

**“THE SUPREME POET OF LOVE TO JESUS”:  
A TRICENTENNIAL APPRECIATION OF THE  
LIFE & HYMNS OF CHARLES WESLEY**



## **“THE SUPREME POET OF LOVE TO JESUS”: THE LIFE & HYMNS OF CHARLES WESLEY<sup>1</sup>**

“[Next to the Bible] one of the greatest blessings that  
God has bestowed upon the Methodists... is their hymns.”<sup>2</sup>

*John Fletcher*

There are two great hymn-writers in the eighteenth century. Isaac Watts is the one, whom we looked at in the previous chapter. The other is Charles Wesley (1707-1788), whom J.I. Packer has rightly described as “the supreme poet of love to Jesus in a revival context”<sup>3</sup> and to whose life and ministry this chapter is devoted.

The story is told of how Charles, as a young boy, refused an offer of becoming the heir of a wealthy Anglo-Irish relative, Garret Wesley, since it would remove him from the bonds of his family and friends. Another cousin, Richard Colley, went in Charles’ stead and became Richard Colley Wesley—the grandfather of Marquis Wellesley, who colonized India, and of the Duke of Wellington, who defeated Napoleon at Waterloo. How much history hung on a small boy’s decision! Yet,

---

<sup>1</sup> For the following study of Wesley’s life, I am partially indebted to John R. Tyson, *Charles Wesley on Sanctification. A Biographical and Theological Study* (Grand Rapids: Zondervan Publ. House, 1986), 15-17.

<sup>2</sup> Cited John Telford, *The Life of the Rev. Charles Wesley, M.A.* (London: The Religious Tract Society, n.d.), 182.

<sup>3</sup> “Steps to the Renewal of the Christian People” in Peter Williamson and Kevin Perrotta, eds., *Summons to Faith and Renewal. Christian Renewal in a Post-Christian World* (Ann Arbor, Michigan: Servant Books, 1982), 113.



Charles Wesley also left a heritage, one more permanent than any empire and larger than any army.

### **Early days and conversion**

Charles was the eighteenth child born to Samuel Wesley (1662-1735) and his wife Susannah, née Annesley (1669-1745). He arrived prematurely on December 18, 1707, and apparently spent his earliest days of life neither opening his eyes nor his mouth. But his voice would not always be silent! After his conversion in 1738 it would announce, for the next fifty years, in both sermon and song, the gospel of God's redemption through faith in Christ and all of the riches of that redemption and the glories of the believer's Redeemer-God.

Charles' earliest education by his mother Susannah, who had been raised in a Puritan household, is well known. He would join his siblings each day to be schooled in, among other things, Greek, Latin, and French. From the age of eight till he was nineteen Charles was at Westminster School, where the only language allowed in public was Latin and where he lived with his eldest brother Samuel Jr. Finally going up to Oxford in 1726, Charles at first was not too studious and seemed to be intent only on having a good time.<sup>4</sup> But by 1729 he had become quite devout and

---

<sup>4</sup> A. Skevington Wood, *The Inextinguishable Blaze: Spiritual Renewal and Advance in the Eighteenth Century* (Grand Rapids: Eerdmans, 1960), 102.



had thrown all of his energies into seeking to live the Christian life. He gathered a group of like-minded students, called by some the “Holy Club.” But neither he nor they were converted. He was seeking to build his Christian faith and hope of salvation on his good works. Nearly ten years were to elapse before Charles came to Christ on May 21, 1738, Pentecost Sunday.

The key figure in his conversion was Peter Böhler (1712-1775), a German Moravian missionary. Early in 1738, while living in London, Charles had fallen ill and had actually come close to death. Böhler came to visit him and spoke to him about his need of salvation. Böhler asked him plainly: “Do you hope to be saved?” When Charles assured him that he did, Böhler enquired further: “For what reason do you hope it?” “Because I have used my best endeavours to serve God,” returned Charles. At such an inadequate response Böhler shook his head sadly and said no more. Charles later admitted that he considered Böhler to be most uncharitable and thought to himself, “What are not my endeavours a sufficient ground of hope? Would he rob me of my endeavours? I have nothing else to trust to.”<sup>5</sup>

Around this time, another Moravian by the name of William Holland (d.1761) gave Charles a copy of Martin Luther’s commentary on

---

<sup>5</sup> Wood, *Inextinguishable Blaze*, 108.



