

THE UNITARIAN FAITH
IN
UNITARIAN HYMNS



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Division BV
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Section .u547

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The Unitarian Faith
set forth in fifty
Unitarian Hymns



American Unitarian Association

25 Beacon Street

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Boston, Mass.

Thy statutes have been my songs in the house of
my pilgrimage.

Psalm CXIX, 54.

Let the word of Christ dwell in you richly in all
wisdom; teaching and admonishing one another in
psalms and hymns and spiritual songs, singing with
grace in your hearts to the Lord.

Colossians III, 16.

The Unitarian Faith in Unitarian Hymns

IT is a significant fact that every period of spiritual awakening in the Christian church should have been marked by a fresh outburst of hymnody. That is true of the Greek and Latin hymnody of the earlier days; of the great Latin hymns of the thirteenth century; of that outburst of song which followed the Reformation in Germany; of the rise of psalmody in Puritan England; of the Wesleyan Movement in the eighteenth century; and of the English hymnody of the nineteenth century in its two most conspicuous phases,—the hymns written for the Church of England, largely under the impulse of the Oxford Movement, and the hymns by Unitarian writers, representing the noblest contribution to hymnody as yet made by Americans.

¶ It is, after all, a natural thing that these periods of renewed vitality and of fresh enthusiasm in the Christian church should give utterance to new

The Unitarian Faith in Unitarian Hymns

songs of faith and hope. For the most part the older hymns no longer truly represent the mood of the new day, which must needs pour out its own heart in joy and praise, in aspiration and resolution. So it comes about that there is no better index to the religious life of any given period, or of any body of people, than the hymns which are widely used in that period or by those people. If those hymns are nothing more than an inheritance from a former day the religious life of the people is probably stagnant and conventional. If those hymns are cheap in sentiment and feeble in literary form they indicate either an undeveloped or a debased state of religion. Where, however, the hymnody of a people is a fresh, spontaneous outpouring in noble forms of verse, such a hymnody is the surest indication of a deep and genuine experience of religion of permanent value to the world.

¶ This little collection of hymns and poems is the outpouring of such an experience of religion.

The Unitarian Faith in Unitarian Hymns

It is a selection from the large number of hymns written in the past one hundred years by many men and women, all of whom have been known as Unitarians. The multitudes who sing these hymns are usually quite unaware of their Unitarian origin, and are ignorant of the faith from which the writers drew their inspiration. The public is apt to associate Unitarianism with a theological revolt,—yet it is primarily the utterance of a spiritual idealism. People think of Unitarians as “intellectual” rather than spiritual, as “moral” rather than religious—yet these Unitarians have written a large proportion of the noblest religious lyrics yet produced in America. These hymns represent the faith and emotion of people who are neither the passive heirs of a traditional system of doctrine, nor religious illiterates ready to accept a crude and sensational theology, but men and women who have themselves pondered upon the great problems of life, and whose convictions run deep and strong.

The Unitarian Faith in Unitarian Hymns

¶ The characteristic hymns here selected give some indication of the wide range and inclusiveness of this modern faith, which beholds the life of God in all the generations that are gone, but which believes that "there is yet more light and truth to break forth from his Word." Here are hymns of praise and aspiration; of quiet trust and confidence; of the mystic's sense of the immediate Divine presence; of the witness of the Church Universal; of the leadership and example of Jesus; of the love which issues in brotherhood and service.

¶ This stream of hymnody, which began nearly a century ago, still flows sweet and strong, enriching the religious life of our time with a body of song which a multitude of Christian hearts in future generations will cherish when the theological controversies of our day have been forgotten. The faith which brings this gift to the spiritual life of the modern world asks for nothing more than that it shall be judged by these, its fruits.

UNITARIANS WORSHIP THE GOD WHO IS REVEALED IN THE HEAVENS ABOVE AND ON THE EARTH BENEATH

The heavens declare the glory of God; and the firmament showeth his handiwork. *Psalm XIX, 1.*

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, thy quickening ray
Sheds on our path the glow of day:
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow arch, thy mercy's sign:
All, save the clouds of sin, are thine.

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before thy ever-blazing throne
We ask no luster of our own.

Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame.

OLIVER WENDELL HOLMES.

Oliver Wendell Holmes was born in Cambridge, Mass., in 1809 and died in Boston in 1894. Distinguished as a Professor of Anatomy, essayist and poet. Dr. Holmes was an habitual worshipper with the Unitarian congregation at King's Chapel. This hymn first appeared in the papers of "The Autocrat of the Breakfast Table," published in the Atlantic Monthly in 1859.

Tune: Federal Street.

**UNITARIANS AFFIRM THE IMMEDIATE AND
CONSTANT PRESENCE OF GOD**

*The Eternal God is thy refuge, and underneath are the everlasting arms.
Deuteronomy XXXIII, 27.*

Lord, thou hast been our dwelling place in all generations. *Psalm XC, 1.*

Thou Life within my life, than self more near,
Thou veiled Presence infinitely clear,
From all illusive shows of sense I flee,
To find my center and my rest in thee.

Below all depths thy saving mercy lies,
Through thickest glooms I see thy light arise;
Above the highest heavens thou art not found
More surely than within this earthly round.

Take part with me against these doubts that rise,
And seek to throne thee far in distant skies;
Take part with me against this self that dares
Assume the burden of these sins and cares.

How shall I call thee who art always here?
How shall I praise thee who art still most dear?
What may I give thee save what thou hast given,
And whom but thee have I in earth or heaven?

ELIZA SCUDDER.

Eliza Scudder was born in Boston in 1821 and died in Weston in 1896. She was a niece of Rev. E. H. Sears of Weston. This hymn was written in 1871 and published in "Quiet Hours" in 1875.

Tune: Ellers or Pax Dei.

UNITARIANS AFFIRM THE ENCOMPASSING AND
SUSTAINING GUIDANCE OF GOD

Thou wilt keep him in perfect peace, whose mind is stayed on thee. Isaiah XXVI, 3

TO A WATERFOWL

Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly seen against the crimson sky,
Thy figure floats along.

There is a power whose care
Teaches thy way along that pathless coast —
The desert and illimitable air —
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply has sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

WILLIAM CULLEN BRYANT.

William Cullen Bryant, 1794-1878, was an eminent Unitarian layman, journalist, reformer and poet. This poem was written in 1818.

UNITARIANS AFFIRM THE UNFAILING GOODNESS AND MERCY OF GOD

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. *Psalms CIII, 17.*

Eternal One, thou living God,
Whom changing years unchanged reveal,
With thee their way our fathers trod;
The hand they held, in ours we feel.

The same our trust, the same our need,
In sorrow's stress, in duty's hour;
We keep their faith, if not their creed,
That faith the fount of all our power.

We bless thee for the growing light,
The advancing thought, the widening view,
The larger freedom, clearer sight,
Which from the old unfolds the new.

With wider view, come loftier goal;
With fuller light, more good to see;
With freedom, truer self-control,
With knowledge, deeper reverence be.

Anew we pledge ourselves to thee,
To follow where thy truth shall lead;
Afloat upon its boundless sea,
Who sails with God is safe indeed!

