Bierton Particular Baptists Hymns

A Selection From Gadsby Hymnal published in 1814.

Bierton Particular Baptists
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May 2022

Presentation and Dedication

This collection of hymns, free from Arminianism, are presented and dedicated to the students, pastors and teachers and members of Christ-Centered Church Inc. Ministries, Philippines, under the care of William Ola Poloc, its founder and senior pastor (Bishop) on the, 16th January 2020, by David Clarke, founder of Trojan Horse International (TULIP) Inc.

Brief History of the Baguio Christ-Centered Churches Ministries lnc.

Pstr William O. Poloc Sr. was released from the New Bilibid prison in August 2002, where he graduated with a Degree in Theology, and started prison ministries in his hometown Baguio City, with his wife and the aid of a certain missionary from UK , by name David Clarke, the founder of Trojan Horse International. In December 2002 they were able to baptize 22 inmates in Baguio City Jail, 9 inmates in Benguet Provincial jail, along with William's wife Beth Poloc and Josephine Ortis, along with her daughter Karen Basoon, who had all confessed their faith in the lord Jesus Christ. David Clarke returned to the UK in 2003 after his mission.

Later, God gave them a burden to open a church within the city so as to reach out to their families, relatives and the families of my co inmates who are still incarcerated at the New Bilibid Prison.

By His grace the Baguio Christ-Centered Church Inc. Stood up. As years go by God continued to bless the church by drawing more souls into it. He also bless us with a bible school to train ministers unable to study in an expensive bible schools. Graduates of our school were sent out to reach lost souls and augment

Christ Centered mission churches to different places around the archipelago. As a result, by God's grace and providence Christ Centered Churches were established to the different places in the country.

God's work here in the Northern Philippines bloomed most especially here in the city of Baguio. The Baguio Christ-Centered Church is the mother church of all the Christ Centered Churches in the Philippines namely; The Pilot-Christ-Centered Church, The Kamog Christ-Centered Church, The Christ-Centered-Church Theological School(TULIP), The Christ-Centered Radio Ministry, The Christ-Centered Jail Ministries etc.). We'll, we are truly blessed by these works He has entrusted to us. To God be the glory!

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Personal note from the publisher

It is noted and remarked that this date of publication is the Golden Jubilee [1](Leviticus 25:8-13 King) of conversion of David Clarke, which took place on, 16th January 1971.

www.Biertonparticularbaptists.co.uk

David Clarke is the sole remaining member of Bierton Particular Baptists who was called by the Lord and sent by the church to preach the gospel in 1982. The doctrinal foundation of Trojan Horse Mission are those of the Bierton Particular Baptists Articles of religion.

View the Wikipedia Entry for Bierton and view None Conformist Place of Worship

Hymn Tune Book

1 8 And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years.

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C.M. Isaac Watts

Great God! how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their praise to thee!

2 Thy throne eternal ages stood,
Ere seas or stars were made;
Thou art the ever-living God,
Were all the nations dead.

3 [Nature and time quite naked lie
To thy immense survey,
From the formation of the sky,
To the great burning day.]

4 Eternity, with all its years,
Stands present in thy view;
To thee there's nothing old appears –
Great God! there's nothing new!

5 Our lives through various scenes are drawn,
And vexed with trifling cares,
While thy eternal thought moves on
Thy undisturbed affairs.

6 Great God! how infinite art thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their praise to thee!

ISAAC WATTS 1674

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2 The Eternity of God

Ps. 90. 2; Lam. 5. 19; Hab. 1. 12

C.M. *Isaac Watts*

Lord, raise my soul above the ground,
And draw my thoughts to thee;
Teach me, with sweet and solemn sound,
To praise the eternal Three.

2 Long ere the lofty skies were spread,
Jehovah filled his throne;
Or Adam formed, or angels made,
The Maker lived alone.

3 His boundless years can ne'er decrease,
But still maintain their prime;
Eternity's his dwelling-place,
And ever is his time.

4 While like a tide our minutes flow,
The present and the past,
He fills his own immortal NOW,
And sees our ages waste.

5 The sea and sky must perish too,
And vast destruction come!
The creatures! look how old they grow,
And wait their fiery doom.

6 Well; let the sea shrink all away,
And flame melt down the skies,
My God shall live an endless day
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ISAAC WATTS 1674

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Exod. 15. 6; Ps. 62. 11

L.M. R. Burnham

God is my everlasting King;
God is my Strength, and I will sing;
His power upholds my feeble frame,
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2 Devils retreat when he appears;
Then I arise above my fears,
And every fiery dart repel,
And vanquish all the force of hell.

3 Through the Redeemer's precious blood,
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Through the rich aid divinely given,
I rise from earth, and soar to heaven.

4 [Dear Lord, thy weaker saints inspire,
And fill them with celestial fire;
On thy kind arm may they rely,
And all their foes shall surely fly.]

5 Now, Lord, thy wondrous power exert,
And every ransomed soul support;
Give us fresh strength to wing our way
To regions of eternal day.

6 [There may we praise the great I AM,
And shout the victories of the Lamb;
Raise every chorus to his blood,
And triumph in the power of God.]

RICHARD BURNHAM 1785

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4 The Sovereignty of God

Job. 23. 13; Rom. 9. 15-18

C.M. Isaac Watts

Keep silence all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honours of her God.

2 Life, death, and hell, and worlds unknown,
Hang on his firm decree;
He sits on no precarious throne,
Nor borrows leave TO BE.

3 Chained to his throne a volume lies,
With all the fates of men,
With every angel's form and size,
Drawn by the eternal pen.

4 His providence unfolds the book,
And makes his counsels shine;
Each opening leaf, and every stroke,
Fulfils some deep design.

5 Here he exalts neglected worms
To sceptres and a crown;
And there the following page he turns,
And treads the monarch down.

6 [Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favourite angel pry
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7 My God, I would not long to see
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Or what bright scenes may rise.

8 In thy fair book of life and grace,
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Recorded in some humble place,
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ISAAC WATTS 1674

5 The Wisdom of God

1 Cor. 1. 24; Eph. 3. 9-11
C.M. Isaac Watts

The Lord, descending from above,
Invites his children near,
While power, and truth, and boundless love
Display their glories here.

2 Here, in thy gospel's wondrous frame,
Fresh wisdom we pursue;
A thousand angels learn thy name,
Beyond whate'er they knew.

3 Thy name is writ in fairest lines;
Thy wonders here we trace;
Wisdom through all the mystery shines,
And shines in Jesus' face.

4 The law its best obedience owes
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And thy revenging justice shows
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5 But still the lustre of thy grace
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Gilds the whole scene with brighter rays,
And more exalts our joys.

ISAAC WATTS 1674

6 The Wisdom and Knowledge of God

Ps. 139
L.M. B. Beddome

God's ways are just, his counsels wise;
No darkness can prevent his eyes;
No thought can fly, nor thing can move,
Unknown to him that sits above.

2 He in the thickest darkness dwells;
Performs his works, the cause conceals;
But though his methods are unknown,
Judgment and truth support his throne.

3 In heaven, and earth, and air, and seas,
He executes his firm decrees;
And by his saints it stands confessed,
That what he does is ever best.

4 Wait, then, my soul, submissive wait,
Prostrate before his awful seat;
And, 'midst the terrors of his rod,
Trust in a wise and gracious God.

ISAAC WATTS 1674

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7 The Wisdom and Goodness of God

Exod. 34. 6

C.M. Samuel Medley

God shall alone the refuge be,
And comfort of my mind;
Too wise to be mistaken, He,
Too good to be unkind.

2 In all his holy, sovereign will,
He is, I daily find,
Too wise to be mistaken, still
Too good to be unkind.

3 [When I the tempter's rage endure,
'Tis God supports my mind;
Too wise to be mistaken, sure,
Too good to be unkind.]

4 [When sore afflictions on me lie,
He is (though I am blind)
Too wise to be mistaken, yea,
Too good to be unkind.]

5 What though I can't his goings see,
Nor all his footsteps find?
Too wise to be mistaken, He,
Too good to be unkind.

6 Hereafter he will make me know,
And I shall surely find,
He was too wise to err, and O,
Too good to be unkind.

SAMUEL MEDLEY 1800

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8 The Justice and Goodness of God

Deut. 32. 4

L.M. B. Beddome

Great God! my Maker and my King,
Of thee I'll speak, of thee I'll sing;
All thou hast done, and all thou dost,
Declare thee good, proclaim thee just.

2 Thy ancient thoughts and firm decrees;
Thy threatenings and thy promises;
The joys of heaven, the pains of hell –
What angels taste, what devils feel;

3 Thy terrors and thy acts of grace;
Thy threatening rod, and smiling face;
Thy wounding and thy healing word;
A world undone, a world restored;

4 While these excite my fear and joy,
While these my tuneful lips employ,
Accept, O Lord, the humble song,
The tribute of a trembling tongue.

BENJAMIN BEDDOME 1717

9 The Loving-Kindness of God.

Ps. 36. 7

L.M. Samuel Medley

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

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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!

3 [Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along;
His loving-kindness, O how strong!]

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!]

5 Often I feel my sinful heart
Prone from my Saviour to depart;
But though I have him oft forgot,
His loving-kindness changes not!

6 Soon shall I pass the gloomy vale;
Soon all my mortal powers must fail;
O may my last expiring breath
His loving-kindness sing in death!

7 Then let me mount and soar away
To the bright world of endless day,
And sing with rapture and surprise,
His loving-kindness in the skies.

SAMUEL MEDLEY 1738

10 The Everlasting Love of God

Jer. 31. 3; Eph. 2. 4, 5

L.M. J. Kent

'Twas with an everlasting love

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That God his own elect embraced;
Before he made the worlds above,
Or earth on her huge columns placed.

2 Long ere the sun's refulgent ray
Primeval shades of darkness drove,
They on his sacred bosom lay,
Loved with an everlasting love.

3 Then in the glass of his decrees,
Christ and his bride appeared as one;
Her sin, by imputation, his,
Whilst she in spotless splendour shone.

4 O love, how high thy glories swell!
How great, immutable, and free!
Ten thousand sins, as black as hell,
Are swallowed up, O love, in thee!

5 [Loved, when a wretch defiled with sin,
At war with heaven, in league with hell,
A slave to every lust obscene;
Who, living, lived but to rebel.]

6 Believer, here thy comfort stands –
From first to last salvation's free,
And everlasting love demands
An everlasting song from thee.

JOHN KENT 1803

11 Singing of Mercy

Ps. 89. 1; Rom. 15. 9

11s J. Stocker

Thy mercy, my God, is the theme of my song,

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The joy of my heart, and the boast of my tongue;
Thy free grace alone, from the first to the last,
Has won my affections, and bound my soul fast

2 Thy mercy, in Jesus, exempts me from hell;
Its glories I'll sing, and its wonders I'll tell;
'Twas Jesus, my Friend, when he hung on the tree,
Who opened the channel of mercy for me.

3 [Without thy sweet mercy I could not live here;
Sin soon would reduce me to utter despair;
But, through thy free goodness, my spirits revive,
And he that first made me still keeps me alive.]

4 [Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolved by thy goodness, I fall to the ground,
And weep to the praise of the mercy I found.]

5 The door of thy mercy stands open all day,
To the poor and the needy, who knock by the way.
No sinner shall ever be empty sent back,
Who comes seeking mercy for Jesus's sake.

6 Great Father of mercies, thy goodness I own,
And the covenant love of thy crucified Son;
All praise to the Spirit, whose whisper divine
Seals mercy, and pardon, and righteousness mine.

JOHN STOCKER 1717

12 The All-Sufficient Mercy of God

Ps. 89. 28

8s R. Burnham

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All glory to mercy we bring,
The mercy that reigns evermore,
The infinite mercy we sing,
The mercy eternal adore.

2 The mercy converting we prize;
In mercy forgiving delight;
For conquering mercy we rise,
We rise and triumphantly fight.

3 [And when we are wounded by sin,
And scarcely a prayer can repeat,
The mercy that heals us again,
Is mercy transportingly sweet.]

4 What though in the furnace we fall,
Free mercy the Saviour proclaims;
Free mercy in Jesus we call,
And glorify God in the flames.

5 For mercy upholding we pray;
For mercy confirming aspire;
And mercy will bear us away
To God and the glorified choir.

RICHARD BURNHAM 1749

13 The Everlasting Mercy of God

Ps. 136; 100. 5

C.M. J. Hart

God's mercy is for ever sure;
Eternal is his name;

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As long as life and speech endure,
My tongue this truth proclaim.

2 I basely sinned against his love,
And yet my God was good;
His favour nothing could remove,
For I was bought with blood.

3 [That precious blood atones all sin,
And fully clears from guilt;
It makes the foulest sinner clean,
For 'twas for sinners spilt.]

4 He raised me from the lowest state,
When hell was my desert;
I broke his law, and, worse than that,
Alas! I broke his heart!

5 My soul, thou hast, let what will ail,
A never-changing Friend;
When brethren, friends, and helpers fail,
On him alone depend.

JOSEPH HART 1759

14 Faithfulness of God. Numbers

23. 19; Ps. 89. 1-8

C.M. Isaac Watts

Begin, my tongue, some heavenly theme,
And speak some boundless thing;
The mighty works, or mightier name,
Of our eternal King.

2 Tell of his wondrous faithfulness,

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And sound his power abroad;
Sing the sweet promise of his grace,
And the performing God.

3 Proclaim, "Salvation from the Lord,
For wretched dying men";
His hand has writ the sacred word
With an immortal pen.

4 [Engraved as in eternal brass,
The mighty promise shines;
Nor can the powers of darkness rase
Those everlasting lines.]

5 He that can dash whole worlds to death,
And make them when he please,
He speaks, and that almighty breath
Fulfils his great decrees.

6 His every word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises.

ISAAC WATTS 1674

15 The Holiness of God

Ps. 111. 9; 145. 17

C.M. Isaac Watts & J. Needham

How shall I praise the eternal God,
That infinite Unknown?
Who can ascend his high abode,
Or venture near his throne?

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2 Heaven's brightest lamps, with him compared,
How mean they look, and dim!
The holy angels have no spots,
Yet can't compare with him.

3 Holy is he in all his works,
And truth is his delight;
But sinners, and their wicked ways,
Shall perish from his sight.

4 None but his favourites may draw near,
Who stand in Christ complete;
Those holy ones shall all appear
And worship at his feet.

5 In Jesus' image shining bright
With rapture they adore
The holy, holy, holy Lord,
In glory evermore.

ISAAC WATTS 1674
JOHN NEEDHAM Died 1786

16 Holiness

Lev. 19. 2; 1 Sam. 2. 2; Heb. 12. 14

C.M. R. Burnham

The Father is a holy God;
His holy Son he gave;
Who freely shed atoning blood,
A guilty world to save.

2 The Spirit brings the chosen race,
A holy Christ to view;
And while by faith they see his face,

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Their souls grow holy too.

3 In holiness the saints delight,
While here on earth they dwell;
By faith they wrestle day and night,
More holiness to feel.

4 The Holy Spirit leads them on,
His holy truth to know;
Inscribes his laws in every son,
And works obedience too.

5 He makes them feel the cleansing grace,
That flows through Jesus' blood;
Unites in love the holy race –
The new-born sons of God.

R. BURNHAM 1785

17 Harmony of the Perfections of God

Rom. 3. 26

L.M. W. Tucker

O Love, beyond conception great,
That formed the vast stupendous plan,
Where all divine perfections meet,
To reconcile rebellious man.

2 There wisdom shines in fullest blaze
And justice all her rights maintains;
Astonished angels stoop to gaze,
While mercy o'er the guilty reigns.

3 Yes, mercy reigns, and justice too;
In Christ they both harmonious meet;

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He paid to justice all its due,
And now he fills the mercy-seat.

4 Such are the wonders of our God,
And the amazing depths of grace,
To save from wrath's vindictive rod,
The chosen sons of Adam's race.

W. TUCKER

18 Glory and Grace in the Person of Christ

2 Cor. 4. 6

L.M. Isaac Watts

Now to the Lord a noble song!
Awake, my soul; awake, my tongue!
Hosanna to the eternal name,
And all his boundless love proclaim!

2 See where it shines in Jesus' face,
The brightest image of his grace!
God, in the person of his Son,
Has all his mightiest works outdone.

3 The spacious earth and spreading flood
Proclaim the wise, the powerful God;
And thy rich glories from afar
Sparkle in every rolling star.

4 But in his looks a glory stands,
The noblest labour of thy hands;
The pleasing lustre of his eyes
Outshines the wonders of the skies.

5 [Grace! 'tis a sweet, a charming theme!
My thoughts rejoice at Jesus' name!

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Ye angels, dwell upon the sound!
Ye heavens, reflect it to the ground!]

6 O may I live to reach the place
Where he unveils his lovely face,
Where all his beauties you behold,
And sing his name to harps of gold!

ISAAC WATTS 1674

19 A New Song to the Lamb that was Slain

Rev. 5. 6-12

C.M. Isaac Watts

Behold the glories of the Lamb,
Amidst his Father's throne;
Prepare new honours for his name,
And songs before unknown.

2 Let elders worship at his feet;
The church adore around;
With vials full of odours sweet,
And harps of sweeter sound.

3 Those are the prayers of the saints,
And these the hymns they raise –
Jesus is kind to our complaints,
He loves to hear our praise.

4 [Eternal Father, who shall look
Into thy secret will?
Who but the Son shall take that book,
And open every seal?

5 He shall fulfil thy great decrees;

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The Son deserves it well;
Lo! in his hands the sovereign keys
Of heaven, and death, and hell.]

6 Now to the Lamb that once was slain,
Be endless blessings paid;
Salvation, glory, joy remain
For ever on thy head.

7 Thou hast redeemed our souls with blood,
Hast set the prisoners free,
Hast made us kings and priests to God,
And we shall reign with thee.

8 The worlds of nature and of grace
Are put beneath thy power;
Then shorten these delaying days,
And bring the promised hour.

ISAAC WATTS 1674

20 Deity and Humanity of Christ

Col. 1. 16; 1 Tim. 3. 16

L.M. Isaac Watts

Ere the blue heavens were stretched abroad,
From everlasting was the Word;
With God he was; the Word was God;
And must divinely be adored.

2 By his own power were all things made;
By him supported all things stand;
He is the whole creation's Head,
And angels fly at his command.

3 [Ere sin was born, or Satan fell,

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He led the host of morning stars;
(Thy generation who can tell,
Or count the number of thy years?)]

4 But lo! he leaves those heavenly forms;
The Word descends and dwells in clay,
That he may hold converse with worms,
Dressed in such feeble flesh as they.
5 Mortals with joy behold his face,
The eternal Father's only Son;
How full of truth! how full of grace!
When through his eyes the Godhead shone.

6 Blest angels leave their high abode,
To learn new mysteries here, and tell
The loves of our descending God,
The glories of Immanuel.

ISAAC WATTS 1674

21 A Description of Christ, the Beloved

Song ***5. 9-16***
L.M. Isaac Watts

The wondering world inquires to know
Why I should love my Jesus so;
"What are his charms," say they, "above
The objects of a mortal love?"

