

Report on the Hymn Question
AND
The Text of Approved Hymns

To be presented to
THE SYNOD OF 1930
OF THE
Christian Reformed Church



To Convene at Grand Rapids, Michigan,
JUNE 11, 1930

Report on the Hymn Question
AND
The Text of Approved Hymns

To be presented to
THE SYNOD OF 1930
OF THE
Christian Reformed Church



To Convene at Grand Rapids, Michigan,
JUNE 11, 1930

< Blank Page >

Foreword

*To the Synod of the Christian Reformed Church,
meeting in Grand Rapids, Mich., June, 1930.*

ESTEEMED BRETHREN:

Your Committee has the pleasure herewith to present to you an English translation of its report on the Hymn Question (see Agenda, Part I, pages 179-207), and also the text of the hymns which we were instructed to collect and to submit for your approval.

It was impossible for your Committee to present this translation and these hymns for insertion in Part I of the Agenda. We began our work less than four months after the Synod of 1928. Twenty-six committee meetings were held since that time; and in addition to this every member had a large number of hymns to study in between our sessions. Although less than six months are left before Synod, we believe that those who are really interested in this matter, and who desire to examine the hymns which we have selected and approved, will have sufficient time to do this before the Synod convenes in June. We have requested in our church papers that those who may have comments or questions about certain hymns or parts of hymns contained in this report will make them known to the Committee for its consideration, with the understanding, of course, that all comments will be passed on to Synod in all cases where this desire is expressed.

At first it was our intention to present not more than a hundred hymns. But considerations which presented themselves later made it seem more advisable to offer to your esteemed body all the selections we have made, and to leave it to the Synod how many and which of our selections to accept for eventual use in our churches—in case it should be decided to add more hymns to our official book of praise and in case the number we present should be deemed too large.

Instead of consulting a large number of hymnals more or less cursorily, we judged it more advisable to make a thorough study of a limited number. Special attention has been given to some hymnals of denominations whose doctrine is closely akin to ours. Your Committee has made a rather exhaustive study of the following hymnals: "THE HYMNAL" of the Presbyterian Church North, "THE PRESBYTERIAN HYMNAL" of the Presbyterian Church South, "THE HYMNAL AND ORDER OF SERVICE" of the Evangelical Lutheran Augustana Synod, "THE HYMNAL OF THE REFORMED CHURCH," and "THE NEW CHRISTIAN HYMNAL." These hymnals together contain nearly 4,000 numbers, and doubtless include all the great hymns of the English branch of the Christian Church, and translations of the greatest non-English hymns (Latin, Greek, German, Dutch, Scandinavian, etc., etc.).

Those who are interested in the textual changes which the Committee has felt obliged to make, and those which it has adopted from others, will be able to find a list of these, together with the reasons for the alterations which we have made, in the Supplement of this report. We believe that this material should be accessible to the future officers and members of the Church, as well as to the present generation.

Your Committee has given careful attention to the tunes for the hymns which we have selected. Wherever this was possible, we have avoided the selection of tunes already included in our Psalter. In spite of this, however, there are rather many duplications. These could not always be avoided, since our Psalter contains many of the best standard hymn tunes. As a general rule it is not advisable to divorce a hymn from a tune with which it is closely associated in the minds of those who sing it. The only good reason perhaps is the unpopularity of the tune. A good hymn with a poor tune is practically useless, since it will seldom be sung. The name of the tune for each hymn is printed just below the title. The name of the author of the hymn and the date of its composition, in case this is known, are given in the upper right hand corner of the text, while the classification of the contents is given in the upper left hand corner. In case Synod adopts all or part of our selections, the names of the composers of the tunes, the dates of their composition, and possibly also their meter should be given as additional information. In the case of hymns whose tunes have no names we have referred to the numbers of other Hymnals where these tunes are used.

Naturally not a little of our time was spent upon hymns which were ultimately rejected. But inasmuch as the Synod of 1928 did not instruct us to give a report on this phase of our work, we have not kept a record of these hymns or of the reasons for their rejection.

In passing judgment upon the hymns which we have studied your Committee was guided by the following criteria, which we mention in the order of their importance:

- (1) Doctrinal soundness. It would be superfluous to explain why this should be insisted upon.
- (2) New Testament character. This in view of the fact that our churches will continue to sing the Old Testament Psalms. If, therefore, our churches shall be permitted to sing hymns, the latter must fill a need which the Old Testament Psalms cannot fully supply.
- (3) Dignity and depth of devotional spirit. Everything trashy and thin should be avoided. For this reason many of the popular gospel hymns have been excluded. These may be fit for certain religious gatherings, but many of them are not appropriate for public worship. Our collection, however, does include a limited number of the more simple hymns. We felt this was advisable in view of the fact that immature as well as mature Christians, children as well as adults, take part in public worship.
- (4) Clearness and beauty of expression. Several hymns have been rejected because they contained ambiguous lines or verses—even in case they are highly praised on account of literary beauty or other points of ex-

cellence. There should be no ambiguity in the songs which our churches sing. At the same time we have not been unmindful of the fact that hymns which are sung in our divine services year after year should have some literary merit in order that they may continue to give satisfaction.

We must, of course, leave it to your esteemed gathering to judge whether the hymns which we have selected measure up to the requirements just mentioned.

Respectfully,

Your Committee,

R. B. KUIPER,
H. J. KUIPER,
W. HEYNS,
H. J. G. VAN ANDEL,
J. M. VANDE KIEFT,
S. SWETS.

P. S. The president of our committee, the Rev. R. B. Kuiper, was not able to meet with us since his departure for Philadelphia last September. Much of our work, however, was done while he was still with us.

Report of the Committee on the Question of Introducing Hymns

The Committee on the Question of Introducing Hymns wishes to present the following report to your Honorable Body.

The matter of introducing Hymns in Public Worship was brought up for the first time at our previous Synod as a matter of great importance, calling for special attention. No fewer than *nine* Classes and one Consistory had sent in overtures concerning this matter; some favoring and others opposing and still others merely desiring a thorough investigation of the question.

The Preadvisory Committee of the previous Synod was favorably disposed to the matter. It judged that an investigation as to the legitimacy of such an introduction of Hymns was not necessary, and even inadvisable. Such investigation was not deemed necessary because in the excellent overture of Classis Grand Rapids East the right to sing Hymns in Public Worship had been clearly shown. It was deemed inadvisable since such an investigation would involve a loss of time of at least two years, whereas immediate action was needful. For the danger existed that otherwise local churches would introduce Hymns on their own initiative, thus giving rise to a situation which Synod would not be able to control. The Committee did not share the objections of Classis Zeeland. It advised therefore that Synod should adopt the overture of Classis Grand Rapids East, viz.:

- a) To so revise article 69 of our Church Order as to authorize the use of Hymns, approved by Synod, in our Public Worship.
- b) To take the necessary steps for procuring such a collection of Hymns to be used in our Church services (Acta 1928, p. 46 ff.).

The Synod apparently considered this preadvise too radical. In its stead a substitute motion was adopted in

which Synod declared that it had no objection to the introduction of Hymns in Public Worship, but nevertheless judged it necessary, in view of the practical and historical objections, voiced at Synod, that a committee should make a special study of the entire question. Therefore Synod decided:

1. To appoint a Committee whose work would be:
 - a. To make a thorough study of the matter and consider it from all points of view;
 - b. To investigate whether or not a satisfactory number of Hymns can be found, suitable for use in our worship.
2. In case a sufficient number of such Hymns can be found, to compile these and present them for approval to the Synod of 1930; moreover to publish the text of the Hymns deemed suitable six months before said Synod.

This, then, is the task that we as a Committee were instructed to perform.

* * * * *

Before entering upon that task we wish to make a few preliminary remarks.

In the first place, the Committee has considered the question at issue as referring to congregational singing in our American-speaking churches only. The overtures concerned, and also our mandate, although not stated in so many words, suggest these churches, and them alone. From this fact the Committee concluded that Hymn singing in Holland services was not included in the matter Synod had in view, and that your Committee had to confine itself to the question of Hymn singing in our American speaking churches.

In the second place, the question at issue is not whether or no there shall be an *introduction* of Hymns for Public Worship, notwithstanding the fact that the Synodical Acta speaks of the *introduction* ("invoering") of Hymns, and call your Committee "the Committee for the question of introducing Hymns." This terminology leaves the impression that we have no Hymns at all for use in Public Worship, and that the adoption of a certain number of Hymns would be

the introduction of something new. This, however, is incorrect and misleading. Fact is, to the contrary, that the introduction of Hymns for use in Public Worship was sanctioned already by our Reformed Fathers of the 16th century. For they have provided the Churches with the still existing small collection which is found in our Dutch Psalters, bearing the title "Eenige Gezangen," and from this it follows that the Hymn question cannot be a question of introducing Hymns, but only of an increase of the number that has been in use already for centuries.

In the third place, it should be borne in mind that the Church, convened in Synod, has already, by accepting the above mentioned substitute motion, decided that she has no fundamental objection to the singing in Public Worship of Hymns deemed suitable for that purpose.

* * * * *

As to our investigation of this matter it seems to us that we should begin with a brief account of what is going on in the Reformed Churches in the Netherlands regarding this same subject. That also in a sense may be considered as one of the viewpoints from which the matter should be studied. All the more since there is no Church which we love and trust so well and from which we are more eager to learn than that of the Netherlands.

In the Reformed Churches of the Netherlands the need of more Hymns in Public Worship is keenly felt as well as in our Church. There the movement has begun even earlier. It was before 1920 that a "group of those interested in the enriching of our Church song" collected a group of 51 songs. These songs they presented to the Synod of Leeuwarden, 1920, with the request that it approve the 51 Hymns, if possible, and that it recommend their use in church services. An accompanying statement reads as follows: "After all that has been said of New Testament church songs, we deem the time to have come for the Synod to devise ways and means enabling the churches, more so than before, to sing of the fulfillment of the Old Testament promises in the new language of the dispensation of the Spirit" (Acta, Leeuwarden, 1920, p. 201 ff.).

In addition to this, the matter was laid before the same Synod of Leeuwarden, 1920, by two Particular Synods, those

of Noord Holland and Gelderland. By their overtures they requested Synod to review the old collection, "Eenige Gezangen," and attempt to supplement these with versifications from parts of Scripture, which the churches would be at liberty to use together with the Psalms; and they requested also that, in case it should please Synod to grant this request, article 69 of the Church Order be changed accordingly (Acta Leeuwarden, 1920, pp. 13, 17).

In agreement with its Preadvisory Committee Synod decided for various reasons not to accept the collection of 51 Hymns, but to appoint a Committee of five delegates to work along the lines proposed by said Particular Synods. This Committee was to review and improve the collection "Eenige Gezangen" itself, and to supplement it with rhymed and unrhymed portions of Holy Scripture, which the churches would be at liberty to use along with the Psalms (Acta, p. 62).

It deserves our attention that the Preadvisory Committee, in recommending such a decision to Synod, did not deem it necessary to prove the soundness of its position by any demonstration of principles which would warrant the right to use Hymns in Public Worship. That this right was apparent to the churches of the Netherlands was evidently taken for granted. Such appears from its assertion that "it was very desirable to yield to the increasing demand for more Church songs, *because the principle [italics ours] was long ago accepted by our churches, that along with the Psalms Scriptural songs may be sung in Public Worship.*" Nor is there any mention in the mandate of Synod to the above named Committee of five of an instruction to investigate the principles involved.

The Preadvisory Committee did, however, investigate the matter of whether only songs that are rhymed portions of Scripture were permissible, or also those that are a free expression of the Christian's inner experiences ("vrije vertolking van wat het gemoed des Christens beweegt"). Attention is called to the fact that even against the latter no *fundamental* objection can be made, but that there is a serious *practical* objection. In permitting such "free expressions" there lies the danger of continually increasing the number of such songs to such an extent that the Psalms,

God's rich gift to the Church, will be relegated to the background. This danger would not exist if the Church would establish the rule not to allow any other songs than those which are rhymed portions of Scripture (Acta 1920, p. 237). The fact that in the old "Bedezing voor de Predicatie" we have such a "free expression" is not taken into account.

The five Delegates of 1920 presented the following Synod of Utrecht, 1923, with a fine piece of work. True to their mandate they had reviewed the collection of "Eenige Gezangen" and suggested many improvements. And with respect to the second part of their task they had collected 14 Scripture passages, 5 to be sung unrhymed and 9 to be used rhymed. The first 5 were provided with melodies. The other 9 were put into rhyme, and the matter of appropriate tunes was taken care of by references to other songs or by furnishing them.

As unrhymed portions to be used as Church songs, the following were suggested:

Num. 6:24-26	1 Cor. 15:16-20
Isaiah 9:5	2 Cor. 13:13
Luke 2:14	

And the portions which they presented in rhymed version were:

*Job 19:25-27	Rom. 8:33-39	Rev. 4
Isaiah 53	1 Cor. 15:42 ff.	Rev. 5:9-12
Isaiah 55	Eph. 1:3 ff.	Rev. 9:9-17

The reception of this report of the five Delegates was scarcely favorable. The Supervisory Committee judged that the improvements suggested for the existing collection, "Eenige Gezangen," although at times commendable, had in

* The following version of Job 19:25-27 may serve as an example:

1. Godlof, ik weet dat mijn Verlosser leeft.
Mijn stof zal Hij in 's aardrijks schoot bewaken:
Eens van dit stof de laatste banden slaken,
Als aard' en zee de dooden wedergeeft.
2. Als na mijn huid dit vleesch ook is doorknaagd,
Zal ik mijn God toch uit mijn vleesch aanschouwen,
Hem met mijn oogen zien. 'k Leg vol vertrouwen
Mij neder, tot de jongste morgen daagt.
3. Ja 'k zal Hem zien, geen vreemde, na den dood;
Voor mij aanschouw ik Hem in eeuw'ge glorie,
Als Hij, mijn Goël, komt in Zijn victorie;
Mijn nieren, zeer verlangen z' in mijn schoot.

general not met with the approbation desired in a matter of this kind. Moreover, the few samples offered were insufficient for an enlargement of said collection. With respect to the latter objection, however, it was admitted that the previous Synod had made it difficult to find a more satisfactory number by its provision that the Delegates should limit themselves to portions of Scripture. Grounds for this requirement were not given. In fact, a fundamental treatment of the problem of Hymn singing in Public Worship was still wanting. The Preadvisors of the Leeuwarden Synod had asserted, "that fundamentally no objection could be raised to 'free Church-songs'," but no proofs had been adduced for this position. Nor had this been done previously. It was obvious, therefore, that as complete a survey as possible was highly necessary. In agreement with this recommendation the Synod decided to appoint Delegates with the following instructions:

1. Taking into account the proposals and suggestions received, once more to review the collection "Eenige Gezangen";
2. To investigate the question of the so-called "free Church song" to the fullest extent.

Report on these matters would have to be ready and published a year previous to the following Synod.

In consequence of these resolutions the matter came up again for consideration at the Synod of Groningen, 1927. It appeared, however, that because of circumstances the Delegates had been able to carry out their task only in part. Nor had they been able to publish the result of their work at the prescribed time. But in regard to the part that at this moment interests us most, i. e., the matter of the "free Church song," their report had been completed with the exception of the conclusions (Acta 1927, Bijlage CXXXVI, p. 228 ff.).

In our opinion this report was vague. It does not show positively and clearly what position in the matter of "free Church songs" was taken by the Delegates themselves and should according to them be taken by the Church. This fact seems to account for the absence of the conclusions and makes that absence all the more regrettable. "We gladly

leave the formulation of the conclusions to Synod," it was said (Acta, 1.238).

First the report gives a "Historical Review" of Hymn singing; thereupon it treats briefly the "Data of Scripture"; and it concludes with a "Statistical Survey" of the present condition of congregational singing in the various Reformed Churches.

The Historical Review affirms in conclusion "that the Reformed Churches have never condemned the "free Church song" in principle, nor have they declared that Hymns conflict with Holy Scripture." Yet, on the other hand, the impression is given that "our Churches did have not only practical objections but also objections from principle to Hymn singing in Public Worship." Further we read, "Only in our Churches it has always been emphasized: (1) that God has given but one collection of Psalms in Holy Scripture, viz., the Old Testament Psalms, and that these were designed also for the New Testament Church. For it is a fact worthy of attention, that the New Testament contains no poetical books; (2) that the Psalms excel in spiritual depth; (3) that Psalm singing is more expressive of the unity with the Church of all ages; and (4) that Hymns, once introduced, have always supplanted the Psalms, so that men's work superceded the work of God."

Neither does the discussion of the "Data of Scripture" lead to a positive result. Eph. 5:19 and Col. 3:16 are mentioned and a brief explanation shows that these texts are not relevant to the question under discussion, as there is not the slightest evidence that in these verses there is reference to congregational singing in Public Worship. Mention is also made of Eph. 5:14, Hebr. 12:13, James 1:17, as passages which, because of their rhythmical form, have been considered as parts of Church songs then in use, but this assumption is rightly rejected on the ground of total lack of evidence.

The conclusion of this investigation is, "that Holy Scripture says nothing concerning the use of Hymns in Public Worship." Nothing—that means neither for nor against. This statement, however, is followed by the question: "Whether the absence of poetical books in the New Testament is not an indication that God has destined the Old

Testament Psalms for use in the Church of the new dispensation also?" This question, it seems to us, might justly be reversed and be made to read thus: Whether the absence of poetical books in the New Testament is not an indication that the task of supplying New Testament Church songs has been entrusted to the New Testament Church itself, the Church which has been endowed with the Holy Spirit and stands in the freedom with which Christ has set it free?

Finally, there is the "Statistical Review," but this cannot make any real contribution to a fundamental solution of the matter in hand. For the question is not *what is*, but *what ought to be*. And that is not a matter to be decided by majority vote. The survey shows that, although there are exceptions, the introduction of Hymns as a rule has tended to crowd the Psalms out. Its significance as a part of this report is therefore that it strengthens the practical objection that the introduction of Hymns leads to the slighting of the Psalms.

The report contains no thoroughgoing discussion of the principles involved. Years ago strong arguments were advanced by Dr. Kuyper, Sr., to prove that there can be no fundamental objection to the use of Hymns in Public Worship, but these too are passed by unnoticed. Involuntarily the question arises, What would have been the conclusions if they had been drawn by the Delegates in order to finish their report? Would they have been pro or con?

Synod decided to continue the Delegates with the following instructions:

1. To send the report, as far as completed, to the Churches of the Netherlands, to those in Bentheim and East-Friesland and in the Dutch East Indies, to the Christian Reformed Church in America, and the Reformed Church in South Africa;
2. To continue with due speed the work as begun by the Synod of Utrecht.

It is apparent that the Synod was interested in the matter and desired further progress.

* * * * *

After having acquainted ourselves with the state of affairs in the Netherlands, we may now proceed by turning

our attention to the instructions which were given us by the previous Synod. They are fourfold:

- A. To thoroughly investigate the underlying principles and to view the subject from all angles;
- B. To consider the historical and practical objections raised at the Synod of 1928;
- C. To investigate whether a satisfactory number of Hymns can be found suitable for use in Church Worship;
- D. In case such a number of Hymns is found, to compile from these a collection in our report that is to be published six months before the Synod of 1930 convenes.

A. INVESTIGATION OF UNDERLYING PRINCIPLES.

First of all it is our task *to thoroughly investigate the underlying principles*, and to consider the matter from every angle.

1. It would be appropriate to begin this investigation with a historical survey of the use of Hymns in Public Worship by the Christian Church through the ages. The compass of our report, however, does not permit this. In the above mentioned report of the Synod of Utrecht, 1927, such a historical resumé, although very condensed, covers more than seven large pages, thus requiring more space than we can spare. Even without a historical review the scope of our task will necessitate a much longer report than is desirable. Moreover, as that report of 1927 shows, such a historical investigation does not lead to positive fundamental results either for or against. And as far as historical particulars which are of great significance for the question of Hymn singing in Public Worship are concerned, e. g., the attitude of Calvin and the Churches of the Reformation, especially the Church of the Netherlands, and also the opposition to the "Evangelische Gezangen" in the time of the "Afscheiding"—these matters will appear in their proper place.

2. The case is different, however, when the question of Hymn singing in Public Worship is considered *with respect to the principles involved*. If it would become evident that

Hymn singing in Public Worship can not stand the test of principle, then the matter would at once be decided for us—convinced that such Hymn singing is out of question. An investigation as to principle is therefore indispensable in this report.

Here our first question naturally is: What do the Scriptures say? The report of Utrecht, 1927, answers, that Scripture makes no positive statements as to the use of Hymns in Public Worship, and—as far as direct precepts are concerned, this declaration cannot be gainsaid. Texts that appear to be relevant to this matter are:

Eph. 5:19. "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

Col. 3:16. "In all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

Some have appealed to these texts as clear proofs that in Public Worship New Testament hymns and spiritual songs have their place alongside of Old Testament Psalms. Others contended that the terms "psalms," "hymns," and "spiritual songs" were derived from the various superscriptions of the Psalms of David. From this they concluded that all of these terms designated the Old Testament Psalms, and as such the use of these only was prescribed for Public Worship. Both of these opinions, however, are merely personal conceptions lacking adequate proof. No one has yet given the exact meaning of "psalms, hymns and spiritual songs." Not even the meaning of "psalms" is clear, for the Greek word for "psalms" designates songs accompanied by the harp. Hence with respect to the nature and content of such songs we can conclude nothing from this word. As a rule the interpreters of Scripture are careful in their statements regarding this matter and refrain from positive assertions.

Moreover, neither of these texts gives evidence that Paul was referring to public worship. Rather the contrary is true. In both texts there is mention of "speaking one to another" or "teaching and admonishing one another," and of "making melody in your hearts." From these expressions it follows that the Apostle referred to the daily conversation of the Christians and to the manifestation of their spiritual experiences and emotions, in all of which they should dis-

tinguish themselves from heathen and worldlings. Calvin translates as follows:

Eph. 5:19. "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart, to the Lord;"

Col. 3:16. "Let the Word of God 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."

But although these texts do not prove it, it may be taken for granted that in the Apostolic times New Testament spiritual songs were not wanting. We know from 1 Cor. 14:15 and 26 that to give "a psalm" belonged as well to the operations of the Holy Spirit in the Church as to give "a doctrine" or "a strange tongue." And it can hardly be imagined that such psalms given by the Holy Spirit would not be preserved and adopted for use also in Public Worship. Some have claimed that the expressions in poetic form to be found in Eph. 5:14, Hebr. 12:12 and 13, 1 Tim. 3:16, James 1:17, and other places are portions of such inspired "psalms."

These things, which constitute the only Scriptural data regarding the matter in hand that can be found, may not be without some significance, but they can not take the place of Scriptural proof either for or against. The fact remains, therefore, that in the New Testament we have no direct precepts in regard to the matter. Yet it cannot be that here Scripture would leave us in the dark. In our opinion, however, it is—in harmony with the character of the new dispensation—precisely in not giving any positive instructions with respect to congregational singing, that the New Testament points the way.

We know that with reference to practical matters of ecclesiastical organization, the precepts given in the New Testament are very few. In the Old Testament the entire tabernacle and temple service in all particulars was regulated by divine precepts, but in the New Testament there is no trace of such regulation of public worship. We know also that this absence of such regulations is rooted in the character of the new dispensation. In the Old Testament the immaturity of the Church necessitated the tutelage of the Law. The Church of the new dispensation, on the contrary, is raised to maturity by virtue of the glorification of Christ and the outpouring of the Holy Spirit, and delivered from

the tutelage of the Law and set free. The absence of "precept upon precept, line upon line, here a little, there a little," in the New Testament is a manifestation of the liberty of the New Testament Church. So also the absence of precepts relating to congregational singing points to the liberty of the Church to regulate that matter for itself in such a way as may be most conducive to the edification of the believers. In full harmony with the absence of precepts is the absence of a poetical book in the New Testament. It indicates that the task of providing New Testament Church-songs, to be used alongside of the Psalms, is left to the Spirit endowed New Testament Church itself. Such has been the judgment of the Church from of old. Since the New Testament contains no Confession and no Church Order, the Church itself has provided these, fully convinced of its right and duty to do so. The same principle that has guided the Church in regard to these requisites, also holds good in regard to New Testament Church Hymns. Therefore the answer to the question: What do the Scriptures say? must be: *By not giving positive precepts in regard to New Testament Church Hymns, Scripture teaches that this matter is left to the freedom of the Church.*

But Scripture says even more than this.

Naturally the freedom to use Hymns in Public Worship concerns only such Hymns as are sound, i. e., in agreement with God's Word. Hymns of another nature may not be considered. Thus the Church must be very careful not to permit Hymns that cannot stand this test. The adoption may not be a matter of local option, but must be judged and decided by the Church as a whole.

Against the use in Public Worship of Hymns that are fully in agreement with the Word of God there can be no objection *as to their contents*. Consequently, if such use nevertheless is to be considered unlawful, it would have to be because of *their form*, e. g., because of their giving divine truth not in the exact language of Scripture, but in a different man-made formulation. In regard to this, however, Scripture teaches us that in Public Worship the free expression of divine truth in human language *is in accordance with the will of God and divinely instituted*.

This appears from the fact that the Lord has ordained preaching and praying in Public Worship and that not as

elements of worship to be performed in the exact language of Scripture, but in free formulation and expression. Thus the Lord intended to have the Gospel preached to all creatures, and thus have the Apostles understood His commission and carried it out. In free language of his own formulation, Peter, full of the Holy Ghost, preached the Gospel on Pentecost (Acts 2), likewise Paul at Antioch (Acts 13), in Lystra (Acts 14), and before Agrippa (Acts 26). So the believers at Jerusalem prayed (Acts 4:24-31), and so today we still preach and pray in words of our own. The prescribed prayers of our liturgical Forms also are not found as such in Scripture, but freely formulated.

That which applies to preaching and praying in Public Worship must also apply to congregational singing. In regard to preaching and praying it is certain that free formulation is divinely sanctioned, and there is not a shadow of proof that the songs of the congregation may not be similarly constructed. And if only the singing of Psalms from Scripture would be permitted, it would have to follow that the preacher might bring the Word only through Scripture reading and that he might use only those prayers which are found in Scriptures.

It was for good reasons, therefore, that the Reformed Churches, as the report of Utrecht, 1927, states, "have never condemned the free Church-song *in principle*, nor declared that Hymns are in conflict with Holy Scripture." Even the Synod of Dordt, 1618-'19, which gave Art. 69 such strict formulation, did not do that. In that article, the very same in which they intended to provide for the maintenance of Psalm-singing, plain proof is to be found that they had no fundamental objections to Hymns. Among the Hymns permitted in that article is also the "Bedezeit voor de Predicatie," which is truly a free song.

Thus far we hope to have made clear that from the point of view of principle no objections can be raised to the free Church-song, as if the use thereof in any way conflicts with God's Word. We believe to have proved this from Scripture by showing:

- a) that from the absence of positive New Testament precepts in regard to Church Hymns it must be concluded that the New Testament Church itself has the freedom and the duty to regulate this and to use the free song

in so far as such is conducive to the edification of the Church; and

- b) that as far as *content* is concerned there can be from the point of view of principle no objection to such free songs as are in agreement with God's Word. And that there can be no fundamental objection to *the form*, since free formulation of Scriptural truths in Public Worship is ordained of God.