SAMUEL LONGFELLOW.

Samuel Longfellow, 1891-1892, was a younger brother of Henry Wadsworth Longfellow. He graduated at Harvard in 1839 and from the Harvard Divinity School in 1846 and was the beloved minister of Unitarian churches in Brooklyn, N. Y., Fall River, Mass., and Germantown, Pa.

Tune: Winchester New.

UNITARIANS AFFIRM THE CONTINUOUS AND INEXHAUSTIBLE REVELATION OF GOD TO MEN

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people. *Revelation XXI, 3.*

From age to age how grandly rise
The prophet souls in line!
Above the passing centuries
Like beacon-lights they shine.

Through differing accents of the lip
One message they proclaim,
One growing bond of fellowship,
Above all names one Name.

They witness to one heritage,
One Spirit's quickening breath,
One widening reign, from age to age,
Of freedom and of faith.

Their kindling power our souls confess;
Though dead they speak to-day:
How great the cloud of witnesses
Encompassing our way!

Through every race, in every clime,
One song shall yet be heard:
Move onward in thy course sublime,
O everlasting Word!

FREDERICK LUCIAN HOSMER.

Frederick L. Hosmer was born in 1840. He graduated at Harvard in 1862 and from the Harvard Divinity School in 1869. He has been the minister of Unitarian churches in Cleveland, Ohio, St. Louis, Mo., and Berkeley, Cal. This hymn was written in 1899 for the Festival of the Free Religious Association.

Tune: Vulpius.

UNITARIANS AFFIRM THE TIMELESS AND
BOUNDLESS REVELATION OF GOD TO MEN

In all ages entering into holy souls, she maketh them friends of God.

Wisdom of Solomon VII, 27.

Light of ages and of nations,
Every race, and every time,
Has received thine inspirations,
Glimpses of thy truth sublime.
Always spirits in rapt vision
Passed the heavenly veil within,
Always hearts bowed in contrition
Found salvation from their sin.

Reason's noble aspiration
Truth in growing clearness saw;
Conscience spoke its condemnation,
Or proclaimed the eternal law.
While thine inward revelations
Told thy saints their prayers were heard,
Prophets to the guilty nations
Spoke thine everlasting word.

Lord, that word abideth ever;
Revelation is not sealed;
Answering now to our endeavor,
Truth and right are still revealed.
That which came to ancient sages,
Greek, Barbarian, Roman, Jew,
Written in the soul's deep pages,
Shines to-day, forever new!

SAMUEL LONGFELLOW.

This hymn was written in 1860 and published in "Hymns of the Spirit," 1864.

Tune: Austria.

UNITARIANS AFFIRM THE REVELATION OF GOD IN
THE DIVINE ORDER OF THE WORLD AND IN
THE DAILY FAITHFULNESS OF MEN

For, behold, the kingdom of God is within you. Luke XVII, 21.

We pray no more, made lowly wise,
For miracle and sign;
Anoint our eyes to see within
The common, the divine.

‘Lo here! lo there!’ no more we cry,
Dividing with our call
The mantle of thy presence, Lord,
That seamless covers all.

We turn from seeking thee afar,
And in unwonted ways,
To build from out our daily lives
The temples of thy praise.

And if thy casual comings, Lord,
To hearts of old were dear,
What joy shall dwell within the faith
That feels thee ever near!

And nobler yet shall duty grow,
And more shall worship be,
When thou art found in all our life,
And all our life in thee.

FREDERICK LUCIAN HOSMER.

This hymn was written in 1879 and published in "The Thought of God" with the title "The Larger Faith."

Tune: Dundee.

UNITARIANS FIND A REVELATION OF GOD IN NATURE

© Lord, how manifold are thy works! in wisdom hast thou made them all.

Psalm CIV, 24.

Mysterious Presence, source of all, —
The world without, the soul within, —
Fountain of life, O hear our call,
And pour thy living waters in.

Thou breathest in the rushing wind,
Thy spirit stirs in leaf and flower;
Nor wilt thou from the willing mind
Withhold thy light and love and power.

Thy hand unseen to accents clear
Awoke the psalmist's trembling lyre,
And touched the lips of holy seer
With flame from thine own altar fire.

That touch divine still, Lord, impart,
Still give the prophet's burning word;
And, vocal in each waiting heart,
Let living psalms of praise be heard.

SETH CURTIS BEACH

Seth Curtis Beach was born in 1837, graduated at Union College in 1863 and from the Harvard Divinity School in 1866. He has served as minister of the Unitarian churches in Dedham, Mass., Augusta and Bangor, Me. This hymn was written in 1866 for Visitation Day at the Harvard Divinity School.

Tune: Wareham.

UNITARIANS FIND A REVELATION OF GOD IN THE CONSCIENCES AND HEARTS OF MEN

*The Spirit itself beareth witness with our spirit, that we are the children of
God. Romans VIII, 16.*

O Thou whose Spirit witness bears
 Within our spirits free,
That we thy children are and heirs
 Of thine eternity,—

Here may this simple faith sublime
 O'er-arch us like the sky;
Secure below the drift of time
 Its firm foundations lie.

Our thought o'erflows each written scroll,
 Our creeds arise and fall;
The life of God within the soul
 Lives and outlasts them all.

Here may that witness clearer grow
 Each waiting heart within,
The way of filial duty show,
 And glad obedience win.

Here be life's sorrow sanctified,
 Here truth her radiance pour;
While hope and faith and love abide,
 Forever more and more!

FREDERICK LUCIAN HOSMER.

*This hymn was written in 1891 for the dedication of the Unitarian Church in
Omaha, Neb.*

Tune: St. Agnes.

UNITARIANS AFFIRM THE REVELATION OF GOD IN THE HUMAN SOUL

Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? I Corinthians III, 16.

The Lord is in his Holy Place
In all things near and far;
Shekinah of the snow-flake, he,
And Glory of the star.

Our art may build its house of God,
Our feet on Sinai stand,
But Holiest of Holies knows
No tread, no touch of hand.

He hides himself within the love
Of those whom we love best;
The smiles and tones that make our homes
Are shrines by him possessed.

He tents within the lonely heart,
And shepherds every thought;
We find him not by seeking long,—
We lose him not, unsought.

The listening soul makes Sinai still
Wherever we may be,
And in the vow, 'Thy will be done,'
Lies all Gethsemane.

WILLIAM CHANNING GANNETT.

William Channing Gannett was born in Boston in 1840, graduated at Harvard in 1861 and from the Harvard Divinity School in 1864. He has been the minister of Unitarian churches in St. Paul, Minn., Hinsdale, Ill., and Rochester, N. Y. This hymn was written in 1873. .

Tune: Meditation or Beatitudo.

UNITARIANS AFFIRM THE VALIDITY OF THE THINGS
THAT ARE NOT SEEN

For the things which are seen are temporal ; but the things which are not seen are eternal. *II Corinthians IV, 18.*

Father, thy wonders do not singly stand,
Nor far removed where feet have seldom strayed :
Around us ever lies the enchanted land,
In marvels rich to thine own sons displayed.