2 Yes, my Beloved to my sight
Shows a sweet mixture, red and white:
All human beauties, all divine,
In my Beloved meet and shine.

3 White is his soul, from blemish free;

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Red with the blood he shed for me;
The fairest of ten thousand fairs;
A sun amongst ten thousand stars.

4 [His head the finest gold excels;
There wisdom in perfection dwells;
And glory, like a crown, adorns
Those temples once beset with thorns.

5 Compassions in his heart are found,
Hard by the signals of his wound;
His sacred side no more shall bear
The cruel scourge, the piercing spear.]

6 [His hands are fairer to behold
Than diamonds, set in rings of gold;
Those heavenly hands that on the tree
Were nailed, and torn, and bled for me.]

7 [Though once he bowed his feeble knees,
Loaded with sins and agonies,
Now on the throne of his command,
His legs like marble pillars stand.]

8 [His eyes are majesty and love,
The eagle tempered with the dove;
No more shall trickling sorrows roll
Through those dear windows of his soul.]

9 [His mouth, that poured out long complaints,
Now smiles, and cheers his fainting saints;
His countenance more graceful is
Than Lebanon, with all its trees.]

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10 All over glorious is my Lord;
Must be beloved, and yet adored;
His worth if all the nations knew,
Sure the whole world would love him too!

ISAAC WATTS 1674

22 Christ Dwells in Heaven, but Visits on Earth

Song. 6. 1

L.M. Isaac Watts

When mourners stand and hear me tell
What beauties in my Saviour dwell,
Where he is gone they fain would know,
That they may seek and love him too.

2 My best Beloved keeps his throne
On hills of light, in worlds unknown;
But he descends and shows his face
In the young gardens of his grace.

3 [In vineyards, planted by his hand,
Where fruitful trees in order stand,
He feeds among the spicy beds,
Where lilies show their spotless heads.]

4 He has engrossed my warmest love;
No earthly charms my soul can move;
I have a mansion in his heart,
Nor death nor hell shall make us part.

5 [He takes my soul, ere I'm aware,

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And shows me where his glories are;
No chariots of Amminadib
The heavenly rapture can describe.]

6 O may my spirit daily rise
On wings of faith above the skies;
Till death shall make my last remove,
To dwell for ever with my Love.

ISAAC WATTS 1674

23 Christ Very God and Man

John 1. 29; Isa. 9. 6

C.M. J. Hart

A Man there is, a real Man,
With wounds still gaping wide,
From which rich streams of blood once ran,
In hands, and feet, and side.

2 ['Tis no wild fancy of our brains,
No metaphor we speak;
The same dear Man in heaven now reigns
That suffered for our sake.]

3 This wondrous Man of whom we tell,
Is true Almighty God;
He bought our souls from death and hell;
The price, his own heart's blood.

4 That human heart he still retains,
Though throned in highest bliss;
And feels each tempted member's pains;
For our affliction's his.

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5 Come, then, repenting sinner, come;
Approach with humble faith;
Owe what thou wilt, the total sum
Is cancelled by his death.

6 His blood can cleanse the blackest soul,
And wash our guilt away;
He will present us sound and whole,
In that tremendous day.

JOSEPH HART 1759

24 The Witnessing and Sealing Spirit

Rom. 8. 14, 16

C.M. Isaac Watts

Why should the children of a King
Go mourning all their days?
Great Comforter! descend and bring
Some tokens of thy grace.

2 Dost thou not dwell in all the saints,
And seal them heirs of heaven?
When wilt thou banish my complaints,
And show my sins forgiven?

3 Assure my conscience of her part
In the Redeemer's blood;
And bear thy witness with my heart,
That I am born of God.

4 Thou art the earnest of his love,
The pledge of joys to come;
And thy soft wings, celestial Dove,
Will safe convey me home.

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ISAAC WATTS 1674

25 Breathing after the Holy Spirit

Ps. 44. 25, 26

C.M. Isaac Watts

Come, Holy Spirit, heavenly Dove,
With thy all-quickening powers;
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 Dear Lord, and shall we ever live
At this poor dying rate?
Our love so faint, so cold to thee,
And thine to us so great?

5 Come, Holy Spirit, heavenly Dove,
With thy all-quickening powers;
Come shed abroad a Saviour's love,
And that shall kindle ours.

ISAAC WATTS 1674

26 The Operations of the Holy Spirit

Zech. 4. 6

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L.M. Isaac Watts

Eternal Spirit, we confess
And sing the wonders of thy grace;
Thy power conveys our blessings down
From God the Father and the Son.

2 Enlightened by thy heavenly ray,
Our shades and darkness turn to day;
Thy inward teachings make us know
Our danger and our refuge too.

3 Thy power and glory work within,
And break the chains of reigning sin;
Do our imperious lusts subdue,
And guide our roving feet anew.

4 The troubled conscience knows thy voice;
Thy cheering words awake our joys;
Thy words allay the stormy wind,
And calm the surges of the mind.

ISAAC WATTS 1674

27 To the Holy Ghost

Luke 11. 13; John 14. 26; 15. 26

S.M. J. Hart

Come, Holy Spirit, come;
Let thy bright beams arise;
Dispel the darkness from our minds,
And open all our eyes.

2 [Cheer our desponding hearts,
Thou heavenly Paraclete;

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Give us to lie, with humble hope,
At our Redeemer's feet.]

3 Revive our drooping faith;
Our doubts and fears remove;
And kindle in our breasts the flames
Of never-dying love.

4 Convince us of our sin,
Then lead to Jesus' blood;
And to our wondering view reveal
The secret love of God.

5 [Show us that loving Man
That rules the courts of bliss,
The Lord of Hosts, the Mighty God,
The eternal Prince of Peace.]

6 ['Tis thine to cleanse the heart,
To sanctify the soul,
To pour fresh life on every part,
And new-create the whole.]

7 If thou, celestial Dove,
Thy influence withdraw,
What easy victims soon we fall
To conscience, wrath, and law!

8 [No longer burns our love;
Our faith and patience fail;
Our sin revives, and death and hell
Our feeble souls assail.]

9 Dwell, therefore, in our hearts;

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Our minds from bondage free;
Then shall we know, and praise, and love
The Father, Son, and Thee.

JOSEPH HART 1759

28 "It is the Spirit that quickeneth."

John 6. 63; 14. 16

C.M. J. Hart

Blest Spirit of truth, eternal God,
Thou meek and lowly Dove,
Who fill'st the soul through Jesus' blood,
With faith, and hope, and love;

2 Who comfortest the heavy heart,
By sin and sorrow pressed;
Who to the dead canst life impart,
And to the weary rest;

3 [Thy sweet communion charms the soul,
And gives true peace and joy,
Which Satan's power cannot control,
Nor all his wiles destroy;]

4 Come from the blissful realms above;
Our longing breasts inspire
With thy soft flames of heavenly love,
And fan the sacred fire.

5 [Let no false comfort lift us up
To confidence that's vain;
Nor let their faith and courage droop,
For whom the Lamb was slain.]

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6 Breathe comfort where distress abounds,
Make the whole conscience clean,
And heal, with balm from Jesus' wounds,
The festering sores of sin.

7 Vanquish our lust, our pride remove,
Take out the heart of stone;
Show us the Father's boundless love,
And merits of the Son.

8 The Father sent the Son to die;
The willing Son obeyed;
The witness thou, to ratify
The purchase Christ has made.

JOSEPH HART 1759

29 Led by the Spirit

Ezek. 37. 5, 9; John 16. 14

8.8.6. J. Hart

Descend from heaven, celestial Dove,
With flames of pure seraphic love
Our ravished breasts inspire;
Fountain of joy, blest Paraclete,
Warm our cold hearts with heavenly heat,
And set our souls on fire.

2 Breathe on these bones, so dry and dead;
Thy sweetest, softest influence shed
In all our hearts abroad;
Point out the place where grace abounds;
Direct us to the bleeding wounds
Of our incarnate God.

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3 Conduct, blest Guide, thy sinner-train
To Calvary, where the Lamb was slain,
And with us there abide;
Let us our loved Redeemer meet,
Weep o'er his piercèd hands and feet,
And view his wounded side.

4 [From which pure fountain if thou draw
Water to quench the fiery law,
And blood to purge our sin;
We'll tell the Father in that day,
(And thou shalt witness what we say),
"We're clean, just God, we're clean."]

5 Teach us for what to pray, and how;
And since, kind God, 'tis only thou
The throne of grace canst move,
Pray thou for us, that we, through faith,
May feel the effects of Jesus' death,
Through faith, that works by love.

6 [Thou, with the Father and the Son,
Art that mysterious Three-in-One,
God blest for evermore!
Whom though we cannot comprehend,
Feeling thou art the sinner's Friend,
We love thee and adore.]

JOSEPH HART 1759

30 The Fruit of the Spirit

Acts 2. 3; Gal. 5. 22; Eph. 5. 9

C.M. J. Hart

The soul that with sincere desires

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Seeks after Jesus' love,
That soul the Holy Ghost inspires
With breathings from above.

2 [Not every one in like degree
The Spirit of God receives;
The Christian often cannot see
His faith, and yet believes.

3 So gentle sometimes is the flame,
That, if we take not heed,
We may unkindly quench the same,
We may, my friends, indeed.]

4 Blest God! that once in fiery tongues
Cam'st down in open view,
Come, visit every heart that longs
To entertain thee too.

5 [And though not like a mighty wind,
Nor with a rushing noise,
May we thy calmer comforts find,
And hear thy still small voice.]

6 Not for the gift of tongues we pray,
Nor power the sick to heal;
Give wisdom to direct our way,
And strength to do thy will.

7 We pray to be renewed within,
And reconciled to God;
To have our conscience washed from sin
In the Redeemer's blood.

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8 We pray to have our faith increased,
And O, celestial Dove!
We pray to be completely blessed
With that rich blessing, love.

JOSEPH HART 1759

31 "The kingdom of God is ... in power."

1 Cor. 4. 20

C.M. J. Hart

A form of words, though e'er so sound,
Can never save a soul;
The Holy Ghost must give the wound,
And make the wounded whole.

2 Though God's election is a truth,
Small comfort there I see,
Till I am told by God's own mouth,
That he has chosen me.

3 [Sinners, I read, are justified,
By faith in Jesus' blood;
But when to me that blood's applied,
'Tis then it does me good.]

4 [To perseverance I agree;
The thing to me is clear;
Because the Lord has promised me
That I shall persevere.]

5 [Imputed righteousness I own
A doctrine most divine;
For Jesus to my heart makes known

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That all his merit's mine.]

6 That Christ is God I can avouch,
And for his people cares,
Since I have prayed to him as such,
And he has heard my prayers.

7 That sinners black as hell, by Christ
Are saved, I know full well;
For I his mercy have not missed,
And I am black as hell.

8 Thus, Christians glorify the Lord,
His Spirit joins with ours
In bearing witness to his word,
With all its saving powers.

JOSEPH HART 1759

32 "He shall not speak of himself."

John 16. 13; 15. 26

C.M. J. Hart

Whatever prompts the soul to pride,
Or gives us room to boast,
Except in Jesus crucified,
Is not the Holy Ghost.

2 That blessed Spirit omits to speak
Of what himself has done,
And bids the enlightened sinner seek
Salvation in the Son.

3 He never moves a man to say,
"Thank God, I'm made so good,"
But turns his eye another way,

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To Jesus and his blood.

4 Great are the graces he confers,
But all in Jesus' name;
He gladly dictates, gladly hears,
"Salvation to the Lamb."

JOSEPH HART 1759

33 Praise to the Ever-blessed Trinity

Col. 2. 2; Rev. 11. 17

L.M. Isaac Watts

Blest be the Father and his love,
To whose celestial source we owe
Rivers of endless joy above,
And rills of comfort here below.

2 Glory to thee, great Son of God,
From whose dear wounded body rolls
A precious stream of vital blood,
Pardon and life for dying souls.

3 We give thee, sacred Spirit, praise,
Who in our hearts of sin and woe
Makes living springs of grace arise,
And into boundless glory flow.

4 Thus God the Father, God the Son,
And God the Spirit we adore;
That sea of life and love unknown,
Without a bottom or a shore.

ISAAC WATTS 1674

34 Love of and praise to the blessed Trinity

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Tit. 3. 4-6

L.M. J. Hart

To comprehend the great THREE-ONE,
Is more than highest angels can;
Or what the Trinity has done
From death and hell to ransom man.

2 But all true Christians this may boast,
(A truth from nature never learned),
That Father, Son, and Holy Ghost,
To save our souls are all concerned.

3 [The Father's love in this we find,
He made his Son our sacrifice;
The Son in love his life resigned;
The Spirit of love his blood applies.]

4 Thus we the Trinity can praise
In Unity through Christ our King;
Our grateful hearts and voices raise
In faith and love, while thus we sing:

5 Glory to God the Father be,
Because he sent his Son to die;
Glory to God the Son, that he
Did with such willingness comply;

6 Glory to God the Holy Ghost,
Who to our hearts this love reveals;
Thus God Three-One, to sinners lost
Salvation sends, procures, and seals.

JOSEPH HART 1759

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35 Praise to Father, Son and Spirit

Ps. 9. 11; 27. 6

6.4. C. Wesley

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!

2 Jesus, our Lord, arise,
Scatter our enemies,
And make them fall!
Let thy almighty aid
Our sure defence be made,
Our souls on thee be stayed;
Lord, hear our call!

3 Come, thou Incarnate Word,
Gird on thy mighty sword;
Our prayers attend;
Come, and thy people bless,
And give thy word success;
Spirit of holiness,
On us descend!

4 Come, holy Comforter,
Thy sacred witness bear
In this glad hour!
Thou, who almighty art,
Now rule in every heart,
And ne'er from us depart,

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Spirit of power!

5 To the great One-in-Three
Eternal praises be
Hence evermore!
His sovereign majesty
May we in glory see,
And to eternity
Love and adore!

CHARLES WESLEY 1707

36 Christ's Nativity

Luke 2. 13-15; 2 Cor. 5. 19

7s C. Wesley

Hark! the herald-angels sing,
Glory to the new-born King;
Peace on earth and mercy mild,
God and sinners reconciled!

2 Sons of Zion, too, arise,
Join the triumph of the skies;
And with angels loud proclaim,
"Christ was born in Bethlehem!"

3 Veiled in flesh the Godhead see!
Hail the incarnate Deity!
Mild he lays his glory by,
Born that we no more may die!

4 Glory to the new-born King,
Let us now the anthem sing;
Peace on earth, and mercy mild,
God and sinners reconciled!

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CHARLES WESLEY 1707

37 The Incarnate God

Isa. 7. 14; Matt. 1. 23

148th C. Wesley

Let earth and heaven combine,
Angels and men agree,
To praise, in songs divine,
The incarnate Deity;
Our God contracted to a span,
Incomprehensibly made man.

2 He laid his glory by,
And wrapped him in our clay;
Unmarked by human eye,
The latent Godhead lay;
Infant of Days he here became,
And bore the loved Immanuel's name.

3 Unsearchable the love
That has the Saviour brought;
The grace is far above
Or man's or angel's thought;
Suffice for us, that God we know,
Our God, was manifest below!

CHARLES WESLEY 1707

38 "Jesus."

Luke 1. 31-33; 2. 10-14

S.M. Isaac Watts

Behold! the grace appears,
The promise is fulfilled!

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Mary, the wondrous virgin, bears,
And Jesus is the child.

2 [The Lord, the highest God,
Calls him his only Son;
He bids him rule the lands abroad,
And gives him David's throne.]

3 [O'er Jacob shall he reign
With a peculiar sway;
The nations shall his grace obtain,
His kingdom ne'er decay.]

4 To bring the glorious news
A heavenly form appears;
He tells the shepherds of their joys,
And banishes their fears.

5 "Go, humble swains," said he,
"To David's city fly,
The promised Infant born today
Does in a manger lie.

6 "With looks and hearts serene,
Go visit Christ, your King";
And straight a flaming troop was seen;
The shepherds heard them sing:

7 "Glory to God on high,
And heavenly peace on earth;
Good will to men, to angels joy,
At the Redeemer's birth!"

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8 [In worship so divine
Let saints employ their tongues;
With the celestial host we join,
And loud repeat their songs:

9 "Glory to God on high,
And heavenly peace on earth;
Good will to men, to angels joy,
At the Redeemer's birth!"]

ISAAC WATTS 1674

39 "Bethlehem."

Matt. 2. 1, 5, 6; Luke 2. 4-16

C.M. J. Hart

Come, ye redeemèd of the Lord,
Your grateful tribute bring;
And celebrate, with one accord,
The birthday of our King.

2 Let us with humble hearts repair
(Faith will point out the road)
To little Bethlehem, and there
Adore our infant God.

3 [In swaddling bands the Saviour view!
Let none his weakness scorn;
The feeblest heart shall hell subdue,
Where Jesus Christ is born.]

4 No pomp adorns, no sweets perfume
The place where Christ is laid;
A stable serves him for his room,
A manger is his bed.

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5 The crowded inn, like sinners' hearts,
(O ignorance extreme!)
For other guests, of various sorts,
Had room; but none for him.

6 But see what different thoughts arise
In our and angels' breasts;
To hail his birth they left the skies,
We lodged him with the beasts!

7 Yet let believers cease their fears,
Nor envy heavenly powers;
If sinless innocence be theirs,
Redemption all is ours.

JOSEPH HART 1759

40 "And the Word was made flesh."

John 1. 14

11s J. Hart

How blest is the season at which we appear!
Bow down, sense and reason, faith only reign here.
'Tis heard by mere nature with coldness and scorn,
That God, our Creator, an infant was born.

2 Lost souls to recover, and form them afresh,
Our wonderful Lover took flesh of our flesh;
From sin to release us – that yoke so long worn,
The holy child Jesus of Mary was born.

3 Poor sinners dejected, of comfort debarred,
Whose hearts are afflicted because they're so hard;
Despairing of favour – cold, lifeless, forlorn,
Remember, the Saviour in winter was born.

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4 And ye that sincerely confide in the Lamb,
(He loves you most dearly) rejoice in his name;
No more the believer from God shall be torn –
To hold him for ever an Infant was born.
JOSEPH HART 1759

41 Rejoicing in the Incarnation of Christ

Matt. 2. 10

11s E. L. Schlict

My God, my Creator, the heavens did bow
To ransom offenders, and stooped very low;
The body prepared by the Father assumes,
And on the kind errand most joyfully comes.

2 O wonder of wonders! astonished I gaze,
To see in the manger the Ancient of Days;
And angels proclaiming the stranger forlorn,
And telling the shepherds that Jesus is born.

3 For thousands of sinners the Lord bowed his head;
For thousands of sinners he groaned and he bled.
My spirit rejoices – the work it is done!
My soul is redeemèd – salvation is won!