Galatians to read. Holland in fact has been identified as the man who was reading this commentary on May 24, 1738, at Aldersgate Street when Charles' brother John was converted.<sup>6</sup> On May 17, 1738, Charles noted in his diary: "I spent some hours this evening in private with Luther, who was greatly blessed to me, especially his conclusion of the second chapter. I laboured, waited, and prayed to feel 'Who loved *me* and gave Himself for *me*'."<sup>7</sup>

Four days later, on May 21, Pentecost Sunday, Charles awoke with great expectation. Still confined to bed because of his sickness, he was visited by his brother John, who prayed with him. After John had left, Charles lay back to sleep. He awoke to hear the voice of a woman (actually the sister of the man in whose house he was staying) saying: "In the name of Jesus of Nazareth, arise and believe, and thou shalt be healed of thy infirmities." The woman, a Mrs. Turner, had been commanded by the Lord in a dream the night before to convey this message. Charles was physically healed and spiritually converted. Three days later, on May 24, his brother was also converted.

### **"A charge to keep I have"**

Up until 1749 Charles, like his brother, was an itinerant evangelist.

---

<sup>6</sup> See Chapter .

<sup>7</sup> Cited Wood, *Inextinguishable Blaze*, 109.



It was during one of his early preaching itineraries that a merchant and Congregationalist layman by the name of Joseph Williams (), a man who was quite sympathetic to the revival, heard Wesley preach in Bristol in early October 1739. Williams' account, though lengthy, is well worth quoting in full, since it ably depicts the power and content of Wesley's preaching:

I came to Bristol: & hearing, in the afternoon, that Mr. Cha. Wesley was preaching in the Brickfield (so I think they called it,) I got a Guide, & went to hear him. I found him standing on a Table-Board, in an erect Posture, with his Hands & Eyes lifted up to Heaven in Prayer, surrounded by, I guess, more than a thousand People; some few of them fashionable Persons, both Men and Women, but most of them of the lower Rank of Mankind. I know not how long he had been engaged in that Service before my coming, after which he continued therein scarce a quarter of an Hour, during which time he prayed with uncommon fervency, fluency & variety of proper Expression. He then preached about an Hour in such a manner as I have scarce ever heard any man preach: i.e. though I had heard many a finer Sermon, according to the common Taste, or Acceptation, of Sermons, yet, I think, I never heard any man discover such evident Signs of a vehement Desire, or labour so earnestly, to convince his Hearers that they were all by Nature in a sinfull, lost, undone, damnable State; that, notwithstanding, there was a possibility of their Salvation, thro' Faith in Christ; that for this End our Sins were imputed to him, or he was made Sin for us, tho he knew no Sin, i.e. had no Sin of his own, & this in order that his Righteousness might be imputed, as it certainly will, to as many as believe on him; and that none are excepted, but such as refuse to come to him as lost, perishing, yea as damned Sinners, & trust in



him alone, i.e. in his meritorious Righteousness, & atoning Sacrifice, for Pardon, & Salvation; that this is the method Infinite Wisdom hath chosen for reconciling the Word unto himself, & that whosoever believeth in him shall certainly receive Remission of Sins, & an Inheritance among them that are sanctified. All this he backed with many Texts of Scripture, which he explained & illustrated, & then by a Variety of the most forcible Motives, Arguments and Expostulations, did he invite, allure, quicken & labour, if it were possible, to compel all, and every of his Hearers, to believe in Christ for Salvation. He shewed how great a Change such a Faith in Christ would produce in the whole man, or, at least, would accompany it; that every Man who is in Christ, i.e. believes in him unto Salvation, is a new Creature; hath a thorough Change wrought upon all his Powers, and Faculties: He is not the same Man he was. His Will is under a new Direction, & his Affections run in quite different Channels. He now loves God above all, to whom by Nature he had a rooted Aversion,<sup>8</sup> etc. Nor did he fail to inform them how ineffectual their Faith would be to justify them, unless it wrought by Love, purified their Hearts, & were productive of good Works, even all the Fruits of Obedience. For tho' he cautioned them with the utmost Care, not to attribute any Merit to their own Performances, nor in the least Degree rest upon any Works of their own, yet he thoroughly apprized them, that that is but a dead Faith which is not operative, & productive of all the Good in their power, in Obedience to God.<sup>9</sup>

### **Charles' character and marriage**

Yet, there was a shy and retiring side to Charles. He had to force himself to stand before the ten thousand people who came to Moorfields in London on July 8, 1739, to hear him preach on the text, "Thou shalt call

---

<sup>8</sup> I.e. aversion.



his name Jesus; for he shall save his people from their sins.” Although both preacher and congregation were deeply affected by the sermon, Charles’ inner disquiet at the demands of such a public ministry was not easily silenced. Thus, that same year, he confided in a letter to George Whitefield: “I am continually tempted to leave off preaching, and hide myself... Do not reckon on me, my brother, in the work God is doing: for I cannot expect he should long employ one who is ever longing and murmuring to be discharged.”<sup>10</sup> But ultimately Charles Wesley knew better.

