection and Ascension." It is in 6 st. of 4 l., each st. being followed by "Hallelujah," and is signed "G.," the signature of Thomas Gibbons; in the 2nd ed. it was signed "U." i.e. "unknown," but in later editions, the 3rd, 1778, the signature was Dr. S., and the 5th 1786, Dr. S.—*it*. In this form it passed through Rippon's *Bapt. Sel.*, 1787, into C. U. both in G. Britain and America, and these stas., more or less altered, are still in extensive use. In 1773, T. Scott republished the hymn in his *Lyric Poems, &c.*, as No. 14, with a new first verse,

"Trembling earth gave awful sign,"

and the "Hallelujah" following each line of the 1st st., and with several alterations. Hatfield (Amer.) follows this 1773 text.

In 1775, Dr. Thomas Gibbons sent an altered version of the hymn to the *Gospel Mag.*, where it appeared in the Sept. number in 9 st. of 4 l. This with further alterations was included in 1784 in his *Hymns adapted to Divine Worship*, as No. 60, where he notes it as—"Altered and enlarged from an H. in Messrs. Ash & Evans's Col., p. 109." The confusion which has arisen respecting the authorship of this hymn is thus accounted for. Its use in one or another of its various forms is very extensive, and especially in America. An altered form of st. i., iv., and v. has been rendered into Latin—"Angeli,

rupem removete; magnam," by the Rev. R. Bingham, and pub. in his *Hymnol. Christ. Lat.*, 1871, p. 109. As Scott's original text is most difficult to acquire, we reprint it from the 1769 ed. of *Ash & Evans*:—

"HYMN CVI. Peculiar Measure."

"The Resurrection and Ascension."

"Angels, roll the Rock away,
Death, yield up thy mighty Prey.
See! He rises from the Tomb,
Glowing with immortal Bloom.
"Hallelujah.

"'Tis the Saviour. Angels, raise
Fame's eternal Trump of Praise;
Let the Earth's remotest Bound
Hear the Joy-inspiring Sound.
"Hallelujah.

"Now ye Saints, lift up your Eyes,
Now to Glory see Him rise,
In long Triumph up the Sky,
Up to waiting worlds on high.
"Hallelujah.

"Heaven displays her Portals wide,
Glorious Hero, through them ride;
King of Glory, mount Thy Throne,
Thy great Father's and Thy Own.
"Hallelujah.

"Praise Him all ye heavenly Choirs,
Praise, and sweep your golden Lyres;
Shout, O Earth, in rapturous Song,
Let the Strains be sweet and strong.
"Hallelujah.

"Every Note with Wonder swell,
Sin o'erthrown, and captiv'd Hell;
Where is Hell's once dreaded King?
Where, O Death, thy mortal Sting?
"Hallelujah."

[W. T. B.]

Angels round the throne are praising. *Elizabeth Parson.* [*Praise.*] A beautiful hymn of praise for children. It is No. xvii. of her *Willing-Class Hymns*, written in 1840-44, and afterwards printed for private circulation.

Angels that high in glory dwell.

J. Watts. [*Against Swearing, &c.*] 1st pub. in his *Divine Songs for Children*, 1715, in 6 st. of 4 l., and entitled "Against swearing and cursing, and taking God's name in vain." Its modern use is limited, and in the *Meth. F. C. S. S. H. Bk.*, No. 228, it is slightly altered.

Angels where'er we go attend.

C. Wesley. [*Ministry of Angels.*] Two centos beginning with this stanza are in C. U. as follows: (1) *Mercer, Ox. ed. App.* 1873, No. 532. This is compiled from the hymn "Which of the petty Kings of earth," by C. Wesley, which was included from his mss. in Dr. Leitch's *Orig. Hymns*, 1842, in 12 st. of 4 l., and again in the *P. Works of J. & C. Wesley*, 1868-72, vol. xiii. pp. 118-119, in 6 st. of 8 l., and based on Heb. i. 14. The arrangement in *Mercer* is—st. i. is Wesley iii., l. 1-4; ii. is Wesley i., l. 5-8; iii. and iv. are Wesley v.; and v. and vi. are Wesley vi. (2) The second cento is in the American Dutch Reformed *Hys. of the Church, N. Y.* 1869, thus: st. i. and ii., as in *Mercer*, slightly altered; iii. is Wesley i., l. 1-4; and iv. is lines 5-8 of st. vi. of Wesley's hymn, "Ye simple souls that stray." (q. v.) 1747.

Angelus Silesius. [Scheffer, Johann.]

Anima Christi sanctifica me. [*Holy Communion.*] The author of this hymn is unknown, and the earliest date to which it has been assigned is the 14th cent. It is found in the very rare *Heures a Lusage de Lengres*. *Imprimé a Troyes chez Jean le Coq*, without year or pagination. It is also in the *Hortulus Animae*, Lyons, 1516; and 1519; *Rambach*, i. p. 360, and *Daniel*, i., No. 498.

In the last it is included among the hymns written by unknown authors, before the 16th cent., and not inserted by authority in the Office of any Breviary or Missal. *Daniel* also gives an additional intercession from the *Lengres Hours*, which has been ascribed to Ignatius de Loyola. As he was born in 1491, and did not embrace a religious life until 1521, this ascription is certainly an error.

Translations in C. U. :—

1. Prose *trs.* of both forms as in *Daniel* are given in many Roman and Anglican books of devotion. Of the first form there is:—"Soul of Christ, sanctify me," in the *Treasury of Devotion*, 1869, p. 6; and of the second, with the same first line, in Shipley's *Divine Liturgy*, 4th ed., 1876, p. 1.

2. **Soul of Jesus, make me holy.** This is a metrical paraphrase and expansion of the original in 60 lines. It appeared anonymously in the *Old Porch*, April, 1855, and passed through the *Lyra Eucharistica*, 1863, p. 106, into a few Roman Catholic Collections for Schools and Missions, but usually in an abbreviated form. Given in the Irvingite *Hys. for the Use of the Churches*, 2nd ed., 1871, No. 301, as "Heart of Jesus, make me holy," and is there attributed to "J. W. Chadwick." Chadwick's, however, is the shorter form noted below. Another arrangement of this *tr.* is, "Blood of Jesus; stream of life," No. 85 of *Hys.* for use at St. Ethelburga's, Bishopsgate, London, 1875.

3. **Soul of Jesus, once for me.** By M. Bridges. This is also a paraphrase of the original. It was pub. in his *Hymns of the Heart*, 1849, in 8 st. of 6 l. It was included in Shipley's *Divine Liturgy*, 1862; *Lyra Eucharistica*, 1863, p. 171; and, reduced to 4 st., in the *People's H.*, 1867.

4. **Soul of Jesus, make me pure.** By J. W. Chadwick, pub. in the *People's H.*, 1867, No. 558, in 2 st. of 6 l.

5. **Soul of Christ, my soul make pure.** By E. A. Dayman, made for and 1st pub. in the *Hymnary*, 1872, No. 443, in 2 st. of 8 l. It is translated somewhat freely from the original.

6. **Soul of Christ, be my satisfaction.** Anon. in Card. Newman's *Hys. for the Use of the Birmingham Oratory*, 1875.

7. **Soul of my Saviour, sanctify my breast,** is in the *St. George's H. Bk.*, for use in St. George's Roman Catholic Cathedral, Southwark, 1882, No. 33, ed. by the Rev. Joseph Reeks.

8. **Sanctify me wholly, Soul of Christ adored.** By T. I. Ball. An imitation of the Latin, given in the 6th ed. of the *Appendix to the Hymnal N.*, 1877, No. 358, in 3 st. of 4 l. [V.]

This hymn has also been rendered into German, and thence again into English:—

Die Seele Christi heilig mich. A free *tr.*, in 5 st. of 4 l., by Johann Scheffer. No. 53, in Bk. ii., 1657, of his *Heilige Seelenlust*, p. 169 (*Werke*, 1862, i. p. 106). Included as No. 80 in *Freylinghausen's G. B.*, 1704, and recently as No. 223 in the Berlin *G. L. S.*, ed. 1863. The only *tr.* in C. U. is, "Thy Soul, O Jesus! hallow me," good and full, by M. Loy, as No. 231 in the Ohio Luth. *Hymnal*, 1880.

The other *trs.* have much in common. (1) "Thy Soul, my Jesu! hallow mine," in the *Supp. to German Psalmody*, ed. 1765, p. 25, and *Select H. from German Psalmody*, Tranquebar, 1754, p. 34. (2) "Jesu, Thy soul renew my own," in the *Wesley Ps. and Hys.*, 1741 (*P. W.* 1:68-72, vol. ii. p. 15). (3) "The Soul of Christ me sanctify," as No. 136 in the *Moravian H. Bk.*, 1742. In 1789 altered to "Lord Jesus, sanctify Thou me," and repeated thus in later eds. [J. M.]

Anna Sophia, dau. of the Landgrave Georg II. of Hesse-Darmstadt, was b. at Marburg, Dec. 17, 1638. Carefully educated, especially in Holy Scripture and the Christian Fathers, she was in 1657 elected Pröbstin of the Lutheran Fürsten-Töchter-Stift at Quedlinburg, where she became Abbess 1680, and died Dec. 13, 1683 (*Koch*, iii. 549-554; *Stromberger's preface*, &c.).

Her hymns, contemplations on the union of the soul with Christ, in the spirit of the Canticles, mostly appeared in her devotional work:—

Der Treue Seelen-Freund Christus Jesus mit nach denklichen Sinn-Gemälden, anmuthigen Lehr-Gedichten und neuen geistreichen Gesängen, abgedruckt und vorgestellt, Jena, 1658. The only *tr.* into English is *Wohl dem der Jesum liebet* [Holy Scripture], her best hymn, 1658, *Appz.* p. 26. The *trs.* are: (1) "How happy they, who know and love," by Dr. G. Walker, 1860, p. 82. (2) "What joy to love the Saviour," in the *British Herald*, Nov. 1866, p. 363, repeated as No. 433 in Reid's *Praise Bk.*, 1872.

Anni peractis mensibus. [*Whitsuntide.*] In the *Latin Hys. of the Anglo-Saxon Ch.* (Surtees Society), 1851, p. 95, it is quoted from the Durham ms. of the 11th cent. as a hymn for Pentecost, at Matins, in 5 st. of 4 l. It is also in an 11th cent. ms. in the *Brit. Mus.* (*Vesp. D. xii. f. 81*). *Tr.* by J. D. Chambers, in his *Lauda Syon*, 1857, in 5 st. of 4 l., as "A year's swift months have passed away." It was repeated in Skinner's *Daily Service Hymnal*, 1864, No. 146.

Annue Christe saeculorum Domine. [*Common of Apostles.*] This hymn is of unknown authorship. Its full form consists of four general stanzas, and nine stanzas proper of saints.

It is found in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 245, ff.; Jul. A. vi. 60, b. ff.; *Vesp. D. xii. 98, b.*). In the Durham ms. of the 11th cent. (printed as *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 124), the four general stanzas are added to "Jam bone pastor Petre" (pt. of "Aurea luce," q.v.). The full form is in *Mone*, No. 668, from a 15th cent. ms. beginning with the stanza to St. Andrew. "Andreas ple," followed by 8 sts. proper of the festivals of SS. James; James and John; Phillip; Bartholomew; Thomas; Matthew; Simon and Thaddeus; and Matthias; and concluding with 4 general stanzas. In the *York Brev.* the 4 general stanzas ("Annue Christe") are given as the hymn at Vespers at the Festival of an Apostle or Apostles, except in Eastertide. Also at Vespers and Matins occasionally, in the *Sarum Brev.* with the same exception. *Daniel*, i., No. 294, gives only four lines. The *Sarum Brev.* text is also in Card. Newman's *Hymns Ecclesiae*, 1838. [J. M.]

Translations in C. U. :—

1. O Christ, Thou Lord of worlds, Thine ear.
By J. M. Neale. Pub. in the enlarged ed. of the *Hymnal N.*, 1854, No. 75, in 4 st. of 8 l., from whence it has passed into a few collections. In the *St. Raphael's Coll.*, 1860, special stanzas were introduced after the *Sarum* manner (these added stanzas are all original) for SS. Andrew, Thomas, John and James, Matthias, Peter, Bartholomew, Matthew, and Simon and Jude, and some of these were repeated in Skinner's *Daily Service Hymnal*, 1864, with additional verses for St. Barnabas and for SS. Philip and James, the latter altered from Bp. Wordsworth's hymn on that festival in his *Holy Year*, "Blest be, O Lord, the grace of Love." It is altered in the *Hymnary*, 1872, to "O Christ, Thou Lord of all."

2. Ruler of the ages, Christ, we now implore Thee. By R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 196, in 4 st. of 4 l., and signed "F. R."

3. Ruler of ages, Christ, vouchsafe to bow Thine ear. From the *Antiphoner and Grail*, 1880, and repeated in the *Hymner*, 1882. In the same books the varying verses of *Sarum* use are also translated.

Translations not in C. U. :—

- 1. Vouchsafe, O Christ, High Lord, &c. *Blew*, 1852.
- 2. O Christ, Thou Lord of worlds, Bestow, &c. *J. D. Chambers*, 1867.

[V.]

Ἄνωθεν, παρθένοι, βοῆς ἐγερσί-
κερος ἦχος. *St. Methodius*. This hymn is found in *The Banquet of the Ten Virgins*, and is reprinted in the *Anth. Gr. Car. Christ.*, 1871. From the latter work it was translated by A. W. Chatfield, for his *Songs and Hymns*, &c., 1876, pp. 141-153, where it is given as "The Virgins' Song." No portion of this fine rendering has come into common use. A cento or two might be compiled therefrom with ease. Its structure, character, &c., are fully described in *Greek Hymnody*, § x. 2, q.v. The opening line of Mr. Chatfield's tr. is, "The Bridegroom cometh, overhead."

Another called, another brought, &c. *Frances R. Havergal*. [*Praise*.] "Written at Leamington, June 30, 1872. This hymn literally expresses F. R. H.'s thrill of praise, when her own prayers and conversations resulted in her friend (A. B.) enrolling 'on our Captain's side.' 'Another life to live for Thee, another witness won!'" ("HAV. MSS.") It was first printed in *The Christian*, July 11, 1872, and then pub. in her *Under the Surface*, 1874, and *Life Mosaic*, 1879, in 11 st. of 4 l.

Another day begun! *J. Ellerton*. [*Tuesday*.] Written Feb. 13, 1871. Appeared in the *Parish Magazine* for May, 1871, as one of three "Week Day Hymns," in 5 st. of 4 l., and appointed for Tuesday. During the same year it was included in *Church Hymns*, No. 56, with st. ii., l. 3, "sinful soil" changed to "guilty soil," and st. v. altered from the original, which read :—

"Another day of grace!
To bring us on our way,
One step towards our resting-place,
The endless Sabbath-day."

In 1882 the revised text was repeated in

Thring's *Coll.*, with st. ii. l. 3 re-written "And let not sin our conscience soil," by the editor. Authorised text in *Church Hymns*.

Another day has past along. *J. Edmeston*. [*Sunday Evening*.] In his *Cottage Minstrel*, 1821, a hymn of 4 st. appeared with the above first line, as No. 2, and headed "Lord, teach us to pray," while, as No. 10, "The Cottager's Reflections upon the Sabbath Evening," another hymn of 5 st., "Sweet is the light of Sabbath eve," was given. In Hatfield's *Amer. Church H. Bk.*, 1872, a cento from these was given as No. 48, consisting of st. i. of the first-named hymn, and st. i., ii., iii. and v. of the latter, with slight alterations. [W. T. B.]

Another portion of the span. *Charlotte Elliott*. [*Saturday Eve*.] From her *Hymns for a Week*, 1839, in 9 st. of 6 l., into Snapp's *Songs of G. and G.*, 1872, No. 905.

Another six days' work is done. *J. Stennett*. [*Sunday*.] This poem "On the Sabbath" appeared as one of his "Miscellany Poems," in his *Works*, 1732, vol. iv. pp. 231-234, in 14 st. of 4 l. In its full form it is unknown to any hymnal: but centos therefrom are in modern collections, nearly all beginning with the first stanza as above :—

- 1. A cento in 6 st. in the *Bristol Baptist Coll.* of Ash and Evans, 1769, from whence it has passed through a series of Baptist Hymnals to the *Bapt. Ps. and Hymns*, 1858, No. 819, and other modern collections. It is composed of st. i., x., xi., xii., and xiii., with a stanza introduced as the second, "Come, bless the Lord, whose love assigns," &c., the authorship of which has not been traced. The cento, "Come, bless the Lord," &c., in *Stowell's Sel.*, 1831-77, is compiled from the *Bapt. Ps. & Hys.* text.
- 2. Another cento which was given in *Williams and Boden's Coll.*, 1801, No. 451, and thence through various collections to the *Leeds H. Bk.*, 1853, the *New Cong.*, No. 783, and others. It is the above cento with the omission of the original st. xii., "With joy," &c.
- 3. A third cento, in *Bickersteth's Christian Psalmody*, 1833, No. 280, in 4 st., being st. i., x., and xiii. of the original, and the added stanza, "Come, bless the Lord," &c., as in No. 1. It is sometimes repeated in modern collections.
- 4. A fourth is given in *Harland's Ch. Psalter*, No. 22, *Windle's Metrical Psalter*, &c., No. 19, and others. It is composed of *Stennett's* st. i., x., xi., and xiii.
- 5. The last cento is repeated in the *Islington Ps. and Hys.*, 1862, No. 367, with the omission of st. xi. of the original.
- 6. A sixth cento, beginning, "Again our weekly labours end," and consisting of st. i., x., xi., and xiii. of *Stennett*, re-written for *Cotterill's Sel.*, 1810, No. 97, is given in several collections, old and new.
- 7. The seventh cento begins, "Another week its course has run." It is a slightly altered form of *Stennett's* st. i., x., xi., and xiii., and is included in the *Harrow School Coll.*

Most of these centos are in C. U. in America and other English-speaking countries.

[J. J.]

Another week begins. *T. Kelly*. [*Sunday*.] 1st pub. in his *Hymns*, 2nd ed., 1806, and again, 3rd ed., 1809. In 1812 it was transferred to his *Hymns adapted for Social Worship*. Subsequently, in common with the rest of the hymns therein, it was again embodied in the original work. It is in 8 st. of 4 l., and based upon *Ps. cxviii. 24*. In the American hymnals it is re-written, the change being from s.m. to c.m. It also varies considerably in the number of stanzas used from 3 in the *Church Praise Bk.*, N. Y., 1881, to

5 in Hatfield's *Ch. H. Bk.*, 1872. In the latter form it begins, "And now another week begins."

Another week for ever gone. [*Sunday.*] An anonymous hymn in Rippon's *Comprehensive Ps. and Hys.*, 1844, No. 345, pt. iv., in 3 st. of 4 l.

Another week has passed away. *W. H. Bathurst.* [*Sunday.*] 1st pub. in his *Ps. and Hymns.* &c., 1831, No. 129, in 5 st. of 4 l., and entitled "Saturday Evening." It is also in Bickersteth's *Christ. Psalmody*, 1833 and 1841, and others. As given in *Kennedy*, 1863, No. 865, slight alterations have been introduced. Orig. text as above. It has been rendered into Latin as, *Nobis nunc iterum præterit hebdomas*, by the Rev. R. Bingham, and included in his *Hymnol. Christ. Lat.* 1871.

Another year has now begun. *C. Wordsworth, Bp. of Lincoln.* [*New Year.*] 1st pub. in his *Holy Year*, 1st ed., 1862, No. 14, for "New Year's Day," and consists of 9 st. of 4 l. Orig. text in later editions. The cento in *Snepp's Songs of G. & G.* is composed of st. i., iii., v., viii., vii. and ix., and that in *Barry's Ps. & Hys.*, 1867, of st. i.—iii., v., viii., ix.

Another year has passed away. [*O. and N. Year.*] An anonymous hymn in the *Meth. S. S. H. Bk.*, 1879, the *Meth. Free Ch. S. S. H. Bk.* and others. In some collections it is attributed to "Allen," and in others it is said to be "American." We have failed in securing authority for either statement.

Another year hath fled, renew. *A. T. Russell.* [*O. and N. Year.*] Written Nov. 20, 1850 (s. mss.), and 1st pub. in his *Psalms and Hymns*, &c., 1851, No. 63, in 3 st. of 8 l. In 1863 it was republished in *Kennedy*, No. 140, in a slightly altered form, but in *Thring's Coll.*, 1882, No. 130, the original text is restored with the exception of st. i., l. 1, *has* for *hath*, and the repetition of the last line of each stanza which was repeated in the original to suit the tune to which the hymn was written. With the first line as "Another year *has* fled, renew," it is also in use in Canada, and other English-speaking countries.

Another year is dawning. *Frances R. Havergal.* [*New Year.*] Written in 1874 for the ornamental leaflets and cards pub. by Caswell, 1875. It was subsequently included in her work, *Under the Surface*, 1874, and *Life Chords*, 1880. It is in 6 st. of 4 l. [HAV. MSS.]

Anstice, Joseph, M.A., s. of William Anstice of Madeley, Shropshire, b. 1808, and educated at Enmore, near Bridgwater, Westminster, and Ch. Church, Oxford, where he gained two English prizes and graduated as a double-first. Subsequently, at the age of 22, he became Professor of Classical Literature at King's Coll., London; d. at Torquay, Feb. 29, 1836, aged 28. His works include *Richard Cœur de Lion*, a prize poem, 1828; *The Influence of the Roman Conquest upon Literature and the Arts in Rome* (Oxford prize Essay); *Selections from the Choice Poetry of the Greek*

Dramatic Writers, translated into English Verse, 1832, &c. His hymns were printed a few months after his death, as:—*Hymns by the late Joseph Anstice, M.A., formerly Student of Christ Church, Oxford, and Professor of Classical Literature, King's College, London, Bridgwater*, 1836, and thus introduced:—

"As none of the following Hymns had the advantage of being corrected and prepared for the press by their lamented Author, his family have not considered themselves at liberty to bring them before the public; but, having reason to believe that a large circle of surviving friends will be gratified by possessing a memorial of the manner in which some of his leisure hours were employed, and of the subjects which chiefly occupied his thoughts, during the last few months of his life, they have consented to their being printed for private distribution.—Bridgwater, June, 1836."

This work contains 52 hymns on various subjects, together with a poem "To my Hymn Book." The circumstances under which they were written are thus detailed by Mrs. Anstice in a communication to the Rev. Josiah Miller, author of *Singers and Songs of the Church*:—

"The hymns were all dictated to his wife during the last few weeks of his life, and were composed just at the period of the day (the afternoon) when he felt the oppression of his illness—all his brighter morning hours being given to pupils up to the very day of his death."—*S. & S.*, p. 495.

A few of the hymns are of a joyful character, but the circumstances under which they were written account for the prevailing tone of sadness by which they are chiefly characterized. About one half of these hymns were included by Mrs. Yonge in her *Child's Christian Year*, 1841. Being thus brought before the public, many soon came into C. U. Those in most extensive use are: "Father, by Thy love and power;" "In all things like Thy brethren, Thou;" "Lord of the harvest, once again;" and, "O Lord, how happy should we be." [J. J.]

Anthologia Davidica, or a Metrical Translation of the whole Book of Psalms, &c., by Presbyterian Cicestrensis [*the Rev. Henry Latham*], Lond., Rivington, 1846. This work contains an excellent critical Preface, a long but imperfect list of Psalters and Partial Versions of the Psalms, and 159 extracts from 31 authors. The selection, although on the whole good, is weakened by numerous alterations. Some amendments are made, however, by an appendix of original readings. A limited number of the older renderings of individual Psalms have passed into modern hymnals through this work.

Antiphon (Gr. Ἀντιφωνον; Lat. *Antiphona*). i. This word now ordinarily denotes a short versicle said at the beginning and close of a Psalm or Psalms in the Breviary Offices. But it has also borne the following meanings, which are not yet entirely obsolete:—

1. A Hymn or Psalm sung antiphonally—that is to say, alternately by two sides of a choir, instead of being recited by a single voice, or sung responsorially by the Priest and choir or congregation. Ignatius, third Bishop of Antioch in Syria, is said to have first introduced this mode of singing into the Church's services, after a vision in which he heard and saw angels so praising the Blessed Trinity (*Amalarius, de Eccles. Offic. l. v. 7*). The custom was transferred thence into Western Christendom by St. Ambrose, into his own diocese of Milan, whence it spread into more general use (*Rabanus Maurus, De Instit. Cleric. li. 50*).

2. A sentence of Holy Scripture, or an original composition, sung by itself without reference to any Psalm. The sentence, "I heard a voice from heaven," &c., in the Anglican Burial Office, may be referred to as an instance of this, and similar examples occur in the Ambrosian and Mozarabic Offices for the Dead. (*Breviar. Goth. Migne's edit.* p. 982.)

3. Certain portions of Psalms, or Sentences, generally but not always taken from Scripture, and introduced into the Liturgy. The old name for the Introit was "Antiphona ad Introitum," the last two words being frequently understood and not expressed. The "Offertorium" and "Communio" were likewise regarded as Antiphona. So were the short sentences introduced before the Gospel, as "Gloria in excelsis Deo, et in terra pax. Alleluia, Alleluia" before the Gospel on Christmas Day in the Milanese and some French Uses (Mart. *De Eccl. Rit. Lib. iv. cap. xii. § xxxii.*). Various Communion Sentences or Antiphons are provided in the *Solanian Sacramentary* (Muratori, *Lit. Rom. Vet. p. 68*), *Stowe Missal* (*Lit. & Rit. of Celtic Church*, p. 242), and other ancient Service Books. Martene speaks of an "Antiphona ad Eucharistiam," commencing with the words "Venite populi," in the *Lyons Missal* (*ut supra*). In the Greek Liturgy of Constantinople the Introit consisted of three separate parts, each called an "Antiphona," and consisting of partly variable, partly invariable elements (*Hammond, Lit. E. & W. p. 92*). An exact description of these Greek Antiphona will be found in Dr. Neale's *Holy Eastern Church* (*Introd. f. 364*).

4. A Sentence extracted or adapted from the Psalms or from some other source, and prefixed to each Psalm or group of Psalms, and repeated at the close. The rules regulating their use are very intricate, and have varied at different times and in different countries. The rules regulating their present use in the Latin Church may be found at the commencement of the *Roman Breviary*. There existed formerly great diocesan variety of wording, as well as of usage, of which Amalarius makes complaint at the commencement of his work, *De Ordine Antiphonarum*.

ii. In the 15th century we find the following varieties in the Antiphon to the Psalms at *Terce*, in the *Little Office of the B. V. M.* :—

Maria virgo assumpta est (*Rome*).
Quando natus es (*Sarum*).
Mignare me laudare (*Paris*).
Tota pulchra (*Sens*).
Rubum quem viderat Moyses (*Limoges*).
In odorem unguentorum (*Orleans*).
Alma virgo Maria (*Combrat*).

The list might be extended, and similar lists drawn up to almost any number. Antiphons were also prefixed to the prayers or suffrages of special memoriae (*Sarum Brev.* Reprint, pp. vii.—xi.).

iii. Among special Antiphons the following deserve separate mention :—

1. The 4 Antiphons of the B. V. M. appended to the Roman Compline. For these see "Alma Redemptoris"; "Ave Regina"; "Regina Coeli"; and "Salve Regina."
2. The 7 greater Antiphons, for use at Vespers in Advent, beginning on Dec. 17. They are all double—that is to say, sung entire both before and after the Magnificat. Their use is indicated by the words "O Sapientia" placed against Dec. 16 in the Book of Common Prayer. Their opening words are these :—

1. O Sapientia, quae ex ore altissimi.
2. O Adonay et dux domus Israel.
3. O Radix Jesse qui stas in signum.
4. O Clavis David et sceptrum domus.
5. O Oriens, splendor lucis aeternae.
6. O Rex gentium et desideratus.
7. O Emanuel, rex et legislator.

To which Amalarius (*Lib. de Ord. Antiph.* cap. 13) adds an 8th, which is found in the *Sarum* and *York* and *Hereford Breviaries* :—

8. O Virgo virginum quomodo fiet.

The *Sarum Breviary* also adds a 9th Antiphon :—

9. O Thoma Didyme, per Christum quem.

The substance of 5 of the above Antiphons is expressed in irregular order in the Hymn, translated and arranged by Dr. Neale, "O come, O come, Emmanuel."

iv. The mystical meanings of Antiphons, and of their frequency, and of the mode of repeating them, are explained by Hugo à S.

Victor, *Speculum Ecclesiae*, cap. 3. Originally they were always sung whole before and after each Psalm, always having also certain verses attached to them. Sometimes they were sung twice, and sometimes before each verse of a Psalm or Canticle. An instance of a Magnificat with an Antiphon intercalated between all the verses is printed by Martene (*De Antiq. Eccles. Rit. Lib. iv. cap. iv.*). Many minute points are discussed at length by the ritualists, e.g. why the "Alleluia" which closes the Antiphons to the Psalms in the third nocturn of Feasts of the Apostles is omitted on the Feast of St. John the Baptist, &c. (Amalarius, *Lib. de Ordine Antiphon.* c. 59).

v. Books, Services, and Seasons were sometimes named after the opening words of Antiphons. The *Gradual* was once known as the "Ad te levavi," from the first words of the Antiphona, "ad Introitum," for the First Sunday in Advent (*Leofric Missal*, p. xxii.). Vespers for the Dead were called *Placebo*, from the Antiphon of the first Psalm; and Matins for the Dead were called *Dirige*, from the corresponding Antiphon in that service. Sundays and other days were called after the opening words of their Introits, as the First Sunday in Lent *Invocavit me*; the Second Sunday in Lent *Reminiscere*, and so forth. [F. E. W.]

The Antiphons which have been rendered into English for use in public worship are the above seven greater Antiphons for use at Vespers in Advent. These *tr.* are usually confined to the first seven, and are both in prose and metre. Taking the prose renderings first, we have the following :—

i. Prose Translations.

Of the Antiphons to the Magnificat in the *Roman Breviary*, prose versions into English exist in the Vesper Books and Primers of that communion; and an adaptation of these has been issued for the use of English Churchmen.

Of the *Sarum* Antiphons, translations of those to the *Benedictus*, *Magnificat*, and *Nunc Dimittis*, will be found in the *Antiphoner* and *rail*, parts i. and ii., 1880, and with the addition of those to the Psalms in J. D. Chambers's *Psalter*; or, *Seven Hours of Prayer*, 1849; his *Order of Household Devotion*, 1854; and also in the *Day Hours of the Church of England*, and other books issued for the use of sisterhoods and other communities. Much information on the whole subject may be found in Dr. Neale's *Essays on Liturgiology*, 2nd edition, 1869, and in Neale and Littledale's *Commentary on the Psalms*, 1860—74, 4 vols.

Of the seven greater Antiphons, or the Os, the earliest *tr.* for Anglican use was made by Cardinal Newman for *Tracts for the Times*, No. 75, in 1837, but this is not in C. U. Another *tr.*, given in the St. Saviour's (Leeds) *Sacred Hymns and Anthems*, 1846, met with more favour, being repeated in K. Campbell's *St. Andrew's Hymnal*, 1850; Murray's *Hymnal*, 1852; in *H. and Introits* in the same year; and with the alteration of a word or two, and the addition of No. viii., in the enlarged ed. of the *Hymnal Noted*, 1854. The seven as in Murray are retained in the *Introits* prefixed to some editions of *Hymns A. & M.*

ii. *Metrical Translations.*

1. An early metrical rendering of the separate Antiphons was made by Canon William Cooke, and appeared in the Cooke and Denton *Hymnal* of 1853. Canon Cooke's account of the same is: "Where it was possible, the translator and arranger (who was William Cooke), took the words of Mr. A. J. Beresford Hope's *tr.* of the hymn 'Veni, Veni, Emmanuel,' in the *Hymnal N.*; retaining the prayer of the Prose Anthem for the Advent of Christ." The opening line of each Antiphon is: i. "O Wisdom, who o'er earth below;" ii. "Ruler and Lord, draw nigh, draw nigh;" iii. "O Rod of Jesse's stem, arise;" iv. "Key of the House of David, come;" v. "O Morning Star, arise;" vi. "O Thou on Whom the Gentiles wait;" vii. "Draw nigh, draw nigh, Immanuel."

2. A second *tr.* by Earl Nelson appeared in the *Sarum Hymnal*, 1868, as "The Advent Anthems." The opening line of each is:—(1) "O Wisdom! spreading mightily;" (2) "Ruler of Israel. Lord of Might;" (3) "O Root of Jesse! Ensign Thou!" (4) "O Israel's sceptre! David's Key;" (5) "O Day Spring and Eternal Light;" (6) "O King! Desire of Nations! come;" (7) "O Law-giver! Emmanuel! King!" These were directed to be sung separately, or as one hymn, as desired.

3. These Antiphons were also *tr.* by W. J. Blew, and included in his *Church H. & Tune Bk.*, 1852.

4. Some time, Dr. Neale supposes about the 12th century, an unknown author took five of these Antiphons, and wove them into a hymn in the following order:—st. i. *O Emmanuel*; ii. *O Radix Jesse*; iii. *O Oriens*; iv. *O Clavis David*; v. *O Adonai*. This hymn began with the line:—

"Veni, veni, Emmanuel,"

and adding to each verse the refrain, which is not found in the original prose:—

"Gaude, gaude, Emmanuel
Nascetur pro te, Israel."

Daniel has given the full text in his *Thes. Hymn.* ii. 336 (1844). From Daniel's text *Dr. Neale* translated his:—

5. *Draw nigh, draw nigh, Emmanuel*, and pub. in the 1st ed. of his *Mediaeval Hymns*, 1851, p. 119, in 5 st. of 6 l. That *tr.* he altered for the 1st ed. of the *Hymnal N.*, 1852, the same altered text being repeated in the enlarged ed. of 1854; and the 2nd and 3rd eds. of the *Mediaeval Hymns*, 1862 & 1863. The altered text is found in the *People's H.*, 1867, and also, with alterations by various hands, in the *Hymnary*, 1872, *H. Comp.*, 1876, *Thring's Coll.*, 1882, and others. It is from the original *tr.* of 1851 that parts ii.-v. and vii. of No. 74 in *Church Hys.* are taken, parts i. and vi. being from Canon Cooke's *tr.* from the original prose (see above). In the trial copy of *H. A. & M.* in 1859, an altered version of Neale's *tr.* was given beginning:—

6. *O come, O come, Emmanuel*. This was included in the 1st ed. of 1861, and again in the new ed. 1875; and is repeated in *Kennedy*, 1863; *Allon's Sup.* 1868; *Wes. H. Bk.*, 1875; and others. Another *tr.* is:—

7. *O come, Emmanuel, O come!* This is in the *Anglican H. Bk.*, and was made by the editor,

the *Rev. R. C. Singleton*, in 1867, and included therein in 1868. *Dr. Macgill's tr.*:—

8. *O Come, Immanuel, hear our call*, appeared in the *Scottish Presb. Hymnal*, 1876, No. 29, and was subsequently included in his *Songs of the Christian Creed and Life*, 1876 and 1879.

Translation not in C. U.:—

O come! come, Thou Emmanuel. *Chambers*, 1857.

A rendering through the German has been noted by Mr. Mearns as follows:—

Nun sende Herr, uns deinem Sohn, in the *Trier G. B.*, 1846, p. 9, in 8 st. of 4 l. In the harmonized ed. of 1847, it is said to be from the *Munich G. B.*, 1586. *Tr.* as "Send now Thy Son unto us, Lord," by Miss Huppis, as No. 310, in *E. Paxton Hood's Children's Choir*, 1870.

[J. J.]

Antiphonale = seq.

Antiphonarium. A book containing the Antiphons, Invitatories, Hymns, Responds, Verses, and in later times the Little Chapters. Originally the Antiphons and Responds were contained in separate volumes known as the *Antiphonarium* and *Responsoriale* (*Amalarius, Prol. ad Lib. de Ord. Antiphon.* Edit. Hittorp, p. 224). The arrangement of the volume is attributed to Gregory I., and its revision to Adrian I. The early *Antiphonaries* of various countries and dioceses exhibit great variety of text and usage. [F. E. W.]

Anton Ulrich of Brunswick, b. Oct. 4, 1633, at Hitzacker, on the Elbe above Lauenburg, the portion as younger son of his father, Duke August, who three years afterwards succeeded to the Dukedom of Wolfenbüttel. He was the only child of the Duke's second marriage. In 1635 the Duke contracted a third marriage with Sophie Elisabeth of Mecklenburg. Father and stepmother alike were pious and fond of music and poetry, and their children were trained with a simple home life, in Lutheran orthodoxy; and, under J. G. Schottelius and Sigismund v. Birken, instructed in all the learning of the time. Under these influences, supplemented by a residence at the University of Helmstädt, 1650, Anton Ulrich grew up a lover of his mother tongue and of poetry—his first literary efforts being a number of hymns which he presented in ms. to his father as a New Year's gift, 1655. In 1659 he was admitted a member of the Fruitbearing Society. At the death of his father in 1666 the family circle was broken up, and, released from the healthful, if somewhat narrow, influences of his training and previous surroundings, he turned from hymn-writing to the affairs of the world. Henceforth the ruling passion, hitherto curbed, took the upper hand, and the desire for power and fame led him far astray.

In 1667 his elder brother appointed him Governor at Wolfenbüttel, and in 1685 made him Co-Regent of the Duchy of Brunswick. His desire for princely magnificence, fostered by a year's residence in France, led him into lavish expenditure, such as an imitation of the Palace of Versailles which he built at Salzdahlum, near Wolfenbüttel, and in Wolfen-

büttel an Academy (opened 1687) for the education of young noblemen; a fine building for the Library, and a new opera house. Envious at the rapidly increasing power of the Hannover-Celle branch of the Wolfenbüttel line, he made alliance, in 1702, with France, against them, only to be deposed from the Co-Regency, although when his brother abdicated in 1704 he obtained full sway in Brunswick. By his secession to the Roman Catholic Church in 1709-10 one of the results arising from the marriage of his granddaughter Elizabeth Christine to Charles of Spain, who was crowned Emperor in 1711, he lost the love of his subjects and the respect of his former princely friends, and attained neither temporal advantage, nor spiritual peace. When his fatal illness came on and he felt his end near, he summoned an Evangelical clergyman to prepare him for death, then received the Sacrament according to the Roman rite, and after giving his surviving children his blessing, d. at Sulzdahum, Mar. 27, 1714. His two sons succeeded each other, but as they died without male issue, the Dukedom passed to a son of his younger brother by Duke August's third marriage.

His hymns seem to have been mostly written before 1655, and were printed anonymously to the number of 44 as *Hoherleuchtete Geistliche Lieder, Einer hohen Personem*, N.P. 1665, and then enlarged to 60, and with melodies probably by his stepmother as:—*Christ Fürstliches Davids-Harfen-Spiel zum Spiegel und Fürbild Himmel-kamrunder Andacht, &c.*, Nürnberg, 1667, with a preface on prayer, probably by J. G. Schottelius (reprinted with three hymns added, Wolfenbüttel, 1670). Of these 34 are included in the selections by H. Wendebourg from the Duke's *Geistliche Lieder*, pub. at Halle, 1856. Mostly composed before his 22nd year, many are in unusual metres and of the nature of experiments in verse, showing him as allied with the Pegnitz Order, of which his former tutor and life-long friend Sigismund v. Birken (q. v.) was then President or Chief Shepherd. But although it may be said that the Duke's hymns are often too subjective and farfetched, and that his after life did not altogether fulfil the promise of his youth; yet there cannot be denied to them the expression in beautiful form of a deep sense of sin, an ardent longing for grace, and a heartfelt love to the Saviour. Their poetic worth, simplicity of diction, and practical usefulness gained them admission to the Leipzig *Vorrath*, 1673, the Nürnberg *G. B.*, 1676, and other hymn-books of the period, and to Bunsen's *Versuch*, 1833, and other recent collections (*Koch*, iii. 537-549; Wendebourg's *Preface*; *Allg. Deutsche Biog.*, i. 487-491; *Bode*, 37-38). Four have been tr. into English, two 1st pub. 1665, and two 1st pub. 1667; the references to the original eds. being kindly supplied from the copies in the Ducal Library at Wolfenbüttel by the Principal Librarian, Dr. O. v. Heinemann.

i. *Laas dich Gott.* [*Resignation.*] This beautiful hymn on consolation in Trial appeared in 1667, p. 237, as above (ed. Wendebourg, 1856, p. 58), in 6 st. of 6 l., ll. 1, 6, of each st. being identical. Included as No. 468 in pt. iii., 1714, of

Freylinghausen's G. B., and as No. 787 in Bunsen's *Versuch*, 1833 (*Allg. G. B.*, 1846, No. 319). Tr. as:—

Leave all to God. A good tr. (omitting st. iv.) by Miss Winkworth in the 1st Series, 1855, of her *Lyra Ger.*, p. 159 (ed. 1876, p. 161), and thence as No. 155 in *Ps. & Hymns*, Bedford, 1859, as No. 302 in the *Free Church H. Bk.*, 1882, and in the Gilman-Schaff *Lib. of Rel. Poetry*, ed. 1883.

ii. *Nach dir, O Gott! verlangst mich.* [*Thirsting for God.*] One of his best hymns. Appeared in 1665, p. 21, 1667, p. 28, as above (ed. Wendebourg, 1856, p. 8), in 11 st. of 4 l. Included as No. 1129 in the Leipzig *Vorrath*, 1673, and as No. 1259 in Burg's *Breslau G. B.*, 1746. Tr. as:—

O God, I long Thy Light to see. A good tr. by Miss Winkworth in the 1st Series, 1855, of her *Lyra Ger.*, p. 145, omitting st. ii., iii., vi. In the second ed. p. 146, tr. of st. ii., iii., were added. Repeated thus as No. 118 in her *C. B. for England*, 1863.

Other trs. are, all omitting st. ii., iii., vi. (1) "O Lord! I long Thy face to see," by Miss Cox, 1841, p. 97 (1864, p. 116); (2) "My soul is thirsting, Lord, for Thee," by Lady Eleanor Fortescue, 1843 (1847, p. 38); (3) "Call me, O God; I come; for I," by Dr. G. Walker, 1860, p. 77.

iii. *Nun tret ich wieder aus der Ruh.* [*Morning For the Sick.*] Appeared in 1667, p. 2, as above (ed. Wendebourg, 1856, p. 1.), in 8 st. of 8 l.

The trs. are, (1) "Once more from rest I rise again," by Miss Winkworth, 1855, p. 220 (1876, p. 222). (2) "From blest, unconscious sleep I wake again," by Miss Cox, 1864, p. 185.

iv. *Wer Geduld und Demuth liebet.* [*Patience and Humility.*] Appeared in 1665, p. 92, and 1667, p. 135, as above (ed. Wendebourg, 1856, p. 43), in 11 st. of 4 l. Tr. as *Patience and Humility*, by Miss Winkworth, 1869, p. 225.

[J. M.]

Apelles von Löwenstern. [Löwenstern.]

**Ἀφραστον θαῦμα.* *St. Cosmas.* From the Office for Easter Eve in the *Triodion*, i.e. the Lent volume which commences with the Sunday before Septuagesima, and goes down to Easter (see *Greek Hymnody*, xiv. 7). It is Ode 7 of the Canon, and is based on the Cantic. "The Song of the Three Children." Several Canons during Lent are composed of three Odes only; hence the name of the Lent volume "*Triodion*." The tr. of this Ode, "Christ, Who set free the Children three," was made by Dr. Littledale for and first pub. in the *People's H.*, 1867, No. 110, signed "L." and appointed for Easter Eve. The original dates from the early part of the eighth century, and is found in modern Greek Service Books. The hymn "The Sepulchre is holding" is a tr. by Dr. Littledale of *Σήμερον συνέχει τάφος* from the same Office as the above. The author of the original, and the date are unknown. Dr. Littledale's tr. was made for and first published in the *People's H.*, 1867, No. 111, signed "L." and appointed, with the above, for Easter Eve. It is repeated in the Irvingite *Hymns for the Use of the Churches*, 2nd ed., 1871. [J. J.]

Apostle of our own dear home. *J. E. Millard.* [*St. Augustine.*] Written for the

festival of St. Augustine, and 1st pub., with a second hymn for the festival of St. Mary Magdalene, in the *Ecclesiastic*, c. 1849, and again in *Lyra Sanctorum*, 1850, p. 92. From this later work it was transferred to the *People's H.*, 1867, and signed "J. E. M."

Apostles of the risen Christ, go forth. *H. Bonar.* [*Missions.*] Printed in the second series of his *Hymns of Faith & Hope*, 1863, pp. 142-3, where it is headed "The Great Message," and the motto is prefixed:—

"Quo vos magistri gloria, quo salus
Invitat orbis, sancta cohors Dei
Portate verbum." *Old Hymn.*

It is in 5 st. of 6 l. Its use is mainly confined to America. [W. T. B.]

Apparebit repentina dies magna Domini. *Anon. cir. 7 cent.* [*Advent.*] The earliest reference which we have to this hymn is in Bede's *De Metris* (672-735). It is an acrostic, the first verse commencing with *A*, the third with *B*, the fifth with *C*, &c. Dr. Neale speaks of it as "rugged, but grand Judgment Hymn," dates it "as early as the 7th century," and declares that "it manifestly contains the germ of the *Dies Iræ*." The text is given in Cassander's *Hymni Ecclesiastici*, Col. 1556; *Thomasius*, vol. ii. p. 433; Rambach, *Anthologie*, i. p. 126; *Daniel*, 1841, vol. i. No. 161; Du Ménil, *Poésies Populaires Latines*, 1843, p. 135; *Trench's S. Lat. Poetry*, 1849 and 1873, and others. [W. A. S.]

Translation in C. U.:—

1. **That great day of wrath and terror.** By J. M. Neale, in his *Med. Hymns*, 1851, p. 9. From this *tr.* a cento has been given in the *Cumbræ H. Bk.*, 1863, No. 235. Mrs. Charles has also rendered it as: "Suddenly to all appearing the great day of God shall come," in her *Voice of Christian Life in Song*, 1858, p. 142, but it is not in C. U.

Apparuit benignitas. [*Christmas.*] A beautiful poem on the Incarnation quoted by Mone, No. 51, from a 15th cent. ms. at Karlsruhe in 92 lines. There is no *tr.* of the whole poem, but a cento beginning with l. 5, *O amor quam exstans*, was *tr.* by the Rev. J. M. Neale, for the *Hymnal N.*, 1854, in 8 st. of 4 l., the doxology being an addition to the original text. This *tr.*, considerably altered in some instances, has passed into the *Salisbury H. Bk.*, 1857; *H. A. & M.*, 1861; *People's H.*, 1867; the *S. P. C. K. Church Hymn.*, 1871; the *Hymnary*, 1872; *Thring's Coll.*, 1882, and others. It begins in each hymnal:—"O Love, how deep, how broad, how high!" The original lines *tr.* are given in L. C. Biggs's *Annotated H. A. & M.*, 1867, p. 177.

Appleton, Sarah [Miles].

Approach, my soul, the mercy seat. *J. Newton.* [*Lent.*] 1st pub. in the *Olney Hymns*, 1779, bk. iii., No. 12, in 6 st. of 4 l., and again in all later editions of the same work. It came into early use in the hymnals and has attained to a foremost position as one of the most popular of Newton's productions. In the *Olney Hymns* it is the second of two

hymns headed, "The Effort." The first hymn by Newton on this same subject begins:—"Cheer up, my soul, there is a mercy seat." No. 11, in 6 st. of 4 l. as above. Its similarity to "Approach, my soul," has led some to suppose it to have been re-written by an unknown compiler. In the *American College Hymnal*, N. Y. 1876, st. ii., iii., and iv. are given as No. 280, "Lord, I am come, Thy promise is my plea." The use of this hymn in any form is very limited.

Aquinas, St. Thomas. [Thomas of Aquino.]

Are there not in the labourer's day? *C. Wesley.* [*Duty.*] 1st pub. in *Hymns & Sacred Poems*, 1749, vol. i. 124, in 5 st. of 6 l., and entitled, "The way of duty the way of safety." In 1780 it was embodied in the *Wes. H. Bk.*, and from thence has passed into most of the hymnals of the Methodist bodies in G. Britain and America. It was introduced into the collections of the Ch. of England by Toplady, through his *Ps. & Hys.*, 1776. Original text in *P. Works*, 1868-72, vol. v. p. 17.

Are we doing as we should do? *T. Kelly.* [*Missions.*] Contributed to an ed. of his *Hymns*, &c., between 1838 and 1853, in 4 st. of 8 l. In the 1853 ed. (9th) it is given as No. 585, and headed "Questions for Conscience." Its use is limited.

Are we not sons and heirs of God? *I. Watts.* [*Gravity and Decency.*] 1st pub. with his *Sermons on Various Subjects*, &c., 1721, and was composed on the subject of his sermon on Phil. iv. 8. It was also repeated in 6 st. of 4 l. in later eds. of the *Sermons*. In *Rippon's Sel.* 1787, it was given, No. 229, as:—"Behold the sons, the heirs of God." and as such is known to modern hymnals.

Are your souls the Saviour seeking? [*Peace.*] This anonymous hymn was given by Mr. Denham Smith in his *Times of Refreshing*, 1860, in 4 st. of 8 l. It has passed into several collections, including *Com. Praise*, 1880; *Hys. for the Ch. Catholic*, 1882, &c.; but in all cases as "*Anon.*"

Arends, Wilhelm Erasmus, s. of E. F. Arnds, pastor at Langenstein, near Halberstadt, was b. at Langenstein, Feb. 5, 1677. He became, in 1707, pastor at Crottorf, near Halberstadt, and in 1718, pastor of the church of St. Peter and St. Paul in Halberstadt. He d. at the latter place, May 16, 1721 (*Koch*, iv. 389; *Allg. Deutsche Biog.*, i. 516; ms. from Pastor Spierling, Halberstadt, and Pastor Schafft, Langenstein). He is said to have contributed three hymns to pt. ii., 1714, of Freylinghausen's *G. B.* Of these Nos. 118, 303 are ascribed to him at p. 3 of the *Grischow-Kirchner Nachricht*, 1771, to Freylinghausen's *G. B.*, while the other is left anonymous. It is:—

Rüstet euch ihr Christenleute. [*Christian Warfare.*] First pub. as No. 360 in 1714 as above, in 4 st. of 11 l. Dr. Jacobs of Wernigerode informs me that Count Christian Ernst of Wernigerode (d. 1771), a well-known German hymno-

logist. ascribed it to Arends in a marked copy of the 1741 ed. of Freylinghausen's *G. B. Koch* styles it "a call to arms for spiritual conflict and victory." Included in many later hymn-books, and recently as No. 675 in the Berlin *G. L. S.*, ed. 1863.

Translation in C. U. :—

Christians, prayer may well employ you. A full and good tr. contributed by J. M. Sloan as No. 289 to Wilson's *Service of Praise*, 1865. [J. M.]

Arglwydd arwain trwy'r anialwch.
W. Williams. [*Strength to pass through the Wilderness.*] This was pub. in the 1st ed. of the author's *Alleluia*, Bristol, 1745, in 5 st. of 6 l., as follows:—

Nerth i fynyed trwy'r Anialwch.

1. Arglwydd, arwain trwy'r anialwch

Fi bererin gwael ei wedd,

Nad oes ynof nerth na bywyd,

Fel yn gorwedd yn y bedd :

Hollalluog

Ydyw'r un a'm cwyd i'r lan.

2. Colofn dân rho'r nos i'm harwain,

A rho'r golofn niwl y dydd ;

Dal fi pan bwy'n teithio'r manau

Geirwon yn fy ffordd y sydd :

Rho iml fanna,

Fel na bwyf yn llwfrhau.

3. Agor y fynyddau melus

Sydd yn tarddu o'r Graig i maeis ;

Rhyd yr anial mawr canlyned

Afon lachawdwriaeth grâs :

Rho iml hyny ;

Dim i mi ond dy fwybhau.

4. Pan bwy'n myned trwy'r loddonen—

Angau creulon yn ei rym,

Ti est trwyddi gynt dy hunan,

P'am yr ofnaf bellach ddim ?

Buddugoliaeth,

Gwna iml waeddl yn y llif !

5. Ymddiriedaf yn dy allu,

Mawr yw'r gwaith a wneest erioed :

Ti gest angau, ti gest uffern,

Ti gest Satan dan dy droed :

Pen Calharia,

Nac aed hwnw byth o'm cof.

The first tr. of a part of this hymn into English was by Peter Williams, in his *Hymns on Various Subjects (vii.)*, Together with *The Notice Instructed: Being an abstract of a letter written to a Friend*. By the Rev. P. Williams, Carmarthen, 1771, Printed for the author; and was as follows:—

"HYMN V.

Praying for Strength.

"Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land,
I am weak, but Thou art mighty,
Hold me with Thy powerful hand :
Bread of heaven,
Feed me 'till I want no more.

"Open Thou the pleasant fountains,
Where the living waters flow ;
Let the river of salvation
Follow all the desert thro' :
May Thy presence
Always lead and comfort me.

"Lord, I trust Thy mighty power,
Wondrous are Thy works of old ;
Thou deliver'st Thine from thraldom,
Who for nought themselves had sold :
Thou didst conquer
Sin, and Satan and the grave."

These stanzas are a tr. of st. i., iii., v. W. Williams himself adopted the tr. of st. i., tr. st. iii. and iv. into English, added a fourth stanza, and printed them as a leaflet as follows:—

"A FAVOURITE HYMN,

sung by

Lady Huntingdon's Young Collegians.

Printed by the desire of many Christian friends.

Lord, give it Thy blessing :

"Guide me, O Thou great Jehovah,
Pilgrim through this barren land ;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand :
Bread of heaven, bread of heaven,
Feed me till I want no more.

"Open now the chrysal fountain,
Whence the healing stream doth flow ;
Let the fire and cloudy pillar
Lead me all my journey thro' :
Strong Deliverer, strong Deliverer,
Be Thou still my strength and shield.

"When I tread the verge of Jordan,
Bid my anxious fears subside ;
Death of deaths, and hell's destruction,
Land me safe on Canaan's side :
Songs of praises, songs of praise,
I will ever give to Thee.

"Musing on my habitation,
Musing on my heavenly home,
Fills my soul with holy longings :
Come, my Jesus, quickly come ;
Vanity is all I see ;
Lord, I long to be with Thee !"

This leaflet was undated, but was c. 1772. During the same or the following year, it was included in the *Lady H. Coll.*, 5th ed., Bath, W. Gye, No. 94. Stanzas i.—iii. had previously appeared in *The Coll. of Hys. sung in the Countess of Huntingdon's Chapels in Sussex. Edinburgh: Printed by A. Donaldson, for William Balcombe, Angmorning, Sussex, No. 202.* This is undated; but Mr. Brooke's copy contains the autograph, "Elizabeth Featherstonehaugh, 1772," the writing and ink of which show it to be genuine. We can safely date it 1771. It was repeated in G. Whitefield's *Ps. & Hys.*, 1773. in *Conyers*, 1774, and others, until it has become one of the most extensively used hymns in the English language. There are diversities of text in use the origin of which in every case it is difficult to determine. The most widely known are:—

1. Where the 5th line in each stanza reads respectively, "Bread of heaven," "Strong deliverer," and "Songs of praises," the arrangement is from the *Lady H. Coll.*, 1771. This form is given in nineteen out of every twenty hymnals which adopt the hymn, including *H. A. & M.*, &c.

2. Where the 5th line reads respectively, "Lord of Glory," "Strong deliverer," "Lord and Saviour," the text is from *Cotterill's Sel.*, 1810 to 1819, where it is changed to the plural throughout.

3. Where the 5th line reads respectively, "Of Thy goodness," "Strong Deliverer," and "Grateful praises," the changes were made in *Hall's Mitre*, 1836.

4. The original, with the omission of lines 5 and 6 in each stanza, thereby reducing it to 8 7's, given in many American hymnals, appeared in the *Prayer Bk. Coll.*, 1826.

In addition to these there are altered texts, as follows :

5. *Guide us, O Thou great Redeemer.* In *Morrell & How*, 1854; *Scottish Episc. H. Bk.*, 1856, and others.

6. *Guide us, Thou whose Name is Saviour.* By J. Keble, re-written for the *Salisbury H. Bk.*, 1857, and repeated in the *People's H.*, 1867, *Sarum*, 1868, the *Hymnary*, 1872, &c.

7. *Guide us, Jesu, Holy Saviour.* In the *Parish H. Bk.*, 1863-75. This is Keble's alteration of Williams, again altered.

8. *Guide us, O Thou great Deliverer.* In the *English Hymnal*, by J. A. Johnston, 2nd ed., 1866, No. 187.

9. *O Thou Great Jehovah, lead us.* This form of the text is in *Kennedy*, 1863, No. 639.

10. *Guide us, O eternal Saviour.* In *The Calcutta H. Bk.*, 1862, No. 102.

This hymn in one form or another has been rendered into many languages, but invariably from the English. These *trs.* included the Rev. R. Bingham's rendering into Latin, "Magne tu, Jehova," of the 3 st. arrangement given with the English text, in his *Hymno. Christ. Lat.*, 1871. [J. J.]

Arise, and follow me. *H. Alford.* [*St. Matthev.*] This hymn is No. 261 of his *Year of Praise*, 1867. In his *Poetical Works*, 1868, p. 308, it is dated 1844; but it is not in his *Ps. & Hys.*, 1844, nor in his *School of the Heart*, &c., 1845. We have not traced it in a printed form beyond Johnston's *English Hymnal*, 1852, No. 205, where it is given with a doxology.

Arise and hail the happy [sacred] day. [*Christmas.*] Pub. anonymously in the *Liverpool Liturgy*, 1763, p. 155, in 5 st. of 6 l. In 1769 it was given in the *Bristol Bapt. Coll.* of Ash & Evans, No. 96, and subsequently in several of the older hymn-books. In modern collections it is sometimes found as, "Arise and hail the sacred day," as in Hall and Lasar's *Evangelical Hymnal*, N. Y., 1880. The chorus, "O then let heaven and earth rejoice," is not in the original. It appeared in some collections early in the present century. [See Scott, *Elizabeth.*]

Arise, in all Thy splendour, Lord. *Sarah Slinn.* [*Missions.*] In J. Dobell's *New Selection*, &c., 1806, No. 432, pt. 2, in 6 st. of 4 l., 5 st. of which are from No. 47 of J. Griffin's *Sel. of Missionary & Devotional Hys.*, Portsea, 1797. The hymn "Though now the nations sit beneath," was re-written for American use, by L. Bacon (q. v.) from Dobell.

Arise, my soul, arise, Shake off, &c. *C. Wesley.* [*Christ the Mediator.*] 1st pub. in *Hymns & Sacred Poems*, 1742, p. 264, in 5 st. of 6 l. and entitled "Behold the Man." (*P. Works*, 1868-72, vol. ii. p. 323.) In 1780 it was included in the *Wes. H. Bk.* as No. 194 in an unaltered form, and has been repeated in all subsequent editions (ed. 1875, No. 202). From the *Wes. H. Bk.* it has passed into all the collections of the Methodist bodies in all English-speaking countries, and also into many hymnals outside of Methodism both in G. Britain and America. It has also been rendered into various languages. One in Latin, by the Rev. R. Bingham:—"Surge, surge, Mens mea," is given in his *Hymnol. Christ. Lat.*, 1871. Mr. Stevenson has collected in his *Meth. H. Bk. Notes*, 1883, numerous illustrations of the direct value which this hymn has been to many.

Arise, my soul, arise, This earth, &c. *J. Gabb.* [*General.*] Contributed to the *English Sacred Songster*, 1873, together with his tune "Heavenward," No. 37, and republished, unaltered, in his *Welburn Appendix*, 1875, No. 93, but set to another tune (*Leyden*) also by Mr. Gabb.

Arise, my soul, arise, Thy [The] Saviour's sacrifice, &c. *C. Wesley.* [*On the Titles of Christ.*] Appeared in *Hymns*

and *Sacred Poems*, 1739, in 15 st. of 6 l. In 1780, when included in the *Wes. H. Bk.*, it was given as one hymn in two parts (No. 187), but as early as 1809 the parts were numbered as separate hymns, and they are given thus in the revised ed., 1875, Nos. 194, 195; and in most collections of the Methodist bodies. The second part or hymn is, "High above every Name." In *Kennedy*, 1863, the second line of part 1, as above, begins, "The Saviour's sacrifice." Outside of the Methodist collections the use of both hymns is limited. (Orig. text, *P. Works*, 1868-72, vol. i. p. 146.)

Arise, my soul, in songs to own. *Joseph Irons.* [*Praise to God the Father.*] From his *Zion's Hymns*, &c., 3rd ed., 1825, No. 15, in 4 st. of 4 l., into *Snepp's Songs of G. & G.*, 1872, unaltered.

Arise, my soul, my joyful powers. *I. Watts.* [*Redemption.*] 1st pub. in his *Hymns and Spiritual Songs*, 1709, bk. ii., No. 82, in 6 st. of 4 l., and entitled "Redemption and Protection from Spiritual Enemies." Its use, generally in an abbreviated form, has been and still is limited, in G. Britain, but is somewhat extensive in America.

Arise, my soul, nor dream the hours. [*Redeeming the Time.*] An anonymous hymn in Longfellow and Johnson's *Amer. Hys. of the Spirit*, 1864, No. 568.

Arise, my tenderest thoughts, arise. *P. Doddridge.* [*Sorrow because of Sin.*] Written, June 10, 1739, on the text, *Ps.* cxix. 158 ["d. mss.,"] and 1st pub. in J. Orton's ed. of *Doddridge's Hymns*, &c., 1755, unaltered, in 5 st. of 4 l. and headed, "Beholding Transgressors with Grief." Also repeated in J. D. Humphreys's ed. of *Doddridge*, 1839. It came into C. U. at an early date, both in the Ch. of England and amongst the Nonconformists, and is still retained in numerous collections in G. Britain and America. It is a powerful and strongly worded hymn of the older type, and is suited for use on behalf of missions.

Arise, ye people, and adore. *Harriet Auber.* [*Ps. xlvii.*] 1st pub. in her *Spirit of the Psalms*, 1829, in 4 st. of 4 l., "Hallelujah" being added to the last st. only. It is in many American Colls., and is more popular there than in England. [W. T. B.]

Arise, ye saints, arise. *T. Kelly.* [*Christ the Leader.*] 1st pub. in the 3rd ed. of his *Hymns on V. P. of Scripture*, 1809, No. 77, in 7 st. of 4 l., and headed, "He teacheth my hands to war," *Ps.* xviii. 34. In 1812 it was taken out of the above, and included in *Kelly's Hymns adapted for Social Worship*, No. 88, but subsequently it was restored to the original work. Full text in *Hymns*, M. Moses, Dublin, 1853, No. 253. As in C. U. both in G. Brit. and America, it is in an abbreviated form, but the arrangement of stanzas differs in various collections.

Arise, your voices all unite. *Bp. R. Mant.* [*Praise.*] An original composition included in his *Ancient Hymns from the Rom.*

Brev., &c., 1837, No. 83, in 6 st. of 4 l. and entitled, "Hymn commemorative of the Object of Christian Worship," ed. 1871, No. 83.

Arm of the Lord, awake, awake. The terrors, &c. *C. Wesley.* [*Missions.*] A cento composed of stanzas from three of the *Hymns of Petition and Thankgiving for the Promise of the Father*, pub. by J. & C. Wesley in 1746. Stanza 1, from hymn 18, st. 1; 2 from hymn 21, st. 2; 3 and 4 from hymn 22, st. 1 and 4. It was embodied in the *Supp. to the Wes. H. Bk.* in 1830, No. 696. In the revised ed. of that Coll., 1875, No. 443, the last stanza is omitted. Orig. text, *P. Works*, 1868-72, vol. iv. p. 186.

Arm of the Lord, awake, awake. Thine own, &c. *C. Wesley.* [*Missions.*] This hymn was included in the first three editions of *Hymns & Sacred Poems*, all of which were pub. in 1739 (p. 222), but omitted in the fourth and fifth editions. In 1749 it was included in another series of *Hymns & Sacred Poems*, as the second part of a paraphrase of the 51st of Isaiah in 10 st. of 4 l. In 1780, 6 st. were included in the *Wes. H. Bk.*, No. 375, and are retained in the revised ed. of 1875, No. 386. The same arrangement is also found in several collections both in G. Brit. and America. Orig. text, *P. Works*, 1868-72, vol. iv. p. 302. Another hymn opening with the same first line, and of a similar character, was pub. in *C. Wesley's Hymns written in the time of the Tumults, June 1780*, No. ix., Bristol, 1780. The Tumults referred to took place in London. It is not in *C. U.* Orig. text, *P. Works*, 1868-72, vol. viii. p. 273.

Armstrong, Florence Catherine, daughter of William Armstrong, M.D., of Collooney, Co. Sligo, Ireland, b. March 18, 1843. Her well-known hymn:—

0 to be ever yonder [*Longing for Heaven*] was written in 1862, and pub. without her consent in the *British Herald*, Feb. 1865, p. 24, and dated "Jany., 1865." It soon attained an extended circulation, and was given in several collections. In 1875 Miss Armstrong acknowledged the authorship in her work, *The King in His Beauty and Other Poems*.

Arnds, W. E. [*Arends, W. E.*]

Arndt, Ernst Moritz, son of Ludwig Nicolaus Arndt, estate manager for Count Pubus, in the island of Rügen, was b. at Schoritz in Rügen, Dec. 26, 1769. After studying at the Universities of Greifswald and Jena, where he completed his theological course under Paulus, he preached for two years as a candidate, but in 1798 abandoned theology. After a pedestrian tour through South Germany, Hungary, Northern Italy, France, and Belgium, he became, at Easter 1800, lecturer at the University of Greifswald, and in 1805 professor of history there. But in 1806, lamenting over the tyranny of France, he wrote his fiery *Geist der Zeit* (pt. ii. 1809, ii. 1813, iv. 1818) which awakened the patriotism of his countrymen, but drew on

him the hatred of Napoleon, so that he had to flee to Sweden, and was not able to return to Greifswald till 1810. He again left Greifswald in 1812, and found a home with Baron v. Stein at St. Petersburg. After various wanderings, during which he wrote many pamphlets inciting his countrymen, as none else could, to deeds of valour, and composed his well-known songs (all of date 1813),

"Der Gott, der Eisen wachsen liess.
O du Deutschland, ich muss marschieren.
Was blasen die Trompeten?
Was ist des Deutschen Vaterland?"

which were said to have done more to inspire the troops than a victory won, he settled for some time at Cologne as editor of a patriotic newspaper. In 1818 he was appointed professor of history in the newly-founded University of Bonn. Being accused by the Conservative leaders then in power of teaching Republicanism, he was, in 1820, unjustly deposed (though his salary was continued to him), and was not restored till the accession of Friedrich Wilhelm IV. to the throne of Prussia in 1840. In token of respect he was elected Rector of the University 1840-1841, and lectured as professor till 1854. He continued his tranquil life at Bonn, varied by delusive hopes of better things from the Revolutionary periods of 1848 and 1859, till after having passed his ninety-first birthday (when he received some three hundred messages of congratulation which he personally answered) he departed to the Heavenly Fatherland, Jan. 29, 1860.

A man of learning, a true patriot, a distinguished poet, and a man greatly revered and beloved of the people, he was a worthy modern representative of the "old Arndt," author of the *True Christianity*; a man of deep religious feeling, and a true-hearted and earnest witness for the Evangelical Faith. By his well-known *Von dem Wort und von dem Kirchenliede*, Bonn, 1818, he was one of the prime movers in the reaction which has now rescued most of the German lands from the incubus of xviii. cent. Rationalistic hymn-books. To this pamphlet he annexed 33 hymns, his best known. Of the remaining 50 some 37 appeared in his *Geistliche Lieder*, Berlin, 1855, and the rest in the Frankfurt, 1818, and later editions of his *Gedichte*—the so-called complete edition of which, pub. at Berlin 1860, contains 427 secular and sacred pieces, ranging from 1787 to 1859, with a preface dated in Christmas week 1859. (*Koch*, vii. 140-148; *Allg. Deutsche Biog.*, i. 540-548.)

The following 14 hymns by him have been tr. into English:—

i. *Der heil'ge Christ ist kommen.* [*Christmas.*] 1st pub. in 1818, vol. i. p. 319, and tr. as "The blessed Christ is coming," by *C. T. Astley*, 1860, p. 24, in 4 st. of 8 l.

ii. *Dieh Geist der Wahrheit, Geist der Kraft.* [*Whitsuntide.*] A Prayer to the Holy Spirit. 1st pub. 1819 (No. 32), as above, in 8 st. of 4 l. Tr. by *J. Kelly*, 1885, p. 67, "O Spirit, Thou of love and might."

iii. *Die Welt thut ihre Augen zu.* [*Child's Evening Hymn.*] 1st pub. 1818 (vol. i. p. 265), as above, in 4 st. of 8 l. Tr. by *J. Kelly*, 1885, p. 109, "The busy world its eyes doth close."

iv. *Es lebt ein Geist, durch welchen alles lebt.* [*The Spirit of God.*] 1st pub. 1818 (vol. i. p. 281) as above in 5 st. of 4 l., and tr. as:—"There is a Spirit—universal Source," by *C. T. Astley*, 1860, p. 14.

v. *Gegangen ist das Sonnenlicht.* [*Evening.*] Written in 1813, and 1st pub. 1818 (vol. ii. p. 230) as above, in 5 st. of 8 l., entitled: "The traveller's evening hymn." *Tr.* as (1) "The sun-light has departed," by *Dr. Maguire*, 1883, p. 49; (2) "The fields and woods all silence keep," by *J. Kelly*, 1885, p. 112.

vi. *Gehet nun hin und grabt mein Grab.* [*Burial of the Dead.*] Written in 1818, and 1st pub. 1819 (No. 19) as above in 9 st. of 6 l., and included in Bunsen's *Versuch*, 1833, and since in many other collections, e.g. *Unv. L. S.*, 1851, No. 815. It is the most popular of his hymns and was sung at his own funeral at Bonn, Feb. 1, 1860 (*Koch*, vii. 147). The *trs.* in C. U. are:—

(1) *Go and dig my grave to-day!* A good and full *tr.* in the 1st Series, 1855, of Miss Winkworth's *Lyra Ger.*, p. 241 (ed. 1876, p. 243), and repeated as No. 188 in her *C. B. for England*, 1863. In Schaff's *Christ in Song*, ed. 1879, p. 536.

(8) *Weary now of wandering here.* A *tr.* of st. i., iv., vi., ix., signed "F. C. C.," as No. 280, in *Dr. Pagenstecher's Coll.*, 1864.

Other *trs.* are: (1) "Go! and let my grave be made," by Miss Cox, 1841, p. 83 (1861, p. 83); (2) "Prepare me now my narrow bed," by Lady Eleanor Fortescue, 1843 (1847, p. 26); (3) "Go now, my friends, and dig my grave," by Dr. G. Walker, 1860, p. 109; (4) "Now go forth and dig my grave," by A. M. Jefferson, in *Golden Hours*, 1873, p. 62.

vii. *Gott, deine Kindlein treten.* [*Children.*] 1st pub. 1818 (vol. i. p. 275) as above, in 5 st. of 4 l. It is *tr.* as "Oh, gracious God! Thy children come before Thee," by C. T. Astley, 1860, p. 38.

viii. *Ich weiss, woran ich glaube.* [*The Rock of Salvation.*] Written in 1818, and 1st pub. 1819 (No. 28) as above in 6 st. of 8 l. In Knapp's *Ev. L. S.*, 1837, No. 1396 (ed. 1865, No. 1348), it begins "Ich weiss, an wen ich glaube." The *trs.* in C. U. are:—

(1) *I know in Whom I put my trust.* A good *tr.* of st. i., iv.–vi. of Knapp's text in the 2nd Series, 1858, of Miss Winkworth's *Lyra Ger.*, p. 162. Included as No. 1170 in *Kennedy*, 1863, and recently in Schaff's *Christ in Song*, ed. 1879, p. 426, and *Lib. of Rel. Poetry*, ed. 1883, p. 670.

(8) *I know Whom I believe in.* a *tr.* from Knapp, omitting st. ii., iii., as No. 288 in the Ohio Luth. *Hymnal*, 1880.

ix. *Kann ich beten, Ist in Nöthen.* [*The Power of Prayer.*] Written in 1818, and 1st pub. 1819 (No. 29) as above in 8 st. of 7 l., and *tr.* "When I can pray, Without delay," by C. T. Astley, 1860, p. 10.

x. *Und klinget du immer Liebe wieder.* [*The Love of Christ.*] 1st pub. 1855, as above, p. 57, in 5 st. of 6 l. *Tr.* by *J. Kelly*, 1885, p. 34, "And dost thou always love proclaim."

xi. *Und willst du gar versagen* [*Trust in God.*] Written in 1854, and 1st pub. as above, 1855, p. 81, in 6 st. of 8 l. It is *tr.* as "And art thou nigh despairing," in the *Family Treasury*, 1877, p. 110.

xii. *Was ist die Macht, was ist die Kraft.* [*Holy Scripture.*] Written in 1818, and 1st pub. 1819 (No. 30) as above in 6 st. of 6 l., and included in Hofer's *Pilgerharfe*, Basel, 1863, No. 31. *Tr.* (1) "What is the Christian's power and might?" by R. Massie, in the *British Herald*, April, 1865, p. 61. (2) "What is the Christian soldier's might, What is," by R. Massie in the *Day of Rest*, 1878, vol. viii. p. 335.

xiii. *Wenn aus dem Dunkeln ich mich sehne.* [*Hope in God.*] Written in 1818, and 1st pub. 1819 (No. 18) as above, in 7 st. of 6 l. Included, omitting st. ii., as No. 2401 in Knapp's *Ev. L. S.*, 1837 (ed. 1865, No. 2128). *Tr.* as "When in the depths of night I'm sighing," in the *British Herald*, Aug. 1866, p. 312, repeated as No. 410, in Reid's *Praise Bk.*, 1872.

xiv. *Wer hat den Sand gezählt, welcher im Wasser haust.* [*The Almighty God.*] 1st pub. 1818 (i. p. 297) and included in 1819 (No. 6) as above, in 4 st. of 8 l. *Tr.* as "Who can on the seashore," in *Dr. Dulcken's Golden Harp*, 1864, p. 32. There is also a free *tr.* in the Unitarian *Hys. for Children*, Glasgow, 1855, No. 28, beginning:—"Who has counted the leaves that fall?" [J. M.]

Arnold, Gottfried, son of Gottfried Arnold, sixth master of the Town School of Annaberg in the Saxon Harz, b. at Annaberg Sept. 5, 1666. His life was varied and eventful, and although much of it had little to do with hymnody from an English point of view, yet his position in German Hymnology is such as to necessitate an extended notice, which, through pressure of space, must be (typographically) compressed.

After passing through the Town School and the Gymnasium at Gera, he matriculated in 1686 at the University of Wittenberg—where he found the strictest Lutheran orthodoxy in doctrine combined with the loosest of living. Preserved by his enthusiasm for study from the grosser vices of his fellows, turning to contemplate the lives of the first Christians, he began those investigations in Church History on which his fame principally rests, and thought of preparing himself to become a lecturer and professor, the worldly spirit which pervaded the Church repelling him from seeking to become one of her ministers. Accepting in 1689 an appointment as family tutor at Dresden, he became a disciple of Spener, then Court Preacher. Seeing and testifying against the ill-living of those around him, he lost his appointment in 1693, but by Spener's recommendation obtained a similar post at Quedlinburg, the centre of a recent religious Revival, one of the leaders in which was the Senior Court deaconus, J. H. Sprügel. While at Quedlinburg he wrote and pub. his first work of importance: *The First Love, i. e., a true Picture of the First Christians in their Living Faith, and Holy Life*, 1696, a book glowing with faith and earnestness, which gained a rapid circulation (5th ed. 1727) and was very greatly valued by P. J. Spener. Being thus brought into notice he was in 1697 appointed by the Landgrave Ernst Ludwig of Hesse-Darmstadt as Professor of History at Giessen. Accepting the post in a hopeful spirit, he did not find himself at home in his surroundings, and, unable to work as he wished, was constrained to resign in 1698. Returning to Quedlinburg he found leisure in the house of his friend Sprügel to pursue the investigations for his *Unparteiische Kirchen- und Ketzer-Historie* (Frankfurt-am-Main, 1699–1700). This epoch-making work, the most important of all his publications, a monument of gigantic industry and based on the original sources, sought with impartiality to bring out clearly the most prominent and most beautiful features of the Church life of bygone ages, while the more important works that preceded it had been largely partisan. It was dedicated to the King of Prussia, who, Jan., 1702, named him Historiographer; it gained for him the King's help, but by the favourable views taken of the heretics, and the unfavourable light in which the action of the Church towards them was often regarded, a storm of indignation was raised against him throughout the Church. About this time he joined the "New Angel Brotherhood" (S. Matt. xxii. 30), of the followers of the mystic Jakob Böhme, wrote in 1700 his *Mystery of the Wisdom of God* (see below), in which Heavenly Wisdom was represented as a pure Virgin, union with whom would preclude any earthly marriage, and ceased to partake of Holy Communion in public. Thereupon the ecclesiastical authorities took action, and would have banished him from Quedlinburg had not

the King of Prussia interfered and sent two commissions in 1706 and 1701 on Arnold's behalf.

Now came the turning point in his life. A thief who had broken into the house of the Sprügel's was apprehended at Allstedt, about 40 miles south. To bring the thief to justice, Sprügel's wife and her youngest daughter, Anna Maria, went thither under Arnold's care. Preaching before the widowed Duchess of Sachsen-Lauenburg, Arnold was summoned by her to become preacher at her Court at Allstedt, and before entering on his duties was, on Sept. 5, 1701, married in Church at Quiedlinburg to Anna Maria Sprügel—a union productive of the happiest results, and which in great measure cured him of his Separatist tendencies, but which brought the ridicule of his enemies upon him, and caused his expulsion from the Angel Brotherhood. Entering upon his duties at Allstedt in 1702, he encountered much opposition, and thus, in 1706, gladly accepted from the King of Prussia an appointment as pastor and inspector of Werben in the Altmark (near the junction of the Elbe and Havel), as successor to his father-in-law, who had removed thence from Quiedlinburg. As his persecutors gave him no rest, he accepted from the magistrates of Perleberg, a few miles farther north, the parsonage there, to which the King added the inspectorate of the district, beginning his labours on the 22nd Sunday after Trinity, 1707, by a sermon on St. Matt. iii. 45. Unwearied in word and work, by preaching, by household visitation, and by the composition of devotional manuals (one of which, entitled *Paradiesischer Lustgarten*, 1709, reached a 7th ed. in 1748), he sought the good of his flock and won universal love and esteem. His excessive devotion to study (publishing no less than 58 works, some being folios, within 20 years) and ascetic habits, brought on a severe attack of scurvy. On Whit-Sunday, 1714, when barely recovered from his illness, a recruiting party burst into the church and impressed some of the young men who were in the act of receiving Holy Communion. This outrage was his death-blow. On the next day, May 21, as pre-arranged, he preached a funeral sermon, but had to be supported by the sexton to enable him to finish it, "like a faithful soldier keeping his post till his last gasp." Three days he lay in an armchair, and was then removed to bed. In earnest exhortation to his friends to full renunciation of self and of the world and complete dedication to God, in peaceful communion with God not unmingled with the bitterness of an early end, the days passed, till on May 30, 1714, after he had raised himself in bed and exclaimed—*Frisch auf, frisch auf! Die Wagen her und hüt!*—his spirit peacefully passed away, his mortal body being consigned to the grave on June 1—accompanied by a weeping multitude comprising nearly all the inhabitants of the place.

As a poet Arnold holds a high place, though but few of his hymns (mostly written at Quiedlinburg) are entirely fitted for use in public worship. Ehmman characterises his poems as full of originality, as pervaded with a deep zeal for sanctification and the fear of God, and with glowing devotion and intensity of love for Christ. All are tinged, some very deeply, with his mysticism, dealing largely in theosophic language with the marriage of the soul to God. They found admission into the hymn-books of the Separatists and the Pietists, and many of them in modern times are included in Knapp's *Z. L. S.* They appeared in the following works:—

(1) *Göttliche Liebes-Funcken. Aus dem grossen Feuer der Liebe Gottes in Christo Jesu entsprungen.* Frankfurt am Main, 1698. Containing 145 pieces, including its best hymns. (2) *Anderer Theil der göttlichen Liebes-Funcken.* Frankfurt, 1701. 36 pieces. (3) *Das Geheimnis der göttlichen Sophia, der Weisheit, beschrieben und besungen.* Leipzig, 1700. The poetical portion of this work is in two parts.—I. *Poetische Lob- und Liebes-Sprüche* (1:0); II. *Neue göttliche Liebes Funcken* (1:3). (4) *Das eheliche und unerschelte Leben der frommen Christen, &c.* Frankfurt, 1702, with an appendix of 19 poems. (5) *Neuer Kern wahrer Geistesgebete, &c.* Leipzig, 1703, with a collection of hymns appended, entitled *Ein neuer Kern recht geistlicher lieblicher Lieder*—217 in all.

As these works contain a good many hymns

by other authors, the task of discrimination is not easy, and thus it comes to pass that in the collected editions by *Albert Knapp* (Stuttgart, 1845) and by *K. C. E. Ehmman* (Stuttgart, 1856) a number of pieces are included which are not really by Arnold. Somewhat curiously, Miss Winkworth, in her *Christian Singers of Germany*, 1869, has selected three pieces, and only three, as favourable specimens of Arnold, and as it happens, not one is really by him. Knapp frequently abridges and alters, while Ehmman gives a valuable introduction, the unaltered text of 139 hymns, and, as an appendix, a selection from the poems not in regular form (*Koch*, vi. 138-159; *Ehmman's Introduction*, *Allg. Deutsche Biog.*, i. 587-588). The hymns here noted are arranged thus: I. Probably by Arnold; II. Possibly by Arnold; III. Not by Arnold, but not found earlier than in the works mentioned above. Of these the following have been rendered into English:—

I. Hymns probably by Arnold, 1-9.

1. *EWIGE WAHHEIT, JESU CHRIS.* [*Love to Christ.*] Founded on Canticles viii. 6, and 1st pub. 1700 as above, No. 68 (*Ehmman's* ed. 1856, p. 128), in 18 st. of 4 l., and included as No. 504 in *Freylinghausen's G. B.* 1704. *Tr.* as "Christ, thou'rt Wisdom unto me," No. 695 in pt. i. of the *Moravian H. Bk.* 1754.

2. *HALDESELIGE GOTTES-LAMM.* [*Victory of Love.*] 1701 p. 61, as above (*Ehmman's* ed. 1856, p. 173), in 11 st. of 8 l., and thence as No. 484 in *Freylinghausen's G. B.* 1704. *Tr.* as "Thou, God's beloved Lamb," as No. 629 in pt. i. of the *Moravian H. Bk.* 1754. In 1789 altered to "Thou, God's most holy Lamb," and in 1801 and later eds. to "Jehovah's holy Lamb."

3. *THU SIONS-TÖCHTER DIE IHR NICHT.* [*Love to Christ.*] Founded on Canticles iii. 11, and 1st pub. 1700 as above, No. 41 (*Ehmman's* ed. 1856, p. 107), in 13 st. of 4 l. Included as No. 716 in the *Herrnhut G. B.* 1735. *Tr.* as "Daughters of Zion, who're no more," No. 695 in pt. i. of the *Moravian H. Bk.* 1754.

4. *KOMM BEUG' DICH TIEF, MEIN HERS UND SINN.* [*Thanksgiving to Christ.*] 1st pub. 1702 as above, p. 649 (*Ehmman's* ed. 1856, p. 194), in 9 st. of 6 l. Included as No. 744 in *Freylinghausen's G. B.* 1705. *Tr.* as "Ourselves, dear Lord, we now resign," from st. vii., ix., as st. iii., iv. of No. 695 in the *Moravian H. Bk.* 1801, (ed. 1849, No. 826).

5. *MEIN KÖNIG, SCHREIB MIR DEIN GESETZ.* [*Brotherly Love.*] Founded on Ps. cxxxiii. and James ii. 8, and 1st pub. 1698, No. 125, as above (*Ehmman's* ed. 1856, p. 51, *Knapp*, 1845, p. 119), in 16 st. of 6 l. Included as No. 387 in *Freylinghausen's G. B.* 1704. *Tr.* as "Thy law, O Lord, be my delight," as No. 451 in the *Moravian H. Bk.* 1789, and repeated in later eds.

6. O DURCHBRECHER ALLER BANDE (q.v.)

7. *O STILLES LAMM, ICH SUCH DEIN SANFTES WESEN.* [*Love to Christ.*] A poem 1st pub. 1698, No. 34, as above (*Ehmman's* ed. 1856, p. 270), in 21 lines, entitled "They are virgins. These are they which follow the Lamb," *Rev.* xiv. 4. In pt. ii. 1714, of *Freylinghausen's G. B.*, a recast beginning "O stilles Gottes-Lamm," in 5 st. of 8 l., was included as No. 429. The *trs.* are—from the second form: (1) "Meek, patient Lamb of God, to Thee," by *J. Wesley*, in *Ps. & Hymns*, 1741 (*P. Works*, 1868-72, vol. ii. p. 14), repeated as No. 545 in pt. i. of the *Moravian H. Bk.* 1754; (2) "Meek, patient Lamb of God, impart," as No. 434 in the *Moravian H. Bk.* 1789, and later eds.

8. *SO FÜHRT DU DOCH RECHT SELIG, HERR, DIE DEINEN.* [*Trust in God.*] 1st pub. 1698, No. 138, as above (*Ehmman's* ed. 1856, p. 69), in 13 st. of 8 l., entitled "The best Guide." Included as No. 210 in *Freylinghausen's G. B.* 1704, and recently as No. 428 in the *Unv. L. S.* 1851. *Dr. Schaff*, in his *Deutsches G. B.*, 1860, says of it: "It was the favourite hymn of the philosopher Schelling. It is, however, more suited for private use than for Public Worship." It is a beautiful hymn, marked by profundity of thought and depth of Christian experience. The only *tr.* in C. U. is "How

well, O Lord! art thou thy People leading," in full as No. 671 in pt. i. of the *Moravian H. Bk.* 1754, and repeated, abridged and altered to "Well art Thou leading, Guide supreme," in 1826 (1849, No. 195). The *trs.* of st. i., iii., xi. from the 1826 were included in J. A. Latrobe's *Collection*, 1841, No. 329. Another *tr.* is "How blest to all Thy followers, Lord, the road," by *Miss Winkworth*, 1835, p. 175 (ed. 1876, p. 177).

9. Wie schön ist unsers Königs Braut. [*Heaven.*] 1st pub. 1698, No. 139, as above (*Ehmann's* ed. 1856, p. 72, *Knapp*, 1845, p. 217), in 14 st. of 6 l. Included as No. 584 in *Freylinghausen's G. B.* 1704. The *trs.* are—beginning with st. x.—"Wie freuet sich mein ganzer Sinn," (1) "I'm glad, yea, sinner—likely bold," as No. 548 in pt. i. of the *Moravian H. Bk.* 1754. (2) "How doth my needy soul rejoice," as No. 892 in the *Moravian H. Bk.* 1789. In 1801 altered to "How greatly doth my soul rejoice," (1849, No. 1230).

II. Hymns possibly by Arnold, 10–11.

10. Eschain, du Morgenstern. [*Morning.*] 1st pub. 1703, p. 8 (*Ehmann's* ed. 1856, p. 196), in 4 st. of 8 l. Included as No. 751 in *Freylinghausen's G. B.* 1706, and No. 628 in *Porst's G. B.* ed. 1855. *Fischer*, i. 174, thinks A.'s authorship very doubtful. *Tr.* as "Thou Morning-Star appear," by *H. J. Buckoll*, 1842, p. 42.

11. O der alles hätt verloren. [*The Heavenly Spirit.*] This beautiful hymn on Self-Renunciation appeared in 1703, p. 132 (ed. *Ehmann*, 1856, p. 210), in 8 st. of 4 l., but both *Koch*, vi. 159, and *Fischer*, li. 138, regard A.'s authorship as very doubtful. Included as No. 719 in *Freylinghausen's G. B.* 1705, and recently as No. 614 in the *Univ. L. S.* 1851. In *Knapp's* ed. 1845, p. 8, beginning "O wer alles hätt verloren," in 7 st. The only *tr.* in C. U. is, "Well for him who all things losing," a very good *tr.* omitting st. iii. by *Miss Winkworth*, in the 1st Series of her *Lyra Ger.* 1855, p. 134 (ed. 1876, p. 135), and repeated in her *C. E. for England*, 1863, No. 132, omitting the *tr.* of st. vi. Included as No. 451 in the *Pennsylvania Luth. Ch. Bk.* 1868, and, with the omission of st. vi.–vii., in the *Amer. Meth. Episcopal Hymnal*, 1878.

Other *trs.* are: (1) "O were all things perishable," as No. 692 in pt. i. of the *Moravian H. Bk.* 1754. (2) "Ah! the heart that has forsaken," by *Mrs. Findlater*, in the *Family Treasury*, 1859, pt. ii. p. 208, and thence (quoting the German as "Ach das Herz verlassen alles") in the 4th Series, 1862, of the *H. L. L.* (ed. 1862, p. 284, 1864, p. 209). (3) "O how blest who, all resigning," by *Mrs. L. C. Smith*, in the *Sunday Magazine*, 1865, p. 896.

III. Hymns wrongly attributed to Arnold, 12–14.

Seven hymns of this class have been *tr.* into English. Of these two are noted under *Lodenstein*, one under *Scheffer*, and one under *J. L. Faber*. The others are:—

12. Es gehet mancher Weg und Fahr. [*Life's Voyage.*] 1st pub. in *Der Weisheit Gartengewächs*, 1703, edited by Arnold. *Ehmann*, 1856, p. 245, includes it in 7 st. of 4 l., but says it is certainly not by Arnold. *Knapp*, 1845, p. 173, quotes it, beginning, "Gar mancher Weg, gar manche Fahr," as from a *ms.* dated 1734, and included it in his *Ev. L. S.* 1850, No. 1583 (ed. 1865, No. 1632). *Tr.* as "Full many a way, full many a path," by *Miss Winkworth*, 1869, p. 295.

13. O du süssee Lust. [*Communion with Christ.*] Appeared in 1698, No. 140, as above; but distinctly marked as "by another." In *Knapp*, 1845, p. 78. Included in 9 st. of 6 l., as No. 459, in *Freylinghausen's G. B.* 1704, and as No. 398 in *Porst's G. B.*, ed. 1855. The *trs.* are: (1) "O thou Pleasure blest," as No. 690 in pt. i. of the *Moravian H. Bk.* 1754; (2) "Bliss beyond compare," founded on the 1754, as No. 283 in the *Moravian H. Bk.* 1789. In full as No. 68 in the *Bible H. Bk.* 1845, and as No. 672 in *Reid's Praise Bk.* 1872.

14. Salb uns mit deiner Lieb. [*The Kingdom of God.*] 1st pub. 1702, p. 526, but distinctly marked as "by another." In *Knapp*, 1845, p. 19. Included as No. 746 in *Freylinghausen's G. B.* 1705, and recently, as No. 198, in *Knapp's Ev. L. S.* 1850 (ed. 1865, p. 209). *Tr.* as "Anoint us with Thy blessed love," by *Miss Winkworth*, 1869, p. 293.

Dr. Franz Dibellus in his elaborate biography (*Gottfried Arnold*, Berlin, 1873) at pp. 180–183, 246–248, quotes four hymns not included by *Ehmann*, which he thinks may possibly be by Arnold. One of these is "Zum Leben führt ein schmaler Weg" (q. v.).

[J. M.]

Arnschwanger, Johann Christoph, son of **Georg Arnschwanger**, merchant in Nürnberg, was b. at Nürnberg Dec. 28, 1625. He entered the University of Altdorf in 1644, and that of Jena in 1647, where he graduated M.A. Aug. 9, 1647. After short periods of residence at Leipzig, Hamburg, and Helmstädt he returned to Nürnberg in 1650. There he was successively appointed Stadt-vicar in 1651, Diaconus of the St. Aegidien Church 1652, Morning Preacher in St. Walpurga's 1654, and Diaconus of the Church of St. Lorenz 1659, where he became Senior 1673, and Archidiaconus 1690. He d. at Nürnberg, Dec. 10, 1696. (*Koch*, iii. 517–520; *Allg. Deutsche Biog.*, i. 597.)

A lover of music and poesy, he was the correspondent of Anton Ulrich (q. v.) and a member of the Fruitbearing Society (1675). He did not join the Nürnberg Pegnitz Shepherd Order, seeking in his poetical work simplicity and fitness for popular use rather than their somewhat affected "learnedness." The best of his hymns, some 400 in all, the most important being those pub. in 1659, appeared in his:—

i. *Neue geistliche Lieder*, Nürnberg, 1659, in two books, each containing 50 hymns, set to music by the best organists and choir masters in Nürnberg.

ii. *Heilige Palmen und Christliche Psalmen*, Nürnberg, 1680, with 160 hymns in three divisions, with melodies by the musicians of Nürnberg.

Of these hymns the only one *tr.* into English is:—

Auf, ihr Christen, lasst uns singen. [*Easter.*] 1st pub. in 1659 as above, Bk. i., No. 13, in 12 st. of 11 l., entitled "On the Victorious Resurrection of Jesus Christ from the dead, in which our future Resurrection is also set forth." Included in the *Nürnberg G. B.*, 1676, No. 227, as No. 98 in pt. ii., 1714, of *Freylinghausen's G. B.*, and recently (reduced to st. i., ix.) as No. 213 in the *Berlin G. B.*, 1829. The only *tr.* in C. U. is, "Up, ye Christians, join in singing," from the *Berlin G. B.* in N. L. Frothingham's *Metrical Pieces*, Boston, U.S., 1870, p. 194, and thence altered and beginning, "Rise, ye Christians," as No. 644 in the *Swedenborgian Coll.*, Lond., 1880. [J. M.]

Around the throne of God, a band [in circling band]. *J. M. Neale*. [*Children's Hymn.*] This hymn appeared in Dr. Neale's *Hymns for Children*, 1st Series, No. xxxi., 1842, in 9 st. of 4 l. (with Bp. Ken's doxology), for Michaelmas Day. Two forms have been the outgrowth. The first, beginning with the same first line, is found, somewhat altered, in *Hurlant's Ch. Psalter*, &c., No. 248; *Thring's Coll.*, 1882, in 4 st., with "Thine" for "Thy," st. 3, l. 1, *H. A. & M.*, 1875, No. 335, and other hymnals, and the second, "Around the throne in circling band," in the *Sarum Hymnal*, 1868, No. 312, and others.

Around the throne of God in heaven Thousands of children. *Anne Shepherd*. [*Children's Hymn.*] Pub. in her *Hymns adapted to the Comprehension of Young Minds*, No. 29, in 6 st. of 5 l. The date of the 1st ed. of this work is undetermined. Dr. Moffatt *tr.* this hymn into the Bechuana language for his *Kuruman Coll.*, 1838. In 1853, 4 st.

were transferred to the *Leeds H. Bk.*, No. 877, and from thence passed into later collections. Orig. text in the *Meth. S. S. H. Bk.*, 1879, No. 448, with the change in st. v., l. 3, "that precious, purple flood" to "that purple, precious flood." It is in very extensive use in America and other English-speaking countries. Orig. text in *Lyra Brit.*, 1867, p. 495.

Around the throne of grace we meet. *J. Montgomery.* [*Divine Worship.*] This hymn aims from its character and construction to have been written for one of the great Whitsuntide gatherings of S. School children in Sheffield, or for an occasion of a somewhat similar kind. No record, however, is found amongst the "m. mss.," and we trace its first publication to his *Original Hymns*, 1853, No. 323, in 5 st. of 4 l., with the title, "Unity in Faith, Hope, and Feeling." Its use is limited.

Around Thy grave, Lord Jesus. *J. G. Deck.* [*Holy Baptism.*] 1st pub. in *Ps. & Hys.*, Lon., Walther, 1842, pt. i., No. 277, in 4 st. of 8 l. It is given in an unaltered form in Spurgeon's *O. O. H. Bk.*, 1866, No. 921; and in the *Bapt. Ps. & Hys.*, 1858, No. 699, with alterations made for that collection by Mr. George Rawson. The American collections, however, usually follow the original text.

Around Thy table, Holy Lord. *Mary Peters, nee Bowly.* [*Holy Communion.*] 1st pub. in *Ps. and Hys.*, Lon., Walther, 1842, pt. i., No. 253, in 7 st. of 4 l. In 1847, it was included, with alterations by Mrs. Peters, in her *Hymns intended to help the Com. of Saints*, No. 39. The form in C. U., as in Dr. Walker's *Cheltenham Coll.* and others, is that of 1842. In the *Amer. Bapt. Praise Bk.*, N. Y., 1871, No. 795, the *Serv. of Song for Bapt. Churches*, Boston, 1871, No. 837, and others, there is a cento composed of the opening stanza of this hymn, together with st. v. and vi., from T. Cotterill's "Bless'd with the presence of th'ir God," slightly altered. [W. T. B.]

Around Thy table, Lord, we meet. [*Holy Communion.*] The hymn beginning with this first line in the 15th ed. of Stowell's *Sel.* (1877) is a cento the greater portion of which is an alteration and rearrangement of Mrs. Peters's hymn as above.

Arrayed in majesty divine, What power, &c. *J. Merrick.* [*Ps. civ.*] A cento from his paraphrase of Ps. civ. The original was pub. in his *Psalms, Translated or Paraphrased in English Verse*, 1765, in 140 lines beginning, "Awake, my soul, to hymns of praise," and repeated, with alterations and additions by the Rev. W. D. Tattersall, in his ed. of *Merrick*, 1797. The cento, as in Kippis's *Coll. of Hys.*, &c., 1795, and later editions, as also in one or two modern collections, is slightly altered from the original.

Arrayed in robes of virgin white. *G. Moultrie.* [*Martyrs.*] 1st pub. in the *Church Times*, June 10, 1865, under the signature "G. M.," and again in the *Author's Hymns & Lyrics*, 1867, in 6 st. of 6 l., with the heading, "Hymn for Festival of Martyrs,"

p. 157. In 1867 it was included in the *People's H.*, No. 210, with the substitution of the refrain for the last three lines of the original concluding stanza, thereby attaining uniformity throughout.

Art thou acquainted, O my soul? *C. Elliott.* [*Dependancy.*] 1st printed in 1834, in the *Appendix to the Invalid's H. Bk.*, the entire *Appendix* being from Miss Elliott's pen. It is No. vi., is headed "Under Depression of Spirits," and based on Job xxiii. 21. It is in 8 st. of 4 l., and is retained in subsequent editions. [W. T. B.]

Art thou, Lord, rebuking nations. *W. H. Havergal.* [*In time of war.*] Written in September 1831, and printed for the Ch. Mis. Soc. Anniversary in Astley Church, Sept. 25, 1831, the text on that day being Amos viii. 11. It was in 5 st. of 6 l. Included in *Life Echoes*, 1883. [HAV. MSS.]

Art thou, sinner, sighing, weeping. *A. Midlane.* [*Invitation.*] Written on Dec. 4, 1879, and 1st pub. in the *Joyful Tidings H. Bk.*, 1880, No. 4, in 5 st. of 4 l. [E. MSS.] is in the metre of "Art Thou weary, &c.," and is frequently used in Mission services.

As birds their infant brood protect. *W. Cowper.* [*Divine Protection.*] Appeared in the *Olney Hymns*, 1779, Bk. i. No. 72, in 5 st. of 4 l. It is based on Ezek. xlvi. 35. It is found in several of the older hymnals, including *Cotterill's*, 1810 to 1819, *Bickersteth's*, 1833, and others, but its modern use is confined mainly to America.

As Christ our Saviour's gone before. *G. Thring.* [*Ascension.*] Written in 1863, and 1st pub. in his *Hymns Congregational and Others*, 1866, p. 42, and from thence has passed into the *Uppingham School H. Bk.*, the *Hy. Comp.*, *Thring's Coll.*, &c. It is based upon the Collect for Ascension Day.

As for Thy gifts we render praise. [*National Hymn.*] Licensed to Christopher Barker in 1578 and appended to the subsequent editions of the *Accession Service* in Q. Elizabeth's reign. It is headed "Anthem or Prayer for the preservation of the Church, the Queen's Majesty & the Realm, to be sung after evening prayer at all times." It has a chorus:—

"Save, Lord, and bless with good increase
Thy Church, our Queen and Realm, in peace."

After this chorus, which heads the Anthem, come 4 st. of 6 l. and the chorus added as above. The hymn has been reprinted in full in the Parker Society's edition of *Liturgies & Occasional Forms of Prayer in the reign of Queen Elizabeth*, Cambridge, 1847, p. 560, but the original spelling is not retained. In 1863 Dr. Kennedy gave in his *Hymnol. Christ.*, No. 736, a slightly varying form in the original spelling, but whether the variations are by him, or are due to differences in the early copies is unknown. [W. T. B.]

As helpless as the [a] child who clings. *J. D. Burns.* [*Trust.*] 1st pub. in his

little book of prayers and hymns, *The Evening Hymn*, 1856, No. 9, in 3 st. of 8 l., and headed "Childlike Trust." It is given in the *Appendix to Dr. Walker's Cheltenham Coll.*, the new ed. of Stowell's *Coll.* (1st ed., 1831), and others. It is a tender, childlike hymn, for private use, and is sometimes given as a hymn for children.

As high as the heavens, and as vast. *J. Conder.* [*Ps. xxxvi.*] The earliest date to which we have traced this version of *Ps. xxxvi.* is Conder's *Hymns of Praise, Prayer, &c.*, 1856, p. 13, in 5 st. of 4 l. In 1859 it was republished in the *New Cong.*, 1859, No. 49, in an unaltered form.

As many as in Adam die. *C. Wesley.* [*Holy Communion.*] This cento as in the *Meth. Free Ch. H. Bk.*, No. 711, is compiled from two of C. Wesley's *Short Hymns*, 1762, vol. ii., thus: st. i. from No. 248, on *Matt. xxvi. 28*; st. ii. from No. 88, on *Matt. vii. 11*. Full text in *P. Works*, 1868-72, vol. x. pp. 201 and 400.

As morn to night succeeds. *W. C. Dix.* [*Victory through Suffering.*] 1st pub. in the *People's H.*, 1867, No. 459, in 9 st. of 4 l.

As much have I of worldly good. *J. Conder.* [*Contentment.*] Appeared in his *Star in the East, and Other Poems*, 1824, pp. 60-61, in 4 st. of 6 l. and entitled "The Poor Man's Hymn, 'Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom,' James, ii. 5." In 1856 it was repeated in his *Hymns of Praise, Prayer, &c.*, p. 147, and headed with the text, "The disciple is not above his Master," Luke vi. 40. The congregational use of this hymn began with Bickersteth's *Christ. Psalms*, 1833, and Conder's *Cong. H. Bk.*, 1836, No. 433. It was repeated by the *N. Cong.*, 1859, No. 348, and Snepp's *Songs of G. & G.*, 1872, No. 740.

As nigh Babel's streams we sate. *G. Wither.* [*Ps. cxxxvii.*] A rendering of *Ps. cxxxvii.* in 6 st. of 6 l. from his *Version of the Psalms*, 1632, into the *Anthologia Davidica*, 1846, pp. 479-81. [*English Psalters*, § 10.]

As oft with worn and weary feet. *J. Edmeston.* [*Sympathy of Christ.*] This is No. iv. of his *Fifty Original Hymns*, Northampton, 1833, pp. 7-8. The hymn is founded on Heb. iv. 15, and is in 4 st. of 6 l. Orig. text, *Lyra Brit.*, 1867. Its use, which is somewhat extensive, is mainly confined to America. In the *Amer. Bapt. Praise Bk.*, N. Y., 1871, No. 984, it is attributed to "Wilberforce" in error. [W. T. B.]

As panting, in the sultry beam. *John Bowdler.* [*Ps. xlii.*] A metrical rendering of *Ps. xlii.* from his *Select Pieces in Verse and Prose*, 1814, p. 60, in 2 parts, each containing 4 st. of 6 l. The first part is found in some of the older collections, including Elliott's *Ps. & Hys.*, 1835, and others, but has almost entirely fallen out of use in G. Brit.

It is still found in a limited number of American hymnals. Orig. text, *Lyra Brit.*, 1867, p. 83.

As pants the hart for cooling springs. *J. Merrick.* [*Ps. xlii.*] This metrical paraphrase of *Ps. xlii.* appeared in Merrick's *Psalms Tr. or Paraphrased in English Verse*, 1765, in 16 st. of 4 l. Various compilations have been made therefrom, as in Collyer's *Sel.* of 1812, the *Islington Coll.* of 1830, and others.

As pants the hart for cooling streams. *Tate and Brady.* [*Ps. xlii.*] Appeared in the *New Version of the Psalms*, 1696, in 6 double stanzas of 4 l. From it numerous compilations have been made extending from three stanzas to six, with T. & B.'s C. M. doxology sometimes added as in *H. A. & M.*, but usually without alterations, save in some special instances to be noted. A copy of the Book of Common Prayer with the *New Version* appended thereto being within the reach of all, full details of those arrangements from the original are uncalled for (see *Eng. Psalters*, § 13). The principal texts which have been altered are:—

1. That by the *Rev. H. F. Lyte*, which appeared in his *Spirit of the Psalms*, 1834, in 4 st. of 4 l., the third stanza being rewritten from T. & B. It is found in several collections both in G. Brit. and America, and may be recognized by comparing any given text with the *N. Cong.*, 57, or Snepp's *Songs of G. & G.*, 513.

2. Another version is found in Hall's *Mitre*, 1836. From Hall's ms. *Notes* in his private copy of the *Mitre*, we find the alterations were made by *E. Osler*, who assisted Hall in compiling that collection. This arrangement is limited in use.

As pants the hart for water-brooks. [*Ps. xlii.*] This L. M. version of *Ps. xlii.*, of more than usual merit, is given anonymously in the *Presb. Hymnal*, Philadelphia, 1874.

As pants the wearied hart for cooling streams. *G. Gregory.* [*Ps. xlii.*] 1st pub. in 1787 in George Gregory's translation of Bp. Lowth's *Praelectiones Sacrae*. It is a tr. of the Bishop's Latin Version of *Ps. xlii.* It was given in an altered form in Cotterill's *Sel.*, 1819, p. 25, in 9 st. of 4 l., and repeated in Montgomery's *Christian Psalmist*, 1825, p. 58, with, in the latter case, the signature in the Index—"Bp. Lowth." It has come into C. U. in its altered form, both in G. Britain and America, but abbreviated. It is found in the *Amer. Prot. Epis. P. Bk. Coll.* as early as 1826. [W. T. B.]

As showers on meadows newly mown. *T. Gibbons.* [*Divine Influence.*] Printed in 1784 as No. 28 in Bk. i. of his *Hymns adapted to Divine Worship*, in 6 st. of 4 l. It is founded on *Ps. lxxii. 6*, and headed "The Divine Influences resembled to Rain." In 1787 Dr. Rippon included it in his *Sel.*, No. 209. It was repeated in later editions, and from thence passed into many collections.

In America specially it has long been in C. U. in various forms, the most popular being st. iv., v., vi., as:—"As, in soft silence, vernal showers"—sometimes altered to—"As when in silence, vernal showers." [W. T. B.]

As some tall rock amidst the waves. *J. Newton.* [*St. Stephen.*] On "The Death of Stephen," in 6 st. of 4 l., and 1st pub. in the *Olney Hymns*, 1779, Bk. i., No. 120, and repeated, without alteration, in later eds. It was in C. U. as early as Cotterill's *Sel.*, 1810. It is seldom found in modern collections.

As the dew from heaven distilling. *T. Kelly.* [*Divine Worship.*] This hymn is given in the collections in two forms:—(1.) The original, which was pub. by Kelly in the 1st ed. of his *Hymns, &c.*, 1804, p. 98, hy. xci., in 2 st. of 8 l., and based upon Deut. xxxii. 2. For some reason, not accounted for, Kelly omitted it from all subsequent editions of his *Hymns, &c.* The original text, however, is retained in the *Bap. Ps. & Hys.* 1858 and 1880, No. 812. In P. Maurice's *Choral H. Bk.*, 1861, it is attributed to "Gwyther," in error. (2.) The second form is that given to it by J. Bulmer, in his *Hys. Orig. and Select*, 1835, Bk. iii., No. 176. It is found in modern editions of Rippon's *Sel.*, in Snapp's *S. of G. & G.*, and others, and can be detected at once by the third line of st. i., reading "*Richly unto all fulfilling*," for the orig. "And revives it, thus fulfilling." In this form the ascription is "*T. Kelly, 1804, J. Bulmer, 1835.*" [W. T. B.]

As the hart, with eager looks. *J. Montgomery.* [*Ps. xlii.*] 1st pub. in his *Songs of Zion*, 1822, in 4 st. of 6 l., and subsequently in various editions of his *Poetical Works*. It is only in limited use in G. Britain; but is given in several American collections including *Songs for the Sanctuary*, 1865, and others. Also in Martineau's *Colls.*, 1840 and 1873.

As the sun's enlivening eye. *J. Newton.* [*Parting.*] Bull, in his life of Newton, p. 222, gives the following account of the origin of this hymn:—

"In November [1776] Mr. Newton underwent an operation for a tumour in his thigh. He was mercifully brought through it, and was very soon able to resume his ordinary duties. On this occasion he composed the 71st hymn, Bk. ii. in the *Olney Hymns.*"

As intimated, the hymn appeared in the *Olney Hymns*, 1779, in 7 st. of 4 l., and headed "Parting." It came into use in the older collections, and is still found in a few hymnals both in G. Britain and America. The hymn, "For a season called to part," which is given in the *New Cong.*, 1859, No. 848, and other collections, especially in America, is composed of st. iv., v., and vi. of this hymn.

As thy day thy strength shall be. *Frances K. Havergal.* [*Daily Strength.*] Written Jan. 1, 1839, and pub. in the *Sunday Magazine*, July 1867. It was also inscribed by the author in the Album of her sister (Miss M. V. G. Havergal), and from that has been lithographed in facsimile in Miss M. Havergal's *Memorials* of her. Miss Havergal's note on the hymn is:—

"The New Year's Bells were ringing in St. Nicholas' Church close to our Rectory (Worcester). I was sleeping with my sister Maria; she roused me to hear them, and quoted the text, 'As thy days thy strength shall be,' as a New Year's Motto. I did not answer, but presently returned it to her in rhyme (the two first verses, I think). She was pleased, so I finished it the next day and gave it her. The last verse, with a slight alteration, was placed by my cousins on Aunt Izard's tomb, 1868, thus:—

"Now thy days on earth are past,
Christ hath called thee home at last." [HAY. MSS.]

This hymn is not in C. U. in G. Brit., but it has been adopted by various American compilers, and is given in *Hys. and Songs of Christian Praise*, N. Y., 1874, *Songs of Christian Praise*, N. Y., 1880, &c.

As to His earthly parents' home. *H. Alford.* [*Epiphany.*] Composed in 1865 for and 1st pub. in his *Year of Praise*, 1867, No. 36, in 4 st. of 4 l., and appointed for the "First Sunday after Epiphany." In 1879 it was transferred from thence to the *Meth. S. S. H. Bk.*, No. 144, in an unaltered form. It is also in other collections, including the *Amer. Hys. for the Church*, N. Y., 1869, No. 130.

As various as the moon. *T. Scott.* [*Changes in Life.*] Contributed to Dr. Enfield's *Hymns for Public Worship*, Warrington, 1772, No. 130, in 6 st. of 4 l., and headed "The changes of human life appointed by God." In common with all the hymns in that collection it was unsigned. In 1795 it re-appeared in the Unitarian hymn-book known as "Kippis's *Coll.* 1795," No. 379, with the signature "SCOTT." From the foregoing collections it has passed into various hymnals in G. Brit. and America, sometimes slightly altered, as "As changing as the moon." Orig. text as above. It is somewhat curious that Scott did not include this hymn in his *Lyric Poems and Hymns*, 1778. [W. T. B.]

As when the deluge waves were gone. *Sir J. Bowring.* [*Joy after Sorrow.*] 1st pub. in the 3rd ed. of his *Mattins and Vespers*, 1841, in 5 st. of 4 l., and entitled "Joy after Sorrow." In 1860 it was included unaltered in Miss E. Courtauld's *Ps., Hys and Anthems*, 1860, No. 370.

As when the weary traveller gains. *J. Newton.* [*Nearing Heaven.*] Included in the *Olney Hymns*, 1779, Bk. iii., No. 58, in 6 st. of 4 l. and entitled "Home in View," and continued in later editions of the same. It was given at an early date in the old collections, and is still in somewhat extensive use both in G. Britain and America, specially in the latter. In a great many cases the text is altered and abbreviated. The *Bapt. Ps. & Hys.* 1858, No. 576, is an exception in favour of the original. The Rev. R. Bingham has given a Latin rendering of the original with the omission of st. ii. in his *Hymnol. Christ. Lat.*, 1871, p. 67:—"Ut quando fessus longa regione viator."

As with gladness men of old. *W. C. Dix.* [*Epiphany.*] "Written about 1860 during an illness" (E. MSS.) and first printed in a small collection of hymns for private circulation, entitled *Hymns of Love and Joy*, and

then in the trial copy of *H. A. & M.* In 1861 it was pub. in 5 st. of 6 l. almost simultaneously in the *St. Raphael's Hymnal*, Bristol, and in *H. A. & M.* From that date it has been incorporated in nearly every new hymnal and in new editions of the older collections in all English-speaking countries. Very slight variations in the text are sometimes found, as in the revised ed. of *H. A. & M.*, 1875. The author's authorized text is in *Ch. Hys.*, 1871, and *Thring's Coll.*, 1882. This hymn was brought into great prominence by Sir Roundell Palmer (Lord Selborne) in his paper on *English Church Hymnody*, at the Church Congress at York in 1865:—

"Of writers still living (the names of many, and of some very eminent, will at once occur to my hearers), I do not feel called upon to make myself, in this place, either the critic or the eulogist. But I may be permitted to say, that the most favourable hopes may be entertained of the future prospects of British Hymnody, when among its most recent fruits is a work so admirable in every respect as the Epiphany Hymn of Mr. Chatterton Dix; than which there can be no more appropriate conclusion to this lecture, 'As with gladness men of old.'"

An anonymous hymn—"As in Eastern lands afar"—given in *Holy Song for all Seasons*, Lon., Bell and D. Idy, 1869, in 4 st. of 8 l., is based upon, and is an imitation of "As with gladness men of old." We have not met with it elsewhere. [J. J.]

Ascend Thy throne, Almighty King. *B. Beddome.* [*Missions.*] A short hymn in 3 st. of 4 l. on behalf of Missions, which was given in *Rippon's Sel.*, 1787, No. 370, and repeated unaltered in all subsequent editions of the same. It was also included in R. Hall's ed. of *Beddome's Hymns*, 1817. The use of this hymn in G. Brit. has almost ceased, but in America it is given in a great number of collections, and is most popular.

Ascended Lord, accept our praise. *Bp. W. W. How.* [*Thursday.*] Appeared in the *Parish Magazine*, as the first of three "Week-day Hymns," March, 1871, in 5 st. of 4 l. and appointed for Thursday. The same year it was included in *Ch. Hys.*, No. 58, with one change only, st. iii. l. 1, "And week" for "Yet, week," &c. This latter text, with the omission of st. ii., was also given in *Thring's Coll.*, 1882.

Aschenfeldt, Christoph Carl Julius, b. March 5, 1792, at Kiel. After studying at Göttingen he became, in 1819, pastor at Windbergen in Holstein. In 1824 he was appointed diaconus, and in 1829 chief pastor of St. Nicholas's Church in Flensburg; as also, in 1850, Prob. of the district of Flensburg, and in 1851 Superintendent of the German-speaking portion of the Duchy, when he resigned the last of these offices in 1854, being appointed oberconsistorialrath. He d. at Flensburg, Sept. 1, 1856. His 150 hymns, elegant in form, but marked with some of the eighteenth century coldness, were contributed to various works and appeared in collected forms as:—

(1) *Feierklänge. Geistliche Lieder und Gebete auf die Sonn- und Festtage*, Lübeck, 1823, containing 203 pieces,

of which 130 are by A. and the rest by his brother-in-law, Heinrich Schmitt, pastor in Eddelack, Holstein.

(2) *Geistliches Saitenspiel*, Schleswig, 1842, including 112 hymns, some of them altered versions of earlier pieces (*Koch*, vii. 156-159; *Allg. Deutsche Biog.*, i. 618).

Of his hymns the only one *tr.* into English is:—

Aus irdischem Getümmel. [*Following Christ.*] Founded or. St. John xiv. 6, and contributed to *Wehner's Christosophisches G. B.*, Kiel, 1819, No. 40, in 3 sts. of 8 lines, entitled, "Jesus—the Way—the Truth—the Life," and being marked A—dt, has been erroneously ascribed to E. M. Arndt. Included in the *Feierklänge*, 1823, p. 269, and in various hymn-books, e.g. the *Berlin G. L. S.*, ed. 1863, No. 623. The *trs.* of this in C. U. are:—

1. **Amid life's wild commotion.** A full and good *tr.*, included as No. 226 in *Bp. Ryle's H. for the Church on Earth*, 1860, as No. 313 in *Kennedy*, 1833, and also in *Schaff's Christ in Song*, ed. 1869, p. 533, and *Lib. of Rel. Poetry*, ed. 1883, p. 601. The translator is unknown.

2. **Amid this world's commotion.** A good and full *tr.* by Mrs. Findlater in the 4th Series, 1862, of the *H. L. L.* (ed. 1862, p. 298; 1884, p. 218). Unaltered as No. 132 in *Jellicoe's Coll.*, 1867, and as No. 501 in *Windle's Coll.* [J. M.]

Ash, John, LL.D., b. at Stockland, Dorsetshire, cir. 1725, and studied for the Bap. Ministry under the Rev. Bernard Foskett, pastor of Broadmead, Bristol. He received a call from this congregation in 1748, removing to Pershore, on the death of Mr. Cooke, in 1751, d. at Pershore, Ap. 10, 1779. His works include an *English Dictionary*; *Dialogues of Eumenes*; and *Grammatical Institutes*. In conjunction with Dr. C. Evans, q. v., he edited the *Bristol Bap. Collection of Hymns adapted to Public Worship*. Bristol, Pine, 1769, referred to in this Dictionary as the *Bristol Bap. Coll. of Ash & Evans*. Dr. Ash was not a writer of hymns. [*Bapt. Hymnody.*]

Ask, and ye shall receive. *J. Montgomery.* [*Prayer.*] Written Sept. 16, 1832, and, according to notes by Montgomery on the original ms., sent in ms. to several persons at different times (M. MSS.). It was included by him in his *Original Hymns*, 1853, No. 67, in 5 st. of 4 l., and entitled, "Asking, Seeking, Finding." It is based upon Matt. vii. 7, 8. It is in C. U. both in G. Brit. and America, but in each case to a limited extent.

Ask, and ye surely shall receive. [*Prayer.*] A cento in the *Hys. for the Chapel of Harrow School*, 3rd ed. 1866, No. 243, in 5 st. of 4 l. The st. i.-v. we have been unable to trace, but st. vi. is from Montgomery's "Prayer is the soul's sincere desire," q. v.

Asleep in Jesus! blessed sleep. *Margaret Mackay.* [*Burial of the Dead.*] Appeared first in *The Amethyst; or Christian's Annual for 1832* (Edin. W. Oliphant), edited by R. Huie, M.D., and R. K. Greville, LL.D., p. 258, in 6 st. of 4 l. It is thus introduced:—

"Sleeping in Jesus. By Mrs. Mackay, of Hedgefield. This simple but expressive sentence is inscribed on a tombstone in a rural burying ground in Devonshire, and gave rise to the following verses."

In reprinting it at p. 1 of her *Thoughts. Redeemed*, 1854, Mrs. Mackay says the burying ground meant is that of Pennycross Chapel. She adds:—

—Distant only a few miles from a bustling and crowded seaport town, reached through a succession of these lovely green lanes for which Devonshire is so remarkable, the quiet aspect of Pennycross comes soothingly over the mind. "Sleeping in Jesus" seems in keeping with all around."

From the *Amethyst* it has passed into numerous hymnals in G. Brit. and America, and was recently included, in full, and unaltered, as No. 241 in the *Scottish Presb. Hymnal*, 1876, and as No. 31 in the *Free Church H. Bk.*, 1882. In *Thring's Coll.*, 1882, No. 557, we have a cento composed of the first stanza of Mrs. Mackay's hymn, and st. ii.-vi. from Thring's "Asleep in Jesus, wondrous sleep," as noted below, but somewhat altered. This cento is unknown beyond Thring's *Coll.* [J. M.]

Asleep in Jesus, wondrous sleep. *G. Thring.* [*Burial.*] Written in 1871, and 1st pub. in *Presb. Hutton's Lincoln Suppl.*, 1871; again, with music, in *Hymn Tunes*, 2nd series, by Henry Hugo Pierson, 1872; and in the author's *Hymns and Sacred Lyrics*, 1874, in 6 st. of 4 l. In 1880 it was included in the 1st ed. of *Thring's Coll.*, No. 235, but in the 2nd ed. it was superseded by the cento noted above.

Ἄσπμεν πάντες λαοί. *St. John of Damascus.* The Canon for St. Thomas's Sunday (i.e. Low Sunday), is based, in common with all the Greek Canons, upon the nine Canticles of the Greek service, with the omission of the second, as in the case of Christmas and Easter Days (see *Greek Hymnody*, § xvii. 2, and Ἀναστάσιμος ἡμέρα). It was written probably about the middle of the eighth century (St. John died about 780); and the Odes are found in the *Pentecostarion* in the service for St. Thomas's Sunday, commonly known in the Anglican Church as Low Sunday. The translations of the first four Odes are:—

Ode i. Ἄσπμεν πάντες λαοί. *Come, ye faithful, raise the strain.* This Ode is based upon the Canticle, "The Song of Moses," Ex. xv. The *tr.* is by J. M. Neale, and appeared in an article on "Greek Hymnology," in the *Christian Remembrancer*, April, 1859; and again in his *Hymns of the E. Church*, 1862, in 4 st. of 8 l. In 1868 it was included, with the substitution of a doxology for st. 4, in the *Appendix to H. A. & M.*, No. 291, and repeated in the revised edition of 1875. The *Hymnary* text, 1871-2, is, however, unaltered, but that of *Ch. Hys.* is both slightly altered and abbreviated. In all cases the translation is used as an Easter Hymn. In the original there is a refrain to every verse.

Ode iii. Στεπνώσόν με, Χριστέ. *On the rock of Thy commandments.* This Ode is based upon the Canticle, "The Song of Hannah," 1 Sam. ii. *Tr.* by J. M. Neale as above. The tone of the *tr.* is graver than the original. Not in C. U.

Ode iv. Μέγα το μυστήριον. *Christ, we turn our eyes to Thee,* is based on the Canticle, "The Song of Habakkuk," Hab. iii. *Tr.* by J. M. Neale as above, omitting st. iv. Not in C. U. as a congregational hymn, but is found in *Lyra Eucharistica*, 1863, p. 42.

Ode v. Ἐκ νεκρῶτος ἀρθήσῃς. *Thee, O Christ, we, very early rising,* is based on the Canticle, "The Song of Isaiah," Is. xxvi. 9-20. *Tr.* by J. M. Neale, ed. 1863, where the last two lines scarcely represent the original. Not in C. U. This Ode did not appear in the 1st ed. of Dr. Neale's *tr.* In Mr. Hatherley's annotated ed. the first line begins, "Reconciliation's plan devising."

The remaining Odes have not been rendered into English. Orig. Greek text, which dates from the middle of the 8th cent., is found in *Modern Greek Service Books* and the various readings of Dr. Neale's *tr.* in 1st, 2nd, and 3rd ed. in Mr. Hatherley's annotated ed. of the same, 1882. [J. J.]

Aspice, infami Deus ipse ligno. [*Passiontide.*] In the *Appendix to the Roman Breviary*, Bologna, 1827, it is the Hymn at Matins for the *Feast of the Passion of our Lord Jesus Christ*, to be observed on the Tuesday after Sexagesima Sunday. It is now adopted for use in England on the Friday after Sexagesima Sunday; by the Benedictine Order on Tuesday. See *Aspice ut Verbum Patris*.

[W. A. S.]

Translations in C. U. :—

1. *See, where in shame the God of glory hangs.* By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 65, in 5 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 56. This is given, with alterations in the *Hymnary*, 1872, No. 239, the *Catholic Hymnal*, No. 38, &c.

2. *Lo! on the inglorious tree.* By W. J. Blew. 1st printed for use in his church, and then pub. in his *Church Hy. & Tune Bk.*, 1852, *Passiontide*, No. 23, in 6 st. of 4 l., and from thence (much altered) into the *New Cong.*, 1859, No. 376, and the Rev. Howard Rice's *Sel.* of 1870, No. 40.

Aspice ut Verbum Patris a supernis. *Anon.* [*Passiontide.*] The only notice of this hymn in *Daniel* is in the Index at the end of vol. v., thus:—"Orat. Domini in monte Oliveti, Frib." In the *Appendix to the Roman Breviary* containing the offices said in particular districts and places, not universally, it is the hymn at first and second Vespers, and at Matins, on the Feast of the *Prayer of our Lord on Mount Olivet*, Tuesday after Septuagesima Sunday. This office has of late years been adopted in England (as well by religious orders as by seculars), and is appointed to be said on the Friday after Septuagesima Sunday (though the Benedictine Order observe it on the Tuesday). It is the first of a series of Friday services, which extend to Friday in Passion week, as follows:—

The Prayer in the Garden. The Commemoration of the Passion. The Crown of Thorns. The Spear and Nails. The Holy Winding Sheet. The Five Wounds. The Precious Blood. The Seven Dolours of the B. Virgin Mary.

As a general note on the hymns occurring in these offices we may remark that—

The festivals themselves were instituted at various times and in different localities: thus, that of the Holy Winding Sheet was granted, for observance on the 4th of May, to the Kingdom of Sardinia, by Pope Julius II. in 1506, in honour of this relic (or part of it) preserved at Turin; that of the Precious Blood to Mantua, be-

cause of a portion in the Collegiate Church of St. Andrew in that city; that of the Crown of Thorns to Paris and other places in France, to be observed on August the 11th, the anniversary of the day on which the relic was brought to Sens by Gauthier, Archbishop of that city, after having been obtained from the Venetians by the King St. Louis, afterwards deposited in the Sainte-Chapelle in Paris; that of the Five Wounds occurs in the modern Paris Breviary on the Friday after Ash-Wednesday. A relic of the Lance being preserved at Prague, Pope Innocent IV. (1241-1254) instituted the Office for observance in the German Empire, in the following terms: "Granted that the Lance and Nails, and other instruments used in the Lord's Passion for procuring our salvation, are everywhere to be venerated by the faithful in Christ; and year by year solemn offices are celebrated in the church, and take place, having respect to the Passion itself; nevertheless we consider it worthy and fitting if a solemn and special Feast should be celebrated and take place with reference to the special instruments of that Passion, and particularly in those regions in which the instruments are preserved." We see how the observance has extended. (See Guyet, *Heortolog.*, Lib. ii. c. c., Cavalieri, *Comment. in Sacrae Rituum Congregationis Decreta*, Lib. i. Cap. iv. Decret. vii.) [W. A. S.]

Translations in C. U. :—

1. See from on high, arrayed in truth and grace, by E. Caswall, first appeared in his *Lyra Catholica*, 1849, and again in his *Hymns & Poems*, 1873, p. 33, in 6 st. of 4 l., and entitled, "Prayer of Our Lord on Mount Olivet." The hymn :—

2. See from on high, the Source of saving Grace. in the *Hymnary*, 1872, No. 240, is an altered version of Caswall's translation.

Assembled at Thy great command.

W. B. Collyer. [*Missions.*] 1st pub. in his *Hymns Partly Coll. and Partly Orig.*, 1812, No. 945, in 6 st. of 4 l., and entitled, "A Missionary Hymn for the Opening of the Service" It was repeated in later editions of the same collection, and also was adopted by several of the older compilers. It is rarely found in modern hymnals in G. Britain, but its use in America is extensive. Usually it is abbreviated to four or less stanzas.

Assembled in Thy house of prayer.

J. Montgomery. [*Divine Service.*] Written for the Sheffield S. S. Union, Whitsuntide gathering, 1840, and first printed on a fly-sheet for use at that time. The same year it was sent to Dr. Leifchild, and in 1842 it appeared as No. 31, in 6 st. of 4 l., in his collection of *Original Hymns*, and headed, "For a divine blessing on the ministry of the word." (M. MSS.) In Montgomery's *Original Hymns*, 1853, it reappeared with the same title as No. 98.

Astley, Charles Tamberlane, son of John William Astley, of Dukinfield, Cheshire, born at Cwmllucedog, near Mallwyd, North Wales, 12 May, 1825, and educated at Jesus Coll., Oxford (of which he was a Scholar), graduating B.A. 1847, M.A. 1849. Taking Holy Orders in 1849, he was Evening Lecturer, Bideford, 1849, Incumbent of Holwell, Oxford, 1850-54, Vicar of Margate, 1854-1864, and Rector of Brasted, 1864-78. Mr. Astley is the author of *Songs in the Night*, 1860. This work is composed partly of original hymns and partly of *tra.* from the German. The latter are noted in part under their first lines in German. Of the original hymns, "O Lord, I look to Thee," a

hymn for Private Use, in 10 st. of 4 l., is given in Stevenson's *H. for the Ch. and Home*, 1873, with the omission of st. viii. It was "written at Pisa, during illness, about December, 1858."

Astonished and distressed. *B. Beddome.* [*Leut.*] Contributed to Rippon's *Sel.*, 1787, No. 40, in 4 st. of 4 l. and headed "The evil heart." From Rippon it has passed into several selections, and is found in use at the present time both in G. Britain and America, sometimes in an altered form. Orig. text as above. A revised version of the text was given in the posthumous ed. of Beddome's *Hymns*, edited by R. Hall, 1817, No. 469. This is not in C. U. In some collections this hymn is attributed to Toplady. This error arose out of the fact that Walter Row included it in his unsatisfactory ed. of Toplady's *Works*. [W. T. B.]

At even ere the sun was set. *H. Twells.* [*Evening.*] Written for and 1st pub. in the *Appendix to H. A. & M.*, 1868, in 7 st. of 4 l. It was originally in 8 st. The omitted st., No. iv., which has since been reinstated in *Church Hys.*, 1871, Thring's *Coll.*, 1882, and others, reads :—

"And some are pressed with worldly care,
And some are tried with sinful doubt;
And some such grievous passions tear,
That only Thou canst cast them out."

Since the first publication of the hymn in *H. A. & M.* in 1868, it has been included in almost every collection published from that date both in G. Britain and America. It ranks with the most popular of evening hymns. The text which has the widest acceptance is that of *H. A. & M.* Three changes, however, in the opening line are found in the collections. (1) "At even, ere the sun did set"; (2) "At even, when the sun was set"; and (3) "At even, when the sun did set." The last reading is adopted in Thring's *Coll.*, and, together with the second, is based upon the passage in St. Mark i. 32, "At even, when the sun did set, they brought unto Him all that were diseased," &c., in preference to the reading in St. Luke iv. 40, "Now, (revised, 'And') when the sun was setting." This preference has the support of the majority of commentators both ancient and modern, the ground taken being the acknowledged unlawfulness (with the Jews) of such a gathering of diseased persons until the sun had gone down, and the Sabbath was ended. The question was discussed by Mr. Twells and another in the *Literary Churchman*, June 9 and 23, 1882. The weight of evidence given therein was strongly in favour of the amended reading. Authorized text in *Church Hymns*. [J. J.]

At evening time let there be light.

J. Montgomery. [*Evening.*] This hymn on Zech. xiv. 7, in 3 st. of 6 l. was written at Conway, N. Wales, in Sept. 1828, and is referred to by Holland in his *Memoirs of Montgomery*, vol. iv. p. 275. It was pub. in his *Poet's Portfolio*, 1835, pp. 181-2, and in his *Poetical Works*, 1841 and 1854. It is in extensive use in America. In 1858, the hymn "At evening time, when day is done," appeared

in the *Bap. Ps. & Hys.* No. 996. This is repeated in later eds. of that collection, in the *Bapt. Hymnal*, 1879, and other hymnals. It is this hymn rearranged by George Rawson, and its right ascription is, "*J. Montgomery*, 1828, *rearrited by G. Rawson*, 1858."

At every motion of our breath. *J. Montgomery.* [*Value of Time.*] Pub. in his *Christian Psalmist*, 1825, No. 512, in 5 st. of 4 l. and headed, "The Value of a Moment." In 1853 it was repeated in his *Original Hymns*, No. 224, but is not amongst the "*x. nss.*" It is usually given in an abbreviated form. In *J. H. Thom's Hys., Chants, &c.*, 1858, it is in 3 st., and in the *Scottish Evang. Union Hymnal*, 1878, there are 4 st.

At God's right hand in countless numbers. [*Anticipation of Heaven.*] This hymn, which is No. 1247 of the *Moravian H. Bk.* of 1849, and No. 403 of the *Irish Church Hymnal*, 1874, is thus composed: st. i. is a single verse written by Ignatius Montgomery as the opening of an "Ode" compiled for the funeral of the Rev. Christian Gottfried Clemens, who died at Bristol 14th Aug. 1815; st. ii. is a *tr.* of *Wenn sehlig die angenehme Stunde*; and st. iii. a *tr.* of *O angenehme Augenblicke* (1766). These *trs.* are by *Bishop Mollther* (cir. 1774), from the German of Christian Gregor. They appeared as single verses in the (*Moravian Brethren's H. Bk.*, 1789, and were subsequently, in the edition of 1826, united by its editor, Bishop Foster, to the above stanza, "At God's right hand," &c., thus constituting the complete cento of 3 st. as in the *Irish Ch. Hymnal*. For these details we are indebted to Major Crawford's *Biog. Index* of that Hymnal.

At length the worst is o'er, and Thou art laid. *J. Kobler.* [*Easter Eve.*] 1st pub. in his *Christian Year*, 1827, as the poem for Easter Eve, and continued in all subsequent editions of the same. It is in 8 st. of 8 l. In the *Harrow School Coll.* (var. dates), No. 115, the first stanza only is given.

At length this restless heart is still. *T. Davis.* [*Private Use.*] 1st pub. in his *Devotional Verse for a Month*, 1855, and from thence it passed into the *Bapt. Ps. & Hymns*, 1858, No. 966, in 5 st. of 4 l. To adapt it more fully for public worship the author re-wrote it for his *Hymns, Old & New, &c.*, 1864, as, "Lord, I would count each moment Thine," No. 346. It was repeated in his *Annus Sanctus*, 1877, and is appointed for Nov. 16, and entitled "Walking at Liberty."

At the tomb where Christ hath been. *G. Moultrie.* [*Easter.*] Pub. in his *Hymns and Lyrics*, 1867, in 9 st. of 4 l., and entitled "Love is stronger than death." In the same year it was included in the *People's H.*, No. 120. In 1872 it was given in a revised form as "Near the tomb where Christ hath been," in the *Hymnary*, No. 294.

At Thy command, our dearest Lord. *I. Watts.* [*Holy Communion.*] This is No. xix. of his hymns "Prepared for the Holy

Ordinance of the Lord's Supper," in his *Hymns & S. Songs*, 1709, Bk. iii., in 4 st. of 4 l. It is headed "Glory in the Cross: or, Not ashamed of Christ crucified." In G. Britain its use is not equal to that to which it has attained in America.

At Thy feet, O Christ, we lay. *W. Bright.* [*Morning.*] 1st appeared in the *Monthly Packet* for October, 1867, and again in *Canon Bright's Hymns and Poems*, 2nd ed. 1874, in 5 st. of 6 l. In the revised ed. of *H. A. & M.*, 1875, it is given in full as No. 6, with the alteration in st. iii. l. 2 of "on Thy grace" to "in Thy grace." [W. T. B.]

At Thy Feet, our God and Father. *J. D. Burns.* [*New Year.*] Printed in the *Eng. Presb. Ps. & Hys.*, 1867, No. 62, and in his *Remains* by Dr. J. Hamilton, 1869, pp. 224-5, in 6 st. of 4 l., and headed "New Year's Hymn," with the text, Ps. lxxv. 2, prefixed. It has attained to a fair position in the hymnals of G. Britain, Canada, and America. The opening line sometimes reads, "At Thy feet, O God our Father."

At Thy transfiguration, Lord. *C. Wordsworth, Bp. of Lincoln.* [*The Transfiguration.*] Appeared in his *Holy Year, &c.*, 1862, No. 24, in 12 st. of 4 l., and again, with slight alterations, in later editions of the same, No. 26, but divided into two parts.

Atchinson, Jonathan Bush, b. at Wilson, New York, Feb. 17, 1840, and "licensed as a Methodist Preacher," Sept. 6, 1874. Of his hymns the following are the best known:—

1. **Behold the stone is rolled away.** [*Easter.*] This was Mr. Atchinson's first hymn. It appeared in the *S. School Times*, Dec. 1874. It is not in use in Great Britain.

2. **Fully persuaded, Lord, I believe.** [*Faith.*] Written in 1874 or 1875, and 1st pub. in *Gospel Hymns*, No. 1. It is given in *I. D. Sankey's Sac. S. & Solos*, No. 149, with music by W. F. Sherwin.

3. **I have read of a beautiful city.** [*Heaven.*] Written about the same time as the former, and pub. in *Gospel Hymns*. It is given in *I. D. Sankey's Sac. S. & Solos*, No. 403, with music by O. F. Presbrey.

4. **O crown of rejoicing that's waiting for me.** [*The Reward.*] This hymn is also in *I. D. Sankey's Sac. S. & Solos*, No. 174, where it is set to music by P. Bliss. [F. M. B.]

Atkins, Lucy. [Wilson, L.]

Atkinson, John, D.D., b. at Deerfield, New Jersey, Sept. 6, 1835, and educated for the Ministry, which he now exercises in the American Methodist Episcopal Church. His very popular hymn, "We shall meet beyond the river," was written in Jan., 1867. It appeared in *Bright Jewels* (to music composed for it in Feb. 1867 by Hubert P. Main), in 1869, No. 43, in 4 st. of 8 l. From thence both words and music passed into *I. D. Sankey's Sac. S. & Solos*, No. 109.

Attend, and mark the solemn fast. *John Logan and John Morison.* [*True Fast-*

ing.] 1st appeared as No. 28 in the Draft *Scottish Translations and Paraphrases*, 1781, as a version of Isaiah lviii. 5-9, in 6 st. of 4 l. In the public worship ed. of that year issued by the Church of Scotland and still in use unaltered save st. vi., l. i. In the markings by the eldest daughter of W. Cameron (q. v.), given as the joint production of Logan and Morison. From the 1781 it has passed into a few modern hymnals, and is included as No. 65 in Rorison's *H. adapted to the Ch. Services*, 1860. In the *Amer. Sab. H. Bk.*, 1858, st. ii.-vi., beginning, "Do I delight in sorrow's dress," were included as No. 1148, while st. iii.-vi., beginning, "Let such as feel oppression's load," were included as No. 769 in Campbell's *Comp. H. Bk.*, 1837. [J. M.]

Attend, my ear, my heart rejoice. *P. Doddridge.* [*Reward of the Righteous.*] This hymn is not in the "d. mss." It was pub. by J. Orton in Doddridge's *Hymns, &c.*, 1755, No. 187, in 6 st. of 4 l., and headed, "The final Sentence, and Happiness of the Righteous." Its use is limited.

Attend, while God's exalted Son. *I. Watts.* [*New Creation.*] 1st pub. in his *Hymns & S. Songs*, 1709, Bk. ii., No. 130, in 6 st. of 4 l., and entitled, "The New Creation." It is in limited use in G. Britain and America. The hymn, "Mighty Redeemer, set me free," found in a few collections including the *New Cong.*, 1859, is composed of st. iv.-vi. of this hymn.

Attend, ye tribes that dwell remote. *John Mortton.* [*The Hope of the Just.*] 1st appeared as No. 22 in the Draft *Scottish Translations and Paraphrases*, 1781, as a version of Isaiah xxxiii. 13-18, in 5 st. of 4 l. In the public worship ed. of that year, issued by the Church of Scotland and still in use, it is No. 21, with st. ii., ll. 2-4, and iii., ll. 3-4, rewritten. In the markings by the eldest daughter of W. Cameron (q. v.) ascribed to Morison. Included in a few modern hymnals as recently in Flett's *Coll.* Paisley, 1871, No. 296. Compare a recast of this beginning, "Attend, ye people, far and near," by Miss Leeson in her *Par. & Hys. for Cong. Singing*, 1853, No. 47. [J. M.]

Attolle paullum lumina. [*Passiontide.*] The text of this hymn is in *Daniel* ii. p. 345; *Simrock*, p. 110: the *Corolla Hymnorum*, Cologne, 1806, p. 17, and is of unknown authorship and date. *Bäumker*, i. p. 495, cites it as in the *Sirenes Symphoniacae*, 1678. Dr. Neale dates it, in common with "Exite, Sion filiae, Videte, &c.," as being :—

"Clearly of the very latest date: certainly not earlier than the sixteenth, it may be the beginning of the seventeenth, century. Their intensely subjective character would be a sufficient proof of this: and their rhyme equally shows it. Feminine double rhymes, in almost all mediæval hymns, are reserved for trochaic measures;—their use, as here, in iambics, gives a certain impression of irreverence which it is hard to get over. Notwithstanding the wide difference between these and mediæval hymns, they possess, I think, considerable beauty, and perhaps will be more easily appreciated by modern readers." *Med. Hys.*, 3rd ed., 1867, p. 214.

[W. A. S.]

Translations in C. U. :—

1. **Raise, raise thine eye a little way.** By J. M. Neale, appeared in the 1st ed. of his *Med. Hys.*, 1851, p. 148, in 7 st. of 7 l., being the first translation of this hymn into English. It is somewhat altered in the *Hymnary*, 1872, No. 248.

2. **O Sinner, lift the eye of faith,** is the above translation, in an altered form, made by the Compilers of *H. A. and M.*, and included in that collection in 1861. Concerning the alterations, Dr. Neale says in his 2nd ed. of the *Med. Hys.*, 1863, that "the alteration of the two trochaic into iambic lines" is "an improvement on the original metre." Although thus commended by Dr. Neale, the use of this form is almost exclusively confined to *H. A. and M.*

3. **O Sinners, lift your eyes and see.** By F. Pott, in his *Hymns, &c.*, 1861, No. 189, in 6 st. [J. J.]

Atwood, Henry Adams Sergison, M.A., b. Jan. 13, 1800, educated at Queen's Coll., Oxford, graduating in 1822. He was successively Curate of Kenilworth, Chaplain to the Bishop of Lichfield, and Vicar, in 1839, of Ashleworth, Gloucestershire. In 1837 he published *Hymns for Private or Congregational Use, for every Sunday in the year*. He d. in 1877.

Auber, Harriet, daughter of Mr. James Auber, b. in London, Oct. 4, 1773. During the greater part of her quiet and secluded life she resided at Broxbourne and Hoddesdon, Herts, and died at the latter place on the 20th Jan., 1862. Miss Auber wrote devotional and other poetry, but only a portion of the former was published in her *Spirit of the Psalms*, in 1829. This collection is mainly her work, and from it some useful versions of the Psalms have been taken and included in modern hymn-books, about 20 appearing in Spurgeon's *O. O. H. Bk.*, 1866. Miss Auber's name is widely known, but it is principally through her exquisite lyric, "Our blest Redeemer, ere He breathed," and the Epiphany hymn, "Bright was the guiding star that led." (For criticism of her work, see *English Psalters*, §. 17.)

In addition to these and other hymns by Miss Auber, which are annotated under their respective first lines, the following are also in C. U., but principally in America :—

1. Arise, ye people, and adore. *Easter.*
2. As Thy chosen people, Lord. *Ps. lxxvii.*
3. Can guilty man indeed believe? *Ps. xciv.*
4. Delightful is the task to sing. *Ps. cxlviii.*
5. Father of Spirits, Nature's God. *Ps. cxxxi.*
6. Hall, gracious Source of every good. *Ps. lxxv.*
7. Hasten, Lord, the glorious time. *Ps. lxxii.*
8. Jehovah reigns, O earth, rejoice. *Ps. xcvi.*
9. Join, all ye servants of the Lord. *H. Scriptures.*
10. Jesus, Lord, to Thee we sing. *Ps. cx.*
11. O all ye lands, rejoice in God. *Ps. lxxvi.*
12. O God our Strength, to Thee the song. *Ps. lxxxii.*
13. O praise our great and gracious Lord. *Ps. lxxviii.*
14. On thy church, O power divine. *Ps. lxxvii.*
15. Sweet is the work, O Lord. *Sunday.*
16. That Thou, O Lord, art ever nigh. *Ps. lxxv.*
17. The Lord, Who hath redeemed our souls. *Ps. xxxi.*
18. When all bespeaks a Father's love. *Ps. xi.*
19. When dangers press and fears invite. *Ps. lxxii.*
20. Who, O Lord, when life is o'er. *Ps. xv.*
21. Whom have we Lord, in heaven, but Thee. *Ps. lxxviii.*
22. Wide, ye heavenly gates, unfold. *Ascension.*

23. With hearts in love abounding. *Ps. xlv.*
 24. With joy we hail the sacred day. *Sunday.*
 25. Vainly through the night the ranger. *Ps. cxxviii.*

All these psalm-versions and hymns are from her *Spirit of the Psalms*. London, 1829.

[J. J.]

Auctor beate saeculi. [*Love of Jesus.*]

This hymn is of unknown authorship and date. It is for the Feast of the Sacred Heart of Jesus; for which Feast in some eds. of the *Rom. Brev.* later than 1735 there are two distinct offices with different hymns; the day of observance being that following the Octave of Corpus Christi (viz. Friday before the 3rd Sunday after Whitsunday). *Auctor beate saeculi* is the hymn at second Vespers in the first office when the Feast is kept on its own day, and with the rank of a greater double; and at both Vespers when the Feast is transferred, or kept with the rank of a double of the first or second class, the reason being that in the former case the first Vespers are superseded by the second Vespers of the Octave of Corpus Christi. In England the first office is appointed to be said on the Sunday after the Octave of Corpus Christi, with the rank of a double of the second class; religious orders, as a rule, observing it on the Friday succeeding that Octave, thus the hymn occurs at both Vespers. In addition to modern eds. of the *Rom. Brev.* the full text is given in *Daniel*, iv. p. 311, but without note or comment.

[W. A. S.]

Translations in C. U. :—

1. *Jesu, Creator of the world.* By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 116, and in his *Hymns and Poems*, 1873, p. 66, in 6 st. of 4 l. This *tr.* is found in several collections, at times slightly altered, but generally as rendered by Caswall.

2. *O Thou, by Whom the worlds were framed.* This is based upon Caswall's *tr.* It is No. 347 in *Kennedy*, 1863; and, altered to "Thou blest Redeemer of the world," No. 82 in *Sarum*, 1868. In the latter it is appointed for "Sexagesima."

Audi, benigne Conditor. *St. Gregory the Great.* [*Lent.*] This hymn is given in *St. Gregory's Works* (see *Migne's Patrologia*, tom. 78, col. 849, 850.) In the *Roman Brev.* 1632 it occurs, almost unaltered, as the hymn at Vespers on the Saturday before the 1st Sun. in Lent, to the Saturday before Passion Sunday (the last exclusively), when the Ferial Office is said, Sundays included. In the *Hymn. Sarsb.* Lond., 1851, it is given as the hymn at Lauds on the 1st Sun. in Lent, and daily to the 3rd Sun. In *York and St. Alban's*, it is the hymn for the first four Saturdays in Lent and the following Sundays at Vespers. At *Canterbury* (from a ms. at Lambeth, No. 538, of the 15th cent. which states "these are the offices to the observance of which every monk of Christ Church, Canterbury, is held bound"), it is on Saturdays and Sundays, in Lent, at Vespers. At *Eresham*, 1st and 2nd Sun. at Vespers, and at *Worcester and St. Andrew-de-Bromholm (Norfolk)*, it is set down as a Vesper hymn in Lent. In the *British Museum* it is found in three mss. of the 11th cent. (Harl. 2961, f. 236 b; Vesp. D. xii., f. 51; Jul. A. vi., f. 45). In the *Latin Hys. of the Anglo-Saxon Church*

1851, p. 62, it is from an 11th cent. ms. at Durham. The text is also in *Daniel*, i., No. 149, and with additional notes at iv. p. 121; in *Wackernagel*, i., No. 100; Card. Newman's *Hymni Eccl.*, 1838 and 1865, and others.

[W. A. S.]

Translations in C. U. :—

1. *Father of mercies, hear, Thy pardon, &c.* By Bp. G. W. Doane, 1st pub. in his *Songs by the Way*, 1824, from whence it passed into Hall's *Mitre*, 1836; Cooke & Denton's *Hymnal*, 1853; the *Sarum*, 1868; *New Mitre*, 1875; *Kennedy*, 1863, No. 394, and others. (*Orig. tr.* in *Songs by the Way*, ed. 1875.) This *tr.* is sometimes attributed, as in *Miller's Singers & Songs*, p. 12, to Dr. Neale, in error.

2. *Thou loving Maker of mankind.* By E. Caswall, from the *Rom. Brev.* *tert.* Appeared in his *Lyra Catholica*, 1849, p. 70, in 5 st. of 4 l., and again in his *Hymns & Poems*, 1873, p. 39. It is given in several Roman Catholic and other collections, and altered as, "O loving Maker of mankind," in the *Hymnary*, 1872, No. 211.

3. *Benign Creator, hear.* By W. J. Blew, from the *Paris Brev.*, printed on broadsheet for use in his church, circ. 1850, and pub. in his *Church Hy. & Tune Bk.*, 1852, in 5 st. of 4 l.

4. *O Maker of the world, give ear.* By J. M. Neale. Appeared in the *Hymnal N.*, 1852, from whence it passed into Murray's *Hymnal*, 1852, and several later collections.

5. *Father of Mercies, hear, Before Thy throne, &c.* By J. A. Johnston. Contributed to his *English Hymnal*, 1852 to 1861, in 5 st. of 4 l.

6. *O Merciful Creator, hear, Regard our, &c.* By J. D. Chambers, in his *Lauda Syon*, 1857, i. p. 129, in 5 st. of 4 l. This has been repeated in the ed. of 1866; in Dr. Irons's *Hymns*, 1866; the *People's H.*, 1867, &c.

7. *O Merciful Creator, hear, To us in pity, &c.* This rendering in *H. A. & M.*, 1861 and 1875, Pott's *Hymns*, 1861, *Ch. Hys.*, 1871, &c., is a cento from the *tra.* of Neale, Chambers, and others. It is said in the Index to *H. A. & M.* to be by the "Rev. J. M. Neale, D.D., and Compilers: from the Latin." It seems from Mr. Ellerton's note in *Ch. Hymns*, that the Rev. F. Pott was one of those "Compilers," and that to him this arrangement is mainly due.

8. *O gracious Father, heed Thine ear.* Two hymns, beginning with this same stanza, are in C. U. (1) in the *Parish H. Bk.* 1863; and (2) in *Chope's Hymnal*, 1864. The latter is the *Parish H. Bk.* text, with another st. (ii.).

Translations not in C. U. :—

1. *O Merciful Creator! hear our prayer.* By Drummond, 1619, in *Heber's Hymns*, 1827.
2. *Thou gracious Author of our days.* *J. Chandler*, 1837.
3. *Hear, our all-gracious Father, hear.* *Mant*, 1837.
4. *Merciful Maker, hear our call.* *Williams*, 1839.
5. *Gracious Creator, hear.* *Copeland*, 1848.
6. *Father of Mercies, pitying hear.* *Rorison*, 1851.
7. *O merciful Creator, heed.* *Hewett*, 1859. [J. J.]

Audi nos, Rex Christe. *Anon.* [*Pro-cessional.*] 1st pub. from a ms. of the 11th cent. at Clermont, by Du Ménil, in his *Poésies Populaires Latines du moyen âge*. Paris, 1847, pp. 56-58, together with an extensive note.

The text was repeated by *Daniel*, iv. p. 171, with reference to Du Ménil. It is a Pilgrim's song, and as such it might be used as a Processional. Dr. Neale has printed Du Ménil's text (without the various readings) in his *Hymni Ecclesiae*, 1851, p. 227; and Mr. Ellerton (with the readings) in his *Notes on Church Hymns*, 1881, No. 440, where he falls into the error of giving the date of the *first*, 1843, instead of the *second*, 1847, volume of Du Ménil's work.

[W. A. S.]

Translations in C. U. :—

1. O Christ, our King, give ear. By J. M. Neale, 1st pub. in his *Med. Hymns*, 1851, in 8 st. of 3 l. including the chorus. The S. P. C. K. *Ch. Hymns*, 1871, No. 440, omits the chorus and st. ii.

2. O blessed Trinity, No. 299, in the *Hymnary*, is Dr. Neale's rendering expanded into 7 st. of 6 l. It was designed as a Processional for the Rogation Days.

Audimur: almo Spiritus. C. Coffin. [*Whitsuntide.*] From his *Hymni Sacri*, Paris, 1736, p. 57, as a Hymn for Whitsuntide. In the revised *Paris Breviary*, 1736, it is the Hymn for Lauds at Whitsuntide; as also in Lyons and other modern French Breviaries. Text in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. The *tr.* in C. U. is :—

Lo, the Father hears our prayer. By C. S. Calverley, made for and 1st pub. in the *Hymnary*, 1872, No. 321.

Translations not in C. U. :—

1. Our prayer is heard; the holy Dove. *J. Chandler*, 1837.
2. Now our prayers are heard on high. *I. Williams*, 1839.
3. We are heard: the gentle Spirit. *Blew*, 1852.
4. Our prayers are heard: the Spirit blest. *Chambers*, 1857.

Auf, auf, ihr Reichsgenossen. Johann Rist. [*Advent.*] 1st pub. in his *Sabbatische Seelenlust*, Lüneburg, 1651, p. 4, in 12 st. of 8 l., entitled, "On the Gospel of the First Sunday in Advent, which is written by the Holy Evangelist Matthew in his Gospel at the 21st Chapter." Included as No. 16 in the *Leipzig Vorrath*, 1673, and recently as No. 1 in the *Unv. L. S.*, 1851.

Translations in C. U. :—

1. Arise, the Kingdom is at hand. A *tr.* of st. i.-iii., ix., xii. by Miss Winkworth in the 2nd series, 1858, of her *Lyra Ger.*, p. 4, and repeated as No. 22 in her *C. B. for England*, 1863. Included in full as No. 438, in J. L. Porter's *Coll.*, 1876. The *trs.* of ll. 1-4 of st. i.-iii., xii. were included as No. 66 in Boardman's *Coll.*, Philadelphia, 1861, and an adaptation in 7 st. of C. M., as No. 115 in the *Pennsylvanian Luth. Ch. Bk.*, 1868.

2. Arise, ye heirs of glory. A *tr.* of st. i., iii., xii., signed F. C. C. as No. 7 in Dr. Pagenstecher's *Coll.*, 1864.

3. Awake! sons of the Kingdom, the King, &c. A *tr.* of st. i.-iii., ix.-xii. based on Miss Winkworth's *tr.* of the same, as No. 16 in the *Ohio Luth. Hymnal*, 1880.

[J. M.]

Auf, auf, weil der Tag erschienen. *J. A. Freylinghausen.* [*Advent.*] 1st pub. as

No. 1 in his *Neues geistreiches G. B.*, 1714, in 11 st. of 7 l., reprinted in Grote's ed. of his *Geistliche Lieder*, 1855, p. 1, and included as No. 129 in the *Berlin G. L. S.* ed. 1863.

Translations in C. U. :—

1. Wake! the welcome day appeareth. A good *tr.*, omitting st. vii., viii., by Miss Cox in her *Sac. H. from the German*, 1841, p. 3, and repeated with st. ix. slightly altered in her *H. from the German*, 1864, p. 23. Her *trs.* of st. i.-iv., xi., were included as No. 17 in Rorison's *Coll.* 1851; of st. i., iii., vi., x., as No. 233, in Hedge and Huntington's *Coll.*, 1853, and Robinson's *Songs for the Sanctuary*, 1865, No. 1176; and of st. i.-iv., xi., in J. L. Porter's *Coll.*, 1876, No. 404.

2. Wake, oh wake, the day ariseth. A *tr.* of st. i., iv., xi., by A. T. Russell, as No. 31 in his *Ps. & Hymns*, 1851.

[J. M.]

Aufer immensam, Deus, aufer iram.

[*National Fast.*] 1st pub. in *Vermanung an gantze Deutsche Nation*, Wittenberg, 1541, and included, altered, in *Hymni aliquot sacri, etc., Collectore Georgio Thymo*, 1552, where it is marked as "author uncertain." Thence in *Wackernagel*, i. p. 271, in 8 st. of 4 l. It has been *tr.* into English through "Nimm von uns, Herr, du treuer Gott," a free *tr.*, in 7 st. of 6 l., by Martin Moller in his *Meditationes Sanctorum Patrum*, Görnitz, 1584, entitled "A beautiful daily prayer in all time of need." Thence in *Wackernagel*, v. p. 56, and as No. 579 in the *Unv. L. S.*, 1851.

The *trs.* are: (1) "Remove from us, O faithful God," by J. C. Jacobi, 1722, p. 123 (ed. 1732, p. 188, altered). (2) "Think on Thy Son's so bitter death," a *tr.* of st. vi. "Gedenk an dein Sohn's bitterm Tod," as No. 399 in pt. II., 1746, of the *Moravian H. Bk.* (ed. 1754, pt. I., No. 218).

[J. M.]

Auferstehn, ja auferstehn wirst du.

F. G. Klopstock. [*Burial of the Dead.*] This beautiful little poem, hardly to be called a hymn, on the Resurrection of the Body, was written after the death, on Nov. 28, 1758, of his first wife, Meta Moller, and 1st pub. in his *Geistliche Lieder*, vol. i., Copenhagen, 1758, p. 80, in 5 st. of 5 l. It was sung by the assembled thousands when, on March 22, 1803, he was laid to rest at Meta's side in the churchyard of Ottensen, near Altona. Commonly used also at Easter. Included as No. 1512 in the *Berlin G. L. S.* ed. 1863. The *tr.* in C. U. is :—

Thou my dust awaking from brief rest, by A. T. Russell, as No. 257 in his *Ps. & Hymns*, 1851, in 5 st. Rather based on the German than an exact translation. Included, beginning "Thou wilt raise our bodies from brief rest," as No. 744 in *Kennedy*, 1863.

Translations not in C. U. :—

- (1) "Yes! soon away shall death's deep slumbers roll," by Sir J. Bowring in his *Hymns*, 1825, No. 99. (2) "Yes! thou wilt rise, wilt rise as Jesus rose," in W. Nind's *Odes of Klopstock*, 1848, p. 309. (3) "Arise, yes, yes, arise, O thou my dust," in Dr. A. Baskerville's *Poetry of Germany*, 1854 (ed. 1876, p. 25), and thence in the *Gilman-Schaff Lib. of Rel. Poetry*, ed. 1883, p. 774. (4) "Thou shalt rise! my dust thou shalt arise," by Miss Borthwick in *H. L. L.* 1855 (1862, p. 165, 1884, p. 128), and altered in Schaff's *Christ in Song*, 1869, p. 652 (ed. 1879, p. 520). (5) "Rise thou shalt, yes, rise," by J. S. Stallybrass, in the *Tonic Sol-fa Reporter*, July, 1857. (6) "Rise again! yes, thou shalt rise again, my dust,"

by Miss Fry, 1859, p. 172. (7) "Arise again, arise again," in C. S. Berry's *Garland of Songs*, 1861 (later eds. p. 29). (8) "Rise again! yes, rise again wilt thou," by Miss Winkworth, 1869, p. 333. [J. M.]

Augusta, Johann, seems to have been born at Prag about the year 1510. He was consecrated Bishop of the Bohemian Brethren in 1532, became president of their "select council" in 1537, and d. at Jung-Bunzlau, Bohemia, Jan. 13, 1572. Two of his hymns, written in Bohemian, have passed into English through the German as follows:—

1. *Aj jak jsou mlíli tvoji přibytkové.* [*The Christian Church.*] Founded on Ps. lxxv. In the Bohemian Brethren's *H. Bk.*, 1559, f. 166, in 18 st. *Tr.* into German by J. Geletaky in the *Kirchengeseng*, Prag, 1566, and thence in *Wackernagel*, iv. p. 355, beginning "O wie sehr lieblich sind all dein Wohnung." *Tr.* from the German by J. Gambold as No. 269 in pt. 1. of the *Moravian H. Bk.*, 1754 (1849, No. 763), beginning, "How amiable Thy habitations are."

2. *Budí veselén Pán Bůh nás pochválen.* [*The Christian Church.*] Founded on Ps. lxxviii. In the Bohemian Brethren's *H. Bk.*, 1561, f. 188, in 8 st. *Tr.* into German by P. Herbert in the *Kirchengeseng*, 1566, and thence in *Wackernagel*, iv. p. 420, beginning, "Gott woll'n wir loben." The *tr.* from the German are (1) "Praise our God gracious," by J. Gambold, as No. 269 in pt. 1. of the *Moravian H. Bk.*, 1754. (2) "Praise God for ever," as No. 491 in the *Moravian H. Bk.*, 1789 (1849, No. 761). [J. M.]

Aurea luce et decore roseo. [*SS. Peter and Paul.*] This hymn is probably of the 6th cent. It has generally been ascribed to Elpis, wife of the philosopher Boethius; but *Mone*, on the ground that it is not in classical metre, thinks that this is improbable. *Mone's* text, No. 684, is from mss. of the 14th and 15th cent. *Daniel*, i., No. 137, gives the text in 6 st., along with the *Roman Breviary* version; with further notes at iv. pp. 164, 371, including readings from a 9th cent. ms. at Bern. Among the *British Museum* mss. it is found in two of the 11th cent. (*Vesp. D.*, xii. f. 85 b.; *Jul. A.*, vi. f. 55). The text of an 11th cent. ms. at Durham is given in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 105.

This hymn is found in many Breviaries, e.g., the older *Roman*, the *York*, and the *Norwic*, assigned to the vigils of St. Peter and Paul, &c. St. iii. for St. Peter, beginning, "Jam bone pastor Petre," was used separately for the festivals of St. Peter's Chair and St. Peter's Chains. St. iv. for St. Paul, beginning, "Doctor egregie, Paule," was also used separately for the festivals of his Conversion, &c.

In the revised *Roman Breviary*, 1632, it was considerably altered, st. i. beginning "Decora lux aeternitatis auream;" st. iii. beginning "Beate pastor Petre;" and st. iv. beginning "Egregie doctor Paule." This form is also in *Daniel*, i., No. 137. [J. M.]

Translations:—

1. *Aurea luce et decore roseo.* This has been *tr.* by J. D. Chambers in his *Lauta Syon*, pt. ii., 1866, as "With golden splendour bright." This, in a form so altered as almost to constitute a new *tr.*, was given in the *Antiphoner & Grail*, 1880, and the *Hymner*, 1882, No. 116: as "With golden splendour, and with roseate loveliness."

2. *Decora lux aeternitatis auream.* *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 159, and his *Hymns*, 1873, p. 87, as "Bathed in Eternity's all-beauteous beam;" and by F. W. Faber in his *Jesus & Mary*, &c., 1849, as "It

is no earthly summer's ray." This latter *tr.* is adopted by some Roman Catholic hymn-books for Missions and Schools, and is also in the Marquess of Bute's ed. of the *Rom. Brev.*, 1879.

3. *Beate pastor Petre elemens accipe.* *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 128, and his *Hymns*, 1873, p. 70. This *tr.* is adopted by the Marquess of Bute, *Rom. Brev.*, 1879, as "Peter, blest Shepherd, hearken to our cry."

4. *Egregie doctor Paule mores instrue.* *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 129, and *Hymns*, 1873, p. 71, as "Lead us, great teacher Paul, in wisdom's ways." Also adopted by the Marquess of Bute. [J. J.]

Aurora jam spargit polum. [*Saturday Morning.*] This hymn is ascribed to St. Ambrose; but, not being quoted by early writers, it is not received as certainly genuine by the Benedictine editors; it may be his nevertheless. It is the Hymn at Lauds on Saturdays in the *Roman Brev.*, 1632, when the Ferial Office is said, from the Sunday after the Octave of the Epiphany to the first Sunday in Lent, and from the Octave of Corpus Christi to Advent. For the text in the *Rom. Brev.*, placed in juxtaposition with the original version, see *Daniel*, No. 47. See also the editions of St. Ambrose (*Migne's Patrol.*, tom. 17, the fourth and last of the works of that Father). Also in *Thomasius*, ii. p. 413, *Clichtoveus*, and others.

In the *Mozarabic Breviary*, ed. 1775, it is given among the hymns as "A hymn to be said on Saturdays in Lent at Matins." (*Migne's Patrol.*, tom. 86, col. 897.) In the *Hymnarium Sarisburiense*, Lond., 1851, p. 58, it is given as the hymn for Ferial Offices on Saturdays at Lauds from the Sunday after the Octave of the Epiphany to Lent, and from the Octave of Corpus Christi to Advent. *York, Hereford, Evesham*, &c., appear to have had the same use. (See p. 48, where the Sunday after the Octave of the Epiphany is called the Sunday *Domine, ne in ira*, from the beginning of the responsory after the first Lesson at Matins: so the Sunday *Deus omnium* is named from a responsory at Matins on the Sunday after the Octave of Corpus Christi.) The variations of *York, Worcester, Evesham*, &c., are also given in that work. It is also in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 225; *Vesp. D.* xii. f. 25 b.; *Jul. A.* vi. f. 30 b), and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, from an 11th cent. ms. at Durham.

Mone, i. p. 372, cites it as in a ms. in the Town Library at Trier, probably of the 8th century; and *Daniel*, iv. p. 40, refers to a Rheinau ms. of the 10th cent. now at Zürich, in which it is also found.

The text of this hymn is also given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; Macgill's *Songs of the Christian Creed and Life*, Lond., 1876; *Simrock*, p. 8; and by others. [W. A. S.]

Translations in C. U.:—

1. The morn has spread its crimson rays. By R. Campbell, from the *Rom. Brev.*, made for and 1st pub. in his *St. Andrew's Hymnal*, Edin., 1850, p. 73, in 6 st. of 4 l., and given in later Scottish Episcopal collections.

2. Dawn sprinkles all the East with light. Contributed to the *Hymnal N.*, 1852, in 4 st. of 4 l. It is also No. 13 of Skinner's *Daily Service Hymnal*; and as "Dawn purples all the east with light," in the *Hymnal of the American Protestant Episcopal Church*, 1872. From the fact of its appearing in the *Hymnal N.* it has usually been attributed to Dr. Neale. On his own authority this is an error. ("s. mss.")

3. Now morn is o'er the zenith spread. By J. D. Chambers, from his *Lauda Syon*, 1857, p. 33, into the *People's H.*, 1867, No. 432, in 4 st. of 4 l.

Translations not in C. U. —

1. With dawn's faint streaks the heaven, &c. *Mant*, 1837.
2. Forth from the glorious eye of morn. *Hymn. Anglic.* 1844.
3. Morn lights up earth's canopy. *Bp. Williams*, 1845.
4. The dawn is sprinkling in the east. *Carroll*, 1849.
5. The dawn is dappling o'er the sky. *Copeland*, 1848.
6. Now morning sprinkles all the sky. *Macgill*, 1876. [J. J.]

Aurora lucis dum novae. *N. Le Tourneauux*. [*Easter*.] In the revised *Paris Breviary*, 1736, this hymn is appointed as the hymn at Lauds on the Sunday after Easter-day, and afterwards at Lauds in the Ferial Office from Easter to the Ascension. The text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. It is *tr.* as:—

1. Morn's roseate hues have decked the sky. By Wm. Cooke, written for the *Hymnary*, and included therein, 1872, No. 287. From the *Hymnary* it passed into Thring's *Coll.*, 1882, No. 200. The refrain is not in the original.

2. O come, and with the early morn. By Bp. J. R. Woodford, in *Hys. for the Christian Seasons*, 2nd ed., 1855; the *Parish H. Bk.*, 1863, No. 55, &c.

Translations not in C. U. —

1. The new morn hath risen. *J. Williams*, 1839.
2. The orient beams of Easter Morn. *J. D. Chambers*, 1867. [J. J.]

Aurora lucis rutilat. [*Easter*.] This hymn is ascribed to St. Ambrose, but was not received among his undoubted works by the Benedictine editors. (See Migne's *Patrol.*, tom. 17; the 4th vol. of the works of St. Ambrose.) It may be his; but is not specially referred to as such by any early writer.

The text is in *Daniel*, i., No. 79 (the revised *Roman Breviary* version being given side by side with the original), who says it may be found everywhere in old *Breviaries*, but for the most part mutilated. It is No. 19 of the *Junius* ms. of the 8th cent., and *Mone*, No. 141, has it from a ms. of the Abbey of Reichenau of the beginning of the 9th cent., and from later mss. at Karlsruhe, &c. Amongst the *British Museum* mss. it is in two of the 11th cent. (Vesp. D. xii., f. 70; Jul. A. vi., f. 49); and in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 84, it is printed from an 11th cent. ms. at Durham.

It will be found in the *Hymn. Saris*. Lond., 1851, pp. 94, 95; headed "Ad Matutinas, Quotidie usque ad Ascen. Dom.," "At Matius, daily, to the Ascension of the Lord" (i.e. commencing on Low Sunday, the Octave of Easter). This part ends at line 20. Then

follows, at Lauds, *Sermone blando Angelus* (to end). So the *York* use. At *Canterbury, St. Alban's, St. Andrew de Bromholm* (Norfolk), it would appear that *Aurora lucis* was said at Lauds entire. *Worcester* says "Sermone blando Angelus dicitur cum Aurora." The two hymns are said one with the other: one, it may be, at Matins, the other at Lauds.

In the *Mozarabic Breviary* (Toledo, 1502, f. 297) it is given as the Hymn in the "Oratio Primi" in Easter-tide.

The revised version of this hymn, made for the *Roman Breviary*, 1632, begins *Aurora coelum purpurat*: and is therein divided as follows: (1) Lines 1-16 of the original became in a revised form the hymn for the Ferial Office at Lauds from Low Sunday to (exclusively) the Ascension; (2) Lines 17-32 of the entire hymn, *Tristes erant Apostoli* (with doxology of eight lines) are assigned to the *Common of Apostles and Evangelists in Easter-tide (Tempore Paschali)* at 1st and 2nd Vespers and at Matius; (3) Lines 32 to end, *Paschale mundo gaudium* (in the original *Claro Paschali gaudio*), to Lauds of the same *Common of Apostles and Evangelists*. This division of the latter part, for the *Common of Apostles and Evangelists*, was made by Pope Pius V. (Gavanti, *The. Sacrorum Rituum*.) [W. A. S.]

In annotating the translations of this hymn, for the sake of unity and clearness, two divisions are given: (i.) *Trs.* of the *Original Text* (sometimes with variations), and (ii.) those *trs.* which are from the *Roman Breviary*.

I. The Original Text.

In rendering the hymn into English some translators have given the text in full, whilst others have taken a part only. Those in full, together with their use in modern hymnals, are:

- 1.—i. *Aurora lucis rutilat.* "Light's glittering morn bedecks the sky."
- ii. *Sermone blando Angelus.* "With gentle voice the angel gave."

This *tr.* by Dr. Neale, in two parts, was published in the *Hymnal N.*, in 1852, and continued in later editions. Pt. i. consists of lines 1-20, and 4 lines, and a doxology not in the original, but in the *Sarum Brev.*, pt. ii. of lines 21-44, and the closing lines of pt. i. repeated.

In 1861, the Compilers of *H. A. & M.* gave this rendering in that collection with rather extensive alterations, and rearranged in three parts, thus:—

- i. *Aurora lucis rutilat.* "Light's glittering morn bedecks the sky."
- ii. *Tristes erant Apostoli.* "The Apostles' hearts were full of pain."
- iii. *Claro Paschali gaudio.* "That Eastertide with joy was bright."

To these were added a stanza, and doxology as in the *Sarum Brev.*, to be sung at the end of each part:—

Quaesumus, Auctor omnium. "O Lord of all, with us abide."

Gloria Tibi Domine. "All praise be Thine. O risen Lord."

In the annotated edition of *H. A. & M.*, Mr. Biggs has given the Latin text from the *Sarum Breviary*. It is a reprint of the original with the addition of the last eight lines.

This *H. A. & M.* text was included, with omissions and further alterations, in *Kennedy*, 1863, No. 691, in two parts:—

i. *Aurora lucis*, &c. "Light's glittering dawn."
ii. *Claro Paschali gaudio*. "That Eastertide with joy was bright."

In 1864 Mr. Skinner gave Dr. Neale's rendering with omissions, but without alterations in the text, in his *Daily Service Hymnal*, No. 127.

i. *Aurora lucis*, &c. "Light's glittering morn bedecks the sky."

ii. *Claro Paschali gaudio*. "In this our bright and Paschal day."

Dr. Neale's rendering is also included in the *Hymnary*, 1872, altered by the editors, and divided into three parts:—

i. *Aurora lucis*. "The glittering morn bedecks the sky."

ii. *Tristes erant Apostoli*. "Deep sorrow on the Apostles came."

iii. *Claro Paschali gaudio*. "Joy dawned again on Easter-day."

2. A second *tr.* of the full text was published by J. D. Chambers in his *Lauda Syon*, &c., 1857, pp. 182–185, in two parts:—

i. *Aurora lucis*. "Light's very morn its beams displays."

ii. *Sermone blando*. "In accents soft the Angel said."

This translation, as a whole, is not in congregational use, but portions are given in centos yet to be noted.

3. *Sermone blando*. "With gentle voice the Angel gave." This rendering of lines 21–44, and the 8 lines from the *Sarum Brev.*, was given in the *Salisbury H. Bk.*, 1857, No. 103. It is mainly an alteration of Neale's *tr.*, and probably by J. Keble.

4. *Aurora lucis*. "Now dawning glows the day of days," by Professor F. J. A. Hort, was written in 1858, for and pub. in the Rev. J. Ellerton's *Hymns for Schools & Bible Classes*, 1859, No. 34, in two parts:—

i. *Aurora lucis*. "Now dawning glows the day of days."

ii. *Tristes erant*. "Sad the eleven apostles sat."

With very slight alterations, pt. i. was included in *Church Hymns*, No. 130.

5. *Aurora lucis*. "The dawn of light breaks o'er the sky." An altered form of Dr. Neale's *tr.* of lines 1–16 and the 8 concluding lines from the *Sarum Brev.* was included in *Hymns fitted to the Order of C. P.* by Rev. F. Pott, 1861, No. 89.

Translations not in C. U. —

In addition to the foregoing there are also translations which have not come into common use. These include:—

(1) i. *Aurora lucis*. "The ruddy dawn is breaking."
ii. *Sermone blando*. "With gentle speech the Angel." This rendering is by the Rev. W. J. Blew, and appeared in his *Church Hymns and Tune Book*, 1862. Each part is given as a separate hymn, and includes the 8 lines from the *Sarum Brev.*

(2) *Aurora lucis*. "The day-spring fair of light, &c.," by Mr. A. J. B. Hope in his *Hys. of the Ch.* 1844, comprising lines 1–20, and the *Sarum* ending as above.

(3) *Aurora lucis*. "Heaven with rosy morn, &c.," by Dr. John Williams (America), appeared in his *Ancient Hymns of Holy Church*. Hartford [America], 1845. It embraces the same lines as that of Mr. Hope.

II. The Roman Breviary text.

As the divisions of the text in the *Roman Breviary* have been strictly adhered to by translators, it will simplify our work by annotating those translations in the same order.

1. *Aurora coelum purpurat.*

1. *This holy morn, so fair and bright.* By J. Chandler, appeared in his *Hymns of the Primitive Church*, 1837, pp. 77–8, Latin text, pp. 197–8. In this form it is not in common use; but altered in his *Hys. of the Church*, 1841, No. 44, to "Bright sunbeams deck the joyful sky," it was included in Dr. Hook's *Church School H. Bk.*, 1850, No. 84; the *Leeds H. Bk.*, 1853, No. 310; and the Bapt. *Ps. & Hys.* 1858 and 1880, No. 171. In the *Leeds H. Bk.* it is attributed to "Rose" in error.

2. *Morning spreads her crimson rays.* By Bp. Mant, in his *Ancient Hymns*, 1837, p. 55, and in the ed. 1871, p. 98. It was given as No. 43 in Stretton's *Church Hymns*, 1850.

3. *The dawn is purpling o'er the sky.* By W. J. Copeland, 1st pub. in his *Hymns for the Week*, 1848, p. 86, together with parts two and three.

4. *The dawn was purpling o'er the sky.* By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, pp. 98–9, and again in his *Hymns & Poems*, 1873, pp. 55–56. In 1860, it was included in the *Wellington College H. Bk.*; in 1867, in the *People's Hymnal*, and also in other collections.

5. *With sparkling rays morn decks the sky.* By J. A. Johnston, in his *English Hymnal*, 1852, 1st ed., No. 107. It was replaced in the editions of 1856 and 1861 by: "Morn's glittering light bedecks the sky," No. 116, also by Mr Johnston.

6. *The morning purples all the sky.* By A. R. Thompson, of New York, contributed to Schaff's *Christ in Song*, 1870, p. 193. This is a free rendering, with an original refrain of four lines to each stanza.

Translation not in C. U. :—

Now morning purples all the skies. *Macgill*, 1876.

2. *Tristes erant apostoli.*

1. *The Apostles wept with hearts forlorn.* By W. J. Copeland, in his *Hymns for the Week*, &c., 1848, pp. 89–90. This was given in Stretton's *Church Hymns*, 1850, No. 46; in Murray's *Hymnal*, 1852, No. 59, and other collections.

2. *When Christ, by His own servants slain.* By E. Caswall, *Lyra Catholica*, 1849, pp. 205–6, and *Hymns & Poems*, 1873, p. 109.

3. *In sorrow steep'd, with hearts forlorn.* By J. A. Johnston, 1st pub. in his *English Hymnal*, 1852, No. 111., and again, rewritten, but with the same first line, in the 2nd ed., 1856, and the 3rd ed., 1861.

4. *As mourns a widowed bride.* By Archbishop Benson, written for and first published in the *Wellington College H. Bk.*, 2nd ed., 1863, where it is appointed for St. Philip and St. James's Day evening.

3. *Paschale mundo gaudium.*

1. *A fairer sun is risen on earth.* By W. J. Copeland, in his *Hymns for the Week*, 1848, pp. 91–92. It was included in Stretton's *Church Hymns*, 1850, No. 50; in Murray's *Hymnal*, 1852, No. 58, and other collections.

2. Now daily shines the sun more fair. By E. Caswall, in his *Lyra Catholica*, 1849, pp. 207-8, and *Hymns & Poems*, 1873, pp. 109-110. In 1863 it was given with alterations in the *Wellington College H. Bk.* and appointed for St. Mark's Day morning.

3. Now shines the sun with brighter ray. By J. A. Johnston, in his *English Hymnal*, 1852, No. 112. For the edition of 1856 it was rewritten by the translator as, "Bright rose the sun that Easter-day." This latter rendering was repeated in the ed. of 1861.

III. Centos.

1. Hymns and Anthems, by G. Rorison, 1851. In this collection, No. 85, "The Apostles wept with hearts forlorn" is thus composed: st. i.-iii., Copeland as above (*Tristes erant*) altered; st. iv.-vi. by Dr. Rorison.

2. The People's Hymnal, 1867. In this collection there are three centos from various translations: (1.) "In accents bland the Angel blest," No. 115. It is thus composed: st. i., ii., iii., v., vi., Chambers's *Lauda Syon*, altered; st. iv. and viii., J. M. Neale, from *Hymnal Noted*; st. vii., Chope's *Hymnal*, 1857, No. 83; later editions, No. 211, altered. (2.) "The Apostles' hearts with grief were filled." St. i., editors; st. ii.-v., Chambers, as above altered; st. vi., Chope's *Hymnal*, as above, altered; st. vii., J. M. Neale, as above. (3.) "In this our bright and Paschal day." St. i. and v., J. M. Neale, *H. Noted*; st. ii., iii., Chambers altered; st. iv., J. A. Johnston, altered.

[J. J.]

Aurora vails her rosy face. *Ralph Erskine*. [*The Joys of Heaven*.] 1st pub. in his *Gospel Sonnets* (2nd ed., Edin., 1726), as section 6 of part v., entitled "The Song of Heaven desired by Saints on Earth," in 20 st. of 4 l. Of this 11 st., beginning with st. ii., "Happy the company that's gone," were included in the *Sac. Songs of Scotland*, 1860, (Edin., A. Elliott, p. 42). Re-written 1785 by John Berridge as No. 143 of his *Sion's Songs*, beginning "O happy saints, who dwell in light." (See Lord Selborne's *Bk. of Praise*, No. cxiii. and note thereto.)

[J. M.]

Aus Lieb' verwundter Jesu mein. xvi. cent. [*Holy Communion*.] This appears in the *Christ. Cathol. G. B., Nach der Paderbornischen Edition*, 1726, p. 263, in 16 st. of 4 l.; among the hymns for Corpus Christi, as "A Sigh of Love to Jesus." In the *Geistreiches G. B., Berlenburg*, 1720, No. 90, it has 9 st. In the *Trier G. B. (R. C.)*, 1846, p. 120, it is in 6 st. It has been *tr.* as:—

O Jesu, pierced for love of me. In full from the *Trier G. B.*, signed "Sister M.," in *Lyra Eucharistica*, 1863, p. 252 (ed. 1864, p. 298), and thence as No. 535 in the *People's H.*, 1867.

[J. M.]

Aus tiefer Noth schrei ich zu dir. *Martin Luther*. [*Ps. cxxx.*] This beautiful, though free, version of *Ps. cxxx.* was written in 1523. *Ps. cxxx.* was a great favourite with Luther, one of those he called Pauline Psalms—the others being *Ps. xxxii.*, *li.*, and *cxliii.* With its versification he took special pains, and the final result ranks with the finest of German Psalm versions. It first appeared

in 4 st. of 7 lines in *Ellich cristlich lider*, Wittenberg, 1524, and in *Eyn Enchiridion*, Erfurt, 1524. The form now in use considerably altered, and with st. ii. rewritten as ii., iii., appeared in the *Geystliche gesangk Buchleyn*, Wittenberg, 1524, in 5 st., was included as No. 1 in Luther's *Christliche Geseng zum Begrebnis*, Wittenberg, 1542, and since in almost all German hymn-books, as recently in the *Unv. L. S.*, 1851, No. 362. Both forms are included in Wackernagel's *D. Kirchenlied*, iii. pp. 7-8, and in Schircks's ed. of Luther's *Geist. Lieder*, 1854, pp. 66-68.

The fine melody (in the Irish *Ch. Hymnal* called *De profundis*; elsewhere, *Luther's 130th*, &c.) is possibly by Luther, and first appeared, with the 5 st. form, in 1524.

The hymn was sung, May 9, 1525, at the funeral of the Elector Friedrich the Wise in the Court church at Wittenberg; by the weeping multitude at Halle when, on Feb. 20, 1546, Luther's body was being taken to its last resting-place at Wittenberg; and again as the last hymn in the Cathedral at Strasbourg before the city was captured by the French in 1681. St. v. comforted the last hours of Christian, Elector of Saxony, 1591, of Johann Georg I., Elector of Saxony, 1656, and of King Friedrich I. of Prussia, 1723 (*Koch*, viii. 211-216).

Translations in C. U. :—

1. Out of the deep I cry to Thee, My. A free *tr.* of st. i.-iii., v., by B. Latrobe, as No. 231 in the *Moravian H. Bk.*, 1789 (1849, No. 287). In 1848, it was given, slightly altered from the edition of 1826, and beginning "Out of the depths I cry to Thee, Lord, look," as No. 4 in the *Dalston Hospital H. Bk.* The text of 1826, unaltered save st. ii., ll. 3-4, was included as No. 440 in the Irish *Ch. Hymnal*, 1873.

2. From deep distress to Thee I pray. In full by Dr. H. Mills in his *Horae Germanicae*, 1845 (1856, p. 71). Thence as No. 70 in the *Luth. Gen. Synod's Coll.* 1850-52, and as No. 464 in *Temple Melodies*, N. Y., 1851.

3. Out of the depths, O Lord. A paraphrase in 12 st. of 6 lines by Miss Fry in her *H. of the Reformation*, 1845, p. 141. The doxology is from the gloria to the version of *Ps. i.* by L. Oeler, 1525. This gloria is appended to Luther as No. 1558 in Burg's *Breslau G. B.*, 1746. Her st. viii., iii., ix., iv., v., in order beginning—"Lord, let Thy people be," were included as No. 100, and st. vi., vii., beginning—"Lord, Thou hast given Thy faithful word," as No. 97 in Whittemore's *Suppl. to All H. Bks.*, 1860.

4. Out of the deep I cry to Thee, O Lord God, &c. A good and full *tr.* by A. T. Russell as No. 74 in his *Ps. & Hys.*, 1851. Included in full in Dr. Bacon's ed. of *Luther's Hymns*, 1884, p. 10, and, omitting st. iv., as No. 85 in the *New Zealand Hymnal*, 1872.

5. From depths of woe I raise to Thee. Good and full by R. Massie in his *M. Luther's Spiritual Songs*, 1854, p. 73. Thence unaltered as No. 64 in the 1857 ed. of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 150), and since in the *Scottish Hymnal*, 1870, the *Scottish Presb. Hymnal*, 1876 (omitting st. iv.), and the *Canadian Presb. H. Bk.*, 1880.

6. *Out of the depths I cry to Thee, Lord God! oh hear my prayer.* In full by Miss Winkworth in her *Lyra Ger.*, 1855, p. 65, and thence unaltered as No. 626 in the *Wes. H. Bk.*, 1875. The lines 1-4 of st. i., iii., v. form No. 548 in the Amer. Unitarian *Hy. [5. Tune] Bk.*, Boston, 1868.

7. *Out of the depths I cry to Thee, Lord God, O hear my wailing.* A good but rather free tr., as No. 215 in the *New Cong.*, 1859, and since as No. 591 in the *Math. N. C.*, 1863, as No. 42 in Dr. Thomas's *Augustine H. Bk.*, 1866, and No. 119 in the Appendix of 1874 to the *Leeds H. Bk.* of 1853. Of this tr. st. ii.-v. are given in Dr. Dale's *English H. Bk.*, 1879, No. 483, as "Thy sovereign grace and boundless love."

8. *Almighty God! I call to Thee.* A good tr. omitting st. ii., included in the Amer. *Episc. H. for Ch. & Home*, 1860, No. 308, and repeated as No. 511 in the Amer. *Episc. Coll.*, 1871.

9. *Out of the depths I cry to Thee, Lord hear me.* Full and good, as No. 40 by Miss Winkworth in her *C. B. for England*, 1863, and repeated as No. 354 in the Lutheran General Council's *Ch. Bk.* 1868.

10. *In deep distress I cry to Thee, O Lord, my God.* A tr. of st. i., ii., v., signed F. C. C., as No. 184 in Dr. Pagenstecher's *Coll.*, 1864.

11. *From lowest depths I cry to Thee.* Full and good in E. Massie's *Sacred Odes*, vol. ii., 1867, p. 134, and thence as No. 251 in J. L. Porter's *Coll.*, 1876.

12. *Out of the depths I cry to Thee, Lord, mark my lamentation,* in full, based upon R. Massie as above, as No. 233 in the Ohio Luth. *Hymnal*, 1880.

Translations not in C.U. :—

(1) "Out of the deep cry I to thee," by Bp. Coverdale, 1539 (ed. 1846, p. 577). (2) "Fra delp, O Lord, I call to thee," in the *Guide and Godly Ballates* (ed. 1668, folio 57; ed. 1864, p. 98). (3) "Out of the deeps of long distress," by J. C. Jacobi, 1722, p. 61 (ed. 1732, p. 97, alt. and beginning "Out of the deeps of dark distress"). (4) "Guilt and vile, I call on Thee," by J. Anderson, 1846, p. 70 (1847, p. 84). (5) "From deep distress I cry to Thee, Oh," by Dr. J. Hunt, 1853, p. 102. (6) "From trouble deep I cry to Thee," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 682, and repeated altered in his *Eclogia*, 1876, p. 101. (7) "From lowest deeps I cry to Thee," by N. L. Frothingham, 1870, p. 183. (8) "From deep distress I cry to Thee; Lord listen," in the *Ch. of England Magazine*, 1872, p. 183. (9) "In deep distress I cry to Thee, Lord," in E. Walter's *Martin Luther*, 1884, p. 13. [J. M.]

Austin, John, born at Walpole, Norfolk, and educated at St. John's, Cambridge (or. 1640). He became a Roman Catholic, entered Lincoln's Inn to study for the Bar; subsequently became a tutor, and finally devoted himself to literature. Died in London, 1689. (See *Early English Hymnody*, §. x.) His works include *The Christian Moderator, Reflections upon the Oaths of Supremacy*, and :—

Hymns in the Antient Way of Offices Containing Exercises for every day in the Week. 1668. This last work, through which Austin is associated with hymnody, stained a 2nd ed. in 1672, 3rd ed. 1684, and two 4th eds. 1685. (A second part, consisting of a *Harmony of the Gospels*, was also published, and is of excessive rarity. A third, according to Anthony a Wood, existed in 1714. It was a Roman Catholic Manual, and contained 43 hymns, 39 of which are in the first edition, and those added in the third edition are perhaps by the editor. A few of these were renderings from the Latin by R. Nashaw, altered and adapted by Austin. In 1686 it was adapted for members of the Church of England by Theophilus Dorrington, and again in 1687 by the Lady

Susanna Hopton under the editorship of George Hickeys, afterwards a Nonjuring Bishop. Of the 5th ed., 1717, of the last adaptation, a reprint was published by Masters in 1856. [W. T. B.]

Austin, William. A lawyer of Lincoln's Inn in the time of Charles I. His widow, Ann Austin, pub. in 1635, his

Devotions Augustiniane Flamma. This contains 3 carols for Christmas Day, 3 poems for Good Friday, 1 for the Annunciation, and a poem by himself in anticipation of his own death. They are all of merit, and 4 may be found reprinted in *Days & Seasons*, 3rd ed., 1867, Lond., Mozley. In the Harleian mss. Ralph Crane's *A Handful of Celestial Flowers* contains other hymns, one of which, with Austin's initials, has been printed by Farr in his *Select Poetry of James I.* It begins, "What a gracious God have we." The popular carol—

"All this night bright Angels sing,
Never was such carolling."

No. xli. in Bramley and Stalder's *Christmas Carols, New & Old*, 2nd Series, is his—

"All this Night shrill Chauntecleere
Day's herald proclaiming Trumpeter,"
the first of his "Carols for Christmas-day."

Austin d. Jan. 16, 1633, and lies in the north transept of St. Saviour's, Southwark, where there is a stately monument representing him, his wife, and all his children, in the quaint fashion of those times. [W. T. B.]

Ἄβη ἡ κλητή. [Ἀναστάσεως ἡμέρα.]

Author of all in earth and sky. *A. M. Toplady.* [Lent.] 1st appeared in his *Poems on Sacred Subjects*, 1759, in 22 st. of 4 l. and entitled "The Prayer of King Manasses Paraphrased." It was subsequently included in his *Hymns, &c.*, 1856, p. 83, and in Sedgwick's reprint of the *Hymns*, 1860. The hymn, "Bowed with the sense of sin I faint," is composed of st. xv.-xix. and xxi. of the original.

Author of faith, Eternal Word. *C. Wesley.* [Faith.] This poem is a paraphrase of Heb. xi. It appeared in 88 st. of 4 l. in *Hymns & S. Poems*, 1740, with the title "The Life of Faith." In 1780 J. Wesley gave st. i.-vi. as No. 92 in the *Wes. H. Bk.* (ed. 1875, No. 95). From the *Wes. H. Bk.* it has passed into most of the collections of the Methodist denominations in G. Britain and America, and also into other hymnals. Full orig. text in *P. Works*, 1868-72, vol. i. pp. 209-221. The poem as a whole, is criticised in the *Wes. Magazine*, 1839, p. 381.

Author of faith, on me confer. *C. Wesley.* [Faith.] From his *Hymns on the Four Gospels*, ms. dated 1765, and 1st pub. in the *P. Works*, 1868-72, vol. x. p. 310, and from thence was transferred to the revised ed. of the *Wes. H. Bk.* 1875, No. 805, the third stanza being omitted. It is based on St. Matt. xvii. 20. "If ye have faith as a grain of mustard seed," &c.

Author of faith, to Thee I cry. *C. Wesley.* [Lent.] This hymn was first printed as the first of six hymns at the end of a tract entitled *A short View of the Differences between the Moravian Brethren in England, and J. & C. Wesley*, 1745. In 1749 it was reprinted in *Hymns & S. Poems*, vol. i. No. 10, in 5 st. of 6 l. in the *Wes. H. Bk.* 1780, No. 114

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(ed. 1875), and in the *P. Works*, 1868-72, vol. iv. p. 324. It has also passed from the *Wes. H. Bk.* into various collections both in G. Britain and America, sometimes reading "Author of faith, to Thee we cry." A cento from this hymn, beginning, "Christ bids us knock and enter in," is given in the American *Church Pastorals*, Boston, 1864. It is composed of st. iv. and ii. slightly altered.

Author of faith, we seek Thy face. *C. Wesley.* [*Intercession.*] The original hymn appeared in 9 st. of 4 l. as No. 64, in vol. ii. of *Hymns & S. Poems*, 1749, and is repeated in the *P. Works*, 1868-72, vol. v. p. 233. The abbreviated form in C. U. was included by J. Wesley in the *Wes. H. Bk.*, 1780, No. 446 (rev. ed. 458). It consists of st. i.-v. and vii. It is found in various collections in G. Britain and America.

Author of friendship's sacred tie. *C. Wesley.* [*Friendship.*] 1st pub. in *Hymns and Sacred Poems*, 1749, vol. ii. p. 195, in 6 st. of 12 l. and again in the *P. Works*, 1868-72, vol. v. p. 408. In the *Wes. H. Bk.*, 1780, No. 510, a cento from this hymn was given, beginning, "Our friendship sanctify and guide." This has been repeated in various collections, and specially in those of the Methodist denominations both in G. Britain and abroad.

Author of life divine. [*Holy Communion.*] This hymn for the Holy Communion is from J. & C. Wesley's *Hymns on the Lord's Supper*. 1st pub. in 1745, No. 40, in 2 st. of 6 l. In 1875 it was included without alteration in the revised edition of *H. A. & M.*, and attributed to John Wesley. There is, however, no evidence that it was the composition of John as distinct from Charles, Wesley. In the absence of positive evidence either way the probabilities are in favour of Charles, rather than his elder brother. It is also in C. U. in America. Orig. text in *H. A. & M.* and *P. Works*, 1868-72, vol. iii. p. 244.

Author of life, with grateful heart. *S. Pearce.* [*Morning.*] Appeared at the end of his *Memoirs*, by Andrew Fuller, 1st ed., 1800, pp. 286-7, and again in the 2nd ed., 1801, in 5 st. of 4 l. and entitled "An Evening Song." The hymn beginning with this stanza in Major's *Book of Praise*, is a cento from S. Pearce, thus composed: st. i., the 1st st. as above; st. ii.-v. are st. iii.-vi. from Pearce's Morning Hymn in the same *Memoirs* as above, thus making a morning hymn. The text in Major is altered from the originals.

Author of our salvation, Thee. *C. Wesley.* [*Holy Communion.*] 1st pub. in *Hymns on the Lord's Supper*, 1745, No. 28, in 4 st. of 4 l., and based on the words, "As it is a sign and a means of Grace," being the first hymn on that division of the subject. It is not in use in G. Brit. In the *Hymnal of the Meth. Episco. Ch.*, N. Y., 1878, No. 851, it is given in an unaltered form. Also in the *P. Works*, 1868-72, vol. iii. p. 236.

Author of peace unknown. *C. Wesley.* [*Friendship.*] 1st pub. in his *Hymns and*

Sacred Poems, 1749, vol. ii., No. 236, in 4 st. of 6 l., and again in the *P. Works*, 1868-72, vol. v. pp. 426-7. It is one of several hymns composed by C. Wesley at the time of his marriage. In its original form it is not found in common use. In 1780, however, J. Wesley gave st. ii., iii., and iv. in the *Wes. H. Bk.* No. 498, as, "Centre of our hopes Thou art," and from that collection it has passed into several hymnals, specially those of the Methodist denomination.

Ave Christi Corpus verum. *Anon.* [*Holy Communion.*] The text of this hymn is given in *Mone*, No. 219, from a Reichenau ms. of the 14th cent., with the title "In elevatione sanguinis Christi," which shows it to be a devotion at the elevation of the Chalice in the Mass.

There are at least four hymns which commence with almost the same words, but must not be confounded. "Ave Christi Corpus verum"; "Ave verum Corpus natum"; "Ave Christi Corpus carum"; "Ave verum Corpus Christi." [W. A. S.]

Translation in C. U. :—

Hail, O Flesh of Christ Divine. By R. F. Littledale, 1st pub. in the *Altar Manual*, 1863; the *Lyra Eucharistica* the same year; and the *People's H.*, 1867, No. 176.

Ave! Colenda Trinitas. [*Holy Trinity.*] This hymn, of unknown authorship, is given in the *Latin Hymns of the Anglo-Saxon Church*, Lon., 1851, p. 146, from a Durham ms. of the 11th cent. It is also in a ms. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 71); and in Biggs's *Annotated H. A. and M.*, No. 132. It is tr. as:—

All hail, adored Trinity. By J. D. Chambers, in his *Lauda Syon*, pt. i., 1857, p. 218, in 4 st. of 4 l., and from thence into *H. A. and M.*, 1861; the *Hymnary*, 1872, Snepp's *S. of G. and G.*, 1872, and others, usually with slight alterations.

Ave Jesu! Ere we part. *C. H. Bateman.* [*Children's Evening Hymn.*] Appeared in the *Bible Class Magazine*, 1849, in 2 st. of 11 lines. In many collections, including Stevenson's *Hymns for Ch. & Home*, 1873, c. 13, a short hymn of 4 st. of 4 l., "Blessed Jesus, ere we part," has been compiled with alterations from this text.

Ave Jesu, Qui mactaris. *Anon.* [*Good Friday.*] Text in the *Paradisus anime Christianae* of J. M. Horst., sect. vi. "De vita et passione Domini," end of chap. iv. (ed. Cologne, 1630, p. 418). It is a *Hymn on the Seven Words uttered by Christ on the Cross*.

Translation in C. U. :—

Jesus, hail! Who, as Thou bledest. By E. B. Pusey. Appeared in 1848 in vol. ii. of his tr. of the *Paradise of the Christian Soul*, and from thence it passed into the *Appendix to the Hymnal N.*, 2nd ed., 1864, No. 248.

Ave Maria, blessed Maid. *J. Keble.* [*B. V. M.*] From his Poem for "The Annunciation of the Blessed Virgin Mary," st. 7-10.

The original poem was written on the death of his mother, June 1, 1823. This fact supplies the key to the line of thought in the opening stanza:—

“Oh! Thou Who deign'st to sympathize
With all our frail and fleshly ties,
Maker, yet Brother dear,
Forgive the too presumptuous thought,
If, calming w.y.w.d. grief, I sought
To gaze on Thee too near.”

The poem as originally written was too personal for publication in the *Christian Year*, and, in 1826 (dated Mar. 9, 1826), the four concluding stanzas were omitted, and those beginning in that work, “Ave Maria, blessed Maid,” to the end, were substituted, and the poem in this its new form was first published therein in 1827. The original was included with a special note in his *Misc. Poems*, 1869, pp. 230-33, and the cento, as a hymn, in the *Appendix to the Hymnal N.*, 2nd ed., 1864, the *People's H.*, 1867, No. 192, and others.

Ave maris stella. *Anon.* [B. V. M.] This hymn, so well known as to its words, is of uncertain authorship. It has been wrongly ascribed to St. Bernard, as it is found in a St. Gall ms., No. 95, of the 9th cent., and to Venantius Fortunatus (by M. A. Luchi, 1789), but on insufficient authority. The text is given in *Daniel*, i., No. 171, with various readings. (Other notes are given in vol. iii. p. 286, and vol. iv. p. 136.) *Mone* gives five paraphrases of this hymn, Nos. 496-500; each line of the original being followed by versified explanations and simplifications, a certain testimony to the popularity of the original.

It has been treated with so much respect as hardly to have been altered in the *Roman Breviary*, 1632, and was retained in the revised Breviaries of French dioceses (Paris, Lyons, &c.), as one of the few exceptions of old hymns not supplanted. It is appointed for Vespers in the Little Office of the Blessed Virgin, *Officium parvum beatæ Mariæ*, Paris, Lyons, Le Mans, &c.; some, as Paris, Le Mans, &c., having it also in the Saturday Office of the Blessed Virgin, *Officium beatæ Mariæ in Sabbato*, and in Feasts which have no special or proper hymns.

In the *Roman Breviary* it is the Hymn for 1st and 2nd vespers in the Feasts of the Blessed Virgin Mary; also in the Office of the B. V. M. on Saturdays, and in the Little Office, *Officium parvum Beatæ Mariæ Virginis*, at 1st vespers, there being no 2nd vespers in these two latter cases.

The hymn is found in three mss. of the 11th cent. in the *British Museum* (Harl. 2961, f. 241; Vesp. D. xii. f. 63; Jul. A. vi. f. 56); and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 76, it is printed from an 11th cent. ms. at Durham. It is also given in *Bäzler, Königfeld, Simrock, Wackernagel*, i. No. 85, and various modern Roman Catholic collections. [W. A. S.]

Translations in C. U. :—

1. **Hail, thou Star of Ocean.** By E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 197, where it began “Gentle Star of Ocean;” and again, in an altered form, in his *Hymns & Poems*, 1873, p. 105, in 7 st. of 4 l. It is given in a

large number of Roman Catholic collections in G. Britain and America, often in an altered form, and sometimes beginning, “Hail, bright star of ocean.”

2. **Hail, Sea Star, we bless thee.** This is by J. R. Beste in his *Church's Hys.* (R. Cath.), 1849. Its use is not extensive.

3. **Hail, thou resplendent Star.** In *A Sel. of Catholic Hys.*, Glasgow, H. Margey, 1861, No. 41, the *St. Patrick's Catholic H. Bk.*, 1862, No. 60, and other collections *tr.* is given without signature. It is based upon Caswall.

Translations not in C. U. :—

1. Hail, Ocean Star. *E. Caswall*, 1873.
2. The Star which o'er the sea. *J. W. Howett*, 1859.
3. Hail! Star of Ocean, Mary. *Chambers*, ii. 1866.
4. Hail! Star of the sea, &c. (Prose). *Mrs. Charles*, 1858. [J. J.]

Ave, plena gratiâ, cujus. *Anon.* [*The Purification.*] In the revised *Paris Missal* of 1736, this hymn is given as the Sequence for the Feast of the Purification. The text is in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865.

Translations in C. U. :—

1. **Ave, Mary, full of grace.** By W. J. Copeland. 1st pub. in his *Hymns for the Week*, &c., 1848, p. 111, in 10 st. of 3 l., and repeated in *Rorison's Hymns and Anthems*, 1851, and later editions, in 5 st. of 6 l.

2. **Jesus, Son of Mary, hail,** No. 73 in *Murray's Hymnal*, 1852, and some later collections, is Copeland's *tr.* slightly altered.

3. **In His Mother's pure embrace.** No. 346 in the *Hymnary* is the same *tr.* altered by the editors of that selection.

4. **Hail, thou Mother, full of grace,** in the *Altar Hymnal*, 1884, is also Copeland's *tr.* altered by C. R.

Another *tr.* not in C. U. is, “Mary, hail to thee, we sing,” in the *Monthly Packet*, Feb., 1868. [J. J.]

Ave regina coelorum. [B. V. M.] One of the four Antiphons to the B. V. M. (see “Alma Redemptoris mater”). Among the mss. in the *British Museum* it is found in the St. Alban's Book of the 12th cent. (mss. Reg. 2 A. x. f. 62), and a *Sarum Breviary* of the 14th cent. (mss. Reg. 2 A. xiv. f. 235 b). It is also in the *York Breviary*, 1493 (1883 reprint, ii. 493); in the *Roman Breviary*, Modena, 1480, f. 512, &c. The text in *Daniel*, ii. 319, is from a Munich ms. probably of the 13th cent., and other sources. [J. M.]

Translation in C. U. :—

Hail, O Queen of Heaven enthroned! By E. Caswall, in his *Lyra Catholica*, 1849, p. 39, in 8 lines; and again in his *Hys. & Poems*, 1873, p. 23. It is largely used in Roman Catholic collections for schools and missions. Another *tr.* is “Hail, thou mighty Queen of heaven,” by J. R. Beste, in his *Church's Hymns*, 1849, p. 66. It is not in C. U.

Ave verum corpus natum. *Anon.* [*Holy Communion.*] The text will be found in *Daniel*, ii. p. 327. Also as No. 213 in *Mone's Collection*; with the heading, *In elevatione Corporis Christi*, and the statement that a Reichenau ms. of the 14th cent. says “Pope Innocent composed the following salutation” (“Salutationem sequentem composuit

Innocentius Papa"), and "this prayer has three years of indulgences granted by Pope Leo" ("hæc oratio habet tres annos indulgentiarum a dno. Papa Leone"). Levis, *Anecdota sacra*, Turin. 1789, p. 107, gives the text with the variation *Esto nobis præstantior virtus in examine, instead of Esto nobis prægustatum mortis in examine*. It is in J. M. Horst's *Paradisus Animæ* (ed. Cologne, 1644, p. 321), Sect. V., "De Sacram. Eucharisticæ," as a private devotion at the elevation of the Host in the Mass ("sub elevatione"). It is also in *Kehren*, No. 157. See *Ave Christi Corpus verum*, for a cognate hymn at the elevation of the Chalice. [W. A. S.]

Translations in C. U. :—

1. **Hail to Thee! true Body sprung.** By E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, p. 249, in 10 lines; and again, slightly altered, in his *Hymns & Poems*, 1873, p. 162. In the Roman Catholic hymnals the original *tr.* is generally used. In the *People's H.*, 1867, No. 177, we have a cento from this *tr.* of Caswall, that by J. R. Beste, and others.

2. **Hail, true Body, born of Mary,** No. 214 in the *Appendix to Hymnal N.*, 1864, is by H. N. Oxenham, from his *Sentence of Kairæ and other Poems*, 1854 and 1867, somewhat altered.

3. **Hail, true Body incarnated,** by W. J. Irons, is No. 67 of his *Ps. & Hys. for the Ch.*, 1873 and 1883. This rendering is specially adapted for Good Friday. 1st pub. in Dr. Irons's *Hymns*, 1866, No. 113.

4. **Hail, true Body! God of heaven.** By J. R. Beste, pub. with the Latin text in his *Ch. Hys.* (Rom. Cath.) Lond. 1849. It may be added that in most of the modern Roman Catholic collections the Latin text is also given, as in this case.

Translation not in C. U. :—

Hail, true Body, born of Mary. E. B. Pusey, 1848. [J. J.]

Avøling, Thomas William Baxter, D.D., b. Castletown, Isle of Man, May 11, 1815, educated privately and at Highbury College for the Congregational Ministry, and ordained to the pastorate of Kingsland in 1838, d. at Reedham, July 3, 1884. In 1875 he received the degree of D.D. from the Howard University, United States. His published works include *The Irish Scholar, a Narrative*, 1841; *Naaman, or Life's Shadows and Sunshine*, 1853; *Voices of Many Waters, &c.*, 1855; *The Service of the Sanctuary, &c.*, 1859, &c., including contributions to periodicals. Dr. Avøling was sometime editor of *The Jewish Herald*. In 1834 he published a small volume of poems and hymns. Those of his hymns which have come into C. U. were mostly written from year to year to be sung when he preached his New Year's Sermon to the young. Some of them came to the public through the Magazines. We are not aware that they have been collected. The best known are:—"On! towards Zion, on!" "Hail! Thou God of grace and glory," and "Lord of the lofty and the low." [J. J.]