In connection with these things and in confirmation of them we have called attention to the fact that accordingly the Reformed Churches have never condemned the free Church-song in principle.

Yet this is not sufficient. A matter may be justified as to principle and still be objectionable because of circumstances. There may be practical objections sufficient to justify rejection. For this very reason the previous Synod has rightly appreciated "the historical and practical objections voiced at Synod," and instructed us to investigate these also. This we are now ready to do.

B. INVESTIGATION OF THE OBJECTIONS RAISED AT SYNOD

Before we take up the objections raised at the previous Synod, we wish to consider the seemingly valid objection, that the use of Hymns in Public Worship is at variance with the attitude of our Reformed Fathers in regard to this matter, especially with that of the Synod of Dordrecht, 1618-'19.

It must be admitted that these Reformed Fathers, even though they did not condemn free Hymns as such but rather sanctioned them, certainly did not favor the use of Hymns for congregational singing. Their admitting of a few of them was but a concession, and their real intention was to prevent the introduction of others. To that end the Synod of Dordrecht, 1618-'19, formulated the article (Art. 69) of the Church Order in such a way that the few Hymns, used of old, which were to remain were mentioned by name, with addition of the clause: "All other Hymns shall be barred from the Church."

But what were the reasons therefor?

We repeat: no fundamental reasons. That is certain. For if they had had fundamental objections to Hymns, they could not have allowed a single one, especially not such a

Hymn as the "Bedezeang voor de Predicatie." Consequently we have to look for other reasons.

As one of them may be mentioned the influence of the great Calvin. Calvin had emphatically favored Psalms. In a foreword to a small volume of versifications of some of the Psalms he wrote: "What Augustine has said is true, that no one can sing anything worthy of God unless he has received it of God. Therefore, however diligently we may seek and search, we shall find no songs more suitable to do this than the Psalms of David, which the Holy Spirit has inspired. In singing these we are certain that God puts the words in our mouths, as if He Himself were singing in us to extol His glory." In this declaration there is no condemnation of the free Church-song, but only the expression of Calvin's conviction that the Psalms surpass all Hymns for use in Public Worship. This idea was also advanced as an argument against Hymns at the previous Synod, and in its place we will revert to it.

In the second place, in the Reformation times war had to be waged against Rome, against Romish abuses and superstitions. And the Reformed Churches realized, more so than the Lutherans, that in order to purge out this old corrupt leaven, it was necessary to proceed in a radical manner. At Church Assemblies, especially at General Synods, attention was called to, and decisions were taken concerning such things as bell ringing, ecclesiastical participation in funerals, the wearing of mourning clothes, the use of organs in the Churches, etc. All these things were considered dangerous, and that not without a reason. For to all these things Rome had attached superstitious powers and influences. In such circumstances it is necessary to refrain from eating meat for the sake of the King's business.

Public Worship also, the singing included, was entirely corrupted by Rome. The congregation no longer sang; it had been silenced by the choir as the people wanted to listen to its beautiful strains. For choir singing had become a musical performance of high order, aimed to please the senses rather than to extol the praise of the Lord. And as to the contents of this choir singing, the free song had gained the upperhand, these free songs were mainly songs of idolatrous worshipping of saints, and among them, unnoticed by

the people, who did not understand Latin, but not unnoticed by the clergy, ditties of a decidedly immoral nature might be heard as parts of the service.

Small wonder therefore that also in this respect a thorough reformation was considered imperative. And there was no better way to eliminate these pernicious songs than to introduce and strictly maintain the singing of Psalms. The decided stand of the Reformation fathers, even in regard to things of minor importance, deserves our appreciation and respect. Theirs was no foolish narrowness but rather evidence of discernment and firmness. Nevertheless, from the fact that they expressed themselves as opposed to bell-ringing and such things it does not follow that we must follow suit. Nor does their attitude to the free Church-song, which in their time and circumstances was undoubtedly correct, necessitate that our attitude be the same today.

Of the objections presented in the overtures to the previous Synod and found in the Agendum (p. XXVIII ff.) the first was:

a. History has proved that the introduction of Hymns results first in the neglect of the Psalms and then in their almost complete disappearance from Public Worship.

The Preadvisory Committee of said Synod judged that the overtures of Classes Grand Rapids East and Hackensack had shown a way to intercept that objection, viz., the way of a Synodical decision, determining which part of the congregational singing should be Psalm-singing, or, more specifically, that for one half of the singing the use of Psalms be obligatory.

If we could make ourselves believe that by this measure the danger could be sufficiently averted, we would let the matter rest there. But, even though we consider the suggestion worthy of attention, we cannot ascribe such a decisive significance to it.

Your Committee realizes the weight of the objection. Its truth cannot be denied nor should its importance be minimized. It is a danger of which we must be fully conscious and warned against. Therefore it is well that it was voiced at the Synod.

Whereas the Psalms in the Old Testament were purposefully given for Public Worship (cf. for instance Ps. 51:1; 52:1; 53:1; etc.) and were used accordingly, and whereas they do

not belong to the things set aside by the New Testament, but, to the contrary, their Divine authority and lasting worth is pronouncedly acknowledged in the New Testament (Luke 20:42; 24:44; Acts 1:20; 13:33, 35), it must be considered, acknowledged, and maintained by us as a principle founded on the Word of God, that Psalm-singing must always remain an element in our Public Worship. From this it does not follow that our singing must be exclusively Psalm-singing, but it does follow that a service without the singing of Psalms would be conflicting with the will of God as revealed in His Word.

Nor does it follow that because of said danger the use of New Testament Church-songs must be considered out of the question. For, first of all, it is not true that the use of Hymns *must* inevitably result in the disappearance of the Psalms. The lesson from history in this respect may serve us as an object-lesson, to fill us with a constant fear of falling into the same evil. In the second place, it is not true that we must refrain from all use as soon as there is danger of misuse. For what good things are not misused? Permit us to refer once more to the word we preach. Does not our freedom of expression involve a most serious danger? Is not that liberty greatly misused to spread erroneous doctrine instead of the truth which is according to godliness? Our Fathers were aware of this and took measures against it by establishing the "Formula of Subscription" and exacting from every Minister his signature. But their liberty to speak in language of their own they left untouched and it must be left untouched because its practice is Divinely sanctioned. And in the third place, the matter of using New Testament Hymns is not a matter of minor importance, lightly to be passed by, but a matter of great significance for the welfare of the Church and the edification of the believers.

In this matter of Hymns we are confronted by an urgent demand which reveals itself increasingly in the Netherlands as well as here—a desire for New Testament Church-songs. To condemn this demand as something that has its origin in disloyalty, spiritual weakening, and retrogression, is unwarranted.

For first of all it is a demand against which, as is generally conceded, there is no fundamental objection. That free formulation, which accords with God's will in preaching and

in prayer, must also accord with God's will in regard to the song of the believers in divine worship, cannot be denied.

In the second place it is a movement which concerns itself with the only element in the service in which the congregation is in the full sense actively engaged, and which has for its aim to enable the believers of the New Testament to sing the praise of the God of their salvation as revealed in Christ with New Testament tongues. Without Hymns this can only be done in the Old Testament language of hopefully expectant prophecy, not in the New Testament language of jubilant fulfilment. Without Hymns only the song of Moses can be sung, not as in heaven also the song of the Lamb. Is it not the high calling of the Church to make such New Testament singing possible? Is it not also for the fulfilling of this task that she has received the anointing of the Holy Spirit?

In the third place it is a movement to enrich the congregational song and to promote unity and harmony in public worship as well as the edification of the believers. We fully agree with the statement that there are no Hymns which can equal the Psalms in voicing the depths of spiritual life, the depths of spiritual distress and misery, of penitence before God, of a struggling and triumphant faith, of praising and glorifying God. For that reason we value the Psalms as a priceless treasure which we can in no wise afford to miss. But such speaking from the depths of spiritual life is certainly not the only good quality of the Church-song. It must be admitted that the spiritual song which speaks the language of the glory of salvation in Christ as revealed in the New Testament has a virtue of its own which the Psalms could not possess. Therefore we need both, and may profit from both, without exalting one at the expense of the other, or casting one aside because it has a different character than the other. And as to inspiration, that which is wholly in agreement with Holy Scripture shares its inspiration.

This point also touches upon the unity and harmony of Public Worship and the edification of believers. Our entire Public Worship has a New Testament character with the exception of our congregational singing. The Old Testament Scriptures are often used to edify the New Testament congregation, but as understood, explained, and applied in the light and teaching of the New Testament. No ambassador

of Christ will preach on the words: Blessed is he whose transgression is forgiven, whose sin is covered (Ps. 32:1) without calling attention to the securing of this salvation through Christ and to the application thereof by the Holy Spirit. This is required by the character of New Testament Public Worship and by the edification of the New Testament congregation. Our singing, however, does not meet this requirement. The New Testament is excluded from our Church-song.

And in the fourth place, it is a movement that would utilize a treasure given to the Church in the course of time by God Himself. The fact that in the New Testament no collection of spiritual Hymns is given, as the Psalms were given to the Church of the Old Testament, has been used as argument that the New Testament Church is not supposed to have New Testament songs for Public Worship as the Old Testament Church had Old Testament songs for that same purpose. This argument, however, amounts to setting aside the fact that to His New Testament Church the Lord has given something better, viz., the Holy Spirit. The Holy Spirit was given to dwell in and to remain with the Church as the Substitute of the Savior Himself, and to endow it with the necessary spiritual gifts for fulfilling its calling. Through the guidance of the Holy Spirit the New Testament Church has provided for many things which in the Old Testament had been given by the Lord through Moses. What right is there to make an exception of proper New Testament Church-songs?

Then there is the fact that in the way of Divine Providence a wealth of spiritual poetry, suitable for New Testament Church-songs, is actually available, the fact that we can rightly speak of "a treasure of songs of the Old Christian Church" and of "Reformation songs" (Onze Eeredienst, p. 61). There are reformation songs of both earlier and later date, contributed to the Church by poets who possessed the unction of the Holy Spirit. May this treasure be looked upon as anything else than a fruit of the outpouring of the Holy Spirit, a fruit of His operation in the Church to provide her with New Testament Church music? It is true that much of what presents itself as sacred poetry falls short more or less in coming up to the standard of the Word of

God, but the amount of what can stand that test is more than sufficient.

If, therefore, the Church excludes congregational singing that does justice to the New Testament revelation,—instead of including it, and thus enabling the believers to sing and extol together in Public Worship “the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit,”—she can blame only herself. And not only that, but may she let the matter rest there? Would it not be well for her to examine herself as to her standing in this respect, whether she is not guilty of neglect in properly caring for Public Worship and for the perfection of the saints, and of slighting a precious gift of the Holy Spirit?

In view of these things it is obvious that the movement is not to be characterized as having its origin in deviation from the truth or spiritual laxity and decline. Hence your Committee is of the opinion that the objection that the use of Hymns in Public Worship brings with itself the danger of losing the Psalms cannot be of sufficient weight to make the barring of New Testament Church-song advisable. This would indeed be the case if this were a matter of minor importance, but not now when it is a matter of great importance and in which so much is involved.

For however true it is that we should not heedlessly endanger ourselves, it is no less true that we may not leave an important calling unfulfilled to prevent danger. Such a calling should be fulfilled, whether there is danger or not, and if there is danger, it is for us to be on our guard by watching and praying in order that we may receive protection from above. That holds also in this case.

b. Furthermore, at the previous Synod it has been urged against the use of Hymns that Hymns could never take the place of the Psalms, since Hymns always speak *concerning* the life of God's people, while the Psalms are the product of spiritual experience itself.

This argument is directed against the danger of *replacing* the Psalms with Hymns, but that is not the point at stake here. No one desires that. Such an argument disproves nothing as to the real issue. Moreover, the assertion does not even hold. It is not true that speaking concerning the life of God's people and speaking from spiritual experience are opposites which are mutually exclusive, so that the one would be

peculiar only to Hymns and the other only to the Psalms. The two can very well go together. In answer to this objection the Preadvisory Committee of the previous Synod pointed to the fact that many Hymns characterize themselves as having arisen from spiritual experience, giving some examples of such Hymns as proof. We deem this answer sufficient.

c. A third objection was as follows: The versification of the Psalms, although itself not inspired, is nevertheless based on the inspired Word, which cannot be said of the Hymns.

In reply to this contention the Preadvisory Committee of the previous Synod has pointed out that there are Hymns which are based on the inspired Word just as well as any versified Psalms, and rightly so. Hymns can be versifications of passages of Scripture as are the Psalms, and if they are not of this kind, they can still be based on the inspired Word and entirely in harmony with it.

d. A fourth objection was this: By far the majority of existing Hymns are as it were leavened with Arminianism. The danger of bringing this pernicious doctrine into the Church along with the Hymns is far from imaginary.

To this we have the following to remark: That by far the majority of Hymns are indeed leavened with Arminianism remains to be seen. Not all who love the Reformed Confession, and are able to judge, admit it. But even if it were so, the argument would not affect the case. For, first of all, it cannot serve as an argument against Hymns as such. Many public prayers are sent up which are not worship of the God who has revealed Himself in His Word, but from this it does not follow that public prayer as such should be condemned. And, secondly, in this argument is implied the admission that there are also other Hymns, and with the Preadvisory Committee of the previous Synod we all undoubtedly rest assured that from these we would choose ours. That would for the present preclude the possibility of bringing pernicious doctrine into the Church along with the Hymns. And as to the future, we know that no singing of Psalms only and no rejection of Hymns can offer a guarantee for our remaining sound in doctrine.

e. A fifth point submitted to the previous Synod, which was in the nature of a suggestion rather than of an objection,

reads as follows: If our present versification of the Psalms in our Psalter does not shed sufficient New Testament light on the Psalms, then the remedy does not lie in the introduction of Hymns but in a better versification.

This argument proceeds upon the assumption that in the present movement with respect to congregational singing the design is the shedding of New Testament light on the Psalms. This assumption is incorrect, and from this it follows that the suggested remedy cannot be the right one. What is wanted is to have Hymns alongside of the Psalms for congregational singing, but of a desire for Church poetry containing a New Testament commentary on the Psalms not a shred of evidence has been given. We agree with the Preadvisory Committee of the previous Synod in considering such "a better versification" reprehensible, because it would amount to a recasting of the Psalms into Hymns, instead of being really a versification of the Psalms as they are. It would be the versification of a free reproduction of the Psalms with New Testament coloring. Such a procedure with all manner of infringement upon the text would actually be a degeneration of the Psalms.

In addition to this, we would remark that this objection seems to be irreconcilable with the third mentioned above under *c*. That third objection distinguished between Psalms and Hymns in that Psalms and not Hymns were based on the inspired Word. This, of course, is not true, but the meaning may have been that Psalms and not Hymns were versifications of the inspired Word itself. Only when taken in this sense can we see some truth in the statement, for Hymns, too, can be versifications of the inspired Word itself (f. i., The Ten Commandments, The Song of Mary, etc.), but usually they are not. But how then is it possible to suggest in this fifth objection a versification of the Psalms which would not be a versification of the Psalms *as they are*?

f. The last of these six arguments against the adoption of Hymns as New Testament Church-songs or Hymns alongside of the Psalms is, that the introduction of more songs into our Public Worship would at present cause disturbance in our Churches.

In answer to this the Preadvisory Committee of the previous Synod stated that the reverse is equally true. This answer, we think, was to the point. Disturbance would also

be caused by an opposing decision of Synod in those of our Classes which at the previous Synod made known their desire for a collection of Hymns.

Besides this, there is something else that concerns this objection and must be considered. It is a fact that with respect to the Hymns question we have for many years been in a position that should not be continued any longer. As we all know, concessions have been made in regard to this matter. First the use of Hymns has been permitted to new German congregations which might eventually be organized (Acta 1883, Art. 18), and later Classis Hackensack, in case this Classis should join us, was given the right to continue the use of its collection of 52 (really 193) Hymns. To this latter decision the clause was added: "In Holland or German speaking Churches no Hymns may be introduced" (Acta 1890, Art. 49). Synod felt, and rightly so, that this matter should not prevent the union, but as a result a situation was created which is untenable. Some of our Churches are at liberty to use Hymns, to others it is strictly forbidden. Can under such circumstances the right to use Hymns properly be denied to Classes and Churches who desire them, who plead for them? Would not a denial bring with it the serious danger that such Classes and Churches would consider themselves wronged and would find it hard to acquiesce?

Through all these years this situation has caused discontent. The Churches are not at peace with it. This has been shown in the repeated attempts that have been made to remedy the evil of such meting with two measures (Acta 1906, Art. 15, 8; 1908, Art. 70, 30; 1918, Art. 42, XIV; 1920, Art. 58). How much greater would be the danger of agitation now that general attention has been focussed upon the Hymn question if once more that which was granted to some Churches would be denied to others.

g. Objections raised from other quarters were the following:

1. God's Word teaches us that we may not remove the ancient landmarks which our fathers have set. They, i. e., our fathers, have struggled and suffered because they were opposed to Hymn-singing in Public Worship.
2. God has given and revealed everything to us in His Word. Also for singing He gave us such an abundant treasure of inspired Psalms and Songs of Praise that

there is no occasion, no spiritual state for which this treasure does not provide.

3. With the introduction of more Hymns comes the danger that the Psalms will be relegated to the background.

In regard to these objections, it is our opinion:

a) That it is a mistake to brand the adoption of a number of Hymns for Public Worship as a removing of the ancient landmarks. It would be true to fact if the old Reformed Churches had ever from principle condemned such use of Hymns, or if they had strictly barred all Hymns from Public Worship. But they did not do this. In fact, our Reformed fathers were the very persons who originally *introduced* Hymns. Dathenus did this by including in his Psalm-*versification* some Hymns, to which also the entirely free "Bedezeang voor de Predicatie" belonged. And the Old Reformed Synods did it by prescribing the use of the *versification* of Dathenus or by sanctioning the use of said Hymns. The Convention of Wezel recommended the use of Dathenus' *versification* with its Hymns as early as 1568.

Neither is there any warrant to speak of removal of the ancient landmarks in view of the opposition against the singing of the "Evangelische Gezangen" at the time of the "Afscheiding." It is true that there has been such opposition and that the men of the Secession, rather than to sing the said Hymns, suffered themselves to be shamefully treated and persecuted. But the Hymn question of that day was entirely different from the question of our day. At that time the question was about the use in Public Worship of the collection of "Evangelische Gezangen" which was contaminated with Arminianism. Moreover, the use of these Hymns was imposed on the Churches by the unlawful ecclesiastical boards ("kerkelijke besturen") which had replaced the Classes and Synods in 1816, and these boards even demanded of the Consistories that they should enforce the decreed use of those Hymns by means of compulsion. In case of opposition they were to enlist the aid of the local police who would punish with fine or imprisonment. It was therefore an opposition which deserves our due respect. And if our situation were the same, we also would have to resist with might and main. But in our day the question

concerns a collection of New Testament songs of sound content and to be adopted in a manner entirely in accord with the demands of Reformed Church Polity. Against such a collection there are no tenable objections, neither from the viewpoint of principle nor from a practical viewpoint. How sincere the intention is to introduce none but doctrinally sound hymns is evident from the fact that the previous Synod instructed your Committee to incorporate in its report the text of all the Hymns which it deems suitable, in order to bring them to the attention of the entire Church, thus enabling it to judge them beforehand.

b) The second argument is based on the assumption that God, as it is said, has revealed and given us everything in His Word. From this it is inferred that we have in the Psalms everything needed for congregational singing. If we did need Hymns the Lord would have given us these in His Word.

This reasoning, too, is erroneous. The error lies in the fact that the objectors overlook the great difference between the status of the Church in the Old and in the New Testament. Under the Old Testament the Church was in a state of minority (immaturity) and was placed under the guardianship of the Law, under "precept upon precept, line upon line." In accordance with this the worship of the Old Testament Church was arranged and prescribed in all its details by the Mosaic Laws. In regard to the Old Testament Church, therefore, it can correctly be said that the Lord had revealed and given her all she needed.

But in the dispensation of the New Testament the situation is quite different with respect to these things. In this dispensation the Church has been elevated to the status of majority (maturity) as a result of the exaltation of Christ and the outpouring of the Holy Spirit, so that she has become free from the tutelage of the Law and has been set at liberty (Gal. 4:1-5). Consequently with regard to the New Testament Church it can not be said, in the sense in which it was meant, that God has revealed and given her everything in His Word. In the New Testament we do not have detailed rules regarding the arrangement of Public Worship. We do not find any passage there which is suitable to serve as Confession, or as liturgical For-

mulas, neither do we find a Church Order, or—a New Testament Church-song.

Does that mean that the Church has no need of these things? Of course not. But if she needs them, the only possible conclusion is that the Lord has left it to His Church, which He had qualified for the task by elevating her to the status of majority and endowing her with the Holy Spirit and the light of the New Testament revelation, to provide for these needs. Thus the Church throughout the ages has understood and actually acquitted herself of this duty. This refers to Confessions, etc. Where is the proof that it does not refer to New Testament songs for New Testament worship of New Testament believers? Where is the proof that such songs are excluded?

c) The third objection, that the Psalms would be in danger of being set aside, has already been discussed.

* * * * *

Herewith your Committee considers its task as far as parts A and B of our instructions are concerned to be completed. On the basis of these investigations, we would advise your Honorable Body:

1. To grant the request of the Classes Grand Rapids East, Hackensack and Ostfriesland, submitted at the previous Synod, e. g., to continue and bring to completion the work of preparing a collection of Church-songs in the English language, taking every possible care that the songs of such a collection shall be sound in content and suitable for use in our Public Worship:

a) because it is the prerogative of the Congregation to give expression in her singing to that which is expressed in all other parts of Public Worship, namely, the blessings of redemption as revealed in Christ and the praise of the Triune God of salvation as brought to light in the New Testament revelation,—to do that not only in the language of the dispensation in which God spoke through prophets, but also in the language of the dispensation in which God has spoken to us through the Son;

b) because—whereas the New Testament Scriptures contain no collection of songs, as was given to the Church

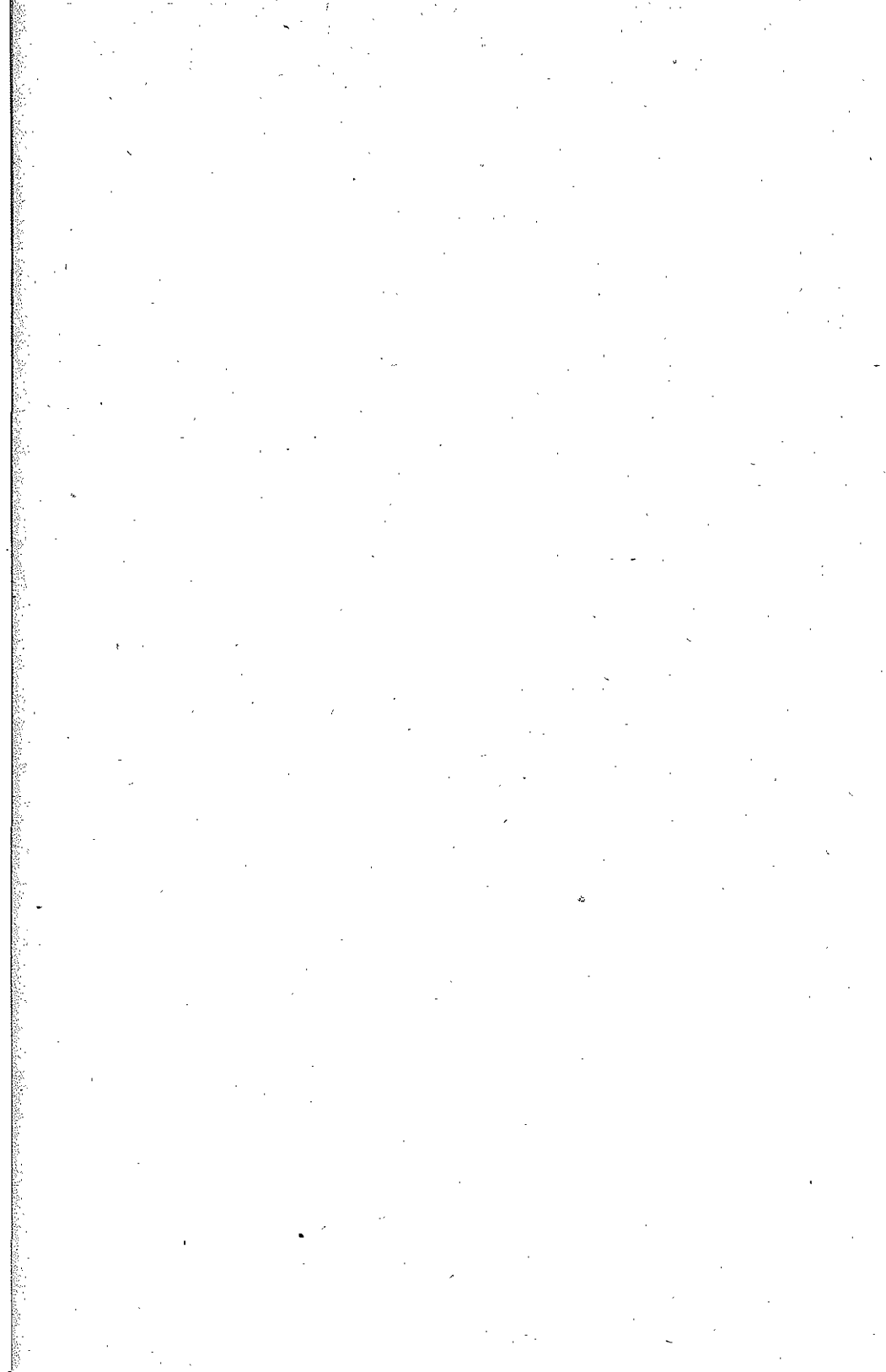
of the Old Testament, and whereas it would be in conflict with the testimony of Scripture concerning the glory of the New Testament, that the New Testament Church should be deprived of a privilege which was granted to the Old Testament Church, viz., to have songs in harmony with the New Testament revelation, as the Old Testament Church had songs in harmony with the Old Testament revelation—the securing of such songs must be regarded as a task which was entrusted to the New Testament Church itself, and for which it was qualified by the outpouring of the Holy Spirit;

- c) because the Church in fulfilling this task has at its command a wealth of spiritual songs which are entirely in accord with the Word of God, and are based on the Word of God, songs written by men “having the anointing of the Holy One”—a treasure which she may not fail to acknowledge as a gift of the Holy Spirit, a fruit of His operation in the Church;
- d) because against the adoption of such songs for our worship no objections from principle can be raised or ever have been raised, by the Reformed Churches, not excepting the Reformed Church during the time of the reformation, which, as a matter of fact, actually acknowledged the right in principle by itself adopting the collection, “Eenige Gezangen,” still to be found in the Dutch “Psalmboeken” or “Kerkboeken,” and by expressly sanctioning the use of these “Gezangen” in Art. 69 of the Church Order;
- e) because the practical objections which have been raised against it, although some may be taken to heart as admonitions to be cautious, are not of such a nature, that they would justify the rejection of the request of the aforementioned Classes. Here, too, it will be well to pay attention to the example of the Fathers of the 16th century who, although bent on Psalm-singing in Public Worship, did not allow themselves to be carried away thereby so as to oppose the use of “Eenige Gezangen.”