4 [Dear Jesus, my Saviour, thy truth I embrace –
Thy name and thy natures, thy Spirit and grace;
And trace the pure footsteps of Jesus, my Lord,
And glory in him whom proud sinners abhorred.]

5 My God is returnèd to glory on high;
When death makes a passage, then to him I'll fly,
To join in the song of all praise through his blood,

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To the Three who are One inconceivable God.

E. L. SCHLICT 1714

42 Excellency of the Scriptures

Ps. 19. 10; Luke 24. 32

C.M. S. Stennett

Let avarice, from shore to shore
Her favourite god pursue;
Thy word, O Lord, we value more
Than India or Peru.

2 When God the Holy Ghost reveals
The riches it contains,
And in the conscience safely seals
The grandeur of its lines;

3 Then mines of knowledge, love, and joy
Are opened to our sight;
The purest gold without alloy
And gems divinely bright.

4 The counsels of redeeming grace
Those sacred leaves unfold;
And here the Saviour's lovely face
Our raptured eyes behold.

5 Here light, descending from above,
Directs our doubtful feet;
Here promises of heavenly love
Our ardent wishes meet.

6 Our numerous griefs are here redressed,
And all our wants supplied;
Nought we can ask to make us blest

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Is in this book denied.

SAMUEL STENNETT 1727

43 The Word of God

Ps. 119. 50, 103; Jer. 15. 16

8.7.4. John Newton

Precious Bible! what a treasure
Does the word of God afford!
All I want for life or pleasure,
Food and medicine, shield and sword,
Is revealèd
In Jehovah's sacred word.

2 Food, to which the world's a stranger,
Here my hungry soul enjoys;
Of excess there is no danger;
Though it fills, it never cloys,
While the Spirit
To my heart its truth applies.

3 When my faith is faint and sickly,
Or when Satan wounds my mind,
Cordials to revive me quickly,
Healing medicines, here I find,
When my Jesus
Shines therein into my mind.

4 In the hour of dark temptation,
Satan cannot make me yield;
For the word of consolation
Is to me a mighty shield,
While Jehovah
Gives me faith the truth to wield.

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5 [Vain his threats to overcome me,
When in faith I take the sword;
Then with ease I drive him from me;
Satan trembles at the word,
When my Helper
Makes me strong in Christ my Lord.]

6 [Shall I envy, then, the miser,
Doting on his golden store?
Sure I am, or should be, wiser;
I am rich, 'tis he is poor:
Having Jesus,
I have an immortal store.]

JOHN NEWTON 1725

44 Lawful Use of the Law

Romans 3. 19, 20; Eph. 2. 3-9

L.M. J. Maxwell

Here, Lord, my soul convicted stands
Of breaking all thy ten commands;
And on me justly might'st thou pour
Thy wrath in one eternal shower.

2 But, thanks to God, its loud alarms
Have warned me of approaching harms;
And now, O Lord, my wants I see;
Lost and undone, I come to thee.

3 I see my fig-leaf righteousness
Can ne'er thy broken law redress;
Yet in thy gospel plan I see,
There's hope of pardon e'en for me.

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4 Here I behold thy wonders, Lord,
How Christ has to thy law restored
Those honours, on the atoning day,
Which guilty sinners took away.

5 Amazing wisdom, power, and love,
Displayed to rebels from above!
Do thou, O Lord, my faith increase,
To love and trust thy plan of grace.

NO RECORD

45 Salvation by Christ alone

Romans. 11. 6; Gal. 3. 10

C.M. J. Hart

How can ye hope, deluded souls,
To see what none e'er saw,
Salvation by the works obtained
Of Sinai's fiery law?

2 [There ye may toil, and weep, and fast,
And vex your heart with pain;
And, when you've ended, find at last
That all your toil was vain.]

3 That law but makes your guilt abound;
Sad help! and (what is worst)
All souls that under that are found,
By God himself are cursed.

4 [This curse pertains to those who break
One precept, e'er so small;
And where's the man, in thought or deed,
That has not broken all?]

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5 Fly, then, awakened sinners, fly;
Your case admits no stay;
The fountain's opened now for sin;
Come, wash your guilt away.

6 See how from Jesus' wounded side
The water flows and blood!
If you but touch that purple tide,
You then have peace with God.

7 Only by faith in Jesus' wounds
The sinner finds release;
No other sacrifice for sin
Will God accept but this.

JOSEPH HART 1759

46 Conviction of Sin by the Law

Romans. 5. 20

C.M. Isaac Watts

Conviction of Sin by the Law. Rom. 5. 20

Lord, how secure my conscience was,
And felt no inward dread!
I was alive without thy law,
And thought my sins were dead.

2 My hopes of heaven were firm and bright,
But since the precept came
With a convincing power and light
I find how vile I am.

3 [My guilt appeared but small before,
Till terribly I saw
How perfect, holy, just, and pure

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Was thy eternal law!

4 Then felt my soul the heavy load;
My sins revived again;
I had provoked a dreadful God,
And all my hopes were slain.]

5 Thy gracious throne I bow beneath;
Lord, thou alone canst save;
O break the yoke of sin and death,
And thus redeem the slave.

ISAAC WATTS 1674

47 The Law and Gospel

Gal. 3. 10; Luke 23. 34; 1 Cor. 1. 18

L.M. Isaac Watts

Cursed be the man, for ever cursed,
That does one wilful sin commit;
Death and damnation for the first,
Without relief and infinite.

2 Thus Sinai roars, and round the earth
Thunder, and fire, and vengeance flings;
But Jesus, thy dear gasping breath
And Calvary, say gentler things:

3 "Pardon and grace, and boundless love,
Streaming along a Saviour's blood;
And life, and joy, and crowns above,
Obtained by a dear bleeding God."

4 Hark! how he prays, (the charming sound
Dwells on his dying lips,) "Forgive!"

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And every groan and gaping wound
Cries, "Father, let the rebels live!"]

5 Go, ye that rest upon the law,
And toil and seek salvation there,
Look to the flame that Moses saw,
And shrink, and tremble, and despair.

6 But I'll retire beneath the cross;
Saviour, at thy dear feet I'll lie!
And the keen sword that justice draws,
Flaming and red, shall pass me by.

ISAAC WATTS 1674

48 The Law and Gospel

Romans. 8. 3; Gal. 3. 10, 11

L.M. Isaac Watts

What curses does the law denounce
Against the man who fails but once!
But in the gospel Christ appears
Pardoning the guilt of numerous years.

2 My soul, no more attempt to draw
Thy life and comfort from the law;
Fly to the hope the gospel gives;
The man that trusts the promise lives.

ISAAC WATTS 1674

49 The Law and Gospel

Romans 8. 3, 4; 10. 5-15

L.M. J. Berridge

The law demands a weighty debt,

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And not a single mite will bate;
But gospel sings of Jesus' blood,
And says it made the payment good.

2 The law provokes men oft to ill,
And churlish hearts makes harder still;
But gospel acts a kinder part,
And melts a most obdurate heart.

3 "Run, run, and work," the law commands,
Yet finds me neither feet nor hands;
But sweeter news the gospel brings;
It bids me fly, and lends me wings.

4 [Such needful wings, O Lord, impart,
To brace my feet and brace my heart;
Good wings of faith and wings of love
Will make a cripple sprightly move.]

5 With these a lumpish soul may fly,
And soar aloft, and reach the sky;
Nor faint nor falter in the race,
But cheerly work, and sing of grace.

JOHN BERRIDGE 1716

50 Moses and Christ

John 1. 17; Heb. 3. 1-6

S.M. Isaac Watts

The law by Moses came,
But peace, and truth, and love
Were brought by Christ (a nobler name)
Descending from above.

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2 Amidst the house of God
Their different works were done;
Moses a faithful servant stood,
But Christ a faithful Son.

3 Then to his new commands
Be strict obedience paid;
O'er all his Father's house he stands
The Sovereign and the Head.

ISAAC WATTS 1674

51 The Glorious Gospel

Heb. 9. 24-28; 1 Tim. 1. 11

C.M. S. Stennett

What wisdom, majesty, and grace
Through all the gospel shine!
'Tis God that speaks, and we confess
The doctrine most divine.

2 Down from his shining throne on high
The Almighty Saviour comes,
Lays his bright robes of glory by,
And feeble flesh assumes.

3 The mighty debt his chosen owed
Upon the cross he pays;
Then through the clouds ascends to God,
'Midst shouts of loftiest praise.

4 There he, our great High Priest, appears
Before his Father's throne;
There on his breast our names he wears,
And counts our cause his own.

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52 The Gospel

Mark 2. 17; 1 Tim. 1. 15; Rev. 22. 17

11s Gospel Mag., 1777

The gospel brings tidings to each wounded soul,
That Jesus the Saviour can make it quite whole;
And what makes this gospel most precious to me,
It holds forth salvation so perfectly free!

2 The gospel declares that God, sending his Son
To die for poor sinners, gave all things in one;
This, too, makes the gospel most precious to me;
Because 'tis a gospel as full as 'tis free!

3 Since Jesus has saved me, and that freely too,
I fain would in all things my gratitude show;
But as to man's merit, 'tis hateful to me!
The gospel – I love it; 'tis perfectly free!

1777

53 The Gospel

Ezek. 11. 19; 37. 9, 10

L.M. Isaac Watts

This is the word of truth and love,
Sent to the nations from above;
Jehovah here resolves to show
What his almighty grace can do.

2 Lo! at its sound the dead revive,
Quickened by grace are made alive;
Dry bones are raised and clothed afresh,

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And hearts of stone are turned to flesh.

3 [Lions and beasts of savage name
Put on the nature of the lamb;
While the vile world esteem it strange,
Gaze and admire, and hate the change.]

4 May but this grace my soul renew,
Let sinners gaze and hate me too;
The word that saves me does engage
A sure defence from all their rage.

ISAAC WATTS 1674

54 Not ashamed of the Gospel

Rom. 1. 16; 2 Tim. 1. 12

C.M. Isaac Watts

I'm not ashamed to own my Lord,
Or to defend his cause,
Maintain the honour of his word,
The glory of his cross.

2 Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.

3 Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour.

4 Then will he own my worthless name
Before his Father's face,

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And in the new Jerusalem
Appoint my soul a place.

ISAAC WATTS 1674

55 Gracious Invitation

Matt. 11. 28; John 6. 37

C.M. J. Humphreys

Come, guilty souls, and flee away
To Christ, and heal your wounds;
This is the welcome gospel-day
Wherein free grace abounds.

2 God loved the church, and gave his Son
To drink the cup of wrath;
And Jesus says he'll cast out none
That come to him by faith.

J. HUMPHREY 1720

56 Gospel Invitation

Song. 5. 1; Isa. 55. 1-3

C.M. Isaac Watts

[Let every open ear attend,
And broken heart rejoice;
The trumpet of the gospel sounds
With an inviting voice.]

2 Ho! all ye hungry, starving souls,
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind;

3 Eternal Wisdom has prepared

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A soul-reviving feast;
And bids your longing appetites
The rich provision taste.

4 Ho! ye that pant for living streams,
And pine away and die;
Here you may quench your raging thirst,
With springs that never dry.

5 Rivers of love and mercy here
In a rich ocean join;
Salvation in abundance flows,
Like floods of milk and wine.

6 [Ye perishing and naked poor,
Who work with mighty pain
To weave a garment of your own
That will not hide your sin;

7 Come naked, and adorn your souls
In robes prepared by God,
Wrought by the labours of his Son,
And dyed in his own blood.]

8 Dear God! the treasures of thy love
Are everlasting mines;
Deep as our helpless miseries are,
And boundless as our sins!

9 The happy gates of gospel grace
Stand open night and day;
Lord, we are come to seek supplies,
And drive our wants away.

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57 The Gospel the Power of God to Salvation.

Rom. 1. 16

L.M. Isaac Watts

What shall the dying sinner do,
That seeks relief for all his woe?
Where shall the guilty conscience find
Ease for the torment of the mind?

2 How shall we get our crimes forgiven,
Or form our natures fit for heaven?
Can souls, all o'er defiled with sin,
Make their own powers and passions clean?

3 In vain we search, in vain we try,
Till Jesus brings his gospel nigh;
'Tis there that power and glory dwell,
That save rebellious souls from hell.

4 This is the pillar of our hope,
That bears our fainting spirits up;
We read the grace, we trust the word,
And find salvation in the Lord.

5 [Let men or angels dig the mines
Where nature's golden treasure shines;
Brought near the doctrine of the cross,
All nature's gold appears but dross.]

6 Should vile blasphemers, with disdain,
Pronounce the truths of Jesus vain,
We'll meet the scandal and the shame,

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And sing and triumph in his name.

ISAAC WATTS 1674

58 A Joyful Gospel

Ps. 89. 15-18; 3. 8

C.M. Isaac Watts

Blest are the souls that hear and know
The gospel's joyful sound;
Peace shall attend the path they go,
And light their steps surround.

2 Their joy shall bear their spirits up,
Through their Redeemer's name;
His righteousness exalts their hope,
Nor Satan dares condemn.

3 The Lord, our glory and defence,
Strength and salvation gives;
Israel, thy King for ever reigns,
Thy God for ever lives.

ISAAC WATTS 1674

59 The Jubilee.

Lev. 25. 8-18; Isa. 35. 10; 61. 1-3

148th C. Wesley

Blow ye the trumpet, blow
The gladly solemn sound!
Let poor insolvents know
To earth's remotest bound:
The year of jubilee is come;
Return, ye ransomed sinners, home.

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2 Exalt the Lamb of God,
The sin-atoning Lamb;
Redemption by his blood,
To burdened souls proclaim:
The year of jubilee is come;
Return, ye ransomed sinners, home.

3 Ye slaves in Sinai's cell,
Your liberty receive;
And safe in Jesus dwell,
And blest in Jesus live:
The year of jubilee is come;
Return, ye ransomed sinners, home.

4 The gospel-trumpet hear,
The news of pardoning grace;
Ye happy souls, draw near,
Behold your Saviour's face:
The year of jubilee is come;
Return, ye ransomed sinners, home.

5 Jesus, our great High Priest,
Has full atonement made;
Ye weary spirits, rest;
Ye mournful souls, be glad!
The year of jubilee is come;
Return, ye ransomed sinners, home.

CHARLES WESLEY 1707

60 Chosen to Salvation

Rom. 11. 5; 2 Thess. 2. 13

148th R. Burnham

All the elected train

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Were chosen in their Head,
To all eternal good,
Before the worlds were made;
Chosen to know the Prince of Peace,
And taste the riches of his grace.

2 Chosen to faith and hope,
To purity and love,
To all the life of God,
To all the things above;
Chosen to prove salvation sure;
Chosen to reign for evermore.

3 Nothing but grace appears
In this eternal choice;
It charms the humble saint,
And makes the soul rejoice;
Its endless glories shine so bright,
It makes obedience all delight.

4 Now, Lord, to us reveal
The all-confirming grace;
And may we all pursue
The shining paths of peace;
Run in the way to joys above,
And ever sing electing love.

RICHARD BURNHAM 1785

61 Predestination

Acts 13. 48; Rom. 8. 30

L.M. R. Burnham

'Twas fixed in God's eternal mind
When his dear sons should mercy find;

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From everlasting he decreed
When every good should be conveyed.

2 Determined was the manner how
Eternal favours he'd bestow;
Yea, he decreed the very place
Where he would show triumphant grace.

3 Also the means were fixed upon
Through which his sovereign love should run.
So time and place, yea, means and mode,
Were all determined by our God.

4 Vast were the settlements of grace
On millions of the human race;
And every favour, richly given,
Flows from the high decree of heaven.

5 [In every mercy, full and free,
A sovereign God I wish to see;
To see how grace, free grace has reigned,
In every blessing he ordained.

6 Yes, dearest Lord, 'tis my desire
Thy wise appointments to admire;
And trace the footsteps of my God,
Through every path in Zion's road.]

RICHARD BURNHAM 1785

62 God's Sovereignty Displayed in Christ

1 Cor. 6. 11

L.M. W. A. Clarke

Space and duration God does fill,
And orders all things by his will,

Return to Contents

Respecting all the holy seed,
Chosen in Christ their blessed Head.

2 God's jewels of election-love
Were sanctified in Christ above;
In oneness with his nature pure,
Joint-heirs with him for evermore.

NO RECORD

63 All things decreed

Matt. 10. 29-31; Isa. 45. 7; Dan. 2. 21

C.M. Isaac Watts

There's not a sparrow nor a worm
But's found in God's decrees;
He raises monarchs to their thrones,
And sinks them if he please.

2 If light attend the course I run,
'Tis he provides those rays;
And 'tis his hand that hides my sun,
If darkness cloud my days.

3 When he reveals the Book of Life,
O may I read my name
Among the chosen of his love,
The followers of the Lamb!

ISAAC WATTS 1674

64 God's Decrees

Eccles. 3. 1-8, 17; Ps. 31. 14, 15

7s J. Ryland

Sovereign Ruler of the skies,

Return to Contents

Ever gracious, ever wise;
All my times are in thy hand,
All events at thy command.

2 His decree who formed the earth
Fixed my first and second birth;
Parents, native place, and time,
All appointed were by him.

3 He that formed me in the womb,
He shall guide me to the tomb:
All my times shall ever be
Ordered by his wise decree.

4 [Times of sickness; times of health;
Times of penury and wealth;
Times of trial and of grief;
Times of triumph and relief;

5 Times the tempter's power to prove;
Times to taste the Saviour's love;
All must come, and last, and end,
As shall please my heavenly Friend.]

6 Plagues and deaths around me fly;
Till he bids, I cannot die;
Not a single shaft can hit,
Till the God of love sees fit.

JOHN RYLAND 1753

65 Election in Christ

Eph. 1. 5, 11; 2 Tim. 1. 9

L.M. W. Tucker

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Expand, my soul, arise and sing
The matchless grace of Zion's King;
His love, as ancient as his name,
Let all thy powers aloud proclaim.

2 Chosen of old, of old approved,
In Christ eternally beloved;
Adopted too, and children made,
Ere sin its baleful poison spread.

3 Though sin and guilt infest them here,
In Christ they all complete appear;
The whole that justice e'er demands
Received full payment from his hands.

4 In him the Father never saw
The least transgression of his law;
Perfection, then, in him we view;
His saints in him are perfect too.

5 Then let our souls in him rejoice,
As favoured objects of his choice;
Redeemed, and saved by grace, we sing
Eternal praise to Christ our King.

NO RECORD

66 Free Election

John 17. 23, 24; Rom. 8. 29

L.M. W. Tucker

Deep in the everlasting mind
The great mysterious purpose lay,
Of choosing some from lost mankind,
Whose sins the Lamb should bear away.

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2 Them, loved with an eternal love,
To grace and glory he ordained;
Gave them a throne which cannot move,
And chose them both to means and end.

3 In these he was resolved to make
The riches of his goodness known;
These he accepts for Jesus' sake,
And views them righteous in his Son.

4 No goodness God foresaw in his,
But what his grace decreed to give;
No comeliness in them there is
Which they did not from him receive.