Awake, again the Gospel trump is blown. J. Keble. [*Advent.*] Written on

Dec. 26, 1823, and first pub. in his *Christian Year*, 1827, in 13 st. of 6 l. for Advent Sunday, with the text from the Epistle of that day, "Now it is high time to awake out of sleep, for now is our salvation nearer than when we believ'd." Its use as a hymn for public worship is very limited. In *Kennedy*, 1863, No. 19, st. i., v., xii. and xiii., are given with the change in st. v., l. 1, of "E'en so," to "Behold the world."

Awake, and sing the song. W. Hammond. [*Praise.*] This hymn appeared with the heading, "Before Singing of Hymns, by Way of Introduction," in his *Psalms, Hymns, and Spiritual Songs*, 1745 (Lond., W. Strahan), pp. 84-86, in 14 st. of 4 l. In its complete form it is unknown to the hymnals. Centos therefrom are, however, in use in all English-speaking countries. The growth of these centos is somewhat complicated, and can be best set forth in detail thus:—

1. The first use of the hymn in an abbreviated form was by G. Whitefield. In his *Coll. of Hys. for Social Worship*, 1753, he included as No. 47, st. i., ii., xiii., and xiv., with alterations which we give with the original readings in brackets:

"PRAISING CHRIST.

- "Awake and sing the Song
Of Moses and the Lamb;
[Tune] Wake ev'ry heart and ev'ry tongue
To praise the Saviour's Name.
- "Sing of His dying love,
Sing of His rising pow'r;
Sing how He intercedes above
For [all] those whose sins He bore.
- "Sing 'till [you] see feel [your] our hearts
Ascending with [your] our tongues,
Sing 'till the love of sin departs,
And grace inspires [your] our songs.
- "Sing 'till [you] see hear Christ say,
'Your sins are all forgiv'n';
[Go] Sing on rejoicing [all the way] ev'ry day,
[And sing your souls to heav'n.]
'Till we all meet in heav'n."

2. The second form given to this cento was by M. Madan in his *Coll. of Ps. & Hys., &c.*, 1760, No. 35. In this we have st. i. and iii., as above, in Whitefield, and st. iv. expanded into two stanzas thus:—

- "Sing on your heav'nly way,
Ye ransom'd sinners, sing,
Sing on, rejoicing, ev'ry day
In Christ, th' eternal King.
- "Soon shall ye hear him say,
'Ye blessed children, come';
Soon will He call ye hence away,
And take His wand'ers home."

This cento was repeated by Dr. Conyers in his *Coll. of Ps. & Hys.*, 1774, by De Courcy, in his *Coll.*, 1775, and thence through numerous hymnals into Mercer's and Thring's *Colls.*, Lord Selborne's *Bk. of Praise*, and others in the Ch. of England; and through Lady Huntingdon's *Coll.*, 1764, into a limited number of Nonconformists' hymn-books. In many of these reprints the *ye* of st. v., l. 3, is changed to *you*. Amongst modern American collections in which this cento is given in full are:—Dutch Ref. *Hys. of the Ch.* N. Y., 1869; *Bap. Praise Bk.*, N. Y. & Chicago, 1871; Hatfield's *Ch. H. Bk.*, 1872, and the *Ch. Praise Bk.*, 1882; and, with the omission of st. iii., in the *Episc. Hys. for Ch. & Home*, Phil., 1860; *Presb. Ps. & Hys.* Richmond, 1867; *Ch.*

Pastorals, Boston, 1864; *Presb. Hymnal*, Phil., 1874; and the new *Episc. Hymnal*, 1871. The signature to this cento is "W. Hammond, 1745; G. Whitefield, 1753; and M. Madan, 1760."

3. The third cento appeared in *Toplady's Ps. & Hys.*, 1776, No. 118, in 6 st., the first five being *Madan's* text as above, with us for ye, in st. v. l. 3, and the addition of the following:—

"There shall our raptur'd tongue
His endless praise proclaim;
And sing, in sweetest notes, the song
Of Moses and the Lamb."

This stanza is from *Watts's H. & S. Songs*, 1709, Bk. i., No. 49, st. vi.:—

"Then will our love and joy be full,
And feel a warmer flame;
And sweeter voices tune the song
Of Moses and the Lamb."

This cento is the most widely adopted of any, both in G. Brit. and America. It is found in full in *Snepp's S. of G. & G.*, the *Meth. F. Ch. S. N. H. Bk.* and others; and with the omission of st. iii., "Sing till we feel our hearts, &c.," in the *Hy. Comp.*, the *Bap. Hymnal*, &c. The collections are far too many to name, and any book can be tested by the text as above. The American modern hymn-books which adopt it in full include *Hys. & Songs of Praise*, N. Y., 1874, and the *Evening Hymnal*, 1880, in full, with a slight alteration in st. vi.; *Songs of Zion* (A. R. T. Soc.), 1864; *Sabbath H. Bk.*, N. Y. 1858; *Bap. Ser. of Song*, Boston, 1871, &c.; and with omission of st. iii., in *Bap. Hy. & Tune Bk.*, Phil., 1871; *Manual of Praise*, Oberlin, O., 1880; *Evang. Hys.* Cleveland, O., 1882; and in Canada, the *Presb. H. Bk.*, Toronto, 1880. Its ascription is "W. Hammond, 1745; G. Whitefield, 1753; M. Madan, 1760; A. M. Toplady [with Watts], 1776."

4. The fourth form appeared in *Hall's Mitre H. Bk.*, 1836, No. 138. As a cento it has failed to gain a position; but one stanza, No. iv. of cento 2, above rewritten, is retained in cento 5, below. It reads in *Hall*:—

"Ye pilgrims on the road
To Zion's city, sing;
Rejoicing in the Lamb of God,—
In Christ, our heav'nly King."

5. In the American New School *Presb. Church Psalmist*, 1843, the arrangement of No. 3 above was given with the omission of st. iii., and the substitution of *Hall's* "Ye pilgrims, &c.," with "Rejoice, ye," for "Rejoicing," for st. iv. This text is second in popularity only to cento 3. It is given sometimes in 5 st. and again in 6, and is included, amongst other hymn-books, in the *Bap. Pt. & Hys.*, 1858; *New Cong.* 1859; *Windle's Hys. for the Ch. Catholic*, 1882; late editions of *Rippon's Sel.*, and others in G. Brit.; and in America, in the *Meth. Episc. H. Bk.*, 1849; *Songs for the Sanctuary*, N. Y., 1865, &c. The ascription to this is, "W. Hammond, 1745; G. Whitefield, 1753; M. Madan, 1760; A. M. Toplady [with Watts], 1776; Hall's *Mitre*, 1836."

6. In the *Parish H. Bk.*, 1863–1875, No. 105, we have st. i., ii., iv., v., vi., from *Toplady*, slightly altered, together with the addition of a doxology. This is "W. Hammond, 1745; G. Whitefield, 1753; M. Madan, 1760; A. M. Toplady, [with Watts], 1776; *Parish H. Bk.*, 1863."

7. The last arrangement we have to notice is

No. 335 of *Church Hys.*, 1871. This is *Toplady's* text, st. i., ii., iv., v., vi., with alterations in the 1 st.:—

"Awake and sing the song
Of glory to the Lamb,"

which we meet for the first time, and st. v.:—

"And sweeter voices swell the song
Of glory to the Lamb,"

of which the first line is *Watts's* (as above, No. 3) with *swell for tune*, and the second a fresh departure. It may be noted that this return to *Watts* was made by *Cotterill* in his *Sel.*, 1810. The signature to this cento is: "W. Hammond, 1745; G. Whitefield, 1753; M. Madan, 1760; A. M. Toplady [with Watts], 1776; *Ch. Hymns*, 1871."

In *Bingham's Hymno. Christ. Lat.*, 1871, there is a rendering into Latin of cento 5 in 5 st. slightly altered again, as:—"Jam cantilenam gratulantes tollite."

Beyond what we have here set forth in somewhat wearisome detail, other minute changes are to be found in collections of less importance than those noticed. These may be tested by the quotations given above, and a reference to the original text in *Lyra Brit.* 1867, pp. 263–5. [J. J.]

Awake, awake, my sluggish soul.

O. Hegimbothom. [*Watchfulness.*] 1st pub. in his *Hymns*, &c., 1794, in 6 st. of 4 l., and based upon *St. Luke* xii. 38–39. In 1812 it was transferred to *Collyer's Coll.*, No. 653, unaltered, and thus came into C. U. In some American collections, st. v. and vi. are omitted. In America it is also given as "Awake, awake, each drowsy soul," as in the *Bapt. Praise Bk.*, 1871, No. 558. In the *Bap. Ch. Praise Bk.*, N. Y., 1872, we have st. i., iii., and iv., and in *Ch. Pastorals*, Boston, 1864, st. i., iii., v. and vi.

Awake, awake, O Zion. B. Gough.

[*Second Advent.*] Appeared in his *Lyra Sabbatica*, &c., 1865, p. 151, in 6 st. of 4 l., and entitled, "The coming Millennium," with the quotation of *Isa. lli. 1.* From that work it passed into the *People's H.*, 1867; *Allon's Suppl. Hymns*, 1868, in 5 st., and in other collections both in G. Britain and America. It is also included as the opening hymn of *Gough's H. of Prayer and Praise*, 1875.

Awake, awake the sacred song.

Anne Steele. [*Christmas.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, &c., 1760, vol. i. p. 85, in 6 st. of 4 l., and headed "The Incarnate Saviour." It was also included in the 1780 ed. of the *Poems*, and in D. Sedgwick's reprint of her *Hymns*, 1859. It came into C. U. by being adopted by *Ash and Evans* in their *Bristol Coll.*, 1769, No. 88, from whence it passed into a few hymnals. It is still in use in America, and is given in *Hatfield's Ch. H. Bk.*, 1872, the *Bap. Praise Bk.*, 1871, and *Songs for the Sanctuary*, 1865, the first omitting st. vi. and the remaining two st. iv.

Awake, glad soul, awake, awake.

J. S. B. Monsell. [*Easter.*] According to the Preface to his *Spiritual Songs*, this was one of his hymns "written amid the orange and olive

groves of Italy, during a winter spent (for the sake of health) upon the shores of the Mediterranean Sea." It was pub. in his *Hymns of Love and Praise*, 1863, p. 90, in 5 st., and in his *Spiritual Songs*, 1875, in 8 st. of 8 l., the new stanzas being ii., iii. and iv. Three centos therefrom are in C. U. (1) in the *Hy. Comp.*, No. 178, consisting of st. i., vi., vii. and viii. (2) in the *Scottish Evang. U. Hymnal*, No. 40, of st. i., v., vii. and viii. (3) in the *Amer. College Hymnal*, N. Y., 1876, No. 145, beginning, "The shade and gloom of life are fled." This is composed of st. vi. and viii. unaltered. Full text in Schaff's *Christ in Song*, 1869-70.

Awake, Jerusalem, awake. *C. Wesley.* [*Exhortation.*] A paraphrase of Isaiah lii., which appeared in the *Wesley Psalms and Hymns*, 1741, in 28 st. of 4 l., c. m., divided into three parts. Two centos from this are in C. U. in America. (1) The *Amer. Meth. Episc. Coll.*, N. Y., 1849, composed of st. i., iii. and iv. of Pt. i., and st. ii. of Pt. iii. (2) *H. Bk. of the Evang. Assoc.*, Cleveland, O., 1882; the same stanzas with the addition of st. iv., Pt. iii. The poem as given in the *P. Works of J. and C. Wesley*, 1868-72, vol. ii. pp. 168-173, has 4 st. in L. m. added to Pt. ii. These stanzas were first published in the 1st series of *Hymns on God's Everlasting Love*, 1741. Being a part of the same chapter in Isaiah they were omitted from the reprint of the *Hymns, &c.*, and incorporated with this poem, in the *P. Works*, vol. ii., 1869.

Awake, my heart, arise my tongue. *I. Watts.* [*Spiritual Clothing.*] 1st pub. in his *Hymns and S. Songs*, 1707 (1. 69, Bk. i., No. 20), in 6 st. of 4 l., and again in later editions. It is based on Is. lxi. 10. It came into C. U. at an early date, and is still found in many collections in G. Brit. and America.

Awake, my love, awake, my joy. *J. Mason.* [*Morning.*] This is a cento adapted from Mason's Songs of Praise for Morning and Evening, and consists of st. i. from the Evening and ii.-iv. from the Morning Hymn. It was included in the Rev. T. Darling's *Hymns for the Ch. of England*, new ed., 1874, No. 198. The original text appeared in Mason's *Songs of Praise*, 1683, and in Sedgwick's reprint, 1859, pp. 16-18.

Awake, my soul, awake, my tongue. *Anne Steele.* [*Ps. ciii.*] This version of Ps. ciii. extends to 16 st. of 4 l. It appeared in her *Poems, &c.*, 1760, vol. ii. p. 206, and new ed., 1780. The cento given in Martineau's *Hymns, &c.*, 1840 and 1873; the *Amer. Bap. Service of Song*, Boston, 1872, and others, is composed of st. i., ii., xi. and xvi. slightly altered. Orig. text in Sedgwick's reprint of *Miss Steele's Hymns*, 1859.

Awake, my soul, in [to] joyful lays. *S. Medley.* [*Love of God.*] Appeared in J. H. Meyer's *Coll. of Hymns* for Lady Huntingdon's Chapel, Cumberland Street, Shore-ditch, 1782, and again in Medley's *Hymns*, Bristol and Bradford, 1785, in 8 st. of 4 l. In 1787 it was included, with the omission of one stanza in Rippon's *Bapt. Sel.*, 1787, No. 13,

and again by the author in his *Hymns, &c.*, 1800, with the addition of st. 4, and the transposing of st. v. and vi. The versions in common use are that of *Rippon*, 1787, in 7 st., and a selection therefrom, in 5 st. It is also in use in America. Orig. text in *Lyra Brit.*, 1867.

Awake, my soul, lift up thine eyes. *Anna L. Barbauld.* [*Watchfulness.*] Contributed to Dr. Enfield's *Hymns, &c.*, Warrington, 1772, No. 126, in 6 st. of 4 l., and headed "The Conflict." In the following year it was repeated in her *Poems*, Lon., 1773, and again in her *Works, &c.*, 1825, vol. i. p. 330. Its use has been and still is fairly extensive both in G. Brit. and America. Orig. text in *Lyra Brit.*, 1867, p. 34, and Lord Selborne's *Bk. of Praise*, 1862, p. 485. In the latter the date, 1773, is given in error.

Awake, my soul, stretch every nerve. *P. Doddridge.* [*Confirmation.*] This hymn is not given in the "d. mss." It was 1st pub. by J. Orton in his ed. of Doddridge's *Hymns, &c.*, 1755, No. 296, in 5 st. of 4 l., and entitled "Pressing on in the Christian Race." It was repeated in all subsequent editions of the *Hymns*, and also in Doddridge's *Scripture Hymns*, edited by J. Doddridge Humphreys, 1839. One of the earliest collections in which it is found is Ash and Evans's *Bristol Coll.*, 1769, No. 281, with the omission of st. iv. "That prize," &c. From that date it came into general use, sometimes in 4 st., and again in 5 st. until it became widely known both in Great Brit. and America. In modern collections it is held in greater favour by those of the Ch. of England than those of Nonconformists. Full orig. text in the *New Cong.*, No. 617, and the 4 st. form unaltered, in *Hy. Comp.*, No. 452. In the latter collection the editor suggests that in Confirmation it be sung after the benedictory prayer, "Defend, O Lord, this Thy servant," &c. This 4 st. arrangement has been rendered into Latin:—"Sursum, mens mea! strenuè," by the Rev. R. Bingham, and given in his *Hymno. Christ. Lat.*, 1871, pp. 101-103. A slightly altered form of the hymn, as "*Awake, our souls, awake from sloth,*" is given in a few hymnals, including Walker's *Cheltenham Coll.*, 1855 and 1881. [J. J.]

Awake, my soul, to grateful praise. [*Morning.*] This hymn was given in J. H. Gurney's *Lutterworth Coll.*, 1838, No. 15, in 5 st. of 4 l., as by "Gardiner." It was repeated with the same ascription in the *Marylebone Ps. & Hys.*, 1851, and, without name or date, in *Kennedy*, 1863.

Awake, my soul, to meet the day. *P. Doddridge.* [*Morning.*] This hymn is in the "d. mss." but undated. In 1755, it was pub. by J. Orton in Doddridge's *Hymns, &c.*, No. 362, in 7 st. of 4 l. without alteration, the title being, "A morning hymn, to be used at awaking and rising." It was republished in J. D. Humphreys's ed. of the *Hymns*, 1839, No. 389. It is not in C. U. in G. Britain. In the *American Hymnal of the Meth. Episco. Ch.*, 1878, st. i., ii., vi., vii., are given, somewhat altered, as No. 96.

Awake, my zeal, awake, my love. *I. Watts.* [*Personal call to duty.*] This may be called a metrical paraphrase of his sermon on i. Cor. iii. 22, "Whether Life or Death—All are yours." It was appended with other hymns, to his *Sermons*, 1721-4, in 6 st. of 8 l., and is repeated in later editions. Its use is limited. In Hall's *Mitre*, 1836, it was given as "Awake our zeal, awake our love," in 4 st. This also has almost passed out of use.

Awake, our drowsy souls. *Elizabeth Scott.* [*Sunday.*] 1st pub. in the Baptist *Coll.* of Ash and Evans, Bristol, 1769, No. 307, in 5 st. of 6 l., and appointed as "A hymn for Lord's Day Morning." From that collection it passed into several later hymnals, including *Bippon*, *Dobell*, and others; but it is almost entirely unknown to modern hymn-books except in America, having been superseded by "Awake, ye saints, awake, And hail," &c., a recast of the same in 4 st. (st. iii. being the original with "and" for "while," l. 3) made by T. Cotterill, and given in the 1st ed. of his *Selection*, 1810. This form of the hymn is in somewhat extensive use both in Great Britain and America, and is usually ascribed correctly to "Elizabeth Scott and Thomas Cotterill." In many of the modern American hymnals, st. iv. is omitted; but the English generally give the text from Cotterill as in *Bapt. Ps. and Hys.*, 1858, in this case the only alteration is "blest" for "bless'd" in st. i. l. 5. Another form of the hymn is:—"Servants of God, awake." It consists of st. i.-iii. of Cotterill's recast, slightly altered. It appeared in the Harrow School *H. Bk.*, 1855, and from thence passed into *Church Hys.*, 1871, No. 39. In the *H. Bk. of the Evang. Assoc.*, Cleveland, Ohio, 1881, No. 604, st. i., ii. are given as "Children of God, awake"; and in the *Marlborough College Hys.*, 1869, st. i.-iii. as "Come, sons of God, awake."

[W. T. B.]

Awake, our souls, and bless His name. *P. Doddridge.* [*Christ the Door.*] This hymn is not in the "D. MSS.," and was 1st pub. by J. Orton in his ed. of *Doddridge's Hymns, &c.*, 1755, in 4 st. of 4 l. It is based on St. John x. 9. It is repeated in later editions of the *Hymns*, and in J. D. Humphreys's ed. of the same, 1839. In *Kennedy*, 1863, No. 201, it is given as "Awake, my soul, and bless His name."

Awake our souls, away our fears. *I. Watts.* [*The Christian Race.*] 1st pub. in his *Hymns and S. Songs*, 1709, Bk. i., No. 48, in 5 st. of 4 l., and headed "The Christian Race." It has been repeated in later editions of the *Hymns*, and may be found in all editions of *Watts's Works*. Its use in the original, and as altered, is as follows:—

1. The original was included in various hymn-books at an early date, and is now in extensive use in all English-speaking countries.

2. The original—with the single change of "Thy matchless" for "Whose matchless power," in st. iii. line 1—is interesting, from the fact that it was introduced by J. Wesley in his *Ps. & Hys.*, pub. at Charlestown, South Carolina, in 1736-7, and from thence has passed into nearly all the Methodist hymn-books throughout the world, in addition to many in the Ch. of England. In the latter case the descent has been through M. Madan's *Pr. & Hys.* 1760.

3. The readings in *Windle's Met. Psalter*, and one or two others which have copied from him, are partly (st. ii. ll. 3-4) from Rowland Hill's *Ps. & Hys.*, 2nd ed., 1767, and partly (st. iii., lv.) by Mr. Windle.

4. In Hall's *Mitre*, 1836, the hymn is given as "Awake, my soul, dismiss thy fears." At one time this text was widely used, but is now almost unknown.

Other readings exist in minor collections, and may be corrected by collating with the orig. text as above.

Awake, sweet gratitude, and sing. *A. M. Toplady.* [*Christ's Intercession.*] In the *Gospel Magazine*, 1771, this hymn is given in 10 st. of 6 l. From the *G. Magazine* it passed at an early date into various collections, but in an abbreviated form. These included *Rippon's Sel.*, 1787, to which possibly, more than to any other hymnal, modern collections are indebted for their text both in G. Brit. and America. The full orig. text was included in *Sedgwick's reprint of Toplady's Hymns*, 1860, p. 150. It is curious to note that this hymn was omitted from *Toplady's Ps. and Hys.*, 1776, and from an ed. of his *Hymns*, pub. in 1856.

Awake, sweet harp of Judah, wake. *H. K. White.* [*Heaven.*] In Southey's ed. of *H. K. White's Remains*, 1807, this hymn is given in 7 of 4 l., with the title "In heaven we shall be purified, so as to be able to endure the splendours of the Deity," and accompanied with the following note:—

The last stanza of this hymn was added extemporaneously by Henry one summer evening, when he was with a few friends on the Trent, and singing it as he was used to do on such occasions.

In the few modern collections in which this hymn is found it is given in an abbreviated form. The orig. text is in *Lyra Brit.*, 1867, p. 628. [W. T. B.]

Awake, ye saints, and raise [lift] your eyes. *P. Doddridge.* [*Exhortation.*] This hymn is not in the "D. MSS.," and was 1st pub. by J. Orton in his ed. of *Doddridge's Hymns, &c.*, 1755, No. 264, in 4 st. of 4 l., and entitled "The near Approach of Salvation, an Engagement to Diligence and Love. Rom. xiii. 11." It was also repeated in J. D. Humphreys's ed. of the same, 1839. It came into C. U. at an early date, and is still found in a few important collections in G. Brit. and America. In R. Conyers's *Ps. and Hys.*, 1774, it was altered to "Awake, ye saints, and lift your eyes;" but this has died out of use. Orig. text in *Lyra Brit.*, 1867, p. 191, and *Lord Selborne's Bk. of Praise*, 1862, p. 296.

Awake, ye saints, to praise your King. *I. Watts.* [*Ps. cxxxv.*] His c. m. version of *Ps. cxxxv.*, in 8 st. of 4 l., 1st pub. in his *Ps. of David, &c.*, 1719. In a note thereto he says, "In the 5th stanza I have borrowed a verse from Jer. xiv. 22. 'Are there any among the vanities of the Gentiles that can cause rain.' This st. begins 'Which of the stocks and stones they trust.' As a whole the paraphrase is not in general use. A cento beginning 'Great is the Lord, and works unknown,' is given in *N. Cong.*, No. 225. It is composed of st. ii.-v. and viii.

Away, dark thoughts, awake, my joy. *J. Mason.* [*Christmas.*] This is Mason's "Song of Praise for the Birth of Christ," and appeared in his *Songs of Praise*, 1683, in 4 st. of 8 l., and in later editions including Sedgwick's reprint, 1859. Its use as a congregational hymn is limited. It is quaint, and on the whole unsuited to modern taste.

Away from every mortal care. *I. Watts.* [*Public Worship.*] 1st pub. in his *Hymns and S. Songs*, 1709, Bk. ii., No. 123, in 6 st. of 4 l., and entitled, "The benefit of Public Ordinances." It has been republished in all later editions of the *Hymns, &c.*, and in *Watts's Works*. G. Whitefield included st. i., ii., iii., and vi., in his Coll., 1753. This arrangement is often repeated in modern hymnals. In Hatfield's *Amer. Church H. Bk.*, 1872, No. 122, the full text is given with *brings*, for "*bears down*," in st. iii., l. 3.

Away, my needless fears. *C. Wesley.* [*Submission.*] In *Hymns and Sacred Poems*, 1749, 55 hymns were given as "For Christian Friends," of which this was No. 35, in 10 st. of 8 l. From this two cantos have come into C. U. as follows:—

1. In the *Supp. to the Wes. H. Bk.* 1830, st. i., vii., and ix. were given in 6 st. of 4 l., No. 675. This cento is also found in various collections of the Methodist bodies, and in the revised ed. of the *Wes. H. Bk.* 1875, No. 832.

2. In *A. M. Toplady's Ps. & Hys.* 1776, No. 75, and later editions, st. i.-v. and ix. were given with slight alterations, but this cento has almost entirely gone out of use. Orig. text in *P. Works*, 1868-72, vol. v. p. 448.

Away, my unbelieving fear. *C. Wesley.* [*Confidence.*] Hab. iii., 17, 18, 19, is the subject of this hymn. It appeared in *Hymns and Sacred Poems*, 1742, in 4 st. of 8 l., and again in the *P. Works*, 1868-72, vol. ii. p. 198. It did not form part of the *Wes. H. Bk.* until the revised ed. 1875, although, through having been given in *M. Madan's Ps. & Hys.*, 1760, it had been in C. U. in the Ch. of England and amongst Nonconformists for more than one hundred years. Its modern use is limited.

Away, thou dying saint, away. *T. Kelly.* [*Death.*] 1st pub. in the 3rd ed. of his *Hymns*, 1809, No. 134, in 5 st. of 4 l., and repeated in all subsequent editions. It is based on Eccles. xii. 7, "And the Spirit shall return to God who gave it." Orig. text in E. T. Prust's *Supp. H. Bk.*, 1869, No. 241.

Away with death, away. *H. K. White.* [*Death.*] This poem, entitled "Athanatos," was given by Southey in his ed. of *H. K. White's Remains*, 1807, and repeated in later editions, as also in the numerous reprints of *H. K. White's Poems*. It is unknown as a hymn, but 20 lines therefrom slightly altered and beginning, "Hail the heavenly scenes of peace," are in Martineau's *Hymns, &c.*, 1840 and 1873.

Away with our fears, Our troubles and tears. *C. Wesley.* [*Whitsuntide.*] This is No. 32 of his "Hymns for Whitsunday," which were pub. at Bristol in 1746 as *Hymns of Petition and Thanksgiving for the Promise*

of the Father. It is in 5 st. of 8 l. In 1776 four stanzas, somewhat altered, were given in *A. M. Toplady's Ps. & Hys.*, No. 236, and thus came into C. U. It did not form a part of the *Wes. H. Bk.* until the revised ed. of 1875. Orig. text in *P. Works*, 1868-72, vol. iv. p. 203.

Away with my [our] fears! The glad morning appears. *C. Wesley.* [*Thanksgiving.*] This hymn was written for use on the celebration of a Birthday, and in many respects it is eminently suited thereto. It was 1st pub. in *Hymns and Sacred Poems*, 1749, vol. ii., No. 190, in 14 st. of 6 l., and entitled "On his Birthday." Under the date "June 17, 1788," J. Wesley refers to this hymn in the following manner:—

"I this day enter on my eighty-fifth year; and what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet by the rush of numerous years! . . . Even now, though I find daily pain in my eye, or temple, or arm, yet it is never violent, and seldom lasts many minutes at a time. Whether or not this is sent to give me warning that I am shortly to quit this tabernacle, I do not know; but be it one way or the other, I have only to say:—

My remnant of days I spend in His praise,
Who died the whole world to redeem:
My days are His due, Be they many or few,
And they all are devoted to Him."

When included in the *Wes. H. Bk.*, 1780, No. 221, st. ii. and xi. were omitted. This form is repeated in the new ed., 1875, and also in numerous hymnals of the Methodist bodies at home and abroad. Orig. text in *P. Works*, 1868-72, vol. v. p. 400. [J. J.]

Away with our sorrow and fear. *C. Wesley.* [*Burial.*] No. viii. of his *Funeral Hymns*, 1746, in 5 st. of 8 l., and again in the *Wes. H. Bk.*, 1780, No. 71, and ed. 1875, No. 73. It is found in the hymnals of the various branches of the Methodist body in most English-speaking countries, and sometimes in other collections. In the Cooke & Denton *Hymnal*, 1853, No. 324, the first line reads, "Away with all sorrow and fear." Orig. text in *P. Works*, 1868-72, vol. vi. p. 197.

The hymn, with the same first stanza, in *A. M. Toplady's Ps. & Hys.*, 1776, No. 68, and later editions, together with others which have copied therefrom, is a cento, of which the 1st st. is st. i. of this hymn; st. iii. from Wesley's "Give glory to Jesus, our Head" (*Hys. & S. Poems*, 1749); and st. iv., and v. from No. vii. of the above *Funeral Hys.* It is very little used, if at all, at the present time.

Awhile in spirit, Lord, to Thee. *J. F. Thrupp.* [*Lent.*] One of the best known and most popular of Mr. Thrupp's hymns. It was written for and 1st pub. in his *Ps. & Hys. for Pub. Worship*, 1853, No. 64, in 4 st. of 4 l. In 1861 the Rev. F. Pott included it in his *Hys., &c.*, No. 72, with st. iii. and iv. transposed, some minor alterations, and a doxology from the Latin. This form was repeated in *Ch. Hys.*, 1871, No. 103. Orig. text in Thring's *Coll.*, 1882, No. 154, with st. i., l. 2, "Into the desert would we flee," for "Wound we unto the desert flee," an alteration from the Rev. F. Pott as above. The text of *Hys. & Songs of Praise*: N. Y., 1874, is that of the Rev. F. Pott with a slight alteration, and the omission of the doxology.

Aylward, James Ambrose, b. in 1813, at Leeds, and educated at Hinckley, the Dominican Priory of St. Peter, to which a secular college was attached. Particulars touching the stages of his monastic life may be found in the *Obituary Notices of the Friar-Precachers, or Dominicans, of the English Province from the year of our Lord 1650*. He was ordained in 1836, and assisted in the school, taking the higher classical studies, in 1842. He became head of the school, and continued so till it was discontinued in 1852. At Woodchester he was made successively Lecturer of Philosophy and Theology and Prior. He died at Hinckley, and was buried in the cloister-yard of Woodchester. His sacred poems have become his principal monument, and of these he contributed very many to the first three volumes of the *Catholic Weekly Instructor*, and other periodicals. His essay on the *Mystical Element in Religion*, and on *Ancient and Modern Spiritism*, was not pub. till 1874. Referring to him, and to his *ms. tr.* of Latin hymns, a large number of which are incorporated by Mr. O. Shipley in *Annus Sanctus*, 1884, Mr. Shipley says: "The second collection of *ms.* came from the pen of the late Very Rev. Father Aylward, of the Order of Preachers, a cultured and talented priest of varied powers and gifts, whose memory is held dear by all who knew and were influenced by him. He went to his reward in the year 1872, after nearly forty years' profession as a Dominican, and was buried in the picturesque cloister-cemetery of Woodchester, of which model and peaceful religious house he was the first Prior." [J. C. E.]

Ayres, H. C., b. about 1849, a member of the Baptist denomination, and a resident in Philadelphia, is the author of:—

1. **One there is who loves thee.** [*Love of Christ.*] A popular hymn and well known in G. Brit. through I. D. Sankey's *Sacred S. & Solos*, enlarged ed., No. 310. It was written during the Centennial Exhibition in Philadelphia, the theme having been suggested by the expression, "One there is Who loves and waits to bless," used by Mr. W. H. Doane (q. v.) in prayer at a meeting of friends at which Mr. Ayres was present. The *ms.* was presented to Mr. Doane a day or two afterwards. It was set to music by Mr. Doane, and pub. forthwith. The orig. text and music are in Mr. Sankey's *S. & Solos* as above. Mr. Ayres is also the author of:—

2. **No other Name.** [*The Name of Jesus.*] This hymn is unknown to the English collections. [J. J.]

B

B., in Ash and Evans's *Bapt. Coll.*, Bristol, 1st ed., 1769, i.e. Simon Browne.

B. in Nettleton's *Village Hymns* (American), 1824, i.e. Mrs. Phœbe Brown.

B. in *Hys. & Sac. Songs*, Manchester, Fletcher & Tubbs, 1855, i.e. Rev. G. B. Bubier.

B., in Horder's *Congregational Hymns*, 1884, i.e. the Rev. Stopford A. Brooke.

B. B., *Ash & Evans*, 1769, i.e. Benjamin Beddome.

B.-d., in the same *Coll.*, later editions, i.e. Anna L. Barbauld.

B. S., in the same *Coll.*, 1769, i.e. Benjamin Seward.

B. T., in the *People's H.*, i.e. a *nom de plume* of the Rev. R. F. Littledale, and the initials of a former address.

Backward with humble shame we look. *I. Watts.* [*The Fall and the Redemption.*] 1st pub. in his *Hymns and Spiritual Songs*, 1709, bk. i., No. 57, in 8 st. of 4 l., and again in later eds. of the same. Its use, and that in an abbreviated form, is very limited.

Bacon, Francis, Lord Verulam, s. of Sir Nicholas Bacon, b. in London, 1561, d. 1626. He was educated at Trinity College, Cambridge, and there showed at an early age those remarkable powers which eventually gained him a world-wide and lasting renown. The story of his greatness and of his shame belongs more to the history of the nation than to hymnody, his contributions to the latter being confined to the metrical versions of seven (1, 12, 90, 104, 126, 137, 149) individual psalms, which were pub. in his *Certaine Psalmes*, Lond., Hannah Barrett and R. Whittaker, 1625; and reprinted in Dr. Grosart's *Fuller Worthies Miscellanies*, vol. i., 1870, and in various eds. of Bacon's collected *Works*.

Bacon, Leonard, D.D., was b. at Detroit (where his father was a missionary to the Indians), Feb. 19, 1802, and educated at Yale College, and at Andover. In 1825 he was ordained Pastor of the Centre Church, New Haven, and retained that charge till 1866, when he was appointed Professor of Theology in Yale Divinity School. This professorship he resigned in 1871; but till his death in 1881, he was Lecturer on Church Polity. He died Dec. 23, 1881. Dr. Bacon rendered important services to hymnology both as writer and compiler. While a student at Andover, he edited an important and now rare tract, entitled *Hymns and Sacred Songs for the Monthly Concert* [or Prayer for Missions], Andover, Sept. 1823. This contained the three hymns following, which are his:—

1. **Weep not for the saint that ascends.** *Death of a Missionary.*

2. **Land where the bones of our fathers are sleeping.** *Missions.* This was brought into notice in G. Britain through its insertion in the *Evangelical Magazine*, March, 1824.

3. **Wake the song of jubilee.** *Missions.*

Of these No. 1 is found in *Lyra Sac. Amer.*, p. 6, and No. 3 was adopted, with alterations, by Pratt in his *Ps. and Hys.* (Lond., Seeley & Co., 1829), from which it passed into Greene and Mason's *Church Psalmody*, 1831, and the *Church Psalmist* of the Evangelical Christians (N. Y.

1845, 7th ed.). This altered text, with some further changes, was adopted by the author in his *Appendix* to T. Dwight's revised ed. of *Watts's Psalms*, 1833. This *Appendix* also contained three new hymns by him, viz.:—

4. **Though now the nations sit beneath.** *Missions.* This is based on a hymn by Sarah Slinn, "Arise in all Thy splendour, Lord" (q. v.), which Dr. Bacon had partly rewritten for his Andover Tract, above noted. In the *Appendix* to *Dwight* he substituted new verses for what remained of her's in the Tract, and then justly claimed the whole as his own.

5. **O Thou Who hast died to redeem us from hell.** *Holy Communion.*

6. **God of our fathers, to Thy throne.** *Thanksgiving.*

In 1845 Dr. Bacon was joint compiler with Dr. E. T. Fitch, and several others, of *Psalms & Hymns for Christian Use and Worship*, pub. "by the General Association of Connecticut."

To this collection he contributed the four hymns following:—

7. **Here, Lord of life and light, to Thee.** *Institution of a Minister.* This was written March 9, 1825, for his installation as pastor of the First Church, New Haven, and first pub. as above, No. 559, in 4 st. of 4 l., and headed "Ordination in an ancient New England Church."

8. **O God, beneath Thy guiding hand.** *American Anniversary Hymn.* This is a favourite American Anniversary hymn. It is abbreviated and altered from his hymn, "The Sabbath morn is as bright and calm," which he wrote for the Bicentenary of New Haven, 1833. In this revised form it was first pub. as above, No. 619, in 5 st. of 4 l., and appointed "For the twenty-second of December."

9. **O God of Abraham, ever sure.** *Prayer on behalf of the Young.* This was written as a substitute for Mrs. Hyde's "Dear Saviour, if these lambs should stray," the use of which was refused by the owners of the copyright of *Nettleton's Village Hymns* (1824). In the *Ps. & Hys.*, 1845, it is No. 635, in 4 st. of 4 l., and headed "Prayer for the children of the Church."

10. **Hail, tranquil hour of closing day.** *Evening.* This popular hymn was written under the same circumstances as the preceding, and as a substitute for Mrs. Brown's Twilight hymn, "I love to steal awhile away." It is No. 706 of the *Ps. & Hys.*, 1845, in 5 st. of 4 l., and entitled "Evening Twilight."

11. **How sweet, thro' long remembered years.** *Evening.* In the *Church Praise BA.*, N. Y., 1882, No. 15, is composed of st. iii.-v. of No. 10.

[F. M. B.]

Bahnmaier, Jonathan Friedrich, s. of J. C. Bahnmaier, Town Preacher at Oberstenfeld, near Bollwar, Württemberg, was b. at Oberstenfeld, July 12, 1774. After completing his studies at Tübingen, his first appointment was, in 1798, as assistant to his father. He became Diaconus at Marbach on the Neckar in 1806, and at Ludwigsburg in 1810, where he was for a time the head of a young ladies' school. In 1815 he was appointed Professor of Education and Homiletics at Tübingen, but in the troublous times that

followed had to resign his post. He received in 1819 the appointment of Decan and Town Preacher at Kirchheim-unter-Teck, where he continued as a faithful, unwearied, and successful worker for 21 years. He was distinguished as a preacher, and greatly interested in the causes of education, of missions, and of Bible societies. He was also one of the principal members of the committee which compiled the *Württemberg G. B.* of 1842. He preached his last sermon at Kirchheim, on the 10th Sunday after Trinity, Aug. 15, 1841. Two days later he held a visitation at Owen. While inspecting the school at the adjacent village of Brucker, he was struck by paralysis, and being conveyed back to Owen, d. there, Aug. 18, 1841 (*Koch*, vii. 81-84; *Allg. Deutsche Biog.*, i. 766-767). Of his hymns two have been tr. into English:—

i. **Jesu alle du wiederkehrtest.** [*Schools.*] 1st pub. in his *Christliche Blätter aus Tübingen*, pts. 9-12 for 1819, p. 85, in 2 st. of 8 l., entitled "Prayer after School;" as one of 7 metrical prayers for Children, and for the School and House. Included as No. 2947 in *Knapp's Ev. L. S.*, 1837 (1865, No. 2614), and No. 513 in the *Württemberg G. B.*, 1842. The only tr. in C. U. is:—

Jesu, when Thou once returnest. In full by Miss Winkworth in her *C. B. for England*, 1863, No. 178.

ii. **Walte, fürder, nah und fern.** [*Missions.*] According to *Koch*, vii. 84, 1st printed separately 1827. Included as No. 97 in the *Kern des deutschen Liederschatzes*, Nürnberg, 1828, and as No. 260, beginning, "Walte, walte, nah und fern," in *Bunsen's Versuch*, 1833, in 7 st. of 4 l., and since in the *Württemberg G. B.*, 1842, and other recent collections. One of the best and most useful of hymns for Foreign Missions. The trs. in C. U. are:—

1. **Far and near, Almighty Word.** A good and full tr. by Miss Cox in her *Sacred H. from the German*, 1841, p. 203, repeated, slightly altered, in her *H. from the German*, 1864, p. 223. Included in *J. L. Porter's Coll.*, 1876, and the *Bapt. Hymnal*, 1879. In *Hedge and Huntington's Hys.*, Boston, U.S., 1853, and *Dean Alford's Year of Praise*, 1867, st. i. was omitted and the hymn thus began, "Word by God the Father sent."

2. **Spread thy triumph far and nigh**, by H. J. Buckoll. By omitting st. ii., iv. as No. 65 in the *Rugby School H. Bk.*, 1850 (in the *Rugby School H. Bk.*, 1870, No. 175, the tr. is complete). The trs. of st. iii., v.-vii. altered and beginning "Word of Him whose sovereign will," were included in the *Marylebone Coll.*, 1851, and *Burgess and Money's Ps. and Hys.*, 1857. The *Wellington College H. Bk.*, 1863, begins with the tr. of st. v., "Word of life, so pure and free."

3. **Spread, oh spread, thou mighty Word.** A full and very good tr. by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 60, repeated in her *C. B. for England*, 1863, No. 176. Since included in *Kennedy*, 1863, *People's H.*, 1867, *Horner's Cong. Hys.*, 1884, and others; and in America in the *Pennsylvania Luth. Ch. Bk.*, 1868, *Hys. and S. of Praise*, N. Y., 1874, *Evang. Hymnal*, 1880, and others. In *Longfellow and Johnson's Hys. of the Spirit*, Boston, 1864, it begins with st. v., "Word of life, most pure, most strong."

Other trs. are :—

- (1) "Go forth, thou mighty word of grace," by *Lady E. Porteus*, 1843 (éd. 1847, p. 31). (2) "O Word of God, reign every where," by *Dr. G. Walker*, 1860, p. 85. (3) "Word of God! with glory crown'd," in *L. Rehfuess's Ch. at Sea*, 1868, p. 109. [J. M.]

Bailey, Edward, a Wesleyan local preacher, and a representative of a London iron firm, was b. at Brentford, Middlesex, Aug. 16, 1846. At 12 years of age, through the death of his father, he was compelled to work for his own livelihood, and to support his widowed mother, who was paralysed. His heavy labours were relieved by literary efforts, the first to appear in print being in 1869. Mr. Bailey is known chiefly as the author of 25 tracts in prose and verse, which have been pub. by the Wesleyan, the Tract, and other Societies, and of several hymns. Some of the latter were written for Anniversary Services at various Sunday Schools with which he was associated, and others in times of personal affliction. Of these hymns the following are in the *Meth. S. S. H. Bk.*, 1879, and other collections :—

1. Gracious God! Almighty Father. *Missions*.
2. Tried, trusted, crowned. *Perseverance*.
3. When our hearts are glad and light. *For Guidance*.

Bailey, Philip James, b. at Nottingham, April 22, 1816. His father, a man of great ability and local celebrity as a politician and author, was for some time proprietor and editor of the *Nottingham Mercury*, a weekly newspaper. In his 16th year P. J. Bailey became a student at Glasgow University. He did not graduate, but after a time went to London to study for the legal profession. In 1835 he was called to the bar by the Society of Lincoln's Inn. In the years that followed, whilst ostensibly engaged in legal matters, he was really absorbed in the study of literature and philosophy, and in the conception and elaboration of the remarkable poem in connexion with which his name is chiefly known. This was pub. in 1839, under the title of *Festus, a Poem*, by Philip James Bailey. *The Angel-World* (1850); *The Mystic and the Spiritual Legend* (1855); and *The Universal Hymn* (1868), may all be considered as episodes of his chief work, and are in fact in later editions in substance incorporated with it. Mr. Bailey is the author of two other works of a different class.—*The Age, a Satire*, 1858, and a brief political treatise on the *International Policy of the Great Powers*.

From 1864 to 1876 Mr. Bailey lived for the most part in Jersey. Of late years he has resided at a seaside village in North Devon.

Festus has passed through 10 editions in England, and 30 in America. One of the lyrics comprised in this poem—"Is Heaven a place where pearly streams"—appears as a Hymn in Dr. R. W. Dale's *English Hymn St.* Part of another—"Call all who love Thee, Lord, to Thee" (éd. 1848, p. 100)—has been expanded into a Hymn by G. Rawson (*Bap. Hymnal*, No. 568). Both compositions are eminently beautiful, and make one wish that Mr. Bailey had given us more of the same kind. [W. R. S.]

Baker, F. A. [Jerusalem, my happy home.]

Baker, Sir Henry Williams, Bart., eldest s. of Admiral Sir Henry Loraine Baker, b. in London, May 27, 1821, and educated at

Trinity Coll., Cambridge, where he graduated, B.A. 1844, M.A. 1847. Taking Holy Orders in 1844, he became, in 1851, Vicar of Monkland, Herefordshire. This benefice he held to his death, on Monday, Feb. 12, 1877. He succeeded to the Baronetcy in 1851. Sir Henry's name is intimately associated with hymnody. One of his earliest compositions was the very beautiful hymn, "Oh! what if we are Christ's," which he contributed to Murray's *Hymnal for the Use of the English Church*, 1852. His hymns, including metrical litanies and translations, number in the revised ed. of *H. A. & M.*, 33 in all. These were contributed at various times to Murray's *Hymnal*; *H. A. & M.*, and the *London Mission H. Bk.*, 1876-7. The last contains his three latest hymns. These are not included in *H. A. & M.* Of his hymns four only are in the highest strains of jubilation, another four are bright and cheerful, and the remainder are very tender, but exceedingly plaintive, sometimes even to sadness. Even those which at first seem bright and cheerful have an undertone of plaintiveness, and leave a dreamy sadness upon the spirit of the singer. Poetical figures, far-fetched illustrations, and difficult compound words, he entirely eschewed. In his simplicity of language, smoothness of rhythm, and earnestness of utterance, he reminds one forcibly of the saintly Lyte. In common with Lyte also, if a subject presented itself to his mind with striking contrasts of lights and shadows, he almost invariably sought shelter in the shadows. The last audible words which lingered on his dying lips were the third stanza of his exquisite rendering of the 23rd Psalm, "The King of Love, my Shepherd is":—

"Perverse and foolish, oft I strayed,
But yet in love He sought me,
And on His Shoulder gently laid,
And home, rejoicing, brought me."

This tender sadness, brightened by a soft calm peace, was an epitome of his poetical life.

Sir Henry's labours as the Editor of *H. A. & M.* were very arduous. The trial copy was distributed amongst a few friends in 1859; 1st ed. pub. 1861, and the *Appendix*, in 1868; the trial copy of the revised ed. was issued in 1874, and the publication followed in 1875. In addition he edited *Hymns for the London Mission*, 1874, and *Hymns for Mission Services*, n.d., c. 1876-7. He also pub. *Daily Prayers for those who work hard*; a *Daily Text Book*, &c. In *H. A. & M.* there are also four tunes (33, 211, 254, 472) the melodies of which are by Sir Henry, and the harmonies by Dr. Monk. [See Church of England Hymnody.] [J. J.]

Baker, Mary A. Miss Baker, who is a member of the Baptist denomination, and a resident in Chicago, Illinois, is an active worker in the temperance cause, and the author of various hymns and temperance songs. Her most popular hymn :—

1. *Master, the tempest is raging, Peace*, was written in 1874 at the request of Dr. H. R. Palmer, who desired of her several songs on the subjects of a series of Sunday School Lessons for that year. Its theme is "Christ stilling the tempest." During the same year it was set to

music by Dr. Palmer, and pub. in his *Songs of Love for the Bible School*, 1874. It is found in other collections, including I. D. Sankey's *Sac. S. and Solos*, Lond., 1881. Its home popularity was increased by its republication and frequent use during the illness of Pres. Garfield. It was sung at several of the funeral services held in his honour throughout the States.

2. Why perish with cold and with hunger? Invitation. This is another of her hymns set to music by I. D. Sankey, and included in his *Sacred S. and Solos*, Lond., 1881. [J. J.]

Bakewell, John, b. at Brailsford, Derbyshire, 1721. At about the age of eighteen his mind was turned towards religious truths by reading Boston's *Fourfold Stage*. From that date he became an ardent evangelist, and in 1744 (the year of the first Methodist Conference) he began to preach. Removing to London some short time after, he became acquainted with the Wesleys, M. Madan, A. M. Toplady, J. Fletcher, and other earnest evangelical men. After conducting for some years the Greenwich Royal Park Academy, he resigned in favour of his son-in-law, Dr. James Egan, and employed much of his time in preaching at various places for the Wesleys. He d. at Lewisham, near Greenwich, March 18, 1819, aged 98, and was buried in the Wesleyan burying ground connected with the City Road Chapel, London. Mr. Bakewell was the author of a few hymns, the best known being, "Hail Thou once despised Jesus," the abbreviations of the same, "Paschal Lamb, by God appointed," and "Jesus, hail, enthroned in glory." A short memoir of him was pub. by Mr. Stelfox, Belfast, 1864. [J. J.]

Bald zieh ich mit dem Sterbekleid. *Anon.* [*Eternal Life.*] Included as No. 3508 in Knapp's *Ev. L. S.*, 1837, in 2 st. of 4 l., with the note "Found in the hymn-book of my deceased wife." The only *tr.* in C. U. is:—

Soon in the grave my flesh shall rest. By Dr. H. Mills, in full, with 2 original st. added in his *Horae Ger.*, 1845 (1856, p. 250), and thence, as No. 983, in the Lutheran General Synod's *Hymns, &c.*, 1852.

Another *tr.* is, "Soon all my sorrows I shall lay," by Dr. R. Menzies, in F. A. G. Tholuck's *Hours of Christian Devotion*, Edin., 1870, p. 544. [J. M.]

Balde, Jacob. He was b. at Ensishheim, in Alsace, in 1603, and d. in 1668, at the age of 65. In the year 1624 he entered the order of the Jesuits, but it is rather as a patriot, deeply mourning over the miseries caused by the "Thirty Years' War," than as a priest, that he comes before us in his works. His reputation amongst his compatriots as a writer of Latin poetry could hardly have been greater than it is. With an exaggeration which, however pardonable, can scarcely be allowed to pass altogether unchallenged, he is extolled by such writers as Herder, and even more markedly by A. W. von Schlegel, as though he were unapproached by any other modern Latin poet. There is, however, no doubt that his acquaintance and sympathy with the misfortunes of his country result in a realism, and at times an earnestness, founded

upon deep religious feeling, in what he wrote, which is too often sought in vain in the works of other writers of the same class. He takes high rank, if not the first place, amongst such.

He was a prolific writer. His *Odes and Solatium Podagricorum* (the best known of his works) scarcely fall within the scope of a *Dictionary of Hymnology*; but, especially as it has been admitted by Archbishop Trench into his *Sacred Latin Poetry*, reference may be made here to his "Chorea Mortualis sive leusus de sortis et mortis in humanas res imperio," a dirge upon the death of the Empress Leopoldina, wife of Ferdinand III., in her first childbirth, in 1649, and chanted in her funeral procession, and commencing "Eheu, quid homines sumus?" (Trench, *Sac. Lat. P.*, 2nd ed., 1864, pp. 270-274). It is a noble poem, in which the author allows himself, as he very rarely did, to forsake the classical metres in which he usually wrote. However difficult to translate, and Archbishop Trench says that it "almost defies translation," there is one translation into English, in the original metre, in the *Southern Magazine*, U.S., Jan. 1873; and D. T. Morgan has another, but not in the original metre, in his *Hymns & other Poetry of the Latin Church*. The original poem is given at length in Trench, as quoted from Balde, Coloniae, 1660, vol. iv. p. 424.

The merits of Balde's productions consist rather in the grandeur and solemnity of his utterances and the boldness of his imagery than in the perfection of his classical style. Success in the latter is hardly claimed for him by his most ardent admirers. [D. S. W.]

Baldwin, Thomas, D.D., b. at Bozrah, or Norwich, Connecticut, 1753, was representative for some time of his native State in the Legislature. In 1783 he was ordained to the Baptist ministry, and from 1790 till his death, in 1825, he was Pastor of the Second Baptist Church, Boston. His best known hymns are:—

1. Almighty Saviour, here we stand. *Holy Baptism.* This hymn "For Immersion" was contributed to a *Coll. of Sacred and Devotional Hymns*, Boston, 1808, from whence it has passed into later Collections, including the *Baptist Praise Bk.*, N. Y., 1871, and others.

2. From whence does this union rise? Communion of Saints. First found in J. Asplund's *New Coll.*, Baltimore, 1793, beginning, "O whence does this union rise." Formerly very popular, and still in use as in the *Baptist Hy. [and Tune] Book*, Phila., 1871, No. 638. In the *Church Pastorals*, Boston, 1864, No. 981, it is altered to "From whence doth this union arise."

3. Ye happy saints, the Lamb adore. *Holy Baptism.* For Immersion, first appeared in a *Coll. of Sacred and Devotional Hymns*, Boston, 1808, from whence it passed in an altered form as:—"Come, happy souls, adore the Lamb," into Winchell's *Supp. to Watts*, 1819. It is found in Spurgeon's *O. O. H. Bk.*, 1866, and many modern American Baptist collections. [F. M. B.]

Balfern, William Poole, b. in 1818, at Hammersmith; entered the Baptist Ministry in 1848; and has laboured chiefly in the suburbs of London, and in Brighton. Mr. Balfern is the author of *Glimpses of Jesus* and other prose works of similar character, has been a frequent contributor to Religious Periodicals, and has pub. the following vols. of poetry:—

(1) *The Beauty of the Great King, and other Poems*, 1871, Lond., Passmore and Alabaster. (2) *Lyrics for the Heart*, 1876. (Same pub.) (3) *Hymns of the Pas-*

sion, 1892. Lond., Nelson and Sons. (4) *Pilgrim Chimes for the Weeks of the Year*, 1881, is a selection from Mr. Balfern's poems made and pub. by Rev. Chas. Bullock.

Mr. Balfern's hymns have appeared in the *Bap. Hymnal*; *Ps. & Hys. for the Young*; the *Meth. S. S. H. Bk.*; *Songs of Gladness* (S. S. Union); *Bk. of Hymns for S. School*, Lond., Weeks & Co.; *Treasury of Sacred Song*, Kirkwall, W. Peace; and in a few collections of the Church of England. They include:—

1. Come unto Me, the Saviour speaks [said]. *Invitation*.
2. Hark, dear children, hear the angels. *Sunday*.
3. O gentle Teacher, ever near. *Divine Teacher*.
4. O Lamb of God, most lowly [holy]. *Holiness of Jesus*.
5. O morning star, whose distant ray. *Divine Guidance*.
6. O Thou Who art enthroned on high. *Praise*.
7. Shepherd of those sunlit mountains. *The Good Shepherd*.

All these hymns were contributed to the S. S. Union *Songs of Gladness*, 1871, and from thence have passed into other collections.

8. Say not, O wounded heart. *Love of Jesus*.
- From his work, *The Beauty of the Great King*, 1871, into the *Bap. Hymnal*, 1879.

Whilst these hymns do not take a high rank as poetry, they are characterised by simplicity of expression, and by devout and earnest, often tender, Christian feeling.

[W. R. S.]

Ball, Thomas Isaac, b. 16 August, 1838. On taking Holy Orders in 1865, he successively became Curate of St. Salvador's, Dundee Mission; Incumbent of St. Mary's, The Cove, by Aberdeen; Domestic Chaplain to the Earl of Kinnoull; Curate of All Saints, Brougham Street, Edinburgh; Curate of St. Columba's, Edinburgh; Priest of St. Michael's Chapel, Edinburgh; and Examining Chaplain to the Bishop of Argyll and the Isles. Mr. Ball is the author of *The Orthodox Doctrine of the Church of England*, 1877, and of numerous tracts; and the compiler of *The English Catholic's Vade-mecum*, 1868. In 1863 he contributed various *trs.* from the Latin to the *Appendix to the H. Nodet*, for use in St. Alban's, Holborn, London, of which he was co-editor with the Rev. H. A. Walker. He was also the sole editor of the *Supp.* thereto, 1882. These *trs.* are annotated under their respective original first lines.

Ball, William, a member of the Society of Friends, some time resident at Glen Rothay, Rydal, Westmoreland, author of (1) *Nugae Sacrae, or Psalms, Hymns, and Spiritual Songs*, Lond., 1825. (2) *The Transcript and Other Poems*; (3) *Hymns, or Lyrics*, 1864; (4) *Verses composed since 1870, &c.*, 1875; and other works. From the above the following hymns have come into C. U.:—

1. Praise to Jesus! Praise to God. *Praise*. This is given in the *Hymnary*, 1871, as "Praise to Jesus, Lord and God," and in the American *Hys. and Songs of Praise*, N. Y., 1874, as—"Hallelujah! Praise to God." Orig. text in *Lyra Brit.*, 1867, p. 645.

2. There is a pure and tranquil wave. *Hope*. From *Nugae Sacrae*, 1825, into Lord Selborne's *Bk. of Praise*, N. Y., 1874, as—"Hallelujah! Praise to God." Orig. text in *Lyra Brit.*, 1867, p. 646; and the *Westminster Abbey H. Bk.*, 1883, &c.

Ballou, Hosea, a celebrated leader of the sect of Universalists, was b. at Richmond, New Hampshire, April 30, 1771. He was entirely self-educated, and began to preach

when about 21. In 1807 he settled at Portsmouth, New Hampshire, passing to Salem, Mass., in 1815, and to Boston in 1817. He d. in 1852. To the Universalist *Hymns composed by different Authors*, pub. in 1808, he contributed 199 hymns. A few of these are still used by the Universalists, but one only, and that probably his best, has passed beyond their ranks. It is:—

When God descends with men to dwell. *The Second Advent*. Ballou also edited with Turner a second collection in 1821, and a third in his own name, 1837. [See *American Hymnody*, § VI.]

[F. M. B.]

Bampffield, George Frederick Lewis, M.A., was b. at St. John's Wood in 1827, and was a p. thumous child of Robert Westcott Bampffield, surgeon, in Covent Garden, London. In 1845 he entered Trinity College, Oxford, whence he migrated to Lincoln College as a scholar, and graduated in Arts in 1849. After being curate successively of Shoreham, and of St. Thomas's, Oxford, he was received into the Roman Catholic Church by the Rev. F. W. Faber, went through a novitiate of 18 months at the Oratory, was ordained priest in 1857 by Cardinal Wiseman in his private chapel, after which he visited Rome, and, returning to England, officiated as priest at Stratford and Waltham Cross, and took part in various missions. In 1868 the chief work of his life began. This was the opening of schools for children of the middle classes. He was assisted by priests and others who lived in community, under the title of "Institute of St. Andrew." Ten years later it was confirmed by authority. His hymn to "The Five Wounds" was contributed to Mr. Orby Shipley's *Annus Sanctus*, 1884. It begins "Ye priestly hands, which on the cruel cross."

[J. C. E.]

Bancroft, Charitie Lees, née Smith, dr. of the Rev. Sidney Smith, D.D., Rector of Drumragh, County Tyrone, Ireland; was b. at Bloomfield, Merrion, in the county of Dublin, June 21, 1841; and married, in 1869, to Arthur E. Bancroft. Her hymns have appeared in periodicals, *Lyra Brit.*, Bishop Ryle's *Spiritual Songs*, and other collections, and also as leaflets. The following have come into C. U.:—

1. O for the [a] robes [robe] of whiteness. *Heaven desired*. This favourite children's hymn was 1st pub. as a leaflet in 1860. In 1867 it was included in *Lyra Brit.*, and thence has passed into several collections in G. Britain and America.

2. The King of glory standeth. *Christ the Saviour*. Contributed in 7 st. of 8 l. to the *Lyra Brit.*, 1867, and entitled "Mighty to save." In the *Hys. & Songs of Praise*, N. Y., 1874, No. 1196, it begins with st. iii., "He comes in bloodstained garments."

3. Before the throne of God above. *The Advocate*. Dated 1863, and given in Spurgeon's *O. O. H. Bk.*, 1866, *Laudes Domini*, N. Y., 1884.

In 1867 Mrs. Bancroft's hymns were collected and pub. as *Within the Veil*, by C. L. S.

Bancroft, James Henry, b. at Boston, 1819, graduated at Amherst College, 1839, and Andover, 1842. Ill-health prevented his

ordination as a Congregational minister. He d. in Boston, Aug. 25, 1844. His hymn—

Brother, though from yonder sky [*Burial*], was written in 1842, for the funeral of Dudley Leavitt, a classmate at Andover, who died there suddenly Jan., 7, 1842. It was given in *The Psalmist: a New Coll. of Hys. for the Use of Baptist Churches*, Boston, 1843, No. 1098, and has won considerable acceptance in America, but is unknown in England. [F. M. B.]

Bannerman, David Douglas, M.A., eldest s. of the late Rev. Professor James Bannerman, D.D., of the New College, Edinburgh, was b. at Ormiston, Haddingtonshire, January 29, 1842. After studying at the University of Edinburgh, where he graduated M.A. in 1861, he became, in 1869, collegiate minister of the Free Church, Dalkeith, and in 1879 minister of St. Leonard's Free Church, Perth. He contributed to the *Free Church H. Bk.* of 1882 a tr. of *Je te salue, mon certain Redempteur* (q. v.). [J. M.]

Baptized into the name. *Thomas Davis*. [*Holy Baptism*.] From his *Hymns, Old and New*, &c., 1864, No. 414, in 2 st. of 8 l., into the *Church S. S. H. Bk.*, 1868, No. 325, unaltered. It was originally written for Adult Baptism, but is also appropriate for Confirmation. It is given also in the *American Bapt. H. [& Tune] Bk.*, Phila., 1871, No. 744.

Baptist Hymnody, American. [*American Hymnody*, § IV.]

Baptist Hymnody, English. In this article it is proposed to give a brief account of the practices of the Baptists in England in regard to psalmody during the last 250 years, a list of their principal hymn-writers, and a notice of the hymn-books chiefly used amongst them at the present time.

For the better understanding of some statements which will follow, it should be noted that, from the first quarter of the 17th century up to the present, Baptists in this country have been divided into two main sections, i.e. *General* and *Particular* Baptists, the former favouring the Arminian view of the Christian Atonement and human free-agency, or *General* Redemption; the latter inclining more to the doctrines usually associated with the name of Calvin, or *Particular* Redemption. This distinction is now fast disappearing. Both sections are represented in "The Baptist Union," and the names *General* and *Particular* are falling into disuse. Nevertheless, the historical traditions of the two are different, and their principal institutions and societies continue distinct.

I. *The Seventeenth Century.*

(1) Throughout the 17th century the *General Baptists*, with but few exceptions, disapproved of psalmody in an ordinary mixed congregation. This was owing partly to their wish to avoid anything which seemed to ignore the difference between the "Church" and the "World," and partly to their dread of formalism. In the year 1678 the devout and learned Thomas Grantham, a man of immense influence among the *General Baptists* of that time, pub. his *Christianismus Primitivus*, wherein, speaking of the duty of Thanks-

giving, he sets forth a number of reasons against "musical singing with a multitude of voices in rhyme and metre." He urges that Psalms and Hymns are to be sung by such only as God has fitted thereto by the help of His Spirit; that by *congregational* singing instruction is prevented, for "when all speak, none can hear"; that singing other men's words "opens a gap for forms of prayer"; that "once permit the singing by art pleasant tunes, and you will bring music and even instruments back again into public worship, and then, farewell to all solemnity." Eleven years later, in the *General Baptist Assembly* of 1689, the question of "promiscuous singing" was considered, when the persons holding the affirmative were desired to show "what Psalms they made use of for the matter, and what rules they did settle upon for the manner." Thereupon was produced, not the version of Sternhold and Hopkins, but "a book of metres composed by one Mr. Barton, and the rules for singing these Psalms *secundum artem*, viz., as the musicians do sing according to their gamut, *sol, fa, la, my, ray*, &c.; all which appeared so strangely foreign to the evangelical worship that it was not conceived anywise safe for the churches to admit such carnal formalities." And this opinion was endorsed with the general approbation of the Assembly.

(2) In the Calvinistic, or *Particular Baptist*, section of the denomination, congregational singing seems to have been regarded with more favour. In the records of the Broadmead Church, in Bristol, references to this part of worship are frequent. Thus, in the year 1671, it was a complaint made against them by "old Mr. Wright that had been Sheriff," that he could hear them sing Psalms from their meeting-place at his house in Hallier's Lane. There was a second Baptist community in Bristol, known as "Mr. Gifford's people," who, though willing to sing Psalms with others besides the church, scrupled to "sing in metre," and pleaded for permission to keep their hats on during this part of the service, or to "go forth." John Bunyan, who belonged to this section of the Baptists, not only in his famous Allegory frequently represents his pilgrims as singing, but also in his *Solomon's Temple Spiritualised* (A.D. 1688) speaks of this part of worship as belonging by God's appointment to the Church of the new covenant. But it is members of the church only—"Sion's sons"—that are to sing. He says:—

"To sing to God is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it according to His institution acceptably. I pray God that it be done by all those that nowadays get into churches with spirit and with understanding."

Only a few months after Bunyan wrote these words a violent controversy broke out among the *Particular Baptists* of London concerning the lawfulness of congregational singing. In the year 1680 Hercules Collins, pastor of the Baptist Church in Wapping, in his *Orthodox Catechism*, had broached the assertion that singing was a public duty. Benjamin Keach, pastor of Horsley Down [see

Early English Hymnody, § XII. 1], in his *Tropes & Figures* (1682) and his *Treatise on Baptism* (1689), had followed in the same strain. But in 1690 one Isaac Marlow, an influential lay member of the church in Mile End Green, in a *Discourse concerning Singing*, entered the lists on the other side. Keach replied in his *Breach Repaired*, and presently others joined in the fray. As stated (l. c.), the General Assembly of *Particular Baptists* intervened in the interests of peace, and a truce followed; but the practice of congregational singing more and more prevailed.

These Baptists of the 17th century sang the *Psalms* in their ordinary worship. At length, however, the custom was introduced (by Keach, in 1673), in supposed imitation of the example of Christ and His Apostles, of singing a hymn at the close of the Lord's Supper. Next, hymns were sung on Thanksgiving Days, at Baptisms, and on other special occasions. These appear to have been composed either by the minister himself or some gifted friend. Thus, in connection with the controversy above named, it is stated that on one occasion, at Mr. Keach's place, when a brother minister was officiating, "a hymn was given up to him which he read and sang, and the people with him." For use at these times were prepared both the earlier hymns of Benj. Keach, and the *Sacramental Hymns* of Joseph Stennett, the elder. Joseph Boyse, a Presbyterian minister in Dublin, who appears to have been a Baptist in principle, pub. eighteen *Sacramental Hymns*, to which he appended a hymn on Baptism, and another on the ministry (Dublin, and again Lond., 1693).

[For further details see Ivimey's *History of the English Baptists*, vol. i.: *Bypaths in Baptist History*, by J. Jackson Goadby; and an article in the *British Quarterly Review*, vol. lxxi., on "Early Nonconformist Psalmody," by J. Spencer Curwen.]

II. The Eighteenth Century.

(1) During the first half of the 18th century the *General Baptists* for the most part retained their prejudices against congregational singing. Thus, in 1733, a case was presented from Northamptonshire to the General Assembly of *General Baptists* complaining that some churches in that district had "fallen into the way of singing the *Psalms* of David, or other men's composes, with tunable notes, and a mixed multitude." It is, however, an indication of a change of feeling, that this Assembly, unlike the one in 1689, whilst admitting the fact of the innovation, decided to leave the matter an open question. About the middle of the century, partly as a result of the great Methodist movement, many new congregations of *General Baptists* sprang up in the midland counties and the West Riding of Yorkshire, and these all, like their Methodist neighbours, believed in Christian Song. In the year 1770, the *New Connexion of General Baptists* was formed, and soon afterwards a *Collection of Hymns* was prepared for their use. In 1785 Samuel Deacon (q. v.), of Barton, near Market Bosworth, in Leicestershire, pub. a volume of original hymns known as *Barton Hymns*. These hymns are homely in style, but full of gos-

pel fervour. They had for a time considerable local popularity and reached a second edition in 1797. In 1791 the *General Baptist Association* sanctioned the preparation of a new *Collection of Hymns*, the former being very imperfect and nearly out of print. Accordingly in 1793 appeared a *Selection* edited by John Deacon, of Leicester, and another entitled *Hymns and Spiritual Songs selected from various authors*, the latter vol. being known by the name of *Dan Taylor's Hymns*. Nevertheless, in some of the older *General Baptist* churches the prejudice against congregational singing still survived, and, in 1785-7, a rather warm controversy was waged between Gilbert Boyce, a much-respected Lincolnshire minister, who in two pamphlets condemned the practice, and Dan Taylor, then of London, who defended it. A gentleman now living (1886) tells how he has heard from his mother of the songless worship of the *General Baptists*, at Morcott, in Rutland, and of the gladness expressed when one day, through the influence of the younger part of the congregation, the old custom was broken through, and a hymn heartily sung. By the close of the 18th century, however, singing, as a part of public worship, had become universal among the *General Baptists*.

(2) Returning to the *Particular Baptist* section of the denomination, and going back to the beginning of the century, we recall the name of Joseph Stennett, the elder. He may be regarded as the connecting link in *Baptist Hymnody* between the 17th and 18th centuries. His *Hymns for the Lord's Supper* belong to the former period (1697), those on *Believers' Baptism* to the latter (1712). He deservedly holds a front place among Baptist hymn-writers, not only as being among the first in order of time, but also from the sterling quality of some of his compositions. One of these, "Another six days' work is done," is a favourite Sunday-morning hymn in many Nonconformist congregations to this day. After his death, in 1713, it was long before a worthy successor appeared. Indeed, until nearly the middle of the century, the only Baptist hymn-writer of whom we know anything is Anne Dutton (1734), wife of the Baptist minister at Great Gransden, Huntingdonshire. J. A. Jones, who, in 1833, republished her hymns, styles her "the justly celebrated." Mrs. Dutton's compositions, however, are now (except by antiquaries) wholly forgotten. In 1747 appeared *Divine Songs, Hymns, and other Poems*, by Daniel Turner, M.A., of Abingdon; and in 1750, *Evangelical Hymns and Songs*, by Benjamin Wallin, pastor of Maze Pond. The hymns of neither of these writers possess any great merit, though of the two those of Turner have the more melody and true "poetic fire." To their names must be added that of John Needham, author of the well-known harvest hymn, "To praise the ever-bounteous Lord." His *Hymns Devotional & Moral* were printed at Bristol in 1768. Here, too, may be mentioned Edmund Jones, pastor at Exeter, who died in 1765, at a comparatively early age, the author of a hymn very popular for many years, "Come, humble sinner, in whose breast." But by far the most gifted Baptist

hymn-writer of this period was Anne Steele, the accomplished daughter of the Rev. Wm. Steele, Baptist minister, at Broughton, in Hampshire. Adopting the signature T.—in full *Theodosia*—she wrote a large number of hymns which were not only introduced into the Bristol hymn-book of Ash & Evans in 1769, and Dr. Rippon's *Sel.* in 1787, but are in common use at the present time. We have indeed now entered upon the palmy days of Baptist Hymnody, the thirty years or so which followed the first publication of Miss Steele's hymns. To this period belong Benjamin Beddome, a most prolific hymn-writer; Dr. Samuel Stennett (grandson of the Joseph Stennett already named), who contributed largely to Rippon's *Sel.*; Benjamin Francis, a native of Wales, but pastor for many years of a Baptist church in Gloucestershire; Robert Robinson; and John Fawcett, D.D., who (in 1772) on deciding to remain with his attached people at Wainsgate in Yorkshire, wrote, "Blest be the tie that binds," and in the course of the next few years composed several other hymns still in frequent use. Less known writers of this date are Wm. Tucker, of Chard, a Baptist layman, who in 1772 began to publish in the *Gospel Magazine* hymns strongly Calvinistic in sentiment; and James Newton, Classical Tutor to the Bristol Education Society, who about the same time wrote a few useful hymns, especially one for baptismal occasions. A much greater name is that of Dr. John Ryland, of Northampton, who at the age of 20, in 1773, wrote the first of a series of 100 hymns, most of which were composed to be sung in connexion with his sermons. John Adams, originally one of Ryland's members, about this time printed in the *Gospel Magazine* a few hymns now almost forgotten. John Fellows, most of whose works date from Birmingham, pub. hymns in 1773 and 1776, the former collection relating chiefly to the subject of Baptism. Richard Burnham, minister of Grafton Street Chapel, Soho, put forth in 1783 *New Hymns on divers subjects*, a volume which passed through several editions. Samuel Medley, the popular and useful minister of Byrom Street, Liverpool, began in 1786 to print hymns on broadsides as they were composed, and afterwards pub. them in two small volumes. In the following year (1787) John Dracup, of Steep Lane, in Yorkshire, pub. his *Hymns & Spiritual Songs*, and, in 1789, Charles Cole, of Whitechurch, put forth his *Threefold Alphabet of New Hymns*. In 1792 Joseph Swain, a young minister whose short and bright career at Walworth closed in four years afterwards, printed a collection of original hymns, several of which have a place in the principal Baptist hymn-books of the present day; and Samuel Pearce, of Birmingham, whose ministerial course both in brevity and fair promise greatly resembled Swain's, wrote a few hymns which were published with his life by Andrew Fuller in 1800. These were introduced into the later editions of Rippon's *Sel.* The history of the century closes not unfitly with the name of Job Hutton, minister at Claxton, in Norfolk, author of a fine hymn: beginning "Come ye saints and

raise an anthem," altered by Dr. J. Mason Neale into a form more familiar to modern ears, "Come ye faithful, raise the anthem." In regard to the hymn-books used by the *Particular Baptists* during the 18th century, they were undoubtedly at first simply collections for special occasions, such as those of Boyse, Joseph Stennett, and Wallin, and were used as supplementary to the Psalms in one or other of the metrical versions. But in 1769 a volume was brought out popularly known as the *Bristol Hymn Book*, compiled by the Rev. John Ash, LL.D., of Pershore, and the Rev. Caleb Evans, D.D., of Bristol. This contained 412 hymns by various writers. An 8th ed. of this collection, valuable for its preface and list of authors, was pub. by Isaac James, at Bristol, 1801; and a 10th ed. with a small supplement, Norwich, 1827.

In 1787 Dr. J. Rippon, of Carter Lane, and afterwards of New Park Street, London, pub. a *Selection of Hymns from the best authors, intended to be an Appendix to Dr. Watts's Psalms & Hymns*. It soon became the popular Baptist Hymn Book, was enlarged from time to time, and passed through more than 30 editions. It was intended, as indicated in the title, to be supplementary to Dr. Watts's *Psalms and Hymns*. Therefore the only hymns contained in it from Watts are from his *Lyric Poems, Sermons, and Miscellanies*. All editions contain the names of most of the authors. Prominent among these are those of Steele, Beddome, S. Stennett, Doddridge, Fawcett, Needham, and D. Turner. A few hymns are taken from J. Stennett, B. Francis, J. Ryland, Gibbons, and others. The 10th ed., 1800, and the 27th, 1827, were enlarged. No further change was made by Dr. Rippon, but on the expiration of the copyright of the 1st ed. in 1844, rival editions appeared with additions and alterations.

III. The Nineteenth Century.

But few hymn-writers of eminence have appeared among the Baptists of either section during the present century; though there are many who have written one or two hymns of merit. The first name that presents itself is that of John Burton, of Nottingham and Leicester, who wrote chiefly for Sunday Schools. Then comes the name of Mrs. Alice Flowerdew, a member of the old General Baptist Church in Worship St., London, and author of a well-known hymn on the seasons, pub. in 1811. John Mann, a bookseller, and member of the G. B. Church in the Commercial Road, London, in 1828 published a volume of *Hymns and Poems*. The Rev. John Howard Hinton, M.A.—a minister of great influence in his day—composed a large number of hymns on the subjects of his sermons, and in 1833 published a collection thereof. The Rev. John Eustace Giles, formerly of Leeds, wrote several missionary hymns, and in 1830 one of great excellence on the subject of Baptism. Mrs. Saffery, wife of a Baptist minister at Salisbury, wrote many hymns for special occasions, and in 1834 published a volume of *Poems on Sacred Subjects*. The Rev. John Harrington Evans, M.A., of John Street Chapel, Gray's Inn Lane, in 1818 prepared

a selection of 179 hymns for use in his own place of worship and introduced therein a few of his own composition. This collection reached the 5th ed. in 1838 with 451 hymns. The Hon. and Rev. Baptist W. Noel, M.A., about the same time pub. a selection of hymns which passed through several editions. Of these a few were originals. About the year 1834 Dr. Amos Sutton, a distinguished General Baptist missionary, on the occasion of a visit to England, composed a hymn which has ever since been very popular at "Farewell Services," "Hail, sweetest, dearest tie that binds." Miss Leslie, of Calcutta, the accomplished daughter of another Indian missionary, is the author of a volume of poems and of the beautiful hymn, "They are gathering homeward from every land." Edward Mote, a Baptist layman of the strongly Calvinistic school, published, in 1836, "*Hymns of Praise*." David Denham, in 1837, published a *Selection*, including many of his own compositions. Later hymn-writers include the Revs. Cornelius Elven, Charles Haddon Spurgeon, F. W. Goadby, M.A., Thomas Goadby, B.A., Edward Hall Jackson, Dawson Burns, D.D., W. P. Balfern, T. Vincent Tymms, J. T. Wigner, Walter J. Mathams, Charles Clark, J. M. Wigner, W. H. Parker, B. Provis, and others.

It remains to mention the principal hymn-books in use in Baptist congregations from A.D. 1800 to the present time. Many have been prepared for the service of particular congregations. These, as being of little more than local and temporary interest, we pass over, confining ourselves to hymn-books which have been adopted by a large number of churches.

(1) Toward the end of the last century (1793) John Deacon pub. a hymn-book for the use of *General Baptist Churches*, of which a 2nd ed., with a large *Appendix*, the whole including 746 hymns, was pub. in 1804. At that date it is said to have been "pretty generally in use in General Baptist Connections." In 1830 this book, having been revised by a committee appointed by the Annual Association, was formally adopted as the *General Baptist Hymn book*. In 1851, another book was substituted, entitled "*The New Hymn Book*." The compilers were two brothers, the Revs. J. B. Pike and J. Carey Pike. It, also, before formal adoption, was revised by a committee. In course of time an *Appendix* was prepared containing about 80 modern hymns. But in 1877 it was deemed expedient by the Association that another book should be compiled to include a large number of the best hymns of the present day. This book was pub. in 1879, under the title of the "*Baptist Hymnal*." The Rev. W. R. Stevenson, M.A., of Nottingham, was editor, nine other General Baptist ministers co-operating. It contains 920 hymns. The word *General* was omitted from the title, partly from the fact stated at the commencement of this article, that the two sections of the Denomination are now almost identical in Christian doctrine and practice, and partly from the expectation, which has in fact been realised, that a certain number of congregations in what has been known as the *Particular Baptist* section would adopt the new Hymnal. In 1880, by direction of the General Baptist Association, the *School*

Hymnal, containing 343 hymns for the young, was prepared for the use of Sunday Schools and Families by the Rev. W. R. Stevenson, assisted by a committee.

(2) We have seen that at the close of the 18th century the hymn-books chiefly in use among the *Particular Baptists* were the Collections of Dr. Rippon and of Drs. Ash and Evans. In 1828 a book was prepared by Mr. John Haddon, sen., and revised by Doctors Murch, Price and Steane, with other ministers, to which was given the name of *The New Selection*. This was revised and enlarged in 1838 and again in 1871 by the addition of a Supplement, called *Praise Waiteth*, and in both forms it has had a considerable circulation. Originally prepared by Mr. John Haddon, jun., the collection entitled *Psalms and Hymns*, which has been extensively used by important churches for 26 years past, was first pub. in 1858. The principal compilers were Drs. S. G. Green and N. Haycroft and the Revs. W. F. Burchell and J. T. Wigner. It contained, until 1880, just 1000 hymns; but in that year a *Supplement* was added, under the editorship of the Rev. J. T. Wigner, containing 271 additional hymns, chiefly modern. In 1882 a companion book was put forth under the same editorship, entitled *Psalms and Hymns for the Young*, intended chiefly for use in Sunday Schools. In 1866, the Rev. C. H. Spurgeon published a collection of hymns prepared under his direction and entitled *Our Own Hymn Book*. It contains 1129 psalms and hymns, and is used not only at the Metropolitan Tabernacle, but also in many other congregations presided over by ministers who were once students under Mr. Spurgeon.

Three other collections of hymns, used exclusively by the more highly Calvinistic of the *Particular Baptist* churches, are: (1) Mr. Wm. Gadsby's *Sel. of Hymns*, pub. in 1814. A new ed. with a *Supplement* appeared in 1838. Successive alterations and additions have been made from time to time (most of J. Hart's hymns having been incorporated), until it now contains 1130 hymns. (2) *The Selection*, 1837, of David Denham, formerly of Unicorn Yard Chapel, Tooley Street, London, containing nearly 1200 hymns, and said to be used by upwards of 100 churches in Great Britain. (3) *The Selection* of John Stevens, formerly of Meard's Court Chapel, London Enlarged and rearranged by J. S. Anderson, of New Cross Road, S.E., it now contains 970 hymns. [W. R. S.]

Baptist Hymnody, Scottish. [Scottish, § VI. 5.]

Baptist Hymnody, Welsh. [Welsh Hymnody, § IV.]

Barbauld, Anna Laetitia, née Aikin, daughter of the Rev. John Aikin, D.D., a dissenting minister, was b. at Kibworth-Harcourt, Leicestershire, June 20, 1743. In 1753 Dr. Aikin became classical tutor at a dissenting academy at Warrington. During her residence there she contributed five hymns to Dr. W. Enfield's *Hymns for Public Worship*, &c., Warrington, 1772. In the following year these were included in her *Poems*, Lond., J. Johnson, 1773. In May, 1774, Miss Aikin

was married to the Rev. Rochemont Barbauld, a descendant of a French Protestant family, and a dissenting minister. For some years Mr. Barbauld conducted, in addition to his pastoral work, a boarding school at Palgrave, Suffolk. From this he retired in 1785. In 1786 he undertook the charge of a small congregation at Hampstead, and from thence he passed to the dissenting chapel (formerly Dr. Price's) at Newington Green, in 1802. He d. Nov. 11, 1808. Mrs. Barbauld continued to reside in the neighbourhood until her death, March 9, 1825. In the latter part of the same year her niece pub. *The Works of Anna Laetitia Barbauld, with Memoirs, by Lucy Aikin*, 2 vols., Lond., Longman, 1825. As a writer of hymns Mrs. Barbauld was eminently successful. Their use, however, with the exception of five contributed to Dr. W. Enfield's collection, is almost exclusively confined to the Unitarian hymnals of Great Britain and America. Including these hymnals, the whole of her hymns are still in common use. These hymns appeared thus:—

- i. In *Dr. W. Enfield's Hymns, &c.*, 1772.
 1. Again the Lord of life and light. *Easter*.
 2. Awake, my soul, lift up thine eyes. *Conflict*.
 3. Behold, where breathing love divine. *Christian Charity*.
4. Jehovah reigns, let every nation hear. *God's Dominion*. A part of this was given in Collyer's *Sel.*, 1812, No. 586, as:—
 5. This earthly globe, the creature of a day.
 6. Praise to God, immortal praise. *Harvest*.
- ii. *Poems*, 1773 (*Preface dated Dec. 1, 1772*). The whole of the above, and also:—
 7. God of my life and author of my days. *To God the Father*. This is an "Address to the Deity," in 80 l. It is given in Martineau's *Colls.*, 1840 and 1875. From it the following centos were given in Collyer's *Sel.*, 1812:—
 8. God, our kind Master, merciful as just.
 9. If friendless in the vale of tears I stray.
- iii. *Poems revised 1792*.
 10. Come, said [says] Jesus' sacred voice. *Invitation*.
 11. How blest the sacred tie that binds. *Christian Fellowship*.
 12. Lo where a crowd of pilgrims toil. *Pilgrimage of Life*. From this is taken:—
 13. Our country is Immanuel's ground [land].
 - iv. *Leisure Hour Improved (Ironbridge)*, 1809.
 14. Sweet is the scene when virtue dies. *Death*.
 - v. *Supplement to the Unitarian Coll. of Kippis, Rees, and others*, 1807.
 15. When as returns the solemn day. *Sunday*.
 16. Sleep, sleep to day, tormenting cares. *Sunday*.
 17. How may earth and heaven unite. *Worship*.
- vi. *Works, with Memoir*, 1825.
 In vol. i. most of the above are reprinted, and the following are added:—
 18. Joy to the followers of the Lord. *Joy*. (c. 1830.)
 19. Pure spirit, O where art thou now. *Bereavement*. This is dated 1808.
 20. Salt of the earth, ye virtuous few. *Salt of the Earth*.
 21. When life as opening buds is sweet. *Death*. This is dated "November, 1814."

The more important of these hymns are annotated in this Dictionary under their first lines. Mrs. Barbauld's *Hymns in Prose for Children*, originally pub. in 1781, were long popular and have been translated into French, Italian, Spanish, and other languages. [J. J.]

Barclay, John. [*Scottish Hymnody*, § VIII. 10.]

Baring-Gould, Sabine, M.A., eldest s. of Mr. Edward Baring-Gould, of Lew Trenchard, Devon, b. at Exeter, Jan. 28, 1834, and educated at Clare College, Cam-

bridge, B.A. 1854, M.A. 1856. Taking Holy Orders in 1864, he held the curacy of Horbury, near Wakefield, until 1867, when he was preferred to the incumbency of Dalton, Yorks. In 1871 he became rector of East Mersea, Essex, and in 1881 rector of Lew Trenchard, Devon. His works are numerous, the most important of which are, *Lives of the Saints*, 15 vols., 1872-77; *Curious Myths of the Middle Ages*, 2 series, 1866-68; *The Origin and Development of Religious Belief*, 2 vols., 1869-1870; and various volumes of sermons. His hymns, original and translated, appeared in the *Church Times*; *H. A. & M.*, 1861 and 1875; *The People's Hymnal*, 1867, and other collections, the most popular being "Onward, Christian soldiers," "Daily, daily sing the praises," the tr. "Through the night of doubt and sorrow," and the exquisite Easter hymn, "On the Resurrection Morning." His latest effort in hymnology is the publication of original *Church Songs*, 1884, of which two series have been already issued. In the *Sacristy* for Nov. 1871, he also contributed nine carols to an article on "The Noels and Carols of French Flanders." These have been partially transferred to Chope's and Staniforth's *Carol Books*, and also to his *Church Songs*. [J. J.]

Barlow, Joel, b. at Reading, Connecticut, 1755, graduated at Yale 1778, and d. near Cracow, Poland, 1812. He was well known as an author and politician during and after the American Revolution. His publications include *Hasty Pudding*; *Columbia*, &c. In 1785, at the request of the (Congregational) General Association of Connecticut, he corrected and enlarged Dr. Watts's *Psalms*, supplying those omitted by Watts, and adapting the whole to American thought and circumstances. This work, pub. in 1786, went through various editions, and, although officially superseded by Dwight in 1800, it continued to be issued for many years after. Its title is somewhat curious as setting forth its design. It reads:—*Psalms carefully suited to the Christian Worship in the United States of America, being Dr. Watts's Imitation of the Psalms of David, as improved by Mr. Barlow*. Of his renderings of the Psalms, there are still in C. U.:—

1. *Awake, my soul, to sound His praise*. *Ps. cxiii*. This is No. 233 in Hatfield's *Ch. H. Bk.*, 1872, and other collections.
2. *Lord, Thou hast scourged our guilty land*. *Ps. lx*. Altered from Watts. Also in Hatfield's *Ch. H. Bk.*, No. 1312.
3. *Our land, O Lord, with songs of praise*. *Ps. xxxi*. In the *Phila. Presb. Hymnal*, 1874.
4. *In Thee, great God, with songs of praise*. *National Hymn*. This is No. 3 in a slightly different form. It is No. 962 in N. Adams's *Church Pastorals*, Boston, 1864. [F. M. B.]

Barnaby, Sir Nathaniel, c.b., Director of Naval Construction in Her Majesty's Service, b. at Chatham in 1829, has been for many years interested in Christian education, and is Superintendent of the Bap. S. School at Lee, in Kent. He is the author of several hymns composed for use in the school at Lee. Of these, one beginning "To Jesus, our Captain, to Jesus, our King," and another,

"The soldier keeps his wakeful Watch," composed to the German tune, "The Rhine-Watch," are in W. R. Stevenson's *School Hymnal*, Lond., 1881. His hymns are spirited and popular. [W. R. S.]

Barnard, Edward William, M.A., of Trinity College, Cambridge, third s. of H. B. Barnard, of Cave Castle, Yorkshire, was b. March 15, 1791. He was Vicar of South Cave, Yorkshire, from 1816 to his premature death in 1828. His pub. works are:—

(1) *Prizes, in Imitation of the chaster style of Me-leager*, 1818; (2) *The Protestant Beadman*, Rivingtons, 1822; (3) *Florets*, a series of short poems, original and translated. Privately printed at Martini's, Lond. 1827; (4) *Fifty Select Poems of Marc-Antonio Flammino, Imitated*. Chester, Fletcher, 1829. This posthumous vol. was pub. by his father-in-law, Archdeacon Wrangbau. This vol. contains some few of Mr. Barnard's lyrical poetry, but by far the largest part of these compositions remain in Ms. Miss Mitford, in her work *My Literary Life*, 1850, speaks of Mr. Barnard as being eminent for scholarship, and of his poetry as "remarkable, not only for grace and beauty, but for a vigour of thought, a fineness, a body, very unusual in occasional verses." His *Protestant Beadman* consists of a short account of each of the saints whom the Church of England commemorates in her services during the course of the ecclesiastical year, with original hymns for each Festival. These hymns number 22 in all, are marked with much sweetness and genuine devotional feeling, and are worthy of attention. [D. S. W.]

Barnard, John. [Scottish Hymnody, § VIII. 8.]

Barnes, Barnaby, fourth s. of Dr. Barnes, Bishop of Durham, b. about 1569, in Yorkshire. At the age of seventeen he entered Brasenose Coll., Oxford, but never obtained his degree. In 1591 he is said to have joined a military expedition to Normandy, in which country he remained until 1594. He wrote *A Divine Centurie of Spiritual Sonnets*, which was printed in 1595. He was buried in the church of St. Mary-le-Bow, Durham, in December, 1609.

He was the author of three plays, one pub. in 1607, as *The Devil's Charter*, and two in Ms. not now to be traced, and of a volume of amatory poems, *Parthenophilæ & Parthenopis*, 1603, which was privately reprinted from the only known copy, in 1875, together with all Barnes's other poems. It is also included in Mr. Arber's recent *English Garner*. His prose work, *Four Bookes of Offices Enabling Private persons for the speciall service of all good Princes & Politicks*, 1606, has not been reprinted. [W. T. B.]

Barrows, Elijah Porter, A.T.D., b. at Mansfield, Connecticut, Jun. 5, 1805, and graduated at Yale, 1826. Ordained in 1832, he was Pastor of First Free Presbyterian Church, N. Y., 1835-7; Professor of Sacred Literature in Western Reserve College, 1837-52; of Hebrew Language and Literature at Andover, 1853-66; and of the same at Oberlin, Ohio, 1872. His publications include *Memoir of E. Judson*, 1852; *Companion to the Bible*, 1869; *Sacred Geography and Antiquities*, 1872, &c. His hymn:—

Hallelujah, Christ is mine [*Peace in Christ*] was written at Hudson, Ohio, in 1846, in 6 st. of 8 l. It was taken by Mr. Trowbridge (a Missionary of the American Board) to Constantinople, and there tr. into two or three languages. Its first publication in English was in the *Oberlin Manual of Praises*, 1880, No. 270. In this form, st. iii. and iv. are omitted. Dr. Barrows has also written several other hymns and versions of Psalms; but these have not come into C. T.

Barry, Alfred, D.D., second s. of Sir C. Barry, b. Jan. 15, 1826, and educated at King's Coll., Lond., and Trinity College, Cambridge,

graduating in classical and mathematical honours in 1848 and obtaining a Fellowship the same year. Taking Holy Orders in 1850, he has held many important appointments, including the Sub-Wardenship of Trinity College, Glenalmond, and the Headmastership of Leeds Gr. Sch. In 1862 he passed from Leeds to Cheltenham as Principal of the College: thence in 1868 to King's College, London, as Principal; and in 1884 to Australia as the B.ishop of Sydney and Metropolitan of Australia. In addition to these appointments, Dr. Barry was Boyle Lecturer 1875, Chaplain to the Bp. of Bath and Wells, and Chaplain in Ordinary to the Queen. His pub. works include *Introduction to the Old Testament*; *Notes on the Gospels*; *Notes on the Catechism*; *Life of Sir C. Barry*; *The Teacher's Prayer Book*; and various volumes of *Sermons*. Also a contributor to *Smith's Dict. of the Bible*. His hymns are few, and include that for *Sunday*, "As Thou didst rest, O Father," given in the *Rugby School H. Bk.*, 1876; and *Thring's Coll.*, 1882, &c. [J. J.]

Barth, Christian Gottlob, s. of C. F. Barth, house painter in Stuttgart, was b. at Stuttgart, July 31, 1799. He studied at Tübingen, where he was the principal founder of the Missionary Society, and was only restrained by his mother's entreaties from offering himself as a missionary. He became, in 1821, assistant at Neckarweihingen and Doruham, and, in 1822, curate in charge of Effringen and Schönbrunn, near Nagold. In 1824 he was appointed pastor of Möttlingen, near Calw, but resigned his charge in 1838, and settled in Calw, receiving in the same year the degree of D.D. from the University of Greifswald. He d. at Calw of apoplexy, Nov. 12, 1862. At Calw he devoted himself as a writer and preacher to children, as a preacher and writer in the cause of missions to the heathen and to the Jews, and as the founder and director of the Tract Society of Calw. One of his books, the *Bible History*, reached its 160th edition in 1872, and had then been translated into 24 European, 18 Asiatic, 7 African, and 3 South Sea languages. He frequently attended the meetings of the Religious Tract Society of London, and was a member of the Evangelical Alliance (*Koch*, vii. 199-210; *Allg. Deutsche Biog.*, ii. 94-95). Of his hymns there have been tr. into English:—

i. *Auf einem Berg ein Bäumlein stand*. [*Holy Scripture*.] Included in his *Lieder und Gedichte für Christenkinder*, Calw, 1842, p. 83, in 4 st. Previously in J. Köbner's *Christl. Harfenlein*, Hamburg, 1840, p. 115. *The trs.* are:—

(1) "Upon a hill there stands a tree," by Dr. H. Mills, 1845 (1856, p. 26), and thence in P. Stow's *Ocean Melodies*, Boston, U.S., 1849. (2) "A tree grows on a mountain," by Mrs. Bevan, 1869, p. 138. (3) "A tree stood on a mountain," in Dr. H. W. Dulcken's *Golden Harp*, 1864, p. 22. (4) "On a hill stands a beautiful tree," in W. B. Bradbury's *Fresh Laurels*, N. Y., 1867, p. 15, signed "L. W." (5) "Lo, on a mount a tree doth stand," by Mrs. H. R. Spaeth, as No. 60 in the Pennsylvania Lutheran *Little Children's Bk.*, Philadelphia, 1885.

ii. *Erhebe dich, du Volk des Herrn*. [*Missions*.] Written for the Basel Missions Festival, June 12, 1833. In his *Christliche Gedichte*, Stuttgart, 1836, p. 48, in 8 st. Tr. as "Ye people of the Lord, arise!" by Dr. H. Mills, 1856, p. 202.

iii. *Hüter, ist die Nacht verschwunden*. [*Missions*.] Written for the 20th anniversary, June 27, 1835, of the Basel Missionary Society, and 1st pub. in the *Mission*

Magazine for that year. In his *Christliche Gedichte*, Stuttgart, 1836, p. 54, in 3 st. The *trs.* are:—

(1) "Ho! watchman, is the night away," by Dr. G. Walker, 1860, p. 84. (2) "Watchman! Hath the night departed," in L. Rehfuess's *Church at Sea*, 1868, p. 107.

[J. M.]

Bartholomew, William, is favourably known through the English libretti of Mendelssohn's *Elijah*, *Athalie*, *Antigone*, *Lauda Sion*, &c.; and Costa's *Eli*, and *Naaman*, &c. He was b. in London, Sept. 6, 1793. For some years he was engaged in writing English words for foreign music. In 1841 he attracted the attention of Mendelssohn, and from that day to Mendelssohn's death, in 1847, he was associated with him, adapting for him the words of the above-named oratorios. He subsequently assisted Sir M. Costa in like manner with *Eli* and *Naaman*. He d. Aug. 18, 1867. His hymns are generally taken from the above works, the finest and best known being "Praise Jehovah, bow before Him" (q.v.).

Barton, Bernard, commonly known as the "Quaker Poet" was b. in London Jan. 31, 1784, and educated at a Quaker school at Ipswich. In 1798 he was apprenticed to Mr. S. Jesup, a shopkeeper at Halstead, Essex, with whom he remained until 1806, when he removed to Woodbridge, Suffolk, and entered into business with his brother, as a coal and corn merchant. On the death of his wife at the end of the first year of their married life, he proceeded to Liverpool, where he acted as a private tutor for a short time. He returned to Woodbridge in 1810, where he secured an engagement in the local bank of the Messrs. Alexander. This appointment he held for 40 years. He d. at Woodbridge, Feb. 19, 1849. During the same year his daughter pub. his *Poems and Letters*, with a Memoir. His poetical works were numerous, including:—

(1) *Metrical Effusions*, 1812; (2) *Poems by an Amateur*, 1818; (3) *Poems*, 1820; (4) *Napoleon, and other Poems*, 1823; (5) *Poetic Vigils*, 1824; (6) *Devotional Verses founded on Select Texts of Scripture*, 1828; (7) *A Widow's Tale*, 1827; (8) *New Year's Eve*, 1829; (9) *The Reliquary*, 1838; (10) *Household Verses*, 1845. A complete list of his works is given in Joseph Smith's *Descriptive Catalogue of Friends' Books*, Lond., J. Smith, 1867, vol. 1. pp. 198-200.

From these works about 20 pieces have come into C. U. as hymns. These are found principally in the Scottish *Evangelical Union Hymnal*, on the one hand, and various American Unitarian collections on the other. The best known are, "Lamp of our feet, whereby we trace," and "Walk in the light, so shalt thou know." From his *Devotional Verses*, &c., 1826, the following have passed into the Scottish *Evang. Union Hymnal*, 1878:—

1. Fear not, Zion's sons and daughters. *Gracious Promises*. This is part of a poem on Isaiah xlii. 1, "Fear not, Jacob, tribulated."
2. Hath the invitation ended? *Invitation*.
3. See we not beyond the portal? *Present vision Imperfect*. This is part of the poem on 1 Cor. xiii. 12, "Dim and dark our present vision."
4. Those who live in love shall know. *Peace*.
5. Would'st thou share this benediction? *Poor in Spirit*.

In addition, there are also in various collections:—

6. Around Bethesda's healing wave. *Consolation*. This is on pp. 182-185, in his *Napoleon, and other Poems*, 1822, in 10 st. of 6 l. A cento therefrom is given in a few American hymnals, including Mr. Beecher's *Ply-*

mouth Coll., No. 746, as, "The waters of Bethesda's pool."

7. **There is a life more dear.** *Spiritual Life*. From the *Devotional Verses*, 1826, p. 96, into *Kennedy*, 1863, No. 1177, with the omission of st. v.

8. **Say not the law divine.** *Spiritual Law*. Also from the *Devotional Verses*, 1826, p. 34, into various American hymnals, generally Unitarian, as the *Hymn and Tune Bk.* Boston, 1868, No. 342, &c., where, however, it is rewritten from an irregular metre to s.m. This had previously appeared in Hedge and Huntington's *Hys. for the Ch. of Christ*, Boston, U.S., 1853.

Other hymns, given in great part in American Unitarian collections, are annotated under their respective first lines. [J. J.]

Barton Gray. [Sass, G. H.]

Barton, William, b. cir. 1603, and for some time Minister of St. Martin's, Leicester. d. May 14, 1678. He was the author of one of the earliest collections of hymns, as distinct from Versions of the Psalms, in the English language. He was a friend of Richard Baxter, and it was at Baxter's request that he made four metrical renderings of the *Te Deum* (q.v.). His Hymns and Versions of the Psalms were numerous [see *Early English Hymnody*, §§ v., vi., and *Psalters*, English, § xi.], and were pub. as follows:—

(1) *The Book of Psalms in Metre*, 1644, 2nd ed. 1645, 3rd ed. 1646, 4th ed. 1654. (2) *Psalms & Hymns composed for the Public Thanksgiving*, Oct. 24, 1651. This consists of versions of Ps. 48, 76, 46 and 135. A copy of this is in the Bodleian. (3) *A Century of Select Hymns*, known as the *Chapter Hymns*, 1659, 100 in all. (4) *Four Centuries of Select Hymns*, an imperfect edition, published, he said, against his will. It contains the 1659 Century, a new Century of Chapter Hymns, and two Centuries of Psalm Hymns, 1668. (5) A new and revised ed. of the *Chapter Hymns*, 1670. (6) A new and revised ed. of the *Psalm Hymns*, 1672. (7) Last revise of the *Psalm Hymns*, containing the *Third Century*, 1682. (8) The foregoing Centuries collected, a *Third Century of Chapter Hymns* added thereto, 20 additional Hymns, the Catechism, Book of Canticles, the Catalogue of Virtuous Women (all in metre), were pub., with an Introduction by his son, Edward Barton, "Minister of Welford, in Northamptonshire," in 1688. This is Barton's work which is known as the *Six Centuries of Select Hymns and Spiritual Songs, collected out of the Bible, &c.*, Lond., 1688. Of these works Nos. 1, 2, and 4 differ widely in text from each other; and together with the rest are again altered in the final revision published after his death, 1692, and several times reprinted. The last ed. was pub. by Robert Robinson of Cambridge in 1768. These versions deserve more attention from compilers than they have hitherto received. It must be noted, however, that the *Book of Psalms*, and the *Psalm Hymns*, are distinct works. (9) Barton also printed a 4to vol. in 1665, as, *A View of Many Errors and some gross Absurdities in the Old Translation of the Psalms in English Metre*, as also in some other Translations lately published. This work contains specimens of his own translations and epigrams, and commendatory verses by his friends. [J. J.]

Bartrum, Joseph P. Of this American author nothing certain is known, save that he pub. *The Psalms newly Paraphrased for the Service of the Sanctuary*, at Boston, U.S.A., in 1833, and that he is supposed to have been an Unitarian. From *The Psalms, &c.*, the version of Ps. cvi.—"O from these visions, dark and drear," is given in several Unitarian collections in G. Britain and America. His version of Ps. lxxxvii., "Amid the heaven of heavens," is given in Holland's *Psalmists of Britain*, 1843, vol. ii. p. 339, together with a critical note on his work. [F. M. B.]

Bateman, Christian Henry, s. of John Bateman, was b. Aug. 9, 1813, at Wyke, near Halifax. A. After studying in the Moravian Church and exercising his ministry there for a time, he became, in 1843, minister of Richmond

Place Congregational Church, Edinburgh. After 1846 he was successively Congregational minister at Hopton, in Yorkshire, and Reading, in Berkshire. On taking Holy Orders in the Church of England he became, 1869-71, curate of St. Luke's, Jersey, and Chaplain to the Forces; 1871-75, Vicar of All Saints, Childsall, Middlesex; 1877-84, curate of St. John's, Penrynnydd, Hawarden. His hymns appeared mainly in:—

(1) *The Sacred Song Book* (Edin., Gall & Inglis, subsequently pub. as *Sacred Melodies for Children*; and as *200 Sacred Melodies for Sunday Schools and Families*, was ed. by himself, with the Rev. James Gall, and latterly with Mr. Robert Inglis, the publisher. 1st pub. 1843 as 2s; enlarged by a second part, 1846, to 60; revised and enlarged, 1854, to 80; 1862, to 130; and 1872, to 200; it reached a circulation of a million and a half before 1862, four millions before 1872, and above six millions before 1881. It was for many years the hymn-book for Sabbath School use in Scotland. (2) *The Children's Hymnal and Christian Year* (Lond., J. Hodges, 1872), including 11 original hymns, with others from many sources. His best known hymn is: "Come, children, join to sing" (q. v.). [J. M.]

Bateman, Henry, a popular writer of hymns for children, was descended from the De Voex, a Huguenot family. Born on March 6, 1802, in Bunhill Row, Finsbury, he was educated for commercial pursuits, and followed the trade of a timber merchant. He d. in 1872. During the greater part of his life he was addicted to the writing of poetry, but his hymns were mostly written between 1856 and 1864. His pub. works are:—

(1) *Belgium and Up and Down the Rhine*, 1858; (2) *Sunday Sunshine: New Hymns and Poems for the Young*, 1858; (3) *Home Musings: Metrical Lay Sermons*, 1862; (4) *Heart Melodies: Being 365 New Hymns and Psalms*, 1862; (5) *Fret Not, and Other Poems*, including Hymns with music, 1869.

From his *Sunday Sunshine* (Lond., Nisbet & Co., 1858) the following hymns have come into C. U.:—

1. A holy and a happy youth. *Youthful Piety.*
2. A noble river, wide and deep. *Finding of Moses.*
3. A sparrow with its plain brown coat. *Providence.*
4. A thought is but a little thing. *Little Things.*
5. A tranquil heart and pleasant thought. *Peace.*
6. A pebble in the water. *Little Things.*
7. Always by day, always by night. *Omniscience.*
8. And is it true that Jesus came? *Good Shepherd.*
9. At Jordan John baptizing taught. *Waterside.*
10. Cross purposes, how sad they are. *Duty.*
11. Daniel was right as right could be. *Duty.*
12. From grassy nest on fluttering wing. *Providence.*
13. God does not judge as we must do. *Charity.*
14. God marie the sea, the wide, deep sea. *Providence.*
15. Good night, good night, the day is done. *Evening.*
16. Great God, the world is full of Thee. *Omnipresence.*
17. How joyously amongst the flowers. *Cain & Abel.*
18. I always love those friends the best. *Jesus the Truth.*
19. If anything seems too hard to do. *Perseverance.*
20. In Eden's garden, fair and bright. *Holiness.*
21. In my soft bed when quite alone. *Omniscience.*
22. In the wild desert, far from home. *Providence.*
23. It is but little that I know. *Faith.*
24. May I touch His garment's hem. *Faith.*
25. No tears in heaven! ah, then I know. *Heaven.*
26. O lead me not, O lead me not. *The Lord's Prayer.*
27. On the green grass five thousand men. *Providence.*
28. Over the fields in hedgerows green. *Duty.*
29. Some-times I do not like to feel. *Solitude.*
30. There is one thing quite sure to make. *Good Temper.*
31. Thou blessed Jesus, pity me. *Jesus the Guide.*
32. Through all the way, the little way. *Providence.*
33. 'Tis very wonderful, I'm sure. *Trust.*
34. Tramp, tramp upon their unknown way. *The Red Sea.*
35. When God bade Abraham sacrifice. *Resignation.*
36. When Jairus's daughter was so ill. *Power of Christ.*

37. When morning, fresh and bright and new. *Morning.*
38. The good old book! with histories. *Holy Scriptures.*
39. Year after year, with patient love. *A Parent's Love.*

In addition to the foregoing the following from his *Heart Melodies, &c.* (Lond., Snow, 1862), are also in C. U., and have attained to some popularity:—

40. Gracious Saviour, gentle Shepherd [thus before Thee]. *Evening.*
41. Let us pray, the Lord is willing. *Prayer.*
42. Was it for me, dear Lord, for me? *Good Friday.*

As will be gathered from the above list of hymns in C. U., the *Sunday Sunshine* has been the most successful of Mr. Bateman's works. This success is due mainly to the fact that the hymns deal with subjects easily treated of in hymns for children. His hymns are hearty and natural in tone. Some of the best of those pub. in the *Sunday Sunshine* were given in the *Book of Praise for Children*, 1875, edited by W. Garrett Horder, and from thence have passed into many collections for children. His best hymn is "Light of the world! Whose kind and gentle care" (q. v.). It is a prayer of more than usual merit for Divine guidance. [W. G. H.]

Bathurst, William Hiley, M.A., s. of the Rt. Hon. Charles Bragge (afterwards Bathurst) some time M.P. for Bristol, b. at Clevedale, near Bristol, Aug. 28, 1796, and educated at Winchester, and Christ Church, Oxford, graduating B.A. in 1818. From 1820 to 1852 he held the Rectory of Barwick-in-Elmet, near Leeds. Resigning the Rectory in the latter year, through his inability to reconcile his doctrinal views with the Book of Common Prayer, he retired into private life, and d. at Lydney Park, Gloucestershire, Nov. 25, 1877. His works include, *The Georgics of Virgil: Translated by W. H. B.*, 1849; *Metrical Musings; or, Thoughts on Sacred Subjects in Verse*, 1849; and *Psalms and Hymns for Public and Private Use*, 1831 (2nd ed. 1842). This last contains 141 versions of Psalms, and 206 hymns. All the latter, and many of the former are original. Of his hymns, those in most extensive use are, "Hark! the distant isles proclaim," "Holy Spirit from on high," "Jesus, Thy Church with longing eyes," "Eternal Spirit, by whose power," "O for a faith that will not shrink," and "O Saviour, may we never rest." In addition to these and a few others (all of which are annotated under their first lines), the following are in C. U., but mainly in America:—

1. Before Thy cross, my dying Lora. *Faith.*
2. Before Thy mercy-seat, O Lord. *Holy Scriptures.*
3. Behold what unspeakable love. *Heaven.*
4. Does the Lord of Glory speak? *H. Scripture.*
5. Ere the world with light invested. *H. Spirit.*
6. Except the Lord our labours bless. *Ps. cxxvii.*
7. Full of weakness and of sin. *The Creator Spirit desired.*
8. Glory to the Almighty Father. *Praise.*
9. Holy Lord, our hearts prepare. *Preparation for Prayer.*
10. Holy Spirit from on high. *H. Spirit's direction implored.*
11. How blest are they who feel the weight. *Repentance.*
12. How strange that souls whom Jesus feeds. *Content.*
13. How sweet it is in early youth. *Youthful Piety.*
14. How sweet the hour of closing day. *Death.*
15. Led by a Father's gentle hand. *Communion of Saints.*

16. Lord, a better heart bestow. *Lent.*
17. Lord, bid the light arise. *To the Holy Spirit.*
18. Lord, shed Thy glory as of old. *Whitsuntide.*
19. Lord, what blessed consolation. *Safety of the Church.*
20. Lord, when our offerings we present. *Offertory.*
21. O for a beam of heavenly light. *Lent.*
22. O for that flame of living fire. *H. Spirit.*
23. O give thanks unto the Lord. *Ps. cv.*
24. Shepherd of Israel, from above. *On behalf of Children.*
25. This day the Lord hath called His own. *Sunday.*
26. When the world my heart is rending. *Heaven.*
27. Why search ye in the narrow tomb? *Ascension.*
28. Ye servants of the living God. *Praise.*

All these hymns were given in his *Psalms & Hymns, &c.*, 1831 (Preface dated November 15th, 1830), and repeated, without alteration, in the 2nd ed., 1842. They are characterized by simplicity of language, and directness of aim; but do not in any instance rise above the ordinary level of passable hymnwriting. In some American collections Bathurst's name is contracted to "Bath," and this is regarded either as a complete surname or as a *Bath Coll.* The contraction was given by Bickersteth in his *Christ. Psalmody*, 1838. [J. J.]

Batman, Stephen (sometimes given as Bateman), was b. at Bruton, Somersetshire, and d. in 1581. Beyond the fact that he was a professor of divinity and the author of several works, nothing has been ascertained concerning him. E. Farr, in his *Select Poetry, &c., of the reign of Q. Elizabeth*, 1845, has given eight stanzas on "Life" from his work, *The travayled Pylgrime, bringing newes from all partes of the worlde, such like scarce hearde of before*, Lond. 1569.

His works have often quaint titles. They include, in addition to the above—(1) *Batman uppon Bartholome, his Booke, De Proprietatibus herum. Newly corrected, enlarged, and amended*, Lond., East, fol., 1582 (a work of Shakespearean interest). (2) *Christall Glasse of Christian Reformation*, Lond., 1569. (3) *Golden Booke of the Leaden Goddess*, Lond., 1577. (4) *Doomes warning all men to the Judgment*, Lond., 1581, &c.

Batty, Christopher, h. at Newby Cote, near Settle, Yorkshire, 1715, d. April 19, 1797. He was a member of the "Inghamites," a religious denomination located principally in the northern parts of the counties of Lancashire and Yorkshire. He assisted James Allen (q. v.) in the production of the *Kendal Hymn Book*, 1757, to which he contributed 31 hymns. Very few of these are in C. U. at the present time. His "Captain of Thine enlisted host" (*Missions!*, from the *Kendal H. Bk.*, 1757, is found in Kemble's *Coll.*, 1853, No. 475. and in Spurgeon's *O. O. H. Bk.*, No. 968. He completed his brother's poem, *Messiah's Kingdom*, which was printed in 1792. [See *Inghamite Hymnody*.]

Batty, William, brother of the above, also an "Inghamite," and the contributor of 15 hymns to the *Kendal H. Bk.*, 1757. Of these, "Content and glad I'll ever be" (*Salvation by Grace*) and, "From Salem's gate advancing slow" (*Passiontide*), are in C. U. outside of the Inghamite Society, and are given in Suenpp's *Songs of G. & G.*, 1872. W. Batty died in 1788. [See *Inghamite Hymnody*.]

Baxter, Lydia, an American Baptist, was b. at Petersburg, N. York, Sep. 2, 1809, married to Mr. Baxter, and d. in N. Y. June 22, 1874. In addition to her *Gems by the*

Wayside, 1855, Mrs. Baxter contributed many hymns to collections for Sunday Schools, and Evangelistic Services. Of these, the following are the best known:—

1. *Cast thy net again, my brother. Patient toil.* Given in the *Royal Diadem*, N. Y., 1873.
2. *Go, work in my vineyard. Duty.* Also given in the *Royal Diadem*, 1873, and Mr. Sankey's *S. & Solos*, No. 4.
3. *I'm kneeling, Lord, at mercy's gate. Lent.* In *Coronation Hymns, &c.*, N. Y., 1879.
4. *I'm weary, I'm fainting, my day's work is done. Longing for rest. Royal Diadem.* 1873.
5. *In the fadeless spring-time. Heavenly Reunion.* In the *Royal Diadem*, 1873, I. D. Sankey's *S. S. & Solos*, No. 256, and others. It was written for Mr. H. P. Main in 1872.
6. *One by one we cross the river. Death.* In *Songs of Salvation*, N. Y., 1870, I. D. Sankey's *S. S. & Solos*, No. 357, &c. It dates cir. 1866.
7. *Take the name of Jesus with you. Name of Jesus.* Written late in 1870, or early in 1871, for W. H. Doane, and pub. in *Pure Gold*, 1871. It is No. 148 of I. D. Sankey's *S. S. & Solos*.
8. *The Master is coming. Invitation.* In *Songs of Salvation*, 1870, No. 38.
9. *There is a gate that stands ajar. Mercy.* In *New Hallowed Songs*, and also the *Gospel Songs* of P. Bliss, 1874. It was written for S. J. Vail about 1872. It has attained to some popularity. It is given in Mr. Sankey's *S. & Solos*, No. 2.

[J. J.]

Baxter, Richard. Only s. of Richard Baxter, yeoman, Eaton Constantine, Shropshire, b. at Rowton, Shropshire, Nov. 12, 1615. He was educated at Wroxeter School, and for a time held the Mastership of the Dudley Grammar School. On taking Holy Orders, he became, in 1640, Curate of Kidderminster. Subsequently he was for some time chaplain to one of Cromwell's regiments. Through weakness he had to take an enforced rest, during which he wrote his *Saints' Everlasting Rest*. On regaining his health he returned to Kidderminster, where he remained until 1660, when he removed to London. At the Restoration he became chaplain to Charles II., and was offered the bishopric of Hereford, which he refused. On the passing of the Act of Uniformity, he retired from active duty as a Minister of the Church of England. In or about 1673 he took out a licence as a Non-conformist Minister and commenced lecturing in London. He d. Dec. 8, 1691. His prose works are very numerous. His poetical are:—

- (1) *Poetical Fragments: Heart Imployment with God and Itself; The Concordant Discord of a Broken-healed Heart, London, Printed by T. Snowden for B. Simmons, at the 3 Golden Cocks, &c., 1681 (2nd ed. 1689; 3rd ed. 1699).* It consists of accounts of his religious experiences in verse, and is dated "London, at the Door of Eternity; Rich. Baxter, Aug. 7, 1681." (2) *Additions to the Poetical Fragments of Rich. Baxter, written for himself, and Communicated to such as are more for serious Verse than smooth, London, Printed for B. Simmons at the Three Golden Cocks at the West-end of St. Paul's, 1683.* (3) *A Paraphrase on the Psalms, With other Hymns Left Altered for the Press, pub. the year following his death (1692).* [Early English Hymnody, § x., and English Psalters, § xii.] *The Poetical Fragments* were republished by Pickering, Lond., 1821. From this work his well-known hymn, "Now [Lord] it belongs not to my care," is taken ("see" "My whole, though broken, heart, O Lord.")

[J. J.]

Bay Psalter, The. Printed by Stephen Daye, at Cambridge, in New England, in 1640, but there is neither place nor printer's name on the title of this excessively rare volume, the first published in North America. It contains the Psalms only, but to the 2nd ed., pub. in 1647, are added a few spiritual songs. The 3rd, revised and amended by President Dunster, had a large addition of Scripture songs and hymns, written by Mr. Lyon. The translations were chiefly by the Rev. Richard Mather, the Rev. Mr. Weld, and the Rev. John Eliot. Francis Quarles, however, contributed several psalms. Originally known as the *Bay-Psalms Book*, it afterwards was called *The New England Version of the Psalms*. (See Cotton's *List of Editions of the Bible & Parts thereof in English*, p. 117.) A copy is in the Bodleian, and two others have recently been acquired for America. [See *Eng. Psalters*, § XL., and *American Hymnody*.]

[W. T. B.]

Bayly, Charles. This writer is included by Dr. C. Rogers in his *Lyra Britannica*, 1867; but his hymns have not come into general use. In 1841 he edited *The Selwood Wreath*, Lond. (Preface dated "Frome, Sept. 28, 1840.") The contributors to this volume include John Sheppard, Francis Skurray, and James Joyce. Mr. Bayly's *Descriptive and Other Poems* were pub. in 1860. Dr. Rogers gives "Jesus, to Thee I trembling fly," and "Jesus Christ enthroned on high," as specimens of his hymn-writing, and states that he was born at Frome-Selwood, Somersetshire, and was a member of the legal profession.

Baynes, Robert Hall, M.A., S. of the Rev. Joseph Baynes, b. at Wellington, Somerset, Mar. 10, 1831, and educated at St. Edmund Hall, Oxford, graduating B.A. 1856, and M.A. 1859. Ordained in 1855, he held successively the Curacy of Christ Church, Blackfriars, the P. Curacy of St. Paul's, Whitechapel; of Holy Trinity, Maidstone, and of St. Michael's, Coventry. In 1870 he was Bp. designate of Madagascar; but resigned in 1871. In 1873 he was appointed Hon. Canon of Worcester Cathedral, and in 1880 Vicar of Holy Trinity, Folkestone. Canon Baynes is more widely known as the compiler of some most successful books of sacred poetry than as an original hymn-writer, although some of his hymns are of considerable merit, and are in extensive use. Of these the best known are "Jesus, to Thy table led," and "Holy Spirit, Lord of glory." He was editor of *Lyra Anglicana*, 1862; *English Lyrics*, 1865; *The Canterbury Hymnal*, 1864; and the *Supp. Hymnal*, 1869 (all pub. Lond., Houlston & Wright); *The Illustrated Book of Sacred Poems*, Lond., Cassell & Co., and is the author of original *Autumn Memories and other Verses*, Lond., Houlston & Wright, 1869. His hymns appeared in *The Canterbury Hymnal*, the *Autumn Memories*, and in the *Churchman's Shilling Magazine*, of which he was sometime editor. His *Home Songs for Quiet Hours* were pub. in 1878, and *Hymns for Home Mission Services in the Church of England*, 1879. To his eucharistic manual, *At the Communion Time*, a series of hymns for Holy Communion are added.

[J. J.]

Bazlee, John. Little is known of this

writer beyond the facts that he was a minister of Lady Huntingdon's Connection, and had a chapel in Cumberland Street, Shoreditch. For use primarily of that congregation he pub., in 1768, *A Select Coll. of Psalms and Hymns, Extracted from Several Authors, and Published for the general use of the Church of Christ in her Militant State*, containing 252 hymns. This was re-issued in 1770, with a *Supplement* of 29 hymns; and a 3rd ed. appeared in 1775, with an *Appendix* of 51 hymns. This last was under the editorship of the Rev. Lawrence Coughlan. Two years later, on Coughlan's leaving Shoreditch, an anonymous *Collection* appeared; and again, in 1782, under the pastorate of John Henry Meyer, a *Selection* containing 442 hymns. As Bazlee's name is omitted from the edition published by Coughlan, some little confusion has arisen with regard to their respective claims.

[W. T. B.]

Be joyful in God, all ye lands of the earth. *J. Montgomery.* [*Ps. c.*] Pub. in his *Songs of Zion*, 1822, in 4 st. of 4 l., and in his *Poetical Works*, 1828 and 1846; but omitted from his *Original Hymns*, 1853. It is not in C. U. in G. Britain; but in America, from its appearance in the *Prayer Bk. Coll.*, 1826, to the present, it has been included in numerous hymnals throughout the States. Orig. text in the *American Baptist Praise Bk.*, N. Y., 1871, No. 255.

Be known to us in breaking bread. *J. Montgomery.* [*Holy Communion.*] 1st pub. in his *Christian Psalmist*, 1825, No. 528, in 2 st. of 4 l., and entitled "The Family Table." It was subsequently republished in his *Original Hymns*, 1853, No. 207, with the same title. Its use is limited in its original form, but as a part of the cento "Shepherd of souls, refresh and bless" (q.v.), it is widely known in America.

Be love, delightful theme. *B. Beddome.* [*Preciousness of Christ.*] From his posthumous *Hymns, &c.*, 1817, No. 74, in 6 st. of 4 l., into a limited number of hymnals. In Maurice's *Choral H. Bk.*, 1861, it is attributed to J. Montgomery in error.

Be merciful, O God, to me. *C. Wesley.* [*Psalm lvi.*] Appeared in *Ps. & Hys.*, 1743, in 9 st. of 6 l. (*P. Works*, 1868-72, vol. viii, p. 127.) The hymn "My heart is fixed, O God, my heart," in the *Suppl. to the Wes. H. Bk.* 1830, and the revised ed., 1875, is composed of st. vii., viii., ix.

Be Thou, O God, by night, by day. [*Morning.*] This anonymous hymn, which is given in many American collections, has not been traced beyond Cheever's *American Commemorative Book of Poetry*, N. Y. 1831. It is in the *Plymouth Coll.*, 1855; Longfellow and Johnson's *H. of the Spirit*, 1864; and others, in 3 st. of 4 l., but always as "Anon." [W. T. B.]

Be Thou our [my] Guardian and our [my] Guide. *I. Williams.* [*Divine Guidance sought.*] Appeared in his *Hymns on the Catechism*, 1842, in 4 st. of 4 l. It is based on the petition in the Lord's Prayer, "And lead us not into temptation." In some collections it is changed from the plural to the

singular throughout, as in *H. A. & M.*, revised ed., 1875, No. 282, &c. It is given in several collections in G. Britain and America.

Be thou ready, fellow-mortal. [*Readiness for Duty.*] Appeared anonymously in the Unitarian *Hys. for the Sanctuary*, Boston, 1849, No. 609. These *Hys.*, &c., were edited by the Rev. C. A. Bartol and others, and are known as *Bartol's Coll.* This hymn passed from that *Coll.* into the *Supplement to Hedge & Huntington's Hys. of the Church of Christ*, Boston, 1853, and again into other hymn-books.

Beadon, Hyde Wyndham, M.A., b. in 1812, and educated at Eton and at St. John's Coll., Cambridge, B.A., 1835, M.A., 1839. Taking Holy Orders in 1836, he became, in 1837, Vicar of Haselbury, Plucknett, near Crewkerne, and, in 1838, Vicar of Latton, Wilts. He is also Hon. Canon of Bristol, and Rural Dean. His hymns were pub. in *The Parish Hymn Book*, 1863 and 1875, of which he was co-editor with the Rev. G. Phillimore, and Bp. Woodford. To that collection, in 1863, he contributed the following hymns:—

1. Fierce was the storm of wind. *Epiphany.*
2. Glory to thee, O Lord, Who by," &c. *Epiphany.* This is usually given as, "All praise to Thee, O Lord, Who by," &c., and is found in several hymnals.
3. O God, Thy soldiers' crown. A *tr.* of "Deus tuorum militum" (q.v.). This is sometimes given as, "O Christ," &c.
4. The Son of Man shall come. *Epiphany.* The peculiarity of these hymns is that they are all in s.m. Their use is somewhat limited, with the exception of Nos. 1 and 2. [J. J.]

Beale, Mary, née Craddock, dau. of Mr. Craddock, Minister of Walton-on-Thames, b. 1632, d. in Pall-Mall, 1697. She was distinguished in painting, and her house was the resort of men of letters and eminence in various professions. Her versions of Ps. xiii., lii., lxx., and cxxx. were included in Samuel Woodford's *Paraphrase in English Verse, upon the Books of the Psalms*, 1667. The Version of Ps. lxx. is given in Holland's *Psalms of Britain*, 1843, vol. ii. p. 76.

Beata nobis gaudia Anni reduxit orbita. [*Whituntide.*] This hymn is sometimes ascribed to St. Hilary of Poitiers; but as in the case of others, upon insufficient evidence. [See *Hilary.*]

The full text, in 6 st. of 4 l., is given in *Daniel*, i., No. 7, together with the *Roman Brev.* version, and a few references, and notes. *Mone*, No. 183, gives the text from mss. of the 13th and 14th centuries, supplies readings therefrom, and closes with a note. *Daniel*, iv. pp. 160-161, quotes *Mone* almost verbatim, and adds readings from a Rheinau ms. of the 11th cent. The text is also found in two mss. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 53 b., Vesp. D. xii. f. 78); the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 93, where it is printed from an 11th cent. ms. at Durham; in the *Hymn. Sar.*, Lond. 1851, pp. 113, 114; in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; in *Stimrock*, 1868; and other collections.

As to the use of this hymn, we may remark that in the *Mozarabic Brev.* it is the hymn at Lauds on Whitsunday, and daily at Trinity Sunday; in the *Sarum* for Second Vespers on Whitsunday, and daily at Vespers during the week; *York* adds First Vespers as well; *Canterbury* directs its use at Vespers; so also *St. Albans*, but with the addition of two stanzas from the hymn at

First Vespers on Whitsunday—"Jam Christus astra." In the *Rom. Brev.* it is the hymn at Lauds on Whitsunday, and through the octave to Trinity Sunday exclusively. Other Breviaries of less importance also vary in their use.

The *Rom. Brev.* text differs from the older form only in the two instances: st. i., l. 4, "Effulset in discipulis," is changed to "*Illapsum est apostolis*," and st. iv., l. 3, "Sacro dierum numero," to "Sacro dierum circulo." *Daniel* draws attention to a curious question with regard to the word, *paracletus*, or *paraclitus*, in st. i., l. 3, of this hymn. The last syllable but one, the penultimate, should have a long vowel. Here, however, it is short, as in Prudentius, *Cathem. V.*, v. 160. On this point *Daniel* refers to Gavantus (*Theas. S. R.* tom. iii. p. 263), and to a treatise by Jean Baptiste Thiers (1636-1703).

This hymn must not be confounded with "Beata nobis gaudia dant militum solemnium," given in *Mone*, No. 736, of which there are no *trs.* into English. [W. A. S.]

Translations in C. U. :—

1. **Again the circling seasons tell.** By W. J. Copeland, appeared in his *Hymns for the Week*, &c., 1848, p. 102, in 7 st. of 4 l. In 1852 it was reprinted in *Stretton's Church Hys.*, and, in a re-written form, as "Again the circling year brings round," in the *English Hymnal*, 1852 and 1861, being a change from C.M. to L.M. In this arrangement Caswall's *tr.* of 1849 was also used somewhat freely.

2. **Hail the joyful day's return.** By R. Campbell, was written for his *St. Andrew's Hymnal*, and pub. therein in 1850, in 3 st. of 8 l., and from thence passed into the *Scottish Episcopal Coll.*, 1858; and with the single change of the *to* to this st. i. l. 1 in Shipley's *Annus Sanctus*, 1884.

3. **Blest joys from mighty wonders wrought.** By J. M. Neale, appeared in the 1st ed. of *Hymnal N.*, 1852, No. 33. It has failed to win a position in the more important collections.

4. **Round roll the weeks our hearts to greet.** By W. J. Blew, written cir. 1850, first printed on a broadsheet, and then in his *Hymn and Tune Book*, 1st ed., 1852, 2nd, 1853, in 4 st. of 8 l. It was also included in the *People's H.*, 1867.

5. **Joy! because the circling year.** By J. Ellerton and F. J. A. Hort, made for and 1st pub. in *Church Hys.*, 1871. In 1875 it was also included in *H. A. & M.*, No. 153, with the omission of the last four lines. Mr. Ellerton in his note on this hymn (*Ch. Hys.*, folio ed., p. xliv.) attributes st. ii., "Like to quivering tongues of flame," to Bp. Mant's *Ancient Hymns*, 1837, in error. Mant has no *tr.* of the hymn. The stanza is from Campbell's *tr.* as above.

Translations not in C. U. :—

1. The rolling year pursues its way. *Primer*, 1706 (possibly by J. Dryden). This is given in O. Shipley's *Annus Sanctus*, 1884, p. 163.
2. The rolling year hath now brought back. A. J. B. Hope's *Hymns*, &c., 1844.
3. Blest is our joy! The time hath come once more. Bp. J. Williams, *Ancient Hymns*, 1846.
4. Again the slowly circling year. *E. Caswall*, 1849.
5. Blest season! which with gladness fraught. *J. D. Chambers*, 1857.
6. The circling year again, &c. *Wallace*, 1874.
7. Again amid the circling year. *F. Trappes*, 1865. [J. J.]

Beaumont, Sir John, elder brother of Francis Beaumont, the dramatic writer, b. in 1582, and educated at Oxford. In 1626 he was created a baronet by King Charles I. d. in 1628. His writings include, *The Crown of Thorns*, a poem in 8 books (not now known to exist); *Bosworth Field* and other Poems, 1629; and Poems on religious and political

subjects. He is known to modern hymnals through one or two pieces only. His Poems have been reprinted by Dr. Grosart in his *Fuller Worthies Library*.

Beaumont, Joseph, eldest s. of Sir John Beaumont, was b. March 3, 1615, educated at Westminster, and Peter House, Cambridge, and d. Sept. 3, 1652. His *Original Poems in English and Latin* were pub. posthumously in 1749. In this work there is a fine poem on "Home" (p. 8). This has been condensed into a hymn, beginning "As earth's pageant passes by." (*Consecration to God.*) His *Psyche* (1st pub. 1647), together with selections from his *Original Poems, &c.*, were reprinted in Dr. Grosart's *Chertsey Worthies*, 1877-80, in 2 volumes.

Beck, Thomas. Concerning this writer and compiler we have failed in gathering anything beyond the information contained in the title-pages of his works, and that he contributed to the *Gospel and Evangelical Magazines* under the signature of "T. B." His works include:—

(1) *Cause of the Dumb pleaded*, 1791, 2nd ed.; (2) *The Missionary, a Poem*, 1795; (3) *The Mission, a Poem*, 1796; (4) *Poetic Amusements*, 1809; (5) *Elegy on the Princess Charlotte*, 1817; (6) *Hymns calculated for the Purposes of Public, Social, and Private Worship, collected, composed, and arranged under their proper heads by Thos. Beck, Minister of the Gospel at Gravesend*. Printed for the Author by T. Fisher, Rochester, MDCCLXXXII.

From the last work the hymn, "Jesus, I [we] lift my [our] soul to Thee" (*H. Baptism*), is taken. It is given in the *H. Comp.* new ed., 1877, but previously appeared in *Bickersteth's Christ. Psalmody*, 1833. [W. T. B.]

Becker, Cornelius, s. of Adrian Becker, merchant of Leipzig, was b. at Leipzig, Oct. 24, 1561. After studying at the University, where he graduated 1584, he kept a private school till his appointment, in the beginning of 1588, as one of the masters of the St. Thomas School, a post he vacated in Sept., 1588, on being appointed diaconus at Rochlitz. In 1592 he became diaconus, and in 1594, pastor of the church of St. Nicholas, Leipzig; and subsequently Professor of Theology in the University, from which, in 1599, he received the degree of D.D. On account of false accusations he was deprived of his charge on June 5, 1601, but was vindicated and restored on Nov. 29 following. He d. suddenly at Leipzig, May 25, 1604 (*Koch*, ii. 219-223; *Allg. Deutsche Biog.*, ii. 221). He wrote a few hymns, but his principal work was his version of the *Psalter*, 1602. (See *Psalters*, German.) The only version tr. into English is:—

Der Herr ist mein getreuer Hirt, Dem ich mich ganz vert'ne. [*Psa. xxiii.*] Appeared in S. Calvisius's *Harmonia Cantionum Ecclesiasticarum*, Leipzig, 1698, and then in Becker's *Der Psalter Davids Gesangweis.*, Leipzig, 1602. Thence in *Wackernagel*, v. p. 369, in 3rd. of 7 l., entitled "The Good Shepherd." In Busen's *Allg. G. B.*, 1846, No. 2. It is tr. as "My Shepherd is the Saviour dear," by *Miss Dunsen*, 1857, p. 19. [J. M.]

Bacon, Thomas. [Old Version, § ix. 9.]

Beddome, Benjamin, M.A. This prolific hymn-writer was b. at Henley-in-Arden, Warwickshire, Jan. 23, 1717, where his father, the Rev. John Beddome, was at

that time Baptist Minister. He was apprenticed to a surgeon in Bristol, but removing to London, he joined, in 1739, the Baptist church in Prescott St. At the call of this church he devoted himself to the work of the Christian ministry, and in 1740 began to preach at Bourton-on-the-Water, in Gloucestershire. Declining invitations to remove to London or elsewhere, he continued pastor at Bourton until his death, on Sep. 3, 1795, at the age of 78. Mr. Beddome was for many years one of the most respected Baptist ministers in the West of England. He was a man of some literary culture. In 1770 he received the degree of M.A. from Providence College, Rhode Island. He was the author of an *Exposition of the Baptist Catechism*, 1752, in great repute at the time, and reprinted by Dr. C. Evans in 1772. It was his practice to prepare a hymn every week to be sung after his Sunday morning sermon. Though not originally intended for publication, he allowed thirteen of these to appear in the *Bristol Bapt. Coll. of Ash & Evans* (1769), and thirty-six in Dr. Rippon's *Bapt. Sel.* (1787), whence a number of them found their way into the *General Bapt. H. Bk.* of 1793 and other collections. In 1817, a posthumous collection of his hymns was pub., containing 830 pieces, with an introduction by the Rev. Robert Hall, and entitled "*Hymns adapted to Public Worship or Family Devotion, now first published from the Manuscripts of the late Rev. B. Beddome, M.A.*"

Preface dated "Leicester, Nov. 10, 1817." Some of the early copies bear the same date on the titlepage. Copies bearing both the 1817 and 1818 dates are in the *Brit. Mus.* The date usually given is 1818. Some hymns are also appended to his *Sermons*, seven vols. of which were pub. 1805-1819; and over twenty are given in the *Baptist Register* of various dates.

Beddome's hymns were commended by Montgomery as embodying one central idea, "always important, often striking, and sometimes ingeniously brought out." Robert Hall's opinion is just, when in his "Recommendatory Preface" to the *Hymns, &c.*, he says, p. vii. :—

"The man of taste will be gratified with the beauty and original turns of thought which many of them exhibit, while the experimental Christian will often perceive the most secret movements of his soul strikingly delineated, and sentiments portrayed which will find their echo in every heart."

With the exception of a few composed for Baptisms and other special occasions, their present use in G. Britain is limited, but in America somewhat extensive. One of the best is the Ordination Hymn, "Father of Mercies, bow Thine ear." Another favourite is "My times of sorrow and of joy," composed, by a singular coincidence, to be sung on Sunday, Jan. 14, 1778, the day on which his son died, most unexpectedly, in Edinburgh. "Let party names no more," is very popular both in G. Brit. and America. "Faith, 'tis a precious gift," "Witness, ye men and angels, now," and the hymn for Holy Baptism, "Buried beneath the yielding wave," are also found in many collections. Beddome's popularity is, however, now mainly in America. [W. R. S.]

In addition to about 40 of Beddome's hymns in C. U. which are annotated in this Dictionary under their respective first lines, there are also the following 69, all of which

are in C. U. either in G. Brit. or America, in the former to a limited extent, and in the latter somewhat extensively.

1. All glory be to Him Who came. *Holy Baptism*. From his posthumous *Hymns*, &c., 1817, No. 598, in 4 st. of 4 l. into late eds. of *Rippon*.

2. Almighty God, we cry to Thee. *Prayer for guidance*. No. 336 of his *Hymns*, &c., 1817, in 4 st. of 4 l.

3. And shall I [we] sit alone? *Hope reviving*. No. 186 of his *Hymns*, &c., 1817, in 4 st. of 4 l., and No. 508 in the Amer. Ger. Reformed *Hys. of the Church*, N. Y., 1869. It is also in several other hymnals.

4. Arise, Thou Bright and Morning Star. *Christ, the Morning Star*. No. 106, in 3 st. of 4 l., in his *Hymns*, &c., 1817.

5. Awake, awake, my heart and tongue. *Passiontide*. This is No. 271, in his *Hymns*, &c., 1817, in 4 st. of 3 l. Stanzas ii.-iv. had, however, previously appeared in the 10th ed. of *Rippon's Sel.*, 1800, as No. 383, pt. ii., beginning, "To Him, Who on the fatal tree."

6. Awake, awake Thou mighty arm. *Missions*. This was pub. in the 10th ed. of *Rippon's Sel.*, 1800, No. 420, pt. iv. in 3 st. of 4 l., and again in *Beddome's Hymns*, &c., 1817, No. 698. In *Spurgeon's O. O. H. Bk.* it is No. 963.

7. Behold the day is come. *Judgment: Second Advent*. Pub. in his *Hymns*, &c., 1817, No. 798, in 4 st. of 4 l. In America it is given in the *Baptist Praise Bk.*, N. Y., 1871; *Songs for the Sanctuary*, 1865, &c. Not in use in G. Britain.

8. Behold the Eunuch, when baptized. *Holy Baptism*. Pub. in the 1st ed. of *Rippon's Sel.*, 1787, No. 471, in 7 st. of 4 l., as "The holy Eunuch, when baptized," but in *Beddome's Hymns*, &c., 1817, No. 625, it is given as "Behold the Eunuch," &c. It is known, however, to the hymnals as in *Rippon's Sel.*, "The holy Eunuch, when baptized."

9. Burden'd with guilt and pale with fear. *Lent*. Pub. in the *Bristol Coll.* of Ash and Evans, 1769, No. 216, in 3 st. of 4 l., and again in *Beddome's Hymns*, &c., 1817, No. 132.

10. Can sinners hope for heaven? *The Unbelievers*. Pub. in his *Hymns*, &c., 1817, No. 400, in 4 st. of 4 l., with the heading, "The Unrighteous excluded from heaven." It is in several American collections, including *Laudes Domini*, N. Y., 1884, No. 558.

11. Come, Holy Spirit, come; With energy, &c. *Whitsuntide*. Appeared in the 10th ed. of *Rippon's Sel.*, 1800, No. 211, pt. ii., in 4 st. of 4 l. Also in *Beddome's Hymns*, &c., 1817, No. 132.

12. Come, Jesus, heavenly Teacher, come. *Christ the Teacher*. Given as No. 128 in his *Hymns*, &c., 1817, in 3 st. of 4 l., and from thence into the Amer. Presb. *Ps. & Hys.*, Richmond, 1867.

13. Come, Thou Eternal Spirit, come. *Whitsuntide*. No. 142 of his *Hymns*, &c., 1817, in 3 st. of 4 l., and the Amer. *Bap. Praise Bk.*, N. Y., 1871, No. 511.

14. Come, ye humble, contrite souls. *Holy Baptism*. Adult Baptism is contemplated in this hymn, and "Candidates" are encouraged there-in to proceed to the Holy Rite. Pub. in his *Hymns*, &c., 1817, No. 613, in 4 st. of 6 l. It is given in late editions of *Rippon's Sel.*

15. Death 'tis [is] an awful word. *Death*. On

the "Death of a Sinner," in his *Hymns*, &c., 1817, No. 780, in 5 st. of 4 l., and from thence into the 27th ed. of *Rippon's Sel.*, 1827, No. 580.

16. Did Christ o'er sinners weep? *Before Sermon*. Given in the 1st ed. of *Rippon's Sel.*, 1787, No. 367, in 3 st. of 4 l., and again in *Beddome's Hymns*, &c., 1817, No. 587. It is in extensive use in America.

17. Dost Thou my profit seek? *Chastisement*. This short hymn in 3 st. of 4 l., entitled, "Submission under Affliction," was included in *Rippon's Sel.*, 1st ed., 1787, No. 540, and signed, "Beddome." It is not found, however, in this form in *Beddome's Hymns*, &c., 1817, but No. 223, "Does the Lord my profit seek," in 2 st. of 8 l., is either the original of that in *Rippon*, or is based thereupon.

18. Each other we have owned. *Parting*. From his *Hymns*, &c., 1817, No. 665, in 5 st. of 4 l., into a few collections.

19. Eternal Source of every good. *Opening of a Place of Worship*. Dr. Hatfield, in his Amer. *Church H. Bk.*, N. Y., 1872, dates this hymn 1790. This may possibly arise from its appearance in a work with which we are unacquainted. It was included in *Beddome's Hymns*, &c., 1817, No. 732. It is in a few hymnals.

20. Father of Mercies, bow Thine ear, Attentive to, &c. *For Missions*. Given in the 1st ed. of *Rippon's Sel.*, 1787, No. 426, in 6 st. of 4 l., and again in *Beddome's Hymns*, &c., 1817, No. 700.

21. Father of Mercies, God of Love, Send down, &c. *Holy Spirit*. In his *Hymns*, &c., 1817, No. 141, on the "In-dwelling of the Spirit," in 4 st. of 4 l. It is found in a few Church of England collections.

22. Fountain of blessing, ever blest. *For Daily Bread*. 1st pub. in the *Bristol Coll.* of Ash & Evans, 1769, No. 42, in 4 st. of 4 l., and again in *Beddome's Hymns*, &c., 1817, No. 341, from whence it has passed into later collections.

23. From Thy dear pierced side. *Passiontide*. Included in his *Hymns*, &c., 1817, No. 94, in 3 st. of 6 l., on the "Fountain opened." It is found in several American collections, as the Amer. Meth. Episc. *Hymns*, 1849, the *Service of Song for Bap. Churches*, Boston, 1871, &c.

24. Go forth, ye saints, behold your King [Lord]. *Missions or Second Advent*. Appeared in the 10th ed. of *Rippon's Sel.*, 1800, No. 421, pt. iv., in 4 st. of 4 l. and headed, "Saints longing to see their King with His many crowns." It was repeated in *Beddome's Hymns*, &c., 1817, No. 702. It is given in a limited number of collections; and in *Spurgeon's O. O. H. Bk.* it is dated 1818 in error.

25. Great God, 'tis from Thy sovereign grace. *Grace*. This hymn on 1 Cor. xv. 8, was given in the 10th ed. of *Rippon's Sel.*, 1800, in 4 st. of 4 l.; and in *Beddome's Hymns*, &c., 1817, No. 10.

26. Great God, to Thee I'll make. *Hope*. No. 231, pt. ii., in the 10th ed. of *Rippon's Sel.*, 1800; and in *Beddome's Hymns*, 1817, No. 478.

27. Great God of Providence, Thy ways. *Providence*. Included in the 1st ed. of *Rippon's Sel.*, 1787, No. 35, in 4 st. of 4 l. It passed from thence into a few of the earlier collections, and was repub. in *Beddome's Hymns*, &c., 1817, No. 40.

28. Great God, my Maker and my King. *Justice and Goodness of God*. Also in the 1st ed. of

Rippon's *Sel.*, 1787, No. 18, in 4 st. of 4 l., and in Beddome's *Hymns, &c.*, 1817, No. 11.

29. *How free and boundless is the grace. Freedom of the Gospel.* In Rippon's *Sel.*, 1st ed., 1787, No. 362, in 4 st. of 4 l., and again in Beddome's *Hymns, &c.*, 1817, No. 373, with an additional st. "Come, without money, without price."

30. *How great, how solemn is the work. Adult Baptism.* 1st in Rippon's *Sel.*, 1st ed., 1787, No. 453, in 6 st. of 4 l., and appointed for use on the "Morning before Baptism; or, at the waterside." It was repeated in Beddome's *Hymns, &c.*, 1817, No. 619.

31. *How many doubts and fears prevail. Lent.* Given in the Bristol *Coll.* of Ash & Evans, 1769, No. 219, in 3 st. of 4 l., and again in Beddome's *Hymns, &c.*, 1817, No. 435.

32. *If secret fraud should dwell. Sincerity.* No. 283, in the 1st ed. of Rippon's *Sel.*, 1787, in 3 st. of 4 l., and No. 232, in Beddome's *Hymns, &c.*, 1817.

33. *In all my ways, O God. Family Altar.* From his *Hymns, &c.*, 1817, No. 568, in 3 st. of 4 l., into modern eds. of Rippon's *Sel.*, No. 514.

34. *In duties and in sufferings too. Christ, the Example.* From his *Hymns, &c.*, 1817, No. 92, in 3 st. of 4 l., into the Amer. Unitarian *Hy. [& Tune] Bk.*, Boston, 1868, No. 409.

35. *Jesus, delightful, charming Name. Name of Jesus.* An imitation of Newton's "How sweet the Name of Jesus sounds," given in the *Hymns, &c.*, 1817, No. 108, in 5 st. of 4 l. It is found in several American collections, including the *Eap. Praise Bk.*, N. Y., 1871, No. 459.

36. *Jesus, my love, my chief delight. Christ, the Gift of God.* This is No. 171 in the 1st ed. of Rippon's *Sel.*, 1787, in 5 st. of 4 l., and No. 96 in Beddome's *Hymns, &c.*, 1817.

37. *Jesus, my Saviour, bind me fast. Union with Christ.* From his *Hymns, &c.*, 1817, No. 357, in 4 st. of 4 l., into the Amer. Presb. *Ps. & Hys.*, Richmond, 1867, No. 243, and several other American collections.

38. *Jesus, my Saviour, let me be. Conformity to Christ.* Also from his *Hymns, &c.*, 1817, No. 199, in 4 st. of 4 l., into the same *Ps. & Hys.*, Richmond, 1867, No. 79.

39. *Jesus, when faith with fixed eyes. Passionate.* Appeared in a *Coll. of Hys. for the Use of Christians of all Denominations*, 1782; again in Rippon's *Sel.*, 1st ed. 1787, No. 477, in 5 st. of 4 l.; and again, as "A view of Christ's sufferings," in Beddome's *Hymns, &c.*, 1817, No. 60. It is a good example of the author's powers. In Spurgeon's *O. O. H. Bk.*, No. 819, it is dated 1818 in error.

40. *Lord, incline my wandering heart. Fear of the Lord.* From the *Hymns, &c.*, 1817, No. 167, in 3 st. of 6 l., into modern editions of Rippon's *Sel.*, No. 226, pt. iii.

41. *Lord, though bitter is the cup. Patience.* This hymn is in two forms. The first was given by Dr. Rippon in his *Sel.*, 1787, No. 264, in 3 st. of 4 l., as "Dear Lord, though bitter is the cup;" and the second is No. 206 in Beddome's *Hymns, &c.*, as "Lord, though bitter," &c. In Rippon's *Sel.* it is in L. M., and in the *Hymns, &c.*, in 7's.

42. *Lord, with a grieved and aching heart. Lent: the Publican.* Given in the 1st ed. of Rippon's *Sel.*,

1787, No. 236, in 3 st. of 4 l., and in the *Hymns, &c.*, 1817, No. 477. It is in C. U. in America, as in *The Service of Song for Bapt. Churches*, Boston, 1871.

43. *Love is the fountain whence. Love to God.* From his *Hymns, &c.*, 1817, No. 192, in 4 st. of 4 l., into the Amer. *Bap. Praise Bk.*, N. Y., 1871.

44. *My few revolving years. New Year.* From his *Hymns, &c.*, 1817, No. 711, in 3 st. of 4 l., into the American *Sabbath H. Bk.*, N. Y., 1858, No. 1160. It is also given as "Our few revolving years," in several American hymnals.

45. *My rising soul with strong desires. Communion with God.* 1st pub. in the Bristol *Coll.* by Ash & Evans, 1769, No. 265, in 3 st. of 4 l. From thence it passed into Rippon's *Sel.*, 1787, No. 97. It was also included in Beddome's *Hymns, &c.*, 1817, No. 561.

46. *O blest society. Unity.* From his *Hymns, &c.*, 1817, No. 637, in 4 st. of 4 l., into modern editions of Rippon's *Sel.*, No. 258, pt. iii.

47. *O Lord, Thou art my Lord. Joining the Church.* This hymn, for the use of a person about to be admitted into Church fellowship, is from Beddome's *Hymns, &c.*, 1817, No. 646, in 5 st. of 4 l. It is found in a few collections both in G. Britain and America.

48. *O Lord, Thy perfect word. Holy Scriptures.* In his *Church Hymn Bk.*, N. Y., 1872, Dr. Hatfield dates this hymn 1760. This date may possibly be from a magazine. We trace the hymn only to Beddome's *Hymns, &c.*, 1817, No. 686, in 3 st. of 4 l.

49. *On Britain, long a favoured isle. Prayer for National Peace.* 1st pub. as No. 17 in the *Supp.* added to the 3rd ed. of the Bristol *Coll.* of Ash & Evans, 1778. It was repeated in Rippon's *Sel.*, 1787, and other collections, and in Beddome's *Hymns, &c.*, 1817, No. 747, in 5 st. of 4 l.

50. *On wings of love the Christian flies. Heavenward.* Appeared in the 1st ed. of the Bristol *Coll.* of Ash & Evans, 1769, No. 282, in 4 st. of 4 l., and repeated in Beddome's *Hymns, &c.*, 1817, No. 545.

51. *Shout, for the blessed Jesus reigns. Missions.* 1st pub. in the 1st ed. of the Bristol *Coll.* of Ash & Evans, 1769, No. 373, in 6 st. of 4 l., then in Rippon's *Sel.*, 1787, No. 429, and others among the older collections, and thence to modern hymnals. It is No. 706 of Beddome's *Hymns, &c.*, 1817.

52. *So fair a face bedewed with tears. Compassion of Christ.* This, at one time a favourite hymn, was given in Rippon's *Sel.*, 1787, No. 484, in 4 st. of 4 l., and in Beddome's *Hymns, &c.*, 1817, No. 70. It is still in C. U.

53. *Sprinkled with reconciling blood. Access to God.* No. 357, in 4 st. of 4 l., in Rippon's *Sel.*, 1787; and No. 403, in Beddome's *Hymns, &c.*, 1817.

54. *Strait the gate, the way is narrow. The Strait Gate.* From the *Hymns, &c.*, 1817, No. 348, in 4 st. of 6 l. into the 27th ed. of Rippon's *Sel.*, 1827, with the omission of st. iv.

55. *The mighty God will not despise. The Prodigal.* 1st pub. in the Bristol *Coll.* of Ash & Evans, 1769, No. 226, in 4 st. of 4 l., then in Rippon's *Sel.*, 1787, No. 273, and again in Beddome's *Hymns, &c.*, 1817, No. 349.

56. *The wandering star, the fleeting wind. In-*

consistency. This 1st appeared in Rippon's *Sel.*, 1787, No. 310, in 5 st. of 4 l., then in Beddome's *Hymns, &c.*, 1817, No. 515, and is now in C. U. In America it is given in the Unitarian *Hy. & Tune Bk.*, Boston, 1868, No. 563.

57. *There is a world of perfect bliss. Heaven.* From his *Hymns, &c.*, 1817, No. 822, in 7 st. of 4 l. into the Amer. *Bap. Praise Bk.*, 1871, No. 1072, with the omission of st. ii., iii., and vii.

58. *This world's a dreary wilderness. Christ, the Refuge.* Included in his *Hymns, &c.*, 1817, No. 100, in 5 st. of 4 l. In the Amer. *Bap. Hy. (& Tune) Bk.*, Phila., 1871, No. 515, st. i. and v., with the addition of another stanza as No. ii., are given as "This world would be a wilderness."

59. *Wait, O my soul, thy Maker's will. Wisdom of God.* Given in the 1st ed. of Rippon's *Sel.*, 1787, No. 11, in 4 st. of 4 l., and in Beddome's *Hymns, &c.*, 1817, No. 18, and headed in each instance, "The Wisdom of God." In the American collections it is usually abbreviated by the omission of st. iv., as in the *Bap. Praise Bk.*, N. Y., 1871, No. 153, or st. iii. and iv., and slightly altered, as in Longfellow and Johnson's *Hys. of the Spirit*, Boston, 1864, No. 454.

60. *When Adam sinned, through all his race. The Fall.* From his *Hymns, &c.*, 1817, No. 260, in 6 st. of 4 l., into the American *Church Pastorals*, Boston, 1864, No. 750, with the omission of st. ii. and iv.

61. *When by the tempter's wiles betrayed. The Fall.* No. 122 in Rippon's *Sel.*, 1787, and No. 261 in Beddome's *Hymns, &c.*, 1817, in 5 st. of 4 l.

62. *When Israel through the desert passed. Light shining in darkness.* Contributed to the Bristol *Coll. of Ash & Evans*, 1769, No. 80, in 5 st. of 4 l. and headed, "The Excellency of the Divine Word." It was repeated in Rippon's *Sel.*, 1787, No. 44, and in Beddome's *Hymns, &c.*, 1817, No. 679.

63. *When storms hang o'er the Christian's head. God our Refuge.* Also in the Bristol *Coll.*, 1769, No. 406, in 4 st. of 4 l., and in Beddome's *Hymns*, 1817, No. 323. This hymn is sometimes given as "When storms hang o'er my head"; and as "When storms hang o'er the children's heads."

64. *Where'er the blustering north-wind blows. Missions.* Given in the 10th ed. of Rippon's *Sel.*, 1800, No. 420, pt. ii., in 3 st. of 4 l., and in Beddome's *Hymns, &c.*, 1817, No. 701. In Rippon's *Sel.*, st. iii. is altered from Beddome's ms.

65. *Why, O my soul, why weepst thou? The Spiritual Mourner.* Contributed to the Bristol *Coll. of Ash & Evans*, 1769, No. 221, in 3 st. of 4 l., and repeated in Rippon's *Sel.*, 1787, No. 274, and in Beddome's *Hymns, &c.*, 1817, No. 520.

66. *Witness, ye men and angels now. Joining the Church.* From his *Hymns, &c.*, 1817, No. 647, in 4 st. of 4 l., into the *Bap. Ps. & Hymns*, 1858, No. 710, unaltered.

67. *Ye trembling souls, dismiss your fears. Trust.* Pub. in Rippon's *Sel.*, 1787, No. 288, in 6 st. of 4 l., and in Beddome's *Hymns, &c.*, 1817, No. 549, with the omission of st. vi. The omission of that stanza would seem to indicate that it was added to the original hymn by Dr. Rippon. In Windle's *Coll.*, No. 443, Rippon's text is repeated, with the omission of st. ii.

68. *Ye worlds of light that roll so near. Christ, the Morning Star.* Contributed to the Bristol

Coll. of Ash & Evans, 1769, No. 112, in 5 st. of 4 l., and in Rippon's *Sel.*, 1787, No. 160, in each case with st. iv. bracketed for omission. In Beddome's *Hymns, &c.*, 1817, No. 107, this stanza, which is specially adapted to the Epiphany, is omitted.

69. *Your work, ye saints, is not comprised. Adult Holy Baptism.* From his *Hymns, &c.*, 1817, No. 632, in 6 st. of 4 l. into the 27th ed. of Rippon's *Sel.*, 1827, No. 470, pt. ii., and thence to later collections.

Beddome is thus seen to be in C. U. to the extent of about 100 hymns. In this respect he exceeds every other Baptist hymn-writer; Miss Steele ranking second.

The authorities for Beddome's hymns are: (1) *A Coll. of Hymns adapted to Public Worship*, Bristol, W. Pine, 1769, the *Coll. of Ash & Evans*; (2) Dr. Rippon's *Sel.* 1787, and later editions; (3) *Sermons printed from the Manuscripts of the late Rev. Benjamin Beddome, M. A., . . . with brief Memoirs of the Author*, Dunstable & Lond., 1805-1819; (4) Dr. Rippon's *Baptist Register*, 1795, &c.; (5) *The Beddome mss.* in the Baptist College, Bristol; (6) and *Hymns adapted to Public Worship, or Family Devotion, now first published, from Manuscripts of the late Rev. B. Beddome, A.M.* With a *Recommendatory Preface by the Rev. R. Hall, A.M.* Lond., 1817. In his Preface, Mr. Hall gives this account of the Beddome mss.:—"The present Editor was entrusted several years ago with the mss., both in prose and verse, with permission from the late Messrs. S. & B. Beddome, sons of the Author, to publish such parts of them as he might deem proper. He is also indebted to a descendant of the Rev. W. Christian, formerly pastor of the Baptist Church at Sheephead, Leicestershire, for some of the Author's valuable hymns, which had been carefully preserved in the family. From both these sources, as well as others of less consequence, the present interesting volume has been derived." [J. J.]

Bede, Beda, or Baeda, the Venerable. This eminent and early scholar, grammarian, philosopher, poet, biographer, historian, and divine, was b. in 673, near the place where, shortly afterwards, Benedict Biscop founded the sister monasteries of Wearmouth and Jarrow, on an estate conferred upon him by Egfrith, or Egfrid, king of Northumbria, possibly, as the Rev. S. Baring-Gould, *Lives of the Saints* (May), p. 399, suggests, "in the parish of Monkton, which appears to have been one of the earliest endowments of the monastery." His education was carried on at one or other of the monasteries under the care of Benedict Biscop until his death, and then of Ceolfriht, Benedict's successor, to such effect that at the early age of nineteen he was deemed worthy, for his learning and piety's sake, to be ordained deacon by St. John of Beverley, who was then bishop of Hexham, in 691 or 692. From the same prelate he received priest's orders ten years afterwards, in or about 702. The whole of his after-life he spent in study, dividing his time between the two monasteries, which were the only home he was ever to know, and in one of which (that of Jarrow) he died on May 26th, 735, and where his remains reposed until the 11th century, when they were removed to Durham, and re-interred in the same coffin as those of St. Cuthbert, where they were discovered in 1104.

It is unnecessary here to enter at further length into the details of Bede's quiet if laborious life, as the reader will find an exhaustive account of them by Bishop Stubbs of Chester, in Smith and Wace's *Dict. of Christian Biog.*, vol. i. pp. 300-304. It would be still more out of place in a work of this kind to discuss his writings generally. He was a voluminous

author upon almost every subject, and as an historian his contribution to English history in the shape of his *Historia Ecclesiastica* is invaluable. But it is with him as a hymnist that we have to do here.

I. In the list of his works, which Bede gives at the end of his *Ecclesiastical History*, he enumerates a *Liber Hymnorum*, containing hymns in "several sorts of metre or rhyme." The extant editions of this work are:—

(1) Edited by *Cassander*, and published at Cologne, 1556; (2) in *Wernsdorf's Poetae Lat. Min.*, vol. ii. pp. 239-244.

II. Bede's contributions to the stores of hymnology were not large, consisting principally of 11 or at most 12 hymns; his authorship of some of these even is questioned by many good authorities, such as *Koch*, vol. i., p. 79. *Daniel*, however, in vol. i. pp. 201-203, claims the following as having been written by Bede, on the authority of *Cassander*, *Ellinger*, *Thomasius*, *Rambach*, and others.

1. "Hymnum canamus Glorae" (*Ascension*). This hymn is found in the *York Hymnal*, and was therefore in use in the services of the Church. 2. "Adeste Christi vocibus" (*Nativity of B. V. M.*). 3. "Apostolorum gloriae" (*SS. Peter and Paul*). 4. "Emittite Christi Spiritus" (*Pentecost*). 5. "Hymnum canentes martyrum" (*The Holy Innocents*). 6. "Il-luxit alma saeculis" (*St. Agnes*). 7. "Nunc Andreae solemnitas" (*St. Andrew*). 8. "Praecessor almus gratiae" (*Beheading of St. John Baptist*). 9. "Praecursor aktus luminis" (*St. John the Baptist*). 10. "Primo Deus coeli globum" (*Hymn on the Creation*), a long hymn of 116 lines. 11. "Salve, tropaeum gloriae" (*St. Andrew's Address to his Cross*). To these *Mone*, vol. i. p. 284, adds, 12. "Ave sacer Christi sanguis" (*On the Elevation of the Chalice*), as claimed for Bede, but disallows the claim, and assigns a very late date to it. Of these Nos. 1 to 10 are referred to in *Daniel*, i. cxxxii-cxxxiii.; No. 5 in *Königsfeld*, with *tr.* into German; and No. 11, with words of marked commendation, in *French*, 3rd. ed. p. 219. Details of the *trs.* of Nos. 1, 5, 9, 10 are given under their respective first Latin lines.

While we cannot look for the refined and mellifluous beauty of later Latin hymnists in the works of one who, like the Venerable Bede, lived in the infancy of ecclesiastical poetry; and while we must acknowledge the loss that such poetry sustains by the absence of rhyme from so many of the hymns, and the presence in some of what Dr. Neale calls such "frigid conceits" as the *epanalepsis* (as grammarians term it) where the first line of each stanza, as in "Hymnum canentes Martyrum," is repeated as the last; still the hymns with which we are dealing are not without their peculiar attractions. They are full of Scripture, and Bede was very fond of introducing the actual words of Scripture as part of his own composition, and often with great effect. *Neale* notes two instances:—

(1) In "Hymnum canentes Martyrum"—

"Qui seminant in lacrymis,
Longo metent in gaudio."

and (2) in "Hymnum canamus gloriae"—

"Mirata adhuc coelestium
Rogavit aula civium,
Quia, inquit, est Rex Gloriam?
Rex iste tam laudabilis."

That Bede was not free from the superstition of his time is certain, not only from his prose writings, but from such poems as his elegiac "Hymn on Virginity," written in praise and honour of Queen Etheldrida, the wife of King Egfrith, and inserted in his *Ecclesiastical History*, bk. iv., cap. xx. [D. S. W.]

Beecher, Charles, s. of the well-known Dr. Lyman Beecher, whose autobiography he chiefly edited, and brother of Henry Ward Beecher, was b. at Litchfield, Connecticut, 1815. Mr. Beecher was for some time a Congregational pastor at Georgetown, Mass. He has pub. *Review of Spiritual Manifestations*, 1853; *Pen Pictures of the Bible*, 1855, &c. His hymns were contributed to his brother's *Plymouth Collection*, 1855, and include:—

1. *There's rest in the grave. Heaven.*
2. *We are on our journey home. Heaven.*

The latter is in the more extensive use, but both are unknown to the English collections.

[F. M. B.]

Befiehl du deine Wege. *P. Gerhardt*. [*Trust in God.*] This hymn, which *Lauxmann* in *Koch*, viii. 392, calls "The most comforting of all the hymns that have resounded on Paulus Gerhardt's golden lyre, sweeter to many souls than honey and the honey-comb," appeared as No. 333 in the Frankfurt ed., 1656, of *Crüger's Praxis pietatis melica*. Thence in *Wackernagel's* ed. of his *Geistliche Lieder*, No. 66, and *Bachmann's* ed., No. 72, in 12 st. of 8 lines, and included as No. 620 in the *Unv. L. S.*, 1851. It is an acrostic on Luther's version of Ps. xxxvii. 5, "Befiehl dem Herren deine Wege und hoffe auf ihn, er wird wohl machen," formed by the initial words of the stanzas, those in *Wackernagel's* ed. being printed in blacker type. This acrostic form has been preserved by *Jacobi* and *Stallybrass*.

According to tradition it was written in a Saxon village to console his wife after being compelled to leave Berlin. But, as already stated, the hymn was pub. in 1656, and though *Gerhardt* had to leave his office in 1686, he did not leave Berlin till his appointment to Lübben in 1669, while his wife died in Berlin in 1668.

The hymn soon spread over Germany, found its way into all the hymn-books, and ranks as one of the finest hymns of its class. *Lauxmann* relates that it was sung when the foundation stone of the first Lutheran church at Philadelphia was laid, May 2, 1743, and again on Oct. 20, when the Father of the American Lutheran Church, *Helrich Melchior Muhlenberg*, held the opening service. He also relates that *Queen Luise of Prussia*, during the time when Germany was down-trodden by *Napoleon I.*, came to *Ortelsburg* in East Prussia, and there, on Dec. 5, 1806, wrote in her diary the verses of *Goethe* (*Wilhelm Meister*, Bk. II, Chap. xiii.), thus rendered by *Thomas Carlyle*:—

Who never ate his bread in sorrow,
Who never spent the darksome hours
Weeping and watching for the morrow,
He knows ye not, ye gloomy Powers.
To earth, this-weary earth, ye bring us,
To guilt ye let us heedless go,
Then leave repentance fierce to wring us:
A moment's guilt, an age of woe!

But drying her tears she went to the harpsichord, and from *Goethe* turned to *Gerhardt*, and played and sang this hymn. In his note, extending from p. 392 to p. 405, *Lauxmann* gives many other instances of its consoling effects, and says of it, "Truly a hymn which, as Luther's 'Ein feste Burg,' is surrounded by a cloud of witnesses."

Translations in C. U. :—

Commit thou all thy griefs. A noble but free *tr.*, omitting st. v., ix.-xi., by *J. Wesley* in *H. and Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 125), in 8 st. of 8 l. Though free, it has in far greater measure than any other caught the ring and spirit of *Gerhardt*. Included as No. 37 in the *H. and Spir. Songs*, 1753, and as Nos. 103-104 in the *Pocket H. Bk.*, 1785, but not included in the *Wes. H. Bk.*, till as Nos. 673,

674 in the *Supplement* of 1830 (st. iii., ll. 4-8, being omitted), and thence as No. 831 in the ed. of 1875. This *tr.* has come into very extended use, but generally abridged; Mercer, in the 1857 ed. of his *C. P. and H. Bk.*, giving it in full, but abridging it to 8 st. in his *Ox. ed.*, 1854. Among recent collections it is found under its original first line in the *Bapt. Ps. and Hys.*, 1858, *Sarum H.*, 1868, *Irish Ch. Hymnal*, 1873, *Scottish Presb. Hymnal*, 1876, *Horner's Cong. Hys.*, 1884, and others; and in America in the *Plymouth Coll.*, 1855, *Sabbath H. Bk.*, 1858, *H. and Songs of Praise*, N. Y., 1874, *Evang. Hymnal*, N. Y., 1880, and many others. In the *United Presb. H. Bk.*, 1852, it began, "To God commit thy griefs." It is also found as follows:—

1. "Thou on the Lord rely" (Wesley's iii.), in *Knight's Coll.*, Dundee, 1871-74.
2. "Thy everlasting truth" (Wesley's v.), in *Adams's Ch. Pastorals*, Boston, U.S., 1864.
3. "Give to the winds thy fears" (Wesley's ix.), in *Kennedy*, 1863, and many English and American Colls.
4. "O cast away thy fears" (Wesley's ix. altered), in *United Presb. H. Bk.*, 1852.
5. "Through waves and clouds and storms" (Wesley's x.), in *Davies and Baxter's Coll.*, 1835.
6. "Leave to His sovereign away" (Wesley's xiii.), in *Adams's Ch. Pastorals*, Boston, U.S., 1864.
7. "Thou seest our weakness, Lord" (Wesley's xv.), in *Amer Methodist Episcopal Hymns*, 1849.
8. "Put thou thy trust in God," a greatly altered cento of which st. i. is based on *iii.*, ll. 1-4; *ii.*, ll. 1-4; *iii.*, on *iii.*, ll. 1-4; and *iv.* on *v.*, ll. 5-8; appeared as No. 77 in the *Mitre H. Bk.*, 1836, and since in various hymnals, e.g. *S.P.C.K. Ps. and Hys.*, 1863, *Kennedy*, 1863.

2. **Commit thy way, confiding.** In full by Dr. H. Mills in the *Evang. Review*, Gettysburg, July, 1849, and his *Horae Ger.*, 1856, p. 172. His st. i., ii., vi., xii. were included in the Lutheran General Synod's *Hymns*, 1852, and i., ii., v., vi., xi., xii. in the *Ohio Luth. Hymnal*, 1880.

3. **Thy way and all thy sorrows.** In full by A. T. Russell as No. 233 in his *Ps. and Hys.*, 1851, in 3 pts. Pt. ii. begins "In vain the powers of darkness" (st. v.), and pt. iii. with "Awhile His consolation" (st. ix.).

4. **Commit thy way to God.** A good *tr.*, omitting st. ix., x., xii., by Mrs. Charles in her *Voice of Christian Life in Song*, 1858, p. 239. Her *trs.* of st. i., ii., vi., viii., xi. form No. 138 in *Jellicoe's Coll.*, 1867, and i., vi.-viii., xi., No. 283 in *Bp. Ryle's Coll.*, 1860.

5. **Commit thy way, O weeper.** A free paraphrase, in 6 st. of 4 l., by J. S. Stallybrass for the *Tonic-Solfa Reporter*, July, 1857, repeated in *Curwen's Child's Own H. Bk.*, 1862, and new *Child's Own H. Bk.*, 1874.

6. **Commit thou every sorrow, And care.** *Tr.* of st. i.-iii., xii. by Miss Borthwick, as No. 240 in *Dr. Pagenstecher's Coll.*, 1864.

Translations not in G. U.:—

- (1) "Commit thy Ways and Goings," by J. C. Jacobi, 1720, p. 15 (1722, p. 38, 1732, p. 83).
- (2) "Commit thou thy each grievance," No. 472, in pt. i. of the *Moravian H. Bk.* 1754 (1819, No. 191).
- (3) "Commit thy ways, thy sorrows," by Mrs. Stanley Carr in her *tr.* of *Wildenhahn's Paul Gerhardt*, 1845 (ed. 1858, p. 207).
- (4) "Commit thy secret grief," by *Miss Innes*, 1857, p. 89.
- (5) "Commend thy way, O mortal," in *Madame Pontes's Poets and Poetry of Germany*, 1858, vol. i., p. 424.
- (6) "Commit thou all thy ways, and all," by *Mrs. Hewan*, 1859, p. 124.
- (7) "Commit thy way unto the Lord, thy heavy," by Dr. R. P. Dunning *Sacred Lyrics from the German*, Phil. 1859, p. 85.
- (8) "To God thy way commending," by *Miss Cox*, 1864, p. 161, and the *Gilman-Schaff, Lib. of Rel. Poetry*, ed. 1883, p. 510.
- (9) "Commit whate'er grieves thee," by *J. Kelly*, 1867, p. 225.
- (10) "Commit thy way, O weeping," by Dr. J. Guthrie in his *Sacred Lyrics*, 1869, p. 92.
- (11) "Commit the way before thee," by *N. L. Frothing-*

ham, 1870, p. 164. (12) "Commit thy course and keeping," by *Dr. John Cairns*, c. 1850, but 1st pub. *Edin.* 1881, as an eight-page tract. [J. M.]

Begin, my tongue [soul], some heavenly theme. *I. Watts.* [*Faithfulness of God.*] 1st pub. in his *Hys. and S. Songs*, 1707 (2nd ed., 1709, Bk. ii., No. 169), in 9 st. of 4 l., and entitled "The faithfulness of God in His promises." In 1776, *Toplady* included it, in an altered and abbreviated form, in his *Ps. and Hymns*, No. 388, as "Begin, my soul, some heavenly theme." This form of the hymn has been repeated in many collections, sometimes verbatim from *Toplady*, and again, with further alterations, as in the *Wes. H. Bk.*, 1830, and revised ed., 1875. Its use in America, usually abbreviated, is much more extensive than in G. Britain.

Behm, Martin, s. of Hans Behm [*Böhme, Boehm, Behemb, Behem, Böheim, Bohemus* or *Bohemius*], town-verseer of Lauban in Silesia, was b. at Lauban, Sept. 16, 1557. During a protracted famine, 1574, Dr. Paul Fabricius, royal physician at Vienna, a distant kinsman, took him to Vienna, where he acted as a private tutor for two years, and then went to Strassburg, where, from Johann Sturm, Rector of the newly founded University, he received much kindness. Returning home at his mother's request after his father's death, May, 1580, he was, at Easter, 1581, appointed assistant in the Town School, and on Sept. 20, ordained diaconus of the Holy Trinity Church. After his senior had been promoted to Breslau the Town Council kept the post nominally vacant for two years, and then, in June, 1586, appointed Behm chief pastor. For 36 years he held this post, renowned as a preacher, as a faithful pastor in times of trouble (famine 1590, pestilence 1613, war 1619), and as a prolific author. After preaching on the tenth Sunday after Trinity, 1621, he was seized with illness, and after he had lain for twenty-four weeks on a sick bed, there was ministered to him, on Feb. 5, 1622, the abundant entrance of which he sings in his hymn, "O Jesu Christ, meins Lebenslicht" (*Koch*, ii. 227-234; *Allg. Deutsche Biog.*, ii. 282).

He was one of the best hymn-writers of his time. His hymns are true and deep in feeling, dwelling specially on the Passion of Our Lord. They speedily passed into the hymn-books, and long held their place therein. Of about 480 hymns which he composed, the most important appeared in his:—

- (1) *Centuria precationum rhythmicarum*, Wittenberg, 1608 (2nd ed., 1611).
- (2) *Centuria secunda precationum rhythmicarum*, Wittenberg, 1608 (2nd ed., 1611).
- (3) *Centuria precationum rhythmicarum*, Wittenberg, 1616 (complete ed. of the Three Centuries, Jena and Breslau, 1658). A selection of 79 Hymns, ed. with an Introduction, by W. Nöldeke, appeared at Halle in 1857.

Four of his hymns have been *tr.* into English, three being in English C. U.:—

i. *O Heilige Dreifaltigkeit.* [*Morning.*] 1st pub. in his *Kriegesman*, Leipzig, 1593, in 7 st. of unequal length, repeated in 1608, as above, in 8 st. of 4 l. Both forms are in *Wackernagel*, v. p. 197; and the second in *Nöldeke*, 1857, p. 53; and, omitting st. vi.-viii., as No. 1126 in the *Berlin G. L. S.*, ed. 1863. In 1593 it was entitled "The ancient Sancta Trinitas et adoranda Unitas in German;" but it is rather a versification of the Prayer for Wednesday evening in

J. Habermann's *Gebet Buch* (Wittenberg, 1567). The *trs.* in C. U., both of the second form, are:—

1. O Thou most Holy Trinity. A very good *tr.* of st. i., iii.—v., by A. T. Russell, as No. 2 in his *Ps. and Hys.*, 1851, and thence in Kennedy, 1863, and Dr. Thomas's *Augustine H. Bk.*, 1866.

2. O holy, blessed Trinity, Divine. A good *tr.* of st. i.—v. by Dr. C. H. L. Schnette, as No. 295 in the *Ohio Luth. Hymnal*, 1880.

3. O holy, holy, holy Three, by H. J. Buckoll, 1842, p. 21.

H. O Jesu Christ, mein Lebens Licht. [*For the Dying.*] His finest hymn. 1st pub. in a collection entitled *Christliche Gebet*, 1610, and then in his *Zehen Sterbegebet*, appended to his *Centuria secunda*, 1611 (see above), in 14 st. of 4 l., entitled "Prayer for a happy journey home, founded upon the sufferings of Christ." Thence in *Wachernagel*, v. p. 235, *Nölske*, 1857, p. 79, and the *Uvo. L. S.*, 1851, No. 835. The *trs.* in C. U. are:—

1. Lord Jesus Christ, my Life, my Light. A very good *tr.* by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 213, st. v., x. being omitted and viii., ix. combined as one st. In her *C. B. for England*, 1863, No. 190, she omitted her st. v., vi., and united her st. iv., vii. as iv. This *tr.* is included more or less abridged in Wilson's *Service of Praise*, 1865, and in America in the *Bapt. H. Bk.*, Phil., 1871, the *Meth. Epis. Hymnal*, 1878, and the *Ohio Luth. Hymnal*, 1880, &c.

2. Lord Jesus Christ, my soul's desire. A good and full *tr.* by Dr. John Ker in the *Juv. Miss. Mag.* of the U. P. Church, May, 1858, p. 25. St. i., iii., v., vii. form No. 49 in the *Ibrox Hymnal*, 1871.

Other *trs.* are:—

(1) "Lord Jesu, fountain of my life," by J. C. Jacobi, 1725, p. 52 (1732, p. 195), and repeated in the Moravian hymn-books combined in 1826 with J. Cennick's "Though I'm in body full of pain." (2) "Jesu, my light and sure defence," as No. 54 in the *Moravian H. Bk.*, 1742. (3) "O Jesu, life-light of my way," by Miss Warner, 1858 (ed. 1861, p. 176).

iii. O König aller Ehren. [*Epiphany.*] Founded on St. Matthew ii., and 1st pub. 1606 as above, in 6 st. of 8 l. Thence in *Wachernagel*, v. p. 210, *Nölske*, 1857, p. 31, and the *Uvo. L. S.*, 1851, No. 79. The *trs.* in C. U. are:—

1. O King of Glory, David's Son. A double C. M. version of st. i., ii., v., vi. by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 20, and thence in Dr. Pagenstecher's *Coll.*, 1864, No. 33. Her 2nd *tr.*:—

2. O Jesu, King of Glory, No. 37 in her *C. B. for England*, 1863, is the above version rewritten to the original metre. In the *Ohio Luth. Hyl.*, 1880, No. 54, with *trs.* of st. iii., iv. added.

iv. Das wait Gott Vater und Gott Sohn. [*Morning Prayer.*] 1st pub. 1608 as above, in 11 st., and thence in *Wachernagel*, v. p. 215, in *Nölske*, 1857, p. 51. *Tr.* as "O God Almighty, Father, Son," by H. J. Buckoll, 1842, p. 15. [J. M.]

Behme, David, b. April 2, 1605, at Bernstadt, in Silesia, became, 1630, Court preacher to Duke Heinrich Wenzel of Münsterberg, and pastor of Vielguth near Bernstadt. In 1638 became pastor of his native town, preacher to the court of Oels, and a member of the Consistory. There he remained as a faithful and exemplary pastor till his death, Feb. 9, 1657 (*Koob*, iii. 56-57; *Allg.*

Deutsche Biog., ii. 284). *Mützell*, 1858, includes six hymns under his name, Nos. 300-305. One has been *tr.* into English.

Herr nun lass in Frieden. [*For the Dying.*] Founded on the *Nunc Dimittis*. 1st appeared in the 5th ed., Breslau, c. 1663, of the *Vollständige Kirchen und Haus Music*, p. 962, in 10 st. In *Mützell*, 1858, No. 301 as a hymn on the Festival of the Purification of the Virgin Mary. It is *tr.* as, "Lord, now let Thy servant," by Miss Winkworth, 1858, p. 216. [J. M.]

Behold, a stranger at the door. J. Grigg. [*Expostulation.*] This is one of *Four Hymns on Divine Subjects*, &c., 1765, in 11 st. of 4 l., a second being the well-known "Jesus, and can it ever be?" (q. v.). It came into congregational use at an early date, but usually in an abbreviated form. Both in G. Britain, and in America, various arrangements of the text are given in collections in C. U. The full original text was reprinted in D. Sedgwick's ed. of *Grigg's Hymns*, &c., 1861. It is also found in Lord Selborne's *Bk. of Praise*, 1862, and in *Lyra Brit.*, 1867, p. 254.

Behold! how glorious is yon sky. [*Eternal Life.*] This hymn, in 2 st., is No. 749 in the *N. Cong.*, 1859, and No. 611 in Dr. Allon's *Cong. Psalmist Hyl.*, 1886. It has evidently been written for or adapted to the fine German chorale, "Wie schön leuchtet der Morgenstern" (see Nicolai, P.). But not one single line can be said to be *tr.* either from the hymn of Nicolai, or from the recast of Nicolai's hymn made by J. A. Schlegel (q. v.); and it must rank as an anonymous English hymn.

Behold, how good a thing it is, And how, &c. [*P. cxxxiii.*] From the *Scottish Psalter*, 1650, into Spurgeon's *O. O. H. Bk.*, 1866, No. 133. In the *American Presb. Hymnal*, Phila., 1874, No. 593, it is altered to "Behold, how good and pleasant," &c. In this form it is also in other American collections.

Behold my Servant! see Him rise. [*Christ the Ambassador.*] This Paraphrase, the author of which is unknown, first appeared in the *Draft Scottish Translations and Paraphrases*, in 1745, as No. v., on Is. xlii. 1-13, in 13 st. of 4 l. The opening sts. are:—

1. "Behold my Servant! see him rise exalted in my Might: Him have I chosen, and in him I place supreme Delight."
2. "In rich Effusion, on his Soul, my Spirit's Powers shall flow: He'll to the Gentiles, and the Isles, my Truths and Judgments show."

The paraphrase extended in this strain to 13 st., some of which are exceedingly good, but the whole is too extensive to quote.

ii. In 1781 John Logan published a volume of *Poems*, p. 108, No. 6, in which were several hymns and paraphrases, including one based upon the above, in 16 st., and opening thus:—

- "Behold! the Ambassador divine,
Descending from above,
To publish to mankind the law
Of everlasting love!
"On Him in rich effusion pour'd
The heavenly dew descends;
And truth divine He shall reveal
To earth's remotest ends."

We have given reasons elsewhere for holding that this rewritten version of the 1745

paraphrase is the work of M. Bruce (q. v.). The full text is in Dr. Grosart's *Works of Michael Bruce*, 1865, pp. 140-144.

iii. During the same year that Logan published his *Poems*, i. e. 1781, the new and revised edition of the *Scottish Translations and Paraphrases* was also published. Of this edition J. Logan was one of the revising and editing committee. In this work this hymn is included in a *third* form, in which we have 15 st. of 4 l. Of these 60 lines, 22 full lines and 7, partly so, are from the 1745 *Trans. & Par.*; 16 full lines, and 5 partly so, from Bruce of 1781, the rest being new. The hymn thus presents one of the most peculiar pieces of patchwork with which we are acquainted. As an illustration of the way in which a man can build up for himself a reputation out of the works of others, and live on that reputation, as J. Logan has done for nearly a century, we give this cento in full, printing the 1745 text in SMALL CAPITALS; Bruce's text of 1764, as printed in Logan's *Poems*, in *Italics*; and the new matter in *ordinary Roman type*.

"xxiii. Isaiah xlii. 1-13.

1. BEHOLD MY SERVANT ! SEE HIM RISE
EXALTED IN MY MIGHT !
HIM HAVE I CHOSEN, AND IN HIM
I PLACE SUPREME DELIGHT.
2. *On him, in rich effusion pour'd,*
MY SPIRIT shall descend ;
My truths and judgments he shall show
to earth's remotest end.
3. Gentle and still SHALL BE HIS VOICE,
NO THREATS FROM HIM PROCEED,
THE SMOKING FLAX HE SHALL NOT QUENCH,
NOR BREAK THE BRUISED REED.
4. THE PEEBLE SPARK TO FLAMES HE'LL RAISE ;
THE WEAK WILL NOT DESPISE ;
JUDGMENT HE SHALL BRING FORTH TO TRUTH,
AND MAKE THE FALLEN RISE.
5. *The progress of his zeal and power*
shall never know decline,
Till foreign lands and distant isles
receive the law divine.
6. HE WHO ERECTED HEAV'N'S BRIGHT ARCH
and bade the planets roll,
Who peopled all the climes of earth,
and form'd the human soul.
7. THUS SAITH THE LORD ; THREE HAVE I RAIS'D,
MY PROPHET THREE INSTALL ;
IN RIGHT I'VE RAIS'D THREE, AND IN STRENGTH
I'LL SUCCOUR WHOM I CALL.
8. I will establish with the LANDS
a covenant in thee,
To give the Gentle nations light,
AND SET THE PRISONERS FREE :
9. Asunder burst the gates of brass ;
the iron fetters fall :
And gladsome light and liberty
are straight restor'd to all.
10. I AM THE LORD, AND BY MY NAME
OF GREAT JEHOVAH KNOWN ;
No idol shall usurp my praise,
NOR MOUNT INTO MY THRONE.
11. LO ! FORMER SCENES, PREDICTED ONCE,
CONSPICUOUS RISE TO VIEW ;
AND FUTURE SCENES, PREDICTED NOW,
SHALL BE ACCOMPLISH'D TOO.
12. SING TO THE LORD IN JOYFUL STRAINS !
LET EARTH HIS PRAISE RESOUND,
YE WHO UPON THE OCEAN DWELL,
AND FILL THE ISLES AROUND !
13. *O city of the Lord ! begin*
the universal song ;
And let the SCATTER'D villages
the cheerful NOTES PROLONG.
14. *Let Kedar's wilderness afar*
lift up its lonely voice
And let the tenants of the rock
with accents rude rejoice.
15. Till 'midst the streams of distant lands
the islands sound his praise ;
AND ALL COMBIN'D, WITH ONE ACCORD,
JEHOVAH'S GLORIES RAISE !"

iv. William Cameron (q. v.), a member of the Committee with Logan, in his list of authors and revisers of the 1781 *Translations and Paraphrases*, a copy of which has been preserved, gives to Logan the credit of compiling this cento. It has been in authorized use in the Church of Scotland for 100 years, but is rarely found elsewhere. It must be designated, "*Scottish Tr. & Par. 1745: M. Bruce, 1764, printed in J. Logan's Poems, 1781: J. Logan, 1781.*"

v. A cento, partly from the *Tr. & Par.* text above of 1781, and partly from that of 1745, was given in Bickersteth's *Christian Psalmody* in 1833, No. 238, and Miss Leeson's *Par. and Hymns*, 1853, No. 50, Pt. ii., beginning, "Sing to the Lord, in joyful strains," but has now gone almost altogether out of use. Another arrangement direct from the above 1781 text, st. xii.-xv., "Sing to the Lord," &c., was given in Kemble's *Psalms & Hymns*, 1853, and has been repeated in several collections.

vi. Another arrangement is: "Behold my servant, saith the Lord." It is composed of st. i.-iv, with alterations by Miss J. E. Leeson, and was included in her *Par. and Hymns*, 1853, No. 50, Pt. i. Its use is limited.

vii. In American hymnals, in addition to a reprint of most of the foregoing arrangements, we have, "Thus saith the Lord, who built the heavens," in Belknap's *Sacred Poetry; or, Ps. & Hys.*, 1795, "O city of the Lord, begin," in the *Presb. Church Psalmist, &c.*, N. Y., 1847, and others. [J. J.]

Behold the amazing sight. *P. Doddridge.* [*Passiontide.*] In the D. mss. this hymn is dated "May 8, 1737," and headed "The soul attached to a Crucified Saviour, from John xii. 32." In 1755, Job Orton included it in his ed. of Doddridge's (posthumous) *Hymns, &c.*, No. 233, in 6 st. of 6 l. It is repeated in J. D. Humphreys's ed. of the same, 1839. It is in C. U. both in G. Brit. and America.

Behold the angel flies. *J. Bull.* [*Missions.*] This is given in P. Maurice's *Choral H. Bk.*, 1861, as "J. B. C.—Christ. Guard." This we find, from a ms. memorandum by Dr. Maurice, to be the Rev. John Bull, Curate of Clipston. The hymn appeared in J. Bull's *Devotional Hys.*, Lond., 1827, and thence probably passed into the *Christian Guardian*.

Behold the glories of the Lamb. *I. Watts.* [*Praise.*] 1st pub. in his *Hymns, &c.*, 1707 (2nd ed., 1709, Bk. i., No. 1), in 8 st. of 4 l., and entitled, "A New Song to the Lamb that was slain." It is a paraphrase of a part of Rev. v. Watts's biographers state that this was his first hymn, and was written in 1696 in answer to a challenge that he could not produce better hymns than those by W. Barton (q. v.) which were sung in the Chapel in Southampton which he attended, and against which he had laid a complaint. In the *Hymns, &c.*, st. iv. and v. are bracketed for omission if desired, and in the *Bap. Ps. & Hys.*, 1858, and others, this is done. In Darling's *Hys.*, 1886, it is given as "*How great the glory of the Lamb.*" The use of the hymn is extensive, both in G. Britain and America. [See *Early English Hymnody*, § vi. 2.]

In the Draft *Scottish Translations and Paraphrases* of 1745, a somewhat peculiar cento is given as No. ix. in 12 st. of 4 l. It opens with this first stanza, and is thus composed: st. i., ii., iii., iv. corresponding stanzas from this hymn; st. v. Watts; st. vi. new; st. vii. Watts. From this point st. viii. to xii. are Watts's "Come let us join our cheerful songs" (q. v.) slightly altered. In the authorized issue of the *Translations and Paraphrases*, in 1781, there is another cento, opening again with the same stanza, but differing from the last. It is thus composed: st. i., ii., iii., iv. Watts, as above, with new alterations; st. v. Watts, "Come let us, &c.," as altered in 1745; st. vi. Watts; vii. Watts altered; st. viii. Watts, as above; st. ix. from 1745; st. x., xi. Watts, "Come let us, &c.," slightly altered. This complicated arrangement was made by *W. Cameron* (q. v.) for the 1781 issue of the *Trs., &c.*, and has been in use in the Church of Scotland for 100 years. It is also found in a few modern hymnals. It was given in the *Salisbury H. Bk.*, 1857, No. 171, with slight alterations. Full recast text in modern copies of the *Scottish Psalms, &c.* This, in common with the original, is in use in America. From this arrangement in the *Trs. & Paraphs.* a cento is given in *Stevenson's H. for the Church and H.*, 1873, No. 92, as "Hark, how the adoring hosts." In this st. i.-iv. and x. are omitted.

In *Miss J. E. Leeson's Par. and Hymns, &c.*, 1853, this arrangement of the hymn is given with extensive alterations and additions, as No. 110 in 12 st. of 4 l. Its use is limited, although st. ix.-xii. are very fine. [J. J.]

Behold the Lamb [of God.] M. Bridges. [*Passiontide.*] 1st pub. in his *Hymns of the Heart, &c.*, 1848, in 7 st. of 7 l., and entitled "Ecce Agnus Dei." It is found in many modern collections both in G. Britain and in America, but never in a full and correct form. Scarcely two texts can be found alike, whether they begin with the original first line, or as—"Behold the Lamb of God," as in *H. A. & M., Thring*, and others. The original is also difficult to procure. We give it in full.

- Behold the Lamb!
Oh! Thou for sinners slain,—
Let it not be in vain,
That Thou hast died:
Thee for Thy Saviour let
me take,—
Thee,—Thee alone my re-
fuge make,—
Thy pierced side!
Behold the Lamb!
Into the sacred blood,—
Of Thy most precious
blood
My soul I cast:—
Wash me and make me
pure and clean,
Uphold me thro' life's
changeful scene,
Till all be past!
Behold the Lamb!
Archangels,—fold your
wings,—
Seraphs,—hush all the
strings
Of million lyres:
The Victim, well'd on earth,
in love,—
Unveil'd,—enthron'd,—
ador'd above,
All heaven admire!

"Behold the Lamb!
Drop down, ye glorious
skies,—
He dies,—He dies,—He
dies,—
For man once lost!
Yet lo! He lives,—He
lives,—He lives,—
And to His church Him-
self He gives,—
Incarnate Host!
Behold the Lamb!
All hail,—Eternal Word!
Thou Universal Lord,—
Purge out our leaven:
Clothe us with godliness
and good,
Feed us with Thy celestial
food,—
Manna from heaven!
Behold the Lamb!
Saints, wrapt in blissful
rest,—
Souls,—waiting to be
blest,—
Oh! Lord,—how long:
Thou Church on earth, o'er-
whelm'd with fears,
Still in this vale of wee
and tears
Swallow the full song.

"Behold the Lamb!
Worthy is He alone,—
Upon the Iris throne
Of God above!

One with the Ancient of all
days,—
One with the Paraclete in
praise,—
All light,—all love!"

A comparison of this text with that in any collection will show how far alterations may have been introduced. In addition to being altered, it is usually abbreviated as well. In some American collections, including *Dr. Hatfield's Church H. Bk.*, 1872, No. 500, a hymn is given as—"Archangels! fold your wings," and attributed to "Samuel Egerton Brydges, 1820, a," which is really a portion of this hymn rewritten, beginning with line 2 of st. iii. as above. [J. J.]

Behold the Lamb of God, who bore thy burdens, &c. T. Haweis. [*Passiontide.*] From his *Carmina Christo, &c.*, 1792. No. 5 in 4 st. of 4 l., and based on John i. 29. It is found in a few collections, and is worthy of more extended use. The text of *H. Comp.*, although claiming to be correct, is altered in st. i. and iv. and is from *Bickersteth's Christian Psalmody* of 1833.

Behold the lofty sky. I. Watts. [*Ps. xix.*] 1st pub. in his *Psalms of David, &c.*, 1719, being a paraphrase of the first part of *Ps. xix.*, and headed "The Book of Nature and Scripture. For a Lord's-Day Morning." It is in 8 st. of 4 l.; and was given with the omission of st. vi. in *J. Wesley's Ps. & Hys.*, Charlestown, South Carolina, 1736-7, p. 58. The paraphrase, "Behold the morning sun," deals in 8 st. of 4 l. with another aspect of the same Psalm, and is given next after the above in the *Psalms, &c.*, 1719. Both paraphrases, usually abbreviated, are in C. U., the latter specially in America. In *Martineau's Hymns*, 1840 and 1873, the hymn "Behold the lofty sky," No. 247, is a cento from these two paraphrases, st. i., ii. being from the first, and iii.-vi. from the second.

Behold, the Master passeth by! [*St. Matthew's Day.*] This is a cento by *Bp. W. W. How*, based upon *Bp. Ken's* hymn for the same day, and first pub. in *Church Hymns*, 1871, No. 183, in 6 st. of 4 l., and *Thring's Coll.*, 1882, No. 510. It is thus composed:—
St. i.-iii. Original by *Bp. How*.

St. iv.-vi. By *Bp. How* from *Bp. Ken*, whose original stanzas are:—

Ken. st. xii. "From worldly clogs, bless'd Matthew loose,
Devoted all to sacred use,
That, Follow Me, his ear
Seem'd every day to hear,
His utmost zeal he strove to bend,
Towards Jesus' likeness, to ascend.

„ st. xx. "God sweetly calls us every day,
Why should we then our bliss delay
He calls to endless light,
Why should we love the night?
Should we one call but duly heed,
It would to joys eternal lead.

st. xxiv. "Praise, Lord, to Thee, for Matthew's call,
At which he left his wealthy all;
At Thy next call may I
Myself and world deny;
Thou, Lord, even now art calling me,
I'll now leave all, and follow Thee."

Bishop Ken's hymn appeared in his *Hymns for all the Festivals of the Year*, 1721 (ten years after his death): and again in the same work, repub. as *Bishop Ken's Christian Year*, by *Pickering*, in 1808.

Behold the path that [which] mortals tread. *P. Doddridge. [Journey of Life.]* In the D. mss., this hymn is No. 44, but is undated. It was pub. as No. 27 in J. Orton's ed. of Doddridge's (posthumous) *Hymns, &c.*, 1755, and again in J. D. Humphreys's ed. of the same, 1839. It is in 7 st. of 4 l., and entitled "The Great Journey. Job xvi. 22." Its use is chiefly confined to America.

Behold the Prince of Peace. *J. Needham. [Meekness and Tenderness of Jesus.]* 1st pub. in his *Hymns, &c.*, 1768, No. 87, in 7 st. of 4 l. The form, however, in which the hymn beginning with this first line is known is a cento, thus composed:—st. i.—iii. as above; st. iv., v., "Jesus! Thou light of men." &c.; from Needham's "Long had the nations sat," st. v., vi. In this form it is found in Sir Josiah Mason's *Orphanage H. Bk.* Birmingham, 1882, and others.

Behold the Redeemer of man. [*Passiontide.*] This hymn, in 5 st. of 4 l., is in Rowland Hill's *Coll. of Hys. for Children, &c.*, Lond., 1808. It is not in the previous editions of 1790 or 1794, and may possibly be by R. Hill. As, however, no authors' names are given in the collection, and no further evidence is forthcoming, its authorship cannot be determined. It is found in several modern hymnals for Sunday Schools, as in the *Leeds S. S. H. Bk.*, 1832 to 1878, No. 49, and others. [W. T. B.]

Behold the Saviour of mankind. *Samuel Wesley, sen. [Good Friday.]* Written previous to the fire at his Rectory of Epworth, which was burnt down in 1709. At this fire John Wesley was saved from death by being rescued through the bed-room window by some of the parishioners. During the fire the ms. of this hymn was blown into the Rectory garden, where it was subsequently found. It was 1st pub. in J. Wesley's *Ps. & Hys.*, Charleston, South Carolina, 1736-7, p. 46; also in the *Wesley Hymns and Sac. Poems*, 1739, in 4 st. of 4 l.; and again in the *Wes. H. Bk.* in 1780, revised ed., 1875, No. 22. From that collection it has passed into various hymnals both in G. Britain and America. The original contains 6 st. of 4 l. St. ii. and v. are usually omitted.

Behold the Saviour on the cross. *Cento.* 1781. [*Passiontide.*] 1st appeared as No. 44 in the *Draft Scottish Translations and Paraphrases*, 1781, as a version of John xix. 30, in 6 st. of c. m. It is thus made up: st. i. is altered from st. i. and iv., and st. ii. is exactly st. v. of Joseph Stennett's "Behold the Saviour of the world" in his *H. on the Lord's Supper*, 1705 (ed. 1709, p. 57). Another hymn in that collection (ed. 1709, p. 66), "'Tis finished, the Redeemer cries," furnishes, in its st. i., the ground of st. iii., in its st. iii. of st. v., and in its st. v. of st. vi. The remaining st. (st. iv.) is a cento from Charles Wesley's "'Tis finish'd, the Messiah dies" (q. v.). Thus though the hymn has generally been ascribed to "Blair" (see Blair, Hugh), as in the markings by the eldest daughter of W. Cameron (q. v.), he cannot be regarded as having done more than make the cento and rewrite the whole to c. m. In the public worship ed. of that year issued by the Church of Scotland and still in use, it is unaltered. From the 1781 it has passed

into a few modern hymnals, as in England, in Morrell and How's *Coll.*, 1854, and the Irvingite *Coll.*, 1864; and in America in the *Evang. Luth. H. Bk.*, 1834, Presbyterian *Ps. and Hys.*, 1843, and Adams and Chapin's *Coll.*, 1846. In Miss Leeson's *Paraphrases and Hymns for Cong. Singing*, 1853, No. 74, omitting st. v., vi. In the English *Presb. Ps. and Hys.*, 1867, No. 484, and *Church Praise*, 1883, No. 80, st. iii.-vi. beginning "'Tis finished! was his latest voice" were selected; and the same altered and beginning "'Tis finished—the Messiah cried" in the *Free Church H. Bk.*, 1873, No. 16. [J. M.]

Behold the servant of the Lord. *C. Wesley. [Submission.]* 1st pub. by J. Wesley in Pt. i. of his *Further Appeal to Men of Reason and Religion*, Dec. 22, 1744, and subsequently, by C. Wesley, in his *Hymns and Sacred Poems*, 1749, where it is entitled "An Act of Devotion" (vol. i. p. 120). It was embodied in the *Wes. H. Bk.*, 1780, No. 417, and thence has passed into various hymnals in G. Britain and America. Orig. text, *P. Works*, 1868-72, vol. v. p. 10.

Behold the sun that seemed but now. *G. Wither. [Afternoon.]* 1st printed in his *Hallelujah, or Britain's Second Remembrancer*, Lond., 1641, where it is No. 14 of his first part "Hymns Occasional." It is headed "At Sunsetting," and prefaced by the following note. "The singing or meditating to such purposes as are intimated in this Hymn, when we see the sun declining may perhaps expel unprofitable musings, and arm against the terrors of approaching darkness."

It is in 3 st. of 8 l., and its use is by no means equal to its merits. It was included in Farr's reprint of the *Hallelujah*, 1857; and thence, passing through Lord Selborne's *Book of Praise*, 1862, was given in Thring's *Coll.*, No. 20, with two slight alterations. Thring reading st. i., l. 4. "The" for "This"; and in st. ii., l. 5, "our" for "those." It is also in the *Westminster Abbey H. Bk.*, 1883. [*Early English Hy.*, § VIII.] [W. T. B.]

Behold the throne of grace. *J. Newton. [The Throne of Grace.]* Appeared in the *Olney Hymns*, 1779, Bk. i., No. 33, in 8 st. of 4 l., and based on 1 Kings iii. 5. Although extensively used both in G. Britain and in America, it is generally in an abridged, and sometimes altered form. In 1781 J. Wesley published the last four stanzas of the original as a hymn in the *Arminian Magazine*, p. 285, beginning "Since 'tis the Lord's command," but it failed to attract attention, and in that form is unknown to modern hymn-books.

Behold the wretch whose lust and wine. *I. Watts. [The Prodigal.]* This paraphrase of St. Luke xv. 13, &c., was 1st pub. in his *Hymns, &c.*, 1709, Bk. i., No. 123, in 7 st. of 4 l. The peculiarity of its opening line has made against its adoption in its original form in modern hymnals.

In the *draft Scottish Translations and Paraphrases*, 1745, it was given unaltered as No. XIV., save st. vi., which was rewritten thus:—

"Bring forth the fairest Robe for him,
the joyful Father said;
To him each Mark of Grace be shown,
and every honour paid."

On the adoption of the hymn in the authorized issue of the *Translations and Paraphrases*, 1781, No. xl., it was given as "The wretched prodigal behold." This recast is composed as follows:—st. i.-v. recast from original by Watts, st. vi. new; st. vii. from 1745: st. viii. Watts; st. ix. new. This recast, which may be found in full in modern editions of the *Scottish Psalms*, &c., has been in common use in the Church of Scotland for 100 years.

In Miss J. E. Leeson's *Par. and Hymns*, &c., 1853, No. lxx., two hymns on the above passage, St. Luke xv. 13-25. are given; the first, "Nigh unto death with famine pined," being by Miss Leeson; and the second, "The prodigal's returning steps." This last is thus composed: st. i., ii. Miss Leeson, based on the *Scottish Par.*; iii., iv., *S. Par.* altered; v., vi., Miss Leeson. [J. J.]

Behold we come, dear [good] Lord, to Thee. *J. Austin.* [Sunday.] This is the first hymn, in 7 st. of 4 l. in his *Devotions in the Antient Way of Offices*, 1668, and is appointed for Sunday at Matins. After passing through the various reprints of that work, and of the revised editions of Dorrington, and of Hickey (see Austin, J.), it was included, with slight alterations, in the *Salisbury H. Bk.*, 1857; *Pott's Coll.*, 1861; the *New Zealand Hymnal*, 1872, and others. It had, however, previously appeared in *J. Wesley's Ps. & Hys.*, Charlestown, South Carolina, 1736-7, No. 24, in 6 st. [W. T. B.]

Behold what condescending love. *J. Peacock.* [*Christ blessing Children.*] 1st pub. in his *Songs of Praise, compiled from the Holy Scripture*, 1776, p. 50, in 5 st. of 4 l. In the *Amer. Meth. Epis. Hymns*, 1849, No. 261; the *Meth. Episc. Hymnal*, 1878, No. 828; and *Dr. Hatfield's Church H. Bk.*, 1872, No. 1142 (dated 1806 in error), is a cento thus composed:—st. i., ii., iii., Peacock as above; st. iv., Doddridge from his "See Israel's gentle Shepherd stand," st. iii.; but in both cases slightly altered. The cento has its origin in that which was given in *Toplady's Ps. and Hys.*, 1776, No. 120, in 6 st. of which (with alterations) st. i.-iv. are taken. [W. T. B.]

Behold what witnesses unseen. [*Cross and Consolation.*] 1st appeared as No. 12 in the *Draft Scottish Translations and Paraphrases*, 1745, as a version of Hebrews xiii. 1-13, in 12 st. of 4 l. The author is unknown. In the revised ed., issued in 1751, a new stanza was added as iii., and slight alterations were made in other sts. In the *Draft* of 1781, the 1751 was repeated with various alterations, as No. 59; and with further alterations of 16 lines, 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.), the alterations of 1781 are ascribed to Logan and Cameron. The text of 1781 has passed, in abridged forms, into a few modern hymnals, as *Maurice's Choral H. Bk.*, 1861, No. 209, omitting st. ix.; and the *Eng. Presb. Ps. & Hys.*, 1867; and *Church Praise*, 1883, reduced to 6 sts. In the *American Prayer Bk. Coll.*, 1826, No. 212 (ed. 1871, No. 183), and others it began, "Lo! what a cloud of witnesses;"

while in *Rorison's H. adapted to the Church Services*, 1860, it is, "A witness-host, by us unseen." In *Anderson's Coll.*, Edinburgh, 1818, No. 359 begins with st. vi. altered to, "I like Christ, have ye, to blood or death," and No. 360, with st. x., "A father's voice, with reverence, we." It is included, considerably altered, as No. 85 in *Miss Leeson's Paraphrases & Hymns*, 1853, in three parts, pt. ii. beginning, "Lo! for the joy before Him set," and pt. iii., "Through all the hard experience led." [J. M.]

Behold what wondrous grace. *I. Watts.* [*Adoption.*] 1st pub. in his *Hymns*, &c., 1707 (2nd ed. 1709, Bk. i., No. lxiv.), in 6 st. of 4 l., and entitled "Adoption." In *J. Wesley's Ps. & Hys.*, Charlestown, South Carolina, 1736-7, p. 19, it was given with alterations and the omission of st. ii. Its modern use is limited in G. Britain, but extensive in America.

In the *Draft Scottish Translations and Paraphrases*, 1745, this text was given, as No. xxx., in 5 st., in a recast form. As this text, and not that of Watts, has been followed in the authorized issue of the *Translations*, &c., of 1781, and as the *Translations*, &c., of 1745 are difficult to consult, we subjoin the original of Watts, and the text of 1745.

<i>Watts.</i>	<i>Translations, &c., 1745.</i>
Behold what wondrous grace	Behold th' amazing Height of Love
The Father hath bestow'd	the Father hath bestow'd
On sinners of a mortal race,	On us, the sinful Sons of
To call them Sons of God!	blen,
'Tis no surprising thing,	To call us Sons of God!
That we should be unknown;	Conceal'd as yet this Honour lyes,
The Jewish world knew not their King,	by this dark World unknown;
God's Everlasting Son.	So the World knew not, when he came,
Nor doth it yet appear	God's everlasting Son.
How great we must be made;	High Is this Character we bear;
But when we see our Saviour here,	but higher we shall rise:
We shall be like our Head.	Tho' what we'll be in future worlds
A hope so much divine	is hid from mortal Eyes.
May trials well endure,	But this we know, our Souls shall then
May purge our souls from sense and sin	their God and SAVIOUR see;
As Christ the Lord is pure.	Unvell'd behold him, and transform'd
If in my Father's love I share a filial part,	unto his Likeness be.
Send down Thy Spirit like a dove,	A Hope so great, and so divin,
To rest upon my heart.	may Trials well endure;
We would no longer lie Like slaves beneath the throne;	Refine the Soul from Sense and Sin,
My faith shall Abba, Father, cry,	as Christ himself is pure.
And Thou the kindred own.	

A comparison of this text with that authorized in the *Translations*, &c., of 1781, No. lxiii., and which may be found in any modern copy of the *Scottish Psalms*, &c., will shew at once how much the latter is indebted to the former; and how far both differ from Watts. By whom the 1745 recast was made is not known, but that of 1781, which has been in use in the Ch. of Scotland for 100 years, is claimed by *W. Cameron* (q.v.) as his. [J. J.]

Behold where breathing love divine. *Anna L. Barbauld, née Aikin.* [*Charity.*] Contributed to Dr. W. Enfield's *Hymns for Public Worship, &c.*, Warrington, 1772, No. 117, in 8 st. of 4 l. In the following year it was republished in Mrs. Barbauld's (then Miss Aikin) *Poems*, Lon., J. Johnson, 1773, pp. 121-123. In this form it is not in extensive use, although included in Dr. Collyer's *Collection*, 1812, and repeated in Dr. Martineau's *Hymns*, 1840 & 1873. A cento from this hymn is given in the *Church S. S. H. Bk.*, 1868, No. 364, and other collections, beginning, "Blest is the man whose softening heart." It is composed of st. iii., iv., vii., viii., somewhat altered, and appeared in the 9th ed. of Cotterill's *Scl.*, 1820, No. 123. From thence it passed into various collections both in G. Britain and America. In *Kennedy*, 1863, No. 126, it begins, "Blest is the man whose tender heart." The full original text is given in *Lyra Brit.*, 1867, pp. 32-33.