Once, when an acquaintance said that if people spoke about him the way they did about Whitefield, he would run away and hide himself. “You might,” Charles apparently retorted, “but God would bring you back like Jonah.” These words have a ring of experience about them. The revival committed the younger Wesley to a vast scene of public ministry, and by God’s grace he was able to be victorious over the natural inclinations of his temperament.

---

<sup>9</sup> “Charles Wesley in 1739 by Joseph Williams of Kidderminster”, 183-184.

<sup>10</sup> Charles *Wesley Journal*, 1:159, entry date, August 10, 1739.





His hymn “A Charge to Keep I Have” (1762), which was based on Leviticus 8:35, can be viewed as a determination in this regard.

A charge to keep I have,  
a God to glorify,  
a never-dying soul to save,  
and fit it for the sky.

To serve the present age,  
my calling to fulfill;  
O may it all my powers engage  
to do my Master’s will!

Arm me with jealous care,  
as in thy sight to live,  
and oh, thy servant, Lord,  
prepare a strict account to give!

Help me to watch and pray,  
and on thyself rely,  
assured, if I my trust betray,  
I shall forever die.

On April 8, 1749, though, Wesley married Sarah Gwynne (d.1822), who was 23 at the time, and whom he had known since 1747 when he first visited the home of her father Marmaduke Gwynne, a Welsh Methodist. Their correspondence had helped their friendship ripen into love, and in 1748 Charles wrote this verse:



Two are better far than one  
For counsel or for fight  
How can one be warm alone  
Or serve his God aright?

A gifted singer and accomplished harpsichordist, Sarah and Charles enjoyed an excellent marriage. Understandably, Charles' itinerant ministry became less due to his family responsibilities. But they knew they share of sorrows. Sarah nearly died from smallpox in and of eight children that she bore, five died as infants.<sup>11</sup> They settled first at Bristol, and then in London in 1771, where Charles became a spiritual father to the burgeoning Methodist movement. See next lecture: “ ‘My sister, dearest friend’: The marriage of Charles & Sally Wesley.”

Charles' brother John once characterized himself as a man “full of business,” a fair analysis of one side of his character.<sup>12</sup> Methodist tradition has remembered the older Wesley as a man full of drive and discipline, one who expended himself in Herculean efforts that readily wore out those who chose him for a role model. But John also seemed to hurry through life in a way that robbed it of some of its richness. Though he was also an ardent activist, Charles was the sort of man who could

---

<sup>11</sup> For Sally's story, see Faith Cook, *Sound of Trumpets* (Edinburgh: Banner of Truth Trust, 1999), 121-143.

<sup>12</sup> *The Letters of the Rev. John Wesley*, 1:43



also pause to pen a poem like “Written at Land’s End,” while watching the sun set by the sea.<sup>13</sup>

Despite these differences in temperament, the Wesley brothers established what they both called their “partnership” in ministry, and their partnership was so successful in their day that it has paid dividends into our own. And central to that partnership was their hymn collection.

---

<sup>13</sup> *Poetical Works*, 5:133; Cf. *The Journal of Charles Wesley*, 1:329-30.



## Charles' hymnody

Central to the hymnody that played a vital role in the Evangelical revival of the eighteenth century were what English hymnologist J.R. Watson has called “an astonishing body of hymns,” namely the poetic corpus of Charles Wesley.<sup>14</sup> This corpus amounts to close to 9,000 verse compositions,<sup>15</sup> written over a period of five decades, from Wesley's conversion in 1738 till his death in 1788. Such a statistic makes it obvious that Charles wrote incessantly throughout his Christian pilgrimage. As Methodist scholar Frank Baker has estimated, Wesley, on average, wrote “ten lines of verse every day for 50 years”!<sup>16</sup>

Of course, many of these poetic compositions cannot be actually considered hymns, if by a hymn is meant verse that has religious content, is intended to be sung in a communal context and is generally regular in both metre and structure.<sup>17</sup> If we take this set of characteristics as a rough definition of a hymn, then the size of Wesley's hymnody is around 4,000 at most, though that is still a sizeable number.<sup>18</sup>

---

<sup>14</sup> *An Annotated Anthology of Hymns* (Oxford: Oxford University Press, 2002), 164.