2. To take all possible precautions to avert the

danger that the adoption of a collection of Hymns might result in discarding the Psalms, in like manner as the Synod of Dordrecht, 1618-'19, provided for a safeguard by adding to Art. 69 of the Church Order the clause: "All other songs shall be barred from the Churches." As such measures we would recommend:

- a) that the modification of Art. 69 of the Church Order, which in case of the adoption of a collection of Hymns would be a necessity, would be so formulated that the article again would prescribe the barring of all Hymns which have not been approved and accepted for Church use by Synod, so that the introduction of Hymns not authorized by Synod would be impossible without violating the Church Order;
- b) that a limit be set to the amount of Hymns to be adopted, for instance, that it may never become greater than the number of the Psalms;
- c) that likewise it be enacted by Synod, in accordance with the suggestion made by two Classes, that in all ordinary services the singing must be partly Psalm-singing, or, as Classis Grand Rapids East proposed, that one half should be Psalmsinging;
- d) that the use of Hymns shall not be made mandatory, but that only the liberty to use them be given, and that in connection with this Synod express itself as considering it desirable that besides publications of Psalms and Hymns together, also Psalters containing the Psalms alone would remain obtainable.



One Hundred Ninety - seven Hymns

DOXOLOGY

Anonymous, Second Century

1

GLORY BE TO THE FATHER

GLORIA PATRI

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, AMEN.

INVOCATION

2

HEAR OUR PRAYER, O LORD

(MUSIC: N. C. H., No. 451)

Hear our prayer, O Lord,
Hear our prayer, O Lord,
Incline Thine ear to us,
And grant us Thy peace. AMEN.

PRaise AND WORSHIP

Rev. Robert Robinson, 1758

3

COME THOU FOUNT OF EV'RY BLESSING

NETTLETON

1.

Come, Thou Fount of ev'ry blessing.
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount—I'm fixed upon it—
Mount of Thy redeeming love.

2.

Here I raise my Ebenezer;
Hither by Thy help I'm come;
And I hope, by Thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wand'ring from the fold of God;
He, to rescue me from danger,
Interposed His precious blood.

3.

O to grace how great a debtor
Daily I'm constrained to be!
Let Thy goodness, like a fetter,
Bind my wand'ring heart to Thee:
Prone to wonder, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, O take and seal it;
Seal it for Thy courts above.

Page thirty-five

AWAKE, MY SOUL, IN JOYFUL LAYS

LOVING KINDNESS

1.

Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise:
He justly claims a song from thee,
His loving kindness, O how free!
Loving kindness, loving kindness,
His loving kindness, O how free!

3.

Though num'rous hosts of mighty foes,
Tho' earth and hell my way oppose,
He safely leads my soul along,
His loving kindness, O how strong!
Loving kindness, loving kindness,
His loving kindness, O how strong!

2.

He saw me ruined in the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate;
His loving kindness, O how great!
Loving kindness, loving kindness,
His loving kindness, O how great!

4.

When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood;
His loving kindness, O how good!
Loving kindness, loving kindness,
His loving kindness, O how good!

5.

Often I feel my sinful heart
Prone from my Savior to depart;
But though I oft have Him forgot,
His loving kindness changes not.
Loving kindness, loving kindness,
His loving kindness changes not.

O WORSHIP THE KING

LYONS

1.

O worship the King, all-glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

2.

O tell of His might, and sing of His grace,
Whose robe is the light, whose canopy space;
His chariots of wrath the deep thunder-clouds form,
And dark is His path on the wings of the storm.

3.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distills in the dew and the rain.

4.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender! how firm to the end!
Our Maker, Defender, Redeemer, and Friend.

6

PRAISE TO THE LORD, THE ALMIGHTY

LOBE DEN HERREN

1.

Praise to the Lord, the Almighty, the King of creation!
 O my soul, praise Him, for He is thy health and salvation!
 All ye who hear,
 Now to His temple draw near,
 Join me in glad adoration.

2.

Praise to the Lord, who o'er all things so wondrously reigneth,
 Shelters thee under His wings, yea, so gently sustaineth!
 Hast thou not seen
 How thy desires e'er have been
 Granted in what He ordaineth?

3.

Praise to the Lord, who doth prosper thy work and defend thee!
 Surely His goodness and mercy here daily attend thee;
 Ponder anew
 What the Almighty will do,
 If with His love He befriend thee!

4.

Praise thou the Lord, who with marvelous wisdom hath made thee,
 Decked thee with health, and with loving hand guided and stayed thee.
 How oft in grief
 Hath He not bro't thee relief,
 Spreading His wings to o'ershade thee!

5.

Praise to the Lord! O let all that is in me adore Him!
 All that hath life and breath, come now with praises before Him!
 Let the Amen
 Sound from His people again;
 Gladly for aye we adore Him.

7

LORD, THY GLORY FILLS THE HEAVENS

REX GLORIA

1.

Lord, Thy glory fills the heaven;
 Earth is with its fullness stored;
 Unto Thee be glory given,
 Holy, holy, holy Lord.
 Heav'n is still with anthems ringing;
 Earth takes up the angels' cry,
 "Holy, holy, holy," singing,
 "Lord of hosts, Thou Lord most high."

2.

Ever thus in God's high praises,
 Brethren, let our tongues unite,
 While our tho'ts His greatness raises,
 And our love His gifts excite:
 With His seraph train before Him,
 With His holy Church below,
 Thus unite we to adore Him,
 Bid we thus our anthem flow.

3.

Lord, Thy glory fills the heaven;
Earth is with its fullness stored;
Unto Thee be glory given,
Holy, holy, holy Lord.
Thus Thy glorious Name confessing,
We adopt the angels' cry,
"Holy, holy, holy," blessing
Thee, the Lord our God most high.

PRAISE AND WORSHIP

Francis S. Key, 1823

8

LORD, WITH GLOWING HEART I'D PRAISE THEE

FABEN

1.

Lord, with glowing heart I'd praise Thee
For the bliss Thy love bestows,
For the pard'ning grace that saves me,
And the peace that from it flows:
Help, O God, my weak endeavor;
This dull soul to rapture raise:
Thou must light the flame, or never
Can my love be warmed to praise.

2.

Praise, my soul, the God that sought thee,
Wretched wand'r'er, far astray;
Found thee lost, and kindly brought thee
From the paths of death away;
Praise, with love's devoutest feeling,
Him who saw thy guilt-born fear,
And the light of hope revealing,
Bade the blood-stained cross appear.

3.

Lord, this bosom's ardent feeling
Vainly would my lips express:
Low before Thy footstool kneeling,
Deign Thy suppliant's prayer to bless:
Let Thy grace, my soul's chief treasure,
Love's pure flame within me raise;
And, since words can never measure,
Let my life show forth Thy praise.

PRAISE AND WORSHIP

Julia Bulkley Cady, 1597

9

WE PRAISE THEE, O GOD

KREMSEH

1.

We praise Thee, O God, our Redeemer, Creator,
In grateful devotion our tribute we bring;
We lay it before Thee, we kneel and adore Thee,
We bless Thy holy Name, glad praises we sing.

2.

We worship Thee, God of our fathers, we bless Thee;
Thro' life's storm and tempest, our Guide hast Thou been;
When perils o'ertake us, escape Thou wilt make us,
And with Thy help, O Lord, our battles we win.

3.

With voices united our praises we offer,
To Thee, great Jehovah, glad anthems we raise;
Thy strong arm will guide us, our God is beside us,
To Thee, our great Redeemer, fore'er be praise.

10

"NOW THANK WE ALL OUR GOD"

NUN DANKET

1.

Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mothers' arms,
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

2.

O may this bounteous God
Thro' all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

3.

All praise and thanks to God
The Father now be given,
The Son, and Him who reigns
With them in highest heaven,
The One Eternal God
Whom earth and heav'n adore;
For thus it was, is now,
And shall be evermore.

11

SAFELY THROUGH ANOTHER WEEK

SABBATH

1.

Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in His courts today;
Day of all the week the best,
Emblem of eternal rest:
Day of all the week the best,
Emblem of eternal rest.

3.

Here we come Thy Name to praise,
Let us feel Thy presence near;
May Thy glory meet our eyes,
While we in Thy house appear:
Here afford us, Lord, a taste
Of our everlasting feast:
Here afford us, Lord, a taste
Of our everlasting feast.

2.

While we pray for pard'ning grace,
Thro' the dear Redeemer's name,
Show Thy reconciled face;
Take away our sin and shame:
From our worldly cares set free,
May we rest this day in Thee:
From our worldly cares set free,
May we rest this day in Thee.

4.

May Thy gospel's joyful sound
Conquer sinners, comfort saints;
May the fruits of grace abound,
Bring relief for all complaints:
Thus may all our Sabbaths prove,
Till we join the Church above:
Thus may all our Sabbaths prove,
Till we join the Church above.

12

O DAY OF REST AND GLADNESS*

MENDEBRAS

1.

O day of rest and gladness,
 O day of joy and light,
 O balm of care and sadness,
 Most beautiful, most bright;
 On thee, the high and lowly,
 Through ages joined in tune,
 Sing, Holy, Holy, Holy.
 To the great God Triune.

3.

Today on weary nations
 The heav'nly manna falls;
 To holy convocations
 The silver trumpet calls,
 Where gospel light is glowing
 With pure and radiant beams,
 And living water flowing
 With soul-refreshing streams.

2.

On thee, at the creation,
 The light first had its birth;
 On thee, for our salvation,
 Christ rose from depths of earth.
 On Thee, our Lord victorious
 The Spirit sent from Heav'n;
 And thus on thee, most glorious,
 A triple light was given.

4.

New graces ever gaining
 From this our day of rest,
 We reach the rest remaining
 To spirits of the blest.
 To Holy Ghost be praises,
 To Father and to Son;
 The Church her voice upraises
 To Thee, blest Three in One.

13

SEND OUT THY LIGHT

LUX FIAT

1.

Send out Thy light and Thy truth, let them lead me;
 O let them bring me to Thy holy hill.
 Send out Thy light and Thy truth, let them lead me;
 O let them bring me to Thy holy hill.
 O let them lead me, O let them lead me;
 O let them bring me to Thy holy hill.

2.

Lead me, O Lord, in the way everlasting;
 O lead and guide me to Thy holy hill;
 Lead me, O Lord, in the way everlasting;
 O lead and guide me to Thy holy hill.
 O do Thou lead me, O do Thou lead me,
 O lead and guide me to Thy holy hill.

OUR FATHER, THOU IN HEAVEN ABOVE*

THE LORD'S PRAYER (VATER UNSER)

1.
Our Father, Thou in heav'n above,
Who biddest us to dwell in love,
As brethren of one family,
And cry for all we need to Thee;
Teach us to mean the words we say,
And from the inmost heart to pray.

2.
All hallowed be Thy Name, O Lord!
O let us firmly keep Thy word.
Thy kingdom come! Thine let it be
In time and through eternity!
O let Thy Holy Spirit dwell
With us, to rule and guide us well.

3.
Thy will be done on earth, O Lord,
As where in heav'n Thou art adored!
Patience in time of grief bestow,
Obedience true in weal and woe;
Our sinful heart and will control
That thwart Thy will within the soul.

4.
Give us this day our daily bread,
Let us be duly clothed and fed;
Forgive our sins, that they no more
May sore displease Thee as before,
As we forgive their trespasses
Who unto us have done amiss.

5.
Into temptation lead us not,
And when the foe doth war and plot,
Deliv'rance from all evil give,
For yet in evil days we live;
Redeem us from eternal death,
E'en when we yield our dying breath.

6.
Amen! Amen! So let it be!
Strengthen our faith and trust in Thee,
That we may doubt not, but believe,
That what we ask we shall receive;
Thus in Thy Name and at Thy word
We say Amen; now hear us, Lord!

MY SAVIOR'S PRAISES I WILL SING

EVERY DAY

1.
My Savior's praises I will sing,
And all His love express;
Whose mercies each returning day
Proclaim His faithfulness.

CHORUS
Ev'ry day will I bless Thee!
Ev'ry day will I bless Thee!
And I will praise Thy Name
Forever and ever!

2.
Redeemed by His almighty pow'r,
My Savior and my King;
My confidence in Him I place,
To Him my soul would cling.
Chorus.

3.
On Thee alone, my Savior, God,
My steadfast hopes depend;
And to Thy holy will my soul
Submissively would bend.
Chorus.

4.
O grant Thy Holy Spirit's grace,
And aid my feeble pow'rs,
That gladly I may follow Thee
Thro' all my future hours.
Chorus.

16

O FOR A THOUSAND TONGUES TO SING

AZMON

1.

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!

3.

Jesus—the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

2.

My gracious Master and my God,
O help me to proclaim,
To spread thro' all the earth abroad
The honors of Thy Name.

4.

He breaks the pow'r of canceled sin,
He sets the pris'ner free;
His blood can make the foulest clean;
His blood availed for me.

5.

Hear Him, ye deaf; His praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Savior come;
And leap, ye lame, for joy.

THE TRIUNE GOD

Anonymous, 1757

17

COME, THOU ALMIGHTY KING*

TRINITY

1.

Come, Thou Almighty King,
Help us Thy Name to sing,
Help us to praise:
Father, all-glorious,
O'er all victorious,
Come, and reign over us,
Ancient of Days.

3.

Come, Holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou who almighty art,
Now rule in ev'ry heart,
And ne'er from us depart,
Spirit of pow'r.

2.

Come, Thou Incarnate Word,
Gird on Thy mighty sword,
Scatter Thy foes;
Let Thine almighty aid
Our sure defense be made;
Our souls on Thee be stayed;
Thy wonders show.

4.

To the great One in Three
Eternal praises be
Hence evermore.
His sov'reign majesty
May we in glory see,
And to eternity
Love and adore.

HOLY, HOLY, HOLY LORD

BLUMENTHAL

1.

Holy, Holy, Holy Lord
 God of hosts! when heav'n and earth
 Out of darkness, at Thy word,
 Issued into glorious birth,
 All Thy works before Thee stood,
 And Thine eye beheld them good,
 While they sang with sweet accord,
 "Holy, Holy, Holy Lord!"

2.

Holy, Holy, Holy! Thee,
 One Jehovah evermore,
 Father, Son, and Spirit, we,
 Dust and ashes, would adore;
 Lightly by the world esteemed,
 From that world by Thee redeemed,
 Sing we here with glad accord,
 "Holy, Holy, Holy Lord!"

3.

"Holy, Holy, Holy," all
 Heav'n's triumphant choirs shall sing,
 When the ransomed nations fall
 At the footstool of their King:
 Then shall saints and seraphim,
 Hearts and voices, swell one hymn,
 Round the throne with full accord,
 "Holy, Holy, Holy Lord!"

FATHER OF HEAVEN, WHOSE LOVE PROFOUND

EISENACH

1.

Father of heaven, whose love profound
 A ransom for our souls hath found,
 Before Thy throne we sinners bend:
 To us Thy pardoning love extend.

3.

Eternal Spirit, by whose breath
 The soul is raised from sin and death,
 Before Thy throne we sinners bend:
 To us Thy quickening power extend.

2.

Almighty Son, Incarnate Word,
 Our Prophet, Priest, Redeemer, Lord,
 Before Thy throne we sinners bend:
 To us Thy saving grace extend.

4.

Jehovah,—Father, Spirit, Son,—
 Mysterious Godhead, Three in One,
 Before Thy throne we sinners bend:
 Grace, pardon, life, to us extend.

HOLY, HOLY, HOLY, LORD GOD ALMIGHTY

NICÆA

1.

Holy, Holy, Holy, Lord God Almighty!
 Early in the morning our song shall rise to Thee;
 Holy, Holy, Holy! Merciful and Mighty!
 God in Three Persons, blessed Trinity!

2.

Holy, Holy, Holy! All the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Who wert, and art, and evermore shalt be.

3.

Holy, Holy, Holy! Tho' the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee
Perfect in pow'r, in love, and purity.

4.

Holy, Holy, Holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea;
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!

THE TRIUNE GOD

Nicolaus Decius, 1526, 1539

21

ALL GLORY BE TO THEE, MOST HIGH*

ALLEIN GOTT IN DER HOH SEI EHR

1.

All glory be to Thee, Most High
To Thee all adoration!
In grace and truth Thou drawest nigh
To offer us salvation.
And peace shall reign on earth again;
Thou showest Thy good will to men,
We praise Thy Name forever.

3.

O Jesus Christ, our God and Lord,
Son of the Heav'nly Father,
O Thou, who hast our peace restored,
The straying sheep doest gather,
Thou Lamb of God, to Thee on high
Out of the depths we sinners cry:
Have mercy on us, Jesus!

2.

We praise, we worship Thee, we trust,
And give Thee thanks forever,
O Father, for Thy rule is just
And wise, and changes never.
Thy hand almighty o'er us reigns,
Thou doest what Thy will ordains;
'Tis well for us Thou rulest.

4.

O Holy Ghost, Thou precious gift,
Thou Comforter, unailing,
From Satan's snares our souls uplift,
And let Thy pow'r, availing,
Avert our woes and calm our dread;
For us the Savior's blood was shed,
We trust in Thee to save us!

THE TRIUNE GOD

Rev. Horatius Bonar, 1861

22

O LOVE OF GOD, HOW STRONG AND TRUE!

LOUVAN

1.

O love of God, how strong and true!
Eternal, and yet ever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought.

2.

O heav'nly love, how precious still,
In days of weariness and ill,
In nights of pain and helplessness,
To heal, to comfort, and to bless!

Page forty-four

3.
O wide embracing, wondrous love!
We read thee in the sky above,
We read thee in the earth below,
In seas that swell, and streams that flow.

4.
We read thee best in Him who came
To bear for us the cross of shame;
Sent by the Father from on high,
Our life to live, our death to die.

5.
We read thy pow'r to bless and save,
E'en in the darkness of the grave;
Still more in resurrection light
We read the fulness of thy might.

6.
O love of God, our shield and stay
Thro' all the perils of our way!
Eternal love, in thee we rest,
Forever safe, forever blest.

THE TRIUNE GOD

23

Emily S. Perkins, 1921

OUR GOD, HE IS A GOD OF MIGHT

BURG

1.
Our God, He is a God of might,
His pow'r is never failing;
He safely leads us in the fight,
'Gainst ev'ry foe prevailing.

2.
Our God, He is a God of truth,
His Word remains unshaken;
His justice and His righteousness
Have ev'ry stronghold taken.

3.
Our God, He is a God of love,
His mercy is unending;
He guards us all with tender care,
Each day our souls defending.

4.
Our God, He is a God of grace;
Tho' sin our hearts hath hardened,
His grace can wash away the stain,
And heav'n receive us, pardoned.

THE TRIUNE GOD

24

Rev. Frederick W. Faber, 1848

MY GOD, HOW WONDERFUL THOU ART

ST. ETHELREDA

1.
My God, how wonderful Thou art,
Thy majesty how bright!
How beautiful Thy mercy-seat,
In depths of burning light!

2.
O how I fear Thee, living God,
With deepest, tenderest fears;
And worship Thee with trembling hope
And penitential tears.

3.
Yet I may love Thee too, O Lord,
Almighty as Thou art;
For Thou hast stooped to ask of me
The love of my poor heart.

4.
No earthly father loves like Thee,
No mother half so mild
Bears and forbears, as Thou hast done
With me, Thy sinful child.

5.
Father of Jesus, Love divine!
What rapture will it be,
Prostrate before Thy throne to lie,
And gaze and gaze on Thee.

Page forty-five

GOD MOVES IN A MYSTERIOUS WAY

DUNDEE

1.
God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

2.
Deep hidden in unfathomed mines
Of never-failing skill
He treasures up His bright designs,
And works His sovereign will.

3.
Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

4.
Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

5.
His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste,
But sweet will be the flow'r.

6.
Blind unbelief is sure to err,
And scan His work in vain:
God is His own interpreter,
And He will make it plain.

JESUS CHRIST
BIRTHLatin, 11th Century
Tr. by Rev. John Mason Neale, 1861

O COME, O COME, IMMANUEL

ST. PETERSBURG

1.
O come, O come, Immanuel,
And ransom captive Israel,
That mourns in lonely exile here
Until the Son of God appear.

REFRAIN

Rejoice! Rejoice! Immanuel
Shall come to thee, O Israel!

2.
O come, Thou rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save,
And give them vict'ry o'er the grave.

Refrain.

3.
O come, Thou Dayspring, come and cheer
Our spirits by Thine advent here;
And drive away the shades of night,
And pierce the clouds and bring us light.

Refrain.

4.
O come, Thou Key of David, come,
And open wide our heav'nly home;
Make safe the way that leads on high,
And close the path to misery.

Refrain.

JESUS CHRIST—BIRTH

Rev. Isaac Watts, 1719

JOY TO THE WORLD! THE LORD IS COME

ANTIOCH

1.
Joy to the world! the Lord is come;
Let earth receive her King;
Let ev'ry heart prepare Him room,
And Heav'n and nature sing,
And Heav'n and nature sing,
And Heav'n, and Heav'n, and nature sing.

2.
Joy to the earth! the Savior reigns;
Let men their songs employ;
While fields and floods, rocks, hills and
plains
Repeat the sounding joy,
Repeat the sounding joy,
Repeat, repeat the sounding joy.

3.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love,
And wonders of His love,
And wonders, and wonders of His love.

JESUS CHRIST—BIRTH

Rev. James Montgomery, 1816

28

ANGELS FROM THE REALM OF GLORY

REGENT SQUARE

1.

Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth.

REFRAIN

Come and worship, Come and worship,
Worship Christ, the new-born King.

3.

Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great Desire of nations,
Ye have seen His natal star.
Refrain.

2.

Shepherds, in the fields abiding,
Watching o'er your flocks by night,
God with man is now residing;
Yonder shines the infant Light.
Refrain.

4.

Saints, before the altar are bending,
Watching long in hope and fear,
Suddenly the Lord, descending,
In His temple shall appear.
Refrain.

JESUS CHRIST—BIRTH

Rev. Charles Wesley, 1739, altered

29

HARK! THE HERALD ANGELS SING

MENDELSSOHN

1.

Hark! the herald angels sing,
"Glory to the newborn King;
Peace on earth, and mercy mild;
God and sinners reconciled."
Joyful, all ye nations, rise,
Join the triumph of the skies;
With angelic hosts proclaim,
"Christ is born in Bethlehem."

2.

Christ, by highest Heav'n adored,
Christ, the everlasting Lord:
Late in time behold Him come,
Offspring of a virgin's womb.
Veiled in flesh the Godhead see,
Hail th' incarnate Deity!
Pleased as man with men to dwell,
Jesus, our Immanuel.

3.

Hail the Heav'nborn Prince of Peace!
Hail the Sun of righteousness!
Light and life to all He brings,
Ris'n with healing in His wings:
Mild He lays His glory by,
Born that man no more may die;
Born to raise the sons of earth;
Born to give them second birth.

Page forty-seven

O COME, ALL YE FAITHFUL

ADESTE FIDELES

1.

O come, all ye faithful, joyful and triumphant,
O come ye, O come ye to Bethlehem;
Come and behold Him born the King of angels;

REFRAIN

O come, let us adore Him, O come, let us adore Him,
O come, let us adore Him, Christ, the Lord.

2.

Sing, choirs of angels, sing in exultation,
O sing, all ye bright hosts of heav'n above;
Glory to God, all glory in the highest;

Refrain.

3.

Yea, Lord, we greet Thee, born this happy morning,
Word of the Father, now in flesh appearing.
Jesus, to Thee be all glory giv'n;

Refrain.

ALL MY HEART THIS NIGHT REJOICES

WARUM SOLTT ICH MICH DENN GRAMEN

1.

All my heart this night rejoices,
As I hear,
Far and near,
Sweetest angel voices:
"Christ is born," their choirs are singing,
Till the air
Ev'rywhere
Now with joy is ringing.

2.

Come and banish all your sadness,
One and all,
Great and small,
Come with songs of gladness;
Love Him who with love is yearning;
Hail the star
That from far
Bright with hope is burning.

Page forty-eight

3.

Hither come, ye heavy-hearted,
Who for sin,
Deep within,
Long and sore have smarted;
For the poisoned wounds you're feeling
Help is near,
One is here
Mighty for their healing.

4.

Hither come, ye poor and wretched,
Know His will
Is to fill
Ev'ry hand out-stretched;
Here are riches without measure,
Here forget
All regret,
Fill your hearts with treasure.

5.

Faithfully Thee, Lord, I'll cherish,
Live to Thee,
And with Thee
Dying, shall not perish,
But shall dwell with Thee forever,
Far on high,
In the joy
That can alter never.

JESUS CHRIST—BIRTH

Birgitte C. Boye, 1778
Tr. by C. Doving, 1911

32

REJOICE, REJOICE THIS HAPPY MORN

WIE SCHON LEUCHTET DER MORGENSTERN

Rejoice, rejoice, this happy morn,
A Savior unto us is born,
The Christ, the Lord of glory;
His lowly birth in Bethlehem
The angels from on high proclaim,
And sing redemption's story;
My soul, extol God's great favor,
Bless Him ever for salvation,
Give Him praise and adoration!

JESUS CHRIST—BIRTH

Martin Luther, 1535
Tr. by Miss C. Winkworth, 1855

33

FROM HEAVEN ABOVE TO EARTH I COME

VOM HIMMEL HOCH

1.

From heav'n above to earth I come
To bear good news to ev'ry home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.

3.

'Tis Christ, our God, who far on high
Hath heard your sad and bitter cry;
Himself will your salvation be,
Himself from sin will make you free.

2.

To you this night is born a child
Of Mary, chosen mother mild;
This little child, of lowly birth,
Shall be the joy of all the earth.

4.

Now let us all with gladsome cheer
Follow the shepherds, and draw near
To see this wondrous gift of God,
Who hath His only Son bestowed.

5.

Welcome to earth, Thou noble Guest,
Thro' whom the sinful world is blest!
Thou com'st to bear our misery,
What can we render, Lord, to Thee!

HARK! WHAT MEAN THOSE HOLY VOICES?

DEBENHAM

1.

Hark! what mean those holy voices,
 Sweetly sounding thro' the skies?
 Lo! th' angelic host rejoices,
 Heav'nly Hallelujahs rise.
 Listen to the wondrous story
 Which they chant in hymns of joy:
 "Glory in the highest, glory!
 Glory be to God most high!"

2.

"Peace on earth, good-will from heaven,
 Reaching far as man is found,
 Souls redeemed, and sins forgiven,
 Loud our golden harps shall sound.
 Christ is born, the great Anointed:
 Heav'n and earth His praises sing;
 O receive whom God appointed
 For your Prophet, Priest, and King."

3.