Behold, where in a mortal form [the Friend of Man]. *W. Enfield.* [*Christ our Example.*] Appeared in the 3rd ed. of his *Hymns for Public Worship, &c.*, 1797, in 8 st. of 4 l. It passed from thence into Bickersteth's *Christian Psalmody*, 1833, Reed's *Hymn-Book*, 1842, and others. In the *Bapt. New Selection*, 1828, No. 120, it was given as, "Behold, where in the *Friend of Man*," with the omission of st. ii., and in this form it is found in the *Bap. Ps. & Hymns*, 1858. The hymn is also in C. U. in America. The first form, abbreviated, is in *Songs for the Sanctuary*, N. Y., 1865, and the second is in *Hys. & Songs of Praise*, N. Y., 1874, and others.

Behold with pleasing extacy. — *P. Doddridge.* [*Missions.*] This hymn is No. 48 in the *D. mss.*, and dated "Oct. 30, 1737." It was pub. in Job Orton's ed. of Doddridge's (posthumous) *Hymns*, 1755, No. 121, in 7 st. of 4 l., in a slightly different form, and entitled "A Nation born in a day; or the rapid progress of the Gospel desired." Is. lxvi. 8, and again in J. D. Humphreys's ed. of the same, 1839. In its original form it has not come into common use: but st. iv. and v., beginning, "Awake, all conquering arm, awake," very slightly altered, were given in the *American Bap. Psalmist*, 1843, No. 857. Also in Spurgeon's *O. O. H. Bk.*, 1866, No. 962.

Behold yon new-born Infant grieved. *J. Merrick.* [*Ignorance of Man.*] 1st pub. in his *Poems on Sacred Subjects*, Oxford, Clarendon Press, 4to., 1763, pp. 25-27, in 8 st. of 4 l. It was also included in full by Montgomery in his *Christian Psalmist*, 1825, No. 333. In its full form it has not come into C. U.; but centos therefrom are given in numerous collections both in G. Britain and America. These are:—

1. "Author of good, to thee I turn [come]." This cento is composed of st. v.-viii., somewhat altered in Bickersteth's *Christ. Psalmody*, 1833, No. 167, and from thence has passed into several modern collections. In Dr. Kennedy's *Hymno. Christ.*, 1863, No. 1410, these stanzas are repeated as "Author of good, to Thee we turn," and thence 8 lines have been added, probably by Dr. Kennedy.

2. "Author of good, we rest on Thee." This is a slightly altered form of the former cento, which is found in several American Unitarian collections.

3. "Eternal God, we look to Thee." This is an altered form of st. v., vi., and viii. It was included in the *Leeds H. Bk.*, 1853, No. 580, and is repeated in the *N. Cong.*, 1859, and other collections.

Taken in its various forms, very few of Merrick's compositions have attained to an equal position in popular favour. [J. J.]

Bei dir Jesu, will ich bleiben. *C. J. Spitta.* [*Confirmation.*] Founded on Ps. lxxiii. 23, and 1st pub. in the 1st Series of his *Psalter und Harfe*, 1833, p. 58, in 6 st. of 8 l., entitled, "I remain continually with Thee." In the *Württemberg G. B.*, 1842, No. 383, Knapp's *Ev. L. S.*, 1837, No. 1709 (1865, No. 890). The *trs.* in C. U. are:—

1. In *Thy service will I ever.* A full and good *tr.* by R. Massie in his *Lyra Dom.* 1860, p. 59, and thence in Schaff's *Christ in Song*, ed. 1879, p. 452. Altered and transposed as Nos. 542, 543 in Adams's *American Ch. Pastorals*, 1864, No. 543 begins with st. v., "Let Thy light on me be shining," and incorporates, as st. ii., a cento from st. i., ii. of Massie's *tr.* of Spitta's "Meine Stunde ist noch nicht kommen" (q. v.). In Horder's *Cong. Hys.*, 1884, No. 267, st. iv., ll. 5-8, and v., ll. 5-8, are omitted.

2. *By Thee, Jesus, will I stay.* A *tr.* of st. i., v., vi. as No. 35 in Sneath's *S. of G. and G.*, 1876, marked as by "J. B. Walter, 1868."

Other *trs.* are:—

(1) "So will I abide for ever," by J. D. Burns in his *Memor. & Remains*, 1869, p. 236. (2) "Jesus, with Thee I would abide," by *Lady Durand*, 1873, p. 48.

[J. M.]

Beim frühen Morgenlicht. [*Morning.*] We have found this hymn in two forms, each differing somewhat from the other, and both differing from the text Caswall seems to have used for his translation. The earlier is in the *Katholisches G. B.*, Würzburg, 1828 [University Library, Würzburg], ed. by Canon S. Pörtner, for use in the Diocese of Würzburg; where it occurs as No. 88, at p. 183, in 14 st. of 4 l., and double refrain, entitled "The Christian Greeting." No author's name is given, but it is probably of Franconian origin, and does not seem older than the present century. The second is in F. W. von Dittfurth's *Fränkische Volkslieder*, Leipzig, 1855, pt. i., p. 12, in 13 st. of 4 l., with double refrain, entitled "Gelobt sey Jesus Christus." Eight stanzas of the first form are in the *Kath. Gesang-büchlein*, 7th ed., Aschaffenburg, 1860, and the second form is given in full in the *Evang. Kinder G. B.*, Basel, 1867, No. 59. The last four stanzas of the Würzburg *G. B.*, 1828, are here quoted for comparison.

xi. Die Finsternis wird Licht,
Wenn fromm die Zunge spricht:
Gelobt sey Jesus Christus!
Die Macht der Hölle fleht
Vor diesem süßen Lied:
Gelobt sey Jesus Christus!

xii. Im Himmel selbst erschallt,
Mit heiligem Gewalt! Gelobt, &c.
Des Vaters ewigem Wort,
Ertönet ewig dort: Gelobt, &c.

xiii. Ihr Menschenkinder all!
Singt laut im Jubelschall: Gelobt, &c.
Rings um den Erdenkreis,
Ertöne Gott zum Preis: Gelobt, &c.

xiv. Singt Himmel, Erd' und Meer,
Und aller Engel Heer: Gelobt, &c.
Es schalle weit und breit,
In Zeit und Ewigkeit: Gelobt, &c.

The only tr. in C. U. is—

When morning gilds the skies, by E. Caswall, 1st pub. in H. Formby's *Catholic Hymns*, Lond., n. d., 1854 [approbation May 3, 1853], p. 44, in 6 st. of 4 l. and double refrain. In Caswall's *Masque of Mary*, 1858, 8 st. were added, and thus in his *Hymns & Poems*, 1873, p. 155, in 28 st. of 2 l. and refrain, entitled "The Praises of Jesus," the first line being given as "Gelobt sey Jesus Christ," which, as will be seen above, is the original refrain. The full text is given unaltered as No. 269 in the *Appendix to the H. Noted*, 3rd ed., 1867.

This hymn has attained considerable popularity, and is found in varying centos, as in *H. A. & M.*, 1868-75; *Hymnary*, 1872; *Bap. Hymnal*, 1879; *Scottish Free Church H. Bk.* 1882; *Horner's Coll.*, 1884; and in America in the *Bap. Praise Bk.*, 1871; *Evang. Hymnal*, N. Y., 1890; *Laudes Domini*, 1894, and others. Generally it appears under its original first line, but in the *People's H.*, 1867, it is divided into two parts, No. 448 beginning "The night becomes as day," which is st. xl of the 1828, and st. xx. of the text of 1873. [J. M.]

Being of Beings, God of Love. C. Wesley. [*Believers one with Christ.*] A "Grace after Meat," given in *Hys. & Sac. Poems*, 1739, in 5 st. of 4 l. (*P. Works*, 1868-72, vol. i. p. 34). In the Drummond & Greville *Ch. of England H. Bk.*, 1838, No. 161, st. i., ii., v. were given as, "Eternal Father, God of Love." This was repeated in the *American Sabbath H. Bk.*, 1858.

Belcher, Joseph, D.D., a Baptist Minister, b. in Birmingham, England, April 5, 1794, took up his residence in America, 1844; and d. at Philadelphia, July 10, 1859. He pub. nearly 200 works, amongst them, *The Baptist Pulpit*, 1850; *History of Religious Denominations*, 1855; and *Historical Sketches of Hymns, their Writers, and their Influence*, 1859, reprinted at Albany, 1873. This last is extremely scrappy, sketchy, gossipy, and by no means trustworthy, but it contains some facts and recollections of value, and was for years the nearest approach to a general treatise on the subject in print. [F. M. B.]

Bell, Charles Christopher, the author of a few hymns in the *Meth. S. S. H. Bk.* 1879, was b. at Hickling, Notts, Dec. 10, 1845. Mr. Bell is a chemist by trade, and a member of the Church of England. His hymns are:—

1. Eternal Father, hear, we pray. *Evening.*
2. In thankful songs our hearts we lift. *Thanksgiving.*
3. Jesus, Who callest little ones to Thee. *Early Piety.*
4. O Thou, Whose love throughout this day. *Evening.*
5. Praise the Lord, for still He reigneth. *Praise to Christ.*

Of these hymns Nos. 4 and 5 are marked "Unknown," in the *Meth. S. S. H. Bk.* Mr. Bell's compositions are worthy of more extensive use than is now accorded to them.

Bell, Charles Dent, D.D., s. of Henry Humphrey Bell, b. at Warwick Lodge, Magherafelt, Ireland, on 10th February, 1818, and educated at the Royal Academy, Edinburgh, and the Royal School, Dungannon, and Trinity Coll., Dublin, graduating B.A., 1842, M.A., 1852, and D.D., 1878. Having taken Holy Orders, he was successively Curate of Hampton in Arden, and St. Mary's Chapel, Reading, and of St. Mary-in-the-Castle, Hastings, 1846; Incumbent of St. John's Chapel, Hampstead, 1854; Vicar of Ambleside, 1861; with Rydal, 1872; and Rector of Chelten-

ham, 1872. In 1869 he was also appointed Hon. Canon of Carlisle Cathedral. Dr. Bell's works include *Night Scenes from the Bible*, 1861; *Hills that bring Peace*, 1872; *The Sainly Calling*, 1873; *Voices from the Lakes*, 1877; *Songs in the Twilight*, 1881; *Hymns for the Church and the Chamber*, 1882; *Songs in Many Keys*, 1884; and for the Religious Tract Society, *Angelic Beings, and their Nature and Ministry*. He has also edited an *Appendix to Dr. Walker's Cheltenham Psalms and Hymns*, in 1873 (5th ed. 1878). To this *Appendix* were contributed:—

1. Another Sabbath closes. *Sunday Evening.*
2. Be near us, Triune God, we pray. *Matrimony.*
3. Be with us, gracious Lord, to-day. *Consecration of a Church.*
4. Christ ascends with songs exultant. *Ascension.*
5. Christ has risen! let the tidings. *Easter.*
6. Come, gracious Saviour, manifest Thy glory. *Advent.*
7. From the four winds, O living breath. *Missions.*
8. Good Lord, the valleys laugh and sing. *Harvest.*
9. Lord, at Thy mercy-seat we bow. *Foundation Stone of Church.*
10. O fill me with Thy Spirit, gracious Lord. *Whitsuntide.*
11. O Jesu, our salvation. Our Prophet, &c. *General Praise.*
12. On the sad night He was betrayed. *Passiontide.*
13. "Redeem the time," God only knows. *Time.*
14. The shadows lengthen, night will soon be here. *Evening.*
15. To God the Lord, I lift mine eyes. *General.*
16. With grateful heart and voice we raise. *Grace after Meat.*

These hymns being of recent date are not found, save in one or two instances, in any other collection than Dr. Bell's *Appendix to Dr. Walker's Ps. & Hymns*, and his *Appendix to the Hy. Comp.* noted below. With the exception of Nos. 14 and 16, the above were republished in Dr. Bell's *Hymns for Church and Chamber*, Lond., J. Nisbet & Co., 1882. This work also contains other hymns of merit, and should be consulted in preparing a Collection for congregational or private use. In 1884, Dr. Bell added an *Appendix Selected for the Use of Cheltenham Churches* to the *Hy. Comp.*, in which he embodied the hymns given in his former *Appendix*, and added thereto the following hymns from his *Hys. for the Church & Chamber*:—

17. Great God, Thy people's dwelling-place. *The New Year.*
18. He giveth His beloved sleep. *Safety during Sleep.*
19. O Lamb of God, Who did our souls to win. *Peace with God desired.*
20. O Saviour Christ, enthroned at God's right hand. *Christ the Anointed One.*
21. Rest in the Lord. Oh, words of love. *Exhortation to trust in God.*

In addition to these there were also given:—

22. For Erin plead we, God of love. *Hymn for Ireland.*
23. Jesu, our bright & Morning Star. *Epiphany.*

[J. J.]

Bell, Jane Cross. [Simpson, J. C.]

Beman, Nathan Sidney Smith, D.D., was b. at Canaan, Columbia Co., N. Y., Nov. 27, 1785; and graduated at Middleburg College, Vermont, 1807. He was a Congregational Pastor at Portland, Maine, 1810-12; Minister in Georgia, 1812-22; and Pastor of the First Presbyterian Church, Troy, N. Y., 1823-63. He d. at Carbondale, Illinois, Aug. 8, 1871. He edited *Sacred Lyrics*, Troy, 1832, and an enlarged collection under the same title, 1841. The latter was adopted by the

New School Presbyterian General Assembly as the *Christian Psalmist*, 1847. Dr. Beman is known in hymnody mainly through his three hymns which are in common use:—

1. **Jesus, we bow before Thy throne.** *Missions.* This appeared in Dr. Hastings's *Spiritual Songs*, 1831, No. 174, in 4 st. of 4 l.

2. **Jesus, I come to Thee.** *Submission to Christ.*

3. **Hark, the judgment trumpet sounding.** *Judgment.* The last two were first pub. in his *Sacred Lyrics*, 1832, and all are given in Dr. Hatfield's *Church H. Bk.*, 1872. Dr. Beman's hymns are unknown to English collections. [F. M. B.]

Benedicite. This canticle is given in the *Septuagint* version of Holy Scriptures, and is therein a part [verse 35 to middle of v. 66] of the prayer of Azarias in the furnace, which occurs between vv. 23 and 24 of Dan. iii. It is not in the Hebrew version of the Holy Scriptures, and on this ground, amongst others, it is omitted from the Authorised Version. Its use in the Church, as a Canticle, dates from a very early period. It is in the *Greek, Ambrosian, Mozarabic, Roman, Sarum*, and other Office-books, usually at Lauds for Sundays and Festivals, but varying in form and length, full details of which are given in Dr. Smith's *Dict. of Christian Antiquities*, Art. *Benedicite*. In addition to the renderings into Latin for the use of the Western Church, the following are versions in English, the first of which, after that in Latin as noted above, is the version in the *Bk. of Common Prayer*:—

1. **O all ye works of the Lord.** By whom this rendering from the Latin was made is not known.

2. **O all ye works of God the Lord.** Anon. in Playford's musical ed. of the *Old Version*, 1677, and thence into the *Supp. to the New Version*, ed. 1708.

3. **Ye works of God, on Him alone.** By James Merrick, from his *Hys. & Poems on Sacred Subjects*, 1763.

4. **Angels holy, high and lowly.** By J. S. Blackie. This rendering of the *Benedicite* appeared in Dr. Bonar's *Bible H. Bk.*, 1845, No. 90, in 12 st. of 6 l., and again in Dr. Blackie's *Lays and Legends of Ancient Greece*, 1857, p. 163, in 7 st. of 4 l., and headed "Benedicite." Professor Blackie, in a note thereto, says:—

"This hymn was composed by me for the very beautiful Burschen melody, *Alles Schweige*, the music and words of which will be found in the collection of *Burschen Melodies*, published by me in *Tait's Magazine* for 1840, vol. vii. p. 259. Many of these melodies, though used on convivial occasions, have a solemnity about them, in virtue of which they are well fitted for the service of the Sanctuary" (p. 359). This rendering of the *Benedicite* is gaining in popular favour, and is found in several hymnals.

5. **O all ye works of God most high.** This paraphrase was given in various numbers of *The Sunday at Home*, in 1885. It is by the Rev. Richard Wilton.

Strictly speaking, Nos. 2, 3, and 5 are not in C. U. In addition to the above renderings there are also:—

(1) *Song of the Three Children Paraphrased, &c.* By Lady Chudleigh. London, 1703. This is reprinted in her *Poems*, 1709. (2) *Song of the Three Children in English Verse.* By M. Le Pla. London. Printed by J. Morphew. [Cir. 1720.] This was edited by S. Wesley, Jun. (3) *Divine Hymns, or a Paraphrase upon the Te Deum & Benedicite.* Cambridge, T. Walker, 1691.

[J. J.]

Benedict, Erastus Cornelius, LL.D., b. at Braunford, Connecticut, March 19, 1800, and educated at Williams College, graduating in 1821. In 1824 he was called to the Bar; and from 1850-54 was President of the New York Board of Education. He was also Regent of New York University, and filled other important posts of honour. He d. in New York, Oct. 22, 1880. He published several works, including the *Hymn of St. Hildebert*, N. Y., 1867. In 1870, he contributed "Jesus, I love Thee evermore," a tr. of "O Deus, ego amo Te" (q. v.), and "With terror thou dost strike me now," a tr. of "Gravi me terrore pulsas" (q. v.), to Dr. Schaff's *Christ in Song*. [F. M. B.]

Benedicta sit beata Trinitas. [*Holy Trinity.*] An anonymous sequence, the text of which is included in the *Sarum, York, and Hereford Missals* as the sequence for Trinity Sunday. In the reprint of the *York Missal* (Surtrees Society, vol. 60) it is noted that it is No. 24, among the Proses and Sequences from the *Bodleian ms.*, 775 (written in the reign of Ethelred, sometime between 994-1017). In this ms. it is headed "In pretiosa solemnitate Pentecostes." It is also in an 11th cent. Winchester collection of Sequences, now in Corpus Christi College, Cambridge, No. 473. Tr. as, "All blessing to the Blessed Three," by C. S. Calverley, made for and 1st pub. in the *Hymnary*, 1870-72, No. 336, in 9 st. of 4 l. [W. A. S.]

Benedictus. Translations into English of this Song of Zacharias (St. Luke i., 68-79) are given in the various versions of the Holy Scripture, those best known being the *P. Bk.* version in the Morning Prayer, the *A. V.* 1611, and the *Revised V.* of 1881. In addition there are metrical renderings in the form of hymns in the *O. V.* of Sternhold and Hopkins; the *N. V.* of Tate and Brady, and the following:—

(1) *Drayton's Harmony of the Church*, 1591; (2) G. Wither's *Hys. and Songs of the Church*, 1623-31; (3) G. Sandys's *Paraph. on the Psalms*, 1636; (4) Simon Ford's *Ps. of David*, 1688; (5) Bp. Patrick's *Ps. of David in Metre*, 2nd ed., 1695. [W. T. B.]

Bengel, Johann Albrecht, s. of Albrecht Bengel, diaconus at Winnenden, near Waiblingen, Württemberg, was b. at Winnenden, June 24, 1687. After the completion of his theological studies at Tübingen (M.A. 1704, D.D. 1751), he became assistant at Metztingen, near Urach, in 1707, Repentent at Tübingen in 1708, and assistant (general preacher) at Stuttgart in 1711. In 1713 he was appointed Preceptor and preacher at the Cloister School of Denkendorf, near Eßlingen. His pupils were mostly preparing for the Church, and during his tenure of office some 300 passed through his hands. In 1741 he was appointed Prelate of Herbrechtingen; and in 1749 Prelate of Alpirsbach (the highest post in the Church of Württemberg) and member of the Consistory. He d. at Stuttgart, Nov. 2, 1752 (*Koch*, v. 89-90, *Allg. Deutsche Biog.*, ii. 331-333; *Bode*, 43-44). As a theologian and ecclesiastic Bengel exercised a great and abiding influence in Württemberg. As a hymn-writer he was not prolific, and few of his hymns are still in use. One has been tr. into English, viz.:—

Ich gedenk an deine Wunden. [*Cross and Consolation.*] 1st pub. as a companion to Meditation in S. Ursperger's *Der Krancken Gesundheit und der Sterbenden Leben*, Stuttgart, 1723, p. 423, in 8 st. of 8 l., entitled "On believing and patient suffering." Included as No. 867 in the *Hannover G. B.*, 1740. Sometimes erroneously ascribed to *Ursperger*. The only tr. in C. U. is, "I'll think upon the woes," omitting st. ii., iv., v., as No. 579, in the American Bap. *Psalmist*, 1843. [J. M.]

Benigna-Maria, daughter of Count Heinrich xxviii. of Reuss-Ebersdorf, was b. at Ebersdorf, Dec. 15, 1695. Under the tuition of Ulrich Bogielaus v. Bunin, she attained a high culture, and became conversant with Latin, Greek, and Hebrew. After the death of her parents she retired to a manor-house, near Pottiga, in the district of Lobenstein, and d. there July 31, 1751.

She was during all her life an invalid, but bore her afflictions with a meek and quiet spirit, and was ever humble in heart, fervent in prayer, and loving to all whom she thought to be of the truth, rich and poor alike. She regarded her brother-in-law, Count N. L. von Zinsendorf, as a schismatic, yet her hymns breathe the Herrnhut spirit, and were mostly published in the Moravian hymn-books (*Koch*, iv. 486-489). Of her hymns those tr. into English are:—

Komm Segen aus der Höh. [*Before Work.*] 1st pub. as No. 522 in the *Sammlung Geist- und lieblicher Lieder*, Leipzig und Görlitz, 1725, in 4 st. of 8 l. In the *Württemberg G. B.*, 1842, No. 515, altered and omitting st. ii. This is tr. as:—

Attend, O Lord, my daily toil. A good tr. from the *Württ. G. B.*, contributed by Dr. R. P. Dunn to *Sacred Lyrics from the German*, Philadelphia, 1859, p. 155, and thence, as No. 393, in *Boardman's Sel.*, Philadelphia, 1861. Another tr. is:—"God's blessing from on high descend," by Dr. G. Walker, 1860, p. 49.

ii. Das ist mir Lieb, dass meine Stimm und Flehen. [*Ps. cxvii.*] 1725, as above, No. 14, in 11 st. The tr. are:—(1) "This yields me joy," No. 584, in the *Moravian H. Bk.*, 1801 (1849, No. 710). (2) "The time will come," of st. v. as st. ii., of No. 984, in the *Moravian H. Bk.*, 1801 (1849, No. 1235). [J. M.]

Bennett, Henry, b. at Lyme Regis, April 18, 1813, and d. at Islington, Nov. 12, 1868. His hymns, written at various dates, were collected and pub. as follows:—

(1) *Hymns by H. B.*, Lond.: Printed for the Author, 1867. This contained 25 pieces. (2) *Hymns by the late Henry Bennett*, 2nd ed., 1869. This was pub. by request, with additional hymns (32 in all, and 6 unfinished).

From these editions of his *Hymns*, "Cling to the Mighty One," and "I have a home above," are in extensive use. The following are also in C. U.:—

1. Jesus, my [the] Holy One. *Jesus for Men.*
2. Lord Jesus, hide Thy people. *Jesus All in All.*

Bennett, M. E., née *Dampier*, dau. of W. J. Dampier, M.A., Vicar of Coggeshall, Essex, and wife of the Rev. J. W. Bennett, Vicar of St. Paul's, South Hampstead, pub. in 1882:—

Hymns for Children of the English Church: being Simple Verses for every Sunday and Holy Day in the Christian Year, Lond., W. Poole (1882).

From this work the following hymns were given in *The Universal Hymn Book* (1885):—

1. As by the wondrous working of the blessed holy Dove. *Christmas.*

2. Christ is our Great High Priest. *Epistle 6th S. in Lent.*

3. The infant Saviour, very soon. *Circumcision.*

These hymns, in common with many others in Mrs. Bennett's work, were written in 1881.

Bernstein, Christian Andreas, was b. at Domnitz, near Halle, where his father, Daniel Bernstein, was pastor. After completing his studies at Halle, he was appointed, in 1695, by A. H. Francke, a tutor in the Pädagogium there; was then ordained as assistant to his father (probably at the end of 1696); and d. at Domnitz, Oct. 18, 1699 (*Koch*, iv. 365, *Allg. Deutsche Biog.* ii. 484).

From extracts from the *Kirchenbuch* of Domnitz, kindly sent by Pastor Tauer, it appears that Bernstein was baptized there, July 12, 1673, and thus was probably b. July 9. He signed the book as assistant to his father on March 5, 1697. The funeral sermon, Oct. 20, 1699, was preached at his request by Francke, from Isaiah lxi. The statement by his father (who survived till Feb. 27, 1712), that Christian d. at the age of 27 years, 3 months, and 2 days, and in the 3rd month and 2nd day of his age, and 3rd year, 14th week of his ministry, seems hardly reconcilable with the other facts.

In *Freylinghausen's G. B.*, 1704-5, six of his hymns were included, four of which have been tr. into English:—

i. Ihr Kinder des Höchsten! wie steht's um die Liebe. [*Brotherly Love.*] 1704, as above, No. 386, in 9 st. Previously in G. Arnold's *Göttliche Sophia*, Leipzig, 1700, pt. ii. p. 309, as No. i. of the "Some hitherto unknown hymns." Tr. as:—"We in one covenant are joined," of st. v. by J. Swertner, as No. 384 in the *Moravian H. Bk.*, 1789.

ii. Mein Vater! zeuge mich, dein Kind, nach deinem Bilde. [*Names and Offices of Christ.*] 1704, as above, No. 62, in 14 st. The trs. are:—

- (1) "My Father! form Thy Child according to Thine Image," by J. C. Jacobi, 1732, p. 126 (1732, p. 12).
- (2) "Father, make me Thy child," No. 546 in pt. i. of the *Moravian H. Bk.*, 1764.

iii. Schönster aller Schönen. [*Love to Christ.*] 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 246, in 8 st. Tr. as:—"Fairest of all beauties," No. 681 in pt. i. of the *Moravian H. Bk.*, 1764.

iv. Zuletzt gehts wohl dem der gerecht auf Erden. [*Cross & Consolation.*] 1704, as above, No. 440, in 7 st. The trs. are:—

- (1) "At last he's well, who thro' the Blood of Jesus," No. 693, in pt. i. of the *Moravian H. Bk.*, 1764. Altered 1789, and changed in metre, 1801, beginning "At last he's blest." (2) "At last all shall be well with those, His own," by Miss Borthwick, in *H. L. L.*, 1858 (1862, p. 225; 1884, p. 172). [J. M.]

Benson, Edward White, D.D., Archbishop of Canterbury, s. of Edward White Benson, of York, was born at Birmingham, 14th July, 1829, and educated at King Edward's School in that town, and Trinity Coll., Cambridge. At Birmingham his contemporaries under the head mastership of Dr. Prince Lee, subsequently first Bishop of Manchester, included Dr. Westcott, and Dr. Lightfoot, Bishop of Durham. At Cambridge he took the high position of Sen. Opt. and 1st cl. Classical Tripos, winning also the distinction of Senior Chancellor's Classical Medallist. He subsequently became a Fellow of his College. In 1852 he passed from Cambridge to Rugby as assistant master; in 1859 from Rugby to Wellington College, of which he was Head Master for fourteen years; in 1872 from Wellington College to Lincoln, as Chancellor of the Cathedral; in 1877 from Lincoln to Truro, as the first Bishop of that Diocese; and

in 1883 from Truro to Canterbury, as the Primate of All England. In addition to these appointments he was also Prebendary of Lincoln and Chaplain to the Queen. The sterling value of Dr. Benson's work at Wellington College, at Lincoln, and at Truro, is strongly emphasised by his appointment to Canterbury. His literary labours have not been very extensive; but as a contributor to the *Dictionary of Christian Biography*, and the author of *Work, Friendship, Worship* (University Sermons at Cambridge), 1871; *Boy Life; Sundays in Wellington College*, 1874, and *Singleheart*, 1877, he is well and favourably known. His hymnological work embraces the co-editorship of the 1856 edition of the *Rugby School Hymn-book*; the editorship of the *Wellington College Chapel Hymn Book*, 1860, 1863, 1873, the translation of various Latin and Greek hymns, including *Angulare Fundamentum; Tristes erant Apostoli; Dies Ire; O Luce Qui mortalibus; Te lucis ante terminum; Ὁ ὡς ἰλαρὸν ἀγίως δόξης* (q. v.), and a limited number of original hymns. Of the latter the best is the Rogation Hymn, "O throned, O crowned with all renown" (q. v.). [J. J.]

Benson, Richard Meux, M.A., educated at Christ Church, Oxford; B.A., in honours, 1847, M.A., 1849. On taking Holy Orders, he became curate of St. Mark's, Surbiton, 1849; and Vicar of Cowley, Oxford, 1850. He is also Student of Christ Church, Oxford. His works include *The Wisdom of the Son of David; Redemption, 1861; The Divine Rule of Prayer, and others*. His hymns, "O Thou whose all redeeming might," a tr. of "Jesu, Redemptor omnium," q. v., and "Praise to God Who reigns above," were contributed to *H. A. & M.*, 1861.

Bernard of Clairvaux, saint, abbot, and doctor, fills one of the most conspicuous positions in the history of the middle ages. His father, Tecelin, or Tesselin, a knight of great bravery, was the friend and vassal of the Duke of Burgundy. Bernard was born at his father's castle on the eminence of Les Fontaines, near Dijon, in Burgundy, in 1091. He was educated at Chatillon, where he was distinguished for his studious and meditative habits. The world, it would be thought, would have had overpowering attractions for a youth who, like Bernard, had all the advantages that high birth, great personal beauty, graceful manners, and irresistible influence could give, but, strengthened in the resolve by night visions of his mother (who had died in 1105), he chose a life of asceticism, and became a monk. In company with an uncle and two of his brothers, who had been won over by his entreaties, he entered the monastery of Cîteaux, the first Cistercian foundation, in 1113. Two years later he was sent forth, at the head of twelve monks, from the rapidly increasing and overcrowded abbey, to found a daughter institution, which in spite of difficulties and privations which would have daunted less determined men, they succeeded in doing, in the Valley of Woodland, about four miles from the Abbey of La Ferté—itsself an earlier swarm from the same parent hive—on the Aube. On the death of Pope Honorius II., in 1130, the Secred College was rent by factions, one

of which elected Gregory of St. Angelo, who took the title of Innocent II., while another elected Peter Leonis, under that of Anacletus II. Innocent fled to Franco, and the question as to whom the allegiance of the King, Louis VI., and the French bishops was due was left by them for Bernard to decide. At a council held at Etampes, Bernard gave judgment in favour of Innocent. Throwing himself into the question with all the ardour of a vehement partisan, he won over both Henry I., the English king, and Lothair, the German emperor, to support the same cause, and then, in 1133, accompanied Innocent II., who was supported by Lothair and his army, to Italy and to Rome. When Lothair withdrew, Innocent retired to Pissa, and Bernard for awhile to his abbey of Clairvaux. It was not until after the death of Anacletus, the antipope, in January, 1138, and the resignation of his successor, the cardinal-priest Gregory, Victor II., that Innocent II., who had returned to Rome with Bernard, was universally acknowledged Pope, a result to which no one had so greatly contributed as the Abbot of Clairvaux. The influence of the latter now became paramount in the Church, as was proved at the Lateran Council of 1139, the largest council ever collected together, where the decrees in every line displayed the work of his master-hand. After having devoted four years to the service of the Pope, Bernard, early in 1135, returned to Clairvaux. In 1137 he was again at Rome, impetuous and determined as ever, denouncing the election of a Cluniac instead of a Clairvaux monk to the see of Langres in France, and in high controversy in consequence with Peter, the gentle Abbot of Cluny, and the Archbishop of Lyons. The question was settled by the deposition by the Pope of the Cluniac and the elevation of a Clairvaux monk (Godfrey, a kinsman of St. Bernard) into his place. In 1143, Bernard raised an almost similar question as to the election of St. William to the see of York, which was settled much after the same fashion, the deposition, after a time, if only for a time, of William, and the intrusion of another Clairvaux monk, Henry Murdac, or Murdach, into the archiepiscopal see. Meantime between these two dates—in 1140—the condemnation of Peter Abelard and his tenets, in which matter Bernard appeared personally as prosecutor, took place at a council held at Sens. Abelard, condemned at Sens, appealed to Rome, and, resting awhile on his way thither, at Cluny, where Peter still presided as Abbot, died there in 1142. St. Bernard was next called upon to exercise his unrivalled powers of persuasion in a very different cause. Controversy over, he preached a crusade. The summer of 1146 was spent by him in traversing France to rouse the people to engage in the second crusade; the autumn with a like object in Germany. In both countries the effect of his appearance and eloquence was marvellous, almost miraculous. The population seemed to rise *en masse*, and take up the cross. In 1147 the expedition started, a vast horde, of which probably not a tenth ever reached Palestine. It proved a complete failure, and a miserable remnant shared the flight of their leaders, the Em-

peror Conrad, and Louia, King of France, and returned home, defeated and disgraced. The blame was thrown upon Bernard, and his apology for his part in the matter is extant. He was not, however, for long to bear up against reproach; he died in the 63rd year of his age, in 1153, weary of the world and glad to be at rest.

With the works of St. Bernard, the best ed. of which was pub. by *Mabilion* at Paris in the early part of the 18th cent. (1719), we are not concerned here, except as regards his contributions, few and far between as they are, to the stores of Latin hymnology. There has been so much doubt thrown upon the authorship of the hymns which usually go by his name,—notably by his editor, *Mabilion* himself,—that it is impossible to claim any of them as having been certainly written by him; but Archbishop Trench, than whom we have no greater modern authority on such a point, is satisfied that the attribution of them all, except the "Cur mundus militat," to St. Bernard is correct. "If he did not write," the Archbishop says, "it is not easy to guess who could have written them; and indeed they bear profoundly the stamp of his mind, being only inferior in beauty to his prose."

The hymns by which St. Bernard is best known as a writer of sacred poetry are: (1.) "Jesu dulcis memoria," a long poem on the "Name of Jesus"—known as the "Jubilate" of St. Bernard, and among mediæval writers as the "Roay Hymn." It is, perhaps, the best specimen of what *Neale* describes as the "subjective loveliness" of its author's compositions. (2.) "Salve mundi Salvatore," an address to the various limbs of Christ on the cross. It consists of 350 lines, 50 lines being addressed to each. (3.) "Lætabundus, exultet fidelis chorus: Alleluia." This sequence was in use all over Europe. (4.) "Cum sit omnia homo foenum." (5.) "Ut jucundus cervus undas." A poem of 69 lines, and well known, is claimed for St. Bernard by *Momsey* in his *Supplementum Patrum*, Paris, 1686, p. 165, but on what Archbishop Trench, who quotes it at length, (*Sac. Lat. Poetry*, p. 242,) deems "grounds entirely insufficient." (6.) "Eheu, Eheu, mundi vita," or "Heu, Heu, mala mundi vita." A poem of nearly 400 lines, is sometimes claimed for St. Bernard, but according to Trench, "on no authority whatever." (7.) "O miranda vanitas." This is included in *Mabilion's* ed. of St. Bernard's Works. It is also attributed to him by *Rambach*, vol. i. p. 279. Many other hymns and sequences are attributed to St. Bernard. Trench speaks of a "general ascription to him of any poems of merit belonging to that period whereof the authorship was uncertain." Hymns, translated from, or founded on, St. Bernard's, will be found in almost every hymnal of the day, details of which, together with many others not in common use, will be found under the foregoing Latin first lines. [D. S. W.]

Bernard of Morlaix, or of Cluny, for he is equally well known by both titles, was an Englishman by extraction, both his parents being natives of this country. He was b., however, in France very early in the 12th cent., at Morlaix, Bretagne. Little or nothing is known of his life, beyond the fact that he entered the Abbey of Cluny, of which at that time Peter the Venerable, who filled the post from 1122 to 1156, was the head. There, so far as we know, he spent his whole after-life, and there he probably died, though the exact date of his death, as well as of his birth is unrecorded. The Abbey of Cluny was at that period at the zenith of its wealth and fame. Its buildings, especially its church (which was unequalled by any in France); the services therein, renowned for the elaborate order of their ritual; and its community, the most numerous of any like institution, gave it a position and an influence, such as no other monastery, perhaps, ever reached. Everything about it was splendid, almost luxurious. It was amid such surroundings that Bernard of Cluny spent his leisure hours in composing that wondrous satire against the vices and follies of his age, which has supplied—and it

is the only satire that ever did so—some of the most widely known and admired hymns to the Church of to-day. His poem *De Contemptu Mundi* remains as an imperishable monument of an author of whom we know little besides except his name, and that a name overshadowed in his own day and in ours by his more illustrious contemporary and namesake, the saintly Abbot of Clairvaux.

The poem itself consists of about 3000 lines in a metre which is technically known as *Leonini Cristati Trilices Dactylici*, or more familiarly—to use Dr. Neale's description in his *Mediæval Hymns*, p. 69—"it is a dactylic hexameter, divided into three parts, between which a caesura is inadmissible. The hexameter has a tailed rhyme, and feminine leonine rhyme between the two first clauses, thus:—

"Tunc nova gloria, pectora sobria, clarificabit:
Solvit enigmata, viraque sabbata, continuabit,
Patris lunatis, insula turbinis, inscia litis
Clive reperibitur, amplificabitur Israelitis."

The difficulty of writing at all, much more of writing a poem of such length in a metre of this description, will be as apparent to all readers of it, as it was to the writer himself, who attributes his successful accomplishment of his task entirely to the direct inspiration of the Spirit of God. "Non ego arrogant, he says in his preface, "sed omnino humiliter, et ob id audenter affirmavim, quia nisi spiritus sapientiae et intellectus mihi affuisset et affluxisset, tam difficile metro tam longum opus contexere non sustinuissem."

As to the character of the metre, on the other hand, opinions have widely differed, for while Dr. Neale, in his *Mediæval Hymns*, speaks of its "majestic sweetness," and in his preface to the *Rhythm of Bernard de Morlaix on the Celestial Country*, says that it seems to him "one of the loveliest of mediæval measures;" Archbishop Trench in his *Sac. Lat. Poetry*, 1873, p. 311, says "it must be confessed that" these dactylic hexameters "present as unattractive a garb for poetry to wear as can well be imagined;" and, a few lines further on, notes "the awkwardness and repulsiveness of the metre." The truth perhaps lies between these two very opposite criticisms. Without seeking to claim for the metre all that Dr. Neale is willing to attribute to it, it may be fairly said to be admirably adapted for the purpose to which it has been applied by Bernard, whose awe-stricken self-abasement as he contemplates in the spirit of the publican, "who would not so much as lift up his eyes unto heaven," the joys and the glory of the celestial country, or sorrowfully reviews the vices of his age, or solemnly denounces God's judgments on the reprobate, it eloquently portrays. So much is this the case, that the prevailing sentiment of the poem, that, viz., of an awful apprehension of the joys of heaven, the enormity of sin, and the terrors of hell, seems almost wholly lost in such translations as that of Dr. Neale. Beautiful as they are as hymns, "Brief life is here our portion," "Jerusalem the Golden," and their companion extracts from this great work, are far too jubilant to give any idea of the prevailing tone of the original. (See *Hora Novissima*.)

In the original poem of Bernard it should be noted that the same fault has been remarked by Archbishop Trench, Dean Stanley, and Dr. Neale, which may be given in the Archbishop's words as excusing at the same time both the want, which still exists, of a very close translation of any part, and of a complete and continuous rendering of the whole poem. "The poet," observes Archbishop Trench, "instead of advancing, eddies round and round his object, recurring again and again to that which he seemed thoroughly to have discussed and dismissed." *Sac. Lat. Poetry*, 1873, p. 311. On other grounds also, more especially the character of the vices which the author lashes, it is alike impossible to expect, and undesirable to obtain, a literal translation of the whole. We may well be content with what we already owe to it as additions to our stores of church-hymns.

[D. S. W.]

Berridge, John, b. at Kingston, Notis, March 1, 1716, and educated at Clare Hall, Cambridge. In 1749 he was ordained as curate to the parish of Stapleford, near Cambridge, and in 1755 he was preferred to the Vicarage of Everton, where he d., Jan. 22, 1793. His epitaph, written by himself for his own tombstone (with date of death filled in), is an epitome of his life. It reads:—

"Here lies the remains of John Berridge, late Vicar of Everton, and an itinerant servant of Jesus Christ, who loved his Master and His work; and after running on His errands for many years, was caught up to wait on Him above. Reader! art thou born again? (No salvation without a new birth.) I was born in sin, February, 1716; remained ignorant of my fallen state till 1730; lived proudly on faith and works for salvation till 1754; was admitted to Everton Vicarage, 1755; fled to Jesus for refuge, 1755; fell asleep in Jesus, January 22, 1793."

The first collection of Berridge's hymns was pub. as *A Collection of Divine Songs*, 1760. This was subsequently suppressed. In 1785 his *Sion's Songs; or, Hymns composed for the use of them that love and follow the Lord Jesus Christ in Sincerity* were pub. The work contains 342 hymns, some of which had previously appeared in the *Gospel Magazine* (from 1775 to 1777, 20 in all), under the signature of "Old Everton" and others were adapted from C. Wesley. The most popular of these in modern collections are, "Jesus, cast a look on me;" "O happy saints who dwell in light;" and "Since Jesus truly did appear." Concerning his hymns pub. in 1785, he says in his *Preface*:—

"Twelve years ago these hymns were composed in a six months' illness, and have since laid neglected by me, often threatened with the fire, but have escaped that martyrdom." [J. J.]

Bertram, Robert Aitken, s. of Rev. J. M. Bertram, D.D., of St. Helena, b. at Hanley, 1836, and educated at Owen's College, Manchester, and as a Congregational minister has laboured in St. Helena, Manchester, Barnstaple, Nottingham and Llanelly. Mr. Bertram is author of several works, including *A Dictionary of Poetical Illustrations*, 1877; *A Homiletic Encyclopaedia of Illustrations in Theology and Morals*, 1880; and was also one of the editors of *The Cavendish Hymnal*, prepared in 1864 for the use of the congregation of Rev. Joseph Parker, D.D., at that time minister of Cavendish Chapel, Manchester. To that collection he contributed, under the initials "R. A. B.," the following hymns, several of which have passed into other hymn-books:—

1. As kings and priests we hope to shine. *Cross and Crown.*
2. Behold Thy servant, Lord. *Induction of a Minister.*
3. Father of Jesus, Lord of Love. *Love to God desired.*
4. Jesus, hail, Thou Lord of glory. *Ascension.*
5. Look down, O Lord, in love on these. *Reception into Church Membership.*
6. Lord of glory, throned on high. *Children's Hymn for New Year.*
7. Met to remember Thee, O Lord. *Holy Communion.*
8. O Christ, with all Thy members one. *Oneness with Christ.*
9. Our hearts still joy in Thee. *Sunday.*
10. Saviour, still the same Thou art. *Holy Baptism.*
11. Seeking, Lord, Thy word to heed. *S. S. Teacher's Hymn.*
12. Sing loud for joy, ye saints of God. *Reception into Church Membership.*
13. Spirit of life, and power and light. *Whitsuntide.*
14. Swiftly fly, our changeful days. *Sunday.*

15. Ten thousand thousand are Thy hosts. *Communion of Saints.*

16. Thanks to Thy Name for every pile. *Opening of a Place of Worship.*

17. Thou Prince of Life, our praises hear. *Passion-tide.*

18. With vision purged by Thine own grace. *Heaven.*

The hymn on "Hope," "Bending before Thy throne on high," in the *Cavendish Hymnal*, 1864, was contributed thereto by Mrs. Mary Ann Bertram, wife of our author, b. 1841, and d. 1864. [W. R. S.]

Best with snares on every hand. *P. Doddridge. [Mary's choice.]* This hymn is not in the D. mss. It was 1st pub. by J. Orton in the posthumous ed. of Doddridge's *Hymns*, 1755. No. 207, in 4 st. of 4 l., and headed "Mary's Choice of the Better Part;" and again in J. D. Humphreys's ed. of the same, 1839. Although used but sparingly in the hymnals of G. Britain, in America it is found in many of the leading collections, and especially in those belonging to the Unitarians. The tr.—"In vitae dubio tramite transeo," in Bingham's *Hymno. Christ. Lat.*, 1871, p. 109—is made from an altered text in Bickersteth's *Christian Psalmody*, 1833.

Benault, Abbé, a Priest of St. Maurice, Sens, in 1726, and one of the contributors to the *Cluniac Breviary*, 1686, and the *Paris Breviary*, 1736.

Bestow, dear Lord, upon our youth. *W. Cowper. [For the Young.]* This hymn is the second of three "Hymns before Annual Sermons to Young People, on New Year's Evenings" (the 1st and 3rd being by J. Newton), which were pub. in the *Olney Hymns*, 1779, Bk. ii. No. 8, in 6 st. of 4 l. and signed "C." In *Cotterill's Sel.*, 1810, No. 98, it was given as—"Bestow, O Lord, upon our youth." Both this form and the original are in C. U. The original, with the omission of st. iv., is in the *Meth. Free Ch. S. H. Bk.*, No. 155; in full, in the *Amer. Presb. Ps. & Hys. for the Worship of God*, Richmond, 1867, and others. *Cotterill's* text, with the omission of st. iv., is in *Stowell's Sel.*, 1831 and 1877.

Bethune, George Washington, D.D. A very eminent divine of the Reformed Dutch body, born in New York, 1805, graduated at Dickinson Coll., Carlisle, Phila., 1822, and studied theology at Princeton. In 1827 he was appointed Pastor of the Reformed Dutch Church, Rinebeck, New York. In 1830 passed to Utica. In 1834 to Philadelphia, and in 1850 to the Brooklyn Heights, New York. In 1861 he visited Florence, Italy, for his health, and died in that city, almost suddenly after preaching, April 27, 1862. His *Life and Letters* were edited by A. R. Van Nest, 1867. He was offered the Chancellorship of New York University, and the Provostship of the University of Pennsylvania, both of which he declined. His works include *The Fruits of the Spirit*, 1839; *Sermons*, 1847; *Lays of Love & Faith*, 1847; *The British Female Poets*, 1848, and others. Of his hymns, some of which have attained to some repute, we have:—

1. Tossed upon life's raging billow. *Sailor's Hymn.* Appeared in the *Christian Lyre*, 1830; in the *Seamen's Devotional Assistant* the same year, and in Dr. Bethune's *Lays*, 1847, p. 168,

in 3 st. of 8 l. It "is said to have been the Author's first and favourite hymn, having been written when he was on a voyage to the West Indies, for the benefit of his health, in the year 1825" (*Lyra Sac. Amer.* p. 297). It is a "Sailor's Hymn;" as such it was given in *Lyra Sac. Amer.*, and thence passed into *The Hymnary*, 1872, and other English collections.

2. O for the happy hour. *Whitsuntide*. "A Prayer for the Spirit," contributed to the *Parish Hymns*, Phila., 1843, and republished in the *Lays*, &c., 1847, p. 158, in 6 st. of 4 l. It is found in many modern collections.

3. It is not death to die. A translation of Cæsar Malan's "Non, ce n'est pas mourir," (q.v.) from his *Lays*, 1847, p. 141, in 5 st. of 4 l. As stated above, Dr. Bethune died at Florence. His remains were taken to New York, and buried in Greenwood Cemetery. This hymn, in compliance with a request made by him before his death, was sung at his funeral. It is found in several English hymnals.

4. Light of the Immortal Father's glory. *Evening*. A tr. of the Greek hymn *Φῶς ἰαρόν* (q.v.). It appeared in his *Lays*, &c., 1847, p. 137, in 2 st. of 8 l., and is in C. U.

5. Farewell to thee, brother. *Parting*. "The departing Missionary," pub. in his *Lays*, &c., 1847, p. 170, in 5 st. of 4 l., and included in *Lyra Sac. Amer.*, 1868, and thence into English collections. It is not in C. U. in America.

6. O Jesus, when I think of Thee. *Easter*. This is said to bear the date of 1847. It was 1st pub. in his *Life*, &c., 1867. Included in *Lyra Sac. Amer.* (where it is stated to have been found in MS. amongst the author's papers), and from the *Lyra* into English collections. It is an Easter hymn of no special merit.

7. Come, let us sing of Jesus. *S. Schools*. Pub. in 1850, suited to Sunday schools, and is found in Snapp's *S. of G. & G.* and others.

8. O Thou Who in Jordan didst bow Thy meek head. *Adult Baptism*. Written for and much used by the Baptists. It is dated 1857.

9. There is no Name so sweet on earth. *Name of Jesus*. Said by Mr. H. P. Main to be by Dr. Bethune. It has been wrongly ascribed to E. Roberts, a musician.

10. When time seems short and death is near. *Death anticipated*. This was found in the author's portfolio, and was written on Saturday, April 27th, 1862, the day before his death at Florence (*Life*, &c., p. 409). It was included in the *Lyra Sac. Amer.*, 1868, and from thence passed into one or two English hymnals.

In his *Lays*, &c., 1847, Dr. Bethune included the following "Christmas Carols for Sunday School Children":

1. The Almighty Spirit to a poor, &c.
2. Joy and gladness, joy and gladness.
3. Full many a year has sped.
4. We come, we come, with loud acclaim.

In the same work there are also metrical renderings of Psalms ix., xix., xxiii., cxxvi., and cxxvii. In the *Lyra Sacra Americana*, 14 pieces by Dr. Bethune are given, including many of the above. [F. M. B.]

Betts, Henry John, was b. 1825, at Great Yarmouth, where his father was a Baptist minister. He entered the Baptist ministry in 1847, and laboured successively in London,

Edinburgh, Bradford (Yorks.), Manchester, Darlington, and Newcastle-upon-Tyne. Mr. Betts has pub. a small volume of hymns and poetical translations, entitled *Early Blossoms*, 1842; two vols. of sermons on *Scripture Localities and their Associations*, 1853; *Lectures on Elijah*, 1856; and at different times single sermons and lectures. For some years he was editor of the *Primitive Church Magazine*. His *Children's Hosannah* appeared in 1864. From it the following hymns are in C. U. :—

1. Beautiful Star, whose heavenly light. *Christ the Star*.
2. Jesus, Thou art meek and lowly. *Jesus desired*.
3. Our Father God, Who art in heaven. *The Lord's Prayer*.
4. There is a lamp whose steady light. *Holy Scripture*.

These are found in Major's *Bk. of Praise*, and some other collections. [W. R. S.]

Bevan, Emma Frances, née Shuttleworth, dau. of the Rev. Philip Nicholas Shuttleworth, Warden of New Coll., Oxford, afterwards Bp. of Chichester, was b. at Oxford, Sept. 25, 1827, and was married to Mr. R. C. L. Bevan, of the Lombard Street banking firm, in 1856.

Mrs. Bevan pub. in 1858 a series of trs. from the German as *Songs of Eternal Life* (Lond., Hamilton, Adams, & Co.), in a volume which, from its unusual size and comparative costliness, has received less attention than it deserves, for the trs. are decidedly above the average in merit. A number have come into C. U., but almost always without her name, the best known being those noted under "O Gott, O Geist, O Licht des Lebens," and "Jedes Herz will etwas li ben." Most of these are annotated throughout this Dictionary under their authors' names, or German first lines. That at p. 630, "O past are the last-days,—the Feast-day, the Feast-day is come," is a tr. through the German from the Persian of Dechellaledin Kumi 1207-1273. Mrs. Bevan also pub. *Songs of Praise for Christian Pilgrims* (Lond., Hamilton, Adams, 1856), the trs. in which are also annotated throughout this Dictionary as far as possible. [J. M.]

Beyond, beyond the [that] boundless sea. *J. Conder*. [*Annipresence of the H. Spirit*.] Appeared in his *Star in the East with Other Poems*, 1824, pp. 74, 75, in 5 st. of 6 l., headed, "A Thought on the Sea Shore, 'Though He be not far from every one of us,' Acts xvii. 27;" and dated, "Happisburgh, June, 1822." In 1856 it was repeated in his *Hymns of Praise, Prayer, &c.*, p. 53, with slight changes in st. iv. and v. The congregational use of this hymn began with Curtis's *Union Coll.*, 1827, No. 21, and extended to Conder's *Cong. H. Bk.*, 1836; the *Leeds H. Bk.*, 1838; the *Bap. Psalms & Hymns*, 1858; the *New Cong.*, 1859, and others. Its use is fairly extensive, both in G. Britain and in America. In Martineau's *Hymns*, 1840, and *Hys. of Praise and Prayer*, 1873, it reads—"O God, beyond that boundless sea," and st. iii. is also omitted.

Beyond the glittering, starry globes. *J. Fanch*. [*Ascension*.] This hymn appeared in the *Gospel Magazine*, June, 1776. It was signed "F.," i.e. *Fanch*, and is as follows:—

Christ ascen of Angels: 1 Tim. iii. 16

1. "Beyond the glittering starry globes,
Far as th' eternal hills,
There, in the boundless worlds of light,
Our great Redeemer dwells.
2. "Legions of angels, strong and fair,
In countless armies shine.
At his right hand, with golden harps
To offer songs divin'.

3. " 'Hail, Prince!' (they cry) 'for ever hail!
Whose unexampled love,
Mov'd Thee to quit these glorious realms,
And royalty above.'
4. " Whilst He did condescend, on earth,
To suffer rude disdain;
They threw their honors at His feet,
And waited in His train.
5. " Thro' all His travels here below
They did His steps attend:
Oft gaz'd; and wonder'd where, at last,
This scene of love would end.
6. " They saw His heart transfixed with wounds,
His crimson sweat and gore:
They saw Him break the bars of death,
Which none e'er broke before.
7. " They brought His chariot from above
To bear Him to His throne;
Clapp'd their triumphant wings, and cry'd
'The glorious work is done!'

Of this text the following arrangements have come into C. U. —

1. The original, slightly altered, in Toplady's *Ps. & Hys.*, 1778 (but omitted from the 2nd ed., 1787); De Courcy's *Collection*, 4th ed., 1793, No. 264; Joseph Middleton's *Hymns*, 1793, No. 277; and others. 2. "Beyond, beyond the starry skies," in Kempton's *Ps. & Hys.*, 1810, No. 85; and later works. 3. "Beyond this glittering starry sky." In Cotterill's *Sel.*, 1810, No. 29, with omission of st. iii. and iv., and the addition of st. vi. In the 3rd ed., 1819, this was altered by the restoration of the original arrangement of stanzas, st. iii. being also restored. It is found in later collections.

4. "Beyond the glittering starry skies." In Elliott's *Ps. and Hys.*, 1836. This is the orig. text very slightly altered. It is repeated in the *N. Cong.*, 1859, but attributed to Gregg in error.

The most popular forms of this hymn are centos from it in its enlarged form in 28 stanzas. This expansion by the addition of 21 stanzas was made by D. Turner (q. v.) and pub. in his *Poems* in 1794. Of these 21 st., 19 are given in Lord Selborne's *Bk. of Praise*, 1862, together with the first four by Fanch slightly altered. The centos from the Fanch-Turner text are most confusing. Opening with "Beyond the glittering, starry skies," we have these groups amongst others:—

(1) Smith and Stow's *Bap. Psalmist*, Boston, U.S., 1843, and others. (2) *Bap. Service of Song*, Boston, U.S., 1871, &c. (3) Spurgeon's *O. O. H. Bk.*, 1866; Snapp's *S. of G. and G.*, 1872; *Hys. & Songs of Praise*, N. Y., 1874, and others. (4) *Bap. Ps. and Hys.*, 1858. (5) *Bap. Hymnal*, 1879. These by no means exhaust the list; but they are sufficient to show that no arrangement nor text, other than the original, can be depended upon where accuracy is required.

Another arrangement which is somewhat popular in America is the s.m. hymn, "Beyond the starry skies." It is rewritten from the Fanch-Turner text, and amongst modern hymnals is found in the *Plymouth*, 1855; *Hys. for Ch. and Home*, Phila., 1860; *Songs for the Sanctuary*, N. Y., 1865-72; *Laudes Domini*, N. Y., 1884, and others.

In the American *Church Psalter*, Boston, 1864, No. 168, is a cento from Turner's addition to Fanch's hymn. It begins, "Blest angels who adoring wait."

In the *Baptist Register* of March, 1791, the following note concerning the Fanch-Turner text is given. It is addressed to Dr. Rippon by D. Turner, and dated Feb. 22, 1791.

"As to your enquiry concerning the hymn 'Jesus seen of Angels' [this hymn], it is true, as you were told by our good brother Medley that one part of it was made by my dear friend the Rev. James Fanch, of Rumsey, and the other part by me." [J. J.]

Beyond the smiling and the weeping. *H. Bonar.* [*Heaven anticipated.*] Pub. in his *Hys. of Faith and Hope*, 1st series, 1857, in 6 st. of 8 l., the last three lines being a refrain. In G. Britain it is found in one or two collections only, but in America its use is somewhat extensive, but usually with abbre-

viations and the change in the refrain of "Sweet hope!" to "Sweet home!" This last change has destroyed the loving tenderness of the refrain, and could never have been made by a poet. The refrain reads in the original:

"Love, rest, and home!
Sweet hope!
Lord, tarry not, but come."

Beyond the wicked [holy] city walls. *Cecil F. Alexander.* [*Good Friday.*] 1st pub. in her *Narrative Hymns for Village Schools*, 1859, No. 17, in 6 st. of 4 l. and headed, "Where they crucified Him." It is sometimes given as, "Beyond the holy city walls." This alteration destroys all the point and meaning of the hymn.

Bèze, Théodore de, b. at Vezelay, in Burgundy, 1519; d. 1605. Beza's father was of noble birth. He occupied the post of baillif at Vezelay. Beza received a first-rate classical education under Melchior Wolmar. Before he was 20 he wrote some poetry in imitation of Catullus and Ovid, the licentiousness of which he mourned and condemned in after years. A brilliant prospect of Church emoluments turned his attention from the distasteful study of law. The income of the Priory of Longumeau made him rich, and he became a prominent member of the literary world at Paris. But his entrance into Orders was barred by a secret marriage with Claudine Denosse. Subsequently, when the offer of the abbey of Froidmont by his uncle made it necessary for him to decide between avowing his marriage and renouncing the prospect, or repudiating his wife, he decided, under the solemn conversion produced by a dangerous illness, to abandon the Roman Church, and break with his whole past life. He left for Geneva (1548), and there publicly married. His first scheme for a living was to join his old comrade Jean Crespin, then at Geneva, in printing; but his appointment to the Professorship of Greek at Lausanne (1549), left the printing office in the hands of Crespin. Before his departure from Geneva he had been on intimate terms with Calvin; and the discovery of a metrical rendering of Ps. 16 on Beza's table at Geneva led Calvin to suggest to him the completion of Marot's *Psalms*. At Lausanne he became a friend of Viret. He stayed there ten years, during which he wrote a tragi-comedy, and 40 of his metrical Psalms (36 pub. in 1551, 6 more in 1554). He had whilst at Lausanne a narrow escape from death by the plague. In 1557 he went with Farel and Budaüs to ask for the intercession of the German Protestant Princes in behalf of the persecuted Huguenots, and had interviews with Melancthon. In 1559 he was appointed pastor at Geneva, Assistant Professor of Theology to Calvin, and the first Rector of the newly founded College of Geneva. With Peter Martyr and others he represented the Huguenots in the conference with the Queen-Mother and Cardinal Lorraine, at Poissy (1561), and remained at Paris nearly two years afterwards. His French metrical *Psalter*, in continuation of Marot, was completed in 1562. Calvin's death, 1564, left Beza the foremost figure at Geneva. In 1571, at the summons of the

King of Navarre, he presided at the Synod of the Reformed Churches at Rochelle; and again (1572) at Nismes. His wife died in 1588, and he married again soon afterwards. His public life, as a theologian, a preacher, and administrator, ceased about 1593, though he preached again for the last time in 1600. He was honoured till his death; only three years before which the Landgrave of Hesse visited him, when passing through Geneva. The works of Beza are very numerous. As a controversialist, a commentator, an investigator of the text of the New Testament, he occupied a high place in his time. Among his chief works are: *Annotatōnes in N. T.*, 1556; *Norum Testamentum*, 1556; *Psalms, with paraphrase in Latin*, 1579; *Life of Calvin*, 1563. See *French Psalters* for an account of his continuation of Marot's Metrical Psalter.

[H. L. B.]

Bianco da Siena, b. at Anciolina, in the Val d'Arno, date unknown. In 1367 he entered the Order of Jesuates, consisting of unordained men who followed the rule of St. Augustine. This order was instituted in that year by one John Colombinus of Siena, and suppressed by Pope Clement IX. in 1668. Little is known of Bianco beyond the fact that he is said to have lived in Venice for some years, and d. there in 1434. His hymns were pub. at Lucca, in 1851, and edited by T. Bini, under the title, *Laudi spirituali del Bianco da Siena*. This work contains 92 pieces. Of these the following have been translated into English, and have come into C. U. :—

1. *Discendi, Amor santo.* *The Holy Spirit desired.* This is No. 35 in the above work and is in 8 st. Of these, Dr. Littledale gave 4 in the *People's H.*, 1867, No. 473, as, "Come down, O Love Divine."

2. *Gesù Christo ameroso.* *Missions.* This is No. 79 of the above work. It has been rendered into English by Dr. Littledale, and was pub. in the *People's H.*, 1867, No. 400, as, "O Jesu Christ, the loving."

3. *Vergine santa, sposa dell' Agnello.* *St. Lucy.* V. M. This is also from the foregoing work, No. 74, in 15 st. of 3 l. Dr. Littledale's tr. in the *People's H.*, 1867, No. 226, is in 7 st. of 4 l., and begins, "O Virgin Spouse of Christ the Lamb."

4. *Ama Jesu al tuo sposo diletto.* *Love for Jesus.* This is No. 45 in the above work, in 33 st. In 1856 Dr. Littledale contributed a cento therefrom to R. Brett's *Office of the Most Holy Name*. This was transferred to Brooke's *Churchman's Manual of Priv. & Family Devotion*, 1882. It begins, "Love Jesus, Who hath sought thee so."

Although the trs. Nos. 1-3 have not gone any further than the *People's H.*, Nos. 1 and 2 are worthy of more extended use. [J. J.]

Biarowsky, Wilhelm Eduard Immanuel von, s. of F. M. F. von Biarowsky, a member of the Bavarian Government, was b. at Munich Oct. 8, 1814. After studying at Munich and Erlangen, he became, in 1840, German minister at Rolle, on the Lake of Geneva, and thereafter for some time assistant in Munich. He became, in 1845, pastor at Waitzenbach, Lower Franconia, but resigned in 1857, and after a year spent in Munich, was appointed

first pastor of the Neustadt Erlanger, and in 1860 decan of Erlangen. He d. at Erlangen, June 2, 1882 (*Koch*, vii. 309-310; *MS.*, &c., from his widow).

He took an interest in the preparation of the Bavarian *G. B.*, 1854, and strove for the retention of hymns in their original forms. His hymns (which are mostly translations from the Latin) appeared principally in his *Gedichte*, Stuttgart, 1854, and his *Glockenklänge*, Erlangen, 1869. One has been tr. into English, viz. :—

Mein Herr, vergiss mein nicht. [*Supplication.*] 1st pub. in Knapp's *Christoterpe*, 1844, p. 183, in 6 st. of 8 l., repeated in 1854 as above. Included as No. 1658 in Knapp's *Ev. L. S.*, 1850 (1865, No. 1727). Tr. as:—"My God, forget me not," by Miss Jane Borthwick in *H. L. L.*, 1862. [J. M.]

Bickersteth, Edward, son of Henry Bickersteth, surgeon, of Kirkby-Lonsdale, Westmoreland, and brother of John Bickersteth, b. at Kirkby-Lonsdale, Mar. 19, 1786. In 1801, he received an appointment in the General Post Office, but relinquished it in 1806 for the study of law. Subsequently, in 1815, he took Holy Orders, and proceeded to visit the stations of the Church Miss. Society in West Africa. On his return he became the resident Secretary of the Society till 1830, when he was preferred to the Rectory of Watton, Herts, where he d. Feb. 28, 1850. His works, which are numerous, were pub., in 16 vols., in 1853. His *Christian Psalmody*, pub. 1833, enlarged ed. 1841, has had a most powerful and lasting influence upon the hymnody of the Church of England. Of the hymns contained therein a large proportion are still in C. U., and in many instances in the form in which they were given in that collection in 1833 and 1841. His hymns, contributed to the 1st ed. of his collection, are:—

1. Light of the world, shine on our Souls. *H. Scriptures.*
2. Lord of the harvest, hear us now. *During ministerial vacancy.*
3. Lord, shed Thy grace on every heart. *Social meeting.*
4. O for a single heart for God. *Single heart desired.*
5. O if we know the joyful sound. *Book Societies.*
6. Our Saviour Christ will quickly come. *Advent.*
7. The day of birth, my soul, improve. *Birth-day.*
8. Walk with thy God—A sinner walk. *Enoch walked with God.*

[J. J.]

Bickersteth, Edward Henry, D.D., s. of the above, b. at Islington, Jan. 1825, and educated at Trinity College, Cambridge (B.A. with honours, 1847; M.A., 1850). On taking Holy Orders in 1848, he became curate of Banningham, Norfolk, and then of Christ Church, Tunbridge Wells. His preferment to the Rectory of Hinton-Martell, in 1852, was followed by that of the Vicarage of Christ Church, Hampstead, 1855. In 1885 he became Dean of Gloucester, and the same year Bishop of Exeter. Bishop Bickersteth's works, chiefly poetical, are:—

- (1) *Poems*, 1849; (2) *Water from the Well-spring*, 1852; (3) *The Rock of Ages*, 1858; (4) *Commentary on the New Testament*, 1864; (5) *Yesterday, To-day, and For Ever*, 1867; (6) *The Spirit of Life*, 1868; (7) *The Two Brothers and other Poems*, 1871; (8) *The Hunter's Home Call*, 1872; (9) *The Shadowed Home and the Light Beyond*, 1874; (10) *The Reef and other Parables*, 1873; (11) *Songs in the House of Pilgrimage*, n.d.; (12) *From Year to Year*, 1883.

As an editor of hymnals, Bp. Bickersteth has also been most successful. His collections are:—

- (1) *Psalms & Hymns*, 1858, based on his father's *Christian Psalmody*, which passed through several editions; (2) *The Hymnal Companion*, 1870; (3) *The Hymnal Com-*

panion revised and enlarged. 1878. Nos. 2 and 3, which are two editions of the same collection, have attained to an extensive circulation. [Ch. of England Hymnody.]

About 30 of Bp. Bickersteth's hymns are in C. U. Of these the best and most widely known are:—"Almighty Father, hear our cry"; "Come ye yourselves apart and rest awhile"; "Father of heaven above"; "My God, my Father, dost Thou call"; "O Jesu, Saviour of the lost"; "Peace, perfect peace"; "Rest in the Lord"; "Stand, Soldier of the Cross"; "Thine, Thine, for ever"; and "Till He come."

As a poet Bp. Bickersteth is well known. His reputation as a hymn-writer has also extended far and wide. Joined with a strong grasp of his subject, true poetic feeling, a pure rhythm, there is a soothing plaintiveness and individuality in his hymns which give them a distinct character of their own. His thoughts are usually with the individual, and not with the mass: with the single soul and his God, and not with a vast multitude bowed in adoration before the Almighty. Hence, although many of his hymns are eminently suited to congregational purposes, and have attained to a wide popularity, yet his finest productions are those which are best suited for private use.

[J. J.]

Bickersteth, John, M.A., s. of Henry Bickersteth, surgeon, b. at Kirkby-Lonsdale, June, 19, 1781, and educated at the Grammar School of that town, and Trinity College, Cambridge, where he graduated in honours. Taking Holy Orders, he became Vicar of Acton, Suffolk, and subsequently Rector of Sapcote, Leicestershire. He d. Oct. 2, 1855. The Dean of Lichfield is his second, and the late Bp. of Ripon his fourth son. In 1819 he pub. *Psalms and Hymns, selected and revised for Public, Social, Family, or Secret Devotion*, in which his hymns were included. A fourth ed., much enlarged, appeared in 1832. Of his hymns contributed to his *Coll.* in 1819, the following were transferred to his brother's *Christian Psalmody*, 1833:—

1. Great God, let children to Thy throne. *S. Schools.*
2. Hast Thou, holy Lord, Redeemer. *H. Communion.*
3. Israel's Shepherd, guide me, feed me. *H. Communion.*

and were thus brought into wider notice than through his own work. No. 3 is sometimes given as "Heavenly Shepherd, guide us, feed us," as in the Amer. Unitarian *Hys. of the Spirit*, Boston, 1864. [J. J.]

Bienemann, Caspar, s. of Conrad Bienemann, a burghess of Nürnberg, was b. at Nürnberg, Jan. 3, 1540. After the completion of his studies at Jena and Tübingen, he was sent by the Emperor Maximilian II. with an embassy to Greece as interpreter. In Greece he assumed the name of *Melissander* (a tr. into Greek of his German name), by which he is frequently known. After his return he was appointed Professor at Lauingen, Bavaria, and then Abt. Bahr (Lahr?), and General Superintendent of Pfalz Neuburg: but on the outbreak of the Synergistic Controversy he had to resign his post. In 1571 he received from the University of Jena the degree of D.D., and in the same year was appointed, by Duke Johann Wilhelm, of Sachsen Weimar, tutor to the Crown Prince Friedrich Wilhelm. But

when on the death of the Duke, in 1573, the Elector August, of Saxony, assumed the Regency, the Calvinistic court party gained the ascendancy, and succeeded in displacing Bienemann and other Lutheran pastors in the Duchy. Finally, in 1578, he was appointed pastor and General Superintendent at Altenburg, and d. there Sept. 12, 1591 (*Koch*, ii. 248-252; *Allg. Deutsche Biog.*, ii. 626). One of his hymns has passed into English.

Herr wie du willst, so schicks mit mir. [*Resignation.*] Written in 1574, while he was tutor to the children of Duke Johann Wilhelm of Sachsen Weimar, in expectation of a coming pestilence. He taught it as a prayer to his pupil the Princess Maria, then three years old, the initial letters of the three stanzas (H. Z. S.) forming an acrostic on her title, *Hertzogin zu Sachsen*. The Princess afterwards adopted as her motto the words "Herr wie du willst," and this motto forms the refrain of "Jesus, Jesus, nichts als Jesus," the best known hymn of the Countess Ludmilla Elizabeth of Schwarzburg-Rudolstadt (q. v.), (see *Koch*, viii. 370-371). This hymn "Herr wie" was 1st. pub. in B.'s *Bethbüchlein*, Leipzig, 1582, in 3. st. of 7 l., marked as C. Meliss D. 1574, with the title, "Motto and daily prayer of the illustrious and noble Princess and Lady, Lady Maria, by birth, Duchess of Saxony, Landgravine of Thuringia and Margravine of Meissen." Thence in *Wackernagel*, iv. p. 714. Included in the *Greifswald G. B.* 1597, and others, and in the *Unv. L. S.*, 1851, No. 578. The *trs.* in C. U. are:—

1. Lord, as Thou wilt, whilst Thou my heart, good and full, by A. T. Russell, as No. 195 in his *Ps. & Hys.*, 1851.

2. Lord, as Thou wilt, deal Thou with me, in full, by E. Cronenwett, as No. 409 in the *Ohio Luth. Hymnal*, 1880. Another tr. is:—

"Lord, as Thou wilt, so do with me," by Dr. G. Walker, 1860, p. 53. [J. M.]

Biggs, Louis Coutier, M.A., the well-known writer on *Hymns A. & M.* and kindred subjects, graduated at Oxford B.A. 1863. On taking Holy Orders he was successively Curate of Grendon, Northants; Asst. Master in Ipswich School; Rector of Parracombe, Devon; and of Chickerell, near Weymouth, and Chaplain at Malacca, Singapore, and other stations, including Penang in 1875, 1877, and 1885. Mr. Biggs has pub.:—

(1) *Hymns Ancient and Modern with Annotations and Translations*, 1867; (2) *Supp. Hymns for use with H. A. & M.*; (3) *English Hymnology* (a reprint of articles from the *Monthly Packet*), 1873; *Songs of Other Churches* (pub. in the *Monthly Packet*, 1871-2); and one or two smaller hymnological works. A few of the renderings of English hymns into Latin given in his *Annotated H. A. & M.* are by him.

Bilby, Thomas, s. of John Bilby, b. at Southampton, April 18, 1794. In 1809 he joined the army, remaining eight years. Subsequently he studied the Infant School System under Buchanan, whose school at Brewer's Green, Westminster, is said to have been the first Infants' School opened in England. In 1825 he obtained the charge of a Training School at Chelsea, where some 500 teachers were instructed in his system. In 1832 he proceeded to the West Indies, where he introduced his system of teaching. On returning to England, he became the parish clerk of

St. Mary's, Islington. He d. Sept. 24, 1872. He was one of the founders of "The Home and Colonial Infant School Society." Jointly with Mr. R. B. Ridgway he published *The Nursery Book, The Infant Teacher's Assistant*, 1831-32; and the *Book of Quadrupeds*, 1838. His hymns appeared in *The Infant Teacher's Assistant*, the best known of which is, "Here we suffer grief and pain."

Binney, Thomas, D.D., b. at Newcastle-on-Tyne, in 1798, and educated at Wymondley College, Hertfordshire. Entering the ministry, he was successively pastor of a congregation at Bedford, an Independent Chapel at Newport, Isle of Wight, and of the King's Weigh House Chapel, London, 1829. The University of Aberdeen conferred upon him the D.D. degree. He d. Feb. 23, 1874. His works, exceeding 50 in number, include *Life of the Rev. Stephen Morell*, 1826; *Money*, 1864; *St. Paul, his Life and Ministry*, &c. He wrote a few hymns, including "Eternal Light! Eternal Light" and "Holy Father, Whom we praise." (*Close of Service.*)

Bird, Frederic Mayer, b. at Philadelphia, U.S., June 28, 1838, and graduated at the University of Pennsylvania, 1857. In 1860 he became Lutheran pastor at Rhinebeck, N.Y.: in 1866 at Valatie, N. Y., where he remained until 1868. In 1868 he joined the American Protestant Episcopal Church (deacon 1868, priest 1869), and became Rector at Spotswood, New Jersey, 1870-74, and elsewhere to 1881, when he became Chaplain and Professor of Psychology, Christian Evidences, and Rhetoric in the Lehigh University, South Bethlehem, Pennsylvania.

Professor Bird compiled with Dr. E. M. Schmucker, (1) *Pennsylvania Hym. for the use of the Evang. Lutheran Church*, 1865, revised (and now used) as the Lutheran General Council's *Church Book*, 1868; (2) and with Ep. Odenheimer *Songs of the Spirit*, N. Y., 1871-2; and pub. (3) *Charles Wesley seen in his Finer and less Familiar Poems*, N. Y., 1866-7. He also has conducted the department of "Hymn Notes" in the N. York *Independent* since 1880. His library of hymnological works is the largest in the United States.

Birken, Sigismund von, s. of Daniel Betulius or Birken, pastor at Wildstein, near Eger, in Bohemia, was b. at Wildstein, May 5, 1626. In 1629 his father, along with other Evangelical pastors, was forced to flee from Bohemia, and went to Nürnberg. After passing through the Egidien-Gymnasium at Nürnberg Sigismund entered the University of Jena, in 1643, and there studied both Law and Theology, the latter at his father's dying request. Before completing his course in either he returned to Nürnberg, in 1645, and on account of his poetical gifts was there admitted a member of the Pegnitz Shepherd and Flower Order. At the close of 1645 he was appointed tutor at Wolfenbüttel to the Princes of Brunswick-Lüneburg, but after a year (during which he was crowned as a poet), he resigned this post. After a tour, during which he was admitted by Philipp v. Zesen as a member of the German Society (or Patriotic Union), he returned to Nürnberg in 1648, and employed himself as a private tutor. In 1654 he was ennobled on account of his poetic gifts by the Emperor Ferdinand III., was admitted in 1658 as a member of the Fruitbearing Society,

and on the death of Harsdörffer, in 1662, became Chief Shepherd of the Pegnitz Order, to which from that time he imparted a distinctly religious cast. He d. at Nürnberg, June 12, 1681. (*Koch*, iii, 478-485; *Allg. Deutsche Biog.*, ii, 660; *Bode*, pp. 44-46; the first dating his death, July, and the last dating his birth, April 25). In his 52 hymns he was not able to shake off the artificial influences of the time, and not many of them have retained a place in German C. U. Three have been tr. into English:—

i. *Auf, auf, mein Herz und du mein ganzer Sinn, Wirf alles heut.* [*Sunday.*] 1st pub. (not in 1661, but) in Saubert's *G. B.*, Nürnberg, 1676, No. 329, in 10 st. Tr. as:—

(1) "Arouse thee up! my Heart, my Thought, my Mind," by *H. J. Buckoll*, 1842, p. 10. (2) "Awake! awake!—to holy thought aspire," by *Dr. H. Mills*, 1866.

ii. *Jesu, deine Passion.* [*Passiontide.*] His finest hymn, 1st pub. in Saubert's *G. B.* Nürnberg, 1676, No. 83, in 6 st. of 8 l., and included as No. 240 in the Berlin *G. L. S.* ed., 1863. It did not appear in 1653. Tr. as:—

Jesu! be Thy suffering love. A good tr. of st. i.-iv., by A. T. Russell, as No. 87 in his *Ps. and Hys.*, 1851. Another tr. is:—

"Jesus, on Thy dying love," by W. Reid, in the *British Herald*, March, 1866, p. 46, repeated in his *Praise Bk.*, 1872, No. 435.

iii. *Lasset uns mit Jesu ziehen.* [*Passiontide.*] 1st pub. in J. M. Dillherr's *Heilige Karwochen*, Nürnberg, 1653, p. 412, in 4 st. of 8 l. Included as No. 250 in the Berlin *G. L. S.*, ed. 1863. The only tr. in C. U. is:—

Let us hence, on high ascending. Good and full, by A. T. Russell, as No. 184 in his *Ps. & Hys.*, 1851. His trs. of st. iii., iv., were adopted and altered to "Let us now with Christ be dying," as No. 635 in *Kennedy*, 1863. [*J. M.*]

Birks, Edward Bickersteth, M.A., s. of Professor T. R. Birks, b. at Kelshall, Herts, in 1849, and educated at Cholmeley School, Highgate, and Trinity College, Cambridge (B.A. 1870, M.A. 1873, and also a Fellowship 1870). On taking Holy Orders, he became, in 1878, Curate of St. Mary's, Nottingham, and, after six months at Greenwich, in 1880, Vicar of Trumpington in 1881, and Vicar of St. Michael's, Cambridge, in 1884. Mr. Birks is the author of the metrical Litany, "Light that from the dark abyss," in the *H. Comp.*, No. 549. It first appeared in *Evening Hours* in 1871 (having been composed in 1869 or 1870). Others of his pieces are to be found in *Leaves from the Christian Remembrancer.*

Birks, Thomas Rawson, M.A., b. Sept. 1810, and educated at Trinity College, Cambridge (B.A. 1834, M.A. 1837), of which he subsequently became a Fellow. Having taken Holy Orders in 1837, he became Rector of Kelshall, Herts, 1844; Vicar of Holy Trinity, Cambridge, 1866; Hon. Canon of Ely Cathedral, 1871; and Professor of Moral Philosophy, Cambridge, 1872. He d. at Cambridge, July 21, 1883. His works, to the number of 25, include Biblical, Astronomical, Scientific, Prophetic, and other subjects. He also wrote the *Memoirs of the Rev. E. Bickersteth* (his father-in-law), 2 vols., 1851. His hymns appeared in Bickersteth's *Christian Psalmody*, 1833; and, together with Versions

of the Psalms. in his *Companion Psalter*, 1874. They number upwards of 100. [Eng. Psalters, § xx.] Very few are in C. U. in G. Britain, but in America their use is extending. They include:—

1. Except the Lord do build the house. *Ps. cxxvii.*
2. O come, let us sing to the Lord. *Ps. xcv.*
3. O King of Mercy, from Thy throne on high. *Ps. lxxx.*
4. O taste and see that He is good. *Ps. xxxiv.*
5. O when from all the ends of earth. *Ps. xiv.*
6. The heavens declare Thy glory. *Ps. xix.*
7. The Lord Himself my Portion is. *Ps. lxxi.*
8. The mighty God, the Lord hath spoken. *Ps. l.*
9. Thou art gone up on high, O Christ, &c. *Ps. xlviii.*
10. Whom have I [we] Lord in heaven, but Thee. *Ps. lxxiii.*

Of these versions of the Psalms, all of which date from 1874, the most popular is No. 3. Mr. Birks's compositions are worthy of greater attention than they have hitherto received.

[J. J.]

Bis ternas horas explicans. [For the *Sixth Hour.*] This hymn is in *Daniel*, i., No. 16, with a further note at iv. p. 13. *Daniel*, on the authority of Cassiodorus's commentary on *Ps. cxix.* 164, gives it as by St. Ambrose. *Daniel's* text is in 32 lines, of which he says, ll. 23–28, beginning "Orabo mente Dominum," are given by the Benedictine editors as a complete hymn of St. Ambrose. He cites it as in the *Hymnary* of Thomasius, and as in an 8th cent. ms. in the Vatican. *Tr.* as "Now twice three hours the sun hath told," by W. J. Copeland, in his *Hys. for the Week*, &c., 1848, p. 148.

[J. M.]

Blackall, Christopher Ruby, M.D., b. in New York State, 1830, and educated for the medical profession. For 15 years he followed his profession, including service in the army during the civil war. Subsequently he managed, for 14 years, a branch of the Baptist Publication Society, taking at the same time great interest in S. School work. He edited the *Advanced Bible Lesson Quarterly*, for 3 years, and also *Our Little Ones*.

1. **The prize is set before us.** *Heaven anticipated.* This is one of Dr. Blackall's most popular hymns for children. It was written in 1874 for the Sunday School of 2nd Baptist Church, Chicago, Illinois, and set to music by H. R. Palmer. It 1st appeared in Palmer's *Songs of Love for the Bible School*, 1874, from whence it has passed into numerous collections, including I. D. Sankey's *S. S. and Solos*, Lond., 1881.

2. **Follow the paths of Jesus.** *Following Jesus.* This is included in the *Bap. Hy. [§ Tune] Bk.*, Phila., 1871, No. 701.

3. **Do the right, never fear.** *Duty.* In W. R. Stevenson's *School Hymnal*, Lond., 1880, No. 269.

[J. J.]

Blackie, John Stuart, LL.D., b. at Glasgow, July, 1809, and educated at Marischal College, Aberdeen, and at the University of Edinburgh. After a residence on the Continent for educational purposes, he was called to the Bar in 1834. In 1841, he was appointed Professor of Latin in Marischal College, Aberdeen, and in 1850 Professor of Greek in the University of Edinburgh. On the death of Dr. Guthrie he was for some time the Editor of the *Sunday Magazine*. His published works include:—*A Metrical Translation of Æschylus*,

1850; *Pronunciation of Greek*, 1852; *Lyrical Poems*, 1860; *Homer and the Iliad*, 4 vols., 1869, &c.; *Lays and Legends of Ancient Greece*, &c., 1857; and *Songs of Religion and Life*, 1876. To the hymnological student he is known by his rendering of a portion of the *Benedicite* (q. v.), "Angels, holy, high and lowly," which is found in several hymnals.

Blacklock, Thomas, D.D., b. at Annan, Dumfriesshire, November 19, 1721. He studied at the University of Edinburgh, and was, in 1759, licensed to preach. In 1762 he was ordained parish minister of Kirkcudbright, but, on account of his blindness, had to resign and retire on an annuity. He went to Edinburgh and there received as boarders University students and boys attending school. In 1767 he received the degree of D.D. from the University of Aberdeen (Marischal College). He was one of the earliest and most helpful literary friends of Robert Burns. He d. at Edinburgh, July 7, 1791. His *Poems* were often printed—in 1756 at London, with a *Memoir* by the Rev. Joseph Spence, Professor of Poetry at Oxford; in 1793, at Edinburgh, with a *Memoir* by Henry Mackenzie, &c. They include 2 Psalm Versions, and 4 Hymns. "Hail, source of pleasures ever new," is altered from the Hymn to Benevolence, and "Father of all, omniscient mind," is from his version of Psalm 139. No. 16 in the *Trans. and Par.* of 1781, "In life's gay morn," &c., is also ascribed to him.

[J. M.]

Blackmore, Sir Richard, was appointed a Physician in Ordinary to William of Orange in 1697, receiving knighthood at the same time in recognition of his services at the Revolution. His works embraced theology, medicine, and poetry, and a *Version of the Book of Psalms*. [Eng. Psalters, § xvi.] Whilst Dryden and Pope sneered at his poetical works, Addison (*Spectator*, 339), and Johnson (*Lives of the Poets*) gave them a good word, and specially his poem on the *Creation*. He d. October 9, 1729.

His version of the *Psalms* was the last issued in England with royal license for use in Churches; but notwithstanding this it never obtained any circulation, and except as to a few psalms in Collyer's *Sel.*, 1812, and one or two others, and various Unitarian collections in the early part of this century, it has remained utterly neglected by editors of all schools of thought.

Blair, Hugh, D.D., eldest s. of John Blair, merchant, Edinburgh, was b. at Edinburgh, April 7, 1718. In 1730 he entered the University of Edinburgh, where he graduated M.A. in 1739. In 1742 he was ordained parish minister of Collesie, in Fife, became, in 1743, second minister of the Canongate, Edinburgh, in 1754 minister of Lady Yester's, and in 1758 joint minister of the High Church (now styled St. Giles's Cathedral). In 1762, while still retaining his pastoral charge, he was appointed the first Professor of Rhetoric in the University of Edinburgh—a chair founded for him. He received the degree of D.D. from the University of St. Andrews, in 1757. He d. in Edinburgh, Dec. 27, 1800.

In 1744 Dr. Blair was appointed a member of the Committee of Assembly which compiled the *Trs. and Pars.* of 1745, and in 1775 of that which revised and enlarged them. To him are ascribed by the Rev. W. Thomson and the Rev. Dr. Hew Scott (*Scottish Hymnody*, Appendix) Nos. 4, 33, 34, 44, of the 1781 collection. He is also credited with the alterations made on Para-

phrases 32 and 57, in 1745-51, and on Paraphrase 20, in 1781. The Rev. J. W. Macneeken (Scottish Hymnody, Appendix) would ascribe these 4 Paraphrases to his second cousin, the Rev. Robert Blair, author of *The Grass* (eldest s. of the Rev. David Blair, b. in Edinburgh, 1699, ordained Parish minister of Athelstaneford, East Lothian, in 1731, appointed, in 1742, a member of the Committee which compiled the 1745 collection, d. at Athelstaneford, Feb. 4, 1746). Dr. C. Rogers, in his *Lyra Brit.* (pp. 66 & 664, ed. 1867) holds that, though Dr. Hugh Blair may have altered Paraphrases 44 and 57, neither he, nor Robert Blair, wrote any original hymns. While the weight of opinion and of probability is in favour of Dr. Hugh Blair, no very definite evidence is presented on either side, though the records of the Presbytery of Edinburgh in 1748 show Dr. Hugh Blair as selected to revise Nos. 18 (7 in 1781), 21 (46 in 1781), and probably others (Scottish Paraphrases, W. Cameron, and notes on the individual hymns). [J. M.]

Blair, Robert. [Blair, Hugh.]

Blair, William, D.D., b. at Clunie, Kinglassie, Fife, Jan. 13, 1830, and educated at Path-head School and St. Andrew's University, where he graduated M.A. in 1850, D.D. 1879. In 1856 he was ordained at Dunblane, as the United Presbyterian Minister in that town. Dr. Blair has pub. several prose works, including *Chronicles of Aberbrothoc*, and *Selections from Abp. Leighton with Memoir and Notes*, 1883. His hymn, "Jesus, Saviour, Shepherd bringing" (*The Good Shepherd*), and its accompanying tune, "Leighton," were contributed to the *Scottish Presb. Hymnal for the Young*, 1882. He is also the author of several New Year's hymns.

Blatchford, Ambrose Nichols, B.A., b. at Plymouth, 1842, and educated for the Unitarian Ministry at Manchester New College, London. He also graduated at the London University as B.A. In 1866, he became junior colleague to the late Rev. William James, Minister of Lewin's Mead Meeting, Bristol, and on the death of Mr. James, in 1876, the sole pastor. Mr. Blatchford's hymns were written for the S. School anniversary services at Lewin's Mead Meeting, on the dates given below, and were adapted to existing melodies. They were first printed as fly-leaves and include:—

1. A glad some hymn of praise we sing. *Praise*. 1876.
2. Awake to the duty, prepare for the strife. *Duty*. 1878.
3. Lord, without Thy constant blessing. *Divine Help*. 1875.
4. Night clouds around us silently are stealing. *Evening*. 1878.
5. O Lord of Life, for all Thy care. *Praise*. 1876.
6. O'er the wide and restless ocean. *Life & Hope*. 1878.
7. Once more the shadows fall. *Evening*. 1880.
8. Softly the silent night. *Evening*. 1875.

Nos. 1, 2, 4, 5, and 6 were 1st pub. in W. R. Stevenson's *School Hymnal*, 1880, and Nos. 3, 7, and 8 in the *Sunday School H. Bk.* of the S. S. Association, Lond., 1881. [J. J.]

Blaurer, Ambrosius, s. of Augustine Blaurer, Councillor of Constanza, was b. at Constanza, April 4, 1492. In 1513 he graduated at Tübingen and entered the convent of Alpirsbach, in the Black Forest, where he was chosen Prior. After studying Holy Scripture and the writings of Luther, he became dissatisfied with his position and left the convent in 1522, and went to Constanza. In 1523 he openly espoused the cause of the Reformation, and began to preach in 1525. In 1529 he commenced his work as Reformer of Swabia, in which, after the restoration of Duke Ulrich,

he received his help and countenance till 1538, when the growing opposition of the Lutheran party led him to withdraw from Württemberg. He returned to Constanza, where he remained till 1548, when by the operation of the Interim [*Agricola*] and the seizure of the town by the Emperor, he was forced to flee to Griesenberg, in Thurgau, and in the end of 1549, to Winterthur. He became pastor at Biel, in the Jura, 1551, but returned to Winterthur, 1559, and d. there, Dec. 6, 1564 (*Koch*, ii. 62-76; *Allg. Deutsche Biog.*, ii. 691-693). *Koch* characterises him as the most important of the hymn-writers of the Reformed Church at the time of the Reformation. Some thirty in all of his hymns are preserved in ms. at Zürich and Winterthur. The only one tr. into English is:—

Wie's Gott gefällt, so gefällt mirs auch. [*Trust in God.*] *Wackernagel*, iii. p. 588, quotes it in 8 st. of 10 l. from a ms. of 1582 at Zürich. "Etlich geistliche gang und lieder vor Jahren geschriben durch meister Ambrosium Blaurer," and thinks it was probably written about 1526. In his *Bibliographie*, 1855, p. 220, he had cited a broadsheet, c. 1548, where it appears as one of "Zwey schöne Newe Lieder dees frommen Johansen Friderichen von Sachsen, welche Er in seiner Gefängnuss gedichtet hat" [i. e. 1547-52, after the battle of Mühlberg, 1547]; but this ascription *Wackernagel* thinks is as little justified by the personality as by the circumstances of the Elector. Though the authorship of the hymn be somewhat doubtful, its value is undeniable, and since its reception into the *Bergkreyen*, Nürnberg, 1561, it has appeared in most subsequent collections, and is No. 726 in the *Cnv. L. S.*, 1851. The trs. are:—(1) "God's will is mine: I dare not stray," by Dr. G. Walker, 1860, p. 91. (2) "What pleaseth God, that pleaseth me," by Miss Winkworth, 1869, p. 124. [J. M.]

Bleak winter is subdued at length. *J. Newton*. [*Spring.*] 1st pub. in the *Olney Hymns*. 1779, Bk. ii., No. 32, in 9 st. of 4 l. In its full form it is not in C. U., but an unaltered version of st. ii.-v. and ix. is given as: "Behold I long-wished for spring is come," in Rippon's *Sel.*, 1787, and later editions.

Bleibt bei dem, der euretwillen. *C. J. P. Spitta*. [*Following Christ.*] Founded on 1 John, ii. 28, and 1st pub. in the 1st Series, 1833, of his *Fesalter und Harfe*, p. 113, in 4 st. of 8 l., entitled "Abide in Jesus." In the Württemberg *G. B.*, 1842, No. 382, and other collections. The trs. in C. U. are:—

1. O abide, abide in Jesus. A full and good tr. by R. Massie in his *Lyra Dom.*, 1860, p. 108, and thence in Bp. Ryle's *Coll.*, 1860; Adams's *American Ch. Pastorals*, 1864, No. 891, and Schaff's *Christ in Song*, ed. 1879, p. 495. Omitting st. ii. in the *Meth. N. Con. H. Bk.*, 1863, and J. L. Porter's *Coll.*, 1876. St. ii.-iv., beginning, "All is dying! hearts are breaking," are included in Robinson's *Songs for the Sanctuary*, N. Y., 1865; *H. and Songs of Praise*, N. Y., 1874; *Bap. Praise Bk.*, 1871, and others.

2. O abide in Him, Who for us. A full tr. by J. D. Burns, in his *Memoir and Remains*, 1869, p. 259; and repeated as No. 747 in Dale's *English H. Bk.*, 1879.

Other trs. are:—

(1) "Stay by One Who for your comfort," by Miss Mannington, 1863, p. 53. (2) "Dwell in Christ, who once descended," by J. Kelly, 1885, p. 37. [J. M.]

Blenkinsopp, E. C. L. [Leaten-Blenkinsopp.]

Bless God, my soul: Thou, Lord

alone. *N. Tate*. [*Ps. civ.*] This version of *Ps. civ.* is found in *Tate's Miscellanea Sacra*, 1696, and in the same year in the *New Version*. Its appearance in the former work determines its authorship as distinct from Brady. [See *Eng. Psalters*, § XIII. 3.] From its ornate character some have concluded that most, if not all the renderings in the *New Version* which partake of that character, are by him. This conclusion is plausible and possible, but by no means certain. It was introduced into use in America early in the present century, and is still given in a few collections.

Bless, O my soul, the living God. *I. Watts*. [*Ps. ciii.*] This is Pt. i. of his *L. M.* version of *Ps. ciii.*, 1st pub. in his *Psalms of David*, &c., 1719, Pt. ii. being, "The Lord, how wondrous are His ways." Both parts are in C. U. both in G. Britain and America. Pt. i. is in 8 st., and Pt. ii. in 9 st. of 4 l. In addition there are abbreviations of Pt. i., and a cento from Pts. i. and ii. in C. U. The most popular arrangement in modern American hymnals is that in *Songs for the Sanctuary*, N. Y., 1865, *Laudes Domini*, N. Y., 1884, and many others. It is composed of st. i., ii., iii., and viii., slightly altered. Other arrangements are also found both in G. Britain and America. A cento from Pts. i. and ii. appeared in *Bickersteth's Christian Psalmody*, 1833, and is made up of Pt. i. st. i.-iii., Pt. ii. st. iv. and v., and an additional stanza from another source.

Bless'd, Blessed, Blest. The arbitrary, and in many instances, unreasonable way in which editors of hymnals, both old and new, have changed about these words, without any regard to the form originally used by the author, has rendered it necessary to follow the author's reading in every instance. When, therefore, a hymn cannot be found in one form, it must be sought for in the other.

Bless'd are the humble souls that see. *I. Watts*. [*The Beatitudes*.] This metrical paraphrase of the Beatitudes (*St. Mat. v. 3-12*) appeared in the enlarged ed. of his *Hymns & S. Songs*, 1709, Bk. i., No. 102, in 8 st. of 4 l. It held a prominent position in the older collections, but of late it has fallen very much out of favour. As "Bless'd are," "Blessed are," or "Blest are," it is still found in a few collections both in G. Britain and America.

Bless'd are the pure in heart. *J. Keble*. [*Purification*.] This poem, in 17 st. of 4 l., is dated "Oct. 10, 1819." It was 1st pub. in his *Christian Year*, 1827. As a whole it is not in C. U. The following centos, some of which are found in numerous collections, have been compiled therefrom:—

1. In *J. Bickersteth's Ps. & Hys.*, 1832, No. 449, we have st. i. and xvii. This was repeated in *Elliott's Ps. & Hys.*, 1835, No. 258, as "Blest are the pure," &c. Although it has fallen out of use in G. Britain, it is still given in a few American collections, as the *Amer. Meth. Epis. Hymns*, 1849; *The Evang. Hymnal*, N. Y., 1880.

2. In his *Mitre H. Bk.*, 1836, W. J. Hall pub. a cento, as No. 249, which was composed of two stanzas from this poem, and two that were new. By whom this cento was arranged, by Hall, or his collaborator, E. Osler, is not known, as the *Ms.* simply say "Keble." As this is the most popular cento, and its whole contents are usually attributed to Keble, we give the full text, with the alterations and additions in the *Mitre* in italics:—

"Blest are the pure in heart,
For they shall see their God;
The secret of the Lord is theirs;
Their soul is Christ's abode.

*The Lord, who left the sky,
Our life and peace to bring,
And dwell in lowliness with men,
Their pattern, and their King;*

In *Murray's Hymnal*, 1852, No. 122, this cento was repeated with allknt alterations, and the addition of a doxology. This text, sometimes with, and again without a doxology, has been adopted by most of the leading hymnals in G. Britain, and a few in America, including *H. A. & M.*; the *Hymnary*; *Church Hymns*; the *H. Comp.*; *Thring*; the *Bap. Hymnal*; the *American Sabbath H. Bk.*, N. Y., 1858, and others. In a note to this cento, No. 141, in the 1st ed. of *H. A. & M.*, Mr. Biggs, in his *Annotated H. A. & M.*, quotes these words from Keble: "Hymn No. 141 is materially altered; not, however, without asking the writer's leave; Rev. J. Keble." Whether this leave was given to Hall, in the first instance, in 1836, or to Mr. Murray on adopting Hall's text in 1852, cannot now be determined.

3. In several American collections, Hall's cento is repeated with the omission of st. ii. These include *Songs for the Sanctuary*, N. Y., 1865.

4. In the *Hys. for Christian Seasons*, Gainsburgh, 2nd ed., 1884, the cento is, st. i.-iv. are Keble's st. i., xii., xiv. and xvii. very much altered, and v. Hall, st. iv.

5. In *Alford's Year of Praise*, 1867, No. 251, the cento is Keble, st. i., ii., iii., xv., and xvii.

6. In *Nicholson's Appendix Hymnal*, 1866, st. iv., viii.-x. are given as No. 19, beginning, "Give ear, ye kings, bow down."

In addition to these, other arrangements are sometimes found, but are not of sufficient importance to be enumerated. [J. J.]

Bless'd be the everlasting God. *I. Watts*. [*Easter*.] 1st pub. in his *Hymns*, &c., 1709, Bk. i., No. 26, in 5 st. of 4 l., and entitled "Hope of Heaven by the Resurrection of Christ." Its use sometimes as "Blessed," and again as "Blest," &c., is not extensive. Orig. text in *Spurgeon's O. O. H. Bk.*, No. 841.

In the *Draft Scottish Trans. & Paraphs.*, 1745, it is given as No. xi. in an unaltered form. In the authorized issue of the *Trans.*, &c., in 1781, No. lxi. st. iii. was omitted, the third stanza in this arrangement being altered from the original, which reads in Watts:—

"There's an inheritance divine, Reserv'd against that day;	"Tis uncorrupted, undefil'd, And cannot fade away."
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The recast text of 1781, which has been in use in the Church of Scotland for 100 years, is claimed by *W. Cameron* (q. v.), in his list of authors and revisers of that issue, as his own. Full text in modern copies of the *Scottish Psalms*, &c. [J. J.]

Bless'd morning! whose young, dawning rays. *I. Watts*. [*Sunday—Easter*.] Appeared in his *Hymns*, &c., 1707 (1709, Bk. ii., No. 72), in 5 st. of 4 l., and entitled, "The Lord's Day: or, The Resurrection of Christ." The arrangements of this hymn in C. U. are:—

- (1.) The original. Very limited.
- (2.) "Blessed morning," &c., as in *Dr. Hatfield's Amer. Church H. Bk.*, N. Y., 1872, with the change in st. i., l. 4, of "last abode," to "dark abode."
- (3.) "Blest morning," &c. This opening, sometimes followed by two or three slight alterations and the omission of st. v., is the most popular form of the text both in G. Britain and America.

(4.) "Blest morning," &c., in the *Hymnary*, 1872, No. 13. This is very considerably altered.

In addition to these, in 1781, this hymn was added with alterations, as "Hymn IV.," to the *Scottish Trans. & Paraphs*. It opens "Blest morning! Whose first dawning rays." The author of this recast is unknown.

Bless'd with the presence of their God. *T. Cotterill*. [*Holy Communion*.] 1st pub. in the *Uttozeter Sel* 1805, No. 31, in 6 st. of 4 l., and headed "For the Sacrament." It was repeated in *Cotterill's Sel* 1810, No. 43, and continued in subsequent editions till the 9th, 1820, when it was omitted. St. iv., "The vile, the lost, He calls to them." is st. iii. of W. Cowper's hymn: "This is the feast of heavenly wine," from the *Olney Hymns*, 1779, Bk. ii., No. 53. The use of this hymn is not extensive, although found in a few modern collections. It is curious that Cotterill gives it as "Blest with," &c., in his index, but "Bless'd with," &c., in the body of the book. A cento from this hymn beginning, "In memory of the Saviour's love," appeared in R. Whittingham's *Coll.*, 1st ed., Potton, 1835; from thence it passed into Lord Selborne's *Bk. of Praise*, 1862, Stevenson's *Hys. for Ch. & Home*, 1873, and others. It is composed of st. iii., v., and vi. of the above very slightly altered.

Blessed are the sons of God. *J. Humphreys*. [*Christian Privileges*.] This is the first of six hymns added by J. Cennick to Pt. ii. of his *Sacred Hymns for the Use of Religious Societies*, Bristol, F. Farley, 1743, No. 72, p. 95. It is in 8 st. of 4 l., and is headed, "The Privileges of God's Children." Concerning these six hymns J. Cennick says, "These were done by Mr. Joseph Humphreys." In *Whitefield's Coll.*, 1753, it was given as No. 14 in that part of the collection devoted to "Hymns for Society, and Persons meeting in Christian-Fellowship." As shortly after this date it fell out of use in its original form, and the text is somewhat difficult to find, we give the same in full:—

<p>"Blessed are the Sons of God. They are bought with Christ's own Blood, They are ransomed from the Grave, Life eternal they shall have. "God did love them in his Son, Long before the World began; They the seal of this receive When on Jesus they believe. "They are justified by Grace, They enjoy a solid Peace; All their Sins are wash'd away, They shall stand in God's great Day. "They produce the Fruits of Grace, In the Works of Righteousness! They are harmless, meek, and mild, Holy, humble, undefil'd. The Rev. R. Conyers pub. in his <i>Coll.</i></p>	<p>"They are Lights upon the Earth, Children of a heav'nly Birth; Born of God, they hate all Sin, God's pure Seed remains within. "They have Fellowship with God, Thro' the Mediator's Blood; One with God, with Jesus one, Glory is in them begun. "Thou' they suffer much on Earth, Strangers quite to this World's Mirth, Yet they have an inward joy, Pleasure which can never cloy. "They alone are truly blest, Heirs of God, joint Heirs with Christ; With them number'd may I be, Here and in Eternity!"</p>
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of *Ps. & Hys.*, 1st ed., 1767, as No. 84, the above hymn in a new form. Dealing with the hymn as an unbroken poem of 32 lines, he took the first 6 lines, added thereto the last lines of the hymn as alter'd by Whitefield ("With them," &c.) as a refrain, and constituted them as st. i.; the next 6 lines, with the same refrain as st. ii., and so on to the end, thus producing a hymn of 5 st. of 8 l. Toplady, in his *Ps. & Hys.*, 1776, No. 116, adopted Conyers's idea of using the last two lines of the hymn as a refrain, by adding them to Humphreys's st. i.-iv., vi., and v., in the order named, and thereby producing a hymn of 6 st. of 6 l. It is to this arrangement of the text that most modern editors both in G. Britain and America are indebted for their centos. Portions of the hymn in centos of varying lengths, are in extensive use. [J. J.]

Blessed are they whose hearts are pure. *H. Alford*. [*St. Bartholomew*.] In *Alford's Poems*, 1868, this hymn is dated 1844. It is not in his *Ps. & Hymns* of that year. It is found in F. M. Fallow's *Sel.*, 1847. In 1852 it was repeated in *The English Hymnal*, in 1867 in *Alford's Year of Praise*, and again in other collections. In the Cooke and Denton *Hymnal*, 1853, it appears in the Index as "Blessed," &c.; but in the body of the book, No. 175, it begins, "How bless'd are they," &c. In some hymnals, both in G. Britain and America, it is attributed to "J. Conder."

[W. T. B.]

Blessed be Thy Name. *J. Montgomery*. [*Journeying*.] In the "m. ms." this hymn is dated "January 13th, 1835," and is there stated to have been sent in ms. to several persons at different dates. In 1853 it was given in *Montgomery's Original Hymns*, No. 194, in 5 st. of 6 l. and headed, "Prayers on Pilgrimage.—Lord, help me." *Matt. xv. 25.* Adopted by several collections.

Blessed night, when first that plain. *H. Bonar*. [*Christmas*.] Pub. in his *Hys. of Faith & Hope*, 1st series, 1857, in 34 st. of 8 l., and headed, "The Shepherds' Plain." In the *Irish Church Hymnal*, 1873, two centos are given from this poem, (1) "Bless'd night, when first that plain," and (2) "Mighty King of Righteousness"; and in *Mrs. Brock's Children's H. Bk.*, 1881, No. 72, a cento is given as "Blessed night, when *Bethlehem's* plain," with "Alleluia" as a refrain. No. 73, in the same *Coll.*, and in the same metre, "Hark, what music fills the sky," is attributed to Dr. Bonar in error. It forms a good companion hymn to "Blessed night, when first that plain."

Blessed Redeemer, how divine. *I. Watts*. [*Divine Equity*.] A hymn on his sermon on St. *Matt. vii. 12*. It was pub. in an ed. after 1723, of his *Sermons on Various Subjects*, &c., 1721-3, in 6 st. of 4 l., and headed "The Universal law of Equity." In the older collections it is frequently found, especially the American, but in modern hymn-books it is seldom given, and then in an alter'd and abridged form.

Blessed Saviour, who hast taught me. *J. M. Neale*. [*Confirmation*.] Appeared in his *Hymns for the Young*, 1842 (new ed., 1860), in 6 st. of 8 l. In this form it is

seldom if ever used. An abbreviated and altered text, as "Holy Father, Thou hast taught me," is found in some collections for children. It is compiled from st. i., iv., and v. and vi.

Blessing, honour, thanks, and praise. *C. Wesley.* [*Burial.*] 1st pub. in *Hymns and Sacred Poems*, 1742, in 5 st. of 8 l., as one of a number of "Funeral Hymns." In 1780 it was embodied in the *Wes. H. Bk.*, No. 49, from whence it has passed into numerous collections in G. Britain and America. Orig. text in the *Wes. H. Bk.*, 1875, No. 50, and in *P. Works*, 1868-72, vol. ii. p. 188. In the *Hymnary*, 1872, a cento, with the same first line, was given as No. 508, in 4 st. and was repeated in the *S. P. C. K. Church Hymns*, 1871. It is thus composed: st. i., ii. from the above, slightly altered; st. iii., iv. from the hymn, "Hark! a voice divides the sky," which follows the above, in the *Hymns and Sacred Poems*, 1742, the *Wes. H. Bk.*, and in the *P. Works*, vol. ii. p. 189. These stanzas are also altered from the original.

Blest are the souls that [who] hear and know. *I. Watts.* [*Ps. lxxxix.*] Pt. iii. of his c. m. rendering of *Ps. 89*, in 3 st. of 4 l., which appeared in his *Psalms of David*, &c., 1719, with the heading "The Blessed Gospel." Whitefield included it in his *Coll.* in 1753, No. 72; and Toplady in his *Ps. & Hys.*, 1776, No. 32. It thus came into general use, and is still found in numerous collections in G. Britain and America.

Blest be the dear uniting love. *C. Wesley.* [*Parting.*] Pub. in *Hys. & Sac. Poems*, 1742, p. 159, in 8 st. of 4 l., and again *P. Works*, 1868-72, vol. ii. p. 221. It was given in the *Wes. H. Bk.*, 1780, No. 520, with alterations, and the omission of st. v. and vi. This form of the hymn is in the revised ed., 1875, No. 534, and in most collections of the Methodist body. From Whitefield's *Coll.*, 1753, to the present it has also been in use amongst various denominations in one form or another, ranging from 5 stanzas in *Whitefield* to 3 stanzas as in several American collections. This hymn has been ascribed to J. Cennick in error.

Blest be the Lord, our Strength and Shield. *Anne Steele.* [*Ps. cxliv.*] Given in her *Poems*, &c., 1760, vol. ii. p. 240, in 14 st. of 4 l. (2nd ed., 1780), and in D. Sedgwick's ed. of her *Hymns*, 1859, p. 200. In 1836 a cento therefrom, based on st. i., x., xiii., and xiv. (very much altered), was included in Hall's *Mitre H. Bk.* The same cento is given in the *Islington Ps. & Hys.* with the omission of st. iii. as in the *Mitre*.

Blest be [is] the tie that binds. *J. Fawcett.* [*Brotherly Love.*] Miller, in his *Singers and Songs of the Church*, 1869, p. 273, says:—"This favourite hymn is said to have been written in 1772, to commemorate the determination of its author to remain with his attached people at Walsgate. The farewell sermon was preached, the waggons were loaded, when love and tears prevailed, and Dr. Fawcett sacrificed the attractions of a London pulpit to the affection of his poor but devoted flock."

Three sources of information on the matter are, however, silent on the subject—his *Life and Letters*, 1818; his *Misc. Writings*, 1826;

and his *Funeral Sermon*. Failing direct evidence, the most that can be said is that internal evidence in the hymn itself lends countenance to the statement that it was composed under the circumstances given above. Its *certain* history begins with its publication in Fawcett's *Hymns*, &c., 1782, No. 104, where it is given in 6 st. of 4 l. From an early date it has been in C. U., especially with the Nonconformists, and at the present time it is found in a greater number of collections in G. Britain and America than almost any other hymn by Fawcett. It is usually given as "Blest is the tie," &c., and in an abridged form. Orig. text in Spurgeon's *O. O. H. Bk.*, 1866, No. 892, and *Songs for the Sanctuary*, N. Y., 1865, No. 847. [J. J.]

Blest day of God, most calm, most bright. *J. Mason.* [*Sunday.*] 1st pub. in his *Songs of Praise*, 1683, as the second of two hymns entitled "A Song of Praise for the Lord's Day," in 6 st. of 8 l. and 1 st. of 4 l. Early in the present century centos from this "Song" of various lengths began to be introduced into the hymn-books of the Church of England, and later, into Nonconformists' hymnals also; but in scarcely a single instance do we find the same arrangement in any three collections. In modern hymn-books both in G. Britain and America, the same diversity prevails, no editor having yet succeeded in compiling a cento which others could approve and adopt. No collection can be trusted either for text or original sequence of lines. The full orig. text, however, is easily attainable in Sedgwick's reprint of the *S. of Praise*, 1859. The opening line sometimes reads:—"Blest day of God, how calm, how bright," as in Mrs. Brock's *Children's H. Bk.*, 1881, No. 40, but the use of this form of the text is limited. Taking the centos together, their use is extensive. [J. J.]

Blest hour when mortal man retires. *T. Raffles.* [*Hour of Prayer.*] Printed in the *Amulet* for 1829, pp. 304-5, in 6 st. of 4 l. One of the first to adapt it to congregational use was the Rev. J. Bickersteth, who included 4 stanzas in his *Ps. and Hys.*, 1832, as No. 242. Its modern use in any form in G. Britain is almost unknown, but in America it is one of the most popular of Dr. Raffles's hymns, and is given in many of the leading collections. The full text is No. 883 in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872. Dr. Hatfield dates the hymn 1828, probably because contributions to the *Amulet* of 1829 would be sent to the editor in 1828.

Blest is the faith, divine and strong. *F. W. Faber.* [*The Christian Life.*] Appeared in his *Oratory Hymns*, 1854, in 6 st. of 4 l., and the chorus, "O Sion's songs are sweet to sing." In the 1855 ed. of the Cooke & Denton *Hymnal*, it was given with alterations to adapt it for use in the Church of England. In this form it is in a limited number of collections, the original being retained in the Roman Catholic hymnals.

Blest is the man, for ever bless'd. *I. Watts.* [*Ps. xxxii.*] His l. m. rendering of *Ps. xxxii.*, pub. in his *Psalms of David*, &c., 1719, in 4 st. of 4 l. Dr. Watts's note there-

upon explains the liberty taken with the Psalm as follows:—

"These two first verses of this Psalm being cited by the Apostle in the 4th chapter of Romans, to shew the freedom of our pardon and justification by grace without works, I have, in this version of it, enlarged the sense, by mention of the Blood of Christ, and faith and Repentance; and because the Psalmist adds, *A spirit in which it is so vile*, I have inserted that sincere obedience, which is scriptural evidence of our faith and justification."

As a hymn in C. U. in G. Britain it has almost died out; but in America it still survives in a few collections.

Blest is the man, supremely blest. *C. Wesley.* [*Ps. xxxiii.*] 1st pub. in the *Wesley Psalms & Hymns*, 1743, as a version of *Ps. xxxiii.* in 9 st. of 8 l. In 1875 it was rearranged and included in the revised ed. of the *Wes. H. Bk.* as hymn 561 in two parts, Pt. ii. being, "Thou art my hiding place, In Thee" (*P. Works*, 1868-72, vol. viii. p. 65).

Blest is the man who feels. *W. H. Bathurst.* [*Ps. xciv.*] Appeared in his *Ps. and Hys.*, 1831, in 4 st. of 6 l., and begins with the 12th verse of the Psalm. By whom the effort was made to add thereto the former part of the Psalm, we cannot say; but the result is the following paraphrase:—"O Lord, with vengeance clad," found in the *Wes. H. Bk.*, 1875, No. 602, in which st. i. is almost entirely new, and the rest is from this hymn.

Blest is the man whose bowels move. *I. Watts.* [*Ps. xli.*] This l. m. version of *Ps. xlii.*, st. 1-3, which was pub. in his *Psalms of David*, &c., 1719, in 4 st. of 4 l., appears in some collections as "Blest is the man whose mercies move;" and in others, "Blest is the man whose heart doth move," the object being to get rid of the, to some, objectionable expression in the first line. These changes are adopted both in G. Britain and in America.

Blest is the man whose heart expands. *J. Straphan.* [*For Sunday Schools.*] 1st pub. in *Rippon's Sel.*, 1787, No. 523, in 6 st. of 4 l. The form in which it usually appears in 4 stanzas was included by Cotterill in his *Sel.*, 1819, No. 248, where it is appointed to be sung "At a Sermon for Charity Schools." A cento from this hymn, "Blest work, the youthful mind to win," is composed of st. v., iv., iii., and vi. considerably altered. It is found in this form in Baldwin's *Preston Sel. of Ps. & Hys.*, 1831, No. 21, and has been frequently repeated in later collections. A second cento, beginning with an alteration of st. iii., as "Blest is the work in wisdom's ways," has also come into use. In these varying forms this hymn has attained to an extensive circulation.

Blest Jesus, Source of grace divine. *P. Doddridge.* [*The Water of Life.*] This hymn is No. 88 in the d. mss., where it is undated. In J. Orton's ed. of Doddridge's (posthumous) *Hymns*, &c., 1755, No. 221, it is given in 4 st. of 4 l., with a text slightly differing from the d. mss. It is also in J. D. Humphreys's ed. of the same, 1839. Its most popular form is that given to it early in the century in some American Unitarian collections:—"Blest Spirit, Source of grace divine." In this form it is in the *Unitarian Hy. [and T.] Bk.*, Boston, 1868, and other hymnals.

Blest Saviour, when the fearful storms. [*Lent.*] This appeared under the signature of "M. H. W.," in *Emma Parr's Thoughts of Peace*, Lond., 1839, in 3 st. of 8 l. In 1863 it was included in *Kennedy*, as No. 427, in the slightly altered form of "O Saviour, when the fearful storms."

Blest season when our risen Lord. [*Whitsuntide.*] This hymn is No. 59 of J. H. Stewart's *Sel. of Ps. & Hys. for the Use of Percy Chapel*, Lond., 1813, in 5 st. of 4 l., where it is appointed for Monday in Whitsun-week. In common with all the hymns in the collection it is unsigned. In 1829 Josiah Pratt included st. i., ii., and iv., with slight alterations, in his *Ps. and Hys.*, No. 66. This was repeated in some American collections, and is known to modern hymnals as "Blest day when our ascended Lord," as in the *Songs for the Sanctuary*, N. Y., 1865, No. 412. [W. T. B.]

Blest truth, my soul and Christ are one. *J. Irons.* [*Final Perseverance.*] 1st pub. in the 3rd ed. of his *Zion's Hymns*, 1825, p. 173, in 5 st. of 4 l. In the later editions of that work he altered the opening line to:—"Blest truth, the Church and Christ are one." In this form, with slight alterations, it is given in Snepp's *S. of G. & G.*, 1872, No. 419, and one or two collections besides.

Blest voice of love! O Word Divine. *W. J. Irons.* [*Confirmation.*] Written at Brompton on the occasion of the confirmation of one of the writer's children, and pub. in *Hymns for the Christian Seasons*, Guinsburgh, 1st ed., 1854, No. 184, in 4 st. of 6 l. In 1861 it was also given in Dr. Irons's *App. to the Brompton Metrical Psalter*; his *Hymns*, 1866; and in a revised form in his *Ps. & Hys.*, 1873. In Thring's *Coll.*, 1882, the revised text of 1873 is adopted.

Blew, William John, M.A., s. of William Blew, b. April 13, 1808, and educated at Great Ealing School, and Wadham Coll., Oxford, where he graduated B.A. in 1830, and M.A., 1832. On taking Holy Orders, Mr. Blew was Curate of Nuthurst and Cocking, and St. Anne's, Westminster, and for a time Incumbent of St. John's next Gravesend. Besides *tra.* from Homer (*Iliad*, bks. i., ii., &c.) and Æschylus (*Agamemnon the King*), and works on the Book of Common Prayer, including a paraphrase on a *tr.* of the same in Latin, he edited the *Breniarium Aberdonense*, 1854; and pub. a pamphlet on *Hymns and Hymn Books*, 1858; and (with Dr. H. J. Gauntlett) *The Church Hymn and Tune Book*, 1852, 2nd ed., 1855. The hymns in this last work are chiefly translations by Mr. Blew of Latin hymns. They were written from 1845 to 1852, and printed on fly-sheets for the use of his congregation. Many of these *tra.* have come into C. U. The following original hymns were also contributed by him to the same work:—

1. Christ in the Father's glory bright. *Morning.*
2. God's ark is in the field. *Evening.* The second stanza of this hymn is from Bp. Cosin's *Hours*, in his *Coll. of Private Devotions*, 1627.
3. Hark, through the dewy morning. *Morning.*
4. Lord of the golden day. *Evening.*
5. O Lord, Thy wing outspread. *Whitsuntide.*
6. O Thou, Who on Thy sainted quire. *Whitsuntide.*
7. Sleeper, awake, arise. *Epiphany.*
8. Sweet Babe, that wrapt in twilight. *Epiphany.*

9. Ye crowned kings, approach ye. *Epiphany*. This is written to the tune, "Adeste fideles," and might easily be mistaken as a free tr. of the "Adeste."

Mr. Blew has also translated *The Altar Service of the Church of England, in the year 1548*, into English. His trs. are terse, vigorous, musical, and of great merit. They have been strangely overlooked by the compilers of recent hymn-books. [J. J.]

Blick aus diesem Erdenthale. *Albert Knapp*. [*Ascension*.] Written 1851, and included in his *Herbstblüthen*, Stuttgart, 1859, p. 152, in 8 st. of 8 l., repeated in his *Ev. L. S.*, 1865, No. 657. It has been tr. as:—

Looking from this vale of sadness. A good but free tr. by Miss Burlingham in the *British Herald*, Sept. 1865, p. 142, and repeated, as No. 377, in Reid's *Praise Bk.*, 1872. Stanzas vii., viii., beginning "Prince of Peace! how rich our treasure!" also form No. 303 in the *Eng. Presb. Ps. & Hys.*, 1867. [J. M.]

Bliss, Philip, b. at Clearfield County, Pennsylvania, July 9, 1838. In 1864 he went to Chicago in the employ of Dr. George F. Root, the musician, where he was engaged in conducting musical Institutes, and in composing Sunday School melodies. Originally a Methodist, he became, about 1871, a choirman of the First Congregational Church, Chicago, and the Superintendent of its Sunday Schools. In 1874 he joined Major Bliss in evangelical work. To this cause he gave (although a poor man) the royalty of his *Gospel Songs*, which was worth some thirty thousand dollars. His death was sudden. It occurred in the railway disaster at Ashtabula, Ohio, Dec. 30, 1876. He had escaped from the car, but lost his life in trying to save his wife. His hymns are numerous. Some of his verses have obtained wide popularity in most English-speaking countries. The more widely known, and specially those which are found in collections in use in G. Britain, are in the following American works:—

i. *The Prize*, 1870.

1. I should like to die. *Death anticipated*. This is one of his earliest compositions, and is unworthy of the position it holds.

2. Through the valley of the shadow I must go. *Death anticipated*.

3. Whosoever heareth, about, about the sound. *Jesus the Way*. Written during the winter of 1869-70 after hearing Mr. H. Moorhouse (from England) preach on St. John iii. 16.

ii. *The Charm*, 1871.

4. Almost persuaded now to believe. *Procrastination*. This was suggested by the following passage in a sermon by the Rev. Mr. Bruninge, Bliss being present at its delivery:—"He who is almost persuaded is almost saved, but to be almost saved is to be entirely lost."

5. Ho! my comrades! see the signal. *Faithfulness*.

6. O! Jerusalem, the golden city, bright, &c. *Heaven*.

7. On what Foundation do [did] you build? *Christ the Foundation*.

iii. *The Song Tree*, 1872.

8. Light in the darkness, sailor, day is at hand. *Safety*. This hymn, "The Life-Boat," has attained to great popularity. The incident upon which it is based, that of the rescue of a ship's crew by a life-boat, is given in detail by Mr. Sankey in his *Sacred Songs*, &c., No. 99 (large ed.). It is sometimes known by its refrain, "Pull for the shore," &c.

iv. *The Joy*, 1873.

9. In me ye may have peace. *Peace*.

10. To die is gain. *Death anticipated*.

v. *Sunshine*, 1873.

11. Down life's dark vale we wander. *Death anticipated*.

12. More holiness give me. *For Holiness*.

13. Only an armour-bearer. *Soldiers of the Cross*.

14. Standing by a purpose true. *Faithfulness*.

15. This loving Saviour stands patiently. *Invitation*.

vi. *Gospel Songs*, 1874.

16. A long time I wandered. *Peace and Joy*.

17. Brightly beams our Father's mercy. *Mercy*.

18. Come, brethren, as we march along. *Praise*.

19. Free from the law, O happy condition.

Redemption.

20. Have you on the Lord believed? *Fruitless of Grace*. This hymn arose out of the following circumstances:—"A vast fortune was left in the hands of a minister for one of his poor parishioners. Fearing that it might be squandered if suddenly bestowed upon him, the wise minister sent him a little at a time, with a note saying, 'This is thine; use it wisely; there is more to follow.' Hence also the refrain 'More to follow,' by which the hymn is known."

21. How much owest thou? *Divine Claims*.

22. I know not the hour when my Lord will come. *Death anticipated*. Suggested by reading the book, *The Gales Ajar*.

23. See the gentle Shepherd standing. *The Good Shepherd*.

24. Though the way be sometimes dreary. *Divine Leading*.

25. Will you meet me at the fountain? *Fountain of Living Water*. The incident out of which this hymn arose is thus stated in *The Christian*, No. 365, "At the Industrial Exposition at Chicago it was an every-day appointment to meet at the Central Fountain. Mr. P. F. Bliss, whose mind seemed always set on things above, caught up the words, and wrote this hymn, 'Meet me at the Fountain.'"

vii. *Gospel Hymns*, No. 1, 1875.

26. One offer of salvation. *The Name of Jesus*.

27. Wandering afar from the dwellings of men. *The Lepers*.

viii. *The International Lessons Monthly*, 1875.

28. Weary gleaner, whence comest thou? *Duty*.

29. The whole world was lost in the darkness of Sin. *Light of the world*.

30. Man of sorrows! what a name. *Redemption*.

31. The Spirit, O sinner, in mercy doth move. *Holy Spirit*.

ix. *Gospel Hymns*, No. 2, 1876.

32. At the feet of Jesus. *The good choice*.

33. Come, sing the Gospel's joyful sound. *Salvation*.

34. Out it down, out it down. *Justice and Mercy*.

35. Do you see the Hebrew captive? *Prayer*.

36. Hallelujah, He is risen. *Easter*. Written in the spring of 1876 and first sung by Bliss on Easter afternoon, 1876, in the Court House Square, Augusta, Georgia, to 5900 people.

37. In Zion's rock abiding. *Safety*.

38. Repeat the story o'er and o'er. *Grace and Peace*.

39. Tenderly the Shepherd. *The Good Shepherd*.

x. *Gospel Hymns*, No. 3, 1878.

40. Hear ye the glad good news from heaven. *Faith and Salvation*.

41. I will sing of my Redeemer. *Praise*.

xi. *Gospel Hymns*, No. 4, 1881.

42. 'Tis known on earth and heaven too. *More about Jesus*.

xii. *Various*.

43. Sing over again to me. *Words of Life*. This appeared in a paper entitled *Words of Life*, 1874. The following are undated:—

44. March to the battle-field. *Duty and Victory*

45. There is sin in the camp. *Hinderances*.

46. 'Tis the promise of God. *Praise*.

47. While the silvery moon-beams fall. *New Birth.*

48. God is always near me. *Omnipresence.*

Two hymns, "I am so glad that our Father in heaven," and "Sowing the seed by the daylight [dawnlight] fair," (sometimes given as "Sowing our seed in the morning fair") are usually attributed to Mr. Bliss. In his *Gospel Songs*, Cincinnati, 1874, however, he lays claim to the music only. Mr. Sankey attributes this last to "E. A. Oakley." With the exception of No. 48, these hymns are given in Mr. Sankey's *Sacred Songs & Solos*, 1's. i. and ii. Their popularity is far beyond their literary merits, and is mainly due to the simple melodies to which they are wedded. As a writer of hymns of this class Mr. Bliss is second only to Mrs. Van Alstyne. Many anecdotes concerning hymns of this class are given in *American Evangelists; an Account of their work in England and America, by the Rev. Elias Nason*, Boston, U.S., Lathrop & Co., 1877.

Mr. Bliss is usually known as "P. P. Bliss." This is found on the title-pages of his collections. On his own authority, however, we are enabled to say that his name originally stood thus: "*Philipp Bliss*." Early in life he separated the final *p* from his christian name, constituted it a capital *P*, and thus produced "P. P. Bliss." (For this article we are mainly indebted to Professor F. M. Bird, and Mr. H. P. Main.) [J. J.]

Blomfield, Charles James, D.D., was b. at Bury St. Edmunds, 1786, and graduated at Trinity College, Cambridge. On taking Holy Orders he held positions of importance in the Church, including the Rectory of St. Botolph, Bishopsgate, London; the Bishopric of Chester, 1824; and the Bishopric of London, 1828. He d. in 1857. It was under his patronage that Hall pub. his *Mitre H. Bk.*, in 1836, and to it he contributed two hymns for school anniversaries:—

1. In hymns of joy your voices raise.
2. O Thou, Who from the infant's tongue.

These hymns are unknown to modern collections [H. MSS.]

Blow ye the trumpet, blow. *C. Wesley*. [Year of Jubilee, or the New Year.] This is No. iii. of his seven *Hymns for New Year's Day*, 1750, in 6 st. of 4 l. It is based upon Lev. xxv. In 1772, and again in 1774, R. Conyers included st. i., iii., iv. and vi. in his *Coll.* This arrangement, however, gave way to one by A. M. Toplady which appeared in his *Ps. & Hys.*, 1776, No. 318, where st. ii. is given as vi., st. iv. as v., and a slight but significant alteration is introduced in st. iii. Originally lines 1-2 read:—

Extol the Lamb of God,
The all-atoning Lamb.

This was changed to:—

Extol the Lamb of God,
The sin-atoning Lamb.

The heated controversy between the Wesleys and Toplady on the questions, vital to them, of Arminianism and Calvinism gave point and meaning to this change. From Toplady's *Ps. & Hys.*, the text and arrangement of stanzas were taken by other compilers until the hymn acquired universal reputation as his composition. In 1830, it was included with three alterations in the *Supp. to the Wes. H. Bk.*, No. 645, and the error of authorship was rectified. In the revised ed. of the *Wes. H. Bk.*, 1875, two of the alterations are repeated: st. iv., l. 3, "blest," for "bless'd"; and st. v., "Receive it," for "Shall have it," &c. In varying forms, sometimes, as in *Toplady*, then

as in the *Wes. H. Bk.*, and again in some other shape, this hymn is in very extensive use in all English-speaking countries. Orig. text in *P. Works*, 1868-72, vol. vi. p. 12. [J. J.]

Blunt, Abel Gerald Wilson, M.A., some time Travelling Fellow of Cambridge University, was born in 1827, and graduated at Pembroke College, Cambridge, B.A., 1850; M.A., 1860. Taking Holy Orders in 1851, he was from 1856 to 1860 Incumbent of Crew Green, Cheshire. In 1860 he was preferred to the Rectory of St. Luke's, Chelsea. Mr. Blunt's hymns, written for festival occasions at St. Luke's, are:—

1. Evening comes, may we, O Lord. *Evening.*
2. From meadows bright with blossom. *Flower Services.* This is dated June, 1882.
3. Here, Lord, we offer Thee all that is fairest. *Flower Services.* This is the best known and most popular of Mr. Blunt's hymns. From its composition in 1-79, when it was first sung at the Flower Service at St. Luke's, it has attracted attention until it is deemed essential to the completeness of most collections of importance.
4. Here, on this our festival day. *St. Luke.* Written in 1-82 for St. Luke's, Chelsea. All these hymns are printed in a small *Supplement* in use at St. Luke's.

Boardman, Sarah B. [Judson, S. B.]

Bode, John Ernest, M.A., s. of Mr. William Bode, late of the General Post Office, b. 1816, and educated at Eton, the Charter House, and at Christ Church, Oxford, graduating B.A. 1837, and M.A. in due course. Taking Holy Orders in 1841, he became Rector of Westwell, Oxfordshire, 1847; and then of Castle Camps, Cambridgeshire, 1850. He was also for a time Tutor of his College, and Classical Examiner. His Bampton Lectures were delivered in 1855. He d. at Castle Camps, Oct. 6, 1874. In addition to his *Bampton Lectures*, and *Ballads from Herodotus*, he pub. *Hymns from the Gospel of the Day for each Sunday and Festivals of our Lord*, 1860; and *Short Occasional Poems*, Lond., Longmans, 1858. In addition to his well-known hymn, "O Jesu, I have promised" (q. v.), the following from his *Hys. from the Gospel* are also in C. U.:—

1. God of heaven, enthroned in might. *H. Trinity.*
2. Spirit of Truth, indwelling Light. *Whitsuntide.*

Boden, James, was b. April 13, 1757, in the house at Chester long occupied by Matthew Henry, and educated for the Congregational Ministry at Homerton College. In 1784 he became the pastor of the Independent Chapel, Hanley; and, in 1796, of the Queen's Street Chapel, Sheffield. This last charge he held for nearly 43 years. He died at Chesterfield, June 4, 1841. In 1801 he assisted Dr. Williams, of the Masborough Theological College, near Sheffield, in compiling *A Coll. of above Six Hundred Hymns designed as a New Supp. to Dr. Watts's Ps. & Hys., &c.*, Doncaster, 1801. This collection is known as *Williams and Boden*, and to it is traced the anonymous modern version of "Jerusalem, my happy home" (q. v.). To this collection Boden contributed, under the signature "Boden," the following hymns:—

1. Bright source of everlasting love. *Charity Sermon.*
2. Come, all ye saints of God. *Passiontide.*
3. Come death, released from dread. *Death.*
4. Our great High Priest we sing. *Christ the H. Priest.*
5. Shall sin, that cruel foe? *Lent.*
6. Triumphant sing ye favoured [ransom'd] saints. *Jesus, all in all.*

7. We come, dear Jesus, to Thy throne. *Prayer Meeting.*

Of these hymns, No. 1 appeared in the *Evangelical Mag.* Aug., 1798. Most of them are still in C. U., but chiefly in America. They are of no special merit.

In the *Gospel Mag.*, 1777, there are a few hymns under the signature "J—s B—n, Chester." Of these, one only (8), "Ye dying sons of men" (*Invitation*), was given in the Williams and Boden *Coll.*, and then, not with the full signature of "Boden," but as by "B—." On this evidence mainly the hymn has been ascribed to James Boden. It appeared in the *Gospel Mag.* twice in 1777, in Feb. and in Aug. It may be by our author; but seeing that it alone of the eight hymns above noted is signed "B—," and was given in the *Gospel Mag.* in 1777, and that the rest are signed "Boden," and did not appear in the *Gospel Mag.* in 1777 or in any other year, we regard the evidence as somewhat inconclusive. It has been suggested that possibly the "J—s B—n, Chester," was his father. The signatures appended to the hymns in the 1st ed. of *Williams & Boden*, 1801, were omitted from the 2nd ed., 1803, and portions of the Preface were rewritten. [J. J.]

Body, George, D.D., born in 1840, and educated at St. John's College, Cambridge, where he graduated B.A. 1862, M.A. 1876. On taking Holy Orders he was successively Curate of St. James's, Wednesbury, 1863-65; Sedgley, 1865-67; Curate in charge of Christ Church, Wolverhampton, 1867-70; Rector of Kirkby-Misperton, 1870-84; and Canon of Durham, and Missioner of the Diocese, 1883. He was also Proctor for the Archdeaconry of Cleveland, 1880-1885; and received an Hon. D.D. from Durham University in 1885. His publications include *Life of Justification; Life of Temptation*, &c. In 1874 he revised and added a Preface to the Rev. E. Husband's *Mission Hymnal*; and in 1885 he did the same for *The Durham Mission H. Bk.* In these *Hymnals* appeared his:—

1. Father, Who dost Thy children feed. *Holy Communion.*

2. Jesus, speak to me in love. *Prayer for Peace.*

Βοηθός καὶ σκεπαστὴς ἐγένετό μοι εἰς σωτηρίαν. *St. Andrew of Crete.* This is known in the Greek Church as the *Kanôn d' mégas*—the Great Canon of Mid-Lent week. It was written probably about the end of the eighth century. Dr. Neale sums up its peculiarities and excellences thus:—

"It is a collection of Scriptural examples, turned to the purpose of penitential confession. It is impossible to deny the beauty of many stanzas, and the ingenuity of some tropological applications. But the immense length of the Canon, for it exceeds three hundred stanzas, and its necessary tautology, must render it wearisome, unless devotionally used under the peculiar circumstances for which it is appointed."—*Hymns of the E. C.*, 1862, p. 24.

The complete Canon is found in the *Tridion* of the Greek Church, and a selection is in the *Auth. Græc. Carm.* p. 199, and in *Daniel*, iii. pp. 52-4. Dr. Neale's *tr.* in his *Hys. of the Eastern Church*, 1862, p. 24, begins with *Daniel's* second stanza, Πόθεν ἄρτοποια θηρνεῖν, which he renders, "Whence shall my tears begin?" and consists of 10 st. of 6 l. It is taken from the earlier portion of the Canon. In 1871-2, st. i., ii., vii., viii., and x. appeared in an altered form in the *Hymnary*, No. 218; also, in 1871, st. i., iv., vii., viii., and x. in *Church Hymns*, No. 112, and other arrangements in later collections, sometimes as "Whence shall our tears begin?" [See *Greek Hymnody*, § XVII., 1.] The whole Canon is given in a prose *tr.* in *The Orthodox Catholic Review*, 1875, vol. iv. pp. 35-72. [J. J.]

Bogatzky, Carl Heinrich von. He was b. Sept. 7, 1690, on his father's estate of Jankowke, near Militzsch, in Silesia. His father, J. A. v. Bogatzky, was descended from a noble Hungarian family, and entering the Austrian service attained the rank of Lieutenant-Colonel. Bogatzky's early education was picked up at various places as family arrangements permitted. He was for some time page at the Ducal Court of Weissenfels. From Weissenfels his father removed him to Breslau, to prepare for entering the army. During a long illness at Breslau he became convinced that God had other work for him to do. Receiving an offer of assistance from Count Heinrich xxiv., of Reuss-Köstritz, towards the expenses of an University course, he entered the University of Jena in 1713; but removed at Easter, 1715, to the University of Halle, still as a student of law. Before Christmas he received notice that his mother had died in Silesia, and that he must return. During the week that elapsed before setting out, while attending divine service, he received what he regarded as his first true views of Justification by Faith. Disowned by his father for objecting to enter the army, he returned from Silesia to Halle and enrolled himself, at Easter, 1716, as a student of theology. At Halle he began for his own edification his best known work, *The Golden Treasury*, 1st pub. at Breslau in 1718. During 1718 his health failed, and his voice became so seriously affected that he was unable to take any parochial charge. From thenceforth he devoted himself to religious authorship, and speaking in private gatherings. He left Silesia in 1740, and for five years resided at Saalfeld, where he wrote many works, including that on *True Conversion*, 1741. In 1746 he removed to Halle, where G. A. Francke gave him a free room in the orphanage. The rest of his life was spent mainly in that town. The most important of his publications at this time was his *Meditations and Prayers on the New Testament*, 7 vols., 1755-61. He d. at Halle, June 15, 1774. (*Koch*, iv. 468-478; *Allg. Deutsche Biog.*, iii. 37-39; *Autobiography tr.* by Samuel Jackson, Lond., 1856—the second dating his death, possibly through a misprint, as at Glaucha, near Halle, 1754.)

Bogatzky seems to have begun hymn-writing about 1718, and in all composed 411 hymns, some of which appeared in part, in his devotional works, 3 in the *Cöthische Lieder*, 1733-36, 6 in the *Wernigerode G. B.*, 1735, and in a collected form at Halle, 1760, as *Die Übung der Gottseligkeit in allerley Geistlichen Liedern*, with 362 hymns (2nd ed. Halle, 1765, with 396; 3rd ed., 1771, with 411, reprinted unaltered at Berlin, 1844). With this the Dowager Queen of Denmark was so much pleased that, as the 1st ed. was in very small type, she offered to contribute to an ed. in larger type, and when that was issued in 1760 (with 376 hymns), bought 300 copies, all of which she distributed.

His hymns have little poetic fire or glow of imagination; but in his better productions there is stimulating zeal, warmth of religious feeling, and simplicity of religious faith, linking him rather with the earlier Halle School, than with the spiritual sensuousness of some of his fellow-contributors to the *Cöthische Lieder*.

(1) The hymns by him in English C. U. are: i. *Wach auf du Geist der ersten Zeugen.* [*Missions.*] 1st pub. 1750, as above, No. 133, in 14 st. of 6 l., entitled, "For faithful labourers in the Harvest of the Lord, for the blessed spread of the Word to all the world." Included in the *Berlin G. L. S.*, ed. 1863, No. 1383. *Tr.* as:—

Awake, Thou Spirit, Who of old. A good *tr.* of st. i.-iii., v.-viii. by Miss Winkworth, in her *Lyra Ger.*, 1st series, 1855, p. 41, and thence, omitting st. ii., altered in metre, and beginning, "Awake, Thou Spirit, Who didst fire," as No. 290 in the Pennsylvania Luth. *Ch. Bk.*, 1868. In Miss Winkworth's *C. B. for England*, 1863, No. 87, it is altered in metre to "Wake, Spirit, Who in times now olden," st. vii. being omitted, and this form is No. 190 in the *Ohio Luth. Hymnal*, 1880.

Another *tr.* is "O spirit of the early martyrs, wake," in the *British Herald*, Oct. 1845, p. 151. Not in C. U.

ii. **Ich bin erlöst durch meines Mittlers Blut.** [*Passiontide.*] 1750, as above, No. 330, in 10 st. of 9 l., entitled, "The believer's consolation in death." J. C. Wagner in his *Neues Hildburgläusisches G. B.*, 1807 (1808, No. 231), included a greatly altered form beginning, "Ich bin erlöst! Es floss des Mittlers Blut." The text *tr.* is that in Knapp's *Ev. L. S.*, 1837, No. 503, based on st. i., iii., v.-vii. of the original. The only *tr.* in C. U. is:—

I am redeem'd! the purchase of that blood, from Knapp, by Dr. H. Mills in his *Horae Ger.*, 1845 (1856, p. 64); repeated, omitting st. ii., as No. 125 in Stryker's *Christian Chorals*, 1885.

(2) Hymns not in English C. U.:—

iii. **Du Hüter Israel.** [*Morning.*] 1750, as above, No. 7, in 15 st. *Tr.* as "Guardian of Israel, Thou," by H. J. Buckoll, 1842, p. 53.

iv. **Einer bleibt König, wenn alles erliegt.** [*Christ as King.*] 1st in the large type ed., 1750, No. 367, in 10 st. *Tr.* as "One reigneth still, though all else may be falling," by Miss Burlingham, in the *British Herald*, Dec. 1865, p. 185, and repeated, as No. 394, in Reid's *Præse Bk.*, 1872.

v. **Heut ist dein Tag vorhanden.** [*Sunday Morning.*] 1750, as above, No. 106, in 5 st. *Tr.* as "This is Thy day so glorious," by H. J. Buckoll, 1842, p. 8.

vi. **Hirt und Hüter deiner Schaafe.** [*Spiritual Watchfulness.*] 1750, as above, No. 279, in 16 st. *Tr.* as "Great Shepherd of the sheep, No longer," in S. Jackson's *tr.* of Bogatzky's *Life*, 1856, p. 137.

vii. **Jehovah, hoher Gott von Macht und Stärke.** [*The Almighty God.*] At Schreipendorf in the Riesengebirge in 1720, standing on an eminence, he viewed the distant mountains which at first he thought were clouds, and deeply impressed by the majesty, glory, and omnipotence of God, he wrote this hymn after returning to the home (*Life*, 1856, p. 51). Included, as No. 558, in the *Sammlung Geist- und lieblicher Lieder*, Leipzig and Gütlich, 1725, and repeated, 1750, as above, No. 268, in 12 st. *Tr.* as "Jehovah, God of boundless strength and might," by Miss Winkworth, 1869, p. 274.

viii. **O stilles Lamm, du hast für mich gelitten.** [*Cross and Consolation.*] 1750, as above, No. 305, in 7 st. *Tr.* as "O silent Lamb! for me Thou hast endured," by Mrs. Findlater, in *H. L. L.*, 1858 (p. 64, 1884, p. 122). [J. M.]

Bohemian Brethren's Hymnody. In the following article it is proposed to give, I. An outline of the history of the Brethren up to A.D. 1621; II. An account of their Bohemian and German hymn-books; and III. Tables showing the extent to which German hymns are derived from the Bohemian.

I. History of the Brethren to 1621.

The history of the Bohemian Brethren seems at first sight to be out of place in an article on the Bohemian Brethren's Hymnody. The hymnody, however, together with the personal histories of the writers of their hymns and the compilers of their hymn-books, are so interwoven with the general history of the body, that the former can only be made clear with

the aid of the latter. Thus has arisen the necessity for the resumé which we now present. Especially at its commencement, this history is enveloped in a certain cloudiness, which we, with the facts now at command, are unable to pierce. The best results attainable we now give, but more as a summary than in detail.

§ i. *Introduction.*—1. Through the Compact [Holy Communion in both kinds, and liberty of preaching] granted by the Council of Basel, 1431, the Roman Catholics had attained their desired ends, for one section of the Hussites, confiding in the promises of the Church, had accepted that concession; the other, better acquainted with the tactics of the holy Fathers, had rejected it. Thus the schism between the two parties was completed; and the Roman Catholics could complacently look on at the mutual extermination of the Hussites.

2. After the battle of Lipan, 1434, the Taborites had ceased to exist as a political party; but the numerous and divergent religious doctrines, and tendencies comprehended under the name of the Taborites, did not cease, for numerous priests wandered through the land, and employed themselves in spreading strange doctrines, the result of which was that new sects sprang up in every hand. The best elements of this religious movement united themselves into small, free congregations, the members of which remained within the pale of the Church, although having but little real connection with it, and grouped themselves around some one more considerable man from their midst, and acknowledged him as their leader.

§ ii. *First Period of the Unity.*—1. One of these congregations, or brotherhoods, existed at Chelčic, a village near Vodnan, learning and putting in practice the theories of a certain Peter, named Chelčický, after his residence. Without the advantages of a theological, or even classical training; having but an insufficient knowledge of the Latin language; a simple layman, and, perhaps, small landowner; "he watched, with a keen eye, the events that were passing around him; investigated, with an independent mind, and a fearless criticism, the great questions of his age; acknowledged no authority but the Bible; and displayed an originality of thought, and power of diction, that made him, in spite of the obscurity of his position, a master among the learned, and a teacher among the unlettered."

2. At the head of another congregation at Prague, stood Gregory, who, in his turn, was a follower of Rokycana. The latter, however, being a Reformer only so far as was convenient for his own purposes, sent Gregory and his "Brethren" to Peter, when urged by them to go further. At last, in order to get rid of them, Rokycana, in 1457, induced King George to assign the domain of Senftenberg as a settlement to Gregory and his friends, and these were most likely joined by the Brethren from Chelčic. Senftenberg, lying in the midst of lonely hills to the south of the Eřlitz mountains, was but scantily peopled, and still suffering from the devastations of the Hussite war. Kunwald, a small village on this barony, was designated as the place for the settlement. In the following years they organised their community, chose some Elders as its leading representatives, drew up certain principles of doctrine and practice, and chose as their name *Frates Legis Christi*. The persecutions raised against them by King George (who feared a new organization of the Taborites) caused the Brethren to wander through Bohemia, where they became acquainted with similar small congregations, and increased in numbers to such an extent that they resolved on an entire separation from the Utraquist Church.

3. In the year 1467, the Elders convoked delegates of all congregations connected with them to a synod held at Lhotka, a hamlet, or rather farm, near Reichenau. The assembled deputies, about 60 (besides some "German Waldenses"), from nearly all parts of Bohemia and Moravia, resolved first on their final separation from the Church. They then chose, by lot, three from their number, as bishops; viz., Matthias, Thomas, and Elias, who were then consecrated by prayer and the laying on of hands, by a Waldensian and by a Roman Catholic priest. But either at the same synod, or at any rate within the year 1467, scruples seem to have entered the minds of some of the Brethren as to whether such consecration would suffice. They therefore sent the Roman Catholic priest who had assisted in the consecration (Michael Bradacius), with a companion (whose name is unknown), to the Waldensian bishop Stefan (who lived in Austria, and was later burned at Vienna), in order to beg of him the episcopal consecration. Michael, having been consecrated a bishop by Stefan, on his return first

ordained the three originally chosen (Matthias, Thomas, and Elias) to the priesthood, and then consecrated them as bishops. Shortly after, he laid down, not only his episcopate received *ad hoc*, but also his Roman priesthood, and was newly ordained to the priesthood by one of the three new bishops whom he himself had consecrated. In this peculiar manner, so far as we can trace the history of the proceedings, the first consecration of bishops among the Brethren was effected.

4. The first tendency of the Brethren was plainly antagonistic to the course of this world. Their refusal to take the oath, and to join the military service; their contempt of learning; their refusal to permit their members to hold any office in the State; and other peculiarities, they inherited from Peter Chelický, who thought to renew the world and human society by a strict observance of Christ's command to love one another, and maintained that all other commands and ordinances in the political and social life of men would cease spontaneously if that one command were but followed by all.

5. When, however, the members who joined the Unity without any acquaintance with Peter's first principles began rapidly to increase; when the Brethren perceived the need of learning to defend their convictions against their adversaries; when it seemed desirable not to refuse persons of high position who wished to join their congregations; then the number of those among them who rejected the old strict antagonism to the world displayed by Peter, rapidly augmented, and at the end of about twenty years there was a numerous party who might have been named the "Liberals" of the Unity. The principal leaders of this party were Lucas (named *Pragensis*) and Lawrence Kraonický his friend, two men as learned as pious. The old strict party resisted all the proposed changes, and for a time prevailed; but at the synod of 1494 the liberal party obtained the victory; and the "small party" or *Amosites* (after their leader Amos), not being disposed to submit, separated themselves from the Unity. Some efforts made to put an end to this schism failed, and the Amosites lingered on as a small sect for about fifty or sixty years.

6. If the Amosites claimed to be the true Unity, they were right so far as they retained the ideas of Peter Chelický. The new Brethren under Lucas, in the synod of 1495, resolved that the writings of Chelický, Gregory, and other founders of the Unity should be received only so far as they were found to agree with the Bible, thus warranting the possibility of progress in doctrine and practice.

§ iii. *Second Period of the Unity.*—1. The first period of the Brethren's history is clearly distinguished from the second period under Lucas, by opinions, doctrines, and even by terms and expressions. Lucas has every right to be named the "second founder" of the Unity. Through the more liberal principles of admission to the Unity its numbers increased to such a degree that about the year 1500 it consisted of three to four hundred congregations, and there was hardly a town or village in Bohemia or Moravia where some of its members were not to be found.

2. From 1467 (§ ii. 3.) to 1500 there had been three bishops, and one of these, Matthias, had held the most commanding position, but without responsibility. On the death of Matthias in 1500, the highest position was given to a Select Council, the members of which were chosen by the synod, for life; and the four new co-ordinate bishops who superintended distinct dioceses, were made responsible to the Select Council. Then, for the first time, the doctrines of the Unity were worked out by Lucas in 68 works, in a learned and systematic form. The sources of his theology, which on the whole remained the theology of the Unity as long as it lasted, were not the writings of Peter Chelický, with whom he contended whenever occasion offered, but the writings of Hus and Wyclif; the latter especially with regard to the doctrine of the Lord's Supper. Lucas published the first hymn-book of the Brethren (II. 1); a catechism or "interrogations" for teaching the children; and a volume of ample instructions for the priests. He also reorganised the Church services, varying and enriching them. The Unity flourished under Lucas, and gained the summit of its independence, although, externally, the Brethren suffered, not only from the aggressions of Dominican preachers, but also from cruel and bloody persecutions, dating from the year 1503, when King Vladislav issued a mandate strictly forbidding any Brethren's services to be held in Bohemia.

3. Lucas was already beginning to fear for the internal independence and continued existence of the Unity, when Luther appeared in Germany. Luther soon obtained friends and followers amongst the members of the Unity, but Lucas was not one of these. Misunderstanding Luther's doctrine of Free Grace and of Christian Liberty, he reproached Luther with want of moral strict-

ness, and with accommodation to many Roman Catholic dogmas. In the year 1523 he published an answer to Luther's *Vom Aebeten des Sakraments des Heiligen Leichnams Jesu Christi*. In this he gave Luther clearly to understand that he did not wish for any nearer relations with him, on the ground that he himself held the Brethren to be nearer the truth. But many of the Brethren, and those the best and most important, disented from the policy of Lucas; and these gained and exerted a great influence upon the whole Unity after his death.

§ iv. *Third Period of the Unity.*—1. After the death of Lucas, in 1528, we see the beginning of a third period in the Brethren's history, in which the Unity, sometimes giving itself up to strange influences, sometimes resisting and refusing them, lost more and more of its independent doctrines and existence. About the same time a heavy blow was struck at the external existence of the Unity.

2. At first, until 1546, the new tendency prevailed in the Unity, which (represented by John Horn, and, more especially, by John Augusta, the most important new members of the Select Council), aimed at giving publicity to the Brethren, and at forming alliance with the German Reformers. The connection with Luther, which had been broken off by Lucas, was renewed; and new connections were formed with Calvin and the Reformers of Strassburg. At the same time several Bohemian lords and noblemen (who until then had protected the Brethren who resided on their estates, but had never thought of joining the Unity) applied for admission, after having seen that German Electors and Princes were not ashamed to take Luther's part. In short, the despised and persecuted "sect of shoemakers and weavers" was now esteemed an interesting ancient Evangelical Church, and a body of sufficient political weight to command the attention of its adversaries.

3. All this was mainly due to John Augusta, in whom a severe and inflexible character was united with far-reaching designs, and an insuperable love of power. But on the other hand the consequence of this emergency of the Brethren from their retired position was that they became involved in the Bohemian insurrection of 1547; or if that cannot be absolutely proved, at any rate their adversaries used this turn of affairs in order to aim at the destruction of the Unity. Therefore, once more, as before in 1503, the Brethren were forbidden to conduct any divine service; and the Unity was commanded to dissolve itself. This time the edict was more strictly carried out than formerly, because the estates on which the Brethren had their principal settlements (where they lived under the protection of lords who were themselves members of the Unity) were confiscated to the Crown. Augusta himself, after having been indefatigable in encouraging and consoling the afflicted and persecuted Brethren, partly by letters and partly by nightly visits, while during the day he was obliged to conceal himself in the woods, was finally caught by treachery, and kept in close imprisonment in the castle of Pürglitz, a few miles west of Prague, for sixteen years. The Brethren were thus compelled to emigrate from Bohemia, in 1548. In two large companies, they with their wives and children crossed the mountains which bound Bohemia on the north, in order to seek for some place where they might serve God as their fathers had done. From that time we may distinguish three branches of the Unity: the *Bohemian*, which, after the death of Ferdinand I., flourished anew; the *Moravian* (see *Moravian Hymnody*), which has since become the principal branch of the Unity; and the *Polish*. The remarks which follow deal exclusively with the *first* of these three branches of the Unity.

4. While Augusta was kept in his long imprisonment, John Blahoslav stood at the head of the Unity; a master spirit, developed by a many-sided, polished, and classical education. The splendid large hymn-book published by him, or at his instigation (II. 6), and his theoretical work on music, testify to his musical attainments. Through his large collection of documents on the history of the ancient Brethren, and by his own writings on that subject, he became the founder of the Brethren's history; and at the same time the classical example for Bohemian prose style, the theory of which he gave in his Bohemian grammar. He proved himself also to have been an able diplomatist in his negotiations with the Court of Vienna. In their doctrine the Brethren, under Horn and Augusta, inclined to Luther until about 1546; under Blahoslav, who himself was not an original theologian, they tried to return to Lucas, but in fact they approached to Calvin. In ecclesiastical politics, also, Blahoslav had an object in view different from that of Augusta. Blahoslav, who wished to preserve the independence of the Unity, aimed at forming a confederation of the Brethren with the so-called New Utraquists, or Lutherans, in Bohemia; so

that each of the two Churches should retain its own confession, constitution, form of service, &c.; but should be united by friendship and work in common, in a manner similar to that realised in Poland by the Consensus Sandomiriensis between the Brethren, the Reformed, and the Lutherans. Augusta aimed at a union of the said Churches, with a common confession, common constitution, &c.; in short, at a uniform Evangelical Bohemian National Church; and, after his liberation from imprisonment in 1564, he entered into negotiations with the Lutherans for attaining this object. Surely, however, Blahoslav's design was more adequate to religious conviction, and guaranteed more religious liberty than Augusta's. But, after the deaths of Blahoslav, in 1571, and of Augusta, in 1572, a common confession was composed in 1575, by the Lutherans and the Brethren, as the basis of a Bohemian Evangelical Church; and thus Augusta's designs were attained. It is characteristic that the confession was not composed by clergymen at a synod, but by the states of the country at a diet at Prague. The idea of such a union of Churches was apparently taken from a political agreement between belligerent parties.

§ v. *Fourth Period of the Unity.*—1. With this year and this fact begins the last period of the Brethren's history: the disorganisation of the Unity. Though the aristocratic element among the Brethren still absolutely obeyed the commands of the Senior Kalef, in the transactions regarding the Confession of 1575, and on other occasions willingly subordinated itself to the discipline of the Church, yet its influence increased more and more. An illustrious product of the munificence of the Baron de Zerotin, and of the learning of the Brethren's ministers, is the Bible of Kralitz (1579-98), in 6 folio volumes, with commentary. The text of this (still published and circulated by the British and Foreign Bible Society) is as classical in the Bohemian language, as Luther's is in the German.

2. But another result of the influence of the nobility was that the Unity, being deficient in Seniors of importance, became more and more implicated in the political aims of the nobility. The leaders in the combat of the Bohemians for religious liberty were members of the Unity, the most important being Wenzel Budovec de Budova. The first part of the struggle against the Emperor Rudolph II. met with a great success in securing the charter of 1609, by which, among others, the Bohemian Protestants were allowed an independent consistory in Prague. But in consequence of this the union between the Brethren and the Lutherans was made still closer, so that the Brethren lost this their old name, and accepted the common name chosen for all the Evangelical Bohemians, viz., *Utravistist Christians*. The second part of the struggle, the fatal insurrection of 1618, resulted in the disastrous battle of the White Mountain, near Prague, Nov. 8, 1620 (when the Imperial troops under Maximilian of Bavaria and Tilly defeated the Evangelicals under the Winter King, the Calvinistic Friedrich V. Count Palatine); in the bloody execution of the Bohemian Evangelical nobility (including Wenzel) at Prague, June 21, 1621; and in the entire destruction of the Brethren's Unity.

[Sources of the Brethren's History: (1) A. Gindely, *Geschichte der böhm. Brüder*, Prag, 1857. (2) B. Czerwenka, *Geschichte der evang. Kirche in Böhmen*, Bleibfeld, 1849. (3) Goll, *Quellen und Untersuchungen zur Geschichte der böhm. Brüder*, Prag, 1878-82. (4) John Holmes, *History of the Protestant Church of the United Brethren*, London, 1826. (5) Edmund de Schweinitz, *The History of the Church known as the Unitas Fratrum*, Bethlehem, Pa., 1885, with a full account of the sources of the history.]

II. The Bohemian and German Hymn-books of the Unity.

§ i. *The Bohemian Hymn-books.*—1. The earliest known hymn-book is that extant in the Bohemian Museum at Prague. The title-page, the first leaf of the calendar, the last leaf of the alphabetical index and a leaf of the text, are missing. Judging from the type it seemed to have been printed at Prague, by Severin, who had printed a Bohemian Bible in 1488. On the last page is a colophon which may be thus tr.: "These hymns were finished on Wednesday in the Octave of the Baptism of God: in the year of God One Thousand Five Hundred and One," i. e. Jan. 13, 1501. The book contains 89 hymns, of

which 21 are by Konvaldský, Táborský, and Lucas (II. 8); of the rest, two (No. 32, 45) are from the hymn-book of the Taborites. This first hymn-book, it may be noted, is never mentioned among the works of the Brethren.

2. Bp. Blahoslav, in his *History of the Brethren* [ms. in the University Library of Prague, fol. 112], says, referring to the year 1505, "The Brethren for the first time had a large sized Kancional of sacred hymns printed." It seems to have contained some 400 hymns, but no copy is now known to exist.

3. Blahoslav (l. c. fol. 119) says further, "In the year 1519 the Brethren published a book of sacred songs and hymns for the use of the pious and faithful people, and that in a 2nd ed." This was printed by Paul Olivetaky, at Leitomishl, but no copy seems to have survived.

4. In the preface to the hymn-book of 1561 the Brethren's Seniors explain that Lucas of Prague, who had edited the book of 1519 (I. § iii. 2) was commissioned to rearrange and correct it. But as he d. in 1528 they set themselves to a comprehensive revision. On account of the length of time required they in the meantime published some new hymns, in 1531, at Jung Bunzlau. If this remark does not refer to the German book of 1531 (see below), neither a copy nor other trace of this edition is extant.

5. In 1541 the hymn-book which had been so long in preparation was printed by Paul Severin at Prague, and edited by Bp. John Horn. No copy is now known to exist, but its title is preserved in a polemical treatise by the Jesuit, D. W. Sturm, in his *Comparison of the Doctrine of the Brethren*, pub. at Prague in 1584. The title begins:—

"Písne chval božských. Písne duchovní evangelické," &c., or, in English, "Hymns in praise of God. Evangelical Hymns, newly revised, corrected and collected, and with many newly written on the principal doctrines of the Holy Scripture. In honour and in praise of the one, sole, and eternal God in the blessed Trinity. Also for the help, use, and consolation of those, who love the Bohemian nation and language with true Christian devotion. John Horn, with his fellow labourers. 1541. Prague." The colophon on the last page may be rendered thus:—"In the year 1541 after the birth of the Son of God this Cancional was printed and finished on Saturday after St. Martin's Day (Nov. 12) in the Altstadt of Prague, by one, Paul Severin of Kuttenberg, citizen of this illustrious town."

According to Blahoslav [*Grammatika česká*, 1571, new ed., Vienna, 1857, p. 40] it was reprinted at Leitomishl in 1541. Tucher [Schutz des evang. Kirchengesangs, Leipzig, 1848, ii. p. 321], who seems to have had in his hands a copy of this edition, says it contains 484 hymns. I could discover no copy either of this edition, or that which the printer Vaneek Austsky, or Austin, of Jung Bunzlau, was authorised to print in 1547.

6. In 1555 John Černý, John Blahoslav, and Adam Sturm, were commissioned by the synod of the Unity to publish a new hymn-book to include the compositions of John Augusta (I. § iv. 2), and others of the younger Brethren. It was ready for the press in 1550, and the printing was finished June 7, 1561. Of this fine folio, which contains 744 hymns (including 60 from the hymn-book of 1501), a copy is preserved in the Archives at Herrnhut. The title is almost identical with that of 1541. The colophon may be thus tr.:—

"This Cancional was printed and finished by Alexander of Aulezd [or of Pilsen], at Samter [Poland], at the castle of his Grace Lucas, Count of Gorka, Waywode of Lanfic, Starost of Bus."

Later editions, differing very little as to their contents, appeared in folio at Eibenschütz, 1564, and Kralitz, 1576 and 1581; and in 4to, at Kralitz in 1583, 1594, 1598.

7. Among the later hymn-books may be mentioned (1) a folio pub. at Kralic (Moravia) in 1615, which contains 644 hymns besides a metrical psalter, and was probably ed. by the four Seniors whose crests are found on p. 529. Copies of this ed. and of the quarto reprint of 1618 are to be found in the University Library, Prague. (2) A 12mo, pub. at Amsterdam in 1659, and ed. by J. A. Comenius. This contains, besides a metrical psalter, 430 hymns with an appendix of 25; and is to be found in the Archives at Herrnhut.

8. The principal contributors to the hymn-books of 1501 and 1561 are the following:—

(1) **Matthias Konvaldský** [b. 1442 at Kunwald, near Litzitz; Bp. of the Unity; d. Jan. 23, 1500, at Lelpník], contributed 4 (Nos. 31, 33, 35, 48) to the *H. Bk.* of 1501, and 5 others to the ed. of 1561.

(2) **John Táborský**, or John Vilimek [a Roman Catholic priest; afterwards member of the Select Council; d. Apr. 28, 1495, at Letomishl], contributed 6 (Nos. 6, 7, 10, 25, 46, 51) to the *H. Bk.* of 1501.

(3) **Lucas Pragensis** (q. v.) contributed 11 (Nos. 1, 12, 14, 28 (?), 42 (?), 46, 47, 81, 82, 86, 92) to the *H. Bk.* of 1501; and 106 others to that of 1561. Included are 11 *trs.* from the Latin, and 4 revisions of older Bohemian hymns.

(4) **John Augusta** (q. v.) contributed 141 to the *H. Bk.* of 1561.

(5) **John Blahoslav** [b. Feb. 20, 1523, at Prerau, Moravia; Bp. 1567; Secretary of the Unity, 1558; d. Nov. 24, 1571, at Kromau, Moravia] has 65 in the 1561 *H. Bk.*, 17 being revisions of older Bohemian hymns.

(6) **Adam Sturm** [from Moravia; ordained priest 1556; d. Oct. 5, 1565] has 38 in the *H. Bk.* of 1561.

(7) **Martin Michalec** [b. 1504 at Leitmeritz; Bp. 1537; d. Jan. 24, 1547, at Prossnitz] has 31 in the 1561 *H. Bk.*

(8) **Gallus Dřevinec** [B.A. of Prague, 1524; member of the Select Council, 1553; d. Nov. 22, 1563, at Prossnitz] has 18 in the 1561 *H. Bk.*

(9) **John Wolf** [ord. priest 1529; member of Select Council; d. Oct. 26, 1548, at Prerau] has 13 in the 1561 *H. Bk.*

(10) **John Paustenik** [ord. priest 1529; d. 1543, at Jung Bunzlau] has 10 in the 1561 *H. Bk.*

(11) **George Styra** [of Wildenschwert; manager of the Brethren's printing office at Jung Bunzlau, 1520-31] has 9 in the 1561 *H. Bk.*

(12) Among the other authors whose names appear in the 1561, may be mentioned *Wenzel Solin* (5 hymns); *Nicholas of Turnau* (4); *Matthias Červenka* (q. v.) (5); *George Ciklovský* (3); *John Selecký* (q. v.) (3); *John Hus* (q. v.) (2); *Rokyean* (1); *John Horn* (q. v.) (1); *Urban* (1). Of the 193 hymns whose authorship is unknown many appear in the Utraquist hymn-books of 1522, 1531, and 1559.

§ ii. *The Bohemian Brethren's German Hymn-books.* These are the following:—

1. *Ein New Gesang buchlen* MDXXXI. &c. [Nürnberg]. At the end is, "Printed at Jungen Buntzel, in Bohemia. By George Wylmaschwerer in the year 1531. Fluit-ghed on the 15th day of March." The book is in small quarto; and the printer is George Styra of Wildenschwert (see No. 11 above). The preface, addressed to the German congregations at Landskron and Fulnek, in Bohemia, is signed "Michael Weisse. Ewer Diener." All the hymns (155 in number) according to the preface seem to have been composed or translated by M. Weisse himself, and this was evidently the opinion of the editors of the 1639 (see below). Two are indeed in the Anabaptist *Ausband* of 1583, ascribed to Anabaptist writers; but on

what grounds is not known. Of the 155 hymns, as it will be seen from the table given below, we have only been able to find 12 which are translated from the Bohemian or the Latin. Almost all came more or less into use in the German Lutheran hymn-books of the century.

In the same year, 1531, an edition of this hymn-book is said to have appeared at Ulm, under the title of *Piccartisches Gesang Buch* (Piccart or Piccardites, first an opprobrious name for the Brethren used by their foes; then by their friends, but never by themselves). *Wackernagel*, in his *Bibliographie*, 1855, Nos. 329, 375, 376, 377, 437, quotes reprints at Strassburg, 1534, and at Ulm in 1538, 1539, and 1541.

2. *Ein Gesangbuch der Brüder inn Bekemen und Merckern, Die man auss hass und neyd, Pichkarden, Waldenses, &c. nennet, &c.* [Wernigerode]. At the end is "Printed at Nürnberg by Johann Günther, 1544. This hymn-book is in 8vo, and contains 181 hymns; 149 being from the 1531 (6 being eliminated), and 32 being new. Many reprints appeared in Germany, e.g. by Johann Berg and Ulric Neuber, at Nürnberg, 1564, 1576, 1585, 1590. The preface, by John Horn, informs us that the alterations were caused by the fact that some of the doctrines of the Brethren were not correctly represented in the former book, especially as regards the Lord's Supper. During the period since 1531 (l. § iv. 1), the Brethren, influenced by Luther, had somewhat changed their views, and Horn was himself a principal representative of the leaning towards Lutheranism. If what Jirešek (*Hymnologica Bohemica*, p. 94) says be true, that the 1st ed. of this hymn-book appeared in 1535 (Weisse d. 1534), the passages in the preface regarding Weisse are of course less repugnant. *Wackernagel*, 1855, pp. 579-580, reprints Horn's preface in full.

3. *Kirchengeseng darinnen die Heubtartikel des Christlichen glaubens kurz gefasset und ausgelegt sind; izt von neuen durchsehen, gemehret, und Der Rö. Kei. Maiestät, in unterthenigsten demut zugeschrieben.* Anno Domini 1566 [Berlin]. According to Blahoslav's account, this hymn-book was sent in ms. to the Emperor Maximilian, in 1564, and was first printed in 1566, at Eibenschütz, in Moravia, after the death of Ferdinand, his father. It is in 4to, and contains 343 hymns; being the hymns of the edition of 1544, with the exception of 15 which are omitted, and 177 which are new. An appendix is added with 106 hymns by Lutheran authors. The preface (addressed to the "Reformed Evangelical Christian Churches of the German nation") is signed by Michael Tham, John Selecký, and Peter Herbert. This book was reprinted, unaltered, at Nürnberg, in 1580.

4. Later editions of the Brethren's German hymn-book appeared in 1606 at Kralitz, in Moravia, edited by Martin Polykarp; in 1639 at Lissa in Poland, edited by Daniel Vetter; and in 1661 at Amsterdam, edited by J. A. Comenius. In the edition of 1639 [Berlin] the names of the authors are given in the index of first lines. There is also a biographical list (reprinted by *Wackernagel*, i. p. 726) "Of those persons who translated the Bohemian hymns into German verse, and also prepared this hymn-book." All the hymns in the 1639, which are taken from the collections of Weisse and Horn, are said to be composed by these authors.

5. The principal contributors to the editions of 1566, 1639, are the following:—

(1) **Peter Herbert** (q. v.), 94 hymns.

(2) **John Selecký** (q. v.), 22 hymns.

(3) **Michael Tham** [ordained priest, 1534; ministered at Fulnek and d. there Aug. 27, 1571], 28 hymns. Three are *tr.* in the *Moravian H. Bk.*, 1754, pt. i., Nos. 275, 282, 296.

(4) **John Girk or Jirek** [b. at Strehlen in Silesia; ordained priest 1549; d. at Neidenburg in East Prussia, March 1, 1562], 5 hymns.

(5) **George Vetter or Strey** [b. 1536, at Zabfeh in Moravia; ordained priest 1567; d. Jan. 25, 1599, at Selowitz in Bohemia], 6 hymns, one of which is *tr.* as No. 283 in pt. i. of the *Moravian H. Bk.*, 1754.

(6) **Martin Polykarp** [Hradecenus, i. e. of Königgrätz in Bohemia; d. soon after 1606, at Trebitz in Moravia], 9 hymns.

(7) **John Korytanek** [minister at Landskron in Bohemia, and Posen in Poland; d. 1582], 2 hymns, one of which is *tr.* as No. 254 in pt. i. of the *Moravian H. Bk.*, 1754.

(8) **Paulus Klantendorfer** (q. v.), 1 hymn.

(9) The other authors are, (1) *Centurio Sirutschko* (4 hymns); (2) *Valentine Schultz* (3); (3) *Lucas Libanus* of Löbau (1); *Martin Cornelius* of Zittau (2).

III. A comparison of the German Hymn-books with the Bohemian.

i. The hymn-book of Weisse, 1531. To only 12 of the German hymns in this collection have I been able to find corresponding Bohemian hymns, which having been published before 1531 may have been the originals of Weisse's hymns. But many of them are adapted from older Latin hymns (usually in such cases being headed by the first lines of the Latin); so it is very difficult, almost impossible, to decide whether Weisse translated from the Latin directly or through the Bohemian; more especially as his *trs.* are very free.

	German First Line.	Bohemian First Line.	Author, Source, &c.
1	Christus der uns selig macht	Maudrost Boha otce pravda	See "Patris Sapientia."
2	Der Tag vertreibt die finstre Nacht.	Již saře vschodí z temnosti .	From the <i>Habrovan H. Bk.</i> , 1530. The Boh. h. has 1 st. more than the German.
3	Freuen wir uns all in ein .	Radujme se vždy společně .	See "Freuen wir uns all in ein."
4	Gelobt sei Gott im höchsten Thron	Radujme se všickni nyní .	This is noted under Weisse, M.
5	Gelobt sei Gott von Ewigkeit	Křesťané chvalmež Boha .	1st pub. in the <i>H. Bk.</i> of 1501. "Lauda Sion Salvatorem" is the tune.
6	Glanbige Seel, schau dein Herr und König	Věrna duše, chvalostné máš .	The German has 9 st. The Bohemian (from the <i>Utraquist H. Bk.</i> , 1530) has 8.
7	Komm heiliger Geist, wahrer Gott	Ó svatý přijdiž duše, napln srdce	Noted under Weisse, M.
8	Nun lasst uns den Leib begraben	Rozžehnejmež se stím tělem .	Noted under Weisse, M.
9	O Gott wir loben dich .	Tě Boha chválíme, páнем .	From the "Te Deum laudamus." Bohemian, 1st in the <i>H. Bk.</i> of 1501.
10	O Vater der Barmherzigkeit, Brunn	Hospodine, studnice dobroty .	"Kyrie fons bonitatis." From the Latin by Lucas. Boh., 1st pub. in 1501.
11	O wie fröhlich ist die Zeit .	Nastal jest nám všem čas .	The Boh., 13 st., 1st pub. in 1501.
12	Singen wir fröhlich allesamt	Nuž velikonoční chválu .	"Victimae paschali laudes," from the Latin. Boh., 1st pub. in 1501.

ii. The hymn-book by John Horn, of 1544. To 7 of the hymns J. Horn added to the Brethren's hymn-book correspond the following Bohemian hymns.

1	Der König der Ehren Christus	Již pán nad pány Kristus .	"Cum rex gloriae Christus." The Boh. h. by M. Michalec has 3 st. more.
2	Heiliger Geist, Herre Gott .	Navštěv nás, Duše svatý .	"Veni sancte spiritus et emitte coelitus," a pretty exact <i>tr.</i> Boh., 1st pub. in 1501.
3	Nu loben wir heut allesamt	Svrchovaného krále pochvalmež .	"Summi triumphum regia," <i>tr.</i> from the Latin by Lucas.
4	Nun lasst uns zu dieser Frist	Všickni věrné Křesťané .	"Gaudemus pariter omnes." The Boh. h. by M. Michalec is a pretty exact <i>tr.</i> from the German.
5	O Heber Herr Jesu Christ	Pane Ježíši Kriste ty's	The Boh. h. by J. Augusta.
6	O Mensch thu heut hören die Klag	Poslauchejte žaloby nebeského otce	The Boh. in the <i>Utraquist's H. Bk.</i> , 1522; in Lucas, 1519 (?).
7	O frau dich Jerusalem	Těš se dcerko slonaká .	By M. Michalec. The Boh. has 3 st. more than the German.

iii. The hymn-book of 1566. We find 97 hymns, which correspond to Bohemian hymns in the Boh. *H. Bk.* of 1561. The same remarks, which we have made respecting Weisse's hymns and their original Bohemian, apply to many of these.

	The German Hymns.	The authors of the Germ. Hymns according to the <i>H. Bk.</i> of 1639.	The Bohemian Hymns.	The authors of the Bohemian Hymns, superscriptions and other notes.
1	Als Christus hie auf Erden war	J. Girk .	Pán Kristus, syn boží věčný, přiběl	A. Sturm. "Jesu quadrage-nariae."
2	Aus dem Abgrund der Höllen Schlund	C. Strutschko	Zhlubokosti své úzkosti tebet' vřívám	J. Blahoslav. Ps. 130. "De profundis clamavi" (partial <i>tr.</i>).
3	Barmherziger Herre Zebaoth	J. Jelecký	Ó stvořitelí všemohaucí, otče Bože	Lucas, <i>tr.</i> from "Kyrie Angelorum Domine."
4	Barmherziger Vater, all-mächtiger	J. Jelecký	Milordný otče, všemohaucí tvorče	M. Michalec. "Concentu par-rii."
5	Christi Auffahrt und Erhö-hung	M. Polykarp	Krista pána na vstaupení slavmež	"Festum nunc celebre magnaue gaudia."
6	Christo deinem Heiland sei heut Lob	Missing in the <i>H. Bk.</i> of 1639	Kečti Krista krále prospěvují vesele	J. Augusta. "Psallat ecclesia mater illibata."
7	Christus der wahre Gottes Sohn gesandt	P. Herbert	Ježíš Kristus jes Bůh pravý	J. Augusta. "Audi be-nigne conditor."
8	Dankagung sei, Lob und Ehr	M. Polykarp	Bud' chvála Bohu otci i synu	From the <i>H. Bk.</i> of 1501. "Congaudent angelorum."
9	Das ewige wahre Licht	Missing in the <i>H. Bk.</i> of 1639	Světko nejtajnější z stolice vyšlo	Lucas, <i>tr.</i> from "Area virga primae matris."

	The German Hymns.	The authors of the Germ. hymns according to the H. Bk. of 1639.	The Bohemian Hymns.	The authors of the Bohemian Hymns, superscriptions, and other notes.
10	Das ewige Wort, der wahre Gott	<i>P. Herbert</i>	Slovo syn Boží jediný, bez počátku	<i>J. Blahoslav.</i> "Verbum caro factum est."
11	Das Leben Christi unsers Herrn	<i>M. Thom.</i>	Život Kristů zvelebujeme, slávu jeho	<i>J. Augusta.</i> "Aduant festa iubilaea."
12	Das wahre Licht von Gottes Thron	Is missing in the H. Bk. of 1639	Světlo zaskvělo se předivně nad námi	<i>J. Blahoslav.</i> Introitus.
13	Der eingeborne Gottes Sohn	<i>P. Herbert</i>	Věčný syn jednorozený, Bůh pravý	<i>M. Michalec.</i> "En trinitatis speculum."
14	Der ewig gültige Gott hat seine Güte	<i>J. Girk.</i>	Božh dobrý, dobroty své v sobě nemoha	<i>J. Třeborský</i> (from the H. Bk. of 1501). Tune: "Area virga primae matris."
15	Der Herr und Helland Jesus Christ	<i>P. Herbert</i>	Aj nyníť Pán Bůh přichází sborův	<i>J. Jeřeky.</i> "The seven letters from the Revelation of St. John, II., III."
16	Der Herzog unsrer Seligkeit ist heut	<i>P. Herbert</i>	Aj prvorozený ctí a slavau ozdobený	<i>J. Blahoslav.</i> "Viri Gallilaei quid aspiciatis."
17	Der höchste Gott hat in seinem Rat	Missing in the H. Bk. of 1639	Tajně rady uložení nevzalo jest	<i>Lucas.</i> "Verbum bonum et suave."
18	Dies ist der Tag den Gott der Herr selbst	<i>P. Herbert</i>	Den přtomný vš vzácnosti jest hodný	"Haec est dies quam fecit Dominus."
19	Es laest uns jetzt allesamt	<i>M. Polykarp</i>	Narození Páně v tento čas pamatujeme	
20	Ein freudenreicher Tag ist entstanden	<i>J. Jeřeky</i>	Nastal nám den přetěšeny.	<i>A. Sturm</i>
21	Ein neue Bahn wir alle han	<i>J. Korytansky.</i>	Cesta k nebi nová živá od Boha	<i>J. Augusta.</i> Measure and tune of the German and the Bohemian are different.
22	Ein wunderbar schön Licht scheinet	Missing in the H. Bk. of 1639	Světlo zaskvělo se jest dnešni den	<i>J. Blahoslav.</i> "Lux fulgebit hodie," Introit, at the morning service.
23	Erbarm dich unser o lieber Herre Gott	<i>M. Polykarp</i>	Lítost máj nad námi, náš Pane	<i>Gallus Dřevíněk.</i> "Miserere nostri Domine."
24	Erlöh uns heut o unser lieber Vater	<i>M. Polykarp</i>	Uslyšíš náš, Hospodine, neboť	<i>G. Dřevíněk.</i> "Exaudi nos Domine."
25	Freud und Wollust dieser Welt	<i>M. Cornelius</i>	Rozkoš i utěšení tohoto světa	1st pub. in the <i>Utraquistis' H. Bk.</i> , 1522.
26	Frohlocke heut christgläubige Seel	<i>P. Herbert</i>	Veselíš se srdce každého věrného	<i>A. Sturm.</i> "Exultet iam angelica."
27	Frohlockt und rühmt mit Herz und Mund	<i>P. Herbert</i>	Radujeme se v našem srdci z dobrých	<i>M. Konvalský.</i>
28	Gott der heilig Geist vom Himmel	<i>P. Herbert</i>	Svatý duch s nebe přišlý, naplnil	<i>J. Blahoslav.</i> "Spiritus Domini replevit."
29	Gott der Vater sprach zu Christo	<i>P. Herbert</i>	Pán Bůh otec nebeský synu svému	<i>M. Michalec.</i> Ps. 110.
30	Gottes Sohn vom höchsten Thron	<i>M. Thom.</i>	S výsosti na tento svět otec	The priest <i>Mitřinský</i> (Utraquist); 1st pub. in the <i>Utraquistis' H. Bk.</i> , 1522.
31	Gott ist zwar gültig alle zeit	<i>J. Jeřeky</i>	Dobrotivýť jest Pán Bůh náš,	<i>J. Augusta.</i>
32	Gott unserm Herrn sei ewig Lob und	<i>P. Herbert</i>	Skvotitel věčnému bud: chvála od	<i>A. Sturm.</i>
33	Gott wolln wir loben, der mit edlen Gaben	<i>P. Herbert</i>	Budíš veleben Pán Bůh náš, pochválen	<i>J. Augusta.</i>
34	Hallelujah singt all mit grosser Freud	<i>P. Herbert</i>	Hallelujah zpívejme s radostí	<i>A. Sturm.</i> "Invitatorium."
35	Hallelujah singt all mit Freuden	<i>P. Herbert</i>	Hallelujah Duchsvatý přiběl.	<i>J. Augusta.</i>
36	Hallelujah singt und seid froh	Missing in the H. Bk. of 1639	Hallelujah sláva naroznému pánu	"Alleluia, dies sanctificatus illuxit."
37	Heilig und zart ist Christi Menschheit	<i>P. Herbert</i>	Ó uslechtilé přirození	<i>J. Blahoslav.</i> The Boh. h. has 1 st. more than the German.
38	Heiliger Geist du bist ein Gott	<i>P. Herbert</i>	Duše svatý, jenž 's pán a Bůh všemohaučí	<i>M. Michalec.</i>
39	Herr Christ des Lebens Quell	<i>P. Herbert</i>	Ó Kriste vzkříšený, král 's nad králi	"Vita Sanctorum, decus Angelorum."
40	Herr Gott schick uns zu deinen Geist	<i>G. Vetter</i>	Bože náš myť prosíme dej at' pravé	<i>Lucas,</i> from the Latin. "Patrem natum Paracletum."
41	Herr Gott, Schöpfer heiliger gültiger	<i>M. Thom.</i>	Bože věčný všemohaučí otče svatý	<i>J. Blahoslav.</i>
42	Herr Gott send deinen Geist der lieben	<i>P. Herbert</i>	Sešlíš Hospodine svatého ducha svého	
43	Herr Gott Vater der du bist gültig	<i>P. Herbert</i>	Bože otče jenž 's milostivý a dobrotivý	<i>J. Augusta.</i>
44	Hoch gelobt seist du Jesu Christ	<i>P. Herbert</i>	Vítej, Jezukriste, s nebeské výsosti	<i>J. Paustenič.</i>
45	Hör Mensch ein traurig Geschicht	<i>M. Thom.</i>	Chťjmež my poslauchati, také	<i>J. Augusta.</i> "Ps. 66."
46	Jauchzt zu Ehren Christo	<i>M. Polykarp</i>	Plesej Bohu, vzdávej mu chválu	<i>J. Augusta.</i> "Ascendo ad patrem meum."
47	Ich fahr auf, spricht Christus der Herr	<i>P. Herbert</i>	Ját' vstupujj, dí Pán, vnebe k otci	<i>M. Michalec.</i> "Ps. 122. Laetatus sum in his," tune and measure of the Germ. and the Boh. hymns are different.
48	Ich werd erfreut überaus, wenn ich	<i>J. Jeřeky.</i>	Ját' sem v tom rozveselen	

	The German hymns.	The authors of the Germ. hymns according to the H. Bk. of 1639.	The Bohemian hymns.	The authors of the Bohemian hymns, superscriptions, and other notes.
49	Jesu Gottes Lämmlein, der du bist des	<i>P. Herbert</i>	Ó beránku boží, jenž jsi obětován	<i>A. Sturm.</i>
50	Jesu Kreuz Leiden und Pein	<i>P. Herbert</i>	Umučení našeho pána milostného	1st pub. in the <i>Utraquist's H. Bk.</i> , 1522.
51	Jesus Christus unser Herr	Missing in the <i>H. Bk. of 1639</i>	Když syn boží v neděli vstal jest	<i>Lucas.</i> "Mane prima sabbati."
52	Jesus ward bald nach seiner Tauf	<i>P. Herbert</i>	Pán Ježíš po svém pokřtění puzen na	<i>Lucas.</i> "Ex more docti mystico."
53	Ihr Gottesboten rühmt allezeit	Missing in the <i>H. Bk. of 1639</i>	Vypravujtež, nebeští, slávu slova	<i>Lucas.</i> "Coeli enarrant gloriam Dei," <i>tr.</i> from the Latin.
54	Jubilirt heut alle Gemeinen (= Halleljah freu dich Christenschar)	<i>P. Herbert</i>	Slavtež jméno Jeho (= Halleljah prospěvuj)	<i>M. Michalec.</i> Easter Invitatory.
55	Komm Schöpfer heiliger Geist	<i>P. Herbert</i>	Přijdiž těšitel duše svaty, a věrných	"Veni Creator Spiritus," from the Latin.
56	Lasst uns ansehen die Sterblichkeit	<i>P. Herbert</i>	Všiměš příklad smrtedlnosti, mrtvého	<i>Lucas.</i> "Rogamus te Domine Deus," <i>tr.</i> from the Latin.
57	Lasst uns Christi Sieg und Aufahrt	<i>P. Herbert</i>	Z vítězství Ježíše, pána převelmi sl.	<i>J. Blahoslav.</i>
58	Lasst uns heut loben unsern König	Missing in the <i>H. Bk. of 1639</i>	Nejvyššího krále všech, Boha, chvalme	"Summi regis archangele Michael."
59	Lasst uns hören die Stimm und herliche	<i>P. Herbert</i>	Prorockýlyšme žádosti piny hlás	<i>J. Blahoslav.</i> "Introitus, which the old Bohemians named 'Rorate' and used to sing on Advent Sunday before morning service."
60	Lasst uns hören die Stimm (see Halleljah singt all mit grosser Freud, 34)			
61	Lasst uns loben Gott den Herrn	<i>J. Girk</i>	Ej nuž chválu vděčnou vzdávajmež	<i>N. Turnovský.</i> "Eja recolamus laudibus plis."
62	Lasst uns mit herrlicher Begier	<i>P. Herbert</i>	Nábožnými srdci nyní prosby čháme	<i>Lucas.</i>
63	Lobsingt heut zu Ehren Christo Jesu	<i>P. Herbert</i>	Chválu vzdávajte Pánu Bohu mocnému	<i>A. Sturm,</i> corrected by Horn, "Laudem dicite Deo nostro."
64	Menschenkind was brüst du dich	<i>M. Cornelius</i>	Proč se pneš, ó člověče, k nebi pýchau	<i>J. Wolf.</i>
65	Nehmt wahr das Licht, welchs erleucht	<i>P. Herbert</i>	Aj světlo světa k osvěcování	<i>J. Blahoslav.</i> "Lumen ad revelationem."
66	Nehmt wahr der Weisen aus dem	<i>M. Polykarp</i>	Aj mudrci od východu obětovávali dary	<i>J. Augusta.</i> "Invitatorium."
67	Nun lasst uns heut all einträchtiglich	<i>P. Herbert</i>	Prospěvujmež všickni veselo a slavmež	<i>J. Augusta.</i> "Ecce concipies et paries filium."
68	Nun seht und merket leben Leut	<i>J. Jelecky.</i>	Neděstež se všickni toho	<i>J. Rokyta.</i>
69	O du allmächtiger König und Herr	<i>P. Herbert</i>	Ó králí a páne Bože Abrahamů	"Domine Rex, Deus Abraham."
70	O du unerforschlicher, allmächtiger	<i>M. Polykarp</i>	Bože nepostihlý a všemohaucí Kriste	
71	O Gott erbarm dich mein, wasch	<i>P. Herbert</i>	Smiluj se nade mnau, Bože shlad'	<i>J. Augusta.</i> "Ps. 51."
72	O Gott warum verlässest du	Missing in the <i>H. Bk. of 1639</i>	Hospodine proč odmítáš lid znající	<i>J. Augusta.</i> "Ps. 10."
73	O heiliger Geist sei heut und allezeit	<i>P. Herbert</i>	Ducha svatého milost rač býti s námi	"Sancti Spiritus adest nobis gratia," from the Latin.
74	O Hirt und Helland Israel, der du	<i>J. Jelecky.</i>	Ó pastýř Izraelaky, synu Boha živého	<i>J. Augusta.</i> "Ps. 80."
75	O Mensch schau an Christi Leben	<i>O. Strutachko</i>	Přeblahoslavený člověk, jehož by byl	<i>J. Blahoslav.</i> Ps. 1. "Beatus vir qui non ablit."
76	O Vater aller Barmherzigkeit	<i>M. Thom.</i>	Vzbud' nás, Pane, at' povstaneme	<i>Lucas.</i>
77	O welch eine wunderbare und unerhörte	Missing in the <i>H. Bk. of 1639</i>	Ó předivné a neslychané navštívení	<i>J. Blahoslav.</i> "O admirable commercium" (adapted from an old Boh. hymn).
78	O wie sehr Lieblich sind all deine Wohnung	<i>J. Jelecky.</i>	Aj jak jsou milí tvoji přibytkové	<i>J. Augusta.</i> "Ps. 84." The first time in the <i>Utraquist's H. Bk.</i> of 1559.
79	O wie süß ist dein Gedächtnis	<i>P. Herbert</i>	Ježíši tvat' jest památka sladší nad	Tune: "Jesu dulcis memoria" (B. de Clairvaux).
80	Preiset mit Freuden von ganzem Gemüte	<i>P. Herbert</i>	Chvály radostné nebeckému otci	<i>J. Blahoslav.</i> "Ut queant laxis resonare fibris, queant gloriæ excelsis deo," from the ecclesiastical Gradual, 1st pub. in the <i>H. Bk.</i> , 1501.
81	Preis und Ehr sei Gott in der Höh	Missing in the <i>H. Bk. of 1639</i>	Sláva na výsoctech Bohu a na zemi	<i>M. Cervena.</i> "Ps. 133."
82	Schau wie lieblich und gut ist	<i>P. Herbert</i>	Aj jak jest to milé a utěšené.	
83	Sei gelobet Herr Jesu Christ du König	<i>M. Thom.</i>	Zdráv' bud' králí nebeaký zemaký	<i>Lucas.</i> "Salve rex coeli et terrae," <i>tr.</i> from the Latin.

¹ The Brethren's hymn is not a translation of Bernard's Latin hymn, but of a communion-hymn by the famous follower of Hus: *Mag. Jacobellus*, "Jesu tui memoria," first published by *Coblinus* (Prague, 1574) under the title, "Antiqua et constans confessio." The Bohemian translation was first printed in the *Utraquist's H. Bk.* of 1522.

	<i>The German hymns.</i>	<i>The authors of the Germ. hymns according to the H. Bk. of 1839.</i>	<i>The Bohemian hymns.</i>	<i>The authors of the Ephemian hymns, superscriptions, and other notes.</i>
84	Selig sind zu loben Gottes Märtyrer	Missing in the H. Bk. of 1839	Ó přeblahoslavené blahoslavených	<i>Lucas.</i> "O beata beatorum martyrum."
85	Singet mit Freuden lobet und prelet	<i>P. Herbert</i>	Pokřikněmež všlekní k chvále Pána	<i>M. Michalec,</i> though some say that Br. A. Sturm composed it. (<i>Blahoslav, De cantionali</i>).
86	Singt all zu Ehren	<i>M. Polykarp</i>	Dejmež chválu Pánu a Bohu všemoh	"Festa Christi omnis christianitas."
87	Singt fröhlich und seid wohlgegnut	<i>M. Tham</i>	Hod radostný pamatujme syna božho	<i>M. Michalec.</i>
88	Steh auf Herr Gott o stehe auf	<i>M. Tham</i>	Povstan', Pane, ó povstan', navštíví	<i>Lucas</i>
89	Uns ist heut alle ein selige Kind	<i>P. Herbert</i>	Dítš překrásné naro dílo se nám	<i>J. Blahoslav.</i> "Puer natus est nobis," he "adapted it from an old one and cast it into a new form."
90	Wach auf Christenmensch und betracht	<i>M. Tham</i>	Probud' se již, duše věrná, přhlať	<i>Lucas.</i> 1st pub. in the <i>Utraquist's H. Bk.</i> , 1530.
91	Wach auf Jerusalem sei froh	<i>M. Tham</i>	Probudít se. ó Jeruzaléme, neb ať	<i>J. Blahoslav.</i> "Introitus."
92	Wacht fröhlich auf ihr Gerechten	Missing in the H. Bk. of 1839	Prábuďte se spravedliví, bydlitelé Siona	<i>J. Blahoslav.</i>
93	Well dieser Tag vergangen ist	<i>P. Klanten-dorffer</i>	Práci denní vykonavě a k noci se	<i>J. Blahoslav.</i>
94	Well wir vom Herren mancherleut guts	Missing in the H. Bk. of 1839	Ať poněvadí my dobré věci zdiejí	<i>Lucas.</i> "Si bona suscepimus," tr. from the Latin.
95	Wer in guter Hoffnung will von ihnen	<i>P. Herbert</i>	Kdož chce v dobré naději smrti své	<i>Donat</i> (a member of a noble family, one of whom was chamberlain to the emperor Charles IV.).
96	Wohlan thr lieben Kinder, die wir sind	<i>J. Jelecký</i>	Ej nuž my dítky, spolu křtem	<i>George Ciklovský.</i>
97	Wohlauf die thr hungrig seid	<i>P. Herbert</i>	Ej nuž lační žíznlví, sytosti božské	<i>J. Augusta.</i>

The sources of the Bohemian Brethren's hymnology (besides the original hymn-books) are on the German hymn-books, *Wackernagel*, Leipzig, 1867-77; *Tucher, Schatz des evang. Kirchengesangs*, Leipzig, 1848; and on the Bohemian hymn-books, *Jiróček, Hymnologia bohémica, dějiny církevního básnictví českého až do zúití. století*, in the *Abhandlungen der königl. böhmischen Gesellschaft der Wissenschaften* vi. 9, Prague, 1878. [J. T. M.]

Böhm, David [Behme].

Böhm, Martin [Behm].

Böhmer, Just Henning, s. of Valentin Böhmer, advocate of Hannover, b. at Hannover, Jan. 29, 1674. After studying Law at the Universities at Jena, Rinteln, and Halle, he graduated at Halle in 1698, and began to lecture in 1699. In 1701 he was appointed Professor extraordinary, in 1702 Doctor, and in 1711 ordinary Professor of Law, at Halle. He subsequently received many honours, being appointed in 1731 Director of the University of Halle, in 1743 Chancellor of the Duchy of Magdeburg, &c., and was reckoned a very high authority especially in ecclesiastical law. While lecturing to his students, Aug. 8, 1749, he suddenly became ill, and after a stroke of palsy, d. Aug. 23, 1749. (*Koch*, iv. 373-375; *Allg. Deutsche Biog.*, iii. 79-81, the latter dating his death Aug. 29.) Of his 21 hymns, 3 appeared in *Freylinghausen's Geistreiches G. B.* 1704-5. Two have been tr. into English, viz.:-

i. **Brich durch, mein angefochtnes Herz.** [*Pas-siontide.*] 1st pub. 1704, as above, No. 646, in 14 st. of 5 l., repeated as No. 218 in the *Berlin G. L. S.*, ed. 1863. Tr. as:-

Courage, my sorely tempted heart! A good tr. by Miss Winkworth of st. i.-iii., vi., ix., xii.-xiv. in the 2nd Series of her *Lyra Ger.* 1858, p. 143, repeated as No. 126 in her *C. B. for England*, 1863. In *Schaff's Christ in Song*, ed. 1879, p. 356.

ii. **O auferstandner Siegesfürst.** [*Easter.*] 1704,

as above, No. 650, in 14 st. of 8 l., included as No. 314 in the *Berlin G. L. S.*, ed. 1863. Tr. as:-

O risen Lord! O conquering King! A good tr. by Miss Winkworth of st. i., iv.-vi., xiii., xiv., in the 2nd Series of her *Lyra Ger.*, 1858, p. 41. In full in *Schaff's Christ in Song*, ed. 1879, p. 208, and, with alterations and the omission of st. iv., in *Allon's Supp. Hys.*, No. 325; *N. Cong.*, No. 1041; and *J. L. Porter's Coll.*, 1876, No. 757. In her *C. B. for England*, 1863, No. 62, altered, with the trs. of st. iv., xiv. omitted. [J. M.]

Böhmer, Maria Magdalena, sister of J. H. Böhmer (see above), was born at Hannover, where she died, unmarried, in 1743 or 1744 (*Koch*, iv. 373; *Bode*, p. 47). She contributed two hymns (Nos. 655, 660) to *Freylinghausen's G. B.*, 1704; while one (No. 430) in his *Neues Geistreiches G. B.*, 1714, and four (Nos. 188, 193, 194, 582) in the *Neue Sammlung*, Wernigerode, 1752, are also ascribed to her. The only hymn by her tr. into English is-

Eins Christen Herz. [*Longing for Heaven.*] 1st pub. as No. 655 in *Freylinghausen's G. B.*, 1704, in 6 st. of 6 l., repeated as No. 701 in the *Berlin G. L. S.*, ed. 1863. It is tr. as:-

Regardless now of things below. A very free tr. by J. Wesley in *H. & Sacred Poems*, 1740 (*P. Works*, 1868-72, vol. i. p. 222), in 4 st. Included, as No. 6, in the *Wesley H. & Spiritual Songs*, 1753; in the *Supp.* of 1830 to the *Wes. H. Bk.*; and in the *Wes. H. Bk.*, 1875. [J. M.]

Boie, Nicolaus. [Boys.]

Bonar, Horatius, D.D. Dr. Bonar's family has had representatives among the clergy of the Church of Scotland during two centuries and more. His father, James Bonar, second Solicitor of Excise in Edinburgh, was a man of intellectual power, varied learning, and deep piety.

Horatius Bonar was b. in Edinburgh, Dec. 19th, 1808; and educated at the High School and the University of Edinburgh. After completing his studies, he was "licensed" to preach, and became assistant to the Rev. John Lewis, minister of St. James's, Leith. He was ordained minister of the North Parish, Kelso, on the 30th November, 1837, but left the Established Church at the "Disruption," in May, 1843, remaining in Kelso as a minister of the Free Church of Scotland. The University of Aberdeen conferred on him the doctorate of divinity in 1853. In 1866 he was translated to the Chalmers Memorial Church, the Grange, Edinburgh; and in 1883 he was chosen Moderator of the General Assembly of the Free Church of Scotland.

Dr. Bonar's hymns and poems were, he tells us, composed amid a great variety of circumstances; in many cases he cannot himself recall these circumstances; they also appeared in several publications, but nearly all have been published or republished in the following:— (1) *Songs for the Wilderness*, 1843-4. (2) *The Bible Hymn Book*, 1845. (3) *Hymns, Original and Selected*, 1846. (4) *Hymns of Faith and Hope*, First Series, 1857; Second Series, 1864; Third Series, 1867. (5) *The Song of the New Creation*, 1872. (6) *My Old Letters*, a long poem, 1877. (7) *Hymns of the Nativity*, 1879. (8) *Communion Hymns*, 1881. In addition to numerous prose works, he has also edited *The New Jerusalem*; a *Hymn of the Olden Time*, 1862, &c.

Dr. Bonar's poems—including many beautiful lyrics, several psalm versions, and translations from the Greek and Latin, a large number of hymns, and a long meditative poem—are very numerous, too numerous, perhaps, for their permanent fame as a whole.

Dr. Bonar's scholarship is thorough and extensive; and his poems display the grace of style and wealth of allusion which are the fruit of ripe culture. Affected very slightly by current literary moods, still less by the influence of other religious poetry, they reveal extreme susceptibility to the emotional power which the phases of natural and of spiritual life exercise; the phases of natural life being recognised chiefly as conveying and fashioning spiritual life, used chiefly for depicting spiritual life, and handled for this purpose with greater delicacy of touch than in the *Olney Hymns*, and with less conscious purpose than in the *Christian Year*. As a result of this susceptibility, and from habitual contemplation of the Second Advent as the era of this world's true bliss, his hymns and poems are distinguished by a tone of pensive reflection, which some might call pessimism. But they are more than the record of emotion; another element is supplied by his intellectual and personal grasp of Divine truth, these truths particularly:—The gift of a Substitute, our Blessed Saviour; Divine grace, righteous, yet free and universal in offer; the duty of immediate reliance upon the privilege of immediate assurance through that grace; communion with God, especially in the Lord's Supper, respecting which he insists on the privilege of cherishing the highest conceptions which Scripture warrants; and finally, the Second Advent of our Lord: by his vigorous celebration of these and other truths as the source and strength of spiritual life, his hymns are protected from the blight of unwholesome, sentimental introspection.

To sum up: Dr. Bonar's hymns satisfy the fastidious by their instinctive good taste; they mirror the life of Christ in the soul, partially, perhaps, but with vivid accuracy; they win the heart by their tone of tender sympathy; they sing the truth of God in ringing notes; and although, when taken as a whole, they are not perfect; although, in reading them, we meet with feeble stanzas, halting rhythm, defective rhyme, meaningless variation; yet a singularly large number have been stamped with approval, both in literary circles and by the Church.

In G. Britain and America nearly 100 of Dr. Bonar's hymns are in C. U. They are found in almost all modern hymnals from four in *H. A. & M.* to more than twenty in the *American Songs for the Sanctuary*, N. Y., 1865-72. The most widely known are, "A few more years shall roll;" "Come, Lord, and tarry not;" "Here, O my Lord, I see Thee face to face;" "I heard the Voice of Jesus say;" "The Church has waited long;" and "Thy way, not mine, O Lord."

In addition to these and others which are annotated under their respective first lines, the following are also in C. U.:

i. From *Songs for the Wilderness*, No. 1, 1843.

1. For Thee we long and pray. *Sunday Morning.*
2. Holy Father, hear my cry. *A Child's Prayer.*
3. I thought upon my sins and I was sad. *Christ our Peace.*
4. Peace to the world, our Lord is come. *A Millennial Song.*
5. Spirit of everlasting grace. *The Vision of Dry Bones.*

ii. From *Songs for the Wilderness*, No. 2, 1844.

6. Ho, ye thirsty, parched and fainting. *Invitation.*
7. O 'tis not what we fancied it. *The world renounced.*
8. Sing them, my children, sing them still. *Children exhorted to Praise.*
9. Time's sun is fast setting. *Advent.*
10. Weep, pilgrim, weep, yet 'tis not for the sorrow. *Faith.*
11. Yes, for me, for me He careth. *Christ the Elder Brother.*

iii. From *The Bible Hymn Book*, 1845.

12. Jesus, my sorrow lies too deep. *Jesus, the Great High Priest.*
13. There is a Morning Star, my soul. *The Morning Star.*
14. This is not my place of resting. *Pressing towards heaven.*

iv. From *Hymns, Original and Selected*, 1846.

15. Let there be light, Jehovah said. *Creation.*
- v. From *Hymns of Faith and Hope*, 1st series, 1857.

16. Be brave, my brother. *The Fight of Faith.*
17. Blessed be God, our God. *Good Friday.*
18. Everlasting praises. *Dontology.*
19. Go up, go up, my heart. *Heavenly aspirations desired.*
20. I close my heavy eye. *Evening.* Sometimes given as "We close our heavy eyes."
21. I see the crowd in Pilate's hall. *Good Friday.*
22. Jesus, while this rough desert soil. *Strength by the Way.*
23. Jesus, Whom angel-hosts adore. *The Word made Flesh.* From "The Son of God, in mighty love."
24. Make haste, O man, to live. *Exhortation to lay hold of Life.*
25. No seas again shall sever. *Heaven.*
26. Oppressed with noonday's scorching heat. *Shadow of the Cross.*
27. Rest for the tolling hand. *Burial.* From "Lie down, frail body, here."
28. Shall this life of mine be wasted? *Exhortation to Duty.*
29. These are the crowns that we shall wear. *Heaven.*
30. Thy works, not mine, O Christ (Lord). *The Sin-bearer.*
31. Where the faded flower shall freshen. *Heaven.*

vi. From *Hymns of Faith and Hope*. 2nd series, 1864.

32. Be still, my soul, Jehovah loveth Thee. *Rest in the Love of God.*
33. Christ has done the mighty work. *Good Friday.*
34. Come, mighty Spirit, penetrate. *Whitenside.*
35. Deep down beneath the unresting surge. *Burial at Sea.*
36. Fear not the foe, thou flock of God [thou little flock]. *Battle-Song of the Church.*
37. For lack of love I languish. *Lent.*
38. From this bleak hill of storms. *Eternal Rest desired.*
39. He liveth long who liveth well. *The True Life.*
40. Here shall death's triumph end: the rock-barred door. *Easter.* From "The tomb is empty: wouldst thou have it full."

41. Jesus, Sun and Shield art Thou. *Jesus the First and Last.*
42. Jesus, the Christ of God. *Praise to Christ.*
43. Light of the world, for ever, ever shining. *Christ the Light of the World.* From "Why walk in darkness? Has the dear light vanished?"
44. Make use of me, my God. *Duty desired.*
45. Not what I am, O Lord, but what Thou art. *The Love of God.*
46. O Light of Light, shine in. *Cry of the Weary.*
47. O love of God, how strong and true. *Love of God.*
48. O love that casts out fear. *Love of God.*
49. O strong to save and bless. *Lent.*
50. O this soul, how dark and blind. *Lent.*
51. Safe across the waters. *Thanksgiving at end of a journey.*
52. Silent, like men in solemn haste. *Pressing on-wards.*
53. Speak, lips of mine. *Exhortation to Praise.*
54. The Bridegroom comes. *Advent.*
- vii. From *Hymns of Faith and Hope.* 3rd series, 1867.
55. Bear Thou my burden, Thou Who bar'st my sin. *Lent or Passiontide.*
56. Done is the work that saves. *Easter.*
57. Father, our children keep. *Prayer on behalf of Children.*
58. Fill Thou my life, O Lord my God. *Life's Praise.*
59. Finish Thy work, the time is short. *Earnest labour to the end.*
60. From the Cross the blood is falling. *Good Friday.*
61. He called them, and they left. *Obedience.*
62. Help me, my [O] God to speak. *Truth desired.*
63. Holy Father, Mighty God. *Holy Trinity.*
64. How are my troubles multiplied. *Ps. iii.*
65. How sweetly doth He show His face. *Flower Service.*
66. Light hath arisen, we walk in its brightness. *Sustaining power of Faith.*
67. Lo, God, our God has come. *Christmas.*
68. Lord, give me light to do Thy work. *Divine guidance desired.*
69. No, not despairingly. *Lent.*
70. Not to ourselves again. *Life in Christ, or, Living unto God.*
71. Now in parting, Father, bless us. *Post Communion.*
72. Sounds the trumpet from afar. *Battle-Song of the Church.*
73. Thee in the loving bloom of morn. *God in all.*
74. Through good report and evil, Lord. *Faithfulness.*
75. To Jehovah, God of might. *Praise to the Father.*
76. To the name of God on high. *Doxology.*
77. Upward, where the stars are burning. *Heavenward Aspirations.*
78. We take the peace which He hath won. *The Gift of Peace.*
79. When the weary, seeking rest. *Intercession for all Conditions of Men.*
- viii. From *The Song of the New Creation*, 1874.
80. For the Bread and for the Wine. *H. Communion.*
81. Light of life so softly shining. *Light of Life.*
82. Yet there is room. The Lamb's bright hall of song. *Home Missions.*
- ix. From *Hymns of the Nativity*, 1879.
83. Great Ruler of the land and sea. *Sailors' Liturgy.*
- x. From *Communion Hymns*, 1881.
84. Beloved, let us love. *Brotherly Love.*

In several instances these hymns are given in an abbreviated form, and sometimes alterations are also introduced. In this latter respect however Dr. Bonar has suffered less than most modern hymn-writers. [J. B.]