<sup>15</sup> Frank Baker, selected and ed., *Representative Verse of Charles Wesley* (London: Epworth Press, 1962), xi. John R. Tyson estimates that, of this number, roughly 7,300 were actual hymns [*Charles Wesley: A Reader* (New York/Oxford: Oxford University Press, 1989), 21].

<sup>16</sup> *Representative Verse of Charles Wesley*, xi.

<sup>17</sup> For this definition, see Baker, *Representative Verse of Charles Wesley*, liv.

<sup>18</sup> Baker, *Representative Verse of Charles Wesley*, liii.



There were, moreover, a number of these that had a limited circulation. A few of the published hymns, for example, were unrelenting attacks on key aspects of Calvinist doctrine. Understandably, these had a limited appeal to Calvinist Evangelicals who published and kept in circulation a sizeable body of Wesley's hymns after his death. One of these, for instance, was on what Wesley called the "horrible decree" of predestination.

O Horrible Decree  
Worthy of whence it came!  
Forgive their hellish Blasphemy  
Who charge it on the Lamb...

To limit Thee they dare,  
Blaspheme Thee to thy Face,  
Deny their Fellow-Worms a Share  
In thy redeeming Grace.<sup>19</sup>

Yet others, like the first stanza of this one written to be sung at the celebration of the Lord's Supper, never made the journey from manuscript format to the medium of print:

How dreadful is the Place  
Where God appoints to meet

---

<sup>19</sup> Baker, *Representative Verse of Charles Wesley*, 159. On Wesley's antipathy to and links with Calvinism, see Horton Davies, "Charles Wesley and the Calvinist Tradition" in S.T. Kimbrough, Jr., ed., *Charles Wesley: Poet and Theologian* (Nashville, Tennessee: Kingswood Books, an imprint of Abingdon Press, 1992), 186-203.



Sinners that humbly seek his Face,  
And tremble at his Feet,  
Where to th' Assembled Crowd  
His Promis'd Grace is given:  
This is the solemn House of God,  
This is the Gate of Heaven!<sup>20</sup>

But of those that were published—the definitive body of hymns being that issued in 1780 as *A Collection of Hymns, for the Use of the People called Methodists*<sup>21</sup>—they deal with the entire range of biblical doctrine and experience, from the mysteries of the Holy Trinity and the Incarnation through the means of grace like prayer and the Lord's Supper to practical issues of the Christian life such as the mortification of sin. In the words of John Wesley (1703-1791), whose editorial skills supplemented Charles' poetic genius, where else could one find a hymnal with

so distinct and full an account of scriptural Christianity? Such a declaration of the heights and depths of religion, speculative and practical? So strong cautions against the most plausible errors, particularly those that are now most prevalent? And so clear directions for making our calling and election sure, for perfecting holiness in the fear of God?<sup>22</sup>

---

<sup>20</sup> Baker, *Representative Verse of Charles Wesley*, 184.

<sup>21</sup> See *The Works of John Wesley*, vol. 7, eds. Franz Hildebrandt and Oliver A. Beckerlegge with James Dale (Oxford University Press ed.; repr. Nashville: Abingdon Press, 1983).

<sup>22</sup> "The Preface" to *A Collection of Hymns, for the Use of the People called Methodists (Works of John Wesley*, 7:74).



Both Charles and John regarded the hymns as central in nurturing and sustaining the revival. Writing the introduction to *A Collection of Hymns, for the Use of the People called Methodists* (1780), John Wesley noted that this hymnal is recommended “to every truly pious reader, as a means of raising or quickening the spirit of devotion; of confirming his faith; of enlivening his hope; and of kindling and increasing his love to God and man.”

It is widely thought that Wesley’s first hymn was “Where shall my wondering soul begin?” Charles Wesley’s journal for May 21, 1738, the day of his conversion runs thus:

At nine, I began an hymn upon my conversion, but I was persuaded to break off for fear of pride. Mr. Bray [a friend], coming encouraged me to proceed in spite of Satan. I prayed Christ to stand by me, and finished the hymn.

The first two stanzas of ‘Where shall my wondering soul begin?’ well express Wesley’s experience of conversion:

Where shall my wondering soul begin?  
How shall I all to heaven aspire?  
A slave redeemed from death and sin,  
A brand plucked from eternal fire,  
How shall I equal triumphs raise,  
Or sing my great Deliverer’s praise?



O how shall I the goodness tell,  
Father, which Thou to me hast showed?  
That I, a child of wrath and hell,  
I should be called a child of God,  
Should know, should feel my sins forgiven,  
Blessed with this antepast of heaven!