"Hasten, mortals, to adore Him;
 Learn His Name, and taste His joy;
 Till in heav'n ye sing before Him,
 'Glory be to God most high!'"
 Let us learn the wondrous story
 Of our great Redeemer's birth;
 Spread the brightness of His glory
 Till it cover all the earth.

THINE ARM, O LORD, IN DAYS OF OLD

INVITATION

1.

Thine arm, O Lord, in days of old,
 Was strong to heal and save;
 It triumphed o'er disease and death,
 O'er darkness and the grave:
 To Thee they went, the blind, the dumb,
 The palsied and the lame,
 The leper with his tainted life,
 The sick with fevered frame.

2.

And lo, Thy touch bro't life and health,
 Gave speech, and strength, and sight;
 And youth renewed and frenzy calmed
 Owned Thee, the Lord of Light:
 And now, O Lord, be near to bless,
 Almighty as of yore,
 In crowded streets, by restless couch,
 As by Gennes'reth's shore.

3.

Be Thou our great Deliv'rer still,
 Thou Lord of life and death;
 Restore and quicken, soothe and bless
 With Thine almighty breath.
 To hands that work and eyes that see
 Give wisdom's heav'nly lore,
 That whole and sick, and weak and strong,
 May praise Thee evermore.

36

WHEN I SURVEY THE WONDROUS CROSS

HAMBURG

- | | |
|---|---|
| 1.
When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride. | 2.
See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown? |
| 3.
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. | |
-

37

IN THE CROSS OF CHRIST I GLORY*

RATHBUN

- | | |
|---|--|
| 1.
In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime. | 3.
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. |
| 2.
When the woes of life o'ertake me,
Sins ensnare, and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy. | 4.
Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that thro' all time abide. |
-

38

ALAS! AND DID MY SAVIOR BLEED?

AVON

- | | |
|--|---|
| 1.
Alas; and did my Savior bleed?
And did my Sov'reign die?
Would He devote that sacred head
For such a worm as I? | 3.
Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man, the creature's sin. |
| 2.
Was it for crimes that I have done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree! | 4.
Thus might I hide my blushing face,
While His dear cross appears,
Dissolve my heart in thankfulness
And melt my eyes to tears. |

BENEATH THE CROSS OF JESUS

ST. CHRISTOPHER

1.
Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty Rock
Within a weary land,
A home within the wilderness,
A rest upon the way,
From the burning of the noon-tide heat,
And the burden of the day.

2.
Upon the cross of Jesus
Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my smitten heart with tears,
Two wonders I confess—
The wonders of His glorious love
And my own worthlessness.

3.

I take, O cross, thy shadow
For my abiding-place;
I ask no other sunshine than
The sunshine of His face;
Content to let the world go by,
To know no gain or loss,
My sinful self my only shame,
My glory all the cross!

JESUS, KEEP ME NEAR THE CROSS*

NEAR THE CROSS

1.
Jesus, keep me near the cross,
There a precious fountain
Free to all—a healing stream,
Flows from Calvary's mountain.

REFRAIN

In the cross, in the cross,
Be my glory ever;
Till my raptured soul shall find
Rest beyond the river.

2.

To the cross, a trembling soul,
Love and mercy brought me;
There the Bright and Morning Star
Sheds its beams around me.

Refrain.

3.

Near the cross ! O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadows o'er me.

Refrain.

4.

Near the cross I'll watch and wait,
Hoping, trusting, ever,
Till I reach the golden strand,
Just beyond the river.

Refrain.

I WILL SING OF MY REDEEMER

MY REDEEMER

1.

I will sing of my Redeemer
And His wondrous love to me;
On the cruel cross He suffered,
From the curse to set me free.

CHORUS

Sing, oh, sing of my Redeemer,
With His blood He purchased me;
On the cross He sealed my pardon,
Paid the debt, and made me free.

2.

I will tell the wondrous story,
How my lost estate to save,
In His boundless love and mercy,
He the ransom freely gave.
Chorus.

3.

I will praise my dear Redeemer,
His triumphant pow'r I'll tell,
How the victory He giveth
Over sin, and death, and hell.
Chorus.

4.

I will sing of my Redeemer
And His heav'nly love to me;
He from death to life hath bro't me,
Son of God, with Him to be.
Chorus.

O SACRED HEAD, NOW WOUNDED

PASSION CHORALE

1.

O sacred Head, now wounded,
With grief and shame weighed down;
Now scornfully surrounded
With thorns, Thine only crown;
O sacred Head, what glory,
What bliss till now was Thine!
Yet, though despised and gory,
I joy to call Thee mine.

2.

O noblest Brow and dearest,
In other days the world
All feared when Thou appearedst;
What shame on Thee is hurled!
How art Thou pale with anguish,
What sore abuse and scorn;
How does that visage languish
Which once was bright as morn!

3.

What Thou, my Lord, hast suffered
Was all for sinners' gain:
Mine, mine was the transgressions,
But Thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

4.

What language shall I borrow
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end?
O make me Thine forever;
And should I fainting be,
Lord, let me never, never
Outlive my love to Thee.

JESUS CHRIST
RESURRECTION

43

Martin Luther, 1524
Translated

IN DEATH'S STRONG GRASP THE SAVIOR LAY*

(TUNE: No. 14, *Augustana Hymnal*)

- | | |
|---|--|
| 1.
In death's strong grasp the Savior lay,
For our offenses given;
But, lo, the Lord is ris'n today,
And brings us life from heaven;
Now therefore let us all rejoice
And praise our God with cheerful voice,
And sing loud hallelujahs. | 3.
So let us keep the festival
Whereto the Lord invites us;
Christ is Himself the Joy of all,
The Sun which warms and lights us:
And by His grace He doth impart
Eternal sunshine to the heart;
The night of sin is ended. |
| 2.
Here the true Paschal Lamb we see,
Whom God so freely gave us;
He died on the accursed tree,
So strong His love to save us.
Th' atoning blood now marks our door
Faith points to it, death passes o'er,
He never more can harm us. | 4.
Then let us feast this Easter day
On the true Bread of heaven;
The power of grace doth purge away
The old and wicked leaven;
For Christ alone our souls will feed,
He is our meat and drink indeed;
Faith lives upon no other. |

JESUS CHRIST
RESURRECTION

44

Alarus Petri, 1536

BLEST EASTERDAY, WHAT JOY IS THINE

LOB SEI DEM ALMÄCHTIGEN GOTT

- | | |
|--|--|
| 1.
Blest Easterday, what joy is thine:
We praise, dear Lord, Thy Name divine;
For Thou hast triumphed o'er the tomb;
No more we need to dread its gloom. | 4.
O Jesus Christ, God's Son elect,
Our Paschal Lamb without defect,
To us Thou givest strength indeed,
In all our conflicts, all our need. |
| 2.
The tree where Thou wast offered up
Now bears the fruit of life and hope:
Thy precious blood for us is shed,
Now we may feed on heav'nly bread. | 5.
O grant that, as Thou didst arise,
We, too, with joy may heav'nward rise,
First from our sin, to love Thy way,
Then from the grave on that great Day. |
| 3.
We thank Thee, Jesus, that Thy hand
Has freed us from sin's galling band;
No more its thralldom we need fear;
The year of liberty is here. | 6.
All praise to Thee who from death's might,
From carnal lust and sin's dark plight
Redeemest me, that even I
May reach eternal life on high. |

JESUS CHRIST
RESURRECTION

45

Rev. Charles Wesley, 1739

CHRIST THE LORD IS RISEN TODAY

MORGAN

- | | |
|--|--|
| 1.
Christ the Lord is ris'n today,
Alleluia!
Sons of men and angels say:
Alleluia!
Raise your joys and triumphs high,
Alleluia!
Sing, ye heav'ns, and earth reply,
Alleluia! | 2.
Lives again our glorious King:
Alleluia!
Where, O death, is now thy sting?
Alleluia!
Once He died, our souls to save:
Alleluia!
Where thy victory, O grave?
Alleluia! |
|--|--|

3.
 Love's redeeming work is done,
 Alleluia!
 Fought the fight, the battle won;
 Alleluia!
 Death in vain forbids Him rise;
 Alleluia!
 Christ has opened Paradise.
 Alleluia!

4.
 Soar we now, where Christ has led,
 Alleluia!
 Foll'wing our exalted Head:
 Alleluia!
 Made like Him, like Him we rise;
 Alleluia!
 Ours the cross, the grave, the skies.
 Alleluia!

JESUS CHRIST
 RESURRECTION

46

Latin. Tr. by Francis Pott, 1862

ALLELUIA! ALLELUIA!

VICTORY

Alleluia! Alleluia! Alleluia!

1.
 The strife is o'er, the battle done,
 The victory of life is won;
 The song of triumph has begun.
 Alleluia!

2.
 The pow'rs of death have done their worst,
 But Christ their legions hath dispersed;
 Let shouts of holy joy outburst!
 Alleluia!

3.
 The three sad days are quickly sped;
 He rises glorious from the dead:
 All glory to our risen Head!
 Alleluia!

4.
 He closed the yawning gates of hell,
 The bars from heav'n's high portals fell;
 Let hymns of praise His triumph tell!
 Alleluia!

5.
 Lord! by the stripes which wounded Thee,
 From death's dread sting Thy servants free,
 That we may live and sing to Thee.
 Alleluia!

JESUS CHRIST
 RESURRECTION

Bishop C. Wordsworth, 1862

47

ALLELUIA! ALLELUIA!

TON-Y-BOTEL

1.
 Alleluia! Alleluia!
 Hearts to heav'n and voices raise;
 Sing to God a hymn of gladness,
 Sing to God a hymn of praise:
 He who on the cross a Victim
 For the world's salvation fled,
 Jesus Christ, the King of Glory,
 Now is risen from the dead.

2.
 Christ is risen, Christ the firstfruits
 Of the holy harvest-field,
 Which will all its full abundance
 At His second coming yield:
 Then the golden ears of harvest
 Will their heads before Him wave,
 Ripened by His glorious sunshine
 From the furrows of the grave.

Alleluia! Alleluia!
Glory be to God on high;
To the Father, and the Savior
Who has gained the victory;

3.
Glory to the Holy Spirit,
Fount of love and sanctity;
Alleluia! Alleluia!
To the Triune Majesty.

JESUS CHRIST
RESURRECTION

From the Latin, by Rev. John Ellerton, 1868

48

WELCOME, HAPPY MORNING*

(TUNE: *The New Christian Hymnal*, No. 88)

1.

"Welcome, happy morning!" age to age shall say:
Hell today is vanquished; heav'n is won today.
Lo! the Dead is living, God forevermore!
Him their true Creator, all His works adore.
"Welcome, happy morning!" age to age shall say.

2.

Maker and Redeemer, Life and Health of all,
Thou from heav'n beholding human nature's fall,
Of th' Eternal Father true and only Son,
Manhood to deliver, manhood didst put on,
Hell today is vanquished; heav'n is won today.

3.

Thou, of life the Author, death didst undergo,
Tread the path of darkness, saving strength to show;
Come, then, True and Faithful, now fulfill Thy Word,
'Tis Thine own third morning: rise, O buried Lord.
"Welcome, happy morning!" age to age shall say.

4.

Loose the souls long prisoned, bound with Satan's chain;
All that now is fallen raise to light again;
Show Thy face in brightness, bid the nations see;
Bring again our daylight: day returns with Thee.
Hell today is vanquished; heav'n is won today.

JESUS CHRIST
RESURRECTION

Rev. Robert Lowry, 1874

49

LOW IN THE GRAVE

CHRIST AROSE

1.

Low in the grave He lay—Jesus my Savior!
Waiting the coming day—Jesus my Lord!

REFRAIN

Up from the grave He arose
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign.
He arose! He arose!
Hallelujah! Christ arose!

2.
Vainly they watch His bed—Jesus my Savior!
Vainly they seal the dead—Jesus my Lord!

Refrain

3.
Death cannot keep his prey—Jesus my Savior!
He tore the bars away—Jesus my Lord!

Refrain

JESUS CHRIST RESURRECTION

V. H. C. Fortunatus, 530?-609 (Latin)
Translated by Augustus Nelson

50

PRAISE THE SAVIOR

UPP, MIN TUNGA

1.
Praise the Savior
Now and ever!
Praise Him all beneath the skies!
Prostrate lying,
Suff'ring, dying
On the cross, a Sacrifice;
Vict'ry gaining,
Life obtaining,
Now in glory He doth rise.

2.
Man's work faileth,
Christ availeth,
He is all our Righteousness.
He our Savior
Hath forever
Set us free from dire distress.
Thro' His merit
We inherit
Light, and peace, and happiness.

3.
Sin's bonds severed,
We're delivered,
Christ hath bruised the serpent's head;
Death no longer
Is the stronger,
Hell itself is captive led.
Christ hath risen
From death's prison,
O'er the tomb He light hath shed.

4.
For His favor,
Praise forever
Unto God the Father sing;
Praise the Savior,
Praise Him ever,
Son of God, our Lord and King;
Praise the Spirit,
Thro' Christ's merit,
He doth us salvation bring.

JESUS CHRIST KINGSHIP—TRIUMPHAL ENTRY

Theodulph of Orleans, c. 820
Tr. by Rev. John M. Neale, 1854
as altered in 1861.

51

ALL GLORY, LAUD AND HONOR

ST. THEODULPH

1.
All glory, laud, and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.
Thou art the King of Isr'el,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and Blessed One.

2.
The company of angels
Are praising Thee on high,
And mortal men, and all things
Created, make reply.

The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.

3.
To Thee, before Thy passion,
They sang their hymns of praise;
To Thee, now high exalted,
Our melody we raise.
Thou didst accept their praises;
Accept the prayers we bring,
Who in all good delightest,
Thou good and gracious King.

Page fifty-seven

52

SEE THE CONQUEROR MOUNTS IN TRIUMPH

REX GLORIÆ

1.

See the Conqu'ror mounts in triumph;
See the King in royal state,
Riding on the clouds His chariot
To His heav'nly palace gate:
Hark! the choirs of angel voices
Joyful alleluias sing,
And the portals high are lifted
To receive their heav'nly King.

2.

Who is this that comes in glory,
With the trump of jubilee?
Lord of battles, God of armies,
He hath gained the victory.

He who on the cross did suffer,
He who from the grave arose,
He has vanquished sin and Satan;
He by death has spoiled His foes.

3.

Thou hast raised our human nature
On the clouds to God's right hand;
There we sit in heav'nly places,
There with Thee in glory stand.
Jesus reigns, adored by angels,
Man with God is on the throne;
Mighty Lord, in Thine ascension,
We by faith behold our own.

53

ALLELUIA! SING TO JESUS

LOWELL

1.

Alleluia! Sing to Jesus!
His the sceptre, His the Throne;
Alleluia! His the triumph,
His the victory alone;
Hark! the songs of peaceful Zion
Thunder like a mighty flood;
Jesus, out of every nation,
Hath redeemed us by His blood.

2.

Alleluia! not as orphans,
Are we left in sorrow now;
Alleluia! He is near us,
Faith believes, nor questions how;

Tho' the cloud from sight received Him,
When the forty days were o'er,
Shall our hearts forget His promise,
"I am with you evermore?"

3.

Alleluia! Sing to Jesus!
His the sceptre, His the Throne;
Alleluia! His the triumph,
His the victory alone;
Hark! the songs of peaceful Zion
Thunder like a mighty flood;
Jesus, out of every nation,
Has redeemed us by His blood.

54

MAKE ME A CAPTIVE, LORD

LEOMINSTER

1.

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqu'ror be.
I sink in life's alarms
When by myself I stand;
Impris'n me in Thy mighty arms,
And strong shall be my hand.

2.

My heart is weak and poor
Until it master find:
It has no spring of action sure—
It varies with the wind:
It cannot freely move
Till Thou hast wrought its chain;
Enslave it with Thy matchless love,
And deathless it shall reign.

3.

My pow'r is faint and low
Till I have learned to serve,
It wants the needed fire to glow,
It wants the breeze to nerve.
It cannot drive the world
Until itself be driv'n;
Its flag can only be unfurled
When Thou shalt breathe from heav'n.

4.

My will is not my own
Till Thou hast made it Thine;
If it would reach a monarch's throne
It must its crown resign:
It only stands unbent
Amid the clashing strife,
When on Thy bosom it has leant,
And found in Thee its life.

JESUS CHRIST
KINGSHIP—AT GOD'S RIGHT HAND

Rev. Thomas Kelly, 1806

55

HARK! TEN THOUSAND HARPS AND VOICES*

HARWELL

1.

Hark! ten thousand harps and voices
Sound the note of praise above;
Jesus reigns and heav'n rejoices;
Jesus reigns, the God of love:
See, He sits while angels stand;
Jesus rules at God's right hand.

2.

King of glory, reign forever,
Thine an everlasting crown;
Nothing from Thy love shall sever
Those whom Thou hast made Thine own:
Happy objects of Thy grace,
Destined to behold Thy face.
Refrain.

REFRAIN

Alleluia! Alleluia!
Alleluia! Amen.

3.

Savior, hasten Thine appearing;
Bring, O bring the glorious day,
When, the awful summons hearing,
Heav'n and earth shall pass away:
Then, with golden harps, we'll sing,
"Glory, glory to our King!"
Refrain.

JESUS CHRIST
KINGSHIP—SECOND COMING

Philipp Nicolai, 1599

56

WAKE, AWAKE, FOR NIGHT IS FLYING

SLEEPERS, AWAKE

1.

Wake, awake, for night is flying:
The watchmen on the heights are crying,
Awake, Jerusalem, arise!
Midnight's solemn hour is tolling,
His chariot wheels are nearer rolling;
He comes; prepare, ye virgins wise!
Rise up with willing feet,
Go forth, the Bridegroom meet:
Alleluia!
Bear through the night your well-trimmed light,
Speed forth to join the marriage rite.

Page fifty-nine

2.

Zion hears the watchmen singing,
And all her heart with joy is springing,
She wakes, she rises from her gloom;
Forth her Bridegroom comes, all-glorious,
The strong in grace, in truth victorious;
Her Star is risen, her Light is come!
All hail, Thou precious One!
Lord Jesus, God's dear Son!
Alleluia!
The joyful call we answer all,
And follow to the nuptial hall.

3.

Lamb of God, the heavens adore Thee,
And men and angels sing before Thee,
With harp and cymbal's clearest tone.
By the pearly gates in wonder
We stand, and swell the voice of thunder,
That echoes round Thy dazzling throne.
To mortal eyes and ears
What glory now appears!
Alleluia!
We raise the song, we swell the throng,
To praise Thee ages all along.

JESUS CHRIST
KINGSHIP—SECOND COMING

Rev. John Newton, 1779

57

DAY OF JUDGMENT, DAY OF WONDERS

CORONÆ

1.

Day of judgment, day of wonders,
Hark! the trumpet's awful sound,
Louder than a thousand thunders,
Shakes the vast creations round!
How the summons
Will the sinner's heart confound.

2.

See the Judge our nature wearing,
Clothed in majesty divine!
Ye who long for His appearing
Then shall say, "This God is mine!"
Gracious Savior,
Own me in that day for Thine!

3.

At His call the dead awaken,
Rise to life from earth and sea;
All the pow'rs of nature, shaken
By His looks, prepare to flee:
Careless sinner,
What will then become of thee?

4.

But to those who have confessed,
Loved, and served the Lord below,
He will say, "Come near, ye blessed!
See the kingdom I bestow!
You forever
Shall my love and glory know."

58

AT THE NAME OF JESUS*

MORLEY

1.

At the Name of Jesus
Ev'ry knee shall bow,
Ev'ry tongue confess Him
King of glory now.
'Tis the Father's pleasure
We should call Him Lord,
Who from the beginning
Was the mighty Word.

2.

At His voice creation
Sprang at once to sight,
All the angel faces,
All the hosts of light,
Thrones and dominations,
Stars upon their way,
All the heav'nly orders
In their great array.

3.

In your hearts enthroned Him;
There let Him subdue
All that is not holy,
All that is not true:
Look to Him your Captain
In temptation's hour,
Let His will enfold you
In its light and pow'r.

4.

Brothers, this Lord Jesus
Shall return again,
With His Father's glory,
With His angel-train;
For all wreaths of empire
Meet upon His brow,
And our hearts confess Him
King of glory now.

JESUS CHRIST
SAVIOR

Anonymous

59

BEAUTIFUL SAVIOR! KING OF CREATION

CRUSADERS' HYMN

1.

Beautiful Savior!
King of creation!
Son of God and Son of Man!
Truly I'd love Thee
Truly I'd serve Thee,
Light of my soul, my Joy, my Crown.

2.

Fair are the meadows,
Fair are the woodlands,
Robed in flow'rs of blooming spring;
Jesus is fairer,
Jesus is purer;
He makes our sorrowing spirit sing.

3.

Fair is the sunshine,
Fair is the moonlight,
Bright the sparkling stars on high;
Jesus shines brighter,
Jesus shines purer
Than all the angels in the sky.

4.

Beautiful Savior!
Lord of the nations!
Son of God and Son of Man!
Glory and honor,
Praise, adoration,
Now and forevermore be Thine!

60

O SAVIOR, PRECIOUS SAVIOR

PETITION

1.

O Savior, precious Savior,
Whom yet unseen we love,
O Name of might and favor,
All other names above!
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;
We praise Thee, and confess Thee,
Our holy Lord and King.

3.

In Thee all fulness dwelleth,
All grace and power divine,
The glory that excelleth,
O Son of God, is Thine;
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;
We praise Thee, and confess Thee,
Our glorious Lord and King.

2.

O Bringer of salvation,
Who wondrously hath wrought,
Thyself the revelation
Of love beyond our thought.
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;
We praise Thee, and confess Thee,
Our gracious Lord and King.

4.

O grant the consummation
Of this our song above,
In endless adoration,
And everlasting love;
Then shall we praise and bless Thee
Where perfect praises ring;
And evermore confess Thee,
Our Savior and our King.

61

HAIL, THOU ONCE DESPISED JESUS

AUTUMN

1.

Hail, Thou once despised Jesus!
Hail, Thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hail, Thou agonizing Savior,
Bearer of our sin and shame!
By Thy merits we find favor;
Life is given thro' Thy name.

3.

Jesus, hail! enthroned in glory,
There forever to abide;
All the heav'nly hosts adore Thee,
Seated at Thy Father's side:
There for sinners Thou art pleading;
There Thou dost our place prepare;
Ever for us interceding,
Till in glory we appear.

2.

Paschal Lamb, by God appointed,
All our sins on Thee were laid;
By almighty love anointed,
Thou hast full atonement made.
All Thy people are forgiven,
Thro' the virtue of Thy blood;
Opened is the gate of Heaven;
Peace is made 'twixt man and God.

4.

Worship, honor, pow'r, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.
Help, ye bright angelic spirits;
Bring your sweetest, noblest lays;
Help to sing our Savior's merits;
Help to chant Immanuel's praise!

62

I COULD NOT DO WITHOUT THEE

HARTFORD

1.
I could not do without Thee,
O Savior of the lost,
Whose precious blood redeemed me,
At such tremendous cost;
Thy righteousness, Thy pardon,
Thy precious blood must be
My only hope and comfort,
My glory and my plea.

2.
I could not do without Thee,
I cannot stand alone,
I have no strength or goodness,
No wisdom of my own;
But Thou, beloved Savior,
Art all in all to me,
And weakness will be power,
If I lean hard on Thee.

3.
I could not do without Thee;
No other friend can read
The spirit's strange deep longings,
Interpreting its need;
No human heart could enter
Each dim recess of mine,
And soothe, and hush, and calm it
O blessed Lord, but Thine.

4.
I could not do without Thee,
For years are fleeting fast,
And soon in solemn loneliness
The river must be passed;
But Thou wilt never leave me,
And though the waves roll high,
I know Thou wilt be near me,
And whisper, "It is I."

63

JESUS, THE VERY THOUGHT OF THEE

ST. AGNES

1.
Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

2.
Nor voice can sing, nor heart can frame,
Nor can the mem'ry find
A sweeter sound than Thy blest Name,
O Savior of mankind!

3.
O Hope of ev'ry contrite heart,
O Joy of all the meek,
To those that fall, how kind Thou art!
How good to those who seek!

4.
But what to those who find? Ah, this
Nor tongue nor pen can show;
The love of Jesus, what it is
None but His loved ones know.

64

O CHRIST, OUR HOPE

LOBT GOTT, IHR CHRISTEN

1.
O Christ, our hope, our heart's desire,
Redemption's only spring!
Creator of the world art Thou,
Its Savior and its King,
Its Savior and its King.

2.
How vast the mercy and the love,
Which laid our sins on Thee,
And led Thee to a cruel death,
To set Thy people free!
To set Thy people free!

3.

But now the bands of death are burst,
The ransom has been paid;
And Thou art on Thy Father's throne,
In glorious robes arrayed,
In glorious robes arrayed.

4.

O Christ, be Thou our present joy,
Our future great reward;
Our only glory may it be
To glory in the Lord!
To glory in the Lord!

JESUS CHRIST
SAVIOR

Priscilla J. Owens

65

WE HAVE HEARD THE JOYFUL SOUND

JESUS SAVES

1.

We have heard the joyful sound:
Jesus saves! Jesus saves!
Spread the tidings all around:
Jesus saves! Jesus saves!
Bear the news to ev'ry land,
Climb the steeps and cross the waves;
Onward!—'tis our Lord's command;
Jesus saves! Jesus saves!

2.

Waft it on the rolling tide;
Jesus saves! Jesus saves!
Tell to sinners far and wide:
Jesus saves! Jesus saves!
Sing, ye islands of the sea;
Echo back, ye ocean caves;
Earth shall keep her jubilee:
Jesus saves! Jesus saves!

3.

Sing above the battle strife,
Jesus saves! Jesus saves!
By His death and endless life,
Jesus saves! Jesus saves!
Sing it softy thro' the gloom,
When the heart for mercy craves;
Sing in triumph o'er the tomb,—
Jesus saves! Jesus saves!

4.

Give the winds a mighty voice,
Jesus saves! Jesus saves!
Let the nations now rejoice,—
Jesus saves! Jesus saves!
Shout salvation full and free;
Highest hills and deepest caves;
This our song of victory,—
Jesus saves! Jesus saves!

JESUS CHRIST
SAVIOR

Rev. John Newton, 1779

66

HOW SWEET THE NAME OF JESUS SOUNDS

ST. PETER

1.

How sweet the name of Jesus sounds
In a believers' ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

2.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest.

3.

Jesus! my Shepherd, Guardian, Friend,
My Prophet, Priest and King!
My Lord, my Life, my Way, my End!
Accept the praise I bring.

4.

Weak is the effort of my heart,
And cold my warmest thought;
But when I see Thee as Thou art,
I'll praise Thee as I ought.

Page sixty-four

JESUS CHRIST
SAVIOR

Mrs. Lydia Baxter, 1871
W. H. Doane

67

TAKE THE NAME OF JESUS WITH YOU*

PRECIOUS NAME

1.
Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then, where'er you go.

CHORUS

Precious name, O how sweet!
Hope of earth and joy and heav'n;
Precious name, O how sweet!
Hope of earth and joy of heav'n.

2.
Take the name of Jesus ever
As a guard from ev'ry snare;
If temptations round you gather,
Breathe that holy name in prayer.