Bonar, Jane Catharine, née Lundie, daughter of the Rev. Robert Lundie, some time minister of the parish of Kelso, b. at Kelso Manse, December, 1821, married, in 1843, to Dr. H. Bonar, and d. in Edinburgh, Dec. 3, 1884. Her hymns appeared in Dr. Bonar's *Songs for the Wilderness*, 1843-4, and his *Bible H. Bk.*, 1845. Their use is very limited. Mrs. Bonar is chiefly known through her hymn:—

Pass away, earthly joy, Jesus, all in all, which appeared in the *Songs for the Wilderness*, 2nd Series,

1844, and again in the *Bible H. Bk.* 1845, No. 108, in 4 st. of 8 l., including the refrain, "Jesus is mine!" The original text is given in Dr. Hatfield's *Church H. Bk.* 1872, No. 661. Sometimes this is altered to "Fade, fade, each earthly joy," as in the American *Songs for the Sanctuary*, 1865, No. 774, and others. The last stanza of this hymn is also st. iv. of the cento, "Now I have found a friend," &c. (q. v.)

Bonaventura, Saint and Cardinal, commonly called "Doctor Seraphicus," was b. of pious and well-to-do parents at Bagnera, in Tuscany, 1221. His father's name was John, of Fidenza, and he was baptized in his father's name of John. It is said that his mother, when her boy of four years old was "sick unto death," made a vow that, if he recovered, he should become a member of the Order of St. Francis, and that, his recovery taking place immediately thereupon, she exclaimed, "O Bonaventura!" ("O what good luck"), the name adopted by the son when he entered the Franciscan Order in 1242.

He was sent by his Order as a student to the University of Paris probably in or about A.D. 1242, and became a Professor of Theology there in 1245. In 1256, at the age of thirty-five years, and thirteen years after his profession as a monk, he was, in his absence, unanimously elected General of his Order by a Chapter held at Rome in the presence of the then Pope, Alexander IV. His election proved a happy one for the Franciscans, whose Order was in a critical condition, threatened with a schism, and tainted with heresy. In 1267 he was offered the Archbishopric of York by Pope Clement IV., but declined it, on the ground that any further addition to the long list of Italian dignitaries, who were being forced upon the Church of England at that time against its will, would cause fresh strife, and end in his expulsion. Upon the death of Clement in the following year, it is said (with what amount of truth authorities differ) that he declined the Papacy itself, though strongly urged to accept it, in order to put an end to the dissension between the French and Italian Cardinals, which kept the chair of St. Peter vacant for more than two years. When at last the College of Cardinals had delegated to six of their number the power of filling up the vacancy, and these delegates, possibly by Bonaventura's advice, had elected Theobald, Archdeacon of Liège, under the title of Gregory X., the new Pope very soon after his election made Bonaventura a Cardinal, so sorely against the will of the latter, that he fled to Paris in order to escape from the fresh responsibilities that such a position involved, and was only induced to return for investiture by the positive orders of the Pope to that effect. When he reached Rome, having received his cardinal's hat on the way, he was (1273) consecrated Bishop of Alba, one of the six suffragans of Rome.

He did not long enjoy his new honours. In 1274 Gregory X. assembled a great Œcumenical Council at Lyons, at which 500 bishops, 70 abbots, and at least 1000 dignified clergy were present. The two leading churchmen of the age, Thomas Aquinas and Bonaventura, were summoned to attend, the former to die on his road thither, the latter before its proceedings closed, in which he had taken part. Bonaventura was taken ill on July 6th, and d. on July 14th, 1274. He was buried in the Con-

vent of the Minorites at Lyons in the presence of the Pope and all the Council.

When we turn from the facts of Bonaventura's life to discuss his literary qualities and achievements, the same remark forces itself upon us, that has to be made about so many of the great mediæval writers, whose compositions consist both of prose and poetry, viz., that the former very far outweigh the latter in quantity, as well as in importance. His contributions to Latin hymnology are few and far between; and, though generally good, are scarcely, with one exception, in the front rank of such compositions. Of his style, as a hymn-writer, Archbishop Trench, who is not given to exaggerated praise, says, "His Latin poetry is good, but does not call for any especial criticism" (*Sacred Lat. Poetry*, p. 146); while Dean Milman places his "Hymn to the Cross" as only inferior in melody to the "Stabat Mater" of Jacopone da Todi, and the "Dies Irae" of Thomas of Celano. But, indeed, beyond the beautiful "Recordare sanctæ crucis," it is more than doubtful what hymns can be certainly attributed to Bonaventura. Trench gives us in his *Sac. Lat. Poetry* two others, very beautiful in their very different styles, "Quam despectus, quam dejectus," and "Quantum hamum caritas tibi præsentavit," both of which he extracts from what is the best edition of our author's collected works, *Bonaventurae Opp.*, Lugduni, 1668. It is, however, by no means certain that either was really his work. Daniel gives us only the "Recordare Sanctæ Crucis" as certainly written by Bonaventura, besides a hymn to the Virgin, founded on the "Te Deum," ii. 293, commencing "Te Matrem Del Laudamus." Mone attributes to him also the "In passione Domini, qua datur salus homini" (q.v.), and gives a "Placuit Bonaventurae de Christo," beginning "O Crux, frutex salvificus," which, however, he says is not included in the poems of Bonaventura as given in his collected works (i. 152); a version of a hymn by him on the "Crown of Mary" (ii. 172), an "Officium Compassionis" on the Blessed Virgin (ii. 139), and a long "Psalter of the Virgin" (ii. 22), which, however, Trench doubts his having written. An edition published by a Dominican editor in the 15th century, of St. Bernard's "Oratio ad Christum in crucem pendentem," according to Mone, attributes part of it, "Salve, salve, Jesu pie," to Bonaventura and not to Bernard, and calls it "Orationes Bonaventurae," &c. This "statement of the editor," Mone adds, "is not to be overlooked." Several of his hymns were in use in public worship, and the continual copying of them by different hands, which this involved, has rendered it very difficult, if not impossible, to ascertain always their correct texts. Very few have been translated into English.

[D. S. W.]

Bond, Alessie. [Faussett, A.]

Bonn, Hermann (or Gude), son of Arnold Gude, Councillor at Quakenbrück near Osnabrück, was b. at Quakenbrück about 1504. He matriculated at Wittenberg in 1523, and after studying under Luther and Melancthon, he was for some time employed as a tutor. In 1530 he was appointed Rector of the newly founded St. Mary's School, in Lübeck; and in 1531, Superintendent of Lübeck. In 1543 at the request of the burghesses of Osnabrück he proceeded thither, and in the course of that year as the result of his work the principality was won to the cause of the Reformation. He d. at Lübeck, Feb. 12, 1548 (*Koch*, i. 428-436; *Allg. Deutsche Biog.*, iii. 133).

As a hymn-writer his work consisted mainly of revisions of the older Latin hymns, and *trs.* of some of them and of a few High German hymns into Low German. His hymns appeared as *Edelike schöne Getelike geunge* appended to the *Magdeburg G. B.*, 1542-43. The only one *tr.* into English is:—

O wir armen Sünder [*Fall & Redemption*]. First pub. 1543 as above in 6 st. of 4 l., and thence in *Wackernagel*, fil. p. 735. It begins "Och wir armer stünders! unse missecladit" and first appeared in High German in the *Magdeburg G. B.*, 1589. Based on the old Judas hymn, c. 1469, "O du armer Judas." *Tr.* as "We wackheit sinnaris pure" in the *Gude and Godly ballates* (ed. 1567-68, folio 13), ed. 1868, p. 21. (2) "Twas our great transgression," in the *Christian Examiner*, Boston, U.S., Sept. 1860

[J. M.]

Bornschrürer, Johannes, b. Nov. 5, 1625, at Schmalkalden. After studying at the Universities of Marburg, Jena, Erfurt, and Strassburg he became, in 1650, pastor at Broterode in Hesse Cassel, 1657 at Steinbach-Hallenberg, 1661 diaconus at Schmalkalden, and in 1670 decan in the town of Tann, where he d. Dec. 5, 1677 (*Koch*, iii. 430; *Allg. Deutsche Biog.*, iii. 176). To his hymn-book which he edited for use in Tann, pub. as *Geistliche Lieder zu Übung christlicher Gottseligkeit*, at Meiningen, 1676, he contributed five hymns, one of which is:—

Gott Vater, höre unser Bitt [*Holy Baptism*]. This prayer to the Holy Trinity for a blessing on the child, appeared as No. 6 of the Baptismal Hymn in 1676, as above, p. 435, in 4 st. of 6 l. In the *Uvo. L. S.*, 1851, No. 260. The only *tr.* in C. U. is "O God the Father! hear our prayer," a good and full *tr.* by A. T. Russell, Nos. 154, 155, in his *Ps. & Hys.*, 1851, No. 165 beginning "O Thou most Holy Trinity," being a *tr.* of st. iv.

[J. M.]

Borthwick, Jane, daughter of James Borthwick, manager of the North British Insurance Office, Edinburgh, was b. April 9, 1813, at Edinburgh, where she still resides. Along with her sister Sarah (b. Nov. 26, 1805; wife of the Rev. Eric John Findlater, of Lochearnhead, Perthshire, who d. May 2, 1886) she translated from the German *Hymns from the Land of Luther*, 1st Series, 1854; 2d, 1855; 3rd, 1858; 4th, 1862. A complete ed. was pub. in 1862, by W. P. Kennedy, Edinburgh, of which a reprint was issued by Nelson & Sons, 1884.

These translations, which represent relatively a larger proportion of hymns for the Christian Life, and a smaller for the Christian Year than one finds in Miss Winkworth, have attained a success as translations, and an acceptance in hymnals only second to Miss Winkworth's. Since Kennedy's *Hymno. Christ.*, 1863, in England, and the *Andover Sabbath H. Bk.*, 1858, in America, made several selections therefrom, hardly a hymnal in England or America has appeared without containing some of these translations. Miss Borthwick has kindly enabled us throughout this Dictionary to distinguish between the 61 translations by herself and the 53 by her sister. Among the most popular of Miss Borthwick's may be named "Jesus still lead on," and "How blessed from the bonds of sin;" and of Mrs. Findlater's "God-calling yet!" and "Rejoice, all ye believers."

Under the signature of *H. L. L.* Miss Borthwick has also written various prose works, and has contributed many translations and original poems to the *Family Treasury*, a number of which were collected and pub. in 1857, as *Thoughts for Thoughtful Hours* (3rd ed., enlarged, 1867). She also contributed several *trs.* to Dr. Pagenstecher's *Coll.*, 1864, five of which are included in the new ed. of the *H. L. L.*, 1884, pp. 256-264. Of her original hymns the best known are "Come, labour on," and "Rest, weary soul." In 1875 she pub. a selection of poems translated from Meta Heusser-Schweizer, under the title of *Alpine Lyrics*, which were incorporated in the 1884 ed. of the *H. L. L.*

[J. M.]

Borthwick, Robert Brown. [Brown-Borthwick, E.]

Borthwick, Sarah. [Borthwick, J.]

Böschenstein, Johann, s. of Heinrich Böschenstein, a native of Stein on the Rhine, was b. at Esslingen, Württemberg, in 1472. After taking Holy Orders as a priest he became, in 1505, tutor of Hebrew at Ingolstadt. Leaving this in 1514 he went to Augsburg,

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where, in the same year, he pub. a Hebrew Grammar, and in 1513, by the recommendation of Reuchlin, was invited as tutor of Greek and Hebrew to Wittenberg, where he had Melancthon as a pupil. In 1519 he went to Nürnberg; 1521 to Heidelberg; and in 1522 to Antwerp. After a short stay in Zürich, where he taught Hebrew to Zwingli, he settled, in 1523, at Augsburg, where he became by royal license teacher of Hebrew, and where he d. 1539. (*Koch*, i. 219-221, ii. 469-471; *Allg. Deutsche Biog.*, iii. 184-186, the latter stating that he resided at Nürnberg in 1525, and then went to Nördlingen, and d. there in great poverty 1540.) *Koch* quotes 4 of his hymns, the best being:—

Da Jesus an dem Kreuze stand. [*Passionside.*] *Wackernagel*, ii. p. 1091, gives two forms, the first in 9 st. of 5 l. ("Do Ihesus an dem cretze stund"), from an undated leaflet, c. 1615, the 2nd from M. Vehe's *G. B.* 1537. It has been, but *Wackernagel* thinks erroneously, called a *tr.* from the Latin of Peter Bolandus ("Stabat ad lignum crucis"). *Kehelein*, in his *Kirchen- und religiöse Lieder*, Paderborn, 1853, p. 198, quotes it from a paper ms., which he dates xvth cent. The first form is No. 73 in *Porst's G. B.*, ed. 1855. The later version of the Seven Words on the Cross, "Da Jesus an des Kreuzes Stamm" (q. v.), has superseded it in most modern hymn-books. *Tr.* as "When Jesus on the Cross was found," No. 395 in pt. ii. of the *Moravian H. Bk.*, 1746. In 1789 it was rewritten as, "When Jesus hung upon the Cross." [J. M.]

Boswell, Robert, b. 1746, in Ayrshire. He received a classical education, and was an excellent Hebrew scholar. For some time he was a writer to the Signet in Edinburgh. He joined the followers of John Glas, a dissenting minister from the Church of Scotland, and was chosen to be leading elder of the Glassite congregation at Edinburgh. Whilst highly appreciating the Scottish *Version of the Psalms*, he thought it to be susceptible of improvement, and pub. a revised version in 1784 as *The Psalms in Metre from the Original*. In 1786 a 2nd ed. appeared with the new title *The British Psalter*. [See *Scottish Hymnody*, § viii. 8.] He d. suddenly whilst preaching in London, Sunday, April 1st, 1804.

Boswell, Robert Bruce, was grandson of the Robert Boswell above named. He was a clergyman of the Church of England, and was for some years Incumbent of St. James's Church, Calcutta. He was compiler and editor of a book of *Psalms & Hymns*, pub. anonymously, in 1838, and printed at the Church Mission Press, Calcutta. In this work were about 50 Psalm Versions of his own composition. These have fallen out of use.

Botham, Mary. [Howitt, M.]

Bottomo, F., S.T.D., was b. in Derbyshire, England, May 26, 1823. In 1850, having removed to America, he entered the ministry of the Methodist Episcopal Church; and in 1872 he received the degree of S.T.D. from Dickinson's College, Carlisle, Penn. In addition to assisting in the compilation of R. P. Smith's *Gospel Hymns*, London, 1872; *Centenary Singer*, 1869; *Round Lake*, 1872, he has written:—

1. Come, Holy Ghost, all sacred fire. *Invocation of the Holy Spirit*. Appeared in R. P. Smith's *Gospel Hymns*, 1872. It is in several collections, including the *Ohio H. Bk. of the Evang. Association*, 1881, No. 364.

2. Full salvation, full salvation. *Joy of full Salvation*. Written in 1871, and pub. in a collection by Dr. Cullis of Boston, 1873. Also in the *Ohio H. Bk.*, 1881, No. 334.

3. Love of Jesus, all divine. *Love of Jesus*. Written in 1872, and pub. in his *Round Lake*, 1872. It is in several collections.

4. O bliss of the purified, bliss of the free. *Sanctification*. Written in 1869, and pub. in the *Revivalist*, and numerous hymn-books in America, including the *Ohio H. Bk.* as above, 1881, No. 477, &c.

His hymns, "Sweet rest in Jesus"; and "Oneness in Jesus," are also found in several collections for evangelistic services. [J. J.]

Bound upon the accursed tree. H. H. Milman. [*Good Friday.*] This popular hymn appeared in Bp. Heber's posthumous *Hymns*, &c., 1827, p. 62, as the first of three hymns for Good Friday, in 4 st. of 10 l., but omitted, curiously enough, from Dr. Milman's own *Ps. & Hys.*, 1837. One of the first, if not the first, to bring it into regular congregational use was Elliott, who gave it in his *Ps. & Hys.*, 1835. From that date it gradually grew in popular favour until its use has become extensive, both in G. Britain and in America. In the *Meth. S. S. H. Bk.*, 1879, it is in 3 st. of 8 l. This was a special revision for that collection. Orig. text in *Lyra Brit.*, 1867, p. 404; and *Schaff's Christ in Song*, 1870, p. 163.

Bourdillon, Mary, née Cotterill, daughter of the Rev. Joseph Cotterill, some time Rector of Blakeney, Norfolk, b. at Amp-ton, Suffolk, Aug. 30, 1819, married to E. D. Bourdillon, and d. at Dresden, Feb. 19, 1870. Her principal poetical work was *A Mother's Hymns for her Children*, 1849, 2nd ed. 1852, containing 21 pieces. Of these the following are in C. U.:—

1. Above the clear blue sky, Beyond, &c. *Praise*.
2. Blessed Jesus, wilt Thou hear us? *Child's Prayer*.
3. Gracious Saviour, from on high. *Holy Baptism*.
4. Jesus, we thank Thee for Thy day. *Sunday*.
5. Lamb of God, who came from heaven. *Christ the Example*.
6. There was a lovely Garden once. *Eden*.

These hymns are characterized by great simplicity and directness of aim, and are most suitable for children.

Bourignon, Antoinette, was b. at Lisle in 1616. From a very early period she was under the influence of religion, which took, in course of time, a mystical turn. Undertaking the work of a religious reformer, she visited France, Holland, England, and Scotland; and published several works dealing with *The Testimony of Truth; The Renovation of the Gospel Spirit*, &c. Her enthusiasm, peculiarity of views, and disregard of all sects raised on the one hand zealous persecutors, and on the other warm adherents. At her death at Franeker, in Friesland, Oct. 30, 1680, she left a large number of followers, especially in Scotland and France. Her works were pub. in 19 vols. at Amsterdam, 1686. She is known to hymnology through her hymn, "Venez Jésus, mon salutaire" (q. v.).

Bourne, George Hugh, D.C.L., son of Rev. R. B. Bourne, born at St. Paul's Cray, Kent, 8th Nov. 1840, and educated at Eton, and C. C. C., Oxford, graduating B.A., 1863; B.C.L., 1866; and D.C.L. 1871. Taking Holy Orders in 1863, he became Curate of Sandford-on-Thames, 1863. He was afterwards Head Master of Chardstock Coll., and is now (1886) Warden of the same school, which has been transferred to St. Edmund's, Salisbury. Dr. Bourne has written the following hymns:—

1. *Search discerning aught before us. General.* Written in Switzerland in 1861, and pub. in *Lyra Messianica*, 1864, p. 17, in 10 st. of 4 l., and repeated in the *App.* to the S. P. C. K. *Ps. & Hys.*, 1869, in an abbreviated form.

2. *O Christ, the king of human life. H. Matrimony.* A hymn on Holy Matrimony, written in 1867 for the marriage of Dr. A. B. Webb, Bp. of Bloemfontein, and included in the S. P. C. K. *App.* to the *Ps. & Hys.*, 1868, and thence into *Church Hymns*, 1871.

3. *Of the wondrous Body, O my tongue be telling.* A translation of "Pange lingua gloriosi corporis," q.v., contributed to *Lyra Eucharistica*, 2nd ed., 1864. Dr. Bourne has also written seven Post-Communion hymns for use in the Chapel of St. Edmund's College, Salisbury. These hymns have not been published. [J. J.]

Bourne, Hugh, the principal founder of the Primitive Methodist Society, and the editor of their first hymn-books, was b. at Fordhays, Stoke-on-Trent, April 3, 1772. His father, Joseph Bourne, a person in humble circumstances, was a member of the Church of England, whilst his mother belonged to the Wesleyan Society. His education, for his circumstances, was fairly good; and by earnest application to study he acquired some knowledge of Hebrew, Greek, and Latin. His mind was of a strongly devotional cast, and the Methodist movement of those days had such attractions for him that he joined himself thereto in 1799. The following year he went to reside near the Mow Cop Colliery, near Burslem, where he had secured an engagement. There, with two or three men of kindred spirit, he carried on a system of Prayer Meetings which culminated in a great Camp Meeting, after the American fashion, upon the Mow Cop Mountain, on Sunday, May 31st, 1807. Other camp meetings followed, but were condemned by the Wesleyan Conference later in the same year. Hugh Bourne, however, continued his evangelistic work in connection with the Wesleyan Society until June 27, 1808, when he was excommunicated, without notice or trial, by the Quarterly Meeting held at Burslem on that day. Subsequent acts of coolness and indifference on the part of the Wesleyan authorities, together with continued success in his evangelistic work, led him gradually to organize the Primitive Methodist Connexion. The decisive break occurred in 1810. From that date to his death, on the 11th Oct., 1852, Bourne gave himself to the work of extending and building up the Society of which he was practically the founder. He was the first editor of its magazine, and the first to compile a hymnal for its use.

Hugh Bourne's first effort in hymnology was the pub. of a very small *General Collection of Hymns and Spiritual Songs for Camp Meetings, Revivals, &c.*, 1809. This was enlarged and improved in 1819, 1820, 1821, 1822, and again in 1824. To these editions he contributed 10 hymns. In 1829 a second collection was added by him to the foregoing, to which he contributed another 20 hymns. This is the *Large Hymn Book, for the Use of the Primitive Methodists*. From the first collection one hymn only is still retained in C. U.:—"Camp-meetings with success are crown'd," altered to "Camp-meetings God has richly own'd," also rewritten by J. Fleaher as, "This meeting with Thy presence crown," in the authorised hymnal of the Connexion; and from the second collection two hymns as follows:—

1. O Righteous Father, Lord of all. *Prayer for Children.*
2. We have a great High Priest. *H. P. of Christ.*

To the *Large Hymn Book* 146 hymns were also contributed which bore the signatures sometimes of "H. B. & W. S." and again "W. S. & H. B." In a note we are informed that the hymns with these inscriptions were by "Hugh Bourne and Wm. Sanders, jointly." Of these the following are at present in the authorized *Primitive Methodist Hymn Book*, 1853, and, in common with most of the hymns in that book, are greatly mutilated, and attributed now to Wm. Sanders and again to H. Bourne, without any apparent reason:—

1. A Pharisee unwisely stood. *Lent.*
2. Almighty God, of love divine. *Praise.*
3. Assiet us, O Almighty Lord. *Missions.*
4. Come, let us lift our heart and voice. *Christmas.*
5. Come, with your sore diseases. *Invitation.*
6. Encouraged by Thy gracious word. *Prayer.*
7. Great Jehovah, Sovereign Lord. *Prayer.*
8. Hark, the Gospel news is sounding. *Invitation.*
9. Jesus, my Lord, was crucified. *Pasientide.*
10. Jesus, Who spilt His precious blood. *The Advocate.*
11. Led by the God of truth and grace. *Seeking Heaven.*
12. Light of the Gentile race. *Missions.*
13. My brethren in the Lord. *Altered to—*
Ye followers of the Lord. *Faithfulness.*
14. My soul is now united, &c. *Altered to—*
By faith I am united. *Union with Christ.*
15. Now, Lord, I on Thy truth depend. *Altered to—*
O Lord, I on Thy truth depend. *Divine Aid.*
16. Now, Lord, Thy blessing we implore. *D. Blessing.*
17. O, heavenly Zion, rise and shine. *Altered to—*
Arise, O Zion, rise, &c. *Missions.*
18. See, in the mountain of the Lord. *Missions.*
19. Tho' in a world of sickness. *Altered to—*
While in this world of sickness. *Confidence.*
20. To Thee, great Source of light. *Confidence.*
21. To Thee, O God of power divine. *Goodness of God.*
22. We now are journeying [going] to the place. *Heavenward.*
23. We read in Thy most holy word. *H. Baptism.*
24. Ye sleeping souls, arise. *Exhortation.*

In addition to these, all of which are given in the official Collection of the Primitive Methodist Society, there is also:—

25. Welcome, O Saviour, to my heart. *Prayer—*
which is well known to the American hymnals.

From a literary point of view these hymns are not worthy of the position which has been accorded to them for so many years. Their simplicity is their redeeming feature. [J. J.]

Bourne, William St. Hill, b. in 1846, and educated at Merchant Taylors' School, and the London College of Divinity. Taking Holy Orders in 1869 he became successively Curate of Holy Trinity, Derby; Harrow-on-the-Hill; St. Paul's, St. Leonards-on-Sea; Ashford, Kent; in 1875, Vicar of Pinner, Middlesex; and in 1880, Vicar of All Saints, Haggerstone. Author of *Poems* in various periodicals; *Church Work and the Working Classes*, pub. in *Church Bells*, 1875, &c. In 1879 he became editor of *The Mission Field*, for the S. P. G. As a hymn-writer he is known through the following hymns:—

1. Children's voices strive not vainly. *Sunday School Anniversary.* Written in 1868.
2. Christ, Who once among us. *The Good Shepherd.* Written in 1868, and 1st pub. in the revised *H. A. & M.*, 1875.
3. Enter with thanksgiving. *Processional for Dedication Service.* Written in 1880 for the reopening of the Parish Church of Pinner, and pub., with music, by Skeffington & Son.
4. For the freshness of the morning. *Praise for all things.* Written in 1868, first printed on a broad-sheet, and then included in *The Universal H. Bk.*, 1885.
5. In the Name of God the Father, In Whose Image we are made. *Purity.* Written in 1885 for the Church Purity Society, printed in *The Vanguard*, Dec. 1885, and in the *White Cross Hymnal*, 1886.
6. The evening shadowy dimness. *Evening.* Written in 1868, printed on a broad-sheet, and again in *The Universal H. Bk.*, 1885.
7. The Sower went forth sowing. *Harvest or Burial.* Written in 1874 for Harvest Festival at Christ

Church, South Ashford, Kent; printed in *Church Bells* the same year, and included in *H. A. & M.*, 1875. It is sometimes used as a Funeral hymn.

8. *Through the feeble twilight. Easter hymn for Church Workers.* Written in 1884 for the Additional Curates Society's *Home Mission Field*, and printed therein, April 1884.

Mr. Bourne has also printed several hymns on fly-sheets for special occasions. Some of these are worthy of the attention of hymnal compilers. [J. J.]

Bowdler, John, b. in London, Feb. 4, 1783, and educated at the Sevenoaks Grammar School, and Winchester. In 1807 he was called to the Bar, but ill-health necessitated his residence abroad for a short time. On his return he resumed the duties of his profession. His weakness, however, increased, and gradually sinking, he d. Feb. 1, 1815. He was a person of more than usual parts, and gained the friendship of Macaulay, Wilberforce, and other men of eminence. In 1816 his *Select Pieces in Verse and Prose*, were pub. by his father with a brief *Memoir*, Lond., G. Davidson. The two vols. contain essays, reviews, poetical pieces, versions of 4 Psalms, and 6 hymns. Of his hymns and Psalm versions nearly all are in C. U. The best of these are, "As panting in the sultry beam;" "Children of God, who pacing slow;" and "Lord, before Thy throne we bend." The rest include:—

1. *Beyond the dark and stormy bound. Heaven.* This is a part of his hymn on the Sabbath. The original begins "When God from dust created man," is in 10 st. of 6 l., and dated 1812.

2. *Children of God, who pacing [faint and] slow. Encouragement.*

3. *Lord, before Thy throne we bend. Ps. cxx. 3.*

4. *O God, my heart within me faints. Ps. xliii.*

5. *Sing to the Lord with cheerful voice. Praise.* Entitled "Thankfulness," and dated "Jan. 1814."

6. *To heaven I lift mine eyes. Ps. cxvi.*

[J. J.]

Bowed with the guilt of sin, O God. H. Alford. [Lent.] Contributed to his *Year of Praise*, 1867, in 5 st. of 4 l., and appointed for the 7th Sun. after Trinity. It is more suitable to Lent. In the Musical ed. of the *Year of Praise* it is dated 1866.

Bowles, Caroline Ann. [Southey, C. A.]

Bowly, Mary. [Peters, M.]

Bowring, Sir John, LL.D., a distinguished man of letters, was b. at Exeter, Oct. 17, 1792. His studies extended to philology, poetry, politics, and other branches of learning, whilst as editor of the *Westminster Review* for some years (he received the appointment in 1825) he did considerable work as a reviewer. He held several official appointments under the Government as Commissioner to France on commercial matters (1834-5); British Consul at Hong-Kong (1849); and Governor of Hong-Kong (1854). He was twice Member of Parliament, and was knighted in 1851. He d. Nov. 23rd, 1872. His published works are very numerous, and display an astonishing acquaintance with various languages. Those specially bearing on poetry include:—

(1) *Russian Anthology, with Biographical and Critical notices of the Poets of Russia*, 1821; (2) *Specimens of the Russian Poets*, 1823; (3) *Ancient Poetry and Romance of Spain*, 1824; (4) *Balaivan Anthology, or Specimens of Dutch Poets*, 1824; (5) *Servian Popular*

Poetry, 1827; (6) *Specimens of Polish Poets*, 1827; (7) *Poetry of the Magyars*, 1830; (8) *History of the Poetical Literature of Bohemia*, 1832, &c.

In addition to these works, which are mainly translations, Sir John Bowring wrote original verse. This was pub. interspersed with a few translations, as follows:—

(1) *Matins and Vespers with Hymns and Occasional Devotional Pieces*, Lond., 1823; 2nd ed., enlarged, 1824; 3rd ed., again enlarged, 1841; and the 4th, still further enlarged, in 1851. (2) *Hymns: as a Sequel to the Matins*, 1825. In addition he contributed to a few Unitarian hymnals, especially that of the Rev. J. R. Beard of Manchester, 1837. In that *Coll.* many of the hymns added to the 3rd ed. of *Matins, &c.*, 1841, were first pub. A selection from these, together with a biographical sketch, was pub. by Lady Bowring in 1873, as a *Memorial Volume of Sacred Poetry*. This work contains hymns from the *Matins and Vespers*, together 'with others from Periodicals, and from his mss.

Of his hymns a very large percentage have come into C. U. A few have been adopted by almost all denominations, as, "God is love, His mercy brightens"; "How sweetly flow'd the gospel sound"; "In the Cross of Christ I glory"; "Watchman, tell us of the night"; and others, but the greater portion are confined to the Unitarian collections of G. Brit. and America, of which denomination he was a member. In addition to the more important, which are annotated under their first lines, there are also the following in C. U.:—

1. *Clay to clay, and dust to dust. Burial.* From his *Hymns*, 1825, into the *H. & Tune Bk.*, Boston, U.S., 1868, &c.

2. *Come the rich, and come the poor. Divine Worship.* Contributed to Beard's *Coll.*, 1837, No. 290, and repeated in Bowring's *Matins, &c.*, 3rd ed. 1841. It is in a few American collections.

3. *Drop the limpid waters now. Holy Baptism.* From *Matins and Vespers*, 3rd ed., 1841, into *Kennedy*, 1863.

4. *Earth's transitory things decay. The Memory of the Just.* From his *Hymns*, 1825, into *Beard*, 1837; the *American Plymouth Coll.*, 1855; and the *Songs for the Sanctuary*, N.Y., 1865, &c.

5. *Father, glorify Thy name. The Father glorified.* Also from *Hymns*, 1825, into *Beard*, 1837; the *Hys. of the Spirit*, Boston, U.S., 1864, &c.

6. *Father and Friend, Thy light, Thy love. Omnipresence.* From *Matins and Vespers*, 2nd ed., 1824, into several collections, and sometimes in an abbreviated form.

7. *Father of Spirits, humbly bent before Thee.* Also in *Hymns*, 1825, and Dr. Martineau's *H. of P. & Prayer*, 1873. In Longfellow and Johnson's *Hys. of the Spirit*, Boston, U.S., 1864, it is given as, "Father of Spirits, gathered now before Thee."

8. *From all evil, all temptation. Preservation implored.* Contributed to Beard's *Coll.*, 1837.

9. *From the recesses of a lowly spirit. Prayer of trust.* From *Matins and Vespers*, 1st ed., 1821, into several American collections.

10. *Gather up, O earth, thy dead.* Pub. in his *Matins & Vespers*, 3rd ed., 1841, in 3 st. of 8 l.; and repeated, slightly altered, in *Kennedy*, 1863, No. 753.

11. *Gently the shades of night descend. Evening.* A cento from his poem on "Sunday Evening," in the *Matins, &c.*, 1st ed., 1823, p. 6. It is given in the Boston *Hys. of the Spirit*, 1864; the Boston *H. & Tune Bk.*, 1868, and other collections.

12. How dark, how desolate. *Hope*. 1st pub. in his *Matins*, &c., 1823, p. 246. In Dr. Martineau's *H. of P. & Prayer*, 1873, it is No. 515.

13. How shall we praise Thee, Lord of Light! *Evening*. A cento from the same poem as No. 7 above. It is given in the *Hys. of the Spirit*, 1864, and other American collections.

14. Lead us with Thy gentle sway. *Divine Guidance desired*. *Hymns*, 1825, into *Hys. of the Spirit*, 1864, and others.

15. Lord, in heaven, Thy dwelling-place. *Praise*. Contributed to Beard's *Coll.*, 1837, No. 70, repeated in the author's *Matins*, &c., 3rd ed. 1841, p. 235, and given in a few American collections. In the *Hys. of the Spirit*, 1864, it is altered to "Lord of every time and place."

16. O let my [thy] trembling soul be still. *Resignation*. From the 1st ed. of the *Matins*, &c., 1823, p. 251, in 3 st. of 6 l., into Beard's *Coll.*, 1837; the *Hys. of the Spirit*, 1864, and others. It is sometimes given as, "O let thy," &c.

17. O, sweet it is to feel and know. *Monday Morning*. A poem in 16 st. of 4 l., given in his *Matins*, &c., 1823, p. 60. In 1837 st. i.-iii. were given in Beard's *Coll.* as No. 448, and entitled "God near in sorrow." In the 3rd ed. of the *Matins*, &c., 1841, this cento was repeated (p. 245), with the same title, notwithstanding the full poem was in the same book.

18. On the dust I'm doomed to sleep. *Resurrection*. Appeared in his *Matins*, &c., 1st ed., 1823, p. 252, in 2 st. of 8 l. In the 2nd ed., 1824, p. 232, it was altered to "In the dust," &c. This was repeated in 1841. In some hymnals it reads:—

19. The heavenly spheres to Thee, O God. *Evening*. This "Hymn to the Deity" appeared in the 2nd ed. of his *Matins*, &c., 1824, pp. 235-6, in 4 st. of 4 double lines. It is also in the 3rd ed., 1841; the *Boston Hys. of the Spirit*, 1864 and other American collections.

20. When before Thy throne we kneel. *Divine Worship*. From his *Hymns*, 1825, into Beard's *Coll.*, 1837, No. 93; the *Boston H. & Tune Bk.*, 1868, No. 21, and others.

21. Where is thy sting, O death! *Death*. Also from the *Hymns*, 1825, into the same collections as No. 20 above.

It will be noted that Beard's *Coll.*, 1837, is frequently named above. The full title of that hymnal is—

A Collection of Hymns for Public and Private Worship. Compiled by John R. Beard, Lond., John Green, 1837.

The Rev. John Rely Beard was an Unitarian Minister in Manchester, and the collection is dedicated "To the Manchester Meeting of Ministers." It contained a large number of original hymns. Bowring contributed 82, of which 33 were published therein for the first time. Some of his hymns are of great merit, and most of them are characterised by great earnestness and deep devotion. [J. J.]

Boyce. Twenty-one hymns appeared under this signature in Williams and Boden's *Coll.* of above *Six Hundred Hymns*, &c., 1801. [Boden, J.] The writer is sometimes described as "Samuel Boyce"; but nothing definite is known to us concerning him. Of these hymns the following are in C. U.:—

1. All hail, redeeming Lord. *Christ the Day-Spring*.

2. Grace, how melodious is the sound. *Fulness of Grace*.

3. Great Sovereign Lord, what human eye. *Harvest*.

4. O the transcendent love. *Christ the Sinner's Friend*.

5. Ye trembling captives, hear. *The Gospel Trumpet*.

Boyd, Robert, M.A. [*Bodius, Robertus*], eldest s. of James Boyd, of Trochrig, Ayrshire, and Archbishop of Glasgow, was b. at Glasgow in 1578. He studied at the University of Edinburgh, graduating M.A. in 1595. In 1597 he went to France, and lived principally at Tours till 1599, when he became Professor of Philosophy at Montauban. In 1604 he became Pastor at Verteuil. In 1606 he went to Saumur as pastor, and in 1608, became Professor of Theology there. Leaving Saumur in 1614, in 1615 he became Principal and Professor of Theology in the University of Glasgow, but resigned his appointments in 1621, and retired to his estate at Trochrig. In 1622 he was elected Principal of the University of Edinburgh, but had to resign at once by the King's command. In 1626 he was for a few weeks minister of Paisley, but had again to resign. He d. at Edinburgh Jan. 5, 1627. He was more celebrated as a theologian than as a poet. His principal poem is in Latin, and entitled *Hecatombæ Christiana*. [See *Christe sanctorum*.] [J. M.]

Boyd, Zachary, M.A., was b. near Kilmarnock in 1585. He entered the University of Glasgow in 1601, and two years later went to St. Andrews, where he graduated M.A. in 1607. He then went to Saumur in France, where he became Second Regent in 1611. Returning to Scotland in 1621, he became in 1623 minister of the Barony Parish, Glasgow. He was thrice elected Dean of Faculty, twice Vice Chancellor, and thrice Rector, of the University of Glasgow. In that University he took great interest, and to it he bequeathed, by his will, in 1652, almost all his property, including a large mass of poetical and other manuscripts. He d. at Glasgow in March or April, 1653.

The 3rd edition of his version of *The Psalms of David in Meter* (which according to his preface to the 1648 ed. was suggested to him by the General Assembly, in 1644) was pub. at Glasgow, in 1648, and was, with that of 1648, largely used by the Committee who compiled the *Scottish Psalter* of 1650. In 1644 he pub. at Glasgow, *The Garden of Zion*, in 2 vols.; vol. i. containing metrical histories of the most important godly and wicked Scripture characters: and vol. ii. metrical versions of the Books of Job, Proverbs, Ecclesiastes, and the Song of Songs. To these were added (with a separate titlepage, dated 1645, but pagged consecutively) *The Holy Songs of the Old and New Testament*, 5 of which had been embodied in the text of the 1st volume. He revised these *Songs*; added thereto "David's Lament over Saul and Jonathan," printed them at the end of the 3rd edition of his *Psalms*, in 1646. As there given they include a new version of the Song of Songs, 12 Old Testament and 3 New Testament Songs. In 1617 he was requested by the General Assembly to prepare versions of the Scriptural Songs, and in accordance with that request he again revised his versions, and reprinted them, with the addition of a version of the Lamentations, George Buchanan's Latin morning hymn, and an original morning hymn to Christ (the finest verses he ever wrote) at the end of the 1648 edition of his *Psalms*.

His other principal poetical works are *Zion's Flowers* (4 poems from which were pub. in 1855, by Gabriel Neil) and *The English Academie*, still in ms. in the Glasgow University Library. Boyd's versions are generally distinguished rather by faithfulness than elegance. His version of Job seems to have suggested Nos. 24

(No. 6 in 1781) and 39 (No. 4 in 1781) in the *Trans. and Paraphrases*, 1745. (See *Scottish Trans. and Paraphrases*, and the note on "How still and peaceful is the grave.") [J. M.]

Boyden, Henry, B.A., is the author of *Songs for the Household, Sacred and Secular* (Birmingham, E. Child, 1866), and many excellent hymns, printed on fly-sheets, for the use of his congregation on anniversary occasions at St. David's, Birmingham, some of which have been set to music by Dr. Belcher, Lond., Novello & Co. Mr. Boyden was b. at Birmingham in 1832, and is a graduate of Trinity Coll., Dublin, B.A. 1867. Taking Holy Orders in 1856, he has been successively Curate of St. Mary's, Honley; St. Mary's, St. George's, and St. Luke's, Birmingham; and since 1866 Vicar of St. David's, Birmingham.

Boye, Nicolaus, was b. at Wesselsbüren, or Weslingburen, in Holstein, where he became an Evangelical Preacher, and where he d. 1542. (Koch, i. 418; ii. 478; *Allg. Deutsche Biog.*, iii. 85.) The only hymn known as his is:—

O Gott, wir danken deiner Güte. [*Grace after Meat.*] 1st pub. in Low German in the *Geystliche leder mit Psalmen*, Magdeburg, 1541, and in High German in the *Bonn G. B.*, 1564. Both forms are in *Wackernagel*, iii. p. 902, in 3 st. of 7 l. It was translated as "We thank the God, of thy gudnes," in the *Gude and Godly Ballades* (ed. 1687-88, folio 11), ed. 1868, p. 18. [J. M.]

Boyse, Joseph, was b. at Leeds in 1680, received a good education, and in 1683 became a Presbyterian minister in Dublin, a position he maintained with honour and usefulness until his death in 1728. His prose works, chiefly sermons and controversial treatises, were collected and published by himself in two large folios, London, 1728. He was the author of two collections of hymns. The first, printed in Dublin, in 1693 (small 8vo) with another title-page (London, 1693, Thomas Parkhurst, Cheapside), is entitled as follows:—

"*Sacramental Hymns collected chiefly out of such passages of the New Testament as contain the most suitable matter of Divine Praises in the celebration of the Lord's Supper. To which is added one hymn relating to Baptism and another to the Ministry.* By J. Boyse, with some by other hands."

Those by "other hands" are 3 in number, viz. one by G. Herbert, and two by Patrick. Of the remaining 21 by Boyse himself, 18 are for use at the Lord's Supper. From the fact that in the hymn on *Baptism* immersion is the only mode recognized, it is pretty certain that the author was Baptist in sentiment, though Presbyterian in ecclesiastical position. The other collection by Boyse was printed at Dublin in 1691. It contains 76 hymns, in three parts, with music, and is entitled:—

Family Hymns for Morning and Evening Worship, with some for the Lord's days . . . All taken out of the Psalms of David. A copy is in the Antrim Presbyterian Library at Queen's College, Belfast.

Boyse's hymns are interesting from their early date, but have no merit as poetry. The hymn "Come pay the worship God requires" (*Divine Worship*), in Martineau's *Hymns*, 1840, No. 42, is by this author. [W. R. S.]

Brackenbury, Robert Carr, of an old Lincolnshire family, was b. at Panton House, in that county, in 1752. He entered into residence at St. Catherine's Hall, Cambridge,

but joining the Wesleys, he left without taking a degree, and became a minister of the Methodist denomination. In that capacity he visited Guernsey, Jersey and Holland. He retired from active work in 1789, and d. at his residence, Raithby Hall, near Spilsby, Aug. 11, 1818.

His works include:—(1) *Sacred Poems*, in 3 parts, Lond., 1797; (2) *Select Hymns*, in 2 parts, Lond., 1795; (3) *Sacred Poetry; or Hymns on the Principal Histories of the Old and New Testaments and on all the Parables*, Lond., 1800, and some prose publications. He also edited and altered William Cruden's *Divine Hymns*, N.D. The hymn, "Come, children, 'tis Jesus' command," was given in J. Benson's *Hys. for Children*, 1806. It does not appear in any of Brackenbury's works. Mrs. Smith, daughter of Dr. Adam Clarke, has included several incidents in his life in her *Raithby Hall*.

Bradberry, David, a Congregational minister, b. at Reeth, Richmond, Yorkshire, Nov. 12, 1735. At 23 he entered the Mile End Academy as a student for the Congregational Ministry, and subsequently became pastor of a congregation at Alnwick (1762); Wellingborough (1764); Ramsgate (1767); Manchester (1787); and Kennington, London (1797). He d. Jan. 13, 1803.

In 1794 he pub. *Telestai; the Final Close*, a poem on the Judgment; and also contributed to *A Supp. to the Version of the Psalms and Hymns of Dr. Watts, partly collected, altered, or transformed, in proper, peculiar, or broken metres*, Manchester, C. Wheeler, 1787 (Preface dated, Feb. 27, 1787.) Of the 42 hymns in this *Supp.*, 11 are by Bradberry. He is best known by his hymn for children, "Now let each heart [our hearts] conspire to raise" (*Sunday Schools*) in *Wes. Reform H. Bk.*, No. 787, and others. It is the third of four hymns for children at the end of the *Supp.* 1787. In its altered form of "Now let our hearts conspire to raise," it was given in Rippon's *Sel.* 1787, No. 522.

Bradford, John, B.A., b. 1750, and educated at Wadham College, Oxford. He was for some time "Minister of the Gospel in Birmingham." He removed to Grub Street Chapel, London, in 1797, where he continued to preach till his death on July 16, 1805.

In 1792 he pub. *A Collection of Hymns*, Lond., Mathews, and others. It contained 280 hymns, some of which were his own. This collection was avowedly *Antinomian*. Very few of these hymns are in C. U.

Brady, Nicholas. [*Psalters, English*, § XIII. 4.]

Brainard, John Gardiner Calkins, b. at New London, Connecticut, 1796, and d. at Hartford, in 1828. He was educated at Yale College, and for some time practised law at Middleton, Connecticut. He also edited a paper at Hartford. His *Poems* appeared in 1825, 1832, and 1842. The hymn by which he is best known:—"To Thee, O God, the Shepherd Kings," was pub. in the Congregational *Ps. and Hys. for Christian use and Worship*, prepared, &c., by the General Association of Connecticut, 1845, No. 645, in 6 st. of 4 l. and headed "An agricultural hymn." [F. M. B.]

Brammall, John Holland, nephew of John Holland, the biographer of Montgomery and author of the *British Psalmists*, was b. at Sheffield, Dec. 21, 1831, and educated at the Collegiate School of that town. Although engaged in banking, he has found time for both hymn-writing and music. Most of his hymns and some of his tunes were written for the Sheffield Wesleyan Sunday School Union. Of the former, "Onward, children, onward,

leave the paths of sin," is best known. It was written for the Wes. S. S. Union of Sheffield in 1870, and 1st printed on their Whitsuntide fly-sheet of that year. It has been frequently used at similar gatherings of children. In 1879 it was given anonymously in the *Meth. S. S. H. Bk.*, No. 283.

Brandenburg-Culmbach, Margrave of. [Albrecht.]

Brandenburg, Electress of. [Luise Henriette.]

Brawn, Mary Ann, dau. of the Rev. Samuel Brawn, for 51 years pastor of the Baptist Chapel, Loughton, Essex, was b. at the Meada, Loughton, Aug. 15, 1828. She was descended on the mother's side from the martyr Thomas Hawkes, who was burned at the stake in 1555, at Coggeshall, Essex. From 1848 to 1875 Miss Brawn was engaged in educational work. Her poetical pieces are few in number, and chiefly on devotional subjects. They were first printed on fly-sheets for use in her father's chapel and elsewhere. They include:—

1. God of Glory, at Thy feet. *Children's Prayer*. Written, Jan. 30, 1867, and pub. in Congreve's *Gems of Song*, No. 183.
 2. O Father, we are very weak. *Children's Prayer*. This is the best known of Miss Brawn's hymns. It is in *Meth. S. S. H. Bk.*, 1879, and several other collections for children.
 3. O Thou Who art in every place. *Lent*.
 4. O'er life's tempestuous sea. *Divine Guidance*.
- Of these, Nos. 3, 4, were given in *The Domestic Worshipper*, 1850, a volume of prayers and hymns edited by the Rev. Samuel Green. [J. J.]

Bread of Heaven, on Thee I [we] feed. *J. Conder*. [*Holy Communion*.] This hymn takes rank as the most popular and widely used of the author's productions. It appeared in his *Star of the East*, &c., 1824, p. 57, in the following form:—

“FOR THE EUCHARIST.

“I am the living bread which came down from heaven . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life. . . I am the true vine.”—John vi. 51-4, xv. 1.

<p>“Bread of Heav'n! on Thee I feed, For thy flesh is meat indeed. Ever may my soul be fed With this true and living bread; Day by day with strength supplied, Through the life of Him who died.</p>	<p>“Vine of Heav'n! thy blood supplies This blest cup of sacrifice. ‘Tis thy wounds my healing give: To thy Cross I look, and live. Thou my life! oh, let me be Rooted, grafted, built on Thee.”</p>
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This text was repeated in Conder's *Cong. H. Bk.*, 1836, and his *Hymns of Praise*, &c., 1856, p. 86. It is in several Nonconformist hymnals, but sometimes, as in the *Bap. Ps. and Hys.*, 1858, No. 725, with “The blest” for “This blest cup,” in st. ii., l. 2. In Pratt's *Ps. & Hys.*, 1829, No. 69, it was broken up into 3 st. of 4 l., and given as “Bread of heaven, on Thee we feed”; and this was repeated in some later collections. The most popular and widely used form of the hymn is the following, which was given in the Cooke and Denton *Church Hymnal*, 1853, No. 202, as follows:—

“Bread of heaven, on Thee we feed,
For Thy Flesh is meat indeed;
Ever may our souls be fed
With this true and living Bread;
Day by day with strength supplied
Through the life of Him Who died.

“Vine of heaven! Thy Blood supplies
This blest cup of Sacrifice;
Lord, Thy Wounds our healing give;
To Thy Cross we look and live:
Jesu! may we ever be Grafted, rooted, built in Thee. Amen.”

Great popularity was given to this text by its adoption by *H. A. and M.* in 1861, and subsequently by other important Church of England collections. In Thring's *Coll.*, 1882, there is a slight return to the original. It will be noted that in the revised text there is no change of doctrine involved. Both in it, and in the original, the same truth is set forth; but the revised text is the more congregational and musical of the two. The American hymnals, in common with those of G. Britain, have adopted both texts, the revised being mainly found in the Protestant Episcopal collections. A Latin rendering of the *H. A. and M.* text by the Rev. C. B. Pearson as: “Pascere nos, Divine Panis,” was given in Biggs's *Annotated H. A. and M.*, 1867. [J. J.]

Bread of the world in mercy broken. *Bp. R. Heber*. [*Holy Communion*.] 1st pub. in his posthumous *Hymns*, &c., 1827, p. 143, in 2 st. of 4 l., and headed “Before the Sacrament.” Its use has become most extensive in all English-speaking countries. Orig. text in Thring's *Coll.*, No. 529. In the *Mitre H. Bk.*, 1836, the opening line was altered to “Bread of our life in mercy broken,” but this reading has fallen out of use.

Breay, John George, b. in 1796, and d. Dec. 5, 1839. Ordained Deacon in 1819 and Priest in 1820, he became Vicar of Haldenham, 1827, and of Christ Church, Birmingham, 1832. He was also Prebendary of Lichfield. His *Sel. of Ps. & Hymns* was pub. at Birmingham, 1836. To it he contributed the following hymns:—

1. A small and feeble band. *Holy Baptism*.
2. Almighty God, apply. *Confirmation*.
3. Almighty Saviour, bow Thine ear. *Charity Schools*.
4. Come, gracious Saviour, from above. *Holy Baptism*.
5. O God, accept our early praise. *After Sermon*.
6. O God, the feeble sinner's friend. *Confirmation*.
7. Saviour, bless Thy word to all. *After Sermon*.
8. There is beyond this world of night. *Charity Schools*.

The best known of these is No. 4. His *Memoir* was pub. in 1841. [W. T. B.]

Breithaupt, Joachim Justus, s. of Christian Breithaupt, Superintendent of the district of Hohenstadt or Honstedt, Hannover, was b. at Nordheim, in Hannover, Feb., 1658. After a theological course at Helmstädt he became, in 1680, Conrector of the Gymnasium at Wolfenbüttel, but left in 1681, and, after being Professor of Homiletics in Kiel, was appointed, in 1685, Court preacher and member of the Consistory at Meiningen. In 1687 he became Pastor and Professor of Theology at Erfurt, receiving in the same year the degree of D.D. from the University of Kiel. Driven from Kiel by the Pietistic Controversy, he was appointed in 1691 pastor of the Cathedral Church, and dean of the Theological Faculty, at Halle; and in 1705, in addition, General Superintendent of the Duchy of Magdeburg. In 1709

he became Abt of Kloster-Bergen and Inspector of the Saalkreis. He d. at Kloster-Bergen, March 16, 1732 (*Koch*, iv. 331-342; *Allg. Deutsche Biog.*, iii. 291-292; *Bode*, p. 49). Of his † (5?) hymns one has passed into English:—

Jesus Christus, Gottes Lamm. [*Passiontide.*] Founded on Romans viii. 8-11. 1st in the *Geistreiches G. B.*, Halle, 1697, p. 549, in 5 st. The *trs.* are—(1) "Christ, th' eternal Lamb of God," by J. C. Jacobi, 1725, p. 13 (1732, p. 58), repeated as No. 537 in pt. i. of the *Moravian H. Bk.*, 1754. (2) "Jesus Christ, the Lamb of God," in G. Moultrie's *H. and Lyrics*, 1867, p. 64.

[J. M.]

Brennende Lieb du süsse Flamm. [*Thanksgiving.*] Included in *Wackernagel*, iv. p. 1072, in 5 st. of 8 l., from a xvi. cent. ms. at Munich, in which it begins "Brünninde lieb, du süsser Flamm." In the *Univ. L. S.*, 1851, it is No. 554. It is *tr.* as "Thou burning Love, thou holy Flame," by *Miss Winkworth*, 1869, p. 157.

[J. M.]

Brethren, let us join to bless. *J. Jennick.* [*Praise.*] This is one of this writer's most popular hymns. It appeared in his *Sacred Hys. for the Children of God*, &c., 1742, in 5 st. of 4 l. One of the first to use it as a congregational hymn was G. Whitefield. He included it in his *Coll.*, 1753, but with alterations. It was repeated by M. Madan, in his *Ps. and Hys.*, 1760, No. 109, and others. Gradually its use extended until it became known in all English-speaking countries; sometimes as in *Whitefield*, and again in its original form. Whitefield's text can be distinguished by st. ii. which opens:—"Master, see to Thee we bow," whilst the original reads, "Son of God, to Thee we bow." Orig. text in *H. Comp.*, No. 512.

Breton, Nicholas, second s. of William Breton, of Red Cross Street, Cripplegate, London, probably b. about 1542-3. His father's will, proved in 1559, shows that at his death, his eldest son was still a boy, and that in the event of his death, Nicholas was not to inherit until he was 24. It appears that he resided for some time at Oriel College, Oxford. From 1577 to 1626 he issued pamphlet after pamphlet in prose and verse. In 1876 these were collected as far as possible by the Rev. A. B. Grosart, and printed in two vols. in his *Chertsey Worthies' Library*. He d. probably in 1626, being then about 83 years of age. As a sacred poet he is distinguished by melody and grace, and it has been only the want of a cheap edition of his works that has prevented his taking higher rank in public esteem. [See *Early Eng. Hymnody*, § vii.]

Brettell, Jacob, s. of an Unitarian Minister, b. at Gainsborough, April 16, 1793. In 1814 he entered upon the pastorate of an Unitarian congregation at Cockey Moor (now Ainsworth), Bolton, Lancashire; and in 1816 upon that of Rotherham, Yorkshire. The latter charge he held until 1859, when he retired from active work. He d. at Rotherham, Jan. 12, 1862. In addition to minor pieces contributed to various newspapers, &c., he pub.:—

(1) *The Country Minister; A Poem in four Cantos, with other Poems*, Lond., 1821; (2) *Sketches in Verse from the Historical Books of the Old Testament*, Lond., 1828.

In 1837 Mr. Brettell contributed 16 hymns to *Beard's Coll.* With one or two exceptions,

these have fallen out of use. The best known, but by no means the best hymn, is "The last full wain is on the road," *Harvest*, given in *Dr. Martineau's Hys.*, 1873. Another is, "He lived, as none but He has lived" (*Life of Jesus*). In compiling a volume of sacred poems these hymns, from their poetic character, might be consulted with advantage. [J. J.]

Breviaries. 1. The name *Breviary* is that by which the Office Book which contains the services of the Canonical Hours is known in the Western Church. A large number of such books have been in use from time to time, each differing from the other in various particulars, but all known by the same name. This Office Book is probably called a *Breviarium*, either from being a compendium of separate volumes which in early days contained its various parts, or from the services in their present shape and length having been somewhat abbreviated from their form in primitive times.

2. Prior to the compilation of Breviaries, various books were in use in the daily offices, and from these the *Roman* and other Breviaries have been compiled. They are (1) the *Psalter*; (2) the *Scriptures*; (3) the *Sermologus* and the *Homiliary*, used respectively at the second and third nocturns on Sundays and certain other days; (4) the *Passionary* or *Passional*; (5) the *Antiphonary*; (6) the *Hymnal*; (7) the *Collectaneum*, or *Orationale*; and (8) the *Martyrology*.

3. From these materials an enormous variety of Breviaries has been built up; some of them generically different from the *Roman*, such as the *Horologium* or Breviary of the Eastern Church; the *Ambrosian Breviary* of the Church of Milan; and the *Mozarabic Breviary* of the Church of Spain; others being merely variations or offshoots of the *Roman Breviary*. The religious orders had their separate Uses, following the Benedictine or Monastic arrangement of the Psalms, as distinct from the Gregorian or secular arrangement. Separate Provinces, and single Dioceses, had their own Uses; so that the Mediæval Breviaries of England, France, Germany, and other countries may be counted up by hundreds.

4. As this work is *hymnological*, and not *liturgical*, and as the liturgical contents of various Breviaries, especially that of Rome, have been treated fully in another place [see *Dict. of Christian Antiquities*, arts. *Breviary*; *Divine Office*; *Psalmody*, &c.], it will only be necessary to name a few leading Breviaries, especially those which have had the greatest influence on the hymnody of modern times. These are:—

(1) **The Mozarabic Breviary.** This *Breviary* is known in four forms, (1) in ms.; (2) as arranged and printed by Cardinal Ximenes; (3) Archbishop Lorenzana's revised edition of No. 2; and (4) Migne's *Patrol. Lat.* tom. lxxxvi. Each of these has a special hymnological interest, and, combined, they shed great light upon the question as to what hymns are and what are not truly *Mozarabic*.

(1) Of the ancient *MS. Breviary* there are copies in the *British Museum* the press marks of which are "Add. mss. 30847-9."

(2) Cardinal Ximenes' edition of this *Breviary* is known to us through an edition published at Toledo, 1502, that is, fifteen years before the Cardinal's death. It is entitled, *Breviarium secundum regulam beati hysidorii. Impressum in regali ciuitate Toleti MDII*. In this edition there are about 214 hymns. Of these 110

were from the *Mozarabic MSS.* as noted below, and the rest were taken by Ximenes from the *Ambrosian*, the *old Roman*, and other sources.

(3) The copy of Archbishop Lorenzana's revised edition of the *Breviary*, which we have been able to consult, is: *Breviarium Gothicum secundum regulam beatissimi Isidori Archiepiscopi Hispanensis Jussu Cardinalis Francisci Ximenes de Cisneros prius editum: nunc operâ ezechiæ D. Francisci Antonii Lorenzana Sanctae Ecclesiae Tolletanae Hispaniarum Primatis Archiepiscopi recognitum ad usum sacelli Mozarabum. Matrivi anno MDCCLXXV. Apud Joachimum Ibarra S. O. R. M. & Dignit. Archiep. Typog. Regio. permissis.* In this edition of the *Breviary* folios 1-450, which constitute the *Breviary* proper, are a reprint of Cardinal Ximenes' edition of 1562. The *Aurora* hymns, and those for the *Fasts* throughout the year, and for *Sick and Dead*, are also the same in both. In this 1775 edition of the *Breviary* there is added what is known as the *Mozarabic Hymnarium*. This is a body of Mozarabic hymns compiled from ancient *Mozarabic MSS.*, and printed with the readings and spellings of the *mss.* This was compiled after the publication of the Toledo edition, 1562, but if added to the *Breviary* before this edition of 1775 we cannot determine. This so-called *Hymnarium* (the collected hymns are headed *Incipiunt ymni de toto circulo anni*) contains 95 hymns printed in full, and 84 first lines of others which are given in full in their proper places in the Offices. These 179 hymns are the Old *Mozarabic* hymns, and of these 110 were in the Ximenes ed., 1562.

(4) In Migne's *Patrologia*, tom. 86, Lorenzana's ed. is reprinted in full.

We may add that the *Mozarabic Breviary* (the ancient Use of the Spanish Church) which, apart from legendary accounts of an Apostolic origin, may be referred to St. Isidore, Archbishop of Seville (†636) and his brother Leander, as its compilers, was abolished in favour of the *Roman Breviary*, by Gregory VII. (1073-85), but in deference to strong national feeling its continued use was allowed in seven churches of Toledo.

(2) **The Ambrosian.** The original construction of this *Breviary* is attributed to St. Ambrose, Bishop of Milan (†397).

The oldest copy of this *Breviary* which we have been able to consult is: *Breviarium iuxta institutionem Scti Ambrosii Archiepiscopi inclyte civitatis Mediolani accuratissime castigatum: ac quamplurimis additionibus ordine novo ac facili perfectissime resarcitum, Venetiis. Apud Hieronymum Scotum, 1539.* The hymns which are found in this edition are given in the following table as *a*¹. This *Breviary* was largely revised by St. Charles Borromeo (†1584). The copy of this which we have collated is: *Breviarium Ambrosianum Caroli S. R. E. Cardinalis tit. S. Praxedis Archiepiscopi iussu recognitum, atque editum. . . . Mediolani. Apud Pontius. et Baenitius fratres, M.D.LXXXII.* The hymns added to this edition are marked in the following table as *a*². In later editions several hymns have been again added, but as these hymns are in no sense *Ambrosian*, they do not appear as such in the table. This *Breviary* is in use in the diocese of Milan at the present time. We may add that in the following table the hymns common to both these editions of the *Ambrosian Breviary* are marked *a*.

(3) **The Roman.** This *Breviary* was the growth of centuries. St. Jerome (ob. 420), Cyprian (ob. 423), Leo I. (Pope 440-61), and others, have been named as its compilers and composers. It was a work, how *v. r.*, of gradual formation, and cannot be assigned to any single person. The complex work now known as the *Roman Breviary* assumed its present shape, roughly speaking, under Gregory VII. (1073-1085). It has undergone four principal revisions. In so saying we exclude the reforming *Breviary* of Cardinal Quignon, the use of which was permitted for over thirty years in the sixteenth century, from the pontificate of Paul III. to that of Pius V., 1536-68. The *first* of these four revisions took place about 1526, being mainly conducted by Zacharias Ferrerius, under Clement VII.; the *second* was issued under Pius V. in 1569; the *third* under Clement VIII. in 1602; the *fourth* in 1632, under Urban VIII. Since then fresh offices, with new hymns, have from time to time been added to the *Breviary* by decrees of the Congregation of Rites, and the incorporation in this way of new hymns into the *Breviary* is a process which will continue to go on. At present there are about 158 hymns in the *Roman Breviary*, of which about sixty have been added since the days of Urban VIII. The large majority are taken from ancient sources, and very many of them have been translated into English, and are in common use outside the Church of Rome.

Three *Roman Breviaries* of the sixteenth, seventeenth and nineteenth centuries have been selected for use in

drawing up the following list of first lines of hymns, marked *r*¹, *r*², *r*³, respectively. The first of them is anterior to any of the above-mentioned reforms; the last includes all the most recent additions to the *Breviary*.

The 1515 edition is a 12mo totem, rubricated, with many woodcuts, and according to colophon on the last page, printed, "Venetiis. Per Jacobum pentium de Leuco." Then follows an *Appendix* from which four of the hymns marked (*r*¹) are taken; viz., three for the Visitation of the B. V. M., one for St. Joseph. Besides these two offices, the *Appendix* contains further offices, without special hymns for the Conception of the B. V. M.; Paul the first Hermit; the Holy Trinity. The opening rubric of the *Appendix* runs thus, "Incipit officium immaculate conceptionis virginis marie cum per reuerendum patrum dominum leonardum nogarolum prothonotarium apostolicum tertium ac sacre theologie doctorem famosissimum."

(4) **The Sarum.** This *Breviary* was in general use in England before the Reformation. It was not, like the *York* and *Hereford Breviaries*, confined to the Diocese from which it took its name, but it won its way into so nearly general acceptance, that it may be regarded as a national rather than a diocesan Use. It was not only accepted, with the above-named and a few local exceptions, throughout England and Wales, but its use seems to have prevailed, probably with modifications, throughout Ireland, from the twelfth century onwards. In the same century it was introduced into Scotland, the Diocese of Glasgow receiving it c. 1164, and other Dioceses following suit in the twelfth and thirteenth centuries. The *Aberdeen Breviary* (q. v.) represents an attempt made just before the Reformation to supersede the *Sarum Breviary*; and Walter Chepman, the owner of the first printing press in Scotland, complained to the Privy Council that his craft was injured by the continued importation of *Sarum Office Books*, and obtained an order from the Privy Council forbidding their introduction into Scotland for the future, 1509-10.

The *Sarum Breviary* does not belong to a distinct family of Office Books from the *Roman*, but must be classified as an offshoot of the *Roman* stock. There are a large number of textual and verbal variations. The particular Antiphons, Benedictions, Lectons, Responses, Hymns, Chapters, Preces, Versicles, differ to a great extent especially at certain particular seasons. No two pages of the *Roman* and *Sarum Breviaries* are probably in these respects exactly alike. But over and beyond these variations, there is a lesser but still a considerable number of structural and therefore more important differences. We subjoin a few specimens. The Absolutions which are prefixed to the Lessons in the different Nocturns in the *Roman*, are absent from the *Sarum Breviary*. The *Roman Breviary* provides one invariable form of Compline, while there are no fewer than twenty-two varieties of Compline in the *Sarum Books* for the different seasons of the ecclesiastical year. The *Sarum* rule was to say the Athanasian Creed daily at Prime, the *Roman* rule is to say it at Prime on Sundays only. By the *Sarum* rule the fifty-first Psalm was used at all the Hours on week-days not in Eastertide, and excepting Nocturns. By the *Roman* rule it is said only at Lauds and Vespers in Lent and Advent, and on a few fasting days. In this case, as in some other instances, the *Sarum* rubrics, which have remained unrevised since the sixteenth century, represent the older and unreformed *Roman* arrangement. In the same way some thirty of the hymns which in the following list are marked as *s* and *r*¹, are to be accounted for. They were recast, partly rewritten, in 1629, under Urban VIII., and such an entry as, "Ad regias agni dajes," *r*², represents the revised first line of a hymn which previously commenced with these words, "Ad coenam Agni providi" (*r*¹, *s. z.*). The Paris ed. 1531 has been reprinted by the Cambridge University Press, Pt. i., June 1, 1879; Pt. ii. 1883; Pt. iii. in the press.

(5) **The York.** This is another pre-Reformation variation of the *Roman Breviary*, the use of which was confined chiefly, if not entirely, to the diocese of York. It contains many hymns in common with the *Sarum Breviary*, but yields a limited number not to be found in any of the previously named books. A Venice ed. of this *Brev.*, dated 1493, has been reprinted by the Surtees Society, vol. i. 1880; vol. ii. 1883.

(6) **The Aberdeen.** This *Breviary* is one of the very few surviving Service Books of the pre-Reformation period of the Church in Scotland. It is substantially a *Sarum Breviary*, with certain necessary change of wording, with a considerable amount of independent variation of text, and with the addition of a large number of commemorations of local saints. The Lectons, Hymns, &c., for these series form a most important con-

tribution to the ancient hagiography of Scotland. It was compiled and edited by William Elphinstone, Bishop of Aberdeen (1483-1514). It was printed at Edinburgh by Walter Chepman, the *Paris Agymalis*, in 1509; the *Paris estivalis*, in 1510. It is thus the second earliest known printed book in Scotland. The colophon at the end implies that it was Bishop Elphinstone's hope that this Breviary would become the accepted Use of the [whole of the] Scottish Church, but there is no evidence of its having been accepted and used outside the limits of the Diocese of Aberdeen. The offices of the Compassion of the B. V. M., and of the Crown of Jesus, are only found in the *Appendix* to the Glammis copy of this Breviary. They are printed at the close of D. Laing's Preface to the whole Breviary, which was published in facsimile in London in 1854.

(7) *The Paris*. Revised by Abp. Charles de Vintimille in 1736. The hymns in this Breviary are mainly by the following writers:—Charles Coffin (1674-1749); Charles Gulet (cir. 1684); Guillaume du Pleissis de Geste, Bp. of Saintes (—1702); Abbé Besnault (fl. 1726); Claude de Santeffill (1628-1684); Jean-Baptiste de Santeffill (1630-1697); Isaac Habert, Bp. of Vabres (—1668); Denys Petau (1583-1652); Nicolas le Tourneaux (1640-1686); Jean Comniré (1625-1702); St. Ambrose (cir. 340-397); Gurd. Vict.; Bernard of Clairvaux (1091-1153); M. Aht. Muret (1526-1586); Thomas of Aquino (1227-1274); Prudentius (348-cir. 413); Fortunatus (cir. 530-cir. 609). These hymns have been made known to English readers through the *trs.* of Isaac Williams, John Chandler, and others. The hymns added to this Breviary since 1736 are not noted in the following table.

- (8) *The Hereford*. See § 11 of this article.
- (9) *Monastio Breviaries*. See § 12 of this article.

5. It will be observed that we have selected for use the most important Breviaries of the Church. As the vast number of Breviaries which exist, especially on the Continent of Europe, rendered a collation of each a task beyond the limits of this work, the most important for hymnological purposes only are taken.

6. As all Breviaries have the arrangement of their parts much in common, a description of the *Roman Breviary* will serve, except for technical purposes, as an illustration of all.

It is sometimes printed as a single volume, sometimes in two, more frequently in four parts, for the Winter, Spring, Summer, and Autumn quarters. Each part contains (1) The Calendar with Rubrics, and the Absolutions and Benedictions for use before the Lectures. (2) The Psalter or Psalms arranged for use on each day of the week. (3) The Proper of the Season, containing the Chapters, Lessons, Hymns, Versicles, Responses, Antiphons, Collects, for the Sundays and movable Feasts and Festivals of the Church's year. (4) The Proper of Saints, containing the above Chapters, &c., for the immovable Feasts. (5) The Common of Saints, containing Psalms with Antiphons, Lectures, &c., for feasts of particular classes, Apostles, Martyrs, Evangelists, &c. (6) Offices for the Dedication of a Church; for Festivals of the Blessed Virgin, with the Little Office for the same; the Office of the Dead; the Gradual and Penitential Psalms, with Litanies and various Collects, Benedictions, and other devotions. (7) A collection of special Offices which are not binding on the whole Church, but are only used in certain countries, &c., to which a special supplement is added of Offices belonging exclusively to certain dioceses or religious orders.

7. The arrangement of the *Psalms*, although interesting in itself, does not fall within the scope of this work. It has been fully treated in the *Dict. of Christian Antiquities*, art. *Psalmody* (q. v.).

8. The *Canticles* in use in the *Roman Breviary* (and this is illustrative of their use in some other Breviaries) are as follows:—

- The Song of the Three Children. Ab. from *Dan.* iii. 58-88 (*Sept. version*), with two verses added. Sunday at Lauds.
- The Song of Isaiah. *Is.* xlii. 1-6. Monday at Lauds.
- The Song of Hezekiah. *Is.* xxxviii. 10-20. Tuesday at Lauds.
- The Song of Hannah. *1 Sam.* ii. 1-10. Wednesday at Lauds.
- The Song of Moses. *Exod.* xv. 1-19. Thu. at Lauds.
- The Song of Habakkuk. *Hab.* iii. 1-20. Fri. at Lauds.

- The Song of Moses. *Deut.* xxxii. 1-43. Sat. at Lauds.
- The Song of St. Mary. *St. Luke.* i. 46-55. Daily Vespers.
- The Song of Zacharias. *St. Luke.* i. 68-79. Daily Lauds.
- The Song of Symeon. *St. Luke.* ii. 29-32. Daily Compline.
- The Song of St. Ambrose and Augustine. [*Te Deum.*] At the end of Matins on certain Sundays and Feasts.
- To the above list is generally added:
 - The Creed of St. Athanasius. Sunday at Prime (r.); Daily (s. y.).

Other Canticles are occasionally used in the French Breviaries. The Mozarabic Breviary is the most varied in its use of Canticles, containing no less than seventy-seven. (*Migne, Patrol. Lat.*, tom. lxxxvi. pp. 846-846.)

9. The *Hymns* in all the Breviaries are found in the various services. In some cases they are derived from a common source, in others they are associated with one Breviary only, this being specially so in the case of the ancient *Ambrosian* and *Mozarabic Breviaries*, and of the *Paris Breviary* of 1736. The following list of hymns from the most prominent Breviaries does not include *Proces* and *Sequences*. The history of many of the hymns named, together with such *trs.* as have been made into English, will be found in this work under their original first lines.

10. LIST OF HYMNS. This list has been compiled from the *Ambrosian, Mozarabic, Roman, Sarum, York, Aberdeen, and Paris Breviaries*. The editions used are:—

- a¹. *Old Ambrosian Breviary*, Venice, 1539, but not in the revised edition.
- a². *Revised Ambrosian Breviary*, Milan, 1582, but not in the 1539 edition.
- a. Hymns common to both.
- m*. *Old Mozarabic Hymns* [see § 4 (1) of this article] given in the *Hymnarium* printed with Lorenzana's ed. 1775 of the *Mozarabic Brev.*, but not found elsewhere in the *Breviary*.
- m¹. *Old Mozarabic Hymns* given in the *Hymnarium*, and also found in Ximenes' ed. of the *Mozarabic Brev.*, 1502.
- m². Hymns introduced into the *Mozarabic Brev.*, 1502, from *Ambrosian, Old Roman*, and other sources. [With few exceptions these hymns are in *Migne's Patrol.*, Paris, 1862, tom. lxxxvi.]
- r¹. *Roman Breviary*, before the first great revision of 1525. Edition, Venice, 1515.
- r². *Roman Breviary*, after the 4th revision, 1632. Edition, Venice, 1635.
- r³. *Roman Breviary*. Modern. Edition, Tournay, 1879.
- r. All the hymns which are found in all the above editions of the *Roman Brev.* are marked r.
- s. *Sarum Breviary*. Reprint. Cambridge, 1879-86.
- y. *York Breviary*. Surtees Soc., Durham, 1880-83.
- z. *Aberdeen Breviary*. London, 1854.
- p. *Paris Breviary*. Revised Paris, 1736.

First line of Hymn.	Breviary.	Use.
A Deo missus Gabriel . . .	z.	Annun. B. V. M.
A Patre unigenite . . .	m ² .	2nd Mon. in Adv.
A Patre unigenitus . . .	s. y. z.	Epiphany.
A solis ortus cardine . . .	m*. r. s. y. z.	Christmas. Ann.
Ad usque . . .		B. V. M. (m).
A solis ortus cardine Et usque (st. ii. Beatus) . . .	m ¹ .	
A solis ortus cardine Et usque (st. ii. Gaudete) . . .	m ¹ .	
Ad brevem se mortis . . .	m*.	Sat. in Easter Wk.
Ad conenam Agni providi . . .	r ¹ , s. y. z.	Low Sunday.
Ad nuptias Agni Pater . . .	p.	C. of Holy Women.
Ad prima verba virginis . . .	p.	Visit. of B. V. M.
Ad regias Agni dapes . . .	r ² .	Low Sunday.
Ad sacrum cuius . . .	p.	C. of Matrons.
Ad sanctos cineres . . .	p.	St. Dionysius.
Ad templum nos rursus . . .	p.	Sunday. Lauds.
Adam vetus quod . . .	y.	Christmas.
Adest diei Christe . . .	m*.	Consec. of Bp.
Adest dies lætitiæ . . .	z.	St. Ninian.
Adest dies sanctissimæ . . .	m ² .	St. Nicholas.
Adest miranda passio . . .	m ¹ .	St. Vincent.
Adeste coelitum chori . . .	p.	Eastertide.
Adeste sanctæ conjuges . . .	p.	C. of Holy Women.
Adeste sancti plurimo . . .	p.	Oct. of All Saints.

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Adesto nostris precibus .	m. ²	Wed. after Oct. Ep. 1st Sun. in Lent.	Christe coelestis medicina Patris	m ¹ .	Th. after Oct. Ep. 1st S. in Lent. For the sick.
Adesto plebs fidelissima .	m. ²	St. Agatha.	Christe cunctorum dominator alme	a. m. ² .	Ded. of Ecclesia major, 3rd Sun. in Oct. (a.)
Adesto sancta Trinitas .	s. y. z.	Trinity Sunday.	Christe cunctorum praesulum	s.	St. Blaas.
Adsumt, O populi, festa .	m. ²	St. Hippolytus.	Christe decreto Patris	p.	Com. of Bishops.
Adsumt pulchra floecula	m ¹ .	SS. Justa & Rufina	Christe, immense . . .	m. ² .	3rd S. in Lent.
Adsumt tenebrae primae	m ¹ .	First Watch.	Christe, lumen perpetuum	m. ² .	Tu. after Oct. Ep. 1st S. in Lent.
Aestimavi Hortulanum	s. s.	St. Mary Magd.	Christe, lux lucis vera .	m. ² .	St. Dorothea.
Aeterna Christi munera i .	a ¹ . r. y.	C. of an Apostle.	Christe, lux mundi salus	m ¹ .	2nd Sun. after Oct. Ep.
Aeterna Christi munera ii .	a ² . r ¹ . m. ² . y.	C. of Martyrs.	Christe, pastorum caput	p.	Com. of Bishops.
Aeterna coeli gloria .	r. s. y. z.	Friday. Lauds.	Christe, precamur anue	m. ² .	Friday after 1st Sun. in Lent.
Aeternae lucis conditor .	m. ² .	Friday after 1st S. in Lent.	Christe, prolapsi reparato	p.	Nat. St. John Baptist.
Aeternae rector siderum .	r. ² .	Guardian Angels.	Christe, qui lux es et	a. m. s. y. z.	Lent Compline.
Aeternae rerum conditor.	a. m ¹ . r. s. z.	Matins (a), 1st S. in Adv. (m).	Christe, qui regis omnia	m. ² .	Th. after 1st Sun. in Lent.
Aeternae rex altissime	m ¹ . r. s. y. z.	S. Lauds (r. s. s).	Christe, qui rex es . . .	s.	St. Ninian.
Aeterni Patris ordine .	s.	Ascension	Christe qui sedes Olympo	p.	St. Michael.
Aeterni Patris unioe . . .	y.	Presentation of B. V. M.	Christe redemptor (I)	r ¹ . m. ² . s. y.	All Saints.
Aeterni regis Patris . . .	m. ² .	St. Mary Magd.	Christe redemptor (II)	r ¹ . s. y. z.	Christmas.
Aeterno regi gloriae . . .	r. ² .	St. Bartholomew.	Christe, rex mundi	m. ² .	Of the Dead.
Agathae sacrae virginis .	a.	Crown of Jesus.	Christe salvator omnium	m. ² .	Mon. after Oct. Ep.
Agnes sepulchrum est . . .	m ¹ .	St. Agatha.	Christe sanctorum decus	r. s. y. z.	SS. Michael (r. s.) Gabriel (r. s.) Raphael (r.)
Agnes beatas virginis . . .	a.	St. Agnes.	Christe, ut rerum . . .	m. ² .	St. Clement.
Agni genitor Domine (Unigenite, 1502).	m ¹ .	St. Agnes.	Christe, verus rex . . .	m ¹ .	St. Servandus, &c.
Agnoscat omne saeculum	y.	Sun. before Epiph.	Christi caterva clamit	m ¹ .	1st S. in Adv.
Ales doli nuntius . . .	r. s. y. z.	Christmas.	Christi cruciatas splendida	p.	Crown of Thorns.
Alleluia plis editis . . .	m ¹ .	Tuesday. Lauds.	Christi martyribus debita	p.	C. of Martyrs.
Alma Redemptoris mater	a ² . r. ² . y. s. p.	1st S. in Lent.	Christi miles gloriosus	s.	St. Vincent.
Almi prophetae prognies	a. m. ² .	Ant. after Compline.	Christi miles pretiosus	y.	St. Vincent.
Altissimi verbum Patris	m ¹ .	Decoll. of St. John Baptist.	Christi perennes nunti	r. ² .	C. of Evangelists.
Also ex Olympi vertice	r. ² .	1st S. after Oct. of Epiph. & Sat. Lent.	Christo profusum sanguinem	m ¹ .	C. of Martyrs.
Amore Christi nobilis	a.	Dedication of a Ch. St. John Evang.	Christus est virtus Patris	m ¹ .	St. Jerome.
Andrea pie sanctorum . . .	s. y. z.	St. Andrew	Christus est vita veniens	m ¹ .	St. Stephen.
Angulare fundamentum	r ¹ . s. y. p. s.	Dedication of a Ch. Birth of a King	Christus tenebris obitum	p.	Epiphany.
Annue Christo saeculorum	s. y. z.	C. of Apostles.	Cibus resumpsit congruis	m ¹ .	Before Compline in Lent.
Antra deserti teneris	r. s. y. z.	St. John Bapt.	Clamantis ecce vox . . .	p.	Epiphany.
Apollinaris martyris . . .	a.	St. Apollinaris.	Clange lyrum Zacharias .	m.	(See "Fange lunge Zacharie.")
Apostolorum passio . . .	a. m ¹ .	SS. Peter & Paul.	Clara sanctorum una	m ¹ .	St. James Ap.
Apostolorum supporem .	a.	St. Lawrence.	Claro paschali gaudio	r ¹ . s. z.	C. of Apostles.
Ardet Deo quae femina .	p.	C. of Holy Women.	Clarus decus jejuniis	s. y. s.	3rd Sun. in Lent.
Aspicie infami Deus . . .	r. ² .	The Passion.	Clausus aurium meatus	m. ² .	Th. in Easter Wk.
Aspicie ut verbum Patris	r. ² .	The Lord's Prayer.	Clementis festum . . .	m ¹ .	St. Clement.
Athleta Christi nobilis . . .	r. ² .	St. Venantius.	Cleri patrem et . . .	m ¹ .	St. Nicholas.
Auctor beate saeculi . . .	r. ² .	The Sacred Heart.	Coelestis agni nuptias	r. ² .	St. Juliana Falconier.
Auctor luminis filius . . .	m. ² .	2nd S. in Lent.	Coelestis ales nuntiat . . .	p.	Annunciation.
Auctor perennis gloriae .	m. ² .	Seventh Hour.	Coelestis aula panditur .	p.	C. of Virgins.
Audi benigne conditor . .	a ² . r. s. y. p. z.	Lent.	Coelestis aulae principes	s. z.	C. of Apostles.
Audimur almo Spiritus . .	p.	White Sunday.	Coelestis formam gloriae	r. ² .	Transfiguration.
Audis tyrannus anxius . .	r. ² .	Holy Innocents.	Coelestis urbe Jerusalem	a ¹ .	Dedication of Ch. Augustine, Ep. & Conf.
Aurea luce et decore . . .	r ¹ . s. y. z.	Vig. of SS. Peter & Paul.	Coeli cives appauidite . .	a ¹ .	Augustine, Ep. & Conf.
Aures ad nostras . . .	r ¹ .	Sundays. Lent.	Coeli Deus sanctissime .	m. ² . r. s. y. z.	W. Vespers.
Aurora coelum purpurat .	r. ² .	Sundays after Easter	Coelium consors . . .	p.	St. Genovefa.
Aurora jam spargit polium	m. ² . r. s. y. z.	Saturday. Lauds (do. in Lent, m).	Coelium Joseph decus . .	r. ² .	St. Joseph.
Aurora lucis dum novae . .	p.	Eastertide.	Coelo datur quiescere . .	p.	St. Barnabas.
Aurora lucis rutilat . . .	r ¹ . m. ² . y. s. z.	Eastertide.	Coelo quos eadem gloria .	p.	All Saints.
Aurora rutilat lucis . . .	s.	St. Columba.	Coelo receptam plauidite	p.	St. Genovefa.
Ave maris stella . . .	r. s. y. p.	Feasts of B. V. M.	Coelo redemptor praerulit	r. ² .	Maternity B. V. M.
Ave mater Anna . . .	s. z.	St. Anne.	Coolorum regi praalite .	a.	St. Mary Mag.
Ave regina coelorum . . .	a ² . r. ² . s. p. y.	Antiphon after Compline.	Collaudemus Magdalenae	s. z.	St. M. Magd.
Barchinon laeto Cucufate	m ¹ .	St. Cucufatus.	Concentu parili Justam	m. ² .	Sat. before Adv. (a)
Bartholomaeae coeli sidus	s. y. z.	St. Bartholomew.	Concinat nostra concio .	s.	St. Justa.
Beata nobis gaudia . . .	m ¹ . r. s. y. z.	Pentecost.	Conditor alme siderum	a ² . r ¹ . s. y. z.	St. Columba.
Beate martyr, prospera	a. m. ² . s.	St. Vincent.	Congaudentes cum angelis		1st S. in Adv.
Beate pastor Petre . . .	r. ² .	SS. Peter & Paul.	Consors paterni luminis	m. ² . r ¹ . s. y. z.	St. Catharine.
Beate Symon et Thadaee	s. s.	SS. Simon & Jude.	Convexa solis orbita . . .	m ¹ .	None in Lent.
Bellator armis inclutus . .	a.	St. Martin.	Cor arca legem . . .	r. ² .	Sacred Heart.
Benignitatis fons Deus . .	m ¹ .	1st day Jan. Fast.	Corde natus ex parentis	y.	Vigil of Christmas
Bina coelestis aulae . . .	s. y. z.	St. John Apost.	Corpus domas jejuniis	r. ² .	St. John Cantius.
Bis novem noster populus	m. ² .	St. Engratia.	Creator alme siderum . .	r. ² .	Advent.
Caeteri nunquam nisi . . .	p.	Visit. of B. V. M.	Gradellis Herodes Deum .	r. ² .	Epiphany.
Carnis spuaus mundiciam	r ¹ .	St. Joseph.			
Caetae parentis viscera . .	s. z.	Of B. V. M.			
Caterva matrum . . .	m ¹ .	Innocents.			
Catharina mirabilis . . .	m. ² .	St. Catharine.			
Certum tenentes ordinem	m ¹ .	Terce.			
Chorus dei fidelium magno	a ¹ .	St. Peter Martyr.			
Chorus novae Hierusalem	s. y. z.	Low Sunday.			

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Crux alma salve crux . . .	<i>p.</i>	Susception of Cross	Felices nemorum pangimus	<i>p.</i>	C. of Abbots, &c.
Crux sola languorum Dei	<i>p.</i>	Invention of Cross	Felix Anna prae . . .	<i>s. z.</i>	St. Anne.
Crux fidelis . . .	<i>s. y. z.</i>	Invention of Cross	Felix dies mortalibus . . .	<i>p.</i>	Oct. of Ascension.
Cultor Dei memento . . .	<i>m¹. s. y. z.</i>	Passion Sun. (<i>s. y.</i>) Compline (<i>m.</i>) 1st Mon. in Adv.	Felix dies, quam proprio Felix felici praesule . . .	<i>a¹.</i>	Circumcision. Galdinus, Apb. Milan.
Cunctarum rerum omnipotens	<i>m².</i>	1st Sun. in Adv.	Felix morte tua qui . . .	<i>p.</i>	C. of Martyrs.
Cunctorum rex omnipotens	<i>m².</i>	1st Sun. in Adv.	Felix per omnes festum Felix terra quae fructuoso	<i>y.</i> <i>m².</i>	SS. Peter & Paul. St. Fructuosus.
Cunctus mundus patule. Custodes hominum psallimus	<i>m².</i> <i>r³. p.</i>	St. Thomas. Guardian Angels.	Felix Tarraco Fructuoso Feno jacere perdult . . .	<i>m[*].</i> <i>m[*].</i>	St. Fructuosus. Christmas.
Davidis soboles, gloria . . .	<i>p.</i>	Sat. of B. V. M.	Festi laudes hodierni . . .	<i>r¹.</i>	Feast of Trinity.
Debitam cessent elementa Debitam morti sobolem . . .	<i>p.</i> <i>p.</i>	Circumcision. Concept. of B. V. M.	Festis laeta sonent . . .	<i>r³.</i>	C. of Virgins.
Decora lux aeternitatis . . .	<i>r².</i>	SS. Peter & Paul.	Festivis resonent compita Festum Christe rex per . . .	<i>r³.</i> <i>m¹.</i>	Precious Blood. St. Thomas.
Decus sacratu nominis . . .	<i>m¹.</i>	St. Andrew.	Festum Columbae celebre Festum matris gloriosae	<i>m¹.</i> <i>s. z.</i>	St. Columba. Visitat. of B. V. M.
Dei canamus gloriam . . .	<i>p.</i>	Monday. Matins.	Festum inis prodit Fidels plebs ecclesiae . . .	<i>m¹.</i> <i>a¹.</i>	St. Agatha. St. Anna.
Deus aeterni luminis . . .	<i>m².</i>	Tu. after Oct. Ep. Sat. Vsprs. (<i>s. y. z.</i>) <i>m[*]</i>) Vespers (<i>a</i>) 2nd Sat. in Lent.	Fit porta Christi pervia . . .	<i>m[*].</i>	B. V. M.
Deus creator omnium, polluque Deus creator omnium, lucis	<i>a. m[*]. s. y. z.</i> <i>m²</i>	Office of the Dead.	Flagrans amore, perditos Fletus longaevis rex . . .	<i>p.</i> <i>z.</i>	Lazarus, &c., visted by Christ.
Deus, ignee fons animarum	<i>m¹.</i>	Office of the Dead.	Fons Deus vitae perennis	<i>m[*].</i>	Concept. B. V. M. St. Felix.
Deus, immensa Trinitas Deus, immensa Trinitas Deus, Pater ingenite . . .	<i>m[*].</i> <i>m[*].</i> <i>m².</i>	C. of a just man. C. of Confessor. W. after Oct. Ep.	Fortem virili pectore . . .	<i>r².</i>	C. of non-Virgins.
Deus, qui certis legibus . . .	<i>m².</i>	2nd Sun. in Lent.	Fortes cadendo martyres Forti tegente brachio . . .	<i>p.</i> <i>p.</i>	C. of Martyrs. Easter tide.
Deus, sacratu nominis . . .	<i>m¹.</i>	St. Andrew.	Frenentur ergo corporum Fulgentis auctor aetheris	<i>m².</i> <i>m².</i>	Tuesday in Lent. Monday after Oct. of Epiph.
Deus, sanctorum psallimus	<i>m².</i>	The Innocents.	Fulget clara festivitas . . .	<i>z.</i>	St. Kentigern.
Deus, tuorum militum . . .	<i>a. m¹. r. s. y. z.</i>	C. of a just man (<i>m</i>) C. of Martyrs (<i>a. r. s. y. z.</i>) Sext. Lent.	Fulget hic honor sepulchri Fumant Sabaeis templa. Fundere preces tempus	<i>m¹.</i> <i>p.</i> <i>m¹.</i>	St. Eulalia. Purif. of B. V. M. Ninth Hour.
Dicamus laudes Domino Die dierum principe . . .	<i>m².</i> <i>p.</i>	Sunday. Matins. Thursday. Lauds.	Epiphany. St. Paul. St. Elizabeth of Portugal.	<i>p.</i> <i>p.</i> <i>m[*].</i>	St. Genovefa. At cock-crow.
Dignas quis O Deus tibi. Divine crecebas puer . . .	<i>p.</i> <i>p.</i>	Epiphany. St. Paul.	Gallo canente venimus. Part of "Noctis tempus"	<i>m[*].</i>	St. Barbara.
Doctor egregie Paule . . .	<i>r¹. s. y. z.</i>	St. Paul.	Gaude Mater Ecclesia . . .	<i>m².</i>	Transfig.
Domare cordis impetus . . .	<i>r³.</i>	St. Elizabeth of Portugal.	Gaude mater pietatis . . .	<i>a. r¹.</i>	St. James.
Dum Christe confixus Dum morte victor obruta Dum nocte pulsa . . .	<i>p.</i> <i>p.</i> <i>r³.</i>	Passiontide. SS. Philip & James St. Venantius.	Gaudet cuncta pia . . .	<i>m².</i>	St. Faustus, &c.
Dum spargit aram . . .	<i>p.</i>	Comp. of B. V. M.	Gaudet caterva nobilis . . .	<i>m².</i>	Sts.-days in Adv.
Ecce jam noctis . . .	<i>r. s. y. z.</i>	Lauds.	Gaudete flores martyrum Gentis Polonae gloria . . .	<i>m¹.</i> <i>r³.</i>	St. Aciscius. St. John Cantius.
Ecce parentes virginis . . .	<i>z.</i>	Present. of B. V. M.	Germine nobilis Eulalia. Gesta sanctorum martyrum	<i>r³.</i> <i>m².</i>	St. Eulalia. St. George.
Ecce quoniam vates vetustis Ecce, saltantis pretium . . .	<i>m[*].</i> <i>p.</i>	Easter Monday. Decoll. of St. John Baptist.	Gloriam sacrae celeberrimas Grates peracto jam die . . .	<i>m².</i> <i>a¹.</i>	The Winding Sheet. Compline. Feb. 2 to Ash W.
Ecce salvator omnium . . .	<i>m².</i>	2nd Mon. in Adv.	Grates tibi Jesu novas . . .	<i>p.</i> <i>a. m².</i>	SS. Protasius & Gervasius.
Ecce sedes hic tonantis . . .	<i>p.</i>	Dedication of a Ch.	Hac nocte hora presclus. Part of "Noctis tempus"	<i>m[*].</i>	At cock-crow.
Ecce te, Christe, tibi . . .	<i>m[*].</i>	Consecration of a Church.	Haec dies sacrae fidei . . .	<i>a¹.</i>	St. Hieronymus.
Ecce tempus idoneum . . .	<i>s. z.</i>	3rd S. in Lent.	Haec est dies qua . . .	<i>r³.</i>	St. Theresa.
Equis ardentis raptur. Egredie doctor Paule . . .	<i>p.</i> <i>r².</i>	St. Martin. Conv. of St. Paul. SS. Peter & Paul.	Haec illa solemnis dies . . .	<i>p.</i>	Annunciation.
Emergit undis et Deo . . .	<i>p.</i>	Oct. of Epiph.	Haec rite mundi . . .	<i>y.</i>	C. of a Matron.
En castitatis lillium . . .	<i>z.</i>	C. of Virgins.	Haec vera Christi famula Herasme presul nobilis . . .	<i>a².</i> <i>a¹.</i>	C. of Martyrs. St. Erasmus.
En, clara vox . . .	<i>r².</i>	Advent.	Hic duorum chara fratrum Hic est dies verus Dei . . .	<i>m².</i> <i>a. m².</i>	SS. Emetrius and Celdonius. Easter tide.
En Evangelistae adest . . .	<i>m².</i>	St. Luke.	Hic Joannes mire natus . . .	<i>m¹.</i>	Decoll. of St. John Baptist.
En festum prodiit . . .	<i>m².</i>	St. Euphemia.	Hinc functionis dies . . .	<i>m[*].</i>	Of the Dead.
En futura Annae . . .	<i>z.</i>	Concept. of B. V. M.	Hoc jussa quondam . . .	<i>p.</i>	Transfiguration.
En martyris Laurentii . . .	<i>m¹.</i>	St. Lawrence.	Hominis superne conditor Honorem [Honore] sanctae Eugeniae	<i>r².</i> <i>m¹.</i>	Friday Vespers. St. Eugenia.
En, ut superba . . .	<i>r³.</i>	Sacred Heart.	Horis peractis undecim . . .	<i>m[*].</i>	Eleventh Hour.
Enixa est puerpera . . .	<i>s. z.</i>	B. V. M.	Horres superbos nec Hortator ille primus . . .	<i>p.</i> <i>m².</i>	Wed. Vespers. Sat. in Lent.
Eterne, &c. See Aeterna. Ex more docti . . .	<i>a². r. s. y. z.</i>	Sun. Matins, Lent. Sun. Vespers, Lent (<i>a.</i>) C. of Martyrs. Nat. St. J. Bapt. Crown of Thorns. Crown of Thorns. Easter Tuesday. St. Tirsus. St. Magnus. St. Nicholas. C. of Apostles. Holy Name. Transfig. C. of Apostles.	Hostis Herodes impie Huc vos gratifrice plebs . . .	<i>a¹. r¹. s. y. z.</i> <i>m¹.</i>	Vigil of Ep. (<i>s. y. z.</i>) Ep. (<i>r¹. m¹</i>). St. Vincent, &c. Epiphany. =seq.
Ex quo salus mortalium. Exit cunis pretiosus . . .	<i>p.</i> <i>p.</i>	C. of Martyrs. Nat. St. J. Bapt.	Huc vos, O miseri . . .	<i>m¹.</i>	Epiphany.
Exite filiae Sion . . .	<i>p.</i>	Crown of Thorns.	Hujus obtentu Deus . . .	<i>p.</i>	Epiphany.
Exite filiae . . .	<i>r³.</i>	Crown of Thorns.		<i>r¹. s. z.</i>	
Extimum vestis sacrae Exulta nimium turba . . .	<i>m[*].</i> <i>m¹.</i>	Easter Tuesday. St. Tirsus.			
Exultemus conrepantes Exultet aula coelica . . .	<i>z.</i> <i>m².</i>	St. Magnus. St. Nicholas.			
Exultet coelum laudibus Exultet cor praecordiis . . .	<i>r¹. s. y. z.</i> <i>s. z.</i>	C. of Apostles. Holy Name.			
Exultet laudibus sacrae Exultet orbis gaudis . . .	<i>r¹.</i> <i>r².</i>	Transfig. C. of Apostles.			
Fac Christe, nostri gratia Fando quis audivit Dei . . .	<i>p.</i> <i>p.</i>	Epiphany. Passion Sunday.			
Favens redemptis vota . . .	<i>m[*].</i>	Mid-Lent.			

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Hujus oratu Deus	r ² .	C. of non-Virgins.	Jesu, decus angelicum	r ² .	Holy Name.
Hujus supplicium pestia	m ² .	None, in time of War.	Jesu defensor omnium	m ² .	Midnight.
Hymnis dum resonat	p.	All Saints.	Jesu dulcedo cordium	p.	Transfiguration.
Hymnis produlcibus.	s.	St. Magnus.	Jesu, dulcis amor meus.	r ² .	The Winding-sheet
Hymnum canamus gloriae	y.	Ascension.	Jesu, dulcis memoria	r ² , s. s.	Holy Name.
Hymnum dicamus domino	a.	Feria Vin coena domini	Jesu, nostra redemptio	r ¹ , s. y. s. p.	Ascension, Compline(s.s.), &c. (y. p.). Vesp. (r ¹).
Hymnum Mariae Virginis	m ² .	Assumption of B. V. M.	Jesu, quadragenariae	s. y. s.	Lent.
Illeam creati fluctibus	p.	Thurs. Matins.	Jesu, Redemptor omnium perpes corona	r. s. y. s.	C. of Confessors.
Illeam tei puerpera	p.	Compassion of B. V. M.	Jesu, Redemptor omnium qui morte	m ² .	Easter Week.
Illuminata, Altissimi(e)	a. m ¹ .	Epiphany.	Jesu, Redemptor omnium quem lucis	r ² .	Christmas.
Imago lucis paterna	s.	Image of our Lord.	Jesu, Redemptor omnium, Summi parentis	p.	Christmas.
Immense coeli conditor	m ² , r. s. y. s.	Monday. Vespers.	Jesu, rex admirabilis	r ² .	Eastertide.
Imperatrix clementiae	r. s.	Compas. of B.V.M.	Jesu, rex salvator	p.	Holy Name.
Impleta gaudet viscera	s. y. s.	Pentecost.	Jesu, sacerdotum decus.	s.	11,000 Virgins.
Impleta sunt quae	s.	See Vexilla.	Jesu, Salvator seculi (1)	p.	C. of Bishops.
Impune vati non erit	p.	Decoll. of St. John Baptist.	Jesu, Salvator seculi (11)	s. y. s.	Easter. Compline.
In Annae puerperio	s. s.	St. Anne.	Jesu, solamen miseris	r ¹ , m ² , s.	All Saints.
In majestatis solio	r ¹ .	Feast of Trin.	Joannes hujus artis	m ² .	Image of our Lord.
In matutinis surgimus	m ¹ .	Th. after Oct. Ep.	Jonam prophetam mitis	p.	Thursday in Lent.
In Ninivitas se coactus	m ² .	At cock-crow.	Jordanis oras praevia	m ² .	Tuesday in Lent.
In noctis umbra desides	p.	Th. in Lent.	Joseph stirpis Davidicae	r ¹ .	Advent.
In passione Domini	s.	Advent. Compline	Jubea, et in praecipue	p.	St. Joseph.
Inclite rex magne	m ² .	Image of our Lord.	Jucundum nobis hunc	m ² .	Tuesday. Matins.
Inclite festum pudoris	m ¹ .	Coron. of a King.	Juliani vita martyris	m ² .	St. Virisimus, &c.
Inconscusa tuo, summe	p.	St. Cecilia.	Jussu tyranni pro fide	p.	St. Julian.
Ingrata gens Judeica	s.	St. Peter's Chair.			St. John at Lat. Gate.
Insigne festum Juliani	m ¹ .	Compas. of B.V.M.	Katharinae collaudemus	s.	St. Katharine.
Insignem Christi Crispinum	m ¹ .	St. Julian.	Labente jam solis rota	p.	None.
Insignem Christi martyrem	m ² .	St. Crispin.	Laetare coelum plausibus	p.	C. of Apostles.
Instantis adventum Dei	p.	C. of Martyrs.	Laetis terra sonet plausibus	p.	Nat. & Concept. B. V. M.
Intende nostris precibus	m ² .	Advent.	Lauda fidella concio	s.	Crown of Jesus.
Intende qui regis Israel.	a.	Sunday.	Lauda mater ecclesiae	y.	St. Mary Magd.
Inter sulphurei fulgura	p.	Christmas Day.	Laudem beatae Eulaliae	m ¹ .	St. Eulalia.
Intrante Christo Bethaniam domum	p.	Whitsunday.	Laudes sanctorum martyrum	m ¹ .	C. of Martyrs.
Inventor rutilis dux bone	m ¹ .	Lazarus, &c., visited by Christ.	Legis figuris pingitur	r ² .	Crown of Thorns.
Invicte martyr unicum	r ² .	1st Sun. after Oct. of Epiphany.	Lignum crucis mirabile.	p.	Exalt. of Cross.
Inviolata integra et casta	a ² , p. y. s.	C. of Martyrs.	Linguunt tecta magi	p.	Epiphany.
Ira justa conditoris	r ² .	Of B. V. M.	Luciae festum celebret sancta	a ¹ .	St. Lucia.
Iram quam merito	m ² .	Precious Blood.	Lucis Auctor clemens	m ¹ .	Sun. Lent.
Iste Confessor Domini	m ¹ , r. s. y. s.	In War, at Sext.	Lucis Creator optime	m ² , r. s. y. s.	Sunday Vespers.
Iste electus Johannes	m ¹ .	C. of Confessors.	Lucis hujus festa colat	m ² , r ² .	St. Anne.
Iste quom laeti	r ² .	St. John Evang.	Lugete pacis angeli	p.	Friday. Vespers.
Iste populi psallite	m ² .	St. Joseph.	Lustra (s) sex qui jam	r. s. y. s.	Passion Sunday.
Jactamur heu quot	p.	SS. Simon & Jude.	Lux alma Jezu	r ² .	Transfiguration.
Jam bone pastor Petre	r ¹ , s. y. s.	Mon. at Vespers.	Lux de luce Deus fons	p.	Oct. of St. Denis.
Jam Christe nomen	p.	St. Peter's chair, chains, & Vig. of SS. Peter & Paul.	Lux ecce surgit	r. s. y. s.	Thursday. Lauds.
Jam Christe sol	a ² , r ¹ , s.	St. Eleutherius.	Lux Deus Christe pietas	m ¹ .	St. Augustine.
Jam Christus astra	a. r. s. y. s.	Lauds. Lent.	Lux vera lucis claritas	m ² .	Sunday.
Jam cursus horae sextae	m ¹ .	Pentecost.	Maerentes oculi spargite	r ² .	C. of Passion.
Jam dena nos perceptio	m ² .	Sext.	Magna res nobis	s.	Concept. B. V. M.
Jam desinat suprema	p.	Tenth Hour.	Magnae Deus potentiae	m ² , r. s. y. s.	Thurs. Vespers.
Jam legis umbra claudatur.	m ¹ .	Christmas Day.	Magni palmam certaminis	a ¹ .	St. Perpetua.
Jam lucis orto sidere.	a. m ² , r. s.	Wed. Vesp. in Holy Week.	Magnum salutis certidum	a ¹ .	Distribution of Palms.
Jam meta noctis transit	y. p. s.	Prime.	Mane nobiscum, Domine	m ² .	2nd Wedn. in Adv.
Jam nil Hebraeis	p.	Aurora.	Maria castis oculis	r ² .	St. Mary Magd.
Jam non te lacerant	p.	SS. Peter & Paul.	Maria ventre concepit	y.	Christmas.
Jam nunc ad illum	m ² .	C. of Martyrs.	Maria sacro saucia	p.	St. Mary Magd.
Jam nunc paterna	y.	St. Sebastian.	Martinae celebri plaudite	r ² .	St. Martina.
Jam nunc quae numeras	p.	Sunday Matins.	Martine Confessor Dei	m ¹ .	St. Martin.
Jam passionis inchoandae	m ² .	C. of Doctors.	Martyr Dei egregie	a ¹ .	St. Sebastian.
Jam sanctius moves opus	p.	St. Julian.	Martyr Dei qui unicum.	m ² , r ¹ , s. y. s.	C. of Martyrs.
Jam sol recedit	r ² .	Friday Matins.	Martyr Dei Venantius	r ² .	St. Venantius.
Jam solis excelsum jubar	p.	Trinity Sunday.	Martyris festum rutilat	m ² .	St. Marcellus.
Jam surgit hora tertia	a. m ² .	Sat. Vespers.	Martyris gesta(m) Zoylique [Zoll]	m ¹ .	St. Zoylus.
Jam ter quaternis	y.	Sext.	Matbia iuste duodeno	s. y. s.	St. Matthias.
Jam toto subitus	r ² .	Terce.	Matris intactae venerandae conflux	p.	St. Joseph.
Jerusalem gloriosa	m ¹ .	3rd Sun. in Lent.	Matthaeae sancte bino	s. s.	St. Matthew.
Jesu auctor clementiae	s. s.	Seven Dolours.	Memento de Deo Deus	r.	Little Office, of B. V. M.
Jesu, corona celidor	a. r.	St. Adrian.	Memento rerum Conditor	r ² .	Office of B. V. M.
Jesu, corona Virginum	a. m ¹ , r. s. y. s.	Holy Name.	Memento salutis auctor	a. s.	St. Michael.
		C. of Confessors.	Mille quem stipant solio	p.	
		C. of Virgins.			

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Miracula primeva ymnorum	m.	Prologue to Hymns (1775).	O luce quae tuâ lates.	p.	Holy Trinity.
Miraculum laudabile	a.	Ordin. of St. Ambrose.	O luce qui mortalibus	p.	Sunday. Vespers.
Miramur, O Deus, tuae	p.	Wed. Mats.	O lux beata Trinitas (1).	m ¹ . s. y. z.	2nd Sun. after Oct.
Miratur hostis posse	m ² .	Tuesday in Lent.			Epiph. (m)
Miris modis repente	r ² .	St. Peter's Chains.	O lux beata Trinitas (II)	r ¹ .	Sat. Vespers. (r ¹ . z. y. z.)
Miris probat esse modis	p.	St. Stephen.	O magne rerum Christe	m ² .	Feast of Trin.
Miseum Redemptorem	p.	Christmas.	O Maria noli flere	s. z.	St. Aemilian.
Molles in agnos ceu lupus	p.	Holy Innocents.	O nata lux de . . .	s. z.	St. Mary Magd.
Montes, superbum verticem	p.	Visit. of B. V. M.	O Nazarene, lux . . .	m ¹ .	Transfiguration.
Mortale, coelo tolle	p.	Nat. & Concep. of B. V. M.	O nimis felix . . .	r. s. y. z.	Monday in Lent.
Mundi salus affutura	s. z.	Visit. of B. V. M.	O Pater sancte mitis	s. y. z.	St. John Bapt.
Mundi salus qui nasceris	p.	Compline. Christmas & Ephy.	O Petre, petra ecclesiae	m ¹ .	Trinity Sunday.
Mysterium ecclesiae . . . hymnus Christo	a.	(1) Purif. of B. V. M.; (2) Office of B. V. M.; (3) Visit. of B. V. M.; (4) Annunc. of B. V. M.	O pulchras acies . . .	p.	St. Peter's Chair.
			O quam glorifica . . .	s. y. p.	C. of Abbots, &c.
					Assump. of B. V. M. (s. y.), Sat. (p), Little Office (p)
Mysteriorum signifer	a.	St. Michael Arch.	O quam juvat fratres	p.	Tues. Vespers.
Mysterium mirabile	r ² .	The Winding-sheet	O qui perpetuus nos . . .	p.	C. of Doctors.
Mysticum melos persolvat	m ² .	St. Faustus, &c.	O qui tuo, dux martyrum	p.	St. Stephen.
			O quot undis . . .	r ² .	Seven Dolours of B. V. M.
					St. Genesius.
					St. Basilias.
					Visitation of B. V. M.
Nardi Maria pestici	r ¹ .	St. Mary Magd.	O sator rerum . . .	s. z.	Transfiguration.
Nardus Columbae floruit	m ¹ .	St. Columba.	O sol salutis . . .	r ² .	Lands. Lent.
Nativitatem pueri	p.	St. John Baptist.	O sola magnarum	r ² .	Epiphany.
Natus Parenti redditus	m ² .	SS. Philip & James	O splendor aeterni Patris	p.	Lent. Compline.
Necnon et ipse protegit	m ² .	St. Agnes.	O stella Jacob . . .	r ² .	Purity of B. V. M.
Nili laudibus nostris eges	v.	Monday. Lauds.	O Thoma Christi . . .	s. y. z.	St. Thomas.
Nobis Olympto redditus	r. s. y. z.	Ascension.	O triplex honor . . .	m ¹ .	St. Fructuosus, &c.
Nocte surgentes vigilamus	m ¹ .	Sunday. Mats.	O Virgo pectus cui . . .	p.	C. of Virgins.
Noctis tempus jam praeterit	m ¹ .	4th Sun. in Lent. At cock-crow.	O verum regimen . . .	m ² .	For an army.
Noctis tetrae primordia	m ¹ .	First Watch.	U vos aetheri plauidite	p.	Assump. of B. V. M.
Non alibunt lymphae	p.	Oct. of Epiph.	O vos cum citharis	p.	St. Mary of Egypt.
Non illam crucians	r ² .	St. Martina.	O vos unanimes Christianorum chori	p.	Oct. of All Saints.
Non parva solo sanguine	p.	C. of Just men.	Obduxere polum nubila.	m ² .	In time of rain.
Non unitatis ortus hic	m ² .	Friday in Lent.	Obsidiones obvias	m ¹ .	First Watch.
Non vana dilectum	p.	C. of Virgins.	Octavus horae circulus	m ² .	Eighth Hour.
Nos imago Trinitatis	s.	Image of Christ.	Omnes fideles plauidite	s.	Present. of B. V. M.
Novum sidus emicuit	m ² .	St. Elizabeth of Hungary.	Omnibus manat cruor ecce venis	p.	Decoll. of St. John Bapt.
			Omnipotenti Domino	m ² .	St. Andrew.
Novum sydus exoritur	r ¹ .	Transfig.	Opes decuque regium	r ² .	St. Elizabeth of Portugal.
Nox atra rerum . . .	r. s. y. z.	Thurs. Mats.	Opprobriis Jesu satur	p.	Passiontide.
Nox et tenebrae . . .	r. s. y. z.	Wed. Lauds.	Opitatus votis omnium	a.	Ascension.
Noxium Christum stimul	p.	Circumcision.	Opus peregrati tuum	p.	Ascension.
Nullis te genitor . . .	r ² .	St. Hermenegild.	Orbe nunc toto celebrentur ambo	p.	SS. Peter & Paul.
Nullis bibendi nemo	m ² .	Sat. in Lent.	Orbis exultans celebret	m ² .	St. Anne.
Nunc aurora, novae . . .	p.	Sat. B. V. M.			
Nunc cunctorum voz jucunda	m ² .	Little Office. St. Elizabeth of Hungary.	Panditur saxo tumulus	p.	Lazarus, &c., visited by Christ.
Nunc gestis ex veteribus	a ¹ .	St. Steyrus.	Pange, lingua gloriosae	s.	St. Katharine.
Nunc sancte nobis . . .	a. m ¹ . r. s. y. z.	Terce.	Pange, lingua, gloriosae corporis	a ² . m ² . r ¹ . s. y. z.	Corpus Christi.
Nunc suis tandem . . .	p.	Nat. St. John Bapt.	Pange, lingua, gloriosae lauream	r ² .	Passion and Palm Sunday & Invention of Cross.
O benta Jerusalem . . .	m ² .	Restoration of a Church.	Pange, lingua, gloriosae praelium	m ¹ . r ¹ . s. y. z.	Good Friday (m), Inv. of Cross (m), Pass. & Palm Sunday (r ¹ . s. y. z.)
O beato mundi . . .	m ¹ .	St. Christopher.	Pange, lingua, gloriosae praelium certaminis	s.	Image of Our Saviour.
O casitatis signifer et fortis	a ¹ .	C. of Martyrs.	Pange, lingua, gloriosae praesulis	s.	St. Nicholas.
O Christe palma martyrurum	a ¹ .	St. Mauricians.	Pange, linguam, Zachariae. [Changed to "Change lyrum Zacharias" in 1775.]	m ¹ .	St. John Baptist.
O Christe qui noster . . .	p.	Whitsun Eve.	Pange sanctae Catharinae gloriosa	a ¹ .	St. Catharine.
O Christi martyr et . . .	m ² .	St. Barbara.	Parata cum te poscerent Paschale mundo gaudium	p.	Assump. of B. V. M.
O coeli sydus lucide . . .	s.	St. Maurice.	Paschale mundo gaudium	r ² .	C. of Apostles.
O coelorum alme princeps	m ² .	St. Michael.	Pastore percusso minas	p.	Conv. of St. Paul.
O crux ave spes . . .	s.	Passion Sunday.	Pater superni luminis	r ² .	St. Mary Magd.
O decus sacrum virginum	m ² .	Sat. Office of B. V. M. & Assump.	Patris aeterni soboles	p.	Ded. of Church.
O Dei perenne verbum	m ¹ .	SS. Justus & Pastor	Perfecto trino numero	m ² .	None.
O Dei sapientia . . .	s. z.	Presentation of B. V. M.	Perfusa non sic amne	m ² .	Thursday in Lent.
O Dei Verbum Patris	m ¹ .	V. M.	Perfusa ora lachrymis	p.	St. Martin.
O fons amoris Spiritus	p.	St. James.	Petrum tyranne, quid	p.	St. Peter in Prison.
O fortis O clemens Deus	p.	Terce.	Petrus beatus catenarum	r ¹ .	St. Peter's Chains.
O gloriosa domina . . .	r ¹ . s.	Thurs. Vespers. Assump. of B. V. M. (r ¹).			
O gloriosa femina . . .	s.	Compass. of B. V. M. (z).			
O gloriosa virginum . . .	r ² .	Lady Day.			
O jam beata quae suo . . .	p.	Sat. of B. V. M. C. of Holy Women			

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Placare, Christe, servulus	r ² .	All Saints. St. Gabriel.	Rebus creatis nil egens .	p.	Sundays. Septuagesima to Lent.
Placet frementem publicis	m ² .	Friday in Lent.	Rector potens verax .	a. m ¹ . r. s. y. s.	Sext.
Plagas magistri saucia .	p.	St. Mary Magd. Friday Vespers.	Redditum luci, Domino vocanti	m ² .	C. of Saints.
Plasmatior hominis Deus .	m ² . r ¹ . s. y. z.	St. Ninian.	Referre priseli stemma	p.	Lazarus, &c., visited by Christ.
Plaudat turba fidelium .	r.	St. Joseph.	Regale Davidis genus	m ² .	Sat. in Lent.
Plaude coelestis curia .	r ¹ .	SS. Cosmas and Daulan.	Regali sollo fortis .	p.	SS. Joachim & Anna
Pl. be Deo dicata . . .	m ¹ .	St. Andrew Ap.	Regiolorum debitas	r ² .	St. Hermenegild.
Post Petrum primum principem	a.	Ascension.	Regina coeli, laetare .	a ² . r ² . p.	St. Dionysius.
Post ut occasum resolvit	m ² .	St. Matthew.	Regis superni nuntia	r ² .	Ant. Lauds and Compline.
Præclarum Christi militem	m ² .	Immac. Concep. & Purity of B. V. M.	Regnis paternis debitus.	p.	St. Teresa.
Præclara custos virginum	r ² .	SS. Philip & Jas. Christmas.	Regnator orbis summus.	p.	SS. Philip & James.
P. seducta Christi mors .	p.	Sun. Jay. Matins.	Regum progenies, Isaacdum decus	p.	Guardian angels.
P. aesepe ponti pertulit	y.	Sunday. Matins.	Rerum Creator omnium.	p.	St. Joseph.
Primo die ponti Trinitas .	r ² .	St. Mary Magd.	Rerum Creator optime (1)	m ² . r. s. y. z.	Saturday. Lauds.
Primo dierum omnium .	m ² . r ¹ . s. y. z.	St. Mary Magd. Five Wounds of Christ.	Rerum Creator optime (2)	r ² .	Wed. Matins.
Pro speciali linteo .	m ² .	St. Peter's Chair.	Rerum Deus fons .	m ² .	Holy Redeemer.
Procul maligni cedito .	p.	SS. Joachim & Anne Ascension.	Rerum Deus tenax . . .	a. m ² . r. s.	Satur. Vespers.
Prove vocem, mens canoram	p.	Wed. Lauds.	Risonat ecclesia laudum	y. z.	None. (a. r. s. y. z.)
Prove commissas tibi Promissas mundo gaudia .	p.	SS. Michael and Gabriel.	Rex aeternae Deus fons .	r.	Vespers (m).
Promissa, tellus, oncelpe.	p.	St. Philip.	Rex aeternae Domine .	r ¹ .	11,000 Virgins.
Pronitiss et servas datam	p.	Low Sunday.	Rex confessorum inclite.	r.	In War.
Prompta cuncta Catholicae	m ² .	St. John Baptist.	Rex gloriose Martyrum	m ¹ . r. s. y. z.	Easter-tide.
Proni rogamus Philippe	y.	St. Maurice.	Rex gloriose Praesulum	r ² .	St. Kentigern.
Palliat altitudo coeli .	m ¹ .	Annunciation.	Rex sempiternae coelium	r ² .	C. of Martyrs.
Puer hic sonat Iohannis.	r.	St. Ursula.	Rex summe regum . . .	p.	C. of all Popes.
Puer sanctus veneratur .	s.	Lance and Nails.	Romane Christi fortis .	m ¹ .	Sunday. Matins.
Pulsum supernis sedibus	p.	St. Peter's Chair.	Sacer octavarum dies .	m ¹ .	St. Louis.
Qua laepe tacito stella .	p.	SS. Nazarius and Celus.	Sacer puritatum dies	m ² .	St. Romanus.
Quae coelo nova nunc .	p.	C. of Martyrs.	Sacrae parentes Virginis	s.	Circumcision.
Quae gloriosum tanta .	p.	Transfiguration.	Sacrae triumphum martyris	m ² .	Purif. B. V. M.
Quae longa tandem Virgo .	p.	3rd Sun. in Lent.	Sacrata Christi tempora.	m ² .	Presentation of B. V. M.
Quae stella sole pulchrior	m ² .	C. of Apostles.	Sacrata: veni Spiritus	m ² .	St. Martiana.
Quae te pro populi criminibus nova	p.	St. John Evang.	Sacratum Christi antistitem (1)	m.	S. after Ascension
Quae turba nuptialibus .	p.	Feast of B. V. M. Fourth Hour.	Sacratum Christi antistitem (2)	m ¹ .	Pentecost.
Quaenam lingua tibi .	r ² .	St. Peter in Prison.	Sacri senatus, Petre . .	p.	St. Augustine.
Qualis potestas, Petre .	p.	Doxology.	Sacri triumphales tui .	a.	St. Gerontius.
Quam Christe signasti .	p.	Sundays Sept. to Lent.	Sacris solemnibus Juncta .	m ² . r. s. y. p. z.	St. Peter's Chair
Quomodo poterit allicta	p.	Doxology.	Sacrum tempus in calculo	m ² .	SS. Nazarius and Celus.
Quar o die Jam foetidas .	m ² .	St. Stephen.	Saepe dum Christi . . .	r ² .	Corpus Christi.
Quem misit in terras .	p.	C. of Virgins.	Saevo dolorum turbine .	r ² .	SS. Cyriacus and Paula.
Quem nox, quem tenebrae	p.	C. of Abbots, &c. First Watch.	Salutis aeternae dator .	r ² .	B. V. M. Help of Christians.
Quem terra pontus . . .	r. s. y. z.	Decoll. of St. John Bap.	Salutis humanae sator (1)	r ² .	C. of Passion.
Quianne nunc quadrifido	m ² .	Crown of Thorns.	Salutis humanae sator (2)	r ² .	All Saints.
Qui Christiano gloriaurum	p.	St. Martin.	Salvator mundi Domine .	s. y. z.	Ascension.
Qui natus es de virgine .	p.	Visit. of B. V. M. Whitsunday.	Salve, regina, mater . .	r ² .	B. V. M. Pure Heart.
Qui nos creas solus . . .	p.	Midnight.	Salvete Christi vulnera .	r ² .	Christmas (s. z), Trin. (y).
Qui nube rupta, te . . .	p.	Assump. of B. V. M.	Salvete clavi et lanceae	r ² .	Ant. Lauds and Compline.
Qui sa ris hodie . . .	p.	Purif. of B. V. M. Fifth Hour.	Salvete flores martyrum	r ² . p.	Precious Blood.
Qui te, Deus, sub intimo	p.	Transfiguration.	Sancta mater istud . . .	r ² .	Lance and Nails.
Qui te revelas Gentibus .	m ² .	Nat. St. John Bap. St. Stephen.	Sancte Dei pretiose . .	s. y. z.	Holy Innocents.
Qui tota libri per Moy-en	p.	C. of Virgins.	Sanctissimae Leocadiae	m ¹ .	Seven Dolours of B. V. M.
Quicumque Christum	r ² .	C. of Abbots, &c. First Watch.	Sanctorum meritis inclita	m ¹ . r. s. y. z.	St. Stephen.
Quid moras nectis ? . .	p.	Decoll. of St. John Bap.	Sat Paule sat terris . .	p.	St. Leocadia.
Quid obstatina pectora .	p.	Crown of Thorns.	Scripta sunt coelo duorum	m ¹ .	C. of Martyrs.
Quid sacram, virgo . . .	p.	St. Martin.	Scripta sunt in coelo plorum	m ¹ .	Conv. of St. Paul.
Quid in relictis artibus .	p.	Visit. of B. V. M. Whitsunday.	Sebastiani martyris sollemnem	m ² .	SS. Emeterius and Celdionius.
Quis tempus adest . . .	m ¹ .	Midnight.	Sed cur vetustae . . .	m ² .	St. Sebastian.
Quis ille, sylvis . . .	p.	Assump. of B. V. M. Purif. of B. V. M. Lent. Matins.	Sed mox in auras . . .	m ² .	Monday in Lent.
Quo forma cessat per Deo	p.	St. Peter's Chair.	Sensus quis horror . . .	p.	Wedn. in Lent.
Quo fugis praeeptis ? .	p.	Twelfth Hour.	Sermone blando angelus.	s. y. z.	Fifth day of Oct. Ascension.
Quo sanctus ardor te . .	p.	Annun. B. V. M. Conv. of St. Paul.	Si quid virginitas . . .	p.	Low Sunday.
Quo vos magistri gloria .	p.	SS. Peter & Paul.	Signum novi crux . . .	p.	St. Ursula
Quo convolutus artubus .	m ² .	St. Joseph. H. of B. V. M.	Si qua sub alto vertice .	p.	Invention of Cross
Quo carne Christum . .	p.	St. Ursula.	Si qui rite canat . . .	p.	C. of Evangelists.
Quo choros vatum . . .	s. y. z.		Sol ang-lorum respice .	m ¹ .	St. John Evang.
Quo lex adumbravit . .	r ² .		Solemne festum ples .	m ¹ .	Compline.
Quo cumque in orbe . . .	r ¹ .		Solemne nos jejuniis .	p.	St. Sebastian.
Quo cumque vinculis . .	m ² .		Solemne ruilist ac . . .	m ² .	Lent. Lauds.
Quo quod diem determinent	p.				St. Matthew.

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Solve vocem mens sonora	m ^o .	Friday in Easter Week.	Urbem Romuleam quis furor	p.	St. John at Lat. Gate.
Somno relectis artubus	m ^o . r. s. y. z.	Monday. Matins.	Urbis magister Tasciae	m ^l .	St. Cyprian.
Sperati sancti martiris	m ^l .	St. Speratus.	Urbis Romuleae jam toga	m ^l .	St. Torquatus.
Splendor pat. ruae gloriae	a. m ^l . r. s. y. z.	Moni. Lau'is (a. r. s. y. z.) Epiph.	Urbs beata Hierusalem	r ^l . s. y. z.	Dedication of a Ch.
Squalent arva soli	m ^o .	For rain.	Urbs Jerusalem beata	p.	St. John Baptist.
Stabat mater dolorosa	r ^o .	Seven Dolours of B. V. M.	Ut queant laxis	r. y. s. z.	
Statuta decreto Del	p.	Advent.	Veni Creator Spiritus	r. s. y. p. z.	(1) Pentecost (r ^l . s. y. p. z.); (2) At vesting for Mass (s).
Stephani primi martyris	a.	St. Stephen.	Veni Redemptor gentium	m ^l . s. y. z.	Christmas Day.
Stupete gentes; fit Deus	p.	Purif. of B. V. M.	Veni Superne Spiritus	p.	Whitsunday.
Sublime Nunen ter	p.	Holy Trinity.	Venit e coelo	r ^o .	Agony in the Garden.
Sudore sat tuo fides	p.	Conv. of St. Paul.	Verbum Pa'ris quod	m ^l .	4th Sun. in Lent.
Suetus antro bustualis	m ^o .	Wed. in Easter Week.	Verbum quod ante	p.	Epiphany.
Summae Deus clementiae	r ^o .	Seven Dolours of B. V. M.	Verbum supernum prodiens A Patre	m ^l . r. s. y. z.	1st Sun. in Adv.
Summae Deus clementiae	m ^o . r ^l . s. y. z.	Saturday. Matins.	Verbum supernum prodiens nec Patris.	a. m ^o . r. s. y. p. z.	Corpus Christi.
Summae Parens clementiae (1.)	r ^o .	Saturday. Matins.	Vere gratia plena es	a.	Office of B. V. M.
Summae Parens clementiae (2.)	r ^o .	Trinity Sunday.	Verus Redemptor Christe	m ^o .	Cons. of a Bp.
Summe Confessor sacer	m ^l .	C. of Confessors.	Vexilla regis prodeunt	a ^o . r. s. y. p. z.	Passion Sunday.
Summe largitor (y=aeq.)	s. y. z.	1st Sun. in Lent.	Victis sibi cognomina	p.	Palm Sunday (a).
Summi P. renti unice	r ^o .	St. Mary Magd.	Victor, Nabor, Felix, pil	a.	Exalt. and invention of Cross (a. s.)
Summi vassillus grex	p.	C. of just men.	Virginis proles, oppilique	m ^l . r. s. y. z.	Circumcision.
Summi vatils preconium	a.	St. Simplicianus	Virginis sacrae triumphum (1)	m ^l .	St. Christina.
Supreme motor cordum	p.	St. Simplicianus	Virginis sacrae triumphum (2)	m ^o .	St. Justa.
Supreme quales, Arbitr	p.	Saturday. Vespers	Virginum robur, Deus	p.	C. of Virgins.
Supreme Rector coelitum	p.	C. of Apoties.	Virgo Dei genetrix	p.	Compline of B. V. M.
Surgentes ad te Domine.	m ^o .	Whitsun Eve.	Virgo parens vixit	s.	Of B. V. M.
Tandem laborum gloriosi	p.	Midnight.	Virgo singularis	p.	Adv. Compline B. V. M.
Tandem peractis O Deus	p.	SS. Peter & Paul.	Virgo virginum praecleara	r ^o .	Seven Dolours of B. V. M.
Te decet mille	m ^l .	Saturday. Matins	Vocaris ad vitam, sacrum	m ^l .	Palm Sunday.
Te decet hymnus in	m ^o .	Sat. after Easter.	Vocis auditate novitas	m ^l .	St. Saturninus.
Te deprecante corporum	r ^o .	St. Dorothea.	Vos ante Christi tempora	p.	Sundays. Septu. to Lent.
Te Joseph celebrant	r ^o .	St. John Cantius.	Vos O virginei cum	p.	C. of Virgins.
Te Laeta, mundi Conditor	p.	St. Joseph	Vos sancti proceres vos	p.	All Saints.
Te lucis ante	a. m ^o . r. s. y. z.	Sat. before Septuagesima.	Vos succensa Deo	p.	C. of Doctors.
Te lucis auctor	m ^o .	Compline.	Vox clara ecce	m ^l . r ^l . s. y. z.	1st Sun. in Adv. (r ^l . s. y. z.)
Te majestatis Domine	m ^l .	Sun. Matins in Lent.	Vox ecce vatium vivida.	m ^o .	Weekdays in Adv. (m).
Te mater alma	r ^o .	Terce.			SS. Justus and Abundus.
Te principem summo	p.	Maternity of B. V. M.			
Te Redemptoris	r ^o .	Tuesday. Lauds.			
Te Sancte rursus	p.	B. V. M. Help of Christians.			
Te splendor et	r ^o .	St. Louis.			
Telluris alma Conditor	r ^o .	St. Michael.			
Telluris ingens Conditor	m ^o . r ^l . s. y. z.	Tuesday. Vespers.			
Tellus tuo annos quid	p.	Tues. Vespers.			
Templa nunc fumant	p.	Invention of Cross			
Templi sacratum pande	p.	St. Louis.			
Tempus sopori congruum	m ^o .	Purif. of B. V. M.			
Ter sancte, ter potens	p.	Sunday night.			
Thure fumantes quis hic	p.	Holy Trinity.			
Tibi Christe, splendor	r ^l . s. y. z.	St. Martin.			
Tinctam ergo Christi	r ^o .	St. Michael.			
Transmissus raptim praedicans. [Transmissa raptim praeda, 1775].	m ^o .	Lance and Nails.			
Trinitati altissime matri Christi	a ^l .	Wed. in Lent.			
Tristes erant Apostoli	r. s. z.	All Saints.			
Tu Christe nostrum	r. z.	C. of Apostles.			
Tu natale solum	s. z.	Ascension.			
Tu quem prae reliquis	p.	St. Martina.			
Tu rex Redemptor	m ^o .	St. John Evang.			
Tu Trinitatis unitas (1)	m ^o . r. s. y. z.	Saturday. Matins.			
Tu Trinitatis unitas (2)	r ^o .	Fri. Matins (r. s. y. z.)			
Tuba clarifica pl. be.	s. z.	Trinity Sunday.			
Tunc coelum horruit et	m ^o .	Of Marriage.			
Tunc ille Judas carnifex.	m ^o .	Image of our Lord			
Part. of "Hostis Herodes."		Maundy Thurs.			
Turba refulsit coelica	s.	St. Blaas.			
Ultricibus nos undique	p.	Friday. Lauds.			
Ultrix ipse suos saevit	p.	St. Mary of Egypt			
Uxata crux Dei cruore	p.	Exalt. and Susception of Cross.			
Uni sit et trino Deo	p.	Homology			
Unus bonorum fons	p.	Nativity & Concept. of B. V. M.			
			Aeternam chor gratiam	p.	St. Raphael.
			Alma cellus Domini	p.	Holy Name.
			Christi mater celicola	p.	Visit. of B. V. M.
			Corde natus	p.	Christmas. Prime.
			Corporis formam caduci	p.	Christmas. Terce.
			De sacro tabernaculo	p.	Visit. of B. V. M.
			Ecce quem vates	p.	Christmas. Sext.
			Excelsorum civium inculta	p.	St. Raphael.
			Exultet coelum gauditis	p.	St. Raphael.
			Gaude mater ecclesiae	p.	St. Thomas of Hereford.
			Gaudet chorus fidelium	p.	St. Anne.
			In Mariam vitae viam	p.	Visit. of B. V. M.
			Iste iudex mortuorum	p.	Christmas. None.
			O digna laudibus	p.	St. Ethelbert.
			Pretiosa splendet Anna	p.	St. Anne.
			Quos alloquentes	p.	SS. Phil. & Jas. (St post Ascensionem.)
			Sanctorum meritis jungat	p.	St. Ethelbert.
			Veni Creator . . . Memento	p.	Matins of B. V. M.

11. In addition to the *Breviaries* named above, two incomplete copies of the *Hereford Breviary* are available for collation. Among the Hereford hymns are the following, all of which are additional to those contained in the above table, and so far as we can trace, peculiar to this Breviary:—

First line of Hymn.	Use.
Aeternam chor gratiam	St. Raphael.
Alma cellus Domini	Holy Name.
Christi mater celicola	Visit. of B. V. M.
Corde natus	Christmas. Prime.
Corporis formam caduci	Christmas. Terce.
De sacro tabernaculo	Visit. of B. V. M.
Ecce quem vates	Christmas. Sext.
Excelsorum civium inculta	St. Raphael.
Exultet coelum gauditis	St. Raphael.
Gaude mater ecclesiae	St. Thomas of Hereford.
Gaudet chorus fidelium	St. Anne.
In Mariam vitae viam	Visit. of B. V. M.
Iste iudex mortuorum	Christmas. None.
O digna laudibus	St. Ethelbert.
Pretiosa splendet Anna	St. Anne.
Quos alloquentes	SS. Phil. & Jas. (St post Ascensionem.)
Sanctorum meritis jungat	St. Ethelbert.
Veni Creator . . . Memento	Matins of B. V. M.

12. *Monastic Breviaries.*—We append a further list of first lines of hymns drawn from Monastic Breviaries. We have omitted the first lines of all hymns common to both the secular and monastic Service Books, except in the case of a few rare hymns the wider use of which it seemed important to record. It will be observed that the following hymns are drawn almost exclusively from the Proprium Sanctorum. *Benedictine, Cistercian, Dominican, Franciscan, and Augustinian* Breviaries have been collated. The following editions have been made use of:—

(a) *Breviarium Monasticum secundum ritum Monachorum Ordinis S. Benedicti de observantia Congregationis Casinensis, alias S. Iustinae de Padua. Venetiis MDCT.*

(b) *Breviarium sacri Ordinis Cisterciensis. Parisiis MDCCXVII.*

(c) *Breviarium secundum ordinem S. Dominici. Nurembergae M^oCCCLXXXV.*

(d) *Officia Propria sanctorum Ordinis Minorum. Antverpiae MDCCXXII.*

(e) *Breviarium Cartusiani Ordinis. Lugduni MDCLXIII.*

(f) *Breviarium Augustinianum, ad usum fratrum et monialium Ordinis Eremitarum Sancti Augustini. Venetiis MDC LXXXIX.*

In four specified cases the hymns are drawn from a MS. source in the British Museum.

First line of Hymn.	Breviary.	Use.
Ad glorias ad laureas . . .	f.	St. Thomas Villanov.
Ad panem medicum currite . . .	f.	Benediction of bread.
Ad preces nostras, delectatis . . .	a.	Sunday in Lent. Vespers.
Adest triumphus nobilis . . .	c.	St. Peter Martyr.
Adeste sancti coelites . . .	f.	Relics of All Saints.
Adsum festa jubilea . . .	b.	Visit. B. V. M.
Aeterni Patris unice . . .	c. e.	St. Mary Magd.
Aeterno regi gloriae . . .	c.	Invent. of Cross.
Agathae sacrae virginis . . .	b.	St. Agatha.
Agnes beatae virginis . . .	b.	St. Agnes.
Almi prophetae progenies . . .	b.	St. John Bapt.
Amor Jesu dulcissime . . .	e.	Name of Jesus.
Amore Christi nobilis . . .	b.	St. John Evang. Both Feasts.
[Anni recuro tempore] . . .	b.	Pt. of "Jesu corona celsior"
Apostolorum passio . . .	b.	SS. Peter & Paul.
Apostolorum supparem . . .	b.	St. Laurence.
[Aras nefandi numinis] . . .	b.	Pt. of "Agnes beatae."
[Ascendant nostrae protinus] . . .	b.	Pt. of "Mysterio-rum signifer."
[Assertor aequi non] . . .	b.	Pt. of Almi prophetae
Bellator armis inclytus . . .	b.	St. Martin.
Bernardus doctor inclytus . . .	b.	St. Bernard.
Bernardus inclytis ortus . . .	b.	St. Bernard.
Cantemus Domino grandia . . .	f. Add. MS., 30014	St. Monica.
Christe cunctorum dominator . . .	b.	Dedic. of a Church
Christum rogemus et . . .	b.	All Saints.
Christus lux indeficiens . . .	b.	Corpus Christi.
Clara diei gaudia . . .	b.	St. Anne.
[Clero clarens et] . . .	b.	Part of "Malachiae solemnina."
Coelstis regni nuptias . . .	f.	St. Juliana (Falcon).
Coeli cives applaudite . . .	c. f.	St. Augustine.
Coeli fidus amabile . . .	f.	Commem. of St. Augustine.
Coelorum Domino dum . . .	f.	St. Philip Neri.
Concinat plebs fidelium . . .	d.	St. Clara.
Creator alme siderum . . .	f.	Holiest Redeemer.
Crucis arma fulgentia . . .	d.	Stigmata of St. Francis.
Crucis Christi mons . . .	d.	Stigmata of St. Francis.
Decus morum, dux minorum . . .	d.	St. Francis.

First line of Hymn.	Breviary.	Use.
Dei fide qua	a.	Lent. Terce.
[Denariorum numero] . . .	b.	Pt. of "Hymnum dicamus."
Deus manens primordium . . .	a.	Transfig. Lauds.
Diaceo corpus inclytum . . .	f.	Trans. of St. Augustine.
Diva mortalis generis . . .	f.	St. Laurence Justinian.
Dive coelstis patriae . . .	f.	St. John a S. Facundo.
Dum Christiano purpurata . . .	f.	1st Trans. of St. Augustine.
Dum praedo Hesperias . . .	f.	2nd Trans. of St. Augustine.
Ecclesiae flos germinans . . .	f.	Commem. (of St. Nicholas Tol.).
En gratulemur hodie . . .	d.	St. Anthony.
En noctis medium . . .	f. Add. MS. 30014	St. Gabriel.
Excelse princeps omnium . . .	f.	St. Monica.
Exultet claro sidere . . .	c.	St. Peter Martyr.
Exultet coelum gaudiis . . .	f.	Conv. of St. Paul.
Fallacis undas saeculi . . .	d.	St. Didacus.
[Fallax ad patibulum] . . .	f.	Pt. of "Post Petrum."
Flores, o populi, fundite . . .	d.	St. Hippolytus.
Gaude felix Ungaria . . .	c.	St. Elizabeth of Hungary.
Gaude mater ecclesiam laetam . . .	c.	St. Dominic.
Generat virgo illas . . .	d.	St. Clara.
Haec tuae virgo monumenta . . .	c.	St. Katharine.
Hic est dies verus . . .	b. e.	Easter tide.
[Hic locus nempe] . . .	b.	Pt. of "Christe cunctorum."
Huc reges opibus . . .	f.	Commem. of St. Thomas (VIII.).
Hymnum dicamus Domino . . .	b.	Holy Cross. Crown of Thorns. Passiontide.
Hymnum festivae gloriae . . .	c.	Visit. of B. V. M.
Hymnum novae laetitiae . . .	c.	St. Dominic.
Illuminans altissime . . .	b.	Epiph. Vespers and Lauds.
In coelesti collegio . . .	d.	St. Francis.
In divinis operibus . . .	b.	Corpus Christi.
[In principio erat] . . .	b.	Pt. of "Amore Christi."
In profunda noctis . . .	f.	St. John Nepomuc.
Incliti patres Dominae . . .	f.	Seven Founders.
Incola abruptae rigidus . . .	f.	Ord. Serv. St. William (Feb. 10).
Inopem canamus Didacum . . .	d.	St. Didacus.
Integrum vitae scelerisque . . .	f.	Commem. of St. Thomas (VIII.).
Intende qui regis Israel . . .	b.	Christmastide.
[Intrat Cistercium cum] . . .	b.	Pt. of "Bernardus inclytus."
Invictus hero numinis . . .	f.	St. John Nepomuc.
Ite matris ossa nostrae . . .	f.	Trans. of St. Monica.
Ite maerores animi . . .	f.	St. Nicholas (Tolent.).
Jam dies longo revoluta . . .	a.	St. Justina.
Jam fasces licet ferat . . .	f.	St. John Nepomuc.
Jam ferox miles tibi . . .	c.	St. Katharine.
Jam nimis terris facinus . . .	f.	Seven Founders.
Jam Regina discubuit . . .	b.	Ord. Serv. St. Bernard.
Jam surgit hora . . .	b.	Holy Week. Terce.
Jam toto subitus vesper . . .	f.	Seven Dolours, B. V. M.
Jam lux vera mentium . . .	d.	St. Anthony.
Katherinae collaudemus . . .	c.	St. Katharine.
Laeta stupet Thuringia . . .	c.	St. Elizabeth of Hungary.
Lauda fidelis conelo . . .	c.	Crown of Jesus.
Lauda mater ecclesiae . . .	c. e.	St. Mary Magd.
Laudibus cives resonant . . .	a.	St. Benedict.

First line of Hymn.	Breviary.	Use.	First line of Hymn.	Breviary.	Use.
Laudibus summus cele- brems	f.	St. Nicholas (To- lent.).	Qua Christus hora . . . Quicquid antiqui . . . Quicquidque certum quae- ritis	a. a. f.	Lent. Sext. St. Benedict. Sacred Heart.
Laudibus virgo nimis	c.	St. Katharine.	Quocunque pergis virgi- nes	b.	Pt. of "Jesu corona virginum."
Laus regi plena gaudio	d.	St. Anthony.	[Ramos virentes sumppe- rat]	b.	Pt. of "Magnum salutis."
Lingua paugat et . . .	b. e.	Visit. of B. V. M. St. Anne.	Rex Christe Martini . . . Rex sempiternus Domine. Rusticum solo Benedicite	a. a. e. a.	St. Martin. Easter. St. Benedict.
Lumen in terris . . .	c.	St. Vincent.	[Sacri junguntur uteri]	b.	Pt. of "Adsunt feata."
Magister orbis maxime	f.	St. Augustine.	Salve crux sancta . . . [Sisti jubet martyrem]	c. b.	Invent. of Cross. Pt. of "Agathae sacrae."
Magnae dies laetitiae (1)	c.	St. Peter Martyr.	Solemnitas fidelium . . . Spes orbis, o fidelisima . . .	c. f.	St. Anne. Commem. of St. Nicholas (Tol.).
Magnae dies laetitiae (2)	c. f.	Visit. of B. V. M. St. Augustine.	Stephani primi Martyris	b.	St. Stephen. Both feasts.
Magne pater Augustine	c. f.	St. Vincent.	[Sterili ventre prius]	b.	Pt. of "Orbis ex- ultans."
Magne Vincenti nova	c.	St. Vincent.	Summi parentis filio . . .	f.	Sacred Heart.
Magni parentis plaudite	f.	2nd Trans. of St. Augustine.	Te canunt omnes Nicolae	f.	(1) Canonization of St. Nicholas (To- lent.). (2) Feast of ditto. (3) Benediction of Bread.
Magnum salutis gau- dium (1)	b.	St. Mary Magd.	[Te Christe rex piissime]	b.	Pt. of "Jesu co- rona celstor."
Magnum salutis gau- dium (2)	b.	Palm Sunday.	Te ferant linguae cele- brentque	f.	St. Monica.
Malachiae solemnia votis	b.	St. Malachy.	Ternis ter horis . . . Tot lacrymarum fluitus . . . [Traduntur igni mar- tyres]	a. f. b.	Lent. None. St. Monica. Pt. of "Aeterna Christi munera."
Martine par Apostolis	a. r.	St. Martin.	Urbs alma summo . . .	f.	Canonization of St. Nicholas (To- lent.).
Martyris Christi collimus	a.	St. Laurence.	Venit redemptor gentium	e.	Christmas.
Mentis jocunda jubilet	c.	St. Vincent.	Verbum supernum pro- dicens salvare	f.	Lance and Nails.
Mentibus laetis jubilemus	d.	St. Gabriel.	[Vere gratia plena]	b. e.	Pt. of "Mysterium Ecclesiae."
Mundi creator maxime	f. Add. MS., 30014	St. St. Nicholas (To- lent.).	[Verso crucis vestigio]	b.	Pt. of "Apostolo- rum passio."
Mundi redemptor optime	d.	St. Didacus.	Virginem divi rapuit . . . Virginis sacri redeunt . . . Virtutis heros maxime . . .	a. a. f.	St. Justina. St. Justina. St. John a S. Fa- cundo
Mysterium ecclesiae . . .	b. e.	B. V. M. Pt. of "Hic est dies."	Vix in sepulchro conditur	f.	St. John Nepomuc.
[Mysterium mirabile]	b.	St. Michael.			
Mysteriorum signifer	b.	St. Phillip Neri.			
Noctu dum Nerius . . .	f.	Pt. of "Martinae celebri."			
[Noct illum crucians]	f.	St. V. M.			
Novum sidus in supernis	c.	St. Anne.			
Novus athleta Domini	c.	St. Dominic.			
O Clara luce clarior . . .	d.	St. Clara.			
O decus coeli simul . . .	f.	St. Laurence Jus- tinian.			
O feuniarum gloria . . .	f.	St. Monica.			
[O grande curctis]	b. e.	Pt. of "Optatus votis."			
O mater augustisima	f.	Trans. of St. Mo- nica.			
[O praefereuda gloria]	b.	Pt. of "Stephani primi."			
O sole, Jesu, clarior . . .	f.	Name of Jesus.			
O Trinitas laudabilis	f. Add. M.S., 30014.	Holy Trinity.			
O vita, Jesu, cordium . . .	f.	Name of Jesus.			
O vos unanimes . . .	f.	Relics of All Saints			
Optatus votis omnium	b. e.	Ascension-tide.			
Orbis exultans celebret	c.	St. Anne.			
Originale crimen necana	c.	Invent. of Cross.			
Pangamus Nerio debita	f.	St. Phillip Neri.			
Pange lingua gloriosae (1)	c.	St. Katharine.			
Pange lingua gloriosae (2)	f.	Lance & Nails.			
Paschali júbilo sonent	f.	Lance & Nails.			
Pastorem canimus; grex	f.	St. Thomas (VIII.)			
Pauperum patri super	f.	St. Thomas (VIII.)			
Pia mater et humilis . . .	e.	Com. of non-Vir- gins.			
Plaude festivo pia . . .	f.	Appar. of Image of B. V. M.			
Plaude lingua gloriosum	f.	Commen. of St. Augustine.			
Plaude turba pauperula	d.	St. Francis.			
[Poenas ecurrat fortiter]	b.	Pt. of "Deus tuo- rum militum."			
Post Petrum primum	b.	St. Andrew.			
Post triduum juseus . . .	b.	Pt. of "Apostolo- rum supparem."			
Praeclara septem lumina	f.	Seven Founders			
Praescens dies expendat	c.	Ord. Serv.			
Praesulis dignos meritis	f.	St. Katharine.			
Praesulum fidus ruti- lansque	f.	St. Laurence (Jus- tin).			
[Procedit e thalamo]	b.	St. Simplician			
Procul phalanges hosticae	f.	Pt. of "Intende qui."			
[Profana dum accende- ret]	b.	St. William (Feb. 10).			
Proles de coelo prodit . . .	d.	Pt. of "Bellator armis."			
		St. Francis.			

13. In the above list several hymns already given in the former list are repeated, as indicated above; and *Proses* and *Sequences* are omitted, together with many hymns peculiar to local Breviaries or found in works of another kind, and those specially associated with the ancient *Hymnaries*, and with *Missals*. For these lists see *Hymnarium*, *Missals*, and *Sequences*, and the *Cross-Reference Index*. We may note that some of the hymns in the *Mozarabic Breviary* are of great length. That for St. Eulalia's Day (Dec. 10) consists of forty-five stanzas of five lines, and that for St. Vincent's Day (Jan. 22) of seventy-three stanzas of four lines each.

14. The great bulk of the above Hymns are unknown in English dress, or in the vernacular of the various countries where they are now or have been once in use. But in recent years English readers have become acquainted with many translations from the *Mozarabic*, *Ambrosian*, and *York Breviaries*, by various hands; the *Roman* by Bp. Mant, W. J. Copeland, and E. Caswall; the *Sarum* by J. M. Neale and J. D. Chambers; and the *Paris* by I. Williams,

J. Chandler, and J. D. Chambers. These translators, however, have not in every instance restricted themselves to Breviaries only. In common with W. J. Blew, R. Campbell, K. F. Littledale, J. Ellerton, J. W. Hewett, A. M. Morgan, H. M. Macgill, and others, they have gathered their treasures from various and widely scattered sources. [F. E. W.]

Brewer, Jehoiada, the "Sylvestris" of the *Gospel Magazine*, 1776, &c., was b. at Newport, Monmouthshire, in 1752. He was educated for commercial pursuits, but subsequently became a Congregational Minister, and as such was pastor at Rodborough, Gloucestershire; at Sheffield, to which he went in 1783; at Carr's Lane Chapel, Birmingham (1798); and at the Livery Street Chapel, in the same town. He d. Aug. 24, 1817. A *Memoir* of him appeared in the *Evangelical Register*, 1835, p. 396. His best-known hymn is—"Hail, Sovereign Love, that first began" (q. v.).

Bride of the Lamb, awake, awake. *Sir E. Denny*. [Advent.] 1st appeared in *Hys. for the Poor of the Flock*, cir. 1837-8, No. 128, in 7 st. of 4 l.: again in his *Sel. of Hys.*, 1839, No. 332; and again in his *Hys. and Poems*, 1848, p. 36. In the last work it is entitled, "The Church cheered with the hope of her Lord's return." In 1855 it was included in Dr Walker's *Cheltenham Coll.*, No. 389, and in 1872 in Snapp's *S. of G. and G.* In *Kennedy*, 1863, it is given in 3 st. of 8 l. It is also found in a few American collections.

Bride of the Lamb, rejoice, rejoice. *Sir E. Denny*. [Advent.] This companion hymn to the foregoing, "Bride of the Lamb, awake, awake," was given in his *Hys. and Poems*, 1848, p. 38-9, in 6 st. of 4 l. From thence it passed into Dr Walker's *Cheltenham Coll.*, 1855, and into Snapp's *S. of G. and G.*, 1872.

Bridgman, Isaac. In the year 1823, at which time he was Curate of Trinity Church, Forest of Dean, a pamphlet controversy arose as to his dismissal from the curacy. Subsequently he joined the Congregationalists, and became the Minister of St. John's Chapel, Walworth. For that congregation he pub.:—

Six Hundred Hymns; Sacred Canticles, selected and composed by Isaac Bridgman, Lond., 1836.

This collection contains 600 hymns. His "dying experience" was pub. in 1847, and a volume of *Miscellanies* in 1848. He was b. 1790, and d. July 5, 1846. In Snapp's *S. of G. and G.*, his hymn, "Behold the Saints of God," is dated 1830. It is No. 44 in the *Coll.* of 1836. [W. T. B.]

Bridges, Matthew, youngest s. of John Bridges, Wallington House, Surrey, and brother of the Rev. Charles Bridges, author of *An Exposition of the cxix. Psalm*, b. at The Friars, Maldon, Essex, July 14, 1800, and educated in the Church of England, but subsequently conformed to the Church of Rome. His works include, *Babbicombe, or Visions of Memory, with other Poems*, 1842; *Hymns of the Heart*, 1848 (enlarged in 1852); and *The Passion of Jesus*, 1852 besides some prose productions. From the last two works his hymns found in common use are taken, the greater number being from *Hymns of the Heart*. Besides the hymns

in use in G. Britain, as, "Behold the Lamb;" "My God, accept my heart this day," and others, the following, all of which were pub. in 1848, are found in several American collections, to which they were introduced mainly through the Rev. H. W. Beecher's *Plymouth Coll.*, 1855:—

1. Bright were the mornings first imperl'd. *At the grave of Lazarus.*
2. Head of the hosts in glory. *All Saints.* From this is derived "Armies of God! in union," which is given in some American collections.
3. Lo, He comes with clouds descending (q. v.).
4. Rise, glorious Conqueror, rise. *Ascension.*
5. Soil not thy plumage, gentle dove. *Morning.*

Of late years Mr. Bridges has resided in the Province of Quebec, Canada. [J. J.]

Brigg, Julius, b. at Leeds, 1840, is the youngest son of John Newson Brigg, woollen merchant, of that town, and an earnest worker in Sunday Schools, in connection with which he wrote numerous hymns and poems. Mr. Julius Brigg entered the Wesleyan Ministry in 1864, since which time he has been engaged in full circuit work. His contributions to hymnody include the following hymns:—

1. Father, from Thy throne in glory. *Sunday S. Teachers.* Written in October, 1861, to be sung at the Annual Meeting of the Wes. S. S. Teachers of Leeds. It was pub. in the *Meth. S. S. H. Bk.*, 1879, *The Golden Harp S. S. H. Bk.*, and others.
2. Lord of angels, pure and holy. *Divine Worship.* A hymn for children written in March, 1871, and included in the *Meth. S. S. H. Bk.*, 1879.
3. Friends of truth and liberty. *Temperance.* Dated Sept., 1872, and given in the *Wesleyan Temperance H. and Songs*, 1877.
4. The many are not always right. *For Bands of Hope.* Written in June, 1876, and included in various temperance hymnals, and in Stevenson's *Sch. Hys.* 1880.
5. If every little sunbeam. *Temperance.* Dated Oct., 1877, and pub. in the *Wesleyan Temperance H. and Songs* the same year.
6. Again we meet in gladness. *S. S. Anniversary.* Written in 1880, and 1st pub. in Stevenson's *Sch. of Hymnal*, the same year.

Outside of hymnody Mr. Brigg has written somewhat extensively for the *Wesleyan Magazines*. [J. J.]

Bright and joyful is the morn. *J. Montgomery*. [Christmas.] This popular hymn was contributed to the 8th ed. of Cotterill's *Sel.*, 1819, No. 213, in 4 st. of 4 l., and repeated in Montgomery's *Christian Psalmist*, 1825, No. 489, and his *Orig. Hymns*, 1853, No. 17. Its use is somewhat extensive, both in G. Britain and America. The original text is usually given; but sometimes st. iii., l. 2, reads, "Christ, th' Incarnate Deity," for "The Incarnate Deity." It is sometimes dated 1825, in error.

Bright as the sun's meridian blaze. *W. Shrubsole, jun.* [Missions.] Written for the first meeting of the London Missionary Society, and dated Aug. 10, 1795 (*Fathers and Founders of the L. M. Soc.*, 1844). It subsequently appeared in the *Evangelical Magazine*, Sept., 1795, in 6 st. of 4 l., entitled, "On the intended Mission," "O send out Thy light and Thy truth," Ps. xliii. 3, and signed "Junior." Although thus printed anonymously, it was duly acknowledged by Mr. Shrubsole in his lifetime, and the original ms., with numerous corrections, is in the possession of his family, in his own autograph. (*Singers and Songs*, p. 326.) It was included in some of the older

collections, and is still in C. U. in G. Brit. and America. Orig. text in *Lyra Brit.*, 1867, p. 504.

Bright Queen of heaven. *H. Vaughan.* [*B. V. Mary.*] A poem in 4 st. of 4 l., entitled "The Knot," which appeared in Pt. ii. of his *Silex Scintillans, or Sacred Poems. &c.*, 2nd ed., 1655, and again in the Rev. H. F. Lyte's reprint of the same, Lond., Pickering 1847 and 1883. In its original form it is not in common use; but as "Bright Queen of saints" it is found in the *People's H.*, 1867, No. 193. Orig. text in the Aldine ed. of *Vaughan*, 1883.

Bright shadows of true rest. *H. Vaughan.* [*Sundays.*] From the 1st part of his *Silex Scintillans*, 1650, where it is headed "Sun-Days." It is in 3 st. of 8 l., and has been reprinted in the modern editions of *Vaughan's* work, as also in various selections of sacred poetry. In Dr. Martineau's *Hys. of P. and Praise*, 1873, it is No. 785. Orig. text, Aldine ed. of *Vaughan*, London, 1883, p. 97.

Bright the vision that delighted. *Bp. R. Mant.* [*Holy Trinity.*] This original hymn, one of several, was given in his *Ancient Hymns, &c.*, 1837, No. 100, in 4 st. of 8 l., and headed "Hymn commemorative of the 'Thrice Holy'" (ed. 1871, p. 216). It is rarely given in its full form, st. iii. being usually omitted, as in the *H. Comp.*, No. 34. The most striking arrangement of the hymn is that beginning with the second half of the first stanza, "Round the Lord in glory seated," with the first half of the second stanza as a refrain. This is given in *Thing's Coll.*, No. 413, and is a most beautiful cento. Another form, beginning with the same line, is in the *Irish Church Hymnal*, No. 224. It is composed of st. i., l. 5-8, ii., iii. l. 5-8, and iv. T. Darling, in his *Hymns for the Ch. of England*, 1874, No. 110, has a cento in 4 st. of 4 l., as "Near the Lord in glory seated." In the ed. 1886, No. 160, another cento is substituted, beginning with st. i. [J. J.]

Bright was the guiding star that led. *Harriet Auber.* [*Epiphany.*] 1st pub. in her *Spirit of the Psalms*, 1829, p. 142, in 4 st. of 4 l. In America it has attained to a much greater popularity than in G. Britain, being found in many collections, sometimes attributed to the Rev. H. F. Lyte, and again to Miss C. Elliott. Orig. text in Lord Selborne's *Bk. of Praise*, 1862-7, p. 46, and Dr. Hatfield's *Church H. Bk.*, 1872, No. 363.

Bright, William, D.D., b. at Doncaster, Dec. 14, 1824, and educated at University College, Oxford, where he graduated B.A. (first class in *Lit. Hum.*) in 1846, M.A. in 1849. In 1847 he was Johnson's Theological Scholar; and in 1848 he also obtained the Ellerton Theological Essay prize. He was elected Fellow in 1847, and subsequently became Tutor of his College. Taking Holy Orders in 1848, he was for some time Tutor at Trinity College, Glenalmond; but in 1859 he returned to Oxford, and in 1868 became Regius Professor of Ecclesiastical History and Canon of Christ Church. His publications include:—

- (1) *Ancient Collects, selected from various Rituals*, 1867, 2nd ed., 1862; (2) *History of the Church from the Edict of Milan to the Council of Chalcedon*, 1860; (3) *Sermons of St. Leo the Great on the Incarnation*, translated, with notes, 1862; (4) *Faith and Life*, 1864-66; (5) *Chapters of Early English Church History*, 1877; (6) *Private Prayers for a Week*; (7) *Family Prayers*

for a Week; (8) *Notes on the Canons of the First Four Councils*. He has also edited (9) *Eusebius' Ecclesiastical History*, 1872; (10) *St. Athanasius' Orations against the Arians, &c.*, 1873; (11) *Socrates' Ecclesiastical Hist.*; (12) with the Rev. P. G. Medd, *Latin Version of the Prayer Book*, 1865-69. His poetical works are, (13) *Athanasius and other Poems, by a Fellow of a College*, 1858; and (14) *Hymns & Other Poems*, 1866; revised and enlarged, 1874.

The last two works contain original hymns and translations. To the hymn-books he is known through his original compositions, seven of which are given in the revised ed. of *H. A. and M.*, and some are found elsewhere. In addition to "And now the wants are told," and "At Thy feet, O Christ, we lay" (q.v.), there are:—

1. **And now, O Father, mindful of the love.** *Holy Communion.* Pub. in *H. A. & M.*, 1875. Part of a composition in his *Hymns, &c.*
2. **Behold us, Lord, before Thee met.** *Confirmation.* Printed in the *Monthly Packet*, Nov. 1867, and, in a revised form, in the *Appendix to H. A. & M.*, 1868.
3. **How oft, O Lord, Thy face hath shone.** *St. Thomas.* Pub. in *H. A. & M.*, 1875.
4. **Once, only once, and once for all.** *Holy Communion.* Written in 1865, and pub. in his *Hymns, &c.*, 1866, in 6 st. of 4 l. It was given in the *Appendix to H. A. & M.*, 1868; the new ed., 1875, and several other collections.
5. **We know Thee, Who Thou art.** *Prayer after Pardon.* Written in 1865, and pub. in his *Hymns, &c.*, 1866, in 5 st. of 4 l. It was included in the *Appendix to H. A. & M.*, 1868, &c.

Canon Bright's hymns merit greater attention than they have received at the hands of compilers. [J. J.]

Bright with all His crowns of glory. *Sir E. Denny, Bart.* [*Christ in Glory.*] Pub. in the *Hys. for the Poor of the Flock*, 1838, No. 143, and his *Sel. of Hys.*, 1839, No. 333, and again in his *Hymns and Poems*, 1848, p. 53, in 4 st. of 6 l., and entitled "The King on His throne." It is a spirited hymn and worthy of more extended use than is accorded to it. In 1867 it was re-written in 3 st. for the *People's H.*

Brightest and best of the sons of the morning. *Bp. R. Heber.* [*Epiphany.*] 1st pub. in the *Christian Observer*, Nov. 1811, p. 697, in 5 st. of 4 l. (the last being the first repeated); and again in his posthumous *Hymns, &c.*, 1827, p. 25. Few hymns of merit have troubled compilers more than this. Some have held that its use involved the worshipping of a star, whilst others have been offended with its metre as being too suggestive of a solemn dance. Cotterill gave it in the 8th ed., 1819, of his *Sel.*, and omitted it from the 9th, 1820; and Elliott, following the example in detail, had it in his 1st ed. *Ps. and Hys.*, 1835, and dropped it from the 2nd, whilst others have done much the same. It has, however, survived these changes, and has become one of the most widely used of the Bishop's hymns. In the American Presbyterian *Ps. & Hys. for the Worship of God*, Richmond, 1867, No. 69, it is given in an altered form as "Hail the blest morn! see the Great Mediator," and attributed in the Index to *Tate and Brady*. The Rev. R. Bingham has given a Latin rendering in his *Hymno. Christ. Lat.*, 1871: "Stella, micans coelo nitido magis omnibus una." [J. J.]

Brightly did the light divine. *H. Alford.* [*St. Barnabas.*] In Dean Alford's *Poetical Works*, 1868, this hymn is dated 1844, although it is not found in his *Ps. and Hys.* of that year. In the musical ed. of his *Year of*

Praise, it is given as 1845; but in the ed. of words only it is undated. In the revised ed. of *H. A. & M.*, 1875, it is in an unaltered form.

Brightly gleams our banner. *T. J. Potter.* [*Processional.*] This hymn, which has attained to great popularity, is found in various forms, the most widely used of which are:—

1. The original, which appeared, with music, in *The Holy Family Hymns*, 1860, No. 5, in 8 st. of 8 l., and a chorus of 4 l. This is distinctly Roman in every way, as will be gathered from st. iii. and v., which read:—

<p>(iii.) Mary, Mother, Ave! Israel's lily hall! Comfort of thy children In this sinful vale. 'Mid life's surging ocean, Whither shall we flee, Save, O stainless Virgin, Mother, unto thee?</p>	<p>(v.) Jesus! Mary! Joseph! Sweet and holy Three! List the praise we pay you On our bended knee. May we sing your glory In glad realms above; Bound for ever to you, By the bonds of love."</p>
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This text is repeated in numerous Roman Catholic hymnals for schools and missions, and may be consulted without any difficulty.

2. The text as in the *People's H.*, 1867, No. 1, was given in Walker's *App.* to the *Hymnal N.*, 1863. This is the nearest approach to the original, but is not in extensive use.

3. The third and most popular text is that which appeared in the 1867 *App.* to *Morrill and How*, and was repeated in the *App.* to *H. A. and M.*, 1868. In this the only portions of the original which are retained are st. 1. and ii. (with considerable alterations) and the chorus, which is simply the opening lines repeated.

4. In the *App.* to the S. P. C. K. *P.* and *Hys.*, 1869, No. 421, this text is distinguished by the third stanza, "Pattern of our childhood," &c. It was repeated in *Church Hys.*, 1871, Mrs. Brock's *Children's H. Bk.*, 1881, Thring's *Coll.*, 1882, and many others. It has less of the original than any other arrangement of the hymn, and ranks next in extensiveness of use to that in *H. A. and M.* Mr. Ellerton's note to this hymn in the folio ed. of *Church Hys.* is in error by transposing the stanzas which he quotes.

5. The American use of this hymn in any form is very limited. In Richards's *Songs of Christian Praise*, N. Y., 1880, No. 464, we have st. i., ii. and iv., and in Stryker and Main's *Church Praise Bk.*, N. Y., 1882, No. 560, st. i., iii., and v. from No. 4 as above.

Although in some hymnals slight changes of these varying texts may be found, yet they are the generally accepted forms of the hymn. Taken together its use is very extensive; the revised versions, however, far outnumbering the original in use. [J. J.]

Bring the glossy branch, unfading. *T. Davis.* [*Christmas.*] Pub. in his *Devotional Verses for a Month*, 1855, in 5 st. of 8 l., and entitled "Christmas Day." In 1877 it was republished in his *Annus Sanctus*, but omitted from his *Hys. Old and New*, 1864. It has been set to music by W. H. Havergal. In 1870 Snegg gave, in his *Songs of G. and G.*, No. 198, st. ii., iii. and v. slightly altered, as:—"Jesus, from the skies descending."

Brontë, Anne, sister of Charlotte, and daughter of the Rev. Patrick Brontë, B.A., Vicar of Haworth, Yorkshire, b. at Thornton, near Bradford, 1819; d. May 28, 1849. Anne Brontë was joint author with her sisters of a small volume of *Poems*, 1846, and personally of *Agnes Grey*, 1847; and *The Tenant of Wildfell Hall*, 1847, her *nom de plume* being *Acton Bell*. In 1851 a new edition of *Wuthering Heights*, by Ellis [*Emily*] Bell; and *Agnes Grey*, by Acton [*Anne*] Bell, was edited, with biographical notes, and selections from their papers by their sister, Charlotte Brontë. These selections consisted of poems and hymns by the two sisters. From those of Anne the following have come into C. U.:—

1. **I hoped that with the brave and strong.** *Time of Sorrow.* A hymn of much plaintive beauty, wrung from the writer by disappointment and affliction. It is in several collections, as Horder's *Cong. Hys.*, 1884, &c.

2. **My God, O let me call Thee mine.** *Lent.* Also very plaintive, but not so extensively in use. It is No. 291 in the *Bap. Hymnal*, 1879.

3. **Oppressed with sin and woe.** *Confidence.* The most popular, although not the best of her hymns. It is in many collections, both in G. Britain and America.

4. **Spirit of truth, be Thou my Guide.** *Spirit of Truth.* In a few hymnals, including Dr. Martineau's *Hys. of P. & Prayer*, 1873. [J. J.]

Brooke, Stopford Augustus, M.A., was b. at Letterkenny, Donegal, Nov. 14, 1832, and educated at Trinity College, Dublin, graduating B.A. 1856; M.A. 1858. He carried off the Downes prize and the Vice-Chancellor's prize for English verse. On taking Holy Orders he was successively Curate of St. Matthew's, Marylebone, 1857-59; of Kensington, 1860-63; Chaplain to the British Embassy at Berlin, 1863-65; Minister of St. James's Chapel, York Street, London, 1866-75; and of Bedford Chapel, 1876. He was also appointed Chaplain in Ordinary to the Queen, in 1872. In 1865 he published the *Life and Letters of the late F. W. Robertson*; in 1874, *Theology in the English Poets*; in 1876, *Primer of English Literature*, &c. On seceding from the Church of England in 1881, he pub. for the use of his congregation, *Christian Hymns*, a collection of 269 pieces. Of these he is the author of:—

1. **Immortal Love, within Whose righteous will.** *Resignation and Prayer for Guidance.* No. 183, in 4 st. of 6 l. It has a strong likeness to Card. Newman's "Lead, kindly light," is in the same metre, and might be called a companion hymn thereto. It was repeated in Horder's *Cong. Hys.*, 1884.

2. **It fell upon a summer day.** *Christ blessing little children.* No. 250, in 10 st. of 4 l.

3. **It is finished, all the pain.** *Good Friday.* No. 80, in 6 st. of 4 l.

4. **Let the whole creation cry.** *Invitation to Praise God.* An imitation of Ps. 148. It is No. 47, in 10 st. of 4 l., and is of special merit. In st. iv., ll. 3, 4 are from another source.

5. **Mysterious Spirit, unto Whom.** *Rest and Joy in God.* Based on a tr. by J. G. Whittier from Lamar-tine. It is No. 159, in 3 st. of 8 l. It was repeated in Horder's *Cong. Hys.*, 1884.

6. **Now that day its wings has furled.** *Evening.* No. 3, in 6 st. of 4 l.

7. **O God, Whose love is near.** *Divine protection desired.* No. 103, in 7 st. of 4 l. This is Toplady's "Your harps, ye trembling Saints" re-written, only st. i. and iv. being absolutely by Mr. Brooke.

8. **O that Thou would'st the heavens rend And comfort, &c.** *Peace desired.* No. 149, in 4 st. of 4 l. The first line is from C. Wesley; also st. ii., l. 4, but the rest of the hymn is original.

9. **O Who is this that on a tree.** *Good Friday.* No. 79, in 8 st. of 4 l.

10. **Of as we run the weary way.** *Heavenly Witnesses of the struggles of Men.* No. 188, in 6 st. of 6 l.

11. **Still the night, holy the night.** *Christmas Carol.* No. 65, in 3 st. of 8 l. It is a tr. from the German, and is noticed under Mohr, Joseph.

12. **Through the starry midnight dim.** *Christmas.* No. 53, in 6 st. of 3 l., and the refrain "Hallelujah."

13. **When the Lord of Love was here.** *Life of Christ.* No. 66, in 6 st. of 4 l. It has passed into *The Norwood Hymnal*; and with the omission of st. vi. and the transposition of st. iv. and v. into Horder's *Cong. Hys.*, 1884. This is his finest hymn.

In addition, Mr. Brooke has made extensive alterations in the text of the hymns which he has adopted from other writers, and has also inserted in many instances additional stanzas into well-known lyrics, and thereby brought them, to some extent into harmony with his theological views. His own compositions are marked by great freshness of thought and tenderness of expression. [W. G. H.]

Brooke, William Thomas, b. Jan. 9, 1848, and educated at the City of London School. After entering commercial life he felt a warm interest in hymnology, and from his intimate acquaintance with Daniel Sedgwick he gradually learnt all that Sedgwick had to teach. His hymns and translations were contributed to religious newspapers and periodicals. Many are still unpublished, but hymns of his will be found in the *Monthly Packet*, 1872; the *Methodist S. S. Hymnal*, 1880; the *Methodist Hymns for Missions*, 1882; his own *Churchman's Manual of Priv. and Fam. Devotion*, 1882; and in the *Altar Hymnal*, 1884. Following in Sedgwick's steps, he has authenticated the texts and authorship for several compilations (e.g. *Methodist S. S. H. Bk.*, 1880; the *Cong. Bk. of Praise for Children*, 1881, and others. Originally a Baptist, he became in 1867 a member of the Church of England.

Brooks, Charles Timothy. An American Unitarian Minister, b. at Salem, Mass., June 20, 1813, and graduated at Harvard, 1832, and the Divinity School, Cambridge, U.S., 1835. In that year he began his ministry at Nahant, subsequently preaching at Bangor and Augusta (Maine), Windsor (Vermont). In 1837 he became pastor of Newport, Rhode Island, and retained the same charge until 1871, when he resigned through ill-health. For details concerning his hymn, "God bless our native land," see *God save the King*.

[F. M. B.]

Brother, now thy toils are o'er. *G. Moultrie*. [*Burial*.] Written during the singing of a requiem in the Church of St. Nicholas, Boulogne, in the summer of 1863, and first pub. in the *Church Times*, Sept. 3rd, 1864, and in his ed. of the *Primer*, 1864. In 1867 it was embodied in the author's *Hymns and Lyrics*, pp. 413-15, in 11 st. of 4 l., with the refrain; and, in an abridged form, in the *People's H.*, 1867, No. 380. Upon this last the Rev. John Ellerton's hymn, "Now the labourer's task is o'er" (q.v.), is based, and st. iii., vi., and vii. are specially represented therein as st. iii., v., and vi. Mr. Moultrie's hymn was originally intended "To be sung as the body leaves the church;" and is a free paraphrase of detached portions of the Roman Office for the Dead. Orig. text as above. Authorized arrangement in *People's H.*

Brother, thou art gone before us. *H. H. Milman*. [*Burial*.] This hymn is introduced by Dean Milman in his *Martyr of Antioch, a Dramatic Poem*, 1822, pp. 33-5, as being sung at "The Place of Burial of the Christians." At the close of a funeral at night, *Fabius*, Bishop of Antioch, is represented as saying:—

"So, by the side of martyr'd Babylas,
Brother, thou slumberest; silent as yon stars,

And silent as the falling dews around thee,
We leave thy verdant grave. But oh! shall we,
When we put off the load of mortal life,
Depart like thee as in a deeper sleep,
With the sweet smile of life on the closed lips,
Or in an agony of mortal pain,
By the pitch'd stake, or den of raging lions?"

One of the first to extract it from the dramatic poem, and constitute it as a hymn for C. U. was Elliott, who included it in his *Ps. and Hys.*, 1835. It soon became popular, and is given in a great number of hymnals in G. Britain and America. Orig. text in *H. Comp.* with "fear" changed to "fears" in st. ii., l. 5.

Brought to the Font with holy care. *E. Osler*. [*Holy Baptism—General*.] 1st pub. in Hall's *Mitre H. Bk.*, 1836, No. 222, in 4 st of 4 l., and entitled "For a Blessing on our Christian Privileges;" and again, with alterations, in the July number of the author's *Church and King*, for 1837. No. 238 in *Kennedy*, 1863, is the original *Mitre* text. Although not strictly speaking a hymn for Holy Baptism, yet it is suitable to be sung during a service when that Sacrament has been administered.

Brown, Abner William, M.A., b. at Mount Tirot, Jamaica, Sept. 30, 1800, but was removed from Jamaica to Scotland in 1802. His early education was at the Edinburgh High School, and University, from whence he passed to Lincoln's Inn to read for the Bar. Ill-health caused him to suspend all studies for some time. Ultimately he entered the University of Cambridge, and took his degree in 1830. Ordained in 1831 to the curacy of Pytchley, Northamptonshire, in 1832 he became the Vicar of the same parish, from whence he removed to Gretton, in the same county, in 1851. He d. there Sept. 15, 1872. He was an Hon. Canon of Peterborough Cathedral from about 1851. Canon Brown's hymnological productions are:—

(1) *Introits and Collect Hymns*, 1845; (2) *Pytchley School Hymn-Book*, 1848; (3) *Home Lyrics* (privately printed, and containing hymns by a deceased daughter), 1859; (4) *A Selection of Psalms and Hymns for Public Worship*, Lond., Hamilton, Adams, and Co., 1865.

To each of these works Canon Brown contributed original hymns. Beyond his own *Sel.*, very few of these hymns are in C. U. The most popular is "O God for ever near." [J. J.]

Brown, James Baldwin, B.A., s. of Dr. J. B. Brown, b. at the Inner Temple, Aug. 19, 1820. He received his education at University College, London, graduating B.A. in 1839. For a short time he studied for the Bar, but soon passed from the Inner Temple to Highbury College to prepare for the Congregational Ministry. In 1843 he became pastor of the London Road Congregational Chapel, Derby; and in 1846 of the Claylands Independent Chapel, Clapham Road, London. In 1870 his congregation removed to their new chapel at Brixton. In 1878 he was Chairman of the Congregational Union. He d. at Brixton, 1884. His prose writings were numerous. He is known to hymnology chiefly through his popular hymn, "For increase of Faith"—"Thou Who our faithless hearts canst read."

Brown, James Baldwin, LL.D., barrister, of the Inner Temple, and father of the above J. B. Brown. In 1813 he joined Dr.

Raffles and J. H. Wiffen (the translator of *Tasso*) in publishing, anonymously, *Poems by Three Friends*. In the new ed., 1815, the authors' names were given. He also contributed a few hymns to Dr. Raffles's *Liverpool Coll.*, 1853. They have however died out of use. A specimen, "The manna to the fainting Jews" (*Christ the Bread of Life*), is given in *Lyra Brit.*, 1867, p. 90.

Brown, John Newton, D.D., was b. at New London, Connecticut, June 29, 1803, and graduated at Madison University, 1823. From 1838 to 1845 he was Professor of Theology at New Hampton, New Hampshire, and from 1845-1849 pastor at Lexington, Virginia. He d. in 1868. Dr. Brown was some time editor of the Baptist Publication Society, the *Christian Chronicle*, and the *National Baptist*. His works include *Encyclopaedia of Religious Knowledge*, 1831; *Memorials of Baptist Martyrs*, 1834; *Poems*, 1840. His hymn:—

Go, spirit of the sainted dead, appeared in *The Psalmist* (Revs. B. Stow and S. F. Smith), 1843, No. 1109, and thence has passed into other Baptist collections. [F. M. B.]

Brown, Phoebe, née Hinsdale. A member of the Congregational body, b. at Canaan, Columbia County, New York, May 1, 1783, she was left an orphan when two years old. At nine she fell into the hands of a relative who kept a county gaol. These, says her son, "were years of intense and cruel suffering. The tale of her early life which she has left her children is a narrative of such deprivations, cruel treatment, and toil, as it breaks my heart to read." Escaping from this bondage at 18, she was sought by kind people, and sent for three months to a common school at Claverack, N.Y., where she learned to write, and made profession of faith in Christ. In 1805 she was married to Timothy H. Brown, a painter, and subsequently lived at East Windsor and Ellington, Connecticut, Monison, Mass., and at Marshall, Henry County, Illinois. She d. at the last-named place, Oct 10, 1861. Most of her hymns were written at Monison, Mass. Through a life of poverty and trial she was "a most devoted mother, wife, and Christian." Her son, the Rev. S. R. Brown, D.D., became the first American Missionary to Japan, and two of her grandchildren are now in the same mission. In addition to her hymns, two or more volumes of prose by her have been published. Her *Autobiography* and *Poems* were being prepared for publication, when the editor died, and they are yet to appear. Despite all her disadvantages, Mrs. Brown's talents and work were superior to those of any other early female hymnist of America. It is hoped that her *ms.* may some day be competently examined, and selected portions from them be published. Four of her hymns appeared in Nettleton's *Village Hys.*, 1824, with the signature "B."

1. As once the Saviour took His seat. *Penitence.*
2. Go, messenger of love, and bear. *Missions.*
3. I love to steal awhile away. *Retirement.*
4. Welcome, ye hopeful heirs of heaven. *Young Converts.*

Of these No. 2 is a Missionary hymn, written in 1817, but first pub. in the *Village Hys.*, 1824;

No. 3 was written in 1818, and few hymns have a more pathetic history. It is this:—

Mrs. Brown was living at Ellington with "four little children, in a small unfinished house, a sick sister in the only finished room, and not a place above or below where I could retire for devotion." Not far off stood the finest house in the neighbourhood, with a large garden. Towards this the poor woman used to bend her steps at dusk, loving, as she writes, "to smell the fragrance of fruits and flowers, though I could not see them," and commune with Nature and God. This she did, never dreaming that she was intruding, her habits watched, or her motives misconstrued, till one day the lady of the mansion turned rudely upon her with "Mrs. Brown, why do you come up at evening so near our house, and then go back without coming in? If you want anything, why don't you come in and ask for it?" Mrs. B. adds, "There was something in her manner more than her words, that grieved me. I went home, and that evening was left alone. After my children were all in bed, except my baby, I sat down in the kitchen with my child in my arms, when the grief of my heart burst forth in a flood of tears. I took pen and paper, and gave vent to my oppressed heart."

The Poem then written is headed "An Apology for my Twilight Rambles, addressed to a Lady, Aug., 1818." The original has nine stanzas, the second beginning, "I love to steal awhile away." Years after, when Nettleton was seeking original matter for his *Village Hymns* (1824), this piece was abridged and altered into the present familiar form, either by Mrs. Brown herself, her pastor (Mr. Hyde), or Nettleton. Its popularity was great from the first. In 1853 it was included in the *Leeds H. Bk.*, and thus became known to English collections. It is found in *Lyra Sac. Amer.*, p. 29.

In 1819 Mrs. Brown wrote two hymns which were strangely overlooked by Nettleton, and did not appear till 1831 in Hastings's *Spiritual Songs*. These are:—

5. How sweet the melting lay. *Morning.*

6. O Lord, Thy work revive. *For a Revival.*

Both are found in *Lyra Sac. Amer.*, pp. 28-30. No. 6 was altered by the author for Nason's *Cong. H. Bk.*, 1857. This, according to Nason, is her authorized text. It is widely used in America, and is also found in a few English collections, including Reed's *H. Bk.* and the *N. Cong.*, and sometimes is attributed in error to Hastings. Her later hymns are:—

7. Great God, we would to Thee make known. This appeared in the *Mother's H. Bk.*, 1834.

8. We come, O Lord, before Thy throne. *For Sailors.*

9. Grant the abundance of the sea. *For Sailors.* Two hymns for sailors, which appeared in Linsley and Davis's *Select Hymns*, 1836.

10. Assembled at [round] Thine altar, Lord. *Holy Communion.* This also appeared in the *Select Hymns*, 1836, and was altered for Nason's *Cong. H. Bk.*, 1857. It is a good hymn, and deserves wider adoption.

11. Jesus, this mid-day hour. *Noon.* "Written by special request for the Fulton Street [Noon] Prayer Meeting," about 1857.

In addition to the foregoing there are four hymns by her in *Parish Hymns* (Phila.), 1843, to which they were contributed; and there may be many others in various collections which are uncredited. [F. M. B.]

Brown, William, author of the hymn "Welcome, sacred day of rest" (*Sunday*), which appeared in *A Collection of Hymns, designed as an Appendix to Dr. Watts's Ps. and Hys.*, by T. Kussell, M.A., 17th ed., 1839, No. 560, in 2 st. of 8 l., is known only as the writer of this hymn, and of a poetical work, pub. in 1822. The hymn is in somewhat

extensive use in G. Brit. and America. Orig. text in the S. P. C. K. *Ps. and Hys.* No. 195; and Dr. Hatfield's (Amer.) *Church H. Bk.*, 1872, No. 39; in each case with the orig. line, st. i., l. 2, changed from "Time of leaving worldly care," to "Sweet repose from worldly care."

Brown-Borthwick, Robert, b. at Aberdeen, May 18, 1840, and educated at St. Mary Hall, Oxford. Taking Holy Orders in 1865, he has been Curate of Sudeley (and Chaplain of the Wincoombs Union), Gloucestershire, 1865-6, and Evesham, 1866-8; Assistant Minister of Quebec Chapel, London, 1868-9; and Incumbent of Holy Trinity, Grange, near Keswick, 1869. He is now (1886) Vicar of All Saints, Scarborough. His publications, in addition to his prose works, are:—*Supplemental Hymn and Tune Book*, 1867 (4th ed., 1871); *Sixteen Hymns for Church and Home*, 1870; *Select Hymns for Church and Home*, 1871; and various *Kyries, Hymn Tunes, Chants, &c.* In addition he has rendered good service as one of the four Editors of the S. P. C. K. *Church Hymns*. In this last work three of his best hymns are found: "Come, O Jesu, to Thy Table"; "O Holy Jesu, Prince of Peace"; "Let us raise our grateful voices." Canon Westcott in his *Paraphrase Psalter* acknowledges Mr. Brown-Borthwick's assistance in preparing that work for the press as of great value thereto.

Of Mr. Brown-Borthwick's hymns the following appeared in his *Sixteen Hymns, &c.*, 1870:—

1. Come, O Jesus, to Thy Table. *Holy Communion.*
 2. Lord, in the watches of the night. *Midnight.*
 3. O Holy Jesu, Prince of Peace. *Holy Communion.*
- The author's note to this hymn is, "This is not a congregational hymn, but a meditation, to be read while non-communicants are retiring, or to be sung by the choir alone, anthem-wise, kneeling."

These hymns were repeated in his *Select Hymns, &c.*, 1871-85. The following is also in that collection:—

4. Let us raise our grateful [gladsome] voices. *Flower Services, or Thanksgiving.* "Written in Borrowdale, on a summer morning in 1870," and pub. in the S. P. C. K. *Church Hys.*, 1871, &c. [J. J.]

Browne, Felicia Dorothea. [Hemans, F. D.]

Browne, Charlotte Elizabeth. [Tonna, C. E.]

Browne, Jane Euphemia. [Saxby, J. E.]

Browne, Mary Ann. [Gray, M. A.]

Browne, Moses, was b. in humble circumstances in 1703, and was distinguished as a poet and miscellaneous writer. He was Vicar of Olney, Bucks, and for some time Chaplain of Morden College, Blackheath, Kent, where he d. Sept. 13, 1787. His poetical works were:—

- (1) *Poems*, 1739; (2) *The Works, and Rest of the Creation*, in two parts. Pt. I. *An Essay on the Universe*; Pt. II. *Sunday Thoughts, &c.*, 1762 (8th ed., 1805). His hymns are contained in Pt. IV. of the *Sunday Thoughts*, together with versions of Ps. 130 and 139. He is known chiefly through his hymn "When with a mind devoutly pressed" (*Penitence*), which is "Night Song, No. viii.," in 5 st. of 4 l., of the *Sunday Thoughts*, having originally appeared in his *Poems*, 1739, p. 457. He complains in a note of editors of hymn-books printing this hymn "from an imperfect copy." It has been ascribed from time to time to various authors. (3) He also pub. in 1772, a tr. of J. L. Zimmermann's *Excellency of the Knowledge of Jesus Christ*, 1732, from which the hymn,

"'Tis not too hard, too high an aim," is taken. It is annotated under "Es ist nicht schwer."

Browne, Simon. A contemporary of Dr. Watts, b. at Shepton Mallet, Somersetshire, cir. 1680, and d. in 1732. After studying for the Independent Ministry under the Rev. John Moore, of Bridgewater, he became pastor of an Independent charge in Portsmouth, and then, in 1716, of the Independent Chapel in Old Jewry, London. His later years were clouded by a peculiar malady, under the influence of which "he imagined that God had in a gradual manner annihilated in him the thinking substance, and utterly divested him of consciousness." It is supposed that the death of a highwayman at his hands during a violent struggle, followed by that of his wife and son a short time after, had much to do in producing this sad result. Whilst thus contending that he had no power to think, he produced a work in defence of Christianity, another in defence of the Trinity, a third as an Exposition of the 1st Ep. to the Corinthians, and a fourth in the form of a Dictionary. His publications number over 20. Of these works, he is known to hymnology through his:—

Hymns and Spiritual Songs, in Three Books, designed as a Supplement to Dr. Watts, &c., 1720, 2nd ed. 1741, 3rd ed. 1760. It contains 166 hymns, 7 doxologies, and a Preface of some historical interest.

In the old collections Simon Browne's hymns (all of which are from the above collection) held a prominent position, but in modern hymnals they are fast passing out of use. The best known and most widely used are "Come, Holy [gracious] Spirit, Heavenly Dove," "O God, on Thee we all depend," and "Lord, at Thy feet we sinners lie." In addition the following are also in C. U.:—

1. Eternal God, Almighty Cause. *Unity of God.*
2. Eternal God, of beings First. *God all in all.*
3. Frequent the day of God returns. *Sunday.*
4. Great First of beings, Mighty Lord. *Creation.*
5. Great God, my joyful thanks to Thee. *Thanksgiving.*
6. Great God, Thy peerless excellence. *Imitation of God.*
7. Great Lord of earth and seas and skies. *Providence.*
8. Great Ruler of the earth and sky. *Providence.*
9. Hail, Holy Spirit, bright, immortal, Dove. *Whit-sun-ide.*
10. Hail, happy day, the [thou] day of holy rest. *Sunday.*
11. I cannot shun the stroke of death. *Death.*
12. Lord, Thou art good; all nature shows. *Divine Goodness.*
13. Lord, what a feeble frame is ours. *Frailty of Life.*
14. O God, on Thee we all depend. *Confidence in God.*

Browne, Sir Thomas. b. in St. Michael's, Cheapside, London, Oct. 19, 1605, and educated at Winchester, and at the Hall now known as Pembroke College, Oxford, graduating B.A. in 1626. He practised as a physician in Oxfordshire, Shipden Hall, near Halifax, Yorkshire, and at Norwich. In 1671 he was knighted by Charles II. at Norwich, and died there, Oct. 10, 1682. He wrote numerous scientific, antiquarian, and other works, including *Religio Medici*, 1642, and others, republished in Bohn's Library. The *Religio Medici* has been edited in the *Golden Treasury* series, Macmillan, 1882, with great fulness of detail. He is known principally to hymnology through his fine hymn, "The night is come; like to the day."

Browne, Thomas Briarly, of Welling-

ton, was the author of *The Oxford Divines not Members of the Church of England*, 1839; *Thoughts of the Times*, 1838; and the *National Bankruptcy and other Poems*, Lond., Pickering, 1844. From this last work a version of the 148th Ps. has come into somewhat extensive use in English-speaking countries. It is the well-known "Praise the Lord of heaven, praise Him in the height." Orig. text in Lord Selborne's *Bk. of Praise*, 1862, p. 25.

Browning, Elizabeth, née Barrett, daughter of Mr. Barrett, an English country gentleman, and wife of Robert Browning, the poet, was b. in London 1809, and d. at Florence in 1861. As a poetess she stands at the head of English female writers, and her secular works are well known. Sacred pieces from her works are in C. U. in America. They include:

1. God, named Love, whose fount Thou art. *Love*.
2. How high Thou art! Our songs can own. *Divine Perfection*.
3. Of all the thoughts of God, that are. *Death*.
4. What would we give to our beloved? Pt. ii. of No. 3.
5. When Jesus' friend had ceased to be. *Friendship*. Based on the death of Lazarus.

These hymns are in Beecher's *Plymouth Coll.* 1855; Hedge and Huntington's *Hys. for the Ch. of Christ*, Boston, U.S., 1853, &c.

Bruce, Charles, b. Oct. 25, 1837, at Braintree, Essex. Mr. Bruce has been engaged in literary work, and chiefly as an amanuensis. He has written about 25 books, mostly for the young, and also contributed to various magazines. Of the few hymns which he has composed the following are in C. U. :—

1. Father, O hear me. *Prayer*.
 2. When little hearts believe and love. *Trust*.
- Both are in the *Bk. of Praise for Children*, 1875.

[W. G. H.]

Bruce, Michael, son of a Scottish weaver, was born at Kinnesswood, Portmoak, Kinross-shire, Scotland, March 27, 1746, and educated at the village school, Edinburgh University (where he first became acquainted with John Logan), and the Theological Hall of the Associate Synod, held at Kinross, under the Rev. John Swanston, intending ultimately to enter the ministry, a hope which was frustrated by his untimely death. To assist in procuring University fees and maintenance he for some time conducted a school, during the recess, at Gairney Bridge, and subsequently at Forrest Mill, near Tillicoultry. Whilst yet a student he died at Kinnesswood, July 5th, 1767.

Logan, John, son of a farmer, born at Falk., Midlothian, 1748, and educated at Edinburgh University, in due course entering the ministry of the Church of Scotland and becoming the minister of South Leith in 1770. During the time he held this charge he delivered a course of lectures on philosophy and history with much success. While he was thus engaged, the chair of Universal History in the University became vacant; but as a candidate he was unsuccessful. A tragedy, entitled *Runnameda*, followed. He offered it to the manager of Covent Garden Theatre, but it was interdicted by the Lord Chamberlain "upon suspicion of having a seditious tendency." It was subsequently acted in Edinburgh. In 1775 he formed one of the

Paraphrases of the Church of Scotland was prepared. In 1782 he was compelled to resign his charge at Leith in order to prevent deposition, and finally, having passed on to London, he supported himself partly by his pen, and died there, Dec. 28, 1788.

The names of Bruce and Logan are brought together because of the painful controversy which has long prevailed concerning the authorship of certain *Hymns and Paraphrases of Holy Scripture* which are in extensive use in the Christian Church both at home and abroad. During the latter years of Bruce's short life he wrote various Poems, and also Hymns for a singing class at Kinnesswood, which were well known to his family and neighbours, and were eventually copied out by Bruce himself in a quarto ms. book, with the hope that some day he might see them in print. Immediately upon his death, in 1767, Logan called upon his father and requested the loan of this book that he might publish the contents for the benefit of the family. This was granted. Not till three years afterwards did a certain work, containing seventeen poems, and entitled *Poems on Several Occasions*, by Michael Bruce, 1770, appear, with a Preface in which it was stated that some of the Poems were by others than Bruce. Bruce's father immediately pointed out the absence from the volume of certain hymns which he called his son's "Gospel Sonnets," and members of the singing class at Kinnesswood also noted the absence of hymns with which they were familiar. Letters of remonstrance and demands for the return of the quarto ms. book of Bruce by the father remaining unanswered, led him eventually to see Logan in person. No book was forthcoming, a few scraps of ms. only were returned, and Logan accounted for the absence of the book by saying he feared "that the servants had singed fowls with it." For a time the matter rested here, only to be revived with renewed interest by the publication, in 1781 (14 years after the death of Bruce, and 11 after the *Poems*, &c., were issued), of *Poems. By the Rev. Mr. Logan, One of the Ministers of Leith*. In this volume, an "Ode to the Cuckoo," a poem of exquisite beauty, and other poetical pieces which appeared in the *Poems on Several Occasions*, by Michael Bruce, were repeated, and claimed as his own by Logan. In addition, certain *Hymns and Paraphrases* were included, most of which were of sterling merit, and poetical excellence. It has been shown, we think, most conclusively by Dr. Mackelvie in his *Life of Bruce* prefixed to the *Poems*, 1837, and by Dr. Grosart in his *Works of M. Bruce*, 1865, that the "Ode to the Cuckoo," "Lochleven," and other poetical pieces were taken from the ms. book of M. Bruce. The *Hymns and Paraphrases*, most of which were included in the *Translations and Paraphrases* during the same year, were also claimed for Bruce. With these we have to deal, and as the question has been of more than usual interest we give the respective claims made on behalf of Bruce and Logan in parallel columns as follows:—

M. BRUCE.

1. Bruce known to have written hymns for a singing class in Kinnesswood as early as 1764.

J. LOGAN.

1. Logan then 16 years of age, and not known to have written anything to that date.

2. Bruce died 1767, and his father handed his mss. to Logan, at Logan's request, for publication.

3. Bruce's father on receiving the volume, and not finding the "Gospel Sonnets," as he called his son's hymns, wrote to Logan for an explanation.

4. The father visited Logan and demanded his son's mss. back

5. Immediately on the publication of Logan's *Poems* the three hymns following were identified by educated personal friends of Bruce as his, such identification being by actual quotations of stanzas:

1. "Few are thy days and full of woe."
2. "O happy is the man who hears."
3. "Behold the mountain of the Lord."

6. In addition, these claims were corroborated by the members of the singing class at Kinnesswood, his family, and his neighbours, to whom they were familiar, before seen in print.

These three hymns we therefore assign without reservation to M. Bruce.

ii. A second series of hymns which are claimed, on the one hand for M. Bruce and on the other for J. Logan, have caused, from the somewhat indefinite character of the evidence brought forward on both sides, some angry comments on the part of editors and controversialists. The sum of the argument is this:—

1. Bruce is known to have written hymns, other than the three given above, for the singing class at Kinnesswood.

2. These, in common with all his Poetical Pieces, were written in the same mss. volume as the three above, and with them were handed to J. Logan for publication by Bruce's father.

3. In common with the three hymns they were omitted from the volume of Bruce's *Poetical Works*, but included with them by Logan in his *Poems*, 1781, as his own.

4. These on their publication were claimed by Bruce's brother James as hymns known to him for years as the lost hymns of his brother Michael, and this was supported by the common consent of the members of the Kinnesswood singing class, and many other intimate friends of M. Bruce.

5. Notwithstanding this indefiniteness, there is no positive evidence on the

2. Logan acknowledged this by publishing, in 1770, *Poems on Several Occasions*, by M. Bruce, containing 17 poems. Some of these (not distinctly marked as such) he said were by others.

3. Logan did not reply.

4. Logan replied, first that he could not find it, and then that he feared "that the servants had singed fowls with it."

5. About 11 years after, i.e. in 1781, Logan published his *Poems*, in which were given eleven hymns as his own.

6. Logan knew his authorship was thus disputed, but took no pains to vindicate his honesty.

1. This is not denied by Logan or his friends.

2. This also is not denied.

3. Admitted by Logan's friends.

4. Admitted; but for Logan it must be pointed out that from the beginning of the controversy none of these witnesses are brought forward as giving one single line of any one of those hymns (as was done with the three before noted) as evidence that they had known the hymns before they were in print. The statements are thus general, and not particular, and consist more of personal impressions than of definite and positive statements of facts.

other side save that the hymns were printed in a volume of poetry which Logan claimed as his own.

6. Failing to find any evidence other than this on behalf of Logan, we must give the following hymns to M. Bruce, although his claims lack the clear and definite character of the three given before:—

4. "When Jesus by the Virgin brought.

Known as—"Just and devout old Simeon liv'd."

5. "Almighty Father of Mankind."

6. "Behold th' Ambassador divine."

Known as—"Behold my Servant, see Him rise."

7. "Messiah! at Thy glad approach."

8. "Where high the heavenly temple stands."

iii. A third series of hymns, the Bruce or Logan authorship of which has been a matter of much dispute, appeared for the first time in the *Translations and Paraphrases* of 1781, and are not found in Logan's *Poems* of the same year. These, in common with the other *Trs. and Pars.*, were given anonymously. Those which had previously appeared in Logan's *Poems*, and, in some cases, in another and better form, were at once recognised as the hymns of the singing class at Kinnesswood; but those which, in addition, are given in W. Cameron's list to Logan were not so claimed at the time by friend or enemy. The claim upon these hymns as the work of Bruce was only made when it was found that Logan had given them to the Committee of the 1781 *Translations and Paraphrases*, and this apparently on the ground that a man who had confessedly stolen so much must necessarily have stolen all. This we cannot allow. On the evidence, therefore, that no claim was made by Bruce's family and friends to the Bruce authorship of anything *outside* of Logan's *Poems*; that the following were first published in the *Trs. & Paraphs.* of 1781; that at first their authorship was unknown to the general public and unclaimed by anyone; and that it was only when Logan's claims to the authorship was made known that the counter-claim for Bruce was set up: we hold that, until clearer evidence is brought forward on behalf of Bruce, the hymns, or paraphrases, following must be ascribed to J. Logan:—

9. "Who can resist th' Almighty arm."

10. "In streets and openings of the gates."

11. "Thus speaks the heathen: How shall man."

12. "Take comfort, Christians, when your friends."

13. "The hour of my departure's come."

We feel some reluctance in giving the last of these hymns to Logan, but with the evidence before us we cannot do otherwise. Internal evidence is in favour of Bruce, and the sentiments are natural to one who knew he was about to die. Beyond this, for Bruce, there is no evidence; and to Logan, as the defendant, we must give the benefit of the doubt.

iv. The following, which are found only in the *Translations and Paraphrases* of 1781, are claimed by W. Cameron for Logan, and have never been seriously disputed by the friends of Bruce, the second being original, the first a revise from the *Trs. & Paraphs.* of 1745; and the third a revise of Doddridge and Dr. Hugh Blair:—

14. "Let Christian faith and hope dispel."

15. "Thus speaks the high and lofty One."

16. "What though no flowers the fig-tree clothe."

In addition, we see no cause to deny to Logan the few changes, and new stanza, which are found in Doddridge's—

17. "O God of Bethel, by Whose hand."

v. Of the above hymns 5 are recasts of hymns in the Scottish *Trs. and Paraphs.* of 1745. Those are: "Behold the mountain of the Lord" (see "In latter days the mount of God"); "When Jesus by the Virgin brought" (see "Now let Thy servant die in peace"); "Behold the Ambassador divine" (see "Behold my Servant, see Him rise"); "Let Christian faith and hope dispel" (see "Now let our souls ascend above"); and "What though no flowers the fig-tree clothe" (see "So firm the saints' foundation stands").

The whole of these Bruce-Logan hymns and recasts are annotated in full under their respective first lines (q.v.) in the body of this work. As one outcome of these annotations it is curious to note that every hymn which we have ascribed to M. Bruce has come into more or less extensive use *outside* of the *Translations and Para-*

phrases, and that not one which we have ascribed to Logan, except "Let Christian faith and hope dispel," and "Take comfort, Christians," &c., is found beyond that work, unless we give to Logan the plaintive "The hour of my departure's come" (which Dr. Grosart claims for Bruce), and the recast "O God of Bethel, by Whose hand," whose success is due to Doddridge. This is the verdict of 100 years' use of those hymns, and shows conclusively the poetic strength of Bruce and the weakness of Logan.

Authorities:—*Scottish Translations and Paraphrases of 1745, 1751, 1781; Poems, &c., by M. Bruce, 1770; Poems, by J. Logan, 1781; Dr. Anderson's British Poet; Chambers's Trict. of Eminent Scotsmen; The Poetic Wreath, 1836; Dr. Mackelvie's Life of Bruce, prefixed to Lochlezen, &c., 1837; Dr. Grosart's Works of Bruce, 1865; Enc. Brit., 9th ed., 1881-6; numerous Magazine articles and private mss.; Macneeken's History of the Scottish Metrical Psalms, &c., 1872. [J. J.]*

Bruce, William, D.D., eldest s. of the Rev. William Bruce, United Secession minister at South Shields (who after 1818, conducted the Ardoch Academy, Cardross, Dumbartonshire) was b. at South Shields, April 7, 1812. He studied at the University of Glasgow, which, in 1868, conferred on him the degree of D.D., and became, in 1838, minister of Infirmary Street U. P. Church, Edinburgh (then Cowgate). He was Moderator of Synod in 1869. In 1870 he was appointed a member of the Hymnal Committee of the U. P. Church, and contributed 2 hymns to their *Presbyterian Hymnal*, 1876. These he included, with 9 others, in his *Hebrew Odes and other Poems*, 1874 (Edinb.: D. S. Stewart). He also pub., in 1878, *Memories: a Tale; and other Poems*. He d. at Bridge of Allan, Nov. 15, 1882. The two hymns contributed to the *Presb. Hymnal* are:—

1. Holy Father, Thou hast given. *Holy Scripture.*
2. The seed we bury in the earth. *Resurrection.*

[J. M.]

Brunn alles Heils, dich ehren wir. *Tersteegen.* [Trinity Sunday.] Based on the blessing of Israel, Numb. vi. 24-27, and 1st pub. in the 4th ed., 1745, of Tersteegen's *Geistliches Blumengärtlein* (Bk. iii., No. 75), in 5 st. of 4 l., entitled, "A prayer of faith at morning, at evening, at table, after sermon, and at all times." In the *Unv. L. S.*, 1851, it is No. 214. *Trs.* in C. U. are:—

1. **Salvation's healing Spring!** to Thee. Full and good by H. J. Buckoll in his *H. from the German*, 1842, p. 52. In the *Irish Church Hymnal*, 1869, following the example of the *Rugby School H. Bk.*, 1850, at. i. is omitted, the rest is slightly altered, and it begins: "O Lord, our Maker! ever near." This arrangement was made by Buckoll as joint editor of the *Rugby School H. Bk.*

2. **Thee, Fount of blessing, we adore!** In full by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 62, and repeated, slightly altered, in her *C. B. for England*, 1863, No. 16.

Other trs. are:—

- (1) "Thou source of health and all our weal," by Dr. G. Walker, 1860, p. 39.
- (2) "Fountain of all salvation, we adore Thee," by Lady Durand, 1873, p. 108.

[J. M.]

Brunnquell aller Güter. *J. Franck* [Whitsuntide.] 1st pub. in the *Crüger-Runge G. B.*, Berlin, 1653, No. 158, in 8 st. of 8 l., entitled, "A hymn of praise to God the Holy Gh. st." Repeated in *Crüger's Praxis pietatis*

melica, 1656, No. 199, and most subsequent hymnals as the *Unv. L. S.*, 1851, No. 163. In Frauck's *Geistliches Sion*, 1674, p. 26 (ed. 1846, p. 27). The *tr.* in C. U. is:—

Source of good, whose power controls. A full and very good *tr.* by R. Massie in *M. Luther's Spir. Songs*, 1854, p. 89, repeated unaltered save iii. l. 7, and iv. l. 5 as No. 143 in the ed. of 1857, of Mercer's *C. P. and H. Bk.*, in two parts, the second beginning with st. v. "As the hart with longing looks" (Ox. ed., 1864, No. 20, retains only st. i., ii., vii., viii.). In full but slightly altered as No. 1052 in *Kennedy*, 1863, while st. i., ii., v. are given in Alford's *Year of Praise*, 1867, and st. i., v., vi. in Martineau's *Hys.*, 1873. In the *Meth. N. Connexion Hys.*, 1863, No. 311, beginning "Mighty Spirit! by Whose aid," is made up of st. vi. ll. 1-4, ii. ll. 5-8, and iv. [J. M.]

Bryant, William Cullen. First in order of time of the great American poets, Bryant was b. at Cummington, Mass., Nov. 3, 1794, and was educated at Williams College. In 1815 he was called to the Bar, and practised for a time at Great Barrington. In 1825 he retired from the Bar, settled at New York, and devoted himself to literary pursuits founding the *New York Review*, and editing for a short time the *New York Evening Post*. He d. June 12, 1878. His poetical and other works are well known. His hymns were written at intervals during his long life. They were collected and privately printed in 1869, and number over 20. Those in C. U. are:—

1. **Almighty, listen while we raise.** *Praise.* This is given as "Almighty hear us," &c., in the Unitarian *H. and Tune Bk.*, Boston, 1868. It was introduced into G. Britain through Beard's *Coll.*, 1837.

2. **Deem not that they are blest alone.** *Mourning.* In this form it is in Beard's *Coll.*, 1837. It is best known as "O deem not they are," &c., and in this form it is No. 964 in *Songs for the Sanctuary*, N. Y., 1865-72, No. 452, in Dr. Martineau's *Hys. of P. and Praise*, Lond., 1873, &c.

3. **Father, to Thy kind love we owe.** *God's Loving-kindness.* This is given in several modern collections, including the Unitarian *H. and Tune Bk.*, Boston, 1868, *Martineau*, 1873, &c.

4. **O God, whose dread and dazzling brow.** *Compassion desired.* Is No. 57 in the Boston *H. and Tune Bk.*, 1868, as above.

5. **When he who from the scourge of wrong.** *Hope of the Resurrection.* This is seldom found in modern hymnals. Text in *Lyra Sac. Amer.*, 1868.

The above hymns (1-5) appeared in Dr. H. D. Sewall's (Unitarian) *Ps. & Hys. for Social and Private Worship*, 1820, and were written at the instance of a Miss Sedgwick. Following as near as possible the chronological order of the hymns we have next:—

6. **O Thou Whose own vast temple stands.** *Opening of a Place of Worship.* Written in 1835 for the Dedication of a Chapel in Prince Street, N. Y. This is the most widely known of this author's hymns. It was introduced into G. Britain as early as 1837, when it was included in Beard's *Coll.*, No. 405. It is in 4 st. of 4 l. Orig. text in *Songs for the Sanctuary*, N. Y., 1865, No. 1017, and *Martineau*, 1873, No. 727. Another form of the hymn is "Thou, Whose unmeasured temple stands." This is No. 569 in the Amer.

Presb. Ps. and Hys., Richmond, 1867, Horder's *Cong. Hys.*, Lond. 1884, No. 747, and others.

7. **All that in this wide world we see.** *Omnipresence.* This is dated 1836. In his *Coll.* in 1837, No. 17, Beard gives it as an original contributed thereto, thus fixing its first publication.

8. **Thou unrelenting past.** *The Past.* Dates from 1836. Also in *Martineau*, 1873, No. 508.

9. **Not in the solitude.** *God in the City.* Dates from 1836, and is No. 26 in *Martineau*, 1873.

10. **Whither, midst falling dew.** *Divine Guidance.* This, in common with Nos. 8 and 9, is more a poem than hymn. It is addressed "To a Water-fowl," and dates from 1836. In *Martineau*, 1873.

