

hopes of the Church in its children and its desire to gratify them, and impress them with the love of God, as by "Children's Day," and also beneath its sense of temporal bounties, by the worship of Thanksgiving Day, that this fulfilment of the Father's promise is not worthy of a distinct and specific recognition beside these other facts? We cannot tolerate the suspicion of such conditions, nor can we expect the Holy Ghost to do His full work while we refuse to give due honor to His presence.

Truly the coming of the Holy Ghost takes its rank in the Word of God, and in the mind and heart of the Church to-day, upon a level with any of the gracious manifestations of the Gospel history, and is as truly a part of redemption as any other single event in the history of the Church. Then let it be so honored henceforth and forever.

There never was a time when, because of its many enemies both within and without, the Church more needed the power of the Holy Ghost to withstand the world, the flesh, and the devil. And the condition precedent to such help, and the immediate means by which that help is to be secured, and without which we may believe it must fail us, is in giving respect and honor to the Holy Ghost. By so glorifying Him the way will be prepared for Him to glorify Jesus Christ in the Church, and the Church in Christ.

The Hymns of Oliver Wendell Holmes.

By REV. JAMES H. ROSS, SOMERVILLE, MASS.

OLIVER WENDELL HOLMES wrote but few hymns, but they were the choicest, from the literary standpoint. Denominationally, he was a Unitarian, and in 1875 was classified by the Rev. A. P. Putnam, D.D., as one of the "Singers of the Liberal Faith." His hymns are nowhere adequately enumerated, not even in Julian's "Dictionary of Hymnology." He illustrated the American in contrast with the British custom of

hymn-writing by the great poets for special religious occasions. His hymns have been interdenominational and international. We have found seven of them distributed through the literature of hymnology, and do not believe that many more can be found in the current and permanent literature of the subject. If the reverse is true, the distribution will be chiefly through Unitarian hymnal literature. We do not include in the enumeration the hymns which Holmes wrote and which are published in his own poetic collections, but have not been adopted into hymnal compilations.

Two were adopted from "The Professor at the Breakfast-Table," published in the November and December issues of the *Atlantic Monthly* for 1859:

1. O Love divine, that stooped to share
Our sharpest pang, our bitterest tear!

It is a beautiful Christian lyric. It was "A Hymn of Trust." The Rev. Charles S. Robinson, D.D., characterizes it as "exquisite." Its Biblical text was Psalm cxix. 151, "Thou art near, O Lord." The words of this text are a refrain in the last line of each stanza.

2. Lord of all being; throned afar,
Thy glory flames from sun and star.

It is easily accessible in almost any hymnal issued since 1860. The reader will do well to review the chapter with which it ended in the volume of *The Atlantic*, or of the completed book, to obtain the full force of the sentiments of the hymn.

Messrs. Hemenway and Stuart, in "Gospel Singers and their Songs," 1891, say that there are few nobler lyrics of adoration than this one:

3. Father of mercies, heavenly Friend.

It was a "Prayer During War."

4. O Lord of Hosts! Almighty King!

This became known as the "Army Hymn," and was often sung during the war by the soldiers in camp and by their kindred at home.

6. Though scattered far, the flock may stray.

This is what might be called, in the