Chorus.

3.
O, the precious name of Jesus!
How it thrills our souls with joy,
When His loving arms receive us,
And His songs our tongues employ!

Chorus.

4.
At the name of Jesus bowing,
Falling prostrate at His feet,
King of kings in heav'n we'll hail Him,
When our journey is complete.

Chorus.

JESUS CHRIST
SAVIOR

E. Neumeister, 1718

68

JESUS SINNERS DOTH RECEIVE

MEINHOLD

1.
"Jesus sinners doth receive:"
Word of surest consolation;
Word all sorrow to relieve,
Word of pardon, peace, salvation!
Naught like this can comfort give:
"Jesus sinners doth receive."

2.
On God's grace we have no claim
Yet to us His pledge is given:
He hath sworn by His own Name,

Open are the gates of heaven.
Take to heart this word and live:
"Jesus sinners doth receive."

3.
When a helpless lamb doth stray,
After it, the Shepherd, pressing,
Thro' each dark and dang'rous way,
Brings it back, His own possessing.
Jesus seeks thee, O believe:
"Jesus sinners doth receive."

JESUS CHRIST
SAVIOR

Rev. E. Paxton Hood

69

JESUS LIVES, AND JESUS LEADS

(TUNE: *New Christian Hymnal*, No. 101)

1.
Jesus lives, and Jesus leads;
Though the way be dreary,
Morn to darkest night succeeds:
Courage, then, ye weary.
Still the faithful Shepherd feeds;
Jesus lives, and Jesus leads.

REFRAIN

Jesus lives, and Jesus leads:
Courage, then, ye weary.

2.
All the words He ever spoke,
Still to us He speaketh;
All the bread He ever broke,
Still for us He breaketh.
Still the faithful Shepherd feeds;
Jesus lives, and Jesus leads.

Refrain.

3.

Jesus lives, and ev'ry grace
Comes because He giveth;
Life and love in ev'ry place
Live, for Jesus liveth.
All our thoughts His love exceeds:
Jesus lives, and Jesus leads.
Refrain.

4.

Yes, if Jesus lives, He leads;
He will not forsake us;
He will crown His gracious deeds,
And to glory take us.
Till that hour the Shepherd feeds;
Jesus lives, and Jesus leads.
Refrain.

70

SOVEREIGN GRACE

Josiah Conder, 1836

'TIS NOT THAT I DID CHOOSE THEE

SAVOY CHAPEL

1.

'Tis not that I did choose Thee,
For, Lord, that could not be;
This heart would still refuse Thee,
But Thou hast chosen me;
Thou from the sin that stained me,
Hast cleansed and set me free,
Of old Thou hast ordained me,
That I should live to Thee.

2.

'Twas sovereign mercy called me,
And taught my op'ning mind;
The world had else enthralled me,
To heav'nly glories blind;
My heart owns none before Thee,
For Thy rich grace I thirst;
This knowing, if I love Thee,
Thou must have loved me first.

SOVEREIGN GRACE

71

Rev. A. M. Toplady, 1774

HOW VAST THE BENEFITS DIVINE

AVON

1.

How vast the benefits divine,
Which we in Christ possess!
We're saved from guilt and ev'ry sin,
And called to holiness.

2.

'Tis not for works which we have done,
Or shall hereafter do;
But He, of His electing love,
Salvation doth bestow.

3.

The glory, Lord, from first to last,
Is due to Thee alone;
Aught to ourselves we dare not take,
Or rob Thee of Thy crown.

4.

Our glorious Surety undertook
Redemption's wondrous plan;
And grace was given us in Him,
Before the world began.

5.

Safe in the arms of sov'reign love
We ever shall remain;
Nor shall the rage of earth nr hell
Make Thy dear councils vain.

6.

Not one of all the chosen race
But shall to heav'n attain,
Partake on earth the purposed grace,
And then with Jesus reign.

IN SONGS OF SUBLIME ADORATION AND PRAISE

IT IS WELL

1.

In songs of sublime adoration and praise,
 Ye pilgrims, for Zion who press,
 Break forth and extol the great Ancient of days,
 His rich and distinguishing grace.

2.

His love from eternity fixed upon you,
 Broke forth and uncovered its flame,
 When each with the cords of His kindness He drew,
 And brought you to love His great Name.

3.

O! had He not pitied the state you were in,
 Your bosoms His love had ne'er felt:
 You all would have lived, have died, too, in sin,
 And sunk with the load of your guilt.

4.

What was there in you that could merit esteem,
 Or give the Creator delight?
 'Twas "Even so, Father," you ever must sing,
 "Because it seemed good in Thy sight."

5.

Then give all the glory to His holy Name,
 To Him all the glory belongs;
 Be yours the high joy still to sound forth His fame,
 And crown Him in each of your songs.

I SOUGHT THE LORD, AND AFTERWARD I KNEW

PEACE

1.

I sought the Lord, and afterward I knew
 He moved my soul to seek Him, seeking me;
 It was not I that found, O Savior true,
 No, I was found of Thee.

2.

Thou didst reach forth Thine hand and mine enfold;
 I walked and sank not on the storm-vexed sea,—
 'Twas not so much that I on Thee took hold,
 As Thou, dear Lord, on me.

3.

I find, I walk, I love, but, O the whole
 Of love is but my answer, Lord, to Thee;
 For Thou wert long beforehand with my soul,
 Always Thou lovedst me.

NOT WHAT MY HANDS HAVE DONE

KANE

1.
Not what my hands have done
Can save my guilty soul;
Not what my toiling flesh has borne
Can make my spirit whole.
Not what I feel or do
Can give me peace with God;
Not all my prayers, and sighs, and tears
Can bear my awful load.

No other work have Thine,
No other blood will do;
No strength save that which is divine
Can bear me safely through.

2.
Thy grace alone, O God,
To me can pardon speak;
Thy pow'r alone, O Son of God,
Can this sore bondage break.

3.
I bless the Christ of God;
I rest on love divine;
And with unfalt'ring lip and heart
I call this Savior mine.
'Tis He that saveth me,
And freely pardon gives;
I love, because He loveth me;
I live, because He lives.

ROCK OF AGES

TOPLADY

1.
Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and pow'r.

3.
Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Savior, or I die.

2.
Not the labors of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save, and Thou alone.

4.
While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment-throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

THERE IS A FOUNTAIN FILLED WITH BLOOD

FOUNTAIN

<p>1. There is a fountain filled with blood Drawn from Immanuel's veins; And sinners, plunged beneath that flood, Lose all their guilty stains; Lose all their guilty stains; Lose all their guilty stains; And sinners plunged beneath that flood, Lose all their guilty stains.</p>	<p>2. The dying thief rejoiced to see That fountain in his day; And there may I, though vile as he, Wash all my sins away; Wash all my sins away, Wash all my sins away; And there may I, though vile as he, Wash all my sins away.</p>
---	---

3.
 Dear dying Lamb, Thy precious blood
 Shall never lose its pow'r,
 Till all the ransomed church of God
 Be saved, to sin no more:
 Be saved, to sin no more,
 Be saved, to sin no more;
 Till all the ransomed church of God
 Be saved, to sin no more.

4.
 Ee'r since, by faith, I saw the stream
 Thy flowing wounds supply,
 Redeeming love has been my theme,
 And shall be till I die:
 And shall be till I die,
 And shall be till I die;
 Redeeming love has been my theme,
 And shall be till I die

5.
 Then in a nobler, sweeter song,
 I'll sing Thy pow'r to save,
 When this poor lisping, stamm'ring tongue
 Lies silent in the grave:
 Lies silent in the grave,
 Lies silent in the grave;
 When this poor lisping, stamm'ring tongue
 Lies silent in the grave.

SOVEREIGN GRACE

Rev. Edward Mote, 1834. Arr.

77

MY HOPE IS BUILT

SOLID ROCK

1.
 My hope is built on nothing less
 Oh, may I then in Him be found;
 Dressed in His righteousness alone,
 Faultless to stand before the throne.

REFRAIN

On Christ, the solid Rock, I stand;
 All other ground is sinking sand,
 All other ground is sinking sand.

2.
 When darkness veils His lovely face,
 I rest on His unchanging grace;
 In ev'ry high and stormy gale,
 My anchor holds within the veil.

Refrain.

3.
 His oath, His covenant, His blood,
 Support me in the whelming flood;
 When all around my soul gives way,
 He then is all my hope and stay.

Refrain.

4.
 When He shall come with trumpet sound,
 Than Jesus' blood and righteousness;
 I dare not trust the sweetest frame,
 But wholly lean on Jesus' name.

Refrain.

THE HOLY SPIRIT

John Stocker, 1777

78

GRACIOUS SPIRIT, DOVE DIVINE

MERCY

1.
 Gracious Spirit, Dove divine,
 Let Thy light within me shine;
 All my guilty fears remove;
 Fill me with Thy heav'nly love.

2.
 Speak Thy pardoning grace to me,
 Set the burdened sinner free;
 Lead me to the Lamb of God;
 Wash me in His precious blood.

3.
 Life and peace to me impart;
 Seal salvation on my heart;
 Breathe Thyself into my breast,
 Earnest of immortal rest.

4.
 Let me never from Thee stray,
 Keep me in the narrow way:
 Fill my soul with joy divine;
 Keep me, Lord, forever Thine.

Page sixty-nine

HOLY GHOST, THE INFINITE*

PARACLETE

1.

Holy Ghost, the Infinite,
Shine upon our nature's night
With Thy blessed holy light,
Comforter Divine.

4.

In us, for us, intercede,
And with voiceless groanings plead
Our unutterable need,
Comforter Divine.

2.

We are sinful, cleanse us, Lord;
We are faint, Thy strength afford;
Lost, until by Thee restored,
Comforter Divine.

5.

In us "Abba, Father," cry,
Earnest of our bliss on high,
Seal of immortality,
Comforter Divine.

3.

Like the dew, Thy peace distil;
Guide, subdue our wayward will,
Things of Christ unfolding still,
Comforter Divine.

6.

Search for us the depths of God;
Lead us by the narrow road
To the height of Thine abode,
Comforter Divine.

ETERNAL SPIRIT, GOD OF TRUTH

SARAH

1.

Eternal Spirit, God of truth,
Our contrite hearts inspire;
Kindle a flame of heav'nly love,
And feed the pure desire.

3.

Subdue the pow'r of ev'ry sin,
Whate'er that sin may be;
That we, in singleness of heart,
May worship only Thee.

2.

'Tis Thine to soothe the sorr'wing mind, Then with our spirit witness bear,
With guilt and fear oppressed; That we're the sons of God;
'Tis Thine to bid the sinner live, Redeemed from sin, and death, and hell,
And give the weary rest. Thro' Christ's atoning blood.

4.

SPIRIT OF GOD, DWELL THOU WITHIN MY HEART*

ELLERS

1.

Spirit of God, dwell Thou within my heart;
Wean it from earth; through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

2.

I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies;
But take the dimness of my soul away.

3.

Hast Thou not bid us love Thee, God and King?
All, all Thine own, soul, heart, and strength, and mind;
I see Thy cross—there teach my heart to cling:
O let me seek Thee, and O let me find.

4.

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

THE HOLY SPIRIT

Rev. Thomas B. Pollock, (1836—)

82

SPIRIT BLEST, WHO ART ADORED

EVELYN

1.

Spirit blest, Who art adored
With the Father and the Word,
One eternal God and Lord;
Hear us, Holy Spirit.

3.

Thou Whom Jesus, from His throne,
Gave to cheer and help His own,
That they might not be alone;
Hear us, Holy Spirit.

2.

Thou by Whom the Virgin bore
Him Whom heav'n and earth adore,
Sent our nature to restore;
Hear us, Holy Spirit.

4.

Thou Whose sound apostles heard,
Thou Whose pow'r their spirit stirred,
Giving them Thy living Word;
Hear us, Holy Spirit.

5.

Thou Whose grace the Church doth fill,
Showing her God's perfect will,
Making Jesus present still;
Hear us, Holy Spirit.

THE HOLY SPIRIT

Rev. Andrew Reed, 1817

83

HOLY GHOST, WITH LIGHT DIVINE*

MERCY

1.

Holy Ghost, with light divine,
Shine within this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

3.

Holy Ghost, with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, bleeding heart.

2.

Holy Ghost, with pow'r divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.

4.

Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down ev'ry idol-throne,
Reign supreme—and reign alone.

Page seventy-one

COME, HOLY SPIRIT, HEAVENLY DOVE

ST. AGNES

1.

Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning pow'rs;
Kindle a flame of sacred love
In these cold hearts of ours.

2.

Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys.

3.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

4.

Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning pow'rs;
Come, shed abroad a Savior's love,
And that shall kindle ours.

CHURCH AND MISSIONS

Rev. Samuel J. Stone, 1866

THE CHURCH'S ONE FOUNDATION

AURELIA

1.

The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From Heav'n He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.

2.

Elect from ev'ry nation,
Yet one o'er all the earth;
Her charter of salvation,
One Lord, one faith, one birth;
One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With ev'ry grace endued.

3.

Tho' with a scornful wonder,
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed,
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

4.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great church victorious
Shall be the church at rest.

CHURCH AND MISSIONS

Rev. John Newton, 1779

GLORIOUS THINGS OF THEE ARE SPOKEN

AUSTRIAN HYMN

1.

Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for His own abode;
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

Page seventy-two

2.

See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove:
Who can faint, while such a river
Ever flows their thirst t' assuage?
Grace which, like the Lord, the Giver,
Never fails from age to age.

Savior, if of Zion's city
I, thro' grace, a member am,
Let the world deride or pity,
I will glory in Thy Name.

3.

Fading is the worldling's pleasure,
All His boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know.

CHURCH AND MISSIONS

Thomas B. Pollock, 1875

87

JESUS, WITH THY CHURCH ABIDE*

HERVEY'S LITANY

1.

Jesus, with Thy Church abide,
Be her Savior, Lord, and Guide,
While on earth her faith is tried:
We beseech Thee, hear us.

2.

Keep her life and doctrine pure;
Grant her patience to endure,
Trusting in Thy promise sure:
We beseech Thee, hear us.

3.

May she one in doctrine be,
One in truth and charity,
Winning men to faith in Thee:
We beseech Thee, hear us.

4.

Save her love from growing cold,
Make her watchmen strong and bold,
Fence her round, Thy peaceful fold:
We beseech Thee, hear us.

5.

May her lamp of truth be bright,
Bid her bear aloft its light
Thro' the realms of heathen night:
We beseech Thee, hear us.

6.

May she holy triumphs win,
Overthrow the hosts of sin,
Gather all the nations in:
We beseech Thee, hear us.

CHURCH AND MISSIONS

M. A. von Löwenstern, 1644
Tr. by Philip Pusey, 1840

88

LORD OF OUR LIFE

DIVA SERVATRIX

1.

Lord of our life, and God of our salvation,
Star of our night, and Hope of ev'ry nation,
Hear and receive Thy Church's supplication,
Lord God Almighty.

2.

See 'round Thine ark the hungry billows curling,
See how Thy foes their banners are unfurling;
Lord, while their darts envenomed they are hurling,
Thou canst preserve us.

3.

Lord, Thou canst help when earthly armor faileth;
Lord, Thou canst save when deadly sin assaileth;
Lord, o'er Thy Rock nor death nor hell prevailleth:
Grant us Thy peace, Lord.

4.
Peace in our hearts, our evil thoughts assuaging,
Peace in Thy Church, where brothers are engaging,
Peace, when the world its busy war is waging:
Send us, O Savior.

5.
Grant us Thy help till foes are backward driven;
Grant them Thy truth, that they may be forgiven;
Grant peace on earth, or, after we have striven,
Peace in Thy heaven.

CHURCH AND MISSIONS

Rev. Isaac Watts, 1719

89

JESUS SHALL REIGN WHERE'ER THE SUN

DUKE STREET

<p style="text-align: center;">1.</p> <p>Jesus shall reign where'er the sun Does his successive journeys run; His kingdom stretch from shore to shore, Till moons shall wax and wane no more.</p>	<p style="text-align: center;">3.</p> <p>People and realms, of ev'ry tongue, Dwell on His love with sweetest song; And infant voices shall proclaim Their early blessings on His Name.</p>
---	--

<p style="text-align: center;">2.</p> <p>For Him shall endless prayer be made, And praises throng to crown His head; His Name, like sweet perfume shall rise With ev'ry morning sacrifice.</p>	<p style="text-align: center;">4.</p> <p>Blessings abound where'er He reigns; The pris'ner leaps to lose his chains; The weary find eternal rest, And all the sons of want are blest.</p>
--	---

5.
Let ev'ry creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud amen.

CHURCH AND MISSIONS

Bishop Reginald Heber, 1819

90

FROM GREENLAND'S ICY MOUNTAINS*

MISSIONARY HYMN

1.

From Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand:
From many an ancient river,
From many a palmy plain,
Christ calls us to deliver
His lands from error's chain.

2.

What tho' the spicy breezes
Blow soft o'er Ceylon's isle;
Though ev'ry prospect pleases,
And only man is vile?
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.

3.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

4.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

SHOUT, FOR THE BLESSED JESUS REIGNS

DUKE STREET

1.

3.

Shout, for the blessed Jesus reigns, Gentiles and Jews His laws obey,
 Thro' distant lands His triumphs spread, Nations remote their offerings bring,
 And sinners, freed from endless pains, And unconstrained their homage pay
 Own Him their Savior and their Head. To their exalted God and King.

2.

4.

He calls His chosen from afar, O may His holy Church increase,
 They all at Zion's gates arrive; His Word and Spirit still prevail,
 Those who were dead in sin before, While angels celebrate His praise,
 By sov'reign grace are made alive. And saints His growing glories hail.

5.

Loud hallelujahs to the Lamb,
 From all below, and all above;
 In lofty songs exalt His name,—
 In songs as lasting as His love.

THOU, WHOSE ALMIGHTY WORD

-CUTTING

1.

3.

Thou, whose almighty word
 Chaos and darkness heard,
 And took their flight,
 Hear us, we humbly pray;
 And, where the gospel's day
 Sheds not its glorious ray,
 Let there be light.

Spirit of truth and love,
 Lifegiving, holy Dove,
 Speed forth Thy flight;
 Move o'er the waters' face,
 Bearing the lamp of grace,
 And in earth's darkest place
 Let there be light.

2.

4.

Thou, who didst come to bring
 In Thy redeeming wing
 Healing and sight,
 Health to the sick in mind,
 Sight to the inly blind,
 O now to all mankind
 Let there be light.

Holy and blessed Three,
 Glorious Trinity,
 Wisdom, Love, Might!
 Boundless as ocean's tide,
 Rolling in fullest pride,
 Thro' the world far and wide
 Let there be light.

SPEED THY SERVANTS

ZION

1.

Speed Thy servants, Savior, speed them,
Thou art Lord of winds and waves:
They were bound, but Thou hast freed them;
Now they go to free the slaves:
Be Thou with them,
'Tis Thine arm alone that saves,
Be Thou with them,
'Tis Thine arm alone that saves.

2.

Friends and home and all forsaking,
Lord, they go at Thy command;
As their stay Thy promise taking,
While they traverse sea and land:
O be with them,
Lead them safely by the hand.
O be with them,
Lead them safely by the hand.

3.

Where no fruit appears to cheer them,
And they seem to toil in vain,
Then in mercy, Lord, draw near them,
Then their sinking hopes sustain:
Thus supported,
Let their zeal revive again.
Thus supported,
Let their zeal revive again.

4.

In the midst of opposition,
Let them trust, O Lord, in Thee;
When success attains their mission,
Let Thy servants humbler be:
Never leave them,
Till Thy face in heav'n they see:
Never leave them,
Till Thy face in heav'n they see.

5.

There to reap, in joy forever,
Fruit that grows from seed here sown;
There to be with Him, who never
Ceases to preserve His own,
And with gladness
Give the praise to Him alone,
And with gladness
Give the praise to Him alone.

LORD, SPEAK TO ME, THAT I MAY SPEAK

CANONBURY

1.

Lord, speak to me that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

3.

O lead me, Lord, that I may lead
The wand'ring and the wav'ring feet;
O feed me, Lord, that I may feed
The hung'ring ones with manna sweet.

2.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words that they may reach
The hidden depths of many a heart.

4.

O strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

5.

O use me, Lord, use even me,
Just as Thou wilt, and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

FAR AND NEAR THE FIELDS ARE TEEMING

CLEMM

1.

Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

2.

Send them forth with morn's first beam-
ing;
Send them in the noontide's glare;
When the sun's last rays are gleaming,
Bid them gather ev'rywhere.

Chorus.

CHORUS

3.

Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest-time pass by.

O thou, whom thy Lord is sending,
Gather now the sheaves of gold;
Heav'nward then at evening wending,
Thou shalt come with joy untold.

Chorus.

NOW BE THE GOSPEL BANNER

SALVATORI

1.

Now be the gospel banner
In every land unfurled,
And be the shout, "Hosanna!"
Re-echoed through the world;
Till ev'ry isle and nation,
Till ev'ry tribe and tongue,
Receive the great salvation,
And join the happy throng.

2.

What tho' th' embattled legions
Of earth and hell combine
His pow'r, throughout their regions,
Shall soon resplendent shine.

Ride on, O Lord, victorious
Immanuel, Prince of Peace;
Thy triumph shall be glorious,
Thy empire still increase.

3.

Yes, Thou shalt reign forever,
O Jesus, King of kings:
Thy light, Thy love, Thy favor,
Each ransomed captive sings.
The isles for Thee are waiting,
The deserts learn Thy praise,
The hills and valleys, greeting,
The song responsive raise.

MEANS OF GRACE
THE SCRIPTURES AND THE GOSPEL MESSAGE

Edwin Hodder, 1868

THY WORD IS LIKE A GARDEN, LORD

CAROL

1.

Thy Word is like a garden, Lord,
With flowers bright and fair;
And ev'ry one who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in the mighty depths
For ev'ry searcher there.

2.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.

Thy Word is like an armory,
Where soldiers may repair,
And find, for life's long battle-day,
All needful weapons there.

3.

O may I love Thy precious Word:
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine!
O may I find my armor there:
Thy Word my trusty sword,
I'll learn to fight with ev'ry foe
The battle of the Lord.

MEANS OF GRACE
THE SCRIPTURES AND THE GOSPEL MESSAGE

"K" in Rippon's "Selection," 1787

HOW FIRM A FOUNDATION

ADESTE FIDELES

1.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?
To you who for refuge to Jesus have fled?

2.

"Fear not, I am with thee, O be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My gracious, omnipotent hand,
Upheld by My gracious, omnipotent hand.

3.

"When thro' the deep waters, I call thee to go,
The rivers of sorrow shall not overflow,
For I will be with thee thy trials to bless,
And sanctify to thee thy deepest distress,
And sanctify to thee thy deepest distress.

4.

"When thro' fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine,
Thy dross to consume, and thy gold to refine.

5.

"The soul that on Jesus doth lean for repose,
I will not, I will not desert to His foes;
That soul, tho' all hell should endeavor to shake,
I'll never, no never, no never forsake!
I'll never, no never, no never forsake!"

MEANS OF GRACE

Bishop William W. How, 1867

THE SCRIPTURES AND THE GOSPEL MESSAGE

99

O WORD OF GOD INCARNATE

CHENIES

1.

O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky:
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

2.

The Church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored,
It is the heav'n-drawn picture
Of Christ, the living Word.

3.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
'Mid mists and rock and quicksands,
Still guides, O Christ, to Thee.

4.

O make Thy Church, dear Savior,
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
O teach Thy wan'dring pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face

100

COMFORT, COMFORT YE MY PEOPLE

WERDE MUNTER, MEIN GEMUTHE

1.

Comfort, comfort ye My people,
Speak ye peace, thus saith our God;
Comfort those who sit in darkness,
Mourning 'neath their sorrow's load;
Speak ye to Jerusalem
Of the peace that waits for them;
Tell her that her sins I cover,
And her warfare now is over.

2.

For the herald's voice is crying
In the desert far and near,
Bidding all men to repentance,
Since the kingdom now is here.
O that warning cry obey!
Now prepare for God a way!
Let the valleys rise to meet Him,
And the hills bow down to greet Him.

3.

Make ye straight what long was crooked,
Make the rougher places plain:
Let your hearts be true and humble,
As befits His holy reign,
For the glory of the Lord
Now o'er earth is shed abroad,
And all flesh shall see the token,
That His Word is never broken.

101

COME UNTO ME, YE WEARY

CRUCIFIX

1.

"Come unto Me, ye weary,
And I will give rest."
O blessed voice of Jesus,
Which comes to hearts oppressed!
It tells of benediction,
Of pardon, grace, and peace,
Of joy that hath no ending,
Of love which cannot cease.

2.

"Come unto Me, ye wand'rers,
And I will give you light."
O loving voice of Jesus,
Which comes to cheer the night!
Our hearts were filled with sadness,
And we had lost our way;
But He has brought us gladness,
And songs at break of day.

3.

"Come unto Me, ye fainting,
And I will give you life."
A peaceful voice of Jesus,
Which comes to end our strife!
The foe is stern and eager,
The fight is fierce and long;
But Thou hast made us mighty,
And stronger than the strong.

4.

"And whosoever cometh,
I will not cast him out."
O patient voice of Jesus,
Which drives away our doubt,
Which calls us—very sinners,
Unworthy though we be
Of love so free and boundless—
To come, dear Lord, to Thee.

102

THOUGH YOUR SINS BE AS SCARLET

(For Tune see N. C. H., No. 198)

1.

"Tho' your sins be as scarlet,
They shall be as white as snow;
Tho' they be red like crimson,
They shall be as wool!"
"Tho' your sins be as scarlet,
Tho' your sins be as scarlet,
They shall be as white as snow,
They shall be as white as snow."

2.

Hear the voice that entreats you,
O return ye unto God!
He is of great compassion,
And of wondrous love;
Hear the voice that entreats you,
Hear the voice that entreats you,
O return ye unto God!
O return ye unto God!

3.

He'll forgive your transgressions,
And remember them no more;
"Look unto Me, ye people,"
Saith the Lord your God;
He'll forgive your transgressions,
He'll forgive your transgressions,
And remember them no more,
And remember them no more.

103

I HEARD THE VOICE OF JESUS SAY

VOX DILECTI AND RESTING PLACE

1.

I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast."
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting place,
And He has made me glad.

2.

I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

3.

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk,
Till trav'ling days are done.

104

SINNERS, BEHOLD THAT DOWNWARD ROAD

SAWLEY

1.
Sinners, behold that downward road
Which leads to endless woe;
What multitudes of thoughtless souls,
The road to ruin go!

3.
They from destruction's city came,
To Zion upward tend;
The Bible is their precious guide,
And God Himself their friend,

2.
But yonder see that narrow way,
Which leads to endless bliss;
There see a happy, chosen few,
Redeemed by sovereign grace.

4.
Lord, I would now a pilgrim be,
Guide Thou my feet aright;
I would not for ten thousand worlds
Be banished from Thy sight.

MEANS OF GRACE—THE SCRIPTURES
AND THE GOSPEL MESSAGE

Gerhardt Tersteegen, 1735
Tr. by Sarah B. Findlater, 1855-1858

105

GOD CALLING YET! SHALL I NOT HEAR?