11. **Dear ties of mutual succour bind.** *Charity Sermons.* No. 905 in the Amer. Methodist Episcopal *Hymnal*, 1878. It dates from about 1836.

12. **O Thou whose love can ne'er forget.** *Ordination.* Given (but not as an original contributed thereto) in Beard's *Coll.* (Eng.), 1837.

13. **Mighty One, before Whose face.** *Ordination.* This is dated 1840 (but is probably earlier), and is given in several collections, including Mr. Beecher's *Plymouth Coll.*, 1855, and others.

14. **Look from Thy sphere of endless day.** *Home Missions.* This hymn has also attained to considerable use both in G. Britain and America. It dates from 1840. It is in the *S. for the Sanctuary*, N. Y., 1865, Horder's *Cong. Hys.*, 1884, &c.

15. **Lord, who ordainest for mankind.** *Thanks for a Mother's love.* Written at Dr. Osgood's suggestion, and printed in his *Christian Worship*, 1862. It is repeated in *Martineau*, 1873.

16. **All praise to Him of Nazareth.** *Holy Communion.* Dr. Hatfield in his *Church H. Bk.*, 1872, No. 736, gives this in 3 st. of 4 l. In the *Songs for the Sanctuary* it is in its full form of 5 st. It dates from 1864.

17. **As shadows cast by cloud and sun.** *Epiphany.* In the Methodist Episcopal *Hymnal*, N. Y., 1878. It was contributed to that *Hymnal*, 1877, but was composed for the Semi-Centennial Celebration of the Church of the Messiah, Boston, March 19, 1875.

18. **When doomed to death the Apostle lay.** *On behalf of Drunkards.* Also in the Methodist Episcopal *Hymnal*, 1878.

In addition to the above the following hymns by Bryant are in limited use:—

19. All things that are on earth. *Love of God.* In Beard's *Coll.*, 1837.

20. Cloae softly, fondly, while ye weep. *Death.* In Mr. Beecher's *Plymouth Coll.*, 1855.

21. How shall I know thee in the sphere which keeps? *The Future Life.* In the *Suppl.* to the *Boston Hys. for the Church of Christ*, 1853.

22. Standing forth in life's rough way. *On behalf of Children.* In Dr. Allon's *Children's Worship*, 1878; Horder's *Cong. Hys.*, 1884, and others.

23. When this song of praise shall cease. *Death anticipated.* In his *Hymns*, 1869, and W. R. Stevenson's *School Hymnal*, 1880, No. 343.

24. When the blind suppliant in the way. *Opening the eyes of the blind.* In the Methodist Episcopal *Hymnal*, 1878, N. Y., No. 201. It dates from 1874.

25. Wild was the day, the wintry sea. *The Pilgrim Fathers.* In *Hys. of the Spirit*, by Longfellow and Johnson. Boston, 1864.

In 1869, *Hymns by W. C. Bryant*, 12mo, were privately printed. In this work the texts of many of the older hymns are altered. The dates of his hymns are difficult to determine, and many of those given above are approximate only. Bryant's genius was cool, meditative, and not distinguished by lyric fire.

His hymns are correct and solid, but none reach the highest rank. [F. M. B.]

Bubier, George Burden, s. of the Rev. William Bubier, b. at Reading, Feb. 2, 1823. After serving for some time in a bank at Banbury, he prepared for the Congregational Ministry, at Homerton College. He was successively pastor of congregations at Orsett, Essex, 1844; Union Chapel, Brixton; Cambridge; and Hope Chapel, Salford, 1854. In 1864 he was appointed Professor of Theology and Philosophy at Spring Hill Congregational College, Birmingham. He d. at Acock's Green, near Birmingham, March 19, 1869. In 1855 he was joint editor with Dr. George Macdonald, and the brother of the latter, of

Hymns and Sacred Songs for Sunday Schools and Social Worship, in two parts, &c., Manchester, Fletcher and Tubbe, 1855. A great many of the 318 hymns in this collection have been repeated in later hymnals.

To that work he contributed 11 hymns under the signature "B." These, increased from other sources to 21, together with 6 Psalm Versions, were given with dates and in some instances with notes also, in his *Hymns and Devotional Verses*, Birmingham, 1867. Amongst those of his hymns in C. U. are:—

1. **A fitly spoken word.** *Kind Words.* Dated "January, 1855," and pub. in the *Hymns, &c.*, as above, No. 285, in 6 st. of 4 l. Also in *H. and D. Verses*, 1867, p. 14. Given in Horder's *Cong. Hys.*, 1884.

2. **Blest be the God of love.** *Sunday Evening.* Written in "June, 1855," and pub. in *Hymns, &c.*, in 6 st. of 4 l. as above; *H. and D. Verses*, 1867, Horder, 1884, and others.

3. **Great is Thy mercy, Lord.** *Chosen by Christ.* Dated "January, 1854," and pub. in the two works as above, in 5 st. of 4 l. In Horder, 1884.

4. **I would commune with Thee, my God.** *Longing for God.* This is the most popular of this author's hymns, and is given in several collections. It was written "February 2nd, 1854," in 4 st. of 4 l. It is in both the *Hymns, &c.*, 1855, and the *H. and D. Verses*, 1867. Orig. text in *Bap. Hymnal*, 1879, No. 376.

5. **My God, I love Thee for Thyself.** *Love to God.* This is not in the *Hymns, &c.*, 1855. It is dated "June 13th, 1857" in his *H. and D. Verses*, 1867, p. 22. It is given in the *Bap. Hymnal*, 1879, Horder, 1884, and others. [F. J. F.]

Buchanan, George, b. at Killearn, Stirlingshire, 1506. He was an eminent writer, and for some time was tutor to the Earl of Moray, the natural son of James V. Having embraced the doctrines of the Reformation he attacked the Franciscans in a satirical poem written by the command of James V. His life being in danger he fled to England, then to France and Portugal. In Portugal he was confined in a monastery on account of his free expression of opinions. During that confinement he rendered the Book of Psalms into Latin Verse, and subsequently pub. it in Paris, 1564. In 1551 he obtained his liberty, and some time after returned to Scotland and became tutor to James VI. He d. at Edinburgh in 1582. His version of the Psalms was rendered into English in 1754 by the Rev. T. Cradock. A few years later James Fanch paraphrased several individual Psalms. James Merrick also adapted the 122nd.

Buchfelder, Ernst Wilhelm, b. June 5, 1645, at Bentheim, East Friesland; Hannover. At first he studied law, but was so much impressed by a sermon he heard at Cassel, in 1672, from Theodor Under-Eyck, that he forthwith began the study of theology at the University of Utrecht, and at the close of his studies, attended for two years on the ministry of Under-Eyck, then pastor of St. Martin's Church, Bremen. In 1678 he became pastor at Glückstadt in Holstein; 1679, rector of the classical school at Emden, in East Friesland; in 1684 preacher and inspector at Bidingen, in Wetteravia; in 1687 preacher at Mühlheim on the Ruhr; and finally preacher at Emden, where he d. March 8, 1711 (*Koch*, vi. 14-16; *Allg. Deutsche Biog.*, iii. 478, the latter saying he d. May 8). *Koch* adds:—

"Only one hymn by him has appeared in print, but one of such importance that it may be reckoned a jewel of the Reformed hymnody. It bears the true impress of his inner life and was probably written in that year, 1672, so memorable in his history." It is:—

Erlencht mich Herr, mein Licht. [*True and False Christianity.*] Included in the *Geistreiches G. B.*, Halle, 1697, p. 53, and repeated in Freyhauser's *G. B.*, 1704, No. 245, in 16 st. of 7 l. Also in the *Unv. L. S.* 1851, No. 303. It is tr. as:—

O Lord! afford a sinner light. A recast of the 1789 Moravian tr. (see below) in 8 st. of C. M.—viii. being by T. Bird, 1826—as No. 290 in the *Moravian H. Bk.*, 1826, repeated, abridged, in J. A. Latrobe's *Coll.*, 1852, No. 316.

Other trs. are:—

(1) "Enlighten me, my Light," in the *Suppl. to German Psalmody*, ed. 1765, p. 36, and *Select Hys. from Ger. Psalmody*, 1754, p. 63. (2) "O Lord! afford Thy Light," as No. 641 in pt. 1. of the *Moravian H. Bk.*, 1754. In 1789 considerably altered, and in 1826 st. viii. and xvi., beginning "The language of true faith," alone retained. (3) "Impart, O Lord, Thy Light," by Dr. H. Mills, 1845 (ed. 1856, p. 39). [J. M.]

Buckoll, Henry James, M.A., s. of the Rev. James Buckoll, Rector of Siddington, near Cirencester, Gloucester; b. at Siddington, Sept. 9, 1803. He was educated at Rugby and Queen's College, Oxford, graduating B.A. in 1826, and became Assistant Master at Rugby the same year. He took Holy Orders in 1827, and d. at Rugby June 6, 1871. He was probably the editor of the first edition of the *Rugby School Collection*. In 1839 he edited a *Collection of Hymns for the Rugby Parish Church*, and in 1850 compiled, with Dr. Goulburn, a new ed. of the *Collection for the Rugby School Chapel*. That collection contains 14 of his hymns, a few of which were trs. from the Latin and German. His *Hymns translated from the German* were pub. 1842. It contained 67 translations from Bunsen's *Versuch*, 1833, most of which are in the original metres, and are annotated in this work under their first lines in German. Buckoll's hymns and trs. are mostly found in the hymn-books of the Public Schools. [J. J.]

Buckworth, John, b. at Colsterworth, Lincolnshire, Jan. 16, 1779, and d. April 2, 1835. On taking Holy Orders he became Curate of Dewsbury, and subsequently Vicar of the same parish. He pub. *Hymns for Sunday Schools* (3rd ed. 1814, 10th ed. 1830). This collection of 100 hymns contained a few originals by Buckworth. Of those hymns,

most of which are from the 3rd ed. 1814, the following are still in C. U.:—

1. *Assembled in our school to-day.* *Opening of a S. School.* This hymn has long been regarded, both in G. Britain and America, as anonymous.
2. *Children of God, O blessed name.* *Adoption.* In several collections, including the *Leeds S. S. H. Bk.*, 1833 to 1865; *Common Praise*, 1879, and others.
3. *Children, think on [of] Jesus' love.* *The love of Jesus.* In *Common Praise*, 1879, &c.
4. *Christ is [was] merciful and mild.* *For Infants.* In W. B. Stevenson's *School Hymnal*, 1880, No. 9.
5. *Holy children, read and pray.* *For Infants.* In W. F. Stevenson's *Hys. for Ch. & Home*, 1872, No. 52, &c.
6. *Jesus little children blesses.* *Love of Jesus.* In various collections, including Major's *Bk. of Praise*, No. 48.
7. *Lord, look upon a little child.* *Seeking Jesus.* This is the most popular and widely used of Buckworth's hymns. It is worthy of greater attention than it has hitherto received.

Nos. 6 and 7 were added to Pt. II. of the *Hys. for S. S.* between 1827 and 1830. As however this ed. of the *Hymns*, &c., was not pub. by Buckworth, there is some uncertainty as to the authorship of these hymns.

[J. J.]

Budden, William, contributed a few hymns to the *Evangelical Magazine* in 1795, &c., under the signature of "W. B." Some of these hymns were reprinted by John Dobell, in his *New Selection*, 1806. One of these is still in C. U.:—

Come, let our voices join. *Sunday School Anniversary.* 1st printed in the *Evangelical Mag.*, Dec., 1795, in 6 st. of 6 l., signed "W. B.," and headed, "A Hymn composed for the use of the Congregation and Sunday School Children belonging to the Rev. Mr. Ashburner's Meeting, Poole, Dorset." In 1808 it was included in Dobell's *New Sel.*, in 1808, in R. Hill's *Coll. of Hys. for S. Schools*, and others. It is generally known to modern hymn-books as, "Come, let our voice ascend." This altered form was given by T. Cotterill in the *Appendix* to the 6th ed. of his *Sel.*, 1815.

[W. T. B.]

Bulfinch, Stephen Greenleaf, D.D. This Unitarian minister was b. at Boston, June 18, 1809, and removed to Washington in 1818, his father being the architect of the Capitol. He graduated at Columbian College and the Cambridge Theological School. In 1831 he was ordained at Charleston, S.C., as assistant to Dr. Gilman. Subsequently he was pastor at Pittsburg, Pennsylvania; Washington, 1838; Nashua, New Hampshire, 1845; Dorchester, Mass., 1852; and East Cambridge, Mass., 1865. He d. at the last place, Oct. 12, 1870. His works include:—

- (1) *Contemplations of the Saviour; A Series of Extracts from the Gospel History, with Reflections and Original and Selected Hymns.* Boston, Carter and Hendee, 1832. This has been reprinted in England.
- (2) *Poems*, Charleston, S.C., 1834.
- (3) *Lays of the Gospel*, 1845. In addition to these works, which contain his original hymns, he also pub. (4) *The Harp and Cross*, a selection of hymns, in 1857.

Those of his hymns which have attained to the greatest popularity are:—

1. *Hail to the Sabbath day.* *Sunday.* In the *Contemplations*, &c., p. 45. It is appended to Sect. xii. on the "Walk through the corn-fields," and is in 5 st. of 4 l. It is in extensive use both in G. Britain and America, and is the best known of this author's hymns. In many collections it begins with st. ii., "Lord, in Thy [this] sacred hour."

2. *Hath not thy heart within thee burned?* *Presence of Christ.* In the *Contemplations*, &c., p. 148, as the accompanying hymn to the Reflections on Jesus appearing to His disciples on their way to Emmaus. It is in 5 st. of 4 l., and is given in

the Collections of *Beard, Martineau*, and others in G. Britain.

3. *O suffering friend of human kind. Passiontide.* The hymn in 4 st. of 4 l. appended to Sect. xxxv. on "Peter's confession of Christ," in the *Contemplations, &c.*, p. 109. It ranks next in popularity to "Hail to the Sabbath day."

In addition to these hymns which best represent Dr. Bullfinch's powers as a sacred poet, the following are also in limited use:—

4. Burden of shame and woe. *Crucifixion.*
5. Holy Son of God most high. *Miracles of Christ.*
6. How glorious is the hour. *The New Life.*
7. It is finished! Glorious word. *Good Friday.*
8. There is a strife we all must wage. *Life's Duty.* These are from his *Poems*, 1834. The next—
9. What power unseen by mortal eye. *Cure of Nublemen's Son.* From the *Contemplations, &c.*, p. 56.
10. In the Saviour's hour of death. *Good Friday.* Also from the *Contemplations*, p. 142.

Dr. Bullfinch's hymns were made known to English readers through *Beard's Coll.*, 1837, in which 19 were given. His hymns throughout are noted for solid and tranquil piety, and deserve a wider circulation than has been accorded to them. They embrace some good hymns on the miracles of Christ. [F. M. B.]

Bullock, William, D.D., a Missionary of the S. P. G. for 32 years, and sometime Dean of Halifax, Nova Scotia, and d. March 16, 1874. He is known to hymnody principally through his popular hymn (in its revised form by Sir H. W. Baker), "We love the place, O God" (q. v.). This appeared with other hymns of merit in his:—

Songs of the Church, Halifax, printed for the Author, 1854. Other hymns from the same work are in C. U. All his hymns were "written amidst the various scenes of missionary life, and are intended for the private and domestic use of Christians in new countries deprived of all public worship," and are worthy of renewed attention. Dean Bullock also pub. *Practical Lectures upon the History of Joseph and his Brethren*, 1826.

Bulmer, Agnes, née Collinson, third daughter of Edward Collinson, b. in Lombard Street, London, Aug. 31, 1775, and married in 1793 to Mr. Joseph Bulmer. Her husband's death took place in 1828, and hers on the 30th Aug., 1837. She pub. in 1836, *Memoirs of Mrs. Mortimer*; in 1833, *Messiah's Kingdom*, a poem in 12 books; in addition to articles contributed to the *Youth's Instructor, &c.* Her *Scripture Histories* appeared posthumously in 1837-8, and her *Select Letters* were pub. in 1842, with an introduction and notes, by the R. v. W. M. Bunting; and her *Memoir* in 1837 by her sister. Mrs. Bulmer was a member of the Wesleyan Society. Her best known hymn, "Thou who hast in Zion laid," was written for the laying of the foundation stone of the Oxford Road Wesleyan Chapel, Manchester, July 11, 1825, and included in the *Supp.* to the *Wes. H. Bk.*, 1830, No. 737.

Bulmer, John, b. in Yorkshire in 1784, educated for the Congregational Ministry at the Rotherham (Masborough) Independent College, and successively pastor at Haverfordwest, Rugeley, Bristol, Newbury, and Langrove, near Ross. He d. in 1857. He composed a few hymns, and compiled:—

- (1) *Hymns, Original and Select*, 1834; (2) *Hymns and Evangelical Songs for the use of Sunday Schools*; (3) *Original Hymns intended to be sung at the Public Meetings and other Services of Temperance Societies*, 1836; and (4) *Beauties of the Vicar of Llandoverey: Light from the Welshman's Candle*; being *trs.* from

the Welsh of Poems by Rees Prichard (died 1644), (2nd ed., 1830). See *Welsh Hymnody*.

From his *Coll.* of 1834 the following are still in C. U.:—

1. Lord of the vast creation. *Leut.*
 2. To Thee in ages past. *Public Worship.*
- These hymns are in the *N. Cong. H. Bk.* and others.

Bunsen, Christian Carl Josias, Baron, Prussian Minister at Rome, 1823-1838; at Bern, 1839-1841; Ambassador to England, 1841-1854; was b. at Corbach in Waldeck, 25th August, 1791; d. at Bonn, November 28th, 1860. Having gained high honours in the Universities of Marburg and Göttingen, he began life as an assistant master in the Gymnasium of Göttingen, but soon quitted that post to prosecute the enquiries which he felt to be the true aim of his life, and for which he had already, at the age of 24, conceived the idea of a comprehensive plan of philological and historical research, culminating in a synthesis of philology, history and philosophy, with the application of that synthesis to religious and civil legislation. To the accomplishment of this youthful scheme it may truly be said that his whole life was dedicated; for though employed in the diplomatic service of his country for 37 years, he unremittingly carried on his labours as a scholar, and always regarded public questions under the aspect of their bearing on the moral and religious welfare of man, governing his publications by his convictions on these points. In the pursuit of the aims thus indicated, he studied successively the languages and antiquities of the Germanic, Indo-Persic, Semitic, and Egyptian peoples, the fruit of his investigations being embodied in his:—

- (1) "Description of Rome," 1819; (2) "Egypt's Place in the World's History," 1848; (3) "Hippolytus and his Age," 1852; (4) "Outlines of a Philosophy of Universal History," 1854; (5) "Signs of the Times," 1855; (6) "God in History," 1867-58; and lastly his (8) "Hibel-Werk," or Critical Text of the Bible, with commentaries, which he did not live to complete.

The titles of these writings will indicate the fact that the studies and employments which ever came nearest to his heart lay in the direction of theology, believing as he did that the revivification of practical Christianity was the "essential condition of universal well-being"—of "the salvation of Church and State."

"It is my conviction," he says (1821, *set.* 29), "that all communion essentially consists in a common belief in the facts of the redemption of the human race through Christ; but when . . . a congregation is to be thereby formed, three points must be considered: first, agreement by means of a theological expression of the points of faith; secondly, congregational discipline; thirdly, a common form of worship."

It was for the third of these that Bunsen felt himself especially called to labour; writing in 1821:—

"When I thought myself in my late illness on the brink of eternity . . . I enquired what I ought to make my calling if God should prolong my life . . . and upon my theological labours I rested as the quarter in which my calling was to be sought. My thoughts were bent principally on my liturgical enquiries."

In 1822 he composed the Liturgy still in use at the German Chapel on the Capitol, followed in 1833 by his *Veruch eines allgemeinen evangelischen Gesang- und Gebetbuchs*, containing 934 Hymns and 350 prayers. In Germany the tendency of the centuries that had elapsed since the great age of hymn-

writers had been to adapt their language and modify their thoughts in accordance with modern taste till, as Bunsen says, "Almost everywhere do we find the admirable ancient hymns driven out of use by modern ones which are feeble and spiritless." Luther's asperities of diction and metre had to be softened down, in order to fit them to be sung in an age rejecting nearly all but iambic or trochaic verses, and moreover each government, sect, or school of opinion, thought themselves justified in remodelling the older National Hymnody according to their own ideas, till at length little remained of their pristine rugged glory, they were defaced past recognition.

Bunsen's object in his *Versuch* was to provide materials for a national hymn-book for the whole of Protestant Germany, irrespective of territorial, ecclesiastical or sectarian divisions. To this end he sought out the finest German hymns, and his selection includes a large proportion of the best hymns in the language with no limitations of party. The success of Bunsen's work in Germany at large was attested by the rapid sale of an enormous edition, but when a reprint was called for he published instead a smaller ed. of 440 hymns. The motive was his patriotic ambition to produce a handy volume like the English Book of Common Prayer, and he fondly hoped that when the volume was printed at the Raube Haus in 1846, it would speedily supplant the locally introduced *Gesangbücher* of the 18th and 19th centuries. This hymn-book has in fact been adopted for public worship by some individual congregations in Germany, and by many scattered throughout Australia, New Zealand, &c., but it never became a National Hymn-book. Bunsen was among the first to go back to the authors and their original texts, and the abridgments and alterations he made were done with tact and circumspection. Perhaps nothing, however, can better prove the high estimation in which Bunsen's first "epoch-making" work is held than the fact that his work of 1833 has been republished as:—

Allgemeines Evangelisches Gesang- und Gebet-buch zum Kirchen- und Hausgebrauch: In völlig neuer Bearbeitung von Albert Fischer. Gotha, F. A. Perthes, 1881.

and that this republication, or rather recast, was conducted by the first German hymnologist living. A parallel case of inability to command universal acceptance for public use on the one hand, and of renovating influence on national hymnody on the other, is that of Lord Selborne's *Book of Praise*. Before the date of its publication in 1862, little or no regard was paid to original texts. Since then, however, few collections have been published in Gt. Britain and America in which the principle laid down by him has not been followed with more or less fidelity.

But it is not Germany alone, or even perhaps most widely, that has profited by Bunsen's zeal for hymnology. Through the medium of translations such as those of Miss Catherine Winkworth, Mr. Massie, Miss Cox, and others, many German hymns are as familiar to English and American readers as to Germans. The *Lyra Germanica* (of which more than 30,000 copies have been sold in England and probably as many more in Ame-

rica) is a household book wherever English is spoken, and few, if any, collections of hymns that have appeared in England or America since its publication have been compiled without some hymns taken from the *Lyra*.

But no sketch of Bunsen would be complete without mentioning that he himself had no mean talent as a writer of sacred poems. Some of these pieces are given in his Biography, and one is noted under "O lux beata Trinitas." Perhaps the whole scope of Bunsen's life-work can scarcely be summed up better than in his own words written in 1817 [act. 26].

"To study and then to set forth the consciousness of God in the mind of man, and that which, in and through that consciousness, he has accomplished, especially in language and religion." [S. W.]

Bunting, William Macclardie, s. of Dr. Jabez Bunting, a well-known Wesleyan minister, was b. at Manchester, Nov. 23, 1805, and educated at the Wesleyan Schools at Woodhouse Grove, and Kingswood, and at St. Saviour's Grammar School, Southwark. In 1824 he entered the Wesleyan Ministry, and continued in active circuit work for twenty-five years. Failing health then compelled him to retire upon the Supernumerary list, when he took up his residence in London, and d. there on Nov. 13, 1866. In addition to editing the *Select Letters of Agnes Bulmer, &c.*, 1842, and engaging in other literary labours, he contributed hymns to the *Methodist Magazine* (under the *nom de plume* of *Alec*) from time to time, and specially 43 to Dr. Leifchild's *Original Hymns*, 1842. Of these Dr. Leifchild rejected 8, and abbreviated 2. In 1842 these 10 hymns were pub. as *An Instrument of Ten Strings, strung in aid of the Wesleyan Missions, By Alec*. Other hymns by him were included in his *Memorials, &c.*, pub. by the Rev. G. S. Rowe in 1870. Although a few of these hymns have come into C. U., they have failed as a whole to command public attention. Those in C. U. are:—

1. Blessed are the pure in heart. They have, &c. *Purity*.
2. Blest Spirit! from the Eternal Str. *Holy Spirit*.
3. Dear is the day which God hath made. *Sunday*.
4. Father, our child we place. *Holy Baptism*.
5. Holy Spirit, pity me. *Lent*.
6. O blessed, blessed sounds of grace. *After Sermon*.
7. O crucified, triumphant Lord. *Holy Baptism*.
8. O God, how often hath Thine ear. *Renewing the Covenant*. Written in 1824, and given in the *Supp. to the Wes. H. Bk.*, 1830. This is the best known of his hymns.
9. Thou doest all things well. *God all in all*.

Most of these hymns are in the revised *Wes. H. Bk.*, 1875; Nos. 1-4 and 6 were in Dr. Leifchild's *Original Hymns*, 1842, and all are in the *Memorials*, 1870. [J. J.]

Bunyan, John. This great allegorist cannot be included amongst hymn writers, except on the ground that the piece, "He that is down needs fear no fall," from pt. ii. of his *Pilgrim's Progress*, 1684, is given in a limited number of hymnals. The son of a mechanic, he was b. at Elstow, 1628; was a Baptist minister at Bedford; and d. in London, Aug. 1688.

Bürde, Samuel Gottlieb, was b. Dec. 7, 1753, at Breslau, where his father was keeper of St. Barbara's Church. After studying law at the University of Halle, he was (1776-78) tutor and superintendent of a charity school

at Breslau. He then became private secretary to the Cabinet minister von Haugwitz, was for two years employed in the department of Forestry, and after being for some time secretary to the department of Finance at Breslau, was appointed member of the Aulic Council and Director of Chancery at Berlin, where he d. April 28, 1831 (*Koch*, vi. 319-322; *Allg. Deutsche Biog.*, iii. 581-82. *Fischer*, ii. 432, says he died at Breslau).

As a hymn-writer he was by some of his contemporaries reckoned nearly equal to Gellert, by others as superior. Of the some 100 hymns which he composed, the best appeared in his *Geistliche Poesteen*, Breslau, 1787, and his *Geistliche Gedichte*, Breslau, 1817. Five have been tr. into English. Those in C. U. are:—

i. *Stell und dornicht ist der Pfad.* [*Christian Warfare.*] 1st pub. 1787 as above, p. 24, in 5 st. of 6 l., entitled "The Lord's Warrior." Included, as No. 1908, in Knapp's *Ev. L. S.*, ed. 1865. Tr. as:—

1. *Steep and thorny is the way To our home.* A good and full tr. by Miss Cox in her *Sacred H. from the German*, 1841, p. 109. St. i.-iv., altered and adapted to St. Simon and St. Jude are No. 146 in *Rorison's Coll.*, 1851. Revised for *Lyra Eucharistica*, 1863, p. 207, and her *H. from the German*, 1864, p. 175.

2. *Steep and thorny is the way Leading on.* Good and full tr. contributed by Edward Jackson as No. 189 to *Dr. Hook's Church School H. Bk.*, 1850, and repeated as No. 319 in *Mercer's C. P. and H. Bk.*, 1855 (Ox. ed., No. 200), and in *Robinson's Parochial Psalter*, 1860 and 1869.

Other trs. are:—

(1) "Lo! steep and thorny is the road," by *Lady E. Fortescue*, 1843 (1847, p. 45). (2) "Steep and thorny is the way On to life," by *Dr. H. Mills*, 1845 (1856, p. 157).

ii. *Wenn der Herr einst die Gefangenen.* [*Consolation.*] Founded on Ps. cxvii. 1787 as above, p. 61, entitled "Longing after the Liberty of the Children of God," in 3 st. of 8 l. In *Knapp's Ev. L. S.*, 1837, No. 2402 (1865, No. 2103). It is tr. as:—

When the Lord recalls the banish'd. A good and full tr. by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 227, repeated in her *C. B. for England*, 1863, No. 199. Included in *Kennedy*, 1863, *Flett's Coll.*, Paisley, 1871, the *Ohio Luth. Hymnal*, 1880, and others.

His hymns not in English C. U. are:—

iii. *Der Frühling ist erschienen.* [*Spring.*] 1st pub. 1817 as above, p. 118, as No. 5 of the "Edifying Hymns for Country People," in 5 st. Tr. as "This Spring, the time of singing," by Miss Burlingham, in the *British Herald*, May, 1866, p. 264, repeated as No. 465 in *Reid's Praise Bk.*, 1872.

iv. *Nicht mehr als meine Kräfte tragen.* [*In Sickness.*] 1787 as above, p. 71, in 5 st. Tr. as "Not more than I have strength to bear," by *Miss Warner*, 1856 (1861, p. 478).

v. *Wir wallen Pilger allzumal.* [*Pilgrimage of Life.*] 1787 as above, p. 13, in 12 st. Tr. as "We are but pilgrims here below," by *Dr. H. Mills*, 1845 (1856, p. 162). [J. M.]

Burder, George, b. in London, June 5, 1752, and trained as an engraver. At the age of 24 he commenced preaching with the Calvinist Methodists, but subsequently joined the Congregationalists, and was pastor successively at Lancaster, Coventry, and Fetter Lane, London. He was one of the active founders of the Religious Tract, the London Missionary, and the British and Foreign Bible Societies,

and some time editor of the *Evangelical Magazine*. He d. May 29, 1832. His works include *Village Sermons*, 1794; *Sea Sermons*, 1821; *Cottage Sermons*, 1826, and others. He is known to hymnology by his *Collection of Hymns from various Authors, intended as a Supp. to Dr. Watts, &c.*, 1784. (Preface dated Nov. 20, 1784.) It had attained to the 25th ed. in 1827. To this collection he contributed 4 hymns, the best known being, "Sweet the time, exceeding sweet" (q.v.), sometimes altered to "Great the joy when Christians meet." The remaining three, all from the 1st ed. 1784, are:—

1. Come, dear Desire of nations, come. *Missions*.
2. Come ye that know and fear the Lord. *None of God.* In *Dr. Hatfield's Church H. Bk.*, N.Y., 1872, 5 st. out of 9 are given as No. 236.

3. Lord, solemnize our trifling minds. *Before Sermon.* Altered to "Great God, impress our trifling minds," in the *N. Cong.*, No. 786, &c.

Burder's Coll. is of importance in the history of Congregational hymnody. The 1st ed., 1784, contained 187 hymns; 2nd ed., 1784, 211; 9th ed., 1803, 257 hymns; 18th ed., 1820, 277; and the last, the 25th ed., 1827, 294. His son, Henry Foster Burder, pub. a *Coll. of Ps. & Hys.*, 1826; and another son, the Rev. John Burder, also compiled a *Coll.* pub. without date. To the 18th ed., 1820, of G. Burder's *Coll.*, the wife of his son H. F. Burder contributed "And will the God Who reigns on high" (*Sunday Schools*), under the signature "S. M. Burder" [*Sophia Maria*]. [J. J.]

Burgess, Daniel, s. of a clergyman, b. at Collingbourne-Ducis, Wiltshire, 1645 (some accounts say 1647), was educated at Oxford, where he became a Fellow. Eventually he married, and losing his Fellowship, was introduced to the Earl of Cork, who appointed him his chaplain and gave him an incumbency in Ireland. Owing to his undoubted talent and agreeable manner he appears to have met with much success, until, through entertaining some new and strangely wild notions, he lost both the favour of the Earl of Cork and the living. He returned to London, and being well received by certain Dissenting ministers, joined their communion, and made known his secession from the Church. However, the change in his conduct was more marked than ever, and ultimately he ceased to be a credit to himself or his profession; d. 1713. In the year following appeared his

Psalms and Hymns and Spiritual Songs, by the late Rev. Mr. Daniel Burgess, Minister of the Gospel. This work was edited by John Billingsley, and for a time attracted some attention. [J. T. B.]

Burgess, George, D.D. Bishop Burgess was b. at Providence, Rhode Island, Oct. 31, 1809, and graduated at Brown University, 1826, where he was for some time a tutor. After studying for two years in Germany, he took Holy Orders, and in 1834 became Rector of Christ Church, Hartford. In 1847 he was consecrated Bishop of Maine, and also entered upon the Rectory of Christ Church, Gardiner. He d. in Haiti, April 3, 1866. His *Life* was pub. by his brother in 1869. His works include *The Book of Psalms translated into English Verse*, 1839; *The American Metrical Psalter*, N. Y., 1864; and *Poems*, Hartford, 1868. His *Psalms* and Hymns in use are:—

1. *Lord, in Thy Name we spread the sail.* *Sailor's Hymn.* This hymn is included in his *Poems*, 1868, p. 268, but is of unknown date and origin. The hymn, "While o'er the deep Thy servants sail," is an altered form of this hymn to be sung on behalf of sailors. It was apparently rewritten for the Connecticut *Psalms and Hymns*, 1845.

2. *The harvest dawn is near.* *Ps. cxvii.* From his version of *Ps. cxvii.*, *Book of Psalms*, &c., 1839, beginning with st. v. Also his *Amer. Met. Psalter*, p. 250. It is widely used.

3. *The floods, O Lord, lift up their voice.* From *Ps. xciii.* in his *Book of Psalms*, 1839, st. iii., found in his *Amer. Met. Psalter*, p. 179.

4. *When forth from Egypt's trembling strand.* *Ps. cxiv.* From his *Book of Psalms*, 1839, and *Psalter*, 1864. It has been included in Spurgeon's *O. O. H. Bk.*, 1866.

Of these hymns Nos. 1 and 2 are found in almost every recent American collection but that of the Protestant Episcopal Church.

[F. M. B.]

Burgess, Henry, LL.D., was b. Jan. 30, 1808, and educated at a Dissenting College at Stepney. After labouring as a Nonconformist Minister for several years, he was ordained, in 1850, by the Bp. of Manchester, and officiated for some time in that diocese. In 1861 he was preferred to Whittlesey Vicarage, Cambridgeshire, where he d. Feb. 10, 1886. He was LL.D. of the University of Glasgow, and Ph.D. of the University of Göttingen. Of his numerous works that which is associated with hymnology is:—

Select Metrical Hymns and Homilies of Ephraem Serus. Translated from the original Syriac, with an Introduction, and Historical and Philological Notes. London: R. B. Blackadder, 1863.

These *tra.*, although unsuited for congregational use, because of the rugged blank verse form given them by Dr. Burgess, may yet be adapted, and with success, for C. U.

Buried beneath the yielding wave. *B. Beddome.* [*Holy Baptism.*] Pub. from Beddome's mss. in his posthumous *Hymns*, &c., 1817, No. 603, in 5 st. of 4 l., from whence it has passed into numerous collections in G. Britain and America. Orig. text in Spurgeon's *O. O. H. Bk.*, No. 925. In some American collections it is dated 1787 in error.

Buried in baptism with our Lord. [*Holy Baptism.*] Two centos beginning with this first line are in C. U. They are:—

1. Hymn No. 942 in the Moravian *Liturgy and Hymns*, 1849, in 2 st. of 4 l., of which st. i. is from J. Hart's *Supp. Hymns*, &c., 1762, No. 76, st. i.; and st. ii. is from the *Moravian H. Bk.*, 1789, No. 544.

2. In the *American Service of Song for Baptist Churches*, Boston, 1871, No. 831 is thus composed:—st. i. li. from Hart's hymn as above: st. iii., the second stanza of the Moravian cento, slightly altered.

Buried in shadows of the night. *I. Watts.* [*Christ our Wisdom.*] 1st pub. in his *Hymns & S. Songs*, 1709, Bk. i., No. 97, in 5 st. of 4 l., and headed, "Christ our Wisdom, Righteousness," &c., 1 Cor. i. 30. In J. Wesley's *Ps. & Hys.*, Charlestown, South Carolina, 1736-7, No. 36, it was given with the omission of st. iii. This form was repeated with alterations in Toplady's *Ps. & Hys.*, 1776, No. 306, and others. It is found in several modern collections both in G. Britain and America.

Burleigh, William Henry, an active reformer and member of the Unitarian body, was b. at Woodstock, Connecticut, Feb. 12, 1812, and brought up on a farm at Stainfield in the same state. In 1837 he went to Pittsburg, Pennsylvania, where, having been previously apprenticed to the printing trade, he pub. the *Christian Witness and Temperance Banner*. In 1843 he undertook the duties of editor of the *Christian Freeman*, at Hartford. From 1849 to 1855 he was agent of the New York State Temperance Society; and from 1855 to 1870 Harbour Master at New York. Died at Brooklyn, March 18, 1871. His poetical pieces and hymns were contributed to various periodicals and journals. Many of these were collected and published as *Poems*, Phila. in 1841. This volume was enlarged by additional pieces, and republished by his widow, in 1871. The dates of these hymns and poems are most difficult to determine. Where possible they are given in detail. It is somewhat curious that Burleigh's hymns are generally more extensively used in England than at home. The introduction of some of his best compositions into the English collections is due to the *Lyra Sac. Amer.*, whence they were mostly taken by the compilers. Those in use in G. Britain and America are:—

1. *Fades from the west the farewell light.* *Night.* This poem, entitled "A Psalm of Night," is given in his *Poems*, N. Y., 1871, pp. 275-6. Although not in the 1st ed. of his *Poems*, 1841, it was in C. U. as early as 1844. It is in 5 st. of 8 l. From it the following centos have come into C. U.:—

(1) "Day unto day uttereth speech." This is composed of st. iii.-v., and was given in the *Christian Hys.* of the Cheshire Pastoral Association (Amer. Unitarian), 1844, as an "Evening Hymn."

(2) "O Holy Father, mild the calm." This cento in Longfellow and Johnson's *Bk. of Hys.*, 1846, and their *Hys. of the Spirit*, 1864, &c., is composed of st. iv.-v.

(3) "Not only doth the voiceful day." No. 324 in Longfellow and Johnson's *Hys. of the Spirit*, 1864, is composed of st. ii.-iii. Another arrangement beginning with the same stanza is in the *Lyra Sac. Amer.*, p. 41.

(4) "The brightening dawn and voiceful day." In the *Hymnary* (London), 1872, is altered from the *Lyra Sac. Amer.* as above, with the addition of a doxology.

In and through these various forms, the use of this hymn is very extensive.

3. *Father, beneath Thy sheltering wing.* *Trust and Peace.* Appeared in Longfellow and Johnson's *Hys. of the Spirit*, 1864, No. 471, in 4 st. of 4 l. It is given in many American collections, and in the *Bap. Hyl.*, 1879, Horder's *Cong. Hys.*, 1884, and others in G. Britain. Orig. text in *Lyra Sac. Amer.*, p. 19, with "that" for "which" in st. ii. l. 4.

3. *For the dear love that kept us through the night.* *Morning.* From *Poems*, 1871, into Horder's *Cong. Hymns*, 1884.

4. *From profoundest depths of tribulation.* *Lent.* This appeared in the *Supp.* to Hedge and Huntington's *Hymns*, &c. (Unitarian), 1853, No. 843.

5. *Lead us, O Father, in the paths of peace.* *Divine Guidance.* No. 32 of the *Lyra Sac. Amer.*, in 4 st. of 4 l., being "A Prayer for Guidance." With English compilers this hymn ranks amongst Burleigh's productions next in popularity to No. 8, and is found in most of the collections there named.

6. *Not in vain I poured my supplication.* *Lent.* This is a continuation of the same thought as No. 4 preceding, and follows it in the same *Supp.*

7. O deem not that earth's crowning bliss. *Mourning*. This passed from the *Lyra Sacra Amer.*, 1868, into the *Eng. Bap. Hymnal*, 1879; *Holder's Cong. Hys.*, 1884, and others. It is in his *Poems*, 1871, p. 258. The hymn, "From lips divine, like healing balm," in the Methodist Episcopal *Hymnal*, N. Y., 1878, is a cento from this hymn.

8. Still will we trust though earth seems dark and dreary. *Faith*. Appeared in the *Lyra Sac. Amer.*, 1868, pp. 43-44, in 5 st. of 4 l. This is the most widely adopted of this author's hymns by the English compilers. It is given in some of the best collections, as the *N. Cong. Thring*, *Holder*, the *Bap. Hymnal*, *Allon*, &c.

9. There is a beautiful land by the spoiler untrod. *Heaven*. Dr. Cleveland (*Lyra Sac. Amer.*, 1868, p. 298) says, "This piece was first published in the *Independent*, Jan. 18, 1866."

10. They who have kept their spirit's virgin whiteness. *Purity*. In *Lyra Sac. Amer.*, 1868, p. 46.

11. Thou Who look'st with pitying eye. *Lent*. In *Lyra Sac. Amer.*, 1868, p. 47.

12. Through the changes of the day. *Evening*. From his *Poems*, 1841. It is given in the *Lyra Sac. Amer.*, p. 50, the *S. P. C. K. Ps. and Hys.*, 1852, *Thring's Coll.*, and others.

13. We ask not that our path be always bright. *Trust in God*. From the *Lyra Sac. Amer.*, 1868, into *Holder's Cong. Hys.*, 1884.

14. When gladness glids our prosperous day. *Good in all*. Also from *Lyra Sac. Amer.* into *Holder's Cong. Hys.*, 1884.

It has been already noted that Burleigh's hymns have a more extended use in G. Brit. than in his own country. The foregoing notes will also show that his productions are more widely known and used outside of his own denomination than by his own people. Concerning the hymns included in the *Lyra Sac. Amer.*, Dr. Cleveland, the editor, says, "Most of these beautiful hymns of Mr. Burleigh's were given to me in ms. by the author." but he does not indicate what was new and what was old. [J. J.]

Burmeister, Franz Joachim, was a native of Lüneburg. He was ordained at Celle, May 4, 1670, and instituted as diaconus of St. Michael's Church, Lüneburg, July 10, 1670. This post he held till his death at Lüneburg, April 21, 1672. He was a friend of Rist, who crowned him as a poet in 1659, and in 1660 received him into his order of Elbe Swans. (*Koch*, iii. 448-450: *Allg. Deutsche Biog.*, iii. 628; ms. from Seminarlehrer Bode, Lüneburg.) His hymns were mostly contributed to the musical works of J. R. Ahle of Mühlhausen, 14 being set to music and pub. by Ahle in 1662, at Mühlhausen, as *Neue geistliche auff die hohen Festtage durchs ganze Jahr gerichtete Andachten*. Those tr. into English are:—

i. Du keusche Seele du. [*Visitation to Elisabeth*]. 1st pub. 1662 as above, No. 13 in 6 st. of 6 l., entitled on the "Festival of Mary's Visitation. On her visitation journey." As the hymn is very rare, the first and last sts. are here quoted from a copy kindly sent from Mühlhausen:—

i.
Du keusche Seele du,
Der Weiber Licht und Sonne,
Und deines Joseph's Wonne
Gehest nach Elisabethen zu.

Deinen Glauben dort zu stärken
An des Allerhöchsten Werken.

vi.
Die Welt ist solch ein Ort,
Darin wir Gastfrist pflegen;
Bald muss mein Leib sich legen,
Dann geht der Geist von hinnen fort,
Jesus wolt' im Tod' und Leben
Mir sich zum Gefährten geben.

The only tr. in C. U. is:—

Thou virgin soul! O thou. By Miss Winkworth in her *C. B. for England*, 1863, No. 82.

ii. Was soll ich, liebtestes Kind. [*Epiphany*]. 1st pub., 1662, as above, No. 4, in 4 st. of 4 l., entitled "On the Festival of the Holy Three Kings." In the *Berlin G. L. S.*, ed. 1863, No. 212. Tr. as:—

O Blessed Babe divine. A good and full tr. by Dr. Kennedy as No. 194, in his *Hymno. Christ.*, 1863. [J. M.]

Burnham, Richard, b. 1749, d. 1810, was for many years pastor of a Baptist Church in London, first in Little Chapel Street, and afterwards in Grafton Street, Soho. He is said to have been an excellent preacher. His hymns, 452 in all, were pub. as follows:—

New Hymns on Divers Subjects, Lond., Gilbert and Plummer, 1783. This contained 141 hymns. A 2nd ed. with 74 additional hymns as *New Hymns on Various Subjects* (same publishers), 1788. To this was added *New Hymns on Divine Love, chiefly designed for Love Feasts or Christian Societies* (25 hymns and 2 poetical pieces), Lond., W. Smith, but no date (cir. 1787). The 3rd ed. of the *Hymns*, &c., is dated 1794, the 4th 1796, and the 5th 1803. This last contains 452 hymns. In addition 3 hymns were printed at the end of a *Sermon on Believer's Baptism*, 1805, and many others on leaflets which have not been reprinted.

Burnham's hymns rank with the most intensely Calvinistic in the English language, and have been much used by congregations of Calvinistic sentiments. In the last edition of *Gadsby's Sel.* there are 20; in *Denham's Sel.* 82; and in *Snepp's Songs of G. & G.* 10. His best known hymns are, "Jesus! Thou art the sinner's Friend" and "O glorious God of grace." The following, from the editions of his *Hymns*, &c., indicated in brackets, are still in C. U.:—

1. Free grace, melodious sound [1794]. *Grace*.
2. God in Threes appears all glorious [1796]. *H. Trinity*.
3. Great Jehovah's love endureth [1794]. *God unchangeable*.
4. How truly glorious is the love [1803]. *Love of God*. In *Snepp's S. of G. & G.*, 1872, this is altered by Miss Haverzal.
5. Jesus draws the chosen race [1794]. *Election*.
6. Love will I ever sing [1796]. *Love of God*.
7. Now I know the great Redeemer [1794]. *The Advocate*.
8. The goodness of our glorious God [1794]. *Divine Goodness*.
9. The people of the Lord were chosen, &c. [1796]. *Election*.
10. Who can e'er fathom God's rich love [1803]. *Love of God*.

[W. R. S.]

Burns, Dawson, D.D., b. in 1828, in Southwark, London, is the second s. of Dr. Jabez Burns. He entered the ministry among the General Baptists in 1851, and for a number of years was his father's colleague at Church Street Chapel, Edgware Road. He is now without pastoral charge, and devotes himself chiefly to literary and public work in connection with the Temperance Reformation. He is the author of several important works on the Temperance question, and of numerous contributions to periodicals and public congresses. In 1884 he published *Rays of Sacred*

Song for the Church and Home. Besides Scripture Studies and other poems, it contains 39 hymns for Public Worship. One of these, "Gladsome we hail this day's return" (*Reunion*), appeared in 1879 in the *Bap. Hymnal*, and has been very frequently used on anniversary occasions. Others are of sufficient merit to ensure their adoption as they become known. In 1882 Dr. Burns received the honorary degree of D.D. from Bates College, Maine, U.S. [W. R. S.]

Burns, James Drummond, M.A., was b. at Edinburgh, February 18, 1823. He studied and graduated M.A. at the University of Edinburgh. In 1845 he became Free Church minister of Dunblane, but resigned through failing health, in 1848, and took charge of the Presbyterian Church at Funchal, Madeira. In 1855 he became minister of Hampstead Presbyterian Church, London. Died at Mentone, Nov. 27, 1861, and was buried in Highgate Cemetery, London. His hymns appeared in:—

(1) *The Vision of Prophecy: and other Poems* (Edin., Edmonston and Douglas). This was originally published in 1854, and enlarged in 1858. The Poems are distinguished by vivid colouring and poetic imagination, along with directness, delicacy of execution, pensive sweetness, and tenderness. They have never however become widely popular. Included are 29 "Hymns and Meditations," some of which rank among the very best of our modern hymns for beauty, simplicity of diction, and depth of religious feeling. (2) *The Evening Hymn* (Lond., T. Nelson & Sons), 1856. This consists of an original hymn and an original prayer for every evening in the month—31 in all. The Hymns and Prayers alike are characterised by reverence, beauty, simplicity, and pathos. Some of the hymns in this volume are now well known; e.g. "Still with Thee, O my God," "Hushed was the evening hymn," "As helpless as a child who clings." (3) *Memoir and Remains of the late Rev. James D. Burns, M.A. of Hampstead.* By the late Rev. James Hamilton, D.D. (Lond., J. Nisbet & Co.), 1869. Besides 13 Sermons and the Memoir, this work includes 40 "Hymns and Miscellaneous Pieces." A number of these had appeared in periodicals. Some of them are very good though not equal to those previously published. Also 39 Translations of German Hymns, which appeared in the *Family Treasury*, &c., are rendered exactly in the metres of the originals and many had not previously been translated. The translations are generally very good. (4) Burns also wrote the article *Hymn* in the 8th ed. of the *Ency. Brit.* [J. M.]

Burns, Robert. This poet's life had little in common with hymnology, although some of his pieces, in common with a few of Byron's, have come into use in G. Britain and America. His life, from his birth in the parish of Alloway, near Ayr, Jan. 25, 1759, to his death, at Dumfries, July 21, 1796, was one of varying lights and shadows, and has been told elsewhere, frequently and eloquently. It remains for us only to name his sacred pieces, their origin, and their use. Those in C. U. are:—

1. **O Thou great Being! What Thou art.** *Lent.* Burns's account of this piece as entered in his Common-place Book, under the date of "March, 1784," is:—"There was a certain period of my life that my spirit was broken by repeated losses and disasters, which threatened, and indeed effected, the utter ruin of my fortune. My body, too, was attacked by that most dreadful distemper a hypochondria, or confirmed melancholy. In this wretched state, the recollection of which makes me shudder, I hung my harp on the willow-trees, except in some lucid intervals, in one of which I composed the following, 'Oh, Thou Great Being! what Thou art, &c.'" Chambers says in his *Life and Works of Burns*, 1850 (Library ed., 1856), vol. 1., p. 57, that financial and physical downfall was in 1781, when the poet was 23. At the same time he wrote, "Winter, a Dirge." From the latter the hymn:—

2. **Thou Power Supreme, Whose mighty scheme, Trust in God, is taken.** The second piece was pub. in his *Poems*, Kilmarnock, 1786, and the first in *Poems*, Edinburgh, 1787. Orig. text in Chambers's *Life*, vol. 1. pp. 67-68. The title of the first is "A Prayer, written under the pressure of violent anguish."

3. **O Thou unknown, Almighty Cause.** *Death anticipated.* This was written at the age of 26, during an illness in the summer of 1784. In his Common-place Book he calls it, "A Prayer when fainting fits and other alarming symptoms of a pleurisy, or some other dangerous disorder which still threatens me, first put nature on the alarm." Under the title "A Prayer in the prospect of death," it was included in his *Poems*, Kilmarnock, 1786.

4. **The [that] man in life wherever placed.** *Ps. i.*

5. **O Thou, the first, the greatest Friend.** *Ps. xix.* Chambers (*Life*, vol. 1. pp. 86-87) has given these two Psalm versions to the same date as No. 3, and attributes them to the same cause. They were pub. in the Edinburgh ed. of his *Poems*, 1787. Orig. text in *Life*, &c., vol. 1. pp. 86-87.

These hymns were all included in Dr. Martineau's *Hymns, &c.*, 1840, and are also found in other and later collections both in G. Brit. and America. [J. J.]

Burton, John, b. 1773, in Nottingham, where he resided until 1813, when he removed to Leicester, at which town he died in 1822. He was a Baptist, a very earnest S. School teacher, and one of the compilers of the *Nottingham S. S. U. H. Bk.*, 1812. This book reached the 20th ed. in 1861. The 1st ed. contains 43 hymns which have his signature. He is known almost exclusively by one hymn, "Holy Bible, book divine" (q.v.). He was also author of *The Youth's Monitor in Verse*, a series of *Little Tales, Emblems, Poems and Songs* (1803); of the *Young Plantation, in verse*; *The Shrubbery*, and other similar productions for the young. Robert Hall wrote a commendatory preface to one of his works. [W. R. S.]

Burton, John, jun., a popular hymn-writer for children, was b. July 23, 1803, at Stratford in Essex, in which place he carried on business as a cooper for about 50 years. He d. in 1877. Mr. Burton was a member of the Congregational body, and a Deacon of the Chapel where he attended. His contributions to hymnody began in 1822, when he sent his first production to the *Evangelical Magazine*. He continued to contribute to that and other periodicals for many years, his signature in the former being "*Essex, J. B.*," and in the *Child's Companion* "*J. B. Essex.*" His publications are:—

(1) *One Hundred Original Hymns for the Young*, 1850; (2) *Hymns for Little Children*, 1851; (3) *The Child's Life of David*; (4) *The Book of Psalms in English Verse*, 1871; (5) *Scripture Characters in Verse*, &c.

His *Hymns for Little Children*, containing 54 pieces, has been republished in Philadelphia, U.S.A., as *My Own Hymn Book*. He also contributed to the *Union H. Bk. for Scholars*, 1840. Some of his hymns have attained a measure of popularity, including "O Thou that hearest prayer," "Come, let us sing our Maker's praise," and many others. In addition, the following are also in C. U.:—

1. **Children who are gone to glory.** *Saints' days.*

2. **Children, you have gone astray.** *Invitation.* Pub. in the *Child's Companion*, April, 1834, and his *One Hundred Hymns*, 1850, &c.

3. **Come, let us sing our Maker's praise.** *For Orphans.* In his *One Hundred Hys.*, 1850, No. 86, in 6 st. of 4 l.

4. **Father of mercies, hear; On us, &c.** *Divine*

influence implored. In his *One Hundred Hys.*, 1850, No. 97, in 6 st. of 4 l.; and partly re-written in 2 st. of 8 l. in *Kennedy*, 1863, No. 1209, beginning: "Father of mercies, hear *The song Thy children raise*."

5. **God is love, delightful truth.** *Love of God.* Pub. in the *Child's Companion*, Aug., 1835, and again in his *One Hundred Hys.*, 1850, No. 20, in 5 st. of 4 l. It is given in the *Silver St. S. S. H. Bk.*, 1880.

6. **Happy would it be for me.** *Early Piety.*

7. **Hark! a still small voice is heard.** *Christ's love for Children.* This appeared in the *Child's Companion*, July, 1836, and the revised ed. of the *Union H. Bk. for Scholars*, 1840; and again in his *One Hundred Hys.*, &c., 1850, No. 14, in 4 st. of 6 l. It is in various collections, including the *Meth. S. S. H. Bk.*, 1879, and others.

8. **Heavenly Father, we draw near Thee.** *Sunday Schools.* Pub. in his *One Hundred Hys.*, 1850, &c.

9. **I often say my prayers.** *Prayer.* Also from the *Union H. Bk.*, 1840; into Major's *Bk. of Praise*, &c.

10. **None is like God, who reigns above.** *Omnipresence.* Dated 1849, and given in his *One Hundred Hys.*, No. 4, in 5 st. of 4 l. It is reprinted in several school collections, as Stevenson's *School Hymnal*, 1880, No. 139.

11. **Pilgrims we are and strangers.** *Life a Pilgrimage.* From the *Evangelical Mag.*, 1829, 5 st. of 8 l., commencing "Now let our praise be given," and headed "The Pilgrim's Song," into the *Bap. Ps. & Hys.*, 1858, No. 563, in 4 st. of 8 l., st. 1. being omitted.

12. **Remember thy Creator now.** *Early Piety.* From the *Child's Companion*, Sept. 1833, into his *One Hundred Hys.*, 1850, and the *Meth. S. S. H. Bk.*, No. 243.

13. **Saviour, while my heart is tender.** *Early Piety.* Also from the *One Hundred Hys.* It is in the *Bap. Hymnal*, 1879; *Horler's Cong. Hys.*, 1884; and others.

14. **That kind eye which cannot sleep.** *Omniscience.* But little known.

15. **The Lord attends when children pray.** *Prayer.* 1st printed in the *Child's Companion*, July, 1835, and again in Dec. 1837, and in the revised ed. of the *Union H. Bk.*, 1840; and his *One Hundred Hys.*, 1850, No. 31, in 5 st. of 4 l. It is in several collections, including Dr. Allen's *Children's Worship*, 1878, &c.

16. **Though we are young our sins are great.** *Lent.* In the revised ed. of the *Union H. Bk.*, 1840; and his *One Hundred Hys.*, 1850 (in the latter as "Though I am," &c.), No. 9, in 6 st. of 4 l. It is included in Major's *Bk. of Praise*, &c.

17. **We do not love Thee as we ought.** *Lent.* In the *Meth. S. S. H. Bk.*, 1879, No. 286.

18. **Why did Jesus come from heaven?** *Passion-tide.* From his *One Hundred Hys.*, 1850, No. 61, in 4 st. of 6 l., into Major's *Bk. of Praise*.

19. **Why should we spend our youthful days?** *Youthful Piety.* Printed in the *Child's Companion*, May, 1835, in his *One Hundred Hys.*, 1850, and as No. 252 in the *Meth. S. S. H. Bk.*, 1879. [J. J.]

Butcher, Edmund, b. at Colchester, Essex, in 1757, and brought up as a linen-drapery. After undergoing a preliminary training for the Unitarian Ministry, he was appointed to the charge of Leather Lane Chapel, Holborn, in 1789. From thence he removed to Sidbury Vile, Sidmouth, in 1798. Died April 14, 1822. Memoir in the *Christian Moderator*, 1827. His works include *Picture of Sidmouth; Tour through various parts of England; Sermons, to which are added suitable Hymns*, 1788; and the *Substance of the Holy Scriptures Methodized*, 1801. His hymns were given in the two latter works, in the *Protestant Dissenters' Magazine* (of which he was the sole time editor); in Kippis's *Collection*, 1795; the *Christian Guardian*, 1802-1808; Aspland's *Sel.*, 1810; and from his mss. in Howse's *Selection of Hymns and Psalms*, 1837. They number 116 in all; but few, however, have attained to any position in modern hymnals. These include the following:

1. **Blest is the man that [who] fears the Lord.** *Ps. cxii.* Pub. in the Exeter Unitarian *Coll.*, 1812, in 5 st. of 4 l. It is in C. U. in G. Britain and America.

2. **Father of all, where shall we find?** *D. Worship.* In Dr. Martineau's *Hys.*, 1840, &c.

3. **Great God, as seasons disappear.** *Harvest.* This is the most popular of his hymns. It is annotated under its first line.

4. **Hosanna! let us join to sing.** *Resurrection.* Contributed to Aspland's *Sel.*, 1810, No. 290; and repeated in Dr. Martineau's *Hys.*, 1840, &c.

5. **With deepest reverence at Thy throne.** *God's Unsearchableness.* This is in American C. U. as in *Laudes Domini*, 1884, No. 248. It was contributed to Aspland's *Sel.*, 1810, No. 146. [J. J.]

Βυθὸς ἀμαρτημάτων. *St. Joseph of the Studium.* This is a portion from the *Triodion* of the Canon at Lauds for the Sunday of the Prodigal Son, answering to Septuagesima of the Anglican Church, and now in use in the Greek Church. The Canon was written about the middle of the ninth century. Dr. Neale's *tr.* of Odes vii. and viii., Trop. 2, 3, in his *Hymns of the E. C.*, is thus introduced:—

"The Sunday before Septuagesima, and Septuagesima itself, are, respectively, in the Greek Church, the Sunday of the Pharisee and Publican, and the Sunday of the Prodigal Son, those parables forming the gospel for the day, and serving for the keynote to the Offices."

Dr. Neale's translation, "The abyss of many a former sin," is in 5 st. of 6 l. The foregoing note shows the appropriateness of the Odes to the service, specially Dr. Neale's st. iv. (*H. E. C.*, 1862, p. 128). In 1872 this *tr.* was given in the *Hymnary*, No. 217, as, "The deep of many a former sin." [J. J.]

Butterworth, Joseph Henry, M.A., of Exeter College, Oxford, graduated B.A. in 1836. On taking Holy Orders he was successively Curate and Vicar of Stapleton, near Bristol, 1846-69, and Incumbent of St. Paul's, Cannes, 1870. Mr. Butterworth's hymns were contributed to the 1st ed. of Choep's *Hymnal*, 1857. They include a few *trs.* and the following original hymns:—

1. **Spirit of Wisdom! guide Thine own.** *Confirmation.*

2. **Thou, Lord, Who know'st the hearts of men.** *St. Thomas.* [J. J.]

By Christ redeemed, in Christ restored. *G. Rawson.* [*Holy Communion.*] Written in 1857 for, and 1st pub. in, the *Bap. Ps. and Hys.*, 1858, No. 741, in 6 st. of 4 l., and appointed for "The Lord's Supper." It is a hymn of more than usual excellence, and has attained to a greater position in modern hymnals than any other of the author's numerous compositions. The text was revised by the author for his *Hymns*, 1876, No. xxxv. Orig. text, *Bap. Ps. and Hys.*, 1858. In *Thring's Coll.*, 1882, st. iv., l. 3, is changed from "By one blest chain of loving rite," to "The shame! the glory! by this Rite." The greatest alterations, however, are found in the S. P. C. K. *Church Hymns*, 1871, No. 205, where in addition to minor alterations, including the opening line to:—"By Christ redeemed, to God restored," we have the following lines:—

"His body broken in our stead,
Is here, in this memorial bread;
And so our feeble love is fed,
Until He come!

"His fearful drops of agony,
His life-blood shed for us we see;
The wine shall tell the mystery,
Until He come!"

transmuted into the weak stanza:

"His Body slain upon the tree,
His Life-blood, shed for us, we see;
Thus faith shall read the mystery,
Until He come."

It is but just to add, however, that "They were compressed into one verse with considerable reluctance by the editors, with Mr. Rawson's kind permission, in deference to the judgment of others." (Notes on *Church Hymns*, folio ed., p. xlix.) The American use of this hymn in its original, or a slightly altered form, is very extensive. [J. J.]

By cool Siloam's shady fountain [rill]. *Bp. R. Heber*. [*Epiphany*.] In its original form as "By cool Siloam's shady fountain," this hymn was given in the April No. of the *Christian Observer*, 1812. It was subsequently rewritten in c. m. as "By cool Siloam's shady rill," and pub. in his posthumous *Hymns*, &c., 1827, in 6 st. of 4 l., for the 1st Sunday after the Epiphany. From the *Hymns*, it has passed into a great number of hymnals both in G. Britain and America, sometimes in full, and again with the omission of one or more stanzas, and is most popular as a children's hymn. Authorized text in *Steauson's Hys. for Ch. & Home*, 1873. [J. J.]

By faith in Christ I walk with God. *J. Newton*. [*Faith*.] A second hymn on "Walking with God," Gen. v. 24 (the first being Cowper's "O for a closer walk with God"), given in the *Olney Hymns*, 1779, No. 4, in 7 st. of 6 l. It is found in a few collections both in G. Britain and America, including the *Westminster Abbey H. Bk.*, 1883; the *Amer. Bap. Service of Song*, 1871, &c.

By faith the upper choir we meet. *C. Wesley*. [*Praise to Christ*.] This hymn is No. 191 in the *Church Pastorals*, Boston, U. S. A., 1864, and is composed of st. iii., iv. of "A thousand oracles divine" (q.v.).

By the picture of Thy passion. [*Passiontide*.] *C. Wesley*. 1st pub. in the *Wesley Hymns on the Lord's Supper*, 1745, No. 87, in 8 st. of 8 l. In 1867 it was included in the *People's H.*, No. 471, with the alteration in st. iii. l. 8 of "Thy blood's appealing," to "Thy Blood appealing." In the *Hymnary*, 1872, it begins with st. ii., "Jesu, let Thy sufferings ease me," and is appointed for Fridays throughout the year. Orig. text, *P. Works*, 1868-72, vol. iii. p. 277.

By Thy victorious hand struck down. *S. Brown*. [*Lent*.] This cento, as given in *Spurgeon's O. O. H. Bk.*, 1866, No. 570, is composed of stanzas from various hymns in *S. Brown's Hymns and Spiritual Songs*, 1720, as follows:—st. i. from No. 10; ii. from No. 9; iii. from No. 13; iv. from No. 11; v. and vi. from No. 16. It is a most successful arrangement of the stanzas selected, and well adapted to its purpose.

Byles, Mather, D.D., b. 1706, educated at Harvard, 1725, d. 1788. He was an eminent Congregational Minister of Boston, and, for his time and place, an elegant scholar. He corresponded with, and was well thought of by the English wits and literati. His Toryism brought him into trouble at the Revolution, causing him, in his own words, to be "guarded, regarded, and disregarded."

His *Sermons* were pub. at various dates from 1729 to 1771, and his *Poems* in 1727, 1736, and 1744. Of the *Appendix to Tate and Brady*, pub. by S. Kneeland in 1760, he edited hymns 77 to 100 inclusive, of which hymns 78, 79, and 80 seem to be his own. Part of No. 78, beginning with st. vii., "When wild confusion wrecks the air," is a Judgment hymn, and has been included in *Belknap's Selection*, 1795, and later in the *Plymouth Coll.*, 1855, No. 1111, the *Bap. Praise Book*, 1871, and others. His hymns are unknown to English collections. [F. M. B.]

Byrom, John, M.A., F.R.S., b. at Manchester, Feb. 29, 1694, baptized the same day, and educated at Merchant Taylors' School, and Trinity College, Cambridge, where he graduated B.A. 1711; M.A. 1715. He was elected a Fellow of his College in 1714. After studying medicine for a time at Montpellier, he returned to London, and earned his livelihood by teaching shorthand. Elected F.R.S. in 1724, and succeeded to the family estates about the same time. He d. Sept. 28, 1763. His *Poems* were first pub. in 1773, in two vols. In 1814 a more complete edition was issued by Nichols, of Leeds. From these *Poems* less than half a dozen hymns have come into common use. One of these, however, has a reputation which has extended to all English-speaking countries. We refer to his "Christiana, awake!" (q.v.). His hymn, "My spirit longeth for Thee," is also worthy of attention. [J. J.]

Byron, George Gordon Noel, Lord, b. in London, Jan. 22, 1788, d. at Missolonghi, April 19, 1824. Lord Byron's name is associated with hymnody through a few pieces from his *Hebrew Melodies*, 1815, being in use in a limited number of hymnals, and these mainly in America. These include:—

1. The Assyrian came down like the wolf on the fold.
2. The king was on his throne.
3. The wild gazelle o'er Judah's hills.

Lord Byron's *Works with Life and Letters*, by T. Moore, in 17 vols., was pub. by J. Murray, London, 1832. [J. J.]

C

C. in the *Bristol Bap. Coll.* of Ash & Evans, 1769, i.e. R. Cruttenden.

C. in *Collyer's Hymns*, &c., 1812, i.e. J. Conder.

C. in *New Golden Shower*, N. Y., 1870, i.e. Frances J. Van Alstyne, née Crosby.

C. C. Y. in the *Leeds Hymn Book*, 1853, and others, i.e. *Child's Christian Year*.

C. E. in *Elliott's Ps. & Hys.*, 1835, i.e. Charlotte Elliott.

C. F. *Hys.* by C. F. Birmingham, 1861, i.e. Christina Forsyth.

C. F. H. *Verses for Holy Seasons*, 1846, i.e. Cecil F. Alexander, née Humphreys.

C. F. H., author of *The Child's Book of Praise*, Lond., 1873, i.e. Claudia Frances Hernaman, née Ibotson.

C. H. I. *Songs in Sorrows and Songs in Joy*, Edinburgh, Taylor, 1864, i.e. C. H. Inglis.

C. H. L. S. in the *Evang. Lutheran Hymnal*, Columbus, Ohio, 1880, i.e. C. H. L. Schnette.

C. L. S. *Within the Veil*, i.e. Charitie L. Bancroft, née Smith.

C. & J. W. in various old hymn-books, i.e. C. & J. Wesley.

C. W. in same, i.e. C. Wesley.

Cabot, Eliza Lee. [Follen, E. L.]

Caddell, Cecilia Mary. This writer has published:—

(1) *Flower and Fruit; or, the Use of Tears*, 1856; (2) *Blind Agnes; or, the Little Spouse of the Blessed Sacrament*, 1856; (3) *The Martyr Maidens, a Tale in Historical Tales & Legends*, 1858; (4) *Nellie Netterville*, 1867; (5) *Summer Talks about Lourdes*, 1874.

Her hymns include:—

1. Behold the lilies of the field. *Providence*. In *The Dominican H. Bk.*, 1881, and others.

2. It is finished! He hath seen [wept]. *Good Friday*. In *the People's H.*, 1867, and others. From *Lyra Messianica*, 2nd ed., 1865. [J. J.]

Call all who love Thee, Lord, to Thee. [*The Second Advent*.] This cento is composed thus:—the first four lines and the last line of the hymn are from P. J. Bailey's poem, *Festus*, 1839, and the rest are by G. Rawson. It was 1st pub. in the *Leeds H. Bk.*, 1853, No. 664, in 3 st. of 8 l., and is repeated in Mr. Rawson's *Hymns, &c.*, 1876, p. 120. It is in several modern collections, including the *Baptist Hyl.*, 1879; *Horder's Cong. Hymns*, 1884, and others. [J. J.]

Call Jehovah thy salvation. *J. Montgomery*. [Ps. xci.] The ms. of this version of Ps. xci. is not preserved with the m. mss. The paraphrase 1st appeared in Montgomery's *Songs of Zion*, 1822; in 5 st. of 8 l., and again in his *Original Hymns*, 1853, No. 145. As a hymn for congregational use it is generally given in an abbreviated form, both in the older and in modern collections, as in *Kennedy*, 1863; the *Wes. H. Bk.*, 1875; and others. Orig. text as above. [See *English Psalters*, § xvii.] In America it has attained to a good position, and is sometimes found as, "Call the Lord, thy cure salvation." From this hymn also, the hymn, "God shall charge His angel legions," is taken. It is composed of st. iv. and v., and was given in the American *Prayer Bk. Coll.*, 1826, and later hymn-books. [J. J.]

Callaway, William Fleetwood. A successful writer of hymns for children, and a Congregational Minister at Birmingham, was the s. of the Rev. John Callaway, for some time a Wesleyan Missionary in Ceylon. Mr. Callaway was b. at Stafford, March 17, 1834. On the death of his father in 1841, he was removed into Cornwall. From thence he passed, in 1853, to York, where, influenced by the preaching of the Rev. James Parsons, he took a decided religious course, and joined the Congregationalists. Following up his commercial pursuits he went from York to Wem, Shropshire; and from thence to Birmingham. Having been engaged for some time as a lay preacher, when the pastorate of the Highgate Chapel, Birmingham, fell vacant in 1861, he received an invitation to preach. This led to his settlement as the pastor of that congregation. He d. May 22, 1886. Mr. Callaway's

hymn-writing began with compositions for Sunday School Anniversaries. He proceeded to compose words for German tunes for men's voices only, and ultimately assisted the late J. Curwen, with hymns and songs, in his Tonic-sol-fa movement. Of his hymns the following have come into C. U.:—

1. Afar, while Jesus passeth by. *Healing the Lepers*.
2. Jesus watched the children playing. *Christ the Child*.

3. To Jacob's well the woman went. *Water of Life*.

4. Vainly o'er the weary oar. *Stilling the Tempest*.

These descriptive hymns were written for Curwen's *New Child's (own H. Bk.* during 1873-4, and were 1st pub. therein in 1874. In addition there are:—

5. God loves little children. *S. S. Anniversary*.

6. O Saviour, most gracious and loving. *S. S. Anniversary*.

These were written for his own S. School, and 1st pub. in Curwen's *New Child's O. H. Bk.* in 1874.

7. How oft, O Lord, young English hearts. *Child's Mission Hymn*. Written for an Anniversary of the London Miss. Soc. held in Birmingham in 1878. [J. J.]

Calm me, my God, and keep me calm. *H. Bonar*, [Peace.] Appeared in his *Hymns of Faith and Hope*, 1st series, 1856, in 8 st. of 4 l., and entitled, "The Inner Calm." Its use in G. Brit. is fair, but in America it ranks in popularity with the finest of Dr. Bonar's hymns. In one or two hymnals the opening line is altered to "Calm me, *blest Spirit*, keep me calm," as in Nicholson's *Appendix Hymnal*, 1866, but this is not popular. [J. J.]

Calverley, Charles Stewart, M.A., s. of the Rev. Henry Blayds, some time Vicar of South Stoke, near Bath (who took the name of *Calverley* in 1852), was b. at Martley, Worcestershire, Dec. 22, 1831. He entered Harrow in 1846, from whence he passed to Oxford, but coming under the censure of the authorities, he migrated to Cambridge in 1852, where, after gaining some of the best classical prizes of that University, he graduated first class in Classical honours. In due course he was called to the Bar and followed the Northern circuit. He died at Folkestone, Feb. 17, 1884. He is known to hymnody through several *trs.* from the Latin, which he made for the *Hymnary* in 1871, and were pub. therein in 1872. [J. J.]

Calvinistic Methodist Hymnody. [*Welsh Hymnody*, § ii.]

Cambridge, Ada. [Cross, Ada.]

Camerarius, Joachim. [Eber, P. iv.]

Cameron, William, M.A., seems to have been b. in 1751, at or near Pananich, a hamlet near Ballater, Aberdeenshire, his father, a son of Cameron of Glen Nevis, being apparently then a farmer in the parish of Glenmuick. He studied at the University of Aberdeen (Marischal College), where he graduated M.A. in 1770, was ordained parish minister of Kirknewton, Midlothian, in 1786, and d. at Kirknewton, Nov. 17, 1811. Though not a member of the Committee appointed by the General Assembly of 1775, to revise the Scottish *Translations and Paraphrases* of 1745-51, yet the burden of revision seems to have fallen upon him (probably through the influence of Dr. Hugh Blair, as to him are ascribed the changes made in 1775-1781 in no less than 34 of that collection, which in the 1781 are numbered thus:—Nos. 1, 3, 4, 6, 7, 22, 24, 26, 32, 34, 36, 39-43, 45-47, 49-52, 51-57, 59-61, 63, 65-67. He is also said to be the author of Nos. 14 and

17, in the 1781 collection, and to have altered Nos. 5, 12 of those first included there. His published works are:—

(1) *Poems on Various Subjects* (Edin., Gordon & Murray), 1780, containing 8 poems, 3 fables, and 20 lyric odes, two of which are called hymns. (2) *Poems on Several Occasions* (Edin., A. Constable & Co.), 1813; with 2 poems (1 from 1780), 2 fables (from 1780), and 23 lyric odes. Of the lyric odes 6 are so-called hymns (2 from 1780), and 5 are Psalm versions. Of the remaining twelve, 7 are from his 1780 volume, and 5—including a continuation of Dr. Beattie's *Minstrel*, in two books—printed for the first time. But neither volume contains any of the original hymns or recasts he is said to have contributed to the *Translations and Paraphrases* of 1781.

The ascriptions above are taken from the markings by Cameron's eldest daughter in a copy of the *Psalms and Paraphrases* kindly lent by her son, Mr. R. G. Sillar, of Bexley, Kent. Another son, Mr. W. C. Sillar, of Blackheath, London, possesses a ms. volume of poems by his grandfather, which, however, like the printed volumes, contains none of the *Paraphrases* of 1781. To Cameron, No. 12 of the 1781, and the changes made, in 1781, on Nos. 13, 15, and Hymn iv. have been sometimes ascribed, but they are not assigned to him in his daughter's markings. These markings thus apportion the remainder of the Scottish contributions:—to Logan, Nos. 8-11, 27, 31, 53, 58, and Hymn v., besides No. 48, which he merely used, and No. 59, in which he probably had no share: to Logan and Morison, No. 28; to Morison, Nos. 19, 21, 29, 36, 35, besides No. 38, which more probably owes its form in 1781 to Bruce or Logan; to Blair Nos. 4, 33, 34, 44 (a cento); to Robertson, Nos. 25, 26, 42, 43; to Blacklock, No. 16; to Randall, No. 49; and to Ogilvie, No. 62. They also give Logan as alterer of Nos. 2, 18, 23, 28, from the 1745-51; and of No. 30 of those added in 1781. Bruce's name is never mentioned. Nos. 6, 12, 16, 23, 52, are ascribed to Watts—so far as we can see without shadow of proof—while the recast from Watts, No. 50 in 1781, is ascribed to Randall.

A list by the late Principal Lee of Edinburgh (now, as revised by the late Dr. David Laing, in the possession of Mr. William Bonar, Kensington, London), professedly based on a list in the possession of Cameron, differs in ascribing No. 12 of the 1781 to Cameron, and the alterations on Nos. 13, 15; while not ascribing to him the alterations on Nos. 5, 32, 56. It marks as anonymous from the 1745, Nos. 23, 26, 30 (C.), 52, 59. The recast from the 1745, No. 38, it ascribes to Logan, and the recast No. 50, from Watts, is given as anonymous from the 1745. [See *Scottish Trans. and Paraphrases.*] [J. M.]

Campanus, Johann, was b. on June 24, c. 1565, at Wodnian in Bohemia. At the University of Prag (Prague), he graduated B.A. 1592, M.A. 1596. In 1592 he became master at Iglau, thereafter at Teplitz, and then professor at Königgrätz. He was in 1596 appointed Rector of the St. Heinrich school, in the Neustadt, Prag, and in 1600 Rector at Kuttenberg. Ultimately he became Professor of Greek and Latin and of Bohemian History in the University of Prag, where he was some time Dean of the Philosophical Faculty, and in 1612 Rector of the University. He died at Prag, Dec. 13, 1622.

Brought up at Wodnian as a Hussite, he became a Lutheran; then a Calvinist; was in 1619 assessor of the Utraquist Consistory of the Teynkirche in the Altstadt, Prag; and on Nov. 16, 1622, formally became a Roman Catholic. His Latin Version of the Psalms, pub. at Prag, 1611, and his Latin Odes, Prag, 1612, were introduced for the senior scholars to sing in church and school. A complete ed. of his sacred poems appeared as *Sacrarum Odarum Libri Duo. Quorum Prior Psalmos Davidicos, Posterior Hymnos Dominicales et feriales continet. Accessere Cantica Canticozum in Odaria lili. nec non Melodiae pro omnibus Psalmis, Odis, & Canticozum Odariis, ejusdem Authoris.* Frankfurt-am-Main, 1618. [Wernigerode.] A full list of his works is given in his *Biographie*, by G. J. Diabec, Prag, 1819.

Two of his poems have passed into English: I. *Rorandae coeli defuante*. *Advent*. 1st pub. in his *Odarum Sacrarum. Liber Posterior*, Prag, 1612 [Strahow, Prag.], p. 1, "Ode I. De Adventu Domini," in 5 st. of 4 l., with the heading:—

"Sol Christus est, ros Christus est, hic quem rigat
Fovetque, frigus pellit, aestum mitigat."

It appears in a full and good German *tr.* in Johann Franck's *Geistliches Sion*, 1674, No. 2, (ed. 1846, p. 2), beginning:—

"Ihr Himmel trüpfelt Thau in Eil."

Franck's version was included in the 1688 (No. 317) and later eds. of Crüger's *Praevis pietatis musica*; in Bunsen's *Versuch*, 1833, No. 85, and his *Allg. G. B.*, 1846, No. 29. Bunsen, 1833, p. 878, calls it "One of the most profound hymns of that believing yearning, which recognises in the Incarnation of Christ the pledge of the union of God with the soul." The only *tr.* in C. U. from Franck is:—

Ye heavens, oh haste your dew to shed, in full in the 2nd Series, 1858, of Miss Winkworth's Lyra Ger., p. 3. Thence as No. 20 in her *C. B. for England*, 1863, and as No. 15 in Bosworth's *Coll.*, 1865. St. ii.—v. beginning, "O living Sun, with joy break forth," are included as No. 121 in Dr. Thomas's *Augustine H. Bk.*, 1866.

Another *tr.* is "Descend, ye heavens, in gentle dew," by Dr. G. Walker, 1860, p. 25.

ii. *Veni Redemptor gentium. Advent*. Ode ii. of his *Liber Posterior* ed., 1612, p. 2 (1618, p. 276), in 7 st. of 4 l., headed "Ex hymno Ambrosii.

"Alvus tumescit virginis
Quantum potest vis Numinis."

Two stanzas may be compared with the Ambrosian, viz.:—

i.
"Veni Redemptor gentium,
Pulchrum renide illum
Splendore fulgens flammæ;
Hic partus est dignus Deo!"

vii.
"Praesepe iam tuum micat,
Lumenque noctis emicat,
Quod nulla lux interpolet
Ut luceat plus quam solet."

A full and good German *tr.* by Johann Franck, beginning "Komm, Heiden-Heiland, Lösegeld," appears in C. Peter's *Geistliche Ariën*, Guben, 1667, No. 1, repeated in his own *Geistliches Sion*, 1674, p. 1 (ed. 1846, p. 1); and included in many subsequent collections as the *Berlin G. L. S.*, ed. 1863, No. 1596. The form *tr.* into English is that in Bunsen's *Versuch*, 1833, No. 78 (1881, No. 11). Bunsen, doubtless not knowing that it was a direct *tr.* from Campanus, calls it at p. 878 "the only successful version from the Ambrosian hymn [Veni Redemptor] more profound and delightful than the Latin." Bunsen omits st. ii., iii., and alters i., iv. The *trs.* in C. U. are:—

1. *Redeemer of the nations, come*. By Miss Winkworth in full from Bunsen in the 1st series of her *Lyra Ger.*, 1855, p. 186, repeated in her *C. B. for England*, 1863, No. 23, and in Dr. Thomas's *Augustine H. Bk.*, 1866.

2. *Come, ransom of our captive race*. From Bunsen, omitting his st. iii., as No. 3 in Dr. Pagensteher's *Coll.*, 1864, signed "F. C. C."

3. *O Glory of Thy chosen race*. In full from Bunsen by Dr. F. J. A. Hort for *Church Hymns*, 1871, No. 70, with an added doxology. [J. M.]

Campbell, Etta, sometime a teacher in Morristown, New Jersey, is the author of:—

1. *Come, ye children, sweetly sing. Jesus the Children's Friend*. Appeared in E. P. Hammond's *Praises of Jesus*, 1864; his *New Praises of Jesus*, 1869; and in other collections, including several in G. Britain.

2. *What means this eager, anxious throng. Jesus passes by*. Written during a religious revival in Newark.

U.S., 1863, and pub. in *Song Victories*. It is found in several collections, and was rendered exceedingly popular in Great Britain by Mr. Sankey in his Evangelical tour with Mr. Moody, 1874-6. [J. J.]

Campbell, Jane Montgomery, daughter of the Rev. A. Montgomery Campbell, b. in London, 1817, d. at Bovey Tracey, Nov. 15, 1878. Miss Campbell contributed in 1861, a number of *trs.* from the German to the Rev. C. S. Bere's *Garland of Songs; or, an English Liederkrantz*, 1862; and also to his *Children's Choral Book*, 1869. The best known and most widely used of these *trs.* is a portion of "Im Anfang war's auf Erden," as the harvest hymn, "We plough the fields and scatter" [see *Claudius*]. Miss Campbell also pub. *A Handbook for Singers*, Lond., S. P. C. K. N. D. This small work contains the musical exercises which she taught in her father's parish school. [J. J.]

Campbell, Margaret, Lady Cockburn, née Malcolm, eldest daughter of Sir John Malcolm, G.C.B., married, June 20, 1827, to Sir Alexander Thomas Cockburn-Campbell, Bart. (one of the founders of the Plymouth Brethren in England), and d. at Alphington, near Exeter, Feb. 6, 1841. Her hymns were printed in lithograph from her ms. for private circulation. In the Plymouth Brethren *Ps. & Hys.*, Lond., Walther, 1842, some of these hymns were given, and thus came into C. U. The best known is, "Praise ye Jehovah, praise the Lord most holy." [J. J.]

Campbell, Robert, Advocate, of Sherrington, Scotland, was b. at Troehraig, Ayrshire, Dec. 19, 1814. When quite a boy he attended the University of Glasgow. Though showing from his earliest years a strong predilection for Theological studies, eventually he fixed upon the Scottish law as a profession. To this end he entered the Law Classes of the University of Edinburgh, and in due course entered upon the duties of an advocate. Originally a Presbyterian, at an early age he joined the Episcopal Church of Scotland. He became a zealous and devoted Churchman, directing his special attention to the education of the children of the poor. His classical attainments were good, and his general reading extensive. In 1848 he began a series of translations of Latin hymns. These he submitted to Dr. Neale, Dr. Mills of Ely, and other competent judges. In 1850, a selection therefrom, together with a few of his original hymns, and a limited number from other writers, was pub. as

Hymns and Anthems for Use in the Holy Services of the Church within the United Diocese of St. Andrews, Dunkeld, and Dunblane. Edinburgh, R. Lendrum & Co.

This collection, known as the *St. Andrews Hymnal*, received the special sanction of Bp. Torry, and was used throughout the Diocese for some years. Two years after its publication he joined the Roman Catholic Church. During the next sixteen years he devoted much time to the young and poor. He d. at Edinburgh, Dec. 29, 1868.

From his collection of 1850, four *trs.* were given in *H. A. & M.*, 1861, "At the Lamb's high feast we sing;" "Come, pure hearts, in sweetest measures;" "Ye Choirs of New Jerusalem;" "Ye servants of a martyr'd God" (*altered*). Attention was thereby directed to his *trs.* They are smooth, musical, and well sustained. A large number, not included in his 1850 collection, were left by him in ms. From these Mr. O. Shipley has printed several in his *Annus Sanctus*, 1884. (C. MSS.) [J. J.]

Campbell, Thomas, the Poet, has little in common with hymnody. A few of his pieces, including, "When Jordan hushed its waters still," are found in a limited number of hymnals. His poetical works, *The Pleasures of Hope*, *Gertrude of Wyoming*, and others, have been reprinted several times. He was b. at Glasgow, 1777; d. at Boulogne, 1844, and was buried in Westminster Abbey.

Camphuysen, Dirk Rafelszoon, s. of Rafael Camphuysen, surgeon at Gorinchem or Gorkum, Holland, was b. at Gorkum, 1586. Up to his eighteenth year he was a pupil of the painter Diderik Govertze. At the University of Leyden he studied theology, and embraced the opinions of Armiuius. After acting for some time as a private tutor, he was appointed master of the fourth form in the Latin School at Utrecht, and occasionally preached in the Cathedral Church. In 1615 he was appointed preacher at Vleuten, but after two years was accused of being a Remonstrant, and forbidden to preach. Thereafter he led a somewhat troubled life, principally as a bookseller, residing at Amsterdam, then at Norden, in East Friesland, and at Harlingen. After a nine months' stay on the island of Ameland, he obtained leave to settle at Dokkum, in Friesland, where he became a flax merchant, solacing himself in the intervals of business with the composition of poetry. He d. at Dokkum, July 9, 1627 (*Allg. Deutsche Biog.*, iii. 739-740; Kobus and Rivecourt's *Biog. Handwoordenboek*, Zutphen, 1854; A. J. van der Aa's *Biog. Woordenboek*, Haarlem, 1855, iii. pp. 84-88. The notices of the 1624 and 1628 eds. of the *Rymen* have been kindly supplied by Dr. H. C. Rogge, Amsterdam).

"His religious poetry," says Sir John Bowring, "is superior to any which preceded it [in Holland]. There is a pure and earnest feeling throughout, an intense conviction of truth and an elevated devotion." His poems are contained in his *Stichtelyke Rymen*, 1st pub. in two parts at Hoorn, 1624 [University Library, Amsterdam]; a third part being added in an ed. M. P. N. D., cir. 1628 [do.]; and a fourth in the 12th ed., Rotterdam, 1658 (18th ed. Amsterdam, 1890). One of the best-known is:—

Wat is de Meester wijs en goedt. May-Song, 1st pub. in pt. iii., ed. 1628, p. 621, in 15 st. of 4 l. In the ed. Amsterdam, 1647, p. 283, entitled "May Morning Hymn of Contemplation." Sir John Bowring speaks of this as "one of the most popular productions of the Dutch poets; its harmonious versification and its simplicity have made it the common source of consolation in distress." It has passed into English direct through the *tr.* beginning, "What love, what wisdom, God displays," in Sir John Bowring's *Batavian Anthology*, Lond., 1824, p. 119. It has also been rendered into English through the German *tr.* by Robert Rothstein.

Der Meister ist ja lobenswerth. A somewhat free version, in 17 st., in H. Albert's *Arien*, pt. iv., Königsberg, 1641, No. 12, with the motto, "O curas hominum." Included as No. 130 in the *Trv. L. S.*, 1851. The only *tr.* is, "Worthy of praise, the Master-hand," by Miss Winkworth, 1869, p. 187.

Camphuysen also wrote a version of the Psalter in the metres of Marot and Beza, 1st pub. at Amsterdam, 1630 [Royal Library, The Hague], entitled *Uytbreijding over de Psalmen des Propheten Davids*. His *Ps.* 139:—

Heeft yemant lust zijn oogen te vermeyden, in 10 st. of 6 l. (ed. 1630, p. 568, 1679, p. 301), is *tr.* by Sir John Bowring, 1824, p. 122, as "If there be one whose thoughts delight to wander." [J. M.]

Can creatures to perfection find?
I. Watts. [*God unsearchable*.] Pub. in his

Hymns, &c., 2nd ed., 1709, Bk. ii., No. 170, in 8 st. of 4 l., and entitled, "God Incomprehensible and Sovereign." It is found in a few modern collections, as *Spurgeon's O. O. H. Bk.*, but usually in an abbreviated form. In the *Church Pastorals*, Boston, U. S. A., 1864, st. iv., v., vii., viii., are given as, "God is a King, of power unknown," and in the American *Hys. for the Ch. of Christ* by Hedge & Huntington, 1853, No. 123, st. v., vi., viii. begin, "God wounds the heart, and He makes whole."
[J. J.]

Canitz, Friedrich Rudolph Ludwig, Freiherr von, s. of Ludwig v. Canitz, privy and legal counsellor at Berlin; was b. at Berlin, Nov. 27, 1654, a few months after his father's death. After studying at the Universities of Leyden and Leipzig, he made in 1675-77 a tour in Italy, France, England, and Holland. In 1677 he was chosen gentleman of the bed-chamber by the Elector Friedrich Wilhelm, and accompanied him in his campaigns in Pomerania, &c. He was then, in 1680, appointed chief magistrate of the district of Zossen and Trebbin, in the Mittelmark, and in 1681 counsellor of the Court and Legation. After a successful embassy to Frankfurt, 1682, he was appointed in 1683 chief magistrate of Mühlenthorff and Mühlenthorff. He executed many important missions under Friedrich Wilhelm and his successor Friedrich III., was a privy counsellor, and received in 1698 the dignity of Baron from the Emperor Leopold I. He d. at Berlin, Aug. 11, 1699 (*Koch*, iv. 238-248; *Allg. Deutsche Biog.*, iii. 756, the latter dating his death Aug. 1). His hymns were 1st pub. posthumously, and without his name. They were edited by Dr. Joachim Lange, Rector of the Berlin Gymnasium, as *Nebenstunden unterschiedener Gedichte*, Berlin, 1700. Of the 24 religious poems, only 2 have continued in German C. U., viz. :—

i. *Gott, du lässtest mich erreichen. Evening.* 1700, as above, p. 6, in 6 st. *Tr.* as: "Father! hear me humbly praying" (beginning with st. ii. "Neige dich zu meinen Bitten"), by H. J. Buckoll, 1842, p. 99.

ii. *Seele du mußt munter werden. Morning.* This beautiful hymn, the mirror of his life, was 1st pub. 1700 as above, p. 3, in 14 st. of 6 l. Included as No. 795 in Freylinghausen's *Neues geistreiches G. B.*, 1714, and as No. 471 in the *Uw. L. S.*, 1851. The *trs.* in C. U. are:—

1. *Come, my soul, thou must be waking.* A very good *tr.* by H. J. Buckoll, omitting st. ii., iv., viii., given in a note at p. 456 of Dr. Arnold's *Christian Life: its Cause, its Hindrances, and its Helps*. London, 1841. The note is to a passage in Sermon vi., on Col. iii. 3, dated March, 1840, in which Dr. Arnold says:—

"Some may know the story of that German nobleman [v. Canitz] whose life had been distinguished alike by genius and worldly distinctions, and by Christian holiness; and who, in the last morning of his life, when the dawn broke into his sick chamber, prayed that he might be supported to the window, and might look once again upon the rising sun. After looking steadily at it for some time, he cried out, "Oh! if the appearance of this earthly and created thing is so beautiful and quickening, how much more shall I be enraptured at the sight of the unspeakable glory of the Creator Himself." That was the feeling of a man whose sense of earthly beauty had all the keenness of a poet's enthusiasm, but who, withal, had in his greatest health and vigour preserved

the consciousness that his life was hid with Christ in God; that the things seen, how beautiful soever, were as nothing to the things which are not seen (p. 61).

Of the *tr.* Dr. Arnold says, "For the greatest part I am indebted to the kindness of a friend," which means that portions (viz. st. i., ll. 1-3, and one or two expressions) are taken from the anonymous version of 1838 (see below). In 1842 Buckoll included it in his *H. from the German*, p. 36, altering st. iii. l. 3, xii. ll. 1-3, and xiii. It is the text in Dr. Arnold's sermons which has passed into C. U. in the following forms, the references being to the *tr.* of the German stanzas.

(1) St. i., v.-vii., ix.-xi., American Epls. *H. for Ch. and Home*, 1860, altered.

(2) St. i., vi., vii., ix.-xii., in the *Salisbury H. Bk.*, 1857, and *Kennedy*, 1863. The *Anglican E. Bk.*, 1871, and the *Evang. Hymnal*, N. Y., 1880, omit st. ii.

(3) St. i., vi., vii., ix., xi., xii., considerably altered and with an added doxology in *Sarum*, 1868. This text in full, or abridged, is found in *Church Hys.*, 1871; *Hymnary*, 1872; *Stevenson's H. for Ch. and Home*, 1873; *Bap. Hymnal*, 1879, and others; and in America in the Epls. *Hymnal*, 1871; *Laudes Domini*, 1884.

(4) St. i., vi., vii., ix.-xii., xiv., in *Harrow School H. Bk.*, 1866, 1868; *Marlborough College*, 1869, &c.

(5) St. i., vii., ix., xi., with an added st. in *Bk. of Common Praise*, 1863; and in G. S. Jellico's *Coll.* 1867.

2. *Come, my soul, awake, 'tis morning.* A good *tr.*, omitting st. ii., iv., viii., by Miss Winkworth in her *Lyra Ger.*, 1855, 1st series, p. 216, and thence, retaining only the *trs.* of st. i., vi., vii., xi.-xiii., in her *C. B. for England*, 1863.

Another *tr.* is:—

"Come, my soul! thou must be waking," in the *British Magazine*, July, 1838, p. 21. From this, st. i., ll. 1-3, and one or two expressions were adopted by Buckoll (see above).
[J. M.]

Canon. [Κανών.] [Greek Hymnody, § xvi. 11.]

Cantemus cuncti melodum nuno, Alleluia. [*Epiphany.*] This Sequence is given by Father Joachim Brander (a monk of the Abbey of St. Gall), in his ms. collection of *Hymns, Sequences, &c.*, 1507. Brander gives the following description, "Alia de Epiphaniâ Christi Sequentia jounda b. Notkeri, titulis *Puella turbata*. Canitur præcipue in Octavâ Epiphaniæ," ("Another joyful Sequence of Blessed Notker's [died 912] for the Epiphany of Christ, with the title: *The troubled Virgin*. It is sung especially in the octave of the Epiphany.") The title *Puella turbata*, "The troubled (or disturbed) Virgin," has caused some difficulty as to what may be its meaning; but for its use we may refer to St. Matthew ii. 3, Jerusalem being termed the *Virgin* daughter of Sion; the *troubling* there mentioned occurring at the season of the Epiphany. The words of the hymn are modelled on those of the 148th Psalm.

The text is given in *Mone*, No. 67; *Daniel*, ii. p. 52; and *Kehrein*, No. 44, in each case with notes, and extensive readings from ancient mss., the oldest being of the 11th cent., and referred to by *Daniel*. The most curious difference is in the conclusion. *Mone* reads "Laus Trinitati aeternae, All., All., All., All., All., All.;" whilst *Daniel* and *Kehrein* have "Laus Trinitati aeternae in baptismo domini quae clarificatur: Hinc canamus: Alleluia." In addition the text is also in an 11th cent. ms. in the *Brit. Mus.* (Hurl. 2961, f. 234 b), and in three 11th cent. mss. at St. Gall, Nos. 376, 380, 381.

In his *Med. Hys.*, 1863, p. 34, Dr. Neale says, "Next to St. Notker himself, the most famous writer of the Proses named from him was Godescalcus," and at p. 42 of this Sequence, "We shall have another occasion to speak of the 'Deposition of Alleluia' at Septuagesima, for which this famous Sequence was written by Godescalcus." *Brander, Daniel*, and *Kehrein* all declare that the Sequence is by St. Notker. For Dr. Neale's ascription to God-solcus we find no evidence, and must thus assign the Sequence to St. Notker [see *Alleluia*]. [W. A. E.]

Translations in C. U. :—

1. *The strain upraise of joy and praise, Alleluia.* By J. M. Neale, appeared in the *Hymnal N.*, enlarged edition, 1854, and in his *Mediæval Hymns*, 2nd ed., 1863; it has passed into almost every hymnal published since that date. In the 2nd ed. of his *Mediæval Hymns*, 1863, Dr. Neale gives the history of its somewhat peculiar construction, and complains most bitterly of its being sung to Troyte's chant. He says:—

"There is only one thing with respect to the use of any of my hymns that has grieved me: the rejection of the noble melody of the Alleluia Sequence, and that for a third-rate chant. What would be said of chanting the *Dies iræ*? And yet I really believe it would suffer less than does the *Cantemus cunctis* by such a substitution. Further be it noticed, every sentence, I had almost said every word, of the version was carefully fitted to the music, the length of the lines corresponds to the length of each *tropean* in the original; and these are now stretched on the Procrustean bed of the same meaningless melody. That the original music cannot be learnt in an hour or two is most certain; but seeing that I have heard it thoroughly well sung, and most heartily enjoyed, by a school choir, varying in ages from fourteen to five, is it not unworthy of the great choral meetings, as at Ely, Salisbury, Sherborne, and elsewhere, including the words in their programmes, so utterly to spoli them in their performance? Let it be remembered that I have some little right to speak on the subject, having been the first to introduce the Sequence to English readers, and there being, even now, no other translation but my own." (*Preface*, p. ix.)

Notwithstanding this earnest protest of the translator, the original melody is practically unknown. It is included in the *Hymnal N.* with the accompanying Harmonies. The adaptation from Dr. Neale's *tr.* in the *Hymnary*, 1872, No. 189: "In sweet consent let all the anthem sing, Alleluia," cannot be called a new rendering of the Sequence.

2. *Let us all in concert sing.* By H. Alford, 1st pub. in a festival service book, and then included in J. Barnby's *Original Hys. to Popular Tunes*, 1st series, 1869. It is also given in several American collections.

3. *Let us all in chorus sing.* By R. C. Singleton, written in 1870, and pub. in the 2nd ed. of his *Anglican H. Bk.*, 1871. [J. J.]

Capitan, Herr Gott, Vater mein. [*Christian Faith and Life.*] 1st pub. in the Erfurt *Enchiridion* of 1526, and thence in *Wackernagel*, iii. p. 116, in 9 st. of 11 l. Generally entitled "The Margrave Casimir's Hymn," the beginnings of the stanzas forming the words "Casimir Marggraf zu Brandenburg." The hymn may have been written for him by the author of the similar hymn (q.v.): "Genad mir, Herr, ewig-er Gott." *Tr.* as:—"Divine Protector, Lord, and Sire," by *Dr. G. Walker*, 1860, p. 43. [J. M.]

Capito, Wolfgang, s. of Hans Köpfel or Koppfel, farrier and counsellor at Hagenau,

in Alsace; was b. at Hagenau in 1478. At Freiburg, in Breisgau, he studied medicine (m.d. in 1498); then law, and, after his father's death, theology. In 1512 he was appointed preacher at the Benedictine Collegiate Church of Bruchsal. He subsequently held important appointments at Basel, Mainz, and Strassburg. At Strassburg, under the influence of Zell and Bucer, he openly declared for the Reformation, became a freeman of Strassburg, July, 1523, and on Aug. 1, 1524, married the daughter of a Strassburg burghess. Working hand in hand with Bucer, he acted as mediator between the Zwinglians and the Lutherans, and after Zwingli's death he drew up for the Swiss churches a form of church government and worship. He d. at Strassburg during the pestilence in the beginning of Nov. 1511 (*Koch*, ii. 94-101; *Allg. Deutsche Biog.*, iii. 772-775, the latter dating his birth 1472).

He was a good musician and a lover of poetry. Three hymns are known as by him, two of which are based on the Latin. The only one *tr.* into English is noted under "Da pacem" (q.v.). [J. M.]

Captain of Israel's host and Guide. *C. Wesley.* [*The Divine Guide.*] 1st pub. in his *Short Hymns*, &c., 1762, vol. 1., No. 133, in 2 st. of 6 l., and based on Ex. xiii. 21, "The Lord went before them by day in a Pillar of a Cloud, &c." In 1780 it was included, with alterations, in the *Wes. H. Bk.*, No. 317. It is found in a large number of hymnals, but in every case with alterations of st. ii., ll. 3-4. The original st. reads:—

By Thine unerring Spirit led,
We shall not in the desert stray,
The light of man's direction need,
Or miss our providential way.
As far from danger as from fear,
While Love, Almighty Love, is near.

The alterations which have been made in lines 3-4 are many. The most important are:—

1. By J. Wesley, in the *Wes. H. Bk.*, 1780-1875:—
"We shall not full direction need,
Nor miss our providential way."

Dr. Osborn observes (*P. Works*, vol. ix. p. 43): "In 1780, Wesley altered the line so as to express assured confidence, without seeming to assert an independence of human help, 'We shall not full direction need.'" This reading is generally followed by the Methodist collections.

2. In Bickersteth's *Christian Psalmody*, 1833, these lines read:—

By Thee with heavenly manna fed,
We shall not lack in all our way.

3. In the *Mitre Hymnbook*, 1836, the S.P.C.K. *Ps. and Hys.*, 1852, and later editions, this was changed to:—

By Thy paternal bounty fed,
We shall not lack in all our way.

This has been repeated in a few collections, as in *Thring's*, 1882, No. 266. Mr. Thring has also added a doxology.

4. In Conder's *Cong. H. Bk.*, 1836, and several later hymnals, it is again altered:—

"Our table by Thy bounty spread,
Our wants supplied from day to day."

5. We must be content with another change:—
"Nor light of man's direction need,
While we pursue our heavenward way."

Full orig. text in *P. Works*, 1868-72, vol. ix. p. 43. [J. J.]

Captain of our Salvation, take. *C. Wesley.* [*Holy Baptism.*] 1st pub. in his *Hymns for Children*, 1763. No. xlii. in 4 st. of 6 l. (*P. Works*, 1863-72, vol. vi. p. 408). In 1780 it was given in the *Wes. H. Bk.*, No. 462. It is also found in the collections of other branches of Methodism. In 1852, when given

in the S.P.C.K. *Ps. & Hys.* for "Baptism," st. iii. was omitted. This form has been repeated in other hymnals. In 1871 it was included in the S.P.C.K. *Church Hymns*, for "Theological Colleges," a few judicious and appropriate alterations having been made to adapt it to that purpose. [J. J.]

Captain of Thine enlisted host. *C. Batty.* [*Missions.*] Appeared in the *Kendal H. Bk.*, 1757, in 8 st. of 4. l., and from thence passed into one of the early editions of *Lady Huntingdon's Coll.* From that *Coll.* st. i.—iii. were taken by *Williams and Boden*, 1801. This form of the hymn has descended to several modern collections, including the *N. Cong.*, 1859, No. 921, where, however, it is attributed to C. Wesley in error. *Snepps's* text, in his *S. of G. & G.*, 1872, is st. i., iii., and iv. altered. [J. J.]

Carlton, Mrs. Leah, a *nom de plume* of Mrs. Van Alstyne, q.v.

Carlyle, Joseph Dacre, B.D., some time Professor of Arabic in the University of Cambridge, and afterwards Vicar of Newcastle-on-Tyne, was b. at Carlisle, June 4, 1758. In 1799 he accompanied the Earl of Elgin to Constantinople with the object of exploring the literary treasures of the public Library of that city. He extended his journey into Asia Minor, and the islands and shores of the Archipelago. He d. at Newcastle, April 12, 1804. Amongst his *ms.* were *Poems, suggested chiefly by Scenes in Asia Minor, Syria, &c.* These were pub. under that title, in 1805, by Susanna Maria Carlyle. His hymns, which appeared in *J. Fawcett's Ps. & Hys.*, Carlisle, 1802, include, "Lord, when we bend before Thy throne"—his most popular production; a paraphrase of the Lord's Prayer, "Father of heaven, Whose gracious hand"; and "Lord, when we creation scan." His works include *Specimens of Arabian Poetry*, 1796. [J. J.]

Carlyle, Thomas, the Essayist and Historian, is known to hymnody solely through his *tr.* of Luther's "Ein feste Burg," q.v. He was b. near Ecclefechan, Dumfriesshire, Dec. 4, 1795, and d. at Chelsea, Feb. 5, 1881.

Carols. A carol is a song of joy originally accompanying a dance. Its origin and history, together with such collateral information as space will permit, may be best arranged under the following heads: i. *Derivation*; ii. *Historical Use of the Term*; iii. *The Carol and the Dance*; iv. *Sacred and Secular Carols*; v. *The Sacred Carol*; vi. *The Mysteries and Miracle Plays*; vii. *The Reformation Period*; viii. *Carol Literature*; ix. *Conclusion*.

i. *Derivation.*—The word Carol is derived from the Italian *Carola*, a ring-dance, from *carolare*, to sing. The Italian is said to come from the old French *querrole*, or *carole*. The musical term *carola* in Boccaccio is synonymous with *ballata*; which the Crusca dictionary defines "canzone, che si canta ballando," i.e. a song which is sung and danced at the same time.

ii. *Historical use of the Term.*—The word carol has been in use in English for at least some six hundred years. In the 13th cent. Robert of Gloucester wrote:—

"After mete, as rygt was, the menestrales geode aboute, And knytes and sweynes in *carole* gret route."

Chaucer, in the 14th cent. In his "Knight's Tale," l. 2205, we read:—

"What ladies fayrest ben, or best dancing,
Or which of 'hem can *carole* best or sing,

Of all this now I make no mention."

In many instances also he uses it in connection with dancing as, for instance, in "The Romaunt of the Rose":—

"These folke of which I tell you so
Upon a *karole* wentirn tho,
A ladie *karoled* 'hem, that bight
Gladnesse the blissful and the light.
Well could she sing and lustily,
None half so well and seemly,
And couthe enough for soche doing
As longith unto *karolling*
There mightest thou *karollis* sene
And folke dance and merry ben
Ne coud I never thennis go
Whilles that I saw 'hem dancing so."

Gower, about the same date, wrote:—

"And if so befalle amonge
That she *carolle* upon a songe,
When I it here, I am so fedde,
That I am fro myself so ledde,
As though I were in Paradise."

In the 16th cent. *Spenser* writes in the "*Epithalamion*," l. 133:—

"But most of all, the damzels doe delight,
When they their tymbrels amyte,
And thereupon do daunce and *carrol* sweet,
That all the senses they do ravish quite."

In the same poem he also writes:—

"Hark! how the cheerful birds do chant their lays,
And *carol* of love's praise."

Shakespeare uses the word in his *Midsommer Night's Dream*, act ii. sc. 2, l. 43; in his *As You Like It*, act v. sc. 3. *Milton*, in the 17th cent. has it in *Paradise Lost*, bk. xii. l. 367; and in *Comus*, l. 849; *Dryden*, too, in the latter part of the same century, not to mention innumerable authors of more recent date. Under the term *Carol*, we may thus include a large class of popular songs, the first of which were characterised by dance-measures, both of time and action.

iii. *The Carol and the Dance.*—Both song and dance were employed in the earliest ages of mankind in some acts of Divine worship, whether of the true God or of heathen deities. Man's offerings were plainly to be of the very best, the most excellent in kind, and such as afforded the greatest test of self-abnegation and surrender on the part of the worshipper. Hence arose amongst the heathen, by perversion of revealed truth, human sacrifices. With better reason was it judged fitting that the Divine worship should be celebrated with the highest results of mental and artistic culture. Grace and aesthetic beauty of every sort in architecture, in painting, in sculpture, and in poetry were esteemed (as they ought to be) amongst the best of those gifts which, coming from God, ought to be dedicated to God. And, in its way, not *music* alone, but *dancing*, or "the poetry of motion" also was put on an equality with those other fine arts.

Ancient dancing was gymnastic, or mimetic; either for exercise of the body, or to express the feelings of the mind. Homer, Aristotle, Herodotus, Pindar, Athenæus, and others of a more recent date, have abundant allusions to

dances. The song and the dance were, however, gradually debased in the superstitious, and too often licentious, ceremonial or idolatrous worship. At no time, moreover, after the very first, can we regard them as having been exclusively sacred. The *dance* indeed, apart from its religious use in heathen temples, has come to be generally regarded, in this country at least, as wholly secular, and unfit for employment in the ordinary solemnities of Christian worship.

Instances of *dancing* as a part of Divine worship abound in the Old Testament. The 149th Ps. contains a direct precept, "Let the children of Zion be joyful in their King. Let them praise His name in the *dance*;" and in the 150th Ps. "Praise Him in the cymbals and *dances*." We also read, "There is a time to weep, and a time to laugh, a time to mourn, and a time to *dance*" (Eccl. iii. 4). These precepts are strikingly illustrated in the history of the Jews. The sublime Song of Moses had its appropriate antiphon when "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances," and answered back the chorus of the men, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea" (Ex. xv. 20). The *dances* of the daughters of Shiloh are recorded as of ordinary occurrence in the Book of Judges (ch. xxi. 21); and Jephthah's daughter, ignorant of his rash vow, came out to meet him on his return from his victory over the Ammonites "with timbrels and with dances" (Judges xi. 34). Other instances might be named; but perhaps the most striking, and certainly the most generally well known, instance of jubilant religious dancing recorded in holy Scripture is that of King David, on the occasion of his bringing up the sacred Ark of God from the house of Obed Edom into the city of David, when, laying aside his royal robes, he took part in the ritual of the sanctuary, and, vested simply in the humble linen ephod (or surplice) of ministerial service, he *danced* before the Lord. It has moreover been well suggested that Hebrew poetry actually owed its origin and special characteristics to the *choral dance*; in fact it began in *carolling*. It is evident that the sacred hymns were sung by opposite choirs; one usually performed the hymn itself, the other a particular distich. The movements of the *dances* suggested the parallelisms of the *verse*. In the New Testament social festivities with dances are alluded to with not a breath of disfavour by Our Lord Jesus Christ Himself, in the parable of the Prodigal Son, and in the simile of the children playing in the market-place.

The following extract from *Philo the Jew*, describing the meetings of the *Therapeutæ*, will show how in the early part of the first cent. something very like *carolling* in its strictest sense was practised by that ascetic branch of the sect of the Essenes, in their nocturnal religious worship.

"And after supper they celebrate their sacred vigil. And the vigil is conducted on this wise. They all stand up in a crowd, and in the midst of the symposium first of all two choirs are formed, one of men, and one of

women, and for each, one most honoured and skilled in song is chosen as a leader and director. Then they sing hymns composed to the praise of God, in many metres, and to various melodies, in one singing together in unison, and in another with antiphonal harmonies, moving their hands in time and *dancing* [*ἵπρωχοῦμενοι*]; and being transported with divine enthusiasm, they perform one while lyric measures, and at another tragic plain-song, strophes and antistrophes, as need requires. Then when each chorus, the men separately, and the women separately, has partaken of food by itself, as in the feasts of Bacchus, and quaffed the pure God-loving wine, they mingle together and become one choir out of two—the mimetic representation of that of yore standing on the shore of the Red Sea on account of the miracles wrought there. . . . To this [the singing of the Song of Moses] the chorus of the male and female *Therapeutæ* afforded a most perfect resemblance with its variant and concordant melodies; and the sharp searching tone of the women together with the bartone sound of the men effected a harmony both symphonious and altogether musical. Perfectly beautiful are their motions, perfectly beautiful their discourse; grave and solemn are these carollers [*χορευταί*, dancers and singers—members of a choir—from *χορός*, a band of singers and dancers: a ring-dance]; and the final aim of their motions, their discourse, and their choral dances [*χορευτῶν*] is piety." (Translated from Dr. Mangey's ed. of Philo's *Works*, from the original Greek, compared with the Editor's Latin translation, 1742, vol. ii. pp. 484-5, *On the Contemplative Life*.)

With regard to the subsequent practice of *dancing with singing* in Christian Churches, it is surely not altogether unreasonable to conjecture (in the absence of historical proof) that the traditional account of such *carolling* as that of these *Therapeutæ*, if not of a similar choralism among their Christian fellow-countrymen, may possibly have had some influence on the minds of the rulers of the Church, leading them not sternly and absolutely to deprive their heathen converts of the customary dances of their former religious ceremonies. It must, however, be admitted that there is no record of the use of the sacred dance in the Primitive Church, unless, indeed, these *Therapeutæ* were Christians, an opinion which is not generally received.

[Dr. Burney, in his History of Music, confounds these *Therapeutæ* with the Christians; probably misled by Eusebius. In the Supp. to Collier's *Dictionary* they are also called Christians. See Riddle's *Christian Antiquities*, p. 181, note: Eusebius's *Hist. Eccles.* i. ii., c. 17: Burton's *Lectures on the First Three Centuries*, x.: and *Mosheim*, bk. i., pt. i., ch. ii. § x.]

Later on, in some places, dances under due restraint were tolerated. The third Council of Toledo, 589, however, forbade dances in churches, through the vigils of saints' days. That of Auxerre, 590, forbade secular dances in churches. In 858, Gantier, Bp. of Orleans, condemned the rustic songs and women dancers in the Presbytery on festival days. In 1200 the Council of Avignon prohibited theatrical dances and secular songs in church. In 1212 processions danced round the churches of Paris, and women danced in the cemeteries. We are informed by Jaques de Henricourt (a writer of the 14th cent.) that, as a condition of the remission, by the Bp. of Liège in the 13th cent., of a tax previously paid by the merchants of Verviers, a deputation of certain magistrates and clergy of Verviers, headed by a cross, danced under the corona in the nave of the Cathedral of St. Lambert, at Liège, on Tuesday in Whitsuntide. This was continued until the Cathedral was burnt down by the French revolutionary soldiers, in 1794. In the 17th cent. the apprentices and servants of York were accustomed to dance in the nave

of the Minster on Shrove Tuesday; and in Wiltshire the inhabitants of Wishford and Batford, by a curious tenure, went up in a dance annually to Salisbury Cathedral. To this day, a dancing procession, chanting a curious *carol* to the tune of "Adam hatte sieben Sohne," takes place at Echternach in Luxemburg on Whitsun Tuesday. Also in the Cathedral at Seville, ever since the 12th cent., on Shrove Tuesday, and on the feasts of Corpus Christi, and of the Immaculate Conception, twelve young choristers, dressed as pages in antique Spanish costume, sing a jubilant *carol* at the lectern in the choir before the high altar, accompanied by an orchestra, ending in a ringing pneeume [a succession of notes sung on one vowel]. This is followed by a *dance* round the lectern, and concluded by the choristers ranging themselves in line and playing "a regular and most harmonious fantasia on castanets." A few more instances might be given of *carolling* in its strictly literal sense in the Christian Church. Thus the dance, though generally discontinued, has never entirely died out, and the musical phase of the *carol* remains as vigorous as ever.

iv. *Sacred and Secular Carols*.—Under the term *carol* we may include a large class of popular songs, the first of which were characterised by dance measures, both of time and action. It has come eventually to be used to designate a kind of lyrical poem, usually, but not exclusively, on sacred subjects, intended to be sung with or without musical accompaniment, but it sometimes departs widely from the jubilant subjects of its original use, becoming more of the nature of the hymn, as its secular counterpart, the ballad, also, in like manner, rises in some instances into the sentimental and romantic poem. The melodies both of the *carol* and of the *ballad* are usually completed in the first stanza or verse, and repeated for each of the others.

v. *The Sacred Carol*.—The special difference between hymns, strictly so-called, and carols, may perhaps be most accurately marked by quoting the definition of the former given by St. Augustine:—

"Do you know what a hymn is? It is *singing* with the praise of God. If you praise God and do not sing, you utter no hymn. If you sing, and praise not God, you utter no hymn. If you praise anything which does not pertain to the praise of God, though in singing you praise, you utter no hymn." (See *Primer of Plain Song*. Novello.)

There is doubtless a wide border-land on which many a religious song may not inaccurately be classed under the head both of *hymn* and of *carol*. The most ancient Latin sacred lyrics are sometimes entirely direct addresses of prayer or praise to God, i. e. hymns. But they sometimes deflect (as do the Psalms themselves) from direct addresses to God into historical references to His miraculous works and providential interpositions in behalf of His people; or into subjective, contemplative admiration of the Divine dealings with His faithful servants as individuals, thereby indirectly promoting His glory, but not directly ascribing glory to Him, and thus "praising Him." Such songs do not come strictly within St. Augustine's definition; and it may therefore be suggested that they partake more or less of the nature of religious *carols*. And

this applies equally to many modern compositions called *hymns*. It seems, then, not too much to assert that from the very beginning the Christian Church has been using sacred lyrics, which, whether we range them under the head of *Psalms*, *Hymns*, *Spiritual Songs*, *Odes*, *Canticles*, or simply *Songs*, had among them some at least, if not many, having the special characteristics of the *carol*. The first of these is undoubtedly the *Gloria in Excelsis*, which Bp. Jeremy Taylor calls a *carol* in his *Life of Christ*. To many of the *Sequences* (q. v.) of a later age the same designation might justly be applied. With the gradual disuse of the ancient languages and the birth of modern European tongues, and also coeval with the secular songs of the minstrels, troubadours, and minnesingers, religious songs—*carols* in fact—came to be composed in the languages then best understood by the common people. Of these, though many have perished in many cases through wanton destruction in the 16th and 17th centuries, yet a sufficient number remain to mark the character of the later mediæval carol, and thus to link the past with the present.

vi. *Mysteries and Miracle Plays*.—The continuous chain of the history of *carolling* gains many a link from the records of the *Mysteries and Miracle Plays*. These plays extend from the 4th cent., when Gregory Nazianzen, Archbishop and Poet, and a Father of the Church, banished pagan plays from the stage at Constantinople, and introduced select stories from the Old and New Testament, to the celebrated Ober-Ammergau Passion Play of to-day. The songs introduced into these religious plays were essentially *carols*, and in no country were they popular earlier than in England. A proverb of French origin, current in the 14th and 15th cents., shows that the singing of ballads and carols was then very general in Britain. It reads,

"Galli cantant, Angli jubilant, Hispani plangunt, Germani ululant, Itali caprizant."

The translation at the same period was,

"The French *sing* or *pipe*, the English *carol*, the Spaniards *wail*, the Germans *howl*, the Italians *caper*."

The last allusion is rather to their unsteady holding of notes than to their facility in florid singing. (*Popular Music of the Olden Time*, by W. Chappell, i. intro. ix.)

vii. *The Reformation Period*.—This was a period of darkness and despair to the carol writers and the carol and ballad singers. "The reign of Queen Elizabeth gave the death-blow to the long sinking race of English minstrels" (Dr. Rimbault's *Little Book of Songs and Ballads*), by the edict which pronounced them all "rogues, vagabonds, and sturdy beggars" (*Dict. of Music*, &c., by Sir G. Grove). Musicians held ballads in contempt, and great poets rarely wrote in ballad metre. Notwithstanding the advance made in music of the highest artistic kind, both abroad and at home, in the 16th and 17th cent. ballads, carols, and other ditties gradually shared the obloquy of the minstrels. These were all but lost and forgotten by the close of the 17th cent., the teaching of music was discouraged, and even in Shakespeare's day he makes the clown in the "Winter's Tale" boast of the exceptional

cast of his chorus at his father's sheep-shearing feasts:—

"What will this sister of mine do with rice? But my father hath made her mistress of the feast, and she lays it on. She hath made me four-and-twenty nosegays for the shearers: three-man song-men all [i. e. singers of three-part songs], and very good ones: but they are most of them means [tenors] and bases: but one Puritan amongst them, and he sings psalms to hornpipes" [i. e. dance tunes]. Act. iv. sc. ii.

In the literature of the 16th cent. we have instances of the hold which even the term "Carol" had upon the national mind. In 1562 were published *Crestenmas carrols auctorysshed by my Lorde of London* [Bp. Grindal]; in 1564 we have *Carols exhorting men to put their trust in Christ alone*; and in 1579, *Carols or godly hymns for Christmas*. Later on we have a few lyrics of this class in the works of R. Southwell, G. Wither, W. Austin, Ben Jonson, R. Herrick, Jeremy Taylor, N. Tate, and others. In the 18th cent. also a carol may be found here and there, such as C. Wesley's "Hark, how all the welkin rings," but the true revival of carols and carolling is found in the collection and publication of carols in the early, and the writing of original carols in the latter part of the present century, aided probably not a little by the Christmas Carol broadsheets and chap-books which were somewhat extensively sold from 1800 to 1830, and less extensively somewhat later.

viii. *Carol Literature*.—The carol literature at the command of the hymnologist and literary student may be thus classified: (1) *MSS.* (2) *Printed Carols, Old and New*; (3) *Lullaby Carols*; and (4) *Secular Carols*.

(1) *MSS. Carols*.—The great ms. store-house is the library of the British Museum. Its treasures have been examined by many students, and some of the results have been published by T. Wright, M.A., and others. One of the earliest pub. by Mr. Wright is from a ms. of the 10th cent. It records, in Latin, the conversation of England by the mission of St. Augustine in the 6th cent. from St. Gregory the Great, in which the softening influence of Christianity on the harshness of the ancient language is recorded.

"Ecce lingua Britanniae
Frendens olim barbarie
In Trinitate unica

Jam Alleluia personat
Proventu Evangelicae
Exhilarata vineae."

("Lo! the British tongue, e'erwhile harshly grating barbarously, now, in praise of the Trinal Unity, sounds forth Alleluia, joyously inspired by the arrival of the glad Evangelic vine.")

The *Liber Eliensis* preserves the well-known first stanza of a carol by Canute, of the 11th cent.:—

"Merry sang the monks of Ely,
As Kenute the king rowed thereby,
Row, knights, now near the land,
And hear we these monks sing."

Du Meril gives from the *Brit. Mus. MS.*, 1139, in his *Poésies Populaires Latines Du Moyen Age*, 1847, p. 43, a "Chant sur Nativité du Christ," the first of which reads:—

"Nunc clericorum concio
devota sit cum gaudio;
in tanto natalitio

nam summi Patris filio
datur excelebratio;
Gaudeat homo!"

There is a singularly interesting ms. in the Brit. Mus. (*Sloane*, 2593) generally ascribed to the reign of Henry VI. (1422 to 1461), and very difficult to decipher. Fortunately there is a modern printed copy in *Songs and Carols*,

edited by T. Wright, M.A. From its historical references, the date of one at least of these songs is fixed between 1362 and 1369. It may be inferred that the songs in this ms. belong to a numerous class of popular literature, that they were handed orally from generation to generation by those who sung them, and that a few of them only were copied down by accident as in this and similar ms. collections. The particular song alluded to is No. liii., p. 73, in Mr. Wright's *Songs & Carols*, 1847. It is in 8 st., and begins:—

"Thynk man qwerof thou art wrot,
Powre and naked thou were heder browt,
Thynk how Cryst thi sowle hath bowt
And fond to servyn hym to pay."

The remaining verses tell of famine, pestilence, death, storm, lightning, thunder, the burning of the tolbooth at Lynne; and exhorts men to take to heart these warnings of Divine "merveylys":—

"Lok man, how thou ledyst thi lyf
And how thou spendyst thi wyttes v
Go to chereh, and do the schryf,
And bryng thi sowle in redy way."

The following Christmas Carol, in which we have a curious blending of Latin and English, is from the same ms. It is No. vi in Mr. Wright's work:—

"Eya, Ihesu hodle
Natus est de virgine.

"Blyssed be that mayde Mary,
Forn he was of here body,
Goddis sone that syth on hy,
Non ex virili semine.

"In a manjour of an as
Ihesu lay and inlled was
Harde penyis for to pas
Pro peccante homine.

"Kyngees comyer fro dyvess londe
With grete gyfyes in here honde,
In Bedlem the childe they fonde.
Stellae ducti lumine.

"Man and chylde bothe old and yng
Now in his blysfyl comyng.
To that chylde mon we syng
Gloria tibi Domine.

"Nowel, nowel in this halle
Make merye I pray you alle
Onto the chylde may we calle
Ullo sine crimine."

Another carol in this ms. is as follows:—

"Alleluia, Al. Al. Al. Alleluia
deo patri sit gloria.

"Salvator mundi domine,
Fader of hevене blessed thou be
Thou gretest a mayden with an ave.
Quae vocatur Maria.

"Adesto nunc propitius
Thou sendyst thy son swete Jesus
Man to become for love of us
deo patri sit gloria."

There are about 76 songs in this ms., a large proportion of them being carols, which, translated into modern English, with good tunes from equally old sources, might be utilised with advantage by competent editors for present use. There are unfortunately no musical notes in this rare and interesting ms.

Another 15th cent. ms. supplied materials for *Songs and Carols now first printed from a MS. of the XVth cent.*, edited by Thomas Wright, Esq., M.A., F.S.A., &c. Printed for the Percy Soc., 1847. From this ms. we quote the following carol as being of more than usual interest:—

- [last] " This *endris* nyght
I saw a syght
A stare as bryght as day,
And ever among
A mayden song
Lullay, by by, lullay.
- " This lovely lady sat and song, and to hyr chyld sayd,
My sone, my broder, my fader der, why lyeest thou thus
[Winter] My swete byrd [hayd.
Thus it ys betyde
[true] Thow thou be kyng veray;
But nevertheles
I wyl not see
To syng, by by, lullay.
- " The chyldre than spak in hys talking and to his moder
I be kydde am kyng in *crybbe* thar I be layd. [sayd.
[am renowned as] [manger]
For aungells bryght
Done to me lyght
[not to be denied] Thow knost it ys *no nay*;
And of that syght
[quick] Thow mayest be *lyght*
To syng, by by, lullay, [In stall
- " Now swet son syn thou art kyng, why art thou layd
Why ne thou ordende thi beddyng in sum gret kyngs
Me thynkth it is ryght [hall?
That kyng or knyght
[He] Shuld *ly* in good aray;
And than among
It wer no wrong
To syng, by by, lullay.
- " Mary moder, I am thi chyld, thow I be layd in stall,
Lordes and dukes shall wosshyp me, and so shall
Ye shall well see [kyngs all.
That kynges thre
Shall come the XII day,
For this behest
Geve me thi brest,
And syng, by by, lullay. [and dere,
- " Now tell me, swet son, I the pray, thou art my leve
How shuld I kepe to thy *pay*, and make the glad of
[satisfaction] [chere ?
For all thi wyl
I wold fulfill
[knowest] [faith] Thow *wetyste* full well in *fay*,
And for all this
I wyl the kys,
And syng, by by, lullay.
- " My der moder, when tym it be, thou take me upon loft,
And set me upon thi kne, and handyll me full soft.
And in thi arme
Thou *hyl* me warme
And kepe me nyght and day;
If I we:e
And may not slepe
Thou syng, by by, lullay.
- " Now, swet son, syn it is so that all thyng is at thi wyl
I pray the graunte me a bone [boon] yf it be both
That chyld or man [ryght and skyl].
That wyl or kan
Be mery upon my day,
To blyse them bryng,
And I shal syng
Lullay, by by, lullay."

What sermon on the *mystery of mysteries*,—
"God manifest in the flesh,"—could more
eloquently set forth its paradox, than this
most poetical relic of the 15th century? No
record, alas! is forthcoming of its original
melody. It is however set (in modernised
English) to an old English air, and beauti-
fully harmonised by Dr. Steggall, in *Christ-
mas Carols*, by the Rev. Henry Ramsden
Bramley, M.A., and John Stainer, Esq., M.A.,
Mus. D., No. 25.

Another unique manuscript, of great his-
torical interest (*Brit. Mus. Addit. MSS.*, 5665),
made before, or certainly very early in, the
reign of Hen. VIII., must not be left without
mention here. It contains:—

A *Collection of Church Services, Hymns, and Carols*.
A Modern Index of its contents has been carefully made
and prefixed to the ms. itself; it includes 104 items. On
fol. 66b, at the bottom, is a marriage certificate; and
on the next leaf, a power of attorney to receive rents,
dated at Pyworthy, Devon, April 30, in the 3rd y. of H.

VIII. In another place there is a receipt for £26, an-
pension to Langetre Church, 2nd y. of the same reign.
It seems to have belonged to some choir, and contains
(besides these miscellaneous insertions) much well tran-
scribed vocal music in three parts—plain-song and very
operose descant, not scored in a modern way—most
difficult of interpretation even by experienced musical
antiquarians. There are some fifteen pieces, headed "*In
die Nativitatis*"; various *Misereres*, *Kyries*, *Hymns for
Saints' Days*, *Te Deums* and other *Canticles*, *Masses*,
a great number of *sacred* and some *secular songs*.

The whole of this book is in a measure a
reflection of the unsettled state of Church
services, and the upheaving of the old order
of things at the dawn of the Reformation. It
does not appear that any interpreter has as
yet published an intelligible version of the
entire ms., or of any of the most interesting
parts of it. Both *Sandys*, No. VII., and the
Editor of *Christmas with the Poets*, p. 6, have
indeed quoted, from folio 5 b, one carol, the
former printing the old English, the latter
modernising it. The following is a literal
version of this carol from the ms. itself:—

In die Nativitatis [with musical notation]. [Solo.]
Tenor. Nowell! Nowell! Nowell! Nowell!

" Who ys there that syneth so Nowell Nowell."
" I am here Syre cristis Masse"
[Plain-song] " Welcome my lord Syr Christis Masse"
[Chorus] " Welcome to all both more and less."

Com ner Nowell
Dieus wous garde bywee Sre tydings
A mayde hath borne a chyld full yong
The weche causeth yew for to syng. Nowell.
Criste is now born of a pure mayde
in an ox stall he is laid
Wherefore syng we all atte abrayde.* Nowell.
Beuex bien par tutta la company
Make gode chere and be ryght mery
And syng with us now joyfully. Nowell.

With similar mixture of verse and chorus,
in harmony of the most "operose" kind, we
find on fol. 8 b the following, also headed,

In die Nativitatis.

+ c c a F C D E F.
Joseph wonder how this may be
That mary wex gret wheny and she
ever have leyd in chastite.
If she be w^t chylde,
hit ys not by me,
mervel not Joseph.
The holy gost w^t mercifull distence
In here [= her] hathe entryd w^{owte} offence
God and man conceyved by his presence
In virgine pure w^{owte} violence.
What the angel of god to me dothe say
Joseph muste and will unble obey.
Albye prevely [privly] y [I] wolde have stole away
But now wylly y fre her till that y say
Mervel not Joseph.

The following is from the same source
[M.S. 5665, fol. 406]:—

Jhesu fill virginis
miserere nobis.
Angells thar were myde of mode
Song to that swete fode,
With joye and blisse,
miserere nobis.
[crib or cradle] In a *crache* was that chyld layde,
Both oxe and asse with hym playde,
With joye and blisse,
miserere nobis.
[who] Then for us *ho* shadde his blode,
And also ho dyedde pro vobis,
And for us I wiss,
miserere nobis.

* *Abrayde*, to awaken (also neuter), to rouse oneself
(Nares's Glossary). Hence the line may mean *Sing* we
all loudly, "lustily."

† These are the notes of the plain-song in letters.
See the Primer of Plain-Song, p. 26, 1st note.

And then to helle he toke the way,
To ransom them that there lay
With joy and blisse,
miserere nobis.

Another, for Epiphany, begins thus :—

There were three Persons, and one Lord.
The Son baptized with one accord,
The Father said the blessed word,
Hic est filius meus.

[The spelling here is modernised.]

In addition to the mss. from which we have quoted, there are others which have been consulted, in which many carols may be found and illustrated, e.g. :—

Brit. Mus. Harleian Coll., 541, fol. 44. Do. 2252, fol. 153-400. Do. 5396, fol. 4 ro. *Arundel MS.*, 248, 14, v, and the *Harleian MS.*, 882. Nares's *Glossary of Old English* may be consulted for the interpretation of 16th and 17th cent. words.

(2) *Printed Carols.*—Printed Carols, whether in collections or scattered in various other works, and, as it were, buried under a mass of heterogeneous literature, next claim attention. In Ames's *Typographical Antiquities*, we learn that *Wynkyn de Worde* printed in 1521 a set of Christmas carols, and that "these were festival chansons for enlivening the Christmas celebrity." (See also Warton's *Eng. Poetry*, iii. sec. 26.) The following list, though by no means complete, will indicate the nature and character of some of the rarer and less known works in which carols may be found. Including books and broadsheets, we have the following :—

1. *Paradise of Dainty Devises*. 1576. Francis Kenelmersh.
2. *Psalms, Sonnets and Songs of Sadness and Piety*. 1587. William Byrd [?].
3. *St. Peter's Complaint*. 1593. Robert Southwell.
4. *Hymns and Songs of the Church*. 1623. And *Hallelujah*. George Wither. 1641.
5. *Devotions*. 1635. William Austin.
6. *Underwoods*. 1640. Ben Jonson.
7. *Noble Numbers*. 1647. Robert Herrick.
8. *The Golden Grove*. 1655. Jeremy Taylor.
9. *Paraphrase upon the Canticles*. S. Woodford.
10. *Supp. to Tate and Brady*. 1700. N. Tate.
11. *Poems Amorous, Moral and Divine*. 1718. Anon.
12. *Hymns on the Nativity*. 1746. And *Hymns for Children*. 1763. By C. Wesley.
13. *Complete Psalmist*. 1750. John Arnold.
14. *The Christmas Box; or New Year's Gift*. R. T. S. c. 1820-30, containing all the carols which the Society had previously issued as separate tracts.
15. *Christmas Carols*. [Original.] 1837. Lond., 4to.
16. *A Good Christmas Box, containing a choice collection of Christmas Carols*. Dudley. 1847.
17. *New Carol-book for Christmas*. Bilston. c. 1830.
18. *Christmas Hymns and Sacred Pieces*. Bermondsey. c. 1818.
19. *Christmas Carols*; three series with music, by Dr. Gauntlett.
20. *Christmas and Christmas Carols*. c. 1845-50. J. F. R., with a valuable preface.
21. *Divers Carols for Xmas and Sundry Tides of Holy Church*. 1864. A. H. Brown. This has an interesting Introduction on the whole subject.
22. *The Sacristy*. 1871. No. 4 specially for the Rev. S. Baring-Gould's tr. of *Noels and Carols of French Flanders*.
23. *Carols, Hymns, and Songs*. 1882. J. H. Hopkins, New York.
24. *The American Works of Bp. Coxe, Dr. Crosswell, and others*.
25. *A Garland of Christmas Carols, Ancient & Modern*, by Joshua Sylvester. Lond., 1861.
26. *Carols and Poems from the 15th cent. to the Present Time*. Edited by A. H. Bullen. 1885.

We have by no means exhausted the list; but these works, and those now to be more fully described, will be sufficient to indicate the wealth of carol literature which we possess. In addition there are :—

(a) *Songs and Carols* edited by Thomas Wright, M.A., 1847, already referred to as printed from the Sloane ms. 2593.

(b) *Christmas Tide, its History, Festivities and Carols*, by W. Sandys, 1852. He gives an excellent historical account of the Christmas Festival in its sacred and secular celebration; 42 Ancient Carols; a Mock Christmas Play; and 12 other Carols, with their melodies in short score.

(c) *Christmas with the Poets*. Bell & Daldy. This is a magnificent volume, embellished with 35 illustrations by Birket Foster. It contains poems and Christmas carols from the Anglo-Norman period to the present time. It is divided into five sections. An outline of these will give a bird's-eye view of their contents.

(1) *The Anglo-Norman Period to the Reformation*. One extract from this will give a good idea of the rest. It is the translation of an Anglo-Norman Carol of the 13th cent., beginning (in Sandys's *Christmas Tide*) "Seignors, ore entendez à nus":—"Lordlings, listen to our lay." The opening stanza is :—

"Lordlings, listen to our lay,
We have come from far away
To seek Christmas;
In this mansion we are hold
He His yearly feast doth hold:
Tis to-day!
May joy come from God above
To all those who Christmas love."

The chorus is the most decidedly pious part of this carol :—

"Den doint a tuz fecls jole d'amurs
Qui à danz Noël ferunt honors!" i. e.
"May joy come from God above,
To all those who Christmas love."

(2) *The Elizabethan Era (1558-1603)*. This period furnished the following amongst others :—

1. "Was not Christ our Saviour
Sent unto us from God above?"
Thomas Tusser.
2. "Behold, a silly [simple] tender Babe
In freezing winter night."
Robert Southwell, d. 1595.
3. "I sing the birth was born to-night,
The Author both of life and light."
Ben Jonson, 1600.
4. "Immortal Babe, who this dear day
Didst change Thine heav'n for our clay."
Ep. Hall, cir. 1597.
5. "Run, Shepherds, run where Bethlehem blest
appears,
We bring the best of news, be not dismayed."
W. Drummond.
6. "O than the fairest day, thrice fairer night,
Night to best days in which a sun doth shine."
W. Drummond.
7. "All after pleasures as I rid one day,
My horse and I, both tired, bodie and minde."
G. Herbert.
8. "Sweet music, sweeter far
Than any song is sweet." *Edmund Bolton*.
9. "The wrathful winter proaching on apace
With blushing blast, and all yeared the green."
Thomas Sackville.
10. "Some say that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated."
W. Shakespeare.

(3) *Poems by Herrick (1591-1634)*. Of these the following may be mentioned as truly religious and poetical carols :—

1. "In numbers, and but these few,
I sing thy birth, O Jeju."
2. "What sweeter music can we bring
Than carol for to sing?"
3. "Tell us thou clear and heavenly tongue,
Where is the Babe but lately sprung,
Lies He the lily-banks among?"

4. "Down with the rosemary and the bays,
Down with the mistletoe;
Instead of holly, now upraise
The greener box, for show."

Of these No. 3 is the "Star Song," and 4 is for Candle-mass Eve.

(4) *The Civil Wars, the Commonwealth, and the Restoration.* George Withers is the leading singer of the earlier part of this period. His carols include:—

1. "As on the night before this happy morn." 1623.
2. "Lord, with what zeal did Thy first martyr." 1623.
3. "Teach us by his example, Lord." 1623.
4. "That rage whereof the Psalm doth say." 1623.
5. "That so thy blessed birth, O Christ." 1623.

Passing to others we have:—

6. "It was the winter wild." *J. Milton.*
7. "Come, we shepherds, whose blest sight."
R. Crashaw.
8. "The blessed Virgin travell'd without pain."
Ep. Jeremy Taylor.
9. "All you that in this house be here."
New Carols. 1661.
10. "Now that the time is come wherein
Our Saviour Christ was born."
Poor Robin's Almanack, 1700.

(5) *The Eighteenth Century.* The editor of *Christmas with the Poets* (the collection with which we are now dealing) says, "Few poems bearing reference to the Christmas Festival appear to have been produced during that era of the revival of English literature which has acquired the epithet of Augustan." He quotes from John Grey, John Bampfylde, and R. J. Thorn; but their verses have not the true ring of carol minstrelsy, and are not likely to have been used as such. Singularly enough, he omits all reference to J. Byrom's "Christians, awake, salute the happy morn," and C. Wesley's "Hark, bow all the welkin rings."

(6) *Nineteenth Century.* In this division we have extracts from 29 poets, including Sir Walter Scott, W. Wordsworth, Southey, Goodwyn Barnaby, Barry Cornwall, J. Keble, Shelley, S. T. Coleridge, and Tennyson.

(d) In 1822 some *Ancient Christmas Carols* were edited by Davis Gilbert, F.R.S., F.A.S., &c., with the tunes to which he had been accustomed to hear them sung when he was a child, in churches and in private houses on Christmas Eve, throughout the West of England, up to the latter end of the 18th century. They used to be practised several weeks beforehand; and on the night of Christmas Eve, and on the Festival of the Nativity itself, they were sung with great fervour at home, after the 8 P.M. drawing of the cakes hot from the oven, and the festive draughts of ale or cyder, and at Church, instead of the metrical Psalms, specially at the afternoon service; and, he informs us, "none of the sports or gambols, so frequently practised on subsequent days, ever mixed themselves with the religious observances of Christmas Eve." The characteristic of these popular carols is that they consist for the most part of simple narratives of Holy Scripture with a grateful admonition to corresponding Christian duty and gratitude. They are set to music of a solemn tonality and a sprightly movement, derived apparently from very early composers, and mostly in the *Ancient Church Modes*. There are only eight carols, the first lines of which are:—

1. "The Lord at first did Adam make." This deals with the *Fall*, is in 7 st. of 8 l., and a refrain of four lines, and is set to a tune in the Dorian mode, and 4 time.
2. "When God at first created man." The *Fall*, the *Annunciation*, and the *Nativity* are dealt with. The melody is in the Eolian mode, and in 4 time.
3. "A Virgin most pure as the prophets do tell." This is also given in *W. Sandys's Christmas Tide*, No. 23, p. 313, with a different form of the melody. From these

two sources it was rearranged in 1860, by the late E. Sedding, in his 1st *Set of Ancient Christmas Carols*, arranged for four voices. The melody is in the 7th or Mixolydian mode.

4. "When righteous Joseph wedded was."
5. "Hark! hark! what news the Angels bring!" This is in 5 st. of 4 l. l.m., and has no chorus.
6. "While Shepherds watched their flocks by night." These well-known words, by N. Tate, are set to an ancient melody, reminding one of the tune of the Latin hymn, "O fili et filise" (*Hymnal N.*, 81).
7. "God's dear Son without beginning." This carol in 9 st. of 8 l. is sweetly pious in sentiment, and somewhat above the ordinary level of poetic feeling.
8. "Let all that are to mirth inclined." This is in 16 st. of 4 l., with a chorus of 2 l.:—
"For to redeem our souls from thrall,
Christ is the Saviour of us all."

In this carol the whole story of Christmas and Epiphany Tide is told in plain and terse rhymes, well calculated to catch the ear and touch the hearts of simple and unsophisticated carollers. The tune is bold and effective, in the Dorian mode on A, and in 4 time.

(e) Some years ago an extremely rare book was brought from Stockholm, and placed in the hands of the Editors of the *Hymnal Noted*; and the *Carols for Christmas-Tide*, and *Easter-Tide*, subsequently published in 1853 and 1854, were the fruits of the Rev. J. M. Neale's study of the verse, and the Rev. T. Helmore's interpretation and harmonisation of the musical notation it contained. This small duodecimo volume is the:—

Piæ Cantiones Ecclesiasticæ et Scholasticæ, veterum Episcoporum, in Inclyto Regno Sueciæ passim usurpatæ. (Printed at Greifswald.)

These "pious songs of ancient bishops, everywhere in vogue in Sweden," were revised and edited in the year 1582 by the Most Rev. *Theodore Peter Rhuta*, of Nyland; they are stated, in the titlepage, to be most highly esteemed by the Church of God, and the School at Abo, in Finland. The Dedication to his Patron the "Illustrious and Noble Lord Christian Horn, Free Baron of Aminna," enforces the Apostolic teaching as to the use of Psalms, Hymns and Spiritual Songs, by the practice of the "Old Fathers," who always joined music with the Word of God, as also by that of the wise governors and pious Bishops of the Christian Church. This dedication is dated from Rostock, May 23, 1582.

Every canticle of the 75 contained in the 200 pages of this little book has the notes of a melody to which all the verses are to be sung, some being also furnished with a second part, others with three or four parts. A few are noted throughout, after the manner of sequences, with recurring strains, but not in exact regular verses, as in the usual tunes of carols and hymns. The first part of the little book (to p. 70) contains *Cantiones de Nativitate*, then follow others, *de Passione*, and *de Resurrectione*; at pages 104, 105, 106 and 107 there are the *Descantus. Alius, Tenor* and *Bassus*, of a setting of the Hymn "*Jesu dulcis memoria*," in the Dorian mode on G. Next a Phrygian melody to a carol, "*In Festo Pentecostes*," at p. 109. Songs, *De Trinitate*; p. 115, *De Eucharistia*; at p. 112, *Cantiones precum*, some of them *Hymns* in the strictest sense. Some songs follow, lamenting, and inveighing against crimes, wickedness, and general corruption of manners. At p. 168, to 176, are songs, *De vita Scholasticæ*, and the collection closes with a couple of songs under each of the following headings, *De Concordia*; *Historicæ Cantiones*, and *In Tempore Vernali*.

"The *Piæ Cantiones* were published for the use of the Lutheran communion in Sweden. Neither words nor music, however, were changed from earlier sources; and they occur in the Libraries of Germany, England and France, with no other difference than

traditionary repetition and popular variations would naturally introduce." (See the Prefaces in the folio ed. of *Helmere and Neale's Carols for Christmas- and Easter-Tide* for further information.)

(f) Soon after the publication of the 12 *Carols for Christmas-Tide*, and of the 12 for *Easter-Tide* before mentioned, Mr. Edmund Sedding, in 1860, published a set of nine *Antient Christmas Carols*, corresponding with the 18mo ed. of *Helmere and Neale's Carols* in size, type, and four-part vocal arrangement in compressed score, and a *separate book of words*; a 9th ed. appeared in 1863; and that same year a *second set* of seven more carols by the same energetic "Cantor of S. Raphael, Bristol," was published, and to the prefaces of each set the reader is referred for further information.

(g) Three original carols of the late Dr. Neale may also here be noticed:—

(1) "*Does and Lazarus*," arranged by Edmund Sedding—the melody is of the 15th cent.—"*Now bring in good cheer*." (2) "*Good Christians all, awake*," for Christmas Morn'g; music by the Rev. Thomas Helmore. (3) Lines written expressly to a Danish air by E. Herneiman, given by Dr. Neale in *ms.* to W. S. Lambert, who also received a piano-forte copy of the music from Mrs. Neale. Mr. Lambert arranged it for 4 voices, to which Mr. Manns added wind instrument accompaniments. As a grand march also, it has been performed both at the Crystal Palace and elsewhere. The words are, it is believed, now for the first time published, through Mr. Lambert's courtesy to the writer:—

A *Soldier's Carol*, by Rev. John Mason Neale, M.A. (D.D.); written to the Danish air "Der Tapfer Landsoldat" (by E. Herneiman).

1.

God bless the brave and true,
God bless the brave and true,
God bless and bring them thro',
Yea, God bless and bring them thro',
Whatever be the fight!
God bless and save the right,
And send the happy morning
That shall end a gloomy night!
True men have all one hope, boys,
One faith, one strength, one aim;
And though the battles differ,
The crown shall be the same.
And therefore God with us:
And we will be with Him.
Hurrah! hurrah! hurrah!

2.

With God to guard and guide,
With God to guard and guide,
We laugh at all beside!
Yes, we laugh at all beside!
Cheer up, brave hearts, and trust!
You can, you will, you must!
And see the God of battle, lads,
And not the arm of dust!
The world and all its legions,
They band against the right;
But if we have the truth, boys,
We also have the might.
And therefore God for us,
And we will be for Him.
Hurrah! hurrah! hurrah!

3.

So—close, and firm, and near!
So—close, and firm, and near!
"Together, front and rear!"
Let him, poor wretch! who may
The cause to gold betray!
For us—the sword is drawn—
Yes, and the scabbard flung away!
Strike in, strike in for justice!
Be spent, as well as spend:
And then—this life may go, boys,
The other cannot end.
And therefore God for us,
And we will be for Him.
Hurrah! hurrah! hurrah!

* The famous word passed along the lines, when the British soldiers led themselves at Fontenoy, 1745.

(h) Dr. Rimbault's *Little Book of Christmas Carols*, and Mr. Husk's excellent Collection of *Songs of the Nativity*, must not be omitted from the list of books included in the various and abundant sources of supply of original carols accessible to "readers," and to singers, of this popular Christian minstrelsy.

(i) *Carols for use in Church during Christmas and Epiphany*, by the Rev. R. R. Chope, 1875. The book has in all 112 carols. These include many old traditional ones, and many quite new, which (a reviewer in the *Literary Churchman* states) "are quite worthy, as a rule, of appearing with their time-honoured compeers." There is also a learned and most interesting Introduction, by the Rev. S. Baring-Gould; and in it will be found much which appeared also in the fourth part of the *Sacristy*.

(j) *Christmas Carols, New and Old*, the words edited by the Rev. Henry Ramaden Bramley, M.A., with illustrations by Dr. Stainer, N.D., is a handsome addition to carol literature of the present times; excellent in the poetry, picturesque in the illustrations, correct and refined in the music and its arrangements. There is an excellent preface in a smaller ed. of this book, and an index giving the source of the music and of the words of each carol. (Novello & Co.) Of the 70 examples in this work there are some 29 from traditional sources, 19 of which are to be found in other collections; thus 11 of them are in *Sandys*, 3 in *Gilbert*, 3 in *Christmas with the Poets*, 2 in *Helmere and Neale*, and 12 in *Chope*. From this collection we select the following carols as being excellent for their sound doctrine, religious unction, and poetic fervour. But where almost all are, in their several kinds, very good, this notice of a few must not be taken as any disparagement of the rest.

1. "Come, ye lofty; come, ye lowly." Rev. Archer Gurney.
2. "Come, tune your heart." Tr. by Frances E. Cox from the German.
3. "Jesu, hail!" Tr. by the Rev. H. R. Bramley from "Ave Jezu Deus."
4. "Good Christian men, rejoice." Dr. Neale.
5. "On the birth-day of the Lord." Tr. by Dr. Litledale from the Latin.
6. "The great God of heaven is come down to earth," by H. R. Bramley.
7. "God's dear Son without beginning," already noticed.
8. "The Babe in Bethlehem's manger laid." This is traditional from Chappell's *Coll.*
9. "The Virgin stills the crying." Tr. by H. R. Bramley. The melody to this carol is by J. Barnby. It is a favourable example of the modern tunes and their arrangement, happily combining the simplicity of pure diatonic melody with slight touches of modern harmony.
10. "Once again, O blessed time," by the Rev. W. Bright, D.D.; high-toned faith and warm devotion, with most harmonious verse, characterise this most charming Christmas song.
11. "All this night, bright angels sing," by W. Austin, 1835, set to music by Sir A. Sullivan.
12. "Forth then she came to seek where He did roam." Among the carols of a legendary and imaginative cast perhaps the most striking in this collection is this by Dr. Stainer. It is an original conception, and not, as it might be thought, the elaboration of a most lovely legend. The carol is very beautiful, and closes with a lovely lesson:—
"Know then, dear brother, in these Christmas hours,
Sorrow, like snow, will melt if He but smile;
And if He clothe thy wintry path with flowers,
Amidst thy mirth think on His thorns awhile."
13. "A Babe is born, all of a Maid." This is a

good specimen of the 16th cent. of a mixture of the vernacular with well-known lines of the Old Office hymns, as noted before. The first stanza reads:—

"A Babe is born, all of a Maid
To bring salvation with us;
No more are we to sing afraid,
Veni, Creator Spiritus."

14. "Immortal Babe, who this dear day," by Bp. Hall, is already noted above. It was written for the choir of Exeter Cathedral.

Concerning No. 6 above, "The great God," &c., Dr. Stainer has supplied the following facts:—

He says he has every reason to believe that the melody was originally the same as that of "A Virgin unspotted, &c." The editors [of the *Christmas Carols, New and Old*] received several ms. copies of the tune taken orally, agreeing with that which they have printed: but from Gloucestershire a tune was obtained that was always sung to these words ["A Virgin unspotted, &c.,"] but differing widely from its more usual form. It was considered so beautiful that Dr. Stainer got his co-editor to arrange other words for it. Thus we are indebted to the happy accident of a variation in the melody for another carol on the Nativity, "The great God of heaven is come down to earth," equal to the former ["A Virgin unspotted,"] in the clearness and interest of its narrative, and far surpassing it in depth of thought, and elegance of diction.

(k) An excellent collection of *Carols, Hymns and Noels for Christmas-tide* was published by T. W. Stanforth, in 1883. It contains 20 lyrics. The editor has caught the spirit and adopted the true style of church harmony, both in the arrangements of the tunes generally, and in the six he has composed himself. The work deserves wide circulation, and a clearer typography than the engraved pages of the first issue.

(l) *Church Songs* by the Rev. S. Baring-Gould, with music edited by the Rev. H. F. Sheppard, 1884-86.

(m) *Carols and Poems from the 15th cent. to the Present Time*, by A. H. Bullen, 1885, is rich in words.

(n) *In Excelsis Gloria: Carols for Christmas-tide*, 1885. This is set to music by A. H. Brown, and contains both ancient and modern Carols not found in other modern collections.

(o) *Carols for Easter and other Tides*. By the Rev. R. R. Chope, 1887.

(3) *Lullaby Carols*. One of the most striking of these we have already given, p. 209. Of others a few specimens must suffice. From the *Latin* we have "Sleep, my Babe! O sleep, the Mother," a tr. of "Dormi, Fili! dormi, Mater," by Mary D. Moultrie, in the Rev. Genard Moultrie's *Hymns and Lyrics*, 1867; from the *German* of J. C. Rube, "Sleep well, my dear, sleep safe and free," in Jacobi's *Psalmodia Germanica*, 1722; from *Old English*. "My sweet little Babie, what meanest thou for to cry," in *Byrd* as above, and Montgomerie's *Christian Poet*, 1827; "Sweet baby, sleep, what ails my dear?" G. Wither, 1641 as above; and "Hush, my dear, lie still and slumber," by I. Watts.

(4) *Secular Carols*. Amongst the less sacred or wholly secular carols may be mentioned the famous Queen's College *Boar's Head Carol* commonly ushering in the Christmas banquet; not only there, but at all grand tables of monarchs and nobles; songs in praise of holly and ivy; wassailing songs, and those of the waits, all so well described by Sandys. It is perhaps allowable to add a brief account of at least one specimen of a

class, by no means uncommon in earlier days, legendary in their origin, and sometimes childish in their character.

At Coventry, in 1483, Richard III. witnessed the "*Lauds Corporis Christi*"; and so also did Henry VII. in 1485. This play opens at the sending forth of the decree of Augustus, and the consequent journey of S. Joseph and the B. V. Mary to Bethlehem. On the way she sees a tree, and asks what it is. S. Joseph replies, "For suthie Mary it is cleped a cherry tree; In tyme of year, ye might feed you thereon your fill." They converse on the tree, he desiring to hasten on; she to have some of the fruit. He deems it impossible to get at it, but implies that He by whom she is with child could grant her wish. She prays God that, if it be His will, she may have some of the cherries. The tree immediately bows down to her. Joseph fears he has offended the Blessed Trinity, and humbles himself. Hence the subject of the carol still sung, with various readings, in many parts of England, "*Joseph was an old man*." Sandys, at p. 241; Chope, No. 26; and Bramwell and Stainer, No. 28; give each a different version. In Chope the legend is eliminated, doubtless that the rest of the song may not be excluded from use in Church. Mr. Baring-Gould considers this story "is the lingering of a very curious mysterious tradition, common to the whole race of man, that the eating of the fruit in Eden was the cause of the descendant of Eve becoming the Mother of Him who was to wipe away that old transgression," and he refers to Finnish epic poetry, the mythology of the Mexicans, a romance that has lately appeared from the catacombs of Egypt, and other rare sources of information in support of this view.

ix. *Conclusion*.—The revival of carol singing already alluded to has stimulated both poets and composers to add fresh stores to that abundance already transmitted to our age from earlier and more thoroughly believing times. The translations from the Latin writers in the Ages of Faith, when happily turned into true English idiom, and versification (as so many are, specially those of the late lamented Dr. John Mason Neale), are not only most worthy of use, but are the best patterns (and fortunately the most imitated) for the hymn and carol writers of the present day. Time, the certain arbiter of true excellence, has tried the *old* as it will eventually the *new*. "It is impossible at one stretch to produce a quantity of new carols, of which words and music shall alike be original. They must be the gradual accumulation of centuries; the offerings of different epochs, of different countries, of different minds, to the same treasury of the Church. None but an empiric would venture to make a set to order." (Neale, Preface to *Carols for Christmas-Tide*.) [T. H.]

Carpenter, Joseph Edwardes, PH.D., journalist, compiler of popular songs and ballads, dramatic writer and author of songs and hymns, was b. in London, Nov. 2, 1813, and d. in London, May 6, 1885. For a short time he was on the staff of some local journals in Leamington. His works, original and compiled, number nearly 20. These include his *Songs: Sacred and Devotional*, 1866, and from this volume his hymns are taken. Dean Alford included his "Lord and Father of creation" (*Holy Matrimony*) in *The Year of Praise*, 1867 [J. J.]

Carr, Thomas William, M.A., s. of Thomas William Carr, B.A., Incumbent of Southborough, b. June 15, 1830, and educated at Wadham College, Oxford, where he graduated (in honours), 1853. On taking Holy Orders in 1856, he became Curate of St. Peter's

* "In the Carol, and the Mystery Play, this tradition is strangely altered, but its presence cannot fail to be detected." Introduction to Chope's *Carols*, p. xxii.

with Holy Cross, Canterbury. In 1857 he was preferred to the Rectory of Beaulieu, and in the same year to the Rectory of Loddington, Northants. He entered upon the Rectory of Barning, near Maidstone, in 1865. His hymn on "The Seven Words from the Cross," beginning "Draw near, thou lowly Christian," was written at Loddington in Holy Week, 1865, and pub. by Dalton; revised in 1885, and pub. by Wells Gardner, Darton & Co. The *People's H.*, 1867, has the original text. [J. J.]

Cary, Alice, the elder of two gifted sisters, was b. near Cincinnati, Ohio, 1820, removed to New York in 1852, and d. there Feb. 12, 1871. The story of the two sisters—of their courageous move from a rural, western home, their life in the metropolis, their mutual affection, and inability to live apart—has attracted much admiring and sympathetic interest. As poets they were of nearly equal merit. Besides some prose works, Alice pub. a vol. of *Poems* in 1850. Her hymns are:—

1. Earth with its dark and dreadful ills. *Death anticipated*. This fine lyric is given in *Hys. and Songs of Praise*, N. Y., 1874, and dated 1870.

2. Along the mountain track of life. *Lent*. The authorship of this hymn, although sometimes attributed to Alice Cary, is uncertain. It appeared anonymously in H. W. Beecher's *Plymouth Coll.*, 1855, No. 438. It would seem from its tone and the refrain, "Nearer to Thee," to have been suggested by Mrs. Adams's "Nearer, my God, to Thee," which appeared in 1841.

In addition to these there are the following hymns by her in the *Lyra Sac. Amer.*, 1868:—

3. Bow, angels, from your glorious state. *Peace desired*.
4. I cannot plainly see the way. *Providence*.
5. Leave me, dear ones, to my slumber. *Death anticipated*.
6. Light waits for us in heaven. *Heaven*.
7. A crown of glory bright. *The Fadeless Crown*. In the *Meth. S. S. H. Bk.* (Lond.), 1879. [F. M. B.]

Cary, Phoebe, sister of the above, b. near Cincinnati, Ohio, Sept. 4, 1824, and d. within six months of the death of the same sister at Newport, July 31, 1871. Her works include *Poems and Parodies*, 1854; and *Poems of Faith, Hope and Love*, 1868. With Dr. Charles F. Deems she compiled *Hymns for all Christians*, 1869. Her hymns are:—

1. One sweetly solemn thought. *Anticipation of Heaven*. This piece was not intended for public use, nor is it a suitable metre for musical treatment, yet it has won universal acceptance and popularity. In some instances this has been attained by change of metre as in the *Suppl.* to the *Bapt. Ps. & Hys.* 1880, No. 1185. Johnson's *Encyclopædia* is in error in saying it was "written at the age of 17." The *Congregational Quarterly* for Oct., 1874, says, "it was written, she tells us, in the little back third story bedroom, one Sabbath morning in 1852, on her return from church." This statement shows that it was composed when she was 28, and not 17. The popularity of the hymn in G. Britain arose mainly through its use in the Evangelistic services of Messrs. Moody and Sankey. In the Protestant Episc. *Hys. for Ch. and Home*, Phila., 1860, No. 383, it is given as "A sweetly solemn thought."

The following additional pieces by this author are in the *Lyra Sac. Amer.*, 1868:—

2. Go and sow beside all waters. *Seed Sowing*.
3. Great waves of plenty rolling up. *Gratitude*.
4. I had drunk, with lips unsated. *Living Waters*. [F. M. B.]

Cäsar, Heinrich, was b. at Grussen in Thuringia, c. 1597, and became diaconus at Labiau, East Prussia, in 1624. He was instituted Feb. 25, 1627, as pastor at Loewenhagen, near Königsberg (Löwenhagen or Leuenhagen), and d. there, in his 72nd year, Aug. 11, 1669 (ms. from Pastor Winkler of Loewenhagen). The hymn:

In dieser Abendstunde, erhebt sich [Evening], appeared with his name in the *New Preussisches vollständigs G. B.*, Königsberg, 1650, p. 650, in 16^{ter}, and J. Crüger's *Praxis*, 1648, No. 22. Sometimes erroneously ascribed to Conrad Huober, of Strassburg. It is tr. as, "In this the evening hour," by H. J. Buckoll, 1842, p. 79. [J. M.]

Cast thy burden on the Lord, [*Strength in God*.] This hymn appeared anonymously (in common with all the hymns therein) in Rowland Hill's *Ps. and Hymns*, &c., 1st ed., 1783, No. 64, in 5th of 4 l., and entitled, "Encouragement for the Weak." In this form it passed into several collections to 1853, when it appeared in the *Leeds H. Bk.*, No. 571, rewritten by G. Rawson. As the hymn in both forms is in C. U., and the latter somewhat extensively, we append the two.

R. Hill's text, 1783.	G. Rawson's text, 1853.
<i>Cast thy burden on the Lord, Only lean upon His word; Thou wilt soon have cause to bless His eternal faithfulness.</i>	<i>Cast thy burden on the Lord, Only lean upon His word; Thou shalt soon find cause to bless His eternal faithfulness.</i>
<i>He sustains thee by His hand; He enables thee to stand; Those whom Jesus once bath lov'd, From His grace are never mov'd.</i>	<i>Wouldst thou know thyself a child? Is thy proud heart reconcil'd? Is it humbled to the dust, Full of awe and full of trust?</i>
<i>Human counsels come to nought; That shall stand which God hath wrought; His compassion, love and power Are the same for evermore.</i>	<i>Dost thou not rejoice with fear? Never be high-minded here; Heed not what the tempter saith, Cling to Christ in lowly faith.</i>
<i>Heaven and earth may pass away, God's free grace shall not decay; He hath promised to fulfil All the pleasure of His will.</i>	<i>Fear not, then, in every storm There shall come the Master's form; Cheering voice and present aid— "It is I, be not afraid."</i>
<i>Jesus, Guardian of Thy flock, Be Thyself our constant Rock; Make us by Thy powerful hand Strong as Sion's mountain stand.</i>	<i>He will hold thee with His hand, And enable thee to stand; His compassion, love, and power Are the same for evermore.</i>

By comparing the portions in italics in each of the above it will be seen, st. i. and v. of the 1853 text are from Rowland Hill, 1783; and st. ii., iii. and iv. are by G. Rawson. In some hymnals, specially in America, alterations are introduced into the 1853 text, as for instance in the *Hys. and Songs of Praise*, N. Y., 1874, and others. The extent of these and other alterations may be gathered by comparing any given text with those above. [J. J.]

Caswall, Edward, M.A., s. of the Rev. R. C. Caswall, sometime Vicar of Yatley,

Hampshire, b. at Yately, July 15, 1814, and educated at Brasenose College, Oxford, graduating in honours in 1836. Taking Holy Orders in 1838, he became in 1840 Incumbent of Stratford-sub-Castle, near Salisbury, and resigned the same in 1847. In 1850 (Mrs. Caswall having died in 1849) he was received into the Roman Catholic communion, and joined Dr. Newman at the Oratory, Edgbaston. His life thenceforth, although void of stirring incidents, was marked by earnest devotion to his clerical duties and a loving interest in the poor, the sick, and in little children. His original poems and hymns were mostly written at the Oratory. He d. at Edgbaston, Jan. 2, 1878, and was buried on Jan. 7 at Redwall, near Bromsgrove, by his leader and friend Cardinal Newman. Caswall's translations of Latin hymns from the *Roman Breviary* and other sources have a wider circulation in modern hymnals than those of any other translator, Dr. Neale alone excepted. This is owing to his general faithfulness to the originals, and the purity of his rhythm, the latter feature specially adapting his hymns to music, and for congregational purposes. His original compositions, although marked by considerable poetical ability, are not extensive in their use, their doctrinal teaching being against their general adoption outside the Roman communion. His hymns appeared in:—

(1) *Lyra Catholica*, which contained 197 translations from the *Roman Breviary, Missal*, and other sources. 1st ed. Lon., James Burns, 1849. This was reprinted in New York in 1851, with several hymns from other sources added thereto. This edition is quoted in the indices to some American hymn-books as *Lyra Cath.*, as in Beecher's *Plymouth Coll.* 1855, and others.

(2) *Masque of Mary, and Other Poems*, having in addition to the opening poem and a few miscellaneous pieces, 53 translations, and 51 hymns. 1st ed. Lon., Burns and Lambert, 1858.

(3) *A May Pageant and Other Poems*, including 10 original hymns. Lon., Burns and Lambert, 1865.

(4) *Hymns and Poems*, being the three preceding volumes embodied in one, with many of the hymns re-written or revised, together with elaborate indices. 1st ed. Lon., Burns, Oates & Co., 1873. Of his original hymns about 20 are given in the *Roman Catholic Crown of Jesus H. Bk.*, x.d.; there are also several in the *Hymns for the Year*, x.d., and other Roman Catholic collections.

[J. J.]

Cawood, John, m.a., b. at Matlock, Derbyshire, March 18, 1775. His parents being in humble circumstances, he received in childhood but a limited education, and at 18 was engaged in the service of the Rev. Mr. Cursham, Sutton-in-Ashfield, Notts. Three years' study, however, under careful direction, enabled him to enter St. Edmund Hall, Oxford, in 1797. Obtaining his degree in 1801, he took Holy Orders, and became successively Curate of Ribesford and Dowles, and Incumbent of St. Ann's Chapel of Ease, Bewdley, Worcestershire. He d. Nov. 7, 1852. His hymns, 17 in all, were never published by himself. Of these 9 were included in Cotterill's *Sel.*, 8th ed., 1819, Nos. 268-276. Most of these have passed into other collections. These are:—

1. Almighty God, Thy word is cast. *After a Sermon.*
2. Hark! what mean those holy voices? (1819.) *Christmas.*
3. Begin a joyful song. (1819.) *Christmas.*
4. Behold you wondrous star. (1819.) *Epiphany.*
5. Trembling with tenderest alarms. (1816.) *Finding of Moses.*
6. In Israel's fane, by silent night. (1816.) *Samuel.*
7. King o'er all worlds the Saviour shone. (1819.) *Good Friday.*

8. Christians, the glorious hope ye know. (1819.) *Plea for Missions.*

9. Hark! what mean those lamentations. (1819.) *Missions.*

In addition, Dr. Rogers pub. in his *Lyra Brit.*, 1867, from the author's mss.:—

10. A child of sin and wrath I'm born. (1820.) *Infant's Prayer.*

11. The Son of God, in worlds on high. (1822.) *Christ's Humility.*

12. Blessed Father, Great Creator. (1837.) *Holy Trinity.*

These details are from the s. mss., amongst which there are 5 hymns yet unpublished.

[J. J.]

Cecil, Richard, m.a., b. in London, Nov. 8, 1748, and educated at Queen's Coll., Oxford. Ordained deacon in 1776, and priest in 1777. He became the Vicar of two churches near Lewes shortly after; chaplain of St. John's Chapel, Bedford Row, London, 1780; and Vicar of Chobham and Bisley, 1800. He died in 1810. His poem:—

Cease here longer to detain me. Desiring Heaven. In 9 st. of 4 l., is supposed to be addressed by a dying infant to his mother. It was written for his wife on the death of a child "only one month old, being removed at daybreak, whose countenance at the time of departure was most heavenly." It was 1st pub. in Mrs. Cecil's *Memoir* of him, prefixed to his *Remains*, 1811, and is headed "Let me go, for the day breaketh." In the American hymn-books it is usually abbreviated, as in the *Plymouth Coll.*, 1856, and others. [W. T. B.]

Cedant justa signa luctus. [*Easter.*] The date and authorship of this Sequence are unknown. Dr. Neale (*Med. Hys.*, 1st ed., 1851) regarded it of French origin, and certainly not earlier than the 13th cent., as evidenced by its subjective character, and the occurrence of one or two terms which were scarcely known to mediæval writers. *Daniel* gives it in vol. ii. pp. 362-3, and Dr. Neale in *Hymni Ecclesiae*, 1851, p. 148. It is also in the *Tochter Zion*, Cologne, 1751, p. 251.

[W. A. S.]

Translation in C. U.:—

Far be sorrow, tears and sighing, by J. M. Neale, pub. in the 1st ed. of his *Med. Hymns*, 1851, in 6 st. of 7 l. with the "Alleluia," but omitted from later editions. In 1872 it was given with alterations, and in 4 st. in the *Hymnary*, No. 275. This arrangement had previously appeared in *Kennedy*, 1863, No. 698. Dr. Neale's opening line is, "Hence with sorrow and with sighing." It is also *tr.* as, "Joy, O joy, ye broken hearted," by *Kynaston*, 1862. [J. J.]

Cennick, John, a prolific and successful hymn-writer, was descended from a family of Quakers, but brought up in the Church of England. He assisted J. Wesley and then G. Whitefield in their labours for a time, and then passed over to, and died as a minister of, the Moravian Church. Born at Reading, Dec. 12, 1718, he was for some time a land surveyor at Reading, but becoming acquainted with the Wesleys in 1739, he was appointed by J. Wesley as a teacher of a school for colliers' children at Kingswood in the following year. This was followed by his becoming a lay preacher, but in 1740 he parted from the Wesleys on doctrinal grounds. He assisted Whitefield until 1745, when he joined the Moravians, and was ordained deacon, in London, in 1749. His duties led him twice to Germany

and also to the North of Ireland. He d. in London, July 4, 1755. In addition to a few prose works, and some sermons, he published:—

(1) *Sacred Hymns, for the Children of God in the Days of their Pilgrimage*, Lond., J. Lewis, n.d. (2nd ed. Lond., B. Miles, 1741), Pts. II., III., 1742; (2) *Sacred Hymns for the Use of Religious Societies, &c.*, Bristol, F. Farley, 1743; (3) *A Collection of Sacred Hymns, &c.*, Dublin, S. Powell, 3rd ed., 1749; (4) *Hymns to the honour of Jesus Christ, composed for such Little Children as desire to be saved.* Dublin, S. Powell, 1754. Additional hymns from his *ms.* were pub. by his son-in-law, the Rev. J. Swertner, in the *Moravian H. Bk.*, 1789, of which he was the editor. There are also 16 of his hymns in his *Sermons*, 2 vols., 1753-4, some being old hymns rewritten, and others new.

Many of Cennick's hymns are widely known, as, "Lo, He cometh, countless trumpets;" "Brethren, let us join to bless;" "Jesus, my all, to heaven is gone;" "Children of the heavenly King;" "Ere I sleep, for every favour;" "We sing to Thee, Thou Son of God;" and the Graces: "Be present at our table, Lord;" and "We thank Thee, Lord;" &c. Some of the stanzas of his hymns are very fine, but the hymns taken as a whole are most unequal. Some excellent centos might be compiled from his various works. His religious experiences were given as a preface to his *Sacred Hymns*, 1741. In addition to the hymns named, and others annotated under their first lines, the following are in C. U.:—

1. Be with me [us] Lord, where'er I [we] go. *Divine Protection*. [1741.]
2. Cast thy burden on the Lord. *Submission*. [1743.]
3. Not unto us, but Thee alone. *Praise to Jesus*. [1743.]
4. Thou dear Redeemer, dying Lamb. *Priesthood of Christ*. [1743.]
5. We sing to Thee, Thou Son of God. *Praise to Jesus*. [1743.]
6. When, O dear Jesus, when shall I? *Sunday Evening*. [1743.] [J. J.]

Cerne lapsum servulum. *J. W. Petersen.* [Lent.] 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 33, in 12 st., entitled, "Hymnus animi luctantis et vincentis," and thence as No. 263 in Freylinghausen's *G. B.*, 1704. It is a dialogue between the Soul (i.-vi., xi., xii.) and Jesus (vii.-x.), in 12 st. of 8 l. Freylinghausen also included as No. 271 a full tr. contributed by L. A. Gotter, beginning "Siehe! ich gefallner Knecht." This is No. 273 in Forst's *G. B.*, ed. 1855. The *trs.* are:—

- (1) "Look on me Thy servant fall'n," as No. 631 in pt. I. of the *Moravian H. Bk.*, 1754. (2) "Jesus cometh to fulfil," a tr. of st. vii., as st. II. of No. 762, in the *Moravian H. Bk.*, 1801 (1896, No. 994). (3) "Lamb of God, all praise to Thee." A tr. of st. xii., as st. III. of No. 362, in the *Moravian H. Bk.*, 1801 (1886, No. 409).

[J. M.]

Červenka, Matthias (*Erythraeus*), was b. at Čelakowitz, Bohemia, Feb. 21, 1521. He was consecrated bishop of the Bohemian Brethren in 1553, and was also secretary of the Unity. He d. at Prerau, Moravia, Dec. 12, 1569. One of his hymns, written in Bohemian, has passed into English as follows:—

Aj jak jest to milé a utěšné. [*The Christian Church*.] Founded on Ps. cxxxiii. In the Bohemian Brethren's *H. Bk.*, 1561, folio 170 b., in 28 st. Tr. into German by P. Herbert in the *Kirchengeseng*, Prag, 1566, and thence in *Wäckernagel*, iv. p. 428, beginning, "Schau, wie lieblich und gut ist's allen Brüdern." Tr. from the German as No. 385 in the *Moravian H. Bk.*, 1789 (1886, No. 465), beginning, "How good and pleasant is it to behold." [J. M.]

Chadwick, John White, was b. at Marblehead, Mass., U.S., Oct. 19, 1840;

graduated at the Cambridge Divinity School, July 19, 1864, and ordained minister of the Second Unitarian Church, Brooklyn, N.Y., Dec. 21, 1864. A frequent contributor to the *Christian Examiner*; *The Radical*; *Old and New*; *Harper's Magazine*; and has published many poems in American periodicals. His hymn on *Unity*, "Eternal Ruler of the ceaseless round," was written for the graduating class of the Divinity School, Cambridge, June 19, 1864. It is in Herder's *Congregational Hymns*, 1884. It is a hymn of superior merit. [W. G. H.]

Chamberlain, Thomas, M.A., was b. in 1810, and educated at Westminster, and Christ Church, Oxford (B.A. in honours, 1831). From 1837 to 1842 he was Vicar of Cowley, Oxford, and in 1842 he became Vicar of St. Thomas the Martyr, Oxford. He is Student of Christ Church, and Hon. Canon (1862). He was also from 1844 to 1850 Rural Dean of Oxford. His pub. works include *Theory of Christian Worship*, 2nd ed. 1855; *The Seven Ages of the Church*, 1858; and a *Commentary on the Epistle to the Romans*, 1870. He also edited:—

(1) *Hymns Used in the Church of St. Thomas the Martyr, Oxford*. Oxford, W. R. Bowden, 1861. This collection has been enlarged from time to time. (2) *Hymns chiefly for the Minor Festivals*, Edited by the Rev. T. Chamberlain, M.A., Student of Christ Church, and Vicar of St. Thomas the Martyr, Oxford. Lond., J. Masters, 1863. This contains 23 hymns.

To these collections Mr. Chamberlain contributed the following hymns:—

1. Among the saints of God. *Royal Saints*.
2. Another year is well nigh gone. *S. next before Advent*.
3. Apostle and Evangelist. *St. Matthew*. "To be inserted before the Duxology of any common metre hymn."
4. Before the throne of God. *Ember Days*.
5. Hark! what mean those gladsome voices. *Christmas*. Adapted from other hymns.
6. O Guardian of the Church divine. *Ordination*. Adapted from other hymns.
7. Of all the twelve Thou callest. *St. John the Evangelist*.
8. Saint Mark goes forth to Afric's strand. *St. Mark*.
9. Sweet it is to blend in union. *St. Edward the King; and St. Dunstan*.
10. The Church is one throughout the globe. *Unity of the Church*.
11. The ten commandments once for all. *For Monastic Saints*.
12. The thoughts that filled the mind of Luke. *St. Luke*.
13. 'Twas Thou, O Lord, Who gav'st the word. *St. Augustine of Canterbury*.
14. When once the Lord from Egypt. *St. Edward the King; and St. Dunstan*.

In addition to these hymns, No. 135, "And now the saint by whose dread pains," consists of stanzas adapted to SS. Andrew, Thomas, Matthias, Barnabas, Peter, James, Bartholomew, Simon and Jude, and designed to be introduced in the hymn "The eternal gifts of Christ the King." [J. J.]

Chambers, John David, M.A., F.S.A., s. of Captain Chambers of the R. N., was b. in London in 1805, and educated at Oriel College, Oxford, graduating with honours, in 1827 (M.A. 1831). He was called to the Bar by the Inner Temple in 1831. In 1842 he pub. an elaborate treatise on the Jurisdiction of the Court of Chancery over the persons and property of Infants, and was appointed Recorder of New Sarum the same year. At Salisbury

his attention was specially attracted to the Liturgical and other Ecclesiastical lore appertaining to the Cathedral, and to St. Osmund, its Bishop, 1078. St. Osmund compiled from different sources a series of Divine Offices, and Rules for their celebration within his diocese. These Rules were in two parts, the *Ordinale*, and the *Consuetudinary*.

The use of these Rules became very extensive; and although in certain parts the Uses of *York*, *Hereford*, *Bangor*, and *Lincoln* varied, yet John Brompton, the Cistercian Abbot of Jervaulx, writing within a hundred years after St. Osmund's death, says that these Rules and Offices had been adopted throughout England, Wales, and Ireland.

About 1230 (after the opening of the New Cathedral at Salisbury) these Rules were collected and rewritten in a complete volume, entitled *Tractatus de Officiis Ecclesiasticis* (ms. in the Cathedral Library). In the mean time the *Ordinale* had become partly welded into this *Consuetudinary*, and partly (especially that portion therein omitted from Maundy Thursday to Easter Eve) incorporated in the *Breviary*, *Missal*, and *Processional*, which had assumed definite shapes. From these materials, together with the aid of several mss. and early printed Breviaries, Mr. Chambers pub. a tr. of:—

The Psalter, or Seven Ordinary Hours of Sarum, with the Hymns for the Year, and the Variations of the York and Hereford Breviaries, Lond. 1852. This was accompanied with a Preface, notes, and illustrations, together with music from a ms. folio *Antiphony or Breviary of the early part of the 14th cent.* (in the Salisbury Cath. Lib.) collated with a similar ms. folio (*Lansdowne*, 463), both of *Sarum Use*. The hymns with their melodies, and the Canticles, were also collated with a ms. of the 14th cent. (Harl. 2951).

Mr. Chambers's subsequent publications include:—

(1) *The Encheiridion; or, Book of Daily Devotion of the Ancient English Church according to Sarum Use*. Lond. 1860. To this a number of the appropriate Hymns and Collects were added. (2) *A Companion for Holy Communion for Clergy or Laity; with a Prefatory Office for Confession, from the Ancient English Offices of Sarum Use*, 3rd ed. 1855. This was accompanied with notes and authorities. (3) *Lauda Syon, Ancient Latin Hymns of the English and Other Churches, translated into corresponding Metres*, Pt. i. 1857; Pt. ii. 1866. (4) *An Order of Household Devotion for a Week, with Variations for the Seasons and Festivals, from the Ancient English of Sarum Use*. Lond. 1864. (5) *A Complete & Particular, yet concise account of the mode of conducting Divine Worship in England in the 13th and 14th centuries, contrasted with and adapted to that in use at the Present Time*. Lond. 1877. (6) *A tr. from the original Greek of the genuine works of Hermes Trismegistus, the Christian Neoplatonist* (A.D. 60), with notes and quotations from the Fathers.

Mr. Chambers's publications and trs. have had no small part in stimulating the great change which has taken place in the mode of worship in the Church of England. His trs. of Latin hymns are close, clear and poetical; they have much strength and earnestness, and the rhythm is easy and musical. Those in C. U. are mainly from the *Lauda Syon*. Greater use, however, might be made of these translations than has been done. Their earnestness and dignity would raise the tone of many collections. [J. J.]

Chandler, John, M.A., one of the earliest and most successful of modern translators of Latin hymns, s. of the Rev. John F. Chandler, was b. at Witley, Godalming, Surrey, June 16, 1806, and educated at Corpus Christi College, Oxford, where he graduated in 1827. He

took Holy Orders in 1831, and became Vicar of Witley in 1837. He d. at Putney, July 1, 1876. Besides numerous *Sermons* and *Tracts*, his prose works include *Life of William of Wykeham*, 1842; and *Horae Sacrae; Prayers and Meditations from the writings of the Divines of the Anglican Church, with an Introduction*, 1844. His translations, he says, arose out of his desire to see the ancient prayers of the Anglican Liturgy accompanied by hymns of a corresponding date of composition, and his inability to find these hymns until he says,

"My attention was a short time ago directed to some translations [by Isaac Williams] which appeared from time to time in the *British Magazine*, very beautifully executed, of some hymns extracted from the *Parisian Breviary*, with originals annexed. Some, indeed, of the Sapphic and Alcaic and other Horatian metres, seem to be of little value; but the rest, of the peculiar hymn-metre, *Dimeter Iambic*, appear ancient, simple, striking, and devotional—in a word in every way likely to answer our purpose. So I got a copy of the *Parisian Breviary* [1736], and one or two other old books of Latin Hymns, especially one compiled by Georgius Cassander, printed at Cologne, in the year 1656, and regularly applied myself to the work of selection and translation. The result is the collection I now lay before the public." Preface, *H. of the Prim. Ch.*, viii., ix.

This collection is:—

(1) *The Hymns of the Primitive Church, now first Collected, Translated, and Arranged, by the Rev. J. Chandler*. London, John W. Parker, 1837. These trs. were accompanied by the Latin texts. The trs. rearranged, with additional trs., original hymns by Chandler and a few taken from other sources, were republished as (2) *The Hymns of the Church, mostly Primitive, Collected, Translated, and Arranged for Public Use, by the Rev. J. Chandler, M.A.* London, John W. Parker, 1841.

From these works from 30 to 40 trs. have come gradually into C. U., some of which hold a foremost place in modern hymnals, "Alleluia, best and sweetest;" "Christ is our Corner Stone;" "On Jordan's bank the Baptist's cry;" "Jesus, our Hope, our hearts' Desire;" "Now, my soul, thy voice uprising;" "Once more the solemn season calls;" and, "O Jesu, Lord of heavenly grace;" being those which are most widely used. Although Chandler's trs. are somewhat free, and, in a few instances, doctrinal difficulties are either evaded or softened down, yet their popularity is unquestionably greater than the trs. of several others whose renderings are more massive in style and more literal in execution. [J. J.]

Chapin, Edwin Hubbell, D.D., was the most distinguished man of the Universalists in later years. In his early days he was eminent as a lecturer; and as a preacher until his death. He was b. in Union village, Washington, N. Y., Dec. 29, 1814, and educated at Bennington, Vermont. He was successively pastor at Richmond, Virginia, 1837; Charleston, Mass.; Boston, 1846; and from 1848, of the Church of the Divine Paternity, New York city. He d. Dec. 26, 1880. He pub. several works, and edited, with J. G. Adams, *Hymns for Christian Devotion*, Boston, 1846. This is perhaps the most prominent Universalist Collection in the States. To it Dr. Chapin contributed the following hymns:—

1. Amid surrounding gloom and waste. *During a Storm.*
2. Father, at this altar bending. *Installation of a Pastor.*
3. Father, lo, we consecrate. *Opening of a Place of Worship.*
4. Hark! hark! with harps of gold. *Christmas.*
5. O Thou who didst ordain the word. *Ordination.*

6. Our Father, God! not face to face. *Opening of a Place of Worship.*

7. When long the soul has slept in chains. *Charitable Institutions.*

Of these No. 6 is the most widely used. In addition Dr. Chapin is the author of:—

8. Now host with host assembling. *Temperance.* This was given in Longfellow and Johnson's *Book of Hymns* (Unitarian), 1848, and from thence has passed into other collections. It is entitled "Triumph of Temperance," and is well known. [F. M. B.]

Chapman, Robert Cleaver, was b. Jan. 4, 1803, and has been for more than fifty years a "Minister of the Gospel" at Barnstaple. In 1837 he pub. :—

Hymns for the Use of the Church of Christ. By R. C. Chapman, Minister of the Gospel, Barnstaple. 1837. This was reprinted in 1852. Some copies of the 1852 edition have bound up with them an *Appendix selected from Various Sources.* By John Chapman.

Several of these hymns were repeated in the Plymouth Brethren *Hymns for the Poor of the Flock*, 1838; *A Few Hymns and Some Spiritual Songs, selected 1856 for the Little Flock*; and in other collections. These include :—

1. Go behold [and search] the tomb of Jesus. *Easter.*
2. God's tender mercies follow still. *Heaven.* Composed of st. xxi. of "The Lamb of God exalted reigns."
3. King of glory set on high. *Ascension.*
4. My soul, amid this stormy world. *Longing for Heaven.*
5. No condemnation—O my soul. *Peace in Believing.*
6. O God, Whose wondrous Name is Love. *Resignation.*
7. The Prince of Life, once slain for us. *Advent.*

Mr. Chapman's hymns and poems number 162, and are mainly in use with the Plymouth Brethren, with whom he is a Minister. They are given in his *Hymns and Meditations*, Barnstaple, 1871. [J. J.]

Charged with the complicated load. [*Pardon.*] This cento in 3 st. of 4 l. appeared in A. M. Toplady's *Ps. and Hys.*, 1776, No. 323. Sts. i. and ii. are probably Toplady's, whilst st. iii. is from C. Wesley's "Of my transgressions numberless," from his *Short Hymns*, 1762, vol. ii. p. 78, slightly altered. In Spurgeon's *O. O. H. Bk.*, 1866, Toplady's part of the cento is altered, Wesley's remains unchanged as in Toplady, and another stanza is added. The original cento was omitted from the 2nd and later editions of *Toplady*. [W. T. B.]

Χαριστήριον ᾠδὴν. *St. Theodore of the Studium.* This Canon for "Orthodoxy Sunday" or "the First Sunday in Lent is kept in memory, primarily, of the final triumph of the Church over the Iconoclasts in 842, and incidentally, of her victory over all other heresies" (*Neale*). It is given in *Daniel*, iii. pp. 101-109, in 56 stanzas, together with a note thereon. Dr. Neale in his prefatory Note to the Canon says :—

"The following Canon is ascribed to St. Theodore of the Studium, though Baronius [*Baroni's Annal. Eccles. ad ann. 842, Tom. ix. p. 1053, 21. p. 1059, seq.*] has thought that it cannot be his, because it implies that peace was restored to the Church, whereas that hymnographer died while the persecution still continued. Very possibly, however, it was written on the temporary victory of the Church, which did occur in the time of St. Theodore; and then, in 842, may have been lengthened and adapted to the then state of things, perhaps by Naucratus, the favourite disciple of St. Theodore."—*Hymns of the E. C.* (2nd ed. 1863, p. 113.)

Dr. Neale's *tr.* is of a portion only of the Canon, including Ode i. Tropar. i. 2; iii. 6; iv. 1, 2, 3; v. 1, 3, 4, 5; vi. 1; ix. 2, 3, 4, 5. It is "A song, a song of gladness!" *Hymns of the Eastern Church*, 1862, in 11 st. of 8 l. In 1866, st. vi.—viii., x., xi., were included as, "The Lord, the Lord hath triumphed," in H. J. Palmer's *Supplemental Hymnal*; and again, with slight alterations, in the *People's H.*, 1867. [J. J.]

Charles, D., jun. [*Welsh Hymnody*, § ii. 2.]

Charles, Elizabeth, née Rundle, is the author of numerous and very popular works intended to popularize the history of early Christian life in Great Britain; of Luther and his times; of Wesley and his work; the struggles of English civil wars; and kindred subjects as embodied in the *Chronicles of the Schönberg-Cotta Family*, the *Diary of Kitty Trevelyan*, &c., was b. at Tavistock, Devonshire. Her father was John Rundle, M.P., and her husband, Andrew Paton Charles, Barrister-at-Law. Mrs. Charles has made some valuable contributions to hymnology, including original hymns and translations from the Latin and German. These were given in her :—

- (1) *The Voice of Christian Life in Song; or, Hymns and Hymn-writers of Many Lands and Ages*, 1859;
- (2) *The Three Wakings, and other Poems*, 1859; and (3) *The Chronicles of the Schönberg-Cotta Family*; (4) *Poems*, N. York, 1867. This has some additional pieces.

Her hymn on the *Annunciation*, "Age after age shall call thee [her] blessed," appeared in her *Three Wakings*, &c., 1859. [J. J.]

Charles, Thomas. [*Welsh Hymnody*, § ii. 2.]

Charlesworth, Vernon J., was b. at Barking, Essex, on April 28, 1839, and educated at Homerton College. In 1864 he became co-pastor with the Rev. Newman Hall at the old Surrey Chapel, and in 1869 the Head Master of Mr. Spurgeon's Stockwell Orphanage. Mr. Charlesworth has pub. *The Life of Rowland Hill*, &c., 1876, and, in co-operation with Mr. J. Mantou Smith, *Flowers and Fruits of Sacred Song and Evangelistic Hymns*. To this work he contributed :—

1. As you gather round the family board. *Plea for Orphans.*
2. Blessed Jesus, Lord and Master. *Conferences.*
3. Come, brethren, let us sing. *Praise to God.*
4. Come to Jesus, He invites you. *Invitation.*
5. Heart to heart by love united. *Holy Matrimony.*
6. How blest in Jesus' name to meet. *Praise to Jesus.*
7. Our lamps are gone out, and the daylight is past. *The Foolish Virgins.*
8. Sweetest fellowship we know. *Walking in the Light.*
9. The day of the Lord is at hand. *Advent.*
10. There is a land as yet unknown. *Heaven.*
11. 'Tis a blessed thing while we live to sing. *Praise.*
12. When far from Thee, and heirs of woe. *Grace.*
13. Ye servants of Jesus, go forth. *Missions.*

In addition to these hymns, Mr. Charlesworth contributed—

14. I've nothing to bring Thee, Jesus. *Lent.* to Fullerton & Smith's *Evangelical Echoes*, 1884, and has printed a considerable number as leaflets. Two of the most recent, "As the eastern hills are glowing" (*Morning*), and "Length'ning shadows darkly falling" (*Evening*), should find their way into common use. Mr. Charlesworth's hymns are very spirited and of a popular character. [J. J.]

Charlotte Elizabeth. [*Tonna, O. E.*]

Chatfield, Allen William, M.A., b. at Chatteris, Oct. 2nd, 1808, and educated at Charterhouse School and Trinity College, Cambridge, where he was Bell's Union Scholar and Members' Prizeman. He graduated in 1831, taking a first class in classical honours. Taking Holy Orders in 1832, he was from 1833 to 1847 Vicar of Stotfold, Bedfordshire; and since 1847 Vicar of Much-Marcle, Herefordshire. Mr. Chatfield has published various *Sermons* from time to time. His *Litany, &c.* [Prayer Book] in Greek verse is admirable, and has been commended by many eminent scholars. His *Songs and Hymns of Earliest Greek Christian Poets, Bishops, and others, translated into English Verse*, 1876, has not received the attention of hymnal compilers which it merits. One hymn therefrom, "Lord Jesu, think on me," is a specimen of others of equal merit, which might be adopted with advantage. [J. J.]

Cheever, George Barrell, D.D., eminent in reform, philanthropy, and literature, b. at Hallowell, Maine, April 17, 1807, and graduated at Bowdoin College, 1825. Dr. Cheever was a Congregational Pastor at Salem, Mass., 1833; New York, 1839; and the Church of the Puritans, N. Y., 1846-67. He has published several works, and one, *Deacon Giles' Distillery*, procured him a month's imprisonment, in 1835. In 1831 he edited the *American Common Place Book of Poetry*, and in 1851 *Christian Melodies*. The latter contains 19 hymns by him. One of these, "Thy loving-kindness, Lord, I sing," is still in C. U. It is adopted in an abbreviated form of 4 st. by Dr. Hitchcock, in *Hys. & Songs of Praise*, N. Y., 1874, where it is dated 1845. [F. M. B.]

Cherubic Hymn, The. [Greek Hymnody, § x. 9.]

Chester, Harriet Mary, née Goff. Mrs. Mary Chester is the eldest daughter of Mr. George Goff, who d. in 1880, at Lausanne, where he had long resided. Mr. Goff's ancestors settled in Ireland in the time of Cromwell, but the main branch of the family has been long established in Hampshire. Miss Goff was married, in 1856, to Harry Chester, who was well known as an Assistant Secretary of the Committee of Council of Education, and as one of the foremost of the promoters of the extension of popular education, in connection with the National Society, the London Diocesan Board, and other institutions. Mrs. Chester, who was left a widow in 1868, is the author of a small volume of Stories, called *Meg's Primroses* and of *A History of Russia*, both written for and published by the S.P.C.K. Her translations of Latin and German Hymns made for *The Hymnary* (and marked "H. M. C.") are distinguished by the accurate reproduction of the original in language of simple poetic beauty, and have the genuine ring of an English Hymn. [Wm. C.]

Children of the heavenly King. J. Cennick. [Encouragement to Praise.] This is the most popular of this author's hymns, and, in an abbreviated form, it is found in a large proportion of the hymnals published in the English language for more than 100 years. It appeared in his *Sacred Hymns for the Chil-*

dren of God, &c., 1742, Pt. iii., in 12 st. of 4 l. In 1753, G. Whitefield gave 6 st. in his *Coll.* as No. 38 of Pt. ii. M. Madan repeated this in 1760, and thus the abbreviated form came into use. Departures from Whitefield's arrangement are found in several instances, but as the full text has been included by Dr. Rogers in *Lyra Brit.*, 1867, p. 666, and can be easily consulted, they are not tabulated. Whitefield's text consisted of st. i., ii., iv., v., vii. and viii. In Bingham's *Hymno. Christ. Latina*, 1871, p. 123, there is a Latin rendering of the text as given in Bickersteth's *Christian Psalmody*, 1833, "Fili Regis superni, cantatis." [J. J.]

Children of the pious dead. [All Saints.] An anonymous hymn in 4 st. of 8 l. given in Spenser Murch's *Sabbath Scholars' H. Bk.*, 1849. In the *Appledore S. S. H. Bk.*, 6th ed., 1853, there is a different text, where in the last stanza the "sires"—those who through faith did mighty work: Heb. xi.—are they who approve the "fight of faith" below, whilst in Murch's book the Almighty is represented as watching the conflict. The unity of thought in the *Appledore* book seems to point it out as the original. This text is repeated in the *Meth. S. S. H. Bk.*, 1879. The hymn probably first appeared in a magazine. [W. T. B.]

Children of Zion, know your King. J. Montgomery. [Appeal to the Jews.] In the *Bap. Ps. & Hys.*, 1858-80, No. 764, this hymn is dated 1822. It is in the *m. mss.*, but without date, and the earliest appearance it made in any of Montgomery's works, so far as we can trace, is his *Original Hymns*, 1853, where it is given as in the *ms.* in 6 st. of 4 l. It is entitled, "Invitation to the Jews to acknowledge Christ." [J. J.]

Children's Hymns. In giving a brief sketch of this subject we find ourselves at every step face to face with the difficulty of lack of materials, from the destruction, by the busy little fingers of earlier generations, of the hymn-books we would so gladly treasure. It was long before it dawned on the Church that special hymns for children were needed—indeed, the only ancient hymn for children, that of Clemens Alexandrinus (see *Greek Hymnody*, § iii.), is more fitted for a youth of fifteen than for the period of childhood. Nevertheless, plenty of proof exists of the share the children had in the worship of the Church, e.g. the st. of Prudentius:

Te senes, et Te juventus,	Stimplices puellulæ,
Parvulorum Te cohors,	Voce concordæ pidiis
Turba matrum, virginum-	Perstreptant concentibus
que,	Sæculorum sæculis!

or the story of the seven boys singing the "Gloria, laus, et honor," before the Emperor Louis, and so obtaining St. Theodulph's liberation, will at once show that though no special provision for children's hymns was made, yet the young were by no means neglected. Probably, in a less enlightened period, the mental capacity of the less educated common people was about that of their children, and so the lack of special provision was not felt. The early vernacular carols and hymns do not appear to have been composed for children, though the children then, as now, sang them, and the history of juvenile hymnody commences with

the Reformation so far as England is concerned. It easily divides itself into four periods, each with its own special characteristic. (i.) 1562-1715. The period from Sternhold to the issue of Watts's *Divine and Moral Songs*. (ii.) 1715-1780. The interval from Watts till the establishment of Sunday Schools. (iii.) 1780-1840. The history of the Evangelical Sunday School movement. (iv.) 1840-1884. The recognition by all parties and denominations of the importance of early religious training. We have but limited space to devote to each of these, and, merely pointing out the leading characteristics of each period and author, for fuller information we shall leave the student to consult the biographical notices of the writers in other parts of this Dictionary.

i. 1562-1715. Whether the *Primers* of Henry VIII., Edward VI., and Elizabeth were specially intended for youth, we can hardly say; at any rate, the hymns therein contained were merely translations of the old Latin hymns, but the *Precationes Piae* of 1568, with its Latin hymns of Ellinger, Flaminius, Buchanan and others, was evidently prepared for school use, and ancient hymns long lingered at the schools of Harrow, Eton, St. Paul's, and a few colleges; nor are they quite extinct at the present time.

Of vernacular hymns, the 1560 edition of Sternhold and Hopkins mentions on the title that the version is:—

“Very meet to be used of all sorts of people privately, for their Godly solace and comfort: laying aparte all ungodly songes and ballades, which tend, only to the nourishing of vice and *corrupting of youth.*”

This was retained in the complete edition of 1562, and on most subsequent titlepages. The long struggle that ensued between Puritanism and Anglicanism, culminating in the Commonwealth and the Restoration, left little time for the cultivation of sacred poetry, and none for poetry for children. A hymn or two in Wither's *Hallelujah*, 1641, a child's grace by Herrick, 1647, seem all worth naming till 1655, when Jeremy Taylor appended his “Festive Hymns” to the *Golden Grove*. These, he remarks, are “fitted to the fancy and devotion of the younger and pious persons Apt for memory and to be joined to their other prayers.” The idea was still that of private use, not of public worship; and when about 1674 Bishop Ken issued his “Three hymns” for the boys of Winchester College it is still the same. A worthy Baptist, Abraham Cheere, had in 1672 issued a volume which contains many short hymns and acrostics for children whom he had known, and whose names are given. A little later, Benjamin Keach (q.v.) printed his:—

War with the Devil; or, the Young Man's Conflict with the Powers of Darkness, in a Dialogue Discovering the Corruption and Vanity of Youth, the horrible Nature of Sin and deplorable Condition of fallen Man.”

This became very popular as a chapbook, and with its quaint woodcuts and strong Calvinism suited the prevailing taste. It contains a few hymns, and was often given as a present, the copies yet remaining sometimes containing the autographs of donor and recipient expressed in the kindly quaint Nonconformist phraseology of the time. The examples of Ken and Taylor, of Keach and Cheere, were now followed by others, and two little penny

books by Bunyan and Mason for childish use were issued, but no copies are known to exist at the present time. Matthew Henry, in his *Family Hymns*, 1695 (enlarged in 1702), and the compiler of *A Col. of Ps. H. and Spiritual Songs, Fitted for Morning and Evening Worship in a Private Family*, 1701, intended their books for the use of children and others, and one edition of Dorrington's reform of *Austin's Devotions* annexes tunes for the hymns. The nonjuring Bishop, George Hickee, in his translation of Fénelon's *Instructions for the Education of a Daughter*, 2nd ed., 1708, gives in the “Little Office for Two or more Young Ladies under the same Governess; to be used at any time,” an earlier translation of “*Jesu, dulcis memoria,*” revised by himself, and two poems at the close, one of exquisite freshness and beauty. It is in 9 st. of 6 l. We have but space to quote st. 1, 2, 5, 8 and 9.

“TO THEODORA.

<p>Wouldst be happy? little child, He thou innocent and mild, Like the patient lamb and dove, Full of sweetness, full of love. Modestly thy looks compose, Sweet and blushing like the rose. When in gardens thou dost play, In the pleasant bowry May, And art driven by sudden showers: From the fresh and fragrant flowers; Think, how short that pleasure is Which the world esteemeth bliss. When the fruits are sour and green, Come not near them, be not seen Touching, tasting, till the Sun</p>	<p>His sweet ripening work hath done. Think, how harsh thy nature is 'Till Heaven ripen thee for bliss. Or lest thou shouldst drop away, Like the leaf that fell to-day; Still be ready to depart, Love thy God with all thy heart: Then thou wilt ascend on high From Time to Eternity. Paradise is sweeter there Than the flowers and roses here; Here's a glimpse, and then away, There 'twill be for ever day, Where thou ever in Heaven's spring Shalt with saints and angels sing.”</p>
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The other stanzas are of equal merit, and the whole is worthy of Breton or Wither at their best. It is so Elizabethan in tone and colour that it excites suspicion whether Hickee had not met with it in ms., and was the publisher only, not the author. The other poem is not so good, though it contains a pleasing “Hymn.” But a greater is at the door; these early attempts are but the first-fruits; for Isaac Watts, whose Psalms and Hymns revolutionized Nonconformist hymnody, is also justly entitled to be called the first writer of children's hymns.

ii. 1715-1780. The immediate cause of the publication in August, 1715, of Watts's *Divine and Moral Songs for Children* seems, from the quaint dedication,

“To
 Mrs. Sarah,
 Mrs. Mary, and
 Mrs. Elizabeth } Abney.

Daughters of Sir Thomas Abney, Knt., and Alderman of London.”

to have been the writer's gratitude for the kindness and attention shown him by the children's parents in the two preceding years during his long illness and convalescence; but from the preface, “To all that are concerned in the Education of Children,” we learn:—

"The greatest part of this little book was composed several years ago, at the request of a friend, who has been long engaged in the work of catechising a very great number of children of all kinds, and with abundant skill and success. So that you will here find nothing that savours of a party. The children of high and low degree, of the Church of England or Dissenters, baptized in infancy or not, may all join together in these songs."

This would seem to indicate we owe Watts's efforts to a Church of England clergyman. Both dedication and preface are omitted from all but very early editions, and will well repay perusal. The high note of toleration struck by Watts has, we are happy to say, been recognised by most compilers since, and there is far less of party spirit and sectarianism in the hymn-books for the use of children than in collections for those "of a larger growth." The success of the *Divine and Moral Songs* was immediate and lasting; edition after edition was issued, and for more than a century editions printed in country towns as well as in centres of population testified to the need felt and met. Many attacks have recently been made on the theology of these hymns, especially with reference to future punishment, and to a certain extent, with justice, but Watts is mild compared with some contemporary theologians in description and assertion, and he evidently photographed the phase of religious thought then existing. Since this flaw was not discovered for a century, when the work of the *Divine and Moral Songs* was well nigh done, the objection seems uncalled for, and we can all recognise the sterling practical value of the *Divine Songs*:—"I thank the goodness and the grace;" "Almighty God, thy piercing eye;" "And now another day is gone;" "This is the day when Christ arose;" "Lord, how delightful 'tis to see;" while of the *Moral Songs* (enlarged in a later edition) "Tis the voice of the sluggard," and "The Rose," are still remembered. The exquisite "Cradle Hymn," after the fine praise of F. T. Palgrave, himself a writer of children's hymns of high merit, needs no commendation from us.

The popularity of Watts prevented, to some extent, similar attempts in the same direction. A broadside, however, of the reign of George I., is in existence which shows that hymns were occasionally sung by the children at the charity sermons on behalf of particular schools, and in *Poems, Amorous, Moral and Divine*, 1718, we find "The Incarnation, A Carol, Sung by some children in Church." Such slender beginnings and rare exceptions are these that, except these two facts, we cannot point to any single mention of special hymns for children in public use in the Church of England, till the third period of our story.

A curious book by John Vowler, issued at Exeter in 1738, has a preface by Doddridge, but it can hardly be called a hymn-book. Doddridge, however, in 1744, rendered into metre "The Principles of the Christian Religion, expressed in plain and easy verse," and this is admirably done. It is in 24 portions, and some valuable hymns might be extracted therefrom, though as a whole it is unsuited for modern use. The xviiiith portion, "On the Nature and Design of the Lord's Supper," gives an interesting glimpse of juvenile Non-conformist worship and illustrates Doddridge's

well-known "My God, and is Thy table spread?" (q. v.).

The memory of Christ's death is sweet,
When saints around the table meet;
And break the bread, and pour the wine,
Obedient to His word divine.
While they the bread and wine receive,
(If on their Saviour they believe.)
They feast, as on His flesh and blood,
Cordial divine, and heavenly food!
Their covenant thus with God renew,
And love to every Christian shew.
Well may their souls rejoice and thrive;
Oh! may the blessed hour arrive
When, ripe in knowledge and in grace,
I at that board shall find a place!
And now what there His people do,
I would at humble distance view;
Would look to Christ with grateful heart,
And in their pleasures take my part;
Resolved while such a sight I see,
To live to Him who died for me.

From this, the non-communicating attendance of children was evidently approved by the writer, and the chastened devotion of the lines is eminently calculated for the purpose intended. Stormier times in the religious world were at hand, and the calm of Watts and Doddridge would not satisfy C. Wesley or J. Cennick, and to each of these we must give some attention. Cennick having joined the Moravians, issued at Dublin, in 1754, his *Hymns for Children*, in 2 vols. The work is of excessive rarity, the copy in the Fulneck Library being probably unique. It has never been properly examined by hymnologists, but later Moravian collections, notably that of 1789, take many hymns from this source. The specimens we have seen are tender, simple, and very mystical, but with little poetical beauty, full of Moravian tenets and fancies, but, as Pope says of Beaumont, "a man who has the art of stealing wisely" would find Cennick suggestive and worthy of attention. The best in the *Moravian H. Bk.*, 1789, are:—No. 622, "O Thou before whose Father's face," a prayer for the ministry of Angels, and two funeral hymns, Nos. 623 and 624, "Happy the children who are gone," and "How sweet the child rests." The second, No. 623, was long popular, but has been murdered by alteration, as in Dr. Allon's *Children's Worship*, No. 453. When, in 1763, C. Wesley published his *Hymns for Children*, he had already written many for the young which were scattered through other works. A second ed. of those hymns appeared in 1767 with the words *And Others of Riper Years* added to the title. The work was never very popular, and with the exception of "Gentle Jesus, meek and mild," has hardly a hymn in it known to modern collections outside the Wesleyan body. John Wesley, in a Preface dated March 27th, 1790, gives the clue to this, and as his words well illustrate our subject, we quote them:—

"There are two ways of writing or speaking to children: the one is, to let ourselves down to them; the other, to lift them up to us. Dr. Watts has wrote in the former way, and has succeeded admirably well, speaking to children as children, and leaving them as he found them. The following hymns are written on the other plan; they contain strong and manly sense, yet expressed in such plain and easy language, as even children may understand. But when they do understand them, they will be children no longer, only in years and stature."

When these words were written the day had already dawned when collections, not separate

books by one author, should contain hymns on both plans, and be issued with richer provision for the needs and wants of the rising generations.

iii. 1780-1840. The establishment of Sunday Schools in different parts of the country immediately resulted in people finding Watts hardly sufficient, and consequently collections were made and fresh hymns written. It being impossible to enumerate the whole of these collections and hymns, we must restrict ourselves to the more important. Robert Hawker the Commentator's *Psalms and Hymns Sung by the Children of the Sunday School, in the Parish Church of Charles, Plymouth, at the Sabbath Evening Lecture*, passed through 13 editions at least, and was probably issued after 1787, when the Charles Sunday School was established, as it borrows from Rippon, whose earliest date is 1787. Of the 104 hymns it contains, 44 are from *Watts*, and 35 from the *Olney Hymns*. 2 (one a revision from Hart) are apparently Dr. Hawker's, the rest by various authors. In 1790 Rowland Hill issued his *Divine Hymns attempted in easy language for Children*, which contained 44 hymns. This was revised by Cowper before publication, and was intended for the "Southwark Sunday School Society." In 1808, a collection by Rowland Hill of 298 hymns was issued, and enlarged in 1819. The preface says that the Southwark Sunday School Society, like the parent Society, adopted

"A truly catholic and enlarged plan, so that the children educated by them are conducted to such places of worship, always where Evangelical truths are preached, but passing an equal portion of their Sabbath day's attendance in such congregations, whether Church or Chapel, as use or omit the liturgy of the Established Church."