In finding thee are all things round us found ;
In losing thee are all things lost beside ;
Ears have we, but in vain sweet voices sound,
And to our eyes the vision is denied.

Open our eyes that we that world may see,
Open our ears that we thy voice may hear,
And in the spirit-land may ever be,
And feel thy presence with us always near.

JONES VERY.

Jones Very, 1813-1880, was a resident of Salem, Mass., and a graduate of Harvard in 1836. These verses were published as a sonnet in his "Essays and Poems" 1839, and adapted as a hymn for the "Book of Hymns," 1846.

Tune: Bethsaida.

UNITARIANS AFFIRM THAT THE PURPOSE OF WORSHIP IS THE COMMUNION OF THE SOULS OF MEN WITH GOD

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Romans, VIII, 15.*

Father, in thy mysterious presence kneeling,
Fain would our souls feel all thy kindling love;
For we are weak, and need some deep revealing
Of trust and strength and calmness from above.

Lord, we have wandered forth through doubt and sorrow,
And thou hast made each step an onward one;
And we will ever trust each unknown morrow,—
Thou wilt sustain us till its work is done.

In the heart's depths a peace serene and holy
Abides; and when pain seems to have its will,
Or we despair, O may that peace rise slowly,
Stronger than agony, and we be still!

Now, Father, now, in thy dear presence kneeling,
Our spirits yearn to feel thy kindling love:
Now make us strong, we need thy deep revealing
Of trust and strength and calmness from above.

SAMUEL JOHNSON.

Samuel Johnson, 1822-1882, graduated at Harvard in 1842 and from the Harvard Divinity School in 1846, and was minister at Lynn, Mass. This hymn was written for the "Book of Hymns" edited by Mr. Johnson and Rev. Samuel Longfellow and published in 1846.

Tune: Strength and Stay.

UNITARIANS AFFIRM THAT PRAYER IS THE ASPIRA-
TION, UTTERED OR UNEXPRESSED, OF
THE HUMAN SOUL TOWARD GOD

Unto thee, O Lord, do I lift up my soul. *Psalm XXV, 1.*

Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee!

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee.

There let the way appear
Steps unto heaven;
All that thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to thee,
Nearer to thee.

Then, with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to thee,
Nearer to thee.

Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upwards I fly,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee!

SARAH FLOWER ADAMS.

Sarah Flower Adams, 1805-1848, was an English Unitarian who wrote in 1841 for use in the chapel in London which she attended, this hymn which is probably the most generally used of all the hymns of Unitarian authorship.

Tune: St. Edmund or Bethany.

UNITARIANS AFFIRM THE REALITY OF THE INNER
LIGHT THAT LIGHTETH EVERY MAN THAT
COMETH INTO THE WORLD

The true Light, which lighteth every man that cometh into the world. John 1, 9.

Go not, my soul, in search of him,
Thou wilt not find him there, —
Or in the depths of shadow dim,
Or heights of upper air.

For not in far-off realms of space
The Spirit hath its throne;
In every heart it findeth place
And waiteth to be known.

Thought answereth alone to thought,
And Soul with soul hath kin;
The outward God he findeth not
Who finds not God within.

And if the vision come to thee
Revealed by inward sign,
Earth will be full of Deity
And with his glory shine!

Thou shalt not want for company,
Nor pitch thy tent alone;
The indwelling God will go with thee,
And show thee of his own.

Then go not thou in search of him,
But to thyself repair;
Wait thou within the silence dim,
And thou shalt find him there!

FREDERICK LUCIAN HOSMER.

This hymn was written in 1879 and published in "The Thought of God" with the title "The Indwelling God."

Tune: St. Hugh or Peace.

UNITARIANS, IN SPITE OF THE INSCRUTABLE
TRAGEDIES OF LIFE, DARE TO BELIEVE AND
TO TRUST IN THE PERFECT WISDOM
AND LOVE OF GOD

Surely goodness and mercy shall follow me all the days of my life.

Psalm XXIII, 6.

Thou Grace Divine, encircling all,
A shoreless, soundless sea,
Wherein at last our souls must fall, —
O love of God most free!

When over dizzy heights we go,
One soft hand blinds our eyes,
The other leads us safe and slow, —
O love of God most wise!

And though we turn us from thy face,
And wander wide and long,
Thou hold'st us still in thine embrace, —
O love of God most strong!

The saddened heart, the restless soul,
The toil-worn frame and mind,
Alike confess thy sweet control, —
O love of God most kind!

And, filled and quickened by thy breath,
Our souls are strong and free
To rise o'er sin and fear and death,
O love of God, to thee!

ELIZA SCUDDER.

This hymn was written in 1852 and published in Dr. Sears's "Pictures of the Olden Time" with the title "The Love of God."

Tune: Manoa*h.*

UNITARIANS AFFIRM THE LIMITLESS AND CEASE-
LESS INCARNATION OF GOD IN MEN

He left not himself without witness. Acts XIV, 17

O prophet souls of all the years,
Bend o'er us from above;
Your far-off vision, toils, and tears
Now to fulfilment move!

From tropic clime and zones of frost
They come, of every name, —
This, this our day of Pentecost,
The Spirit's tongue of flame.

One Life together we confess,
One all-indwelling Word,
One holy Call to righteousness
Within the silence heard:

One Law that guides the shining spheres
As on through space they roll,
And speaks in flaming characters
On Sinais of the soul:

One Love, unfathomed, measureless,
An ever-flowing sea,
That holds within its vast embrace
Time and eternity.

FREDERICK LUCIAN HOSMER.

*This hymn was written in 1893 for a Unitarian Convention in connection with
the Parliament of Religions at Chicago.*

Tune: Winchester Old.

UNITARIANS AFFIRM THAT INSPIRATION IS THE
UNBROKEN COMMUNICATION OF THE LIFE OF
GOD TO THE OPEN MIND AND REVERENT
HEART OF MAN

*It is not ye that speak, but the Spirit of your Father which speaketh in you.
Matthew X, 20.*

Life of ages, richly poured,
Love of God, unspent and free,
Flowing in the prophet's word
And the people's liberty, —

Never was to chosen race
That unstinted tide confined;
Thine is every time and place,
Fountain sweet of heart and mind.

Breathing in the thinker's creed,
Pulsing in the hero's blood,
Nerving simplest thought and deed,
Freshening time with truth and good,

Consecrating art and song,
Holy book and pilgrim track,
Hurling floods of tyrant wrong
From the sacred limits back, —

Life of ages, richly poured,
Love of God, unspent and free,
Flow still in the prophet's word
And the people's liberty!

SAMUEL JOHNSON.

*This hymn was written in 1864 for the collection called "Hymns of the Spirit,"
and bore the title "Inspiration."*

Tune: St. Bees or Pleyel.

UNITARIANS AFFIRM THAT SALVATION IS NOT A
MATTER OF BELIEF BUT A WAY OF LIFE

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matthew VII, 21

Christian, rise, and act thy creed,
Let thy prayer be in thy deed;
Seek the right, perform the true,
Raise thy work and life anew.