5 Faith and repentance he bestows
On such as he designs to save;
From him their soul's obedience flows,
And he shall all the glory have.

NO RECORD

67 The Elect Ransomed

Isa. 53. 6, 7; 2 Cor. 5. 21

8.8.6. J. Adams

Our Jesus loves his dear elect;
With glory they shall all be decked
Before his Father's face.
Not one of them for whom he bled,
But shall with joy behold their Head,
In heaven their dwelling-place.

2 [They are the travail of his soul;
His sweetest thoughts on them did roll

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From all eternity.
And, as the jewels of his crown,
He'll give them honour, peace, renown,
And full felicity.]

3 Their sins upon him all were laid,
And he the dreadful debt has paid,
(A debt no more to pay;)
Their Surety in their law-place stood,
Appeased stern Justice with his blood,
And bore their sins away.

J. ADAMS 1751

66 Election

Luke 10. 20; John 13. 1; Eph. 1. 5, 6

11s Irreg. Augustus Toplady

How happy are we our election who see,
And venture, O Lord, for salvation on thee!
In Jesus approvèd, eternally loved,
Upheld by his power, we cannot be moved.

2 ['Tis sweet to recline on the bosom divine,
And experience the comforts peculiar to thine;
While, born from above, and upheld by thy love,
With singing and triumph to Zion we move!]

3 Our seeking thy face was all of thy grace;
Thy mercy demands and shall have all the praise.
No sinner can be beforehand with thee;
Thy grace is eternal, almighty, and free!

4 Our Saviour and Friend, his love shall extend;
It knew no beginning, and never shall end!

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Whom once he receives, his Spirit ne'er leaves,
Nor ever repents of the grace that he gives.

5 [This proof we would give that thee we receive,
Thou art precious alone to the souls that believe;
Be precious to us; all beside is as dross,
Compared with thy love and the blood of thy cross.]

6 [Through mercy we taste the invisible feast,
The bread of the kingdom, the wine of the blest!
Who grants us to know his drawings below
Will endless salvation and glory bestow.]

AUGUSTUS TOPLADY 1740

69 The Consolation of Election

Eph. 1. 3-7; Deut. 7. 7

8.7.4. Gospel Mag., 1777

Sons we are, through God's election,
Who in Jesus Christ believe;
By eternal destination,
Saving grace we here receive;
Our Redeemer
Does both grace and glory give.

2 Every soul of man, by sinning,
Merits everlasting pain;
But thy love, without beginning,
Formed and fixed salvation's plan.
Countless millions
Shall in life through Jesus reign.

3 [Pause, my soul! adore and wonder!
Ask, "O why such love to me?"

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Grace has put me in the number
Of the Saviour's family;
Hallelujah!
Thanks, Eternal Love, to thee!]

4 These are springs of consolation,
To converted sons of grace;
Finished, free, and full salvation
Shining in the Saviour's face!
Free grace only
Suits the wretched sinner's case.

5 When in that blest habitation,
Which my God for me ordained;
When in glory's full possession,
I with saints and angels stand;
Free grace only
Shall resound through Canaan's land!

70 Divine Providence

Deut. 33. 27; Ps. 73. 24

S.M. C. Wesley

Thrice comfortable hope
That calms my stormy breast;
My Father's hand prepares the cup,
And what he wills is best.

2 My fearful heart he reads;
Secures my soul from harms;
While underneath his mercy spreads
Its everlasting arms.

3 His skill infallible,

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His providential grace,
His power and truth, that never fail,
Shall order all my ways.

4 [The fictious power of chance
And fortune I defy;
My life's minutest circumstance
Is subject to his eye.]

5 O might I doubt no more,
But in his pleasure rest;
Whose wisdom, love, and truth, and power,
Engage to make me blest!

CHARLES WESLEY 1707

71 Free Grace in Revealing Christ

Matt. 11. 25, 26

C.M. Isaac Watts

Jesus, the Man of constant grief,
A mourner all his days;
His spirit once rejoiced aloud,
And turned his joy to praise:

2 "Father, I thank thy wondrous love,
That has revealed thy Son
To men unlearnèd; and to babes
Has made the gospel known.

3 "The mysteries of redeeming grace
Are hidden from the wise;
While pride and carnal reasonings join
To swell and blind their eyes."

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4 Thus does the Lord of heaven and earth
His great decrees fulfil,
And order all his works of grace
By his own sovereign will.

ISAAC WATTS 1674

72 The Triumph of Faith

Rom. 8. 1, 33-39

L.M. Isaac Watts

Who shall the Lord's elect condemn?
'Tis God that justifies their souls;
And mercy, like a mighty stream,
O'er all their sins divinely rolls.

2 Who shall adjudge the saints to hell?
'Tis Christ that suffered in their stead;
And the salvation to fulfil,
Behold him rising from the dead!

3 He lives! he lives! and sits above,
For ever interceding there;
Who shall divide us from his love,
Or what shall tempt us to despair?

4 Shall persecution, or distress,
Famine, or sword, or nakedness?
He that has loved us bears us through,
And makes us more than conquerors, too.

5 Faith has an overcoming power;
It triumphs in the dying hour.
Christ is our life, our joy, our hope,
Nor can we sink with such a prop.

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6 Not all that men on earth can do,
Nor powers on high, nor powers below,
Shall cause his mercy to remove,
Or wean our hearts from Christ our love.

ISAAC WATTS 1674

73 Electing Grace

Eph. 1. 3-13; John 20. 17

L.M. Isaac Watts

Jesus, we bless thy Father's name;
Thy God and ours are both the same,
What heavenly blessings from his throne
Flow down to sinners through his Son!

2 "Christ be my first elect," he said;
Then chose our souls in Christ, our Head,
Before he gave the mountains birth,
Or laid foundations for the earth.

3 Thus did eternal love begin
To raise us up from death and sin;
Our characters were then decreed,
Blameless in love, a holy seed.

4 Predestinated to be sons,
Born by degrees, but chose at once;
A new regenerated race,
To praise the glory of his grace.

5 With Christ, our Lord, we share our part
In the affections of his heart;
Nor shall our souls be thence removed,

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Till he forgets his first Beloved.

ISAAC WATTS 1674

74 Election Excludes Boasting

1 Cor. 1. 26-31

C.M. Isaac Watts

But few among the carnal wise,
But few of noble race,
Obtain the favour of thy eyes,
Almighty King of grace!

2 He takes the men of meanest name
For sons and heirs of God;
And thus he pours abundant shame
On honourable blood.

3 He calls the fool and makes him know
The mysteries of his grace,
To bring aspiring wisdom low,
And all its pride abase.

4 Nature has all its glories lost,
When brought before his throne;
No flesh shall in his presence boast,
But in the Lord alone.

ISAAC WATTS 1674

75 Election Sovereign and Free

Rom. 9. 20-23

L.M. Isaac Watts

Behold the potter and the clay;
He forms his vessels as he please;
Such is our God, and such are we,

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The subjects of his high decrees.

2 [Does not the workman's power extend
O'er all the mass, which part to choose,
And mould it for a nobler end,
And which to leave for viler use?]

3 May not the sovereign Lord on high
Dispense his favours as he will?
Choose some to life, while others die,
And yet be just and gracious still?

4 [What if, to make his terror known,
He let his patience long endure,
Suffering vile rebels to go on,
And seal their own destruction sure?]

5 [What if he mean to show his grace,
And his electing love employs,
To mark out some of mortal race,
And form them fit for heavenly joys?]

6 Shall man reply against his Lord,
And call his Maker's ways unjust,
The thunder of whose dreadful word
Can crush a thousand worlds to dust?

7 But O, my soul, if truths so bright
Should dazzle and confound thy sight,
Yet still his written will obey,
And wait the great decisive day.

8 Then shall he make his justice known,
And the whole world before his throne,

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With joy or terror shall confess
The glory of his righteousness.

ISAAC WATTS 1674

76 Effectual Calling

Ps. 102. 13; 110. 3; Ezek. 34. 11-16

L.M. J. Kent

There is a period known to God
When all his sheep, redeemed by blood,
Shall leave the hateful ways of sin,
Turn to the fold, and enter in.

2 At peace with hell, with God at war,
In sin's dark maze they wander far,
Indulge their lust, and still go on
As far from God as sheep can run.

3 But see how heaven's indulgent care
Attends their wanderings here and there;
Still hard at heel, where'er they stray,
With pricking thorns to hedge their way.

4 [When wisdom calls, they stop their ear,
And headlong urge the mad career;
Judgments nor mercies e'er can sway
Their roving feet to wisdom's way.]

5 Glory to God, they ne'er shall rove
Beyond the limits of his love;
Fenced with Jehovah's shalls and wills,
Firm as the everlasting hills.

6 The appointed time rolls on apace,

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Not to propose but call by grace;
To change the heart, renew the will,
And turn the feet to Zion's hill.

JOHN KENT 1803

77 Election

Mark 13. 20; John 10. 28; 15. 16

7.5. J. Hart

Brethren, would you know your stay,
What it is supports you still?
Why, though tempted every day,
Yet you stand, and stand you will?
Long before our birth,
Nay, before Jehovah laid
The foundations of the earth,
We were chosen in our Head.

2 God's election is the ground
Of our hope to persevere;
On this rock your building found,
And preserve your title clear.
Infidels may laugh;
Pharisees gainsay or rail;
Here's your tenure (keep it safe) –
God's elect can never fail!

JOSEPH HART 1759

78 Predestination

Luke 16. 26; Eph. 1. 5-12

L.M. W. Tucker

Fixed was the eternal state of man,
Ere time its rapid course began;

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Appointed, by God's firm decree,
To endless joy or misery.

2 Fixed was the vast eternal deep
Between the goats and chosen sheep;
Nor can a union e'er take place
'Twixt heirs of wrath and heirs of grace.

3 [Yet erring men make much ado,
And strive to force a passage through;
But, ah! what vain attempt is this,
To strive to ford that deep abyss!]

4 All glory to the great I AM,
Who chose me in the blessed Lamb;
Whilst millions of the human race
Will never know or taste his grace;

5 And blessings on atoning blood,
By which I'm reconciled to God;
And praise be to the Spirit given,
Who frees from sin and leads to heaven.

W. TUCKER NO RECORD

79 The Glories of Adoption

1 John 3. 1-3; Rom. 8. 15

S.M. Isaac Watts

Behold what wondrous grace
The Father has bestowed
On sinners of a mortal race,
To call them sons of God.

2 'Tis no surprising thing

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That we should be unknown;
The Jewish world knew not their King,
God's everlasting Son.

3 Nor does it yet appear
How great we must be made;
But when we see our Saviour there,
We shall be like our Head.

4 A hope so much divine
May trials well endure,
For we, as sons in Christ, are made
As pure as he is pure.

5 If in my Father's love
I share a filial part,
Send down thy Spirit, like a dove,
To rest upon my heart.

6 We would no longer lie
Like slaves before thy throne;
Our faith shall Abba, Father, cry,
And thou the kindred own.

ISAAC WATTS 1674

80 Privileges of Adoption

Rom. 3. 24

7s J. Humphreys

Blessèd are the sons of God,
They are bought with Jesus' blood;
They are ransomed from the grave
Life eternal they shall have.

2 God did love them in his Son

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Long before the world began;
They the seal of this receive,
When in Jesus they believe.

3 They are justified by grace;
They enjoy a solid peace;
All their sins are washed away;
They shall stand in God's great day!

4 [They produce the fruits of grace,
Clothed in Jesus' righteousness;
Born of God, they hate all sin;
God's pure seed remains within!]

5 They have fellowship with God,
Through the Mediator's blood;
One with God, through Jesus one,
Glory is in them begun!

6 Though they suffer much on earth,
Strangers to the worldling's mirth,
Yet they have an inward joy,
Pleasures which can never cloy.

NO RECORD

81 Spirit of Adoption

Rom. 8. 15

S.M. J. Berridge

Well, canst thou read thy heart,
And feel the plague of sin?
Does Sinai's thunder make thee start,
And conscience roar within?

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2 Expect to find no balm
On nature's barren ground;
All human medicines will do harm;
They only skin the wound.

3 To Jesus Christ repair,
And knock at mercy's gate;
His blood alone can wash thee fair,
And make thy conscience sweet.

4 In season due he seals
A pardon on the breast;
The wounds of sin his Spirit heals,
And brings the gospel-rest.

5 [So comes the peace of God,
Which cheers the conscience well;
And love shed in the heart abroad,
More sweet than we can tell.]

6 Adopted sons perceive
Their kindred to the sky;
The Father's pardoning love receive,
And "Abba, Father," cry.

JOHN BERRIDGE 1716

82 Stability of Covenant

Ps. 89. 28; Isa. 54. 9, 10

L.M. B. Wallin

Rejoice, ye saints, in every state,
Divine decrees remain unmoved;
No turns of providence abate
God's care for those he once has loved.

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2 Firmer than heaven his covenant stands,
Though earth should shake and skies depart.
You're safe in your Redeemer's hands,
Who bears your names upon his heart.

3 Our Surety knows for whom he stood
And gave himself a sacrifice:
The souls once sprinkled with his blood,
Possess a life that never dies.

4 Though darkness spread around our tent,
Though fear prevail and joy decline,
God will not of his oath repent:
Dear Lord, thy people still are thine!

B. WALLIN 1711

83 Hope in the Covenant

Heb. 6. 17-19; Isa. 54. 8

L.M. Isaac Watts

How oft have sin and Satan strove
To rend my soul from thee, my God!
But everlasting is thy love,
And Jesus seals it with his blood.

2 The oath and promise of the Lord
Join to confirm the wondrous grace,
Eternal power performs the word,
And fills all heaven with endless praise.

3 Amidst temptations sharp and long,
My soul to this dear refuge flies;
Hope is my anchor, firm and strong,

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While tempests blow and billows rise.

4 The gospel bears my spirit up;
A faithful and unchanging God,
Lays the foundation of my hope,
In oaths, and promises, and blood.

ISAAC WATTS 1674

84 Support in the Covenant

2 Sam. 23. 5; Ps. 25. 14

C.M. P. Doddridge

'Tis mine, the covenant of his grace,
And every promise mine;
All flowing from eternal love,
And sealed by blood divine.

2 On my unworthy, favoured head,
Its blessings all unite;
Blessings more numerous than the stars,
More lasting and more bright.

3 That covenant the last accent claims
Of this poor faltering tongue;
And that shall the first notes employ
Of my celestial song.

PHILIP DODDRIDGE 1702

85 God keeping Covenant

Ps. 89. 19-34

C.M. Isaac Watts

Our God, how firm his promise stands,
E'en when he hides his face!

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He trusts in our Redeemer's hands
His glory and his grace.

2 Then why, my soul, these sad complaints,
Since Christ and thou are one?
Thy God is faithful to his saints,
Is faithful to his Son.

3 Beneath his smiles my heart has lived,
And part of heaven possessed.
I'll praise his name for grace received,
And trust him for the rest.

ISAAC WATTS 1674

86 Covenant Favours

Deut. 4. 31; 2 Cor. 1. 20; Heb. 8. 8-12

S.M. Gospel Mag., 1778

The covenant of free grace,
As made with Christ our Head,
Is stored with precious promises,
By which our souls are fed.

2 The solemn oath of God
Confirms each promise true;
And Jesus, with his precious blood,
Has sealed the covenant, too!

3 Hence all our comforts flow,
And balm for every fear;
May we by sweet experience know
How choice, how rich they are.

87 Everlasting Love

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Jer. 31. 31-34; 33. 20, 21
148th J. Kent

With David's Lord and ours,
A covenant once was made,
Whose bonds are firm and sure,
Whose glories ne'er shall fade!
Signed by the sacred Three-in-One,
In mutual love, ere time began.

2 Firm as the lasting hills,
This covenant shall endure,
Whose potent shalls and wills
Make every blessing sure:
When ruin shakes all nature's frame,
Its jots and tittles stand the same.

3 [Here the vast seas of grace,
Love, peace, and mercy flow,
That all the blood-bought race
Of men, or angels know:
O sacred deep, without a shore,
Who shall thy limits e'er explore?]

4 Here when thy feet shall fall,
Believer, thou shalt see
Grace to restore thy soul,
And pardon, full and free;
Thee with delight shall God behold,
A chosen sheep in Zion's fold.

5 And when through Jordan's flood
Thy God shall bid thee go,
His arm shall thee defend,

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And vanquish every foe;
And in this covenant thou shalt view
Sufficient strength to bear thee through.

JOHN KENT 1803

87A Eternal Love

Eph. 2; Mal. 3. 6

L.M. J. Kent

O the mysterious depths of grace!
Who shall thy wandering mazes trace?
Surpassing human thought to know
Where this abyss of love shall flow.

2 'Twas hid in God's eternal breast,
For all his sons in Jesus blest,
Whose mystic members, from of old,
Were in the book of life enrolled.

3 [Shall one, as now in thy embrace,
Before tomorrow fall from grace;
Be doomed to Tophet's endless flame,
Where hope or mercy never came?

4 No! glory to his name we say,
He'll love tomorrow as today.
No wrath shall e'er his bosom move
Towards an object of his love.]

5 No heights of guilt, nor depths of sin,
Where his redeemed have ever been,
But sovereign grace was underneath,
And love eternal, strong as death.

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6 Come, then, ye saints, in strains divine,
Rehearse the same in every line;
Nor fear to sing the charming lay;
You'll sing the same another day.

7 No other song will be the employ
Of saints, in worlds of endless joy,
But loud hosannas round the throne,
To the great sacred Three-in-One.

JOHN KENT 1803

88 The Wonders of Redeeming Love

Ps. 130. 7

L.M. J. Hart

How wondrous are the works of God,
Displayed through all the world abroad!
Immensely great! immensely small!
Yet one strange work exceeds them all!

2 [He formed the sun, fair fount of light;
The moon and stars, to rule the night;
But night and stars, and moon and sun,
Are little works compared with one.]

3 [He rolled the seas and spread the skies,
Made valleys sink and mountains rise;
The meadows clothed with native green,
And bade the rivers glide between.

4 But what are seas, or skies, or hills,
Or verdant vales, or gliding rills,
To wonders man was born to prove –
The wonders of redeeming love?]

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5 'Tis far beyond what words express,
What saints can feel or angels guess;
Angels, that hymn the great I AM,
Fall down and veil before the Lamb.

6 The highest heavens are short of this;
'Tis deeper than the vast abyss;
'Tis more than thought can e'er conceive,
Or hope expect, or faith believe.

7 Almighty God sighed human breath!
The Lord of life experienced death!
How it was done we can't discuss,
But this we know, 'twas done for us.

8 Blest with this faith, then let us raise
Our hearts in love, our voice in praise;
All things to us must work for good,
For whom the Lamb has shed his blood.

9 [Trials may press of every sort;
They may be sore, they must be short;
We now believe, but soon shall view,
The greatest glories God can show.]