He did not, however, reprint all the hymns of his own book of 1790, omitting, *inter alia*, "a hymn for a child that has ungodly parents," which might have caused scandal. Nor should we omit to mention the great philanthropist Jonas Hanway's book. In his sumptuous folio, *Proposals for Establishing County Naval Free Schools*, 1783, are embedded 18 hymns and 21 psalms. In 1793 the Moravians issued a small collection chiefly from their 1789 book. In 1800 appeared *H. for the Use of the Sunday Schools in Manchester*. This is decidedly superior in fitness and taste to anything previous to that date. In the same year a small collection was issued at Chatham. To the *Nottingham Collection*, a few years later, John Burton, sen., contributed his hymns; and the *Bristol* book of 1812 was one of the earliest to give the names of the authors. Meanwhile the Methodists had not been idle. They had recognized the need of new hymns, and Robert Carr Brackenbury and Benjamin Rhodes wrote some pleasing hymns for young Wesleyans. Joseph Benson, the biographer of John Fletcher, issued, in 1806, a collection from these sources and others, and this became, until 1825, the standard Wesleyan book.

The publication in 1810 of Ann and Jane Taylor's classic *Hymns for Infant Minds* rendered previous collections incomplete, and the *Original H. for Sunday Schools*, and other books by Mrs. Gilbert (Ann Taylor) also tended in the same direction.

Two new factors in our history now appear; the issue of magazines for children (*The Youth's Magazine* commenced in 1805) and the formation of the *Sunday School Union*. The one brought many fresh hymns as contributions to its pages; the other provided an authorised hymn-book for Sunday Schools, and so checked the supply. In general collections, too, the entry in the list of subjects "For the Young" now begins to appear; but from that day to this in all collections the proportion allotted to children is most inadequate. The 2nd ed. of the *Sunday School Union Hymn Book for Scholars* is dated 1816, the 3rd of that for *Teachers* 1821. These continued in use till 1840, when they were enlarged. Many hymns were issued for anniversary services on fly-sheets, notably those of Montgomery for the Sheffield Whitsuntide gathering, and some of Montgomery's highest successes have been won in this field.

To the *Child's Companion*, established in 1824, John Burton, jun., sent his hymns; to the *Children's Friend*, Dorothy Ann Thrupp, under the signature of *Iota*, and H. F. Lyte, contributed; while in the *Protestant Dissenter's Juvenile Magazine*, 1833, &c., appeared T. R. Taylor's too few and gem-like lyrics. J. Cawood wrote some for his own parish, specimens of which are in the *Lyra Britannica*, 1868, and in Dr. Rogers's *Child's Hymnal*, s.d., but some of the most beautiful of his productions, now before us in ms. remain unedited. The issue, in 1833, of John Peel Clapham's *Leeds S. S. U. Bk.* is noteworthy. It has been repeatedly revised, and contains good work.

iv. 1841-1884. More need now began to be felt among Churchmen and Nonconformists of something different from the narrow Calvinism of earlier days, and as the Tractarian movement gained ground, if Tractarian children were to sing hymns at all, new ones had to be written; for, to express the formulas of the new school, there were no English hymns to be had. The first noteworthy attempt was Mrs. F. M. Yonge's *Child's Christian Year*, 1841. Keble wrote the preface and contributed two new hymns, but the bulk of the book is from J. Anstice, Isaac Williams's *Paris Breviary Hymns*, and J. H. Newman from the *Lyra Apotolica*. It was several times reprinted, but is more fitted for the children of the educated classes than for the poor. I. Williams himself issued in 1842 his *Ancient Hymns for Children*, a selection from his book of 1839, slightly altered; and his *Hymns on the Catechism*, a valuable little work, must also be mentioned. But in the same year, and with more success, Dr. Neale pub. the 1st series of his *Hymns for Children*, a 2nd following in 1844, and a third in 1846. These became really popular, and some may be found in C. U., alike in England and America, at the present time. Still a need was felt for something more simple, and in 1848 Mrs. Cecil Frances Alexander pub. her *Hymns for Little Children*. Charmingly simple and tender, clear in dogma, and of poetical beauty, combining the plainness of Watts with the feeling for and with childhood of the Taylor sisters, and uniting with both the liturgical associations of the English Prayer Book, they remain unequalled and unapproachable. "Every morning the red sun,"

"Once in royal David's city," "There is a green hill far away," will at once occur as instances in point. They have reached nearly a hundred editions. Subsequent efforts by Mrs. Alexander have not been so successful, her *Narrative Hymns, Moral Songs, Poems on the Old Testament* (2 series), containing nothing worthy of note; but her "We are but little children weak," contributed to Dr. Hook's *Church School Hymn Book*, 1850, strikes a higher key, and in the *S. P. C. K. Ps. & Hys.*, 1852, "The roseate hues of early dawn;" "Jesus calls us, o'er the tumult," are very good, though not specially adapted for the young. Miss Wiglesworth's attempts in the same field are noticeable, and in Helen Taylor's *Sabbath Bells*, n.d., and *Missionary Hymns*, 1846, will be found good hymns, proving that not in one school of thought merely was the gift of combined simplicity and beauty to be found. To this same period belong Miss Leeson, Mrs. Herbert Mayo, and Miss D. A. Thrupp. To Mrs. Mayo's *Hymns & Poems*, 1849, Miss Thrupp contributed some of her best hymns. The enthusiasm of the Rev. John Curwen, and the introduction of the Tonic Sol-fa System in many Nonconformist schools, led to the production of his *Child's Own Hymn Book*, very deservedly popular. Originally issued in 1840, as *Sacred Songs*, another selection as *Hymns and Chants* appeared in 1844; two years later they were combined as *The Child's Own Hymn Book*. It was subsequently enlarged, and in 1865 contained 169 hymns; but in 1874 the entire book was recast under the title of *The New Child's Own Hymn Book*. Biographical notes on this have been pub. by the editor's son. From 1850 onwards a constant stream of collections has passed through the press, of which we can notice but the most important. The Church of England Sunday School Institute revised their earlier book in 1868 under the editorship of a Committee, the work falling chiefly on Mr. George Warington, but the book was abandoned in 1879 for one more modern in tone. A little book of *Children's Hymns and School Prayers* was issued by the S. P. C. K. Compilers of *Church Hymns*, and in 1881 Mrs. Carey Brock issued *The Children's Hymnbook*, which passed under the revision of Bishops How and Oxenden and the Rev. John Ellerton. It has at once taken the leading place among Church books, and contains not only the best hymns hitherto published, but new hymns, some of which are of equal value. Among other Church collections we may name the Rev. J. C. Miller's, n. d.; the *Hymns and Carols*, ed. by W. C. Dix, 1869; *Hymns and Carols for the Children of the Church*, 1876; and *H. for the Children of the Church*, 1878. The last contained new compositions by Mrs. C. F. Hernaman and Mrs. E. H. Mitchell, which will win their way. The Wesleyans in 1870 revised their preceding book of 1826-35, and with some success, but a new revision was called for in 1879, and the result was the *Methodist Sunday School Hymnbook*, containing 589 hymns. This, in our judgment, ranks first in merit of any collection for children yet made, and is approached only by Mrs. Carey Brock and the Rev. G. S. Barrett. Among the Congregationalists several books of im-

portance appeared from time to time. Bubier's *H. & Sacred Songs*, 1855; Major's *Book of Praise for Home & School*, 1869; Allon's *Children's Worship*, 1878; and the present authorised selection, the Rev. G. S. Barrett's *Book of Praise for Children*, 1881, an enlargement of the Rev. W. G. Horder's book under the same title, issued in 1875. Less has been done among the Baptists, the only book of high merit being the Rev. W. R. Stevenson's *School Hymnal*, 1880. The English Presbyterians have *Psalms & Hymns for Children's Worship*, in addition to 61 hymns for the young in their *Church Praise*, 1882. In Scotland, which has done little in the way of original compositions in this line, we may name Rev. James Bonar's *School Worship*, 1878, and the United Presbyterian *Hymnal for the Young*, 1883. Among the "Friends" the *School & Mission Hymn Book*, 1873, is well edited. The Roman Church has only one book worth naming in this connection, the Rev. Henry Formby's *Catholic Songs*. This, issued partially about 1853, has been revised, and is now issued in two parts as the *Junior School Song Book* and the *Senior School Song Book*. It is of higher calibre than we generally find in hymnals of the Roman Catholic communion.

It only remains to notice the miscellaneous books not yet mentioned. The Sunday School Union issued their *Songs of Gladness* in 1871, containing originals by Miss Doudney, W. P. Balforn, and others, and this has been subsequently enlarged. Their latest publication is *The Voice of Praise*, 1886. It contains 600 hymns, and is a meritorious work. The issue in America of hymns of a revival type has been followed by the reprint, on this side the Atlantic, of many of this school, but they can scarcely win a lasting popularity, and belong rather to American hymnody. Dr. Rogers issued his pictorial *Child's Hymnal*, n. d., which contains some hymns not elsewhere accessible. In closing this survey we specially name Dr. W. Fleming Stevenson's *H. for Ch. & Home*, 1873, containing 100 hymns for children. The biographical index and the notes to the hymns are the best attempt hitherto made to collect facts as to children's hymns, Mr. Curwen's *Biographical Notes* already alluded to being its only rival. [W. T. B.]

Chope, Richard Robert, M.A., b. Sept. 21, 1830, educated at Exeter College, Oxford, B.A., 1855, and took Holy Orders as Curate of Stapleton, 1856. During his residence at Stapleton the necessities of the Choir led him to plan his *Congregational Hymn and Tune Book*, pub. in 1857. In 1858 he took the Curacy of Sherborne, Dorset; in the following year that of Upton Scudamore, where he undertook the training of the Chorus of the Warminster district for the first Choral Festival in Salisbury Cathedral; and in 1861 that of Brompton. The enlarged ed. of *The Congregational Hymn Book* was pub. 1862, and *The Canticles, Psalter, &c., of the Prayer Book, Noted and Pointed*, during the same year. In 1865 he was preferred to the parish of St. Augustine's, Queen's Gate, South Kensington, and subsequently pub. *Carols for Use in Church during Christmas and Epiphany*, 1875; *Carols for Easter and Other Tides*, 1887;

and other works. Mr. Choep has been one of the leaders in the revival and reform of Church Music as adapted to the Public Services. He was one of the originators of *The Choir and Musical Record*, and was for some time the proprietor and assistant editor of the *Literary Churchman*. [J. J.]

Χορός Ἰσραήλ. *St. Cosmas.* [Transfiguration.] This Canon of the Ascension is found in the Greek Service Book Office for that Festival, Aug. 6, and in *Anth. Græca*, p. 176. It dates from the early part of the 8th cent., and in common with all festival Canons it consists of 8 odes, the 2nd ode being omitted (see *Greek Hymnody*, § xvi. 10). The only tr. into English is a cento principally from the first four odes, beginning as above and rendered "The choirs of ransomed Israel" by Dr. Neale in his *Hys. of the Eastern Church*, 1862, p. 84. It is thus derived: st. i. from ode i.; st. ii., iii. from ode iii.; st. iv. from ode iv.; st. v. from ode v. St. vi. is Dr. Neale's own, is a reference to the heavenly glory, and quite in the modern manner. It is introduced as a climax, but is not in the original, as that does not feel this need. From this tr. the following centos have been taken: *People's H.*, st. i., ii., vi.; *S. P. C. K. Ps. & Hys.*, st. i., iv.-vi.; *Palmer's Supp. Hymnal*, 1866, st. i., iii., iv., vi., and "In days of old on Sinai," being st. iv.-vi. in *H. A. & M.*, 1868 and 1875. [J. J.]

Chorus novæ Hierusalem. *St. Fulbert of Chartres.* [Easter.] As St. Fulbert d. cir. 1029, this hymn dates from about the beginning of the 11th cent. It is found in an 11th cent. ms. in the *Brit. Mus.* (Vesp. D. xii. f. 72 b), and from this is printed in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 159. It is also in an 11th cent. ms. at St. Gall (No. 387). Its English use was extensive. It is given in the *Sarum Brev.* as the hymn at first Vespers of the Octave of Easter, and so for all Sundays to the Feast of the Ascension (*Hymn. Sariab.*, 1851, pp. 90, 91); in *York*, the same, with the addition, "When the Sunday Office is said"; in *St. Alban's* through Easter week at Terce. It is also in the *Aberdeen Brev.*

The text is also in the following works: *Daniel*, l. No. 191, iv. p. 180, with various readings; *Mone*, No. 162; *Card. Newman's Hymn Eccl.*, 1838 and 1866. *Biggs's Annotated H. A. & M.*, 1867, p. 129, and others.

The second stanza, "Quo Christus invictus Leo" (in *H. A. & M.*, "For Judah's Lion bursts His chains"), is based upon a mediæval belief, thus preserved in the words of Hugh of St. Victor, "Quum leæna parit, suos catulos mortuos parit, et ita custodit tribus diebus, donec veniens pater eorum exhalet ut vivificentur. Sic Omnipotens Pater Filium suum tertiâ die suscitavit a mortuis." [W. A. S.]

Translations in C. U. :—

1. **Ye choirs of New Jerusalem, Your sweetest notes employ.** By R. Campbell, from the *Sarum Brev.*, written for and 1st pub. in his *Hys. and Anthems*, &c. (St. Andrew's), 1850, pp. 75-6, in 6 st. of 4 l. In 1858 it was included, with a slight alteration in st. ii., l. 3, and the omission of st. vi. in the *Scottish Episco. Coll.*, No. 77. This was partly rewritten, and a doxology was

added thereto by the compilers of *H. A. & M.*, and given in their "trial copy," 1859, No. 78, and then in their 1st ed. 1861. This is the form of the hymn which is in most extensive use. In Mr. Shipley's *Annus Sanctus*, Campbell's text is given from his ms.

2. **Thou New Jerusalem on high.** By J. M. Neale, from the *Sarum Brev.*, given in his *Mediæval Hys.*, 1851. In revising it for the *Hymnal N.*, 1854, Dr. Neale rendered it, "Ye choirs of New Jerusalem, To sweet new strains," &c. This was repeated in his *Mediæval Hys.*, 2nd ed. 1863, with st. ii. rewritten, and is the form of the hymn in C. U.

3. **Wake, choir of our Jerusalem.** By J. A. Johnston, in the *English Hymnal*, 2nd ed. 1856, and repeated in the 3rd ed., 1861.

4. **O choir of New Jerusalem.** By R. F. Little-dale, from the *Sarum Brev.*, written for and 1st pub. in the *People's H.*, 1867, and signed "D. L."

5. **Ye choirs of New Jerusalem, Your sweetest praises bring.** By R. C. Singleton, written in 1867, and pub. in his *Anglican H. Bk.*, 1868.

Translations not in C. U. :—

1. **Ye choirs of New Jerusalem, Begin, &c.** *J. D. Chambers*, l., 1857.
2. **Quire of the New Jerusalem.** *W. J. Blew*, 1852-55.
3. **The choir of New Jerusalem.** *J. Keble*, 1857-66.
4. **Sing, New Jerusalem.** *J. W. Hewett*, 1859.
5. **Jerusalem, thy song be new.** Lord Bray. In Mr. Shipley's *Annus Sanctus*, 1864. [J. J.]

Christ from the dead is raised. *Tate and Brady.* [Easter.] A rhymed version of 1 Cor. xv. 20, the 3rd anthem appointed for Easter Day in the *Book of Common Prayer*. It is found in the *Supp.* to the *New Version*, for details of which see *Eng. Psalters*, § xiii., and *New Version*.

Christ is risen! Christ is risen! He hath burst, &c. *A. T. Gurney.* [Easter.] 1st pub. in his collection *A Book of Praise, &c.*, 1862, No. 119, in 3 st. of 12 l. It is in C. U. in three forms :—

1. The original, which is seldom found outside the author's Coll.

2. The text as in *Church Hymns*, 1871, No. 132. In the *Church Times* of Feb. 19, 1875, the author denounces this arrangement, whilst in the folio ed. of *Church Hymns*, 1891, Mr. Ellerton (one of the editors) allows that "The variations in this hymn amount to an almost complete recasting of it. The fine conception of the hymn was grievously marred by faulty execution, and sincere thanks are due to the author for permitting his original to be so daringly manipulated" (p. xlii.). This text has been introduced into American use through the *Church Praise Bk.*, N. Y., 1882.

3. The text as in *H. A. & M.*, 1875, No. 138. Against this also the author complains in the same letter to the *Church Times*. It also has been introduced into American C. U. It was given in *Laudes Domini*, N. Y., 1884. [J. J.]

Christ is risen, the Lord is come. *H. H. Milman.* [Easter.] This Easter hymn was given in the author's *Sel. of Ps. and Hys.*, &c., 1837, No. 2, for Easter, in 3 st. of 8 l., in his *Poems*, 1839, vol. ii. p. 342; and again in the 11th ed. of *Heber's Hymns*, 1842, p. 115, divided into 6 st. of 4 l. Amongst modern hymnals it is found in *Kennedy*, 1863, No. 702, with slight alterations, and the addition of the refrain "Alleluia!" It is also in the *Coll. for Harrow School Chapel*, and others. [J. J.]

Christ is the Foundation of the house we raise. *J. S. B. Monsell.* [Foundation Stone of a Church.] Written for the laying of the Foundation Stone of St. Mary

Magdalene, Paddington, in 1865, and pub. with an account of the ceremony in the *Church Times*. In 1866 it was included in Dr. Monseil's *Hys. of Love and Praise*, 2nd ed., pp. 139-40, in 12 st. of 8 l., and repeated in his *Litany Hymns*, 1870, and his *Parish Hymnal*, 1873, No. 200. In *Church Hymns*, No. 307, it is abbreviated from the original. Authorised text, *Parish H.* [J. J.]

Christ ist erstanden. Von der Marter alle. [*Easter.*] One of the earliest of German hymns, this is found in various forms as early as the 12th cent., and four of these are given by *Wackernagel*, ii. pp. 43-44. It was sometimes used alone, sometimes as part of the liturgical services at Easter, as at the lighting of the lamps, and sometimes woven into the early Passion plays (compare its use by Goethe in *Faust*, pt. i.). *Wackernagel*, ii. pp. 726-732. gives also seventeen versions from the 15th cent. The versions vary in length from 5 l. to 11 st. of 4 l. (Cf. Hoffmann von Fallersleben's *Geschichte des Deutschen Kirchenliedes*, Hannover, 1861, pp. 63, 178, 181, 187, 202, &c.) Two have been tr. into English.

1. *Wackernagel*, ii., No. 935, in 3 st., from the *Geistliche Lieder*, Erfurt, 1531 (previously in Klug's *G. B.*, Wittenberg, 1529), and thence in V. Babst's *G. B.*, 1545, and most succeeding hymn-books, and recently as No. 126 in the *Unv. L. S.*, 1851. This form Luther held in such esteem that of it he said, "After a time one tires of singing all other hymns, but the 'Christ ist erstanden' one can always sing again." The only tr. in C. U. is:—

Now is Christ risen, by A. T. Russell, in his *Ps. & Hys.*, 1851, *Appendix*, No. 2.

Other trs. are:—

(1) "Christ is now risen agayne," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 563). (2) "The Lord is risen, and gone before," by *Miss Fry*, 1945, p. 70.

ii. *Wackernagel*, ii., No. 39, from a Munich ms. of the 15th cent. In 9 l. Tr. as:—

"Christ the Lord is risen, out of," by *Miss Winkworth*, 1869, p. 37. [J. M.]

Christ lag in Todesbanden. M. Luther. [*Easter.*] 1st pub. in *Eyn Enchiridion*, Erfurt, 1524, entitled "The hymn, 'Christ ist erstanden,' improved." Thence in *Wackernagel*, iii. p. 12, in 7 st. of 7 l., and the same in Schircks's ed. of *Luther's Geistl. Lieder*, 1854, p. 20, and in the *Unv. L. S.*, 1851, No. 127. Only slight traces of the "Christ ist erstanden" (q. v.) are retained in Luther's hymn. Sts. iv., v., are based on the sequence "Victime paschali laudes" (q. v.), and one or two expressions may have been suggested by the "Surrexit Christus hodie" (q. v.). These German and Latin hymns, with the Scriptural notices of the Passover Lamb, furnished Luther with the materials of this beautiful poem, but the working out is entirely original, and the result a hymn second only to his unequalled "Ein feste Burg" (q. v.)

Translations in C. U.:—

1. *Christ in the bands of death was laid*, a good tr., omitting st. vii., by A. T. Russell, as No. 104 in his *Ps. & Hys.*, 1851.

2. *Christ lay awhile in Death's strong band*, a full and good tr. by R. Massie in his *M. Luther's*

Spir. Songs, 1854, p. 16. In full and unaltered as No. 104 in the ed., 1857, of Mercer's *C. P. & H. Bk.* (Ox. ed., 1864, No. 197). St. i., vi., vii. unaltered, with st. iv. ll. 1-4, and iii. ll. 5-7, united as st. ii., were included, as No. 129, in *Church Hys.*, 1871. St. i., iv., vi., vii., altered and beginning "Christ Jesus lay in Death's strong bands," appear as No. 192 in *Thring's Coll.*, 1882.

3. In the bands of death He lay, Who, a full and good tr., but not in the original metre, by *Miss Winkworth* in her *Lyra Ger.*, 1st Series, 1855, p. 87. Slightly altered, and omitting st. ii., as No. 714 in the *Wes. H. Bk.*, 1875. In full, but altered, in *Schaff's Christ in Song*, 1869, p. 261. The version beginning "In death's strong bands Christ Jesus lay," No. 749 in J. L. Porter's *Coll.*, 1876, is st. i., iv., vi., vii., mainly from the *Lyra Ger.*, but partly from the *C. B. for England*, with two lines from Mr. Massie.

4. Three days in Death's strong grasp He lay, a good tr. of st. i., iv.-vi., based on Mr. Massie, as No. 87 in *Pott's Coll.*, 1861.

5. In Death's strong grasp the Saviour lay, For our, a good tr., omitting st. v., vi., by *Miss Winkworth* in her *C. B. for England*, 1863.

6. Jesus in bands of Death had lain, a tr. of st. i., iv., vi., by *Miss Borthwick*, contributed as No. 79 to Dr. Pagenstecher's *Coll.*, 1864, and included in her *H. L. L.*, ed. 1884, p. 259.

7. In Death's strong grasp the Saviour lay, For our offences. Of No. 84 in the *Ohio Luth. Hymnal*, 1880, st. i., ii., iii., ll. 1-4 are from *Miss Winkworth's tr.*, and the rest are mainly from Mr. Massie.

Trs. not in C. U.:—

(1) "Christ dyed and suffred great payne," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 563). (2) "Christ was to death abased," by J. C. Jacob, 1722, p. 21 (1732, p. 38, altered), repeated as No. 225, in pt. i. of the *Moravian H. Bk.*, 1754, and continued in later eds., altered, 1789, to "Christ Jesus was to death abas'd." (3) "Once in the bands of death the Saviour lay," by *Miss Fry*, 1846, p. 65. (4) "The ransom of our souls to pay," by J. Anderson, 1846, p. 14 (1847, p. 39). (5) "Jesus was for sinners slain," by Dr. J. Hunt, 1853, p. 44. (6) "In Death's dark prison Jesus lay," by Dr. H. Mills, 1856, p. 211. (7) "Christ, the Lord, in death-bonds lay," by *Miss Warner*, 1858 (1861, p. 432). (8) "Death held our Lord in prison," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 331, and altered in his *Evangelic*, 1876, p. 52. (9) "In the bands of Death Christ lay, Prisoner," &c., in S. Garratt's *Hys. and Trs.*, 1867, p. 28. (10) "In the bands of Death He lay, Christ," &c., in the *Ch. of Eng. Magazine*, 1872, p. 183. (11) "Christ was laid in Death's strong bands," in Dr. Bacon, 1884, p. 22, based on Mr. Massie. [J. M.]

Christ, my hidden life, appear. C. Wesley. [*Christ the Prophet.*] 1st pub. in *Hys. and S. Poems*, 1742, p. 206, in 6 st. of 8 l., as the second hymn on "Waiting for Christ the Prophet" (*P. Works*, 1868-72, vol. ii. p. 262). In 1780 J. Wesley compiled a cento therefrom, consisting of st. ii.-vi., and included it in the *Wes. H. Bk.*, No. 348, as:—"Open, Lord, my inward ear." In *Kennedy*, 1863, No. 1196, is the same cento, slightly altered, as:—"Open, Lord, mine inward ear." [J. J.]

Christ, of all my hopes the ground. R. Wardlaw. [*Christ All, and in all.*] This hymn appeared in the *Supp.* which he appended to the 5th ed. of his *Sel. of Hymns*, &c. (1st ed., 1803), in 1817, No. 458, in two parts, the 2nd part beginning, "When with wasting sickness worn." Pt. i. is in 6 st., and Pt. ii. in 7 st. of 4 l. Both parts have been adopted in G. Britain and America. In the latter, however,

the most popular form of the hymn is a cento composed of st. i., vi., x.-xiii., as in Dr. Hatfield's *Church H. Bk.*, N.Y., 1872, No. 896; or the same cento reduced to 4 st. of 4 l., as in several collections. [J. J.]

Christ our Passover for us. *C. Wesley.* [*Holy Communion.*] Pub. in *Hymns on the Lord's Supper*, 1745, No. 84, in 4 st. of 8 l.; and again in *P. Works*, 1868-72, vol. iii. p. 275. In the *Wes. H. Bk.* of 1875, No. 905:—"Jesus, Master of the Feast," is composed of st. iii., iv. of this hymn. It is curious to note that these same stanzas were introduced into the hymnals of the Church of England by Toplady through his *Ps. and Hys.* in 1776. [J. J.]

Christ [our] the Lord, is risen to-day, Sons of men, &c. *C. Wesley.* [*Easter.*] This is one of the most popular and widely used of C. Wesley's hymns. It appeared in the *Hys. and S. Poems*, 1739, in 11 st. of 4 l., with the heading "Hymn for Easter." In his *Ps. and Hys.*, 1760, No. 32, M. Madan introduced some alterations, and omitted st. vii.-ix., thereby forming a hymn of 8 st. It is from this form of the hymn that all subsequent arrangements of the text have been made. It is curious that although it was in several collections of the Church of England in 1780, yet J. Wesley omitted it from the *Wes. H. Bk.*, which he compiled and published during that year, and it was not until the issue of the *Supp.* to that collection in 1830, that it appeared therein in any form, and then the alteration of st. iv., l. 3, "Dying once, He all doth save," to "Once He died our souls to save," was adopted from Madan. Its use is extensive in all English-speaking countries. The reading, "Christ, our Lord," &c., dates from Cotterill's *Sel.*, 1810 (*P. Works*, 1868-72, vol. i. p. 185). [J. J.]

Christ the true anointed Seer. *C. Wesley.* [*Christ the Prophet.*] From his *Scripture Hymns*, which were left in ms. at his death. In the *Arminian Magazine* for May, 1789, J. Wesley announced his intention of publishing these hymns. That publication, however, was restricted to a few which were given in the magazine from time to time. The ms. was embodied in the *P. Works of J. and C. Wesley*, 1868-72, vol. x., "Hymns on the Four Gospels," &c. This hymn was given in the *Supp.* of the *Wes. H. Bk.*, 1830, and is retained in revised ed. of 1875. [J. J.]

Christ, Whose glory fills the skies, Christ the true, &c. *C. Wesley.* [*Morning.*] 1st pub. in J. and C. Wesley's *Hys. and S. Poems*, 1740, p. 61, in 3 st. of 6 l., and entitled "A Morning Hymn" (*P. Works*, 1868-72, vol. i. p. 224). In 1776, A. M. Toplady included it, unaltered, in his *Ps. and Hys.*, No. 296, and for many years it was quoted as his production. Montgomery, however, corrected the error in his *Christian Psalmist* in 1825. Its extensive use in the Church of England, and by Nonconformists, is due mainly to Toplady and Montgomery. The latter held it in special esteem, and regarded it as "one of C. Wesley's loveliest progeny." In its complete form it was not included in the *Wes. H. Bk.* until 1875. Its use is very extensive. The hymn:—"Thou, Whose glory fills the skies,"

as found in the *People's H.*, 1867, No. 570, is the same hymn with slight alterations. In the S. P. C. K. *Church Hymns*, the doxology is from the Cooke and Denton *Hymnal*, 1853; st. ii. and iii. have also been used in the cento "O disclose Thy lovely face," q. v. It has been rendered into Latin by the Rev. R. Bingham, in his *Hymno. Christ. Lat.*, 1871, as "Christe, cujus glorie." The American use of the original is extensive. [J. J.]

Christ unser Herr zum Jordan kam. *M. Luther.* [*Holy Baptism.*] Probably written 1541, and pub. as a broadsheet in that year (Wackernagel's *Bibliographie*, 1855, p. 172). In Low German it appeared in the Magdeburg *G. B.*, 1542, and in High German in the *Geistliche Lieder*, Wittenberg, 1542. In Wackernagel, iii. p. 25, in 7 st. of 9 l., and the same in Schircks's ed. of Luther's *Geist. Lieder*, 1854, p. 59, and as No. 258 in the *Unv. L. S.*, 1851. The original title is "A hymn on our Holy Baptism, wherein is briefly embraced What it is? Who instituted it? What is its use?" It is a Catechetical hymn setting forth the Lutheran doctrine of Baptism, and is based on St. Matt. iii. 13-17, and St. Mark xvi. The only *tr.* in C. U. is:—

To Jordan came our Lord the Christ To do. *Tr.* in full in R. Massie's *M. Luther's Spiritual Songs*, 1854, p. 69; repeated with st. vii. altered, as No. 210 in the *Ohio Luth. Hymnal*, 1880. Also in *Dr. Bacon*, 1884, p. 68.

Trs. not in C. U.:—

(1) "Christ baptist was be Johne in Jordan flude," in the *Gude and Godly Ballades* (ed. 1568, folio 8), ed. 1868, p. 12. (2) "The eye sees water, nothing more," a *tr.* of st. vii., by J. Gambold, as No. 231 in the *Appendix* of 1743 to the *Moravian H. Bk.*, 1742, and repeated 1754-1849. (3) "To Jordan came our Lord the Christ, His," &c., by J. Anderson, 1846, p. 66 (1847, p. 81). (4) "Where Jordan's stream was rolling on," by Dr. J. Hunt, 1853, p. 96. (5) "Jesus, our Lord, to Jordan came," by Dr. H. Mills, 1856, p. 210. (6) "To Jordan when our Lord had gone," by Dr. G. Macdonald, in the *Sunday Magazine*, 1867, p. 682, altered, in his *Ecotica*, 1876, p. 98. [J. M.]

Χριστέ ἀναξ, σὲ πρῶτον. *Gregory of Nazianzus.* [*Easter.*] This hymn to Christ on Easter Day dates from the 4th cent., and is found in various editions of St. Gregory's *Works*, in *Daniel*, iii. 6, and in the *Anth. Graec. Car. Christ.*, 1871. A translation, "O Christ the King! since breath pent up," &c., by A. W. Chatfield, appeared in his *Songs and Hymns*, &c., 1876. [See *Greek Hymnody*, § iv.] [J. J.]

Christe, coelestis medicina Patris. [*In time of Pestilence.*] This hymn is in the *Mozarabic Breviary*, Toledo, 1502, f. 311, as the hymn at Vespers in the Office for one or more sick persons, and again (f. 60) on the Thursday after the Octave of the Epiphany, called the "Vespers of the Sick." *Daniel*, i., No. 163, gives the text, with a note, and classes it with hymns written not earlier than the 6th, nor later than the 9th cent. *Tr.* as:—

Christ from the Father sent to bring us healing. Written by R. F. Littledale for the *Priest's Prayer Book*, enlarged ed. 1866, and from thence transferred to the *People's H.*, 1867. [W. A. S.]

Christe cunctorum dominator alme. [*Consecration of a Church.*] This hymn of unknown date and authorship, is found in

three mss. of the 11th cent. in the *Brit. Mus.* (Jul. A. vi. f. 68 b; Vesp. D. xii. f. 112 b; Harl. 2961, f. 250), in the *Latin Hys. of the Anglo-Saxon Ch.*, 1851, p. 141, and in an 11th cent. Mozarabic Brev. in the *Brit. Mus.* The oldest ms. in which it is now found is one of the 9th cent. in the Library at Bern. *Daniel*, i., No. 96, and iv. pp. 110 and 364, has the full text with various readings from the Bern ms., and other sources. *Tr.* as:—

O Christ, Thou Ruler of the Universe, by J. D. Chambers, in his *Lauda Syon*, Pt. i., 1857, p. 237. Two centos from this vigorous tr. have been adopted, the first beginning with st. i., in *Thring's Coll.* 1882, and the second with st. ii.:—"Behold, O God, how thankful in Thy praise," in T. Darling's *Hymns*, 1885. Also tr. as, "Only begotten Word of God eternal." Printed for the use of St. Barnabas, Pimlico, 1884. St. viii. and ix. are original

It has also been rendered into English through the German as follows:—

Du, dem der Himmel und die Erd' sich beugest, by A. J. Rambach, in his *Anthologie*, i. p. 176, in 9 st. Thence altered and beginning "O Herr, vor dem sich Erd' und Himmel beugest," in Knapp's *Ec. L. S.*, 1837, No. 1129 (1865, No. 1286). The only tr. in C. U. is:—

Eternal Son of God, O Thou, a tr. in L. M. of st. i.-iv., vi., ix. as No. 131 in the *Ohio Luth. Hymnal*, 1880. [J. M.]

Christe, filii Jesu summi. [*St. Benedict.*] The oldest known text of this hymn is found in a ms. of the 11th cent., at Stuttgart. It is also in a 13th cent. ms. in the *Brit. Mus.* (Add. 18301, f. 118). *Mone* gives it as No. 838, and thinks it is of the 6th cent.; and *Daniel*, iv. p. 184, gives the text without note or comment. *Tr.* as:—

Jesus Christ, with God the Father Consubstantial, Only Son, by G. Moultrie, 1st pub. in the *Church Times*, July 9, 1864; again in his *Hys. & Lyrics*, 1867; and in the *People's H.*, 1867, No. 242.

[J. J.]

Christe hac hora tertia. [*For the Third Hour.*] This hymn is found in an *Anglo-Saxon Hymnary* of the 11th cent. in the *British Museum* (Vesp. D. xii. f. 39). In the ms. it is given for the Nativity, at Terce; the hymn for Sext being "Sexta aetate virgine" (f. 39 b); and that for None being "Hora nona quae caninus" (f. 39 b). The three parts are printed from this ms. in the *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, pp. 151-152. *Tr.* as "O Christ, our Lord, in this third hour," by J. D. Chambers, in his *Lauda Syon*, i. 1857, and repeated in *Skinner's Daily Service Hyl.*, 1864.

[J. M.]

Christe, qui lux es et dies. [*Lent.*] An Ambrosian hymn, quoted by Hincmar, Abp. of Rheims, in his treatise, *Contra Godechalcum*... *De una et non Trinā Deitate*, 857, thus fixing its date at an early period. Although the Benedictine editors have assigned some hymns to St. Ambrose on the strength of their being quoted in the same work, yet they have rejected this as the work of that Father. (*Migne*, tom. 16-17.) The text and uses of this hymn are:—

(1) In the *Mozarabic Brev.*, Toledo, 1502, f. 304, b., it is given as a hymn for compline on Sundays, with an additional stanza which reads:—

"Tetre noctis insidias
Hujus timoris libera;
Tue lucis magna
Totum choram illumina.

(2) *Daniel*, l., No. 23, gives the text from two 13th cent. mss. at Würzburg, &c. He also gives an additional verse which reads:—

"Ad te clamamus domine,
Noli nos derelinquere,
Festina, ne tardaveris,
Succurre nobis miseris."

(3) *Mone*, No. 70, gives the text from a ms. of the 8th cent., preserved at Darmstadt, with readings of later mss. and printed Breviaries, and an extended note.

(4) *Daniel* follows in 1855 (iv. pp. 54-5), with references to his former note, and to *Mone*, and further readings from mss. and printed Breviaries.

(5) It is found in a ms., c. 890, in the Bodleian (*Junius*, 25 f. 127 b); in three mss. of the 11th cent. in the *British Mus.* (Jul. A. vi. f. 22 b; Vesp. D. xii. f. 11; Harl. 2961, f. 230 b); and in the *Latin Hys. of the Anglo-Saxon Church* is printed from an 11th cent. ms. at Durham (Surtees Soc., 1851, p. 12).

(6) It is also found in *Hymn. Sarsib.* (Lond. 1861), the *Sarum* and *York Breviaries*; *Card. Newman's Hymni Ecclesiae*, 1838 and 1865; *Wackernagel*, 1841, No. 21; *Bäzler*; *Sinrock*; *Biggs*'s annotated *H. & A. M.*, and others. In the various Breviaries its use differed, but it was mainly confined to Lent. [W. A. S.]

Translations in C. U.—

1. O Christ, That art the Light and Day, by W. J. Copeland, 1st pub. in his *Hys. for the Week*, 1848, p. 156. This is repeated, without alteration, in the *Appendix to the Hymnal N.*, No. 116. There are also altered versions of the same tr., as "O Christ, Who art the Light and Day," in *H. A. & M.*, 1875, and the *Irish Church H.*, 1873; and as "O Christ, Thou art the Light and Day," in the *Hymnary*, 1872.

2. Christ, Who art both our Light and Day, by Mrs. Charles, in her *Voice of Christian Life in Song*, 1858, p. 92. This is found in *Newman Hall's Coll.*, 1876, and one or two others.

3. O Christ, Who art both Light and Day, by W. Mercer, included in the Oxford ed. of his *Church Psalter*, &c., 1864, No. 6.

4. Christ, Thou Who art the Light and Day, by R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, No. 435.

Translations not in C. U.:—

1. Thou, Christ, art our Light. *Hymn. Anglic.*, 1844.
2. O Christ, Who art our Life and Day. *W. J. Blew*, 1852-55.
3. Ray of the Eternal Sire Divine. *W. J. Blew*, 1852-55.
4. O Christ, Thou art our Light, our Day. *J. D. Chambers*, 1857.
5. O Christ, Thy Light brings endless day. *H. M. Macgill*, 1875.

[J. J.]

This hymn has also been rendered into English, through the German, as follows:—

i. *Christe, der du bist Tag und Licht*, 1st pub. in the *Erfurt Enchiridion*, 1526, fol. 26. In J. Zwick's *G. B.*, 1540, and others, it is ascribed to Wolfgang Meusel, or Meusslin, and so by *Koch*, ii. p. 92, who says it was written while M. was still a monk in the cloister at Lixheim. *Wackernagel*, iii. p. 121, gives it as anonymous, and as erroneously ascribed to M., in 7 st. of 4 l. In the *Berlin G. L. S.*, ed. 1863, No. 1150.

The *trs.* are:—

- (1) "O Christ, that art the lyght and daye," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 84)
- (2) "Christ, thow art the licht, bot and the day," in the *Gude and Godly Ballates*" (ed. 1667-8, folio 73), ed. 1868, p. 126.
- (3) "Christ, everlasting source of light," by J. C. Jacobs, 1725, p. 60 (ed. 1732, p. 179), and thence, as No. 243, in pt. 1. of the *Moravian H. Bk.*, 1764.
- (4) "O Jesus, Thou our brighter day," by H. J. Buckoll, 1842, p. 63.

ii. *Christe, du bist der helle Tag*, by Erasmus Alber. *Wackernagel*, iii. p. 884, quotes this from *Die Morgengeseng für die Kinder*, Nürnberg, c.

1556, where it is in 7 st. of 4 l. Included in the *Hamburg Enchiridion*, 1558, and recently as No. 507 in the *Unv. L. S.*, 1851. In Nöldeke's *Aber*, 1857, p. 43. St. vi., vii., says Lauxmann, have formed a very favourite evening prayer for families in Württemberg from olden times till now. The only *tr.* is:—

“We are Thy heritage indeed,” of st. v., vii., as No. 244, in pt. i. of the *Moravian H. Bk.*, 1754. [J. M.]

Christe, qui sedes Olympo. *Jean Baptiste de Santeuil.* [*St. Michael and All Angels.*] Given in the *Cluniac Brev.* 1686, p. 1086, and in his *Hymni Sacri et Novi*, 1689, p. 40; and in the ed. of 1698, p. 132, as “Christe, summi Rex Olympi,” and in 7 st. of 6 l. In the revised *Paris Breviary*, 1736, st. ii. was omitted, and various alterations were introduced. Other French Uses vary both from *Paris Brev.* and the original. “Christe, qui sedes Olympo,” is the *Paris* text from which all the *trs.* into English have been made. It is given in Chandler's *Hys. of the P. Church*, 1837, p. 224; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. The stanza omitted from the *Paris Brev.* is:—

“Quotquot astant, sempiternum
Qui tribunal ambient,
Hi tot ardent impetrantis
Ferre jusse praepetes:
Ire terribis, et redire,
Sacra per commercia.”—Ed. 1698, p. 182.
[W. A. S.]

Translation in C. U. :—

Christ in highest Heaven enthroned, by W. Palmer, in his *Short Poems and Hys.*, 1845, in 6 st. of 6 l. From thence it passed, unaltered, into the St. Saviour's (Leeds) *Sacred Hymns & Anthems*, 1846, and with slight alterations and a doxology into *Hys & Introits*, 1852. It is also given in Murray's *Hymnal*, 1852, as “Christ, to Whom, enthroned in Heaven”; in *H. A. & M.*, 1861, and the *Hymnary*, 1872, as “Christ, in highest heaven enthroned;” and (st. iv.—vi., from Murray's *Hymnal*), as “Blest are they o'er all creation,” in *Kennedy*, 1863.

Translations not in C. U. :—

1. Christ, Who in heaven. *J. Chandler.* 1837.
2. O Christ, Who sitt'st with God on high. *J. Williams.* 1839.

[W. T. B.]

Christe Redemptor omnium Conserva tuos famulos. [*All Saints.*] The oldest form of this hymn is in three mss. of the 11th cent. in the *Brit. Mus.* (Jul. A. vi. f. 60; Vesp. D. xii. f. 94 b; Harl. 2961, f. 244), and is printed from an 11th cent. ms. at Durham, in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 119. *Daniel* also refers (iv. p. 143) to a Rheinau ms. of the 11th cent. *Mone*, No. 635, gives the text of a 12th cent. ms. belonging to the Benedictine Abbey of St. Peter, at Salzburg, and *Daniel*, i., No. 243, has it from later authorities. Card. Newman's text in his *Hymni Ecclesiae*, 1838 and 1865, is from the *Sarum Brev.* The *Roman Brev.* hymn, **Placare, Christe, servulis**, is this hymn in a revised form. [J. M.]

Both the original and the *Rom. Brev.* texts have been rendered into English as follows:—

i. Original Text.

Translations in C. U. :—

1. O Christ! the world's Redeemer dear, by J. D. Chambers. 1st pub. in Pt. ii., 1866, of his

Lauda Syon, p. 105, in 7 st. of 4 l. and repeated in the *Appendix to the Hymnal N.*

3. O Christ, Redeemer of mankind, by R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 293, in 7 st. of 4 l. and signed “F. R.”

ii. Roman Breviary Text.

Placare, Christe, servulis. This text is found in all editions of the *Rom. Brev.* since 1632, and in *Daniel*, i., No. 243. It is *tr.* as:—

O Christ, Thy guilty people spare, by E. Caswall. 1st pub. in his *Lyra Catholica*, 1849, pp. 191–2, and again in his *Hymns*, &c., 1873, p. 103. This is the *tr.* commonly used in Roman Catholic collections for missions and schools. Another *tr.* is: “O be not angry, Lord, with those,” by *Wallace*, 1874. [J. J.]

Christe Redemptor omnium [gentium] Ex [De] Patre. [*Christmas.*] This Ambrosian hymn is sometimes ascribed to St. Ambrose, but is rejected as such by the Benedictine editors of his works. (*Paris Ed.* 1686–90, tom. iii; *Migne*, tom. 17.) It is known in three forms. These are, i. The Original; ii. The *Roman Breviary* text; iii. and the *Paris Breviary* text.

i. Original Text.

Christe Redemptor omnium Ex Patre Patris unice. This is found in three mss. of the 11th cent. in the *Brit. Mus.* (Jul. A. vi. f. 32 b; Vesp. D. xii. f. 31; Harl. 2961, f. 227 b), and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 119, printed from an 11th cent. ms. at Durham. The text in *Daniel*, i., No. 75, “Christe Redemptor gentium, De Patre,” is from later authorities. In his vol. iv. p. 145, *Daniel* gives the earlier renderings from a Rheinau ms. of the 11th cent. The *Hymn. Sarrab.* 1851, p. 12, gives the text, with readings from various English Uses. [W. A. S.]

Translations in C. U. :—

1. **Jesu, the Father's Only Son**, by J. M. Neale, given in the *Hymnal N.*, 1st ed., 1852, No. 13, and continued in later editions. In 1884 it was transferred to the *Hymner*.
2. O Christ, Redeemer of our race, by Sir H. W. Baker, appeared in the trial copy of the *H. A. & M.*, 1859; 1st ed., 1861, and the revised ed., 1875.
3. O Christ, Redeemer of mankind, by R. F. Littledale, made for and 1st appeared in the *People's H.*, 1867, and signed “F. R.”

Translations not in C. U. :—

1. O Christ, Redeemer of us all. *Primer.* 1604.
2. Christ, whose redemption all doth free. *Primer.* 1619.
3. Redeemer of the race of man. *W. J. Blew.* 1852.
4. O Christ, Redeemer of the world. *J. D. Chambers.* 1857.

[J. J.]

ii. Roman Breviary Text.

Jesu Redemptor omnium, Quem lucis ante originem. This form of the hymn was given in the revised *Roman Breviary*, 1632, for Vespers and Matins on Christmas Day. The text is in *Daniel*, i., No. 75; and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U. :—

1. **Jesu, Redeemer of the world**, by E. Caswall, 1st pub. in his *Lyra Catholica*, 1849, p. 48, and

again in his *Hymns, &c.*, 1873, p. 26. From this text, with alterations, No. 21 in *Chope's Hymnal*, 1864; and No. 127 in the *Hymnary*, are taken. It is also the *tr.* used in several Roman Catholic *H. Bks.* for schools and missions.

2. **Jesus, Redeemer, from on high**, by W. J. Copeland, in his *Hys. for the Week*, 1848, p. 58, and as "Jesu, whom nations all adore," in Rorison's *Hys. & Anthems*, 1851.

3. **Lamb, Whose Blood for all men streamed**, by R. Campbell, in his *Hys. & Anthems*, 1850; and in *Annus Sanctus*, 1884.

Translations not in O. U. :—

1. **Jesu, the Ransomer of man.** *Primer*. 1685.
2. **O Christ, the world's redemption.** *Primer*. 1706.
3. **Jesu, the Ransomer of man.** *Evening Office*. 1710. A cento from Nos. 1 and 2, but partly original, reprinted in O. Shipley's *Annus Sanctus*, 1884.
4. **Redeemer, Jesus, Life of man.** *Bp. Mant.* 1837.
5. **Jesus, Redeemer ere the light.** *Eusebeth.* 1840.
6. **Jesus, Redeemer of us all.** *J. R. Beale.* 1849.
7. **Jesu, our souls' redeeming Lord.** *T. J. Potter*, in the *Catholic Psalmist*, 1869; and *Annus Sanctus*, 1884.
8. **Jesu, Redeemer of the earth.** *Bp. Williams.* 1846.
9. **O Jesu, ere all ages known.** *F. Trappes.* 1865.
10. **Jesus, Saviour of mankind.** *J. Wallace.* 1874.

From this text is also taken the hymn in the "Little Office of the Blessed V. Mary," in the *Rom. Brev.*, *Memento rerum Conditor*. This has been *tr.* by E. Caswall, in his *Lyra Catholica*, 1849, and *Hymns, &c.*, 1873, as "Remember, O Creator, Lord."

iii. Paris Breviary Text.

Jesu, Redemptor omnium, Summi Parentis unice. This recast is by C. Coffin. It was given in his *Hymni Sacri*, Paris, 1736, and again in the same year in the revised *Paris Brev.* The text is in Chandler's *Hys. of the P. Church*, 1837, No. 43, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865.

Translations in C. U. :—

1. **Christ, Redeemer of our race**, by W. Mercer, in his *Church Psalter, &c.*, 1864.
2. **O Jesus, Life of ruined man**, by R. C. Singleton. Written in 1867, and pub. in his *Anglican H. Bk.*, 1868. In the 2nd ed., 1871, it was revised as, "O Jesu, Saviour of us all."

Translations not in C. U. :—

1. **Jesu, Thou holy Son of God.** *J. Chandler.* 1837.
2. **Jesu, born the world to free.** *I. Williams.* 1839.

[J. J.]

Christe Rex, mundi Creator. [*Burial*.] This hymn is in an 11th cent. *Mozarabic Hymnarium* in the Brit. Mus. (Add. 30651, f. 160; and also in the *Mozarabic Brev.*, Toledo 1502, f. 316; and *Migne*, tom. 86. col. 923. The text is repeated in *Daniel*, iv. p. 117, and Neale's *Hymni Ecclesiae*, 1851, p. 219. *Tr.* as:—

Christ the King, the world's Creator, by R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, thence into the *Altar Hymnal*, 1884.

Christe! Sanctorum caput atque custos. *Robert Boyd.* [*Praise to Christ.*] Written at Trochrig in 1625, in 100 st. of 5 lines, 1st pub. as *Hecatombe Christiana I Hymnorum, εκατονταράβιος ad Christum Servatorem* (Edin., Thomas Finlason, 1627), included in the *Delitiae Poetarum Scotorum hujus aevi Illustrium* (vol. i. p. 208, Amsterdam, 1637), reprinted in the *Poetarum Scotorum Musae Sacrae* (vol. i. p. 198, Edin. 1739), and elsewhere.

A cento of 5 st., being st. 6, 10, 32, 39, 96; beginning, "Nuncius praepes mihi labra summo," was *tr.* by Dr. H. M. Macgill as "O let some swift-winged angel," and contributed to the 1874 Draft Hymnal of the *United Presb. Church*. When included as No. 94 in the *Presb. Hymnal*, 1876, it began, "Lord! let Thy Spirit holy," but when Dr. Macgill reprinted it together with the Latin in his *Songs of the Christian Creed and Life*, 1876, No. 42, it began, "Lord! let Thy swift-winged angel." This was again altered in the 1879 ed. to, "Lord, let some swift-winged angel." It is one of the best of his translations. Another *tr.* is, "Christ, of Thy saints the Head, the King," in 50 st. of 8 lines, by Sir William Mure, pub. as *A spirituall Hymne of the sacrifice of a sinner to be offered upon the altar of a humbled heart to Christ our Redeemer, &c.* Edinburgh, John Wreittoun, 1628. J. M.]

Christe, sanctorum decus angelorum. *St. Rabanus Maurus.* [*St. Michael.*] This hymn is in four forms, not counting slight variations of text, as follows:—

i. Original Text.

Christe sanctorum decus angelorum, Auctor humani generisque rector. It is in three mss. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 92; Jul. A. vi. f. 58; Harl. 2961, f. 248), and is also printed from an 11th cent. ms. belonging to the Dean and Chapter of Durham in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 116. Of this text there is no translation.

ii. Textus Receptus.

Christe sanctorum decus angelorum, Rector humani generis et auctor. This is given by *Daniel*, i., No. 188, with various readings, and by *Mone*, No. 311, also with notes. To these are added in *Daniel*, iv. p. 165, readings from a ms. of the 11th cent., belonging to the Abbey of Rheinau; and at p. 371 he says, that the hymn is also found in a ms. of the 9th cent. in the Town Library of Bern. Translations of this text are:—

1. **O Christ, the Glory of the holy angels.** *W. J. Blew.* 1852.
2. **Christ, the holy angels' Grace.** *J. W. Hewett.* 1859.
3. **Christ, who of holy angels, Honour art.** *J. D Chambers*, ii. 1866.

iii. Roman Breviary Text.

Christe sanctorum decus angelorum, Gentis humanae Sator et Redemptor, given in the *Rom. Brev.*, 1632, for the Feast of St. Michael, at Lauds. The text is also in *Daniel*, i., No. 188; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865; *Königsfeld*, ii. 134; *Büssler*, No. 71, &c. In this arrangement, st. v. :—

"Hinc Dei nostri genitrix Maria
Totus et nobis chorus angelorum
Semper assistant, simul et beata
Concio tota."

is changed to—

"Virgo dux pacis genitrixque lucis
Et sacer nobis chorus angelorum
Semper assistat, simul et micantis
Regia coeli."

In the translations the full force of this change has been evaded by all with the exception of Caswall.

Translations in C. U. :—

1. **Christ of Thy angel host the Grace**, by Bp. Mant, in his *Ancient Hymns*, 1837, p. 68 (1871, p. 119). Bp. Mant surmounts the difficulty of st. v. by omitting it altogether. In the *Appendix to Hymnal N.*, No. 184, st. ii. of Bp. Mant's *tr.*

is omitted, and a modified rendering of st. v. is added thereto.

3. **Christ of the holy angels Light and Gladness**, by W. J. Copeland, in his *Hymns for the Week*, 1848, p. 128. This is repeated in the *People's H.*, 1867, and others.

Translations not in C. U. :—

1. O Christ, the Beauty of the angel worlds. *E. Caswall*, 1849.
2. Of holy angels, Christ, Thou art the Glory. *F. G. Lee*, 2nd ed. 1869.
3. O Christ, the angels' Joy and Crown. *J. Wallace*, 1874.

iv. *Roman Breviary Appendix.*

This is given for the Feast of St. Raphael, Oct. 24. It is composed of st. i., iii.-v. of the *Textus Receptus*, with a very slight variation in st. i. The hymn might be adapted to St. Gabriel with equal facility. It is *tr.* by *Caswall*, 1849, as, "O Christ, the glory of the angel choirs," and by *J. Wallace*, 1874, as "O Christ, the angels' Joy and Crown."

[W. A. S.—J. J.]

Christi Blut und Gerechtigkeit. *N. L. von Zinzendorf*. [*Redemption.*] This fine hymn was written in 1739, during his return journey from St. Thomas's in the West Indies, and 1st pub. 1739, in *Appendix viii.* to the *Herrnhut G. B.*, 1735, as No. 1258, in 33 st. of 4 l. In *Knapp's ed.* of *Z.'s Geistliche Lieder*, 1845, p. 135, it is marked as "On St. Eustachius," which has been interpreted to mean that it was written on the island of St. Eustatius, in the Dutch West Indies, but quite as probably means that it was written on St. Eustachius's day, viz. on March 29, 1739. In the *Brüder G. B.*, 1778, No. 399, reduced to 20 st., and thus as No. 1261 in the *Berlin G. L. S.*, ed. 1863. St. i. is taken from the hymn, "In Christi Wunden schlief ich ein," ascribed to Paul Eber (q. v.).

Translations in C. U. :—

i. **Jesus, Thy blood and righteousness**, a spirited but rather free *tr.*, omitting st. 6, 11, 13, 22, 23, 25-28, by *J. Wesley*, in *H. and Sacred Poems*, 1740 (*P. Works*, 1868-72, vol. i. p. 346). Of these 24 st. 16 were adopted in the *H. and Spiritual Songs*, 1753, No. 68, and 11 (1, 2, 6-8, 12, 13, 21-24) in the *Wes. H. Bk.*, 1780, No. 183 (ed. 1875, No. 190). In most collections it is still further abridged. The most usual cento is that given by *M. Madan*, in the 2nd ed., 1763, of his *Ps. and Hys.*, No. 175, which is of *Wesley's st.* 1, 12, 2, 13, 15, 24. This is found in *Bickersteth's Christian Psal.*, 1833, and has been recently given, omitting st. xiii., in *Snepp's S. of G. and G.*, 1876; *Irish Ch. Hymnal*, 1873; *Spurgeon's O. O. H. Bk.*, 1868; *Pennsylvania Luth. Ch. Bk.*, 1868, and other collections. Among the various British and American hymnals which begin with *Wesley's first line*, the other sts. used for making centos are taken from the *Wes. H. Bk.*, 1780 (6-8, 21-23).

The hymn is also found under these first lines :

1. **Jesus, Thy robe of righteousness** (st. i.), in the *Cong. H. Bk.*, 1836; *Leeds H. Bk.*, 1853; *N. Cong.*, 1859; *Bapt. Ps. & Hys.*, 1858, &c.
2. **Jesus! Thy perfect righteousness** (st. i.), in *Cotterill's Sel.*, 1810-19.
3. **Jesus, Thy grace and righteousness** (st. i.), in *Meth. N. Connexion*, 1847.
4. **Lord, Thy imputed righteousness** (st. i.), in *American Dutch Reformed Coll.*, 1847.

5. **The holy, meek, unspotted Lamb** (st. vi.), in *American Sabbath H. Bk.*, 1858.

6. **Lord, I believe Thy precious blood** (st. vii.), in *Pennsylvania Luth. H. Bk.*, 1865.

7. **Lord, I believe we're sinners more** (st. viii.), in *Evang. Union Hymnal*, 1878.

8. **Jesus, be endless praise to Thee** (st. xxi.), in *H. L. Hastings's Hymnal*, 1880.

9. **Jesus, the Lord, my righteousness** (st. i.), in *The Enlarged London H. Bk.*, 1879.

ii. **Christ's crimson blood and righteousness**, a *tr.* of st. i., xiv., xv., xxx., by *E. Cronenwett*, as No. 260 in the *Ohio Luth. Hymnal*, 1880.

Another *tr.* is :—

"The Saviour's Blood and Righteousness," by *C. Kinchen* as No. 131 in the *Moravian H. Bk.*, 1742, and repeated, abridged, in later eds. (1886, No. 318). [*J. M.*]

Christi caterva clamitet. [*Advent.*] A hymn of unknown authorship, in the *Mozarabic Brev.*, Toledo, 1502, f. 1. *Mone*, No. 31, gives the text from a ms. of the 8th or 9th cent., belonging to the Town Library of Trier. It is also in an 11th cent. *Mozarabic Hymnarium* in the *Brit. Mus.* (Add. 30851, f. 111 b.). *Mone's* notes and readings are extensive. He considers it to be of the 5th cent. *Daniel* iv. 120, quotes *Mone's* text, references, and part of his notes. It is *tr.* as—

Mark! a glad exulting throng, by *P. Onslow*, in the *Lyra Messianica*, 1864, p. 6, in 8 st. of 4 l., and from thence into *Alford's Year of Praise*, 1867, No. 2. [*J. M.*]

Christi corpus ave. [*Holy Communion.*] *Levis*, in his *Anecdota Sacra*, 1790, pp. 32, 33, gives this as "A salutation to the Lord Jesus Christ, by St. Anselm of Canterbury." On this authority it is sometimes ascribed to St. Anselm; but from the fact that the hymn is not in his works, and that *Daniel*, ii. p. 328, and *Mone*, No. 214, give the text, and are doubtful of his authorship, this assumption is uncertain. *Mone* quotes it from a *Reichenau* ms. of the 14th cent. It is *tr.* as :—

Hail, Body born of Mary, by *R. F. Littledale*, 1st pub. in the *Altar Manual*, 1863; again in *Lyra Eucharistica*, 1863, and in the *People's H.*, 1867. [*J. J.*]

Christi hodierna celebremus natalitia. [*Christmas.*] A sequence in the Mass of the sixth day after Christmas Day, whether it be a Sunday or not, in the *Sarum Missal*, and for the third Mass of Christmas Day, in the *Hereford* and *York Missals*. In the *Hereford M.* the first line reads, "Christi hodierna pangimini omnes una." With the exception of the second verse, the intercessions and endings of the verses are in the letter *a*. The *Sarum* text is given in the *Burntisland ed.*, 1867, col. 74; the *York* in the *Surtees Soc.* reprint, vol. 59, p. 19; and the *Hereford*, in the reprint, 1874, p. 16. In the *St. Gall ms.*, No. 614 (of the 10th cent.), it begins as in the *Hereford M.* In the *Bodleian ms.*, No. 775, f. 136 (written c. 1000), and in an 11th cent. *Winchester ms.* now in *Corpus Christi College, Cambridge* (ms. 473), it begins with st. ii. "Coelica resonent." *Tr.* as :—

O come, loud anthems let us sing, by *E. H. Plumtre*, written for and 1st pub. in the *Hymnary*, 1872, No. 135. Also given in *Dean Plumtre's Things New and Old*, 1884. Also *tr.* as :—
Let us celebrate this day, Christ the Lord's nativity.
C. B. Pearson, 1863. [*J. J.*]

Christi miles gloriosus. [*St. Vincent.*] A hymn for the Festival of St. Vincent at Lauds is found in a 12th cent. ms. in the Bodleian (Laud. Latin, 95 f. 144 b) and in a 14th cent. *Sarum Brev.* in the *Brit. Mus.* (ms. Reg. 2. A. xiv., f. 183 b). It is reprinted in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

1. Glorious was the Christian warrior, by J. D. Chambers, in pt. ii. p. 58, of his *Lauda Syon*, 1866, from whence it passed unaltered into the *People's H.*, 1867.

2. For his Lord, a soldier glorious. An anonymous tr. in the *Antiphoner and Grail*, 1880, and again in the *Hymner*, 1882. The doxology (st. iii.) is from Chambers. [J. J.]

Christi perennes nuntii. *Jeun Baptiste de Santeuil.* [*SS. Mark and Luke.*] Pub. in the *Clunias Brev.*, 1686, p. viii., and in his *Hymni Sacri et Novi*, 1689, 197; and in the ed. 1698, p. 240, as a hymn for the Evangelists, in 6 st. of 4 l. In 1736 it was included, with alterations, in the revised *Paris Brev.* as the hymn for 1st and 2nd Vespers on the Feasts of SS. Mark and Luke. It is also appointed for the same Feasts in other French Breviaries. The *Paris Brev.* text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

1. *Heralds of Christ, to every age*, by J. Chandler, from the *Paris Brev.*, in his *Hymns of the Prim. Church*, 1837, No. 92 (with the Latin text), in 5 st. of 4 l. This was repeated in the Cooke and Denton *Hymnal*, 1853; Dr. Oldknow's *Hys. for the Services of the Ch.*, 1854, &c. In the *English Hyl.*, 2nd ed., 1856 (3rd, 1861), it is given as: "Eternal gifts of Christ our King"; and in the *Hys. for Christian Seasons*. Gainsburgh, 1st ed., 1854, as "Heralds of Christ, through whom go forth."

2. *Christ's everlasting messengers*, by I. Williams, is the most widely used of the trs. of this hymn. It appeared in the Feb. number of the *British Magazine*, 1837, and again in the translator's *Hys. tr. from the Paris Brev.*, 1839, p. 277, in 5 st. of 4 l. It is found in several collections, including the *People's H.*, 1867; Alford's *Year of Praise*, 1867, &c.

3. *Heralds of Jesus through all time*, by E. Caswall, 1st pub. in his *Masque of Mary*, &c., 1858, and again in his *Hymns*, &c., 1873. In the *Hymnary*, 1872, it is given with alterations by the compilers as "Behold Christ's heralds through all time."

4. *Behold the messengers of Christ*, by the compilers of *H. A. & M.*, is based upon I. Williams, as above. It was given in the 1st ed., 1861, and again in the revised ed., 1875.

Translation not in C. U.:—

Praise for Thy saints to Thee, O Lord. *Bp. Mant.* 1837. [J. J.]

Christian children, hear me. *J. M. Neale.* [*All Saints.*] Is found in his *Original Sequences, Hymns and other Ecclesiastical Verses*, 1866, pp. 30-33. It is a "Children's Sequence," in 9 st. of 6 l., for All Saints Day, and is accompanied with the note:—"This is written to the very lovely melody of *Laus devotâ mente*, in the *Sarum Gradual.*" In 1867 it was included in the *People's H.*

Christian children must be holy. *C. F. Alexander.* [*Circumcision.*] Appeared in her *Narrative Hymns for Village Schools*, 1859, No. ii. on "The Circumcision," in 5 st. of 4 l. Given without alteration in Mrs. Brock's *Children's H. Bk.*, 1881.

Christian, seek not yet repose. *Charlotte Elliott.* [*Watch and Pray.*] Appeared in her *Morning and Evening Hymns for a Week*, 1839, appointed for Wednesday Morning, and entitled "Watch and Pray that ye enter not into temptation." It is in 6 st. of 3 l. with the refrain "Watch and Pray." Although unrecognized for some time by hymnal compilers, in the later collections, beginning about 1860, it holds a very prominent position, and its use in all English-speaking countries has become very extensive. [J. J.]

Christians awake, salute the happy morn. *J. Byrom.* [*Christmas.*] This hymn is compiled from a poem of 48 lines, in two parts of 32 and 16 lines respectively, which was pub. in his posthumous *Poems*, &c., 1773, p. 58; and again in his *Works*, 1814, vol. ii. p. 37. It is one of two poems for Christmas Day. The popular form in which it now appears as in *H. A. & M.* was given to it in Cotterill's *Sel.*, 1819, No. 212. This was repeated by Montgomery, in his *Christian Psalmist*, 1825. From these two works it has passed into most collections now in use in English-speaking countries. There are also other centos in C. U. An altered version, beginning:—"With songs of praise salute," &c., is found in T. Darling's *Hymns*, &c. Orig. text, with which all centos should be compared, in *Lyra Brit.*, 1867, p. 116. [J. J.]

Christians! brethren! ere we part. *H. K. White.* [*Dismission.*] Appeared in Dr. Collyer's *Coll.*, 1812, No. 868, in 3 st. of 4 l., and entitled, "Dismission; or, A Parting Hymn." It was somewhat extensively used for some fifty years or more, but of late it has rapidly declined in popularity. It is usually given as, "Christian brethren! ere we part." With this beginning it is in use in four forms, as in (1) Harland's *Ch. Psalter*; (2) *Windle, Barry*, &c.; (3) *Snepp*; (4) *Islington Ps. & Hys.*; and as (5) "Come, Christian brethren, ere we part," in Spurgeon's *O. O. H. Bk.*, 1866. It is also in use, but to a limited extent, in America. [J. J.]

Χριστὸς γεννᾶται· δοξάσατε. *St. Cosmas.* This is the first of eight Odes or Hymns, which form St. Cosmas's Canon for Christmas Day. The Greek Office for Christmas Day is of great length and interspersed with hymns by St. Germanus of Constantinople, St. Anatolius, John the Monk, St. Romanus the Melodist, and Casia, in addition to the Canon of St. Cosmas. The latter was written early in the 8th century, St. Cosmas dying about 760, and has been reprinted in Greek in Migne's *Patrologiae*, tom. lxxxix., in *Anth. Graeca Christ.* p. 165, in *Daniel*, iii. pp. 55-60, and in Dr. Littledale's *Offices, &c., of the Holy Eastern Church*, 1863, pp. 55-85. The translations into English are those in rhymed measure by Dr. Neale, in his *Hys. of*

the *Eastern Church*. 1862, pp. 69–83, and the blank verse versions by Dr. Littledale in the second part of his *Offices, &c.*, 1863, pp. 173–208. Dr. Neale regarded the Canon as “perhaps the finest, on the whole, of the Canons of Cosmas, and may fairly be preferred to the rival composition of St. John Damascene,” *H. E. Ch.*, p. 69. Little use, however, has been made of it by the editors of English hymnals and books of Sacred Poetry, Dr. Neale’s translation of the first Ode being the only one in Common Use. Dr. Littledale’s note on this Canon explains the absence of Ode ii. from this and other Festival Canons:—

“It will be observed that the second ode does not appear in its place, but that the third follows immediately after the first. The reason is as follows. The nine Odes are theologically based on the nine Canticles of Lauds. I. The Song of Moses, Exodus xv. II. The Song of Moses, Deut. xxxii. III. The Song of Hannah, 1 Sam. ii. IV. The Song of Habakkuk, Hab. iii. V. The Song of Isaiah, Is. xxv. 19–20. VI. The Song of Jonah, Jo. ii. VII. The Song of the Three Children, Pt. I, 2–34. VIII. The Song of the Three Children, Pt. II. *Benedicite*. IX. *Magnificat* and *Benedictus* said together. The second song of Moses, which is said by the Western Church at the Saturday Lauds, is used only in Lent by the Eastern, and consequently a Canon for a festival season has no second ode at all. It is easy to trace the idea of each canticle running through its corresponding ode, especially in 1, 6, and 7.”—*Offices, &c., of the Holy E. Church*, 1863, pp. 281–2.

The eight Odes which are thus based on their corresponding Canticles are:—

Ode i. Χριστός γεννᾶται· δοξάσατε.

Christ is born! Tell forth His fame! By *J. M. Neale*, from his *Hys. of the E. Church*, 1862, in 4 st. of 6 l. In 1868 it appeared as “Christ is born! exalt His name!” in the *Sermon Hymnal*, No. 45, and from thence has passed in the same form into other collections. The original text was restored in the *Hymnary* in 1872, No. 142. In Dr. Littledale’s *Offices, &c.*, it is *tr.* as “Christ is born, Him glorify.”

The remaining Odes are not in C. U.:—

Ode iii. Τῷ πατρὶ τῶν αἰώνων.

“Him, of the Father’s very Essence.” *J. M. Neale*.

“The Son, before the worlds.” *R. F. Littledale*.

Ode iv. Ῥάβδος ἐκ τῆς ῥίζης.

“Rod of the Root of Jesse.” *J. M. Neale*.

“Rod of the Root of Jesse.” *R. F. Littledale*.

Ode v. Θεὸς ἐν εἰρήνῃ.

“Father of Peace, and God of Consolation.”

J. M. Neale.

“God of Peace, Father of Compassion.” *R. F. Littledale*.

Ode vi. Σπλῆγγων Ἰωάν.

“As Jonah, issuing from his three days’ tomb.” *J. M. Neale*.

“As the sea-monster vomited.” *R. F. Littledale*.

Ode vii. Οἱ παῖδες εὐσεβεία.

“The Holy Children boldly stand.” *J. M. Neale*.

“The Children reared in piety.” *R. F. Littledale*.

Ode viii. Θαύματος ὑπερφύου ἢ δροσοβόλος.

“The dewy freshness that the furnace flings.”

J. M. Neale.

“The furnace, shedding dew, portrayed.”

R. F. Littledale.

Ode ix. Μυστήριον ξένον.

“O wondrous mystery, full of passing grace.”

J. M. Neale.

“A mystery strange and wondrous.” *R. F. Littledale*.

The hymn *Μέγα καὶ παράδοξον θαύμα* (q. v.) (“A great and mighty wonder”) is from the same Office for Christmas Day. [See *Greek Hymnody*, § xvii. 3.] [*J. J.*]

Christ’s own Martyrs, valiant cohort.

J. M. Neale. [*All Saints*.] Appeared first in the *Church Times*, Oct. 29, 1864, signed *J. M. N.*, and after revision, in his *Hymns chiefly Mediaeval, on the Joys and Glories of Paradise*, 1865, and is described by the author as “an attempt of my own; intended as a professional Hymn for All Saints.” It is in 10 st. of 6 l. and entitled “Christ’s own Martyrs,” pp. 81–84. In 1866 it was republished in Neale’s *Original Sequences, Hymns, &c.*, pp. 57–60, with the following note on st. i. l. 2:—

White-robed and palmiferous throng.

“This word [palmiferous] has been objected to as not English. It occurs, however, in Cudworth, from whom, as an English writer, there is (I take it) no appeal. It has been characterized by Archbishop Trench, who quotes from Cudworth, as ‘beautiful.’”

The text of 1865, with the change of st. vii. l. 6. “stained” for “veined” was included in the *People’s H.*, 1867, No. 291. [*J. J.*]

Christum ducem, Qui per crucem.

St. Bonaventura. [*Lent*.] This is ascribed to St. Bonaventura, as a hymn for a *Little Office of the Passion*, at Lauds, and as such it is given in the various editions of his *Works*. *Mone*, No. 85, gives the text from mss. of the 14th cent. at Strassburg and Karlsruhe, and an extended note. *Daniel*, iv. p. 219, repeats the text, but not the notes in full. It is also given in various mediaeval books of devotion as the *Cursus Collecti* and the *Hortulus animae*. [*W. A. S.*]

Translations in C. U.:—

1. **To Christ, whose Cross.** By F. Oakeley in his *Devotions commemorative of the Most Adorable Passion of our Lord and Saviour Jesus Christ*, 1842, in 5 st. of 6 l. In 1864 this was included, unaltered, in Skinner’s *Daily Service Hymnal*.

2. **To Christ, whose Cross repaired our loss.** This hymn, which is No. 258 in the *Hymnary*, is a cento; st. i., ii., being i. and ii. from the above; st. iii. from Oakeley’s *tr.* of “Qui pressura,” and st. iv. and v. from his *tr.* of “Qui jacuisti” in the same work. The last two hymns named are distinct from the “Christum ducem,” and are printed in *Mone* and *Laniel*, immediately after it.

Translations not in C. U.:—

1. Christ, our Leader and Redeemer. *J. D. Chambers*, 1857.

2. To Him who death endured bath. Dr. Edersheim, in his *Jubilee Rhythm of St. Bernard*, 1867. [*W. T. B.*]

Christus der ist mein Leben. [*For the Dying*.] The oldest accessible form of this hymn is in M. Vulpus’s *Ein schön geistlich Gesangbuch*, Jena, 1609, No. 148, in 7 st. of 4 l. *Wackernagel*, v. p. 495, gives this and also a second form from a *Christliches Gesangbuechlein*, Hamburg, 1612, in 8 st. In the *Urv. L. S.*, 1851, No. 808, st. i.–vii. are as 1609, and st. viii. as 1612. According to a tradition,

seemingly baseless, it was written by Anna, wife of Count Heinrich of Stolberg, about 1600. Some would ascribe it to Simon Graf, who was only 6 in 1603. It has been a favourite hymn in prospect of death, and was thus sung by his wife and children to Heinrich Möwes, just before his death, Oct. 14, 1834, and repeated to Queen Elizabeth of Prussia on the third day of Advent, 1873 (*Koch*, viii. 614). *Tr.* as:—

1. My life is hid in Jesus, a good tr. of st. i.-vii., by Miss Winkworth, in her *C. B. for England*, 1863, No. 186.

2. To me to live is Jesus, a tr. of st. i.-iv., vii., signed "F. C. C.," as No. 289 in Dr. Pagenstecher's *Coll.* 1864.

3. For me to live is Jesus, in full, by E. Cronewett, as No. 433 in the *Ohio Luth. Hymnal*, 1880.

Other trs. are:—

(1) "Christ is my light and treasure," by J. C. Jacobt, 1725, p. 66 (ed. 1732, p. 198). (2) "In Christ my life is hidden," by N. L. Frothingham, 1870, p. 149.

The hymn, "In Christ my life abideth," in 5 st., contributed by A. T. Russell, in the Dalton Hospital *H. Bk.*, 1848, No. 106, and repeated in his own *Ps. & Hys.*, 1861, No. 252, while not a tr. is based on the German.

[J. M.]

Christus, Lux indeficiens. [*Holy Communion.*] This hymn is given in *Mone*, No. 204, in 10 st. of 4 l., from two 14th cent. mss., at Karlsruhe, one of which belonged to the Abbey of Reichenau. *Mone* adds readings and notes. *Tr.* as:—

1. Christ, Light unfailing, with Thy Flesh, by J. D. Chambers, 1st in his *Companion to the Holy Communion*, 1855, and his *Lauda Syon*, 1857, in 10 st. of 4 l. In the *St. John's (Aberdeen) Hymnal*, 1870, No. 235, st. 3-4, 7-9 are omitted.

2. Christ the Light that knows no waxing, by R. F. Littledale, in the *Altar Manual*, 1863; *Lyra Eucharistica*, 1863, and the *People's H.*, 1867.

[J. J.]

Christus tenebris obsitam. *Jean Baptiste de Santeuil*. [*Epiphany.*] Pub. in his *Hymni Sacri et Novi*, 1689, p. 15 (ed. 1698, p. 72), in 4 st. of 4 l. In the revised *Paris Brev.*, 1736, st. i.-iii. were given, with the addition of three stanzas from another source. The hymn is also found in other French Brevs. The *Paris Brev.* text is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and is that adopted by the translators.

[W. A. S.]

Translation in C. U.:—

Through Judah's land the Saviour walks, from the *Paris Brev.*, by J. Chandler, in his *Hys. of the Primitive Church*, 1837, in 6 st. of 4 l. This is given in an abbreviated form in *Kennedy*, 1863, No. 273, and altered to "Through Jewry's darkness Jesus walks," in the *Hymnary*, 1872, No. 176.

Translations not in C. U.:—

1. And now heav'n's growing light is manifest. *I. Williams*, 1839.
2. He dwells on earth, along His path. *R. Campbell*, 1860, and revised as "The bright and morning star arose," from the *Campbell MSS.*, in *Mr. Shipley's Annus Sanctus*, 1884.
3. O'er dark Judas's gloomy shores. *J. D. Chambers*, 1867.

[J. J.]

Church of England Hymnody. [*England Hymnody, Church of.*]

Churches of Christ, by God's right hand. *J. Conder*. [*Colonial Missions.*] Appeared in his *Cong. H. Bk.*, 1836, No. 500, in 4 st. of 6 l., and based upon the words, "Make

straight in the desert a highway for our God." It was repeated in *The Choir and The Oratory*, 1837, p. 261, and entitled, "The Claims of our Colonies." Also in his *Hys. of Praise, Prayer, &c.*, 1856, p. 120. In the *New Cong.*, No. 905, it is given without alteration. It is one of the very few hymns which recognizes the claims of our colonies upon the prayers and assistance, in matters spiritual, of the mother country, and as such, although not a hymn of any great merit, it is yet deserving of more extended use. [J. J.]

Churchoyard, Thomas. [Old Version, § ix. 12.]

Churton, Edward, D.D., s. of the Ven. Ralph Churton, sometime Archdeacon of St. David's and Rector of Middleton Cheney, Northampton, was b. in 1800, and educated at the Charterhouse and Christ Church, Oxford, where he graduated in honours, in 1821. He was for some time one of the Masters at Charterhouse. He took Holy Orders in 1826; was the first Head Master of the Hackney Church of England School, 1830; Rector of Crayke, 1835; Prebendary in York Cathedral, 1841; and Archdeacon of Cleveland, 1846. He d. July 4, 1874.

Archdeacon Churton's works include: (1) *The Early English Church*, 1840. (2) *Memoir of Bishop Pearson*, 1844. (3) *Lays of Faith and Royalty*, 1845. (4) *Memoir of Joshua Watson*, 1861. He also edited several works, including *Lays of Faith and Loyalty*, 1846, &c. He is known to hymnology through his work, *The Book of Psalms in English Verse*, 1864. This is commonly known as the *Cleveland Psalter*. The Preface is of more than usual interest and value. Of his renderings of the Psalms, some of which are of great excellence [see *Psalters, English*, § ix.], a few have come into C. U., the best known being, "God of grace, O let Thy light." The following, mainly in *Kennedy*, 1863, are from the *Cleveland Psalter*:—

1. Come, arise and let us go. *Ps. cxxvii.*
2. Earth with all thy thousand voices. *Ps. lxxvi.*
3. For ever, Lord, Thy faithful word. *Ps. cxix.*
4. God of truth, all faithful Lord. *Ps. cxliii.*
5. God my hope, my strength, my King. *Ps. cxlv.*
6. God rules in realms of light. *Ps. xciii.*
7. How shall I render to Thee. *Ps. cxvii.*
8. I lift mine heart to Thee. *Ps. xlv.*
9. If our God had not befriended. *Ps. cxviii.*
10. In Thee, O Lord, I trust. *Ps. xxxii.*
11. Lord, hear me, grant my sorrows boon. *Ps. lv.*
12. Lord, hear my suppliant prayer. *Ps. cxxx.*
13. Lord, hear the voice of my complaint. *Ps. v.*
14. Lord, I have called on Thee; for Thou. *Ps. xviii.*
15. Lord, my heart is with the lowly. *Ps. cxviii.*
16. Lord, my Rock, to Thee I cry. *Ps. xlviii.*
17. Lord, to my sad voice attending. *Ps. lxxi.*
18. O happy state on earth to see. *Ps. cxxxiii.*
19. O praise the Lord, for He is love. *Ps. cxxxvii.*
20. O stand in awe, and fear to sin. *Ps. ix.*
21. Raise the psalm to God all glorious. *Ps. xcvi.*
22. 'Tis the day all days excelling. *Ps. cxviii.*
23. To Thee our guilty deeds. *Ps. xc.*
24. Where'er to Thee I make my prayer. *Ps. lvi.*

Archdeacon Churton's trs. from the Latin, Spanish, and Anglo-Saxon, were included in his *Poetical Remains*, Lond., 1876. [J. J.]

Cives celestis patriae. *Bp. Marbodius*. [*The heavenly Jerusalem.*] This hymn is given in *Mone*, No. 637, from a ms. at Admont dated 1098, in 16 st. of 6 l. It deals with the mystical meaning of the precious stones in the foundation of the heavenly Jerusalem. Dr. Neale, by whom the tr. in C. U. was made, and pub. in his *Med. Hys.*, 1851, p. 38, introduces it with the following preface:—

"The ruggedness of the translation is merely a copy of that of the original in the following poem of Marbodius, successively Archdeacon of Angers and Bishop of

Rennes, who died 1125. Its title, a Prose, clearly proves it to have been intended, if not used, as a Sequence in the Mass of some high festival, probably a dedication. The mystical explanation of precious stones is the subject of the good Bishop's poem *de Gemmis*, which seems in its time to have obtained a high reputation. The Prose, which I here give, is certainly not without its beauty; and is a good key to mediæval allusions of a similar kind."

Dr. Neale appends to his *tr.* an extensive note on the mystical meaning of the precious stones, in which he quotes largely from a commentary on the prose by Marbodus. The *tr.* is:—

Ye of the heavenly country, sing. It is in 16 st. of 6 l. A cento, composed of st. i., xv., xvi. was given in the Irvingite *Hys. for the Use of the Churches*, new ed. 1870. Beyond this *tr.* is not in C. U. [J. J.]

Clamantis ecce vox sonans. *Nicholas le Tourneauux.* [*Epiphany.*] This is a hymn at first Vespers, during the Octave of the Epiphany, and the Baptism of our Lord, in the revised *Paris Brev.* of 1736. It previously appeared in the *Cluniao Breviary*, 1886, p. 230. The text is in Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865. [W. A. S.]

Translations in C. U.:—

1. **The voice of one that cries aloud.** This *tr.*, based on J. Chandler's, was given in J. A. Johnston's *English Hymnal*, 1852, No. 63. In the 1856 and 1861 editions it was altered to "A voice of one that loudly cries."

2. **The Herald's cry with thrilling sounds**, by J. D. Chambers, in his *Lauda Syon*, 1857, p. 114. On p. 115 of the same work is a *tr.* of the Nocturn hymn, "Non ablant lymphæ Deum." From these two *trs.* the hymn, No. 175, in the *Hymnary*, 1872, "The Baptist's cry with thrilling sounds," is composed, st. i., ii. being from the first, and st. iii.-vi. from the second.

Translations not in C. U.:—

1. The voice of him who cries aloud. *J. Chandler*, 1837.

2. Judea's desert heard a sound. *J. Williams*, in *Brit. Mag.*, 1835, and *Hys. from Par. Brev.*, 1839.

3. Hark, in the wilderness. *R. Campbell*, from the *Campbell MSS.*, in Mr. Shipley's *Annus Sanctus*, 1884.

4. Lo the voice of one that crieth. *W. J. Blew*, 1852.

[J. J.]

Clapham, Emma, second daughter of John Peele Clapham, was b in Hanover Square, Leeds, Oct. 18, 1830. Miss Clapham, who has given much time and attention to Sunday Schools and philanthropic work, contributed under the initials of "E. C." the following hymns to the *Leeds Sunday School H. Bk.*, ed. 1858, edited by her father:—

1. Guide of my steps along life's way. *Jesus the Guide.*

2. Lord, we meet to pray and praise. *Meeting of Church workers.*

3. Saviour, where dwellest Thou? *Meeting of S. School Teachers.*

Miss Clapham has also contributed several pieces to newspapers and the periodical press.

[J. J.]

Clapham, John Peele, was b. at Leeds, July 7th, 1801, and educated privately, and at the Fulneck Moravian School, and the Protestant Free Church Grammar School, Manchester. He was a magistrate for the West Riding of Yorkshire, and Treasurer of the County Courts in Yorkshire. He was a member of the Congregational body, and

took a warm interest in their religious and philanthropic work. Burley, Harrogate and Ilkley were specially benefited by his zeal and munificence. His interest in Sunday Schools commenced at an early age, and continued to his death, on Nov. 19, 1875. In 1833 he edited the *Leeds Sunday School Hymn Book*, and also the revised edition, 1862. To this work he contributed the following hymns under the signature of "J. P. C.":—

i. To *Hymns Sel. and Original*, 1833.

1. God of union, God of love. *S. S. Teachers' Meeting.*

2. Let us unite to bless the Lord. *Sunday.*

3. Our Father, and our heavenly King. *The Lord's Prayer.*

4. Shall we grieve the Holy Spirit? *The work of the Holy Spirit.*

5. Strengthen Thy stakes, extend Thy cords. *Foundation-stone of a School.*

6. Sweet is the work, O Lord, to raise. *New Year.*

7. Thou gracious Father of the poor. *The True Riches.*

8. We dare not God's own holy day. *Sunday.*

9. When Jesus at a wondrous feast. *Feeding the Five Thousand.*

ii. To the same *Collection*, ed. 1858.

10. A little pilgrim on life's way. *Looking unto Jesus.* "The little pilgrim was no fiction, but a bonnie, loving, and lovable lad of nearly ten years old, our youngest son. He died at school, after a week's illness, and the refrain of his father's lines—'Jesus, my Saviour,' were the last words we could catch before he finished his pilgrimage." *Curwen's Biog., Notes*, p. 7.

11. Accept our glad thanksgiving, Lord. *Praise.*

12. Come away from the train. *Sunday.*

13. Far too often men are crying. *The Gifts of the Holy Spirit.*

14. Father in heaven, for Jesus' sake. *Grace before Meat.*

15. Heavenly Teacher, Light divine. *Imitating Christ.*

16. How good and how pleasant. *Praise to God the Father.*

17. Now in Christian love and union. *Grace before Meat.*

18. O make us truly wise. *Early Piety desired.*

19. Pure religion, Christian love. *Praise to God the Father.*

20. Tempt us not, ye sons of pleasure. *Sunday.*

21. We own Thy care, we love Thy word.

[J. J.]

Clapp, Eliza Thayer, a resident at Dorchester, Massachusetts, U.S., and author of *Words in the Sunday School*; and *Studies in Religion*, 1845, contributed at the request of Ralph W. Emerson three hymns and two poems to *The Dial*, 1841. From one of the hymns, in 9 st. of 4 l., pub. in *The Dial*, July, 1841, and entitled "The future is better than the past," the hymn "All before us lies the way" (*Onward with Confidence*) is taken. It was given in Hedge & Huntington's *Unitarian Hys. for the Church of Christ*, 1853, and has been repeated in several collections. It is usually attributed to Emerson, but in error. (George Cooke, in *Journal of Speculative Philosophy*, 1885.) [V. D. D.]

Clara diei gaudia. [*St. Anne.*] The dates given to this hymn are uncertain, and range from the 9th to the 13th cent. *Mone*, No. 791, gives the text from mss. at Freiburg, and in the Library of the Lyceum at Constanx, of the 15th cent. He adds a few readings to the text. *Daniel*, i. 289, iv. 175, refers to several Breviaries of the 16th cent., but none earlier than 1500, and to a ms. of the 11th or 12th cent. belonging to the town Library of Hamburg. [W. A. S.]

Translation in C. U. :—

Spotless Anna! *Juda's glory*, by E. Caswall, in his *Lyra Catholica*, 1849, p. 263, in 6 st. of 4 l. On republishing it in his *Hymns, &c.*, 1873, p. 188, he added an original refrain. This refrain is a special invocation of St. Anne. In the 2nd ed. of the *Appendix to Hymnal N.*, 1862, it was altered as, "Holy Anna, *Juda's glory*," and from thence it passed into the *People's H.*, 1867. In the Roman Catholic *Hys. for the Year*, N.D., it is given as "Blessed Anna, *Juda's glory*." In T. Chamberlain's *Hys. used at the Church of St. Thomas the Martyr*, Oxford, 1861, No. 149, st. i.—iii. are by Caswall, and st. iv., v. by T. Chamberlain. [J. J.]

Clark, Alexander, D.D., b. March 10, 1835, d. July 6, 1879. Dr. Clark was for many years a Minister of the American Methodist Episcopal Church, and the editor of the *Methodist Recorder*, pub. at Pittsburgh. Two of his hymns :—

1. Heavenly Father, bless me now. *Lent.*
2. Make room for Jesus. *Lent.*

are given in I. D. Sankey's *Sac. S. & Solos*.

Clark, Charles, b. in London, April 19, 1838, was educated for the ministry at the Baptist College, Nottingham, and in 1862 became minister at North Parade Chapel, Halifax. He was subsequently minister at Mazepond, London; Broadmead, Bristol; Albert Street, Melbourne, Australia; and is now (1885) pastor of the Baptist Church, Haven Green, Ealing. His hymn for children, "Jesus, holy Saviour, Shepherd of the sheep," was contributed to the *School Hymnal* (Lond., 1880). [W. R. S.]

Clark, John Haldenby, M.A., b. at Chesterfield, Derbyshire, Jan. 28, 1839, and educated at the Grammar School there, and at St. John's Coll., Cambridge, where he graduated in 1861. On taking Holy Orders, he became Curate of Barmby Moor and Fangfoss. After labouring in various parishes he became, in 1870, Vicar of West Dereham, Norfolk. Mr. Clark is known through his translation, "Soldiers, who are Christ's below." In 1880 he pub. *The Marriage of Cana, and Other Verses*: Lynn. It contains a few *trs.* from the Latin, in addition to original verse. [J. J.]

Clark, Willis Gaylord, b. at Otisco, Onondaga County, New York, 1810, d. June 12, 1841. He was sometime editor of the *Philadelphia Gazette*, and contributed to the *Knickerbocker Magazine*. His poetical writings were published in 1846. His hymn :—

We have met in peace together, was written for the 8th Anniversary of the American Sunday School Union, 1832. It is unknown to the English collections. [F. M. B.]

Clarke, James Freeman, D.D., is a grandson of James Freeman (q. v.), from whom he was named. He was b. at Hanover, New Hampshire, April 4, 1810, and graduated at Harvard College, in Arts, in 1829, and in Divinity, 1833. Receiving ordination as a Unitarian Minister, he was Pastor at Louisville, Kentucky, from 1833 to 1840; of the Church of the Disciples, Boston, from 1841 to 1850; and also from 1853. Dr. Freeman

for some time edited, whilst at Louisville, *The Western Messenger*, and is the author of *Orthodoxy, its Truths and Errors*, 1866; *The Christian Doctrine of Forgiveness*, 1852; *The Christian Doctrine of Prayer*, 1854, and other works. In 1844 he published the *Hymn Book for the Church of the Disciples*. This he enlarged in 1852. To each edition he contributed five hymns. Of these ten hymns five are found in the *Lyra Sac. Amer.* The best known of Dr. Clarke's hymns are :—

1. **Father, to us Thy children, humbly kneeling.** [*Holy thoughts desired.*] Dr. Clarke says this was manufactured from :—

2. **Infinite Spirit, who art round us ever** [*Holy thoughts desired*], which "was written in Kentucky about 1833, and printed in the *Dial* soon after."

3. **Brother, hast thou wandered far!** [*The Prodigal Son.*] This appeared in his *Disciples' H. Bk.*, 1844, and is somewhat extensively used. It appeared in an abbreviated form as, "Hast thou wasted all the powers?" beginning with st. ii., in *Hys. for the Church of Christ*, Boston, 1853; Beecher's *Plymouth Coll.*, 1855, and subsequently in others in G. Britain and America. The next three are also in one or two English collections.

4. **To Thee, O God, in heaven.** [*Holy Baptism.*] 1844.

5. **To Him who children blessed.** [*Holy Baptism.*] 1844.

6. **Dear Friend, whose presence in the house.** [*Christ's presence desired.*] 1855. The beauty and value of this last hymn have been partly, and deserve to be more fully, recognized. It is found in *Lyra Sac. Amer.*, which also has the following on "The Protestant Reformation":—

7. **For all Thy gifts we praise Thee, Lord.** This hymn was sung at the collation given by the Unitarians of New York and Brooklyn to the Members of the Convention assembled in the former city, Oct. 22, 1845. As originally written it contained 8 st.; the last two are omitted from both *Lyra Sac. Amer.* and Putnam's *Singers and Songs of the Liberal Faith*. [F. M. B.]

Clarke, Samuel Childs, M.A., b. Jan. 6, 1821, and educated at Queen's College and St. Mary Hall, Oxford, graduating B.A., 1844, and M.A. 1846. On taking Holy Orders he became successively Curate of Thorverton, and of Dawlish, Devon; Vicar of St. Thomas by-Launceston, and Head Master of the Launceston Grammar School, and Vicar of Thorverton, 1875; and Hon. Sec. of the Exeter Board of Education. Mr. Clarke has pub. some educational works: *Thoughts in Verse from a Village Churchman's Note Book*, 1848, and *Services of Song for Christmas, Passiontide, Ascension, Harvest* (S. P. C. K. catalogue), Advent, Eastertide, Missionary, Flower, and Children's Services. These Services of Song have been sanctioned for use in churches by the Bishops of Exeter and Salisbury. Mr. Clarke's hymns include :—

1. **All hail, all hail to the natal day.** *Christmas.* Contributed to the *Parish Church Hymnal*.

2. **Framer of the light.** *Morning.* In the *Parish Ch. Hyl.*, and Mrs. Brock's *Children's H. Bk.*, 1881.

3. **Great Giver of all good, to Thee again.** *Harvest.* This is the best known of our author's hymns. It was first printed in the *Musical Times*, 1863, with music by Barby. In 1868 it was included in the *Appendix* to

the S. P. C. K. *P's. and Hys.*, in 1873 in the *Hymnary*, and again in many other collections.

4. In all Thou didst while here on earth. *St. Thomas*. In Mrs. Brock's *Children's H. Bk.*, 1881.

5. In humble adoration. *Laying of the Foundation-stone of a Church*. In Harland's *Suppl. to Ch. Psalter and Hymnal*, 1876.

6. Jesus, on this blessed morn. *Christmas*. In the *Parish Ch. Hyl.*

7. Lord, most holy, God most mighty. *For travellers and absent ones*. In the *Home H. Bk.*, 1885, by H. P. Hawkins.

8. Lord of the new creation. *Sunday Morning*. In the *Parish Ch. Hyl.*

9. New a new year opens. *The New Year*. In Mrs. Brock's *Children's H. Bk.*, 1881, and one or two American collections.

10. O dark and dreary day. *Good Friday*. In *Suppl. to Harland's Ch. Hyl.*; Mrs. Brock's *Children's H. Bk.*

11. O Lord, it is a joyful thing. *Evening*. In the *Parish Ch. Hyl.*, &c.

12. O Thou who dwellest in eternity. *Festival*. In *Suppl. to Harland's Ch. Hyl.*, 1876.

13. Once more the sheaves are gathered. *Harvest*. In *Suppl. to Harland's Ch. Hyl.*, the author's *Harvest-tide Service of Song*, &c., 1876.

14. Thou who through shades of night. *Evening*. In the *Parish Ch. Hyl.*, &c.

In addition to these hymns, most of those given in Mr. Clarke's *Services of Song* are his composition, as are also the 19 in his *Services for Children*. Lond., Pitman, N.D. Some of these are initialled "S. C. C." Taken as a whole these hymns are a good addition to the common store for Special Occasions, and should be consulted by hymn-book compilers.

[J. J.]

Clarum decus jejunii. *St. Gregory the Great.* [*Lent.*] The oldest form of this hymn is in two mss. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 52; Harl. 2961 f. 238 b), and from a ms. of the 11th cent. at Durham in the *Latin Hys. of the Anglo-Saxon Church*, 1851, p. 65. It is also given in various editions of *St. Gregory's Works*; in *Migne*, tom. 173, col. 849; *Daniel*, i., No. 148; *Mone*, No. 71; *Hymn. Sarsib.*, 1851; Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and others. The use of the hymn in England was extensive. It is found in the *Sarum*, *York*, *Canterbury*, *Worcester*, and other English Brevs.

Translations in C. U. :—

1. The shining glory of the fast, by R. F. Littledale, made for and 1st pub. in the *People's H.*, 1867, with the signature "P. C. E."

2. Good it is to keep the fast, by Sir H. W. Baker, written for *H. A. & M.*, 1875.

3. From heaven, in glorious beauty shown. In the *Antiphoner and Grail*, 1880, and from thence into the *Hymner*, 1882, No. 49.

Translations not in C. U. :—

1. Fast's honour bright from Heaven come down. *W. J. Copeland*, 1848.

2. High token of the fast of Lent. *W. J. Blax.* 1862-65.

3. What honour hath the fast of Lent. *J. D. Chambers*, 1857.

4. That fasting serves a holy end. *J. W. Hewett*, 1869.

5. Depths of love with power divine. *Morgan*, 1880.

[J. J.]

Claudius, Matthias, s. of Matthias Claudius, Lutheran pastor at Reinfeld in Holstein (near Lübeck), was b. at Reinfeld, Aug. 15, 1740. An ancestor, who died as a Lutheran pastor in 1586, had Latinized his name, Claus Paulsen, to *Claudius Pauli*, and his descendants had adopted Claudius as their surname. Claudius entered the University of Jena, in 1759, as a student of theology, but

being troubled with an affection of the chest, and finding little attraction in the Rationalism of Jena, he turned his attention to law and languages. After a short visit to Copenhagen, as private secretary to a Danish count, he joined in 1768 the staff of the Hamburg News Agency (*Adress-Comptoirnachrichten*). Removing to Wandsbeck, near Hamburg, he undertook in 1771 the editing of the literary portion of the *Wandsbecker Bote*, and contributed a number of his poems to the *Göttingen Musen-Almanach*. In 1776 he was appointed one of the Commissioners of Agriculture and Manufactures of Hesse-Darmstadt, and in 1777 editor of the official Hesse-Darmstadt newspaper, which he conducted in the same spirit as his *Wandsbeck Bote*. At Darmstadt he became acquainted with Goethe (then living near by at Frankfurt), and with a circle of freethinking philosophers. During a severe illness in 1777, he realised, however, the spiritual emptiness of the life at Darmstadt; the buried seeds sown in his youth sprang up; and he once more became in faith as a little child. Renouncing position and income, he returned to Wandsbeck to re-edit the *Bote*, which he conducted in a distinctively Christian spirit. In 1788 he was appointed by the Crown Prince of Denmark auditor of the Schleswig-Holstein Bank at Altona, but continued to reside at Wandsbeck till 1813, when he was forced by the war to flee, and was unable to return till May, 1814. The next year he removed to the house of his eldest daughter in Hamburg, and d. there Jan. 21, 1815 (*Koch*, vi. 417-429; *Allg. Deutsche Biog.*, iv. 279-281). His fugitive pieces appeared in two parts as *Aemus omnia sua secum portans; oder sämtliche Werke des Wandsbecker Bothen*, Wandsbeck and Hamburg, 1774 (pt. iii. 1777, iv. 1782, v. 1789, vi. 1797, vii. 1802, viii. 1812). While much of his poetry was distinctively Christian in its spirit, and many of his pieces might rank as popular sacred songs, yet he wrote no hymns designed for use in Church. Three pieces have, however, passed into the German hymn-books, all of which have been tr. into English, viz. :—

i. *Das Grab ist leer, das Grab ist leer.* [*Easter.*] 1st pub. in pt. viii., 1812, as above, p. 121, in 10 st. Tr. as "The grave is empty now, its prey," by *Dr. H. Mills*, 1859, printed in *Schaff's Christ in Song*, 1870.

ii. *Der Mond ist aufgegangen.* [*Evening.*] His finest hymn, conceived in a child-like, popular spirit—a companion to the more famous hymn, "Nun ruhen alle Wälder" (q. v.). According to tradition it was composed during his residence at Darmstadt, 1764, while walking on the so-called Schnepfelweg, a foot-path leading by the river-side up to the Odenwald. 1st pub. in *J. H. Voss's Musen-Almanach*, Hamburg, 1779, p. 184, and then in pt. iv., 1782, as above, p. 57, in 7 st. of 6 l. Included as No. 452 in the *Oldenburg G. B.*, 1791, as No. 570 in the *Württemberg G. B.*, 1842, and No. 509 in the *Unv. L. S.*, 1851. The only tr. in C. U. is :—

The silent moon is risen, good and full, as No. 322, in the *Ohio Luth. Hymnal*, 1880.

Other tra. are :—

(1) "The fair moon hath ascended," in the *British Magazine*, Nov. 1837, p. 518. (2) "The moon on high

is beaming," by *H. J. Buckoll*, 1842, p. 106. (3) "The moon hath risen on high," by *Miss Winkworth*, 1855, p. 329 (1876, p. 231). (4) "The moon up heaven is going," by *J. D. Burns*, in *Family Treasury*, 1860, p. 92, repeated in his *Memoir*, 1869, p. 269. (5) "The moon is upwards climbing," by *Miss Manington*, 1863 p. 124. (6) "The moon is up in splendour," by *E. Massie*, 1866, p. 115. (7) "The moon hath risen clear," in *Alice Lucas's Trs. from German Poets*, 1876, p. 12. (8) "The moon is up and beaming," in *Mrs. A. W. Johns's Original Poems and Trs.*, 1882, p. 61.

iii. *Im Anfang war's auf Erden.* [*Harvest.*] 1st pub. in pt. iv., 1782, as above, p. 42, in 17 st. of 4 l., and chorus (see also *G. W. Fink's Musikalischer Hauschatz der Deutschen*, Altona, 1860, No. 77). It occurs in a sketch entitled, *Paul Erdmann's Fest*. The neighbours are represented as coming to Paul's house and there singing this so-called "Peasants' Song," the last four sts. of which specially relate to the occasion; the stanzas being sung as a solo, and all joining in the chorus. It can hardly be called a hymn, though it has passed into a few German hymnals principally for use in school. Beginning, "Auf! lasset Gott uns loben," 10 sts. were included as No. 482 in the *Oldenburg G. B.*, 1791. In *T. Fliedner's Liederbuch*, Kaiserswerth, 1842, No. 95 begins with st. vii., "Was nah ist und was ferne." The form most popular is that beginning with st. iii., "Wir pflügen und wir streuen," as in *Dr. Wichern's Unsere Lieder*, Hamburg, 1844, No. 55, and other collections. The st. of the original which most nearly answer to the English versions are:—

<p>Wir pflügen und wir streuen Den Samen auf das Land; Doch Wachstum und Gedeihen Steht nicht in unsrer Hand. Alle gute Gabe Kömmt oben her, von Gott, Vom schönen blauen Himmel herab.</p> <p>v. Der sendet Thau und Regen, Und Sonn- und Mondenschein; Der wickelt Gottes Segen Gar zart und künstlich ein.</p> <p>vi. Was nah ist und was ferne, Von Gott kömmt alles her!</p>	<p>Der Strohalm und die Sterne, Der Sperling und das Meer.</p> <p>ix. Er, Er macht Sonnenaufgehen, Er stellt des Mondes Lauf, Er lässet die Winde wehen, Er thut den Himmel auf.</p> <p>x. Er schenkt uns Vioh und Freude, Er macht uns frisch und roth, Er giebt den Kühen Weide, Und unsern Kindern Brodt.</p> <p>xiii. Darum, so woll'n wir loben, Und loben immer dar Den grossen Geber oben. Er ist! und er ist gar!</p>
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The popular if somewhat boisterous tune usually set to this hymn (as in *H. A. & M.*) is by *J. A. P. Schulz*. The melody given in 1782 is said there to be Italian, and is not suited to the chorus popular in England.

Translations in C. U. :—

1. *We plough the fields and scatter*, by *Miss J. M. Campbell*, contributed to the *Rev. C. S. Bere's Garland of Songs*, Lond., 1861, p. 61 (later eds. p. 27). A free rendering in 3 st. of 8 l., with chorus, entitled, "Thanksgiving for the Harvest." Since its reception into the Appendix to *H. A. & M.*, 1868 (No. 360, ed. 1875, No. 383), it has passed into numerous hymnals in G. Brit. and America. In *Thring's Coll.*, 1882, No. 609, st. iv., "Our souls, Blest Saviour, gather," is an original st. by *Rev. H. Downton*, added to supply some distinctly Christian expressions to the hymn, and 1st pub. in the *Record* newspaper in 1875.

2. *We plough the fertile meadows.* Of this tr. there are two forms greatly differing, both ascribed to *Dr. S. F. Smith*, but whether either form is really by him we have failed to ascertain. What seems to be the original form, in 6 st. of

4 l. and chorus, is found in the *Meth. Free Ch. S. S. Hys.*; *Curwen's New Child's Own H. Bk.*, &c. The other form, in 3 st. of 8 l. and chorus, is in *Allon's Supp. Hys.*; *N. Cong.*, &c.

3. *We plough the ground, we sow the seed*, in 4 st. of 8 l. with chorus, without name of tr., is No. 215 in *G. S. Jellicoe's Coll.*, 1867. [*J. M.*]

Clausnitzer, Tobias, b. at Thum, near Anhaberg, in Saxony, probably on Feb. 5, 1619. After studying at various Universities, and finally at Leipzig (where he graduated M.A. in 1643), he was appointed, in 1644, chaplain to a Swedish regiment. In that capacity he preached the thanksgiving sermon in *St. Thomas's Church, Leipzig*, on "Reminiscere" Sunday, 1645 (ii. Sunday in Lent) on the accession of *Christina as Queen of Sweden*: as also the thanksgiving sermon at the field service held by command of *General Wrangel*, at Weiden, in the Upper Palatine, on January 1, 1649, after the conclusion of the Peace of Westphalia. In 1649 he was appointed first pastor at Weiden, and remained there (being also appointed later a member of the Consistory, and inspector of the district), till his death, on May 7, 1684 (*Koch*, iii. 354, 355; *Allg. Deutsche Biog.*, iv. 297; *Bode*, p. 53; ms. from *Pastor Kliukhardt*, Thum). Three hymns by him are known as follows:—

i. *Jesu dein betrübtes Leiden.* [*Passiontide.*] 1st pub. in his *Passions-Blume*, Nürnberg, 1662, a volume containing 12 sermons on the Passion of our Lord. The hymn appears at p. 17, in 7 st. of 6 l. entitled, "Clausnitzer's Passion-Hymn which may be sung with each Meditation." This form is No. 496 in *Burg's G. B.*, Breslau, 1746. This hymn has passed into English through a recast, probably by *Gensch von Breitenau*, beginning, "Herr Jesu, deine Angst und Pein," in 6 st. of 7 l. 1st pub. in the *Vollständiges G. B.*, Plöen, 1675, No. 41, repeated as No. 101 in the *Unv. L. S.*, 1851. The only tr. in C. U. is:—

Lord Jesu! may Thy grief and pain, a good tr. of st. i., iii., vi., by *A. T. Russell*, as No. 84 in his *Ps. and Hys.*, 1851.

ii. *Liebster Jesu wir sind hier, Dich und Dein Wort anzuhören.* [*Public Worship.*] 1st pub. in the *Altdorffisches Gesang-Büchlein*, 1663, No. 20, in 3 st. of 6 l., as a Sunday Hymn for use before Sermon. It appeared with *Clausnitzer's* name in the *Nürnberg G. B.*, 1676, No. 891, and has since come into universal use. In the *Berlin G. L. S.*, ed. 1863, No. 1062. Tr. as:—

1. *Gracious Jesu! in Thy name*, a good and full tr. by *A. T. Russell*, as No. 82 in the *Dalston Hospital H. Bk.*, 1848. Included as No. 454 in the ed., 1857, of *Mercer's C. P. & H. Bk.* (Ox. ed. 1864, No. 56, considerably altered with st. i. l. 4, iii. ll. 1-4, from *Miss Winkworth*, and a doxology added).

2. *Gracious Jesu! we are here*, a recast of his 1848 tr., made by *A. T. Russell* for his *Ps. & Hys.*, 1851, No. 19.

3. *Saviour, in Thy house of prayer*, a good and full tr. as No. 13 in *J. F. Thrupp's Ps. & Hys.*, 1853, repeated in *Maurice's Coll.*, 1861, No. 634. In *Kennedy*, 1863, No. 1251, altered and beginning, "Saviour, to Thy house of prayer."

4. *Blessed Jesus, at Thy word*, a full and good tr. by *Miss Winkworth* in her *Lyra Ger.*, 2nd

Series, 1858, p. 68, repeated in her *C. B. for England*, 1863, No. 12. Included in the *Eng. Presb. Ps. & Hys.*, 1867, and others; and in America in the *Pennsylvania Luth. Ch. Bk.*, 1868; *Evang. Hymnal*, N. Y., 1880, and others.

5. Dear Lord, to hear Thee and Thy word, a good tr. by Mrs. L. C. Smith; included as No. 50 in Dr. Stevenson's *H. for Ch. & Home*, 1873.

Trs. not in O. U. :—

(1) "Dearest Jesu! we are here, Thee to hear," by J. C. Jacobi (1720, p. 32; 1722, p. 43; 1732, p. 72, alt.). In the *Moravian H. Bk.*, 1789, No. 12 (1849, No. 3), recast by C. J. Latrobe. (2) "Dearest Jesu, we are here, for to hear," as No. 432 in pt. i. of the *Moravian H. Bk.*, 1784. (3) "Here in Thy presence we appear," by J. Swertner, as No. 10 in the *Moravian H. Bk.*, 1789 (1886, No. 9). (4) "Blessed Jesus, we are here," by Miss Manington, 1863, p. 145. (5) "Precious Jesu! here are we," in the *British Herald*, Nov. 1866, p. 360, repeated in Reid's *Praise Bk.*, 1872, No. 419. (6) "Dear Redeemer, we are here," by N. L. Frothingham, 1870, p. 204.

iii. *Wir glauben an ein einen Gott, Vater, Sohn und heiligen Geist.* [*Trinity Sunday.*] 1st appeared in the *Culmbach-Bayreuth G. B.*, 1668, p. 132, with the initials "C. A. D." With Clausnitzer's name it was included as No. 572 in the *Nürnberg G. B.*, 1676, in 3 st. of 6 l. In the *Bavarian G. B.*, 1854. Tr. as:—

1. We all believe in One true God, Father, Son and Holy Ghost, in full by Miss Winkworth in her *C. B. for England*, 1863, No. 75, and thence as No. 118 in the *American Meth. Epis. Hymnal*, 1878, and the *Evang. Assoc. H. Bk.*, 1882, No. 64.

2. One true God we all confess, by E. Cronenwett, as No. 209 in the *Ohio Luth. Hymnal*, 1880.

[J. M.]

Cleft are the rocks, the earth doth quake. [*Good Friday.*] This hymn is sometimes attributed to Bp. Heber, but in error. It appeared in his posthumous *Hymns, &c.*, 1827, pp. 64-5, in 7 st. of 5 l., and as "*Anon.*" Two centos therefrom have come into C. U. :—

1. "Cleft are the rocks," &c., in *Alford's Ps. and Hys.*, 1844, and his *Year of Praise*, 1867. This is composed of st. i. ii., iv., vii.

2. "Despised is the Man of grief," in Dr. Martineau's *Hymns, &c.*, 1840; and his *Hys. of P. and Prayer*, 1873, being st. iii., v., and vi. considerably altered.

These centos are usually ascribed to "C. Dawson," but upon what authority we cannot determine.

[J. J.]

Clemens, Titus Flavius (Clemens Alexandrinus), St. Clement of Alexandria, was b. possibly at Athens (although on this point there is no certain information) about A.D. 170. His full name, Titus Flavius Clemens, is given by Eusebius (*H. E.*, vi. 13) and Photius (*Cod.* 111), but of his parentage there is no record. Studious, and anxious to satisfy his mind on the highest subjects, he is said to have been a Stoic and Eclectic, and a seeker after truth amongst Greek, Assyrian, Egyptian, and Jewish teachers. He himself enumerates six teachers of eminence under whom he studied the "true tradition of the blessed doctrine of the holy apostles." At Alexandria he came under the teaching of Pantenus, and embraced Christianity, Pantenus being at the time the master of the Catechetical School in that city. On the retirement of Pantenus from the school for missionary work, Clement became its head, cir. 190, and retained the position to 203. His pupils were numerous, and some of them

of note, including Origen, and Alexander, afterwards Bp. of Jerusalem. Driven from Alexandria by the persecution under Severus (202-203), he wandered forth, it is not known whither. The last notice we have of him in history is in a letter of congratulation by his old pupil, Alexander, then Bp. of Cappadocia, to the Church of Antioch, on the appointment of Asclepiades to the bishopric of that city. This letter, dated 211, seems to have been conveyed to Antioch by Clement. Beyond this nothing is known, either concerning his subsequent life or death, although the latter is sometimes dated A.D. 220.

The works of Clement are ten in all. Of these, the only work with which we have to do is *The Tutor*, ὁ Παλαιγωγός, in three books. The first book describes the Tutor, who is the Word Himself, the children whom He trains (Christian men and women), and his method of instruction. The second book contains general instructions as to daily life in eating, drinking, furniture, sleep, &c.; and the third, after an inquiry into the nature of true beauty, goes on to condemn extravagance in dress, &c., both in men and women. Appended to this work, in the printed editions, are two poems; the first, "A Hymn of the Saviour" (Ἕμνος τοῦ Σωτῆρος Χριστοῦ), and the second, an address "To the Tutor" (Εἰς τὸν Παλαιγωγόν). The first, beginning, Στοιμὸν πάλων ἀδαῶν, is attributed to Clement in those mss. in which it is found; but it is supposed by some to be of an earlier date: the second is generally regarded as by a later hand (see *Greek Hymnody*, § iii.). For list of mss. in which "The Tutor" is given, and for fuller details of Clement see *Dict. of Christian Biog.*, pp. 559-587).

The "Hymn of the Saviour," the earliest known Christian hymn, has been tr. into English as follows:—

Στοιμὸν πάλων ἀδαῶν. The earliest tr. is "Shepherd of tender youth." This is by Dr. H. M. Dexter (q. v.). It was written in 1846, first pub. in *The Congregationalist* [of which Dexter was editor], Dec. 21, 1849, and is in extensive use in the United States. In Gt. Britain it is also given in several collections, including the *N. Cong.*, 1859; *Bap. Ps. & Hys.*, 1858; the *R. T. Society's Coll.*, &c.

There are also trs. not in C. U., viz.: (1) "Bridle of colts untamed," by Dr. W. L. Alexander, in the *Anti-Vicene Christ. Lib.*, vol. iv. p. 343; see also p. 345. (2) "Bridle of colts untaught," by Dr. H. Bonar, in *The Sunday at Home*, 1878, p. 11. (3) Another tr. is by the Rev. A. W. Chatfield, in his *Songs and Hys. of the Earliest Greek Christian Poets*, 1876. Mr. Chatfield, following the *Anth. Graeca Car. Christ.*, 1871, p. 37, begins with the eleventh line: βασιλεῦ ἁγίων, λόγε πανθαμάτωρ. "O Thou, the King of Saints, all-conquering Word." His tr. extends to 40 lines. [J. J.]

Clephane, Elizabeth Cecilia, third daughter of Andrew Clephane, Sheriff of Fife, was b. at Edinburgh, June 18, 1830, and d. at Bridgend House, near Melrose, Feb. 19, 1869. Her hymns appeared, almost all for the first time, in the *Family Treasury*, under the general title of *Breathings on the Border*. In publishing the first of these in the *Treasury*, the late Rev. W. Arnot, of Edinburgh, then editor, thus introduced them:—

"These lines express the experiences, the hopes, and the longings of a young Christian lately released. Written on the very edge of this life, with the better land fully in the view of faith, they seem to us footsteps printed on the sands of Time, where these sands touch the ocean of Eternity. These footprints of one whom the Good Shepherd led through the wilderness into rest, may, with God's blessing, contribute to comfort and direct succeeding pilgrims."

The hymns, together with their dates, are:—

1. Beneath the cross of Jesus. *F. Treas.*, 1872, p. 398.
2. Lim eyes for ever closed. *F. Treas.*, 1872, p. 398.

3. Who climbeth up too high. *F. Tres.*, 1872, p. 552.
4. Into His summer garden. *F. Tres.*, 1873, p. 245.
5. From my dwelling midst the dead. *F. Tres.*, 1873, p. 365.
6. The day is drawing nearly done. *F. Tres.*, 1873, p. 389.
7. Life-light waneth to an end. *F. Tres.*, 1874, p. 595.
8. There were ninety and nine that safely lay. *F. Tres.*, 1874, p. 595.

Of these Nos. 1 and 8 are in C. U. [J. M.]

Cleveland, Benjamin. Probably a Baptist, but known only by his *Hymns on Different Spiritual Subjects, in Two Parts*, whereof the 4th ed. appeared in Norwich, Connecticut, 1792. He is the author of:—

O could I find from day to day. [*Longings for Christ.*] This was preserved from oblivion by the *Hartford Sel.*, 1799, and is now in general use as altered and abridged to 4 st. by Nettleton, in his *Village Hymns*, 1824, No. 145. What is supposed to be the original text of the first four stanzas is found in Dr. Hatfield's *Church H. Bk.*, 1872, No. 876. [F. M. B.]

Cleveland, Charles Dexter, LL.D., b. at Salem, Mass., Dec. 3, 1802, and graduated at Dartmouth, 1827. Professor of Latin and Greek in Dickinson Coll., Pennsylvania, 1830, and of Latin in the University of New York, 1842. In 1834 he opened a seminary for young ladies in Philadelphia. He d. Aug. 18, 1869.

In 1850 he published *A Compendium of English Literature*; in 1858, another of *American Literature*; and in 1861, a third of *Classical Literature*, in addition to other works. His *Lyra Sacra Americana*, 1868, widely known in England, and from which many hymns have been introduced into the English hymnals, is inadequate and wholly uncritical, but it is better than Rider's *Lyra Americana*, 1865 (which was reprinted in substance by the R. T. S., Lon., 1865), and the Biographical sketches appended to it have some value. [F. M. B.]

Clifford, C. L., a *nom de plume* of Mrs. Van Alstyne (q. v.).

Cling to the Crucified. *H. Bonar.* [*Abiding in Christ.*] Contributed to his *Bible H. Bk.*, 1845, No. 268, in 2 st. of 12 l., and based upon i. John ii. 28, "Abide in Him." It was repeated in his *Hys. of Faith & Hope*, 1857, and in several hymn-books, including the *H. Comp.*, &c. In the *N. Cong.* and *Allon's Suppl. Hys.* it is altered to "Abide in Him, abide."

Cling to the Mighty One. *H. Bennett.* [*Trust in Jesus.*] This hymn is usually dated 1864. It was given as No. 3 in his *Hymns*, by *H. B.*, 1867, in 3 st. of 8 l. It is found in several collections in G. Britain and America, as in *Snepp's S. of G. & G.*, 1872; *Hys. & S. of Praise*, N. Y. 1874, and others.

Clothed in majesty sublime. *Joanna Baillie.* [*Ps. xciii.*] This appeared in her *Fugitive Verses*, 1840, in 5 st. of 4 l. as "Thoughts taken from the 93rd Psalm." In this form it is not in C. U., but as "Arrayed in majesty divine," it is sometimes found.

From the preface to her *Fugitive Verses*, we learn that she contributed to a proposed revision of the Scottish *Ps. and Paraphs.* three hymns which she has headed, "For the Scotch Kirk." This revision never took place; Joanna Baillie was the daughter of a Scotch minister; b. at Bothwell, 1762, and d. at Hampstead, 1851. Her poetical pieces, including *Plays*, &c., are well known. [W. T. B.]

Clyne, Norval, M.A., s. of the late Captain John Clyne, of the Royal Scots Regiment,

was b. at Ballycastle, Ireland, Feb. 21, 1817, studied and graduated M.A. at the University of Aberdeen (Marischal College), and in 1846 became a member of the Society of Advocates in Aberdeen. He is the author of *Ballads from Scottish History*, 1863, &c. He was appointed one of the Aberdeen members of the Committee which compiled the *Draft Hymnal for the Scottish Church*, 1857, and contributed to it two hymns, viz., "Chief Shepherd of the chosen fold," and "Jesu! Heaven's eternal King," which he afterwards included in the *Aberdeen Hymnal*, of which he was the compiler (see *Scottish Hymnody*, vi. 7). Thence they have passed into various collections. A Christmas carol by him, "The blasts of chill December sound," originally pub. in *The Scottish Witness*, has been included, as No. 64, in the Rev. R. R. Chope's *Carols for use in Church*, 1875. [J. M.]

Cobbe, Frances Power, daughter of Charles Cobbe, D.L., of Newbridge House, Co. Dublin, was b. Dec. 4, 1822. She has written extensively on various subjects. The most important of her publications are:—

- (1) *Essay on Instinctive Morals*; (2) *Religious Duty*; (3) *Broken Lights*, 1864; (4) *Invites of Women*; and others. She also edited the *Works of Theodore Parker*, in 12 vols.

Miss Cobbe has written only a few poems. Two of these were included in her *Italics*; *Brief Notes on Politics, People, and Places in Italy* in 1864 (1864), and a third in a Birthday Address to Lord Shaftesbury. Her hymn, "God draws a cloud over each gleaming morn" (*Rest in the Lord*), was written in 1859, in reply to some verses by an acquaintance, which were of a sad and despairing tendency. It has passed into several collections, including Horder's *Congregational Hys.*, 1884, and others. [W. G. H.]

Cobbin, Ingram, M.A., b. Dec., 1777, and educated for the Congregational Ministry at Hoxton Coll. Entering the ministry in 1802, he was successively pastor of congregations at Banbury, at Holloway, at Putney, and at Crediton. He was also for some time Secretary of the Home Miss. Society. He d. at Camberwell, March 10, 1851. His publications were numerous, including *Scripture Parables in Verse*, 1818; *The Village Hymn Book*, 1820; and a *tr.* of *Cæsar Mulan's Hymns* [see *French Hymnody*], 1825. He also contributed the following hymns to the *Bap. New Sel.*, 1828:—

1. As blows the wind, and in its flight. *Regeneration.*
2. Before the Almighty power began. *Sovereignty of grace.*
3. If 'tis sweet to mingle where. *Prayer Meeting.*
4. Lord! there is a throne of grace. *Prayer.*
5. Lord! to Thy bounteous care we owe. *Harvest.*

Of these hymns, Nos. 3 and 4 are in the most extensive use, and are given in several modern collections, specially amongst the Baptists. [J. J.]

Coeliste organum hodie sonuit in terrâ. [*Christmas.*] This Sequence is of unknown authorship and date. *Mone*, No. 388, quotes this hymn from a 12th cent. ms. at Graz, and holds that it is by a French writer. *Morel* quotes it from the ms. collection of Brander, 1507 (St. Gall mss., No. 546), where it is called a sequence, "patris alicujus S. Galli conven-

tua." It is found in two 14th cent. mss. in the *Brit. Mus.* (Lansdown, 482, f. 12 b; Caligula A. xiv. f. 44 b), &c. Every line of the Sequence ends in a. In the English Uses a curious but not uncommon diversity prevails. These may be gathered from their reprints, the *Sarum Missal*, Burntisland, 1861; the *York Missal*, Surtees Soc., 1872; and the *Hereford Missal*, 1874. *Tr.* as:—

Hark, the heavens' sweet melody, by E. H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872, No. 134. It was republished in the translator's *Things New & Old*, 1884. Another *tr.* is, "This day celestial melody," by Pearson, 1868. [J. M.]

Coelestis ales nuntiat. *Jean Baptiste de Santeuil.* [Annunciation.] 1st pub. in his *Hymni Sacri et Novi*, 1689, p. 2, and again in the same, 1698, p. 87, in 5 st. of 4 l. In 1736 it was included in the revised *Paris Brev.* Also reprinted in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **The angel spake [spoke] the word**, by E. Caswall—his quoted opening line being, "Supernus ales nuntiat,"—in his *Lyra Catholica*, 1849, p. 267; and again in his *Hymns*, &c., 1873, p. 170. This is given in the *Appendix* to the *H. Noted*, and in the *St. John's Hymnal* (Aberdeen), &c.

2. **Hail blessed morn, when forth from heaven**, by W. Cooke, made for the *Hymnary*, 1872, and given with the signature "A. C. C."

Translations not in C. U.:—

1. The herald light from Heav'n on golden wing. *I. Williams*, 1839.

2. The swift-winged herald from on high. *J. D. Chambers*, ii. 1866. [J. J.]

Coelestis aula panditur. *Jean Baptiste de Santeuil.* [Virgins.] Given in the *Cluniac Brev.*, 1686, p. lxx., and in his *Hymni Sacri et Novi*, 1689, p. 217, and 1698, p. 254, for "Sanctis Virginibus." In the revised *Paris Brev.*, 1736, it was appointed for Virgins, not being Martyrs. The text is also given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Open is the starry hall, by I. Williams, 1st in the *British Magazine*, 1835, vol. viii., p. 518, and again in his *Hys. from the Paris Brev.*, 1839, p. 321. It has passed into *Hys. & Introits*, 1852; *Kennedy*, 1863; the *Hymnary*, 1872; the *Altar Hymnal*, 1884, &c.

Translation not in C. U.:—

The palace gates of Heaven expand. *J. D. Chambers*, ii. 1866. [J. J.]

Coelestis aulae principes. *Jean Baptiste de Santeuil.* [Apostles.] In the *Cluniac Brev.*, 1686, p. i., and in his *Hymni Sacri et Novi*, 1689, p. 189, and ed. 1698, p. 235, in 6 st. of 4 l. In 1736 it was given in the revised *Paris Brev.*, as the hymn for the "Common of Apostles at Lauds." It is also in the *Lyons* and other French Breviaries. Text in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and Chandler's *Hys. of the Prim. Church*, 1837, No. 87. [W. A. S.]

Translations in C. U.:—

1. **Ye captains of a heavenly host**, by I. Williams, in his *Hys. tr. from the Paris Brev.*, 1839, p. 274, and thence into the *App.* to the *H. Noted*.

2. **Captains of the saintly band**, by Sir H. W. Baker, in *H. A. & M.*, 1861; and in *Kennedy*, 1863.

3. **The leaders of the Church of Christ**, by G. Phillimore, in the *Parish H. Bk.*, 1863, in 5 double stanzas of 4 l., the last two being original. This was repeated in the 2nd ed., 1874, and in the *S. P. C. K. Church Hys.*, 1871.

4. **Ye princes of the courts on high**, by J. D. Chambers, in pt. ii., p. 4, of his *Lauda Syon*, 1866. The hymn, "Princes of the court on high," was adapted from this *tr.* by the Editors of the *Hymnary*, 1872, No. 388.

Translation not in C. U.:—

Hail, princes of the host of heaven. *J. Chandler*, 1897. [J. J.]

Coelestis formam gloriae. [Transfiguration.] This hymn, of unknown authorship, is in the *Sarum Brev.* (Venice, 1495, Estiva, pt. ii. f. 174), for the Transfiguration. *Mone*, No. 65, gives it from a ms. of the 15th cent., together with a few notes. *Daniel*, iv. p. 279, repeats this text without the notes. It is also in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and Biggs's *Annotated H. A. & M.*, 1867, p. 245. *Tr.* as:—

1. **A type of those bright rays on high**, by J. M. Neale, in the enlarged ed. of the *H. Noted*, 1854. In 1861 this is altered to "O wondrous type, O vision fair," by the compilers of *H. A. & M.*, No. 202. This was repeated in full in *Kennedy*, 1863; and, abbreviated, in the *Irvingite Hys. for the Churches*, 1864, but omitted from the *H. A. & M.*, 1875. The original *tr.* was repeated in the *Hymner*, 1882.

2. **The shadow of the glory which one day**. By C. S. Calverley, written for and 1st pub. in the *Hymnary*, 1872, No. 367.

Translations not in C. U.:—

1. The shape for Whose bright vision. *W. J. Bliss*, 1852.

2. O glorious scene, and passing fair. *J. D. Chambers*, 1857. [J. J.]

Coelestis O Jerusalem. [All Saints.] This hymn is usually given as from the revised *Paris Brev.*, 1736. It is not in that edition, but was added, for the Vigil of All Saints Day at Lauds (together with "Pugnate, Christi milites," the hymn at Matins for the same festival), in later editions. It is also found in the *Meaux Brev.*, 1834, and is given in 6 st. of 4 l. in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and in Biggs's *Annotated H. A. & M.*, 1867, p. 212. Its author is unknown. [W. A. S.]

Translations in C. U.:—

1. **O heavenly Jerusalem**, by I. Williams, pub. in his *Hys. tr. from the Paris Brev.*, 1839, p. 258. This *tr.*, with slight alterations, was given in Mozley's *Hymnal*, 1852; *H. A. & M.*, 1861-75; the *People's H.*, 1867; Spurgeon's *O. O. H. Bk.*; and (in two forms, each opening with the above first line) in the *Roman Catholic Hys. for the Year*, n.d., No. 50. In addition to these it is given in an altered form as, "O heavenly Queen, High Salem," in Blew's *Ch. H. & Tune Book*, 1852; as, "O heavenly Jerusalem, city," &c., in the *Salsbury H. Bk.*, 1857; and as, "Jerusalem the heavenly," in the *Hymnary*, 1872.

2. **Jerusalem the holy**, by W. E. Green. Written for and pub. in *A Book of Church Hys.*, Lond., 1864, No. 246.

Translation not in C. U.:—

Jerusalem, the city. Anon. in the *Shilling Magazine*, 1867. [J. J.]

Coeli Deus sanctissime. [*Wednesday.*]

This hymn is sometimes ascribed to St. Ambrose, but on insufficient authority. It is found in two forms, the first what is usually received as the original, and the second the revised text in the *Roman Breviary*, 1632. Both texts are given in *Daniel*, i., No. 52; and the first in *Mone*, No. 277, who notes the oldest form of the hymn from a ms. of the 8th cent., in the Town Library at Trier. The first form is in the *Mozarabic, York, Sarum*, and many other Breviaries, both English and continental, but the Roman form is only in that Brev. It is found in three mss. of the 11th cent. in the *Brit. Mus.* (Vesp. D. xii. f. 19; Jul. A. vi. f. 27; Harl. 2961, f. 223); in a ms. of the 9th cent. at St. Gall, No. 20: and also printed from an 11th cent. ms. at Durham in the *Latin Hys. of the Anglo-Saxon Church*, 1851. See also *Migne*, tom. xvii.; and *Wackernagel*, i., No. 93. [W. A. S.]

In annotating the *trs.* it will be necessary to take the two forms of the hymn:—

i. *The Textus Receptus.*

Translation in C. U.:—

0 God, Whose hand doth spread the sky, by J. M. Neale, in the enlarged ed. of the *Hymnal N.*, 1854, in 5 st. of 4 l., and the *Hymner*, 1882.

Translations not in C. U.:—

1. O Thou most Holy God of heaven. *Hope*. 1844.
2. Most Holy God, the Lord of heaven. *J. D. Chambers*. 1857.

ii. *The Roman Breviary Text.*

Translations in C. U.:—

1. All Holy God on high, by W. J. Copeland, in his *Hys. for the Week*, &c., 1843, p. 33, in 5 st. of 4 l. This text is repeated in *St. John's Hymnal* (Aberdeen), 1870, No. 99.

2. Lord of eternal purity, by E. Caswall, in his *Lyra Catholica*, 1849, p. 24, and again in his *Hymns*, &c., 1873, p. 15, in 5 st. of 4 l. This *tr.* is in several hymnals, including the *People's, Martineau*, and others. In the *Hymnary*, 1872, it is altered to, "Most Holy God, enthroned on high," and in the *Roman Catholic Hys. for the Year*, to "O Lord of perfect purity."

Translations not in C. U.:—

1. Thrice Holy Sovereign of the sky. *Ep. Mant.* 1837.
2. Holiest God, who reign'st on high. *Hymn. Anglican.* 1844.
3. All Holy Sovereign of the sky. *R. Campbell.* 1850.
4. O God, Who thron'd in the holy height. Card. Newman, in his *Verses*, &c., 1853-68. This is altered in *W. J. Blew's Church H. & Tune Book*, 1852-56, to "O God, most holy, and most high."
5. O God of heaven, most holy Thou. *J. Wallace.* 1874. [J. J.]

Coelitum Joseph decus. [*St. Joseph.*]

This hymn for the Feast of St. Joseph, the husband of the B. V. M., which has been added to the *Roman Breviary* since 1632, is of unknown authorship. In addition to being in that Office, *Daniel* has reprinted it, iv. p. 296. *Tr.* as:—

Joseph, our certain hope below, by E. Caswall, in his *Masque of Mary*, 1858, in 5 st. of 4 l., and thence into his *Hymns*, &c., 1873, p. 74. This *tr.* is in use in Roman Catholic hymnals for Schools and Missions.

Translation not in C. U.:—

- 0 Joseph, glory of the heavenly choir. *J. Wallace.* 1874. [J. J.]

Coelo datur quiescere. *Jean Baptiste*

de Santeuil. [*St. Barnabas.*] Given in the *Clunia Brev.*, 1686, p. 970; and in his *Hymni Sacri et Novi*, 1689, p. 53, and again in 1698, p. 103, in 6 st. of 4 l. In 1736 it was included in the revised *Paris Brev.*, and appointed as the hymn at Matins for the Feast of St. Barnabas. It is also in the *Lyons* and other French Breviaries. The text from the *Paris Brev.* as given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, has st. vii. and viii. from another source. *Tr.* as:—

1. Crowned with immortal jubilee, by I. Williams, from the *Paris Brev.* text, 1st pub. in the *British Magazine*, June, 1836 (vol. ix. p. 627, with the Latin), and again in his *Hys. tr. from the Paris Brev.*, 1839, p. 205. In 1841 it was included in the *Child's Christian Year*.

2. Thou, Barnabas, hast won repose, by R. F. Littleale, from the *Paris Brev.*, written for and pub. in the *People's H.*, 1867.

3. To Barnabas, Thy servant blest, by Harriet M. Chester, from the *Paris Brev.*, contributed to the *Hymnary*, 1872, and signed "H. M. C."

Translation not in C. U.:—

To Thee, O Barnabas, is given. *J. D. Chambers.* 1866. [J. J.]

Coelo quos eadem gloria consecrat.

Jean Baptiste de Santeuil. [*All Saints.*] Given in the *Clunia Brev.*, 1686, p. 1097, and in his *Hymni Sacri et Novi*, 1689, p. 161, and again, 1698, p. 212, in 7 st. of 4 l. In 1736 it was given, unaltered, in the revised *Paris Brev.* as the hymn for the 1st and 2nd Vespers of the Feast of all Saints. It is also in other French Breviaries, and in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

Saints whom in heaven one glory doth await, by F. Pott, and pub. in his *Hymns*, &c., 1861, and in the *Hymnary*, 1872.

Translation not in C. U.:—

Ye that are now in heavenly glory one. *I. Williams.* 1834-9. [J. J.]

Coelos ascendit hodie. [*Ascension.*]

This hymn, of unknown date and authorship, is given by Dr. Neale (*Med. Hymns*, 1851-67), as "apparently of the twelfth century." The text is in *Daniel*, i., No. 492, in 12 lines with "Alleluia" as a refrain to each. It has been *tr.* by Dr. Neale, in *Mediaeval Hys.*, 1851-63, as "To-day, above the sky He soared," and this is repeated in Dr. Schaff's *Christ in Song*, 1870. J. W. Howett has also rendered it into English as "The King of glory, Christ most High," in his *Verses by a Country Curate*, 1859, and the *Lyra Messianica*, 1864. These *trs.* are not in C. U. It has also been rendered into English through the German, "Gen Himmel."

Gen Himmel aufgefahren ist. A *tr.* in 6 st. of 2 l. with Alleluia, appeared in B. Gestus's *Geistliche Deutsche Lieder*, Frankfurt a. Oder, 1601, folio 46, with the Latin. *Tr.* as "The King of glory, Christ the Lord," by E. Massie, 1867, p. 219. [J. M.]

Coffin, Charles, b. at Buzancy (Ardennes) in 1676, d. 1749, was principal of the college at Beauvais, 1712 (succeeding the historian Rollin), and rector of the University of Paris, 1718. He pub. in 1727 some of his

Latin poems, for which he was already noted, and in 1736 the bulk of his hymns appeared in the *Paris Breviary* of that year. In the same year he published them as *Hymni Sacri Auctore Carolo Coffin*, and in 1755 a complete ed. of his *Works* was issued in 2 vols. To his *Hymni Sacri* is prefixed an interesting preface. The whole plan of his hymns, and of the *Paris Breviary* which he so largely influenced, comes out in his words.

"In his porro scribendis Hymnis non tam poetico indulgendum spiritui, quam nitore et pietate consulendum esse existimavi. Pleraque igitur, argumentis convenientia e purissimis Scripturæ Sacræ fontibus deprompsit quæ idoneis Ecclesiæ cantum numeris alligarem."

His hymns are described by a French critic as having less brilliancy than those of Santeuil (q.v.), but more simplicity and unction. They number 100 in the edition of 1736. Translations into English by J. Chandler, I. Williams and others, are noted under their respective Latin first lines. [W. T. B.]

Coffin, Robert Aston, D.D., b. at Brighton in 1819, and educated at Harrow, and at Christ Church, Oxford. In 1843 he became Vicar of St. Mary Magdalene's, Oxford; but in 1845 he resigned and joined the Church of Rome. In 1855 he became Rector of the R. C. Church of St. Mary's, Clapham; and in 1882 the R. C. Bishop of Southwark. He d. at Teignmouth, April 6, 1885. In 1863 he pub. :—

Hymns and Verses on Spiritual Subjects; being The Sacred Poetry of St. Alphonso Maria Liguori. Translated from the Italian, and edited by Robert A. Coffin, Priest of the Congregation of the Most Holy Redeemer. Lond., Burns & Lambert. One or two of these *trs.* previously appeared in a small collection which he edited: *Hymns for the Confraternity of the Holy Family, Jesus, Mary, and Joseph.* Lond., Imprimatur, Dec. 21, 1856.

Some of these *trs.* are in C. U. in Roman Catholic hymn-books for schools and missions. [J. J.]

Cole, Charles, b. May 20, 1733, at Wellow, in Somersetshire, d. 1813. In early life was a clothweaver; joined the Baptist church at Bradford, Wilts, and in 1758 began to preach at Whitchurch, Hants. In the year following he became pastor of the Baptist church there, a position he maintained with honour and usefulness for fifty years. He d. Dec. 3, 1813.

He pub. "*A Three-fold Alphabet of New Hymns. I. On the Public Ministry of the Word. II. On Baptism. III. On the Lord's Supper. To which is added a Supplicatory Supplement, Lond., 1792.*" The title, "Three-fold Alphabet," was given from the fact that the hymns in each of the first three sections are arranged alphabetically, every letter being represented with the exception of X. The total number of hymns, including the *Supplement*, is 104. These hymns are sober and scriptural in sentiment, but prosaic in style. Several are found in the older collections as *Denham, Gadsby*, and others; but they have almost died out of use. [W. R. S.]

Coleridge, Hartley, eldest s. of S. T. Coleridge, b. 1796, d. 1849, is known to hymnody through some pieces published in his (posthumous) *Poems by Hartley Coleridge, with Memoir by his Brother*, Lond., 1851, including "Be not afraid to pray: to pray is right" (*Prayer*); and "In holy books we read how God hath spoken" (*Voice of God in Nature*).

Coleridge, Samuel Taylor, was b. at St. Mary Ottery, Devonshire, 1772, educated at Christ's Hospital, London, and Jesus College, Cambridge, and d. in 1834. His *Child's Prayer at Evening*, "Ere on my bed my limbs I lay," in Martineau's *Hymns*, 1840 and 1873, is dated 1808.

Coles, Vincent Stuckey Stratton, a. of Rev. James Stratton Coles, b. at Shepton Beauchamp, March 27, 1845, and educated at Balliol College, Oxford, graduating B.A. 1868, and M.A. 1872. On taking Holy Orders in 1869, he became Curate of Wantage. In 1872 he was preferred as Rector of Shepton-Beauchamp, Somerset, and in 1884 Librarian of the Pusey Library, Oxford. Mr. Coles has contributed the following hymns to *H. A. & M.*, and the S. P. C. K. *Church Hys.*

1. **Lord, in whose eternal counsels.** *For guidance and growth in holiness.* It was 1st printed as a leaflet, written for E. C. U. Festival, c. 1870; and then included, after revision, in S. P. C. K. *Church Hys.*, 1871.

2. **Most Holy Father, bending low.** *Lent. No. 45 in the Eucharistic Hymnal, 1877.*

3. **O Lamb of God, whose love divine.** *Martyrs (Virgins).* Given in the *Appendix to H. A. & M.*, 1868.

4. **O Shepherd of the sheep.** *Martyrs (Bishop).* Also given in the *Appendix to H. A. & M.*, 1868.

5. **We pray Thee, heavenly Father.** *Preparation for Holy Communion.* Originally written for a Communicants' class, it was included in S. P. C. K. *Church Hys.*, 1871, and in the revised *H. A. & M.*, 1875.

6. **Lord, I cannot seek Thee.** *Spiritual Communion.* Contributed to *Lyra Eucharistica*, 1863, and repeated in the *Churchman's Altar Manual*, 1882. [J. J.]

Colesworthy, Daniel C., a printer, editor, and bookseller, was b. at Portland, Maine, in 1810, and is now (1885) resident in Boston. He has pub. several volumes of verse, including *Sabbath School Hymns*, 1833; *Opening Buds*, 1838; *The Year*, 1873; and *School is Out*, 1876. Of his hymns the following are the best known :—

1. **A little word in kindness spoken.** *Kindness.* This appeared in his paper, *The Portland Tribune*, Sept. 25, 1841.

2. **While we lowly bow before Thee.** *Close of Service.* Included in E. Nason's *Cong. H. Bk.*, 1857, and thence has passed into several collections of later date, including *Songs for the Sanctuary*, N. Y., 1865-72; *Laudes Domini*, N. Y., 1884, and others.

Mr. Colesworthy is a member of the Congregational body. [F. M. B.]

Collaudemus Magdalene. [*St. Mary Magdalene.*] This is a hymn of unknown authorship, and probably of English origin, 15 st. and a doxology. It is given in a 14th cent. *Sarum Brev.* in the *British Mus.* (ms. Reg. 2, A. xiv., f. 214 ff.) for the Feast of St. Mary Magdalene, in three parts: viz. —1. "Collaudemus Magdalenev" i.-v. and dox.: *Vespera.* 2. "Aestimavit ortolanum," vi.-x. and dox.: *Nocturns.* 3. "O Maria noli flere." xii.-xv. and dox.: *Lauds.* In *Daniel*, i., No. 439, it is given in full as one hymn from the *Sarum Brev.* (See also Card. Newman's *Hymni Ecclesiæ*, 1838 and 1865) the text is repeated from the *Sarum Brev.* The first part of the hymn (i.-iv. and dox.) is found as "Pange lingua Magdalene," in the *Works of St. Bernardine of Siena* (d. 1444, canonized 1450), *Sermon* 46. *Mone*, Nos. 1055,

56, 58, 59, gives the "Pange lingua" text, together with readings from mss. of the 14th and 15th centuries. *Daniel*, iv. p. 245, compares *Mone's* text with his own, and adds readings from the *Aberdeen Brev.* [W. A. S.]

In tracing out the *trs.* of this hymn we follow the *Breviary* divisions, viz. :—

i. *Ad Vesperas.*

Collaudamus Magdalene. A *tr.* of this part altered from a *tr.* by G. Moultrie from his *Esposals of S. Dorothea*, 1870, p. 78, was given in the *Antiphoner & Grail*, 1880; and again in the *Hymner*, 1882, No. 119, as "Sing we now the praise of Mary." Another *tr.* beginning, "Holy Magdalene praising," by J. D. Chambers, is in his *Lauda Syon*, pt. ii. 1866, p. 88, but this is not in C. U.

ii. *Ad Nocturnum.*

Aestimavit ortolanum. Dr. Neale's *tr.* of this part of the hymn, on its appearance in the 2nd ed. of his *Mediæval Hys.*, 1863, was prefaced with these words :—

"The very elegant hymn, *Pange lingua Magdalene*, of English origin, is in the *Sarum Breviary*, divided into three, for Vespers, Matins, and Lauds. I translated it for the *Hymnal Noted*, but it was thought too complex for popular use. The Lauds hymn was accidentally kept, the other translations lost. It is in the Clewer edition of *The Day Hours*."

Dr. Neale's *tr.* is, "As the gardener, Him addressing," and is given in the *Hymner*, 1882, No. 120, and others.

iii. *Ad Laudes.*

O Maria noli flere. This is given in the *Antiphoner and Grail*, 1880, and the *Hymner*, 1882, No. 121, as "Weep not, Mary, weep no longer." It is altered from a *tr.* by G. Moultrie. In these two works a *tr.* of the complete hymn may thus be found. [J. J.]

Translations not in C. U. :—

1. Sing we now of Mary's trial, joy and sorrow let us tell. G. Moultrie, in his *Esposals of S. Dorothea*. 1870.
2. Sing we now with praiseful voices. D. T. Morgan. 1871-83.

Collects in Verse. [Prayer, Book of Common.]

Collett, William Lloyd, M.A., was b. at Little Ilford, Essex, and graduated at Queen's College, Oxford, in 1842. On taking Holy Orders he held several appointments until 1855, when he was preferred to the Vicarage of St. Stephen's, Hammersmith. Mr. Collett compiled the *Appendix* added to the Coke and Denton *Hymnal*, for use in St. Stephen's Church, 1855, and contributed to that *Hymnal* in 1855 his Ascensiontide hymn, "Hail, triumphant King of Glory," No. 153. in 3 st. of 8 l. [J. J.]

Collins, Henry, M.A., educated at Oxford, where he graduated about 1854. He was ordained to the Ministry of the Church of England, but in Nov., 1857, he entered the Roman communion, becoming a member of the Cistercian Order in 1860. Author of *Life of the Rev. Father Gentili*, &c., 1861; *The Spirit and Mission of the Cistercian Order*, 1866,

&c. His hymns, were pub. by him before leaving the Church of England, in his *Hymns for Missions*, 1854, first pub. at Leeds, and then by Shrimpton of Oxford, and Masters of London. It contains 37 hymns, of which two only were by him :—"Jesus, meek and lowly" (*Passiontide*), and "Jesus, my Lord, my God, my all." (*Love of Jesus desired*.) These hymns are in extensive use. [J. J.]

Collins, S. A., the wife of an American Baptist Minister, is the author of several hymns and temperance songs, including "Jesus, gracious One, calleth now to thee" (*Invitation*), in I. D. Sankey's *Sac. S. & Solos*, No. 2, 1881.

Collyer, William Bengo, D.D., b. at Blackheath, April 14, 1782, educated at Homerton College, where, when 16 years old, he was enrolled as a student for the ministry. At 22 he began his ministry at Peckham; on Dec. 17, 1801, ordained pastor of a small church consisting of ten communicants. From 1814 to 1826 he was also pastor of a Church meeting in Salters' Hall. On June 17, 1817, a new chapel was opened for him at Peckham. There, from the time of his settlement in 1801, he laboured with great success and honour until Dec. 11, 1853, on which day he preached for the last time. He d. Jan. 8, 1854.

Dr. Collyer was eminent in his day as an eloquent Evangelical preacher, when formalism in worship, and Arianism in doctrine, prevailed. He was a man of amiable disposition, polished manners, and Christian courtesy; popular with rich and poor alike. He was the author of a series of lectures on Divine Revelation, in seven volumes: *Scripture Facts, Prophecies, Miracles, Parables, Doctrines, Duties, Comparisons*. Dr. Collyer compiled a hymn-book with the title, *Hymns partly collected and partly original, designed as a supplement to Dr. Watts's Psalms and Hymns*, 1812. It was intended at first for the use of his own congregation only, and was to include many hymns composed by himself, to be sung after sermons which he had preached to them, but he was led to alter the plan. It comprises 979 hymns, 6 choruses, and 4 doxologies, arranged in groups according to their authors, and not subjects. Of this number 57 were written by Dr. Collyer, and are for the most part short descriptive or didactic poems, religious or moral essays in verse, and not hymns addressed to the Creator and Redeemer. Some of them are devoid of Christian truth, and are poems of nature or of sentiment. Some of them were written during the hard and sorrowful times of the wars of Bonaparte, and relate to famine and national calamity. Several were prepared for the public meetings of missionary and benevolent societies, which had their origin in his time. He also pub. *Services suited to the Solemnisation of Matrimony, Baptism, &c.*, 1837, which contained 89 of his hymns, &c.; *Hymns for Israel, a Tribute of Love for God's Ancient People*, 1848 (41 hymns). In Dr. Lelschild's *Original Hymns*, 1843, there are also 89 of his compositions. Many of his pieces appeared in the *Evangelical Magazine*, and were also appended to his numerous published *Sermons*. A few of his hymns are still in C. U., including, "Another fleeting day is gone"; "Assembled at Thy great command"; "O Jesu, in this solemn hour"; "O Thou, the helpless orphan's hope"; "Return, O wanderer, return," and the fine cento, "Great God, what do I see and hear." [F. J. F.]

Colver, Nathaniel, D.D., an eminent preacher and abolitionist. b. at Orwell, Vermont, 1794, and entered the Baptist Ministry in 1836, becoming successively Pastor at Boston, Detroit, Cincinnati, and Chicago. After the war, in 1865, he founded the Colver Institute at Richmond, Virginia. He d. Sept. 25, 1870. In 1848 he contributed 17 hymns to Banvard's *Christian Melodist*, Boston, U.S. Of these the best known are :—"Come, Lord,

in mercy come again," *Lent*; and "Weep for the lost! thy Saviour wept" (*Sympathy*), as in the *Bap. Prais. Bk.*, N.Y., 1871, &c. [F. M. B.]

Come, all ye chosen saints of God. *J. Hart.* [*Passion Week.*] The following account of the origin of this hymn is given in the author's "Experience," which accompanies his *Hymns* :—

"The week before Easter, 1757, I had such an amazing view of the agony of Christ in the garden, as I know not well how to describe. I was lost in wonder and adoration, and the impression it made was too deep, I believe, ever to be obliterated. I shall say no more of this, but only remark that notwithstanding all that is talked about the sufferings of Jesus, none can know anything of them but by the Holy Ghost; and, I believe, he that knows most knows but very little. It was upon this I made the first part of hymn 1, 'On the Passion,' which, however, I afterwards mutilated and altered."

The hymn was pub. in his *Hys. composed on Various Subjects*, 1759, in 2 parts of 24 st. in all. As given in modern collections, as in Spurgeon's *O. O. H. Bk.*, it is a cento from the original with variations in the text. [J. J.]

Come, and hear the grand old story. *H. Bonar.* [*Life of Christ.*] This is the first of 9 lincs which introduce a hymn of 17 st. of 4 l. beginning, "Christ the Father, Son Eternal," 1st pub. in his *Hys. of Faith and Hope*, 2nd series, 1864. The hymn, in an abbreviated form, is given in N. Hall's *Christ Church Hyl.*, 1876, and others. [J. J.]

Come, and let us sweetly join. *C. Wesley.* [*Church Gatherings.*] This poem of 22 double stanzas, divided into five parts, was given in Pt. ii. of *J. & C. Wesley's Hys. & S. Poems*, 1740, and headed "The Love Feast." The five parts were subsequently used as separate hymns, as follows :—

1. **Come, and let us sweetly join.** This was given in the *Wes. H. Bk.*, 1780, No. 505, and has been repeated in most collections of the Methodist body.

2. **Come, Thou High and Lofly One.** This was included in *Toplady's Ps. and Hys.*, 1776, and in the *Wes. H. Bk.*, 1780, No. 506 (ed. 1875, No. 520), and has passed into various collections. From it the centos (1) "Jesu, we the promise claim"; sometimes, "Jesus, we Thy promise claim," was given in Bickersteth's *Christ. Psalmo.*, 1833; and is found in modern hymnals, including Snepp's *S. of G. & G.*, 1872; and (2) "In the midst do Thou appear," as in Dr. Martineau's *Hymns*, &c., 1840, and his *Hys. of P. & P.*, 1873.

3. **Let us join, 'tis God commands.** This is No. 507 in the *Wes. H. Bk.*, 1780, and No. 521 in the revised ed., 1875. It has also passed into other collections, as the *Bap. Hymnal*, 1879, &c.

4. **Partners of a glorious hope.** No. 508 in the *Wes. H. Bk.*, 1780, and 522 in the revised ed. 1875, and other collections.

5. **Father, hail, by all adored.** No. 509 in the *Wes. H. Bk.*, 1780, and 523, 1875.

In addition to the above there are three centos in C. U. all beginning, "Come, and let us sweetly join," and each being distinct in itself. These are (1) *Leeds H. Bk.*, 1853, No. 738; (2) *N. Cong. Suppl.*, 1869; and (3) *Kennedy*, 1863. The original texts of all these parts and centos are in the *Wes. H. Bk.* as above, and the *P. Works*, 1868-72, vol. i. p. 350.

[J. J.]

Come away to the skies. *C. Wesley.* [*Birthday.*] Written on the anniversary of the birth of his wife, Oct. 12. 1755, and 1st pub. in his *Hys. for Families*, 1767, No. 165, in 8 st. of 6 l. *P. Works*, 1868-72, vol. vii. p. 198. In 1780 it was included in the *Wes. H. Bk.* as No. 478, and has been retained in all subsequent editions of that collection. It is also given in other collections of the Methodist body, and in a few American Hymnals. [J. J.]

Come, blessed Spirit, Source of light. *B. Beddome.* [*Holy Spirit.*] This hymn is given in his *Sermons*, 1816, vol. iv., and in his (posthumous) *Hymns*, 1817, No. 136, in 4 st. of 4 l., and in each instance it is undated. It is found in extensive use in American hymn-books in two forms; 1st the original, as in Dr. Hatfield's *Church H. Bk.*, 1872 (where it is dated 1770); and 2nd changed from L.M. to S.M. in the *Meth. Episco. Hymns*, 1849, "Come, Spirit, source of light."

[W. T. B.]

Come, children, hail the Prince of Peace. [*Praise to Christ.*] An anonymous hymn in 5 st. of 4 l. not traced beyond the *S. S. H. Bk.*, Phila., 1820, i., No. 162, and the *Silver St. S. Scholar's Companion* (7th ed.), 1821. From the time of its insertion, in 1843, in *Bateman's Sacred Melodies for Children*, it has been growing in favour both in England and America. In the latter it is sometimes found, as in the *Baltimore S. S. H. Bk.*, 1843, as "Come, let us praise the Prince of Peace," the order of the sts. being changed and the hymn altered. It is an imitation of "All hail the power of Jesus' Name." [J. J.]

Come, children, join the angelic [heavenly] throng. [*Praise to Christ.*] An imitation by an unknown writer of "All hail the power of Jesus' name," given in the *Leeds S. S. H. Bk.*, 1862, and in the *Leeds S. S. U. H. Bk.*, 1864; and also as "Come, children, join the heavenly throng," in the *Silver Street S. S. Companion*, 1880, in 4 st. of 4 l. [J. J.]

Come, children, join to sing. *C. H. Bateman.* [*Praise to Christ.*] 1st pub. in his *Sacred Melodies for Children*, 1843, No. 4, in 5 st. of 5 l. and the refrain; again in later editions, and in his *Children's Hymnal*, 1872. It is given in several collections in G. Britain and Canada, and is one of the most popular of the author's hymns. [J. J.]

Come, dearest Lord, descend and dwell. *I. Watts.* [*Whitsuntide.*] Given in the enlarged ed. of his *Hys. and S. Songs*, 1709, Bk. i., No. 135, in 3 st. of 4 l. In 1753 G. Whitefield included it in his *Coll.* This was followed by R. Conyers in his *Coll.*, 1774, and others, until its use has become extensive both in G. Britain and America. In many cases, especially in America, the term "dearest," so objectionable to many, is changed to, "Come, gracious Lord," &c. [J. J.]

Come, desire of nations, come; Hasten, Lord, &c. *C. Wesley.* [*Second Advent.*] Written as one of the *Hymns Occasioned by the Earthquake*, March 8, 1750, and 1st pub. in a tract bearing that title during the same year.

The unusual visitation of the earthquake created a great sensation in London and the neighbourhood, and the excitement of the people did much to set forth the calm faith, and to bring out the sterling worth of the Wealeya. The feelings of both were embodied in the hymns which C. Wesley wrote on the occasion. This particular hymn was included in J. Wesley's *Select Hymns with Tunes annexed*, 1761, and other works, and in the *Wes. H. Bk.* as one of the "Additional Hymns," circ. 1800. It is retained in the new ed., 1875, and is found in several collections in G. Britain and America. Orig. text in *P. Works*, 1868-72, vol. vi. p. 48. [J. J.]

Come, Divine Immanuel, come. *C. Wesley.* [*Missions.*] "Written at the Land's End," and pub. in *Hys. and S. Poems*, 1749, vol. ii., No. 208, in 6 st. of 4 l. (*P. Works*, 1868-72, vol. v. p. 193). In 1753, G. Whitefield included it in his *Coll.*, No. 37, but it failed to gain popularity and is seldom found in modern collections. In the *Amer. Hys. and Songs of Praise*, N. Y., 1874, it is given in an altered form. [J. J.]

Come, every pious heart. *S. Stennett.* [*Praise to Christ.*] Appeared in *A Collection of Hys. for the Use of Christians of all Denominations*, Lond. 1782, and again in Rippon's *Selection*, 1787, No. 489, in 6 st. of 6 l., and entitled, "A Song of Praise to Christ." As given in modern collections it is usually composed of st. i., iii.-v., as in the *Bap. Ps. and Hys.*, 1858-80, No. 269, where, however, it is dated 1832 in error. Its use in America is very extensive. In the *Church S. S. H. Bk.*, 1879, it is given as, "Come, every youthful heart," and in a few collections as "Come, ye who love the Lord, And feel His," &c., including Dr. Walker's *Cheltenham Ps. & Hys.*, 1855, and others. [J. J.]

Come, Father, Son, and Holy Ghost, Honour the means, &c. *C. Wesley.* [*Adult Baptism.*] 1st pub. in *Hys. & S. Poems*, 1749, vol. ii., No. 181, in 6 st. of 4 l. (*P. Works*, 1868-72, vol. v. p. 388). In 1780 it was given in the *Wes. H. Bk.*, No. 461, and the revised ed., 1875, No. 476. It is in several collections in G. Britain and America, as the *Sarum*, 1868; the *Amer. Meth. Episco. Hymnal*, 1878, &c. In some American hymn-books, as *Hys. & Songs of Praise*, N. Y. 1874, st. iii., vi., are given slightly altered as "Father, in these reveal Thy Son." [J. J.]

Come, Father, Son, and Holy Ghost, One God, &c. *C. Wesley.* [*For Spiritual Peace.*] 1st pub. in his *Short Hymns, &c.*, 1762. In the form in which it was given in the *Wes. H. Bk.* in 1780, No. 243, and continued in later editions, it embodied Nos. 200, 201 and 202 of the *Short Hymns*, these being based on Numb. vi. 24-26 (*P. Works*, 1868-1872, vol. ix. p. 65). From this cento, No. 661 in Snapp's *S. of G. & G.*, 1872, "Eternal Sun of Righteousness," is taken. It is composed of st. iii.-vi. slightly altered. [J. J.]

Come, happy children, come and raise. *Dorothy A. Thrupp.* [*Child's Song of Praise.*] Appeared in her *Hymns for the Young*, c. 1830 (4th ed. 1836), in 6 st. of 4 l.

In 1848 it appeared again in Dr. Miller's *Ps. & Hys.*, 1848, and others, as, "Come, Christian children, come and raise." This text, with slight alterations, the omission of st. vi., and the passing on of st. ii. (rewritten) to the end as st. v. was repeated in *Church Hymns*, 1871, No. 567. In the *Meth. Free Church S. S. H. Bk.*, 1868, Miss Thrupp's text is again altered as "Come, let the young unite and raise." The original hymn is sometimes said to have appeared in Mrs. H. Mayo's *Sel. of Hys., &c.*, 1838, but this is an error. [W. T. B.]

Come, heavenly love, inspire my song. *Anne Steele.* [*Redeeming Love.*] This poem of 39 st. of 4 l. appeared in her *Hys. on Subjects chiefly Devotional*, 1760, vol. i. p. 7 (2nd ed., 1780, vol. i. p. 7), and in Sedgwick's reprint of her *Hymns*, 1863, p. 4. From the poem the following centos are in C. U. :-

1. **Come, heavenly love, inspire my song.** This was given in the *Bristol Coll.* of Ash and Evans, 1769, No. 129; repeated by R. Conyers, in his *Coll.*, 1772, and again by others to modern hymnals. It is composed of st. 1, 2, 3, 7, 8, 37 and 39.

2. **Come, Holy Ghost, inspire our songs.** This was given in the *Uttoxeter Sel.*, 1805; and repeated in *Cotterill's Sel.*, 1810-19, and from thence has passed into a few collections in G. Britain and America. It is composed of st. 1, 2, 3, 7, 8, slightly altered from the original, and an added stanza probably by Cotterill.

3. **Come, heavenly Dove, inspire my song.** This is in the *Amer. Evangelical Hym.*, by Hall and Lasar, N. Y., 1880, st. 1, 2, 3, 8, 32, 33, 37, and 39 being included therein.

4. **Come, Holy Spirit, guide my song.** This is composed of st. i., ii., vii. and xxxvii. slightly altered. It is No. 63 in *Windle's Coll.*

5. **The Saviour, O what endless charms.** This cento in Snapp's *S. of G. & G.*, 1872, No. 174, is composed of st. 2, 3, 8, 37, and 39. [J. J.]

Come, Holy Ghost, all quickening fire; Come, and my hallowed, &c. *C. Wesley.* [*Whitsuntide.*] A "Hymn to God the Sanctifier," 1st pub. in *Hys. & S. Poems*, 1740, p. 45, in 8 st. of 6 l., and again in the *Wes. H. Bk.*, 1780, No. 341 (*P. Works*, 1868-72, vol. i. p. 240). In the *American Meth. Episco. Hymns*, 1849, st. iv., v., vii., viii. are given as "Humble and teachable, and mild." [J. J.]

Come, Holy Ghost, descend from high. [*Holy Baptism.*] This cento, in 2 st. of 4 l., appeared in A. M. Toplady's *Ps. & Hys.*, 1776, No. 99. It is composed of st. i. of C. Wesley's "Come Father, Son, and Holy Ghost, Honour the means," &c., as above, but slightly altered; and st. ii. probably by Toplady. This was repeated in T. Beck's (q. v.) *Hymns, &c.*, 1782. In Bickersteth's *Christian Psalmody*, 1833, it is given in error as of Beck's composing, and this error is repeated in later collections. [J. J.]

Come, Holy Ghost, my soul inspire; Spirit of, &c. *R. Mant.* [*Whitsuntide.*] Appeared in his *Holidays of the Church, &c.*, vol. i., 1828, pp. 317-318, in 6 st. of 4 l. at the close of a Meditation and Collect, which follows an account of the life and work of St. Barnabas. In 1837 it was transferred to his

Ancient Hys. from the Rom. Brev., &c., as one of his "Original Hymns," No. 105, without alteration, and entitled, "Hymn to the Comforter for Faith, Hope, and Charity." It is also included in *Bp. Mant's Ancient Hymns*, &c., 1871. In *Kennedy*, 1863, No. 1180, the hymn, "Holy Ghost, my soul inspire," is this hymn in a slightly altered form. Another arrangement is:—"Holy Spirit, in my [our] breast," which was given in the enlarged ed. of *Morrell & How's Ps. & Hymns*, 1864, No. 119. [J. J.]

Come, Holy Spirit, come, Let Thy bright beams, &c. *J. Hart.* [*Whiteutide.*] Contributed to his *Hys. composed on Various Subjects*, 1759, No. 4, in 9 st. of 4 l., and headed, "To the Holy Ghost." One of the earliest to adopt it was *Toplady*, in his *Ps. & Hys.*, 1776, No. 237, with alterations which have come down to modern collections. This text is that usually adopted in *Ch. of England* hymnals. It is easily recognized by st. i., ll. 3, 4, which read:—

"Dispel the sorrow from our minds,
The darkness from our eyes,"

instead of—

"Dispel the darkness from our minds,
And open all our eyes,"

as in the original. Most of the American collections follow *Toplady's* text with slight variations, and abbreviations as in the *Bap. Praise Bk.*, N. Y., 1871; *Songs for the Sanctuary*, N. Y., 1865-72, &c. The abbreviated texts in the *Irish Church Hymnal*, 1873; *Dr. Hatfield's Church H. Bk.*, 1872; *Stowell's Ps. & Hys.*, 1831 and 1877, and others, are from the original. No. 151, in the *Mitre*, 1836, is a cento, st. i., ii. being from this hymn, and iii., iv. from *C. Wesley's* "Spirit of faith, come down," in each case with alteration. Full orig. text in *Lyra Brit.* 1867, p. 273. [J. J.]

Come, Holy Spirit, Heavenly Dove, My sinful maladies remove. *S. Browne.* [*Whiteutide.*] Few hymns in the English language have been subjected to so many alterations and changes as this, which according to the author's title, concerns "The Soul giving itself up to the Conduct and Influence of the Holy Spirit." An enumeration of all these changes would tend to increase rather than to lessen the complications which surround the various texts in modern hymnals. The most that can be done will be to give the original text, and then to indicate the sources of the important changes in *C. U.*

1. The hymn appeared in *S. Browne's Hys. & Spiritual Songs*, 1720, Bk. i., No. 131, pp. 173, 174, in 7 st. of 4 l., as follows:—

"Come, Holy Spirit, heavenly Dove,
My sinful maladies remove;
Be Thou my light, be Thou my guide,
O'er every thought and step preside.

"The light of truth to me display,
That I may know and chuse my way;
Plant holy fear within mine heart,
That I from God may ne'er depart.

"Conduct me safe, conduct me far
From every sin and hurtful snare;
Lead me to God, my final rest,
In His enjoyment to be blest.

"Lead me to Christ, the living way,
Nor let me from his pastures stray,
Lead me to heav'n, the seat of bliss,
Where pleasure in perfection is.

"Lead me to holiness, the road
That I must take to dwell with God;
Lead to Thy word, that rules must give,
And sure directions how to live.

"Lead me to means of grace, where I
May own my wants, and seek supply;
Lead to Thyself, the spring from whence
To fetch all quick'ning influence.

"Thus I, conducted still by Thee,
Of God a child beloved shall be;
Here to His family pertain,
Hereafter with Him ever reign."

2. In 1769 *Ash and Evans* pub. in their *Bristol Coll.*, as No. 161, the following version:

"Come, Holy Spirit, heavenly Dove,
With light and comfort from above;
Be Thou our Guardian, Thou our Guide,
O'er every Thought and Step preside.

"Conduct us safe, conduct us far
From every Sin and hurtful Snare;
Lead to Thy Word that Rules must give,
And teach us Lessons how to live.

"The Light of Truth to us display,
And make us know and choose Thy Way;
Plant holy Fear in every Heart,
That we from God may ne'er depart.

"Lead us to Holiness, the Road,
That we must take to dwell with God;
Lead us to Christ, the living Way,
Nor let us from His pastures stray.

"Lead us to God, our final Rest,
In His enjoyment to be blest;
Lead us to Heaven, the Seat of Bliss,
Where Pleasure in Perfection is. B."

3. This version was included in *Toplady's Ps. & Hys.*, 2nd ed., edited by *Walter Row*, 1787, No. 395, with the following alterations:

St. i., l. 1. "Come gracious Spirit, heavenly Dove,"
st. ii., l. 3. Lead to Thy word; for that must give.

This version was again repeated with minor changes, including "precepts" for "pastures," in *Cotterill's Sel.*, 1819, and others.

4. The next change of importance came with *Hall's Mitre*, 1836, No. 79, in which the last stanza reads:—

"Lead us to God, our only rest,
To be with Him for ever blest;
Lead us to heaven that we may share,
Fulness of joy for ever there."

5. In *Mercer*, 1864, this verse is transposed as:—

"Lead us to heaven, that we may share
Fulness of joy for ever there;
Lead us to God, our final rest,
To be with Him for ever blest."

6. On comparing the texts of modern collections with these details we find that (1) the original is represented in *Lord Selborne's Bk. of Praise Hymnal*, 1867; and *Dr. Hatfield's Church H. Bk.*, N. Y., 1872; (2) the *Ash & Evans* text as in the *Bap. Ps. & Hys.*, 1858-80, with "gracious" for "holy"; (3) the interwoven text of *Browne, Ash & Evans, Toplady*, and *Hall*, as in the *H. Comp.*, with "final rest" for "only rest;" (4) the *Browne, Ash & Evans, Toplady, Cotterill*, and *Mercer* text, *Oxford ed. of Mercer*, No. 228; and, through the same source, the *Hymnary*, 1872, and *H. A. & M.*, 1875, &c. The American collections follow in the same tracks, and are generally reproductions of the English text. Two centos remain to be noticed, that in *Thring's Coll.*, 1882, where st. vi. of the original is rewritten by the editor, and the arrangement, "Come gracious Spirit, gift of love," which is found in the *S. S. Union H. Bk.*, and other collections for children. [J. J.]

Come, Holy Spirit, Heavenly Dove, With all Thy, &c. *I. Watts.* [*Whitsuntide.*] 1st pub. in his *Hys. & S. Songs*, 1707, (ed., 1709, Bk. ii., No. 34, in 5 st. of 4 l.), and entitled, "Breathing after the Holy Spirit; or, Ferveyency of Devotion desired." The changes which have been made in this hymn are very numerous. About twenty texts are now in C. U., each differing from the other in some detail, and all joining in rejecting certain expressions in the original. The original reads:

"Come, Holy Spirit, Hear'nly Dove,
With all Thy quick'ning pow'rs,
Kindle a flame of sacred love
In these cold hearts of ours.
"Look how we grovel here below,
Fond of these trifling toys:
Our souls can neither fly nor go
To reach eternal joys.
"In vain we tune our formal songs,
In vain we strive to rise,
Hosannas languish on our tongues,
And our devotion dies.
"Dear Lord! and shall we ever live
At this poor dying rate,
Our love so faint, so cold to Thee,
And Thine to us so great?
"Come, Holy Spirit, Hear'nly Dove,
With all Thy quick'ning pow'rs,
Come, shed abroad a Saviour's love,
And that shall kindle ours."

The changes which have been made in this text have been mainly directed against st. ii. and iv. J. Wesley met the difficulty in his *Coll. of Ps. and Hys.*, 1743, by omitting st. ii. and making st. iv., l. 1, to read, "And shall we then for ever live." This text was given in the *Supp. to the Wes. H. Bk.*, 1830; the revised ed., 1875, and others. The reading of st. ii., ll. 3, 4, which has been received with the greatest favour is:—

"Our souls, how heavenly they go
To reach eternal joys."

This was given in G. Whitefield's *Coll.*, 1753, No. 99, and repeated by *M. Madan*, 1760; *Toplady*, 1776; *Bickersteth*, 1833, and thus to modern collections. The most acceptable reading of st. iv., l. 1, 2,

"Dear Lord! and shall we ever be
In this poor dying state,"

was given in *Bickersteth's Christ. Psalmody*, 1833. The numerous minor changes in the text of this hymn we cannot note. The rewritten forms of the text, one by Cotterill, in his *Sel.*, 1819, and the second by Hall or Oser, in the *Mitre*, 1836, are both failures. The American collections vary in their readings in common with those of G. Britain. In its various forms the use of this hymn is extensive. [J. J.]

Come, Immortal King of Glory. *T. Olivers.* [*Advent—Judgment.*] One form of this hymn, in 20 st. of 6 l. was pub. by the author as a pamphlet, and printed by Griffith Wright, at Leeds, but undated. A second form in 36 st., with parallel Scripture references, was printed at Bristol, and dated 1763. The two forms were reprinted by D. Sedgwick in his reprint of *Olivers's Hymns*, 1868. Two centos have been compiled from the second form of the hymn as follows:—

1. Come, Lord Jesus, O come quickly. This is No. 326 in *Snepp's Songs of G. & G.*, 1872, and is composed of st. 9, 20, 21, 29, 32 and 35.

2. Lo! He comes with clouds descending! Hark! the tramp, &c. This was given in Lord Selborne's *Bk. of Praise*, 1862, and is composed of st. 4, 6, 7, 9, 20, 21, 23, 24, 27, 29, 32, 35.

These centos are usually dated 1757. This date is uncertain with regard to the first form of the hymn, and certainly wrong as applied to the second form, from which they are taken. [See *Lo He comes, &c.*] [W. T. B.]

Come in, thou blessed of the Lord; Enter in Jesus, &c. *T. Kelly.* [*Reception of a Member.*] Appeared in *Kelly's Appz. of original hymns, add'd to A Coll. of Ps. & Hys.*, Dublin, 1802, No. 268, in 5 st. of 4 l., as "Come on, thou blessed," &c. In his *Hys.*, &c., 1804, and later eds., it is changed to "Come in," &c. Of the 5 stanzas, 4 were repeated by Montgomery in his *Christ. Psalmist*, 1825, as an anonymous hymn. It has failed to attain a position in G. Britain, but in America it is given in several hymnals, including *Songs for the Sanctuary*, 1865-72, and others. It is sometimes given as, "Come in, thou blessed of the Lord, O come," &c. [J. J.]

Come in, thou blessed of the Lord; Stranger nor foe, &c. *J. Montgomery.* [*Reception of a Member.*] In the m. mss. this hymn is dated "July 1, 1834." It was pub. in *Conder's Cong. H. Bk.*, 1836, No. 471, in 6 st. of 4 l., and again in *Montgomery's Original Hymns*, 1853, No. 150. Its popularity is greater in America than in G. Britain. [J. J.]

Come, kingdom of our God. *J. Johns.* [*Prayer for the increase of Spiritual Life.*] Contributed to *Beard's Manchester Unitarian Coll.*, 1837, No. 203, in 5 st. of 4 l., and headed, "Prayer for the kingdom of God." In 1840 it was repeated in *Dr. Martineau's Hymns, &c.*, and subsequently in numerous Unitarian and other collections in G. Britain and America. It is sometimes used on behalf of Missions. The fifth stanza, which is the finest in the hymn, is usually omitted in the American collections. Orig. text in *Dr. Martineau's Hymns, &c.*, 1873, and the American *Hys. and Songs of Praise*, N. Y., 1874, with, in the latter, st. v., l. 2, "raise the," for "raise Thy glorious throne." [J. J.]

Come, labour on! Who dares, &c. *Jane Borthwick.* [*Labour for Christ*] This hymn was given in *Miss Borthwick's Thoughts for Thoughtful Hours*, 1859, in 7 st. of 6 l., but in the new ed. of 1863, p. 48, it was rearranged as 7 st. of 5 l., and in this form it has come into C. U. in many hymnals, including *Thring, the H. Comp., Snepp, &c.*, and a few American collections. [J. J.]

Come, let our voices join to raise. *I. Watts.* [*Ps. cccv.*] His L. m. version of the 95th *Ps.*, given in his *Ps. of David, &c.*, 1719, in 7 st. of 4 l., and headed, "Canaan lost thro' Unbelief; or, a Warning to delaying Sinners." Its use in G. Britain is limited. In America it is found in a large number of hymnals. Sometimes, as in the *Church Pastorals*, Boston, 1864, it begins with st. ii., "Come, let our souls address the Lord." [J. J.]

Come, let us adore the Lord's gracious hand. *J. Cennick.* [*Morning.*] Appeared in his *Sacred Hymns, &c.*, 1743, Pt. ii., No. 30, in 4 st. of 8 l. In 1753 it was

given as No. 13, in G. Whitefield's *Coll.*, but in this form it is almost unknown to modern hymnals. In some American hymn-books, as Worcester's *Ps. and Hys.*, 1834, and *Hys. and Songs of Praise*, N. Y., 1874, st. ii.-iv. are given as "Our Saviour alone, the Lord let us bless." [J. J.]

Come, let us anew, Our journey pursue, Roll round, &c. *C. Wesley.* [*New Year.*] This popular hymn is much used by the Methodists at their Watchnight and Covenant Services, and is widely known in all English-speaking countries. It was 1st pub. as No. 5 of 7 hymns in a penny tract, entitled *Hys. for New Years Day, MDCCCL.* and is in 3 st. of 8 l. (*P. Works*, 1868-72, vol. vi. p. 14). In 1760 it was adopted by *M. Madan*, in 1776, by *Toplady*, and later on by others in the Church of England; by *J. Wesley* in the *Wes. H. Bk.*, 1780, No. 45, and by Nonconformists generally. [J. J.]

Come, let us ascend, My companion and friend. *C. Wesley.* [*Christian Fellowship.*] This is No. 231, in vol. ii. of the *Hys. & S. Poems*, 1749, in 8 st. of 6 l. (*P. Works*, 1868-72, vol. v. p. 457). *M. Madan* gave 6 stanzas in his *Coll.*, 1760; *Toplady* repeated the same in his *Ps. & Hys.*, 1776, and thus the hymn came into use in the Church of England. With the change in st. iv. l. 3, of "In the city" to "In the palace," it was included in full in the *Wes. H. Bk.*, 1780, No. 486, and is retained in the revised ed., 1875, No. 499. Both this text, and that of *Madan*, are in C. U. Interesting notes on the spiritual benefits conferred on persons by this hymn, are given in Stevenson's *Meth. H. Bk. Notes*, 1883. [J. J.]

Come, let us join our cheerful songs. *I. Watts.* [*Praise.*] This is one of the most widely known and highly esteemed of Watts's compositions. It has no special history beyond the fact that it appeared in his *Hys. & S. Songs*, 1707, and the enlarged ed. 1709, Bk. i., No. 62, in 5 st. of 4 l., and was headed "Christ Jesus the Lamb of God, worshipped by all the Creation, Rev. v. 11-13." The most popular form of the hymn is in 4 st., the st. "Let all that dwell above the sky (iv.)" being omitted. This text was adopted by *Whitefield*, 1753; *Madan*, 1760; *De Courcy*, 1775; *Toplady*, 1776, and many others amongst the older compilers, and is retained by far the greater number of modern editors, both in G. Britain and America. The hymn, in whole, or in part, has been rendered into many languages, including one in Latin, "Venite, Sancti, nostra læta carmina," in Bingham's *Hymno. Christ. Lat.* 1871. [J. J.]

Come, let us join our friends above. *C. Wesley.* [*Communion of Saints.*] 1st pub. in his *Funeral Hymns*, 2nd Series, 1759, No. 1, in 5 st. of 8 l., and entitled, "A Funeral Hymn." Although it was not included in the *Wes. H. Bk.* until the addition of the *Supp.* in 1830, it had been in C. U. outside of Methodism for many years before, and was well known, especially through st. ii. :-

"One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death:

One army of the living God,
To His command we bow:
Part of His host have crossed the flood,
And part are crossing now."

The use of the hymn, either in full or in an abbreviated form, has extended to all English-speaking countries. Orig. text in *P. Works* 1868-72, vol. vi. p. 215; and notes of some interest concerning spiritual benefits derived by many from the hymn, in Stevenson's *Meth. H. Bk. Notes*, 1883, p. 561.

In addition to the use of the original text in its full, or in an abridged form, there are also the following hymns which are derived therefrom :-

1. "The saints on earth and those above." This appeared in the *Appendix* to the 6th ed. of Cotterill's *Sol.* 1815, No. 227; in Montgomery's *Christian Psalmist*, 1825; and in several modern hymn-books. It is composed as follows:—St. i. From *I. Watts's Hys. & S. Songs*, 1709, Bk. ii., No. 152, st. v., which reads:—

"The saints on earth and all the dead
But one communion make;
All join in Christ, their living head,
And of His grace partake."

This is altered to:—

"The saints on earth and those above
But one communion make:
Joined to their Lord in bonds of love,
All of His grace partake."

St. ii.-v. are st. ii., iii., ll. 1-4, and v., ll. 4-8, of "Come, let us join," &c., slightly altered. In the S.P.C.K. *Church Hys.* the last line of the cento is altered, and in Thring's *Coll.* 1882, the last three lines are by Prebendary Thring.

2. "Let saints below join saints above." This appeared in Murray's *Hymnal*, 1852, No. 127, and is *C. Wesley's* text partly rewritten, and reduced to 6 st. of 4 l.

3. "Let saints on earth in concert sing." This, as given in *H. A. & M.* in 1861 and 1875, is Murray's arrangement of *Wesley's* text as above with the omission of st. 1. This is altered in the Harrow School *Hymns*, 1857, to "Let all below in concert sing."

4. "Come, let us join our friends above, whose glory is begun." This, in the *Marlborough College Hys.*, 1869, No. 104, is *C. Wesley's* text somewhat altered, and with many of the lines transposed.

The combined use of the original and these altered forms of the text is very extensive in all English-speaking countries. [J. J.]

Come, let us lift our joyful eyes. *I. Watts.* [*Christ the Mediator.*] This is No. 108, Bk. ii., of his *Hys. and S. Songs*, 1709, in 6 st. of 4 l., and is entitled, "Access to a throne of grace by a Mediator." In the older collections, as G. Whitefield's, 1753, and others, it was given in full, but in modern hymnals st. ii. and iii. are usually omitted, most editors both in G. Britain and America declining to maintain concerning the Throne of God:—

"Once 'twas a seat of dreadful wrath,
And shot devouring flame;
Our God appeared consuming fire,
And Veng'ance was His name.

"Rich were the drops of Jesus' blood,
That calm'd His frowning face,
That sprinkled o'er the burning Throne,
And turned the wrath to grace."

This hymn is sometimes misdated 1719, the date of *Watts's Psalms*. [J. J.]

Come, let us search our [hearts] ways and try. *I. Watts.* [*Truthfulness.*] 1st pub. in his *Sermons*, 1721-24, vol. ii. in 6 st. of 4 l. In this form it is seldom found in any hymn-book, either old or new. It was rewritten as "Come, let us search our hearts and try" (i.-iii. *Watts*; iv. original), by E. Osler for Hall's *Mitre H. Bk.*, 1836, No. 171. Osler made further alterations in the text for his

Church and King, June, 1837, p. 138, where it is appended to an essay on the Church Service for the 4th S. after Trinity. The *Church and King* text is usually followed. It is in Windle's *Coll.*, No. 67 (st. iii., l. 1, speak for talk), the Harrow School *Hymns*, 1855-57. [J. J.]

Come, let us sing the song of songs.
J. Monigery. [Praise.] According to the m. mss. this hymn was written in 1841. It was pub. in his *Original Hymns*, 1853, No. 89, in 7 st. of 4 l. Although but little known in G. Britain, it is somewhat extensively used in America. As altered in the *People's H.*, 1867, it has passed into the *Churchman's Altar Manual*, 1882, and others. [J. J.]

Come, let us to the Lord our God.
J. Morison. [Lent.] 1st appeared as No. 30 in the Draft Scottish *Trans. and Paraphrases*, 1781, as a version of Hosea, vi. 1-4, in 6 st. of 4 l. Here are the following variations from the public worship ed. issued in that year by the Church of Scotland, and still in use:—

St. iii., l. 4, Rejoicing in his sight.

St. iv., l. 1, Then shall we know His grace and love.

St. iv., l. 2, If him we make our choice.

In the markings by the eldest daughter of *W. Cameron* (q. v.), it is given as "Morison altered by Logan." It is one of the finest of the *Paraphrases*, and has recently come into extensive use, as in England in the *Hy. Comp.*, 1871-1877; the *Bap. Hymnal*, 1879, &c.; and in America in the *Andover Sabbath H. Bk.*, 1858, and others. Included in full, and unaltered, in *Thring's Coll.*, 1882, No. 274, and the *Free Church H. Bk.*, 1882, No. 48. In the *Iringite Hymns for the use of the Churches*, 1844, st. iii.-vi. beginning, "Long hath the night of sorrow reigned," are included as No. 13 (ed. 1871, No. 48), and appointed for Advent; and the same as No. 494 in the *American Dutch Reformed H. Bk.*, 1869. Included in two parts, pt. ii. beginning, "Our hearts, if God we seek to know," as No. 62 in *Miss Leeson's Paraphrases and Hys. for Congregational Singing*, 1853. [J. M.]

Come, let us use the grace divine.
C. Wesley. [Confirmation.] 1st pub. in his *Short Hymns, &c.*, 1762, vol. ii., No. 1242, in 3 st. of 8 l., and based upon Jer. l. 5 (*P. Works*, 1868-72, vol. x. p. 46). In 1780 it was included in the *Wes. H. Bk.*, No. 518, from whence it has passed into other collections of the Methodist bodies. It was also given by Montgomery in his *Christian Psalmist*, 1825, and is found in some Nonconformist collections. The form in which it is usually given in the Church of England hymnals appeared in *Bickersteth's Christ. Psalmody*, 1833, as, "Come, let us seek the grace of God," as in *Snapp's S. of G. and G.*, 1872. [J. J.]

Come, let us who in Christ believe.
C. Wesley. [Praise to Christ.] Appeared in his *Hys. on God's Everlasting Love*, 2nd Series, Lond. 1741, No. 8, in 14 st. of 4 l. In the *Wes. H. Bk.*, 1780, st. i., xii., xiii., xiv. were given as No. 200. This cento has been repeated in various collections in G. Britain and America, and is the received form of the hymn. See *Wes. H. Bk.*, 1875, No. 208, and the *Amer. Meth. Episco. Hymnal*, 1878, No. 28 (*P. Works*, 1868-72, vol. iii. p. 64). [J. J.]

Come, little children, learn to praise.
[Praise to God.] Appeared in *R. Hill's Coll. of Hys. for S. Schools*, 1808, in 6 st. of 4 l. In this form it is unknown to the modern hymnals, but as "Come, children, learn your God to praise," it is given in several, including the *S. S. U. Coll.* and others. Possibly the hymn is by *R. Hill*, but we have no evidence to that effect. [W. T. B.]

Come, Lord, and tarry not. *H. Bonar.* [Second Advent desired.] Printed in May, 1846, at the end of one of the *Kelso Tracts*, and again in his *Hys. of Faith and Hope*, 1857. It is in 14 st. of 4 l., with the heading "Come, Lord," and the motto from *St. Augustine*, "Senuit mundus." Centos, varying in length and construction, but all beginning with st. i., are in extensive use in America. In G. Britain it is less popular. A cento, beginning with st. ii., "Come, Lord; Thy saints for Thee," is also given in *Kennedy*, 1863, No. 22. [J. J.]

Come, Lord, and warm each languid heart. *Anne Steele.* [Joys of Heaven.] 1st pub. in her *Poems, chiefly Devotional, &c.*, 1760, vol. i. p. 34 (2nd ed., 1780, vol. i. p. 34); and in *Sedgwick's* reprint of her *Hymns*, 1863, p. 21. In the *Ash & Evans Bristol Coll.*, 1769, 8 sts. were given as No. 402, and were thus introduced into the Nonconformist hymnals. *R. Conyers* (*Ps. & Hys.*, 2nd ed., 1774, No. 360) and *W. Row*, through *Toplady's Ps. & Hys.*, 2nd ed., 1787, No. 411, gave other centos to the Church of England. Centos, all beginning with st. i., and usually compiled from one of those collections, are found in a great number of hymnals both in G. Britain and America. [J. J.]

Come, magnify the Saviour's love.
E. Osler. [Passiontide.] 1st pub. in *Hall's Mitre*, 1836, No. 95, and again in the author's *Church and King*, March, 1837 (p. 84), where it is given after a prose meditation on "Christ exalted through humiliation and suffering," being the theme for the Sunday next before Easter. From the *Mitre* it has passed into several collections. The *Mitre* text, which differs somewhat from *Church and King*, is generally adopted. [J. J.]

Come, mild and holy Dove. *J. Austin.* [Whitsuntide.] 1st pub. in 10 st. of 4 l. in his *Devotions in the Ancient Way of Offices*, 1668 (for Lauds for the Holy Ghost) and in the adaptations of the same by *Dorrington* and *Hickes*. No. 140 in the *Anglican H. Bk.*, 1868, is a cento from this hymn in 4 st. [W. T. B.]

Come, my soul, thy suit prepare. *J. Newton.* [Prayer.] Appeared in the *Olney Hymns*, 1779, Book i., No. 31, in 7 st. of 4 l., and in later editions of the same. It was included in some of the older collections, and is still in extensive use in G. Britain and America, sometimes in full, and again in an abbreviated form. Orig. text as above, and in *Lyra Brit.*, 1867. [J. J.]

Come, O Thou all victorious Lord.
C. Wesley. [Lent.] Written during a visit to Portland, June, 1746 (see the author's *Journal and Meth. Mag.*, May, 1869), where the occupation of the quarrymen suggested the line of thought and the appeal:—

"Strike with the hammer of Thy word,
And break these hearts of stone."

It was 1st pub. in *Hys. & S. Poems*, 1749, in 7 st. of 4 l., and headed, "Written before preaching at Portland." In 1780 it was included, with two minor alterations, in the *Wes. H. Bk.*, No. 82, and has been retained in all subsequent editions. From that collection it has passed into many others, in G. Britain and America. Orig. text, *P. Works*, 1868-72, vol. v. p. 124. In *Kennedy*, 1863, No. 354, it appears in a slightly altered form as, "All gracious, all victorious Lord," but its use as thus altered is not extensive. A cento composed of st. iii., v. and iv. slightly altered was also given in the American Unitarian *Hys. for the Ch. of Christ*, Boston, 1853, as, "Give us ourselves and Thee to know." [J. J.]

Come, O Thou Traveller unknown. *C. Wesley*. [*Prayer*.] This poem was 1st pub. in *Hys. & S. Poems*, 1742, in 14 st. of 6 l., and entitled "Wrestling Jacob." It is based on the incident in Jacob's life as recorded in Gen. xxxii. 24-32. Although a poem of great power and finish, it is unsuited to Public Worship. It received the most unqualified praise from I. Watts, who, J. Wesley said, did not scruple to say, "that single poem, *Wrestling Jacob*, was worth all the verses he himself had written" (*Minutes of Conference*, 1788); and J. Montgomery wrote of it as:—

"Among C. Wesley's highest achievements may be recorded, "Come, O Thou Traveller unknown," &c., p. 43, in which, with consummate art, he has carried on the action of a lyrical drama; every turn in the conflict with the mysterious Being against whom he wrestles all night, being marked with precision by the varying language of the speaker, accompanied by intense, increasing interest, till the rapturous moment of discovery, when he prevails, and exclaims, 'I know Thee, Saviour, Who Thou art.'" (*Christ. Psalmist*, 1825. xxxiii.-iv.)

Notwithstanding this high commendation, and of it as a poem it is every way worthy, its unsuitability for congregational purposes is strikingly seen in the fact that it is seldom found in any hymnal, either old or new, except those of the Methodist denominations.

In 1780 it was given, with the omission of st. v. and vii. in the *Wes. H. Bk.*, No. 136, in two parts, Pt. ii. being, "Yield to me now, for I am weak." These parts were subsequently (ed. 1797) numbered as separate hymns, and as such are Nos. 140 and 141 in the revised ed., 1875. In the *Hys. for the use of the Meth. Episco. Ch.*, N. Y. 1849, it is broken up into four parts, each being numbered as a separate hymn, as:—"Come, O Thou Traveller unknown"; "Wilt Thou not yet to me reveal"; "Yield to me now, for I am weak"; and "The Sun of Righteousness on me." In their new *Hymnal*, 1878, which has taken the place of the 1849 book, the division, "Wilt Thou," &c., is included in the first, "Come, Thou, &c." There is also a cento from this poem in the *N. Cong.*, No. 1063, beginning, "O Lord, my God, to me reveal." Orig. text in *P. Works*, 1868-72, vol. ii. p. 173. [J. J.]

Come on, companions of our way. *J. Montgomery*. [*Life a Pilgrimage*.] Written for the Sheffield Red Hill S. S. Anniversary and printed on a broadsheet, March, 1829 [M. MSS.] in 4 st. of 6 l. In 1853 it was included in his *Original Hymns*, No. 153. It is the Scottish *Evang. Union Hyl.*, 1878. [J. J.]

Come on, my partners in distress. *C. Wesley*. [*Heaven anticipated*.] This hymn has interwoven itself into the personal spiritual history of Methodists probably more completely than any other hymn by C. Wesley. The instances given in Stevenson's *Methodist H. Book Notes*, 1883, p. 235, and the Index, although numerous and interesting, but very inadequately represent the hold it has upon the Methodist mind and feeling. Its literary merits also place it high amongst the author's productions. Its history is simple. It appeared in the *Hys. and S. Poems*, 1749, in 8 st. of 6 l.; in *M. Madan's Coll.*, 1760, in 5 st.; and again in the *Wes. H. Bk.*, 1780, with the omission of st. iii., as No. 324. The last form of the text has passed into numerous hymnals in all English-speaking countries. Two centos from the hymn are also in C. U., both commencing with st. ii.:—"Beyond the bounds of time and space." The first is in the *Leeds H. Bk.*, 1859, No. 638, and others, and the second in *Mercer*, Oxford ed. 1864-72, No. 404. Orig. text, *P. Works*, 1868-72, vol. v. p. 168. [J. J.]

Come, our indulgent Saviour, come. *P. Doddridge*. [*Easter*.] 1st pub. in J. Orton's ed. of *Doddridge's Hymns, &c.*, 1755, No. 245, in 5 st. of 4 l., and entitled "The Disciples' Joy at Christ's appearance to them after the Resurrection." It was also given in J. D. Humphreys's ed. of the same, 1839. The form in which it is usually known is, "Come, condescending Saviour, come." This was given in the *Bristol Coll.* of Ash & Evans, 1769, No. 211. It was repeated in Bickersteth's *Christian Psalmody*, 1833, and other collections, and was thus handed down to the modern hymnals. In Dr. Alexander's *Augustine H. Bk.*, 1849-65, st. i., ii., and iv. are given as, "Come, great and gracious Saviour, come"; and in the *Bapt. Hymnal*, 1879, st. iv and v. as, "Enter our hearts, Redeemer blest." [J. J.]

Come, pure hearts, in sweetest measures. *R. Campbell*. [*Feasts of Evangelists*.] This is a tr. of a Latin cento. Campbell's original ms. is headed "Psallat chorus corde mundo." Paraphrase upon three stanzas of Adam of St. Victor's two hymns, "De SS. Evangelistis." The cento is thus composed:—

St. i. Psallat chorus corde mundo. "Come, pure hearts, in sweetest measures." This was taken from the text of *Clichtoveus*, as in Trench's *Sac. Lat. Poetry*, 1849, and not from the original, which reads, "Plausu chorus lætabundo."

St. ii. Paradisus his rigatur. "See the rivers four that gladden," is st. 8 of "Jucundare plebs fidelis," as in *Daniel*, ll. p. 84.

St. iii. Horum rivo debricitia. "Here our hearts inebriated," is st. 9 of "Jucundare," &c., as above.

This paraphrase was pub. in his *St. Andrews Hys. & Anthems*, 1850, p. 96. It was repeated with slight alterations in *Rorison's Hys. & Anthems*, 1851, and one or two others, but its use was limited until 1861, when the compilers of *Hys. A. & M.* adopted st. i., ii. from Campbell, and replaced st. iii. with one from their own. In the *Hymnary*, st. i.-iii. are from Campbell, slightly altered, and st. iv. is new. The text of *Laudes Domini*, N. Y., 1884, is from *Hys. A. & M.* Full Latin texts are

in *Gautier*, ii., 1859; *Wrangham*, iii., 1883 (with *tr.*); *Daniel*, ii. 84-88. [J. J.]

Come, see the place where Jesus lay, For he hath left, &c. *J. Montgomery*. [*Easter.*] Written for "The Seventh Anniversary of the Sheffield and Attercliffe Missionary Union in aid of the London Missionary Society," and first sung in public in Howard Street Independent Chapel, Sheffield, on Easter Sunday, April 2nd, 1820. It was printed on a flyleaf for use at these services, and signed "J. M." In 1825 it was included, after careful revision, by Montgomery in his *Christ. Psalmist*, No. 407, in 6 st. of 4 l., and entitled, "The power of Christ's Resurrection." No. 495, and again in *Original Hys.*, 1853, No. 127. Its use is extensive, the revised text of 1825-53 being that which is usually followed. [J. J.]

Come, sinners, to the gospel feast, Let every soul, &c. *C. Wesley*. [*Invitation.*] 1st pub. in his *Hys. for those who seek and those who have Redemption*, &c., 1747, in 24 st. of 4 l., and entitled "The Great Supper" (*P. Works*, 1868-72, vol. iv. p. 274). Two centos, both beginning with st. i., are in C. U.:—(1) that which was included in *M. Madan's Coll.*, 1760, No. 22, in 8 st., and is the source of the text as given in the Church of England hymnals; and (2) the *Wes. H. Bk.* cento given in that *Sel.*, 1780, and repeated in various Nonconformist collections. A cento for Holy Communion is also in the earliest eds. of the Lady Huntingdon *Coll.*, beginning:—

"Come, sinners, to the gospel feast,
Jesus invites you for His guest."

In late eds. of the same *Coll.* it begins "Come, sinner," &c. It is compiled from st. i., xii., xxiii., xxiii. A hymn beginning:—

"Come, sinners, to the gospel feast;
O come without delay,"

is included in many American collections, as *Dr. Hatfield's Church H. Bk.*, 1872; the *Bap. Praise Bk.*, 1871, &c. It has been traced to the *Bap. Psalmist* of Stow & Smith, 1843, No. 418. In some of those collections it is taken for granted that it is the same cento as that in the Lady Huntingdon *Coll.* It has, however, nothing in common with that cento, nor with Wesley's original, except the first line. In st. i., l. 3 reads, "For there is room in Jesus' breast," and through the remaining four stanzas the changes are rung on the expression, "There's room," a style of composition altogether foreign to C. Wesley's usual method. It is *Anon.*, 1843. [J. J.]

Come then, my God, the promise seal. *C. Wesley*. [*Prayer.*] This is the second of two hymns on St. Mark, xi. 24, "What things so ever ye desire when ye pray," &c., which appeared in his *Short Hys.*, &c., 1762, vol. ii., No. 314, in 3 st. of 8 l., and again in the *P. Works*, 1868-72, vol. xi. p. 45. In 1780 it was given in the *Wes. H. Bk.*, No. 405, as "Come, O my God, the promise seal," and in this form it has passed into various collections in G. Britain and America. [J. J.]

Come, Thou Almighty King. [*Holy Trinity.*] The earliest form in which this hymn is found is in 5 st. of 7 l., with the

title, "An Hymn to the Trinity," on a tract of four pages, together with st. 1, 2, 6, 10, 11, and 12, of C. Wesley's hymn on "The Backslider," beginning "Jesus, let Thy pitying eye," &c., thus making up a tract of two hymns. The date of this tract is unknown. It is bound up with the British Museum copy of the 6th ed. of G. Whitefield's *Coll.*, 1757, and again with the copies in the same library of the 8th ed., 1759, and the 9th, 1760. In subsequent editions beginning with the 10th, 1761, both hymns were incorporated in the body of the book. M. Madan included it in the *Appendix* to his *Coll.* in 1763, No. xciv., and through this channel, together with the Whitefield *Coll.*, it has descended to modern hymnals. The loss of the titlepage (if any) of the above tract renders the question of its authorship one of some doubt. The first hymn in the tract is compiled, as indicated, from C. Wesley's hymn, "Jesus, let Thy pitying eye," which appeared in his *Hys. & S. Poems*, 1749, some eight years before the abridged form was given in G. Whitefield's *Coll.* The hymn, "Come, Thou Almighty King," however, cannot be found in any known publication of C. Wesley, and the assigning of the authorship to him is pure conjecture. Seeing that it is given, together with another hymn, at the end of some copies of the 6th, 8th and 9th ed. of Whitefield's *Coll.* (1757, 1759 and 1760), and was subsequently embodied in that *Coll.*, the most probable conclusion is that both hymns were printed by Whitefield as additions to those editions of his collection, and that, as in the one case, the hymn is compiled from one by C. Wesley, so in this we have probably the reprint of the production of an author to us as yet unknown.

Much stress has been laid on the fact that the late D. Sedgwick always maintained the authorship of C. Wesley, and that from his decision there was no appeal. The "s. mss." show clearly that (1) Sedgwick's correspondence respecting this hymn was very extensive; (2) that he knew nothing of the *British Mus.* copies noted above; (3) that he had no authority for his statement but his own private opinion based on what he regarded as internal evidence alone; (4) and that all the Wesleyan authorities with whom he corresponded, both in G. Britain and America, were against him. His authority is, therefore, of no value. The evidence to the present time will admit of no individual signature. It is "*Anon.*"

The use of this hymn, both in G. Britain, the Colonies, and America, is very extensive. It has also been rendered into various languages. *Orig. text, Lyra Brit.*, 1867, p. 656; *Snepp's Songs of G. & G.*, 1872. [J. J.]

Come, Thou Celestial Spirit, come. *P. Doddridge*. [*Whitsuntide.*] This hymn is undated in the D. mss., where it begins, "Oh come, celestial Spirit, come." It was pub. in the altered form by J. Orton, in Doddridge's (posthumous) *Hymns*, &c., 1755, No. 285, in 4 st. of 4 l., and again in J. D. Humphreys's ed. of the same, 1839. In the *Bap. Praise Bk.*, N. Y., 1871, st. iv. is omitted.

Come, Thou Conqueror of the nations. *C. Wesley*. [*Whitsuntide.*] From his *Hys. on the Expected Invasion*, 1759, when

it was feared that an attack on England would be made by the French. The tract was pub. in 1759, this hymn being No. 8, in 8 st. of 6 l. In 1830 it was included, with the omission of st. v., in the *Supp.* to the *Wes. H. Bk.*, and is retained in the ed. of 1875. It is also found in other collections, including *Kennedy*, 1863, No. 1077, where it is given as "Come, great Conqueror of the nations," in 5 st., the abbreviation being made by the omission of st. iii. and iv. Orig. text, *P. Works* 1868-72, vol. vi. p. 160. [J. J.]

Come, Thou desire of all Thy saints. *Annus Steele.* [*Public Worship.*] This hymn appeared with the heading, "Intreating the Presence of Christ in His Churches," in the author's *Poems on Subjects chiefly Doctrinal*, 1760, vol. i. p. 76 (2nd ed., 1780, vol. i. p. 76). In 1769 it was reprinted in the *Bristol Coll.* of Ash & Evans, and was thus brought into C. U. Its American use is much greater than that in G. Britain. It is usually abbreviated, and is sometimes given, as in the *Church Pastorals*, Boston, U. S., 1864, as "Come, O Thou King of all Thy saints." This cento is made of st. i., vi., vii. Orig. text in Sedgwick's reprint of Miss Steele's *Hymns*, 1863. [J. J.]

Come, Thou Fount of every blessing. [*Whitsuntide.*] As various and conflicting statements concerning this hymn abound, it will be necessary to trace, 1st its *History*, so far as known; and 2nd, to discuss the question of its *Authorship*.

i. *Its History.* This in detail is:—

1. In a Church Book, kept by Robert Robinson (q.v.), of Cambridge, and in the possession of the Rev. William Robinson, of Cambridge, his biographer, there is an entry in Robert Robinson's handwriting which reads:—"Mr. Wheatley of Norwich published a hymn beginning 'Come, Thou Fount of every blessing' (1758). This entry forms part of a ms. list of the works which R. Robinson had written and published. This gives us a definite date, 1758.

2. Nothing has yet been found which can be identified as being issued by "Mr. Wheatley of Norwich" in which this hymn can be found.

3. The earliest known text in print is in *A Collection of Hymns used by the Church of Christ in Angel-Alley, Bishopsgate*, 1759, now in the library of the Drew Theological College, Madison, New Jersey, U.S.A. It is No. 1., and in 4 st., beginning respectively:—

St. i. "Come, Thou Fount of every blessing."

St. ii. "Here I raise my Ebenezer."

St. iii. "O, to grace how great a debtor."

St. iv. "O, that day when free from sinning."

4. This text was repeated in the *Harvers of the Apostles Collection of Hymns*, Nottingham, 1777; and in a *Dublin Collection*, 1785. Shortly afterwards, however, it seems to have fallen out of use.

5. The second and well-known form of the hymn in the first three stanzas as given above is found in M. Madan's *Ps. & Hys.*, 1760; G. Whitefield's *Ps. & Hymns*, 14th ed., 1767; the *Countess of Huntingdon's Coll.*, 1764; and most of the hymn-books pub. during the latter part of the last century. The text, as in Madan's *Ps. & Hys.*, 1760, which is the 1759 text with the omission of st. iv., is that usually adopted by modern compilers, and is given in *Lyra Brit.*, 1867, p. 479.

ii. *Authorship.*

This has been claimed for *Robert Robinson*, on the one part, and for the *Countess of Huntingdon* on the other. The evidence in each case is:—

(1) *For Robert Robinson.*

1. The entry in his own handwriting in the Cambridge Church Book, in which he enumerates it with his various productions as noted above.

2. His name is added to it in the 3rd ed. of *A Collection of Hymns adapted to Public Worship*, 1778; and

has since been repeated in almost every collection in which authors' names are given from that date to the present.

3. Mr. Dyer, in his *Memoirs of the Life & Writings of R. Robinson*, 1796, states that amongst Robinson's papers there was a letter from Dr. Rippon, the compiler of the well-known *Bapt. Sel. of Hymns*, 1787, in which he acknowledges that one or two hymns in that *Sel.* were by Robinson, and names "Come, Thou Fount of every blessing" as one. Dr. Rippon gives it as No. 509, and for the "New Year." It is in 3 st., and signed *Robinson*.

4. It is included in Benjamin Flower's ed. of *Robinson's Miscellaneous Works*, Harrow, 1807, vol. iv. p. 348.

5. The Rev. W. Robinson, in *Select Works of the Rev. Robert Robinson*, 1861, claims it for him.

ii. *For the Countess of Huntingdon.*

1. Bound up with a copy of J. & C. Wesley's *Hymns & Sacred Poems*, Dublin, 1747, are 21 leaves of writing paper. On the first leaf is written a list of several of the poetical publications of the Wesleys. Following it are hymns copied from Cennick, Watts, &c.; one by "Mrs. D. B.," and this hymn. These fill 10 leaves of the 21, and the rest are blank. On the title-page of this book is written in the same handwriting "Diana Bindon, 1759." On the inside of the cover of the book is pasted a Wesleyan Methodist quarterly ticket containing a small engraving of Christ washing on the disciples' feet. On this is written, "Nov. 6, Diana Vandeleur," but the year is not given. The Wesley publications named on the first leaf reach down to 1766.

2. Amongst the ms. hymns is "Come, Thou Fount of every blessing." It is headed, "Hymn by the Countess of Huntingdon." It is in 5 st., 1.-iv. being the same, with slight differences in the text, as that noted above as being in the *Coll. of Hys. used by the Church of Christ in Angel Alley, Bishopsgate*, 1759; and st. v. beginning, "If Thou ever didst discover," from C. Wesley's hymn "Jesus, help Thy fallen creatures," from his *Hys. & Sac. Poems*, 1749, vol. ii., No. 61.

3. Upon this evidence alone we write with the *Diana Bindon MS.* and D. Sedgwick's ms. correspondence (before us) Sedgwick carried on a long controversy in the *Notes and Queries*, and other periodicals, in 1858-9, contending throughout that "Diana Bindon" was a personal friend of Lady Huntingdon's, and that she had made her ms. copy direct from another ms. by the Countess. And this he did not only upon the worthless evidence here given, but also whilst receiving, privately, direct testimony to the contrary, together with a positive denial made to him by Lady Huntingdon's biographer. His mss. show that having committed himself, he held it to be beneath him, and damaging to his reputation, to acknowledge his error.

From the foregoing account very much that appeared in the correspondence and is found in the s. mss., is omitted, and the bare facts alone are given. These facts conclusively show that the author was Robert Robinson, and not Selina, Countess of Huntingdon.

The original text is probably that given in the *Angel Alley Coll.* (see above, i. 3), 1759, in 4 st., but the accepted text, and that which is in very extensive use in all English-speaking countries, is that given in 3 st. of 8 l. in Madan's *Ps. & Hys.*, 1760 (see above, i. 5). [J. J.]