BACA

1.
God calling yet! shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly,
And still my soul in slumbers lie?

3.
God calling yet! and shall I give
No heed, but still in bondage live?
I wait, but He does not forsake;
He calls me still; my heart awake!

2.
God calling yet? shall I not rise?
Can I His loving voice despise,
And basely His kind care repay?
He calls me still; can I delay?

4.
God calling yet! I can not stay;
My heart I yield without delay:
Vain world, farewell! from thee I part;
The voice of God hath reached my heart.

CHILDREN AND BAPTISM

*Clement of Alexandria, c. 200 A. D.
Tr. by Henry M. Dexter, 1846

106

SHEPHERD OF TENDER YOUTH*

DORT

1.
Shepherd of tender youth,
Guiding in love and truth
Thro' devious ways;
Christ our triumphant King,
We come Thy Name to sing;
Hither our children bring
To shout Thy praise

2.
Thou art the great High Priest,
Thou hast prepared the feast
Of heav'nly love;
While in our mortal pain
None calls on Thee in vain;
Help Thou dost not disdain,
Help from above,

3.
 Ever be Thou our guide,
 Our Shepherd, and our pride,
 Our staff and song;
 Jesus, Thou Christ of God,
 By Thy enduring Word
 Lead us where Thou hast trod,
 Make our faith strong.

4.
 So now, and till we die,
 Sound we Thy praises high,
 And joyful sing;
 Let youth, yea, all the throng
 Who to Thy Church belong,
 Unite to swell the song
 To Christ our King.

CHILDREN AND BAPTISM

Thomas Haweis, 1732-1820

107

OUR CHILDREN, LORD, IN FAITH AND PRAYER

NAOMI

1.	2.
Our children, Lord, in faith and prayer, We now devote to Thee; Let them Thy covenant mercies share, And Thy salvation see.	Such helpless babes Thou didst embrace, While dwelling here below; To us and ours, O God of grace, The same compassion show.

3.
 In early days their hearts secure
 From worldly snares, we pray;
 O let them to the end endure
 In ev'ry righteous way.

CHILDREN AND BAPTISM

E. Embree Hoss

108

O GOD, GREAT FATHER, LORD AND KING!*

GERMANY

1.	3.
O God, great Father, Lord, and King! Our children unto Thee we bring; And strong in faith, and hope, and love, We dare Thy steadfast Word to prove.	Look down upon us while we pray, And visit us in grace today; These little ones Thou didst receive; Thy precious promise we believe.

2.	4.
Thy cov'nant kindness did of old Our fathers and their seed enfold; That ancient promise standeth sure, And shall while heav'n and earth endure.	While they the outward sign receive, Wilt Thou Thy Holy Spirit give. And keep and help them by Thy power In ev'ry hard and trying hour.

5.
 Guide Thou their feet in holy ways:
 Shine on them thro' the darkest days;
 Uphold them till their life be past,
 And bring them all to heav'n at last.

THUS SAITH THE MERCY OF THE LORD

BELIEF

1.

Thus saith the mercy of the Lord,
 "I'll be a God to thee;
 I'll bless thy num'rous race, and they
 Shall be a seed to Me."

3.

Jesus the ancient faith confirms,
 To our forefathers giv'n;
 He takes young children to His arms,
 And calls them heirs of heav'n.

2.

Abram believed the promised grace,
 And gave his child to God;
 But water seals the blessing now,
 That once was sealed with blood.

4.

Our God, how faithful are His ways!
 His love endures the same;
 Nor from the promise of His grace,
 Blots out His children's name.

5.

Thus to the parents and their seed
 Shall Thy salvation come;
 And num'rous households meet at last
 In one eternal home.

SAVIOR, WHO THY FLOCK ART FEEDING

BROCKLESBURY

1.

Savior, who Thy flock art feeding
 With the shepherd's kindest care,
 All the feeble gently leading,
 While the lambs Thy bosom share.

3.

Never, from Thy pasture roving,
 Let them be the lion's prey;
 Let thy tenderness, so loving,
 Keep them thro' life's dang'rous way.

2.

Now, these little ones receiving,
 Fold them in Thy gracious arm;
 There, we know, Thy word believing,
 Only there secure from harm.

4.

Then, within Thy fold eternal,
 Let them find a resting-place,
 Feed in pastures ever vernal,
 Drink the rivers of Thy grace.

WHEN THY SOLDIERS TAKE THEIR SWORDS*

RELIANCE

1.

When Thy soldiers take their swords,
 When they speak the solemn words,
 When they bow before Thee here,
 Feeling Thee, their Father near;
 These Thy children, Lord, defend;
 To their help Thy Spirit send.

2.

When the world's sharp strife is nigh,
 When they hear the battle cry,
 When they rush into the fight,
 Knowing not temptation's might;
 These Thy children, Lord, defend;
 To their zeal Thy wisdom lend.

3.

When their hearts are lifted high
 With success or victory,
 When they feel the conqueror's pride;
 Lest they grow self-satisfied,
 These Thy children, Lord, defend:
 Teach their souls to Thee to bend.

4.

When the vows that they have made,
 When the prayers that they have prayed,
 Shall be fading from their hearts:
 When their first warm faith departs;
 These Thy children, Lord, defend;
 Keep them faithful to the end.

5.

Through life's conflict guard us all,
 Or if wounded some should fall
 Ere the victory be won,
 For the sake of Christ, Thy Son,
 These Thy children, Lord, defend:
 And in death Thy comfort lend.

CONFESSION AND COMMUNION

Bishop Edw. H. Bickersteth, 1872

112

NOT WORTHY, LORD

ERNAN

1.

Not worthy, Lord, to gather up the crumbs
 With trembling hand that from Thy table fall,
 A weary, heavy-laden sinner comes
 To plead Thy promise and obey Thy call.

2.

I am not worthy to be thought Thy child,
 Nor sit the last and lowest at Thy board;
 Too long a wand'rer and too oft beguiled,
 I only ask one reconciling word.

3.

One word from Thee, my Lord, one smile, one look,
 And I could face the cold, rough world again;
 And with that treasure in my heart could brook
 The wrath of devils and the scorn of men.

4.

I hear Thy voice; Thou bidd'st me come and rest;
 I come, I kneel, I clasp Thy piercèd feet;
 Thou bidd'st me take my place, a welcome guest
 Among Thy saints, and of Thy banquet eat.

5.

My praise can only breathe itself in prayer,
 My prayer can only lose itself in Thee;
 Dwell Thou forever in my heart, and there,
 Lord, let me sup with Thee; sup Thou with me.

113

ACCORDING TO THY GRACIOUS WORD

HARVEY'S CHANT

1.

According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee,
I will remember Thee.

3.

Gethsemane can I forget?
Or there thy conflict see,
Thine agony and bloody sweat,
And not remember Thee,
And not remember Thee?

2.-

Thy body, broken for my sake,
My bread from heav'n shall be;
Thy testamental cup I take,
And thus remember Thee,
And thus remember Thee.

4.

When to the cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my Sacrifice!
I must remember Thee.
I must remember Thee.

5.

And when these failing lips grow dumb,
And mind and mem'ry flee,
When Thou shalt in Thy Kingdom come,
Then, Lord, remember me,
Then, Lord, remember me!

114

IN MEMORY OF THE SAVIOR'S LOVE

NAOMI

1.

In mem'ry of the Savior's love,
We keep the sacred feast,
Where ev'ry humble, contrite heart
Is made a welcome guest.

3.

One fold, one faith, one hope, one Lord,
One God alone we know;
Brethren we are; let ev'ry heart
With kind affections glow.

2.

Here let our ransomed pow'rs unite
His honored Name to raise;
Let grateful joy fill ev'ry mind,
And ev'ry voice be praise.

4.

Under His banner thus we sing
The wonders of His love,
And thus anticipate, by faith,
The heav'nly feast above.

115

DECK THYSELF, MY SOUL, WITH GLADNESS

SCHMUCKE DICH, O LIEBE SEELE

1.

Deck thyself, my soul, with gladness,
Leave the gloomy haunts of sadness,
Come into the daylight's splendor,
There with joy thy praises render
Unto Him whose grace unbounded
Hath this wondrous banquet founded;
High o'er all the earth He reigneth,
Yet to dwell with thee He deigneth.

2.

Hasten as a bride to meet Him,
And with loving rev'rence greet Him,
For with words of life immortal
Now He knocketh at thy portal;
Open wide the gates before Him,
Saying, while thou dost adore Him,
"Suffer, Lord, that I receive Thee,
And I nevermore will leave Thee."

3.

Ah! how hungers all my spirit
For the love I do not merit!
Oft have I, with sighs fast thronging,
Tho't upon this food with longing;
In the battle, well-nigh worsted,
For this cup of life have thirsted,
For the Friend who here invites us,
And to God Himself unites us.

THE CHRISTIAN LIFE
REFUGE

Rev. Joseph Scriven, 1857

116

WHAT A FRIEND WE HAVE IN JESUS

CONVERSE

1.

What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Ev'rything to God in prayer!
O what peace we often forfeit,
O what needless pains we bear,
All because we do not carry
Ev'rything to God in prayer!

2.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.
Can we find a friend so faithful
Who will all our sorrows share?
Jesus knows our ev'ry weakness,
Take it to the Lord in prayer!

3.

Are we weak and heavy-laden,
Cumbered with a load of care?—
Precious Savior, still our refuge,—
Take it to the Lord in prayer.
Do thy friends, despise, forsake thee?
Take it to the Lord in prayer.
In His arms He'll take and shield thee,
Thou wilt find a solace there.

117

JESUS, LOVER OF MY SOUL

REFUGE

1.

Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

2.

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, O leave me not alone,
Still support and comfort me;
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

3.

Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name,
I am all unrighteousness;
False, and full of sin I am,
Thou art full of truth and grace.

4.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make me, keep me pure within.
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

118

I NEED THEE EVERY HOUR

NEED

1.

I need Thee every hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.

REFRAIN

I need Thee, O I need Thee,
Every hour I need Thee;
O bless me now, my Savior,—
I come to Thee.

2.

I need Thee every hour;
Stay Thou near by;
Temptations lose their power
When Thou art nigh.

Refrain.

3.

I need Thee every hour,
In joy or pain;
Come quickly, and abide,
Or life is vain.

Refrain.

4.

I need Thee every hour;
Teach me Thy will,
And Thy rich promises
In me fulfill.

Refrain.

5.

I need Thee every hour,
Most Holy One;
O make me Thine indeed,
Thou blessed Son.

Refrain.

119

LORD, LIKE THE PUBLICAN I STAND

AVONDALE

- | | |
|--|---|
| 1.
Lord, like a publican I stand,
And lift my heart to Thee;
Thy pard'ning grace, O God, command;
Be merciful to me. | 3.
My guilt, my shame, I all confess,
I have no hope nor plea
But Jesus' blood and righteousness;
Be merciful to me. |
| 2.
I smite upon my anxious breast,
O'erwhelmed with agony!
O save my soul by sin oppressed;
Be merciful to me. | 4.
Here at Thy cross I still would wait,
Nor from its shelter flee,
Till Thou, O God, in mercy great,
Art merciful to me. |

120

JUST AS I AM, WITHOUT ONE PLEA

WOODWORTH

1.
Just as I am, without one plea,
But That Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!
2.
Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come! I come!
3.
Just as I am, tho' tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come! I come!
4.
Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come! I come!
5.
Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come! I come!

121

PASS ME NOT, O GENTLE SAVIOR

PASS ME NOT

1.

Pass me not, O gentle Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

CHORUS

Savior, Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

2.

Let me at a throne of mercy
Find a sweet relief;
Kneeling there in deep contrition,
Help my unbelief.

Chorus.

3.

Trusting only in Thy merit,
Would I seek Thy face;
Heal my wounded, broken spirit,
Save me by Thy grace.

Chorus.

4.

Thou the Spring of all my comfort,
More than life to me,
Whom have I on earth beside Thee?
Whom in heav'n but Thee?

Chorus.

122

DEPTH OF MERCY! CAN THERE BE

HENDON

1.

Depth of mercy! can there be
Mercy still reserved for me?
Can my God His wrath forbear?
Me, the chief of sinners spare?
Me, the chief of sinners spare?

2.

I have long withstood His grace;
Long provoked Him to His face;
Would not hearken to His calls;
Grieved Him by a thousand falls,
Grieved Him by a thousand falls.

3.

Lord, incline me to repent;
Let me now my fall lament;
Deeply my revolt deplore,
Weep, believe, and sin no more,
Weep, believe, and sin no more.

123

OUT OF MY BONDAGE, SORROW AND NIGHT

JESUS, I COME

- | | |
|---|--|
| 1.
Out of my bondage, sorrow and night,
Jesus, I come, Jesus, I come;
Into Thy freedom, gladness and light,
Jesus, I come to Thee;
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee. | 3.
Out of unrest and arrogant pride,
Jesus, I come, Jesus, I come;
Into Thy blessed will to abide,
Jesus, I come to Thee;
Out of myself to dwell in Thy love,
Out of despair into raptures above,
Upward for aye on wings like a dove,
Jesus, I come to Thee. |
| 2.
Out of my shameful failure and loss,
Jesus, I come, Jesus, I come;
Into the glorious gain of Thy cross,
Jesus, I come to Thee;
Out of earth's sorrows into Thy balm,
Out of life's storms and into Thy calm,
Out of distress to jubilant psalm,
Jesus, I come to Thee. | 4.
Out of the fear and dread of the tomb,
Jesus, I come, Jesus, I come;
Into the joy and light of Thy home,
Jesus, I come to Thee;
Out of the depths of ruin untold,
Into the peace of Thy sheltering fold,
Ever Thy glorious face to behold,
Jesus, I come to Thee. |

124

I NEED THEE, PRECIOUS JESUS*

MEIRIONYDD

- | | |
|---|--|
| 1.
I need Thee, precious Jesus,
For I am full of sin;
My soul is dark and guilty,
My heart is dead within.
I need the cleansing fountain
Where I can always flee,
The blood of Christ most precious,
The sinner's perfect plea | 2.
I need Thee, precious Jesus,
For I am very poor;
A stranger and a pilgrim,
I have no earthly store.
I need the love of Jesus
To cheer me on my way,
To guide my doubting footsteps,
To be my strength and stay. |
| 3.
I need Thee, precious Jesus,
And hope to see Thee soon,
Encircled with the rainbow
And seated on Thy throne.
There, with Thy blood-bought children,
My joy shall ever be.
To sing my Savior's praises,
To gaze, O Lord, on Thee. | |

125

I WAS A WANDERING SHEEP

LEBANON

1.

I was a wand'ring sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled;
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

2.

The Shepherd sought His sheep,
The Father sought His child;
He followed me o'er vale and hill,
O'er deserts waste and wild:
He found me nigh to death,
Famished, and faint, and lone,
He bound me with the bands of love,
He saved the wand'ring one.

3.

Jesus my Shepherd is;
'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole:
'Twas He that sought the lost,
That found the wand'ring sheep,
'Twas He that brought me to the fold,
'Tis He that still doth keep.

4.

I was a wand'ring sheep,
I would not be controlled,
But now I love my Shepherd's voice,
I love, I love the fold:
I was a wayward child,
I once preferred to roam;
But now I love my Father's voice,
I love, I love His home!

126

FATHER, HEAR THY CHILDREN'S CALL*

GOWER'S LITANY

1.

Father, hear Thy children's call;
Humbly at Thy feet we fall,
Prodigals, confessing all:
We beseech Thee, hear us.

2.

Christ, beneath Thy cross we blame
All our life of sin and shame,
Penitent, we breathe Thy Name:
We beseech Thee, hear us.

3.

Holy Spirit, grieved and tried,
Oft forgotten and defied,
Now we mourn our stubborn pride:
We beseech Thee, hear us.

4.

We Thy call have disobeyed,
Into paths of sin have strayed,
And repentance have delayed:
We beseech Thee, hear us.

5.

Sick, we come to Thee for cure;
Guilty, seek Thy mercy sure;
Evil, long to be made pure:
We beseech Thee, hear us.

6.

By the grace that bids Thee spare,
By the love Thou didst declare,
By Thy promises to prayer,
We beseech Thee, hear us.

127

MY GOD, IS ANY HOUR SO SWEET

EUDORA

1.

My God, is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?

3.

No words can tell what sweet relief
There for my ev'ry want I find,
What strength for warfare, balm for grief,
What peace of mind.

2.

Then is my strength by Thee renewed;
Then are my sins by Thee forgiv'n;
Then dost Thou cheer my solitude
With hopes of heav'n.

4.

Hushed is each doubt, gone ev'ry fear,
My spirit seems in heav'n to stay,
And e'en the penitential tear
Is wiped away.

5.

Lord, till I reach yon blissful shore,
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to Thee.

128

PRAYER IS THE SOUL'S SINCERE DESIRE

EYAN

1.

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of the hidden fire
That trembles in the breast.

3.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death:
He enters heav'n with prayer.

2.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of the eye,
When none but God is near.

4.

Prayer is the contrite sinner's voice
Returning from his ways
While angels in their songs rejoice,
And cry, "Behold, he prays!"

5.

O Thou, by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray.

THY LOVE TO ME, O CHRIST

SOMETHING FOR THEE (N. C. H., No. 202)

1.

Thy love to me, O Christ,
Thy love to me,
Not mine to Thee, I plead,
Not mine to Thee!
This is my comfort strong,
This is my only song
This is my only song
Thy love to me.

2.

Thy record I believe,
Thy Word to me,
Thy love I now receive,
Full, changeless, free.
Love from the sinless Son,
Love to the sinful one,
Love to the sinful one,
Thy love to me.

3.

Immortal love of Thine,
Thy sacrifice,
Infinite need of mine
Only supplies.
Streams of divinest power,
Flow to me, hour by hour,
Flow to me, hour by hour,
Thy love to me.

4.

Let me more clearly trace,
Thy love to me,
See in the Father's face,
His love to Thee.
Know as He loves the Son,
So dost Thou love Thine own,
So dost Thou love Thine own,
Thy love to me.

MY JESUS, I LOVE THEE

GORDON

1.

My Jesus, I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign;
My gracious Redeemer, my Savior art Thou;
If ever I loved Thee, my Jesus, 'tis now.

2.

I love Thee, because Thou hast first lovèd me,
And purchased my pardon on Calvary's tree;
I love Thee for wearing the thorns on Thy brow:
If ever I loved Thee, my Jesus, 'tis now.

3.

I'll love Thee in life, I will love Thee in death,
And praise Thee as long as Thou lendest me breath;
And say when the death-dew lies cold on my brow,
If ever I loved Thee, my Jesus, 'tis now.

4.

In mansions of glory and endless delight,
I'll ever adore Thee in heaven so bright;
I'll sing with the glittering crown on my brow,
If ever I loved Thee, my Jesus, 'tis now.

131

MORE LOVE TO THEE, O CHRIST

MORE LOVE

1.

More love to Thee, O Christ,
More love to Thee!
Hear Thou the prayer I make
On bended knee;
This is my earnest plea:
More love, O Christ, to Thee,
More love to Thee,
More love to Thee!

This all my prayer shall be:
More love, O Christ, to Thee,
More love to Thee,
More love to Thee!

3.

Then shall my latest breath
Whisper Thy praise;
This be the parting cry
My heart shall raise;
This still my prayer shall be:
More love, O Christ, to Thee,
More love to Thee,
More love to Thee!

2.

Once earthly joy I craved,
Sought peace and rest;
Now Thee alone I seek,
Give what is best;

133

I GREET THEE, WHO MY SURE REDEEMER ART

LANGRAN

1.

I greet Thee, who my sure Redeemer art,
My only Trust and Savior of my heart,
Who pain didst undergo for my poor sake;
I pray Thee from our hearts all cares to take.

2.

Thou art the King of mercy and of grace,
Reigning omnipotent in ev'ry place:
So come, O King, and our whole being sway;
Shine on us with the light of Thy pure day.

3.

Thou art the life, by which alone we live,
And all our substance and our strength receive;
Comfort us by Thy faith and by Thy pow'r,
Nor faint our hearts when comes the trying hour.

4.

Our hope is in no other save in Thee;
Our faith is built upon Thy promise free;
Come, give us peace, make us so strong and sure,
That we may conqu'rors be and ills endure.

134

LORD, I BELIEVE

AVON

1.

Lord, I believe; Thy pow'r I own,
Thy Word I would obey;
I wander comfortless and lone
When from Thy truth I stray.

2.

Lord, I believe; but gloomy fears
Sometimes bedim my sight;
I look to Thee with prayers and tears,
And cry for strength and light.

3.

Lord, I believe; but Thou dost know
My faith is cold and weak;
Pity my frailty, and bestow
The confidence I seek.

4.

Yes, I believe; and only Thou
Canst give my soul relief;
Lord, to Thy truth my spirit bow;
Help Thou mine unbelief.

135

FAITH OF OUR FATHERS! LIVING STILL*

ST. CATHERINE

1.

Faith of our fathers! living still
In spite of dungeon, fire and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!

2.

Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sure will be their children's peace,

If they, like them, contend for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

3.

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By truthful words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

136

MY FAITH LOOKS UP TO THEE

OLIVET

1.

My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine;
Now hear me when I pray,
Take all my sin away,
O let me from this day
Be wholly Thine!

2.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee,
Pure, warm, and changeless be,—
A living fire!

3.

While life's dark maze I tread,
 And griefs around me spread,
 Be Thou my Guide;
 Bid darkness turn to day,
 Wipe sorrow's tears away,
 Nor let me ever stray
 From Thee aside.

THE CHRISTIAN LIFE
 FAITH AND TRUST

Rev. A. M. Toplady, 1772

137

IF, ON A QUIET SEA

SELVIN

1.

If, on a quiet sea,
 Tow'rd heav'n we calmly sail,
 With grateful hearts, O God, to Thee,
 We'll own the fav'ring gale;
 With grateful hearts, O God, to Thee,
 We'll own the fav'ring gale.

3.

Soon shall our doubts and fears
 All yield to Thy control;
 Thy tender mercies shall illumine
 The midnight of the soul.
 Thy tender mercies shall illumine
 The midnight of the soul.

2.

But should the surges rise,
 And rest delay to come,
 Blest be the tempest, kind the storm,
 Which drives us nearer home;
 Blest be the tempest, kind the storm,
 Which drives us nearer home.

4.

Teach us, in ev'ry state,
 To make Thy will our own;
 And when the joys of sense depart,
 To live by faith alone;
 And when the joys of sense depart,
 To live by faith alone.

THE CHRISTIAN LIFE
 FAITH AND TRUST

Georg Neumark, 1641
 Translated by Miss C. Winkworth, 1855, 1863

138

IF THOU BUT SUFFER GOD TO GUIDE THEE

NEUMARK

1.

If Thou but suffer God to guide thee,
 And hope in Him through all thy ways,
 He'll give thee strength, whate'er betide thee,
 And bear thee through the evil days:
 Who trusts in God's unchanging love
 Builds on the rock that naught can move.

Page ninety-seven

2.

What can these anxious cares avail thee,
 These never-ceasing moans and sighs?
 What can it help, if thou bewail thee
 O'er each dark moment as it flies?
 Our cross and trials do but press
 The heavier for our bitterness.

3.

Only be still, and wait His leisure
 In cheerful hope, with heart content
 To take whate'er thy Father's pleasure
 And all-deserving love hath sent;
 Nor doubt our inmost wants are known
 To Him who chose us for His own.

4.

Sing, pray, and keep His ways unswerving,
 So do thine own part faithfully,
 And trust His word,—though undeserving,
 Thou yet shalt find it true for thee
 God never yet forsook at need
 The soul that trusted Him indeed.

THE CHRISTIAN LIFE
 FAITH AND TRUST

Anon, in R. Hill's "Psalms and Hymns," 1783

139

CAST THY BURDEN ON THE LORD

MERCY

1.

Cast thy burden on the Lord,
 Only lean upon His Word;
 Thou wilt soon have cause to bless
 His unchanging faithfulness.

2.

He sustains thee by His hand,
 He enables thee to stand;
 Those, whom Jesus once hath loved,
 From His grace are never moved.

3.

Cast thy burden at His feet;
 Linger at His mercy-seat:
 He will lead thee by the hand
 Gently to the better land.

4.

He will gird thee by His pow'r,
 In thy weary, fainting hour:
 Lean, then, loving, on His Word;
 Cast Thy burden on the Lord.

5.

Heav'n and earth may pass away,
 God's free grace shall not decay;
 He hath promised to fulfill
 All the pleasures of His will.

6.

Jesus! guardian of Thy flock.
 Be Thyself our constant rock;
 Make us by Thy pow'ful hand,
 Firm as Zion's mountain stand.

132*

JESUS, PRICELESS TREASURE

GUD SKAL ALTING MAGE

1.

Jesus, priceless treasure,
Source of purest pleasure,
Truest friend to me:
Ah, how long I've panted
And my heart hath fainted,
Thirsting, Lord, for Thee.
Thine I am, O spotless Lamb!
I will suffer naught to hide Thee,
Naught I ask beside Thee.

2.

In Thine arms I rest me,
Foes who would molest me
Cannot reach me here;
Though the earth be shaking,
Ev'ry heart be quaking,
Jesus calms my fear;
Fires may flash and thunder crash,
Yea, and sin and hell assail me,
Jesus will not fail me.

3.

Hence with earthly treasure!
Thou art all my pleasure,
Jesus, all my choice;
Hence, thou empty glory!
Naught to me thy story,
Told with tempting voice;
Pain or loss, or shame, or cross,
Shall not from my Savior move me,
Since He deigns to love me.

4.

Fare thee well that errest,
Thou that earth preferrest,
Thou wilt tempt in vain;
Fare thee well, transgression,
Hence, abhorred possession,
Come not forth again.
Past your hour, O pride and pow'r,
Worldly life, thy bonds I sever,
Fare thee well forever!

5.

Hence, all fear and sadness!
For the Lord of gladness,
Jesus, enters in;
Those who love the Father,
Tho' the storms may gather,
Still have peace within;
Yea, whate'er I here must must bear,
Thou art still my purest pleasure
Jesus, priceless treasure.

140

I BELONG TO JESUS

(For Tune, see No. 253, N. C. H.)

1.

I belong to Jesus;
I am not my own;
All I have and all I am,
Shall be His alone.

2.

I belong to Jesus;
He is Lord and King,
Reigning in my inmost heart,
Over ev'rything.

* This selection should have been on page 95.

3.

I belong to Jesus;
Blessed, blessed thought!
With His own most precious blood
Has my soul been bought.

4.

I belong to Jesus;
He will keep my soul,
When the deathly waters dark
Round about me roll.

5.

I belong to Jesus;
And ere long I'll stand
With my precious Savior there
In the glory land.

THE CHRISTIAN LIFE
SECURITY AND ASSURANCE

Martin Luther, 1527
Tr. by F. H. Hedge, 1853

141

A MIGHTY FORTRESS IS OUR GOD

EIN' FESTE BURG

1.

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and pow'r are great,
And, armed with cruel hate,
On earth is not his equal.

3.