JOSEPH HART 1759

89 Christ the Saviour

1 Tim. 1. 15; Rom. 5. 12

112th J. Hart

When Adam by transgression fell,
And conscious, fled his Maker's face,
Linked in clandestine league with hell,

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He ruined all his future race:
The seeds of evil once brought in,
Increased and filled the world with sin.

2 But lo! the Second Adam came,
The serpent's subtle head to bruise;
He cancels his malicious claim,
And disappoints his devilish views;
Ransoms poor prisoners with his blood,
And brings the sinner back to God.

3 [To understand these things aright,
This grand distinction should be known:
Though all are sinners in God's sight,
There are but few so in their own.
To such as these our Lord was sent;
They're only sinners who repent.]

4 [What comfort can a Saviour bring
To those who never felt their woe?
A sinner is a sacred thing;
The Holy Ghost has made him so.
New life from him we must receive,
Before for sin we rightly grieve.]

5 This faithful saying let us own,
Well worthy 'tis to be believed,
That Christ into the world came down,
That sinners might by him be saved.
Sinners are high in his esteem,
And sinners highly value him.

JOSEPH HART 1759

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90 Redeeming Love

Gal. 3. 13; 1 John 3. 16; Isa. 63. 9

7s J. Langford

Now begin the heavenly theme;
Sing aloud in Jesus' name;
Ye who his salvation prove,
Triumph in redeeming love.

2 Ye who see the Father's grace
Beaming in the Saviour's face,
As to Canaan on you move,
Praise and bless redeeming love.

3 Mourning souls, dry up your tears;
Banish all your guilty fears;
See your guilt and curse remove,
Cancelled by redeeming love.

4 [Welcome all by sin oppressed,
Welcome to his sacred rest;
Nothing brought him from above,
Nothing but redeeming love.]

5 When his Spirit leads us home,
When we to his glory come,
We shall all the fulness prove
Of our Lord's redeeming love.

6 [He subdued the infernal powers,
Those tremendous foes of ours;
From their cursèd empire drove,
Mighty in redeeming love.]

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7 Hither, then, your music bring;
Strike aloud each cheerful string;
Join, ye saints, the hosts above;
Join to praise redeeming love.

J. LANGFORD NO RECORDS

91 Christ a Redeemer and Friend

Matt. 11. 19; Luke 7. 34

L.M. John Newton

Poor, weak, and worthless though I am,
I have a rich, almighty Friend;
Jesus, the Saviour, is his name;
He freely loves, and without end.

2 He ransomed me from hell with blood,
And by his power my foes controlled;
He found me wandering far from God,
And brought me to his chosen fold.

3 He cheers my heart, my needs supplies,
And says that I shall shortly be
Enthroned with him above the skies;
O what a Friend is Christ to me!

JOHN NEWTON 1725

92 The Strength of Christ's Redeeming Love

Song. 8. 5

L.M. Isaac Watts

Who is this fair one in distress,
That travels from this wilderness;
And, pressed with sorrows and with sins,
On her beloved Lord she leans?

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2 This is the spouse of Christ our God,
Bought with the treasures of his blood;
And her request and her complaint
Is but the voice of every saint:

3 "O let my name engraven stand
Both on thy heart and on thy hand;
Seal me upon thy arm, and wear
That pledge of love for ever there.

4 "Stronger than death thy love is known,
Which floods of wrath can never drown;
And hell and earth in vain combine,
To quench a fire so much divine.

5 "But I am jealous of my heart,
Lest it should once from thee depart;
Then let thy name be well impressed,
As a fair signet, on my breast.

6 "Till thou hast brought me to thy home,
Where fears and doubts can never come,
Thy countenance let me often see,
And often thou shalt hear from me."

ISAAC WATTS 1674

93 "It is finished."

John 19. 30

8.7.4. J. Evans

Hark! the voice of love and mercy
Sounds aloud from Calvary!
See! it rends the rocks asunder,

Return to Contents

Shakes the earth and veils the sky!
"It is finished!"
Hear the dying Saviour cry!

2 "It is finished!" – O what pleasure
Do these charming words afford!
Heavenly blessings, without measure,
Flow to us from Christ the Lord.
"It is finished!"
Saints, the dying words record.

3 [Finished, all the types and shadows
Of the ceremonial law;
Finished all that God had promised;
Death and hell no more shall awe.
"It is finished!"
Saints, from hence your comfort draw.]

4 Tune your harps anew, ye seraphs;
Join to sing the pleasing theme;
Saints on earth, and all in heaven,
Join to praise Immanuel's name.
Hallelujah!
Glory to the bleeding Lamb!

NO RECORD

94 Redemption and Protection

Ps. 40. 2, 3; 116. 8

C.M. Isaac Watts

Arise, my soul, my joyful powers,
And triumph in thy God;
Awake, my voice, and loud proclaim
His glorious grace abroad.

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2 He raised me from the depths of sin,
The gates of gaping hell;
And fixed my standing more secure
Than 'twas before I fell.

3 The arms of everlasting love
Beneath my soul he placed,
And on the Rock of Ages set
My slippery footsteps fast.

4 The city of my blest abode
Is walled around with grace;
Salvation for a bulwark stands,
To shield the sacred place.

5 Satan may vent his sharpest spite,
And all his legions roar;
Almighty mercy guards my life,
And bounds his raging power.

6 [Arise, my soul! awake my voice,
And tunes of pleasure sing;
Loud hallelujahs shall address
My Saviour and my King.]

ISAAC WATTS 1674

95 The Wonders of Redemption

Phil. 2. 8; Heb. 10. 10

C.M. A. Steele

And did the Holy and the Just,
The Sovereign of the skies,
Stoop down to wretchedness and dust,

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That guilty worms might rise?

2 Yes, the Redeemer left his throne,
His radiant throne on high,
(Surprising mercy! love unknown!)
To suffer, bleed, and die!

3 He took the dying traitor's place,
And suffered in his stead;
For man (O miracle of grace!)
For man the Saviour bled.

4 Dear Lord, what heavenly wonders dwell
In thy atoning blood!
By this are sinners snatched from hell,
And rebels brought to God.

5 What glad return can I impart
For favours so divine?
O take my all, this worthless heart,
And make it wholly thine.

ANNE STEELE 1717

96 Redemption Found

2 Cor. 5. 1; 1 Pet. 1. 18-20

112th J. A. Rothe tr. by J. Weeks

Now I have found the ground wherein
My anchor, hope, shall firm remain,
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away.

2 [O grace, thou bottomless abyss,

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My sins are swallowed up in thee!
Covered is my unrighteousness;
From condemnation I am free.
For Jesus' blood, through earth and skies,
Mercy, eternal mercy, cries.]

3 Jesus, I know, has died for me;
Here is my hope, my joy, my rest;
Hither, when hell assails, I flee;
I look into my Saviour's breast.
Away, sad doubt and anxious fear;
Mercy and love are written there.

4 Though waves and storms go o'er my head,
Though strength, and health, and friends be gone,
Though joys be withered all and dead,
And every comfort be withdrawn,
Steadfast on this my soul relies,
Redeeming mercy never dies.

5 Fixed on this ground will I remain,
Though my heart fail and flesh decay;
This anchor shall my soul sustain,
When earth's foundations melt away.
Mercy's full power I then shall prove,
Loved with an everlasting love.

JOHANN ANDREAS ROTHE1688

97 Finished Redemption

John 19. 30; Isa. 53. 10, 11

L.M. C. Wesley

'Tis finished! the Messiah dies!
Cut off for sins, but not his own;

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Accomplished is the sacrifice;
The great redeeming work is done.

2 Finished our vile transgression is,
And purged the guilt of all our sin;
And everlasting righteousness
Is brought, for all his people, in.

3 'Tis finished, all my guilt and pain.
I want no sacrifice beside.
For me, for me the Lamb was slain,
And I'm for ever justified.

4 Sin, death, and hell are now subdued;
All grace is now to sinners given;
And lo! I plead the atoning blood,
For pardon, holiness, and heaven.

98 Redeeming Blood

1 John 1. 7; Isa. 64. 6

7.6.8. C. Wesley

Let the world their virtue boast,
And works of righteousness,
I, a wretch undone and lost,
Am freely saved by grace.
Take me, Saviour, as I am,
And let me lose my sins in thee.
Friend of sinners, spotless Lamb,
Thy blood was shed for me.

2 Full of truth and grace thou art,
And here is all my hope;
False and foul as hell, my heart

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To thee I offer up.
Thou wast given to redeem
My soul from all iniquity.
Friend of sinners, spotless Lamb,
Thy blood was shed for me.

3 Nothing have I, Lord, to pay,
Nor can thy grace procure,
Empty send me not away,
For I, thou know'st, am poor.
Dust and ashes is my name,
My all is sin and misery.
Friend of sinners, spotless Lamb,
Thy blood was shed for me.

CHARLES WESLEY 1707

99 Salvation by Christ

Ps. 62. 6, 7; Isa. 12. 5

7s J. Adams

Blessed Jesus! thee we sing;
Thou of life, the eternal spring;
Thou art worthy, thou alone;
Thou the Rock and Corner-Stone.

2 'Tis from thee salvation flows;
This the ransomed sinner knows.
Thou, O Christ, art all his plea,
When he sees his poverty.

3 None shall glory in thy sight
Of their labours e'er so bright;
All who are taught by thee shall know,
Living faith from God must flow.

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4 Grace shall be our lovely theme;
Free redemption, glorious scheme!
This will be the song above:
Praise to Jesus' bleeding love.

JOHN ADAMS 1675

100 Redemption by Price and Power

John 1. 29; Heb. 2. 14

C.M. Isaac Watts

Jesus, with all thy saints above,
My tongue would bear her part;
Would sound aloud thy saving love,
And sing thy bleeding heart.

2 Blest be the Lamb, my dearest Lord,
Who bought me with his blood,
And quenched his Father's flaming sword
In his own vital flood;

3 The Lamb that freed my captive soul
From Satan's heavy chains,
And sent the lion down to howl
Where hell and horror reigns.

4 All glory to the dying Lamb,
And never-ceasing praise,
While angels live to know his name,
Or saints to feel his grace.

ISAAC WATTS 1674

101 Immortal Honours

10.10.10.10 *William Gadsby 1773-1844*

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Immortal honours rest on Jesus' head;
My God, my portion, and my living bread;
In Him I live, upon Him cast my care;
He saves from death, destruction, and despair.

2 He is my refuge in each deep distress;
The Lord my strength and glorious righteousness;
Through floods and flames He leads me safely on,
And daily makes His sovereign goodness known.

3 My every need He richly will supply;
Nor will His mercy ever let me die;
In Him there dwells a treasure all divine,
And matchless grace has made that treasure mine.

4 O that my soul could love and praise Him more,
His beauties trace, His majesty adore;
Live near His heart, upon His bosom lean;
Obey His voice, and all His will esteem.

WILLIAM GADSBY 1773-1844

102 Psalms 136

First Version Meter: 8,7,8,7 Iambic MP 1650

An exhortation to give thanks to God for particular Mercies

Give thanks to God, for good is he:
for mercy hath he ever.

2 Thanks to the God of gods give ye:
for his grace faileth never.

3 Thanks give the Lord of lords unto:
for mercy hath he ever.

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4 Who only wonders great can do:
for his grace faileth never.

5 Who by his wisdom made heav'ns high: for
mercy hath he ever.
6 Who stretch'd the earth above the sea:
for his grace faileth never.

7 To him that made the great lights shine: for
mercy hath he ever.
8 The sun to rule till day decline:
for his grace faileth never.

9 The moon and stars to rule by night:
for mercy hath he ever.
10 Who Egypt's first-born kill' outright:
for his grace faileth never.

11 And Isr'el brought from Egypt land:
for mercy hath he ever.
12 With stretch'd-out arm, and with strong hand:
for his grace faileth never.

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13 By whom the Red sea parted was:
for mercy hath he ever.
14 And through its midst made Isr'el pass:
for his grace faileth never.

15 But Phar'oh and his host did drown:
for mercy hath he ever.
16 Who through the desert led his own:
for his grace faileth never.

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17 To him great kings who overthrew:
for he hath mercy ever.
18 Yea, famous kings in battle slew:
for his grace faileth never.

19 Ev'n Sihon king of Amorites:
for he hath mercy ever.
20 And Og the king of Bashanites:
for his grace faileth never.

21 Their land in heritage to have:
(for mercy hath he ever.)
22 His servant Isr'el right he gave:
for his grace faileth never.

23 In our low state who on us thought:
for he hath mercy ever.
24 And from our foes our freedom wrought:
for his grace faileth never.

25 Who doth all flesh with food relieve:
for he hath mercy ever.
26 Thanks to the God of heaven give:
for his grace faileth never.

Learn more about Psalms of David in Metre 1650 (Scottish Psalter)

103 Assurance based on Psalm 90

8.6.8.6. Isaac Watts

O God, our help in ages past,

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Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

2 Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

3 Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

4 Thy Word commands our flesh to dust,
"Return, ye sons of men":
All nations rose from earth at first,
And turn to earth again.

5 A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

6 The busy tribes of flesh and blood,
With all their lives and cares,
Are carried downwards by the flood,
And lost in foll'wing years.

7 Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the op'ning day.

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8 Like flow'ry fields the nations stand
Pleased with the morning light;
The flow'rs beneath the mower's hand
Lie with'ring ere 'tis night.

9 O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

104 Psalm 136

Forest Green John Metcalfe

An exhortation to give thanks to God for particular Mercies

O give thanks to the Lord: 'tis good;
his mercy doth endure
2 O give thanks to the God of Gods:
endures his mercy sure.
3 O give thanks to the Lord of lords;
his mercy doth endure.
4 To him that worketh wonder great;
endure his mercy sure

5 To him that heav'ns by wisdom made:
his mercy doth endure.
6 To him that earth 'bove waters stretched:
endures his mercy sure.
7 To him that made great lights above:
his mercy doth endure:
8 The sun to rule throughout the day:
endures his mercy sure.

9 The moon and stars to rule by night:

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his mercy doth endure
10 To him that Egypt's first-born smote:
endure his mercy sure
11 And Isr'el from their midst brought out:
his mercy doth endure:
12 with strength of hand and stretched out arm:
endures his mercy sure

13 To him which did the Red sea part:
his mercy doth endure
14 and through it midst made Isa'el pass:
endure his mercy sure
15 But did Pharaoh and his host
the over throw assure
16 and in the Red sea did them drown:
his mercy doth endure

HYMN WRITERS BIOGRAPHIES

Isaac Watts

Born 17 July 1674 Southampton, Hampshire, Kingdom of England
Died 25 November 1748 (aged 74) Stoke Newington, Middlesex, Kingdom of Great Britain
Hymn writer, theologian Known for "When I Survey the Wondrous Cross", "Joy to the World", "Our God, Our Help in Ages Past"

Isaac Watts was an English Christian minister (Congregational), hymn writer, theologian, and logician. He was a prolific and popular hymn writer

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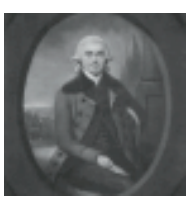
and is credited with some 750 hymns. He is recognized as the "Godfather of English Hymnody"; many of his hymns remain in use today and have been translated into numerous languages.

Watts was born in Southampton, Hampshire, England in 1674 and was brought up in the home of a committed religious nonconformist; his father, also Isaac Watts, had been incarcerated twice for his views. Watts had a classical education at King Edward VI School, Southampton, learning Latin, Greek, and Hebrew.

Richard Burnham



(1749? – 30 October 1810)
Was an English Christian minister and hymn-writer. He was a Wesleyan in High Wycombe and was a Baptist minister in Staines. He was London from 1780 until his death.

In his youth he lived in High Wycombe and attended the Wesleyan chapel there. As a young adult he was invited to preach. He was afterwards baptised by T. Davis of Reading, joined a Baptist church and was ordained for ministry. He was then chosen as minister by a few people at Staines, but they were so poor as to be unable to support him and this led to his leaving Staines.

Burnham was the author of a small volume of New Hymns printed in 1783; it was subsequently enlarged and in 1803 was reprinted with considerable additions, numbering 452 hymns. Nine of these appear in Songs of Grace and Glory (1871). He went to London, and in 1780 preached in Green

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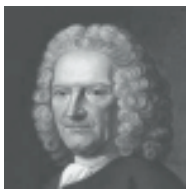
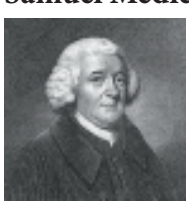
Benjamin Beddome



(23 January 1717 – 3 September 1795) Was an English Particular Baptist minister and hymn writer.

Beddome was born in Henley-in-Arden, Warwickshire, England, the son of Baptist minister John Beddome and Rachel Brandon. The family later moved to Bristol, where Beddome was apprenticed to a surgeon. At the end of his apprenticeship, he decided instead to pursue theological education with the intention of becoming a Christian minister. He studied initially under Bernard Foskett at the Baptist college in Bristol, where he became friends with John Ash. He later moved to complete his education at Moorfields Academy in London. He was baptized at the Baptist church in Prescott Street, Goodman's Fields, in 1739.

Samuel Medley



1738– 17 July 1799 Samuel Medley was an English Baptist minister and hymn-writer. He was the second son of Guy Medley (died 25 October 1760), born at Cheshunt, Hertfordshire, on 23 June 1738; his father kept a school there, married the youngest daughter of William Tonge, schoolmaster at Enfield, and was a close friend of James Hervey. He was educated by Tonge, his maternal grandfather, and at 14 was apprenticed to an oilman in the city of London. In 1755, however, he obtained his freedom on entering the Royal Navy, from which he was discharged after

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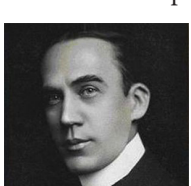
being wounded in the Battle of Lagos on 18 August 1759.

John Kent

Born December 1766
Died 15 November 1843 (aged 76)
Occupation Hymnist
Was an English Calvinist Baptist writer of hymns.

Kent was born of poor, religious parents in Devonshire, and was apprenticed to his father, a shipwright.[1] He began to write verse in his youth, and worked hard to educate himself despite limited opportunities.[2] His hymns are first known to have been published in 1799 in Samuel Reece's A Selection of Evangelical Hymns,[3] compiled for the Barrack-Street Baptist congregation near Plymouth Dockyard, where he and his father worked.[2] The first collection composed entirely of John Kent's hymns was his Original Gospel Hymns, published in 1803; though he gained a reputation as a hymnist, he continued as a shipbuilder, writing hymns as his work allowed.[2] His collection passed through ten editions between 1803 and 1861, being expanded with new material as it became available.[3] Kent became blind by 60 years of age, and mostly ceased authoring new hymns until his death seventeen years later in 1843.[2] His last words were "I am accepted."[4]



Joseph Hart

Joseph Hart (1711/12–1768)
Born 1711/12 (unknown date)
Died 24 May 1768

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Occupation Minister/Pastor and language teacher. Spouse(s)Mary Hart (née Hughes) Monument in Bunhill Fields burial ground

Was a Calvinist minister in London. His works include Hart's Hymns, a much-loved hymn book amongst evangelical Christians throughout its lifetime of over 200 years, which includes the well-known hymn, "Come ye sinners, poor and needy".