Hearts around thee sink with care;
Thou canst help their load to bear,
Thou canst bring inspiring light,
Arm their faltering wills to fight.

Let thine alms be hope and joy,
And thy worship God's employ;
Give him thanks in humble zeal,
Learning all his will to feel.

Come then, Law divine, and reign,
Freest faith assailed in vain,
Perfect love bereft of fear,
Born in heaven and radiant here.

FRANCIS ALBERT ROLLO RUSSELL.

Francis Albert Rollo Russell, 1849-1914, was an English Unitarian, son of Lord John Russell, Christ Church, Oxford B. A. 1873, M. A. 1878.

Tune: Nuremberg.

UNITARIANS AFFIRM THE LEADERSHIP OF
JESUS CHRIST

I am the way, the truth and the life. *John XIV, 6.*

O thou great friend to all the sons of men,
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chain,
And call thy brethren forth from want and woe!

We look to thee: thy truth is still the light
Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.

Yes: thou art still the life; thou art the way
The holiest know, — light, life, and way of heaven;
And they who dearest hope, and deepest pray,
Toil by the light, life, way, which thou hast given.

THEODORE PARKER.

Theodore Parker, 1810-1860, graduated at the Harvard Divinity School in 1836 and was minister in Dedham and Boston and famous as preacher and reformer. This hymn, adapted from a sonnet earlier printed, was published in the "Book of Hymns," 1846.

Tune: Langran.

UNITARIANS AFFIRM THE HUMANITY OF JESUS CHRIST

But now ye seek to kill me, a man that hath told you the truth. John VIII, 40.

Our Father! while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With faith's undying flame!

Not by the lightning-gleams of wrath
Our souls thy face shall see, —
The star of love must light the path
That leads to heaven and thee.

Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again,

The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

Our prayers accept; our sins forgive;
Our youthful zeal renew;
Shape for us holier lives to live
And nobler work to do!

OLIVER WENDELL HOLMES.

Dr. Holmes wrote this hymn for the anniversary of the Boston Young Men's Christian Union in 1893.

Tune: Hummel.

**UNITARIANS AFFIRM THAT THE PERMANENT
INFLUENCE OF JESUS CHRIST IS IN QUICK-
ENING THE SPIRITUAL LIFE OF MEN**

He that followeth me shall not walk in darkness, but shall have the light of life.
John VIII, 12.

In him was life; and the life was the light of men. *John I, 4.*

Immortal by their deed and word,
Like light around them shed,
Still speak the prophets of the Lord,
Still live the sainted dead.

The voice of old by Jordan's flood
Yet floats upon the air;
We hear it in beatitude,
In parable and prayer.

And still the beauty of that life
Shines star-like on our way,
And breathes its calm amid the strife
And burden of to-day.

Earnest of life forevermore
That life of duty here, —
The trust that in the darkest hour
Looked forth and knew no fear!

Spirit of Jesus, still speed on!
Speed on thy conquering way,
Till every heart the Father own,
And all his will obey!

FREDERICK LUCIAN HOSMER.

This hymn was written in 1880 and was published in "Unity Hymns and Chorals."

Tune: Coniston or Dalehurst.

UNITARIANS AFFIRM THAT THE SPIRIT OF CHRISTIANITY IS THE SPIRIT OF SERVICE

Put on the whole armor of God. *Ephesians VI, 2.*

Thou Lord of Hosts, whose guiding hand
Has brought us here, before thy face,
Our spirits wait for thy command,
Our silent hearts implore thy peace.

Those spirits lay their noblest powers
As offerings on thy holy shrine:
Thine was the strength that nourished ours;
The soldiers of the cross are thine.

While watching on our arms at night,
We saw thine angels round us move;
We heard thy call, we felt thy light,
And followed, trusting to thy love.

Send us where'er thou wilt, O Lord!
Through rugged toil and wearying fight:
Thy conquering love shall be our sword,
And faith in thee our truest might.

Send down thy constant aid, we pray;
Be thy pure angels with us still;
Thy truth, be that our firmest stay;
Our only rest, to do thy will.

OCTAVIUS BROOKS FROTHINGHAM.

Octavius Brooks Frothingham, 1822-1895, was the minister of Unitarian churches in Salem, Mass., and in New York City. This hymn was written in 1846 for the graduating exercises of Mr. Frothingham's class at the Harvard Divinity School.

Tune: Duke St. or Truro.

UNITARIANS BELIEVE THAT THE CHRISTIAN LIFE
IS NOT A MATTER OF NAME OR FORM BUT A
HABIT OF OBEDIENCE TO THE PRECEPTS
OF JESUS

The kingdom of God cometh not with observation:
Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is
within you. *Luke XVII, 20, 21.*

The clashing of creeds, and the strife
Of the many beliefs, that in vain
Perplex man's heart and brain,
Are naught but the rustle of leaves,
When the breath of God upheaves
The boughs of the Tree of Life,
And they subside again!
And I remember still
The words and from whom they came,
Not he that repeateth the name,
But he that doeth the will!

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtleties of schools,
And the craft of tongue and pen;
Bewildered in its search,
Bewildered with the cry:
Lo, here! lo, there, the Church!
Poor, sad Humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still:
Not he that repeateth the name
But he that doeth the will!

HENRY WADSWORTH LONGFELLOW.

Henry Wadsworth Longfellow, 1807-1882, was a life-long Unitarian and the most beloved of American poets. These verses are the closing lines of "Christus."

UNITARIANS AFFIRM THAT OUT OF NOBLE
MEMORIES MEN MAY BUILD THEIR FINEST
HOPES

Lord, thou hast been our dwelling place in all generations. *Psalm XC, 1.*

We come unto our fathers' God;
 Their rock is our salvation;
The eternal arms, their dear abode,
 We make our habitation:
We bring thee, Lord, the praise they brought,
We seek thee as thy saints have sought
 In every generation.

Their joy unto their Lord we bring;
 Their song to us descendeth;
The Spirit who in them did sing,
 To us his music lendeth;
His song in them, in us, is one;
We raise it high, we send it on, —
 The song that never endeth!

Ye saints to come, take up the strain,
 The same sweet theme endeavor;
Unbroken be the golden chain,
 Keep on the song forever;
Safe in the same dear dwelling-place,
Rich with the same eternal grace,
 Bless the same boundless Giver.

THOMAS HORNBLOWER GILL.

Thomas H. Gill, 1819-1906, was an English scholar of Unitarian inheritances and associations. This hymn was written in 1868 and published in "The Golden Chain of Praise" in 1869.

Tune: The Golden Chain.

UNITARIANS CHERISH THE ASSOCIATIONS AND INSPIRING TRADITIONS OF THE CHRISTIAN LIFE

One generation shall praise thy works to another, and shall declare thy
mighty acts. *Psalm CXLV, 4.*

O Light, from age to age the same,
Forever living Word,
Here have we felt thy kindling flame,
Thy voice within have heard.

Here holy thought and hymn and prayer
Have winged the spirit's powers,
And made these walls divinely fair, —
Thy temple, Lord, and ours.