Come, Thou long expected Jesus. C. Wesley. [*Christmas.*] Appeared in *Hys. for the Nativity of Our Lord*, 1744, No. x., in 2 st. of 8 l. The tract in which it appeared formed the first of those called the "Festive Hymns," which were subsequently pub. by I ampe in 1746. It was not included in the *Wes. H. Bk.* until the revised edition of 1875, No. 688, although it was given by Whitefield in his *Coll.*, 1753, and later editions; by Madan, in his *Ps. & Hymns*, 1760; by Toplady, in his *Ps. & Hymns*, 1776; and by others. It is found in a great number of hymnals in G. Britain and America, especially those of the Church of England, and usually without alteration, as in *Hy. Comp.*, No. 96. A marked departure from this rule is, "Come,

O Saviour, long expected," which appeared in Hall's *Mitre*, 1836, in 4 st. of 4 l., and again in the *New Mitre*, 1875, in 6 st., the last two stanzas being Edward Osler's doxology, "Worship, honour, glory, blessing," from the older *Mitre*, 1836, No. 282. Other altered forms are, "Come, Thou Saviour, long expected," in *Kennedy*, 1863, No. 89, "Hail, Thou long expected Jesus," in the American *Prot. Episco. Hymnal*, 1871. Orig. text, *P. Works*, 1868-72 vol. iv. p. 116. [J. J.]

Come, Thou soul-transforming Spirit. *J. Evans*. [*Before Sermon.*] This hymn was contributed to G. Burder's *Coll. of Hys. from Various Authors*, 1784, No. 13, in 2 st. of 6 l., and entitled, "Imploping the aid of the Spirit." In modern hymnals it is found in three forms as follows:—

1. The original. This was reprinted from Burder, by W. Jay, in his *Set.*, 1797, No. 220, but without signature. From Jay it passed into other hymnals, with the addition of "Jay" as the author, as in the American *Meth. Hymnal*, 1849. The original text is also in *Sney's S. of G. & G.*, 1872.

2. In the Williams and Boden *Coll.*, 1801, the hymn was given in an altered form, and with the addition of the stanza, "Then, whene'er the signal's given," from "Lord, dismiss us with Thy blessing," in *Kemble's New Church H. Bk.*, 1873, this is repeated with further alterations, and the omission of the added stanza.

3. In Bickersteth's *Christ. Psalmody*, 1833, No. 392, is the original with the addition of two stanzas from "Lord, dismiss us with Thy blessing." This cento has almost died out of use.

Although these three forms of the hymn exist, most modern editors are falling back upon the original, especially in America, where its popularity is greater than in G. Britain. [J. J.]

Come to a desert place apart. *J. Antice*. [*Church Guilds.*] 1st printed in his *Hymns*, 1836, No. 39, in 5 st. of 4 l., and based on St. Mark, vi. 31-46. In 1841 it was included unaltered in the *Child's Christian Year*, and appointed for the 25th Sun. after Trinity. It is sometimes altered, as in the *S. P. C. K. Church Hys.*, 1871. [J. J.]

Come to our [dark] poor nature's night. *G. Rawson*. [*Whituntide.*] Contributed to the *Leeds H. Bk.*, 1853, No. 397, in 9 st. of 4 l., and from thence it has passed into numerous collections. In 1876 the author included a revised text, in 8 st., in his *Hymns, &c.*, No. 46. This, however, is not in general use. Orig. text, *N. Cong.*, No. 438. The hymn, "Come to our dark nature's night," in the new ed. of *H. Comp.* is a slightly altered version of the orig. text with the omission of st. vii. In the American *Hys. & Songs of Praise*, N. Y., 1874, it is given as "Holy Ghost, the Infinite." [J. J.]

Come to the morning prayer. *J. Montgomery*. [*Daily Prayer.*] This invitation to daily worship was printed in the *Evangelical Magazine* for Dec. 1842, where it is dated "Aug. 4, 1842," in 4 st. of 4 l. It was also included by Montgomery in his *Original Hys.*, 1853, No. 79, and entitled "Daily Prayer." It is given in *Hy. Comp.*, No. 10, in an unaltered form. It is also found in a few American collections. The most popular form of the hymn in America is "Come at the morning hour." This is found in several collections, as the *Songs for the Sanctuary*, 1865; the *Bap. Praise Book*, 1871, &c. [J. J.]

Come to Thy temple, Lord. *H. Alford*. [*Advent.*] 1st pub. in his *Ps. & Hys.*, 1844, No. 2, in 4 st. of 4 l., again in his *Poetical Works*, 1865, and his *Year of Praise*, 1867. It has passed into several collections. In T. Darling's *Hymns, &c.*, 1885, it begins, "Thy temple visit, Lord." [J. J.]

Come unto Me, ye weary. [*W. C. Dix*. [*Invitation.*] This hymn, which ranks as one of the best of Mr. Dix's efforts, was pub. in 1867 in the *People's H.*; in 1869, in the *Appz.* to the *S. P. C. K. Ps. & Hys.*; in 1871, in *Church Hys.*; in 1875, in *H. A. & M.*, and in other collections. It has also been reprinted in *Laudes Domini*, N. Y., 1884. [J. J.]

Come, we [ye] that [who] love the Lord. *I. Watts*. [*Joy and Praise.*] 1st pub. in his *Hys. & S. Songs*, 1707, and again, 2nd ed., 1709, Bk. ii., No. 30, in 10 st. of 4 l., and entitled "Heavenly Joy on Earth." In its original and full form it is rarely found in modern collections, the *N. Cong.*, 1859, No. 693, and the *Bap. Ps. & Hys.*, 1858-80, being exceptions with the alteration of st. iii. l. 3, of "fav'rites" to "children." It has undergone many alterations and revisions. Of these the principal are:—

1. "Come ye that love the Lord." This was given by J. Wesley in his *Ps. & Hys.*, pub. at Charlestown, U. S., 1736-7, during his stay in Georgia. In this form ss. ii. and ix. are omitted, and the rest are considerably altered. After slight revision this text was repeated by Wesley in the *Wes. H. Bk.*, 1780, and is in the revised ed. 1875, and in most collections of the Methodist communion.

2. "Come ye who love the Lord." This reading of the first line was given by Cotterill in the 8th ed. of his *Set.*, 1819, and is followed in *H. Comp.* and others.

The different arrangement of stanzas, and the variations in the text which have been adopted by the numerous editors who have used it in one form or another may be counted by the hundred. The example set by Wesley in 1736, was followed by *Whitefield*, 1753; *Madan*, 1760; *Conyers*, 1772; *Toplady*, 1776, and onwards to the latest modern collection. No text can, as a rule, be relied upon. The original is easy to obtain in modern editions of *Watts*. The hymn, as a whole, is regarded as a good specimen of *Watts's* powers. [See *English Hymnody*, Early, § XIII.] [J. J.]

Come, weary souls, with sin distressed. *Anne Steele*. [*Invitation.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 27, in 5 st. of 4 l., and entitled, "Weary souls invited to rest" (2nd ed., vol. i. p. 27); and in *Sedgwick's* reprint of her *Hymns*, 1863. It is in extensive use both in G. Britain and America, and sometimes with "sins" for "sin" in the opening line. It was introduced into the Nonconformist hymnals through the *Bristol Coll.*, 1769, of Ash & Evans, and into those of the Church of England by *Conyers*, 1772, and *Toplady*, 1776. [J. J.]

Come, ye followers of the Lord. *C. Wesley*. [*Prayer.*] One of six hymns which were 1st pub. 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 & Charles Wesley. It was also given in *Hys. & S. Poems*, 1749.

vol. ii., No. 28, in 6 st. of 8 l. When included in the *Wes. H. Bk.*, 1780, No 286, the last stanza was omitted. In this form it is found in several collections. Orig. text in *P. Works*, 1868-72, vol. v. p. 177. [J. J.]

Come, ye lofty, come ye lowly. *A. T. Gurney.* [*Christmas.*] 1st printed as a "Christmas Hymn" in 1852 in the *Penny Post*, vol. ii. p. 321, in 5 st. of 8 l. In 1856 it was included in the author's *Songs of Early Summer*, p. 178, and in 1862 in his work, *A Book of Praise*. It has also been given in the *Lyra Messianica*, 1864, in the carol collections of Choape, Stainer & Bramley, and others, and in several American hymn-books, including Dr. Hatfield's *Church H. Bk.*, 1872, and others. [W. T. B.]

Come, ye saints, and raise an anthem. *Job Hupton.* [*Praise to Christ.*] This hymn was 1st pub. in the *Gospel Magazine*, Sept. 1805, in 13 st. of 6 l., and entitled, "An Hymn of Praise to the Redeemer." It is signed "Ebenezer," and dated "A-y, June 1, 1805." A reprint was pub. by D. Sedgwick in his ed. of Hupton's *Hys. & Spiritual Poems*, &c., 1861.

In the *Christian Remembrancer*, July 1863 (vol. xvi. pp. 117-18), Dr. Neale gave, in an article on "Hymns and Hymnals," a revised version of st. 1, 2, 4, 5, 8, 9, 10, and 12, as an illustration of the possibility of producing a hymn of merit out of somewhat crude materials. The first stanza by Hupton, and by Neale, will illustrate the way in which the latter suggested this might be accomplished.

1. *Stanza i., by Job Hupton* :—
"Come, ye saints, and raise an anthem,
Cleave the skies with shouts of praise,
Sing to Him who found a ransom,
Th' Ancient of eternal days,—
In your nature,
Born to suffer in your place."

2. *Stanza i., by Dr. Neale* :—
"Come, ye faithful, raise the anthem,
Cleave the sky with shouts of praise;
Sing to Him who found a ransom,
Ancient of eternal days
God Eternal, Word Incarnate,
Whom the Heaven of heaven obeys."

Job Hupton's text is unknown to the hymnals, but Dr. Neale's has come into somewhat extensive use. The text of the latter is in the *People's H.*, 1867, No. 476, with the reading of st. iii. ll. 3-4 as:—

"With the ceaseless alleluia
Which they raise, the sons of light,"

and not as in the *People's H.* The liberties taken by Dr. Neale with Hupton's text have been followed by others in dealing with his, *Church Hys.* being specially prominent in this respect. In fact no text can be relied upon until verified by a reference to the *Christian Remembrancer*, or the *People's H.*, with the corrections noted above. [J. J.]

Come, ye saints, look here and wonder. *T. Kelly.* [*Easter.*] 1st pub. in 3rd ed. of his *Hymns*, &c., 1809, No. xvii., in 3 st. of 6 l., and based upon Mark xvi. 6, "Behold the place where they laid Him." It was repeated in his *Hys. adapted for Social Worship*, Dublin, 1812, No. xxvii. For the 1812 work the text was slightly altered in each stanza, and these alterations, with

one exception, noted below, were subsequently adopted as the authorized text. It is given in Snapp's *Songs of G. & G.*, No. 256, with "blessed regions" for happy regions, in st. iii., l. 3; "blessed regions" is the original reading, and was restored to the text by the author. It is in somewhat extensive use. In Boardman's *Sel. of Hys.*, Philadelphia, 1860, it is given as "Come, ye saints, draw nigh and wonder;" and in the *H. Bk. of the Evang. Association*, Cleveland, Ohio, 1882, as "Come, ye saints, behold and wonder." [J. J.]

Come, ye sinners poor and wretched. *J. Hart.* [*Invitation.*] 1st pub. in his *Hys. Composed on Various Subjects*, 1759, No. 118, in 7 st. of 6 l., and headed "Come, and welcome, to Jesus Christ." One of the first to adopt it was R. Conyers in his *Coll.*, 1774, with various alterations, and the omission of st. iv. *Toplady*, followed in 1776 with further alterations. Both versions were repeated in some hymnals, and again altered in others, until the altered forms of the hymn number over twenty. Conyers and *Toplady* are answerable for most of the popular changes in the text. The alterations are too many to enumerate. Orig. text in *Lyra Brit.*, 1867, p. 275. In addition to changes in lines of the other than the first, that line has been altered to (1) "Come, ye sinners heavy laden," in the *Bap. Praise Bk.*, N. Y., 1871; (2) "Come, ye sinners sad and weary," in the *Canterbury Hymnal*, 1863; (3) "Come to Jesus, O my brothers," in Longfellow and Johnson's *Bk. of Hymns*, 1846; and (4) "Come ye weary, heavy laden," in Hatfield's *Church H. Bk.*, 1872, and others. [J. J.]

Come, ye thankful people, come. *H. Alford.* [*Harvest.*] 1st pub. in his *Ps. and Hymns*, 1844, No. 116, and subsequently, after revision, in his *Poetical Works*, 1865, and his *Year of Praise*, 1867, in 7 st. of 8 l. In 1861 the compilers of *H. A. & M.* included an altered version in that Collection. This was repudiated by the author, but still retained by the compilers of *H. A. & M.*, with an explanatory note in the Preface in some of the subsequent editions. The revised text in Alford's *P. Works*, 1865, is the authorized text, and that usually given in modern hymnals. This hymn has attained a greater popularity and more extensive use, both in Great Britain and America, than any other of the author's hymns. [J. J.]

Come, ye weary sinners, come. *C. Wesley.* [*Invitation.*] 1st pub. in his *Hys. for those that seek, and those that have Redemption*, &c., 1747, in 4 st. of 8 l. (*P. Works*, 1868-72, vol. iv. p. 220). With slight alterations, and the omission of st. iii., it was included in the *Wes. H. Bk.*, 1780, No. 28, and has been retained in all later editions. This is also the text usually given in other collections, both in G. Britain and America. In the *Meth. Episco. Hymns*, 1849, and the *New Hymnal* of the same body, 1878, the hymn "Come, weary sinners, come," is a cento from this hymn. It was made by the Committee of the 1849 book. The original of 7 is turned into s. m. [J. J.]

Come ye yourselves apart and rest awhile, Weary, I know it, &c. *Bp. E. H. Bickersteth.* [*Ordination.*] 1st printed in a small collection of the author's original hymns under the title of *Songs in the House of Pilgrimage*, n.d. [1872]; and also included, unaltered, in the author's *H. Comp.*, 1876.

Command Thy blessing from above. *J. Montgomery.* [*Divine Worship.*] Written for the Sheffield Sunday S. Union, Whitsuntide gathering, June 3, 1816, and printed for that occasion, and in the *Evang. Mag.*, Sept., 1816, p. 372. In 1819 it was included in *Cotterill's Sel.*, No. 13, in 5 st. of 4 l., and there entitled "For God's blessing on His assembled people." In 1825 it was republished, with alterations, by Montgomery, in his *Christ. Psalmist*, No. 470, and again with the same text in his *Original Hymns*, 1853, No. 99. The arrangement, however, in C. U. are various, some following *Cotterill's* text, as in *Hy. Comp.*, from *Bickersteth's Christ. Psalmody*, 1853, others the revised text of 1825 and 1853, and others, as in *N. Cong.*, a mixture of the two. The American use also varies in like manner. [J. J.]

Communion, a liturgical term for the antiphon which was originally sung during the communion of the people in the Roman Rite, but which now the priest says after the ablutions at the Epistle side of the altar. It usually consisted of a verse of Holy Scripture, but the following instances of metrical Communion in the shape of short hymns are found in the *Sarum Missal*. No. 3 occurs also in the *York* and *Hereford*, and No. 4 in the *York Missal*.

1. De cruce depositum
Videns corpus Christi
Moesta mater lacrymas
Atque vultu tristi
Dixit: O dulcissime
Filli quid fecisti
Quod has penas asperas
Et mortem subisti?
Compassion of B. V. M.
2. O Gabriel, refove febilles,
Aegros sana, conforta febilles,
Fac nos mites semper et humiles,
Et in fide fortes et stabiles. *St. Gabriel.*
3. Per lignum servi facti sumus
Et per sanctam crucem liberati sumus
Fructus arboris seduxit nos
Filius Dei redemit nos. *Holy Cross.*
4. Vera fides Genitri purgavit crimina mundi,
Et tibi virginitas involata manet.
Sativity of B. V. M., and of B. V. M. in Easter Tide. [F. E. W.]

Communion of my Saviour's blood. *J. Montgomery.* [*Holy Communion.*] Appeared in his *Christian Psalmist*, 1825, No. 511, in 6 st. of 4 l., and entitled, "The Lord's Supper," and again, without alteration, in his *Original Hymns*, 1853, No. 130. It is not in extensive use in its original form, but altered, and beginning with st. ii., as, "To feed on Christ, the living bread," it is given in *Kennedy*, 1863, in 2 st. of 8 l., the doxology which closes the 2nd st. not being in the original. [J. J.]

Compston, John, second s. of the Rev. Samuel Compston, was b. at Smallbridge, Rochdale, Jan. 9, 1828. He became minister of the Baptist Church, Inskip, near Pres-

ton, in 1852, was subsequently pastor of churches at Bramley, near Leeds; Barnsley; and York Road, Leeds. In 1878 he removed into Somersetshire, to become pastor of the united Baptist churches of Fivehead and Isle Abbots, near Taunton. In 1880 he organized and became Secretary to the Taunton District Psalmody Union.

Mr. Compston pub. (1) *Lancashire S. School Songs*, 1853 (14th thousand, 1867), afterwards incorporated in the larger school hymn-book, entitled (2) *Sacred Songs for Home and School*, 1860, of which Rev. J. Lees was co-editor; (3) *Popular Sacred Harmonies*, 1863. Mr. Compston, however, is best known in connection with Temperance hymnody. In 1870 he edited (4) *The National Temperance Harmonist*, and in 1881 the (5) *National Temperance Hymnal*, a new and greatly improved ed. of the former work. It contains nearly 600 temperance hymns and songs set to appropriate music. Twenty of these hymns are by Mr. Compston.

Mr. Compston is also the author of several pamphlets written in connection with the temperance and other philanthropic movements. [W. R. S.]

Concinat orbis cunctus, Alleluia. [*Easter.*] This Sequence of unknown authorship is in the Bodleian ms. 775, f. 185, b. (written between 994 and 1017) and is given in the *Hereford Missal* for Tuesday, and in the *York* and *Sarum Missals* for Wednesday, in Easter week, and may be found in the reprints of those works. *Tr.* as:—

1. Let the whole world chant and sing, by E. H. Plumptre, written for and 1st pub. in the *Hymnary*, 1872. It was reprinted in *Dean Plumptre's Things New and Old*, 1884.
2. Alleluia, let the nations, by C. S. Calverley, written for and 1st pub. in the *Hymnary*, 1872.

Translation not in C. U.:—
Let all the world with prayer and praise. C. B. Pearson in *Sarum Sequences*, 1871. [J. J.]

Concionator. One of A. M. Toplady's signatures in the *Gospel Magazine*.

Conder, Eustace Rogers, M.A., D.D., s. of Josiah Conder, b. April 5, 1820, near St. Albans. He studied at Spring Hill College, Birmingham; took his M.A. degree, with gold medal, in Philosophy, in the University of London, in 1844, and settled at Poole, Dorset, as Pastor of the Congregational Church there. In 1861 he removed to Leeds, as Minister of East Parade Chapel. In 1882 he received the degree of D.D. from Edinburgh University. The following hymns by Dr. Conder are in the *Leeds S. S. H. Bk.*, 1862-1878:—

1. Oh, bright are the mansions. *The Home of the Children of God.*
 2. Where is the Land of cloudless day? *Jesus the way to Heaven.*
- Dr. Conder's *Heart Chords* were printed for private circulation in 1874. [J. J.]

Conder, George William, only s. of George Conder, was b. at Hitchin, Herts, Nov. 30, 1821. After studying at Highbury College, London, he became, in 1845, co-pastor, with Mr. Judson, of High Wycombe Congregational Church. In 1849 he succeeded the late Dr. Winter Hamilton as minister of Belgrave Chapel, Leeds, passing thence to Cheetham Hill, Manchester, in 1864; and Queen's Road, Forest Hill, Lon-

don, 1870. He d. at Forest Hill, Nov. 8, 1874. Whilst at Leeds he assisted in compiling the *Leeds H. Bk.*, 1853. He also pub. in 1874 an *Appendix* to that selection to which he contributed "All things praise Thee, Lord most high," and "Lord Jesus, Shepherd of mankind." [J. M.]

Conder, Joan Elizabeth, née Thomas, the wife of Josiah Conder, was the daughter of Roger Thomas, and granddaughter of the sculptor, L. F. Roubiliac, b. April 6, 1785, d. Jan. 22, 1877. Mrs. Conder contributed poems to *The Associate Minstrels*, 1810, under the signature "E.," to her husband's work, *The Star in the East*, 1824, anonymously; to the *Cong. H. Bk.*, 1836, in her own name; and to *The Choir and Oratory*, 1837, with an asterisk. Of these seven were given in Conder's *Hys. of Praise, Prayer and Devout Meditation*, 1856. Of these the following appeared in the *Cong. H. Bk.*, 1836, and through that work have come into C. U. :—

1. The hours of evening close. *Saturday Evening.*
 2. When Mary to the Heavenly Guest. *Mary anointing the feet of Jesus.*
 3. What blissful harmonies above. *The heavenly choir.*
 4. Not Thy garment's hem alone. *Desiring Pardon.*
- This last is the most popular of her hymns. The tune *St. Faith's* was composed for it by Mr. Beale, and pub. in *The Psalmist*, 1842. [F. J. F.]

Conder, Josiah, fourth s. of Thomas Conder, engraver and bookseller, and grandson of the Rev. John Conder, D.D., first Theological Tutor of Homerton College, was b. in Falcon Street (City) London, Sept. 17, 1789, and d. Dec. 27, 1855. As author, editor and publisher he was widely known. For some years he was the proprietor and editor of the *Eclectic Review*, and also editor of the *Patriot* newspaper. His prose works were numerous, and include :—

The Modern Traveller, 1830; *Italy*, 1831; *Dictionary of Ancient and Modern Geography*, 1834; *Life of Bunyan*, 1835; *Protestant Nonconformity*, 1818-19; *The Law of the Sabbath*, 1830; *Epistle to the Hebrews* (a translation), 1834; *Literary History of the New Testament*, 1845; *Harmony of History with Prophecy*, 1849, and others.

His poetical works are :—

- (1) *The Withered Oak*, 1805; this appeared in the *Athenæum*.
- (2) *The Reverie*, 1811.
- (3) *The Star in the East*, 1824.
- (4) *Sacred Poems, Domestic Poems, and Miscellaneous Poems*, 1824.
- (5) *The Choir and the Oratory; or, Praise and Prayer*, 1837. Preface dated Nov. 8, 1836.
- (6) *Hymns of Praise, Prayer, and Devout Meditation*, 1856. This last work was in the press at the time of his death, and was revised and published by his son, the Rev. E. R. Conder, M.A. He also contributed many pieces to the magazines and to the *Associated Minstrels*, 1810, under the signature of "C." In 1833, selections from *The Choir and Oratory* were published with music by Edgar Sanderson, as *Harmonia Sacra*. A second volume was added in 1839. To Dr. Collyer's (q.v.) *Hymns*, &c., he contributed 3 pieces signed "C.," and to Dr. Lelfchild's *Original Hymns*, 1843, 8 hymns.

As a hymn-book editor he was also well known. In 1836 he edited *The Congregational Hymn Book: a Supplement to Dr. Watts's Psalms and Hymns* (2nd ed. 1844). To this collection he contributed fifty-six of his own hymns, some of which had previously appeared in *The Star in the East*, &c. He also published in 1851 a revised edition of Dr. Watts's *Psalms and Hymns*, and in the same year a special paper on Dr. Watts as *The*

Poet of the Sanctuary, which was read before the Congregational Union at Southampton. The value of his work as Editor of the *Congregational Hymn Book* is seen in the fact that eight out of every ten of the hymns in that collection are still in use either in G. Britain or America.

As a hymn writer Conder ranks with some of the best of the first half of the present century. His finest hymns are marked by much elevation of thought expressed in language combining both force and beauty. They generally excel in unity, and in some the gradual unfolding of the leading idea is masterly. The outcome of a deeply spiritual mind, they deal chiefly with the enduring elements of religion. Their variety in metre, in style, and in treatment saves them from the monotonous mannerism which mars the work of many hymn writers. Their theology, though decidedly Evangelical, is yet of a broad and liberal kind. Doubtless Conder's intercourse with many phases of the theological thought as Editor of the *Eclectic Review* did much to produce this catholicity, which was strikingly shewn by his embodying many of the collects of the *Book of Common Prayer*, rendered into verse, in his *Choir and Oratory*. Of his versions of the Psalms the most popular are "How honoured, how dear" (84th), and "O be joyful in the Lord" (100th). His hymns in most extensive use are, "Bread of heaven, on Thee I feed;" "Beyond, beyond that boundless sea;" "The Lord is King, lift up thy voice" (this last is one of his best); "Day by day the manna fell;" "How shall I follow him I serve;" "Heavenly Father, to whose eye" (all good specimens of his subdued and pathetic style); and "O shew me not my Saviour dying." This last is full of lyric feeling, and expresses the too often forgotten fact that the Church has a living though once crucified Lord.

The popularity of Conder's hymns may be gathered from the fact that at the present time more of them are in C. U. in G. Britain and America than those of any other writer of the Congregational body, Watts and Doddridge alone excepted. [W. G. H.]

In addition to the hymns named above and others which are annotated under their respective first lines, the following, including two already named (4, 16), are also in C. U. :—

- i. From Dr. Collyer's *Hymns*, &c., 1812.
 1. When in the hours of lonely woe. *Lent.*
- ii. From *The Star in the East*, &c., 1824.
 2. Be merciful, O God of grace. *Ps. lxxvii.*
 3. For ever will I bless the Lord. *Ps. xxxvii.*
 4. How honoured, how dear. *Ps. lxxxvii.*
 5. Now with angels round the throne. *Doxology.*
 6. O Thou God, Who hearest prayer. *Lent.* Dated Sept. 1820. Usually abbreviated.
- iii. From *The Congregational Hymn Book*, 1836.
 7. Blessed be God, He is not strict. *Longsuffering of God.*
 8. Followers of Christ of every name. *Communion of Saints.*
 9. Grant me, heavenly Lord, to feel. *Zeal in Missions desired.*
 10. Grant, O Saviour, to our prayers. *Collect 5th S. after Trinity.*
 11. Head of the Church, our risen Lord. *Church Meetings.*

12. Holy, holy, holy Lord, in the highest heaven, &c. *Praise to the Father.*
13. Jehovah's praise sublime. *Praise.*
14. Leave us not comfortless. *H. Communion.*
15. Lord, for Thy Name's sake! such the plea. *In National Danger.*
16. O be joyful in the Lord. *Ps. c.*
17. O breathe upon this languid frame. *Baptism of Holy Spirit desired.*
18. O give thanks to Him Who made. *Thanksgiving for Daily Mercies.*
19. O God, Protector of the lowly. *New Year.*
20. O God, to whom the happy dead. *Burial.*
21. O God, Who didst an equal mate. *Holy Matrimony.*
22. O God, Who didst Thy will unfold. *Holy Scriptures.*
23. O God, Who dost Thy sovereign might. *Prayer Meetings.*
24. O how shall feeble flesh and blood. *Salvation through Christ.*
25. O how should those be clean who bear. *Purity desired for God's Ministers.*
26. O say not, think not in thy heart. *Pressing Onward.*
27. O Thou divine High Priest. *Holy Communion.*
28. O Thou Who givest all their food. *Harvest.*
29. O Thou Whose covenant is sure. *Holy Baptism.*
30. Praise on Thee, in Zion-gates. *Sunday.*
31. Praise the God of all creation. *Doxology.*
32. See the ransomed millions stand. *Praise to Christ.*
33. The heavens declare His glory. *Ps. xix.*
34. Thou art the Everlasting Word. *Praise to Christ.*
35. Thy hands have made and fashioned me. *Thanks for Daily Mercies.*
36. To all Thy faithful people, Lord. *For Pardon.*
37. To His own world He came. *Ascension.*
38. To our God loud praises give. *Ps. cxxxvii.*
39. Upon a world of guilt and night. *Purification of B. F. M.*
40. Welcome, welcome, sinner, hear. *Invitation to Christ.*
41. Wheresoever two or three. *Continued Presence of Christ desired.*

- iv. *From The Choir and the Oratory, 1837.*
42. Baptised into our Saviour's death. *Holy Baptism.*
43. In the day of my [thy] distress. *Ps. xx.*
44. O comfort to the dreary. *Christ the Comforter.*
- v. *From Leifchild's Original Hymns, 1848.*
45. I am Thy workmanship, O Lord. *God the Maker and Guardian.*
46. O Lord, hadst Thou been here! But when. *The Resurrection of Lazarus.*
47. 'Tis not that I did choose Thee. *Chosen of God. This is altered in the Church Praise Bk., N. Y., 1882, to "Lord, 'tis not that I did choose Thee," thereby changing the metre from 7.6 to 8.5.*

- vi. *From Hymns of Praise, Prayer, &c., 1856.*
48. Comrades of the heavenly calling. *The Christian race.*

When to these 48 hymns those annotated under their respective first lines are added, Conder's hymns in C. U. number about 60 in all. [J. J.]

Conditor [Creator] alme siderum. [*Advent.*] This hymn is sometimes ascribed to St. Ambrose, but on insufficient evidence. It was rejected as such by the Benedictine editors; and with this the best authorities agree. It is known in various forms, the more important being the following:—

1. The text as in *Daniel*, l. No. 72, in 6 st. of 4 l., and the doxology. This text, when corrected by readings given in his vol. iv. p. 118, and 368, from a ms. of the 9th cent. at Bern; another of the 10th cent. at Munich, and others of the 10th and 11th cent. respectively, which belonged to the Abbey of Rheinau, is the oldest known.
2. In *The Latin Hymn of the Anglo-Saxon Church*, pub. by the Sarum Soc., 1851, p. 34, from an 11th cent. ms. at Durham. It is also in three mss. of the 11th cent. in the *Brit. Mus.* (*Vesp. D. xli. f. 27b*; *Harl. 2961, f. 225*; *Jul. A. vi. f. 31*).
3. The *Sarum Brev. text*, in *Hymn. Sarisb.*, 1851, with readings from the *Tork, Canterbury, St. Albans, Worcester*, and other English Breviaries.

4. The revised form of the hymn in the *Rom. Brev.*; 1632, in *Daniel*, l. No. 72; *Wackernagel*, 1841, p. 604; *Card. Newman's Hymni Ecclesiae*, 1838 and 1865, and other collections.

5. *Mone's* text, No. 34, is from the Cistercian Breviaries, specially a ms. of the 14th cent., formerly belonging to the Cistercian Nunnery of Lichtenhal. This text *Mone* considers as the original. *Daniel*, in iv. pp. 118 and 368, gives a summary of the evidence respecting this question of original text, and shows, that no ms. earlier than the foundation of the Cistercian Order appears to contain this text; whereas the ordinary version is found in a ms. at Bern of the 9th cent.

In the *Sarum Brev.* it is appointed as the Vesper hymn on the Saturday before the 1st Sun. in Advent, and throughout Advent on Sundays and week-days when no festival occurs. In the *Rom. Brev.* it is the Vesper hymn in Advent on Sundays, and whenever the Ferial Office is said; beginning with the Saturday preceding the 1st Sunday in Advent.

6. A cento composed partly from the *Rom. Brev.* version of this hymn is given for first and second Vespers on the feast of the Most Holy Redeemer (3rd Sun. in July) in the *Appendix to the Rom. Brev.* It consists of lines 1-4, 9-16; then a special stanza of 4 l. followed by lines 17-20 and a doxology. The Office in which this cento is found was first authorized for use in the Venetian territories. The origin of the Festival for which it was compiled is as follows:—The people of the city of Venice, when suffering from the effects of a plague which swept off a great number of the inhabitants and caused great terror, made a vow that if God would grant relief a church should be built by public subscription, dedicated to the *Most Holy Redeemer*, and a yearly visit paid to it in state by the magistracy of the city. In 1578 the plague ceased, and the church of *Il Santissimo Redemptore* was built; the annual act of homage being fixed for the third Sunday in July. The Government of the Venetian Republic obtained permission (when the devotion had greatly extended itself after many years of perseverance), on the 25th of April, 1722, from the Sacred Congregation of Rites, at Rome, that the Office of the Most Holy Redeemer should be said by all the clergy of the city of Venice with the rank of a *Lesser Double*; in 1724 this licence was extended to the whole Venetian territory; in 1729 the Feast was made a *Greater Double*; in 1731 a *Double of the Second Class*; finally, in 1737, an Octave was added. [W. A. S.]

Of the various forms of this hymn the translators have usually confined themselves either to the *Sarum* or the *Rom. Brev.* The results are as follows:—

Translations in C. U. :—

1. *The Sarum Brev. Text: Conditor alme siderum.*
 1. *Creator of the stars of night*, by J. M. Neale, in the 1st ed. of the *Hymnal N.*, 1852, No. 10, in 6 st. of 4 l. This is repeated without alteration in later editions of the *Hymnal N.*; in *Skiner's Daily Hymnal*, 1864; in the *Hymner*, 1882, and others. It is also given as "Creator of the starry height, Thy people's," &c., in *H. A. & M.*, 1861 (the alterations being by the compilers, who had printed another arrangement of the text in their trial copy of 1859), and *Allon's Supplemental Hys.*, 1868, &c. In *Mercer*, Oxford ed., 1864, it is rewritten by Mercer. Another rendering, slightly altered, from the *Hymnal N.* is, "Creator of the starry height, Of faithful hearts," &c., in the *Hymnary*, 1872.
 2. *Creator of the starry height*, by F. Pott, in his *Hymns*, &c., 1861. This is based upon Dr. Neale, and the *H. A. & M.*, revised text as above. It is repeated in *Church Hys.*, 1871.
 3. *Creator of the starry height, The faithful, &c.*, by R. F. Littledale, in the *People's H.*, 1867, and signed "F."
 4. In addition to the foregoing, other arrangements are given in *Chope*, *Thring*, and others. That in *Thring* is the most complicated of all. In it *Dr. Neale, H. A. & M., the Rev. F. Pott, the Hymnary, Chope, Mr. Thring*, and others, are represented. The result is good.

Translations not in C. U. :—

1. Thou, who didst plant in time gone by. *Hymnarium Anglicanum*. 1844.
2. Kind Framers of the firmament. *W. J. Blew*. 1851.
3. Thou Framers of the starry heaven (with the stanza bracketed by *Daniel* as probably an interpolation into the hymn). *J. D. Chambers*. 1857.
4. Lord, who the stars of night. *J. W. Hewitt*. 1859.
5. Fair Framers of the stars so bright. Dr. Edersheim's *Jubilee Rhythm*, &c. 1867.
6. Thou, who didst build the starry sky. *H. M. Macgill*. 1876.
7. Thou Builder of the starry skies. *J. A. Ayward*.
8. O Thou the Maker of each star. *Lord Brayce*.

Nos. 7 and 8 are in Mr. Shipley's *Annus Sanctus*, 1884.

ii. *Roman Brev. Text : Creator alme siderum.*

1. *Creator of the starry height, Of hearts believing, &c.*, by W. J. Copeland, in his *Hymns for the Week*, &c., 1848, p. 53, in 6 st. of 4 l. This was given, in an altered form, as "Creator of the starry poles," in the *English Hymnal*, 1852, again altered, but nearer to the original *tr.* in Murray's *Hymnal*, 1852; and in later eds. of the *English H.* It is also given, without alteration but with the omission of the doxology, in *Lyra Messianica*, 1864.

2. *Creator of the starry frame*, by E. Caswall, in his *Lyra Catholica*, 1849, p. 43. This is the *tr.* in C. U. in Roman Catholic collections for schools and missions. It is also given in the *St. John's Hymnal* (Aberdeen), 1870. In his *Hymns and Poems*, 1873, Caswall altered the first stanza to "Dear Maker of the starry skies," and thereby seriously weakened the hymn.

3. *Maker of the starry sphere*, by R. Campbell, in his *Hys. and Anthems*, 1850, p. 42. This was repeated in the Cooke & Denton *Hymnal*, 1853; the *Salisbury H. Bk.*, 1857; *Kennedy*, 1863; *Sarum*, 1868, and other collections.

4. O blest Creator of the stars, by E. W. Eddis, in his Irvingite *Hys. for the use of Churches*, 1864.

5. Blest Framers of the starry height, by R. C. Singleton, in his *Anglican H. Bk.*, 1868.

Translations not in C. U. :—

1. Creator of the starry frame. *Bp. Doane*. 1824.
2. Creator of yon circles bright. *Bp. Mant*. 1837.
3. O bright Creator of the skies. *J. R. Beste*. 1849.
4. O God, Who mad'st those orbs of light. *F. Trauges*. 1865.
5. O great Creator of the sky. *J. Wallace*. 1874.
6. Great Maker of the glittering stars. *T. J. Porter*.
7. Creator of the stars above. *F. C. Husenbeth*.
8. Creator of the starry pole. *Card. Newman*.
9. The *Primers* of 1604, 1619, 1685, and 1706.

Nos. 6, 7, and 8 are in Mr. Shipley's *Annus Sanctus*,

[J. J.]

Congregational Hymnody, American. [American Hymnody, § III.]

Congregational Hymnody, English.

1. Notwithstanding the controversy which prevailed in the 17th cent. in the Baptist and Independent denominations as to the lawfulness or otherwise of singing in Divine Worship, the Independents, taken as a whole, were in favour of the practice. The distinction, however, which they, possibly unconsciously, drew between prayer and praise when set forth in prose, or in verse, was clearly marked. A set form in *prose*, either of prayer, as in the prayers and collects of the Book of Common Prayer; or of praise, as in the *Gloria in Excelsis* and other hymns in the same service book was regarded as an abomination; but petitions, supplications, praises, and thanksgiving of precisely the same character when given in *verse* were received with pleasure, and used in both public and private worship

by all but the most rigid and austere. The rejection of the one set form, that of *prose*, was complete and final; the growth of the other, that of *verse*, was gradual and enduring.

2. The earlier stages of this growth are given in detail, from the *Psalms and Hymns* of W. Barton, 1644, to those of I. Watts, 1705-1723, in the article on *Early English Hymnody*, § VI.-XIII. By W. Barton, through his *Book of Psalms in Metre*, 1644, his *Psalms and Hymns*, 1651, and his various *Centuries of Hymns*, culminating in *Six Centuries of Select Hymns*, &c., 1688 [see Barton, W.]; by T. Shepherd, by his *Penitential Cries*, 1691; by Matthew Henry, by his *Family Hymns*, 1695; by *A Collection of Divine Hymns*, 1694, gathered from six different authors, including R. Baxter and J. Mason; and by minor efforts on the part of others, the way was prepared for the advent and work of Isaac Watts.

3. The value and importance of the hymnological contributions of Isaac Watts to the Christian Church, from the dawn of the 18th century to the present time, cannot be estimated. No collection of hymns in the English language, compiled for general congregational use, save some two or three of an exceptional type, has been published since 1720, without extracts from one or more of his works being embodied therein. In universality of use, Watts is only equalled by C. Wesley. This great result has been attained by a combination of excellences in which poetic power, catholicity of spirit, and simplicity in embodying the vital truths of Christianity in song have stood pre-eminent. His strength—and it was great—and his weaknesses—and they were not few—are set forth in the articles on the *English Psalters*, § xv.; and on *Early English Hymnody*, § XIII.

4. For some years after the publication of his *Psalms of David* in 1719, Watts's *Psalms and Hymns* (the latter being his *Hymns and Spiritual Songs*, 1707-1709) constituted the hymn-book of the Congregational body. The great wave of religious thought and feeling which swept over the nation as the result of the work of Whitefield and the Wesleys, together with the poetical contributions of the latter, created on the one hand a desire for greater variety in the songs of the Christian life, and on the other partially supplied that want. It was found that Watts, in common with all men, had not the power to produce a complete work; a work which should be of high and uniform excellence, and should grasp in full the varied and shifting scenes of life. There were depths of passion, despair, and woe which he had not fathomed; there were heights of ecstatic joy which he had not reached. The broad field of Christian Song he had made his own. To others was left the cultivation of smaller spaces where the concentrated efforts of gifted men would yield rich results.

5. The conviction that Watts could not sing for all men, and had not sung for all time, was not long in dawning upon the members of his own community. The form in which this conviction received practical expression was first given in *Supplements to Watts*, mainly by individual Ministers of the Congregational

body, followed by *Collections* compiled, some by individual editors, and others by Committees sometimes acting on their own responsibility, and at other times under the auspices of the Congregational Union.

6. One of the first to compile a *Supplement* to Watts was Dr. Thomas Gibbons. His work was published in 1769, and followed by a second collection in 1784. The 1st ed. of Rowland Hill's *Coll. of Psalms and Hymns* is dated 1783. It was designed as a complete hymn-book, and was the first in the Congregational body to break away from the *Psalms and Hymns* of Watts. It ran into many editions, but those of a later date are the first edition rearranged with additions. All the hymns are given without any indication of authorship. Hence has arisen the difficulty of identifying the editor's contributions. Rowland Hill's *Coll.* was superseded at Surrey Chapel, by James Sherman's *Coll.* in 1844; and Sherman's *Coll.* by C. Newman Hall's *Christ Church Hymnal*, 1876. George Burder's *Coll. of Hymns*, 1784, was a return to the *Supplement* series. His range was limited, and included, as he puts it, "the respectable names of Doddridge, Newton, Hart, Wesley, Cowper, Toplady, and Cennick." W. Jay of Bath could not break away from Watts, and so in 1797 he published for his own congregation *A Selection of Hymns of Peculiar Metre*. Another *Supplement* followed in 1801. It was edited by Dr. E. Williams and the Rev. James Boden, and published at Doncaster. The authors' names were given in the first edition, but omitted from the second, and subsequently restored. It had a very limited circulation, and is known chiefly through Boden's contributions, and the anonymous "Jerusalem, my happy home." Two years after Williams and Boden, Dr. Wardlaw followed the example set by Rowland Hill, and published his *Selection of Psalms and Hymns* at Glasgow, 1803. John Dobell's *New Selection of more than Seven Hundred Evangelical Hymns* dates from 1806. It was also a *Supplement* to Watts. Its chief value is in its record of authors. In this respect, although very faulty, it was the most complete up to that time. Dr. Collyer's *Hymns partly Collected and partly Original*, 1812, was peculiar and valuable. Its peculiarity lay in the grouping of all the hymns of a given author under his name, beginning with Dryden and ending with himself; and its value in the number of original hymns contributed by Conder, Montgomery, Ann and Jane Taylor, Raffles, McAll, and others; and from the mss. of H. Kirke White. This *Supplement* was followed in 1813 by another *Collection of Hymns, designed as an Appendix to Dr. Watts, &c.*, by Thomas Cloutt, afterwards known as Thomas Russell. It ran into more than twenty editions, but added little or nothing to the treasury of sacred song. Dr. Raffles's *Collection* of 1816, and Dr. A. Reed's, of 1817, contained original hymns by their respective editors. A new departure took place in 1822 by the publication of *A Selection of Hymns for the Use of the Protestant Dissenting Congregations of the Independent Order in Leeds*, and edited by a committee consisting of the Revs. E. Parsons, R. Winter Hamilton, and T.

Scales. As a *Supplement* to Watts it was an improvement on former works. Efforts by others were made, but were too unimportant to be enumerated. The last *Supplement* to Watts of any importance was, curiously enough, the first official hymn-book of the Congregationalists.

7. In accordance with a resolution passed by the Congregational Union in 1833, J. Conder compiled a collection in conjunction with a committee appointed for the purpose; and in 1836 this collection was published as *The Congregational Hymn Book*. This collection of 620 hymns was enriched by some original hymns by Montgomery, and although the editor suffered severely from the common weakness of all hymn-writing editors in over-estimating the value of his own productions, yet the sterling worth of the book is realized in the fact that eight out of every ten of the hymns therein are still in use in G. Britain or America. In fairness to Conder it must be added that all his hymns were submitted to the Committee, and some as anonymous, and received their approval before incorporation in the book. Dr. J. Campbell's *Comprehensive Hymn Book*, 1841, was M. Wilks's 1798 edition of Whitefield's *Ps. & Hys.* enlarged to 1000 hymns. It was a very heavy book, and failed to secure general adoption. Dr. A. Reed's third effort resulted in *The Hymn Book*, 1842, a weak production on the old lines. Dr. Leifchild's *Original Hymns*, 1843, contained 370 hymns, for the most part published for the first time. The Revs. W. M. Bunting, Dr. Collyer, Dr. R. W. Hamilton, Dr. Raffles, J. Montgomery, Mrs. Gilbert, and others, well known to hymnody, failed to impart to the collection either life or popularity. It was a disastrous failure. Ten years afterwards a second Committee at Leeds, consisting of the Revs. H. R. Reynolds, T. Hudswell, G. W. Conder, W. Guest, and W. Morgan, published the well-known *Leeds Hymn Book*, 1853, as *Psalms, Hymns, and Passages of Scripture for Christian Worship*. It followed the conventional lines of most Nonconformist collections. The educated taste displayed in the text, the extension of the area of selection to the hymnological treasures of the Church of England, the Churches in Germany, and the Church of Rome; and the tone of confidence and strength which pervaded the whole book gave to it a literary character before unknown to Congregational hymnody. Its influence was soon felt throughout the whole denomination. Although a private enterprise, it gradually assumed a more than private character, until, in 1859, *The New Congregational Hymn Book*—after gathering from it its choicest treasures, and adding thereto much that was new and valuable—was published with the official imprimatur of the Congregational Union. From that date the older collection rose in historical importance, as it declined in general use. *The New Congregational Hymn Book* is, from the standpoint of the denomination, a good and sound collection. It has more of Watts than any other modern work; but this element, natural to the denomination, is balanced by a good selection from all ages and nations. Its *Supplement*, published in 1874, is very inferior.

The mutilations in the texts, made without any reason on poetical, theological, or ecclesiastical grounds, are very numerous, and are distinguished by extreme poetical weakness and by lack of sympathy with the authors. Taken as a whole, the weakness of the collection is in its size. It is too large to be uniformly excellent. Dr. Parker's *Cavendish Hymnal*, 1864, was a heavy production on the old lines, and a failure. Dr. Allon's *Supplemental Hymns for Public Worship*, 1868-75, is designed to be used with any Congregational hymn-book which may be lacking in hymns by modern writers, and in translations from Greek, Latin, and German. As it presupposes the use at the same time of another book, in which all the well-known hymns of the older writers are found, it claims to be supplemental only to those books. As such it is good, well arranged, and carefully edited. Another work of this kind is the *Appendix to the Leeds Hymn Book* of 1853, by G. W. Couder, published in 1874. It contains 205 hymns as against 341 in Dr. Allon's collection. Through its selection of Psalms and portions of Holy Scripture, pointed for chanting, its Suffrages, Advent Antiphons, and Metrical Litanies, it comes nearer to the modern collections of the Church of England than any other Hymnal or Appendix amongst the Nonconformists.

8. The latest additions to Congregational hymn-books are *The English Hymn Book*, 1874, by R. W. Dale, D.D.; the *Congregational Hymns*, 1884, by W. G. Horder; *The Congregational Psalmist Hymnal*, 1886, by H. Allon, D.D.; and the *Congregational Church Hymnal*, 1887, edited by the Rev. G. S. Barrett, B.A., and published by the Congregational Union.

9. Dr. Dale's work, he tells us in his Preface, "is called *The English Hymn Book* because I have endeavoured, as far as possible, to insert only those hymns which seem to me to be in harmony with the characteristic type of English piety. The religious life of this country, in its healthiest forms, is distinguished by a certain manly simplicity very alien from the sensuous sentimentalism which has been encouraged by some recent hymn-writers; even the pathetic hymns of the Middle Ages, and the noble songs of German Protestantism, do not express very naturally the religious thought and emotion of ordinary Englishmen." A work compiled upon these lines naturally falls back upon the older writers for much of its material, and knows nothing of some of the most popular of modern compositions. Of its 1260 hymns 58 begin with A., and of these there are 26 hymns which are neither in *Horder*, *Allon*, nor the *Congregational Church Hymnal*. These are mainly from Watts, Wesley, Anne Steele, Beddome, Bruce, Deck, Elizabeth Scott, and others amongst the older, and Bonar and Bishop Wordsworth amongst modern writers. The names of these authors of the hymns peculiar to Dr. Dale's book indicate with tolerable clearness what he means by "the characteristic type of English piety"; and "the religious thought and emotion of ordinary Englishmen." The hymns which come under other letters of the alphabet, and which are peculiar to this collection as distinct from *Horder*, *Allon*, and the *Congregational*

Church Hymnal, are mostly by the same writers or others of the same type (T. H. Gill, who is largely represented, being somewhat exceptional), and impart to the collection a clearness like that of crystal, and an uniformity and rigidity almost as cold.

10. Mr. Horder's *Congregational Hymns, A Hymnal for the Free Churches*, has, in addition to 841 metrical hymns, in which about 350 authors and translators are represented, in most cases in an unaltered form, many of the Psalms, together with Passages of Holy Scripture and Ancient Hymns in English prose, pointed for chanting. Its range is beyond anything before attempted by Congregationalists, its contents having been gathered from all ages and nations that could furnish a Christian hymn of a moderate type, and in an English dress. The classification is that usually adopted in Congregational hymn-books, but in greater detail, includes hymns for children, and a special section entitled "The Home Sanctuary," for private use. Taking, as in the case of Dr. Dale, the hymns in A as representative of the whole, there are 41 hymns, of which 7 are peculiar to the book. These are by Bubier, McDonald, Emerson, Whittier, Newton, and one each from the Latin and Greek writers. These names show that, whilst the solid groundwork of recognized Congregational hymnody is the strength and stay of the book (as seen in the 34 hymns under A which are common to Dale and others), 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.

11. Dr. Allon's *Congregational Psalmist Hymnal* contains 921 hymns arranged in the manner common with Nonconformist collections, and derived principally from the *New Congregational Hymn Book*, 1859; its *Supplement*, 1869; and his own *Supplemental Hymns*, 1868. Of the 49 hymns under A, 7 are peculiar to it as distinct from Dale, Horder, and the *Congregational Church Hymnal*. These are by Watts, Deck, Chandler, Hammond, Elizabeth Scott, and two from the German. It maintains more distinctly than any other collection the historical traditions of Congregational hymnody, and is, from the historical standpoint, the representative book of that body. The music by which it is accompanied is excellent.

12. The latest collection is that issued in 1887 by the Congregational Union as the *Congregational Church Hymnal*. It contains nearly 800 hymns, arranged in the usual manner, and edited with great care. Under A there are 41 hymns, of which 14 are peculiar to itself. These are by Robertson, Lynch, Ingelow, Gill, Archdeacon Pott, Canon Bright, Dean Alford, Prebendary Thring, and others, and two are from the Greek. Whilst retaining all the great hymns which gave character and distinction to the *Leeds Book* of 1853, and the *New Congregational Hymn Book* of 1859, it has thus added thereto valuable contributions, and especially from the hymnody of the Church of England. Through this somewhat extensive admixture of Anglican Hymnody it stands out in marked contrast to Dale, with its theological coldness; to Horder, with its poetic

warmth and large importation of refined American hymns; and to *Allon*, with its old-fashioned Congregationalism, broadened out into wider sympathies, and rendered additionally attractive by its admirable musical setting. In hymnological accuracy it is equal to either of these collections; its earnest spirituality is very marked; and its musical setting is excellent.

13. The high position which the hymnody of the Congregationalists has taken is due to many causes. The greatest names are Watts, Doddridge, and Conder. A few in the second rank have produced lyrics of great beauty. The third class is very large, their productions are numerous, and their merits uniformly weak. The freedom which enables any one to publish a collection of hymns, and any congregation to adopt it or not, has had much to do in producing this result. For all who could write there were abundant opportunities for publication, and for the pastor who ventured to compile a collection, there was the certainty, except in instances the most rare, of its adoption by his own congregation, and the encouraging possibility that it might be acceptable unto others. Such elements of success, stimulating authors and compilers, from W. Barton, in 1644, to the *Congregational Church Hymnal*, in 1887, could not fail to produce much that is of permanent interest and value.

[J. J.]

Congregational Hymnody, Welsh.
[*Welsh Hymnody*, § III.]

Congreve, George Thomas, b. at Islington, 1821, and educated for the medical profession, has practised in London for many years. As a Deacon of the Baptist Church, Rye Lane, Peckham, and Superintendent of its Sunday School, he has done much to advance the interests of that body, and to popularise Sunday School work. In the interest of Sunday Schools he published, in 1869:—

Gems of Song for the Sunday School. A Hymn-book adapted for General Use in Schools and Families. Lond., Elliott Stock. To this was added *Gems of Song Music*, 1871.

Of this collection about one million copies have been sold. Mr. Congreve contributed thereto:—

1. Beyond the dark river a land I behold. *Heaven.*
2. For ever beautiful abide. *Heaven.*
3. Hark! what voice the silence breaks. *Invitation.*
4. How sweet [holy] is the Bible, how pure is the light. *Holy Scriptures.*
5. Look back! 'tis time I marked the road. *New Year.*
6. Look to Jesus! yes I may. *Looking to Jesus.*
7. Mark the lilies, frail and fair. *Flower Services.*
8. O Saviour, dear Saviour, remember me now. *Lent.*
9. Shepherd sweet, and fair, and holy. *Prayer to the Good Shepherd.*
10. Sweet Star of the morning. *Christ the Morning Star.*
11. There is a throne of matchless grace. *The Throne of Grace.*

Most of these hymns have been repeated in other collections for children. They are elevated in tone and simple and direct in expression; and are specially useful for children's services.

[J. J.]

Conrad of Queinfurt was priest at Steinkirch on the Queisa, near Lauban, Silesia, and d. 1382 at Löwenberg, Silesia. D. G. Corner (see below) says that his tombstone in the St. Francis Chapel of the Cloister

at Löwenberg, bore the epitaph composed by himself:—

“Christe, tuum mimum salvum facias et optimum,
Condidit hic odas has voce lyraque melodias.”

After the building had been in use for some time as a military arsenal an examination in this century failed to find any traces of this monument. (See Hoffmann von Fallersleben's *Geschichte des deutschen Kirchentiedes*, Hannover, 1861, p. 78.) He is the author of a hymn or sacred poem, long popular in Silesia:—

Du lentsz gut, des jares tiurste quarte. [Easter.] In 5 st. of 17 l. In *Wachernaje*, ii. p. 388; Hoffmann v. Fallersleben, p. 78; Kehrein's *Katolische Kirchenlieder*, i., 1859, p. 521; from mass. of the 15th cent., at Breslau and Leipzig, and from Corner's *Gross Catolisch G. B.*, Nürnberg, 1631. It is tr. as “Fair Spring, thou dearest season of the year,” by Miss Winkworth, 1869, p. 88. [J. M.]

Consors Paterni luminis. *St. Ambrose.* [Early Morning.] This is one of the twelve hymns which the Benedictine editors regarded as undoubtedly the work of St. Ambrose; and it is cited as by St. Ambrose by Hincmar in his treatise, *De uná et non triná Deitate*, 857.

It is found in the *Roman, Sarum, York, Aberdeen, Paris* (1643), and other Breviaries. In the *Sarum* use it was the hymn on Tuesday at Matins from the Sunday after the Octave of the Epiphany up to the first Sunday in Lent. *Mone*, i. p. 372, cites it as an 8th cent. ms. at Trier, where it is assigned to Tuesday Nocturns, and this is the use of the *Roman Breviary*. The text, in 3 st. and a doxology, is given by *Daniel*, i., No. 19 (at iv. p. 37 he cites it as in a 10th cent. Rheinau ms.); *Thomasius*, ii. p. 407; *Newman's Hy. Eccl.*, 1834 and 1865, &c. It is also found in three mss. of the 11th cent. in the British Museum (Vesp. D. xii. f. 16; Jul. A. vi. f. 25; Harl. 2961, f. 222); in two mss. of the 11th cent. at St. Gall, Nos. 413, 414; in an 11th cent. ms. in Corpus Christi College, Cambridge, No. 391, p. 233; and in the *Lat. Hys. of the Anglo-Saxon Ch.*, Surtees Soc., 1851, p. 18, is printed from an 11th cent. ms. at Durham. [J. M.]

Translations in C U. :—

1. Consort of paternal light. By Bp. Mant, in his *Ancient Hymns*, 1837, p. 8 (ed. 1871, p. 16). This was repeated in *Kennedy*, 1863, No. 1447.
2. Thou Consort of Thy Father's throne. By J. D. Chambers, in his *Lauda Syon*, 1857, p. 15. This is given in the *Hymner*, 1882, with alterations, as “O Light of Light, O Dayspring bright.”

Translations not in C U. :—

1. Brightness of the Father's glory. *Bp. Doane*, 1824.
2. O God from God, O Light from Light. *Card. Newman*, 1865.
3. Son from the Father's brightness bright. *Hymnarium Anglicanum*, 1844.
4. Co-equal in Thy Father's Light. *W. J. Copland*, 1848.
5. Pure Light of Light, eternal day. *E. Caswall*, 1849.
6. One with the Eternal Light. *R. Campbell*, 1850.
7. O Partner of the Father's Light. *R. Thornton*, in his *St. Ambrose: His Life*, &c., 1879. [J. J.]

Constantius, the *nom de plume* of J. Cottle (q.v.).

Cook, Russell Sturgis, b. at New Marlborough, Mass., March 6, 1811, was educated for the Congregational Ministry, and married a daughter of Dr. Cæsar Malan, of Geneva. From 1839 to 1856 he was one of the Secretaries of the American Tract Society. He was the originator of its system of colportage. Subsequently he became Secretary of the New York Sabbath Committee. He also edited the *American Messenger*. He d. at Pleasant Valley, New York, Sept. 4, 1864. His hymn:—

Just as thou art, without one trace. *Invitation.* Was pub. in the *American Messenger*, March, 1850, in 6 st. of 4 l. It was written as a companion hymn to Miss Elliott's "Just as I am, without one plea," and was sent by the author to her. It was soon adopted by editors of American hymn-books, sometimes in an abbreviated form, beginning with st. iii. as, "Burdened with guilt, wouldst thou be blest?" as in the *Sabbath H. Bk.*, 1858. It became known in G. Britain through Lord Selborne's *Bk. of Praise*, 1862. In that collection it was reprinted from an anonymous tract, in which st. ii. and vi. are omitted. This form of the hymn is usually given in the English collections. Full orig. text in Schaff's *Christ in Song*, 1869-70. [F. M. B.]

Cooke, William, M.A., was b. at Pendlebury, near Manchester, in 1821, and was educated in private schools. In 1839 he went up to Trinity Hall, Cambridge, and took his B.A. degree in 1843, and his M.A. in 1847. Ordained Deacon in 1844, and Priest in 1845, by the Bishop [Blomfield] of London, and having served the Assistant Curacies of Hillingdon, near Uxbridge, and of Myholt and Brantham in Suffolk, he was presented, in 1848, to the Incumbency of St. John's, Charlotte Street, London; in 1850, to the Vicarage of St. Stephen s, Shepherd's Bush; and in 1856, to the Vicarage of Gapley, Suffolk. In 1850, he was a Select Preacher to the University of Cambridge; and from 1849 to 1857, Examining Chaplain to the Bishop [Graham] of Chester, by whom he was made Honorary Canon of Chester in 1854. In 1868 he was elected a Fellow of the Society of Antiquaries of London. He is the author of *The Power of the Priesthood in Absolution*, in 1863; *Of Ceremonies, Lights and Custom* (a Letter to the Rev. T. W. Perry), and various Sermons. In 1849, he issued a Book of Hymns for the use of the Congregation worshipping at St. John's, Charlotte Street, London; in 1853 was joint editor with the Rev. William Denton of *The Church Hymnal*; and in 1872 was associated with the Rev. Benjamin Webb, Prebendary of St. Paul's, in the editorship of *The Hymnary*. For that collection he translated and composed several hymns, his signature in some cases being "A. C. C.," i.e. "A Canon of Chester." [J. J.]

Cooper, Edward. [Staffordshire Hymn-books.]

Copeland, William John, B.D., b. at Chigwell, Sept. 1, 1804, and educated at St. Paul's School, and Trinity College, Oxford, graduating B.A. 1829, M.A. 1831, and B.D. 1840. He was a Scholar of his College, and afterwards Fellow and Dean. Taking Holy Orders, he became Curate of Hackney, and of Littlemore, and in 1849 Rector of Farnham, Essex, and Rural Dean of Newport. He was also Chaplain to the Bishop of St. Albans. Died at Farnham, Aug. 25, 1885. Mr. Copeland has published:—

Hymns for the Week, and Hymns for the Seasons. Translated from the Latin. Lond., W. J. Cleaver, 1848. He was also the Editor of Card. Newman's *Sermons*.

These *trs.* are mostly from the Roman Breviary, and preceded those by E. Caswall, pub. in 1849. Although they are not extensively used in their original form, yet they had a

marked effect on the text of some later translators, and have contributed much towards the compiling of centos as found in modern hymn-books. Each *tr.* is annotated in this Dictionary under its first Latin line. In 1884 Mr. Copeland printed translations of Bp. Ken's Morning, Evening, and Midnight Hymns, the first lines of each, reading, (1) "Surge anima solis aemula"; (2) "Jam nocte laudo Te Deus"; (3) "Somno Deus nunc excitum." [J. J.]

Cor arca legem continens. [*Love of Jesus.*] In the *Supplement to Pars Aestiva* in the *Roman Breviary*, Bologna, 1827, this hymn (in 6 st. of 4 l.) is found at p. 221 and is assigned to Lauds on the festival of the Sacred Heart (see "Auctor beate saeculi"); the hymn for Vespers being, "En ut superba criminum." Both hymns are also in *Daniel*, ii. p. 360. *Tr.* by E. Caswall in his *Lyra Catholica*, 1849, p. 119, and his *Hys. & Poems*, 1878, as, "Ark of the Covenant! not that." In 1853, st. i., iii., v. were given in *Hys. for the Ch. of Christ*, Boston, No. 378. Other *trs.* are:—

1. *Jesus, behind Thy Temple's Veil.* Anon. in the *Marquess of Bute's Rom. Brev.* in English, 1879, vol. ii. p. 693.

2. *O tender Heart, strong ark which doth enshrine.* Rosa Mulholland, in Mr. Shipley's *Annus Sanctus*, 1884. [J. M.]

Cor meum Tibi dedo, Jesu dulcissime. [*Gift of the heart to Jesus.*] The authorship and date of this hymn are unknown. The text, under the heading "Ad Jesum," and in 4 st. of 6 l., is in *Daniel*, vol. ii. p. 370; the *Hymnodia Sacra*, Münster, 1753, p. 152, and the *Psalterium cantionum Catholicarum*, Cologne, 1722, p. 50. *Tr.* as—

1. *My heart to Thee I give for aye*, by R. F. Littledale, contributed to the *Priest's Prayer Book*, 1864, and the *People's H.*, 1867.

2. *I give my heart to Thee*, by Ray Palmer. Concerning this *tr.* Dr. Schaff says in his *Christ in Song*, 1869-70, that the Latin text was "freely and happily reproduced by the Rev. Dr. Ray Palmer, for this collection, Aug. 20, 1868. I know of no other English version." Dr. Littledale's *tr.*, however, was pub. some four years before. Dr. Palmer's *tr.* was repeated, with alterations, in the 1869 *Supp.* to the *New Cong.*

3. *All my heart to Thee I give*, by J. Ellerton. Written June 3, 1874, set to music by Dr. John Naylor, and pub. by him as a sacred song. Lond., Novello, 1874. [J. J.]

Corpus ave clarum Domini. [*Holy Communion.*] This hymn is given by *Mone*, No. 221, from a ms. at Mainz of the 15th cent. It is in 18 lines, and headed "Oratio metrica composita in elevatione corporis Christi." It is *tr.* as:—

Hail, glorious Body of the Lord, by R. F. Littledale. It was 1st pub. in the *Lyra Eucharistica*, 1863; then in the *Altar Manual*, 1863; and finally, with alterations by Dr. Littledale, in the *People's H.*, 1867. [J. J.]

Cosin, John, D.D., s. of Giles Cosin, of Norwich, b. at Norwich Nov. 30, 1564; educated at the Free School of that city and Caius College, Cambridge. Taking Holy Orders he became (besides holding minor appointments) Prebendary of Durham Catho-

dral; Rector of Brancepeth, 1626; Master of Peterhouse, Cambridge, 1634, and Vice-Chancellor of the University and Dean of Peterborough, 1640. He suffered much at the hands of the Puritans; but after the Restoration in 1660, he became Deau and then Bishop of Durham. Died at Westminster, Jan. 15, 1672. His *tr.* of the *Veni Creator Spiritus* (q. v.), "Come, Holy Ghost, our souls inspire," was included in his *Coll. of Private Devotions*, 1627. [J. J.]

Cosmas, St., The Melodist. (Died circ. A.D. 760.) The second among the Greek ecclesiastical poets. He was adopted by the father of St. John of Damascus, and educated with him by a Sicilian monk also named Cosmas, who had been redeemed from slavery by his adopted father. The two foster-brothers retired together to St. Sabas, and there stimulated, assisted and vied with one another in the composition of hymns. It is not certain whether some of the *Canons*, *Triodia*, and *Idiomela* under the name of Cosmas may not be the work of the elder Cosmas. (For details of works and criticism see *Greek Hymnody*, § xvii. 3.) He was elected Bishop of Maiuma in A.D. 743, and is commemorated in the Greek Calendar on Oct. 14. The story of Cosmas the elder is beautifully told in Milman's *Lat. Christ.*, vol. ii. 364. *Daniel*, vol. iii., gives 12 pieces by him, and Dr. Neale has *tr.* in his *Hys. of the Eastern Church*, 1862, the Canon for Christmas Day, and a cento from that for the Transfiguration. To English readers he is known through the *tr.* of this cento, "The choirs of ransom'd Israel," and its abbreviated form, "In days of old on Sinai." [H. L. B.]

Coster, George Thomas, was b. in 1835 at Chatham, Kent; studied for the Congregational Ministry at New College, London; ordained in 1859 at Newport, Essex, and has since held pastorates at Barnstaple, Hull, South Norwood, and Whitby. He has pub. (besides many sermons and tracts) *Pastors and People*, 1869; *Allegories*, 1878; *Lorrin and other Poems*, 1859; *The Rhyme of St. Peter's Fall*, 1871, and *Poems and Hymns*, 1882. He has also contributed several poems on Scripture characters (a line in which he excels) to *The Poet's Bible*, and edited, in 1869, *Temperance Melodies and Religious Hymns*. Of his hymns the following are in C. U. :—

1. Dost thou bow beneath the burthen. *Fellowship with God*. This is an imitation of Dr. Neale's "Art thou weary." It is No. 1112 in the 1880 *Supp.* to the *Rep. Ps. and Hys.*
 2. From north and south and east and west. *Missions*.
 3. Lord of the sea! afar from land. *Sabbath at Sea*.
- Nos. 2 and 3 are in Horder's *Congregational Hymns*, 1884. [W. G. H.]

Cotterill, Jane, née Boak, daughter of Rev. John Boak, and mother of the Right Rev. Henry Cotterill, Bp. of Edinburgh; b. in 1790, married 1811 to the Rev. Joseph Cotterill; died 1825. Mrs. Cotterill contributed to the *Appendix* to the 6th ed. of *Cotterill's Sel.*, 1815, the following hymns:—1. "O! from the world's vile slavery," (*For Holiness*). 2. "O Thou! Who hast at Thy command," (*For Resignation*). These hymns were repeated in Montgomery's *Christian Psalmist*, 1825,

and Mrs. Cotterill's name was appended thereto for the first time. Their use is not extensive. The first, "O! from the world's," &c., is found in *Kennedy*, 1863, No. 521, as, "From this enslaving world's control," the alterations being by Dr. Kennedy. [J. J.]

Cotterill, Thomas, M.A., was the son of a woolstapler at Caunock, Staffordshire, where he was b. Dec. 4, 1779. After attending the local boarding-school of the Rev. J. Lomax, he proceeded to the Free School, Birmingham. He graduated at St. John's College, Cambridge (B.A. 1801, M.A. 1805), of which he became a Fellow. Taking Holy Orders, he became Curate of Tutbury in June, 1803 (not 1806, as stated by Miller in *S. & Songs of the Church*). His subsequent charges were the Incumbency of Lane End, Staffordshire, 1808-17, and the Perpetual Curacy of St. Paul's Sheffield, 1817-23. He d. at Sheffield Dec. 29, 1823 (not Jan. 5, 1824, as in the *Gentleman's Magazine*), aged 44. His volume of *Family Prayers* attained to the sixth edition in 1824. As a hymn-writer, Cotterill is less known than as the compiler of a *Selection of Psalms and Hymns* which has had a most marked effect on modern hymnals. The 1st ed. of that *Selection* was pub. in 1810, and the 9th in 1820. All subsequent issues were reprints of the last. The most important ed. is the 8th, 1819. Its value and influence are noted elsewhere (see *England Hymnody, Church of*). To that *Selection* Cotterill contributed at various dates 25 original hymns and versions of individual psalms. These, in common with all the hymns in the *Selection*, are given without author's name. Through the aid, however, of marked copies [in the collections of Brooke and Julian] and of members of Cotterill's family, we are enabled to identify most, if not all, of his original productions. In addition to those which are annotated under their first lines, we have—

i. In his *Sel. of Ps. & Hys. for Public and Private Use, adapted to the Festivals of the Church of England, &c.*, 1st ed., 1810:—

1. Awake, O sword, the Father cried. *Atonement*.
 2. Before Thy throne of grace, O Lord. *Lent*.
 3. From Sinai's mount, in might array'd. *The Law and the Gospel*.
 4. From Thine all-seeing Spirit, Lord. *Ps. 139*.
 5. In all the ways and works of God. *Ps. 145*.
 6. Out of the deeps, O Lord, we call. *Ps. 130*.
 7. The Lord, who once on Calvary. *The Intercessor*.
- This is based on "Where high the heavenly temple stands," q. v.

ii. In the *Appendix* to the 6th ed. of the same *Selection*, Staffordshire, 1815:—

8. Blessed are they who mourn for sin. *Lent*.
9. Father of mercies, let our songs [way, ways]. *Thanksgiving*.
10. I was alive without the law. *Lent*.
11. Lord of the Sabbath, 'tis Thy day. *Sunday*.

iii. In the 8th ed. of the same, 1819:—

12. Help us, O Lord, Thy yoke to wear. *Charity Sermons*. This is sometimes given as "Lord, let us learn Thy yoke to wear," as in *Kennedy*, 1863, &c.
13. I love the Lord, for He hath heard. *Ps. 116*.
14. Lo in the East a star appears. *Epiphany*. This in an altered form begins in *Kennedy*, 1863, No. 188, with st. ii., "The ancient sages from afar."
15. Lord, cause Thy face on us to shine. *For Unity*.
16. When 'Christ, victorious from the grave. *Easter*.

The 9th ed. of the *Selection*, 1820, was practically a new work. It was compiled by Cotterill, but revised by Dr. Harcourt, the Archbishop of York, and was dedicated to him. It was the outcome of the compromise in

the legal proceedings over the 8th ed., 1819. The 8th ed. contained 367 hymns in addition to 128 versions of the Psalms and 6 Doxologies, the 9th only 162. Its full title was *A Selection of Ps. and Hys. for Public Worship*, Lond., T. Cadell, 1820. It may be noted that copies of the 8th ed., 1819, are found with two distinct title-pages. One of these, accompanied with the preface, was for the general public, the second, without the preface, for the use of the congregations of St. James's and St. Paul's, Sheffield.

Of Cotterill's hymns the most popular are, "O'er the realms of pagan darkness," "Let songs of praises fill the sky," and "Jesus exalted far on high," but these are not distinguished by any striking features of excellence. He was more happy in some of his alterations of older hymns, and in the compiling of centos. Many of the readings introduced into the great hymns of the Church first appeared in his *Selection*. The most notable amongst these are, "Rock of Ages," in 3 st., as in *H. A. & M.*, 1861, the *Wes. H. Bk.*, and other collections; "Lo! He comes with clouds descending;" and "Great God, what do I see and hear." Cotterill's connection with the *Uttoxeter Ps. & Hys.*, 1805, is given in detail in the article on *Staffordshire Hymn-books*, and his lawsuit over the 8th ed. of his *Sel.*, 1819, in the article on *England Hymnody*, Church of. [J. J.]

Cottle, Joseph, b. 1770, d. 1853. A native of Bristol, and from 1791 to 1798 a bookseller and publisher. He is best known as the friend of Coleridge and Southey, of whom, in 1837, he pub. *Recollections*, and in 1847 *Reminiscences*. He was the author of numerous works in prose and verse. In 1801 he pub. a *New Version of the Psalms of David*, of which a 2nd edition (privately printed), appeared in 1805. In 1828 he pub. *Hymns and Sacred Lyrics*. In *Three Parts*, by Constantius. Only a few copies were printed with this title, the greater part of the issue reading "by Joseph Cottle," instead of "by Constantius." "These Hymns, Psalms and Sacred Lyrics," Cottle says, "are all originals, written progressively through a period of 20 years." Some of them found their way into a few collections, but have little poetic merit, and are now disused. [W. R. S.]

Cotton, George Edward Lynch, D.D., b. at Chester, Oct. 29, 1813, was the s. of Captain Thomas Cotton, who was killed in action on Nov. 13 in the same year. He was educated at Westminster, and Trinity College, Cambridge, graduating B.A. in 1836. His first appointment was as an assistant master at Rugby. From Rugby he passed to Marlborough as Head Master in 1852. In 1858 he was consecrated Bishop of Calcutta as successor to Dr. Daniel Wilson. He was drowned, on disembarking from a steamer at Koashta, Oct. 6, 1866. His hymn, "We thank Thee, Lord, for this fair earth" (q.v.) is deservedly popular. [W. T. B.]

Cotton, Nathaniel, M.D., born in 1707, and educated for the medical profession at Leyden. Giving his attention more especially to brain diseases, he first assisted a physician, who devoted his attention to the insane, at Dunstable; and they erected a large Asylum at St. Albans. In 1763 the poet Cowper became one of his patients, and, on his recovery,

conceived a warm attachment for his medical friend. Dr. Cotton d. at St Albans, Aug. 2, 1788. Several of his hymns appeared from 1760 onwards in Dr. Dodd's *Christian's Magazine*, some signed "Dr. Cotton, St. Albans," some "N.," and some without signature. His poetical works were pub. posthumously:—*Various Pieces in Verse and Prose*, 2 vols., Lond., Dodsley, 1791; and *Visions in Verse*, &c., with *Memoir*, 1808. His hymns came into use through Collyer's *Coll.*, 1812. They are:—

1. Amid the various scenes of ill. *Affliction Sanctified*. From *Various Pieces*, &c., 1791.
2. Tell me, my soul, O tell me why. *Sin the cause of Fear*. From *Various Pieces*, &c., 1791.
3. This is the day the Lord of Life. *Sunday*. From *Various Pieces*, &c., 1791.
4. While sorrow wrings my bleeding heart. *Suffering*. From his version of Ps. xlii., "Offended Majesty, how long?" in the *Christian's Magazine*, Feb. 1761.
5. With fierce desire the hunted hart. Ps. 42.

Dr. Cotton's most widely known hymn is, "Affliction is a stormy deep," q.v. It is a part of No. 5. [J. J.]

Countess of Huntingdon Connexion.
[*Huntingdon Hymnody*, Countess of.]

Cousin, Anne Ross, née Cundell, is the only daughter of David Ross Cundell, M.D., Leith, and is the widow of the Rev. William Cousin, late Minister of the Free Church of Melrose. She has contributed many poems to various periodicals; 7 hymns to *The Service of Praise*, 1865, edited by the Rev. J. H. Wilson, of Edinburgh; and 1 to the *Ps. and Hys. for Divine Worship*, 1866, the Hymnal of the English Presbyterian Church. 4 of her hymns are included in the *Scottish Presb. Hymnal*, 1876. Her most popular hymn, "The sands of time are sinking," was first pub. in *The Christian Treasury* for 1857, and gives its title to the collected edition of her poems published in 1876, as *Immanuel's Land and other Pieces by A. R. C.* This is a collection of 107 hymns and poems, many of which are very beautiful. In general they are, however, rather meditations than hymns suited for public worship. Of these the following, in addition to those annotated under their first lines, are in C. U.:—

1. King Eternal, King Immortal. *Christmas*.
2. O Christ, what burdens bowed Thy head. *Good Friday*.
3. To Thee, and to Thy Christ, O God. *Praise*.
4. To thy father and thy mother. *Filial Duty*.

[J. M.]

Coverdale, Miles, D.D., a celebrated English Divine and Reformer, b. in Yorkshire, 1487, and educated at Cambridge. He was for some time a Canon of the Order of St. Augustine. On embracing the reformed faith, he went abroad, 1528, and associated with Tyndale and various continental Reformers. His translation of the Bible was published in 1535, and the second version of the New Testament, 1538. Returning to England, in 1551 he was promoted to the see of Exeter. On the accession of Mary he went to Denmark, and then to Geneva. At the latter place he assisted his fellow refugees in producing the celebrated Geneva Bible. In 1560, on the accession of Elizabeth, he returned to England, but instead of resuming his see, he accepted the Rectory of St. Magnus, London Bridge. He d. in Feb. 1569, and was buried in St. Bartholomew's church, by the Exchange.

Feb. 19, 1569. For his *Goostly Perimes*, one of the earliest metrical efforts in the English language, but mainly from the German, see *English Psalters*, § v., and *Goostly Psalms*. [J. J.]

Cowper, William, the poet. The leading events in the life of Cowper are: b. in his father's rectory, Berkhamstead, Nov. 26, 1731; educated at Westminster; called to the Bar, 1754; madness, 1763; residence at Huntingdon, 1765; removal to Olney, 1768; to Weston, 1786; to East Dereham, 1795; death there, April 25, 1800.

The simple life of Cowper, marked chiefly by its innocent recreations and tender friendships, was in reality a tragedy. His mother, whom he commemorated in the exquisite "Lines on her picture," a vivid delineation of his childhood, written in his 60th year, died when he was six years old. At his first school he was profoundly wretched, but happier at Westminster; excelling at cricket and football, and numbering Warren Hastings, Colman, and the future model of his versification, Churchill, among his contemporaries or friends. Destined for the Bar, he was articled to a solicitor, along with Thurlow. During this period he fell in love with his cousin, Theodora Cowper, sister to Lady Heaketh, and wrote love poems to her. The marriage was forbidden by her father, but she never forgot him, and in after years secretly aided his necessities. Fits of melancholy, from which he had suffered in school days, began to increase, as he entered on life, much straitened in means after his father's death. But on the whole, it is the playful, humorous side of him that is most prominent in the nine years after his call to the Bar; spent in the society of Colman, Bonnell Thornton, and Lloyd, and in writing satires for *The Connaisseur* and *St. James's Chronicle* and halfpenny ballads. Then came the awful calamity, which destroyed all hopes of distinction, and made him a sedentary invalid, dependent on his friends. He had been nominated to the Clerkship of the Journals of the House of Lords, but the dread of appearing before them to show his fitness for the appointment overthrew his reason. He attempted his life with "laudanum, knife and cord,"—in the third attempt nearly succeeding. The dark delusion of his life now first showed itself—a belief in his reprobation by God. But for the present, under the wise and Christian treatment of Dr. Cotton (q. v.) at St. Albans, it passed away; and the eight years that followed, of which the two first were spent at Huntingdon (where he formed his lifelong friendship with Mrs. Unwin), and the remainder at Olney in active piety among the poor, and enthusiastic devotion under the guidance of *John Newton* (q. v.), were full of the realisation of God's favour, and the happiest, most lucid period of his life. But the tension of long religious exercises, the nervous excitement of leading at prayer meetings, and the extreme despondence (far more than the Calvinism) of Newton, could scarcely have been a healthy atmosphere for a shy, sensitive spirit, that needed most of all the joyous sunlight of Christianity. A year after his brother's death, madness returned. Under the conviction that it was the command of God, he attempted suicide; and

he then settled down into a belief in stark contradiction to his Calvinistic creed, "that the Lord, after having renewed him in holiness, had doomed him to everlasting perdition" (*Southey*). In its darkest form his affliction lasted sixteen months, during which he chiefly resided in J. Newton's house, patiently tended by him and by his devoted nurse, Mrs. Unwin. Gradually he became interested in carpentering, gardening, glazing, and the tenance of some tame hares and other playmates. At the close of 1780, Mrs. Unwin suggested to him some serious poetical work; and the occupation proved so congenial, that his first volume was pub. in 1782. To a gay episode in 1783 (his fascination by the wit of Lady Austen) his greatest poem, *The Task*, and also *John Gilpin* were owing. His other principal work was his *Homer*, pub. in 1791. The dark cloud had greatly lifted from his life when Lady Heaketh's care accomplished his removal to Weston (1786): but the loss of his dear friend William Unwin lowered it again for some months. The five years' illness of Mrs. Unwin, during which his nurse of old became his tenderly-watched patient, deepened the darkness more and more. And her death (1796) brought "fixed despair," of which his last poem, *The Castaway*, is the terrible memorial. Perhaps no more beautiful sentence has been written of him, than the testimony of one, who saw him after death, that with the "composure and calmness" of the face there "mingled, as it were, a holy surprise." Cowper's poetry marks the dawn of the return from the conventionality of Pope to natural expression, and the study of quiet nature. His ambition was higher than this, to be the Bard of Christianity (*Benham*, p. xlvi.). His great poems show no trace of his monomania, and are full of healthy piety. His fame as a poet is less than as a letter-writer: the charm of his letters is unsurpassed. Though the most considerable poet, who has written hymns, he has contributed little to the development of their structure, adopting the traditional modes of his time; and Newton's severe canons. The spiritual ideas of the hymns are identical with Newton's: their highest note is peace and thankful contemplation, rather than joy: more than half of them are full of trustful or re-assuring faith: ten of them are either submissive (44), self-reproachful (17, 42, 43), full of sad yearning (1, 34), questioning (9), or dark spiritual conflict (38-40). The speciality of Cowper's handling is a greater plaintiveness, tenderness, and refinement. A study of these hymns as they stood originally under the classified heads of the *Olney Hymns*, 1779, which in some cases probably indicate the aim of Cowper as well as the ultimate arrangement of the book by Newton, shows that one or two hymns were more the history of his conversion, than transcripts of present feelings; and the study of Newton's hymns in the same volume, full of heavy indictment against the sins of his own regenerate life, brings out the peculiar danger of his friendship to the poet: it tends also to modify considerably the conclusions of Southey as to the signs of incipient madness in Cowper's saddest hymns. Cowper's best hymns are given in *The Book of Praise*

by Lord Selborne. Two may be selected from them; the exquisitely tender "Hark! my soul, it is the Lord" (q. v.), and "Oh! for a closer walk with God" (q. v.). Anyone who knows Mrs. Browning's noble lines on Cowper's grave will find even a deeper beauty in the latter, which is a purely English hymn of perfect structure and streamlike cadence, by connecting its sadness and its aspiration not only with the "discord on the music" and the "darkness on the glory," but the rapture of his heavenly waking beneath the "pathetic eyes" of Christ.

Authorities. *Lives*, by Hayley; Grimshaw; Southey; Professor Goldwin Smith; Mr. Benham (attached to *Globe Edition*); *Life of Newton*, by Rev. Josiah Bull; and the *Olney Hymns*. The numbers of the hymns quoted refer to the *Olney Hymns*. [H. L. B.]

Cox, Christopher Christian, M.D., was a Maryland physician, and long prominent in the public service. Born at Baltimore, Aug. 28, 1816, and graduated at Yale College, 1835. He practised medicine in Baltimore, 1838, and in Talbot County, Maryland, 1843. In 1861 he became Brigade Surgeon U. S. A., and resided in Washington. He d. Nov. 25, 1882. He was a member of the Protestant Episcopal Church. His hymns in C. U. are:—

1. **Silently the shades of evening.** *Evening*. Written in 1840 or 1846, and pub. in *Woodworth's Cabinet*, 1847, with music. It is much used in American hymn-books.

2. **The burden of my sins, O Lord.** *Lent*. Appeared in the *Cantate Domino*, Boston, 1859, together with two additional originals and two translations. These hymns are unknown to English collections. [F. M. B.]

Cox, D. [or R.] Old Version, § ix. 8.

Cox, Frances Elizabeth, daughter of Mr. George V. Cox, b. at Oxford, is well known as a successful translator of hymns from the German. Her *trs.* were pub. as *Sacred Hymns from the German*, Lond., Pickering. The 1st ed., pub. 1841, contained 49 *trs.* printed with the original text, together with biographical notes on the German authors. In the 2nd ed., 1864, *Hymns from the German*, Lond., Rivingtons, the *trs.* were increased to 56, those of 1841 being revised, and with additional notes. The 56 *trs.* were composed of 27 from the 1st ed. (22 being omitted) and 29 which were new. The best known of her *trs.* are "Jesus lives! no longer [thy terrors] now"; and "Who are these like stars appearing?" A few other *trs.* and original hymns have been contributed by Miss Cox to the magazines; but they have not been gathered together into a volume. [J. J.]

Coxe, Arthur Cleveland, D.D., LL.D. One of the most distinguished of American prelates, and son of an eminent Presbyterian minister, the Rev. Samuel H. Coxe, D.D., was b. at Mendham, New Jersey, May 10, 1818. Graduating at the University of New York in 1838, and taking Holy Orders in 1841, he became Rector of St. John's, Hartford, Connecticut, in the following year. In 1851 he visited England, and on his return was elected Rector of Grace Church, Baltimore, 1854, and Calvary, New York, 1863. His consecration as Bishop of the Western Diocese of New

York took place in 1865. His residence is at Buffalo. Bishop Coxe is the author of numerous works. His poetical works were mostly written in early life, and include *Advent*, 1837; *Athanasion*, &c., 1842; *Christian Ballads*, 1840 (Preface to the English edition, April, 1848); *Hallowe'en and Other Poems*, 1844; *Saul, a Mystery*, 1845, &c. Some of Bishop Coxe's hymns are found in the collections of every religious body in America, except the official collections of his own. This is accounted for by his too scrupulous modesty. As a member of the Hymnal Committee, in 1869-71, he refused to permit the insertion of his own lyrics. As he has not preserved memoranda, and has no precise recollection of dates, several dates here given are somewhat uncertain.

1. **Behold an Israelite indeed.** *St. Bartholomew*. First appeared in "Poems," published with his *Christian Ballads*, 1840, and found in an altered form in the *People's H.* and the *Hymnary*.

2. **Body of Jesus, O sweet Food.** *Holy Communion*. Written at St. James's College, Maryland (since broken up by the Civil War), Ascension Day, 1858. It was first printed for private use, and then pub. in the *Cantate Domino*, Boston, 1859, No. 53, and again in other American collections. It is also in Schaff's *Christ in Song*, 1869, and in *The Churchman's Altar Manual*, 2nd ed., 1883.

3. **Breath of the Lord, O Spirit blest.** *Whitsuntide*. Bishop Coxe considers this more worthy of being called a hymn than anything else from his pen. It was written long before it appeared in the *New York Independent*, Whitsuntide, 1878. It is in the Schaff-Gilman *Library of Religious Poetry*, 1881, and Brooke's *Churchman's Manual of Private and Family Devotion*, 1883.

4. **Christ is arisen.** *Easter*. This is suggested by, and partly *tr.* from, the famous Easter Chorus in Goethe's *Faust*, "Christ ist erstanden" (see Goethe), and appeared in *Hallowe'en*, 1844.

5. **He who for Christ hath left behind.** *St. Matthew*. From his *Christian Ballads*, &c., 1840.

6. **In the silent midnight watches.** *Christ knocking*. From his *Athanasion*, &c., 1842; an impressive moral poem rather than a hymn on Christ knocking at the door, extensively used in America, and sometimes in England. Orig. text, Schaff's *Christ in Song*, 1869.

7. **Lord, when Thou didst come from heaven.** A hymn for *Epiphany*, on behalf of Western Missions, appeared among the "Lays" appended to *Hallowe'en*, 1844, and again in later editions of the *Christian Ballads*. It is sometimes abbreviated, as in *Lyra Sac. Amer.*, "Westward, Lord, the world alluring."

8. **Now pray we for our country.** *National Hymn*. A stanza from *Chronicles*, or meditations on events in the history of England, called up by visiting her abbeys and cathedrals, and appeared in *Christian Ballads*, 1840. Originally it began, "Now pray we for our mother," and, with the succeeding stanza, was a call upon Americans to pray for their mother country. It is adopted by Dr. Martineau in his *Hys.*, 1873.

9. **O walk with God, and thou shalt find.** *Hallowe'en*. Appeared in his *Hallowe'en*, &c., 1844, and is found in *Lyra Sac. Amer.*

10. **O where are kings and empires now!** *Church of God*. The 6th st. of his ballad "Chelsea," which appeared in the *Churchman*, 1839, and again in his *Christian Ballads*, 1840.

11. **Saviour, sprinkle many nations.** *Missions*. "Begun on Good Friday, 1850, and completed 1851, in the grounds of Magdalen College, Oxford." 1st pub. in *Verses for 1851, in Commemoration of the third Jubilee of the Society for the Propagation of the Gospel*, edited by the Rev. Ernest Hawkins, 1851. It was subsequently appended to the English ed. of his *Christian Ballads*. It is regarded as Bishop Coxe's best piece, and to many minds it is the loveliest of missionary hymns. Its use in England is very extensive. It is not found in the American Episcopal hymnal for the reason given above.

12. **Still as our day our strength shall be.** *Temptation*. Appeared in his *Hallowe'en, &c.*, 1844, and *Lyra Sac. Amer.*

13. **Soldier, to the contest pressing.** *Christian Conflict*. From his *Hallowe'en, &c.*, 1844, and *Lyra Sac. Amer.* It was written in 1834.

14. **There is a land like Eden fair.** From *Hallowe'en, &c.*, into a few collections.

15. **We are living, we are dwelling.** *Christian Soldiers*. An impressive moral poem rather than a hymn, but extensively used. It appeared in his *Athanasion, &c.*, 1840, and *Lyra Sac. Amer.*

16. **Who is this, with garments gory.** *Paschionide*. From his "Lays" appended to *Hallowe'en*, 1844, and again in his *Christian Ballads*. It is found in the *Child's Christian Year*, 4th ed. N.D., the *People's Hy.*, and other collections. It is in 4 st. of 8 l. The last stanza is sometimes given as a separate hymn:—"Hail, all hail, Thou Lord of Glory."

17. **When o'er Judaea's vales and hills.** Written cir. 1840, and pub. in his *Hallowe'en, &c.*, 1844, and again, with the author's final corrections, made in 1869, in Schaff's *Christ in Song* (1870 ed. p. 112). Also in the English edition of his *Christian Ballads*. From this "Hymn to the Redeemer," two shorter hymns have been compiled:—(1) "How beautiful were the marks divine." This is in almost universal American and occasional English use. (2) "O who like Thee, so calm, so bright," in the *Hymnary*, 1872.

Bishop Coxe has also translated the *Pange lingua gloriose corporis* (q. v.), and is the author of the beautiful Christmas Carol, "Carol, carol, Christians," given in his *Christian Ballads, &c.* [F. M. B.]

Crabbe, George, LL.B., b. at Aldborough, Suffolk, Dec. 24, 1754, and educated for the medical profession, but after practising for a short time, he turned his attention to literature, and subsequently took Holy Orders. He was successively Curate of Aldborough and of Stathern, and Incumbent of Evershot, Mirston and Trowbridge. Died at Trowbridge, Feb. 3, 1832. He received his degree from the Archbishop of Canterbury. Although well known as a poet, his hymns are very few, and but little known. His works include *The Village; The Parish Register*, 1807; and others. From *The Parish Register*, his hymn, "Pilgrim, burdened with thy sin" (q. v.) is taken. Crabbe's collected *Works* were pub., with a *Memoir*, by his son, in 1834. [J. J.]

Craig, John, was b. in 1512, educated at the University of St. Andrews, and became a Dominican monk. Being suspected of heresy, he went, in 1537, to England, then to France, and finally settled among the Dominicans in Bologna. There, on reading Calvin's *Institutes*, he embraced and taught his views. Being accused of heresy, he was sent to Rome and imprisoned. He was sentenced to be burnt, August 19, 1559, but escaped at the death of Paul IV., on Aug. 18. From Rome he went by Bologna and Milan to Vienna, where he preached before the Emperor Maximilian II., who gave him letters of safe conduct to England. Having returned to Scotland, he became minister of the Canon-gate (then Holyrood House), Edinburgh, in 1561, and in 1563 joint minister with John Knox of St. Giles's. In 1571 he became minister of Montrose, in 1573 Superintendent of Mar and Buchan, and in 1579 minister of Holyrood and domestic chaplain to James VI. He d. 12th December, 1600.

In the *Scottish Psalter* of 1564-65, there are 15 Psalm versions by him, viz.: Ps. 24, 56, 75, 102, 105, 108, 110, 117, 118, 132, 136, 140, 141, 143, 145; see the first lines under *Scottish Hymnody*, § II. 2. They are mostly in P.M. and thus only three were repeated in the *Scottish Psalter*, of 1650, considerably altered, as the second versions of Ps. 136, 143, and 145. Craig's best known work is *A shorte summe of the whole Catechisme*, Edinburgh, 1581, reprinted at Edinburgh in 1883, with a careful biographical introduction by T. G. Law. [J. M.]

Cramer, Johann Andreas, b. Jan. 27, 1723, at Jöhstadt or Johann-Georgen-Stadt, in the Saxon Harz, where his father was pastor. After studying at the University of Leipzig, where he graduated M.A. in 1745, he was in 1748 appointed preacher at Crellwitz, near Lützen, and in 1750 Court Preacher and member of the Consistory at Quddlinburg. Four years later he became German Court Preacher to King Frederick V. of Denmark, at Copenhagen. There he obtained great fame as a preacher and teacher; and was appointed in 1765 Professor of Theology in the University. But after the accession of Charles VII. in 1766, the free-thinking party in the State gradually gained the ascendancy, and procured his removal; whereupon he was appointed, in 1771, Superintendent in Lübeck. When the orthodox party regained power in 1774, he was recalled to Denmark, as Vice-Chancellor, and First Professor of Theology in the University of Kiel, and in 1784 Chancellor. He d. at Kiel on the night of June 11-12, 1788 (*Koch*, vi. 334-344; *Allg. Deutsche Biog.*, iv. 550-551; *Bode*, pp. 54-55—the last dating his birth, Jan. 29).

Cramer was rather a writer of religious lyrics than of hymns, though at least 80 of his compositions passed into the hymn-books of his times. His Psalm versions are noted under *Psalters, German*, § VI. Those that have been tr. into English are all included either in the *Allgemeines G. B.*, Altona, 1780, which he edited for use in Schleswig-Holstein, or in his *Sämmtliche Gedichte*, Leipzig, 1782-3. They are:—

- i. **Die ihr des Lebens edle Zeit.** *The duty of the Scholar*. 1780, as above, No. 820, in 12 st., repeated 1782, vol. II. p. 319. Tr. as, "O ye, who from your earliest youth," by *Miss Winkworth*, 1869, p. 321.
- ii. **Erheb, o meine Seele.** *Ps. civ.* In his *Poetische Uebersetzung der Psalmen*, Leipzig, 1763, pt. III., p. 65, in 16 st. Included, 1780, as above, No. 124. The form tr. is that in the *Württemberg G. B.*, 1791, No. 36 (1842, No. 59), beginning with st. II., "Herr, dir

ist niemand zu vergleichen." Tr. as, "Lord, none to Thee may be compared," by Miss Burlington, in the *British Herald*, Jan. 1866, p. 200, repeated in Reid's *Pratise Bk.*, 1872, No. 373.

iii. *Erwachet, Harf' und Psalter.* Morning. Founded on Ps. cviii. 1st pub. in Zollikofer's *G. B.*, Leipzig, 1766, No. 71, in 8 st. Repeated, 1780, as above, No. 2, and as No. 41 of the hymns appended to his *Evangelische Nachahmungen der Psalmen Davids*, Kopenhagen, 1769, p. 272. Tr. by H. J. Buckoll, 1842, p. 69, as:—"Wake, harp and psalter sounding."

iv. *Sohuf mich Gott für Augenblicke.* Immortality of the Soul. 1780, as above, No. 136, in 12 st., repeated, 1782, vol. i. p. 181. Tr. (beginning with st. vi., "Geist! das ist mein hoher Name"), by Dr. H. Mills, 1845, as:—"Man were better nam'd a spirit."

v. *Sterbend für das Heil der Sünder.* Ascension. In the *Bayreuth G. B.*, 1779, No. 173, in 4 st. Included, 1780, as above, No. 319, and 1782, vol. ii. p. 33. Tr. by Dr. H. Mills, 1846, as:—"Dying a guilty world to save."

vi. *Unerforschlich sei mir immer.* God's Wisdom. 1st pub. in his *Andachten in Betrachtungen, Gebeten und Liedern*, &c., vol. ii., pt. ii., Schleswig and Leipzig, 1768, and thence in *Rambach*, v. 54. Included in 1769 (see No. iii.), p. 250, and 1780 as above, No. 78. Tr. (1) in *Sacred Poems* by S. R. Maxwell, 1857, p. 126, as:—"Though inscrutable may ever"; (2) by Dr. G. Walker, 1860, p. 94, as:—"Inscrutable to me although."

[J. M.]

Crashaw, Richard, s. of the Rev. William Crashaw, was educated at the Charter House and Pembroke Hall, and Peterhouse, Cambridge. Of the latter college he became a Fellow, and distinguished himself both in Latin and English poetry. In common with many others he was ejected from his Fellowship for refusing the Covenant. Entering the Roman Communion he went to Paris, seeking preferment. Failing for a time, he was assisted by Cowley, the poet, in 1646, and by him recommended to Queen Henrietta Maria, who was then residing in Paris. Under her patronage he travelled in Italy, and subsequently became a Canon in the Church of Loreto. Died in 1650. Prior to his leaving England he wrote his *Steps to the Temple*, 1646, in which are given versions of two Psalms; and subsequently *The Delights of the Muses*. *Carmen Deo Nostro* was pub. posthumously in 1652. It contained hymns both original and translated. His *Poems* were edited by Turnbull, 1856; and by Dr. Grosart in 1869. [English Psalters, § x.; English Hymnody, Early, § IX.]

[J. J.]

Crasselius, Bartholomäus, son of Johannes Crassel, sheepmaster at Wernsdorf near Glauchau, Saxony; was b. at Wernsdorf, Feb. 21, 1667. After studying at Halle, under A. H. Francke, he became, in 1701, pastor at Nidda, in Wetteravia, Hesse. In 1708 he was appointed Lutheran pastor at Düsseldorf, where he d. Nov. 10, 1724, after a somewhat troubled pastorate, during which he felt called upon to testify strongly and somewhat bitterly against the shortcomings of the place and of the times (*Koch*, iv. 418-421; *Allg. Deutsche Biog.*, iv. 566-67; *Bode*, p. 55; ms. from Pastor Baltzer, Wernsdorf; the second dating his call to Düsseldorf 1706). Of the 9 hymns by him which Freylinghausen included in his *Geistreiches G. B.*, 1704, two have been tr.:

i. *Dir, dir, Jehovah, will ich singen.* Prayer. A hymn of supplication for the spirit of grace rightly to praise and worship God, founded on St. John, xvi. 23-28, the Gospel for Rogation

Sunday. 1st pub. in the *Geistreiches G. B.*, Halle, 1697, p. 587, in 8 st. of 6 l. Repeated as No. 291 in Freylinghausen's *G. B.*, 1704, and since in almost all collections, as in the *Berlin G. L. S.*, ed. 1863, No. 936.

The well-known tune (known in England as *Winchester New* as reduced to L. m. in *H. A. & M.*, No. 50) which appeared with this hymn in Freylinghausen, 1704, is altered from a melody to "Wer nur den lieben Gott lässt walten," in the *Musicalisch Handbuch der Geistlichen Melodien*, Hamburg, 1690. See L. Erk's *Choralbuch*, 1863, No. 63, and p. 247; also No. 261. The common, but erroneous ascription of this tune to Crasselius arose from confusion between the authorship of the tune and the words. There is no evidence that Crasselius wrote any tunes.

Translations in C. U.:

1. *Jehovah, let me now adore Thee*, a good and full tr. by Miss Winkworth, as No. 117, in her *C. B. for England*, 1863, set to the 1704 melody.

2. *To Thee, O Lord, will I sing praises*, in full, by Dr. M. Loy, in the *Evangelical Review*, Gettysburg, July 1861, and as No. 216 in the *Ohio Luth. Hymnal*, 1880.

Other tra. are:—

(1) "To Thee, Jehovah, I'll be singing," in the *Supp. to Ger. Psalmody*, ed. 1765, p. 41, and in *Select H. from Ger. Psal.*, Tranquebar, 1764, p. 72. (2) "Draw me, O Father, to the Son," a tr. of st. ii., by P. H. Moltzer, as No. 185 in the *Moravian H. Bk.*, 1789. In the ed. of 1856 it is enlarged to 3 st. by the addition of the tr. of st. i. and viii., and in this form it begins:—"To Thee, Jehovah, will I sing." (3) "To Thee, O Lord, I come with singing," by Miss Burlington, in the *British Herald*, April, 1866, p. 248, repeated as No. 402 in Reid's *Pratise Bk.*, 1872.

ii. *Erwach, O Mensch, erwache.* Lent. Appeared in Freylinghausen's *G. B.*, 1704, No. 266, in 4 st. of 9 l. Included in Bunsen's *Versuch*, 1833, No. 298, and *Allg. G. B.*, 1846, No. 13. Tr. as "Awake, O man, and from thee shake," by Miss Winkworth, 1855, p. 61.

The hymn, "Heiligster Jesu, Heiligensquelle," ascribed to Crasselius, is noted under *J. v. Lodenstein*. See also "Hallelujah! Lob, Preis und Ehr." [J. M.]

Creamer, David, b. at Baltimore, Nov. 20, 1812. He was in business till 1858, and from 1862 to 1879 in Government employment. He was the earliest American student of hymnology, and collector of hymns. Before 1860 he had gathered a hymnological library of 800 vols., many of them very rare. It now belongs to the Drew Seminary, Madison, New Jersey. In 1848 he pub. *Methodist Hymnology*, New Jersey, 12mo, pp. 470, a book then without precedent, except Burgess's smaller vol. pub. in London. He was also one of the compilers of *Hymns for the Methodist Episcopal Church*, 1849. [F. M. B.]

Creutzberg, Amadeus. [Binold, F. B.]

Creutziger, Elisabeth. [Cruciger.]

Crowdson, Jane, née Fox, daughter of George Fox, of Perraw, Cornwall, was b. at Perraw, October, 1809; married to Thomas Crowdson of Manchester, 1836; and d. at Sumnerlands, near Manchester, Sept. 14, 1863. During a long illness Mrs. Crowdson composed her works published as:—

(1) *Lays of the Reformation*, 1860. (2) *A Little While, and Other Poems* (posthumous), 1864. (3) *The Singer of Eisenach*, &c.; and (4) *Aunt Jane's Verses for Children*, 1851. 2nd ed. 1855, 3rd 1871.

From these works nearly a dozen of her hymns have come into C. U. The best known are, "O for the peace which floweth as a river," and "There is no sorrow, Lord, too

light." In addition to these and others which are annotated under their respective first lines, there are the following in various collections:

1. Give to the Lord thy heart. 1864. *Offertory.*
2. How tenderly Thy hand is laid. 1864. *Resignation.*
3. Looking unto Jesus. 1864. *Jesus All in All.*
4. Lord, we know that Thou art near us. 1864. *Resignation.*
5. O Saviour, I have naught to plead. 1864. *During Sickness.* These plaintive lines were written a short time before her death.
6. O Thou whose bounty fills my cup. 1860. *Peace.*
7. The followers of the Son of God. 1864. *The Daily Cross.*
8. Though gloom may veil our troubled skies. 1864. *Resignation.* [J. J.]

Croly, George, LL.D., b. in Dublin, Aug. 17, 1780, and educated at the Dublin University (M.A. 1804, LL.D. 1831). After taking Holy Orders, he laboured in Ireland till about 1810, when he took up his residence in London, and devoted himself to literature. In 1835 he succeeded to the united benefices of St. Stephen's, Walbrook, and St. Benet Sherehog, retaining the same till his death, which occurred suddenly in the public street, Holborn, Nov. 24, 1860. His prose publications, in addition to contributions to *Blackwood's Magazine*, were numerous, and dealt with biographical, historical, and scriptural subjects. His hymns were given in his—

Psalms and Hymns for Public Worship. Written and compiled by the Rev. George Croly, LL.D. Lond. Kendrick, 1854.

This collection contained 25 psalms, 50 hymns, and 6 poems. Of these 10 psalms, 12 hymns, and the 6 poems bear Dr. Croly's initial. The following have come into C. U. mainly through Windle's *Coll.* :—

1. Be still, be still, impatient soul. *Patience.*
2. Behold me, Lord, and if thou find. *Lent.*
3. Lift up your heads, ye gates of light. *Ascension.*
4. Lord, who hast sought us out, unsought. *Public Worship.*
5. Teach us, O Lord, this day. *Sunday.*
6. Thou, Lord of mercy and of might. *Lent.*

All these date from 1854, with the exception of No. 6, which appeared in his *Scenes from Scripture and other Poems*, 1851. [J. J.]

Cronenwett, E., a Lutheran Pastor at Butler, Pennsylvania, U.S.A., contributed to the *Evangelical Lutheran Hymnal, Published by Order of the Ev. Lutheran Joint Synod of Ohio and other States*, 1880, in addition to 20 trs. from the German, the following original hymns, some of which rank with the best in the collection :—

1. A holy state is wedded life. *Domestic Worship.*
2. Faith is wisdom from on high. *Faith.*
3. Heavenly Father, Jesus taught us. *Prayer.*
4. Lord, Thine omniscience I adore. *Omniscience.*
5. O Triune God, Thy blessing great. *Domestic Worship.*
6. Of omniscient grace I sing. *Omniscience.*
7. Of Zion's honour angels sing. *Ordination.*
8. The precepts of the word are pure. *Holy Scripture.*
9. The Spirit's fruits are peace and love. *Fruits of the Spirit.*
10. 'Tis a marvel in our eyes. *Foundation Stone laying of a Church.*
11. To Thee, our fathers' God, we bow. *Domestic Worship.*
12. Unto Caesar let us render. *National Thanksgiving.*
13. We have a sure, prophetic word. *H. Scripture.*

[J. J.]

Crosby, Fanny. [Van Alstyne, F. J.]

Cross, Ada, née Cambridge, daughter of Henry Cambridge, b. at St. Germain, Norfolk, Nov. 21, 1844, and married, in 1869, to George Frederick Cross, who, in 1870, took Holy Orders as a curate in Eng., and subsequently, after holding various curacies in Australia, became, in 1877, Incumbent of Coleraine, in the diocese of Ballarat. Her works include *Hymns on the Holy Communion*, 1866; *Hymns on the Litany*, 1865, &c.; and she has also contributed to *Lays of the Pious Minstrels*, 1862; *English Lyrics*, &c.; and published a prose story, "*The Two Surplices*," 1865, and tales in various magazines. Her hymns have attained to some popularity, and are characterized by great sweetness and purity of rhythm, combined with naturalness and simplicity. The best known are :—

1. Humbly now with deep contrition. 1865. *Lent.*
2. Jesus, Great Redeemer. 1866. *Holy Communion.*
3. Light of the world, O shine on us. 1865. *Domestic Worship.*
4. Saviour, by [to] Thy sweet compassion. *Lent.*
5. The dawn of God's dear Sabbath, 1866. *Sunday Morning.* [J. J.]

Crossman, Samuel, B.D. From A. Wood's *Athenae Ozontensis* (1720, vol. ii. p. 730) we gather all that is known of this hymn-writer. Wood says concerning him :—

"Samuel Crossman, Bachelor of Divinity of Cambridge, and Prebendary of Bristol, son of Samuel Crossman, of Bradfield Monachorum, in Suffolk. He hath written and published several things, as *The Young Man's Monitor*, &c., London, 1664, 8vo, and several sermons, among which are two sermons preached in the Cathedral of Bristol, 30th Jan., 1679, and 30th Jan., 1680, being the days of public humiliation for the execrable murder of King Charles I., printed at London, 1681, 4to; also a sermon preached 23rd April, 1680, in the Cathedral Church of Bristol, before the Gentlemen of the Artillery Company newly raised in that City, printed at London, 1680, 4to; and, *An Humble Plea for the quiet rest of God's Ark*, preached before Sir Joh. Moore, Lord Mayor of London, at St. Mildred's Church in the Poultry, 5th February, 1681, London, 1682, 4to, &c. He died 4th February, 1683, aged 59 years, and was buried in the South Aisle of the Cathedral Church in Bristol" [of which he had been appointed Dean a few weeks before].

Crossman's contributions to hymnody were given in a small pamphlet entitled :—

The Young Man's Meditation, or some few Sacred Poems upon Select Subjects, and Scriptures. By Samuel Crossman, B.D. London, Printed by J. H., &c., 1664.

This pamphlet, which was reprinted by D. Sedgwick, Lond., 1863, contains 9 sacred poems. Of these the following are in C. U. :—

1. My life's a shade, my days. *Resurrection.* This is in 6 st. of 4 l., together with a chorus to each stanza of 4 l. It is sometimes given as "Life is a shade, my days," as in *Kennedy*, 1863.
2. Sweet place, sweet place alone, Pt. 1. *Jerusalem on high*, Pt. II. These two parts form one poem on *Heaven*. The most popular portion is Pt. II. This is given in numerous collections in G. Britain and America. Part I. is not so extensively used. From the two parts the cento "Earth's but a sorry tent," in the Dutch Reformed *Hys. of the Church*, N. Y. 1869, is also taken. See *English Hymnody*, Early, § x.
3. Farewell, poor world, I must be gone. *Death anticipated.* This is given in the *Comprehensive Rippon*, 1844, and in a few of the older American hymn-books. [J. J.]
4. My song is love unknown. In the *Anglican H. Bk.*, 1869.

Crosswell, William, D.D., was b. at Hudson, N.Y., Nov. 7, 1804; graduated at Yale College, 1822; entered for a time upon law studies, but eventually he entered Hartford College as a Theological Student, and then took Holy Orders in the Protestant

Episcopal Church in 1829. In 1829 he became Rector of Christ Church, Boston; in 1840, of St. Peter's, Auburn, New York; and in 1844, of the Church of the Advent, Boston. Died suddenly at Boston, Nov. 9, 1851. Whilst at Hartford he assisted, during 1827-28, in editing *The Watchman*, and contributed to it many of his poetical pieces. His *Memoir* was written by his father, the Rev. Dr. Crosswell, of New Haven; and his *Poems*, collected by his father, were edited, with a short *Memoir*, by Dr. (now Bishop) Coxe, and pub. at Boston in 1860. Of his hymns the following are in C. U. :—

1. **Lord, go with us, and we go.** *Journeying.* This in *Hymns for the Church and Home*, 1860, No. 212, is a portion of his "Traveller's Hymn," 1st pub. in 1833. Concerning it Dr. Coxe says, "When on a journey with him, I reminded him of his 'Traveller's Hymn,' which I had seen but could not remember; and he told me, if I recollect aright, that it was a sort of *Impromptu*, which bubbled up when he was going with Dr. Wainwright from Boston to New York to attend the General Convention" (*Memoir*, p. xlii.); and in his notes, p. 282, he indirectly fixes the date of composition as 1832. Orig. text in 2 st. of 8 l., in *Poems*, p. 255.

2. **Lord, lead the way the Saviour went.** *For Sisters of Mercy.* Written in 1831 for the Howard Benevolent Society of Boston. Dr. Coxe has entitled it "Hymn for Sisters of Mercy," and says he "ventured to give it a name suited to the present state of the Church, in which Deaconesses and Sisters of Mercy are among other realizations of the poet's ardent hopes. Perhaps we owe them to his faithful prayers" (*Notes to the Poems*, p. 283.) It is generally accepted as the best American hymn for benevolent occasions. Orig. text, *Poems*, p. 256.

3. **Now gird your patient loins again.** *Advent.* This hymn for Advent is in 3 st. of 4 l. *Poems*, p. 209; *Hys. for Ch. and Home*, No. 55.

4. **O Saviour, leave us not alone.** *Lent.* This is from his hymn for Lent beginning, "Thou who, for forty days and nights," in 4 st. of 4 double lines. In its abbreviated form it is found in *Hys. for Ch. and Home*, No. 85. Orig. in *Poems*, p. 219, in 4 st. of 4 double lines.

5. **We come not with a costly store.** *Epiphany.* For the Epiphany, from his *Poems*, p. 215, and based upon the Gospel of the day, in 2 st. of 8 l.

6. **And now the solemn rite is past.** *Ordination.* This is composed of st. vii., viii. of his poem, "The Ordinal," in *Poems*, pp. 69-71, slightly altered. "The Ordinal" was written in 1828, and describes minutely his own ordination at his father's church, at New Haven, and the feelings inspired, by the solemnity. It was printed in *The Watchman*, 1828. (*Poems*, Preface, p. xvii.) The portion given as "And now the solemn rite is past" was included in Hall's *Mitre*, 1836.

Dr. Crosswell also tr. the "Veni, Creator Spiritus" (q. v.), as "Come, Spirit, come and bless us." His hymns are mostly unknown to the English collections. [F. M. B.]

Crowley, Robert. The date of this writer's birth is unknown. He was educated at Magdalen College, Oxford, where he was elected to a Fellowship in 1542. He acted as

a printer under Edward VI. On the accession of Mary, he became one of the Frankfort exiles. When Elizabeth ascended the throne, he returned, and was successively Vicar of the parishes of St. Giles, Cripplegate, 1556, and St. Lawrence Jewry, 1576. He also became a Prebendary of St. Paul's in 1563. He d. June 18, 1588, and was buried in St. Giles's Church, Cripplegate.

Crowley is known to students of early English as the first editor of *Piers Plowman's Visions*, of which he printed two editions in 1650. He rendered into verse the Psalter and Litany, and composed several hymns, 1549, and also pub., in 1558, his *School of Virtue and of Good Nature*, which was composed of trs. of Latin hymns. He is generally regarded as the first person who rendered the entire Psalter into English verse. Specimens of his version are given in Holland's *Psalmists of Britain*, and in *Cotton*. He was also the author of the *Voice of the Last Trumpet*, 1650, given in Corser's *Collectanea Anglo-Poetica*, Pt. iv., and of a very rare poem,

"Pleasure and Payne, Heaven and Hell,
Remember these foure and al shall be well."

[J. T. B.]

Crown Him with many crowns. [*Christ the King.*] Four hymns are found in common use, each of which opens with this stanza. They are:—

1. By *Matthew Bridges*, which appeared in his *Hymns of the Heart*, 2nd ed., 1851, p. 58, in 6 st. of 8 l., and headed, "In capite ejus diademata multa. Apoc. xix. 12." This was repeated in his *Passion of Jesus*, 1852, p. 62, where the title runs, "Third Sorrowful Mystery, Song of the Seraphs. Apoc. xix. 12." In treatment and expression it has a more than slight resemblance to Kelly's "Look, ye saints, the sight is glorious" (q. v.). With alterations, and sometimes abbreviations, it appeared for congregational use in the *People's H.*, 1867; *H. A. & M.*, 1868 and 1875; *Sarum*, 1868; *Hymnary*, 1872; *Hy. Comp.*, and others.

2. In the *Appendix to the S. P. C. K. Ps. and Hys.*, 1868, there are 10 st. of 4 l., of which 8 st. are from M. Bridges, and 2, i. e. st. vii. and viii., "Crown Him the Lord of Might," &c., are by another hand.

3. In *S. P. C. K. Church Hymns*, 1871, we have a cento based upon Bridges's text, and thus composed, i. Bridges; ii.-iii. Bridges altd.; iv. Rev. G. Thring; v. Bridges altd.; vi. from *S. P. C. K.* as above; vii. ll. 1-4, Rev. G. Thring; ll. 5-8, Bridges.

4. The hymn opening with the same stanza in Thring's *Coll.*, 1882, is practically new, the 1st st. and l. 1 of the 5th being all that have been adopted from M. Bridges. Its original form in which it first appeared was, "Crown Him with crowns of gold." (In the *American College Hymnal*, N. Y., 1876.) This was in Mr. Thring's *Hys. and Sacred Lyrics*, 1874, p. 75, that portion of it contained in the *Church Hys.*, as noted above, having previously appeared in that collection. In 1880, on being transferred to Mr. Thring's *Coll.*, M. Bridges's opening stanza was substituted for the original in order to retain those fine lines:—

"Hark! how the heavenly anthem drowns
All music but its own."

A portion of the original hymn is sometimes given in American hymnals as, "Awake, my soul, and sing." It begins with line 5 of st. i., and is No. 272 in the *Bap. H. and Tune Bk.*, Philadelphia, 1871.

[J. J.]

Crowns of glory ever bright. *T. Kelly.* [*Jesus Crowned.*] 1st pub. in the 2nd ed. of his *Hymns on Various Passages, &c.*, 1806, in 5 st. of 4 l., but in all subsequent editions, after 1806, with alterations and an additional stanza. In modern hymnals it is given in *Kennedy*, 1863, No. 705, and in *Snapp's S. of G. & G.*, 1872, in the authorized form; but in the *People's H.*, 1867, No. 479, it is abbreviated and altered. It is also in use in America. [J. J.]

Cruciger, Elisabethe, née von Meseritz, was the daughter of a family belonging to the Polish nobility. Her parents, suffering from the persecutions of these times, had been forced to seek refuge at Wittenberg. There, in May or June, 1524, she was married to Caspar Cruciger, son of a Leipzig burgess, who had enrolled himself as a student at Wittenberg in 1522. Cruciger, who was treated by Luther as his own son and accounted his most hopeful pupil, became in 1525 Rector of St. John's School and preacher in St. Stephen's Church, Magdeburg; and in 1528 was called to become professor in the philosophical faculty at Wittenberg, but, by Luther's wish, was appointed one of the professors of Theology. Of his wife, who d. at Wittenberg, May, 1535, little is known save that she was a friend of Luther's wife, a lover of music, and an affectionate wife and mother (*Koch*, i. 281-285; *Caspar Cruciger*, by Dr. Pressel, Elberfeld, 1862, p. 76; *Allg. Deutsche Biog.* xviii. 148, &c.). The only hymn known as by her is:—

Herr Christ, der einzig Gottes Sohn. *Christmas.* 1st pub. in *Eyn Enchiridion*, Erfurt, 1524. In the *Geistliche Lieder*, Wittenberg, 1531, it is given as "Ein geistlich liedt von Christo, Elisabeth Creutzigerin," and from the *Rostock G. B.*, 1531, it seems clear that in *Klug's G. B.*, Wittenberg, 1529, it bore the same title. *Wackernagel*, iii. pp. 46-47, gives four forms, all in 5 st. of 7 l. In the *Urc. L. S.*, 1851, No. 37.

Koch, i. 282, calls it "a sublime hymn fully embracing in itself the true power of the Gospel." It has been ascribed to Andreas Knöpken, but for this external evidence is entirely wanting, and in the *Riga Kirchenordnung*, 1537, in which his hymns appeared, this hymn is ascribed to E. Cruciger. That he as a theologian might fitly have written a hymn such as this, displaying power of theological expression (cf. st. v.) and knowledge of Latin (cf. st. i. with Prudentius' "Corde natum ex parentis") may be granted, but ladies learned in Latin and theology were not unknown in those days.

Translations in C. U. :—

1. **The only Son from heaven.** A good *tr.* of st. i.-iii., by A. T. Russell, as No. 41 in his *Ps. & Hys.*, 1851, repeated, with alterations, as No. 119 in *Kennedy*, 1863.

2. **O Thou, of God the Father.** A *tr.* of st. i., iii., iv., by Miss Winkworth, as No. 155 in her *C. B. for England*, 1863, and thence as No. 277 in the *Ohio Luth. Hymnal*, 1880.

Trs. not in C. U. :—

(1) "Christ is the only Sonne of God," by Bp. Coverdale, 1539, (*Remains*, 1846, p. 653). Almost identical with (2) "Christ is the onlie Son of God," in the *Gods and Godly Ballades* (ed. 1567-8, folio 74), ed. 1868, p. 127. (3) "Lord Christ th' eternal Father's," in the *Suppl. to German Psalmody*, ed. 1765, p. 3. (4) "Christ, that only begotten," as No. 338 in pt. i. of the *Moravian H. Bk.*, 1754. (5) "Thou Maker of each creature," No. 19 in the *Moravian H. Bk.*, 1789, is st. iii., iv. of the 1754, rewritten by P. H. Moltzer. In later eds. a *tr.* of st. vi. of "Herr Jesu, Gnadensonne" (see *L. A. Gotter*, No. 1.) was added. [J. M.]

Crucis Christi mons Alvernae. [*St. Francis of Assisi.*] This hymn is given in a *Franciscan Breviary*, printed at Venice in 1485, as the hymn at first Vespers on the Feast of the Stigmata of St. Francis, Sept. 17th (Paris, 1597, p. 43). It is given, but imperfectly, in *Daniel*, i., No. 452.

The traditional account of the conferring of the *Stigmata*, or *Marks of the Passion*, or St. Francis, on Mount Alverna, is given in his *Life*, by St. Bonaventura, chapter xiii. (see his *Works*). The Marks of the Passion are said to have been imprinted by a Seraph, and on the occasion of one of the yearly visits paid by St. Francis to Mount Alverna, which he was wont to make at the beginning of Lent in honour of St. Michael. St. Bonaventura's account is given in the *Rom. Brev.*, where it furnishes the lessons for the second Nocturn at Matins on the Festival of St. Francis. [W. A. S.]

Translation in C. U. :—

Let Alverna's holy mountain, by E. Caswall, in his *Masque of Mary*, 1858, and again in his *Hys. and Poems*, 1873, p. 196, in 7 st. of 6 l. It is given in several Roman Catholic hymn-books for Schools and Missions, including the *Crown of Jesus*; the *Hymns for the Year*, and others.

Crüger, Johann, was b. April 9, 1598, at Gross-Breese, near Guben, Brandenburg. After passing through the schools at Guben, Sorau and Breslau, the Jesuit College at Olmütz, and the Poets' school at Regensburg, he made a tour in Austria, and, in 1615, settled at Berlin. There, save for a short residence at the University of Wittenberg, in 1620, he employed himself as a private tutor till 1622. In 1622 he was appointed Cantor of St. Nicholas's Church at Berlin, and also one of the masters of the Greyfriars Gymnasium. He d. at Berlin Feb. 23, 1662. Crüger wrote no hymns, although in some American hymnals he appears as "Johann Krüger, 1640," as the author of the supposed original of C. Wesley's "Hearts of stone relent, relent" (q.v.). He was one of the most distinguished musicians of his time. Of his hymn tunes, which are generally noble and simple in style, some 20 are still in use, the best known probably being that to "Nun danket alle Gott" (q.v.), which is set to No. 379 in *H. A. & M.*, ed. 1875. His claim to notice in this work is as editor and contributor to several of the most important German hymnological works of the 16th cent., and these are most conveniently treated of under his name. (The principal authorities on his works are Dr. J. F. Bachmann's *Zur Geschichte der Berliner Gesangbücher*, 1857; his *Vortrag* on P. Gerhardt, 1863; and his edition of Gerhardt's *Geistliche Lieder*, 1866. Besides these there are the notices in *Bode*, and in R. Eitner's *Monatshefte für Musik-Geschichte*, 1873 and 1880.) These works are:—

1. *Neues vollkommliches Gesangbuch, Augspurgischer Confession*, &c., Berlin, 1640 (Library of St. Nicholas's Church, Berlin), with 248 hymns, very few being published for the first time.

2. *Frantz pietatis melica. Das ist: Übung der Gottseligkeit in Christlichen und trostreichen Gesungen.* The history of this, the most important work of the century, is still obscure. The 1st ed. has been variously dated 1640 and 1644, while Crüger, in the preface to No. 3, says that the 3rd ed. appeared in 1648. A considerable correspondence with German collectors and librarians has failed to bring to light any of the editions which *Koch*, iv. 102, 103, quotes as 1644, 1647, 1649, 1650, 1651, 1652, 1653. The imperfect ed. noted below as probably that of 1648 is the earliest Berlin edition we have been able to find. The imperfect ed., probably 1x.

of 1659, formerly in the hands of Dr. Schneider of Schlewig [see *Mützell*, 1858, No. 264] was inaccessible. The earliest perfect Berlin ed. we have found is 1661.

The ed. printed at Frankfurt in 1656 by Caspar Röteln was probably a reprint of a Berlin ed. c. 1653. The eds. printed at Frankfurt-am-Main by B. C. Wuest (of which the 1666 is in the preface described as the 3rd) are in considerable measure independent works.

In the forty-five Berlin and over a dozen Frankfurt editions of this work many of the hymns of P. Gerhardt, J. Franck, P. J. Spener, and others, appear for the first time, and therein also appear many of the best melodies of the period. As these Berlin and Frankfurt editions are constantly referred to throughout this work, in the notes on German hymns, we subjoin a list of all the editions we have found (not noting duplicates), at present (1887) existing, as follows:—

i. Berlin Editions.

Edition.	Date.	Hymns.	Edition.	Date.	Hymns.
iii.	1648	387	xxviii.	1698	1163
x.	1661	550	xxix.	1702	786
xi.	1664	617	xxx.	1703	1194
xii.	1666	641	xxxii.	1709	1202
xiii.	1667	710	xxxiv.	1711	1202
xv.	1671	761	xxxv.	1712	1202
xvi.	1672	761	xxxvi.	1714	1222
xvii.	1674	764	xxxvii.	1716	1222
xviii.	1675	803	xxxviii.	1718	1300
xix.	1678	769	xxxix.	1721	1300
xx.	1679	1001	xl.	1724	1316
xxi.	1684	1001	xli.	1729	1316
xxiii.	1688	1114	xlii.	1732	1316
xxiv.	1690	1220	xliii.	1733	1316
xxv.	1690	769	xliv.	1736	1316
xxvii.	1693	1124	xlv.	1736?	1316

ii. Frankfurt Editions.

	Date.	Hymns.		Date.	Hymns
1	1656	503	7	1676	1100
2	1662	606	8	1678	1169
3	1666	731	9	1680	787
4	1668	888	10	1683	254
5	1674	767	11	1693	1246
6	1674	208	12	1700	1246

Of the above the Royal Library, Berlin, possesses eds. xii., xvi., xix., xxiv., xxv., xxvii., xxix., xxxvi., xl., xliii., xlv., and Nos. 3, 4, 7, 9, 11; while the Hamburg Town Library has eds. xi., xviii., xx., xxiii., and Nos. 1, 5, 8, 10. In addition there are in public libraries in Germany the following, viz. eds. xiii., xvii., and Nos. 2, 6, in the Ducal Library, Wolfenbüttel; xv. in Ducal Library, Gotha; iii., xxxv., xxxvii. in Ducal Library, Wernigerode; ed. xiv. in the Royal Library, Munich; and No. 12 in the Leipzig Town Library. Ed. xxx. is in the Library of the Consistory, Berlin, and xxvii. in possession of the Church at Bärncke near Nauen. The British Museum has eds. xxiii., xxv., and Nos. 1, 2.

In private hands I find in addition that eds. x., xxviii., xxxix., xli., xlii., are with Professor J. Bachmann, D.D., of Rostock; xxii., xxxviii., Dr. Zahn of Altdorf; xxxii. in my own possession.

3. *Geistliche Kirchen-Melodien*, &c., Leipzig, 1649 [Library of St. Katherine's Church, Brandenburg]. This contains the first stanzas only of 161 hymns, with music in four vocal and two instrumental parts. It is the earliest source of the first stanzas of various hymns by Gerhardt, Franck, &c.

4. *D. M. Luther's und anderer vornehmen geistlichen und gelehrten Männer Geistliche Lieder und Psalmen*, &c., Berlin, 1653 (Hamburg Town Library), with 375 hymns. This was ed. by C. Runge, the publisher, and to it Crüger contributed some 37 melodies. It was prepared at the request of Luise Henriette (q.v.), as a book for the joint use of the Lutherans and the Reformed, and is the earliest source of the hymns ascribed to her, and of the complete versions of many hymns by Gerhardt and Franck.

5. *Psalmodia Sacra*, &c., Berlin, 1658 [Royal Library, Berlin]. The first section of this work is in an ed. of A. Lobwasser's *German Psalter*; the second, with a similar title to No. 4, and the date 1657, is practically a recast of No. 4, 146 of those in 1653 being omitted, and

the rest of the 319 hymns principally taken from the *Praxis* of 1656 and the hymn-books of the Bohemian Brethren. New eds. appeared in 1676, 1700, 1704, 1711, and 1736. [J. M.]

Cruttenden, Robert, b. cir. 1691, d. cir. 1764. He was educated for the ministry among the Dissenters, and when a young man frequently preached for his uncle, the Rev. Mr. Bragg. But finding that he did not really believe in the Evangelical doctrines, he gave up the ministry, and betook himself to trade, in which for a number of years he was successful. In his 52nd year, having retired from business, he was living near to Whitefield's Tabernacle, when, his attention being excited by what he heard concerning the preaching there, a strong impulse seized him to go and hear for himself. The result was his conversion through the ministry of John Cennick. Twelve months later he joined a Congregational Church, of which he continued a member until his death, about 20 years subsequently. The narrative of his *Experience*, as read to this Church on his application for membership, was pub. in 1744, with a preface by Whitefield, and republished in 1790, with the addition of a letter from Mr. Cruttenden to Mr. Cennick. To this narrative his *Psalms & Hymns*, 17 in all, were appended. The full title of the *Experience* is too quaint to be omitted. It is:—

“Sovereign Efficacious Grace displayed in the awakening and converting a Rational, Learned, Aged sinner, exemplified in the *Experience* of Robert Cruttenden, Esq., as delivered by himself to the Congregational Church, then meeting in Lime Street, near Leadenhall Market, 1743, in order to be admitted into their society. Published, prefaced and recommended by the late Rev. George Whitefield, 1744, as an extraordinary effect of the Divine Spirit. To which is prefixed a Letter from Mr. Cruttenden to Mr. Cennick, 1742. Also several Psalms, Hymns, &c., composed by him. Now particularly addressed to all rational Christians for their perusal. London, printed and sold by T. Wilkins, Aldermanbury, MDCXC.”

From his *Psalms & Hymns* in the *Experience* the following are still in C. U.:—

1. And is it yet, dear Lord, a doubt? *Desiring to love God.*
2. Did Jesus die, but not for me? *Pardon through Jesus.*
3. I own my guilt, my sins confess. *Lent.*
4. Let others boast their ancient line. *Adoption.*
5. Rise, Sun of glory, shine reveal'd. *Happiness desired.*
6. 'Tis false, thou vile accuser, go. *Divine Mercy.*
7. What adverse powers we feel within. *Sin and Holiness.*
8. What jarring natures dwell within. *Sin and Holiness.* This is part of No. 7.

Cruttenden's hymns are full of Christian experience: some, as “Let others boast their ancient line,” have a good deal of spirit, and the versification is usually smooth and flowing. [W. R. S.]

Crux benedicta nitet, Dominus qua carne pependit. Venantius Fortunatus. [*Holy Cross.*] This hymn, dating from the latter half of the 6th cent., is found in an 11th cent. ms. in the Bodleian (*Liturg. Misc.* 366, f. 21), and is given in its full form in Fortunatus's *Opera Poetica*, ed. F. Leo, (Berlin, 1881) from a St. Petersburg ms. of the 8th cent. and others. The abbreviated form of the hymn in 18 l. is that which is generally known. It is given in *Daniel*, l. No. 141, with notes and various readings;

Neale's *Hymni Ecclesiae*, 1851; Trench's *Sac. Lat. Poetry*, 1849 and 1864; and other collections. *Daniel* gives in vol. iv. p. 152, additional readings from a Rhinau ms. of the 11th cent., and an additional strophe (the 10th in the ms.) which is not found, so far as is known, in any ms. of Fortunatus. It reads:—

"O tam magna Deo magna tanta parasti
Quanta mira facit gloria magna Deo."

On the closing lines of this hymn:—

"Appensa est vitis inter tua brachia, de qua
Dulcia sanguineo vna rubore fuunt,"

rendered by Dr Neale as:—

"Twining about thine arms is the Vine, from whom in
its fulness
Floweth the blood-red juice, Wine that gives life to
the soul."

Archbishop Trench has the following beautiful note (ed. 1864, p. 131):—

"The cross as the tree to which the vine is clinging, and from which its tendrils and fruit depend, is a beautiful weaving in of the image of the true Vine with the fact of the Crucifixion. The blending of one image and another comes, perhaps, yet more beautifully out, though not without a certain incoherence in the images, in that which sometimes appears in ancient works of Christian art—namely, Christ set forth as the Lamb, round which the branches of a loaded vine are clustering and clinging." [W. A. S.]

Translations in C. U.:—

1. That blest Cross is displayed where the Lord in the flesh was suspended, by J. M. Neale, in his essay on the "Ecclesiastical Latin Poetry of the Middle Ages," in the *Encyclopaedia Metropolitana*, 1852; and again in his *Commentary on the Psalms*, 1860, in 9 st. of 2 l. In 1875 it was given in the *St. Margaret's Hymnal*; in 1880, in the *Antiphoner and Grail*, and as "Lo, the blest Cross is displayed," &c., in the *Hymner*, 1882.

2. The blessed Cross shines now to us where once the Saviour bled, by Mrs. Charles, in her work *The Voice of Christian Life in Song*, 1858, p. 130, in 9 st. of 2 l. This was repeated in the *Lyra Messianica*, 1864, and the *Peopl's H.*, 1867. In the *Hymnary*, 1872, it is in 4 st. of 8 l. This text is altered, and the last four lines are original, and were added by the compilers. [W. T. B.]

Crux, mundi benedictio. *St. Peter Damiani.* [*Holy Cross.*] This hymn, which dates from the first half of the 11th cent., is given in various editions of the author's *Works*, e.g. that at Paris, 1642, vol. iv. p. 6. It is also in *Thomasius*, 1747; and *Migne*, tom. 145, col. 930. *Daniel*, i., No. 197, only quotes 4 lines from the former. Respecting this hymn, Dr. Neale remarks:—

"St. Peter Damiani, in almost all his compositions, seems to have had his eye on some earlier hymn: in the present case he clearly follows the *Vexilla Regis*. The following does not seem to have been publicly used by the Church." *Med. Hys.*, 1851, p. 36.

It is tr. as:—

O Cross by whom the earth is blest, by J. M. Neale, pub. in his *Mediaeval Hymns*, 1851, p. 36, in 6 st. of 4 l. It was revised for the 2nd ed., 1863, as, "O Cross, whereby the earth is blest." As in C. U. it is known in its earlier form as in the *Appendix to the Hymnal N.*, 1863, and Skinner's *Daily Service Hymnal*, 1864. [J. J.]

Cummins, John James, s. of a merchant in Cork, Ireland, was b. in Cork, May 3, 1795. In 1834 he removed to London, and was for many years a Director of the Union

Bank of Australia. He d. at Wildecroft, Buckland, Surrey, Nov. 23, 1867. He devoted much time to the study of Hebrew and Theology. He prepared for the use of his children in their preparation for Confirmation, *Seals of the Covenant Opened in the Sacraments*. This work, including several hymns and poems, was pub. in 1839. The hymns and other poetical pieces were also pub. in 1839 as *Poetical Meditations and Hymns by the Author of The Seals of the Covenant Opened*. In 1849 this work was republished with additions as *Hymns, Meditations, and other Poems*. The title on the cover of this work is *Lyra Evangelica*, and by this title it is usually known. The hymns, "Jesus, Lord of life and glory," 1839, (*A Litany*); "Shall hymns of grateful love," 1839, (*The New Song*), and others are from this work. [J. J.]

Cundell, Anne Ross. [Cousin, A. R.]

Cunningham, John William, M.A., was b. in London, Jan. 3, 1780, and educated at St. John's College, Cambridge, where he graduated in honours, and subsequently became a Fellow of his College. In 1802, he was ordained to the Curacy of Ripley, in Surrey. The following year he removed to Ockham, and later to Clapham, where he was curate to the Rev. John Venn, who was the original of *Berkeley in The Velvet Cushion*. In 1811 he was presented by his family to the Vicarage of Harrow, which he held for fifty years. He d. Sept. 30, 1861. He published, in addition to pamphlets on various subjects:—

(1) *World without Souls*, 1805; (2) *The Velvet Cushion*, 4th ed. 1814; (3) *De Rancor, a Poem*, 1815; (4) *Morning Thoughts on the Gospel of St. Matthew*, 1824; (5) *Morning Thoughts on the Gospel of St. Mark*, 1827. The two series of *Morning Thoughts* contained hymns which were given without any signature. As there is an acknowledgment that with the verse, in the first case he was assisted by "a friend," and in the second "by friends," it is impossible to distinguish his work from that of his "friends."

With his name and publications the following hymns are associated:—

1. As the sweet flower that scents the morn.
Death of an Infant. This poem appeared in *The Velvet Cushion* (4th ed. 1814, p. 157), in 6 st. of 4 l. In 1826 it was given in a revised form as a hymn in 3 st. of 4 l. in the American Epic. *Ps. & Hys.*, No. 127. In the *Unitarian Hys. for the Ch. of Christ* (Hedge & Huntington), 1863, No. 762, it is increased to 4 st. It has been attributed to Allan Cunningham, but in error.

2. Dear is the hallowed morn to me.
Sunday Morning. This was given in *Oliphant & Sons' Sacred Poetry*, 4th ed., 1822, in 8 st. of 4 l., and signed "Cunningham." In 1833 Bickersteth gave st. i.-iii., vi., as No. 639 in his *Christ. Psalmody*, beginning, "Dear is to me the Sabbath morn." This has been repeated in English and American collections.

3. From Calvary a cry was heard.
Good Friday. Pub. in his *Morning Thoughts on St. Matthew*, 1824, p. 103, in 5 st. of 4 l. It is in somewhat extensive use in America, and sometimes in 4 stanzas as in Dr. Hatfield's *Church H. Bk.*, 1872, No. 460.

4. How cheering the thought that the spirits in bliss.
Ministering Angels. Pub. in his *Morning Thoughts on St. Matthew*, 1824, p. 15, in 2 st. of 4 l. In *Bateman's Sacred Melodies*, the *Scottish Presb. Hymnal for the Young*, 1882, &c., and several American collections, it is given as "How [dear is] delightful the thought that the angels in bliss."

5. The God of Israel never sleeps.
Watchfulness. Pub. in his *Morning Thoughts on St. Mark*, 1827, p. 103, in 3 st. of 6 l. As No. 549 in Kennedy it is in an altered form. [W. T. B.]

Curtis, John, b. 1784, d. 1857, was a native of Bristol, in which city, engaged in

business pursuits, he spent his life. He was connected for many years with the choir at Broadmead Baptist Chapel. His hymn-book,

The Union Collection of Hymns & Sacred Odes, additional to the Psalms and Hymns of Dr. Watts, adapted to the use of the Church and the Social Circle, the Family and the Closet. London, B. J. Holdsworth, 1827,"

was for some time in use at Broadmead. It was designed for Independents and Baptists, all hymns on Holy Baptism being omitted; but it failed in securing the goodwill of either. [W. R. S.]

Curwen, John, s. of the Rev. S. Curwen, of an old Cumberland family, b. at Heckmond-wike, Yorkshire, Nov. 14, 1817, and educated at Coward College, and University College, London. In 1838 he became assistant minister in the Independent Church, Basingstoke; co-pastor at Stowmarket in 1841, and pastor at Plaistow, Essex, in 1844. There he developed and promoted the *Tonic Sol-fa* method of teaching to sing, using it in his own schools and church, and lecturing upon it in various parts of the country. Resigning his ministry through ill health, in 1867, he established a printing and publishing business in order the better to create a *Tonic Sol-fa* literature. In 1853 he assisted in founding the Tonic Sol-fa Association, for the promotion of that method of singing, and in 1862 the Tonic Sol-fa College. He d. May 25, 1880. Besides a number of works explanatory of the Tonic Sol-fa system, Mr. Curwen was the compiler of *Sacred Songs*, 1840, and *Hys. & Chants*, 1844. In 1846 these were combined as *The Child's Own Hymn Book*. This was enlarged in 1865, and recast as *The New Child's Own Hymn Book* in 1874. As a Sunday-school hymn-book this collection has been exceedingly and deservedly popular. For it Mr. Curwen composed two hymns:—

1. I'm a little Pilgrim. *Pressing Heavenwards*. This was written in place of another with the same first line, whose author had refused permission for its use in Mr. Curwen's book. The tune and chorus usually sung with it are American.

2. O what has Jesus done for me? *Passiontide*. This was also written in place of another having the same line.

These are the only hymns known to be his. *The Sabbath Hymn Book*, Lond. 1859, was also edited by Mr. Curwen. [W. R. S.]

Cushing, William Orcutt, b. at Hingham, Massachusetts. Dec. 31, 1823, is the author of the following hymns which appear in I. D. Sanky's *Sacred Songs and Solos*:—

1. Beautiful valley of Eden. *Heaven*.
2. Down in the valley with my saviour I would go. *Trusting to Jesus*.
3. Fair is the morning land. *Heaven*.
4. I am resting so sweetly in Jesus now. *Rest and Peace in Jesus*.
5. I have heard of a land far away. *Heaven*.
6. O safe to the Rock that is higher than I. *The Rock of Ages*.
7. Ring the bells of heaven, there is joy to-day. *Heavenly Joy over repenting Sinners*.
8. We are watching, we are waiting. *Second Advent anticipated*.

Mr. Cushing has also several additional hymns in some American Sunday School collections, and collections of *Sacred Songs*. [J. J.]

Custodes hominum psallimus Angelos. [*Guardian Angels*]. This hymn is ascribed to Card. Bellarmine. According to *Garantus* it was added to the *Roman Brev.* in 1608, by command of Paul V. It was not formally incorporated in the *Brev.* until after 1632, and, in common with "Aeternae Rector siderum" (q.v.), is in the Venice ed., 1635, in an *Appendix* with independent pagination and a separate title-page. It is for Vespers in the Office for "the Holy Guardian Angels. Double of the second class," Oct. 2. It is also one of the few hymns from the *Rom. Brev.* given in modern French Breviaries. In the latter, however, it has a different doxology, and the text varies. The *Rom. Brev.* text is in *Daniel*, ii. p. 375; and the *Paris Brev.* in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. Tr. as:—

And are there then celestial habitants? by I. Williams, in his *Hys. tr. from the Paris Brev.*, 1839, p. 254. This was repeated in the *Child's Christian Year*, 1841, and later editions, where it is appointed for "St. Michael and All Angels." It is also tr. as:—"Praise we those ministers celestial." *E. Caswall*. 1849. [J. M.]

Cutter, William, b. at North Yarmouth, Maine, May 15, 1801, and was removed in childhood to Portland, and educated at Bowdoin College, graduating in 1821. He was subsequently engaged for some time in business in Portland, and again in Brooklyn, New York. Died Feb. 8, 1867. Mr. Cutter, who was a member of the Congregational body, was a deserving writer, who has hitherto missed his due meed of acknowledgment. To his friend Mr. Colesworthy we are indebted for the details of his life and hymnological work. His hymns include:—

1. Thy neighbour! it is he whom thou. *Christian Brotherhood*. This appeared in the *Christian Mirror* for May 30, 1828 (Mr. Colesworthy thinks that he set the types for it), and again in Cheever's *American Poetry*, 1831. An altered form of the hymn, "Who is thy neighbour? he whom thou," soon came into use, and was often printed before it was included anonymously in W. B. O. Peabody's *Unitarian Springfield Coll.*, 1835. From being found in that collection it has been attributed to Peabody in error.

2. Hide not thy talent in the earth. *Duty*. Appeared in the *Christian Mirror*, Oct. 10, 1828. In some collections it begins with st. ii., "What if the little rain should say."

3. She loved her Saviour, and to Him. *Thankfulness and Duty*. Was 1st pub. in the *Christian Mirror*, but the date is uncertain. It was reprinted by Cheever in his *American Poetry*, 1831. In addition to the above, Cutter wrote several hymns which appeared in the *Mirror*, and in the *Sunday School Instructor*, of which he and Mr. Colesworthy were joint editors. His hymns are unknown to the English collections. [F. M. B.]

Cutting, Sewell Sylvester, D.D., a Baptist Minister, was b. at Windsor, Vermont, Jan. 19, 1813, graduated at the University of Vermont, 1835, and was ordained at Boylston, Massachusetts, 1836. He was pastor at Southbridge, Mass., from 1837 to 1845. Editor of the *New York Recorder*, 1845-50,

and 1853-55; and of the *Christian Review*, 1850-53, and 1855-68. In 1868 he was appointed Professor of Rhetoric and History at the University, Rochester, N. York, and Secretary of the American Baptist Educational Commission. He d. at Brooklyn, Feb. 7, 1882. His *Historical Vindication of the Baptists* was pub. in 1858. His hymns in C. U. include:—

1. **Father, we bless the gentle care.** *The love of God.* Appeared in *Hys. for the Vestry and Fireside*, Boston, 1841.

2. **Gracious Saviour, we adore Thee.** *H. Baptism.* Appeared in Winchell's *Additional Hys.*, 1832, No. 509 (the author being then but 19); again in the *Psalmist*, 1843, and others.

3. **Great God, Thy glories blaze.** *Praise to God the Father.* Appeared in Linsley and Davis's *Select Hys.*, 1836-41, No. 514. In the *Psalmist*, 1843, it was altered to "God of the world, Thy glories shine." This is repeated in several collections, including the *Bap. Praise Bk.*, 1871, in 4 st. of 4 l. In the *Bap. Service of Song*, 1871, it is given as "God of the world, near and afar," is expanded into 5 st., and is dated 1835.

4. **O Saviour, I am blind, Lead Thou my way.** *The True Guide.* This hymn, in I. D. Sankey's *Sacred S. and Solos*, is also by Dr. Cutting.

[F. M. B.]

Czerwenka, M. [Cervenka, M.]

D

D., in *Bristol Bap. Coll.*, by Ash & Evans, 1st ed., 1769, i.e. P. Doddridge.

D. A. T., i.e. Dorothy A. Thrupp.

D. H. W., i.e. Mrs. Van Alstyne.

D. L., in the *People's H.*, i.e. Dr. Littledale.

D. P., i.e. *Desiderius Pastor*, a *nom de plume* of the Rev. Gerard Moultrie, in the *People's H.*

Dr B., in *Ash & Evans*, 1st ed., 1769, i.e. Dr. John Byrom.

Dr. Sc*tt, in *Ash & Evans*, 1st ed., 1769, i.e. Thomas Scott.

D. T., in *Ash & Evans*, 1st ed., 1769, i.e. Daniel Turner.

Dw., in *Supp. to Ash & Evans*, 1800, &c., i.e. T. Dwight.

Da Jesus, an des Kreuzes Stamm. [*The Seven Words.*] 1st appeared in the *Hawover G. B.*, 1646, No. 45, in 10 st. of 5 l., repeated in Crüger's *Praxis pietatis melica*, 1656, and many later collections. It was evidently written to supersede the older hymn noted under *Böschenstein*. Frequently, as by Bunsen in his *Versuch*, 1833, No. 168, and the *Berlin G. L. S.*, ed. 1863, No. 220, it is ascribed to J. Zwick. But the version of the Seven Words on the Cross given by *Wachernagel*, iii. p. 612, as by *Zwick*, and 1st pub. 1545, is in 7 st. of 8 l., beginning, "Im Ersten wort der hoptgrund stat," and is entirely different. *Tr.* as:—

1. **Seven times our blessed Saviour spoke.** A good and full *tr.* by Miss Cox in her *Sacred H. from*

the German, 1841, p. 31 (*H. from the Ger.*, 1864, p. 57, slightly altered). In 1848, st. i.-viii. were included, unaltered, as No. 135 in the *Dalston Hospital H. Bk.* In full, but slightly altered, as No. 401 in the 1857 ed. of *Mercer's C. P. and H. Bk.* Omitting st. ix., it was included in *Rorison's H. and Anthems*, 1851, No. 70; and again in *Darling's H. for the Ch. of England*, 1874, altered as, "Seven words our blest Redeemer spoke."

2. **When on the cross the Saviour hung.** A full and good *tr.* by Miss Winkworth in her *C. B. for England*, 1863, No. 53, repeated as No. 74 in the *Ohio Luth. Hymnal*, 1880.

3. **My soul, thy great Redeemer see.** A *tr.* of st. i., ix., x., by Miss Borthwick, as No. 70 in *Dr. Pagenstecher's Coll.*, 1864.

Other *trs.* are:—

(1) "When Christ hung on the cursed tree," by J. C. Jacobi, 1722, p. 17 (1732, p. 32), repeated, altered, as No. 162 in pt. 1. of the *Moravian H. Bk.*, 1754. (2) "Seven words from Jesus' lips did fall," in *Dr. J. Guthrie's Sacred Lyrics*, 1869, p. 75. [J. M.]

Da pacem, Domine. [*For peace.*] An antiphon of the 6th or 7th cent., founded on ii. Kings xx. 19; ii. Chron. xx. 12, 15; and Ps. cxxii. 6. By a Bull of Pope Nicholas III., 1279, it was ordered to be sung at every mass before the *Agnus Dei*. In the *Paris Breviary* of 1633 it is given along with a Collect for Peace, which occurs in the *Sacramentary* of Gelasius, A.D. 494, as a *Commemoratio de Pace per Annum. Ad Laudes et Vesperas*, thus:—

"Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu Deus noster. . . Fiat pax in virtute tua. R. Et abundantia in turribus tuis. *Oratio.* Deus, a quo sancta desideria, recta consilia, et justa sunt opera: da servis tuis illam, quam mundus dare non potest, pacem: ut et corda nostra mandatis tuis dedita, et hostium sublatia formidant, tempora sint tua protectione tranquilla. Per Dominum," &c. (*Pars Hymnalis*, 1657, p. 169.)

The same text is given in the *Sarum Brev.* (Cambridge Press Reprint, 1892, of the Paris ed., 1581, col. 11), and in the *York Brev.* of 1493 (Surtees Society's Reprint, 1880, i. col. 942). A *tr.* in full is given in the Evening Service of the Church of England. In *The Prymer in English*, reprinted from a ms. cir. 1410, in *Maskell's Monumenta Ritualia Ecclesiae Anglicanae*, 1846, ii. p. 35, they read:—

"*Ant.* Da pacem. Lord syue pees in our dales, for ther is noon othir that shal fyfte for us, but thou lord oure god. *Vers.* Lord, pees be maad in thi vertu. *Resp.* And plenteousnesse in thi toures. *Prel we.* For the pees. Deus a quo: God, of whom ben hooll desirys, rit counceils and iust werkis: syue to thi seruauntis pees that the world may not feue, that in oure hertis younn to thi commandementis, and the drede of enemyes putt awel, our tymes be peable thur; thi defendyng: Bi our lord Iesu crist, thi sone, that with thee lyueth and regeth in the unite of the hooli goost god, bi alle worldis of worldis. So be it.

The other *trs.* are from two German versions, the earlier being:—

1. **Verleih uns Frieden gnädiglich**, given to it by Martin Luther, first in prose in 1527 (*Koch*, viii. 159), and then in metrical form in *Klug's G. B.*, 1529. *Wachernagel*, iii. p. 21, quotes it from the *Geistliche Lieder*, Wittenberg, 1531; and also gives a form in 4 st. of 5 l., pub. at Augsburg in 1532, st. ii.-iv. being founded on the prose collect. In many districts of Germany, Luther's stanza was sung immediately after sermon, either separately or with the hymn, "Erhalt uns Herr bei deinem Wor

(q.v.). In Schircks's ed. of Luther's *Geistliche Lieder*, 1854, p. 43, a second st. in 5 l., founded on 1 Tim. ii. 1, 2, and on the latter part of the prose collect, beginning, "Gieb unserm Fürsten und aller Obrigkeit," is added; 1st pub. in *Das Christlich Kinderlied Dr Martini Lutheri Erhalt uns Herr*, &c., Wittenberg, 1566, ed. by Johann Walther, and thence in *Mützell*, No. 556, and added to Luther's stanza, as No. 981, in the Berlin *G. L. S.*, ed. 1863.

The *trs.* from Luther are: (1) "Lord, in Thy mercy and Thy grace," by *Miss Fry*, 1845, p. 137; (2) "Lord! in mercy grant us peace," by *J. Anderson*, 1846, p. 65 (1847, p. 79); (3) "We Thee beseech, with one accord," by *Dr. J. Hunt*, 1853, p. 93; (4) "In these our days so perilous," by *R. Massie*, 1854, p. 63, included in *Dr. Bacon*, 1884, p. 54; (5) "Jehovah, grant us peace through all," by *Dr. G. Walker*, 1860, p. 39; (6) "Peace in our time, Lord God, bestow," by *Dr. G. Macdonald* in the *Sunday Magazine*, 1867, p. 682, and thence in his *Exotics*, 1876, p. 97, altered to "Peace to us in Thy mercy grant."

2. *Gieb Fried zu unser Zeit, O Herr.* A very free version in 3 st. of 10 l., by Wolfgang Capito. *Wackernagel*, iii. p. 731, quotes it from the *Form und Ordnung Gaystlicher Gesang und Psalmen*, Augsburg, 1533 (where the order of stanzas is ii., i., iii.), and the *Strassburg G. B.*, 1533. *Mützell*, No. 153, quotes the text from the *Gros Kirchen G. B.*, Strassburg, 1560, where it is entitled "A hymn of supplication for peace and whole-hearted returning to God, with confession that we have justly merited our unrest by our sin and declension from God." It appeared in many of the German hymn-books up to the middle of the 18th cent., but since then has fallen out of use. The only *tr.* in C. U. is:—

Genus peace in these our days, O Lord. A full and close *tr.* in the 1560–61 *Psalms of David*. In *Dave's Psalter*, 1565, and many later eds. of the *Old Version*, it is signed E. G. These initials almost certainly denote Edmund Grindal, afterwards Abp. of Canterbury (1575–1583), who lived at Strassburg during the Marian Exile, and is known to have acquired a sufficient knowledge of German to have enabled him to take office in the German Church. It is included in a few hymnals of this cent., e.g. in *J. Bickersteth's Ps. and Hys.*, ed. 1832, No. 504, rewritten in 4 st. of L.M., and repeated in this form in *E. Bickersteth's Christian Psalmody*, 1833, *Snepp's Songs of G. and G.*, 1872, &c. [J. M.]

Da puer plectrum, choreis ut canam fidelibus. A. C. Prudentius. [*Miracles of Christ.*] This poem, written at the beginning of the 5th cent., is given in all editions of *Prudentius's Works (Cathemerinon, No. 9)*, including that pub. in Rome, 1789, London, Valpy, 1824, vol. i. p. 123. It is also in a ms. of the 5th cent. in the Bibliothèque Nationale, Paris (8084 f. 29 b.). From this poem the hymn, *Corde natus ex Parentis, ante mundi exordium* (the *trs.* of which are annotated below), is taken. It usually consists of lines 10–12, 19–27, and 109–111, with slight alterations. In the *York Brev.* it is given at Compline for the Vigil of Christmas, and from thence to the Octave of the Epiphany. In the *Hereford Brev.* it is given for Prime. *Daniel*, i., No. 106, gives the text, together with an extended note relating to various readings, &c. The "Corde natus" text is also in a ms. of the 11th cent. in the *British Museum* (Harl. 2961 f. 228); and in a ms. of

the 11th cent. at St. Gall. (No. 418); *Simrock*, p. 38; *Büssler*, No. 43; *Königsfeld*, i. p. 40 (with German *tr.*); *Card. Newman's Hymni Ecclesiae*, 1838 and 1865; and others. The hymn in the *Mozarabic Brev.* "Psallat altitudo coeli" (Toledo, 1502 f. 131) is also from this poem. In the *Hereford Brev.* there are also three other centos from this poem, viz.: (1) "Corporis formam" for Terce; (2) "Eoos quem vates" for Sext; and (3) "Juste Judex" for None. [W. A. S.]

Translations in C. U. of *Corde natus*:—

1. *Of the Father sole begotten.* By *J. M. Neale*, in the enlarged ed. of the *Hymnal N.*, 1854, (1st ed. 1852), in 6 st. of 6 l. with the refrain, "Evermore, and evermore." This refrain and the doxology are not in the original. This *tr.* is repeated in later eds. of the *Hymnal N.*, the *People's H.*, 1867, the *Hymnary*, 1872, &c. It is to be noted that some of the lines in this *tr.* are from *Beresford Hope's tr.* of the same text in his *Hys. of the Church*, 1844. In the *Parish H. Bk.* it is given as "Of the Father's self begotten." In *Laudes Domini*, N.Y., 1884, begins with st. ii., "He is here, whom Seers in old time."

2. *Born of God the Father's bosom.* This *tr.* appeared in the *Salisbury H. Bk.*, 1857, and again in *J. Keble's Miscellaneous Poems*, 1869. It is an alteration of *Dr. Neale's tr.* made by *Keble* for the *Salisbury H. Bk.*

3. *Of the Father's love begotten.* This *tr.* was given in the trial ed. of *H. A. & M.*, 1859, as "Of the Father's will begotten," but in the 1st ed. of 1861 it was given in its well-known form in 9 st. of 6 l. with the refrain, the additional stanzas being supplied by the *Hereford Brev.* text. The *H. A. & M. tr.* by *Dr. Neale* and *Sir H. W. Baker* is thus composed:—i. *Neale* altered; ii., iii., *Baker*; iv.–vi., *Neale* altered; vii., *Baker*; viii., *Neale* altered; ix., *Baker*. This arrangement was repeated in the revised *H. A. & M.*, 1875, and is the most popular *tr.* of the hymn in C. U. Usually, however, compilers introduce changes and abbreviations on their own account, and not always to the advantage of the hymn. These changes are easily found by collating any given text with *H. A. & M.*

Translations not in C. U.:—

1. Son Eternal of the Father. *Hope*, 1844.
2. Yea! from the Almighty mind He sprung. (*Hereford Brev.* text.) *Hymn. Anglicanum*, 1844.
3. Offspring of The Eternal Father. *J. D. Chambers*, 1857.
4. Of the Father's heart begotten. *W. J. Blew*, 1852–55. [J. J.]

Dach, Simon, s. of *Simon Dach*, interpreter to the Court of Justice at Memel, Prussia, was b. at Memel, July 29, 1605. He attended the Cathedral school at Königsberg, the Town school at Wittenberg, and the Gymnasium at Magdeburg. In 1626 he returned to Königsberg, where, after studying philosophy and theology at the University, he for some time acted as a private tutor. In 1633 he was appointed assistant in the Cathedral school, and in 1636 Conrector. He then, in 1639, became Professor of Poetry in the University, was five times Dean of the Philosophical Faculty, and in 1656–57 Rector of the University. He d. at Königsberg, April 15, 1659 (*Koch*, iii. 182–191; *Allg. Deutsche Biog.*, iv. 685–688, &c.).

Dach was much of an invalid, and nearly broke down under the hard labour and poor pay of his early tutorial work at Königsberg, but found a true friend and generous patron in R. Roberthn (q.v.). In his later years the effects of the Thirty Years' War made themselves visible in Königsberg by depression of trade, famine, &c. In 1648 he lost Roberthn by death, and in 1649 many of his fellow professors fell victims to the pestilence, while during the last year of his life he suffered from a lingering consumption. These facts explain the sombreness of much of his verse. In 1636 he joined in forming the Poetical Union of Königsberg [see Alberti], and was its poetic soul. He was the most important poet of the Königsberg School, and one of the first lyric poets of his time—happy in expression, pure in style, and true hearted. But of the mass of his poems (some 1360 in all, many of which were "occasional" pieces for the Electoral House of Brandenburg, and for private friends) very few retain popularity; the best known being his *Aennchen von Tharau*.

Dach's hymns, some 166 in all, appeared in broadsheet form, in H. Alberti's *Arien*, 1638-1650, and in the Königsberg Hymn-books, 1639-1690. They deservedly place him amongst the best hymn writers of his time, and win him the distinction of being one of the most lovable, most profound and most elegant of the more contemplative hymn writers. Their personal and subjective character, and the fact that so many are hymns of preparation for death, have prevented all but a few from finding a place in modern hymnals.

Five of Dach's hymns have passed into English, all of which are included in the complete edition of his *Werke* by Hermann Oesterley, pub. at Tübingen, 1876. They are:—

i. Ich steh in Angst und Pein. [Second Advent.] The Königsberg University Library possesses a broadsheet, printed at Elbing, 1642, as a *Christliches Trauer-Lied* to Christoph Behm, on the death, on Nov. 22, 1633, of his son Christoph, a student of theology. It was included in pt. iv., Königsberg, 1641, of H. Alberti's *Arien*, No. 5, in 10 st. of 6 l., entitled "Supremi Judicis urnam non metuit fuis sauguine, Christie, tuo." Repeated in *Oesterley*, p. 91, as No. 1421 in the *Leipzig Vorrath*, 1673, and, omitting st. viii., in the *Wittenberg G. B.*, 1742-1866, No. 893. The only *tr.* in C. U. is:—

A dread hath come on me, a good *tr.*, omitting st. viii., as No. 28 in Miss Winkworth's *C. B. for England*, 1863.

ii. Kein Christ soll ihm die Rechnung machen. [Cross and Consolation.] 1st pub. in pt. ii., Königsberg, 1640, of H. Alberti's *Arien*, No. 1, in 7 st. of 6 l., entitled "Non caret adversis, qui pius esse velit." Included in *Oesterley*, p. 108, and as No. 631 in the *Unv. L. S.*, 1851. The form *tr.* into English is st. ii., iii., vii., beginning, "Wer dort mit Christo hofft zu erben," which is No. 812 in Bunsen's *Versuch*, 1833. The only *tr.* in C. U. is:—

Wouldest thou inherit life with Christ on high? A good *tr.* from Bunsen, by Miss Winkworth, in her *Lyra Ger.*, 1st Ser., 1855, p. 129, and thence unaltered as No. 170 in the *New Zealand Hym.*, 1872. In *Sacred Lyrics from the German*, Philadelphia, 1859, p. 61, it begins "Couldst thou inherit."

iii. O wie selig seid ihr doch, ihr Frommen. [Eternal Life.] The original broadsheet, printed at Danzig, 1635, with music by J. Stobäus, as the *Musikalisches Erengeächtniss* of Hiob Lepner, Burgomaster of the Königsberg Altstadt, who d. May 9, 1635, is in the Königsberg University Library. Included in B. Derschau's *G. B.*, Königsberg, 1639, p. 73, in 6 st. of 4 l., repeated in *Oesterley*, p. 95; the *Leipzig Vorrath*, 1673, No. 1460; in Burg's *G. B.*, Breslau, 1746, No. 1086; and many others. It is a fine hymn, founded on Rev. xiv., 13-14. Laux-

mann, in *Koch*, viii. 673, relates that J. A. Hochstetter, Prelate of Bebenhausen, near Tübingen (d. 1720), in July, 1719, summoned his household to accompany him in visiting the family burial-place in the Church, and there pointed out his resting-place, spoke to them of eternal life, and ended by requesting them to sing this hymn, and also "Christus der ist mein Leben" (q.v.). The only *tr.* in C. U. is:—

O how blest are ye beyond our telling, a good and full *tr.*, as No. 197 in Miss Winkworth's *C. B. for England*, 1863.

Other *trs.* are, (1) "O, how blest are ye whose toils are ended," by H. W. Longfellow (1846 or earlier). *P. Works*, Routledge, 1879, p. 648. (2) "Oh! how blessed are ye, saints forgiven," by Miss Borthwick in *H. L. L.*, 1854, p. 32 (1884, p. 35). This is from the double form in the *Berlin G. B.*, 1711, No. 656, which has six stanzas to be sung alternately with Dach's stanzas by the choir as the answer of the Blessed Ones; with two concluding st. to be sung by choir and congregation together. These eight additional st. are by Jacob Baumgarten (b. 1668, d. 1722), and begin: "Ja, höchst selig sind wir, lieben Brüder;" (3) "O how blessed, faithful souls are ye," by Miss Winkworth, 1855, p. 252; (4) "How blest'd the saints; who, dying here," by Dr. G. Walker, 1860, p. 114. It may be noted that the hymn beginning, "O how blest the throng who now adoring," by A. T. Russell, in 4 st. as No. 266 in his *Ps. & Hym.*, 1851, while not a *tr.*, is yet based on this hymn by Dach.

In addition the following hymns by Dach have been *tr.* into English:—

iv. Nimm dich, o meine Seel' in Acht [Treasures in Heaven.] 1st pub. as No. 5 in pt. vii. Königsberg, 1648, of H. Alberti's *Arien*, in 10 st. of 4 l., entitled, "As the noble Rottger von Tieffenstock, a native of Livonia, departed this world at Königsberg in Prussia the 31st May, 1648," with the motto—

"Das ewige Gut
Macht rechten Muth."

Included by *Oesterley*, p. 208, and as No. 1762 in Knapp's *Ev. L. S.*, 1837 (1865 No. 1668). The *trs.* are, (1) "My soul, let this your thoughts employ," by Miss Cox, 1841, p. 133; (2) "Think, O my soul, that whilst thou art," by Lady E. Fortescue, 1843 (1847, p. 62); (3) "Beware, O man, lest endless life," by Dr. H. Mills, 1845.

v. Schöner Himmelssaal. [Heaven.] A beautiful hymn of homesickness for the heavenly country. *Oesterley*, p. 222, gives it as "On the death of Ursula Vogt, wife of Pastor Jacob Bollius, Oct. 30, 1655. Its composition was requested on June 3, 1649." The original broadsheet, with music by H. Alberti, as her *Christliches Sterbelied*, is in the Königsberg University Library. It did not appear in the Königsberg *G. B.*, 1657, but in the ed. of 1675 [Berlin] it is No. 496 (ed. 1690, No. 500), in 9 st. of 6 l. In the *Unv. L. S.*, 1851, No. 637. It is *tr.* as "O ye Halls of Heaven," by Miss Winkworth, 1869, p. 185. [J. M.]

Dachstein, Wolfgang, was, prior to the Reformation, a monk at Strassburg, and organist of the Cathedral. In 1524 he espoused the cause of the Reformation, and in 1525 was appointed organist and assistant preacher at St. Thomas's Church, which offices he held till at least 1530 (*Koch*, ii. 103-104).

Along with his friend M. Greitter (q.v.) he edited the first Strassburg Hymn-book, the *Kirchen amt*, pub. in 1525. Two of his Psalm versions have been *tr.* into English, but he is best known as author of the melody which is set to the first of these.

i. An Wasserflüssen Babylon. [Ps. cxxviii.] 1st pub. 1525, pt. iii, as above, and thence in *Wackernagel*, iii. p. 98, in 5 st. of 10 l. The *trs.*, almost identical, are: (1) "At the ryvers of Babilon," by Ep. Coverdale, 1539 (*Hematis*, 1846, p. 571). (2) "At the Rivers of Babylon," in the *Guide and Golly Ballates* (ed. 1568, folio 88, ed. 1868, p. 99).

ii. O Herr, wer wirt sein Wohnung han. [Ps. xv.] 1st pub. 1525 as above, and thence in *Wackernagel*, iii. p. 98, in 3 st. of 7 l. *Tr.* as "O Lord, quha sall in bevin dwell with the," in the *Guide and Golly Ballates* (ed. 1568, folio 46, ed. 1868, p. 78). [J. M.]

Daily, daily sing the praises. *S. Baring-Gould.* [*Processional.*] This popular processional was written in 1865, and printed on a card for St. John's Mission, Horbury Bridge, Yorkshire. It was again printed in the *Church Times*, 1865, and subsequently included in the *People's H.*, 1867, and other collections. Its use has also extended to some of the American hymn-books. In connection with the Uganda mission a short time before the murder of Bishop Hannington, the following touching circumstance is recorded in the *Rock*, Sept. 18, 1885, as having taken place in January, 1885. Two native lads who had been kidnapped, but subsequently released, reported—

"That they had been taken with Kakumba and Ashe's boy, as also Serwanga, a tall, fine fellow, a baptised lad whom Majasi (the leader of the hostile party) had caught, and Duta's wife Sarah and her child, to a place outside the capital. That Serwanga, Kakumba, and Ashe's boy had been tortured by having their arms cut off, and were then bound alive to a scaffolding, under which a fire was made, and they were slowly burnt to death. Majasi and his men mocked them, and bade them pray now if Isa Masiya [Jesus Christ] would rescue them from his hands. The dear lads clung to their faith, and in the fire they sang, *Killa siku tunsifu* (the hymn, 'Daily, daily sing the praises.')." [J. J.]

Dale, Ella, Mrs. Van Alstyne, q. v.

Dale, Thomas, M.A. s. of Thomas Dale, a bookseller in London, b. at Pentonville, Aug. 22, 1797, and educated at Christ's Hospital, and Corpus Christi College, Cambridge, graduating B.A. 1822, M.A. 1825. On taking Holy Orders, he became, after holding several curacies, Vicar of St. Bride's, Fleet Street, London; Canon of St. Paul's, 1843; Vicar of St. Pancras, 1846; and Rector of Therfield, Herts, 1860. In 1870 he was nominated to the Deanery of Rochester, but died before induction, May 14, 1870. His poetical works are:—

(1) *The Widow of Nain*, 1819; (2) *The Outlaw of Tauris*, 1820; (3) *Irad and Adah, a tale of the Flood; and Specimens of a New Translation of the Psalms*, 1822. These *Poems* were collected and pub. in one vol. in 1838; 2nd ed. 1842.

From these works the following hymns have been taken:—

1. Dear as thou wert [wast], and justly dear (1819). *Burial.* In the *Leeds H. Bk.*, 1853, and several American collections. It is from the *Widow of Nain*, and is given as a dirge sung at the funeral by the Village Minstrel.
2. O never, never can we know (1822). *Good Friday.* In the *Bap. Ps. & Hys.*, 1858-80.
3. Speak, O ye judges of the earth (1822). *Ps. lxxiii.* In the *Mitre H. Bk.*, 1836, &c.
4. The Lord Whose Name is love (1836). *Children's Praises.* In the *Mitre H. Bk.*, 1836.
5. When the spark of life is waning (1819). *A Dying request.* This is No. viii. of *Poems*, appended to *The Widow of Nain*, 1819, p. 69. In *Stevenson's Hys. for Ch. & Home*, 1873.

Other hymns of a similar character might be taken from these works with advantage.

[W. T. B.]

Damascene, St. John. [John of Damascus.]

Damiani, or Damian, Peter, Saint, Cardinal, Bishop, and Doctor of the Church, whom Dom Gueranger calls "The austere reformer of the 11th century," was b. at Ravenna, about 988. He was the youngest of many children. His mother abandoned him as a babe, and his life was only saved by

his being discovered by a faithful female servant, who took care of him until such time as his mother relented and received him back again. Both his parents dying while he was very young, he fell into the hands of a married brother, who, treating him with great harshness and regarding him rather as a slave than a near relation, sent him, "when he was grown up, into the fields to feed swine." In spite of this treatment, he early developed a virtuous and pious disposition, and another brother, Damian (after whom he is said to have been named), who was arch-priest of Ravenna, took pity on him, and had him educated. The progress he made in learning was the admiration of his teachers, and led very soon to his being employed as a teacher. He was very strict, even as a youth, as regards his mode of life, habituating himself to frequent watching, fasting, self-mortification and prayer. Struck with the self-denial of two Benedictine monks, who happened to call where he was living, he embraced their profession, and became a "religious" (in the monastery of Avellino, in the diocese of Gubbio) of the order of the monks of the Holy Cross of Fontavellana. Of that community he, in A.D. 1041, became the Superior, and so extended its usefulness that he was looked upon as the second founder, the first having been Ludolphus, a disciple of St. Romuald. He founded no less than five monasteries under the same rule, the Priors of which remained under his jurisdiction. After twelve years of eminent service to the Church, he was induced by Pope Stephen IX. to accept, in 1057, very much against his own wish, the position of Cardinal-Bishop of Ostia. This, after much difficulty, he was allowed to resign by Pope Alexander II., in 1062, but coupled with the reserve of a power to employ him in important Church matters, as he might at any time find needful. With his bishopric he also resigned his post as Superior of his old monastery, where he once more took up his abode. During his retirement (a retirement constantly broken in upon by calls from the Pontiff to proceed in a legatine capacity to settle various questions of importance to the Church in different parts of Europe), he lived a life of extraordinary asceticism and self-mortification. It was on his return journey from Ravenna, whither he had been sent as legate to inquire into the enormities charged against Henry, Archbishop of Ravenna, and otherwise adjust the affairs of the Church there, that he was called to his rest in his eighty-fourth year. He died of fever, at Faenza, in the monastery of Our Lady, on the 22nd or 23rd of March, 1072.

Damiani endeavoured by his literary labours to advance the cause of order and morality, and to add his quota, by no means an insignificant one, in worth or amount, to the church's store of Latin hymns. "He has left," as *Archbishop Trench* remarks, "a considerable body of Latin verse," but it is only with his hymns that we are concerned in these pages.

It is not surprising to find these hymns, the work of such a devoted servant of the Church of Rome, deeply tinged with the superstitions of that Church, and thereby to Protestant minds disfigured; but, notwithstanding this drawback, there are very few amongst the compositions of Latin hymn-writers to compare with some of our author's in vivid word-painting and richness of description. Such compositions as "Ad perennis vitee fontem," and "Gravi me terrore pulsas, vitæ dies ultima," have very few equals in merit in the school of poetry to

which they belong, while the difference between them in thought and treatment is most marked, and exhibits to great advantage the versatility of their composer. In addition to the two hymns named (see "Ad perennia," concerning its disputed authorship), *Daniel* gives in vol. i. the texts of four hymns in full, and the first stanzas of ten others. The best known in addition to the two named are, "Cruz, mundi benedictio," and "Paule doctor egregie" (q.v.). [D. S. W.]

Dana, Mary S. B. [Shindler, M. S. B.]

Daniel, Hermann Adalbert, was b. at Köthen, Nov. 18, 1812. He studied at the University of Halle, graduating Ph.D. in 1835. In 1834 he was appointed one of the masters in the Paedagogium at Halle, in 1847 assistant inspector, and in 1854 professor there. He resigned his offices in 1870, and retired to Dresden. On his return from a visit to Westphalia he d. at Leipzig, Sept. 13, 1871 (*Allg. Deutsche Biog.*, iv. 731-734).

Daniel was the author of various geographical, scholastic and liturgical works. In the department of German Hymnology he is known as the compiler of a very indifferent hymn-book, the *Evangelisches Kirchengesangbuch*, Halle, 1842 (the only fairly good portion of the work being the index of authors compiled by Dionysius Dryander, of Halle); and as the author of the article *Gesangbuch* in Ersch and Gruber's *Encyclopaedia*, Leipzig, 1850. In the department of Latin Hymnology he did good service by his *Thesaurus Hymnologicus, sine Aymnorum, canticorum, sequentiarum, circa annum M.D. usitatarum, collectio amplissima*: vol. i. consisting of Latin hymns, Halle, 1841; vol. ii. with Latin sequences, 1843; vol. iii. with Greek hymns edited by K. Vorbaum, and Syriac hymns edited by L. Splieth, 1846; vol. iv., v. as a supplement to vol. i., ii. in 1865. It may be characterized as the work of a man who greatly loved his subject, but to whose mind the instinct of accuracy was in great measure wanting. In his first volume he worked with a very imperfect critical apparatus, but in his last two volumes (to which in many cases he transferred the texts and notes of *F. J. Mone* almost verbatim) he did much to improve his work. Yet even with the help of the index in vol. v., the work is most unsatisfactory. The index is bad, the arrangement of the work is confusing, and the references, which are very numerous and painfully contracted, have no table of abbreviations. Still, with all its defects it is an invaluable work. It contains the texts of many hymns not otherwise easily accessible, and information of much interest and value. It is worthy of exhaustive indices, and in its own department has yet to be superseded. In this dictionary it is quoted as *Daniel*.

Daniel, Robert T., was b. June 10, 1773, in Middlesex Co., Virginia, and removed in boyhood to Orange Co., North Carolina. He was engaged for some time as a blacksmith and cabinet-maker. In 1803 he was ordained to the Baptist Ministry, and acted as a missionary in North and South Carolina, Virginia, Tennessee, and Mississippi. Besides being an agent for various Baptist Missionary and Education Societies, he was an eminent revivalist. He d. at Paris, Tennessee, 1840. His hymn for Immersion, "Lord, in humble, sweet submission," appeared in Broadus's *Dover Sel.*, 1828-31, in 6 st. of 4 l.; Winchell's *Additional Hymns*, 1832; and is given in Spurgeon's *O. O. H. Bk.*, 1866. [F. M. B.]

Daniell, John Jeremiah, b. at Bath, Oct. 6, 1819. In 1848 he was ordained by the Bp. of Manchester. His subsequent charges included the curacies of Gerrans, Menheniot, Kington-Langley, and others, and the vicarages of Langley-Fitzurse, Winterborne-Stoke, and Berwick St. James, Wilts, and Langley-Burrell, having been preferred to the last in 1879. Mr. Daniell is the author of several prose works, as: *Life of Mrs. Godolphin*; *The Geography of Cornwall*,

&c.; and of a poetical work, *Lays of the English Cavaliers*. His hymns in C. U. are:—

1. Alleluia, thanks and glory. *Children praising Jesus*. Contributed to the S. P. C. K. *Children's Hys.*, No. 69.

2. Come, sing with holy gladness. *Praise of Christ*. Contributed to the *Appendix of H. A. & M.*, 1868, and since adopted by several collections in G. Britain and America.

Mr. Daniell has also written several hymns for local use: but these have not appeared in the larger and more widely used collections. [J. J.]

Danish Hymnody. [Scandinavian Hymnody.]

Dank, Dank, sey dir für dein Erbarmen. [*Holy Communion*.] Appeared as No. 158 in the Hamburg *G. B.*, 1787, in 5 st. of 6 l. Repeated as No. 357 in the Berlin *G. B.*, 1829, and as No. 298 in the Hamburg *G. B.*, 1842. In Dr. A. J. Rambach's *Nachricht* to the latter it is given as probably by C. C. Sturm, and as first pub. in the 1787 *G. B.* It was probably suggested by the hymn "Nun habe Dank für deine Liebe," in 9 st. of 6 l., which is included as a Post-Communion hymn in J. G. Zollikofer's *G. B.*, Leipzig, 1766, and is ascribed to Z. himself. *Tr.* as:—

Thanks, thanks be to Thee for Thy pity. A full and good *tr.* in Miss Warner's *Wayfaring Hymns*, 1869 (ed. 1877, p. 49), and thence, omitting st. ii., as No. 442 in Stevenson's *H. for Ch. and Home*, 1873. [J. M.]

Darby, John Nelson, M.A., youngest s. of John Darby of Leap, King's Co., Ireland, was b. at Westminster, Nov. 18, 1800; educated at Trinity College, Dublin, where he graduated in 1819; and in due course was called to the Bar. He subsequently took Holy Orders; but in a short time allied himself with the *Plymouth Brethren*. In the exercise of his ministry amongst them he visited most parts of the world, and translated the Bible into English, French, and German. His published works, including a *Synopsis of the Books of the Bible*; *Notes on Revelations*, &c., are numerous. He d. at Bournemouth, April 29, 1882. His hymns in C. U. are:—

1. Hark, ten thousand voices crying. *The Second Advent anticipated. Praise*. Appeared in *Hys. for the Poor of the Flock*, 1837, and repeated in *Ps. and Hys. and S. Songs*, Lond., Walthers, 1842, and *A Few Hys.*, &c., 1856. It is also given in a few collections other than those for use amongst the "Brethren."

2. O Lord, thy love's unbounded. So sweet, &c. *God's unchanging Love*. Given in *A Few Hys.*, &c., 1856, No. 52, in 8 st. of 4 l. Another hymn in the same collection, No. 55, begins with the same first line: "O Lord, Thy love's unbounded! So full, so vast, so free!" This is in 2 st. of 4 l., and is attributed in the "s. ms." to J. N. Darby, in common with the first.

3. Rest of the saints above. *Heaven*. In *A Few Hys.*, &c., 1856, No. 79, in 14 st. of 4 l.

4. Rejoice, my soul, thy God directs thee. *Divine Guidance*. 1st pub. in *Hys. for the Poor of the Flock*, 1837; and again in *Ps. and Hys.*, 1842 (as above); and *A Few Hys.*, &c., 1856, in 10 st. of 4 l. It is also in Dr. Walker's *Cheltenham Ps. and Hys.*, 1855-1881.

5. This world is a wilderness wide. *Following Christ*. This is No. 139, in 8 st. of 4 l., in *A Few Hys.*, &c., 1856.

6. Though faint, yet pursuing, we go on our way. *Divine Strength and Defence*. This hymn was given anonymously in the *Bap. Ps. and Hys.*, 1858, No. 558, in 5 st. of 8 l. In the 1871 ed. of the same collection, it appeared as by "John N. Darby (?) 1861." Here we have a doubt and an error. The doubt is with respect to the authorship; and the error is in the date. A hymn pub. in 1858 cannot be accurately dated "1861." The evidence for the J. N. Darby authorship is most unsatisfactory. We can simply name it "Anon."

All these hymns were published anonymously; and the ascriptions of authorship of 1-5 are given from the "s. mss." The same mss. say that he edited the work above referred to: *A Few Hymns and some Spiritual Songs, Selected, 1856, for the Little Flock.* Lond. Groombridge & Sons. [J. J.]

Dark was my soul, and dead in sin. *J. Fawcett. [Life a Journey.]* 1st pub. in his *Hymns, &c.*, 1782. No. 3, in 12 st. of 4 l., and headed "Thou shalt remember all the way," &c. Deut. viii. 2. From it a cento has come into C. U. as in *Snepp's Songs of G. & G.*, 1872, beginning, "Thus far my God hath led me on." It is composed of st. vi-viii, xi, xii. [J. J.]

Darkly rose the guilty morning. *J. Anstice. [Good Friday.]* Appeared in *Hymns by J. Anstice., M.A.*, 1836, p. 24, in 4 st. of 6 l. In 1841 it was included in *The Child's Christian Year*, and repeated in the *Leeds H. Bk.*, 1853, the 1874 *Suppl.* to the *N. Cong.*, and others, with st. i. l. 6, "thorn-platted," for "thorn-platted"; and st. ii., l. 6, "sad Gethsemane" for "green Gethsemane." In 1858 it was rewritten by the Rev. J. Ellerton, for a class of Sunday school children, and given in his *Hys. for S. Schools & Bible Classes*, Brighton, 1858, as, "Now returns the awful morning." This was again rewritten for *Church Hys.*, 1871. Of this arrangement st. ii. and iv. are by Mr. Anstice, and i., ii., v. are by Mr. Ellerton. [J. J.]

Darling, Thomas, M.A., s. of George Darling, M.D., b. in London, 1816, educated at the Charterhouse, and St. John's College, Cambridge, graduating B.A. 1838, and M.A. 1841. In 1839 he took Holy Orders, and subsequently became Incumbent of Thanington, near Canterbury, and in 1848 Rector of St. Michael Royal with St. Martin-Vintry, City of London. Mr. Darling published in 1855 *Hymns for the Church of England* (Lond. Longmans), arranged according to the Order of the Book of Common Prayer. The last edition (1887) contains 336 hymns, of which about 20 are by the editor. These hymns, which appeared from time to time in the various editions of his collection, are:—

1. All saints of the Lord. (1856.) *Easter.* In the 1887 ed. of the *Hymns*, this reads, "Ye saints of the Lord."
2. As chief among ten thousand sec. (1858.) *Easter.*
3. At early dawn the mountain bound. (1857.) *For Private use.*
4. Behold, I come; and with me bring. (1860.) *Sunday next before Advent.*
5. Behold, the vineyard of the Lord. (1857.) *The Church of Christ.*
6. Father of heaven, all nature upholding. (1858.) *Trinity.*
7. From cleft in Pyrenean rock. (1858.) *Healing Water.* For Private use.
8. Lift high a festal canticle. (1857.) *Christmas.*
9. Most gracious Lord, in all distress. (1855.) *Common Trouble.*
10. The everlasting hills declare. (1858.) *Ascension.* Written at Bagneres de Luchon in the Pyrenees, 1858.
11. There are who mount with eagle wings. (1858.) *St. John the Evangelist.*
12. There is a stream whose waters flow. (1858.) *Living Water.*
13. To God the glory, while we tell. (1860.) *St. Michael and All Angels.*
14. We now with one accord. (1855.) *Præse.* In the 1887 ed. of the *Hymns, &c.*, this is given as, "Let all men praise the Lord."

15. What light is this whose silvery gleam. (1856.) *Epiphany.*

16. Who, when beneath affliction's rod. (1855.) *Resignation.*

In addition to these Mr. Darling has most successfully adapted hymns from other writers. These include, "Lord Jesus, taken from Thy servants' sight"; "Shepherd of the ransomed flock"; "The winds of God have changed their note" (all of which see); and "By faith, from day to day," and "Where dwells the glorious King?" from "The God of Abraham praise" (q. v.). Mr. Darling's original compositions and adaptations are more richly poetical than is usual with modern hymns. They are at the same time very devotional and of practical value. [J. J.]

Darracott, Risdon, pupil of Dr. Doddridge, and some time Presbyterian minister at Wellington, Somerset. Born 1717, d. Mar. 14, 1759. See "O God of Bethel," &c.

Das ist meine Freude hier. [*Joy in God.*] No. 519 in Freylinghausen's *Neues Geistreiches G. B.*, 1714, in 9 st. of 7 l. Tr. as:—

Now I find a lasting joy, a *bc.* of st. i., vi., vii., by Miss Borthwick, as No. 156, in Dr. Pagenstecher's *Coll.*, 1864. [J. M.]

Daughter of Zion, from the dust. *J. Montgomery. [For the Jews.]* Appeared in the *Leeds Sel. of Hymns*, 1822, No. 254, in 5 st. of 4 l., and based on Is. lii. 1. In 1825 it was included by Montgomery in his *Christian Psalmist*, No. 555, and again in his *Original Hymns*, 1853, No. 241. In *Common Praise*, 1879, it is given as "Arise, O Zion! from the dust." Its American use in its original form is extensive. [J. J.]

Daughters of Sion, come, behold. *I. Watts. [Coronation of Christ.]* Appeared in his *Hys. and S. Songs*, 1709, in 6 st. of 4 l., and entitled "The Coronation of Christ, and Espousals of the Church" (Bk. 1, No. 72). In its full form its use is limited. A popular arrangement, beginning with st. ii., "Jesus, Thou everlasting King," is found in numerous collections, as in the *Wes. H. Bk.*, 1830. [J. J.]

Davies, Samuel, M.A., b. near Summit Ridge, Newcastle, Delaware, America, Nov. 3, 1723, and educated under the Rev. Samuel Blair, of Chester County, Pennsylvania, through the pecuniary assistance of the Rev. William Robinson, a Presbyterian Minister of New Brunswick. In 1745 he was licensed by the Presbytery of Newcastle as a probationer for the Ministry, and undertook duty in Virginia, in 1747. After visiting England in 1753, on behalf of the New Jersey College, and having received the degree of M.A., he was appointed President of New Jersey Presbyterian College, Princeton, in succession to Jonathan Edwards. He d. Feb. 4, 1761, at the early age of 37. His mss. were entrusted to Dr. T. Gibbons, who pub. therefrom 5 vols. of *Sermons*. In 1851 the *Sermons* were republished in 3 vols., including a *Memoir* by the Rev. A. Barnes. His hymns, 16 in all, were given by Dr. Gibbons in his *Hymns adapted to Divine Worship*, 1769. As a hymn-writer he followed the lines laid down by Watts, and his verses are solid, but somewhat dry and heavy. Those of his hymns which are still retained in C. U. are:—

1. *Eternal Spirit, Source of Light. Influences of the H. Spirit implored.* From Dr. Gibbons's *Hymns, &c.*, 1769, Bk. ii., No. 29, this passed into several of the older collections. In later works it is more frequently found in the American hymnals than those of G. Britain. It is in 4 st. of 6 l., as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, and the *Leeds H. Bk.*, 1853.

2. *Great God of wonders, all Thy ways. The Pardoning God.* This is one of the most, if not the most, popular of the author's hymns both in G. Britain and America. It has appeared in more than one hundred hymn-books in England alone, sometimes in full (5 st. of 6 l.), and at other times abbreviated, as in Spurgeon's *O. O. H. Bk.*, 1866; the *Bap. Hymnal*, 1879, &c. Its 1st publication was in Dr. Gibbons's *Hymns, &c.*, 1769, Bk. i., No. 59.

3. *How great, how terrible that God. The Judgment.* In *Gibbons*, No. 37 of Bk. i., in 7 st. of 4 l.

4. *Jesus, how precious is Thy name. Jesus the Prophet, Priest, and King.* Is No. 31 of Bk. ii. in *Gibbons*, in 6 st. of 6 l. It was very popular with the older compilers, as *Ash and Evans*, *Rippon*, *Bickersteth*, and others in G. Britain, and also in America; but in modern collections it is rarely found. It is worthy of notice.

5. *Lord, I am Thine, entirely Thine. Holy Communion.* In *Gibbons* this is No. 28 of Bk. ii., in 7 st. of 4 l. It is very popular in America, but unknown to most English hymnals. In all editions of *Rippon's .el.*, 1787-1844, it is given in 2 st. as "Lord, am I Thine, entirely Thine?" The hymn, "While to Thy table I repair," in the *Andover Sabbath H. Bk.*, 1858, is compiled from this hymn.

6. *What strange perplexities arise. Self-Examination.* This hymn is equal to No. 5 in American popularity, and exceeds it in G. Britain. In Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, it is abbreviated and slightly altered. Full text in 6 st. of 4 l. is in Spurgeon's *O. O. H. Bk.*, 1866. It was 1st pub. in *Gibbons's Hymns, &c.*, 1769.

7. *While o'er our guilty land, O Lord. Fast Day.* This hymn, besides appearing in its original form in some collections, and with abbreviations in others, is also the source of "On Thee, our Guardian God, we call," st. iv. of the original given in a few American collections; and of the same arrangement of stanzas, "On Thee we call, O Lord, our God," in the *Andover Sabbath H. Bk.*, 1858, and others. The original in *Gibbons* is Bk. i., No. 56, in 8 st. of 4 l.

The remaining hymns by Davies have failed to attain a position in the hymn-books either of G. Britain or America. [F. M. B.]

Davis, Richard, b. 1658, d. 1714, was a native of Cardiganshire, received a liberal education, and in early manhood was for some years master of a grammar school in London. In 1690 he received an invitation to the pastorate from the Independent Church at Bothwell (or Rowell), in Northamptonshire, and with this church he spent the remaining 24 years of his life. He was a remarkable man, and, in connection with his Evangelistic labours in the region round about, anticipated Wesley's institution of lay-preachers. He pub. a volume of 168 hymns. The date of the 1st ed. is unknown. The title of the 2nd ed. is:—

"*Hymns Composed on Several Subjects, and on Divers Occasions; in Three Parts. With an Alphabetical*

Table. By R. Davis, minister of the gospel. The second edition. Some of the Hymns composed by other hands. London: Printed for W. Marshall, at the Bible, in Newgate-Street; and H. Barnard, at the Bible in the Poultry, 1694." A 7th ed. was published in 1748, with a recommendatory preface by Dr. John Gill, who in his youth had received much spiritual stimulus and guidance from Mr. Davis. The 8th ed. by J. A. Jones, of Mitchell Street Chapel, London, appeared in 1833.

However acceptable these hymns may have been to the villagers of the midland counties of England 190 years ago, they are too defective in metre, and altogether too uncouth in style for use now, and are of interest only to the student of early English hymnody.

[W. R. S.]

Davis, Thomas, M.A., s. of Dr. R. F. Davis, Rector of All Saints, Worcester, and of Pendock, Worcestershire, was b. Feb. 15, 1804. He was educated for the law and practised as a solicitor for two years. He then entered Queen's Coll., Oxford, and graduated B.A. in 1833, and M.A. in 1837. On taking Holy Orders he became Curate of All Saints, Worcester. In 1839 he was preferred as Incumbent of Roundhay, Leeds. Mr. Davis's works, in which his hymns appeared, are:—

(1) *Devotional Verse for a Month*, 1856; (2) *Songs for the Suffering*, 1859; (3) *The Family Hymnal*, 1860; (4) *Hymns, Old and New, for Church and Home, and for travel by Land or Sea; consisting of 223 selected, and 260 Original Hymns*, Lond., Longmans, 1864; and (5) *Annus Sanctus; or, Aids to Holiness in Verse for every day in the Year*, 1877. (6) *Help Homewards in Verse for Every Day in the Year*, 1883. The hymns given in the earlier of these works are generally repeated in the later.

Of Mr. Davis's hymns the best known are "O Paradise Eternal"; "Holiest, holiest, hearken in love"; "Thy sweet on earth to wake at morn"; "Let every voice for praise awake"; and "Baptized into the Name." Many of Mr. Davis's hymns are of considerable merit, and his works should be consulted by all hymn-book compilers. The "selected" hymns in his *Hys. Old & New* are marked thus †, the rest are original. From his various works the following hymns are in C. U. outside of his *Hymns Old and New* in addition to those named and others, which are annotated under their respective first lines:—

i. From *Devotional Verse for a Month*, 1856.

1. Come, Holy Spirit, come, Mercies revealing. *Whit-suntide.*

2. Dear is the eye of earthly love. *The Loneliness of Jesus.*

3. Heavy and dark the clouds o'erhung. *Good Friday.*

4. I will not mourn my weakness, Lord. *Affliction.*

ii. From the *Family Hymnal*, 1860.

5. Shall I fear, O earth, thy bosom? *Easter.*

6. Sing, ye seraphs, in the sky. *Universal Praise.*

iii. From *Hymns Old and New*, 1864.

7. Day by day and year by year. *Old and New Year.*

8. Does one small voice within the soul? *Conscience.*

9. Faith alone breathes calm devotion. *The Calm of Faith.*

10. Father, vouchsafe us grace divine. *Morning.*

11. Great Father of our race. *God the Father.*

12. How kind our Father's voice. *Morning.*

13. I thank Thee, Lord, for every night. *Morning.*

14. In holy contemplation, Give me, &c. *After a Bad Harvest.*

15. Let every voice for praise awake. *God is Love.*

16. Lord, send Thy Spirit from above. *For an Increase of Charity.*

17. My Father kept me through the night. *Morning.*

18. Our God is love, O sweetly sing. *God is Love.*

19. The floods lift up their waves, O God. *For use at Sea.*

20. The Lord our God is King. *God the King Eternal.*
 21. To all Thy servants who this day. *Holy Communion.*
 22. To Thine own peaceful skies. *Ascension.*
 23. What though fields of earth have yielded. *After a Bad Harvest.*
 iv. From *Annus Sanctus*, 1877.
 24. Christian, be thou content. *Quinquagesima Sunday.*
 25. Keep Thou my heart that it may ne'er. *Slow to Wrath.*
 26. More light, more life, more love. *Light, Life and Love desired.*
 27. Unworthy though I be. *Divine Guidance desired.*
 28. Why comes this fragrance on the summer breeze? *God is Love.* [J. J.]

Day after day I sought the Lord. *J. C. Hare.* [Ps. xl.] This version of Ps. xl. in two parts; pt. ii. beginning, "Show forth Thy mercy, gracious Lord," appeared in his *Portions of the Psalms in English Verse. Selected for Public Worship* (Lond. J. W. Parker), 1839, pp. 56-7, each in 5 st. of 4 l. In 1875 both parts were included in an unaltered form in the *Wes. H. Bk.*, 566. [J. J.]

Day by day the manna fell. *J. Conder.* [The Lord's Prayer.] Appeared in his *Cong. H. Bk.*, 1836, No. 516, in 6 st. of 4 l., and based upon the text, "Give us day by day our daily bread." In the following year it was given as the fourth of six hymns on "The Lord's Prayer" in Conder's work *The Choir and the Oratory*, 1837, p. 33, and repeated in his *Hys. of Praise, Prayer, &c.*, 1856, p. 137. It is given in a great many hymnals in G. Britain and America. In some American collections it begins with st. iii., "Lord, my [our] times are in Thy hand." [J. J.]

Day by day we magnify Thee. *J. Ellerton.* [Praise—Children's Hymn.] Written to be sung daily at the opening of a National School in Brighton, and pub., in 1858, in the author's *Hys. for Schools and Bible Classes*, from whence it passed into *Church Hys.*, 1871, Thring's *Coll.* (slightly altered), the *Methodist S. S. H. Bk.*, and other hymnals. In the *Church Praise Bk.*, N.Y., 1882, st. iv.-viii. are given anonymously as No. 93. Orig. text in *Church. Hys.*, No. 568. [J. J.]

Day of Judgment, day of wonders. *J. Newton.* [Advent.] Written in 1774, and 1st pub. in the *Olney Hymns*, 1779, Bk. ii., No. 77, in 7 st. of 5 l., and headed "The Day of Judgment." In the Rev. J. Bull's work on Newton, this hymn is referred to under the date of 1775 as follows:—

"Sunday, 26th, spoke in the evening from a hymn on the day of Judgment." This hymn, he says previously, took him the most of two days to finish."

The quotation "Sunday, 26th," &c. [June 26th, 1775] is from Newton's Diary. Few of our author's hymns have attained to greater popularity than this both in G. Britain and America. It has been translated into several languages, including Latin (st. i.-iii., vi.): "Dies mirandorum! dies," in Bingham's *Hymno. Christ. Latina.*, 1871. Orig. text in *Lyra Brit.*, 1867, p. 440. [J. J.]

Day of loss and day of gain. *J. S. B. Monsell.* [Good Friday.] Pub. in his *Spiritual Songs*, 1857 (People's ed., 1875, p. 64), in 20 st. of 3 l., and headed "The Dark Day." In the Rev. F. Pott's *Hymns, &c.*, 1861, No. 80,

there is a cento from this hymn, st. 1, 10, 12, 13, 17-20 being employed. In his *Hys. of Love & Praise*, 1863, p. 82, Dr. Monsell gave st. 13-20, beginning, "Jesus! Gentle Sufferer! say." This, with the addition of a doxology, was repeated in his *Parish Hymnal*, 1875.

Dayman, Edward Arthur, B.D., 3rd s. of John Dayman, of Mambury, N. Devon. b. at Padstow in Cornwall, 11th July, 1807, and educated at Blundell's School, Tiverton, Devon, and Exeter Coll. Oxon. 1st Class in Lit. Hum. 1829, B.A. 1830, M.A. 1831, B.D. 1841. He was for some time Fellow and Tutor of his College, and Pro-Proprietor, 1835. Taking Holy Orders in 1835, he became successively examiner for Univ. Scholarship for Latin, 1838; in Lit. Hum., 1838-9, and 1841-2, Sen. Proprietor of the University 1840, Rector of Shilling-Okeford or Shillingstone, Dorset, 1842; Rural Dean, 1849; Proctor in Convocation, 1852; and Hon. Canon of Bilton in Sarum Cathedral, 1862. His works include *Modern Infidelity*, 1861, and *Essay on Inspiration*, 1864. He was joint editor with Lord Nelson and Canon (afterwards Bishop) Woodford of the *Sarum Hymnal*, 1868; which contains *trs.* from the Latin, and original hymns by him; and with Canon Rich-Jones, of *Statuta et Consuetudines Ecclesiae Cathedralis Saris-buriensis*, 1883. He also contributed several *trs.* from the Latin to *The Hymnary*, 1872. He has been for many years engaged in compiling an English Dictionary of Mediaeval Latin founded on Du Cange. The original hymns contributed by him to the *Sarum Hyl.*, 1868, are, with the dates of their composition, as follows:—

1. Almighty Father, heaven and earth, &c. (1867.) *Offertory.*
2. O Lord, be with us when we sail. (1865.) *For use at Sea.*
3. O Man of Sorrows, Thy prophetic eye. (1865.) *Tuesday before Easter.*
4. Sleep thy last sleep. (1868.) *Burial.*
5. Upon the solitary mountain's height. (1866.) *Transfiguration.*
6. When the messengers of wrath. (1867.) *During Pestilence and Famine.*
7. Who is this with garments dyed? (1866.) *Monday before Easter.* [J. J.]

Days and moments quickly flying. *E. Caswall.* [Old and New Year.] This hymn appeared in 4 st. of 4 l. with the title, "Swiftness of Time," in his *Masque of Mary and other Poems*, 1858. With it was also given, under the title of "A Warning," one stanza, beginning "As the tree falls, So must it lie," &c. From these, together with abbreviations, additions, or alterations the following centos have been made:—

1. In *Chope's Hymnal*, 1864, the two with alterations.
2. In *H. A. & M.*, 1868, the same without alterations.
3. In the *Appendix to the S. P. C. K. Ps. and Hys.*, 1868, the first hymn, 4 st. with two additional stanzas.
4. In *Hymnary*, 1870-2. The first hymn of 4 st. with alterations, and a fifth st. by the editors.
5. In *Church Hys.*, 1871, a new cento of which st. i., ii., iii., are from the first hymn, much varied; v., vi., from S. P. C. K. *Ps. and Hys.*, altered; and iv., vii., viii., by the compilers.
6. In *H. A. & M.*, 1875, the first hymn of 4 st. slightly altered, and a new stanza.
7. In Thring's *Coll.*, 1882, the same first hymn with alterations by the editor.

Other centos found in a few additional collections are in American use. Orig. texts in *Caswall's Hys. & Poems*, 1873, p. 250. [J. J.]

De Courcy, Richard, M.A., b. in Ireland in 1743, and educated at Trinity College, Dublin. Having received Deacon's Orders, he became, in 1767, Curate to the Rev. Walter Shirley; but his theological views being obnoxious to Dr. Smythe, the Archbishop of Dublin, he was refused Priest's Orders and inhibited from preaching. These circumstances led to his being invited by Lady Huntingdon to England, and his joining her band of preachers. After some time, through Lady Huntingdon's influence, he obtained Priest's Orders from the Bishop of Lichfield. In 1770 he became Curate of Shawbury, Salop, and in 1774 Vicar of St. Almond's, Shrewsbury. The latter he retained to his death in 1803. His theological views, work, and other matters concerning him, are dwelt upon with some detail in the *Life and Times of the Countess of Huntingdon*, 1839. His published works include *Some Elegiac Lines on the Death of the Rev. G. Whitefield*, 1771; *Christ Crucified*, a reply to Dr. Priestley, in 2 vols., 1791; and various *Sermons*, &c. In 1775 he also published:—

A Collection of Psalms and Hymns Extracted from different Authors, with a Preface by Mr. De Courcy, Shrewsbury, 1775. (Preface dated "Shrewsbury, December 6, 1775.")

To the 2nd ed. of this *Coll.*, pub. in 1782, several hymns were added, amongst which the following are by common consent attributed to De Courcy:—

1. Angels who the throne surround. *Praise of Christ.*
2. Hark! from heaven a voice I hear. *Burial.*
3. Jesus the Saint's perpetual theme. *Christ, the Rose of Sharon.*
4. Lord, I thank Thee for Thy grace. *Thanksgiving for Salvation.*
5. Mount, my soul, to things above. *Looking Heavenward.*

These hymns are attributed to De Courcy on the ground that they cannot be found in any collection or work published before his *Coll.*, and that they have never been claimed by or on behalf of any other hymn-writer. All the hymns in his *Coll.* were pub. anonymously. Other hymns, sometimes attributed to him, have been traced to earlier hymn-books, and are consequently omitted from the for going list. [J. J.]

De profundis exclamantes. [*All Souls.*] This anonymous Sequence from the *Missal of Liège*, of 1502, is given in Neale's *Sequentiæ*, 1852; *Daniel*, v., p. 320; and *Kehrein*, No. 880. *Tr.* as:—

Christ, enthroned in highest heaven. By R. F. Littledale, written for and 1st pub. in the *People's H.*, 1867, No. 300, and signed "A. L. P."

De Wolf, John. Born at Bristol, Rhode Island, 1786, and educated at Brown University. Subsequently he was Professor of Chemistry in that University, from 1817 to about 1838. He also lectured in medical schools at St. Louis, and in Vermont. His later life was spent at Bristol, R. I., where he d. in 1862. His version of Ps. 148, "Angel bands in strains sweet sounding," appeared in a Providence newspaper about 1815, and again in the *Journal* of that city in an obituary notice of the writer. It was but locally known till included in the Protestant Episc. *Hymnal*, 1871, by the author's relative, Bishop Howe, of Central Pennsylvania. [F. M. B.]

Deacon, John, b. 1757, d. 1821, half brother to Samuel Deacon (q.v.), joined in early life the G. Baptist Church at Barton Fabis. At the expiration of his apprenticeship he studied for the ministry under the Rev. Dan Taylor, and in 1782 became pastor of the G. Bapt. Church, in Friar Lane, Leicester. In 1791 the G. Baptists of the new connection, desiring a new Hymn-book, requested J. Deacon to prepare a *Selection* for their use. This was pub. in 1800. But the book was not adopted by all the churches, chiefly in consequence of alterations in some of Dr. Watts's hymns, disapproved of on doctrinal grounds. With most, however, it found favour, and a 2nd and enlarged ed. was pub. in 1804, containing 746 hymns. In the *Appendix* to this vol. are 11 hymns by John Deacon, all prepared for use at S. School anniversaries. In 1829, Deacon's collection was revised by a committee appointed by the G. Bapt. Association, and the expressions objected to being amended, it was formally adopted as the hymn-book of the G. B. Connection. This position it held until 1851 [see *Bapt. Hymnody*, III. 1]. Besides the 11 hymns mentioned above, J. Deacon composed 33 others, which were sung by his congregation on special occasions, and still exist in ms.

[W. R. S.]

Deacon, Samuel, b. 1746, at Ratby, in Leicestershire, d. 1816 at Barton, near Market Bosworth, in the same county. He was a. of Samuel Deacon, sen., one of the first preachers of the Leicestershire General Baptists; and half brother to John Deacon (q.v.) of Leicester. In 1771, S. Deacon settled at Barton, a small agricultural village, where, however, he presently established a considerable business as clock and watchmaker, and became well known for his mechanical skill. In 1779 he was invited to assist his father in ministering to the cluster of village congregations of General Baptists, of which Barton was the centre. He was popular and useful as a preacher, and continued minister of this church 37 years, receiving no pecuniary remuneration, but himself contributing liberally to various religious enterprises. In 1785 he published a vol. entitled, *A New Composition of Hymns & Poems chiefly on Divine Subjects; designed for the Amusement and Edification of Christians of all Denominations, more particularly them of the Baptist persuasion.* Leicester: printed for the author by George Ireland." It contained 63 hymns, and 20 meditations. Subsequent editions were considerably enlarged, and the collection became known as the *Barton Hymns*. S. Deacon's style is very homely, and of his numerous hymns, "O who can comprehend the rest" (*Heaven*), and "Ye heavy-laden souls" (*Invitation*), represent most, if not all, now in C. U. S. Deacon was also the author of several religious books, some very popular in their day, and most of them in metre, but they do not contain any of his hymns. [See *Baptist Hymnody*, II. 1.] [W. R. S.]

Dear Angel! ever at my side. *F. W. Faber.* [*The Guardian Angel.*] Appeared in his *Jesus and Mary*, &c., 1849, and his *Hymns*, 1862, in 13 st. of 4 l. It is in use in an abbreviated form in various Roman Catholic

hymnals for Schools and Missions. In some collectious -t. i.-vi., somewhat altered, and with the addition of a doxology, are given as: "Dear *Jesus*, ever at Thy side." It is in the *Plymouth Coll.*, 1855, and other American hymn-books, in addition to the *New Cong.*, 1859, and other English hymnals. In the *Methodist S. Scholars' H. Bk.*, 1870, the opening line is "Bless'd *Jesus*, ever at my side;" whilst in one or two collections it is again changed to "Dear *Saviour*, ever at my side." This last is almost confined to America. The object of these changes is to adapt a Roman Catholic hymn for Protestant use by substituting our Blessed Lord for "the Guardian Angel." [J. J.]

Dear Lord, accept a sinful heart. *W. Cowper.* [*Self-acquaintance.*] 1st pub. in *J. Newton's Twenty-Six Letters on Religious Subjects, &c.*, by *Omicron*, 1774, in 6 st. of 4 l., and again in *R. Conyers's Coll.* of the same year. In 1779 it was also included in the *Olney Hymns*, Bk. iii., No. 26. It is found in a few modern collections, including *Dr. Dale's English H. Bk.*, 1879. [J. J.]