One of Hart's early publications was a tract denouncing Christianity (prior to his conversion) called The Unreasonableness of Religion, Being Remarks and Animadversions on the Rev. John Wesley's Sermon on Romans 8:32. His other works include a short autobiography and a few poetical translations of ancient classics.

He preached at Jewin Street chapel in London, a building with multiple galleries, to a congregation of significant size.

Only one of Hart's sermons is known: that of Christmas 1767. Several of his hymns appear in the Sacred Harp.

John Needham

Year of death 1786 Needham, John, was the son of John Needham, Baptist Minister, of Hitchin, Herts, but the date of his birth is unknown. He would doubtless be educated by his father, who was a tutor and in repute as a learned man. In 1750 Needham became co-pastor with John Beddome at the Baptist

meetinghouse in the Pithay, Bristol; but, two years later, Beddome having retired through age, a violent controversy arose in the Church with regard to a continuance of the plan Tucker?

Charles Wesley

Born 18 December 1707
Epworth, Lincolnshire, Great Britain
Died 29 March 1788 (aged 80)
London, Great Britain Parent(s) Samuel and Susanna Wesley
Relatives: Samuel Wesley (brother), Mehetabel Wesley Wright (sister), John Wesley (brother). Church Church of England. Congregations served New Room, Bristol

Charles Wesley was an English leader of the Methodist movement, most widely known for writing over 6,500 hymns. Charles Wesley was born in Epworth, Lincolnshire, the son of Anglican cleric and poet Samuel Wesley and his wife Susanna. He was a younger brother of Methodist founder John Wesley and Anglican cleric Samuel Wesley the Younger, and he became the father of musician Samuel Wesley and grandfather of musician Samuel Sebastian Wesley.

He was educated at Oxford where his brothers had also studied, and he formed the "Holy Club" among his fellow students in 1729. John Wesley later joined this group, as did George Whitefield. Charles followed his father and brother into the church in 1735, and he travelled with John to Georgia in America, returning a year later. Following their evangelical conversions in 1738, the Wesley brothers travelled throughout Britain, converting followers to the Methodist revival through preaching and hymn-singing. In 1749, he married Sarah

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Gwynne, daughter of a Welsh gentleman who had been converted to Methodism by Howell Harris. From 1756 his ministry became more static and he ministered in Bristol, and later London.

Despite their closeness, Charles and John did not always agree on questions relating to their beliefs. In particular, Charles was strongly opposed to the idea of a breach with the Church of England into which they had been ordained.

Ludolph Ernst Schlicht

Birth Year: 1714
Death Year: 1769
No records found.

Samuel Stennett

1 June 1727 – 24 August 1795
Was a Seventh Day Baptist minister and hymnwriter.
He was born in Exeter but at the age of 10 his family moved to London, where his father served as the minister of the Baptist church in Little Wild Street. Samuel succeeded his father as minister in 1758, a position which he held until his death. Samuel Stennett received a Doctorate of Divinity from King's College, Aberdeen in 1763.

Although friend and supporter to the reigning monarch, George III, Stennett refused political opportunities to devote himself to ministry. He attained prominence amongst the Dissenting ministry and used his influence with political figures in behalf of Dissenters prevented from fully participating in society, especially as teachers, under the Clarendon Code.

Stennett authored some 39 hymns, five of which

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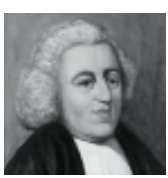
appeared in Rippon's Selection, which was published in 1787. His grandfather, Joseph Stennett, had also been a prominent Dissenting hymn writer. Samuel continued this tradition, although with less passionate language than had marked his grandfather's Puritan-influenced notions of Christian experience.

More than any other of Samuel Stennett's hymns, "On Jordan's Stormy Banks", which was published in Rippon's Selection under the title "Promised Land," found enormous popularity especially amongst 19th-century American Methodists. It was sung in camp meetings and brush arbors, and also found its way into the 1835 Southern Harmony and is part of the American shape note tradition. Several of Stennett's hymns are preserved in the Sacred Harp.

John Newton



Born 4 August [O.S. 24 July] 1725. Wapping, London, Great Britain
Died 21 December 1807 (aged 82) London, United Kingdom Spouse
Mary Catlett
Occupation British sailor, slaver, Anglican cleric and prominent slavery abolitionist

John Newton was an English Anglican cleric, a captain of slave ships who later became an abolitionist, and an investor of trade. He served as a sailor in the Royal Navy for a period after forced recruitment.

Newton went to sea at a young age and worked on slave ships in the slave trade for several years. In 1745, he himself became a slave of Princess Peye, a woman of the Sherbro people. He was rescued, returned to sea and the trade, becoming Captain of several slave ships.

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After retiring from active sea-faring, he continued to invest in the slave trade. Some years after experiencing a conversion to Christianity, Newton later renounced his trade and became a prominent supporter of abolitionism. Now an evangelical, he was ordained as a Church of England cleric and served as parish priest at Olney, Buckinghamshire, for two decades. He also wrote hymns, including "Amazing Grace" and "Glorious Things of Thee Are Spoken".

Newton lived to see the British Empire's abolition of the African slave trade in 1807, just months before his death.

John Berridge

1 March 1716-22 January 1793 John Berridge was an Anglican evangelical revivalist and hymnist. J. C. Ryle wrote that as one of "the English evangelists of the eighteenth century" Berridge was "a mighty instrument for good."

John Berridge was born in Kingston on Soar, Nottinghamshire, on 1 March 1716. His father (also John Berridge) was a wealthy farmer and grazier at Kingston, who married a Miss Sarah Hathwaite, in the year 1714. Berridge was his eldest son; he had three brothers.

At age fourteen, Berridge returned home. His father's plan was for Berridge to learn how to operate the family farm.

Knowledge of his "fallen state"

Berridge wrote in the epitaph on his tomb his stages of religious development. The first stage was "Remained

ignorant of my fallen state till 1730".[This stage referred to the fact that at age fourteen, Berridge came to believe that "he was a sinner, and must be born again".

John Ryland

(1753–1825) John Ryland was an English Baptist minister and religious writer. He was a founder and for ten years the secretary of the Baptist Missionary Society.

The son of John Collett Ryland, he was born at Warwick on 29 January 1753. Before he was 15, he began teaching in his father's school. On 13 September 1767 he was baptised in the River Nene, near Northampton, and, after preaching at small gatherings of Baptists from 1769, was formally admitted into the ministry on 10 March 1771. Until his twenty-fifth year he assisted his father in his school at Northampton, and in 1781 was associated with him in the charge of his church. after his father's retirement in 1786, he had sole charge of the congregation.

Philip Doddridge D.D.

25 June 1702 - 26 October 1751
Was an English Nonconformist (Congregationalist) minister, educator, and hymnwriter]

Philip Doddridge was born

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in London the last of the twenty children of Daniel Doddridge (d 1715), a dealer in oils and pickles.[2] His father was a son of John Doddridge (1621–1689), rector of Shepperton, Middlesex, who was ejected from his living following the Act of Uniformity of 1662 and became a nonconformist minister, and a great-nephew of the judge and MP Sir John Doddridge (1555–1628). Philip's mother, Elizabeth, considered to have been the greater influence on him, was the orphan daughter of the Rev John Bauman (d 1675), a Lutheran clergyman who had fled from Prague to escape religious persecution, during the unsettled period following the flight of the Elector Palatine. In England, Rev John Bauman (sometimes written Bowerman) was appointed master of the grammar school at Kingston upon Thames.

Before Philip could read, his mother began to teach him the history of the Old and New Testament from blue Dutch chimney-tiles on the chimney place of their sitting room.[1] In his youth, Philip Doddridge was educated first by a tutor employed by his parent then boarded at a private school in London. In 1712, he then attended the grammar school at Kingston-upon-Thames, where his maternal grandfather had been master. The school's master when Doddridge attended, was Rev Daniel Mayo (1672-1733), the son of John Bauman's friend Richard Mayo, ejected vicar of Kingston-upon-Thames.

His mother died when he was only 8 years old on 12 April 1711. Four years later his father died on 17 July 1715. He then had a guardian named Downes who moved him to another private school at St Albans where he was much influenced by the Presbyterian minister Samuel Clark of St Albans. Downes squandered

Doddridge's inheritance, leaving the orphaned thirteen-year-old Philip Doddridge destitute in St Albans. Here, Clark took him on, treating him as a son, guiding his education and encouraging his call to the ministry. Having remained lifelong friends, Doddridge preached at the funeral of his older friend remarking: "To him under God I owe even myself and all my opportunities of public usefulness in the church."

Augustus Toplady

4 November 1740 – 11 August 1778. Augustus Montague Toplady was an Anglican cleric and hymn writer. He was a major Calvinist opponent of John Wesley. He is best remembered as the author of the hymn "Rock of Ages". Three of his other hymns – "A Debtor to Mercy Alone", "Deathless Principle, Arise" and "Object of My First Desire" – are still occasionally sung today.

Background and early life, 1740–55.

Augustus Toplady was born in Farnham, Surrey, England in November 1740. His father, Richard Toplady, was probably from Enniscorthy, County Wexford in Ireland. Richard Toplady became a commissioned officer in the Royal Marines in 1739; by the time of his death, he had reached the rank of major. In May 1741, shortly after Augustus' birth, Richard participated in the Battle of Cartagena de Indias (1741), the most significant battle of the War of Jenkins' Ear (1739–42), during the course of which he died, most likely of yellow fever,[1] leaving Augustus' mother to raise the boy alone.

Toplady's mother, Catherine, was the daughter

of Richard Bate, who was the incumbent of Chilham from 1711 until his death in 1736. Catherine and her son moved from Farnham to Westminster. He attended Westminster School from 1750 to 1755.

Anne Steele

1717 – 11 November 1778) Anne Steele (pen name, Theodosia; was an English Baptist hymn writer and essayist. For a full century after her death, she filled a larger place in United States and British hymnals than any other woman.

At an early age, Steele showed a taste for literature, and would often entertain her friends by her poetical compositions. To a fervour of devotion, which increased as she got older, she developed a fondness for sacred literature, which led her to compose a considerable number of pieces in prose and verse. These works were published using the pseudonym, "Theodosia". Portions of these spiritual lyrics soon found their way into collections, while the diffidence of the authoress because of her pen name, left her comparatively unknown beyond the circle of her personal friends.

In 1760, two volumes, appeared under the title of Poems on Subjects chiefly Devotional, by Theodosia. After her death, which occurred in 1778, a new edition was published with an additional volume and a Preface by the Rev. Dr. Caleb Evans of Bristol (Bristol, 1780). In the three volumes, there are 144 hymns, 34 Psalms in verse, and about 30 short poems. They were reprinted in one volume by D. Sedgwick, 1863. Steele's hymns were first made available for congregational use in 1769, 62 of them being then introduced into the Bristol Baptist Collections of Ash & Evans, the letter T for "Theodosia" being affixed; 47 were also given in Dr.

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Rippon's Selections, 1787, and 26 in Dr. W. B. Collyer's Collections, 1812. The original edition of "Theodosia"'s works are kept in the Library of the Baptist College, Bristol.

Benjamin Wallin

Birth Year: 1711 Death Year:
1782 Wallin, Benjamin, son of Edward Wallin, pastor of the Baptist Church, Maze Pond, Southwark, was born in London in 1711. He received a good education under the care of the Rev. John Needham, of Hitchin (father of the hymnwriter of that name, and was for a time engaged in business. But in 1740 he responded to an earnest request to become pastor of the church over which his father had presided, and this position he retained until his death on Feb. 19, 1782. Mr. B. Wallin published nearly forty sermons, charges, and other small religious books and pamphlets. In 1750 he published a volume entitled, Evangelical Hymns and Songs, in Two Parts: Published for the Comfort and Entertainment of true Christians; with authorities at large from the Scriptures. The hymns in this volume are 100 in number, and the texts of scripture illustrated in each stanza are quoted in full in the lower part of the page. The versification is homely and the rhymes are often faulty.

John Stockers

No Records

Joseph Humphreys

Birth Year: 1720

Humphreys, Joseph, son of Asher Humphreys,

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minister at Burford, Oxfordshire, was born at Burford, Oct. 28, 1720, and educated at a grammar school at Fairford, and at an academy for the training of young men for the ministry in London. From the latter he was expelled, Dec. 25, 1739, because of his attachment to Whitefield. For a short time he associated with the Wesleys, but eventually joined G. Whitefield, and subsequently preached at Bristol, London, and Deptford. He died in London (date unknown), and was buried in the Moravian Cemetery at Chelsea.

Johann Andreas Rothe

Rothe, Johann Andreas, 1688-1758

John Adams

1751-1835
Birth Year: 1751
Death Year: 1835

Adams, John. (Northampton, England 1751-May 15, 1835, Northampton). Baptist. Apprenticed to an iron monger. At age eighteen, united with Baptist church in Northampton of which John Collett Ryland was pastor. Later excluded from the church because of a change of view. After retiring from business, he moved his residence several times bur subsequently returned to Northampton, where he died.

William Gadsby

Gadsby, William, 1773-1844
Birth Year: 1773
Death Year: 1844

Gadsby, William , was born in 1773 at Attleborough, in Warwickshire. In 1793 he joined the Baptist church at Coventry,

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and in 1798 began to preach. In 1800 a chapel was built for him at Desford, in Leicestershire, and two years later another in the town of Hinckley. In 1805 he removed to Manchester, becoming minister of a chapel in Rochdale Boad, where he continued until his death, in January, 1844. Gadsby was for many years exceedingly popular as a preacher of the High Calvinist faith, and visited in that capacity most parts of England. He published The Nazarene's Songs, being a composition of Original Hymns, Manchester, 1814; and Hymns on the Death of the Princess Charlotte, Manchester, 1817. In 1814 he also published A Selection of Hymns for Public Worship, appending thereto a large number of his own compositions [Baptist Hymnody, nr., 2]. The edition of 1882 pub. by his son J. Gadsby contains 1138 hymns, of which 157 are by William Gadsby, and form Pt. ii. of the Selection From his point of view they are sound in doctrine, but have little poetic fervour, and the rhyme is faulty in a large number of instances. Four of these hymns are in Denham's Selection and one in the Selection of J. Stevens. [Rev. W. R Stevenson, M.A.]

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OF SINGING PSALMS, AS A PART OF PUBLIC WORSHIP, by Dr. John Gill.

Next to prayer may be considered, singing the praises of God, as a religious duty: this may be done in a private manner, by a person singly and alone (James 5:13), and between two or more; so Paul and Silas sang aloud praises to God in the prison (Acts 16:25), and in the family, between a man and his wife, with his children and servants: of this private singing of psalms in the family Tertullian [2] speaks, and makes use of this as an argument with Christians to marry among themselves, that this duty may be the better and more harmoniously performed; but I shall treat of it as an ordinance of divine and public service; and endeavour,

1. To show what singing is, according to the common idea we have of it, as a natural act of the voice; and as a religious duty distinct from other acts of religion. Singing may be considered either in a proper or in an improper sense. When used improperly, it is ascribed to inanimate creatures; the heavens, earth, mountains, hills, forests, trees of the wood, the pastures clothed with flocks, and the valleys covered with grain, are said to sing and shout for joy, or are exhorted to it (Isa. 44:23, 49:13, Ps. 65:12, 13). Singing, taken in a strict and proper sense, and as a natural act, is an act of the tongue or voice; though not every action of the tongue, or sound of the voice, is to be called singing. Speech is an action of the tongue; but all kind of speaking is not singing; singing is speaking melodiously, musically, or with the modulation of the voice. These two sounds, speaking or saying, and singing, have not the same idea annexed to them; should we be told that such a man, as commonly

2 Ad uxorem, l. 2. c. 6. p. 190. c. 8. p. 191.

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expressed, said grace before and after a meal, we should at once understand what is meant, that he asked of God a blessing upon his food, before eating, and returned thanks after it, according to the common use of speech, in prayer to God, and in conversation with men: but if it should be said, he sung grace before and after a meal, we should not be able to form any other idea of it, but that he did it in a tonical, musical way, with a modulation of the voice. It is not any clamour of the tongue, or sound of the voice, that can be called singing; otherwise why should the tuneful voice and warbling notes of birds be called singing (Song 2:12), any more than the sound of the voice of other animals; as the roaring of the lion, the bellowing of the ox, the bleating of the sheep, the neighing of the horse, the braying of the ass, the barking of the dog, or the grunting of the hog? The clamorous noisy shouts of conquerors, and the querulous notes, shrieks, and cries of the conquered, are very different from the voice of singing: when Moses and Joshua came down from the mount, says Joshua, ***"There is a noise of war in the camp; and he (Moses) said, It is not the voice of them that shout for mastery; neither is it the voice of them that cry for being overcome; but the noise of them that sing do I hear;"*** that sung and danced about the calf (Ex. 32:6, 17, 18). And singing musically with the voice, as a religious action, is distinct from all other religious acts and exercises.

1. From prayer: James speaks of them as two distinct things in the place before quoted; and so the apostle Paul, when he says, "***I will pray with the Spirit, and I will sing with the Spirit also;***" or if he means the same, he must be guilty of a very great tautology (1 Cor. 14:15). Paul and Silas in prison, both prayed and sung praises,

which are evidently two distinct exercises (Acts 16:25).

2. It is distinct from giving thanks; Christ, in the institution of the Supper, gave thanks, this he did as his own act and deed, singly and alone; but after supper he and his disciples sung an hymn or psalm together; and the apostle having directed the church at Ephesus to sing psalms, and hymns, and spiritual songs, makes mention afterwards of "***giving thanks***" to God in the name of Christ, as a distinct duty incumbent on them (Matthew 26:26, 27, 30, Eph. 5:19, 20).

3. It is distinct from praising God; for though we do praise him in singing, yet all praising is not singing. Singing is only one way of praising God; there are others; as when we celebrate the adorable perfections of God, or speak well of them in preaching, or in common discourse; when we return thanks to him for temporal and spiritual mercies in prayer; when we show forth his praise, and glorify him by our lives and conversations; in neither of which senses can we be said to sing; if praising is singing, what then is singing of praise!

4. It is different from inward spiritual joy, which is wrought in the soul by the Spirit of God, and arises from views of interest in the love of God, in the covenant of grace, in the person, blood, righteousness, and sacrifice of Christ; and this indeed fits a person for singing the praises of God, but is distinct from it; "***Is any merry?***" ευτηυμει τισ, is any of a good mind, or in a good frame of soul? ***"let him sing psalms":*** but then the frame and the duty are different things; spiritual joy is not singing; but the cause and reason of it, and makes a man capable of performing it in the best manner.