What visions rise above the years,
What tender memories throng,
Till the eye fills with happy tears,
The heart with grateful song!

Vanish the mists of time and sense;
They come, the loved of yore,
And one encircling Providence
Holds all forevermore.

O not in vain their toil who wrought
To build faith's freer shrine,
Nor theirs whose steadfast love and thought
Have watched the fire divine.

Burn, holy fire, and shine more wide!
While systems rise and fall,
Faith, hope, and charity abide,
The heart and soul of all.

FREDERICK LUCIAN HOSMER.

*This hymn was written by Mr. Hosmer in 1890 for the fiftieth anniversary of the
Unitarian Society in Quincy, Illinois.*

Tune: St. Peter.

UNITARIANS BELIEVE IN PERPETUATING THE SACRED
USAGES AND INSTITUTIONS OF RELIGION

This is none other but the house of God, and this is the gate of heaven.
Genesis XXVIII, 17.

We love the venerable house
Our fathers built to God;
In heaven are kept their grateful vows,
Their dust endears the sod.

Here holy thoughts a light have shed
From many a radiant face,
And prayers of humble virtue spread
The perfume of the place.

And anxious hearts have pondered here
The mystery of life,
And prayed the Eternal Light to clear
Their doubts and aid their strife.

From humble tenements around
Came up the pensive train,
And in the church a blessing found,
That filled their homes again;

For faith, and peace, and mighty love,
That from the Godhead flow,
Showed them the life of heaven above
Springs from the life below.

They live with God, their homes are dust;
Yet here their children pray,
And in this fleeting lifetime trust
To find the narrow way.

RALPH WALDO EMERSON.

Ralph Waldo Emerson, 1803-1882, was America's most famous man of letters, essayist and philosopher. This hymn was written in 1833 for the ordination of Rev. Chandler Robbins in the Second Church in Boston, the church of which Mr. Emerson had been the minister.

Tune: Dundee.

UNITARIANS DECLARE THAT THE RICH INSPIRATIONS OF THE PAST MUST BE TRANSMITTED FROM GENERATION TO GENERATION

Hath this been in your days, or even in the days of your fathers?
Tell ye your children of it, and let your children tell their children.

Joel 1, 2, 3.

Where ancient forests widely spread,
Where bends the cataract's ocean-fall,
On the lone mountain's silent head,
There are thy temples, God of all!

All space is holy, for all space
Is filled by thee; but human thought
Burns clearer in some chosen place,
Where thine own words of love are taught.

Here be they taught; and may we know
That faith thy servants knew of old,
Which onward bears, through weal or woe,
Till death the gates of heaven unfold.

Nor we alone: may those whose brow
Shows yet no trace of human cares
Hereafter stand where we do now,
And raise to thee still holier prayers.

ANDREWS NORTON.

Andrews Norton, 1786-1853, was a Biblical scholar of high repute and for many years a professor in the Harvard Divinity School. This hymn was written in 1833 for the dedication of the Meeting House of the First Parish (Unitarian) in Cambridge.

Tune: Missionary Chant.

UNITARIANS VALUE AND CELEBRATE THE SEASONS OF THE CHRISTIAN YEAR

Blessed is he that cometh in the name of the Lord. *Matthew XXI, 9.*

CHRISTMAS

Calm, on the listening ear of night,
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains.

Celestial choirs, from courts above,
Shed sacred glories there;
And angels, with their sparkling lyres,
Make music on the air.

The answering hills of Palestine
Send back the glad reply;
And greet, from all their holy heights,
The Dayspring from on high.

O'er the blue depths of Galilee
There comes a holier calm;
And Sharon waves, in solemn praise,
Her silent groves of palm.

'Glory to God!' the sounding skies
Loud with their anthems ring;
'Peace to the earth, good will to men,
From heaven's eternal King!'

Light on thy hills, Jerusalem!
The Prince of Peace is born!
And bright, on Bethlehem's joyous plains,
Breaks the first Christmas morn.

EDMUND HAMILTON SEARS.

Edmund Hamilton Sears, 1810-1876, graduated at the Harvard Divinity School in 1837 and was successively minister of the Unitarian churches at Wayland, Lancaster and Weston, Mass. This Christmas hymn was written in 1834.

Tune: Gould.

It came upon the midnight clear,
That glorious song of old,
From angels bending near the
earth,
To touch their harps of gold:
'Peace on the earth, good-will
to men,
From heaven's all-gracious
King.'
The world in solemn stillness
lay
To hear the angels sing.

Still through the cloven skies
they come,
With peaceful wings un-
furled;
And still their heavenly music
floats
O'er all the weary world:
Above its sad and lowly plains
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

But with the woes of sin and
strife
The world has suffered long;
Beneath the angel-strain have
rolled
Two thousand years of
wrong;

This hymn was written in 1849.

Tune: Aspiration or Carol.

And man, at war with man,
hears not
The love song which they
bring:
O hush the noise, ye men of
strife,
And hear the angels sing!

And ye, beneath life's crushing
load
Whose forms are bending low,
Who toil along the climbing
way,
With painful steps and slow,—
Look now; for glad and golden
hours
Come swiftly on the wing:
O rest beside the weary road,
And hear the angels sing!

For, lo! the days are hastening
on
By prophet bards foretold,
When with the ever-circling
years
Comes round the age of gold:
When peace shall over all the
earth
Its ancient splendors fling,
And the whole world give back
the song
Which now the angels sing.

EDMUND HAMILTON SEARS

GOOD FRIDAY

And I, if I be lifted up . . . will draw all men unto me. *John XII, 32.*

In the cross of Christ I glory,
 Towering o'er the wrecks of time;
 All the light of sacred story
 Gathers round its head sublime.

When the woes of life o'ertake me,
 Hopes deceive, and fears annoy,
 Never shall the cross forsake me;
 Lo! it glows with peace and joy.

When the sun of bliss is beaming
 Light and love upon my way,
 From the cross the radiance streaming
 Adds more luster to the day.

Bane and blessing, pain and pleasure,
 By the cross are sanctified;
 Peace is there that knows no measure,
 Joys that through all time abide.

In the cross of Christ I glory,
 Towering o'er the wrecks of time;
 All the light of sacred story
 Gathers round its head sublime.

JOHN BOWRING.

Sir John Bowring, 1792-1872, was a distinguished English Unitarian, diplomatist, editor, and writer of many hymns.

Tune: Rathbun or St. Oswald.

EASTER

If ye then be risen with Christ, seek those things which are above.

Colossians III, 1.

The Light along the ages
Shines higher as it goes;
From age to age more glorious
Its radiant splendor grows.
Man's life, begun so lowly,
Now soars to heaven above,
To share in life eternal
The joys of endless love!

We thank thee, O our Father,
For every gift of thine;
All speak alike the bounty
Of tenderness divine;
But every gift surpassing,
This wondrous gift we own, —
The Son of Man is risen
To dwell before thy throne!

Wherever goodness reigneth
The soul of Christ lives on,
And every Christ-like spirit
Shall rise where he hath gone:
Earth's dust hath scored its mission;
Henceforth the soul is free,
And through the heights of being
Ascends, O God, to thee!