And tho' this world, with devils fill'd,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure:
One little word shall fell him.

2.

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ, Jesus, it is He;
Lord Sabaoth His Name,
From age to age the same,
And He must win the battle.

4.

That word above all earthly pow'rs—
No thanks to them—abideth;
The Spirit and the gifts are ours
Thro' Him who with us sideth.
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His Kingdom is forever.

THE CHRISTIAN LIFE
PEACE AND JOY

H. G. Spafford

142

WHEN PEACE, LIKE A RIVER

IT IS WELL

1.

When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
It is well, it is well with my soul.

CHORUS

It is well with my soul,
It is well, it is well with my soul.

2.

Though Satan should buffet, tho' trials should come,
Let this blest assurance control,
That Christ has regarded my helpless estate,
And hath shed His own blood for my soul.

Chorus.

3.

My sin—oh, the bliss of this glorious tho't—
My sin—not in part, but the whole
Is nailed to the cross and I bear it no more,
Praise the Lord, praise the Lord, O my soul!

Chorus.

4.

O Lord, haste the day when the faith shall be sight,
The clouds be rolled back as a scroll,
The trump shall resound and the Lord shall descend,
"Even so"—it is well with my soul.

Chorus.

THE CHRISTIAN LIFE
PEACE AND JOY

Rev. Charles Wesley, 1746

143

REJOICE, THE LORD IS KING*

ARTHUR'S SEAT

1.

Rejoice, the Lord is King,
Your Lord and King adore;
Rejoice, give thanks, and sing
And triumph evermore:

Lift up your heart, lift up your voice,
Rejoice, again I say, rejoice.

2.

His kingdom cannot fail,
He rules o'er earth and heav'n;
The keys of death and hell
Are to our Savior giv'n:

Lift up your heart, lift up your voice,
Rejoice, again I say, rejoice.

3.

He all His foes shall quell,
Shall all our sins destroy,
And ev'ry bosom swell
With pure seraphic joy:

Lift up your heart, lift up your voice,
Rejoice, again I say, rejoice.

4.

Rejoice in glorious hope;
Jesus, the Judge, shall come,
And take His servants up
To their eternal home:

We soon shall hear th' archangel's voice,
The trump of God shall sound, Rejoice.

THE CHRISTIAN LIFE
PEACE AND JOY

Rev. John Mason

144

I'VE FOUND THE PEARL OF GREATEST PRICE

JERUSALEM

1.

I've found the pearl of greatest price!
My heart doth sing for joy;
And sing I must, for Christ is mine!
Christ shall my song employ.

REFRAIN

I've found the pearl of greatest price!
My heart doth sing for joy;
And sing I must, for Christ is mine!
Christ shall my song employ.

Page one hundred one

2. Christ is my Prophet, Priest, and King; Christ is my peace; He died for me,
 My Prophet full of light, For me He shed His blood;
 My great High Priest before the throne, And as my wondrous Sacrifice,
 My King of heav'nly might. Offered Himself to God.
Refrain. *Refrain.*

3. For He indeed is Lord of lords, Christ Jesus is my all in all,
 And He the King of kings; My comfort and my love;
 He is the Sun of Righteousness, My life below, and He shall be
 With healing in His wings. My joy and crown above.
Refrain. *Refrain.*

THE CHRISTIAN LIFE
 FELLOWSHIP WITH CHRIST

Bernard of Clairvaux, 1091-1153

145

O JESUS, JOY OF LOVING HEARTS

BACA

1. O Jesus, Joy of loving hearts! We taste Thee, O Thou living Bread,
 Thou Fount of life! Thou Light of men! And long to feast upon Thee still;
 From fullest bliss that earth imparts, We drink of Thee, the Fountain-head,
 We turn unfilled to Thee again, And thirst our souls from Thee to fill,
 We turn unfilled to Thee again. And thirst our souls from Thee to fill.

2. Thy truth unchanged hath ever stood, Our restless spirits yearn for Thee,
 Thou savest those that on Thee call; Where'er our changeful lot is cast,
 To them that seek Thee, Thou art good, Glad, that Thy gracious smile we see,
 To them that find Thee, all in all, Blest, that our faith can hold Thee fast,
 To them that find Thee, all in all. Blest, that our faith can hold Thee fast.

5.

O Jesus, ever with us stay!
 Make all our moments calm and bright;
 Chase the dark night of sin away,
 Shed o'er the world Thy holy light,
 Shed o'er the world Thy holy light.

THE CHRISTIAN LIFE
 FELLOWSHIP WITH CHRIST

Scripture (Rev. 3:20)

146

BEHOLD, I STAND AT THE DOOR AND KNOCK

(For tune, see N. C. H., No. 273)

Behold, I stand at the door and knock,
 I stand at the door and knock;
 If any man hear My voice and open the door,
 I will come in to him, and will sup with him;
 I will come in to him, and will sup with him, will sup with him, and he with Me.

147

BLEST BE THE TIE THAT BINDS

DENNIS

1.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

3.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

2.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

4.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

148

CHRIST, WHOSE GLORY FILLS THE SKIES

LUX PRIMA

1.

Christ, whose glory fills the skies,
Christ the true and only Light,
Sun of Righteousness, arise,
Triumph o'er the shades of night;
Day-spring from on high, be near;
Day-star, in my heart appear.

2.

Dark and cheerless is the morn
Unaccompanied by Thee;
Joyless is the day's return
Till Thy mercy's beams I see;
Till they inward light impart,
Glad my eyes and warm my heart.

3.

Visit, then, this soul of mine;
Pierce the gloom of sin and grief;
Fill me, Radiance Divine;
Scatter all my unbelief;
More and more Thyself display,
Shining to the perfect day.

149

LORD, I HEAR -OF SHOWERS OF BLESSINGS

EVEN ME

1.

Lord, I hear of show'rs of blessing,
Thou art scatt'ring full and free;
Show'rs the thirsty land refreshing;
Let some drops now fall on me—
Even me, Even me,
Let some drops now fall on me.

2.

Pass me not, O gracious Father;
Sinful though my heart may be;
Thou mightst leave me, but the rather
Let Thy mercy light on me—
Even me, Even me,
Let Thy mercy light on me.

3.

Pass me not, O gracious Savior;
 Let me love and cling to Thee:
 I am longing for Thy favor,
 Whilst Thou'rt calling, O call me—
 Even me, Even me,
 Whilst Thou'rt calling, O call me.

4.

Pass me not, O mighty Spirit;
 Thou canst make the blind to see;
 Witnesser of Jesus' merit,
 Speak the word of pow'r to me—
 Even me, Even me,
 Speak the word of pow'r to me.

5.

Love of God, so pure and changeless;
 Blood of Christ, so rich and free;
 Grace of God, so strong and boundless,
 Magnify it all in me—
 Even me, Even me,
 Magnify it all in me.

6.

Pass me not, but, pardon bringing,
 Bind my heart, O Lord, to Thee;
 Whilst the streams of life are springing,
 Blessing others, O bless me—
 Even me, Even me,
 Blessing others, O bless me.

THE CHRISTIAN LIFE
 SANCTIFICATION

Rev. Horatius Bonar, 1866

150

FILL THOU MY LIFE, O LORD, MY GOD

ELLACOMBE

1.

Fill Thou my life, O Lord, my God,
 In ev'ry part with praise,
 That my whole being may proclaim
 Thy being and Thy ways;
 Not for the lip of praise alone,
 Nor e'en the praising heart,
 I ask, but for a life made up
 Of praise in ev'ry part.

2.

Praise in the common words I speak,
 Life's common looks and tones,
 In intercourse at hearth or board
 With my beloved ones,—
 Enduring wrong, reproach, or loss
 With sweet and steadfast will,
 Loving and blessing those who hate,
 Returning good for ill.

3.

So shall each fear, each fret, each care,
 Be turned into song,
 And ev'ry winding of the way
 The echo shall prolong;
 So shall no part of day or night
 From sacredness be free,
 But all my life, in ev'ry step,
 Be fellowship with Thee.

THE CHRISTIAN LIFE
 SANCTIFICATION

Mrs. C. H. Morris

151

NEARER, STILL NEARER, CLOSE TO THY HEART

(For tune see N. C. H., No. 278)

1.

Nearer, still nearer, close to Thy heart,
 Draw me, my Savior, so precious Thou art;
 Fold me, O fold me close to Thy breast,
 Shelter me safe in that "Haven of Rest,"
 Shelter me safe in that "Haven of Rest."

2.

Nearer, still nearer, nothing I bring,
Naught as an off'ring to Jesus my King;
Only my sinful, now contrite heart;
Grant me the cleansing Thy blood doth impart,
Grant me the cleansing Thy blood doth impart.

3.

Nearer, still nearer, Lord, to be Thine,
Sin, with its follies, I gladly resign;
All of its pleasures, pomp and its pride;
Give me but Jesus, my Lord crucified,
Give me but Jesus, my Lord crucified.

4.

Nearer, still nearer, while life shall last,
Till safe in glory my anchor is cast;
Thro' endless ages, ever to be,
Nearer, my Savior, still nearer to Thee,
Nearer, my Savior, still nearer to Thee.

THE CHRISTIAN LIFE
SANCTIFICATION

William Cowper, 1772

152

O FOR A CLOSER WALK WITH GOD

BEATITUDO

1.

O for a closer walk with God,
A calm and heav'nly frame,
A light to shine upon the road
That leads me to the Lamb!

2.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

3.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb!

THE CHRISTIAN LIFE
SANCTIFICATION

Adelaide A. Pollard, 1906

153

HAVE THINE OWN WAY, LORD

(For tune see N. C. H., No. 280)

1.

Have Thine own way, Lord! Have Thine own way!
Thou art the Potter; I am the clay,
Mould me and make me after Thy will,
While I am waiting, yielded and still.

Page one hundred five

2.

Have Thine own way, Lord! Have Thine own way!
Search me and try me, Master, today!
Whiter than snow, Lord, wash me just now,
As in Thy presence humbly I bow.

3.

Have Thine own way, Lord! Have Thine own way!
Wounded and weary, help me, I pray!
Power—all power—surely is Thine!
Touch me and heal me, Savior divine!

4.

Have Thine own way, Lord! Have Thine own way!
Hold o'er my being absolute sway!
Fill with Thy Spirit till all shall see
Christ only, always, living in me!

THE CHRISTIAN LIFE
TRIALS AND CROSS-BEARING

Rev. James Montgomery, 1834, altered

154

IN THE HOUR OF TRIAL

PENITENCE

1.

In the hour of trial,
Jesus, plead for me;
Lest by base denial,
I depart from Thee.
When Thou see'st me waver,
With a look recall,
Nor for fear or favor
Suffer me to fall.

2.

With forbidden pleasures
Would this vain world charm;
Or its sordid treasures
Spread to work me harm;

Bring to my remembrance
Sad Gethsemane,
Or, in darker semblance,
Cross-crowned Calvary.

3.

Should Thy mercy send me
Sorrow, toil, and woe;
Or should pain attend me
On my path below;
Grant that I may never
Fail Thy hand to see,
Grant that I may ever,
Cast my care on Thee.

THE CHRISTIAN LIFE
TRIALS AND CROSS-BEARING

Rev. Henry F. Lyte, 1825

155

JESUS, I MY CROSS HAVE TAKEN

CRUCIFER

1.

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be:
Perish ev'ry fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition,
God and Heav'n are still my own!

2.

Let the world despise and leave me,
They have left my Savior, too;
Human hearts and looks deceive me;
Thou art not, like man, untrue;
And, while Thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate and friends may shun me;
Show Thy face, and all is bright.

3.

Man may trouble and distress me,
 'Twill but drive me to Thy breast;
 Life with trials hard may press me,
 Heav'n will bring me sweeter rest.
 O 'tis not in grief to harm me,
 While Thy love is left to me;
 O 'twere not in joy to charm me,
 Were that joy unmixed with Thee.

4.

Haste thee on from grace to glory,
 Armed by faith, and winged by prayer;
 Heav'n's eternal day's before thee,
 God's own hand shall guide thee there.
 Soon shall close thy earthly mission,
 Swift shall pass thy pilgrim days,
 Hope shall change to glad fruition,
 Faith to sight, and prayer to praise.

THE CHRISTIAN LIFE
 TRIALS AND CROSS-BEARING

Rev. Thos. Shepherd (1865-1739), and others

156

MUST JESUS BEAR THE CROSS ALONE?*

MAITLAND

1.

Must Jesus bear the cross alone,
 And all the saints go free?
 No, there's a cross for ev'ry one,
 And there's a cross for me.

3.

The consecrated cross I'll bear
 Till death shall set me free;
 And then go home my crown to wear,
 For there's a crown for me.

2.

How happy are the saints above,
 Who once went sorrowing here;
 But now they taste unmingled love,
 And joy without a tear.

4.

Upon the crystal pavement, down
 At Jesus' blessed feet,
 With joy I'll cast my golden crown,
 And His dear Name repeat.

5.

O precious cross! O glorious crown!
 O resurrection day!
 Ye angels from the stars come down,
 And bear my soul away.

THE CHRISTIAN LIFE
 TRIALS AND CROSS-BEARING

Rev. Joseph Grigg, 1765
 Altered by Rev. Benj. Francis, 1787

157

JESUS, AND SHALL IT EVER BE?

FEDERAL STREET

1.

Jesus, and shall it ever be
 A mortal man ashamed of Thee?
 Ashamed of Thee, whom angels praise,
 Whose glories shine thro' endless days?

3.

Ashamed of Jesus! just as soon
 Let midnight be ashamed of noon;
 'Tis midnight with my soul till He,
 Bright Morning Star, bid darkness flee.

2.

Ashamed of Jesus! sooner far
 Let evening blush to own a star:
 He sheds the beams of light divine
 O'er this benighted soul of mine.

4.

Ashamed of Jesus! that dear Friend
 On whom my hopes of heav'n depend!
 No, when I blush, be this my shame,
 That I no more revere His Name.

158

MY JESUS, AS THOU WILT

JEWETT

1.

My Jesus, as Thou wilt;
Oh, may Thy will be mine;
Into Thy hand of love
I would my all resign:
Thro' sorrow or thro' joy,
Conduct me as Thine own,
And help me still to say,
My Lord, Thy will be done.

2.

My Jesus, as Thou wilt;
All shall be well for me;
Each changing future scene
I gladly trust with Thee:
Straight to my home above
I travel calmly on,
And sing, in life or death,—
My Lord, Thy will be done.

159

ALL THE WAY MY SAVIOR LEADS ME*

(For tune see N. C. H., No. 289)

1.

All the way my Savior leads me;
What have I to ask beside?
Can I doubt His tender mercy,
Who thro' life has been my Guide?
Heav'nly peace, divinest comfort,
Here by faith in Him to dwell!
For I know, whate'er befall me,
Jesus doeth all things well.
For I know, whate'er befall me,
Jesus doeth all things well.

2.

All the way my Savior leads me,
Cheers each winding path I tread,
Gives me grace for ev'ry trial,
Feeds me with the living bread.
Though my weary steps may falter,
And my soul athirst may be,
Gushing from the Rock before me,
Lo! a spring of joy I see;
Gushing from the Rock before me,
Lo! a spring of joy I see.

3.

All the way my Savior leads me;
Oh, the fulness of His love!
Perfect rest to me is promised
In my Father's house above.
When my spirit, meet for glory,
Wings its flight to realms of day,
This my song thro' endless ages:
Jesus led me all the way;
This my song thro' endless ages:
Jesus led me all the way.

160

COME, YE DISCONSOLATE

ALMA

1.

Come, ye disconsolate, where'er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish;
Earth has no sorrows that heav'n cannot heal.

2.

Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure,
Here speaks the Comforter, in mercy saying,
"Earth has no sorrows that heav'n cannot cure."

3.

Here see the Bread of Life, see waters flowing
Forth from the throne of God, boundless in love;
Come to the feast prepared, come, ever knowing
Earth has no sorrows but heav'n can remove.

161

GUIDE ME, O THOU GREAT JEHOVAH

DISMISSAL

1.

Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land;
I am weak, but Thou art mighty;
Hold me with Thy pow'rful hand:
Bread of heaven, Bread of heaven,
Feed me till I want no more.

2.

Open now the crystal fountain,
Whence the healing waters flow;
Let the fiery, cloudy pillar
Lead me all my journey through:
Strong Deliv'rer, Strong Deliv'rer,
Be Thou still my strength and shield.

3.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me thro' the swelling current,
Land me safe on Canaan's side:
Songs of praises, songs of praises,
I will ever give to Thee.

162
JESUS CALLS US
GALILEE

1.
Jesus calls us; o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth,
Saying, "Christian, follow Me."

3.
In our joys and in our sorrows,
Days of toil and hours of ease,
Still He calls, in cares and pleasures,
"Christian, love Me more than these."

2.
As, of old, apostles heard it
By the Galilean lake,
Turned from home and toil and kindred,
Leaving all for His dear sake.

4.
Jesus calls us; by Thy mercies,
Savior, may we hear Thy call,
Give our hearts to Thy obedience,
Serve and love Thee best of all.

GUIDANCE
THE CHRISTIAN LIFE

Rev. Edward Hopper, 1871

163
JESUS, SAVIOR, PILOT ME
PILOT

1.
Jesus, Savior, pilot me
Over life's tempestuous sea:
Unknown waves before me roll,
Hiding rocks and treach'rous shoal;
Chart and compass come from Thee,
Jesus, Savior, pilot me.

2.
As a mother stills her child,
Thou canst hush the ocean wild;
Boist'rous waves obey Thy will
When Thou say'st to them "Be still!"
Wondrous Sov'reign of the sea,
Jesus, Savior, pilot me.

3.
When at last I near the shore,
And the fearful breakers roar
"Twixt me and the peaceful rest,
Then, while leaning on Thy breast,
May I hear Thee say to me,
"Fear not, I will pilot thee."

THE CHRISTIAN LIFE
GUIDANCE

Anna L. Waring, 1850

164
FATHER, I KNOW THAT ALL MY LIFE
MORWELLHAM

1.
Father, I know that all my life
Is portioned out for me;
The changes that are sure to come,
I do not fear to see:
I ask Thee for a present mind,
Intent on pleasing Thee.

2.
I ask Thee for a thoughtful love,
Thro' constant watching wise,
To meet the glad with joyful smiles,
To wipe the weeping eyes;
A heart at leisure from itself
To soothe and sympathize.

3.
I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

4.
I ask Thee for the daily strength,
To none that ask denied,
A mind to blend with outward life,
While keeping at Thy side,
Content to fill a little space,
If Thou be glorified.

5.
In service which Thy will appoints
There are no bonds for me;
My secret heart is taught the truth
That makes Thy children free;
A life of self-renouncing love
Is one of liberty.

THE CHRISTIAN LIFE
GUIDANCE

Rev. Joseph H. Gilmore, 1862
Lines 3 and 4 of Refrain added

165

HE LEADETH ME, O BLESSED THOUGHT!

HE LEADETH ME

1.	3.
He leadeth me, O blessed thought!	Lord, I would clasp Thy hand in mine,
O words with heav'nly comfort fraught!	Nor ever murmur no r repine,
Whate'er I do, where'er I be,	Content, whatever lot I see,
Still 'tis God's hand that leadeth me.	Since 'tis my God that leadeth me!

REFRAIN

Refrain.

He leadeth me, He leadeth me!
By His own hand He leadeth me!
His faithful foll'wer I would be,
For by His hand He leadeth me.

2.	4.
Sometimes 'mid scenes of deepest gloom,	And when my task on earth is done,
Sometimes where Eden's bowers bloom,	When, by Thy grace, the vict'ry's won,
By waters still, o'er troubled sea,—	E'en death's cold wave I will not flee,
Still 'tis His hand that leadeth me!	Since God thro' Jordan leadeth me.

Refrain.

Refrain.

THE CHRISTIAN LIFE
PILGRIMAGE

Mrs. M. S. B. Dana, 1841

166

I'M A PILGRIM, AND I'M A STRANGER*

I'M A PILGRIM

1.
I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night;
Do not detain me, for I am going
To where the fountains are ever flowing.

REFRAIN

I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night.

Page one hundred eleven

2.

There the glory is ever shining;
O my longing heart, my longing heart is there;
Here in this country, so dark and dreary,
I long have wandered, forlorn and weary.
Refrain.

3.

There's the city to which I journey;
My Redeemer, my Redeemer, is its light;
There is no sinning, nor any sighing,
Nor any tears there, nor any dying.
Refrain.

THE CHRISTIAN LIFE
STEWARDSHIP

Rev. E. A. Dayman, 1868

167

ALMIGHTY FATHER, HEAVEN AND EARTH

BERA

1.

Almighty Father, heav'n and earth
With lavish wealth before Thee bow;
Those treasures owe to Thee their birth,
Creator, Ruler, Giver, Thou.

3.

We, Lord, would lay, at Thy behest,
The costliest off'rings on Thy shrine;
But when we give, and give our best,
We only give Thee that is Thine.

2.

The wealth of earth, of sky, of sea,
The gold, the silver, sparkling gem,
The waving corn, the bending tree,
Are Thine; to us Thou lendest them.

4.

O Father, whence all blessings come,
O Son, dispenser of God's store,
O Spirit, bear our off'rings home,
Lord, make them Thine forevermore.

THE CHRISTIAN LIFE
STEWARDSHIP

C. E. Mudie, 1872

168

I LIFT MY HEART TO THEE

SURSUM CORDA

1.

I lift my heart to Thee, Savior divine,
For Thou art all to me, and I am Thine.
Is there on earth a closer bond than this,
That "My Beloved's mine, and I am His?"

2.

To Thee, Thou bleeding Lamb, I all things owe;
All that I have and am, and all I know.
All that I have is now no longer mine,
And I am not mine own;—Lord, I am Thine.

3.

How can I, Lord, withhold life's brightest hour
From Thee; or gathered gold, or any pow'r?
Why should I keep one precious thing from Thee,
When Thou hast giv'n Thine own dear self for me?

THE CHRISTIAN LIFE
WARFARE

Rev. Isaac Watts, 1724

169

AM I A SOLDIER OF THE CROSS?

ARLINGTON

1.

Am I a soldier of the cross—
A foll'wer of the Lamb?
And shall I fear to own His cause,
Or blush to speak His Name?

3.

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

2.

Must I be carried to the skies,
On flow'ry beds of ease,
While others fought to win the prize,
And sailed thro' bloody seas?

4.

Since I must fight if I would reign,
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy Word.

THE CHRISTIAN LIFE
WARFARE

Rev. George Heath, 1781

170

MY SOUL, BE ON THY GUARD

LABAN

1.

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

3.

Ne'er think the vict'ry won,
Nor lay thine armor down:
Thy arduous work will not be done
Till thou obtain thy crown.

2.

O watch, and fight, and pray!
The battle ne'er give o'er;
Renew it boldly ev'ry day,
And help divine implore.

4.

Fight on, my soul, till death
Shall bring thee to thy God:
He'll take thee, at thy parting breath,
Up to His blest abode.

CHRISTIAN, DOST THOU SEE THEM?

ST. ANDREW OF CRETE

1.

Christian, dost thou see them,
On the holy ground,
How the hosts of Midian
Prowl and prowl around?
Christian, up and smite them,
Counting gain but loss;
Smite them, Christ is with thee,
Soldier of the cross.

2.

Christian, dost thou feel them,
How they work within,
Striving, tempting, luring,
Goadng into sin?

Christian, never tremble;
Never be downcast;
Gird thee for the battle,
Watch and pray and fast.

3.

Christian, dost thou hear them,
How they speak thee fair?
"Always fast and vigil?
Always watch and prayer?"
Christian, answer boldly:
"While I breathe I pray:"
Peace shall follow battle,
Night shall end in day.

ONWARD, CHRISTIAN SOLDIERS

ST. GERTRUDE

1.

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before:
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See His banners go.

REFRAIN

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.

2.

Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Refrain.

3.

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail.

Refrain.

4.

Onward, then, ye people!
Join our happy throng!
Blend with ours your voices
In the triumph song!
Glory, laud and honor,
Unto Christ the King;
This thro' countless ages
Men and angels sing.

Refrain.

173

STAND UP, STAND UP FOR JESUS

WEBB

1.

Stand up, stand up for Jesus,
Ye soldiers of the cross,
Lift high His royal banner,
It must not suffer loss;
From vict'ry unto vict'ry,
His army shall He lead,
Till ev'ry foe is vanquished
And Christ is Lord indeed.

2.

Stand up, stand up for Jesus,
The trumpet call obey;
Forth to the mighty conflict,
In this His glorious day.
"Ye that are men now serve Him,"
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

3.

Stand up, stand up for Jesus—
Stand in His strength alone;
The arm of flesh will fail you—
Ye dare not trust your own;
Put on the gospel armor,
Each piece put on with prayer,
Where duty calls, or danger,
Be never wanting there.

174

A FEW MORE YEARS SHALL ROLL*

TERRA BEATA

1.

A few more years shall roll,
A few more seasons come,
And we shall be with those that rest
Within their heav'nly home:
Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious blood,
And take my sins away!

2.

A few more storms shall beat
On this wild, rocky shore,
And we shall be where tempests cease,
And surges swell no more.
A few more struggles here,
A few more partings o'er,
* A few more toils, a few more tears,
And we shall weep no more.

3.

'Tis but a little while
And He shall come again,
Who died that we might live, who lives
That we with Him may reign:
Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious blood,
And take my sins away!

SOME DAY THE SILVER CORD WILL BREAK

SAVED BY GRACE

1.

Some day the silver cord will break,
And I no more as now shall sing;
But O, the joy when I shall wake
Within the palace of the King!

CHORUS

And I shall see Him face to face,
And tell the story—Saved by grace;
And I shall see Him face to face,
And tell the story—Saved by grace.

2.

Some day my earthly house will fall,
I cannot tell how soon t'will be,
But this I know—my All in All
Has now a place in Heav'n for me.

Chorus.

3.

Some day, when fades the golden sun
Beneath the rosy-tinted west,
My blessed Lord will say, "Well done!"
And I shall enter into rest.

Chorus.

4.

Some day: till then I'll watch and wait,
My lamp all trimmed and burning
bright,
That when my Savior opes the gate,
My soul to Him may take its flight.

Chorus.

THE SANDS OF TIME ARE SINKING

RUTHERFORD

1.

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes;
Dark, dark hath been the midnight,
But day-spring is at hand,
And glory, glory dwelleth
In Emmanuel's land.

2.

The King there in His beauty
Without a veil is seen;
It were a well-spent journey
Tho' seven deaths lay between:
The Lamb with His fair army
Doth on Mount Zion stand,
And glory, glory dwelleth
In Emmanuel's land.

3.

O Christ, He is the Fountain
The deepest sweet Well of love!
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fulness
His mercy doth expand,
And glory, glory dwelleth
In Emmanuel's land.

4.

With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lustered by His love:
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Emmanuel's land.

ONE SWEETLY SOLEMN THOUGHT

AMBROSE

1.

One sweetly solemn thought
Comes to me o'er and o'er;
Nearer my home today am I
Than e'er I've been before.

3.

Nearer the bound of life,
Where burdens are laid down;
Nearer, to leave the heavy cross,
Nearer, to gain the crown.