Dear Lord, on this Thy servant's day. *Cecil F. Alexander.* [*St. Matthew.*] 1st appeared in *H. A. & M.*, revised ed. 1875.

Dear Lord, Thy condescending love. *J. Fellows.* [*Holy Baptism.*] Appeared in his *Hymns on Believers' Baptism*, 1773, in 7 st. of 4 l. In this, its original form, it is unknown to modern hymnals. Abbreviated and altered, it was given as, "Dear Lord, and will Thy pardoning love," in 4 st. in *Rippon's Sel.*, 1787, No. 446, and from thence has passed into various collections in G. Britain and America. It is composed of st. i., iv., v., vi., as (with further slight alterations) in *Spurgeon's O. O. H. Bk.*, 1866, No. 927. [J. J.]

Dear Refuge of my [the] weary soul. *Anne Steele.* [*God the Refuge.*] 1st pub. in her *Poems on Subjects chiefly Devotional*, 1760, vol. i. p. 144, in 8 st. of 4 l., and headed, "God the only Refuge of the troubled mind" (2nd ed. 1780), and in *D. Sedgwick's* reprint of her *Hymns*, 1863, p. 89. It was given also in the *Bristol Bapt. Coll.* of *Ash & Evans*, 1769, and in *Bickersteth's Christ. Psalmody*, 1833, and was thus brought into congregational use. It is included in numerous hymnals, both in G. Britain and America. In some collections, as the *S. P. C. K. Ps. & Hymns*, 1853-68, it is given as, "Thou Refuge of my weary soul;" and again, as in *Kennedy*, 1863, "Thou Refuge of the weary soul." [J. J.]

Dear Saviour, tell us where. *B. Beddome.* [*H. Baptism. Adult.*] Pub. in *Robert Hall's* (posthumous) ed. of *Beddome's Hymns, &c.*, 1817, No. 607, in 5 st. of 4 l., and headed "Following the Flock." In a few collections, including the *American Bapt. Praise Bk.*, 1871, st. iv., v., slightly altered, are given as: "Here, Saviour, we do come." [J. J.]

Dear Saviour, when my thoughts recall. *Anne Steele.* [*Lent.*] 1st pub. in *Miscellaneous Pieces*, which were added as vol. iii. to her *Poems on Subjects chiefly Devotional*, in 1780, pp. 79-80, and not in the *Poems* in 1760, as stated in *Spurgeon's*

O. O. H. Bk., No. 616, where it is given in an unaltered form. It was reprinted in *D. Sedgwick's* reprint of *Miss Steele's Hymns*, 1863, p. 137, the original title reading "Penitence and Hope." Its use in America is extensive. [J. J.]

Dearest of all the names above. *I. Watts.* [*Reconciliation through Christ.*] 1st pub. in the 2nd ed. of his *Hymns and S. Songs*, 1709, Bk. ii., No. 148, in 5 st. of 4 l., and entitled, "God reconciled in Christ." It was included in many of the older collections such as those of *Whitefield* and *Toplady*, and has continued to hold a prominent position in the hymn-books to the present. Its use, in America especially, is very extensive. [J. J.]

Death cannot make our souls afraid. *I. Watts.* [*Death of Moses.*] Appeared in the 1st ed. of his *Hymns and S. Songs*, 1707, in 4 st. of 4 l. Although included in the older collections of *Toplady* and others, it has almost died out of use in G. Britain. In America it is found in a few modern hymnals, and sometimes as "Death cannot make my soul afraid," a reading which appeared in *Toplady*, 1776, No. 82. [J. J.]

Death has been here, and borne away. *Jane Taylor.* [*Death.*] In the 4th ed. of *Original Hymns for Sunday Schools*, 1816, No. 16, in 7 st. of 4 l., this hymn takes the place of one on the same subject and in a similar strain, which appeared in the 2nd ed. of 1813, as "Now one of our number is dead." "Death has been here," &c., has been in C. U. for many years, and is found in several modern collections for children, but usually in an abbreviated form. [J. J.]

Death is sin's tremendous wages. *T. Kelly.* [*Wages of Sin.*] 1st pub. in the 3rd ed. of his *Hymns, &c.*, 1809, No. 300, in 5 st. of 6 l., and based on *Rom. vi. 25*. In some collections, st. iii.-v. are given as "Come, behold a great expedition," as in the *Scottish Evang. Union Hymnal*, 1878, and the *Laudes Domini*, New York, 1884. [J. J.]

Death may dissolve my body now. *I. Watts.* [*Assurance of Heaven.*] 1st pub. in his *Hymns and S. Songs, &c.*, 1709, Bk. i., No. 27, in 6 st. of 4 l., and entitled, "Assurance of Heaven: or, A Saint prepared to die." Its use in its full form, except in America, is limited. In *Spurgeon's O. O. H. Bk.*, No. 857, "With heavenly weapons I have fought," is composed of st. ii.-iv., slightly altered. The original hymn, with slight alterations in st. v. only, was included in the draft of the *Scottish Translations and Paraphrases*, 1745, as No. xxxiii. In the authorized issue of the *Trans. and Pars.*, 1781, a recast of the original was given as No. lv., "My race is run, my warfare's o'er." The alterations were numerous (the first line dating from the *Draft* of 1751); and in the markings by the eldest daughter of *W. Cameron* (q.v.) are ascribed to him. It must be designated, *Watts*, 1709, *S. Tr. and Pars.* 1781, *W. Cameron*. [J. J.]

Death steals upon us unawares. *T. Shepherd.* [*Death.*] In *Penitential Cries. Begun by the Author of the Songs of Praise* [*John Mason*]. And carried on by another

Hand, Licensed and entered Sept. 12, 1693, this hymn appears, as the second of two on the "Death of Saints." It is in 4 st. of 8 l., and 1 st. of 4 l., No. xxxvi. In Dr. Kennedy's *Hymn. Christ.*, 1863, No. 1478, the first half of st. iii. is omitted, and the rest of the hymn is somewhat extensively altered, and brought more in harmony with modern forms and modes of expression. The *Penitential Cries*, together with J. Mason's *Songs of Praise*, were reprinted by D. Sedgwick in 1859. [J. J.]

Death! 'tis a melancholy day. *I. Watts.* [*Death of the Wicked.*] Appeared in the 1st ed. of his *Hymns and S. Songs*, 1707 (2nd ed. 1709, Bk. ii. No. 52), in 6 st. of 4 l. It is usually abbreviated as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872. In the *Presb. Ps. & Hys. for the Worship of God*, Richmond, U.S.A., 1867, No. 631: "He is a God of sovereign love," is from this hymn. [J. J.]

Deathless principle, arise. *A. M. Toplady.* [*Death Anticipated.*] This hymn first appeared in

"*A Memoir of some Principal Circumstances in the Life and Death of the Rev. Augustus Montague Toplady*, late Vicar of Broad Hembury, Devon. To which is added, written by himself, the Dying Believer's Addresses to his soul, and his own last Will and Testament. London, Pr. for J. Matthews, 1778, pr. 6d."

On p. 24 of this *Memoir* we read:

"The following soliloquy, written some years ago by Mr. Toplady upon the death of a valued friend, has been thought so apposite to himself in his own dying hour that it is presented without any further apology."

After a sentence referring to the Emperor Hadrian, and his poem, "Animula, vagula, blandula," &c., and a note embodying Pope's translation of Hadrian's "Animula," &c., and of "Musculus Versus," the poem, "Deathless principle, arise" follows, in st. of irregular length. It was subsequently shaped into 6 st. of 8 l., and in this form is given in D. Sedgwick's reprint of Toplady's *Hymns and Sacred Poems*, 1860, p. 165. In its full form it is found in many collections, both old and new, but usually for private use. In some American collections a cento is given beginning: "Deathless spirit, now arise," as in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, whilst in others, as Longfellow & Johnson's *Unitarian Hys. of the Spirit*, Boston, 1864, there is a second cento, "Burst thy shackles! drop thy clay!" [J. J.]

Debilis cessent elementa legis. *Abbé Bernault.* [*The Circumcision.*] In the revised *Paris Breviary*, 1736, it is the hymn for first Vespers on the Feast of the Circumcision. It is also in the *Lyons* and other modern French Breviaries, and Card. Newman's *Hymni Ecclesiae*, 1838 and 1865. *Tr.* as:—

1. **The ancient law departs.** By the compilers of *H. A. & M.*, 1st appeared in the trial copy of that collection, 1859, and again in the 1st ed., 1861. It has passed into a few hymnals in G. Britain and America, and is sometimes altered.

2. **The Law's weak elements.** By the Editors of the *Hymnary*, 1872. It is an arrangement of the *trs.* of I. Williams, 1839, and *H. A. & M.*

Translations not in O. C.:—

1. Ye legal elements. *I. Williams*, 1839
2. Let the departing law's weak factions cease. *J. D. Chambers*, 1857.

3. Now ancient shadows flee. *R. Campbell*, in Shipley's *Annus Sanctus*, 1864, from the *Campbell MSS.* [J. J.]

Decius, Nicolaus (Nicolaus a Curia or von Hofe, otherwise Hovesch), seems to have been a native of Hof, in Upper Franconia, Bavaria, and to have been originally called *Tech*. He became a monk, and was in 1519 Probst of the cloister at Steterburg, near Wolfenbüttel. Becoming favourable to the opinions of Luther, he left Steterburg in July, 1522, and went to Brunswick, where he was appointed a master in the St. Katherine and Egidien School. In 1523 he was invited by the burgesses of Stettin to labour there as an Evangelical preacher along with Paulus von Rhode. He became preacher at the Church of St. Nicholas; was probably instituted by the Town Council in 1526, when von Rhode was instituted to St. Jacob's; and at the visitation in 1535 was recognised as pastor of St. Nicholas's. He d. suddenly at Stettin, March 21, 1541, with some suspicion of being poisoned by his enemies of the Roman Catholic faction (*Koch*, i. 419-421, 471, 472; ii. 483; *Allg. Deutsche Biog.*, ii. 791-793).

He seems to have been a popular preacher and a good musician. Three hymns are ascribed to him. These are versions of the "Sanctus," the "Gloria in excelsis," and the "Agnus Dei." The second and third are noted under these Latin first lines. He is also said to have composed or adapted the melodies set to them. [J. M.]

Deck, James George, eldest s. of John Deck, of Bury St. Edmunds, was b. in 1802 and educated for the army, and became an officer in the Indian service. Retiring from the army, and having joined the Plymouth Brethren, he undertook, in 1843, the charge of a congregation of that body, at Wellington, Somerset. In 1852 he went abroad and settled in New Zealand. His hymns were published in *Hymns for the Poor of the Flock*, 1837-8; *Psalms and Hymns, &c.*, Lond., Walther (containing those in the former collection), 1842; the *Wellington Hymn Book*, 1857; *Hymns and Spiritual Songs*, 1860. Of his hymns now in use outside his own denomination, the greater part appeared in the 1837-8 book, and are found in his brother-in-law's (Dr. Walker's) *Cheltenham Ps. & Hys.*, 1855. His compositions are marked by directness of aim, simplicity of language, and great earnestness. The rhythm is good, and an expressive tenderness pervades many of them. Although dealing mainly with the "Second Advent," there are several on other subjects which are of more than average merit. In a collected form they were published in his *Hymns and Sacred Poems*, Melbourne, H. Serlennmeyer, 1876. The more important of his hymns are annotated under their respective first lines. Of the rest we have:—

i. From *Hymns for the Poor of the Flock*, 1838.

1. Behold yon bright and countless throng. *All Saints*. Repeated in Maurice's *Choral H. Bk.*, 1861.
2. How long, O Lord our Saviour. *Second Advent desired*. In the *Parish H. Bk.*, 1863 and 1875, this is altered to "How long, O Lord, *Beloved*."
3. Jesus, spotless Lamb of God. *Good Friday*.
4. Lord Jesus, are we [we are] one with Thee? *One with Christ*. In Walker's *Ps. and Hys.*, 1855-80, and several American hymn-books.
5. Lord, we are Thine, our God Thou art. *One with Christ*. Originally in 4 st. of 8 l., it appeared, in a re-

written form in 3 st. in Walker's *Ps. and Hys.*, 1855, as "Lord, we are Thine, in Thee we live."

6. O happy day when first we felt. *The Day of Peace.*
7. O Jesus Christ, the Saviour. *Jesus All in All.* In Walker's *Ps. and Hys.* it begins: "O Jesus Christ, our Saviour."

8. O Jesus, gracious Saviour." *The Advocate.*
9. O Lord, when we the path retrace. *Christ our Example.*

10. O Lord, who now art seated. *Christ in glory.*
11. Saviour, haste; our souls are waiting. *Second Advent desired.* This is given in Walker's *Ps. and Hys.*, in a rewritten form as "Saviour, hasten Thine appearing."

12. Soon shall our Master come. *Waiting for Christ.*
13. There is a place of endless joy. *Heaven.*
14. We're not of the world that fadeth away. *Christ's Sheep.*

15. When along life's thorny road. *Passiontide.*
ii. From *Appendix to the 1841 ed. of the Hymns for the Poor of the Flock.*

16. Lamb of God, our souls adore Thee. *Praise to Christ.* Sometimes it begins with st. ii., "Lamb of God, Thy Father's bosom."

17. Lamb of God, Thou now art seated. 2nd Pt. of No. 16.

iii. From *Psalms and Hymns, in Two Parts*, Lond., D. Walther, 1842.

18. Again we meet in Jesus' name. *Divine Worship.*
19. Great Captain of Salvation. *Burial.* In the *Irish Church Hymnal*, and other collections.

20. Jesus, Thy name indeed is sweet. *Hope of the Resurrection.*

21. O blessed Jesus, Lamb of God. *Praise to Jesus.*
22. O Lamb of God, still keep me [us]. *Christ's Presence desired.* This hymn is somewhat popular in America.

23. O Lord, in nothing would I boast. *Christ All in All.*

24. Oft we, alas! forget the love. *Holy Communion.*
25. The veil is rent! lo, Jesus stands [our souls draw near]. *The Intercessor.*

26. We bless our Saviour's name. *Thanksgiving for Forgiveness.*

iv. From *Psalms and Hymns for Public and Social Worship* (Dr. Walker's *Coll.*), 1855.

27. Father, to seek Thy face. *Public Worship.*
28. Jesus, [I] we rest in [on] Thee. *Joy in Forgiveness.*

29. O Lord, 'tis joy to look above. *Joy in the service of Christ.*
30. Thou hast stood here, Lord Jesus. *Burial.*

31. 'Twas Thy love, O God, that knew us. *Praise to God.*
32. When first o'erwhelmed with sin and shame. *Peace with God.*

All these hymns, except No. 1, are given in Dr. Walker's *Coll.*, 1855-80, and most of them are also found in other collections. [J. J.]

Deck, Mary Jane. [Walker, M. J.]

Dei canamus gloriam. *C. Coffin.* [Monday.] In the revised *Paris Brev.*, 1736, and again the same year in his *Hymni Sacri*, Paris, 1736, p. 11. It is for Mondays at Matins. It is also in the *Lyons* and other modern French Brevs. The text is also in Chandler, 1837, p. 145; Card. Newman's *Hymni Ecclesiae*, 1838-65; and Biggs's *Annotated H. A. & M.*, 1867. *Tre.* in C. U. :—

1. Come, let us praise the Name of God, Who spread the lofty skies. By J. Chandler in his *Hys. of the Primitive Ch.*, 1837. It was included in Dr. Oldknow's *Hymns, &c.*, 1850, and others. In *H. A. & M.*, 1861, this was altered to "Come, let us praise the Name of God, Who on the second day," &c., and in this form was repeated in other collections. In the revised ed. of *H. A. & M.*, 1875, it was again altered to "Sing we the glory of our God."

2. Glory to God, Who when with light. By J. D. Chambers in Pt. 1 of his *Lauda Syon*, 1857, p. 12. This was repented, with alterations, in *Kennedy*, 1863.

Translation not in C. U. :—

Glory to God on high, Upon this, &c. *I. Williams. British Mag.*, July, 1834, and *Hys. from Paris Brev.*, 1839. [J. J.]

Dei fide qua vivimus. [Lent.] In the 11th cent. Durham ms., printed in *Lat. Hys. of the Anglo-Saxon Ch.*, 1851, p. 59, this is given as a Daily Hymn for Sext in Lent, in 4 st. of 4 l. It is in a ms., c. 890, in the Bodleian (Junius, 25 f. 126 b). In the *British Museum* it is found in three mss. of the 11th cent. (Harl. 2961 f. 236; Jul. A. vi. f. 44; Vesp. D. xii. f. 48 b). The text is also in *Daniel*, i., No. 65, and in his vol. iv. p. 353, readings are added from a 9th cent. ms. at Bern. It is tr. by J. D. Chambers in his *Lauda Syon*, 1857, as "The faith of God which we receive." [J. M.]

Deign this union to approve. *W. B. Collyer.* [*Holy Matrimony.*] Appeared in his *Services suited to the Solemnisation of Matrimony, &c.*, 1837, No. 8, in 2 st. of 6 l. It is given, unaltered, in the *Bapt. Hymnal*, 1879. It is also found in a few American hymn-books, including the Prot. Episco. Ch. *Hymnal*, 1871.

Deiner Kinder Sammelplatz. *N. L. von Zinzendorf.* [*Burial of the Dead.*] 1st appeared as No. 242 in the "Zweyter Anhang bis 1754," to the *Kleine Brüder G. B.*, London, 1754, thus:—

Deiner Kinder Sammelplatz,
Allgungamer lieber Schatz!
Der hat, wie man hat vernomm'n,
Wieder eines mehr bekom'm'n.
Eine Seele, die so da
Zu den Füßen Josuah
Weint' und bate um rémless
Der vicissitudinis;
Die ist auf Vocation
Ausgeraucht aus ihrem Thon,
Von dem Seitenwundenblitz
Eingeschmelzt in ihren Ritz.
Herze! weisst du, was ich mach,
Was ich denke zu der Sach?
Hätte mich mein Herr gefragt;
Hätt ich vielleicht nein gesagt.
Aber da du nun schon bist,
Wo dein rechtes Plätzing ist,
Ja da hab ich nichts zu thun,
Als zu schweigen und zu ruh'n.
Lämmlein, diesees Mitglied da
Geht uns freilich sehr nah:
Aber bist du uns nicht mehr,
Als das eigne Leben wär?

This form is quite unsuited for public use, though Knapp, in his 1845 ed. of Zinzendorf's *Geistliche Lieder*, p. 174, has tried to recast it—without much success. It was probably written between 1749 and 1755. Lauxmann, in *Koch*, viii., 651, however says that it was written 1746, on the death and funeral of an only brother. In the *Brüder G. B.* of 1778 it was included as No. 1720, with st. ii., iii. omitted, and otherwise greatly altered and much improved by Christian Gregor. This text, which begins, "Aller Gläubigen Sammelplatz," is No. 1565 in the *Berlin G. L. S.* ed. 1863. It is the usual funeral hymn among the German-speaking Moravians, and through the Württemberg *G. B.* of 1842 (No. 630) has become a great favourite in South Germany. Thus *Koch*, vii. 207, relates of Dr. C. G. Barth of Culw:—

"On the 16th of November [1862], according to his own desire he was buried in the grave of Machtolf [his pre-

decessor] at Müllingen, where also his mother, who had died there in 1828, was at rest, to the strains of the hymn, an especial favourite of his, 'Aller Gläubigen Sammelplatz.'

An additional verse, translated by Miss Winkworth as st. iii., is founded on Zinzendorf's st. iv., and is thus given in Knapp's *Er. L. S.*, ed. 1850, No. 2895:—

"Hätt' Er uns darob gefragt:
Ach, was hätten wir gesagt?
Heiss mit Thränen baten wir:
'Lass die theure Seele hier!'"

It has been tr. as:—

Christ will gather in His own, a fine tr. from the 1778 text and the st. above, by Miss Winkworth, in her *Lyra Ger.*, 2nd Series, 1858, p. 120, and in her *C. B. for England*, 1863, No. 199. It was adopted unaltered as No. 191 in *H. A. & M.*, 1861, and has since been included in *Kennedy*, 1863; *Church Hys.*, 1871; *Bapt. Hyl.*, 1879, and others; and in America in the *College Hyl.*, 1876; *Bapt. Service of Song*, 1871; *Evang. Hyl.*, 1880, and others. It is given, in a slightly altered form, in Putnam's *Singers and Songs of the Liberal Faith*, Boston, U. S., 1875, and marked as an original hymn by W. C. H. Dall.

Another tr., from the text of 1778, is "All the saints will meet on high," in J. D. Burne's *Memoir and Remains*, 1869, p. 228. [J. M.]

Denham, David, b. 1791, was the s. of Thos. Denham, a Baptist minister in the East of London. He began to preach when very young, and in 1810 became pastor of the Baptist Church at Horsell Common. In 1816 removed to Plymouth, in 1826 to Margate, and in 1834 to the Baptist Church in Unicorn Yard, Tooley Street, Southwark. Ill-health compelled him to resign his charge in London, and he sojourned for a time at Cheltenham and Oxford. He d. in 1848 at Yeovil, in Somerset, and was buried in Bunhill Fields Burial Ground, London. In 1837 he pub. a collection of hymns, as:—

The Saints' Melody. A New Selection of upwards of One Thousand Hymns, Founded upon the Doctrines of Distinguishing Grace, and adapted to every part of the Christian's experience and devotion in the Ordinances of Christ, &c., 1837. This edition contained 1026 hymns. This number was subsequently increased to 1145 hymns.

This *Selection* is still in C. U. in more than one hundred congregations in G. Britain and the colonies. Denham's hymns, all of which are signed "D. Denham," are numerous. There is also one, apparently by his wife, "Mrs. M. A. Denham." Outside of his own *Selection* his hymns are rarely found. The best known is "Mid scenes of confusion and creature complaints." [W. R. S.]

Denham, Sir John, only s. of Sir John Denham, Chief Baron of the Exchequer, and afterwards Chief Justice of the King's Bench, Ireland, b. in Dublin, 1615, and educated at Trinity College, Oxford. In 1641 he was made governor of Fareham Castle for Charles I., and subsequently attended Charles II. in his exile. At the Restoration he was rewarded for his devotion to the Crown, and created a Knight of the Bath. Died in London, 1668, and was buried in Westminster Abbey. His poem, *Cooper's Hill*, is well known. The manly energy and nervous force of his verse was much more popular with Pope and Johnson and the 18th century school, than it is at

the present time. His *Version of the Psalms* was written about 1668, but not pub. until 1714. [*Psalters, English*, § 12.] [J. J.]

Denicke, David, s. of B. D. Denicke, Town Judge of Zittau, Saxony, was b. at Zittau, January 31, 1603. After studying philosophy and law at the Universities of Wittenberg and Jena, he was for a time tutor of law at Königsberg, and, 1624–28, travelled in Holland, England and France. In 1629 he became tutor to the sons of Duke Georg of Brunswick-Lüneburg, and under father and sons held various important offices, such as, 1639, the direction of the foundation of Bursfeld, and in 1642 a member of the Consistory at Hannover. He d. at Hannover, April 1, 1680 (*Koch*, iii. 237; *Bode*, p. 58). His hymns, which for that time were in good taste, and are simple, useful, warm, and flowing, appeared in the various Hannoverian hymn-books, 1646–1659, which he edited along with J. Gesenius (q.v.). All appeared there without his name. Those tr. are:—

i. Wenn ich die heiligen zehn Gebot. *Ten Commandments*. Contributed to the *Hannover G. B.*, 1652, No. 69, as a hymn on the Ten Commandments, in 22 st. of 4 l., st. i.–x. being a confession of sins against them, and st. xi.–xxii. a meditation and prayer for God's mercy. Included in Crüger's *Praxis pietatis melica*, 1661, in Freylinghausen's *G. B.*, 1714, and recently in a few colls., as Sarnighausen's *G. B.*, 1855, No. 164, and the *Ohio G. B.*, 1865, No. 182. It is tr. as *Almighty Lord of earth and heaven*. By C. H. L. Schnette, as No. 206 in the *Ohio Luth. Hyl.*, 1880. St. i.–iv. are literal; st. v.–vii. seem based on v., vii., xvi., xvii.

Hymns not in English C. U. :—

ii. Ach treuer Gott! ich ru' su dir. [*Christian Life*] 1st pub. in the *Hannover G. B.*, 1652, No. 136, in 17 st. This is tr. as:—(1) "My God! I call upon Thy name," by *Miss Cox*, 1841, p. 177. (2) "Most holy God! to thee I cry," by *Lady E. Fortescue*, 1843 (1847, p. 69).

iii. Kommt, lasst euch den Herren lehren. [*The Beatitudes*] 1st pub. in the *Hannover G. B.*, 1648, in 11 st., No. 133. It may have been suggested by J. Heermann's "Kommt ihr Christen, kommt und höret" (9 st. in his *Sonntag- und Fest-Exangelia*, Leipzig, 1638; Müttzell, 1868, No. 94), but has only 3 lines in common with it. In the *Nürnberg G. B.*, 1676, No. 962, and many later hymn-books, it begins: "kommt und lasst uns Jesum lehren." It is tr. as "Come and hear our blessed Saviour," by J. C. Jacobi, 1722, p. 46. In his 2nd ed., 1732, p. 76, altered and beginning "Come, and hear the sacred story," and thence in the *Moravian H. Bk.*, 1784, pt. 1., No. 469; st. x., xi. beginning, "Jesus, grant me to inherit," being repeated in later eds. and as No. 428 in J. A. Latrobe's *Coll.*, 1841.

iv. Was kann ich doch für Dank. [*Praise and Thanksgiving*] 1st pub. in the *Hannover G. B.*, 1648, in 8 st., No. 154. St. vii. is altered from "Herr Jesu, führe mich," by J. Heermann (*Devoti Musica Cordis*; Breslau, 1630; Müttzell, 1858, No. 57. Tr. as "What thanks can I repay?" by J. C. Jacobi, 1725, p. 46 (1732, p. 147).

v. Wir Menschen sein zu dem, O Gott. [*Holy Scripture*] 1st pub. in the *Hannover G. B.*, 1659, No. 180, in 10 st. Founded on the Gospel for Sexagesima Sunday—St. Luke viii. 4, &c. Tr. as:—(1) "Give us Thy Spirit, Lord, that we," a tr. of st. iii. by J. Swertner, as No. 8, in the *Moravian H. Bk.*, 1789 (1886, No. 9). (2) "Let the splendour of Thy word," a tr. of st. ix. by J. Swertner, as No. 15, in the *Moravian H. Bk.*, 1789. (1886, No. 17). [J. M.]

Denny, Sir Edward, Bart. Sir Edward Denny, s. of Sir E. Denny, 4th baronet, of Tralee Castle, County of Kerry, was b. 2 Oct., 1796, and succeeded his father in August, 1831. He is a member of the *Plymouth*

Brethren, and has contributed largely to their hymnody. His first publication, in which many of his hymns appeared, was *A Selection of Hymns*, Lond. Central Tract Depot, 1839. This was followed by *Hymns & Poems*, Lond., 1848 (third ed., 1870). He has also published several prose works. Many of his hymns are popular, and are in extensive use as:—"A pilgrim through this lonely world"; "Bride of the Lamb, rejoice, rejoice"; "Bright with all His crowns of glory"; "Light of the lonely pilgrim's heart"; "Sweet feast of love divine," and several others. In addition to these, which are separately annotated, and those which are confined in their use to the congregations of the "Brethren," there are also nearly 20 in limited use in G. Britain and America. Of these the following appeared, first in his *Selection of Hymns*, 1839; then, in the *Appendix to Hymns for the Poor of the Flock*, 1841; and then in his *Hymns & Poems*, 1848-70:—

1. Break forth, O earth, in praises. *Praise for Redemption*. This is given in several collections in G. Britain and America.

2. Children of God, in all your need. *The Great High Priest*. In limited use.

3. Children of light, arise and shine. *Looking unto Jesus*. In numerous hymnals in G. Britain and America.

4. Children of light, awake, awake. *Advent*. This hymn is an application of the Parable of the Ten Virgins to the Second Coming of Christ.

5. Dear Lord, amid the throng that pressed. *The Holy Women at the Cross*. The use of this hymn in America is somewhat extensive.

6. Hope of our hearts, O Lord, appear. *The Second Advent desired*. In the *Hymns for the Poor of the Flock*, 1837; and the author's *Hymns & Poems*, 1848-70, and various collections in Great Britain and America.

7. Joy to the ransomed earth. *Jesus the King*. Its use is limited.

8. Lo 'tis the heavenly army. *The Second Advent*. The original of this hymn is in 4 st. of 10 l., and as such it is usually given; but in the *People's H.*, 1867, it is arranged in 4 st. of 8 l., and is also slightly altered.

9. O grace divine! the Saviour shed. *Good Friday*. In limited use.

10. O what a bright and blessed world. *The New Earth*. This hymn is based upon Gen. v. 29, as interpreted from a *Millennial* point of view. Christ is regarded as the Rest (*Noah-Rest*) of His people, and the remover of the curse from the earth.

11. Sweet was the hour, O Lord, to Thee. *Christ at the Well of Sychar*. Limited in use.

12. Thou vain deceitful world, farewell. *Forsaking the World for Christ*. In several collections.

13. Through Israel's land the Lord of all. *Mission to the Jews*. In addition to its use in its full form, it is also given as: "O Zion, when thy Saviour came," as in Dr. Walker's *Ps. & Hymns*, 1865-71; Snapp's *Songs of G. & G.*, and others. This opens with st. ii.

14. 'Tis finish'd all—our souls to win. *Jesus the Guide and Friend*. In several collections.

15. 'Tis He, the Mighty Saviour comes. *Missions*. Given in Snapp, and one or two others.

16. 'Tis night, but O the joyful morn. *Hope*. In a few hymnals; also, beginning with st. ii., "Lord of our hearts, beloved of Thee," in Dr. Hatfield's *Church H. Bk.*, N. Y., 1872.

17. To Calvary, Lord, in Spirit now. *Good Friday*. This is given in several hymnals, including Spurgeon's *O. O. H. Bk.*, 1866, &c.

The next is in the *Selection of 1839*, and the *Hymns & Poems*, 1848-70:—

18. O Blessed Lord, Thy feeble Sheep. *The Good Shepherd*. Its use is limited.

The three with which we close are from J. G. Deck's *Ps. & Hymns*, 1842, Pt. ii., and the *Hymns & Poems*, 1848-70:—

19. Hark to the trumpet! behold it breaks. *The Resurrection*. The design of this hymn is thus described by

the author: "These lines are supposed to be the utterance of the saints at the blessed moment when they are actually ascending to meet the Lord in the air, as described in 1 Cor. xv. 51-57; and 1 Thess. iv. 16-18. It is given in several collections."

20. Isles of the deep, rejoice, rejoice. *Missions*.

21. Where, in this waste unlovely (and desert) world! Rest for the Weary. Its use is limited. [J. J.]

Dent, Caroline, great-granddaughter of John Collet Ryland, and grand-niece of John Ryland (q.v.), was b. Aug. 14th, 1815, at Milton, near Northampton, where she still resides [1887]. In 1854 Miss Dent pub. *Thoughts & Sketches in Verse*. Most of these pieces were of her own composition; and the rest were contributed by her sister, Mrs. Trestrail [Trestrail]. The hymn *Jesus, Saviour! Thou dost know (The Sympathy of Jesus)* is part of a piece of 13 st. by Miss Dent in this volume. It is in the *Bap. Ps. & Hymns*, 1858, and the *Baptist Hymnal*, 1879, &c.

In 1861 the sisters were joint authors of a small book of consolatory verses, entitled *Our Darling*, printed for private circulation; and in 1867 Miss Dent edited *The Letters of Miss Frances Rolleston*. She has also written *Sunshine in the Valley*, a Religious Tale (1858).

[W. R. S.]

Deny Thee! what, deny the way? [*Denial of Christ*] This poem appeared in Emma Parr's *Thoughts of Peace*, 1839, in 4 parts, Nos. 361-364, and signed "H. H." Of these parts i.-iii. are combined and altered in Kennedy, 1863, No. 1353, making a hymn of 5 st. of 8 l. and 1 st. of 5 l. Other arrangements are given in the *American Sabb. H. Bk.*, 1858 (4 st. of 4 l.); the *Bapt. Praise Bk.*, N. Y., 1871 (2 st. of 4 l.). [W. T. B.]

Depth of mercy, can there be. *C. Wesley*. [*Deiring Mercy and Pardon*.] 1st pub. in *Hymns & Sac. Poems*, 1740, and headed "After a Relapse into Sin," in 13 st. of 4 l., *P. Works*, 1868-72, vol. i. p. 271. When included in the *Wes. H. Bk.*, 1780, No. 162, st. iii. was omitted, and st. viii. was included in st. ii., the result being 8 st. of 8 l. This arrangement was continued in later editions, and has passed into other collections, both in G. Britain and America. In Stevenson's *Meth. H. Bk.*, and its *Associations*, 1870-83, is an interesting and pathetic account of an actress and her change of life through the instrumentality of this hymn. The account has been repeated in many books and in various forms. It is of American origin, and first appeared, as far as can be traced, in Belcher's *Historical Notes on Hymns and Authors*. Although possibly true, it lacks authentication. No one has yet ventured to say whether the circumstance occurred in G. Britain or America, or whether it was in the last century or in this. Failing these details, we are not surprised that the names of the town and of the actress are both wanting. [J. J.]

Der Glaube bricht durch Stahl und Stein. *N. L. von Zinzendorf*. [*Following Christ*.] According to the *Nachricht* to the *Brüder G. B.*, 1778, this was written after the edict of Jan. 1, 1727, by which Zinzendorf was forbidden to hold religious meetings in Dresden. In his *Deutsche Gedichte*, 1735, p. 124, it is, however, dated 1726. It appeared as No. 5 in the "Andere Zugabe," c. 1730, to his 1725-8 *Sammlung geist- und lieblicher Lieder* (3rd ed., 1731, No. 1059, in 8 st. of 8 l.

In the *Brüder G. B.*, 1778, st. 1, 5, 7, 8, altered, appear as No. 920, and thence as No. 551 in the Berlin *G. L. S.*, ed. 1863. In Knapp's ed. of his *Geistliche Lieder*, 1845, p. 78, omitting st. 2-4. Tr. as:—

Glory to God, Whose witness train. This appeared as a hymn in 6 st. based on the 1778 as No. 1062, in the *Supplement* of 1809 to the *Moravian H. Bk.*, 1801; st. 5 being from "Soltt es gleich bisweilen scheinen" (q. v.), and was continued in later eds. In somewhat varying forms it appears in J. A. Latrobe's *Coll.*, 1852, No. 135; and in America in the *Book of Hys.*, Boston, 1848; Hedge & Huntington's *Coll.*, 1853; *Dutch Reformed*, 1869; *Songs for the Sanctuary*, N. Y., 1865; and *Laudes Domini*, 1884. [J. M.]

Der Tag ist hin, Mein Geist und Sinn. *J. A. Freylinghausen.* [Evening.] A fine hymn of longing for the Everlasting Light of that better country where there is no night. 1st pub. as No. 615 in his *Geistreiches G. B.*, 1704, in 14 st. of 5 l., and thence in Grote's ed., 1855, of his *Geistliche Lieder*, p. 102. It has passed into many German hymn-books, and is included as No. 1547 in the Berlin *G. L. S.*, ed. 1863.

Translations in C. U.:—

i. **The day expires; My soul desires.** omitting st. iv., v., vii.-ix., xi., by Miss Winkworth, in her *Lyra Ger.*, 1st Series, 1855, p. 228. Her trs. of st. i.-iii., xii., are included in the *St. John's Hyl.*, Aberdeen, 1870, No. 200. She recast her tr. as No. 168 for her *C. B. for England*, 1863, where it begins, "The day is done, And, left alone."

ii. **The day is gone. And left alone, a good tr.** omitting st. iv., v., vii.-ix., xi., contributed by R. Massie, as No. 504, to the 1857 ed. of Mercer's *C. P. & H. Bk.* (Or. ed., No. 22), and in the translator's *Lyra Domestica*, 1864, p. 138. Included in R. Minton Taylor's *Parish Hyl.*, 1872, and in *Kennedy*, 1863. In Dr. J. Patterson's *Coll.*, Glasgow, 1867, No. 391 begins with the tr. of st. x., "When shall the day."

iii. **The day departs, My soul and heart, a good tr.** by Miss Borthwick, omitting st. ii., iv., v., vii., xi., in the *Family Treasury*, 1861, pt. ii., p. 298, and thence in the 4th Ser., 1862, of the *H. L. L.* p. 22. In Wilson's *Service of Praise*, 1865, the tr. of st. viii. and x., and in Jellicoe's *Coll.*, 1867, those of vi., viii., were omitted. In Thring's *Coll.*, 1882, her tr. of st. vi., viii., x. were omitted, and the rest slightly altered. The same text is in J. B. Whiting's *Coll.*, 1882.

Translations not in C. U.:—

These trs. all omit st. iv., v., vii., ix., xi., and are: (1) "Lo, Day is sped!" by *H. J. Buckoll*, 1842, p. 94. (2) "The day is gone; my soul looks on," by *Mrs. Brown*, 1853, p. 48. (3) "The day is o'er, My soul longs sore," by *Miss Cox*, 1864, p. 19. [J. M.]

Der Tag vergeht, die müde Sonne sinket. [Evening.] Included as No. 2764 in Knapp's *Ev. L. S.*, 1837, in 6 st. of 4 l. Tr. as:—

The day is gone, the weary sun declining, in full in Dr. H. Mill's *Horae Ger.*, 1845 (ed. 1856, p. 22), repeated, omitting st. v., as No. 948 in the Amer. Luth. Gen. Synod's *Coll.*, 1850. [J. M.]

Des Morgens wenn ich früh aufsteh. [Morning or Evening.] *Wackernagel*, v. p. 42, gives two forms, the one from the *Geistliche*

Lieder und Psalmen, Leipzig, 1582, the other from the Dresden *G. B.*, 1593. The latter, in 5 st. of 4 l., is included as No. 448 in the *Unv. L. S.*, 1851.

In the *Moravian H. Bk.*, 1789, there are three hymns which all seem to be intended as trs. of st. i. These are: (1) "Lord Jesus Christ, my life and light," No. 748. (2) "Lord Jesus, may I constantly," No. 753. (3) "Lord, in the morning when we rise," No. 763. In the current ed., 1886, No. 1173 is Nos. 753 and 749; while No. 1174 is No. 763, with two original st. added, of which it. was No. 747 in 1789, and iii. was st. iii. of No. 886 in 1801. [J. M.]

Descend from heaven, immortal Dove. *I. Watts.* [Christ in Glory.] 1st pub. in his *Hymns & S. Songs*, 1707 (2nd ed., 1709, Book ii., No. 23), in 6 st. of 4 l. In the older collections two arrangements are found, the first dating from Whitefield's *Coll.*, 1753, No. 79, and the second from Toplady's *Ps. & Hys.*, 1776, No. 387 (later eds. No. 367), the last stanza of the latter being altered from Watts, Bk. ii., No. 47, by Toplady. In modern hymnals these centos have given place to others. The full and original text is rarely found in the hymn-books. [J. J.]

Descend, immortal Dove. *P. Doddridge.* [Whitsuntide.] This hymn is No. xlvii. in the "v. mss.," in 4 st. of 4 l.; is dated "Sept. 11, 1737," and headed, "The love of God shed abroad in the heart by the Spirit. Rom. v. 5." It was included in J. Orton's posthumous ed. of Doddridge's *Hymns, &c.*, 1755, No. 230, and again in J. D. Humphreys's ed. of the same, 1839, No. 284. [J. J.]

Deesere jam, anima, lectulum soporis. *St. Anselm of Lucca.* [Love to Christ.] This is a long poem found in la Bigue's *Bibl. Patrum*, Lyons, 1677, v. l. xvii. p. 444, under the title of "The Meditations of St. Anselm on the works of our Lord Jesus Christ." This title is said to be taken from a ms. at Mantua, and the poem is said to have been first edited by Lucas Wadding. A fragment, in 28 l., is in Trench's *Sacred Latin Poetry*, ed. 1864, p. 134. This is tr. in Mrs. Charles's *Voice of Christian Life in Song*, 1858, p. 175, as "Rise, my soul, from slumber, leave the bed of death." Another tr., beginning with st. iii. in Trench, *Jesu mi dulcissime, Domine coelorum*, by Dr. H. Kynaston, was given in his *Occasional Verses*, 1862, No. 41, in 5 st. of 8 l., and repeated in the *People's H.*, 1867, and the *Hymnary*, 1872. It begins, "Jesu, solace of the soul." [J. M.]

Dessler, Wolfgang Christoph, s. of Nicolaus Dessler, jeweller, at Nürnberg, was b. at Nürnberg, Feb. 11, 1660. His father wished him to become a goldsmith, but, as he was not physically suited for this, he was permitted to begin the study of theology at the University of Altdorf. His poverty and bodily weakness forced him to leave before completing his course, and, returning to Nürnberg, he supported himself there as a proof reader. Becoming acquainted with Erasmus Finx or Francisci, then residing in Nürnberg, he was employed by Finx as his amanuensis, and at his request translated many foreign religious works into German. In 1705 he was appointed Conrector of the School of the Holy Ghost at Nürnberg, where he laboured with zeal and acceptance till

1720, when, by a stroke of paralysis, he was forced to resign. Finally, after an illness which lasted about 35 weeks, he d. at Nürnberg, March 11, 1722. Of his hymns, in all over 100, the best appeared, many with melodies by himself, in his volume of meditations entitled:—

Gottgeheiliger Christen nützlich erscheinende Seelenlust unter den Blumen göttliches Worts, oder andächtige Betrachtungen und Gedanken über unterschiedliche erläuterte Schriftsprüche, &c. Nürnberg, 1692 [Berlin] (Koch, III. 531-535, and IV. 566-567).

From this work (the references to which have been kindly supplied by Dr. Zahn of Altdorf, from his copy), five hymns have been tr. into English, viz.:—

Hymns in English C. U.:—

i. *Ich lass dich nicht, du muusst mein Jesus bleiben.* [Constancy to Christ.] Founded on Genesis xxxii. 36. 1st pub. 1692, as above, p. 553, along with Meditation xviii., which is entitled "The striving love." *Wetzel* (A. H., vol. i., pt. iv., p. 20) says it was sung, at her request, Sept. 5, 1726, at the deathbed of Christiana Eberhardina, a pious Queen of Poland. In the Berlin *G. L. S.*, ed. 1863, No. 728, in 9 st. of 10 l. Translated as:—

I will not let Thee go, Thou Help in time of need! a fine tr., beginning with st. iv. ("Ich lass dich nicht, du Hülff in allen Nöthen"), and adding trs. of st. v., ix., by Miss Winkworth, in the 1st ser., 1855, of her *Lyra Ger.*, p. 59. Thence as No. 851 in the *Wes. H. Bk.*, 1875; No. 205 in the Scottish *Presb. Hymnal*, 1876; No. 139 in the Canadian *Presb. H. Bk.*, 1880.

Another tr. is, "I leave Thee not, Thou art my Jesus ever," by Dr. J. W. Alexander, 1st pub. in Dr. Schaff's *Kirchenfreund*, 1861, p. 140 (reprinted in the *Christian Treasury*, Edin. 1861, p. 378), and included in his *The Breaking Crucible, &c.*, N. Y., 1861, p. 19. In Schaff's *Christ in Song*, 1869, p. 555.

ii. *Mein Jesu dem die Seraphinen.* [Ascension.] Founded on Jeremiah x. 7. 1st pub. 1692, as above, p. 348, along with Meditation xii., which is entitled "Christ's kingly and unapproachable glory." Thence as No. 278 in Freylinghausen's *G. B.*, 1704, and recently as No. 422 in the *Unv. L. S.*, 1851, in 8 st. of 8 l. Translated as:—

1. *Jesu, Whose glory's streaming rays*, a spirited tr., omitting st. vii., viii., by J. Wesley, in *Hys. & Sac. Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 89). In the *Wes. H. Bk.*, 1780, st. i.-iii. were included as No. 129 (ed. 1875, No. 133), and st. iv.-vi., beginning "Into Thy gracious hands I fall," as No. 188 (ed. 1875, No. 196). Recently the first part has been given in America as No. 64 in H. L. Hastings's *Hymnal*, 1880, and the second as No. 496 in the *Meth. Epis. H. Bk.*, 1849, and as No. 464 in the Pennsylvania Luth. *Ch. Bk.*, 1868.

2. *O Jesu, Lord, enthroned in glory*, a good tr. omitting st. ii., v., by A. T. Russell, as No. 199 in his *Ps. & Hys.*, 1851.

3. *My Jesus, Whom the seraph host*, a good and full tr. by R. Massie, for the 1857 ed. of Mercer's *C. P. & H. Bk.*, No. 135 (omitted in Ox. ed.), reprinted in the translator's *Lyra Domesticata*, 1864, p. 129.

4. *My Jesus, if the seraphim*, a good and full tr. by Miss Winkworth in the 2nd series of her *Lyra Ger.*, 1858, p. 50; and thence, unaltered, in Schaff's *Christ in Song*, 1869, p. 342. In her *C. B. for England*, 1863, No. 67, st. iv., vii.,

were omitted, and the rest altered in metre; and thence as No. 141 in J. L. Porter's *Coll.*, 1876.

Other trs. are: (1) "O Jezu! fore whose radiation," by J. Gambold, as No. 623 in pt. 1. of the *Moravian H. Bk.*, 1764 (1896, No. 312). (2) "My Saviour, whom in heavenly places," in J. Sheppard's *Foreign Sacred Lyre*, 1857, p. 78.

iii. *Wie wohl ist mir, O Freund der Seelen.* [The Love of Christ.] Founded on Canticles viii. 5. 1st pub. 1692, as above, p. 154, along with Meditation vi., which is entitled "The penitential forsaking and embracing." Included as No. 451 in Freylinghausen's *G. B.*, 1704, and recently as No. 438 in the *Unv. L. S.*, 1851, in 6 st. of 10 l. Lauxmann, in *Koch*, viii., 243, says of it:—

"This hymn dates from the period when Dessler as a youth was residing in his native town of Nürnberg in ill health. He had given up the occupation of goldsmith and set himself to study at Altdorf, but lack of money and of health compelled him to abandon this also. He then maintained himself as a proof reader in his native town, became the spiritual son and scholar in poetry of Erasmus Francis, in whose powerful faith he found nourishment in his sorrows. Through his linguistic attainments, as well as through his hymns, he furthered the edification of the Christian populace; and what he here sung may have afforded stimulus to himself in the still greater troubles which he afterwards had to endure during his conrectorship, and finally in his last thirty-five weeks illness."

Fischer (ii. 391) calls it—

"One of the finest hymns of Pietism, that has produced many blessed effects, and has been the model and incentive to many hymns of like character."

It is tr. as:—

1. *How well am I, Thou my soul's lover*, in full as No. 621 in pt. i. of the *Moravian H. Bk.*, 1754. Greatly altered, and omitting st. ii., v., as No. 295 in the *Moravian H. Bk.*, 1789, beginning, "How blest am I, most gracious Saviour," and continued thus in later eds. In 1840 Dr. Martineau included a hymn in 4 st. of 4 l., beginning, "What comforts, Lord, to those are given," as No. 294 in his *Hymns, &c.* (ed. 1873, No. 384). Of this st. i., ii. are based on st. i., st. iii. on st. ii., and st. iv. on st. iii. of the 1789.

2. *O Lord, how happy is the time*, a somewhat free tr. of st. i.-v., with st. i., slightly varied, repeated as st. vi., by Greville Matheson. Contributed to the *H. & Sacred Songs*, Manchester, 1855 (ed. 1856, No. 226), repeated in the *Sunday Magazine*, 1872, p. 741, and in Dr. G. Macdonald's *Threefold Cord*, 1883, p. 38. In the *H. for the Sick Room*, N. Y., 1859 (1861, p. 70), and *H. of the Ages*, 3rd Series, Boston, U.S., 1864, p. 233, it is considerably altered. This text is given in Schaff's *Christ in Song*, 1869, p. 491, further altered, and beginning "O Friend of souls! how blest the time"; Miss Winkworth's tr. of st. v., altered, being substituted for Mr. Matheson's. In the *Meth. Epis. Hymnal*, 1878, No. 613, is st. i., ii., v. of Schaff's text.

3. *O Friend of Souls, how well is me*, a good tr. omitting st. iii. by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 147. From this l. 1-4 of st. i., iii., v., altered, were taken as No. 513 in *H. of the Spirit*, Boston, U.S., 1864.

Another is: "Tis well with me, O Friend unfalling," by Miss Burlington in the *British Herald*, Dec. 1865, p. 185, repeated as No. 395 in Reid's *Praise Bk.*, 1872.

Hymns not in English C. U.:—

iv. *Frisch, frisch hinnaoh, mein Geist und Herz.* [Cross and Consolation.] Founded on Heb. x. 38. 1st pub. 1692 as above, p. 423, in 7 st. It is tr. as "Courage, my heart, press cheerly on," by Miss Winkworth, 1869, p. 277.

v. *Cæsse mir die Parisaapforten.* [*Longing for Heaven.*] Founded on Rev. xiii. 14. 1st pub. 1692 as above, p. 384, in 6 st. It is tr. as "Now the pearly gates unfold," by Miss Winkworth, 1858, p. 176.

[J. M.]

Deus Creator omnium Polique rector. *St. Ambrose.* [*Saturday Evening.*] St. Augustine in his *Confessions*, Bk. ix., refers thus to this hymn:—

"And behold, the corpse [of his mother] was carried to the burial; we went and returned without tears . . . It seemed also good to me to go and bathe, having heard that the bath had its name (*balneum*) from the Greek βαλάνειον, for that it drives sadness from the mind. And this also I confess unto Thy mercy, Father of the fatherless, that I bathed, and was the same as before I bathed. For the bitterness of sorrow could not exude out of my heart. Then I slept, and woke up again, and found my grief not a little softened; and as I was alone in my bed, I remembered those true verses of Thy Ambrose. For Thou art the

"Maker of all, the Lord,
And Ruler of the height,
Who, robing day in light, hast poured
Soft slumbers o'er the night,
That to our limbs the power
Of toll may be renew'd,
And hearts be rais'd that sink and cower
And sorrow be subdu'd."

[*The Confessions of St. Augustine.* Oxford: J. Parker. New ed. 1871, p. 195.]

St. Augustine also speaks in his *De Musica*, Lib. vi. c. 9, of singing the verse "Deus Creator omnium." The authorship and date [340-397] of this hymn as thus authenticated, have never been disputed.

The popularity of this hymn is seen in the fact that it is found in all the greater Breviaries, the *Roman* 1632 and *Paris* of 1736 excepted, its English use being specially marked. Its general use is on Saturdays from that preceding the 1st Sun. after the Octave of the Epiphany, to the Saturday before Quadragesima Sunday, both inclusive; and from the Saturday preceding the 1st Sun. in August to Advent. Variations from this are found in the *Sarum*, *Mozarabic*, *York*, &c. It is in a ms., c. 706, in the *British Museum* (Vesp. A. 1, f. 152 b), and Thomastus, ii. 419, gives readings from two Vatican mss. of the 8th cent. It is also in three mss. of the 11th cent. in the *British Museum* (Jul. A. vi.; Vesp. D. xii.; Harl. 2961), and in the *Latin Hys. of the Anglo-Saxon Church*, 1851, is printed from an 11th cent. ms. at Durham. Text is in *Mone*, No. 281; *Daniel*, i. No. 12, with notes at ll. p. 381, and iv. p. 1; *Hymn. Sarisb.* text and readings; *Wackernagel* and *Macgill* text only. The text is also in *Migne*, tom. 88, c. 924, and the *Benedictine* ed. of St. Ambrose's Works.

[W. A. S.]

Translation in C. U. :—

Maker of all things, God most high. By J. D. Chambers. 1st pub. in his *Order for Household Devotion*, 1854, and again in his *Lauda Syon*, 1857, p. 55, in 8 st. of 4 l. In 1862 it was included in the *Appendix* to the *H. Noted*, No. 115; in 1867 in the *People's H.*; in Dr. Martineau's *Hys. of Praise & Prayer* (abbreviated), 1873; and in other hymn-books. In the *Hymnary*, 1872, it is altered to "O blest Creator, God Most High."

Translations not in C. U. :—

1. Creator of all! through Whose all-seeing Might. *Hymnarium Anglicanum*. 1844.
2. Creator of the starry pole, God of all worlds, &c. *W. J. Copeland*. 1848.
3. Lord of the far-encircling globe. *W. J. Blew*. 1852-55.
4. Maker of all, O Lord and God most High. *J. W. Hewitt*. 1859.
5. O God, Who clothed, Creator wise. *Dr. H. Kynaston*. 1862.
6. Maker of all! Thou God of love. *Dr. H. M. Macgill*. 1876-9.

A portion of this hymn beginning with st. v., "Ut cum profunda clauseric," has been tr. by

Dr. Kynaston in his *Occasional Hys.*, 1862, No. 81, as a separate hymn, beginning "With darkest clouds while daylight's dearth." [J. J.]

Deus ignee fons animumarum. *A. C. Prudentius.* [*Burial of the Dead.*] This beautiful poem, in 44 st. of 4 l., is No. x. in his *Cathermerion*, and may be found in all editions of his works, e.g. Deventer, 1490, Lond., 1824, &c. It is also in a ms. of the 5th cent. in the *Bibl. Nat. Paris* (8084, f. 32b), and in a *Mozarabic Office Book* of 11th cent. in the *British Museum* (Add. 30851, f. 160). Its liturgical use has been limited, but in the *Mozarabic Breviary* (Toledo, 1502, f. 313b) it is given in the Office for the Dead. The full text is in *Wackernagel*, i., No. 40, and a part in *Daniel*, i., No. 115, pt. ii.

The form which has been most used is a cento beginning: *Jam moesta quiesce querela*, and consisting of st. 31, 15, 10-12, 32-36. This is found in *Babel's G. B.*, Leipzig, 1545, and many later collections, e.g. *Dr. Zahn's Psalter und Harfe*, Gütersloh, 1886, No. 480, and in *Daniel*, i., No. 115, pt. i. It was for generations a favourite funeral hymn among the Lutherans, and was sung in Latin in some parts of Germany till very recent times. Abp. Trench, in giving st. 31-44 in his *Sac. Lat. Poetry*, speaks of them as the "crowning glory of the poetry of Prudentius." It has been tr. into English direct from the Latin, and also through the German as follows:—

i. *From the Latin* :—

1. **Why weep ye, living brotherhood.** By W. J. Blew, in *The Church Hy. & Tune Bk.*, 1852-55, in 5 st. of 6 l., and again in *H. Rice's Hymns*, &c., 1870.

2. **Cease, ye tearful mourners.** By E. Caswall, in his *Masque of Mary*, &c., 1858, in 13 st. of 4 l., and again in his *Hys. & Poems*, 1873. It was repeated in an abridged form in the 1862 *Appr. to the H. Noted*; and in the *Hymnary*, 1872.

3. **Be silent, O sad lamentation.** By R. F. Littledale in the *People's H.*, 1867, under the signature of "A. L. P."

Other trs. are:—

1. Ah! hush now your mournful complainings. *Mrs. Charles*. 1868.
2. Now your sorrowful plaints should be hush'd. *J. W. Hewitt*. 1859.
3. Hush, Mother, too loud is thy weeping. *H. Kynaston*. 1862.
4. No more, ah, no more sad complaining. E. A. Washburn, N. York, 1865, revised for Schaff's *Christ in Song*, Oct., 1868, and pub. therein, 1869.
5. Each sorrowful mourner be silent. J. M. Neale, in the *St. Margaret's Hymnal*, 1875.

ii. *From the German* :—

Of the "Jam moesta quiesce querela" many trs. have been made into German. Two of these have passed into English:—

1. **Hört auf mit Trauern und Klagen.** A free tr. in 10 st. of 4 l. 1st pub. in J. Eichorn's *Geistliche Lieder*, Frankfurt a. Oder, 1561, and thence in *Wackernagel*, iv. p. 191. Repeated in many later collections, often erroneously ascribed to Nicolaus Hermann as in Bunsen's *Versuch*, 1833, No. 632. Tr. as:—

O weep not, mourn not o'er this bier. A good and full version by Miss Winkworth in the 1st ser. of her *Lyra Ger.*, 1855, p. 249. In her 2nd

ed., 1856, p. 251, it is altered, and begins: "Now hush your cries, and shed no tear," and repeated thus in her *C. B. for England*, 1863, No. 97. Also in *Ps. & Hys.*, Bedford, 1859, No. 269, and the *Rugby School H. B.*, 1866, No. 208.

ii. *Nun laast uns den Leib begraben*. This version has so little from the Latin that it is noted under its own first line (q. v.). [J. M.]

Deus Pater piissime. [*Saturday Evening*.] This hymn occurs as a vesper hymn for the Saturday before the 3rd Sunday in Lent to Passion Sunday, in a ms. Breviary, written about the 14th century, formerly belonging to the Monastery of Evesham (*MS. Barlow*, No. 41, in the Bodleian Library at Oxford). It is also in a 12th cent. ms. in the *British Museum* (Harl. 2928, f. 115 b.), and in a Bodleian ms. of the 13th cent. (Ashmole 1285, f. 38). In 1851 it was given in the *Hymnarium Sarisburiense*, p. 73. Tr. as:—

O God, O Father kind and best. By J. D. Chambers, in his *Companion to the Holy Communion*, 1855, and his *Lauda Syon*, 1857, p. 139, in 6 st. of 4 l. It is repeated in the *Appendix to the Hymnal N.*, 1863, and in *Skinner's Daily Service Hymnal*, 1864. [W. A. S.]

Deus tuorum militum. [*Feasts of Martyrs*.] This anonymous Ambrosian hymn is in two forms, one in 32 lines and the second in 16 lines. It dates probably from the 6th cent. The question as to what was the original form of the hymn has not been determined. *Daniel's* (i., No. 97) heading of the texts (both forms) is "De Communi unius Martyria," and he remarks that the hymns for the *Common of Saints* are nearly always of greater length in old and unaltered Breviaries than in those which are of more recent date, or which have been revised. The older hymns having reference to some particular saint, certain stanzas are afterwards cut out to make the hymn suitable for general use. If this view be taken of the present hymn, then the longer form is the original, and the shorter form given in the Breviaries is an abbreviation therefrom. Against this conclusion there are two facts, the first that the lines in the fuller form, which are not given in the Breviaries, do not apply to any special martyr, and second, that the oldest form in which we now have the hymn is (omitting the doxology) in 16 lines. This form, with slight variations in the text, is in the *Mozarabic Brev.* (Toledo, 1502, 317 b); in a 10th cent. ms. at Munich, where it is adapted for the Nativity of St. Laurence, quoted by *Mone*, No. 740; and in the *Latin Hys. of the Anglo-Saxon Church*, Surtees Soc., 1851, from an 11th cent. ms. at Durham. This would suggest that the shorter form of the hymn is the older of the two. As the translations into English are generally from the *Rom. Brev.*, it may be noted that this is the shorter form, with slight variations in lines 6, 7 and 11. This hymn is also found in four mss. of the 11th cent. in the *British Museum* (Jul. A. vi. f. 66; Vesp. D. xii., f. 107; Harl. 2961, f. 248 b; Add. 30851, f. 153 b.). For texts, readings, references, &c., see *Migne*,

Daniel, Mone; Cardinal Newman's *Hymns Ecclesiae*, 1838 and 1865; *Wackernagel*, and the various Breviaries. [W. A. S.]

Translations in C. U.:

1. **O Thou of all Thy warriors, Lord.** By E. Caswall, in his *Lyra Catholica*, 1849, in 5 st. of 4 l., and his *Hymns*, &c., 1873, p. 110. This was given with alterations in Murray's *Hymnal*, 1852, and later collections, and without alterations in several Roman Catholic hymn-books.

2. **O God, the Christian soldiers' Might.** By R. Campbell. 1st pub. in his *St. Andrews Hymnal*, 1850, p. 97. A part of this is also embodied in No. 397 of the *Hymnary*, 1872.

3. **O God, Thy soldiers' crown and Guard.** By J. M. Neale, in the *Hymnal N.*, 1852-54, and later editions. In *H. A. & M.*, 1861-75, it is altered to "O God, Thy soldiers' great Reward." This is repeated in other collections.

4. **Of all Thy warrior Saints, O Lord.** By J. D. Chambers, given in his *Lauda Syon*, Pt. ii., 1866, p. 12, and repeated in the *People's H.*, 1867.

5. **O God, Thy soldiers' Crown.** By H. W. Beadon. 1st pub. in the *Parish H. Bk.*, 1863, No. 193, in the same collection, 1875, and in the *Hymnary*, 1872, where it reads, "O Christ, Thy soldiers' Crown."

6. **O God, the Christian soldiers' Might.** This, as given in the *Hymnary*, 1872, No. 397, is a cento from *Campbell, Neale, and Chambers*, with alterations by the editors.

7. **O God, of all Thy Sainly host.** By W. J. Irons, in his *Ps. & Hys. for the Church*, 1875.

8. In addition to the above, Nos. 17 and 93 in the *Hymner*, 1882, are centos from *Chambers & Neale*, and the first two lines of No. 27 in *Chope's Hymnal* are the opening lines of *Neale's tr.*, the rest being from another source.

Translations not in C. U.:

1. Of Thy true soldiers, mighty Lord. *W. J. Copeland*. 1848.

2. O God of Thy soldiers. *Card. Newman*. 1868.

3. O God, Thy soldiers' crown. *W. J. Blew*. 1852-55.

4. God of Thy soldiers. *J. W. Hewett*. 1859.

[J. J.]

Δεῦτε ἅπαντες πιστοί. *St. Theophanes*. From the *Triodion*—"Idiomela on Friday of Tyrophagus, that is, of Quinquagesima."

"At this period of the year the weeks are named, not from the Sundays that precede, but from those that follow them. Quinquagesima is termed Tyrophagus, because up to that time, but not beyond, cheese is allowed. The Saturday previous is appropriated to the Commemoration of All Holy Ascetes; in order, as the Synaxarion says, that, by the remembrance of their conflict, we may be invigorated for the race that is set before us." *Hys. of Eastern Ch.*, 1st ed., 1862, p. 95.

To the above explanation Dr. Neale adds the *tr.* "Hither, and with one accord." In this *tr.* the length of strophe, the variation of refrain, and the alert cheering call are as in the original, but it lacks the nervous style and ornate diction of St. Theophanes. [J. J.]

Δεῦτε πόμα πίωμεν. [*Ἀναστάσεως ἡμέρα*.]

Δεῦτε τελευταίου ἄσπασμον δόμεν. [*Burial*.] Dr. Neale prefaces his translation of "The Stichera of the Last Kiss," with the following note:—

"The following Stichera, which are generally, (though without any great cause,) attributed to St. John Dama-

scene, form, perhaps, one of the most striking portions of the service of the Eastern Church. They are sung towards the conclusion of the Funeral Office, whilst the friends and relations are, in turn, kissing the corpse; the priest does so last of all. Immediately afterwards, it is borne to the grave; the priest casts the first earth on the coffin, with the words 'The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein.' *Hys. of the E. C.*, 1st ed., 1862, p. 60; 4th ed., 1882, p. 46.

The original is found in the Burial Office of the Greek Church, in the *Euchologion*, in 13 st. Of these Dr. Neale has omitted st. vi. (which is very similar to vii.), ix., x., and the Theotokion address to the B. V. M. The last stanza is supposed to be spoken by the dead, is of double length, as in Neale, and is sung to a different tone. Dr. Neale's tr. is, "Take the last kiss,—the last for ever!" and was pub., with the introductory note, in *The Ecclesiastic and Theologian*, Aug., 1853 (vol. xv. p. 346), and again in his *Hys. of the E. C.*, 1862. It is not in common use. (See *Greek Hymnody*, § xvii. 2, and *Daniel*, iii. p. 125.) The original is given in *Bänsler*, No. 18, together with a tr. into German; and in the 4th ed. of Dr. Neale's *Hys. of the E. C.*, 1882. Mr. Hatherly has given a prose tr. of the stanzas omitted by Dr. Neale. [J. J.]

Dexter, Henry Martyn, D.D., b. at Plympton, Mass., Aug. 13, 1821, and educated at Yale College, and Andover. In 1844 he was ordained Pastor of a Congregational Church at Manchester, New Haven. In 1849 he removed to the Berkeley Street Congregational Church, Boston, where he remained until his appointment as Editor of the *Congregationalist*, in 1867. Dr. Dexter is the translator of *Ἰσχυὸς πάσων* ("Shepherd of tender youth" [see *Gleasons, Titus*], in C. U. in G. Britain and America. [F. M. B.]

Dich, Jesu, loben wir. *J. Scheffler*. [*The Praises of Jesus*.] Appeared as No. 118 in Bk. iii. of his *Heilige Seelenlust*, Breslau, 1657, p. 376 (*Werke*, 1862, i. p. 196), in 13 st. of 6 l., entitled, "She [the soul] sings Him a song of praise." Included as No. 687 in *Freylinghausen's G. B.*, 1705, and as No. 249 in *Knapp's Ev. L. S.*, 1850. Tr. as:—

Then, Jesu, art our King. A fine and full rendering by J. Wesley, in *P. & Hys.*, 1738, and *H. & Sacred Poems*, 1739 (*P. Works*, 1868-72, vol. i. p. 155). Included as No. 142 in the *Moravian H. Bk.*, 1742 (1866, No. 651), omitting st. 10; seven st. of the 1826 text being included in J. A. Latrobe's *Coll.*, 1841, No. 42. It appeared in full as No. 45 in the *Wesley H. & Spiritual Songs*, 1753, but was not included in the *Wes. H. Bk.* till the new ed., 1875, No. 737, omitting st. x. Six st. appeared in *M. Madan's Coll.*, 1760; seven in the *Wesley Association H. Bk.*, 1838; three in *Maurice's Choral H. Bk.*, 1861; and five in the *Meth. N. Connexion H. Bk.*, 1861. [J. M.]

Dicimus grates tibi, summe rerum. *Philipp Melancthon*. [*On the Angels*.] 1st appeared as No. 1 of *De Angelis Duo Hymni*, Wittenberg, 1543, in 10 st. of 4 l., and there dated Sept. 27, 1543. (*Blätter für Hymnologie*, 1886, p. 27); again in the *Psalterium Davidis*, Wittenberg, 1544; the *Corpus Reformatorum*, vol. x., col. 584, Halle, 1842, and *Wackernagel*, i. p. 268, in 11 st. This passed into English

through *Merr Gott, dich loben alle wir*, a free tr. by P. Eber, first printed separately at Nürnberg, c. 1554, as *Ein schön New Geistlich Lobgesang*, then in *J. Eichorn's G. B.*, Frankfurt a. Oder, 1561; in *Wackernagel*, iv. p. 3, in 13 st. In the *Unv. L. S.*, 1851, No. 204, the text of 1561 is given, omitting the doxology. The only tr. in C. U. is:—

Lord God, we all give praise to Thee, in full, by E. Cronenwett, as No. 122 in the *Ohio Luth. Hyl.*, 1880.

Other translations are: (1) "To God let all the human race," by *J. C. Jacobs*, 1722, p. 28, repeated in the *Moravian H. Bk.*, 1754, and continued, altered, in later eds. (2) "O Lord our God! to Thee we raise, One universal," by *Miss Fry*, 1846, p. 131. [J. M.]

Dickinson, William, pub. in 1846:—*Hymns for Passion Week and the Forty Days, Adapted for Churches or for Private Worship*, Lond., J. Nisbet & Co., 1846. These hymns deal with such events in the history of Our Lord, as "The Alabaster Box"; "The Barren Fig Tree"; "The Cleansing of the Temple"; "The washing of the Disciples' feet," &c.; and with the Parables of "The Wedding garment"; "The Talents," &c., which are not commonly versified, and are worthy of attention. The following have come into C. U.:—

1. *Calm'd each soul, and clos'd each door.* *Easter-day at Even*. This is in the *Rugby School H. Bk.*, 1876; and as "Calm they sit with closed door," in *Kennedy*, 1863; and *Holy Song*, 1869.

2. *Ere that solemn hour of doom.* *The Ten Virgins—Advent*. In *Kennedy*, 1863; and the *Rugby School H. Bk.*, 1876.

3. *Hallelujah, who shall part!* *Perseverance of the Saints*. In several collections, including *Spurgeon's O. O. H. Bk.*, 1868, &c. [J. J.]

Dickson, David, the reputed author of "Jerusalem my happy home," in the form of "O mother dear, Jerusalem," was a Scottish Presbyterian Minister born at Glasgow in 1583, and for some time Professor of Divinity at Glasgow (1640), and then (1650) in the University of Edinburgh. He was deprived of his office at the Restoration for refusing the Oath of Supremacy, and d. in 1663. His *Life* was pub. by Robert Wodrow in 1726. His connection with the *Jerusalem* hymn is given under *Jerusalem, my happy home*, q.v. [J. J.]

Dickson, William, eldest surviving son of the late James Dickson, Edinburgh, was b. at Edinburgh, July 24, 1817. After being educated at the High School and University of Edinburgh, he entered his father's business, which he still [1887] carries on. He is a prominent elder in the Free Church, has for many years taken a great interest in Sabbath School work, and has for more than 30 years edited *The Free Church Children's Record*. He has annually written a New Year's hymn since 1842. "Childhood's years are passing o'er us," his best known hymn, originally printed in 1841, as a leaflet for class use, was, in 1846, included in the 2nd part of the *Sacred Song Book* (see *Bateman*), and has since been included in many hymnals. [J. M.]

Die dierum principe. *C. Coffin*. [*Sunday Morning*.] Included in the revised *Paris Breviary*, 1736, as the hymn for Sunday at Matins, and republished in the same year

in the author's *Hymni Sacri*, p. 7, in 6 st. of 4 l. It is also in the Lyons and several modern French Breviaries. The orig. text is given in Chandler's *Hys. of the Prim. Ch.*, 1837, No. 1; Oard. Newman's *Hymni Ecclesiae*, 1838-65, No. 1; and Macgill's *Songs of the Christian Creed and Life*, 1876-7, No. 12. [W. A. S.]

Translations in C. U. :—

1. **Morn of morn, and day of days.** By I. Williams. 1st pub. in his *British Mag.*, April, 1837, and again in his *Hys. tr. from the Parisian Breviary*, 1839, p. 1, in 28 l. In 1861 the compilers of *H. A. & M.*, rearranged it into 7 st. of 4 l., introducing also many alterations. This arrangement has passed into various collections, with at times the omission of st. iv. It is the most widely used tr. of this hymn.

2. **This is the day the light was made.** By J. Chandler. 1st pub. in his *Hymns of the Church mostly primitive*, 1841, as a distinct tr. from "The first of days the light beheld," which was given in his *Hymns of the Prim. Ch.*, 1837. In 1850 it was included in Dr. Hook's *Church S. S. H. Bk.*, No. 19. Later hymnals, quoting from Dr. Hook's *Coll.*, have in some instances attributed the tr. to him. It is found in *Kennedy, The Hymnary*, Mrs. Brock's *Children's H. Bk.*, and others.

3. **Morn of morns, the best and first.** By J. Ellerton, based partly on I. Williams, as above, written in 1870, and pub. in *Ch. Hymns*, 1871, No. 36. Its use is limited.

4. **O Day of joy, when first the light.** By W. Cooke, made for and 1st pub. in the *Hymnary*, 1871-2, No. 5.

Translations not in C. U. :—

1. The first of days the light beheld. *J. Chandler*. 1837.

2. Day of days the prince, on thee. *W. J. Blew*. 1862-65.

3. O day of earthly days the chief. *J. D. Chambers*. 1867.

4. This day—the king of days, heaven-born. *H. Macgill*. 1876-7. [J. J.]

Die güldne Sonne. *P. Gerhardt*. [Morning.] Lauxmann, in *Koch*, viii. 185, calls this "A splendid hymn of our poet, golden as the sun going forth in his beauty, full of force and of blessed peace in the Lord, full of sparkling thoughts of God." It first appeared as No. 25 in the *Dritte Dutzet*, Berlin, 1666, of Ebeling's ed. of his *Geistliche Andachten*, in 12 st. of 10 l., entitled "Morning Blessing." In the eds. of his *Geistliche Lieder*, by Wackernagel, No. 98, and by Bachmann, No. 101. Included in J. Crüger's *Praxis pietatis melica*, 1672, and later eds., and recently as No. 449 in the *Unv. L. S.*, 1851. The beautiful melody (in the *Irish Ch. Hyl.*, called "Franconia") is by Ebeling, and appeared with the hymn 1666, as above.

Translations in C. U. :—

1. **The golden sunbeams with their joyous gleams.** A tr. of st. i.-iv., viii., ix., xii., by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 214, repeated, omitting the trs. of st. ii., viii., ix., as No. 814, in *Kennedy*, 1863.

2. **Evening and Morning.** A very good tr. beginning with st. iv. ("Abend und Morgen"), and being st. iv., viii.-xii., contributed by R. Massie, as No. 500, to the 1857 ed. of Mercer's *C. P. & H. Bk.* This form is included, in whole or part, in the *Irish Ch. Hyl.*, 1873, No. 8; Allon's

Suppl. Hys., No. 218; *N. Cong.*, No. 1195; *J. L. Porter's Coll.*, No. 100; Martineau's *Coll.*, No. 425; Horder's *Cong. Hyl.*, No. 556, &c. Beginning with the tr. of st. ix. ("Fater, meine Krone") as "Father, O hear me," it is included as No. 636 in *Kennedy*, 1863, and the same in Mercer's *Ox. ed.*, 1864, No. 384. Mr. Massie included it, prefixing trs. of st. i.-iii., which begin, "Golden and glorious," in his *Lyra Domestica*, 1864, p. 106, and this full form is repeated as No. 379 in Reid's *Praise Bk.*, 1872.

Translations not in C. U. :—

(1) "The sun's golden beams," by *Miss Dunn*, 1857, p. 21. (2) "Sunbeams all golden," by *Miss Cox*, 1864, p. 13. (3) "What is our mortal race" (beginning with st. vii.), by *E. Massie*, 1866, p. 87. (4) "See the sun's glorious light," by *E. Massie*, 1867, p. 8. (5) "The golden morning," by *J. Kelly*, 1867, p. 270. [J. M.]

Die parente temporum. [Sunday Morning.] This hymn is given in the *Breviary of the Diocese of Le Mans*, 1748, *Parv. Hiemalis*, p. 4, as the hymn on Sunday at Nocturns from Whitsuntide to Advent. Text in Dr. Neale's *Hymni Ecclesiae*, 1851, p. 20. [W. A. S.]

Translations in C. U. :—

1. **On this day, the first of days.** By Sir H. W. Baker. Tr. for and 1st pub. in *H. A. & M.*, 1861, in 7 st. of 4 l. It was, so far as is known, the first tr. into English of this hymn. It is given in several hymn-books. In the *Hys. and Songs of Praise*, N. Y., 1874, st. v.-vii. are given as: "Father, Who didst fashion me."

2. **To-day when time began its course.** By R. F. Littledale, was given in the *People's H.*, for which it was made, in 1867, No. 421, with the signature "D. L."

3. **This primal day, the Spring of Time.** By R. C. Singleton. Tr. for the *Anglican H. Bk.*, 1867, and pub. therein 1868, No. 22.

4. **This day the Father, Source of all.** By W. Cooke. Tr. for the *Hymnary*, in which it 1st appeared in 1872, No. 9. [J. J.]

Dies absoluti praetereunt. [Septuagesima.] This hymn is found in two mss. of the 11th cent. (Nos. 313, 314) at St. Gall; and is quoted in full in *Mone*, No. 68, and in *Daniel*, iv. p. 179, both with notes and references. *Mone* is inclined to believe it to be the work of a French poet. It is specially rich in allusions to Holy Scripture. Tr. as:—

The bygone days in Time's dark ocean sleep. By E. A. Dayman, written for and 1st pub. in the *Hymnary*, 1872, No. 200. [W. A. S.]

Dies est laetitiae, In ortu regali. [Christmas] This Christmas hymn or carol, which Luther spoke of as a work of the Holy Spirit, seems to be of German origin, and is probably not earlier than the 14th cent.

G. Goetz, of Jena, in 1703, started the theory that this hymn was written by Benno, created Cardinal in 1095 by the Anti-Pope Clement III. Other German writers of the 14th cent., misunderstanding this statement, forthwith pronounced it the work of Benno, Bishop of Meissen, who d. 1107. See *Wetzell*, i. 108, and a wonderful combination of the two theories in O. F. Hörner's *Vnckrichten von Liederdichtern des Augspurgischen Gesangbuchs*, Schwabach, 1775, p. 62. For neither supposition is there the slightest vestige of evidence. It exists in various forms, and as will be seen below, the early German versions give no help in determining what number of sts. it originally possessed. *Mone*, No. 47, quotes it from a ms. of the 16th cent. now at Trier, and from other sources; with notes and various readings. The stanzas of the *Trier MS.* are:—2. "Mater haec est filia." 3. "Orto dei filio." 4. "Angelus pastoribus."

5. "Ut vitrum non laeditur." 6. "In obscuro nascitur." 7. "Orbis dum describitur." 8. "Christum natum dominum." 9. "Christe qui nos propritis." He describes it as "having been recast and expanded."

Wackernagel, 1841, No. 53, gives st. 1, 3, 5, 4 from *Lucas Loosius's Psalmodia*, Nürnberg, 1553; but in his new ed. i., No. 332, he quotes the text of *Mone* with a 10th st. —10. "Ut stellam conspicunt," added for use at Epiphany, which he takes from J. Spangenberg's *Alte und Neue Geistliche Lieder*. Erfurt, 1544. *Kambach*, i. pp. 336-335, has st. 1, 3, 6, 4 with a note on the authorship. *Daniel*, i. p. 330, quotes the text of *Kambach* and *Wackernagel*, and at iv. pp. 254-257 gives the various readings and additional st. from *Mone*; with notes from other sources. The text is also found, generally in st. 1, 3, 5, 4 in *Simrock, Königsfeld, Büssler* (these with German *trs.*) and other collections. Hoffmann von Fallersleben (*Geschichte des Deutschen Kirchenliedes*. ed. 1861, pp. 295-301) refers to it as in a 15th cent. ms. now at Graz with st. 1, 3, 5, 2, 6, 4; as in a ms. of 1422 now at Munich with st. 1, 3, 2, 4, 6, 5 (both of these with German *trs.*); and as in another 15th cent. ms. at Munich with st. 1, 2, 6, 3, 4.

Translation in C. U. :—

Royal day that chasest gloom. By J. M. Neale, pub. in his *Mediaeval Hymns*, 1851, in 3 st. of 10 l. This is a paraphrase rather than a literal rendering of the shorter form of the hymn. In 1854 it was rewritten by Dr. Neale for his *Christmas Carols*, and in this form it passed into the *People's H.*, 1867, No. 34.

This hymn also passed into English through the German :—

Der Tag der ist so freudenreich. *Wackernagel*, ii. p. 520, gives this as a 15th cent. *tr.*, and reprints 11 (really 12) versions, varying from 1 to 13 st. The form *tr.* into English is that in *Klug's G. B.*, 1529, in 4 st., repeated as No. 29 in the *Unv. L. S.*, 1851. The *tr.* in C. U. is :—

A wondrous child, the Virgin-born, by A. T. Russell as No. 49 in his *Ps. & Hys.*, 1851. It begins with st. ii. ("Ein Kindelein so löblich"), and is of st. ii., i.

Other *trs.* are :—(1) "Hail to the day ! so rich in joy," by *Miss Fry*, 1845, p. 13. (2) "To us the promised child is born," a *tr.* of st. ii. by *Dr. H. Mills*, 1856, p. 274. [J. M.]

Dies irae, dies illa. [*Burial. Advent.*] In dealing with this great Sequence of the Western Church we shall note in detail, i. *The Text*; ii. *Its Authorship*; iii. *Its Liturgical Use*; and iv. *Its General Acceptance*.

i. *The Text.* For the use of the general reader the most accessible work on this subject is *Daniel*, ii. pp. 103-106.

1. The oldest form known to the present time is that contained in a ms. in the Bodleian, Oxford (*Liturg. Misc.* 163 f. 179b). This is a Dominican Missal written at the end of the 14th cent. and apparently for use at Pisa. This text is as follows :—

SEQUENTIA PRO DEFUNCTIS.

<p>"Dies irae, dies illa, Solvit saeculum in favilla; Teste David cum Sibilla. Quantus tremor est futurus Quando iudex est venturus Cuncta stricte discussurus. Tuba mirum spargit sonum, Per sepulchra regionum, Cogit omnes ante thronum. Mors stupebit et natura, Dum resurget creatura. Judicanti responsura.</p>	<p>"Liber scriptus proferetur, In quo totum continetur, Unde mundus iudicetur. Iudex ergo cum sedebit, Quicquid latet apparebit, Nil inultum remanebit. Quid sum miser tunc dicturus? Quem patronum rogaturus? Cum vix justus sit securus. Rex tremendae majestatis, Qui salvandos salvas gratis, Salva me fons pietatis.</p>
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<p>"Recordare Jesu pie Quod sum causatus viae, Ne me perdas illa die. Quaerens me sedisti lassus, Redemisti crucem passus, Tantus labor non sit casus. Iuste iudex ultionis, Donum fac remissionis, Ante diem rationis. Ingemisco tanquam reus, Culpa rubet vultus meus, Supplicanti parce Deus. Qui Mariam absolvisti Et latronem exaudivisti, Mihl quoque peccam dedisti.</p>	<p>"Preces meae non sunt dignae, Sed tu bonus fac benigne, Ne perenni cremer igne. Inter oves locum praesta Et ab hoedis me seques- tra, Statuens in parte dextra Confutatis maledictis, Flammis acribus addictis. Oro supplex et acclinis, Cor contritum quasi cinis, Gere curam mei finis. Lacrymosa dies illa Qua resurget ex favilla Judicandus homo reus. Huic ergo parce Deus.</p>
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"Pie Jesu Domine :
Dona eis requiem."

This text is the same as that in the modern *Roman Missal*, with the exception of the two words given in italics :—st. iii. l. 1. *spargit* instead of *spargens*; and st. iv. l. 2. *Dum* instead of *Cum*. These are probably errors on the part of the scribe, and cannot be accepted as true readings.

2. Another form of the text is in a ms. found amongst mss. of Felix Haemmerlein, a priest of Zürich who d. cir. 1457. This ms. is now at Zürich. The text, in 22 st. of 8 l., is given in *Daniel*, ii. p. 103.

3. The third text known has an approximate date only, that of the *Variorum in Europa Itinerum Delicias* of Nathaniel Chytraeus, 1st ed. 1594 (*Brit. Mus.*). It is also in *Mohuik's Kirchen- und litterarhistorische Studien*, vol. i. pt. i., Stralsund, 1824. Chytraeus gives it simply as one of the inscriptions he found in Mantua, and as in the Church of St. Francis. In the *Königsberg G. B.*, 1650, p. 305, it is said to have been "found on a Crucifix (*bey einem Crucifixe*), at Mantua, in the Church of St. Francis." By later writers it is said to have been engraved on the marble base of a Crucifix in that church. Concerning this church and marble slab, a writer in the *Dublin Review*, vol. ix. 1833, p. 375, says :—

"Father Narcisso Bonazzi, Maestro di Capella to the Bishop of Mantua, has upon application most obligingly written to this effect: that the Church and Convent of St. Francis were suppressed in 1797 (the year of the French occupation of Mantua); that in 1811 the church was desecrated and the convent was turned into a military arsenal; and that no trace of the slab can now be found, neither in the churches to which the monuments of St. Francis were removed, nor in the royal or civic museums of the town."

The text according to Chytraeus, p. 186, has the following stanzas, which are given before the opening stanza of the older form of the hymn :—

<p>"Quaesio anima fidelis, Ah quid respondere velis, Christo venturo de coelis, Cum a te poscet rationem, Ob boni omissionem, Et mali commissionem?</p>	<p>"Dies illa, dies irae Quom conemur Praevenire, Obviamque Deo ire Seria contritione Graetiae apprehensione Vitae emendatione."</p>
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Following these there are 16 st. corresponding to i.-xvi. of the oldest known form given above; and then, instead of st. xvii.-xix., the concluding st. :—

"Ut consors beatitatis,
Vivam cum justificatis,
In aevum aeternitatis."

Daniel gives in vol. ii. pp. 103-105 what he understood to be the *Mantua* text. This differs from *Chytraeus's* text in these particulars:—

<i>Chytraeus</i>	<i>Daniel.</i>
1. Quaeo anima . . .	1. Cogita (Quaeo) anima
2. Cum a te poscet . .	2. Cum deprecet . .
Ex mali . .	Ob mali . .
5. Teste David cum Sybilla . . .	5. Teste Petro cum . .
10. Nil inultum . . .	10. Nil incultum . . .
11. Cum nec justus . . .	11. Quum nec justus . . .
13. Quod sum causa . . .	13. Quod sim causa . . .
(1. 2. "Ne me perdas": 1. 3. Quod sum causa.	(These lines reversed, 2 being "Quod" and 3 "Ne").
14. Quarens me sedisti . .	14. Quarens me venisti . .
Tantus labor ne sit . .	Tantus labor non . .
16. Ingemisco vere reus . .	16. Ingemisco tanquam reus . .
19. Statuens me parte . .	19. Statuens in parte . .
21. Ut consors . . .	21. Consors ut . . .

5. In the French Missals, e.g. that of *Paris*, 1738; and that of *Metz*, 1778, the opening lines read:—

"Dies irae, dies illa,
Crucis expandens vexilla,
Solvat seculum in favilla."

Concerning the variations in the text in the opening lines of this Sequence, (6) "Teste David, cum Sybilla," (2) "Teste Petro cum Sybilla," and (3) "Crucis expandens vexilla," Archbishop Trench writes:—

"An unwillingness to allow a Sibyl to appear as bearing witness to Christian truth, has caused that we sometimes find this third line ['Teste David cum Sybilla'] omitted, and in its stead 'Crucis expandens vexilla,' as the second of this triplet. It rests on Matt. xxiv. 30, and on the expectation that the apparition of a cross in the sky would be this "sign of the Son of man in heaven." It is, however, a late alteration of the text; and the line as above ['Teste David'] is quite in the spirit of the early and medieval theology. In those uncritical ages the Sibylline verses were not seen to be that transparent forgery which indeed they are; but were continually appealed to as only second to the sacred Scriptures in prophetic authority; thus on this very matter of the destruction of the world, by Lactantius, *Inst. Div.* vii. 16-24; cf. Piper, *Method. d. Christi. Kunst*, p. 472-507; these, with other heathen testimonies of the same kind, being not so much subordinated to more legitimate prophecy, as co-ordinated with it, the two being regarded as parallel lines of prophecy, the Church's and the world's, and consenting witness to the same truths. Thus is it in a curious medieval mystery on the Nativity, published in the *Journal des Savans*, 1846, p. 88. It is of simplest construction. One after another patriarchs and prophets and kings of the Old Covenant advance and repeat their most remarkable word about Him that should come: but side by side with them a series of heathen witnesses, *Virgil*, on the ground of his fourth Eclogue, *Nebuchadnezzar* (*Dan.* iii. 25), and the *Sibyl*; and that it was the writer's intention to parallelise the two series, and to show that Christ had the testimony of both is plain from some opening lines of the prologue:—

"O Judaei, Verbum Dei Qui negatis, hominem Vestrae legis, testem Regis Audite per ordinem.	Et vos, gentes, non credentes Peperitis virginem, Vestrae gentis documents Pellite caliginem."
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"And such is the meaning here—"That such a day shall be has the witness of inspiration, of David,—and of mere natural religion, of the Sibyl—Jew and Gentile alike bear testimony to the truths which we Christians believe." All this makes it certain that we ought to read *Teste David*, and not, *Teste Petro*. It is true that 2 Pet. iii. 7-11 is a more obvious prophecy of the destruction of the world by fire than any in the Psalms; but there are passages enough in these (as Ps. xcvi. 13; xcvii. 3; xl. 6), to which the poet may allude; and the very obviousness of that in St. Peter, makes the reading, which introduces his name, suspicious."—*Sac. Lat. Poetry*, 1874.

ii. *The Authorship.* With regard to the authorship it seems certainly to have been of

Italian origin, the Missals of other nations having adopted it at later dates. The author was probably Thomas of Celano, a Franciscan Friar of the 13th cent. This is the opinion of *Daniel*, *Mohnike*, *Rambach*, *Fink*, *Lisco*, *Trench*, and others who have written specially on the subject. The reasons for ascribing its origin to the Franciscan Order, and to Thomas of Celano, are:—

(1) The earliest known mention of this hymn is made by Brother Bartolomæo degli Albizzi, or Bartholomæus Pisanus, of the Order of St. Francis, who died about A.D. 1380, in his *Liber Conformitatum*, a treatise setting forth the points in which St. Francis sought to imitate his Divine Master. It was printed at Milan in 1510, again in 1513, also in later years.

(2) Sixtus Senensis, a very learned Dominican but (as in duty bound) very zealous for his order, in his *Bibliotheca Sancta*, Venet. 1666, calls it an "uncouth poem" (*inconditus rhythmus*). This points to a Franciscan origin; the old rivalry between the Franciscans and Dominicans, as is well known, was very great. Hence this writer's hostility furnishes a substantial argument.

(3) A resolution was adopted by the Dominican Order at Salamanca in 1576, to the effect that this Sequence should not be used in Masses for the Dead; as being contrary to the Rubrics. (See *Annotat. in Aubr. Ordinis Prædicatorum*, Venet. 1582.)

(4) The learned and painstaking Lucas Waddingus (Luke Wadding) in his *Scriptores Ordinis Minorum*, Romæ, 1650, ascribes it to Thomas of Celano; mentioning that others assign the authorship to St. Bonaventura, or to Mattheus Aquaspartanus (d'Acquasparta).

On the other hand, the learned Pope Benedict XIV. in his work *De Sacrificio Missæ, Sectio Prima*, § cxxliii., ascribes it (but only as a matter of opinion) to Cardinal Latinus Ursinus, or Frangipani, of the Dominican Order. This was probably Napoléon Frangipani, by some writers called Orsini, of the Dominican Order, created Cardinal of the title of St. Adrian by Pope Nicholas IV.; he died at Perugia in 1294. Further, Antonius Posevinius, a learned Jesuit, in his *Apparatus Sacer*, Venet. 1603, 1606, &c., says that some ascribe it to Augustinus Bugellensis Pedemontanus, of the Order of St. Augustine; adding that his own opinion is that it was the work of Humbert, the fifth General of the Dominican Order, who was born near Valencia, died at Lyons in 1276, and was buried in the Dominican Church of that city. There is, however, little authority for these opinions, unless the fact that the oldest known text is found in a *Dominican Missal* of the latter part of the 14th cent. as noted above, lends weight to these statements. Still less is there weight in the opinions of Arnoldus Wein, a Benedictine Monk, and a great, if somewhat eccentric writer (b. 1554). In his *Lignum Vitæ, Ornamentum et Decus Ecclesiæ*, Venet. 1595, lib. v. cap. 70, a work which contains an account of illustrious men of his Order, he says that some have ascribed the "Dies Irae" to St. Gregory the Great, and some to St. Bernard.

Taking all the arguments and ascertained facts into account, we may conclude that the "Dies iræ" was written by Thomas of Celano, a Franciscan Friar of the 13th cent., and the friend and biographer of St. Francis of Assisi.

iii. *Liturgical Use.* This Sequence is regarded as having been originally an Advent hymn. Its ritual use, however, is as the Sequence in the Mass for the Dead. It is first found in Italian Missals, and especially in those of the Franciscan Order. Among the oldest Missals in which it is known to occur are those of *Lübeck*, c. 1480; *Schleswig*, 1486; *Arras*, 1491; the *Dominican Processional*, Venice, 1494; the *Dominican Missal*, Venice, 1496; *Tournay*, 1498, &c. It is not given, however, in many Missals of the 15th and 16th centuries, nor in the collections of *Clichtoveus*, 1516; of *Adelphus*, 1519; and of *Torrentinus*, 1513, although these all contain

the Sequences then most frequently in use in France, Germany, &c. It is in the *Bruder* collection of 1507. We may note also the following details:—

1. In the *Roman Missal* it is the Sequence on All Souls' Day; in Masses celebrated on the occasion of a death or burial; and also on the third, seventh, or thirtieth day after burial; and, optionally, in daily or ordinary Masses for the Dead.

2. In the *French Missals*, as quoted above, it appeared in the *Abraxas*, 1491; and the *Tournay*, 1498.

3. Its *English* use was limited. It is given in some editions of the *Sarum Missal* as a "Prosa pro defunctis qui voluerit," in the *Trigintale S. Gregorii*, an office subsequently suppressed. (Burntisland reprint of the *Sarum Missal*: Pars Secunda, 1867, col. 883^a-885^a.)

iv. *General Acceptance*. The hold which this Sequence has had upon the minds of men of various nations and creeds has been very great. Goethe uses it, as is well known, in his *Faust* with great effect. It also furnishes a grand climax to Canto vi. in Sir Walter Scott's *Lay of the Last Minstrel*. It has been translated into many languages, in some of which the renderings are very numerous, those in German numbering about ninety, and those in English about one hundred and sixty. In G. Britain and America no hymn-book of any note has appeared during the past hundred years without the "Dies Irae" being directly or indirectly represented therein, *Daniel*, writing from a German standpoint, says:—

"Even those to whom the hymns of the Latin Church are almost entirely unknown, certainly know this one: and if anyone can be found so alien from human nature that they have no appreciation of sacred poetry, yet, as a matter of certainty, even they would give their minds to this hymn, of which every word is weighty, yea, even a thunderclap."

From another standpoint, Archbishop French says:—

"Nor is it hard to account for its popularity. The metre so grandly devised, of which I remember no other example, fitted though it has here shown itself for bringing out some of the noblest powers of the Latin language—the solemn effect of the triple rhyme, which has been likened to blow following blow of the hammer on the anvil—the confidence of the poet in the universal interest of his theme, a confidence which has made him set out his matter with so majestic and unadorned a plainness as at once to be intelligible to all,—these merits, with many more, have given this *Dies Irae* a foremost place among the masterpieces of sacred song."—*Sac. Lat. Poetry*, 1874, p. 302.

The opening line of this Sequence is taken verbatim from Zeph. i. 15 (Vulgate version). *Daniel*, ii. pp. 103-131, has extensive notes on each strophe, and a general dissertation on the hymn. This he supplements in v. p. 110-117. It has also been treated of by several writers, and specially by Mohnike in his *Kirchen- und litterarhistorische Studium*, Stralsund, 1824, and his *Hymnologische Forschungen*, Stralsund, 1832; and Lisso in his *Dies Irae, Hymnus auf das Weltgericht*, Berlin, 1840.

Authorities:—Mohnike, Lisso, and Daniel, as above; Trench's *Sac. Lat. Poetry*, 1849-74; Dr. Schaff in *Hours at Home*, N. Y., 1868; *Dublin Review*, 1883; *Königsfeld*, 1847. [Y.]

v. Translations in C. U.:—

1. *The day of wrath, that dreadful day*. As the *trs.* of this Sequence are in many instances so much alike in the opening line, it will be necessary in some cases to give the opening stanza in

a complete form. This, the oldest *tr.* in C. U. reads:—

"The day of wrath, that dreadful day
Shall the whole world in ashes lay,
As David and the Sibyl say."

This rendering is from the *Roman Missal*, and its first publication, so far as yet traced, was in N. Tate's *Miscellanea Sacra*, 1696, where it is given as "By the E. of Roscommon." It is also in the posthumous *Poems* of Wentworth Dillon, Earl of Roscommon, 1721 (Preface dated 1717). It subsequently appeared in a *Divine Office for the Laity*, 1763. Mr. Orby Shipley, in the *Dublin Review*, January, 1883, suggests the possibility of the *tr.* being by J. Dryden rather than by Lord Roscommon, on the ground of its appearance in the *Primer*, 1706, to which Dryden is believed to have largely contributed. It never appeared, however, in any edition of Dryden's works, and is not characterized by any of the peculiarities which distinguish Dryden's style. In 1812, Dr. Collyer gave in his *Coll.* 14 st. in two parts, pt. i. beginning, "The last loud trumpet's wondrous sound;" and pt. ii., "Thou Who for me didst feel such pain." In 1819, a cento composed of st. i., iii., vi., x., xv. and xviii., considerably altered, was given in Cotterill's *Sel.*, No. 201. This was followed by another cento broken into two parts, which appeared in Bickersteth's *Christian Psalms*, 1833, beginning, pt. i., "The last loud trumpet's wondrous sound;" pt. ii., "Forget not what my ransom cost." The same arrangement was repeated in the earlier editions of Mercer, and other collections. The cento in Hall's *Mitre*, 1836, and the *New Mitre Hyl.*, 1874, beginning, "The last loud trumpet's," &c., is another arrangement of stanzas.

2. *That day of wrath, that dreadful day*. By Sir Walter Scott. This is a condensed rendering of the *Dies Irae*, introduced by Scott at the close of *The Lay of the Last Minstrel*, 1805, in 3 st. of 4 l., as having been sung in Melrose Abbey, "noble Angus" having decided

"That he a pilgrimage would take
To Melrose Abbey, for the sake
Of Michael's restless sprite."

The details of the pilgrimage are wrought out with grand effect, and conclude with this "hymn of intercession."

"That day of wrath, that dreadful day
When heaven and earth shall pass away
What power shall be the sinner's stay?
How shall he meet that dreadful day?"

Soon after the publication of the *Lay*, &c., in 1805, this *tr.* was given as a hymn for public worship in various collections. Dr. Collyer included it in his *Sel.*, 1812; Cotterill followed in 1819, as "The day," &c., and others later on, until its use has extended to all English-speaking countries. Various attempts have been made to "improve" these noble lines; st. iii. l. 3 being specially selected with this result:—

"Be Thou, O Christ, the sinner's stay," in Elliott's *Ps. & Hys.*, 1835.

"Thou art, O Christ, Thy people's stay," in Drummond & Greville's *Church of England H. Bk.*, 1838.

"Jesus, be Thou the sinner's stay," in the Scottish United Presb. *H. Bk.*, 1852.

"Be Thou, O Christ, our steadfast stay," in Breay's *Birmingham Sel.*, 1856.

The first of these changes is still in extensive use, but another change in the opening line, "On that dread day, that wrathful day," given in Cotterill's *Sel.*, 1810, is now unknown.

This condensed rendering of the *Dies Irae* has not only taken a strong hold upon the general public, but it has also elicited the admiration of those who through their education and wide reading are best qualified to judge. One such has said :—

"I know nothing more sublime in the writings of Sir Walter Scott—certainly I know nothing so sublime in any portion of the sacred poetry of modern times, I mean of the present century—as the 'Hymn for the Dead,' extending only to twelve lines, which he embodied in *The Lay of the Last Minstrel*. (Right Hon. W. E. Gladstone. Speech at Hawarden, Feb. 3, 1866.)

Sir Walter Scott's admiration of the original is well known. His biographer, J. G. Lockhart, says concerning his last illness :—

"But commonly whatever we could follow him in was a fragment of the Bible (especially the 'Prophecies of Isaiah, and the Book of Job) or some petition in the Litany—or a verse of some psalm (in the old Scotch metrical version)—or of some of the magnificent hymns of the Romish ritual, in which he always delighted, but which probably hung on his memory now in connection with the church services he had attended while in Italy. We very often heard distinctly the cadence of the *Dies Irae*; and I think the very last stanza that we could make out was the first of a still greater favourite, 'Stabat Mater dolorosa,' &c. (*Memoirs*, 1838, vol. vii. p. 391.)

3. On that great, that awful day. By Lord Macaulay, a condensed rendering, contributed to the *Christian Observer*, Jan. 1826 (vol. 26), and embodied in the early editions of the *Rugby School Chapel H. Bk.*, and a few collections. It has almost altogether passed out of common use.

4. Day of wrath, thou day of thunder. By H. J. Buckoll, from the *Roman Missal*, 1st pub. in the *Rugby School Chapel H. Bk.*, and continued in later editions.

5. Day of wrath, that awful day. By I. Williams. The first st. of this rendering from the *Paris Missal* is :—

"Day of wrath!—that awful day
Shall the banner'd Cross display,
Earth in ashes melt away!"

This rendering appeared first in the *British Mag.* for Jan. 1834, and was repeated in the translator's *Thoughts in Past Years*, 1838, and his *Hys. tr. from the Parisian Brev.*, 1839. In full, or in part, this tr. has been included in the *Leeds H. Bk.*, 1853; *The Parish H. Bk.*, 1853-75; *Mather's Hys. for the Ch. of God*, 1864; *Mercer* (based on I. Williams), Oxford ed., 1864, and several others. The rendering in R. Campbell's *St. Andrew's Hys. and Anthems* is also this by I. Williams, with alterations by Campbell.

6. Day of anger, that dread day. By H. Alford, from the *Paris Missal*. The opening st. of this tr. is :—

"Day of anger, that dread day
Shall the sign in Heav'n display,
And the earth in ashes lay."

It appeared in his *Ps. & Hys.*, 1844, in two parts, the second beginning, "Thou didst toil my soul to gain"; and was repeated in his *Year of Praise*, 1867. In Windle's *Hymnal*, No. 83, there is given a cento from this tr. into which many alterations are introduced, and a refrain is added to each stanza which is altogether new to the hymn. The cento in the *Marlborough School Coll.*, 1869, No. 49, beginning with the first line from I. Williams, is from this tr. but greatly altered. Dean Alford's tr. is also given in a few American hymn-books.

7. Day of wrath, O day of mourning. By W. J. Irons, from the *Paris Missal*. It is well known

that the Revolution in Paris in 1848 led to many scenes of terror and shame. Foremost was the death of Monseigneur D. A. Affre, the Archbishop of Paris, who was shot on June 25 on the barricades on the Place de la Bastille whilst endeavouring to persuade the insurgents to cease firing, and was buried on July 7. As soon as it was safe to do so his funeral sermon was preached in Notre Dame, accompanied by a religious service of the most solemn and impressive kind. Throughout the service the Archbishop's heart was exposed in a glass case in the Choir, and at the appointed place the *Dies Irae* was sung by an immense body of priests. The terror of the times, the painful sense of bereavement which rested upon the minds of the people through the death of their Archbishop, the exposed heart in the Choir, the imposing ritual of the service, and the grand rendering of the *Dies Irae* by the priests, gave to the occasion an unusual degree of impressiveness. Dr. Irons was present, and deeply moved by what he saw and heard. On retiring from the Church he wrote out this tr. of the *Dies Irae*. The surrounding circumstances no doubt contributed greatly to produce this, which is one of the finest of modern renderings of the grandest of mediæval hymns. It was first issued in the privately printed *Introits and Hymns for Advent*, issued, without date, for the use of Margaret Street Chapel, London, where it bears the initials "W. J. I." It was also published in 1849 (London, Masters), with historical notes by Dr. Irons, and with the music to which it was sung in Notre Dame, harmonized by Charles Child Spencer. Dr. Irons also included it in his *Appz. to the Brompton Met. Psalter*, in his *Hymns, &c.*, Brompton, 1866, No. 82, and in the new and enlarged ed. of his *Ps. & Hys.*, 1873-1883, No. 60. In popularity and extensiveness of use this tr. of the *Dies Irae* is surpassed only by Sir Walter Scott's. A few important changes have come into use which must be noted. The opening stanza is :—

"Day of wrath, O day of mourning,
See once more the Cross returning—
Heav'n and earth in ashes burning!"

This is given in J. A. Johnston's *English Hyl.*, 1852, as "Day of wrath, O day *dismaying*," &c.; in Thrupp's *Ps. & Hys.*, 1853, as "Day of Judgment, day of mourning"; and in Kennedy, 1863, as "Day of anger, day of mourning." The second line of st. i. has also undergone these changes:—in the *Salisbury H. Bk.*, 1857, the *Sarum*, 1868, and others, to "See! the Son's dread sign returning." In this there is a change in the wording of the line only, and not a change of thought. The thought, however, is changed in the *H. Comp. and Snapp*, where we read, "See the Crucified returning." In *H. A. & M.* the reading of the *Roman Missal* is adopted in spirit although not in word, "See fulfilled the prophet's warning," and this has been repeated in several hymn-books. The concluding lines which read :—

"Lord, who didst our souls redeem,
Grant a blessed Requiem!"

were changed in the *Hymns and Introits*, 1852, and the *Cooke and Denton Hymnal*, 1853, to the tr. by I. Williams :—

"Lord all-pitying, Jesu blest!
Grant them Thine eternal rest."

This, with "Grant us," for "Grant them," has been repeated, sometimes with and sometimes

without the change, in most hymn-books which have adopted Dr. Irons's *tr.* Thring's *Coll.* is an exception in favour of:—

“ Jesu, Saviour ever Blest,
Grant us then eternal rest.”

8. **Higher still, and still more nigh.** By E. Caswall, from the *Roman Missal*, in his *Lyra Catholica*, 1849, p. 241; and his *Hys. & Poems*, 1873, p. 126. This is repeated in the Irvingite *Hys. for the Use of the Churches*, 1864–71.

9. **Day of vengeance, day of sorrow.** By W. J. Blew, from the *Roman Missal*, given in his *Church Hy. & Tune Bk.*, 1852. In Mr. Rice's *Sel.* from that work, No. 7 begins with st. 9 of this *tr.*, “Day of dread, in wrath awaking.” This *tr.*, which ranks with, if it does not surpass, Dr. Irons's noted above, has been strangely overlooked by hymn-book compilers. A writer in the *Dublin Review* says of it, “for originality, force of expression, dignity, and rhythm [it] is unsurpassed, at least by any other Protestant version.” (*Fifty Versions of Dies Irae*, 1883, vol. ix. p. 390.)

10. **Day of wrath and tribulation.** A cento in *Rorison's Coll.*, 1851, based on I. Williams and Dr. Irons. In the 2nd and later editions it reads, “Day of wrath! O day of mourning.”

11. **Day of wrath! that day dismaying.** By J. A. Johnston, given in the 2nd ed. of his *English Hyl.*, 1856, instead of the altered version of Dr. Irons, as in the 1st ed., 1852. This new rendering was repeated in the 3rd ed., 1861.

12. **Day of anger, all arresting.** By W. B. Robertson, from the *Roman Missal*, 1st pub. in *Hosannah; or, Chants and Hymns for Children and Teachers*, Glasgow (Preface dated 1854). It was reprinted in 1868, in a programme of music sung by a choir at the meeting of the United Presbyterian Synod of that year. In the *Draft of the Presb. Hyl.*, 1874, it was reprinted for approval, and finally appeared in that collection in 1876, with st. ix. xviii. considerably altered.

13. **Day of doom, the last, the greatest.** By Archbishop Benson. Written at Rugby, and 1st pub. in the *Wellington Coll. H. Bk.*, 1860, and repeated in subsequent editions. It is appointed to be sung before the Litany on the Sundays in Advent, and is from the *Roman Missal*.

14. **Day of terror, day of doom.** By A. P. Stanley, from the *Roman Missal*, appeared in G. Reimond Portal's *Hys for Use of the Parish of Albury*, 1864, in 9st. of 6 l. In 1868 it was given in *Macmillan's Magazine*, and in 1869 in the *Appendix to Hys. for Use in the Chapel of Marlborough Coll.* as, “Day of wrath, O dreadful day,” with an additional stanza. The same was repeated in the *Westminster Abbey H. Bk.*, 1883. In the *Hymnarv.*, 1872, it is given, with the addition of 3 stanzas by the Editors (“Nought of Thee my prayers can claim”; “Make me with Thy sheep to stand”; and “Full of tears and full of dread”), and divided into three parts, pt. ii. being, “When, in that tremendous day,” and pt. iii., “O just Judge, to whom belongs.” The ten-stanza form is repeated in a few American hymn-books, including *Laudes Domini*, 1884, and others.

15. **O Day of wrath! that awful day!** By R. C. Singleton, from the *Roman Missal*, written in 1867, and pub. in his *Anglican H. Bk.*, 1868, No. 36. In the 1871 ed. it reads: “Day of wrath! that awful day, Earth in ashes,” &c., and marked as *tr.* in 1870.

16. **Day of wrath! the heart dismaying.** By “F. J. P.” from the *Paris Missal*; in Dr. Rawes's *Hys. for the Year*, n.d. (1860); the *Catholic Hymnal*, n.d., and other Roman Catholic collections for Missions and Schools. This *tr.* has often been attributed to F. W. Faber, but in error. (*Dublin Review*, 1883, vol. ix. p. 390.)

17. **Day of wrath! That day of woe.** From the *Roman Missal*, in *The Crown of Jesus H. Bk.*, n.d. [c. 1862].

18. **Day of wrath, that day dismaying.** This cento in the *Hymnary* is thus composed: st. i.–viii. are st. i.–viii. of No. 16 above, by “F. J. P.” re-written by Canon William Cooke. Canon Cooke changed the present tense of this *tr.* back to the future of the original, and thus made the whole hymn refer not to an actual realization, but a dread anticipation of the Judgment. He has also rendered the opening stanza according to the *Roman Missal*. These changes, and other alterations render these stanzas almost a new translation. The remainder of the hymn (st. ix.–xx.) is from Dr. Irons, No. 7, as above.

19. **In that dim and awful day.** By “E. O.” in Dale's *English H. Bk.*, 1875, No. 836.

Translations not in C. U. :—

1. Dear, dear soul, awake, awake. Joshua Sylvester. *Divine Weekes of Du Bartas*, 1621.

2. Hearst thou, my soul, what serious things. Richard Crashaw. *Steps to the Temple*, 1646.

3. A day full of horror must. Patrick Carey. *Trivial Poems and Triplets* (Sir W. Scott's ed. 1820), 1651.

4. Ah, silly soul, what wilt thou say. William Drummond. *Posthumous Poems*, 1656, and Bp. Sage's ed. 1711.

5. That day of wrath, that dreadful day. A. Crowther and T. V. Sadler. *The Rosarist's Daily Exercise*. Amsterdam, 1657.

6. Day of wrath, that dreadful day. James Dymock's *The Sacrifice of the New Law*, 1687. Also in an *Office of the B. V. M.* of the same year, and altered, in *Brooke's Churchman's Manual of Priv. and Family Devotion*, 1893.

7. A day of wrath, that dreadful day. Anon. *The Following of Christ*, 1694.

8. The day of wrath, that doom-deciding day. Anon. *Bona Mors*, 1754.

9. The day of wrath, that dreadful day. Anon. *The Office for the Dead*, n.d. cir. 1780.

10. The day of wrath, that great and awful day. “T. T. S.” in *Christian Observer*, May, 1819.

11. The dreadful day, the day of ire. F. C. Husenbeth. *Catholic Miscellany*, 1823, and *Missal for the Laity*, 1831.

12. O day of anger, awful day. “O,” in the *Christian Remembrancer*, May, 1825.

13. Day of Judgment, day of ire. William Hay. *Bengal Annual*, 1831.

14. O day of wrath, that dreadful day. R. Parkinson. *Saturday Magazine*, Sept. 22, 1832, and reprinted in his *Poems*, 1832.

15. Day of judgment, day of wrath. Anon. *Spiritual Repository*, 1833.

16. O that day of wrath dismaying. J. Chandler. *Hys. of the Primitive Church*, 1837.

17. Wrath and righteous retribution. “C. F. R. of Fulneck.” *Christian Observer*, Jan., 1837.

18. Day of anger, day of mourning. J. R. D. Beste. *Catholic Hours*, 1839.

19. The day of wrath, that last dread day. Anon. *Catholic Magazine*, 1839.

20. O day of wrath, and dread surprise. Daniel French. *Sel. of Catholic Hys.*, 1839.

21. The day of wrath, that dreadful day. William Young. *Catholic Choralist*, 1842.

22. O that day, that day of ire. R. C. Trench. T. V. Fosbery's *Hys. for the Sick and Suffering*, 1844.

23. Day of wrath, that awful day. E. B. Pusey in the *Paradise of the Christian Soul*, 1847.

24. That day of wrath, that dreadful day. W. R. Wingfield. *Prayers for the Dead*, 1845.

25. A day of wrath, a dreadful day. “E. S.” in Dr. Hook's *Holy Thoughts and Prayers*. Preface to 3rd ed., 1848.

26. That dread day of wrath and shame. James D.

- Aylward. 1st printed in the *Dublin Review*, April, 1863, but written in 1846.
27. That day of wrath and grief and shame. James D. Aylward. Also printed in the *Dublin Review*, April, 1863, but written in 1846.
28. Day of wrath and doom of fire. Lord Lindsay. *History of Christian Art*, 1847.
29. Day of wrath, that dreadful day. Howel W. Lloyd. *Paradise of the Christian Soul*, 1877.
30. Day of doom, that day of ire. W. J. Copeland. Printed in *Dublin Review*, 1863, but written in 1847.
31. Awful doomsday, day of anger. Anon. *Spiritual Repository*, 1847.
32. Woe is the day of ire. Richard D. Williams (*Shamrock of the "Nation"*). *Manual of Sisters of Mercy*, 1848.
33. Day of the Lord's avenging ire. Dean Disney. *Irish Ecclesiastical Journal*, May, 1849.
34. Day of wrath, beneath whose thunder. Archdeacon Rowan. *Irish Ecclesiastical Journal*, June, 1849, but written before.
35. Day of wrath, that dreadful day. F. G. Lee. *Poems*, 1850.
36. Lo, that day of wrath awaketh. A. T. Russell. *Ps. & Hymns*, 1851.
37. Most surely at the appointed time (through the German). A. T. Russell. *Ps. & Hymns*, 1851.
38. Day of vengeance, day of burning. R. G. Lorraine. *English words to Mozart's Requiem Mass*, 1854.
39. Lo the day of wrath, the day. Mrs. E. Charles. *The Voice of Christian Life in Song*, 1858.
40. Ah that day of wrath and woe. William Bright. *Athanasius and Other Poems*, 1858.
41. Day of anger, that great day. J. W. Hewett. *Verses by a Country Curate*, 1859.
42. Day of anger, day of wonder. Philip S. Worsley. *Blackwood's Mag.*, 1860, and his *Poems and Translations*, 1863.
43. There comes a day, a dreadful day. Dr. G. Walker's *Hys. from the German*, 1860.
44. Day of Judgment, day appalling. H. Kynaston. *Occasional Verses*, 1862.
45. The day comes of indignation. Charles B. Cayley. *Church Times*, 1864.
46. Lo the day, the day of dooming. Francis Trappes. *Liturgical Hymns*, x. d. cir. 1865.
47. Great day of wrath, of days the day. J. H. Sweet. *The Beautiful Latin Hymn*, 1866.
48. Day of wrath upon whose dawning. J. H. Sweet. *The Beautiful Hymn*, 1866.
49. Day of awful wrath, great day, when. J. H. Sweet. *The Beautiful Hymn*, 1866.
50. Day of wrath. O day of days. W. H. Robinson. *South London Chronicle*, May 28, 1866.
51. Day of anger, dreadful day. J. W. Thomas. *Poems on Sacred. Subjects*, 1867.
52. Day of wrath and tribulation. John Henry Hoskyns-Abraham. *Christian Remembrance*, Jan., 1868.
53. The day of wrath, that haunting day. R. C. Hutton. *Spectator*, March 7, 1868.
54. The day of wrath, that awful day. Anon. *Friend's Magazine*.
55. O the day, that day of anguish. John Wallace. *Hymns of the Church*, 1874.
56. Day of fury when earth dying. Charles Kent. *The Month*, Nov., 1874.
57. Day of wrath, that day whose knelling. Mr. Justice John O'Hagan. *Irish Monthly*, March, 1874.
58. Dawns the day, the day of dread. Anon. *Messenger of the Sacred Heart*, Nov., 1875.
59. Day of anger, sinners dooming. H. Macgill. *Songs of Christian Creed and Life*, 1876.
60. Day of ire, woe worth that day. William MacIlwaine. *Lyra Hibernica Sacra*, 1878.
61. Lo the day of wrath, that day. Osmond Seager. *Oremus*, 1878.
62. A day of wrath that day shall glow. C. Warren, 1878.
63. That day a day of wrath shall glow. C. F. S. Warren, 1878.
64. Cometh that day, that day of ire. Orlando Dobbin, 1878.
65. The day of wrath, that dreadful day. D. T. Morgan. *Hymns of the Latin Church*, 1880. Printed for private circulation, 1871.
66. Day of anger, that dread day, When the earth. W. Cowan. *Poems*, 1879.
67. O day of wrath, the last great dreadful day. Anon. "F. G. M." in the *Messenger of the Sacred Heart*, Nov., 1880.
68. O that day, the day of vengeance. Henry A. Rawes. *Fly Sheet*, 1884.
69. Day of wrath on which earth's framing. W. Hilton. *Messenger of the Sacred Heart*, 1884.

70. That day of wrath, that dreadful day. An extension of Sir W. Scott's tr. by Father Police. *Parochial Hymn-book*, 1881.
71. O day of wrath, of days the day. J. H. Sweet. *The Day of Judgment*, 1873.
72. Day of wrath upon whose dawning. J. H. Sweet. *The Day of Judgment*, 1873.

In addition to the above, the following are by American Translators:—

1. O that day, that day of ire. Mrs. M. J. Preston, 1851.
2. Day of wrath, portentous morning. Charles P. Krauth. *Winchester Republicans*, 1851.
3. Day of wrath, that day dimaying. Dr. William R. Williams. *Miscellanies*, 1851.
4. Day of wrath the sinner dooming. Dr. Henry Mills. *Horae Germanicæ*, 1856.
5. The Sibyl's leaf, the Psalmist's lay . . . "Somniator." *Poems*, 1859.
6. Day of ire, that day impending. Epes Sargent. *The Press*, 1859.
7. Day of wrath, that day of hastening. Robert Davidson. *Poems*, 1860.
8. Day of wrath, that day of burning. Abraham Coles. *Dies Irae in 13 original versions*, 1860.
9. Day shall dawn that has no morrow. A. Coles, 1860.
10. Day of vengeance, and of wages. A. Coles, 1860.
11. Day of prophecy, it flashes. A. Coles, 1860.
12. Day of vengeance, end of scorning. A. Coles, 1860.
13. Day of wrath and consternation. A. Coles, 1860.
14. Day of wrath, that day of days. A. Coles, 1860.
15. O that dreadful day, my soul. A. Coles, 1860.
16. Day foretold, that day of ire. A. Coles, 1860.
17. Lo it comes with steady feet. A. Coles, 1860.
18. Day of wrath, that day of dole. A. Coles, 1860.
19. O day of wrath, O day of fate. A. Coles, 1860.
20. That day, that awful day the last. A. Coles, 1860.
21. Day of wrath, that day of wonder. George A. Crooke. *Episcopal Recorder*, 1863.
22. O that day of wrath and woe. A. H. Rogers. *The Lutheran*, 1864.
23. That day of wrath, that day of doom. James Ross. *The New York Observer*, 1864.
24. Day of threatened wrath from heaven. Erastus C. Benedict. *Christian Intelligencer*, cir. 1864.
25. Day of wrath, that final day. E. C. Benedict, 1864.
26. Day of wrath with vengeance glowing. E. C. Benedict, 1864.
27. Day of wrath, that day of burning. M. H. Bright. *The Round Table*, 1865.
28. Day of vengeance, lo that morning. General J. A. Dix. *Seven Great Hymns of the Church*, 1865.
29. Day of wrath, dread day of walling. Anon. *Round Table*, Feb. 23, 1867.
30. A day of wrath and woe, that day. Anon. *Round Table*, 1867.
31. O day of wrath in that dread day. Anon. *The Living Age*, Jan. 26, 1867.
32. Day of wrath, day long expected. Roger S. Tracy. *Evening Post*, Jan., 1868.
33. Day of wrath, that day foretold. Dr. Phillip Schaff. *Hours at Home*, May, 1869; and *Christ in Song*, 1869-70.
34. Day of anger, day of sighing. Horace Castle. *The University*, April, 1869.
35. The day of anger, ah that day. Henry J. Macdonald, 1869.
36. The day of wrath, ah me, the day. Robert McCorkle. *Evening Post*, 1869.
37. Day of wrath, of days that day. Edward Slosson. *Seven Great Hymns of the Church*, 1865.
38. Day of wrath, that day appalling. Sylvanus Phelps. *Poems*, 1869.
39. Day of wrath, that day of mourning. A. C. Kendrick. *Our Poetical Favourites*, 1869.
40. Lo the day, that day of ire. Oliver Taylor, 1869.
41. Day of wrath, that day appalling. Anon. *Hours at Home*, July, 1869.
42. That day of wrath, upon that day. W. G. Dix. *Hours at Home*, 1869.
43. Day of wrath, O direful day. Charles Rockwell. *Hours at Home*, 1869.
44. That day of wrath, that direful day. Anon. *Catholic Manual*, 1870.
45. Day of doom, O day of terror. Anon. *Catholic World*, May, 1873.
46. Day of wrath whose vengeful fire. Charles H. A. Esling. *Catholic Record*, 1874.

47. Day of Judgment, day of "urning." C. L. Weiser, 1875.
48. Day of wrath, that day undying. John Anketell. *American Church Review*, July, 1876.
49. Day of wrath, that awful day. John Anketell. *American Church Review*, 1876.
50. Day of wrath, thine awful morning. Samuel W. Duffield. *Warp and Woof*, 1870.
51. Day of wrath, O day of blaming. Samuel J. Watson. *Belford's Magazine*, May, 1878.
52. Day of wrath the world illuming. William W. Nevin. *Weekly Press*, Jan. 18, 1878.
53. Day of wrath, that dreadful day. Joel Swartz. *Lutheran Observer*, Aug. 22, 1878.
54. O day of days of anger. Anon. R. W. L. *The Churchman*, April 3, 1880.
55. Day, the treful day affrighting. Matthias Shee-leigh, 1881.
56. The day of wrath, that certain day. Thomas MacKellar. *Hymns and a Few Metrical Psalms*, 1883, written in 1882, and "based on a literal rendering by J. Addison Campbell."
57. Day of wrath, that day of burning. Franklin Johnson, 1884.
58. Day of vengeance, day of fire. George Davis. *Catholic World*, Nov., 1884.
59. That day of wrath, of God's dread ire. John Mason Brown. *Catholic World*, Nov., 1884.
60. The Judgment day, that day of dread. Joseph J. Marrin. *Catholic World*, April, 1882.
61. Day of wrath, Oh day of burning. H. L. Hastings, in his *Songs of Pilgrimage*, 1886.

This extensive list of 133 translations of the *Dies Irae*, not in C. U. (73 English and 60 American) has been compiled mainly by the Rev. C. F. S. Warren, and Mr. W. T. Brooks. To this list a few more *trs.* will probably be added. The total number of *trs.* into English of this magnificent Sequence is thus over 150, and of these 19 renderings are in C. U. in G. Britain and America. The nearest approach to this is the *Adeste fideles* with 16 *trs.* in C. U., and 22 not in C. U., or 38 in all; and *Ein feste Burg*, with 18 in C. U. and 45 not in C. U., or a total of 63. [J. J.]

Dies sind die heiligen zehn Gebot. *M. Luther.* [Ten Commandments.] After the 13th cent. the Ten Commandments began to be used in Germany at the confessional, and for the instruction of children, and in later times on pilgrimages and as an introduction to the Litany during Passivontide. Luther's catechetical, metrical setting 1st appeared in *Eym Enchiridion*, Erfurt, 1524, and thence in *Wackernagel*, iii. p. 15, in 12 st. of 4 l., each st. ending with "Kyriolos." Included in Schireck's ed. of Luther's *Geistl. Lieder*, 1854, p. 47, and as No. 364 in the *Unv. L. S.*, 1851. The only *tr.* in C. U. is—

That men a godly life might live, in R. Massie's *M. Luther's Spiritual Songs*, 1854, p. 55, and thence, as No. 204, in the *Ohio Luth. Hyl.*, 1880, and in *Dr. Bacon*, 1884, p. 28.

Other *trs.* are:—(1) "These are the holy commandments ten," by Bp. Coverdale, 1539 (*Remains*, 1846, p. 544). (2) "Moyes upon the Mount Sinaï," in the *Guide & Godlie Ballades* (ed. 1668, folio 5), ed. 1868, p. 8. (3) "These are the holy ten Commands," as No. 433, in pt. 1. of the *Moravian H. Bk.*, 1754. (4) "These are the holy commandments," by J. Anderson, 1846, p. 83 (1847, p. 69). (5) "The Lord Himself from Sinaï's hill," by Dr. J. Hunt, 1853, p. 83. (6) "These are the holy ten Commands," by Dr. G. Macdonald in the *Sunday Magazine*, 1867, p. 571, thence, altered, in his *Ecoties*, 1876, p. 84. [J. M.]

Dignare me, O Jesu, rogo Te. [*Securitur in Christ Jesus.*] This hymn is given by *Daniel*, ii. p. 371, but without any indication of the source of the text. It is found in the *Hymnodia Sacra*, Münster, 1753, p. 153,

and in the *Psalterium Canticum Catholicarum*, Cologne, 1722, p. 318. It is *tr.* as—

1. *Jesu, grant me this, I pray.* By Sir H. W. Baker, written for and 1st pub. in *H. A. & M.*, 1861, and continued in 1875: Also in other collections.

2. *Jesu, grant me of Thy grace.* By R. F. Littledale, given in the *People's H.*, 1867, and signed "A. L. P."

3. *Jesu, Lord, to me impart.* By R. C. Singleton, written in 1867, and included, in 1868, in his *Anglican H. Bk.* [J. J.]

Dilherr, Johann Michael, was b. at Themar in Meiningen, Oct. 14, 1804, and educated at the Universities of Leipzig, Altdorf and Jena. In 1846 he became first pastor of St. Sebald's Church, and Antistes of the Nürnberg clergy, and d. at Nürnberg, April 8, 1869. He was reckoned one of the most learned men and the greatest preacher of his time. He wrote some 60 hymns, which appeared in various devotional works, and in his *Bev 1000 Alte und Neue Geistliche Psalmen, Lieder und Gebete*, Nürnberg, 1654, &c. Only one has been *tr.* :—

Man lasset Gottes Güte. [*God's Care.*] Appeared in his *Weg zu der Seligkeit*, Nürnberg, 1646, p. 491, in 16 st., entitled "Hymn of God's Goodness and against fretting Care." The *tr.* is from the form in the *Brüder G. B.* 1778, No. 267, in 8 st., beginning, "Lasst uns mit süßen Weisen." It is *tr.* as "The prayers of the needy," No. 1111 in the *Suppl.* of 1869 to the *Moravian H. Bk.*, 1801 (1849, No. 708). [J. M.]

Dir, Herr, dir will ich mich ergeben. [*For the Dying.*] This stanza has not been traced further than the German word book of Mendelssohn's oratorio of *St. Paul* (1836), where it is set to Neumark's well-known chorale, "Wer nur den lieben Gott lässt walten." It reads:—

"Dir, Herr, dir will ich mich ergeben,
Dir dessen Eigenthum ich bin,
Du, nur allein du, bist mein Leben,
Und Sterben wird mir dann Gewin,
Ich liebe dir, ich sterbe dir,
Sey du nur mein so gnügt es mir."

It is *tr.* as:—

To Thee, O Lord, I yield my spirit, Who. By W. Ball, as part of his *tr.* of the word book of *St. Paul*, 1836. Included in the *Leeds H. Bk.*, 1853; *N. Cong.*, 1859; *Kennedy*, 1863; *Horder's Cong. Hyl.*, 1884, and others. It is sometimes erroneously ascribed to Neumark. [G. A. C.]

Disown'd of Heaven, by man oppress. *J. Joyce.* [*On behalf of the Jews.*] 1st appeared in the *Christian Observer* for Nov. 1809, in 5 st. of 6 l., entitled, "Hymn applicable to the Present Condition of the Jews," and signed "J. J." In 1833-5 two altered versions appeared almost together, both beginning, "O why should Israel's sons, once blest." One was included by Elliott in his *Ps. & Hymns*, 1835, No. 137, and the second in Bickersteth's *Christian Psalmody*, 1833, No. 408. In later hymnals Bickersteth's text has been almost exclusively adopted, as found in Windle's *Coll.*, No. 305. Hall's alterations in the *Mitre*, 1836, No. 106, have passed out of use, in common with those of Elliott and others. [J. J.]

Diterich, Johann Samuel, eldest son of A. M. Diterich, pastor of St. Mary's Church,

Berlin, was b. at Berlin, Dec. 15, 1721. After studying at the Universities of Frankfurt a. Oder, and Halle, he was for some time a private tutor in Berlin. He was, in 1748, appointed diaconus of St. Mary's Church in Berlin, and regimental chaplain, becoming, in 1751, archidiaconus, and, in 1754, pastor of St. Mary's. In 1763 he was appointed private Chaplain to the Queen, and in 1770 a member of the Supreme Consistory. He d. at Berlin, Jan. 14, 1797 (*Koch*, vi. 228-231; *Allg. Deutsche Biog.*, v. 258-259). His hymns appeared in the following works:—

(1) *Lieder für den öffentlichen Gottesdienst*. Berlin, 1765, with 236 hymns, edited by himself and his colleagues in St. Mary's Church. Designed as a supplement to Porst's *G. B.* of 1713. (2) *Gesangbuch zum gottesdienstlichen Gebrauch in den Königlich-Preussischen Landen*. Berlin, 1780, with 447 hymns principally edited by himself. (3) *Gesangbuch für die häusliche Andacht*. Berlin, 1787, with 421 hymns, principally of recent date.

None of these books give names of authors. Diterich seems to have contributed about 100 hymns either original or entirely recast, besides rewriting portions of many others. He distinguished himself as a leader in the unhappy process of "modernising" and "improving" the older German hymns, by which they were reduced to 18th cent. "correctness," and had all the life polished out of them. His 1765 collection formed the model of many wretched hymn-books, and his influence is even seen in such recent collections as the *Hamburg G. B.*, 1842, the *Nassau G. B.*, 1844, and the *G. B. für die evang. Landeskirche im Grossherzogtum Sachsen*, Weimar, 1883.

A number of the recasts from the older hymns which appear under Diterich's name are noted in this Dictionary under the names of their original authors. The following may be regarded as practically original:—

i. *Schon ist der Tag von Gott bestimmt*. [*Second Advent*.] 1765, as above, No. 129, in 8 st. of 7 l. Recast as No. 390 in the *Nassau G. B.*, 1844. The only *tr.* in C. U. is:—

The trumpet sounds! the day is come! A full and good *tr.* in Dr. H. Mills's *Iloras Ger.*, 1845 (ed. 1856, p. 332). Dr. Hatfield included st. i., iv., vi., vii., altered, in his *Ch. H. Bk.*, 1872.

The following, although not in English C. U., are available for hymnological purposes:—

ii. *Auf Erden Wahrheit auszubreiten*. *Christ's Ministry*. 1787, as above, No. 79, in 10 st. *Tr.* by Dr. H. Mills, 1845 (ed. 1856, p. 283), as "That men to truth might not be strangers."

iii. *Auf! Jesu Jünger! freuet euch!* *Ascension*, 1765, as above, No. 79, in 12 st., and is based on E. Alber's hymn "Nun freuet euch Gottes Kinder all" (q. v.). Two forms have been *tr.* (1) "Auf, Christen, auf und freuet euch," in the *Berlin G. B.* 1780, No. 114; *tr.* as "Rejoice, ye saints, your fears be gone," by Dr. H. Mills, 1845 (ed. 1856, p. 324); and (2) "Ihr Jünger Jesu, freuet euch," in the *Trier G. B.* (R. C.), 1846, p. 94. *Tr.* as "Rejoice, ye saints, in glad accord," by Dr. R. F. Littledale, in *Lyra Messianica*, 1864, p. 371.

iv. *Herr, meiner Seele grossen Werth*. *Greatness of the Soul*. 1765, as above, No. 195, in 9 st. *Tr.* by Dr. H. Mills, 1845 (ed. 1856, p. 30), as "Lord, on the soul's enduring worth."

v. *Mein Heiland lebt. Er hat die Macht. Resurrection of the Dead*. 1765, as above, No. 123, in 8 st. *Tr.* by Miss Manington, 1863, p. 76, "My Saviour lives, and He the might."

vi. *O Jesu, wahrer Frömmigkeit. Jesus our Example*. Seems to have been suggested by J. J. Rambach's "Du wesentlichen Ebenbild in his *Haus G. B.*, 1735, No. 84. 1st pub. 1784, as above, No. 59, in 8 st. *Tr.* by Dr. H. Mills, 1845 (ed. 1856, p. 285), as "Jesus, of what we should approve." [J. M.]

Diu rose ist diu schoenste under alle blüete. [*The Beauty of the World*.] *Wackernagel*, ii. p. 147, quotes this 12th cent. hymn in

13 l., from a Jena ms., through F. H. von der Hagen's ed. of the *Minnesinger* (pts. i.-iv., Leipzig, 1838, pt. v., Berlin, 1856). *Tr.* as "O Rose! of the flowers, I ween, thou art fairest," by Miss Winkworth, 1869, p. 41. [J. M.]

Divine crecebas Puer. *Jean Baptiste de Santeuil*. [*Epiphany*.] 1st pub. in his *Hymni Sacri et Novi*, 1689, p. 14, and 1698, p. 71, in 4 st. of 4 l. In the revised *Paris Breviary* of 1736 it was appointed as the hymn for the Sundays at Lauda, from the Feast of the Circumcision to the Presentation of the Lord, unless Septuagesima Sunday should occur before the latter. It is also in the *Lyons* and other modern French Breviaries. Text also in Chandler's *Hys. of the P. Church*, 1837, No. 51; Card. Newman's *Hymni Ecclesiae*, 1838-65, and Biggs's *H. A. & M.*, with *Annotations*, 1867, No. 62. There is no doxology in the original. [W. A. S.]

Translations in C. U.:—

1. *In stature grows the heavenly child*. By J. Chandler, in his *Hys. of the Prim. Church*, 1837, p. 57, with doxology from the *Paris Breviary*, and in the 1841 ed., No. 32. This *tr.* is in numerous hymn-books, and sometimes with slight alterations, as in Thring's *Coll.* and others.

2. *The heavenly Child in stature grows*. This *tr.* was given in *H. A. & M.*, in 1861, and is continued in the revised ed., 1875. It is J. Chandler's *tr.* as above, with alterations by J. Keble. Outside of *H. A. & M.* its use is limited.

Translations not in C. U.:—

1. And Thou art growing up, O Child divine! *I. Williams*. 1839.
2. Thou didst grow, O Babe divine. *W. J. Blew*. 1852-55.
3. In wisdom, stature, Heavenly grace. *J. D. Chambers*. 1857. [J. J.]

Dix, William Chatterton, s. of John Dix, surgeon, of Bristol, author of the *Life of Chatterton*; *Local Legends, &c.*, b. at Bristol, June 14, 1837, and educated at the Grammar School of that city. Mr. Chatterton Dix's contributions to modern hymnody are numerous and of value. His fine Epiphany hymn, "As with gladness men of old," and his plaintive "Come unto Me, ye weary," are examples of his compositions, many of which rank high amongst modern hymns. In his *Hymns of Love and Joy*, 1861, *Altar Songs, Verses on the Holy Eucharist*, 1867; *Vision of All Saints, &c.*, 1871; and *Seekers of a City*, 1878, some of his compositions were first published. The greater part, however, were contributed to *H. A. & M.*; *St. Raphael's H. Bk.*, 1861; *Lyra Eucharistica*, 1863; *Lyra Messianica*, 1864; *Lyra Mystica*, 1865; *The People's H.*, 1867; *The Hymnary*, 1872; *Church Hymns*, 1871, and others. Many of his contributions are renderings in metrical form of Dr. Littledale's *tr.* from the Greek in his *Offices . . . of the Holy Eastern Church*, 1863; and of the Rev. J. M. Rodwell's *tr.* of hymns of the Abyssinian Church. These renderings of the "songs of other Churches" have not received the attention they deserve, and the sources from whence they come are practically unknown to most hymnal compilers. Mr. Dix has also written many Christmas and Easter carols, the most widely known of which is "The Mauger Throne." In addition to detached pieces in

prose and verse for various magazines, he has published two devotional works, *Light*; and *The Risen Life*, 1883; and a book of instructions for children entitled *The Pattern Life*, 1885. The last-named contains original hymns by Mr. Dix not given elsewhere. In addition to the more important of Mr. Dix's hymns which are annotated under their respective first lines, the following are also in C. U. :—

1. God cometh, let the heart prepare. *Advent*. In his *Vision of All Saints*, &c., 1871.
2. Holy, holy, holy, to Thee our vows we pay. *Holy Communion*. Pub. in his *Altar Songs*, 1867, in 6 st. of 6 l., and headed "Eucharistic Processional for Dedication Feast." In the S. P. C. K. *Church Hys.*, 1871, and others in an abridged form.
3. How long, O Lord, how long, we ask. *Second Advent*. Appeared in the *Appendix* to the S. P. C. K. *Ps. & Hys.*, 1869, and repeated in several collections.
4. In our work and in our play. *Children's Hymns*. Pub. in his *Hys. and Carols for Children*, 1869, and is largely adopted in children's hymn-books, as Mrs. Brock's *Children's H. Bk.*, 1881, and others. Also in the S. P. C. K. *Church Hys.*, 1871.
5. In the hollow of Thine hand. *For Fair Weather*. Appeared in the *People's H.*, 1867, and repeated in several others.
6. Joy fills our inmost heart to-day. *Christmas*. Printed in the *Church Times*, and then on a Fly-sheet by G. J. Palmer, as the third of *Four Joyful Hys. for Christmas*, circa 1865. It is in the S. P. C. K. *Church Hys.*, 1871, and other hymnals. It is also one of Mr. Dix's *Christmas Customs & Christmas Carols*, n. d.
7. Lift up your songs, ye thankful. *St. Ambrose*. Contributed to the *People's H.*, 1867.
8. Now in numbers softly flowing. *St. Cecilia*. Contributed to the *People's H.*, 1867.
9. Now, our Father, we adore Thee. *Praise to the Father*. Appeared in the *Appendix* to the S. P. C. K. *Ps. & Hys.*, 1869.
10. O Christ, Thou Son of Mary. *St. Crispin*. First printed in the *Union Review*, Sept., 1866, and thence into the *People's H.*, 1867.
11. O Cross which only canst allay. *Glorying and Trusting in the Cross*. Pub. in the *People's H.*, 1867.
12. O Thou the Eternal Son of God. *Good Friday*. Appeared in *Lyra Messianica*, 1864; the author's *Hys. and Carols for Children*, 1869; the S. P. C. K. *Church Hys.*, 1871, &c.
13. On the waters dark and drear. *For use at Sea*. Pub. in *Hys. for Pub. Worship*, &c. (St. Raphael's, Bristol), 1861; the S. P. C. K. *Church Hys.*, 1871, &c.
14. Only one prayer to-day. *Ash-Wednesday*. Contributed to the *People's H.*, 1867.
15. Sitting at receipt of custom. *St. Matthew*. Appeared in the *People's H.*, 1867.
16. The Cross is on thy brow. *Confirmation*. In the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*
17. The stars above our head. *Work and Humility*. In the 1869 *Appendix* to the S. P. C. K. *Ps. & Hys.*
18. When the shades of night are falling. *Evening Hymn to the Good Shepherd*. In the author's *Seekers of a City*, &c. [1878].

Most of Mr. Dix's best-known hymns, and also some of those named above, are in C. U. in America and other English-speaking countries. In G. Britain and America from 30 to 40 are in C. U. [J. J.]

Do no sinful action. *C. F. Alexander, see Humphreys.* [*Children to be Christ-like.*] Appeared in her *Hys. for Little Children*, 1818, No. 5, on "The first promise. To renounce the devil and all his works," in 7 st. of 4 l. It is in Mrs. Brock's *Children's H. Bk.*, No. 232, *Common Praise*, and others.

Do not I love Thee, O my Lord P. P. Doddridge. [*St. Peter's love of Christ.*] This hymn is not in the d. mss. It was 1st pub. in J. Orton's posthumous ed. of Doddridge's *Hymns*, &c., 1755, No. 246, in 7 st. of 4 l., and headed, "Appeal to Christ for the sin-

cerity of Love to Him." It is based on St. Peter's answer to Christ, "Lord, Thou knowest all things, Thou knowest that I love Thee." In 1839 it was repeated in J. D. Humphreys's ed. of Doddridge's *Hymns*, &c. Its use in America is extensive [see *English Hymnody*, Early, § xiv.]. [J. J.]

Doane, George Washington, D.D. Bishop Doane was b. at Trenton, N. Jersey, May 27, 1799, and graduated at Union College, Schenectady, New York. Ordained in 1821, he was Assistant Minister at Trinity Church, New York, till 1824. In 1824 he became a Professor at Trinity College, Hartford, Conn.; in 1828 Rector of Trinity Church, Boston; and, in 1832, Bishop of New Jersey. He founded St. Mary's Hall, Burlington, 1837, and Burlington College, Burlington, 1846. Died April 27, 1859. Bishop Doane's exceptional talents, learning, and force of character, made him one of the great prelates of his time. His warmth of heart secured devoted friends, who still cherish his memory with revering affection. He passed through many and severe troubles, which left their mark upon his later verse. He was no mean poet, and a few of his lyrics are among our best. His *Works*, in 4 vols., with Memoir by his son, were published in 1860. He issued in 1824 *Songs by the Way*, a small volume of great merit and interest. This edition is now rare. A second edition, much enlarged, appeared after his death, in 1859, and a third, in small 4to, in 1875. These include much matter of a private nature, such as he would not himself have given to the world, and by no means equal to his graver and more careful lyrics, on which alone his poetic fame must rest.

The edition of 1824 contains several important hymns, some of which have often circulated without his name. Two of these are universally known as his, having been adopted by the American *Prayer Book Coll.*, 1826:—

1. Softly now the light of day. *Evening*. This, in addition to its use in American hymnals, is also found in English Collections, including Snapp's *Songs of G. & G.*
2. Thou art the way, to Thee alone. *Christ this day*. This, in the judgment of many, is the first of American hymns, and one of the most admirable and useful in the English language. In the United States its use is most extensive, and since its introduction into the English Collections by Bickersteth in 1833, Hall in his *Mitre*, in 1836, and others, it has grown in favour until it ranks with the most popular of the great English hymns.

Near in merit to the foregoing stands a companion piece in the same work, which deserves to be better known:—

3. Lord, should we leave Thy hallowed feet. The next three have been overlooked at home, but have obtained considerable circulation in English Collections.
4. Father of mercies hear, Thy pardon we implore. *Ash Wednesday or Lent*. A translation of "Audi, benigne Conditor" (q. v.), pub. in his *Songs by the Way*, 1824, together with several other translations, thus anticipating by twelve years the great English movement in that direction. Orig. tr. in his *Songs by the Way*, 1875.

Miller (*S. & S.*, p. 12) attributes this tr. to Dr. Neale in error.

5. **Return and come to God.** *Invitation.* In his *Songs, &c.*, 1824. It is found in Hall's *Mitre*, 1836; the *Bap. Hymnal*, 1879, and several others.

6. **To thee, O Lord, with dawning light.** *Morning.* This hymn is attributed to Heber by Miller (*S. & S.*, p. 381) in error. It is included in the *S. P. C. K. Hymns*, 1852; in *Windle* and others. It is from the *Songs, &c.*, 1824.

His later hymns, the dates of which are generally preserved in the last ed. of his *Songs by the Way*, include the following, which are more or less in use:—

7. **Beloved, it is well.** *All well in Christ.* This is entitled "To my wife"; is dated Mar. 12, 1833, and was written in a copy of Dr. Bedell's "It is well." It is given in *Kennedy*, 1863.

8. **Broken-hearted, weep no more.** *Assurance of Peace.* The date of this hymn is not preserved. It is found as early as 1829, when it appeared in the 2nd ed. of Cleland's (*Baptist*) *Hymns*.

9. **Fling out the banner, let it float.** *Missions, Home & Foreign.* This hymn, sometimes dated 1824 in error, was written at Riverside, 2nd Sun. in Advent, 1848, and is one of the author's latest effusions. It is in extensive use both in G. Britain and America.

10. **He came not with His heavenly crown.** *The two Advents.* In his *Songs by the Way*, ed. 1875, this poem is dated Dec. 1827. In Dale's *English H. Bk.*, 1879, it is given with the omission of st. iii., and in the American Protestant Episcopal *Hymnal*, 1871, it begins with st. iv., "Once more, O Lord, Thy sign shall be." Full text in *Lyra Sac. Amer.*, p. 92.

11. **Lift not thou the wailing voice.** *Burial.* A funeral hymn, adopted by the *Anglican Hy. Bk.*, but dated 1826 in error, for 1830.

12. **What is that, mother? The lark, my child.** This is not a hymn, but a familiar and long popular song.

13. **When darkness erst [once] at God's command.** *Israel in Egypt.* In *Kennedy*, 1863, No. 722.

14. **Young and happy while thou art.** *Youth for Christ.* A favourite piece in many juvenile collections. It is dated Sept., 1827, and is given in *Songs by the Way*, 1875.

The *Lyra Sac. Amer.* also contains the following:—

15. **Brightness of the Father's glory.** *Morning.* A tr. of "Consorts Paterni luminis" (q.v.). It is from the *Songs, &c.*, 1824.

16. **Child that kneelest meekly there.** *Child at Prayer.* Suggested by a cast from a piece of sculpture by Greenough representing a child at prayer.

17. **Grant me, Lord, Thy graces three.** *Faith, Hope, and Charity desired.*

18. **Perfect through suffering may it be.** *Uses of suffering.* Dated in *Songs by the Way*, "The Breakers, June 1, 1853."

19. **Yes, it is a faithful saying.** *Redemption.* In his *Songs, &c.*, 1824. [F. M. B.]

Doane, W. H., b. in Preston, Connecticut, 1831, and educated for the musical profession by eminent American and German masters. He has had for years the superintendence of a large Baptist Sunday School in Cincinnati, Ohio, where he resides. Although not a hymn-

writer, the wonderful success which has attended his musical setting of numerous American hymns, and the number of his musical editions of hymn-books for Sunday Schools and Evangelistic purposes, bring him within the sphere of hymnological literature. Amongst his collections we have:—

(1) *Silver Spray*, 1868; (2) *Pure Gold*, 1877; (3) *Royal Diadem*, 1873; (4) *Welcome Tidings*, 1877; (5) *Brightest and Best*, 1875; (6) *Fountain of Song*; (7) *Songs of Devotion*, 1870. (8) *Temple Anthems, &c.*

His most popular melodies include "Near the Cross," "Safe in the Arms of Jesus," "Pass me not," "More Love to Thee," "Rescue the perishing," "Tell me the old, old Story," &c. [J. J.]

Dobell, John, b. 1757, d. May, 1840, was a port-gauger under the Board of Excise, at Poole, Dorset, and a person of some local note. In 1806 he published:—

A New Selection of Seven Hundred Evangelical Hymns for Private, Family, and Public Worship (Many Original), from more than two hundred of the best Authors in England, Scotland, Ireland, and America, Arranged in Alphabetical order; Intended as a Supplement to Dr. Watts's Psalms and Hymns. By John Dobell. Lond., Williams and Smith, 1806.

Subsequently this *Sel.* was increased to "More than Eight Hundred" hymns, and the wording of the title-page was changed in several instances. Dobell's account of this work is:—

"The hymns here presented to the public I have collected from more than two hundred authors; many of them are taken from Manuscripts which I deemed too valuable to be suffered to remain in obscurity, and some have been supplied by friends. As this work has been the labour of years, and the choice of many thousand hymns, it will, I trust, give satisfaction to the Church of God." *Preface*, p. iii.

In addition to a work on *Baptism 1807*, and another on *Humanity*, 1812, Dobell also published:—

The Christian's Golden Treasure; or, Gospel Comfort for Doubting Minds, 1823. This work was in two vols., the first of which contained 124 hymns, several of which were by Dobell.

Of this writer's hymns very few are found in modern hymn-books. We have from the 1806 book:—(1) "Come, dearest Lord, and bless this day" (*Sunday Morning*); (2) "Great Ruler of the earth and skies" (*In time of War*); (3) "Now is the accepted time," (*Invitation*)—in C. U. in G. Britain and America, out of twenty or more. It is not as a hymn-writer, but as a diligent and successful hymnologist, that J. Dobell is best known. [J. J.]

Dober, Anna, née Schindler, was b. April 9, 1713, at Kunewald, near Fulnek, Moravia. She went to Herrnhut in 1725, and in 1730 joined her friend and townswoman, Anna Nitschmann (q.v.), in forming the "Jungfrauenbund" (i. Cor. vii. 32-34, Rev. xiv. 4) of the unmarried sisters at Herrnhut. On July 13, 1737, she became the wife of L. J. Dober (consecrated Bishop, 1742, d. at Herrnhut, 1766), then General Elder of the Moravian Church. After assisting him in his labours for the conversion of the Jews at Amsterdam, she d. at Marienborn, near Büdingen, Hesse-Darmstadt, Dec. 12, 1739 (*Koch*, vi. 324). A faithful and gifted servant of Christ, she was the author of numerous hymns, full of personal devotion to her Lord, and of

deep trust in Him; which passed into the Moravian collections, that of 1778 containing 18 by her.

Of one written May 26, 1735, beginning "Süsser Heiland deiner Gnade" [No. 1023 in *Appendix* ii. to the *Herrnhut G. B.*, 1735, in 13 st. of 4 l., and *tr.* as "Far greater than one thought or could suppose," as No. 64 in pt. ii. of the *Moravian H. Bk.*, 1764; st. iv.-xiii. already as No. 25 in 1742], *Koch* says st. iv., v. have become almost a Confession of Faith among the Moravians.

The only one of her hymns which has passed into use outside the Moravian hymn-books is:—

Da heiligis Kind. [*The Lamb of God.*] 1st pub. in *Appendix* iii. to the *Herrnhut G. B.*, 1735, No. 1046, in 10 st. of 5 l. In the *Brüder G. B.*, 1778, No. 368, st. viii. was omitted. The only *tr.* in C. U. is:—

Holy Lamb, who Thee receive, a free *tr.* in 8 st. of 4 l., by J. Wesley, in *H. and Sac. Poems*, 1740 (*P. Works*, 1868-72, vol. i. p. 280). Thence in full as No. 39 in the *Moravian H. Bk.*, 1742, but abridged and altered in later eds. In 1801, No. 274, is st. i.-iv. from the 1789, which begins, "Lamb of God, who Thee receive," and st. vi.-viii. rewritten from Wesley's st. v.-viii. (1886, No. 308). St. i.-iv. of this 1801 arrangement are in Montgomery's *Christian Psalmist*, 1825, and Elliott's *Ps. & Hys.*, 1835. The original form was given in full as No. 28 in *H. and Spiritual Songs*, 1753, and repeated as No. 340 in the *Wes. H. Bk.* 1780 (ed. 1875, No. 350). St. i., iii.-v., viii., slightly altered, were adopted as No. 78 in Mercer's *C. P. and H. Bk.*, 1855 (Ox. ed., 1864, No. 373). Other centos are found in the *N. Cong.*, 1859; *Psalmist*, 1878, and in America in the Meth. Epis. *Hymns*, 1849; the Baptist *Service of Song*, 1871; Hatfield's *Ch. H. Bk.*, 1872, &c. Other forms in C. U. are:—

1. *Blessed Lord, who Thee receive*, st. 1, 3, 4, 8, altered as in the *Rugby School H. Bk.*, 1850-1876; *Kennedy*, 1863, and others.

2. *Father, they who Thee receive*, st. 1, 3, 4, 8, in Hedge and Huntington's *Coll.*, Boston, U. S., 1853; and the *Plymouth Coll.*, 1855.

3. *Holy Lord, who Thee receive*, st. 1, 3, 4, 8, in the *Irish Ch. Hyl.*, 1869-73.

4. *Lamb of God, who Thee receive*, st. 1, 3, 4, of Wesley altered, and two st. based on Wesley's 5, 8, in Bickersteth's *Chr. Psalmody*, 1833.

Another *tr.* is, "Child born without sin," in full, as No. 189 in the *Appendix*, of 1743, to the *Moravian H. Bk.*, 1742. [J. M.]

Doddridge, Philip, D.D., was b. in London, June 26, 1702. His grandfather was one of the ministers under the Commonwealth, who were ejected in 1662. His father was a London oilman. He was offered by the Duchess of Bedford an University training for ordination in the Ch. of England, but declined it. He entered Mr. Jennings's Non-conformist seminary at Kibworth instead; preached his first sermon (set at 20) at Hinckley, to which Mr. Jennings had removed his academy. In 1723 he was chosen pastor at Kibworth. In 1725 he changed his residence to Market Harborough, still ministering at Kibworth. The settled work of his life as a preceptor and divine began in 1729, with his appointment to the Castle Hill Meeting at Northampton, and continued till in the last stage of consumption he sailed to Lisbon, in 1751, where he died October 26, the same

year. Two hundred pupils in all, gathered from England, Scotland and Holland, were prepared in his seminary, chiefly for the dissenting ministry, but partly for professions. The wide range of subjects, including daily readings in Hebrew and Greek, Algebra, Trigonometry, Watts's Logic, outline of Philosophy, and copious Divinity, is itself a proof of Doddridge's learning. He was presented with his D.D. degree by the University of Aberdeen. His fame as a divine, combined with his wide sympathies and gentle, unaffected goodness, won for him the friendship of Watts, Col. Gardiner and Hervey, and the esteem of Seeker and Warburton. He welcomed the work of Wesley and Whitefield, and entertained the latter on his visit to Northampton. His *Rise and Progress of Religion in the Soul* and *The Family Expositor* both did good work in their day. For criticism of his hymns see *English Hymnody*, Early, § xiv. [H. L. B.]

After Dr. Doddridge's death his hymns were pub. by his friend Job Orton, in 1755, as:—

"*Hymns founded on Various Texts in the Holy Scriptures.* By the late Reverend Philip Doddridge, D.D. Published from the Author's Manuscript by Job Orton . . . Salop. Printed by J. Eddowes and J. Cotton, &c. MDCCLV."

Concerning the text of the hymns, Orton says in his Preface:—

"There may perhaps be some improprieties, owing to my not being able to read the Author's manuscript in particular places, and being obliged, without a poetical genius, to supply those deficiencies, whereby the beauty of the stanza may be greatly defaced, though the sense is preserved."

The 1st ed. contained 370 hymns; the 2nd, 1759, 374; and the 3rd, 1766, and later eds., 375. In 1839 Doddridge's great-grandson re-edited the hymns from the original ms., and pub. the same as:—

Scriptural Hymns by the Rev. Philip Doddridge, D.D. New and corrected edition containing many hymns never before printed. Edited from the Original Documents by the Author's great-grandson, John Doddridge Humphreys, Esq. Lond. Darton & Clark, 1839.

This work contains 22 additional hymns. The text differs in many instances from Orton's, but these changes have not come into C. U. In addition to the ms. used by Orton and J. D. Humphreys, another containing 100 hymns (five of which are not in any ed. of the *Hymns*), all in the author's handwriting, and most of them dated, is referred to in this Dictionary as the "D. mss." It is the property of Mr. W. S. Rooker and family. A ms. not in Doddridge's handwriting, of 77 "Hymns by P. Doddridge, Mar. 16, 1738" is in the possession of Mr. W. T. Brooke. The existence of these mss. is accounted for from the fact that Doddridge's hymns were freely circulated in ms. during his lifetime. It is from his correspondence with R. Blair (q.v.) that the few compositions traceable to him in the *Scottish Trans. & Paraphrases* were derived.

The hymns by Doddridge which have attained to the greatest popularity are:—"Awake, my soul, stretch every nerve"; "Do not I love Thee, O my Lord?"; "Grace 'tis a charming sound"; "Hark, the glad sound, the Saviour comes"; "My God, and is Thy table spread?"; "O happy day, that fixed my choice"; "O God of Jacob [Bethel], by Whose hand"; "See Israel's gentle Shep-

herd stand"; "Ye servants of the Lord." These hymns, with many besides, are annotated under their respective first lines. Of the rest, taken from the *Hymns, &c.*, 1755, the following are also in C. U. :—

1. Behold the gloomy vale. *Death anticipated.*
2. Behold the Great Physician stands. *Christ the Physician.*
3. Captives of Israel, hear. *Spiritual Deliverance.*
4. Eternal God, our wondering souls. *Enoch's Piety and Translation.*
5. Eternal Source of life and thought. *Subjection to the Father.*
6. Exalted Prince of Life, we own. *Christ the Prince and Saviour.*
7. Father Divine, the Saviour cried. *Christ's Submission to the Father.*
8. Father Divine, Thy piercing eye. *Secret Prayer.*
9. Father of mercies, send Thy grace. *Sympathy. The Good Samaritan.*
10. Go, saith the Lord, proclaim my grace. *Forgiveness.*
11. God of Eternity, from Thee. *Redeeming the Time.*
12. God of my life, through all its [my] days. *Praising God continually.*
13. God of salvation, we adore. *Praise to God for Redemption.*
14. Great Father of mankind. *Gentiles brought into the Church.*
15. Great God, we sing that mighty hand. *The New Year.*
16. Great Leader of Thine Israel's host. *During Persecution.*
17. Great Lord of angels, we adore. *Ordination.*
18. Great Spirit of immortal love. *Purity of Heart desired.*
19. Great Teacher of Thy Church, we own. *The Divine Precepts.*
20. Hail, everlasting Prince of Peace. *Sympathy.*
21. Hail to the Prince of life and peace. *Praise to Christ.*
22. Hear, gracious [Saviour] Sovereign, from Thy throne. *The Blessings of the II. Spirit desired.*
23. How gentle God's commands. *God's Care of His Own.*
24. How rich Thy favours, God of grace. *God and His Living Temple.*
25. How swift the torrent flows [rolls]. *Our Fathers, where are they?*
26. Jesus the Lord, our souls adore. *Christ the Forerunner.*
27. Jesus, we own Thy Sovereign hand. *Christ to be fully known hereafter.*
28. Loud let the tuneful trumpet sound. *Gospel Jubilee.*
29. My gracious Lord, I own Thy right. *Life in Jesus.*
30. My [Dear] Saviour, I am [we are] Thine. *Joined to Christ through the Spirit.*
31. My soul, with all thy waking powers. *The Choice of Moses.*
32. Now let our voices join. *Singing in the ways of God.*
33. O injured Majesty of heaven. *Lent.*
34. O Zion, tune thy voice. *Glory of the Church of Christ.*
35. Peace, 'tis the Lord Jehovah's hand. *Resignation.*
36. Praise the Lord of boundless might. *The Father of Lights.*
37. Praise to Thy Name, Eternal God. *Growth in Grace desired.*
38. Remark, my soul, the narrow bounds. *The New Year.*
39. Repent, the Voice celestial cries. *Lent.*
40. Return, my roving heart, return. *Heart communing.*
41. Salvation, O melodious sound. *God our Salvation.*
42. Saviour of men, and Lord of love. *Ministry and Death of Christ.*
43. Searcher of hearts, before Thy face. *Peter to Simon Magus.*
44. Shepherd of Israel, Thou dost keep. *Induction or Settlement of a Minister.*
45. Shine forth, eternal Source of light. *Knowledge of God desired.*
46. Shine on our souls, eternal God. *Sunday.*
47. Sing, ye redeemed of the Lord. *Joy on the Homeward Way.*
48. Sovereign of life, before Thine eye. *Life and Death in God's hands.*
49. The darkened sky, how thick it lours. *Sorrow followed by Joy.*

50. The day approacheth, O my soul. *Judgment anticipated.*
51. The King of heaven His table spreads. *The Gospel Feast.*
52. The promises I sing. *The unchanging promises of God.*
53. The swift-declining day. *Walk in the Light.*
54. These mortal joys, bow soon they fade. *Treasures, Perishable and Eternal.*
55. Thy judgments cry aloud. *Retributive Providence.*
56. Thy presence, Everlasting God. *Omnipresence of the Father.*
57. 'Tis mine, the covenant of His grace. *Death anticipated.*
58. To Thee, my God; my days are known. *Life under the eye of God.*
59. To-morrow, Lord, is Thine. *Uncertainty of Life.*
60. Triumphant Lord, Thy goodness reigns. *The Divine Goodness.*
61. Triumphant Zion, lift thy head. *The Church Purified and Guarded.*
62. Unite my roving thoughts, unite. *Peace.*
63. What mysteries, Lord, in Thee combine. *Christ, the First and Last.*
64. While on the verge of life I stand. *Death anticipated with Joy.*
65. With ecstasy of Joy. *Christ the Living Stone.*
66. Ye golden lamps of heaven, farewell. *Heaven opening.*
67. Ye hearts with youthful vigour warm. *The Young encouraged.*
68. Ye humble souls, that seek the Lord. *Easter.*
69. Ye sons of men, with joy record. *Praise of the Works of God.*
70. Yes, the Redeemer rose. *Easter.*

In Dr. Hatfield's *Church H. Bk.*, N. Y., 1872, Nos. 9, 12, 14, 15, 21, 23, 25, 29, 30, 32, 34, 35, 39, 40, 44, 47, 51, 61, 64, 65, 67, 69, 70, as above, are dated 1740. What authority there may be for this date we cannot say, these hymns not being in any "D. MSS." with which we are acquainted, and no dates are given in the *Hymns, &c.*, 1755. Some later American editors have copied this date from Dr. Hatfield.

Doddridge's hymns are largely used by Unitarians both in G. Britain and America. As might be expected, the Congregationalists also draw freely from his stores. The Baptists come next. In the hymnals of the Church of England the choicest only are in use. Taken together, over one-third of his hymns are in C. U. at the present time. [J. J.]

Donne, John, D.D., b. in London, 1573, and educated as a Roman Catholic, but at the age of nineteen he embraced Anglicanism. He acted for some time as Secretary to Lord Chancellor Ellesmere. At the desire of King James he took Holy Orders, and rising to great fame as a preacher, had the offer of fourteen livings during the first year of his ministry. He was chosen, in 1617, preacher at Lincoln's Inn. In 1621 he became Dean of St. Paul's, and soon afterwards Vicar of St. Dunstan's in the West. Died 1631, and was buried in St. Paul's. His work as a Poet and Divine is set forth by I. Walton in his *Lives*. He was the author of the plaintive hymn, "Wilt Thou forgive," &c. (q. v.). [See *English Hymnody*, Early, § VII.] Donne's *Poems* (1633) have been recently edited in an admirable manner by the Rev. Dr. Grosart in his *Fuller Worthies Library*, where for the first time is printed a full and complete edition of the *Poems*. [J. J.]

Döring, Carl August, s. of B. L. Döring, chief-forester at Mark-Alvensleben, near Magdeburg, was b. at Mark-Alvensleben,

Jan. 22, 1783. After completing his studies at the University of Halle, he was for some time private tutor at Waldenburg, in Silesia. In 1808 he was appointed a master in the school at Kloster-Bergen, near Magdeburg; and after its dissolution by Napoleon in 1810, acted for some time as a private tutor at Helmsdorf, near Eisleben. He was, in 1814, appointed afternoon preacher at St. Peter's Church, Magdeburg; in 1815 Archidiaconus of St. Andrew's Church at Eisleben; and in 1816 Pastor of the Lutheran Church at Elberfeld. He d. at Elberfeld, Jan 17, 1844 (*Koch*, vii. 159-168; *Allg. Deutsche Biog.*, v. 348-349).

One of the most prolific of German hymn-writers, he produced some 1200 hymns, not a few of which have passed into use in Germany through the Berlin *G. B.*, 1829, the *Nassau G. B.*, 1844, and other collections. They appeared mostly in his *Christliches Hausgesangbuch*. Of this pt. I. was pub. at Elberfeld, 1821, with 515 hymns by himself, and 169 by others; the 2nd ed., Elberfeld, 1825, omitting those by other authors, and increasing his own to 630. Part II. was pub. at Elberfeld, 1830, with 651 hymns. Three have been tr. —

i. Ich weiss, dass mein Erlöser lebt, Er ward ja sehen mein Leben! [*Easter.*] 1821, as above, No. 100, in 6 st., tr. as "I know that my Redeemer lives; He is my life already," by *N. L. Frothingham*, 1870, p. 157.

ii. Vater, Sohn und heil'ger Geist. (*Confirmation.*) 1821, as above (No. 646), as a hymn for Confirmation. It is in 15 st. of various metres, st. I.-III. being marked as to be sung by the congregation on behalf of the children; st. VIII.-XIII. as a hymn of supplication by the children; st. IV.-VII. by the parents and teachers; and st. XIV.-XV. by the congregation as general supplication. Two parts are in German C. U., viz. st. I.-III. as in *Bunsen's Versuch*, 1833, No. 614, beginning, "Segne, Vater, Sohn und Geist," as in *Döring's* ed. 1826, No. 502; and st. VIII.-XIII., beginning, "Wir sehn um deine Gnade," in *Bunsen*, No. 615, the *Hamburg G. B.*, 1842, No. 276, and many recent collections. The only tr. in C. U. is —

Father, Son and Holy Ghost, Bless the Young. A good tr. of st. I.-III. by *J. S. Stallybrass*, in the *Tonic Sol-Fa Reporter*, January, 1859, and thence, as No. 329, in the *Scottish Presb. Hyl.*, 1876.

iii. Taufe mich mit deiner Taufe. [*Whitsuntide.*] 1821, as above, No. 135, in 4 st. It is tr. as "With other baptism, Lord, baptise," by *Dr. G. Walker*, 1860, p. 66. [*J. M.*]

Doudney, Sarah, daughter of Mr. George E. Doudney, of Cosham, Hants, was b. near Portsmouth, but removed into a remote village in Hampshire at an early age. Her first efforts in literature were made when she was quite young, her poem, "The Lessons of the Water-Mill," a popular song, especially in America, having been written when she was only fifteen. Known mainly to the reading public through her stories, *A Woman's Glory*, *Stepping Stones*, and others, and through her contributions to the *Sunday Magazine*, *Good Words*, and other serials, her works, including fiction, and sacred and secular poems, have been widely read and appreciated. Her sacred poems are the least numerous of her writings. Some of these, as, "The Master hath come, and He calls us to follow," and "Saviour, now the day is ending," for use at the close of Evening Service, and of more than usual merit, create the desire for more of a like kind. Greater use, however, may be made of what she has written than has been done. By being buried in magazine literature, her hymns are somewhat difficult to trace. Her *Psalms of Life* was pub. by Houlston in 1871. In the *Sunday School Union Songs of Gladness*, 1871, the following were given:—

1. He hath gone into His garden. *The Vineyard of the Lord.*
2. In Thy holy garden ground. *The Vineyard of the Lord.*
3. Land of peace, and love, and brightness. *Heaven.*
4. Saviour, now the day is ending. *Sunday Evening.*
5. The Master hath come, and He calls us to follow. *Jesus and Mary of Bethany.*
6. We praise our Lord to-day. *Sunday.*
7. We sing a loving Jesus. *Praise of Jesus.*

Of these, Nos. 1, 2, 3, are in her *Psalms of Life*, 1871, and all have passed from the *Songs of Gladness* into other collections. Her:—

8. Room for the wanderer, room. *Christ's Invitation.*

is in *W. R. Stevenson's School Hymnal*, 1880. [*J. J.*]

Douglas, Ellen, i.e. Mrs. Van Alstyne, q. v.

Down from the mountain Jesus came. *C. Wordsworth, Bp. of Lincoln.* [*Epiphany.*] Appeared in his *Holy Year*, 1862, in 7 st. of 4 l., for the 3rd Sun. after the Epiphany, concerning "The Manifestation of the Godhead in Christ, as the Physician of Body and Soul: as seen in the Gospel of the Week." As a complete hymn it is not in common use, but st. iii.-vi., as: "O God, made manifest in flesh," is given in the *Supp.* to the *N. Cong.*, 1869, No. 1083. [*J. J.*]

Downton, Henry, M.A., s. of Mr. John Downton, Sub-Librarian of Trinity College, Cambridge, was b. at Pulverbatch, Shropshire, Feb. 12, 1818, and educated at Trinity College, Cambridge, where he graduated B.A. 1840, and M.A. 1843. Taking Holy Orders in 1843, he became Curate of Bembridge, Isle of Wight, 1843, and of Holy Trinity, Cambridge, 1847. In 1849 he was preferred to the Incumbency of St. John's, Chatham. He went to Geneva as English Chaplain in 1857; and was appointed Rector of Hopton in 1873. He was also for some time Domestic Chaplain to the late Lord Monson. He d. at Hopton, June 8, 1885. Mr. Downton pub. a tr. of Professor Ernest Naville's *Lectures on Modern Atheism*, 1865; and *Holy Scripture and the Temperance Question*, 1878. His hymns were chiefly contributed to the *Ch. of England Magazine*; *A. T. Russell's Ps. & Hymns*, 1851; *Barry's Ps. & Hymns*, 1862; and the *Sunday Magazine*. In 1873 he collected these and pub. them as *Hymns and Verses*. His trs. from the French of Alexandre Vinet are also in the volume. [See *French Hymody*, § viii.] His best known hymns are "Another year, another year" (given anonymously in the *Harrow School Hymns*, 1855); "For Thy mercy, and Thy grace"; and "Harp awake, tell out the story." These have attained to great popularity, and are in extensive use. [*J. J.*]

Δόξα ἐν ὑψίστοις Θεῷ, ἐν Βηθ-λέμ. By *John the Monk*, generally held to be the same as *St. John of Damascus* (q. v.). This is found in the Office of the Greek Church for Christmas Day, where it is sung at the service "At the first hour of the Night," when "Collected again in the Church, we begin Compline according to custom, and after the Glory be to God on high, we go out into the Narthex making the Procession, and chanting there Idiomatic stichera to the first tone" (*Littledale's Offices, &c.*, p. 178), of which the

Δόξα ἐν ὑψίστοις Θεῷ is a portion. The only translation into English is Dr. Littledale's blank verse version in his *Offices, &c., of the Holy Eastern Church*, 1863, p. 180, and the same rendered into 8-7's measure by *W. Chatterton Dix*, for the *Lyra Messianica*, 1864, p. 111, in which it first appeared. The original Greek text, which dates from about the middle of the eighth century, is given in Dr. Littledale's *Offices, &c.*, 1863, p. 63. The *tr.* is, "To-day in Bethlehem I hear" (*Littledale*), "To-day in Bethlehem hear I" (*Dix*), [J. J.]

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη. This is the Greek form of the *Gloria in excelsis Deo*, and is an expansion of the Angels' Hymn in St. Luke, ii. 14. It is given in *Daniel*, ii. pp. 268-69, in two forms, and accompanied by very extensive notes. The first form is from the *Apostolic Constitutions*, and the second is found at the end of the Psalms and Canticles contained in the *Codex Alexandrinus*. This latter is also given in full in *Greek Hymnody*, § x. 4, and in *Anth. Græc.*, pp. 38-39. Of the *Codex Alex.* text Mr. Chatfield has given a literal *tr.* in his *Songs and Hymns, &c.*, 1876, p. 161, v. "Glory to God in the highest," &c. The *tr.* in the Communion Office of the Book of Common Prayer, "Glory be to God on high," is from the Latin version of the hymn. [J. J.]

Doxologies. The term *Doxology* may be applied to the *Tersanctus*, *Alleluia*, or any form of ascription of praise to the Blessed Trinity; but it is specially confined to the *Gloria in excelsis*, technically known as the *Greater Doxology* [see *Greek Hymnody*, § x. 4], and to the *Gloria Patri*, similarly known as the *Lesser Doxology*. Under the general heading of *Doxologies*, we might include the various forms of ascriptions of praise with which most of the collects and prayers are concluded in both Eastern and Western Office Books. It must suffice to give as samples the last words of the (1) "Great Intercession," and of the (2) "Prayer of Humble Access" in the *Clementine Liturgy*:

(1) "because to Thee belong all glory, worship, and thanksgiving, honour and adoration, to Father, Son, and Holy Ghost, now and always and for unceasing and unending ages. Amen." (*Hammond, Liturgies E. & W.* p. 19.)

(2) "through Thy Christ, with Whom to Thee be glory, honour, praise, laud, thanksgiving, and to the Holy Ghost for ever. Amen." (*Ibid.*, p. 20.)

It has also been the custom from earliest times to conclude sermons or addresses in public worship with varying forms of doxology. The form regularly used by St. Chrysostom was this:—

"through Jesus Christ our Lord, with Whom, to the Father, together with the Holy Ghost, be glory, might, and honour, now, and always, and for ever. Amen."

The *Gloria Patri*; or, *Lesser Doxology*, is of great, possibly but not demonstrably, Apostolic antiquity. Its Trinitarian language is derived from our Lord's commission to baptize in Mat. xxviii. 19. St. Basil the Great, or whoever was the author of the letter "De Spiritu Sancto ad Amphiloichium," asserts that the first part in its present form was in use in both East and West as early as the time of St. Clement of Rome. No doubt the second

half is later than the first half, and was added afterwards, but at a date which it is impossible to fix exactly. It must have been before A.D. 529, in which year the second Council of Vaison (can. 6) enjoins the use of the second half in France, as being already in general use throughout the whole East, Africa, and Italy, and as directed against heretics who denied the eternity of the Son of God. Various forms of the *Gloria Patri* have been and are in use, viz.:—

1. Early varieties of the Greek form were these, (1) *Δόξα Πατρι ἐν Υἱῷ, καὶ διὰ Πνεύματος ἁγίου κ.τ.λ.*, and (2) *Δόξα Πατρι διὰ Υἱῷ καὶ διὰ ἁγίου Πνεύματος κ.τ.λ.*, but both were discarded in favour of the following: (3) *Δόξα Πατρι, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι, καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.* *Ἀμήν*: which is still in current use in the Eastern Church, because the former were employed by Arius and his followers to prove a difference of inferiority between the second and first Persons of the Holy Trinity (Bingham, *Antiq. of Christ.* Ch., Bk. xiv. cap. 2). Another ancient but long obsolete form of words was, (4) *Δόξα Πατρι, καὶ Υἱῷ, σὺν ἁγίῳ Πνεύματι.*

2. The ordinary Latin form is, "Gloria Patri et Filio et Spiritui Sancto: Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen."

3. The ordinary Anglican form, which is not a literal translation of the Latin text, is: "Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

4. The *Mozarabic* form, as ordered by the 12th and 14th canons of the 1vth Council of Toledo, A.D. 633, and as found in the Introit appointed in the *Mozarabic Missal* for Christmas Day, is: "Gloria et honor Patri, et Filio, et Spiritui Sancto in sæcula sæculorum. Amen."

Concerning the use of the *Doxology* we may note that in the Eastern Offices it is used after each "Stasis," or subdivision consisting of two or more Psalms. By the Western Rule of St. Benedict (cap. 18) it was directed to be used after each Psalm, and it is still so used in the *Roman Breviary*, except in the case of Psalms 62, 148, 149. It is also used at the close of the third, sixth, and eighth or ninth Responsories, with repetition of part of the Responsory in lieu of its second half; and after the four opening versicles at Matins, a position retained in the English Book of Common Prayer. The variations common to the Greek and Latin Service books, by which sometimes the first clause of the doxology is used without the second, may perhaps retain some witness to the separate history of the clauses.

Metrical Doxologies are naturally the outcome of the practice of concluding the Psalms with the *Gloria Patri*, being transferred to Hymns, and arranged according to their varying metres. In some instances the wording of the *Gloria Patri* was as strictly adhered to as the structure of the verse would admit, but in others the only resemblance is the expression of equal praise to the Three Persons in the Blessed Trinity. The following is a specimen in Sapphics taken from the *Mozarabic Breviary*:—

"Gloriam Patri celebrant honore,
Gloriam Nato recinent perenni,
Cum quibus Sanctus sociatus extat
Spiritus unus. Amen."

(For Feast of St. Cucufatus. *Migne*, p. 1171.)

Sometimes a reference to the event which is commemorated on any particular festival is introduced into the doxology, as in the concluding verse of the acrostic Epiphany hymn, "A Patre unigenitus" (q.v.).

"Gloria tibi, Domine,
Qui apparuisti hodie,
Cum Patre et Sancto Spiritu
In sempiterna seecula."

(*Mone*, i p. 19. See also an Easter doxology, *Ibid.* p. 195.)

It is to the metrical Latin doxologies that we owe the various English forms which we possess, not necessarily the actual metres, but certainly the principles upon which they are based. It is thence that the early metrical doxology of the 1535 *Primer* comes:—

"Glory be to The Trinitie,
The Father, Son, and Spirit living;
Which are One God and Persons Three,
To Whom be praise without ending."

This is attached to the translation of Latin hymns. The forms in the later *Primers* are more regular, and also both *trs.* of the "Veni Creator," in the Ordinal. The various metrical renderings of the Psalms, as the Old Version, the New Version, and others, supply one for each metre. The older hymn-writers in many instances gave special attention to the point. I. Watts closed his *Hys. and Spiritual Songs*, 1707-9, with twenty versions, and introduced them by saying:—

"I cannot persuade myself to put a full period to these Divine Hymns till I have addressed a special song of Glory to God the Father, the Son, and the Holy Spirit. Though the Latin name of it, *Gloria Patri*, be retained in our nation from the Roman Church; and though there may be some excess of superstitious honour paid to the words of it, which may have wrought some unhappy prejudices in weaker Christians, yet I believe it still to be one of the parts of Christian worship."

Later writers followed these examples until almost every conceivable form of metrical doxology is provided for in the hymnody of the Church. [F. E. W.]

1. The numerous Metrical Doxologies which are found in Latin and English especially are marked by a distinction of some importance. As intimated above, the Latin doxology is so worded as to emphasise the day or season for which it is appointed in addition to offering praise to the Three Persons of the Holy Trinity, whilst the English doxology is concerned with the latter only. The result is a richness in the Latin which is unattainable elsewhere. If space admitted, a complete set of Doxologies from the ancient *Hymnaries* and *Breviaries* could have been given, but we must confine ourselves to some of the more important. The following are from the *Paris Breviary*, 1736:—

i. *In Adventu.*

"Qui liberator advenis,
Fili, tibi laus maxima
Cum Patre, cumque Spiritu,
In sempiterna seecula."

ii. *In Nativitate Domini.*

"Qui natus es de Virgine,
Jesu, tibi sit gloria
Cum Patre, cumque Spiritu,
In sempiterna seecula."

iii. *In Epiphania Domini.*

"Qui te revelas Gentibus,
Jesu, tibi sit gloria
Cum Patre, cumque Spiritu
In sempiterna seecula."

iv. *In Tempore Paschali.*

"Da, Christe, nos tecum mori;
Tecum simul da surgere:
Terrena da contemnere;
Amare da coelestia."

"Sit laus Patri; laus Filio,
Qui nos, triumphata nec;
Ad astra secum dux duc vocat:
Compar tibi laus, Spiritus."

v. *In Ascensione Domini.*

"Ite, Christe, nos tecum mori:
Tecum simul da surgere:
Terrena da contemnere;
Amare da coelestia."

"Qui victor ad coelum redis,
Jesu, tibi sit gloria
Cum Patre, cumque Spiritu,
In sempiterna seecula."

vi. *In Die Pentecostes.*

"Sit laus Patri; laus Filio:
Par sit tibi laus, Spiritus,
Affante quo mentes sacris
Lucent et ardent ignibus."

vii. *In Annuntiatione Domini.*

"Mundo redemptor qui venis,
Fili, tibi laus maxima
Cum Patre: nec tibi minor
Laus, utriusque Spiritus."

viii. *Officio Dedic. Ecclesiae.*

"Sit laus Patri, laus Filio;
Par sit tibi laus, Spiritus,
Divina cujus unctio
Nos templa Christo consecrat."

2. The *Roman Breviary* Metrical Doxologies follow this same rule, differing only in the wording of the same. As an instance, the following may be compared with No. v. above:—

In Ascensione Domini.

"Jesu, tibi sit gloria,
Qui victor in coelum redis,
Cum Patre et almo Spiritu,
In sempiterna seecula."

3. Other *Breviaries*, both ancient and modern, follow the same rule and extend it also to all Festivals and Special Offices. A collection of 29 Doxologies from the *Paris Breviary*, 1736, including those for several minor Festivals, is given in Card. Newman's *Hymni Ecclesiae*, 1838 and 1865, and *trs.* of the more important from various *Breviaries* and ancient hymns are found in the works of J. Chandler, W. J. Copeland, E. Caswall, J. D. Chambers, W. J. Blew, Bp. Mant, J. M. Neale, I. Williams, and other translators of Latin hymns.

4. Original English Metrical Doxologies are very numerous, and are found in the early versions of the Psalms and in the most modern hymn-books. The more lengthy of these which are in C. U. have been dealt with as separate hymns, and are given in the general "Index of Subjects and Seasons." Those which are composed of one, or at most two stanzas, are too numerous, and too much alike, to be given in detail. We can only append a list of the most exhaustive collections which are available to the reader. These are:—

1. Old Versions of the Psalms.
2. The *Old and New Versions*.
3. I. Watts's *Hymns*, 1709, and *Psalms*, 1719.
4. Wesley's *Gloria Patri*, 1746, in the *Wesley P. Works*, 1868-72, vol. iii.
5. J. Newton in the *Olney Hymns*, 1779.
6. The older collections of *Whitefield*, *Madan*, *Toplady*, *Conyers*, *Lady Huntingdon*, *Rippon*, the later *Baptist Selections*, 1828 & 1836, the *Congregational Collections* and others to 1860.
7. Large selections are given in *Kennedy*, 1863; the *Hy. Comp.* 1876; *Snepp's Songs of G. & G.*, 1872; and *W. Stone's Supplemental Hymnal*, 1873. This last is the largest collection of doxologies extant. The metres are very varied, and the doxologies number 120. In the majority of modern hymn-books of the Church of England the doxologies are given with the hymns, and are not appended as a separate section of each book.
8. Modern Nonconformist collections generally adopt the practice of giving the doxologies with the hymns. Spurgeon's *O. O. H. Hk.*, 1866, is an exception, the doxologies being given as a separate section between the Psalms and the hymn.

9. In modern American collections doxologies are usually appended at the end of the book and represent all the metres contained therein, as in the Protestant Episcopal *Hymnal*, 1871; the Methodist Episcopal *Hymnal*, 1878; Hatfield's *Church Hymn-Book*, 1872; the Baptist *Service of Song*, 1872, and others.

5. The provision which has thus been made, not only for the holy Seasons of the Church, but also for general purposes, and for the great variety of metre found in modern hymn-books, is very abundant. Where sameness and painful reiteration are unavoidable, it is useless to expect uniform excellence throughout. When, however, the wearisome commonplace is broken by Bp. Ken's "Praise God, from Whom all blessings flow"; Watts's "Give to the Father praise"; Oleser's "Worship, honour, glory, blessing"; or by one of the finer translations from the Latin, we realize that a noble hymn need not be weakened by an ignoble doxology. [J. J.]

Dracup, John, was b. in 1723, but the place of birth and circumstances of early life not known. In 1755 he became pastor of the Independent Church at Steep Lane, Sowerby, near Halifax; but in 1772, having apparently changed his views on Baptism, left Steep Lane, and became a minister among the Baptists, first at Rodhill-end, near Todmorden, and then at Rochdale. In 1784, the members of the Independent Church at Steep Lane, having in the interval followed his example and become Baptists, invited him to re-settle among them. This he did, and continued their pastor until his death, May 28, 1795.

In 1787, Mr. Dracup pub. a small volume of 63 hymns with the title, *Hymns and Spiritual Songs*, by John Dracup, Minister of the Gospel at Sowerby, Bolton, printed by R. Jackson. Two of these, beginning "Free Grace to every heaven-born soul," and "Thanks to Thy name, O Lord, that we," had previously appeared in Lady Huntingdon's *Collection*, undated ed. cir. 1772, and again in the revised ed. of 1780. Both are in Denham's *Sel.* (1837); the former is in Gadsby (1853) and in Stevens's *Sel.* (1881), and the latter in Reed's *H. Bk.*, 1842, &c. A third hymn of Dracup's, very touching both in sentiment and language, is found in a small Baptist supplementary *Sel.* It begins, "Once I could say, 'My God is mine.'" His other hymns have seldom had more than a local use. [W. R. S.]

Draw near, ye weary, bowed and broken-hearted. [*Jesus weeping at the grave of Lazarus.*] This hymn was given in *Christian Lyrics*, R. T. S., N. D., in 4 st. of 6 l. In 1853, 3 st. were included in the *Leeds H. Bk.*, No. 296, as from the *Christian Lyre*. Whether this is a mistake for the R. T. S. *Christian Lyrics* we cannot say, but the hymn is not in the *Christian Lyre* of 1830-1. Dr. Dale gives the same stanzas in his *English H. Bk.*, 1874, but appends no signature. [W. T. B.]

Drayton, Michael, b. 1563, d. 1681, was very popular in his days, and his name is still regarded with respect. He was the author of the *Poly-olbion* and many other works. His hymns were pub. as:—

"*The Harmonie of the Church, containing, 'The spiritual songs and holy hymes of godly men, patriarches, and prophets, all sweetly sounding to the praise and glory of the Highest, 1591.'*"

Of this but a single copy is known. It was reprinted by the *Percy Society*, and again in the Rev. Richard Hooper's edition of *Poly-olbion*, in Smith's *Library of Old Authors*.

[J. T. B.]

Dread Jehovah! God of nations. [*In Time of Trouble—National.*] This hymn appeared in the *Christian Observer*, in April, 1804, in 4 st. of 8 l. At that time Bonaparte was First Consul, and meditating an immediate invasion of England. A day of humiliation and prayer was appointed. In anticipation of this day the following editorial note, together with the hymn as given below, appeared in the *Christian Observer*:—

"His Majesty has been graciously pleased to appoint Friday, the 25th of May next, to be observed throughout England and Ireland as a day of public humiliation and fasting. We earnestly hope it may be observed in a proper manner. We subjoin a hymn for the occasion, which has just reached us in time to obtain a place in this number.

Hymn for the Fast Day.

May 25, 1804.

"Dread Jehovah! God of Nations,
From thy Temple in the Skies,
Hear thy People's Supplications,
And for their Deliv'rance rise.
Lo! with deep Contrition turn'd,
In thy Holy Place we bend;
Fasting, praying, weeping, mourning,
Hear us, spare us, and defend.

"Foes, who've ravag'd peaceful Regions,
Now for us the Yoke prepare;
And if thou forsake our Legions,
We, like them, the Yoke must wear.
Shall Religion's Foes enslave us?
Shall their Heathen Tongues exclaim,
'Where's your God?' O rise to save us,
And assert Thy glorious Name.

"Though our Sins, each Heart confounding,
Long and loud for vengeance call;
Thou hast Mercy as abounding,
Thou hast Blood can cleanse them all.
Let that Mercy veil Transgression,
Let that Blood our Guilt efface;
Save thy People from Oppression,
Save from Spoil thy Holy Place.

"Hear, O God! the Vows we tender;
With our Hosts to battle go;
Shield the Head of each Defender,
And confound the Impious Foe.
So when ceas'd the Battle's raging,
Thine shall be the Victor's Praise;
And in thy holy Bonds engaging,
We will serve thee all our Days."
"C. F."

In 1805, in John Gresham's *Select Portions of Psalms and Hymns*, 3rd ed., it is given as Hymn xiv., and a note states it to have been "Written by a Clergyman," and to have been separately published with music by Haydn. In 1819, *Cottrell*, having slightly altered the text, and omitted st. ii., included the hymn in his *Sel.* in 3 st., No. 337. Bickersteth went further in reducing it to the first and third stanzas, with alterations, in his *Christian Psalmody*, 1833. Hall adopted the same stanzas in his *Mitre H. Bk.*, 1836, but introduced many alterations therein. These alterations are repeated in the *New Mitre Hymnal*, 1874, together with a doxology in 2 st. of 4 l. Nearly all the modern collections, including the S. P. C. K. *Ps. & Hymns*, 1852-69; *Barry*, 1862-67; *H. Comp.* 1872; *Snapp*, 1872; *Harland*; *Stevenson's Hys. for Ch. & Home*; and many others, have the altered text as given in Bickersteth's *Christian Psalmody*, 1833, and not the original. In *Church Hys.*, 1871, No. 260, the hymn, "Lord Almighty, God of nations," is also Bickersteth's text with the alteration of the first and last lines of the hymn only. The hymn is in one form or another in somewhat extensive use in G. Britain and America. [J. J.]

Dread Sovereign, let my evening song. *I. Watts.* [*Evening.*] Appeared in the 2nd ed. of his *H. & S. Songs*, 1709, Bk. ii., No. 7, in 6 st. of 4 l., and headed, "An Evening Song." The opening stanza, when compared with J. Mason's "Song of Praise for the Evening" (*Songs of Praise*, 1683, No. xi.), is evidently suggested by Mason's st. i. The two are:—

<p><i>Mason</i>, 1683.</p> <p>"Now from the altar of my heart Let incense flames arise; Assist me, Lord, to offer up Mine evening sacrifice."</p>	<p><i>Watts</i>, 1709.</p> <p>"Dread Sovereign, let my evening song Like holy incense rise: Assist the offerings of my tongue To reach the lofty skies."</p>
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The hymn in its original form is in C. U. both in G. Britain and America. There are also altered texts in C. U., as (1) "Blest Saviour, let our evening song;" this is in *Common Praise*, 1879; and (2) "O Holy Father, let my song," in *Bapt. Ps. & Hys.*, 1858–80, &c. [J. J.]

Drei König führt die göttlich Hand. [*Epiphany.*] Appeared in the *Alle Catholische Geistliche Kirchengesäng*, Cologne, 1621, in 9 st. of 6 l., and thence, omitting st. ii. in F. Hommel's *Geistliche Volkslieder*, 1871, No. 51; and in full, but altered, in the *Trier G. B.* (R. C.), 1846, p. 34. Nearly the same text, but beginning, "Es führt drei König Gottes Hand," from the *Catholische Kirchen Gesäng*, Cologne, 1625, is included, omitting st. ii., ix. in *Wuckernagel*, v. p. 1251, and in H. Bone's *Cantate*, 1846 (ed. 1879, No. 82). *Tr.* as:—

Three kings were led by God's own hand, a good *tr.* from the *Trier* text, omitting st. ii., iv., vii., by Dr. R. F. Littledale, as No. 54 in the *People's H.*, 1867, signed "A. L. P." [J. M.]

Dreieinigkeith, der Gottheit wahrer Spiegel. *J. Franck.* [*Trinity Sunday Evening.*] 1st pub. in C. Peter's *Andachts-Zymbeln*, Freiberg, 1655, p. 276, in the section entitled, "On the Holy Trinity," in 8 st. of 4 l. In Franck's *Geistliches Sion*, 1674, p. 31 (ed. 1846, p. 55). St. 1, 2 are based on "O Lux beata Trinitas," and st. 3–7, on Romans xi. 33–36. St. 8 ("Dein Nam ist gross") is taken from his *Vaterunserharffe*, Frankfurt-am-Main, 1652. It passed into J. Crüger's *Praxis pietatis melica*, 1661; Freylinghausen's *G. B.*, 1704, and other collections, and is No. 14 in the *Berlin G. L. S.*, ed. 1863. *Tr.* as:—

True mirror of the Godhead! Perfect Light. A good *tr.* of st. 1–3, 7, 8, by Miss Winkworth in her *Lyra Ger.*, 2nd Series, 1858, p. 64. Her *tr.* of st. 2, 7, 8, altered and beginning, "We praise Thee, Lord, with earliest morning ray," appear as "A Morning Psalm of Praise" in the *H. of the Spirit*, Boston, U.S., 1864, No. 103. [J. M.]

Drennan, William, m.d., b. at Belfast, May 23, 1754, and educated at Glasgow, where he graduated m.a. in 1771, and m.d. 1778. He subsequently practised at Belfast. He d. Feb. 5, 1820. In 1815 he pub. *Fugitive Pieces in Prose and Verse*, Belfast, 1815; and his *Poems* were collected and pub. with a *Memoir* by his sons in 1859. Of his poems six are grouped under the heading of "Religious Poems." Seven hymns, including five of these "Religious Poems," were contributed to *Aspland's Unitarian Sel.*, 1810; but in the 1859 *Poems and Memoir* most of them are in a longer

form. As most of these are still in C. U. amongst the Unitarians in G. Britain and America, we subjoin the list of first lines:—

1. All nature feels attractive power. *Law of Love.*
 2. Bless'd who with generous pity glows. *Charity.*
 3. Humanity! thou sent of God. *Faith, Hope, Charity.*
 4. In this fair globe, with ocean bound. *Love of God.*
 5. O sweeter than the fragrant flower. *Doing Good.*
 6. The heaven of heavens cannot contain. *Divine Worship.*
 7. The husbandman goes forth afield. *Fruits of Benevolence.*
- [W. T. B.]

Drese, Adam, was b. in Dec. 1620, in Thuringia, probably at Weimar. He was at first musician at the court of Duke Wilhelm, of Sachse-Weimar; and after being sent by the Duke for further training under Maro Sacchi at Warsaw, was appointed his Kapellmeister in 1655. On the Duke's death in 1662, his son, Duke Bernhard, took Drese with him to Jena, appointed him his secretary, and, in 1672, Town Mayor. After Duke Bernhard's death, in 1678, Drese remained in Jena till 1683, when he was appointed Kapellmeister at Arnstadt to Prince Anton Günther, of Schwarzburg-Sondershausen. He d. at Arnstadt, Feb. 15, 1701 (*Koch*, iv. 270–274; *Allg. Deutsche Biog.*, v. 397; *Wetzl*, i. 193–4, and *A. H.*, vol. 1, pt. iv., pp. 28–30).

In 1680, the reading of Spenser's writings and of Luther on the Romans led to a change in his religious views, and henceforth under good and evil report he held prayer meetings in his house, which became a meeting-place for the Pietists of the district. "His hymns," says Wetzl, "of which he himself composed not only the melodies, but also, as I have certain information, the text also, were sung at the meetings of pious persons in his house, before they came into print."

One has been *tr.* into English, viz.:—

Seelenbrütigam, Jesus, Gottes Lamm, appeared in the *Geistreiches G. B.*, Halle, 1697, p. 147, in 15 st. of 6 l., repeated (with the well-known melody by himself added, which in the *Irish Ch. Hyl.* is called "Thuringia"), in the *Darmstadt G. B.*, 1698, p. 134, as No. 197 in Freylinghausen's *G. B.*, 1704, and recently as No. 119 in the *Berlin G. L. S.*, ed. 1863. In Wagner's *G. B.*, Leipzig, 1697, vol. iii. p. 420, it begins, "Jesu, Gottes Lamm." *The tr.* in C. U. is:—

Bridegroom, Thou art mine, a *tr.* of st. 1, 2, 4, 8, 13–15, by Dr. M. Loy, as No. 283 in the *Ohio Luth. Hyl.*, 1880.

Another *tr.* is, "God and man indeed," of st. 14, as st. 1. of No. 463 in the *Moravian H. Bk.*, 1789 (1886, No. 224). [J. M.]

Dreves, Johann Friedrich Ludwig, s. of F. C. Dreves, burgo-master of Horn, in the Principality of Lippe-Deimold, was b. at Horn, Nov. 17, 1762. After the completion of his studies at the University of Marburg he was for some time corrector of the school at Detmold. In 1790 he became third pastor of the Reformed Church at Detmold, and after being pastor at Hillentrup from June 28 to Oct. 25, 1795, returned to Detmold as second pastor. He remained in Detmold till 1820, when he again became pastor at Hillentrup, and d. there Nov. 30, 1834. (*MS from Pastor A. Koppen, Detmold.*) His hymn:—

Hier lieg ich, Herr! im Staube. *Trust in God.* Was written at Detmold after the death, on Nov. 14, and before the burial, Nov. 17, 1798, of his first wife Lischen (Elizabeth) nee Ewald. It was 1st pub. as No. 91 of the hymns for the sick

and sorrowing appended to his Easter Sermon pub. at Lemgo, 1813, entitled *Wiederssehen*. It is in 12 st. of 8 l., and when included as No. 601 in the Berlin *G. B.*, 1829, st. v.-vii., ix., xii., were omitted, and the rest altered. This form was repeated in Bunsen's *Versuch*, 1833, No. 914. *Tr.* as:—

1. **My God, lo, here before Thy face**, a D. C. M. version from Bunsen, by Miss Winkworth in her *Lyra Ger.*, 1st Series, 1855, p. 38. Her st. iii., v., are altered in later eds. In full in the Schaff-Gilman *Lib. of Rel. Poetry*, ed. 1883, p. 821. In the American hymn-books it appears in the following forms from the 1855 text:—

(1) "My Father, God, before Thy face," No. 226, in Boardman's *Sel.*, Philadelphia, 1861, is from her st. i., ll. 1-4; iv., ll. 1-4, and vi.

(2) "O Father, compass me about," No. 362, in the *H. of the Spirit*, Boston, 1864, is her st. iv., ll. 1-4; v., ll. 1-4; vi., ll. 1-4; vii., ll. 4-8.

(3) "I know Thy thoughts are peace towards me," No. 978, in the *Sabbath H. Bk.*, 1858, is her st. v., vi.

(4) "Father, Thy thoughts are peace towards me," No. 905, in Robinson's *Songs for the Sanctuary*, 1865, is her st. v., l. 1-4, and vi.

2. **My God, behold me lying**. A good *tr.* of Bunsen's st. i., ll. iv., v., vii., by Miss Winkworth in her *C. B. for England*, 1863, No. 108. [J. M.]

Drop, drop, slow tears. *Phincas Fletcher*. [*Penitence*.] Appeared in his *Poetical Miscellanies*, 1633; recently republished by Dr. Grosart in 4 vols., 1869, in his *Fuller Worthies Library*. This tender poem is given in Thring's *Coll.*, 1882, and in others. [See *English Hymnody*, Early, § VII.] [J. J.]

Drooping soul, shake off thy fears. *C. Wesley*. [*Lent. Resignation*.] 1st pub. in *Hys. & Sac. Poems*, 1742, in 6 st. of 8 l. (*P. Works*, 1868-72, vol. ii. p. 293). In 1780, J. Wesley included st. i.-iv. in the *Wes. H. Bk.*, No. 137. This arrangement has been repeated in later editions, and in other collections. The expression in st. ii., l. 2—

Fainting soul, be bold, be strong;
Wait the leisure of thy Lord.

is from Coverdale's prose version of Ps. xxvii. 16, in the *Bk. of Common Prayer*. [J. J.]

Drummond, David Thomas Kerr, B.A., youngest s. of James Rutherford Drummond, of Stragreath, Perthshire, was b. at Edinburgh, Aug. 25, 1805. After studying at the University of Edinburgh, he went to Oxford, where he graduated B.A. He was ordained Priest in 1831, and, after serving various cures, became, in 1838, joint minister of Trinity Episcopal Church, Dean Bridge, Edinburgh. He resigned his charge and severed his connection with the Scottish Episcopal Church in 1843, when he became the minister of a church built for him (St. Thomas's English Episcopal Church, Edinburgh), where he continued to minister to a large and influential congregation until his death. He d. at Pitlochry, Perthshire, June 9, 1877. His hymns appeared to the number of 10 in the *Church of England Hymnbook*, 1838, of which he was joint editor with Dr. Greville, a member of his own congregation. [*Scottish Hymnody*, § VII.] [J. M.]

Drummond, William, M.A., eldest s. of Sir John Drummond, Kt., of Hawthornden, near Edinburgh, was b. at Hawthornden, Dec. 13, 1585. He studied at the University of Edinburgh, and graduated M.A. in 1605. Suc-

ceeding, by the death of his father, in 1610, to the estate of Hawthornden, he resided there till his death, on Dec. 4, 1649. He was one of the most eminent literary Scotsmen of his time, and a friend of Sir William Alexander and Ben Jonson. His *Flowers of Zion* were pub. in 1623, and his *Works* were collected and pub. in two vols. at London, 1655-56, and again at Edinburgh, in one vol., in 1711. His *Poems* were issued by the Maitland Club, in 1832, with additions from the Hawthornden mss., originally pub. by Dr. David Laing in the *Transactions of the Society of Antiquaries of Scotland*. They have since been edited by Peter Cunningham in 1833, and, in 1856, by W. B. D. Turnbull (Lond., J. R. Smith). Among the *Posthumous Poems*, 1st pub. in 1656, is a *tr.* of the *Dies Irae*, and among those added in 1711 are *trs.* of 20 of the *Roman Breviary* hymns. These, which are interesting as being among the earliest attempts of the kind, are included in the edition of 1856. Professor Masson has recently issued an interesting work on him as *Drummond of Hawthornden: the Story of his Life and Writings* (Lond., Macmillan & Co., 1879). [J. M.]

In an article in the *Dublin Review*, 1883, and again in the preface to his *Annus Sanctus*, 1884, Mr. Orby Shipley has questioned Drummond's right to the *trs.* from the *Roman Breviary* which were given in his posthumous *Works*, 1711. The history of these translations, so far as we can gather, is this. In 1619 *The Primer; or, Office of the Blessed Virgin Mary*, was issued, with a revised translation [see *Primers*], and all the hymns therein but one were new. These were repeated in a reprint in 1632. This reprint contains an address to the reader, in which occurs the following passage:—

"The Hymnes most of which are used by the holy Church in her publick Office; are a new translation done by one most skilfull in English poetrie, wherein the literal sense is preserved with the true straine of the verse."

In 1711 a complete edition of Drummond's *Works*, under the editorship of Bishop Sage and Thomas Ruddiman, appeared, and in it 18 hymns, identical with those in the 1615 *Primer*, were given as from the mss. in the Edinburgh University Library. These mss., however, are not now to be found, and Mr. Shipley's contention is that Drummond merely transcribed these translations, and that his 1711 editors, finding them in his autograph, concluded they were his. He strongly dwells (see his preface to *Annus Sanctus*, pp. 12-14) on the improbability of a Catholic publisher applying to a Scotch Protestant for translations, and really this is his main argument. Against this we must set the following considerations. (1) Drummond undoubtedly translated the *Dies Irae* pub. by Phillips, in 1656. His attention had therefore been drawn to Latin hymnody. (2) The express words of the address to the reader in the 1615 edition, "one most skilful in English poetrie," certainly suit Drummond. (3) The fact that Sage and Ruddiman, with Drummond's mss. before them, had no doubt on the matter. (4) The books presented by him to the Edinburgh University show him to have had a taste for Roman and ascetic theology. (5) The similarity in style

to his *Flowers of Zion* of 1623. Mr. Shipley's theory therefore seems to rest on no solid basis. His evidence is purely internal and problematical. It is quite possible that in his foreign tours, for some time at least, Drummond was a concealed Roman Catholic. But this is as purely conjectural as Mr. Shipley's theory. The matter rests solely on the authority of Drummond's editors, Sage and Ruddiman, and the express assertion in the address of 1615 (noted above), that the translations were "done by one most skilfull in English poetrie." According to Mr. Shipley's theory this writer, who was "most skilfull in English poetrie," must have been a Roman Catholic; and failing to find one such poet amongst the Roman Catholics of that day to whom he can give a habitation or a name, he further adds that he is "unknown." Until it can be shown that at that date, 1615 (the 1st ed. of the *Primer*), there was a known Roman Catholic writer "most skilfull in English poetrie," we must abide by Drummond. [W. T. B.]

Drummond, William Hamilton, D.D., s. of an Irish physician, was b. at Ballyclare, Antrim, Ireland, 1772, and d. at Dublin, Oct. 16, 1865. Educated for the ministry at the University of Glasgow, he became, in 1793, the pastor of the Second Presbyterian Church, Belfast, and in 1816, of the Strand Street Chapel, Dublin. His poetical works include:—

(1) *Juvenile Poems*, 1797; (2) *Trafalgar*, 1805; (3) *The Giant's Causeway*, 1811; (4) *Clontarf*, 1817; and (5) *Who are the Happy? a Poem on the Christian Beatitudes, with other Poems on Sacred Subjects*, 1818.

In 1818 *A Selection of Ps. & Hys. for the Use of the Presbytery of Antrim, and the Congregation of Strand Street, Dublin*, was pub. at Belfast. This *Sel.* was probably edited by Dr. Drummond. It contained several of his hymns. Five of these (Nos. 84, 190, 201, 236, 264) were contributed to that edition.

From *Who are the Happy?* the following hymns have come into C. U.:—

1. *A voice from the desert comes awful and shrill, Adient.* This is in extensive use in the Unitarian hymn-books of America.
2. *Come, let us sound her praise abroad. Charity.* This is ii. -v. of No. 2, with a new introductory stanza. In this form the hymn was given in the *Leeds H. Bk.*, 1853.
3. *Give thanks to God the Lord. Victory through Christ.* Limited in use, although a hymn of much spirit. It appeared in the Belfast *Ps. & Hys.*, 1818.
5. *O had I the wings of a dove. Retirement.* This hymn is not suited to congregational use. It appeared in the Belfast *Ps. & Hys.*, 1818.

The original texts of these hymns are in *Lyra Brit.*, 1867, from whence also most of the biographical facts have been taken. A few of Drummond's hymns, in addition to those named, are found in some American Unitarian collections. [J. J.]

Dryden, John. The name of this great English poet has recently assumed a new importance to the students of hymns, from a claim made on his behalf in regard to a considerable body of translations from the Latin published after his death (1701), in a *Primer* of 1706. The discussion of this point will preclude us from giving more than an outline of his life.

i. *Biography.*—John Dryden was the s. of Erasmus, the third son of Sir Erasmus Dryden,

and was b. at Aldwinkle, All Saints Northants, Aug. 9, 1631. He was educated under Dr. Busby at Westminster, and entered Trin. Coll., Cambridge, in 1650. He took his B.A. in 1654, and resided nearly 7 years, though without a fellowship. He was of Puritan blood on both his father's and mother's side, and his training found expression in his first great poem, *Heroic Stanzas on the death of Oliver Cromwell*, 1658. In 1660, however, he turned, like the bulk of England, Royalist, and in his *Astræa Redux*, and in *A Panegyric on the Coronation* (1661), celebrated the Restoration. In 1663 he married Lady Elizabeth Howard. The marriage was apparently not a happy one; and there seems to be plain proof of Dryden's unfaithfulness. In 1670 he was made Poet Laureate and Historiographer Royal, and he retained these posts until the accession of William (1688). He had joined the Roman Church in 1685, and remained steadfast to it at the fall of James II. This change is of special significance, as will appear below, in regard to his translations from the Latin. It greatly straitened his means, and compelled him to great literary exertion in his closing years. He d. May 18, 1701, and was buried in Westminster Abbey.

The poems of Dryden show high excellence in fields widely different from another. He was for years the leader of the English stage, as a writer of tragedy, comedy, and tragic-comedy. The specialities of his plays were a large substitution of the heroic couplet for blank verse, in imitation of Corneille, plots full of exaggerated passion, intrigue, and rant, and a catchword dialogue. These features were caricatured by Buckingham and others in the *Rehearsal* (acted 1671). The gross immorality of his dramas has long made them unreadable; but his influence on poetry has been enduring. No metre so long dominated style as his heroic couplet, which, though inferior to Pope's in polish and precision, excels it in resonance, freedom and audacity, "The long resounding march and energy divine." He was the first to make poetry a lucid vehicle for political and religious discussion, in the *Religio Laici* (1682), and *The Hind and Panther* (1687). The finest satires in English are *Absalom and Achitophel* (Part i., 1681; Part ii., 1682, to which he contributed only a portion, the rest being by Nahum Tate), *The Medal*, and *Mac Flecknoe* (1682). He gave a new energy and fullness of meaning to the work of translation through his classical reproductions, of which his *Virgil* is the finest specimen (pub. in 1697). *Alexander's Feast* remains one of the most brilliant English odes. His prefaces and dedications had a large influence on our prose style, and are the first material efforts in the province of poetical criticism. The salient points of his genius are a transcendent literary force continually exerting itself in fresh forms; and that narrowing of the work of poetry to matters of political, social, human interest, which ruled supreme in Pope and his followers. (See *Dryden*: by Mr. G. Sainsbury, *Men of Letters Series*.)

ii. *Hymn Translations.*—Until recently, Dryden's known contributions to hymnody consisted of only three pieces. The best known of these is the *tr.* of "Veni Creator" pub. in vol. iii. of his *Miscellanies*, in 1693. Sir Walter Scott, in his *Life of Dryden*, 1808, pub. a *tr.* of the "Te Deum" ("Thee Sovereign God our grateful accents praise"), and a *tr.* of "Ut queant laxis," the hymn at Even-song for St. John the Baptist's Day (Scott calls it "St. John's Eve") ("O sylvan Prophet").

Mr. W. T. Brooke has pointed out one or two facts that slightly shake Scott's attribution of these two pieces to Dryden. He has discovered the *tr.* of the "Te Deum" in Dodd's *Christian's Magazine*, 1760, contributed by J. Duncombe, and attributed to Pope. And Scott's account of the two pieces is confused. He