5. Though there is such a thing as mental prayer, there is no such thing as mental singing, or singing in the

heart, without the voice. Speaking or preaching without the tongue or voice, are not greater contradictions, or rather impossibilities, than singing without a voice or tongue is. Such an hypothesis is suited for no scheme but "quakerism;" and we may as well have our silent meetings, dumb preaching, and mute prayer, as silent singing: ***"singing and making melody in the heart,"*** is no other than singing with or from the heart or heartily; or, as elsewhere expressed, "with grace in the heart," [3] that is, in the exercise of it; it does not exclude the voice in singing, but hypocrisy in the heart, and requires sincerity in it, as a learned man [4] observes. I go on,

II. To prove, that singing the praises of God has always been a branch of natural or revealed religion, in all ages and periods of time, and ever will be.

1. It was a part of the worship of God with the heathens; as prayer is a natural and moral duty, so is singing the praises of God: as men by the light of nature are directed to pray to God, when in distress, or for mercies they want (Jon. 1:6), so they are directed by the same to sing the praises of God for mercies received. A modern learned writer[5] observes, that "though religions the most different have obtained in various nations and ages, yet in this they all agree, that they should be solemnized in hymns and songs:" according to Plato the most ancient kind of poetry lay in those devotions

3 "Necesse est hic in corde, ex corde intelligi, scilicet, ut non solum ore, sed etiam corde cantemus," Hieron. in Col. 3. 16.

4 Zanchius in Eph. v. 19.

5 Lowth. de Sacr. Poesi Heb.. Praelect. 1. p. 21.

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to God which were called hymns[6] ; the credit and applause which Homer got[7] was owing to the hymns he composed for the deities; and among his works is still extant an hymn to Apollo; as Orpheus before him, composed hymns to the several deities, which are yet in being under his name. The whole science of music was employed by the ancient Greeks in the worship of their gods, as Plutarch[8] attests. One part of the religious worship of the Egyptians, consisted of hymns to their deities, suitable to the honour of them, and which they sung morning and evening, at noon, and sun setting, as Clemens of Alexandria and Porphyry relate; and the Indians also spent the greatest part of the day and night in prayers and hymns to the gods, as the last of these writers affirms[9] Remarkable is the saying of Arrianus the Stoic philosopher; [10] he says, "If we are intelligent creatures, what else should we do, both in public and private, than to sing an hymn to the Deity?--If I was a nightingale, I would do as a nightingale, and if a swan, as a swan; but since I am a rational creature, I ought to praise God, and I exhort you to the selfsame song:-this is my work while I live, to sing an hymn to God, both by myself and before one or many." From these, and other instances which might be produced, we may conclude, that the Gentiles were by the light of nature directed, and by the law of nature obliged, to this part of worship;

6 Deut. Legibus, l. 3. p. 819. Ed. Ficin.

7 Herodotus de vita Homeri, c. 9. p. 558. Ed. Gronov.

8 Deut. Musica, p. 1140.

9 See my Discourse on Singing, p. 10, 11.

10 Arrian. Epictetus, l. 1. c. 16. & l. 3. c. 26. Lightfoot, vol. 1. p. 699, 700.

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and consequently that it is a part of natural religion.

2. It was practised by the people of God before the giving of the law by Moses; the eighty eighth and eighty ninth psalms are thought by some[11] to be the oldest pieces of writing in the world; being long before the birth of Moses, composed by Heman and Ethan, two sons of Zerah, the son of Judah; the one in a mournful elegy deplores the miserable state of Israel in Egypt; the other joyfully sings prophetically their deliverance out of it. The ninetieth psalm was written by Moses himself, at what time it is not said; however, certain it is, that Moses and the children of Israel, sung a song at the Red Sea, after their passage through it, and the destruction of the Egyptians in it; which is still on record, and it seems will be sung again when the antichristian Pharaoh, and the antichristian powers, are destroyed by the Christian conquerors, standing on a sea of glass, with the harps of God in their hands (Ex. 15:1; Rev. 15:2, 3). Now this being before the law of Moses, when first sung, it was not done by virtue of that law; nor was it of ceremonious institution, nor a part of worship peculiar to the Levitical dispensation; nor was it by any positive law of God to the sons of men that we know of; but was sung by the Israelites according to the dictates of their consciences, and the examples of others before them, by which they were influenced, as to cry to the Lord when in distress, so to sing his praises when they were delivered.

3. It was not a part of divine service peculiar to Israel under the law; but when psalmody was in the most flourishing condition, under the direction and influence of David their king, he in many of his psalms,

11 Lightfoot, vol. 1. p. 699, 700.

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calls upon and exhorts the nations of the earth, to sing the praises of God; ***"Make a joyful noise unto God, all ye lands,"*** or ***"all the earth;"*** let the people, even "all the people praise thee; let the nations be glad and sing for joy, sing unto the Lord all the earth!" &c. (Ps. 66:1, 2, 67:3, 5, 96:1): Now if singing was not a part of moral worship, but of a ceremonious kind, the nations of the earth would have had no concern in it, nor would it have been obligatory upon them.

4. When the ceremonial law was in its greatest glory, and legal sacrifices in highest esteem, singing of psalms and spiritual songs was preferred unto them, as more acceptable to God than the offering of an ***"ox or bullock"*** (Ps. 69:30, 31). Now no other reason of this preference can be given, but that the sacrifice of an ox was of ceremonial institution, whereas singing the praises of God was a part of moral worship, which might be performed in a spiritual and evangelic manner.

5. When the ceremonial law, with all its rites, was abolished, this duty of singing the praises of God remained in full force; at the same time the apostle tells the churches, that the law of commandments was abolished, and they were no more to be judged with respect to meats, and drinks, and holy days, these shadows being gone; he exhorts them most strongly to sing psalms, hymns, and spiritual songs (Eph. 2:14, 15, 5:19; Col. 2:16, 17; 3:16). Now it is not reasonable to suppose that the apostle, in the same epistles, written to the same persons, should declare them disengaged from the one, and under obligation to regard the other, if they equally belonged to the same ceremonial law.

6. That the churches of Christ under the gospel dispensation were to sing, have sung, and ought to sing

the praises of God vocally, appears

(1). From the prophesies of the Old Testament concerning it. In many of the psalms respecting the times of the Messiah, the churches of God in them are invited to sing the praises of God; as in Psalms forty seventh, sixty eighth, and ninety fifth, and in many of the prophesies of Isaiah it is declared, that not only the watchmen, the ministers of the word, ***"should lift up the voice, and with the voice together sing;" but that churches "should break forth into joy, and sing together,"*** (Isa. 52:7-9; see Isa. 26:1; 35:1, 2, 54:1) blessed be God these predictions are in a great measure fulfilled; gospel churches among the Gentiles, as well as in Judea, have lift up their voices and sung the praises of God, according to these prophesies.

(2). This also is evident from express precepts and directions given to gospel churches concerning it; it is not only prophesied of in the Old Testament, but is commanded in the New; particularly the churches at; Ephesus and Colosse, are expressly enjoined to sing ***"psalms, hymns, and spiritual songs,"*** (Eph. 5:19; Col. 3:16) and directions are given them in what manner they are to sing them, which will be observed hereafter.

(3). This is clear from New Testament instances and examples. Christ and his disciples sung an hymn or psalm together at the celebration of the Lord's Supper; which they did as a church, in the midst of which Christ sung an hymn, and they with him (Matthew 26:30). [12] In Hebrews 2:12 the church at Corinth sung psalms in

12 See the old translation of this text exposed, which is pleaded for, and what was the hymn or psalm sung at this time, in a Discourse of mine on Singing, p. 34, 35, &c.

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the times of the apostles; there were indeed disorders among them in the performance of this ordinance, as of others, which the apostle rectifies, and blames them, but not for that itself, provided they observed the rules he gave them (1 Cor. 14:26).

(4). This practice obtained in the earliest times of Christianity, and has continued to the present time. Pliny, [13] an heathen, in his letter to Trajan the emperor, written at the latter end of the first, or beginning of the second century, acquaints him, that the sum of the charge against the Christians was, that "they met together on a stated day, before it was light, and sung a song among themselves to Christ, as to God." And Tertullian, [14] in the beginning of the third century, speaks of reading the scriptures, singing psalms, preaching, and prayer, as parts of public worship. And Origen, a little later in the same century, observes, [15] the need of the Spirit of God to assist in singing psalms and hymns to the Father in Christ, ευρυτημοσ, εμμελοσ, εμμεροσ και συμπηνοσ, in good rhyme, melody, and metre, and in vocal concert. The proofs would be too numerous, and indeed endless, to give of its continuance and use in after ages; [16] it will be sufficient to observe, that the book of the Revelation is a representation of the service of the churches of Christ on earth, as well as of their state, condition, and sufferings, and their deliverance from them, in each of the periods of time until his second coming; in which we frequently have an account

13 Ep. l. 10. ep. 97. vid. Tert. Apol. c. 2. & Euseb. Eccl.. Hist. l. 3. c. 33.

14 Deut. Anima, c. 9.

15 peri euches c. 6. p. 7. Ed. Oxon. 1686.

16 See my Discourse on Singing, p. 45, 46, &c.

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of their being concerned in this work of singing (Rev. 4:9-11, 5:9-13, 7:10-12), particularly at the time of the reformation from Popery, and at the fall of Babylon, or antichrist (Rev. 14:1-8, 15:2, 3, 19:1-7), when the spiritual reign of Christ will take place; at which time, "from the uttermost parts of the earth will be heard songs, even glory to the righteous," (Isa. 24:16) and in the millennium, upon the first resurrection, when the personal reign of Christ will begin, the raised ones will sing, as they will be exhorted, and will have reason so to do; "Awake and sing, ye that dwell in the dust," (Isa. 26:19) in short, when all other ordinances will cease, this of singing the praises of God will be in its highest glory and perfection (Isa. 35:10). I shall next inquire,

III. What that is which is to be sung, or the subject matter of singing; and the direction is to these three, ***"psalms, hymns, and spiritual songs"*** (Eph. 5:19; Col. 3:16).

1. By Psalms may be meant the Book of Psalms, composed by David, Asaph, and others; but chiefly by David; hence he is called ***"the sweet Psalmist of Israel,"*** (2 Sam. 23:1) this is the only sense in which the word is used throughout the whole New Testament; nor is there any reason to believe the apostle Paul designs any other in the places referred to; nor the apostle James, in James 5:13. Those who are of a different mind ought to show in what other sense the word is used, and where; and what those Psalms are we are to sing, if not the "***Psalms*** of ***David,***" &c. since it is certain there are psalms which are to be sung under the gospel dispensation.

2. By "hymns" are intended, not any mere human compositions; since I can hardly think the apostle would place such between psalms and spiritual songs,

made by men inspired by the Holy Ghost, and put them upon a level with them, to be sung; but rather this is only another name for the Book of Psalms; the running title of which may as well be the ***"Book of Hymns,"*** as it is rendered by Ainsworth. [17] The hundred and forty fifth psalm is called an hymn of David; and the psalm our Lord sung with his disciples after the Supper, is said to be an hymn; and so the psalms of David in general are called υμνοι, ***"hymns,"*** both by Josephus[18] and Philo the Jew. [19]

3. By ***"spiritual songs"*** may also be meant the same psalms of David, Asaph, &c. the titles of some of which are songs; as sometimes ***"a psalm and song, a song and psalm, a song of degrees,"*** and the like; together with all other spiritual songs written by men inspired of God; called "***spiritual,"*** because of the author of them, the Spirit of God; the penmen of them, such as were moved by the same Spirit; and the matter of them spiritual, useful for spiritual edification; and are opposed to all loose, profane, and wanton songs. And as these three words, ***"psalms, hymns***, and ***spiritual songs,"*** answer to מזמור שיר and תהלה the titles of David's Psalms, and are by the ***"Septuagint"*** rendered by the Greek words used by the apostle, it may be reasonably concluded, that it was his intention that the churches he writes to should sing them; but inasmuch as the ***"word of God"*** and Christ in general furnishes out matter for singing his praises, I deny not, but that such hymns and spiritual songs, composed by good men, uninspired,

17 "Vox umnoi, cum Hebraeo titulo תהלה multo melius congruit." Lowth.

18 Antiq. l. 7. c. l2.

19 L. de mutat. nom. et l. de Somnis, et alibi.

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may be made use of; provided care is taken that they be agreeable to the sacred writings, and to the analogy of faith, and are expressed as much as may be in scripture language; of such sort were those Tertullian [20] speaks of, used in his time, as were either out of the holy scripture, or "***de proprio ingenio,"*** of a man's own composure; and such seem to be the songs of the brethren, in praise of Christ, as the Word of God, ascribing divinity to him, condemned by some heretics. [21]

IV. The manner in which psalms, &c. are to be sung may be next considered.

1. Socially, and with united voices; so Moses and the children of Israel sung at the Red Sea; so Christ and his disciples sung after the Lord's Supper; so the watchmen will sing in the latter day, even with their voice together; so did Paul and Silas in prison; and thus the churches are directed in Ephesians 5:19; Colossians 3:16.

2. With the heart along with the mouth, as heartily as well as vocally, which is making ***"melody in the heart,"*** (Eph. 5:19) or performing the duty in sincerity and truth; and not as the Israelites, who flattered God with their lips, sung the praises of God, but soon forgot his works.

3. ***"With grace in the heart,"*** (Col. 3:16) with the several graces; not one note, but a mixture of notes, makes melody; many voices, yet one sound, make a chorus: [22] so singing must be with various graces; with faith in God, without which it is impossible to please him; and with strong love and affection for him; and also ***"with reverence and godly fear;"*** for God is ***"fearful***

20 Apolog. c. 39.

21 Euseb. Hist. Eccl. l. 5. c. 28. & l. 7. c. 30.

22 Seneca, Ep. 84.

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in praises" רשנ reverend in them, to be praised with great fear and reverence of his Majesty.

4. ***"With the Spirit,"*** as the apostle Paul determined to do (1 Cor. 14:15), with the Spirit of God, whose assistance is necessary in this as in prayer; and with our spirits, sincerely, fervently, and affectionately, and in a spiritual manner, suitable to the nature of God, who is a Spirit.

5. ***"With the understanding also;"*** with the understanding of what is sung; and in such a manner, and in such language, as may be understood by others; for one end of the duty is, not only to speak to ourselves in it, but to "teach" and "admonish" others; and perhaps the apostle may have some regard to one of the titles of David's psalms לילכסמ "***Maschil,***" which signifies, a psalm giving instruction, and causing to understand. In a word, besides our mutual edification.

6. We should have in view the glory of God; for we are to ***"sing unto the Lord;"*** not to ourselves, merely to raise our natural affections, to gain applause from others, by the fineness of our voice, and by observing an exact conformity to the tune; but to the glory of Father, Son, and Spirit, the one God, who condescends to inhabit the praises of Israel. What remains now is only,

V. To answer to some of the principal objections made to this duty; these are chiefly made against the matter and manner of singing, and the persons, at least some of them, who join in this service.

1***st***, the matter and manner of singing, particularly David's psalms; to which are objected,

1. That they were not written originally in metre; and therefore are not to be sung in such manner; nor to be translated into metre for such a purpose. The contrary

to this is universally allowed by the Jews, and appears from the different accentuation of them from that of other books, and is asserted by such who are best skilled in the Hebrew language, both ancients and moderns. Josephus [23] says, David, in a time of peace, composed divine songs and hymns, of various metre, some trimetre, that is, of three feet; and others of pentametre, that is, of five feet. And Jerom, [24] who, of all the fathers best understood the Hebrew tongue, takes the psalms to be of the Lyric kind, and therefore compares David, to Pindar, Horace, and others; and for the metre of them appeals to Philo, Josephus, Origen, Eusebius, and others. Gomarus [25] has given hundreds of verses out of the psalms, which agree with Pindar and Sophocles; [26] and the word commonly used throughout that Book, in the judgment of learned men, signifies metre; [27] and since then the Psalms were originally written in metre, it is lawful to translate them into it, in order to be sung in the churches of Christ.

2. It is doubted whether the Book of Psalms is suited to the gospel dispensation, and proper to be sung in gospel churches. Nothing more suitable to it, nor more proper to be sung in it; since it abounds with prophesies

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23 Antiq. l. 7. c. 12.

24 Ep. ad Paulin. tom. 3. fol. 3. 2. praefat. in lib. Job fol. 8. 2

25 Davidis Lyra inter opera ejus, t. 2. p. 317, &c.

26 See my Discourse on Singing, p. 23, 24.

27 רשמזמ, "metrum, vel numeros, sive quam Graeci ruthmon, vocant, significat," Lowth. de Sacr. Poesi Heb.. Praelect. 3. p. 40. in marg. & Praelect. 4. p. 44. vid. Gejerum, & Michaelem, in Psalm iii. 1.

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concerning the person and offices of the Messiah, his suffering and death, resurrection, ascension, and session at the right hand of God, now more clearly understood, and more capable of being sung in an evangelic manner; and also is full of precious promises; is a large fund of experience, a rich mine of gospel grace and truth, and so is greatly suited to every case and condition the church of Christ, or a particular believer may be in at any time; a little care and prudence in the choice of proper psalms on particular occasions, would fully discover the truth of this.

3. It is objected, that cases are often met with in this book we cannot make our own; and to sing them, it is suggested, would be lying to God; and that some are quite shocking, as curses and imprecations on wicked men; and seem to show a want of that charity which is recommended in the gospel. To which it may be replied, that singing cases not our own, are no more lying to God than reading them is, singing being but a slower way of pronunciation, in a musical manner. Besides, when we sing the cases of others, we sing them as such, and not our own; which yet may be useful by way of example, advice, comfort, or instruction; and being sung in public, may be suitable to some in the community, though not to others; and so the end of singing be answered: and the same objection will lie equally against public prayer, and joining in that, since it cannot be thought that every petition is suitable to all: and as for curses and imprecations on wicked men, these may be avoided; we are not obliged to sing all that are in the psalms; besides, these may be considered only as prophetic hints of what may be expected will befall such persons, and may be sung to the glory of God,

and with instruction to ourselves; since herein may be observed the justice and holiness of God, the vile nature of sin, the indignation of God against it, and abhorrence of it, and in which it is to be had with all good men.

4. It is urged, that to sing David's Psalms, and others, is to sing by a form, and then why not pray by one? I answer, the case is different; the one may be done without a form, the other not; the Spirit is promised as a Spirit of supplication, but not as a Spirit of poetry; and if a man had an extraordinary gift of delivering out an extempore psalm or hymn, that would be a form to others who joined him; add to this, that we have a Book of Psalms, but not a book of prayers. David's Psalms were composed to be sung by form, and in the express words of them, and were so sung (see 1 Chron. 16:7; 2 Chron. 29:30); hence the people of God are bid, not to "make" a psalm, but to "take" a psalm, ready made to their hands (Ps. 81:1, 2).