WILLIAM GEORGE TARRANT.

William George Tarrant was born in 1853. He is the honored minister of the Unitarian Church in Wandsworth, London, England.

Tune: Aurelia.

UNITARIANS AFFIRM THAT THE SOUL OF MAN IS PROPHETIC OF A MORE ABUNDANT LIFE

God is not the God of the dead, but of the living. *Matthew XXII, 32.*
For in him we live, and move, and have our being. *Acts XVII, 28.*

Our God, our God, thou shinest here,
Thine own this latter day;
To us thy radiant steps appear,
Here goes thy glorious way!

We shine not only with the light
Thou sheddest down of yore;
On us thou streamest strong and bright,
Thy comings are not o'er.

The fathers had not all of thee,
New births are in thy grace;
All open to our souls shall be
Thy glory's hiding-place.

We gaze on thy outgoings bright;
Down cometh thy full power;
We, the glad bearers of thy light,
This, this thy saving hour!

On us thy spirit thou hast poured,
To us thy word has come;
We feel, we bless thy quickening, Lord!
Thou shalt not find us dumb.

Thou comest near; thou standest by;
Our work begins to shine;
Thou dwellest with us mightily, —
On come the years divine!

THOMAS HORNBLLOWER GILL.

This hymn was written in 1846 and published in Rev. George Dawson's "Psalms and Hymns" under the title "The glory of these latter days."

Tune: Coronation.

UNITARIANS AFFIRM THE SPIRITUAL IDEALISM
WHICH IS THE INSPIRATION OF A HAPPY AND
SERVICEABLE LIFE

The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness,
faith. *Galatians V, 22.*

O Lord of life, thy kingdom is at hand!
Blest reign of love and liberty and light;
Time long foretold by seers of every land;
The cherished dream of watchers through the night.

Lo! in our hearts shines forth the morning star,
Shedding its luster on our darkened way;
And we behold, as pilgrims from afar,
The holy dawning of thy perfect day.

Now gleams at last upon our waiting eyes
The glory of the kingdom that shall be;
When truth in conquering grandeur shall arise,
And man shall rule the world with equity.

Father, we hail with joy this hallowed hour!
Transcendent vision breaking on our sight!
Cheered by thy presence, quickened by thy power,
We face the splendor of the heavenly light!

Forward again we move at thy command!
The flaming pillar leading on anew;
One in the faith of all thy prophet band,
Onward we press to make the vision true!

MARION FRANKLIN HAM.

*Marion F. Ham was born in 1867 and has been minister of the Unitarian churches
in Chattanooga, Tenn., Dallas, Tex., and Reading, Mass.*

Tune: Old 124th.

UNITARIANS AFFIRM THAT RELIGION IS THE
CONSCIOUSNESS OF THE PRESENCE OF GOD

And what doth the Lord require of thee, but to do justly, and to love mercy,
and to walk humbly with thy God? *Micah VI, 8.*

O God, whose presence glows in all,
 Within, around us, and above,
Thy word we bless, thy name we call,
 Whose word is truth, whose name is love.

That truth be with the heart believed
 Of all who seek this sacred place,
With power proclaimed, in peace received,
 Our spirits' light, thy Spirit's grace.

That love its holy influence pour,
 To keep us meek and make us free,
And throw its binding blessing more
 Round each with all, and all with thee.

Send down its angel to our side,
 Send in its calm upon the breast;
For we would know no other guide,
 And we can need no other rest.

NATHANIEL LANGDON FROTHINGHAM.

Nathaniel Langdon Frothingham, 1793-1870, was for thirty-five years minister of the First Church in Boston. This hymn was written in 1828 for the installation of Rev. W. P. Lunt in the Church of the Messiah in New York City.

Tune: Wareham.

UNITARIANS AFFIRM THE BROTHERHOOD OF MAN

For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? *1 John IV, 20.*

When thy heart, with joy o'erflowing,
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share.

When the harvest-sheaves ingathered
Fill thy barns with store,
To thy God and to thy brother
Give the more.

If thy soul, with power uplifted,
Yearn for glorious deed,
Give thy strength to serve thy brother
In his need.

Hast thou borne a secret sorrow
In thy lonely breast?
Take to thee thy sorrowing brother
For a guest.

Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother,
God is there.

THEODORE CHICKERING WILLIAMS.

Theodore Chickering Williams, 1855-1915, graduated at Harvard in 1876 and from the Divinity School in 1822. He was minister of the Unitarian Church in Winchester, Mass., and of All Souls Church, New York, and was Headmaster of the Hackley School. This hymn was written in 1891.

Tune: Geneva or Stephanos.

**UNITARIANS DESIRE TO ESTABLISH ON EARTH THE
DIVINE COMMONWEALTH OF RIGHTEOUSNESS
AND PEACE**

For the earnest expectation of the creation waiteth for the revealing of the sons of God. Romans VIII, 19.

Father, let thy kingdom come,
Let it come with living power;
Speak at length the final word,
Usher in the triumph hour.

As it came in days of old,
In the deepest hearts of men,
When thy martyrs died for thee,
Let it come, O God, again.

Tyrant thrones and idol shrines,
Let them from their place be hurled;
Enter on thy better reign,
Wear the crown of this poor world.

Break, triumphant day of God,
Break at last, our hearts to cheer;
Eager souls and holy songs
Wait to hail thy dawning here.

JOHN PAGE HOPPS.

John Page Hopps, 1834-1911, was a distinguished Unitarian minister in Birmingham, Croydon and London, England. This hymn was written in 1876 and published in "Hymns and Anthems for Public Worship."

Tune: St. Bees.

UNITARIANS PROPOSE TO SEEK FIRST, NOT NUM-
BERS OR RICHES OR THE APPROVAL OF MAJOR-
ITIES, BUT THE KINGDOM OF GOD AND HIS
RIGHTEOUSNESS

But this I confess unto thee, that after the way which they call heresy, so
worship I the God of my fathers. Acts XXIV, 14.

O thou in lonely vigil led
To follow Truth's new-risen star
Ere yet her morning skies are red,
And vale and upland shadowed are, —

Gird up thy loins and take thy road,
Obedient to the vision be:
Trust not in numbers; God is God,
And one with him majority!

Soon pass the judgments of the hour,
Forgotten are the scorn and blame;
The Word' moves on, a gladdening power,
And safe enshrines the prophet's fame.

Now, as of old, in lowly plight
The Christ of larger faith is born:
The watching shepherds come by night,
And then, the kings of earth at morn!

FREDERICK LUCIAN HOSMER.

*This hymn was written in 1888 to commemorate the 50th Anniversary of Emerson's
Divinity School Address.*

Tune: Rockingham.

UNITARIANS AFFIRM THE FREEDOM OF THE TRUTH
AND THE CONSTANT RENEWAL AND EXPANSION
OF RELIGIOUS THOUGHT AND LIFE

Where the Spirit of the Lord is, there is liberty. *II Corinthians III, 17.*

O Life that maketh all things new, —
The blooming earth, the thoughts of men!
Our pilgrim feet, wet with thy dew,
In gladness hither turn again.