2.

Nearer my Father's house,
Where many mansions be;
Nearer, today, the great white throne,
Nearer, the crystal sea.

4.

But, lying dark between,
Winding down through the night,
There rolls the deep and unknown stream
That leads at last to light.

5.

Father, perfect my trust!
Strengthen my pow'r of faith!
Nor let me stand, at last, alone
Upon the shore of death.

ABIDE WITH ME: FAST FALLS THE EVENTIDE

EVENTIDE

1.

Abide with me: fast falls the eventide
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

2.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see:
O Thou that changest not, abide with me!

3.

I need Thy presence ev'ry passing hour:
What but Thy grace can foil the tempter's pow'r?
Who like Thyself my guide and stay can be?
Thro' cloud and sunshine, O abide with me!

4.

Hold Thou Thy cross before my closing eyes;
Shine thro' the gloom, and point me to the skies:
Heav'n's morning breaks, and earth's vain shadows flee—
In life, in death, O Lord, abide with me.

WHEN I CAN READ MY TITLE CLEAR

MILES' LANE (as altered in the N. C. H.)

1.

When I can read my title clear
 To mansions in the skies,
 I bid farewell to ev'ry fear,
 And wipe my weeping eyes,
 And wipe my weeping eyes.

3.

Let cares like a wild deluge come,
 And storms of sorrow fall;
 May I but safely reach my home,
 My God, my heav'n, my all,
 My God, my heav'n, my all.

2.

Should earth against my soul engage,
 And hellish darts be hurled,
 Then I can smile at Satan's rage,
 And face a frowning world,
 And face a frowning world.

4.

There shall I bathe my weary soul
 In seas of heav'nly rest,
 And not a wave of trouble roll
 Across my peaceful breast,
 Across my peaceful breast.

JERUSALEM THE GOLDEN

EWING

1.

Jerusalem the golden,
 With milk and honey blest!
 Beneath thy contemplation
 Sink heart and voice opprest.
 I know not, O I know not
 What joys await us there;
 What radiancy of glory!
 What bliss beyond compare!

3.

There is the throne of David;
 And there, from care released,
 The song of them that triumph,
 The shout of them that feast;
 And they, who with their Leader
 Have conquered in the fight,
 Forever and forever
 Are clad in robes of white.

2.

They stand, those halls of Zion,
 All jubilant with song,
 And bright with many an angel,
 And all the martyr throng.
 The Prince is ever in them,
 The daylight is serene;
 The pastures of the blessed
 Are decked in glorious sheen.

4.

O sweet and blessed country,
 The home of God's elect!
 O sweet and blessed country
 That eager hearts expect!
 Jesus, in mercy bring us
 To that dear land of rest;
 Who art, with God the Father,
 And Spirit, ever blest.

IN THE LAND OF FADELESS DAY

NO NIGHT THERE

1.

In the land of fadeless day
Lies the "city four-square,"
It shall never pass away,
And there is "no night there."

CHORUS

God shall "wipe away all tears;"
There's no death, no pain, nor fears;
And they count not time by years,
For there is "no night there."

2.

All the gates of pearl are made,
In the "city four-square,"
All the streets with gold are laid,
And there is "no night there."

Chorus.

3.

And the gates shall never close
To the "city four-square,"
There life's crystal river flows,
And there is "no night there."

Chorus.

4.

There they need no sunshine bright,
In that "city four-square,"
For the Lamb is all the light,
And there is "no night there."

Chorus.

TEN THOUSAND TIMES TEN THOUSAND

(For tune see N. C H., No. 341)

1.

Then thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light:
'Tis finished, all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

REFRAIN

Hallelujah! Hallelujah!
To the Lamb who once was slain!
Hallelujah! Hallelujah!
To Him who lives again!

2.

What rush of Hallelujahs
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumph nigh!
O day, for which creation
And all its tribes were made;
O joy, for all its former woes
A thousandfold repaid!

Refrain.

3.

Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy pow'r and reign:
Appear, Desire of nations,
Thine exiles long for home;
Show in the heav'ns Thy promised sign;
Thou Prince and Savior, come.

Refrain.

PARTING

Rev. John Fawcett?, 1773

Verse 3 arranged by Rev. Thomas Kelly, 1804

183

LORD, DISMISS US WITH THY BLESSING

SICILY.

1.

Lord, dismiss us with Thy blessing;
Fill our hearts with joy and peace:
Let us each, Thy love possessing,
Triumph in redeeming grace;
O refresh us, O refresh us,
In this dry and barren place.

2.

Thanks we give and adoration
For Thy gospel's joyful sound:
May the fruits of Thy salvation
In our hearts and lives abound:
Ever faithful, ever faithful
To the truth may we be found.

3.

Of Thy love some gracious token
Grant us, Lord, before we go;
Bless Thy word which has been spoken,
Life and peace on all bestow:
O direct us, O direct us
In the paths we do not know.

PARTING

Rev. J. E. Rankin, 1880

184

GOD BE WITH YOU TILL WE MEET AGAIN

FAREWELL

1.

God be with you till we meet again;
By His counsels guide, uphold you,
With His sheep securely fold you;
God be with you till we meet again.

CHORUS

Till we meet, till we meet,
Till we meet at Jesus' feet;
Till we meet, till we meet,
God be with you till we meet again.

2.

God be with you till we meet again;
'Neath His wings protecting hide you,
Daily manna still provide you;
God be with you till we meet again.

Chorus.

3.

God be with you till we meet again;
When life's perils thick confound you,
Put His arms unfailing round you;
God be with you till we meet again.

Chorus.

4.

God be with you till we meet again;
Keep love's banner floating o'er you;
Smite death's threat'ning wave before
you;

God be with you till we meet again.

Chorus.

185

SAVIOR, AGAIN TO THY DEAR NAME

ELLERS

1.

Savior, again to Thy dear Name we raise
 With one accord our parting hymn of praise;
 We stand to bless Thee ere our worship cease;
 Then, lowly kneeling, wait Thy word of peace.

2.

Grant us Thy peace upon our homeward way;
 With Thee began, with Thee shall end, the day;
 Guard Thou the lips from sin, the hearts from shame,
 That in this house have called upon Thy Name.

3.

Grant us Thy peace, Lord, thro' the coming night;
 Turn Thou for us its darkness into light;
 From harm and danger keep Thy children free,
 For dark and light are both alike to Thee.

4.

Grant us Thy peace throughout our earthly life,
 Our balm in sorrow, and our stay in strife;
 Then, when Thy voice shall bid our conflict cease,
 Call us, O Lord, to Thine eternal peace.

186

SUN OF MY SOUL! THOU SAVIOR DEAR*

HURSLEY

1.

Sun of my soul! Thou Savior dear,
 It is not night if Thou be near;
 O may no earth-born cloud arise,
 To hide Thee from Thy servant's eyes!

2.

When the soft dews of kindly sleep
 My weary eyelids gently steep,
 Be my last tho't—how sweet to rest
 Forever on my Savior's breast!

3.

If some poor wand'ring child of Thine
 Have spurned today the voice divine,
 Now, Lord, the gracious work begin;
 Let him no more lie down in sin.

4.

Abide with me from morn till eve,
 For without Thee I cannot live;
 Abide with me when night is nigh,
 For without Thee I dare not die.

5.

Be near to bless me when I wake,
 Ere thro' the world my way I take;
 Abide with me till in Thy love
 I find myself in heav'n above.

ALL PRAISE TO THEE

TALLIS' EVENING HYMN

1.

All praise to Thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Beneath Thine own almighty wings.

4.

O may my soul on Thee repose,
And may sweet sleep mine eyelids close,
Sleep that may me more vig'rous make
To serve my God when I awake.

2.

Forgive me, Lord, for Thy dear Son,
The ill that I this day have done,
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

5.

When in the night I sleepless lie,
My soul with heav'nly tho'ts supply;
Let no ill dreams disturb my rest,
No pow'rs of darkness me molest.

3.

Teach me to live that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Rise glorious at the awful day.

6.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav'nly host;
Praise Father, Son, and Holy Ghost.

SOFTLY NOW THE LIGHT OF DAY

SEYMOUR

1.

Softly now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with Thee.

3.

Soon, for me, the light of day
Shall forever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with Thee.

2.

Thou, whose all-pervading eye
Naught escapes, without, within,
Pardon each infirmity,
Open fault, and secret sin.

4.

Thou, who, sinless, yet hast known
All of man's infirmity,
Then, from Thine eternal throne,
Jesus, look with pitying eye.

OLD AND NEW YEAR

Translated from the Holland by Rev. L. P. Brink
Second verse written by Dewey Westra

189

HOURS AND DAYS AND YEARS AND AGES

O LIEBE MEINER LIEBE

1.

Hours and days and years and ages
Swift as moving shadows flee,
As we scan life's fleeting pages
Naught enduring do we see:
On the paths our feet are wending,
Footprints all will be effaced,
Present time to past is tending,
Though its page is not erased.

3.

Yet though time doth all things conquer,
It doth not our lot decide;
Thou alone, Eternal Father,
Dost for aye our Lord abide.
And when dangers round us gather,
They cannot our souls molest;
In Thy Son Thou art our Father,
In Thy love our heart doth rest.

2.

Lord, our strength is naught but labor,
All our days a fleeting breath;
We have forfeited Thy favor,
All are subject unto death;
Righteous is Thy sore displeasure
For we all have gone astray,
We have earned in double measure
That Thou shortenest our day!

4.

Speed along then, years and ages,
With your gladness and your pain;
E'en when deepest sorrow rages,
Faithful doth our God remain:
Tho' all earthly friends forsake us,
Guided by His loving hand,
To His heart we'll aye betake us,
Looking tow'rd our Fatherland.

THE OLD AND THE NEW YEAR

Rev. James D. Burns, 1861

190

AT THY FEET, OUR GOD AND FATHER

BETHANY

1.

At Thy feet, our God and Father,
Who has blest us all our days,
We with grateful hearts would gather,
To begin the year with praise:
Praise for light so brightly shining
On our steps from heav'n above;
Praise for mercies daily twining
Round us golden cords of love.

2.

Jesus, for Thy love most tender,
On the cross for sinners shown,
We would praise Thee and surrender,
All our hearts to be Thine own:
With so blest a Friend provided,
We upon our way would go,
Sure of being safely guided,
Guarded well from ev'ry foe.

3.

Ev'ry day will be the brighter
When Thy gracious face we see;
Ev'ry burden will be lighter
When we know it comes from Thee.
Spread Thy love's broad banner o'er us,
Give us strength to serve and wait,
Till the glory breaks before us
Through the city's open gate.

191

ANOTHER YEAR IS DAWNING

SALVATORI

1.

Another year is dawning!
 Dear Father, let it be,
 In working or in waiting,
 Another year with Thee;
 Another year of leaning
 Upon Thy loving breast,
 Another year of trusting,
 Of quiet, happy rest.

2.

Another year of mercies,
 Of faithfulness and grace;
 Another year of gladness
 In the shining of Thy face.
 Another year of progress,
 Another year of praise,
 Another year of proving
 Thy presence all the days.

3.

Another year of service,
 Of witness for Thy love;
 Another year of training
 For holier work above.
 Another year is dawning!
 Dear Father, let it be
 On earth, or else in heaven,
 Another year for Thee.

192

COME, YE THANKFUL PEOPLE, COME

ST. GEORGE'S, WINDSOR

1.

Come, ye thankful people, come,
 Raise the song of harvest home:
 All is safely gathered in,
 Ere the winter storms begin;
 God, our Maker, doth provide
 For our wants to be supplied;
 Come to God's own temple, come,
 Raise the song of harvest-home.

2.

All the world is God's own field,
 Fruit unto His praise to yield;
 Wheat and tares together sown,
 Unto joy or sorrow grown;
 First the blade, and then the ear,
 Then the full corn shall appear:
 Lord of harvest, grant that we
 Wholesome grain and pure may be.

3.

For the Lord our God shall come,
 And shall take His harvest home;
 From His field shall in that day
 All offenses purge away;
 Give His angels charge at last
 In the fire the tares to cast;
 But the fruitful ears to store
 In His garner evermore.

4.

Even so, Lord, quickly come
 To Thy final harvest-home;
 Gather Thou Thy people in,
 Free from sorrow, free from sin;
 There, forever purified,
 In Thy presence to abide:
 Come, with all Thine angels, come,
 Raise the glorious harvest-home.

PRAISE, O PRAISE OUR GOD AND KING

JUSTIN

1.

Praise, O praise our God and King,
Hymns of adoration sing;
For His mercies still endure
Ever faithful, ever sure.

3.

Praise Him that He gave the rain
To mature the swelling grain;
And hath bid the fruitful field
Crops of precious increase yield.

2.

Praise Him that He made the sun
Day by day his course to run;
And the silver moon by night,
Shining with her gentle light.

4.

Praise Him for our harvest-store,
He hath filled the garner-floor;
And for richer food than this,
Pledge of everlasting bliss.

5.

Glory to our bounteous King;
Glory let creation sing;
Glory to the Father, Son,
And blest Spirit, Three in One.

GOD, THE ALL-TERRIBLE

RUSSIAN HYMN

1.

God, the All-terrible! King, who ordainest
Great winds Thy clarions, lightnings Thy sword;
Show forth Thy pity on high where Thou reignest;
Give to us peace in our time, O Lord.

2.

God, the All-merciful! earth hath forsaken
Thy way of blessedness, slighted Thy Word;
Bid not Thy wrath in its terrors awaken;
Give to us peace in our time, O Lord.

3.

God, the All-righteous One! man hath defied Thee;
Yet to eternity standeth Thy Word;
Falseness and wrong shall not tarry beside Thee;
Give to us peace in our time, O Lord.

4.

God, the All-wise! by the fire of Thy chast'ning
Earth shall to freedom and truth be restored;
Thro' the thick darkness Thy kingdom is hast'ning;
Thou wilt give us peace in Thy time, O Lord.

5.

So shall Thy children in thankful devotion
Laud Him who saved them from peril abhorred,
Singing in chorus from ocean to ocean,
"Peace to the nations, and praise to the Lord."

THE NATION

Rev. Leonard Bacon, 1833

195

O GOD, BENEATH THY GUIDING HAND

WAREHAM

1.

O God, beneath Thy guiding hand
Our exiled fathers crossed the sea;
And when they trod the wintry strand,
With prayer and psalm they worshipped Thee.

2.

Thou heard'st well pleased, the song, the prayer:
Thy blessing came; and still its pow'r
Shall onward, thro' all ages, bear
The mem'ry of that holy hour.

3.

Laws, freedom, truth, and faith in God
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

4.

And here Thy Name, O God of love,
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

THE NATION

Ambrose M. Schmidt

196

WE PRAISE THEE, O GOD*

LYONS

1.

We praise Thee, O God, our Lord and our King!
Accept Thou the praise we gratefully bring;
Thanksgiving and worship we offer to Thee,
Thou Ruler of nations, in whom we are free!

2.

We praise Thee, O God, for Thy guiding hand,
In leading Thy Church to freedom's fair land;
Thro' sore persecution our fathers here came,
Where free and unfettered they worshipped Thy Name.

3.

We praise Thee, O God, for years of increase,
For faith unassailed, prosperity, peace;
United we offer our anthem of praise
To Thee our Supporter, our Ancient of Days.

4.

We pray Thee, O Christ, our Savior and Friend!
From error and strife, Thy Zion defend!
Breathe on us, we pray Thee, O Spirit of Love,
And fit us for union with Thy Church above.

THE NATION

Henry Harbaugh, 1860

197

THOU, BY HEAV'NLY HOSTS ADORED

GUIDE

1.

Thou, by heav'nly hosts adored,
Gracious, mighty, sov'reign Lord!
God of nations, King of kings,
Head of all created things;
By the Church with joy confessed;
God o'er all forever blest;
Pleading at Thy throne we stand,
Save Thy people, bless our land!

2.

From all public sin and shame,
From ambition's grasping aim,
From rebellion, war, and death,
From the pestilential breath,
From dread famine's awful stroke,
From oppression's galling yoke,
From the judgments of Thy hand;
Spare Thy people, spare our land!

3.

Let our rulers ever be
Men that love and honor Thee;
Let the pow'rs by Thee ordained,
Be in righteousness maintained;
In the people's hearts increase
Love of piety and peace;
Thus united we shall stand
One wide, free, and happy land!

< Blank Page >

SUPPLEMENT *

12—"O DAY OF REST AND GLADNESS"—Stanza 1, line 6, "Through ages joined in tune," is a variation found in the best hymnals, in the place of "Bending before Thy throne." *Reason:* the accent of "bending" does not agree with the rhythm of the hymn. The last line was changed from: "To the great Three in One" to "To the great God Triune."

14—"OUR FATHER, THOU IN HEAV'N ABOVE." This hymn is here used as abbreviated and altered in the *New Christian Hymnal*.

17—"COME THOU ALMIGHTY KING"—The original second stanza has given us considerable trouble. It reads as follows:

Come Thou Incarnate Word,
Gird on Thy mighty sword,
Our prayer attend:
Come and Thy people bless,
And give Thy Word success;
Spirit of holiness,
On us descend.

Our objection to this stanza was twofold. First, scant attention is given to the Second Person in comparison with the First and the Third. The entire verse should concern the Son. Second, it is hardly Scriptural to speak of the Holy Spirit after Pentecost as "descending" upon believers. For this reason the Committee has recast the second verse as follows, using as a basis a stanza of this hymn now little used. Thus:

Come Thou Incarnate Word,
Gird on Thy mighty sword,
Scatter Thy foes:
Let Thine almighty aid
Our sure defence be made;
Our souls on Thee be stayed;
Thy wonders show.

21—"ALL GLORY BE TO THEE, MOST HIGH."—This hymn is a translation of a German rendering by Decius of the ancient hymn, "Gloria in Excelsis." This in turn was an expansion of the song of the angels at our Lord's birth.

24—"MY GOD, HOW WONDERFUL THOU ART!"—The first line of the fifth stanza was changed from "Father of Jesus, love's Reward," to "Father of Jesus, Love divine." The former may be understood as expressing the doctrine of salvation by good works.

* This part of our report contains the changes which the Committee made in the text of some of the hymns, or which it adopted from other sources, and a few items of interest which might lead to a better appreciation of the hymns concerned.

37—"IN THE CROSS OF CHRIST I GLORY." Line 2 of verse 2 was changed from "*Hopes deceive and fears annoy,*" to, "*Sins ensnare, and fears annoy.*" *Reason:* the power of the crucified Christ to remove *sin* would otherwise not be mentioned in this hymn.

40—"JESUS, KEEP ME NEAR THE CROSS." Lines 1 and 2 of verse 2 were altered as in the N. C. H. The original reads: "Near the cross . . . Love and mercy found me." This was changed to: "To the cross . . . Love and mercy brought me." *Reason:* apart from God's love and mercy no sinner would ever reach the cross.

43—"IN DEATH'S STRONG GRASP THE SAVIOR LAY."—Lines 3 and 4 of verse 4 were changed from: "The Word of grace hath purged away The old and wicked leaven," to: "The pow'r of grace doth purge away," etc. This is more in harmony with the drift of the passage from which this thought is borrowed, namely, 1 Corinthians 5:7.

48—"WELCOME, HAPPY MORNING." Line 3 of verse 2 was changed, as in the N. C. H., from: "Of the Father's Godhead true and only Son," to: "Of th' Eternal Father true and only Son," *Reason:* the Second Person of the Trinity derives His personality as Son from the personality of the Father, not from His Godhead or divine Being.

55—"HARK! TEN THOUSAND HARPS AND VOICES."—The original of verse 1 is as follows:

"Hark! ten thousand harps and voices
Sound the note of praise above;
Jesus reigns and heav'n rejoices;
Jesus reigns, the God of love:
See, He sits on yonder throne;
Jesus rules the world alone."

We have adopted the change made in the N. C. H. according to which the 5th and 6th lines read as follows:

"See, He sits while angels stand;
Jesus rules at God's right hand."

Reasons: the variation contains a Scriptural contrast, namely, between the sitting (reigning) of Jesus and the standing (serving) of the angels. Besides, the original does not mention the fact that *God* reigns through Christ (see Heidelberg Catechism, Q. 59, "by whom *the Father* governs all things"). The new rendering has the added advantage that if this hymn is used when the session of Christ at God's right hand is the sermon-subject, the expression that Jesus now "sits at God's right hand" makes it all the more appropriate.

58—"AT THE NAME OF JESUS."—In verse 4 the line: "Crown Him as your Captain," was changed to: "Look to Him your Captain." *Reason:* the idea of Christ being crowned by *men* is wholly foreign to the Scriptures.

67—"TAKE THE NAME OF JESUS WITH YOU."—In verse 2, line 2, the word "shield" was changed to "guard," as in the N. C. H. *Reason*: diction. In verse 4, line 1, the word "crown" was changed to "hail," also as in the N. C. H. *Reason*: the thought of Christ being crowned by men is wholly foreign to Scripture. This crowning is God's act alone.

79—"HOLY GHOST THE INFINITE." Stanza 1, line 3, was changed, as in the N. C. H., from: "With Thy blessed inward light," to: "With Thy blessed holy light." The former might be taken to favor the "inner light" doctrine. In the original text the second and third line of stanza 6 read: "Bear us up the starry road, To the height of Thine abode." This was changed to: "Lead us by the narrow road," etc.

81—"SPIRIT OF GOD, DWELL THOU WITHIN MY HEART." The original text reads: "Spirit of God, descend upon my heart." This hardly agrees with the truth that the Holy Spirit has descended once for all time. The change was taken from the N. C. H.

83—"HOLY GHOST WITH LIGHT DIVINE."—The second line of the first stanza: "Shine *upon* this heart of mine," was changed, as in the N. C. H., to: "Shine *within* this heart of mine."

87—"JESUS, WITH THY CHURCH ABIDE."—In the original text line 3 of stanza 3 reads: "Winning all to faith in Thee." This was changed, as in the N. C. H., to: "Winning men to faith in Thee." We should not expect all men to be won for Christ, and therefore should not pray for it.

90—"FROM GREENLAND'S ICY MOUNTAINS."—In the original text the last two lines read: "They (the heathen) call us to deliver Their lands from error's chains." This was changed, as in the N. C. H., to: "*Christ* calls us to deliver His lands from error's chain." The heathen do not call for the gospel, not being aware of their spiritual darkness and need.

106—"SHEPHERD OF TENDER YOUTH."—This is a translation of the earliest known Christian hymn. In stanza 4 the line, "Let youth, yea all the throng, Who to Thy Church belong," was substituted for: "Infants and all the throng Who to Thy church belong." Youth also belongs to the Church!

108—"O GOD, GREAT FATHER, LORD, AND KING!" Lines 2 and 3 of the third stanza read as follows in the original version:

"These little ones in mercy take
And make them Thine for Jesus' sake."

Since no part of this hymn expressed fully our Re formed covenant conception that our children, by virtue of God's promise to the seed of believers, belong to Christ, we felt it to be necessary to change the two lines quoted above so as to read as follows:

"These little ones Thou didst receive;
Thy precious promise we believe."

111—"WHEN THY SOLDIERS TAKE THEIR SWORDS." In stanza 1, line 3, ("When they kneel before Thee here") the word "kneel" was changed to "bow," since it is not customary in our churches for those who make a public profession of their faith to kneel.

124—"I NEED THEE, PRECIOUS JESUS." The next to the last line of the third stanza was changed from: "To sing my Jesus' praises," to: "To sing my Savior's praises." The latter is more fitting and dignified.

126—"FATHER, HEAR THY CHILDREN CALL." In the original text the first and second line of the sixth stanza read as follows: "By the love that bids Thee spare, By the heav'n Thou didst prepare." These were changed to read as follows (we quote the entire stanza):

"By the *grace* that bids Thee spare,
By the *love* Thou didst declare,
By Thy promises to prayer,
We beseech Thee, hear us."

The prayer in the last line ("We beseech Thee, hear us") is based upon three considerations contained in the preceding lines of this stanza. The "heaven which God prepares" can hardly be regarded as a basis for our plea to be heard. It is rather the consequence or fruit of our plea for mercy.

135—"FAITH OF OUR FATHERS! LIVING STILL." The first part of the second stanza reads as follows in the original:

"Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, should die for thee!"

Your Committee felt that the sentiment expressed in the second and third line is a bit extreme. For that reason these lines were changed to read as follows:

"Our fathers, chained in prisons dark,
Were still in heart and conscience free:
How sure will be their children's peace,
If they, like them, contend for thee!"

The thought of *contending for the faith of our fathers* is thoroughly Scriptural. So is the language (Jude:3).

The word "truthful" in the fourth line of the third stanza was substituted for "kindly." The former, we believe, is more appropriate.

143—"REJOICE, THE LORD IS KING!" Line 3 of stanza 1 reads in the original: "Mortals, give thanks and sing." We have adopted the change found in *The Hymnal, Revised*, of The Presbyterian Church of the United States, which is as follows: "Rejoice, give thanks and sing." Reason: the accent of the word "mortals" clashes with the meter, both of the hymn and the music.

156—"MUST JESUS BEAR THE CROSS ALONE?" "Must Jesus bear the cross alone, And all the *world* go free?" (stanza 1, line 2) was changed to: "Must Jesus bear the cross alone, And all the *saints* go free?" *Reason*: only saints have crosses. Lines 1 and 2 of stanza 4 read as follows in the original: "Upon the crystal pavement, down At Jesus' piercèd feet." This was changed to: "Upon the crystal pavement, down At Jesus' blessed feet." These changes have been taken from the N. C. H.

159—"ALL THE WAY MY SAVIOR LEADS ME." Lines 5 and 6 of the third stanza read as follows in the original text: "When my spirit, *cloth'd immortal*, Wings its flight to realms of day." This was changed, as in the N. C. H., to: "When my spirit, *meet for glory*, Wings its flight to realms of day." *Reasons*: Being clothed with immortality is a Scriptural expression which has reference to the resurrection body. Here the writer has in mind the perfecting of the believer's soul when he goes to heaven. It is hardly correct to speak of this as being clothed with immortality.

166—"I'M A PILGRIM, AND I'M A STRANGER." The third line of the third stanza reads as follows in the original text: "There is no *sorrow*, nor any sighing." This was changed, as in the N. C. H., to: "There is no *sinning*, nor any sighing." Mere yearning for happiness is not a good motive for the longing to enter heaven. The true Christian pilgrim longs for the end of the journey because it will mean release from sin and perfect communion with God.

174—"A FEW MORE YEARS SHALL ROLL." The third and fourth line of the first stanza read as follows in the original text: "And we shall be with those that rest Asleep within the tomb." These lines seem to teach the doctrine of the Sleep of the Soul. They were changed, as in the N. C. H., to read as follows: "And we shall be with those that rest Within their heav'nly home."

186—"SUN OF MY SOUL! THOU SAVIOR DEAR." The original of stanza 5, line 4, reads as follows: "I lose myself in heav'n above." This is not a sound Christian sentiment. The line was changed, as in the N. C. H., so as to read: "I find myself in heav'n above."

196—"WE PRAISE THEE, O GOD." Lines 1 and 2 of stanza 4 were altered as in the N. C. H.