5. It is observed, that David's psalms were sung formerly with musical instruments, as the harp, timbrel, and cymbal, and organs; and why not with these now? if these are to be disused, why not singing not singing itself? I answer, these are not essential to singing, and so may be laid aside, and that continue; it was usual to burn incense at the time of prayer, typical of Christ's mediation, and of the acceptance of prayer through it; that is now disused; but prayer being a moral duty, still remains: the above instruments were used only when the church was in its infant state, and what is showy, gaudy, and pompous, are pleasing to children; and as an ancient writer [28] observes, "these were fit for babes, but

28 Autor. Qu. et. Respons. inter opera Justin. p. 462.

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in the churches (under the gospel dispensation, which is more manly) the use of these, fit for babes, is taken away, and bare or plain singing is left." As for organs, of which mention is made in Psalm 150:1-6, the word there used signifies another kind of instruments than those now in use, which are of a later device and use; and were first introduced by a pope of Rome, Vitalianus, and that in the seventh century, and not before. [29]

2**ndly**, there are other objections, which lie against some persons singing; as,

1. Women, because they are ordered to ***"keep silence in the churches;"*** and are not "***permitted to speak,"*** (1 Cor. 14:34, 35) but this is to be understood only of speaking and teaching in public, in an authoritative way (1 Tim. 2:11, 12), otherwise it would not be lawful for them to give an account of the work of grace upon their hearts; nor to give evidence in any case, and the like: as for singing the praises of God, it is a moral duty, and equally binding as prayer on both sexes; and the God of nature and grace has given women faculties capable of performing it; and having a voice suited for it, to join in harmonious concert, ought to be exhorted to it, and encouraged, and not discouraged and discountenanced. Miriam, and the women with her, sung at the Red Sea; and Deborah sung with Barak; and it is a prophesy of gospel times, that ***"women"*** should come and ***"sing in the height of Zion,"*** (Jer. 31:8-12) and, indeed, what else is the ***"woman's prophesying,"*** but singing, allowed by the apostle, with her ***"head covered;"*** as is well judged by a learned writer; [30] since prophesying is explained

29 Platina de vitis Pontif. p. 86.

30 Works, vol. 2. p. 785, 1157. see Targum Jon. in 1 Sam. x. 5. and xix. 20, 23, 24.

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by singing, as well as by praying and preaching, (1 Cor. 11:5, 14:15, 24, 26; see 1 Chron. 25:1-3) where prophesying is used in the same sense.

2. The singing of unbelievers, and singing with them, are objected to by some; but then this supposes that it is the duty of believers, and is allowed of; or otherwise the objection is impertinent. Now let it be observed, that singing the praises of God, as well as prayer, is a moral duty, and so binding on all men, believers and unbelievers; and though none but the former can sing in a spiritual and evangelical manner; yet the latter are obliged to do it, in the best way they can; and it may be as well objected to their admission to public prayer, as to public singing; and it will be difficult, if not impossible, to know who are such in public assemblies; and supposing they ought not to sing, how can this affect believers? it is not their sin; nor should they neglect their duty on this account; but rather blush to see such so forward to it, to whom it is thought it does not belong, and they so backward to it. Besides, it has been the practice of the saints in all ages, to sing in mixed assemblies; there was a mixed multitude that came out of Egypt with the Israelites, in whose presence they sung at the Red Sea, and who very probably joined them in it, since they shared in the common deliverance. It was the resolution and practice of David, to sing the praises of God among the heathen (Ps. 18:49, 51:9), and, indeed, some ends of this ordinance cannot be otherwise answered; which are to declare the Lord's doings, his wonders, and his glory among them (Ps. 9:11, 96:3), and this has been an ordinance for conversion; it was of great use in forwarding the reformation from popery, as bishop

Burnet, [31] in his history of it, relates; and it has been made very useful to souls under their first awakenings. Austin[32] speaks of it from his own experience: he says, "How much have I wept at thy hymns and songs, being exceedingly moved at the voices of thy church sweetly sounding. These voices pierced into my ears; thy truth melted into my heart, and from thence pious affections were raised, and the tears ran, and it was well with me."

3. It is urged, that singing is not proper for persons in any distress, only when in good and comfortable frames; and which is very much grounded on James 5:13 the sense of which is, not that such are the only persons that are to sing psalms, or this the only time of doing it; any more than that afflicted persons are the only ones to pray, and the time of affliction the only time of prayer; but as affliction more especially calls for prayer, so a good and joyful frame on account of good things, for singing of psalms. What more distressed condition could a man well be in, than that in which Heman the Ezrahite was when he penned and sung Psalm 88:1-18? as the church sung in the wilderness in the days of her youth, when she came out of Egypt; so it is prophesied that she should hereafter sing there as then; and as the church is now in the wilderness, where she is nourished with the word and ordinances, for a time, and times; and half a time, she has reason to sing on that account (Hosea 2:14, 15; Rev. 12:14).

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31 Hist. of the Reformation, vol. 2. p. 94.

32 Confession. l. 9. c. 6.

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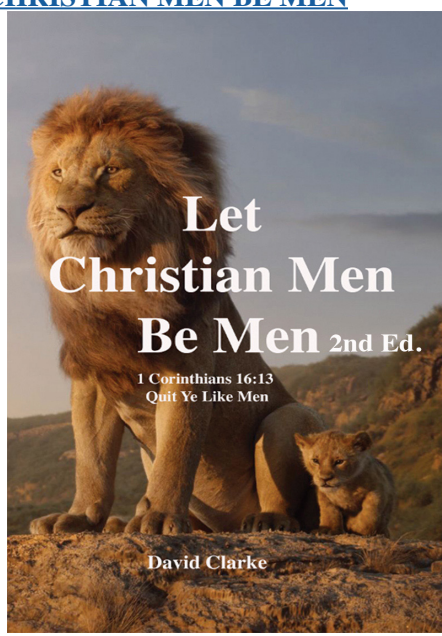
LET CHRISTIAN MEN BE MEN



David Clarke

Originally published as *The Bierton Crisis (1984)*, this deeply personal and theological account traces the

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journey of David Clarke—minister, church secretary, and committed member of the Bierton Strict and Particular Baptist Church, a historic Gospel Standard cause founded in 1832.

This book documents a significant crisis that shook the foundation of the Bierton Church in 1984. As doctrinal errors and questionable practices crept into the fellowship, David stood firm in proclaiming the doctrines of grace—particularly Particular Redemption—and affirmed that the gospel of Christ, not the Law of Moses, is the believer's rule of life. His stance led to a withdrawal of fellowship, yet the church never terminated his membership, desiring his return.

David's testimony not only exposes the theological and ecclesiastical struggles within the church but also chronicles the unexpected closure of the Bierton chapel in 2002, while he was engaged in gospel mission work in the Philippines. Upon returning to the UK, he discovered that a new, unelected group of trustees had taken control of the chapel, denied his rightful membership, and ultimately sold the historic building as a domestic property in 2006.

This book is both a warning and a call: a warning against doctrinal compromise and a call for ministers and believers to ground their faith and practice in Scripture alone—not tradition, not personal opinion, and not the fear of man.

Let Christian Men Be Men is an appeal to return to biblical conviction, gospel clarity, and godly courage—

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so that men may truly stand, teach, and live as Christ's ambassadors in an age of confusion.

CONVERTED ON LSD TRIP

The Bucks Herald

Second Edition

Established 1832

Net Weekly Sales - 23,542

THURSDAY FEBRUARY 11, 1971 price 8d

32 pages

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court he pleaded guilty to charges of stealing a £300 colour television set from an old peoples home, a £20 spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric arc welder, two other TV sets, two compressors, and a road trailer. Clarke (21) of Finmere Crescent said that **his reputation in the town had been that of a man who was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex"** he declared.

Seeking Truth

"Religion to me was rubbish, and for sissy people who could not stand on their own feet", he said.

David Could these boys do any real wrong ? Michael

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but **"I was not satisfied with what I had,** I was **greedy, selfish and boastful."** Clarke had been using pep pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced, what he described as, **"a major thing in my life".** He described the "torment" he suffered, as a result of taking the drug, and went on **"I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear".** While in this condition he said he, "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

"Jesus Christ spoke to me as clearly as I speak here today saying, "David, I am with you", he said. **"What you have been going through is nothing compared to what hell is like"** Mr Murray, of Manor Crescent Wendover said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be salt and light to society". "He is in truth, a new man, and had experienced what Christ called a second birth". Murray said Clarke now put himself out to be of assistance, read the bible intensely, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without informing on others..

Continued inside:

By David Clarke (Author)

This book is not about drug use—it is about deliverance.

On the 16th of January 1970, during a terrifying LSD trip, I was confronted with the reality of my own sin and the judgment of God. In desperation, I cried out to the Lord Jesus Christ—and He saved me. That night marked the end of a life of crime and the beginning of

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a journey of faith, repentance, and transformation that would take me far beyond anything I had imagined.

At the time, I was virtually illiterate. I had left school with no qualifications, been sent prison in Dover Borstal, and lived in rebellion against God and the law. After my conversion, I taught myself to read using the King James Bible and classical Christian literature. That education shaped my mind and my convictions, leading me eventually to become a lecturer in electronics, teaching in colleges for over 20 years.

But the heart of this book is not about my teaching career. It's about the saving grace of God, the power of the gospel, and the reality that no one is beyond hope. It's a testimony for the broken, the backslider, the addicted, the imprisoned, and those who think they've gone too far. It is also a warning to any who treat eternal things lightly.

Though I fell into sin and unbelief again in the early 1990s, God restored me through repentance and drew me back as told in *The Fall Dspiration And Recorery,* Since then, I've sought to tell everyone—especially my former students and friends—that the Lrd Jesus Christ still saves. I write to you as one who has walked in darkness and has seen the light.

My prayer is that this story will challenge you to think, cause you to reflect, and point you to Christ. This is not entertainment. It is a declaration of truth. And the truth is: Jesus still saves sinners today.

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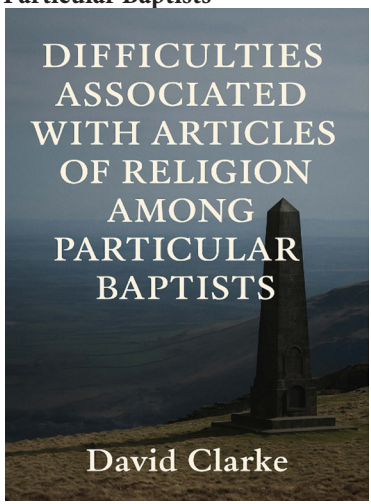
DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831,of

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which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

BISAC: Religion / Christianity / Baptist

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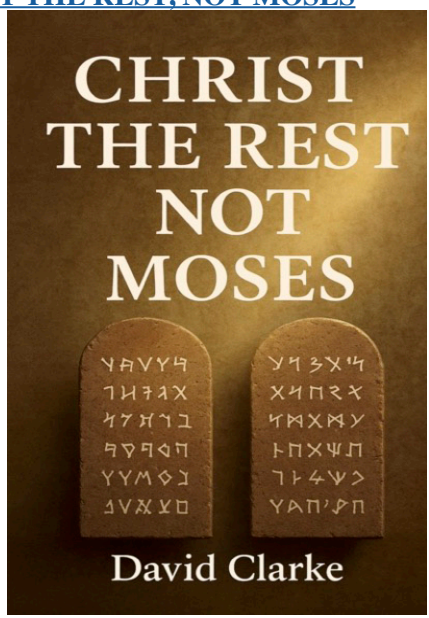
CHRIST THE REST, NOT MOSES



By David Clarke
Author of Converted on LSD Trip

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"Let us labour therefore… to enter into that rest." – Hebrews 4:11

What is the true rest promised to the people of God? Is it found in observing days and laws — or in Christ Himself?

In this bold and thought-provoking work, David Clarke draws from Scripture and personal experience to confront a foundational issue at the heart of Christian doctrine: justification by faith alone.

Clarke, once rejected by a Gospel Standard minister over his understanding of Hebrews 4, writes not to stir controversy, but to call believers back to the simplicity and power of the gospel. With a serious tone, pastoral heart, and unwavering conviction, he urges readers to turn from legalism and shadows to the finished work of Christ.

Written especially for those who love the doctrines of grace, yet feel isolated or misunderstood, this book is a call to clarity, courage, and confidence in the rest that is found in Christ — and Christ alone.

This is not merely a theological issue. It is a matter of liberty, peace, and the very ground of our standing before God.

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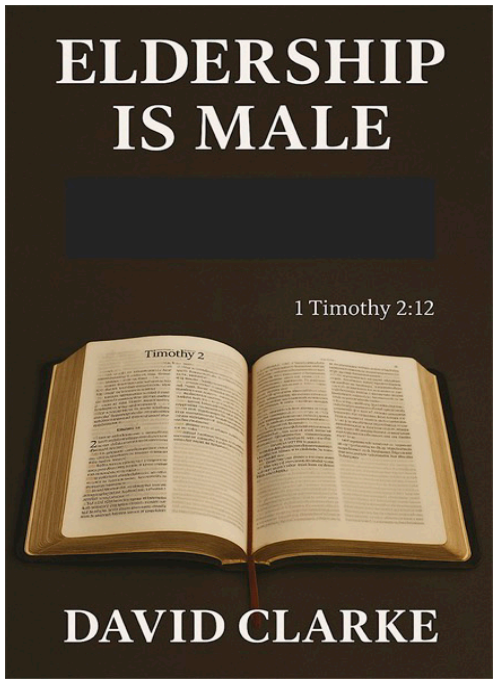

OR Only a Woman Can Be Pregnant

Does the Lord Jesus Christ Want Women to Rule as Elders in His Church?

By David Clarke

In a world increasingly shaped by cultural shifts and ideological pressure, the Church is not immune to confusion regarding gender roles and spiritual authority. In Eldership Is Male, David Clarke takes a

bold, scriptural stand on one of the most controversial issues confronting the Church today: should women serve as elders?

Originally sparked by a real-life confrontation within his local church, Clarke documents his personal journey, correspondence, and theological reflections surrounding the attempt to appoint women as elders—an act he believes directly contradicts biblical teaching. Drawing from Scripture, historical context, and his own experiences, the author lays out a clear, uncompromising case for male eldership as designed by God and established by Christ through His apostles.

The alternative subtitle, Only a Woman Can Be Pregnant, serves as a provocative reminder of biological and biblical distinctions—truths increasingly denied or dismissed in both society and the Church.

This book is a clarion call for Christians to return to the authority of God's Word, resist the tide of modern compromise, and faithfully uphold the doctrines delivered once to the saints.

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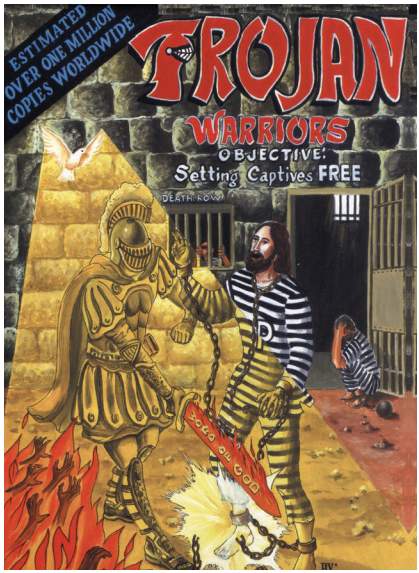

Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clark

Trojan Warriors: Setting Captives Free is the true and extraordinary account of two brothers—Michael and David Clarke—raised in Aylesbury, England, who turned from a life of crime to proclaim the gospel of Jesus Christ.

In the 1960s, both brothers were convicted and imprisoned for malicious wounding and carrying firearms without a license. David, the younger, experienced a radical conversion in 1970 after a

terrifying LSD trip. He went on to teach himself to read using the Bible, pursued higher education, became a lecturer, and later served as a Baptist minister.

Michael, however, continued a flamboyant and criminal lifestyle, eventually landing in a Philippine prison in 1996, sentenced to 16 years. It was there—after five years in maximum security—that he too came to faith in Christ.

Moved by his brother's transformation, David launched a mission to the Philippines, determined to help and support Michael. Together, they began working with inmates in New Bilibid Prison—many of whom were former gang leaders, murderers, and drug traffickers—who had also experienced profound conversions.

This book tells the story of that mission and includes 66 handwritten testimonies from inmates whose lives were changed by the gospel. Among them were **22 men on Death Row,** awaiting execution by lethal injection—yet now living in hope, bold in faith, and committed to spreading the message of Christ.

These are the Trojan Warriors—once captives to sin, now soldiers of Christ.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." — Revelation 12:11

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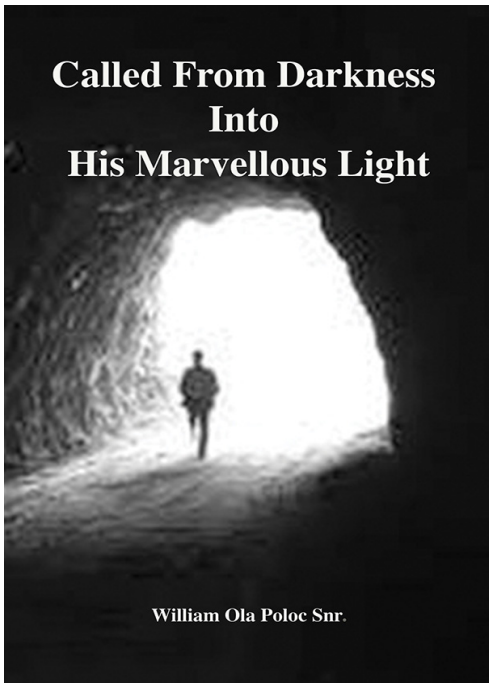

William Poloc

William Poloc was once an inmate of New Bilibid Prison in the Philippines, having been sentenced to 14 years for the crime of homicide. Yet it was during his time in prison that the Lord Jesus Christ called him to repentance and faith. Turning his back on a life of sin, William began to read the Holy Scriptures and study theology. In time, he came to understand and embrace

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the doctrines of grace, and he was soon teaching the gospel to his fellow inmates.

I first met William in October 2001 while visiting New Bilibid Prison, where I was serving as Director of the Christian mission, Trojan Horse International.

Upon his release in August 2002, William was commissioned by Trojan Horse International and sent back to his home city of Baguio to preach the gospel to the inmates of Baguio City Jail and Benguet Provincial Jail.

In October 2002, I travelled to Baguio City Jail in my capacity as Mission Director and as a sent minister of the Bierton Strict and Particular Baptists. There, I had the privilege of baptising 22 inmates who had been truly converted—from crime to Christ—through the ministry of William Poloc. I also baptised a further 8 souls at Benguet Provincial Jail who likewise testified of salvation by grace through faith in the Lord Jesus Christ. These remarkable events coincided with the final worship service ever held at the Bierton Strict Baptist Chapel in the United Kingdom, which took place on 22nd December 2002.

Over the past two decades, Brother William has faithfully laboured in the gospel ministry. As his testimony shows, he has continued to preach and teach the Word of God, and has established what is now known as the Baguio Christ-Centred Churches.

We give thanks to Almighty God for His wondrous works in the salvation of sinners, and for raising up faithful men like William Poloc, who proclaim the message that "Christ Jesus came into the world to save sinners" (1 Timothy 1:15, KJV).

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David Clarke
Director, Trojan Horse International
April 2022

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