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the Light are one.

One in the freedom of the truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God; —

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death, —
The Life that maketh all things new.

SAMUEL LONGFELLOW.

This hymn was written for the Festival of the Free Religious Association in 1874

Tune: Truro or Missionary Chant.

UNITARIANS BELIEVE IN THE PROMISE OF THE COMING OF THE KINGDOM OF GOD

Seek ye first the kingdom of God, and his righteousness. *Matthew VI, 33.*

Thy kingdom come, — on bended knee
 The passing ages pray;
And faithful souls have yearned to see
 On earth that kingdom's day.

But the slow watches of the night
 Not less to God belong,
And for the everlasting Right
 The silent stars are strong.

And lo! already on the hills
 The flags of dawn appear;
Gird up your loins, ye prophet souls,
 Proclaim the day is near!

The day in whose clear-shining light
 All wrong shall stand revealed;
When justice shall be throned in might,
 And every hurt be healed:

When knowledge hand in hand with peace
 Shall walk the earth abroad, —
The day of perfect righteousness,
 The promised day of God.

FREDERICK LUCIAN HOSMER.

This hymn was written in 1891 for the Commencement of the Meadville Theological School.

Tune: Winchester Old.

UNITARIANS DEDICATE THEMSELVES TO THE CAUSE OF TRUTH AND FREEDOM

The truth shall make you free. John VIII, 32.

In the name of our God we will set up our banners. Psalm XX, 5.

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are
 stored;
He hath loosed the fateful lightning of his terrible swift sword;
 His truth is marching on.

He has sounded forth a trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat,
O be swift, my soul, to answer him: be jubilant, my feet;
 Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
 While God is marching on.

JULIA WARD HOWE

Julia Ward Howe, 1819-1910, was famous as an authoress and reformer. She was an ardent Unitarian and a member of the Church of the Disciples in Boston. This "Battle Hymn of the Republic" was written in 1861.

Tune: Battle Hymn of the Republic.

UNITARIANS WELCOME THE INSPIRATIONS OF PATRIOTISM

In righteousness shalt thou be established. *Isaiah LIV, 14.*

Wisdom and knowledge shall be the strength and stability of thy times.

Isaiah XXXIII, 6.

'O Beautiful, my Country!'
Be thine a nobler care
Than all thy wealth of commerce,
Thy harvests waving fair;
Be it thy pride to lift up
The manhood of the poor;
Be thou to the oppresséd
Fair freedom's open door!

For thee our fathers suffered;
For thee they toiled and prayed;
Upon thy holy altar
Their willing lives they laid.
Thou hast no common birthright,
Grand memories on thee shine;
The blood of pilgrim nations
Commingled flows in thine.

O beautiful, our country!
Round thee in love we draw;
Thine is the grace of freedom,
The majesty of law.
Be righteousness thy sceptre,
Justice thy diadem;
And on thy shining forehead
Be peace the crowning gem!

FREDERICK LUCIAN HOSMER.

This hymn was written in 1884.

Tune: O Bona Patria or Ewing.

UNITARIANS BELIEVE IN INTERNATIONAL PEACE AND GOODWILL

*Blessed are the peacemakers: for they shall be called the children of God.
Matthew V, 9.*

God of the nations, near and far,
Ruler of all mankind,
Bless thou thy peoples as they strive
The paths of peace to find.

The clash of arms still shakes the sky,
King battles still with king;
Wild through the frightened air of night
The bloody tocsins ring.

But clearer far the friendly speech
Of scientists and seers,
The wise debate of statesmen, and
The shouts of pioneers.

And stronger far the clasped hands
Of labor's teeming throngs,
Who in a hundred tongues repeat
Their common creeds and songs.

From shore to shore the peoples call
In loud and sweet acclaim;
The gloom of land and sea is lit
With pentecostal flame.

O Father, from the curse of war
We pray thee give release;
And speed, O speed thy blessed day
Of justice, love, and peace.

JOHN HAYNES HOLMES.

John Haynes Holmes was born in 1879, graduated at Harvard in 1902, studied at the Harvard Divinity School, and became minister of the Church of the Messiah in New York City in 1907. This hymn was written in 1911.

Tune: Gerontius.

UNITARIANS BELIEVE IN THE ULTIMATE TRIUMPH
OF RIGHT OVER WRONG AND OF GOODWILL
OVER FEAR AND HATE

Glory to God in the highest, and on earth peace, goodwill toward men.
Luke II, 14.

Hear, hear, O ye nations, and hearing obey
The cry from the past and the call of to-day!
Earth wearies and wastes with her fresh life outpoured,
The glut of the cannon, the spoil of the sword.

Lo, dawns a new era, transcending the old,
The poet's rapt vision, by prophet foretold!
From war's grim tradition it maketh appeal
To service of all in a world's commonweal.

Home, altar, and school, the mill, and the mart,
The workers afield, in science, in art,
Peace-circled and sheltered, shall join to create
The manifold life of the firm-built state.

Then, then shall the empire of right over wrong
Be shield to the weak and a curb to the strong;
Then justice prevail and, the battle-flags furled,
The high court of nations give law to the world.

And thou, O my country, from many made one,
Last-born of the nations, at morning thy sun,
Arise to the place thou art given to fill,
And lead the world-triumph of peace and good will!

FREDERICK LUCIAN HOSMER.

This hymn was written in 1909 for the National Peace Congress.

Tune: Lyons.

UNITARIANS DESIRE THE REUNION OF CHRISTENDOM
IN THE UNITY OF THE SPIRIT RATHER THAN
IN UNIFORMITY OF BELIEF

So we, being many, are one body in Christ, and every one members one of another. *Romans XII, 5.*

The ages one great minster seem
That throbs with praise and prayer;
From Calvary shines the altar's gleam,
The church's east is there:
And all the way from Calvary down
The carven pavement shows
Their graves who won the martyr's crown,
And safe in God repose.

And as the mystic aisles we pace,
By aureoled workmen built,
Lives ending at the cross we trace
Alike through grace and guilt.
Moravian hymn and Roman chant
In one devotion blend,
To speak the soul's eternal want
Of God, the inmost Friend.

O chime of sweet Saint Charity,
Peal soon that Easter morn
When Christ for all shall risen be,
And in all hearts new-born!
That Pentecost when utterance clear
To all men shall be given,
When all shall say 'my brother' here,
And hear 'my son' in heaven!

JAMES RUSSELL LOWELL.

James Russell Lowell was born in Cambridge, Mass., in 1819 and died there in 1891. Professor in Harvard College. Minister to Spain and to England. Teacher, statesman, essayist and poet. These verses are taken from the poem "Godminster."

Tune: Aspiration or All Saints New.

UNITARIANS BELIEVE IN THE FELLOWSHIP OF THE CHURCH UNIVERSAL

Now there are diversities of gifts, but the same Spirit,
And there are differences of administrations, but the same Lord.
I Corinthians XII, 4, 5.

One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.

From oldest time, on farthest shores,
Beneath the pine or palm,
One Unseen Presence she adores,
With silence or with psalm.

Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones;
Love, her communion-cup.

The truth is her prophetic gift,
The soul her sacred page;
And feet on mercy's errands swift
Do make her pilgrimage.

O living Church! thine errand speed;
Fulfil thy task sublime;
With bread of life earth's hunger feed;
Redeem the evil time!

SAMUEL LONGFELLOW.

These verses were written in 1860 and published in "Hymns of the Spirit" under the title "The Church Universal."

Tune: St. Stephen.

UNITARIANS BELIEVE THAT THE DISCIPLINE OF
PAIN AND SORROW IS PART OF GOD'S PLAN
FOR THE UPBUILDING OF CHARACTER

For whom the Lord loveth he chasteneth, Hebrews XII, 6,

My God, I thank thee! may no thought
E'er deem thy chastisements severe;
But may this heart, by sorrow taught,
Calm each wild wish, each idle fear.

Thy mercy bids all nature bloom;
The sun shines bright, and man is gay:
Thine equal mercy spreads the gloom
That darkens o'er his little day.

Full many a throb of grief and pain
Thy frail and erring child must know;
But not one prayer is breathed in vain,
Nor does one tear unheeded flow.

Thy various messengers employ,
Thy purposes of love fulfil;
And, mid the wreck of human joy,
Let kneeling faith adore thy will.

ANDREWS NORTON.

This hymn was written in 1809 and published in the "Monthly Anthology" of which Mr. Norton was the editor.

Tune: Federal St.

UNITARIANS BELIEVE THAT THROUGH SORROW
AND BEREAVEMENT THE SOUL MAY BE PURIFIED
AND FAITH QUICKENED

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *Hebrews XII, 11.*

O Love divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care;
We smile at pain while thou art near.

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread;
Our hearts still whispering, thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, thou art near!

On thee we fling our burdening woe,
O Love divine, forever dear!
Content to suffer while we know,
Living and dying, thou art near.

OLIVER WENDELL HOLMES.

This hymn was published in "The Professor at the Breakfast Table" in 1859 with the title "A Hymn of Trust."

Tune: Germany or Hesperus.

UNITARIANS BELIEVE IN THE IMMORTAL LIFE AND
IN THE PROGRESS OF MANKIND ONWARD
AND UPWARD FOREVER

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil. *Psalm XXIII, 3, 4.*

I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread
They have but gone before.
The Father's house is mansioned fair
Beyond my vision dim;
All souls are his and here or there
Are living unto him.
And still their silent ministry
Within my hearth hath place
As when on earth they walked with me
And met me face to face.
Mine are they by an ownership
Nor time nor death can free;
For God hath given to love to keep
Its own eternally.

FREDERICK LUCIAN HOSMER.

This hymn was written in 1882 and published in "The Thought of God."

Tune: Audite Audientes Me or Coniston.

UNITARIANS BELIEVE IN THE FELLOWSHIP OF
THE LIFE ETERNAL

In my Father's house are many mansions. John XIV, 2.

It singeth low in every heart,
We hear it each and all,
A song of those who answer not,
However we may call:
They throng the silence of the breast,
We see them as of yore,
The kind, the brave, the true, the sweet,
Who walk with us no more.

'T is hard to take the burden up,
When these have laid it down;
They brightened all the joys of life,
They softened every frown:
But O 't is good to think of them,
When we are troubled sore;
Thanks be to God that such have been,
Though they are here no more.

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, forevermore.

JOHN WHITE CHADWICK.

John White Chadwick, 1840-1904, graduated at the Harvard Divinity School in 1868 and was minister of the Second Unitarian Church in Brooklyn, N. Y. This hymn was written in 1876.

Tune: St. Leonard.

UNITARIANS BELIEVE THAT THE LIFE OF THE
SPIRIT SHOULD BE A PROGRESS FROM GOOD
TO BETTER, FROM MORTALITY TO IMMORTALITY

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. *Romans VIII, 2.*

THE CHAMBERED NAUTILUS

This is the ship of pearl, which, poets feign,
Sails the unshadowed main, —
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the Siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Its webs of living gauze no more unfurl:
Wrecked is the ship of pearl!
And every chambered cell,
Where its dim, dreaming life was wont to dwell,
As the frail tenant shaped his growing shell,
Before thee lies revealed, —
Its irised ceiling rent, its sunless crypt unsealed!

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shiny archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Thanks for the heavenly message brought by thee,
Child of the wandering sea,
 Cast from her lap, forlorn!
From thy dead lips a clearer note is born
 Than ever Triton blew from wreathéd horn!
While on mine ear it rings,
Through the deep caves of thought I hear a voice that sings:—

Build thee more stately mansions, O my soul,
As the swift seasons roll!
 Leave thy low-vaulted past!
 Let each new temple, nobler than the last,
 Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

OLIVER WENDELL HOLMES.

This poem was written in 1857 and published in "The Autocrat of the Breakfast Table" in 1858.

WHEN one would detect among the varied expressions of denominational life the heart of a contemporary religious movement, to what of evidence should he turn? He should look, not so much to its machinery of organization or abstract statements of belief, but to the religious sentiment itself, as it expresses itself in lyrics of praise and prayer. Some ways of faith hardly admit of being sung at all, and have made no important contribution to the history of Christian verse. Other forms of faith have borne as their flower a special quality of sacred lyrics, with a fragrance of their own. The heart of Methodism is disclosed in the hymns of the Wesleys; the nature of evangelical piety is laid bare in the hymns of Watts and Doddridge; the inner faith of the Moravians is told in their glowing hymns; and in the hymns of Keble and Newman is the characteristic note of the Anglican Church.

Tried, then, by this interior test, what is the spirit of the Unitarian tradition? No one can fail to see that its religious life has uttered itself in a lyric expression of singular freshness and

beauty, touching in many moods and keys one dominating note. It is a hymnology of the Spirit, the song of those who rest within the Everlasting Arms. It is not an accident that out of a religious movement which is often held to be sheer rationalism or dissent there has grown the most clearly defined type of religious verse which this country has produced. It is not an accident that the lyrics of Longfellow, Lowell, Holmes, Bryant, and Emerson proceed from lives bred in the rational piety of the Unitarians. And, when we pass from the great masters, what does it mean that from a group of minor poets of the same tradition—there has proceeded a strain of lyric theism whose music penetrates many a church where the doors are closed against the poets? It means that beneath the vigorous rationalism and sincere dissent of the Unitarians there is a deeper movement of religious life, a consciousness of God which none but a poet can utter, a spiritual lineage which unites these modern minds to the great company of witnesses of the real presence—the fellowship of the Church of the Spirit. F. G. P.

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This list of authors contains the names of fifteen Unitarian ministers, ten laymen, and three laywomen. Twenty-two of the authors are Americans and six are of English birth and residence.

With three exceptions the hymns and poems in this collection are taken from the Unitarian Hymn Book. It has therefore seemed fitting to suggest the appropriate tunes to which they may be sung. The selections on pages 9, 29, and 56 are verses which are adapted to reading or reciting rather than for singing. Grateful acknowledgement is made to the Houghton, Mifflin Company for the use of copyright material.