### **Five characteristics of the hymns**

Now, if one studies Charles' hymns, one is struck first by the fact that a large proportion of the phrases in them come from Scripture or allusions to Scripture texts.<sup>23</sup> That was the highest praise John Wesley could give to his brother's hymns: they were scriptural. Frank Baker likens his verse to "an enormous sponge, filled to saturation with Bible words, Bible similes, Bible metaphors, Bible stories, Bible themes." The Index of Scriptural Allusions in the latest critical edition of John Wesley's 1780 *Collection of Hymns for the Use of the People Called Methodists* (over 90 percent the work of Charles) contains 2,500 entries, including every book of the Bible, save Nahum and Philemon.

For example, consider "O, for a thousand tongues to sing." Ever since 1780 hymn-book, it was the opening hymn of Methodist hymnals. Well deserves such a place for it well captures Methodist delight in singing. Cp. John Wesley's entry in journal, September 27, 1738: "We sang and





shouted all the way to Oxford.” This hymn was probably written in 1739, a year or so after Wesley’s conversion.<sup>24</sup>

- Stanza 10: Colossians 2:14; Isaiah 61:1; 1 John 1:7; Galatians 2:20.
- Stanza 12: Isaiah 35:4-6; Matthew 11:4-5; Mark 7:37.
- Stanza 13: Ephesians 2:8.

Second, his hymns are suffused with classical Christian dogma and doctrine. As Bernard L. Manning writes:

there is the full-orbed and conscious orthodoxy of a scholar trained and humbled as he contemplates the holy, catholic, and evangelical faith in its historic glory and strength. ...They set forth not the amiable generalizations of natural religion in which Wesley’s contemporaries delighted, but the... pungent doctrines of uncompromising Christianity. References to the doctrine of the Holy Trinity, of the Incarnation, of Redemption by the Passion, of the Resurrection—we never move far from these. Simply to state the doctrine of the Holy Trinity is for Wesley a pleasure...<sup>25</sup>

Again Manning can state that Wesley had an “obsession with the greatest things.”<sup>26</sup> For example:

---

<sup>23</sup> Bernard Manning, *The Hymns of Wesley and Watts* (London: Epworth Press, 1942), 37; Whaling, *John and Charles Wesley*, 176.

<sup>24</sup> Frank Colquhoun, *Hymns That Live*, 236.

<sup>25</sup> *Hymns of Wesley and Watts*, 27.

<sup>26</sup> *Hymns of Wesley and Watts*, 46.



- “Let earth and heaven combine” (1745)—an awesome Christmas hymn!
- “Christ the Lord is risen today” (1739)—for Easter
- “For the Mahometans” ()

Third, Wesley not only set forth the full faith. He also speaks of a present experience of this faith and of its effects in his life. In his hymns, we see, to use Manning’s words again: “Historic Christianity applied to the individual soul...”<sup>27</sup> Wesley’s hymns treat the impact of the great truths of the Christian faith on his own life and that of others. For example:

- “And can it be that I should gain”, stanzas 1,4.
- “O for a thousand tongues”, stanzas 4-5.

One writer has rightly commented that Charles Wesley’s hymns “are not emotional and sentimental instances of enthusiasm connected with a moment of personal experience: they are the controlled and redirected use of emotion combined with a very strong doctrinal understanding, which is instinctively within the main lines of Christian tradition.”<sup>28</sup>

---

<sup>27</sup> *Hymns of Wesley and Watts*, 29.

<sup>28</sup> Timothy Dudley-Smith, “Why Wesley still dominates our hymnbook”, *Christian History*, 31: 11.



Fourth, Wesley used the medium of hymn to evangelize—spoke powerfully to the common person especially. See, for example:

- “Where shall my wondering soul begin?”, stanzas 5-8
- “O for a thousand tongues to sing”, stanzas 13-17

Finally, Wesley is a Christocentric hymnwriter. In the words of J.I. Packer Wesley is “the supreme poet of love to Jesus in a revival context.”<sup>29</sup> See, for example, “Christ whose glory fills the skies.”

### A Charge to Keep I Have

1 A charge to keep I have, A God to glorify, A never-dying soul to save, And fit it for the sky.	3 Arm me with jealous care, As in thy sight to live, And oh, thy servant, Lord, Prepare a strict account to give!
2 To serve the present age, My calling to fulfill; O may it all my powers engage To do my Master’s will!	4 Help me to watch and pray, And on thyself rely, Assured, if I my trust betray, I shall forever die.

<sup>29</sup> “Steps to the Renewal of the Christian People” in Peter Williamson and Kevin Perrotta, eds., *Summons to Faith and Renewal. Christian Renewal in a Post-Christian World* (Ann Arbor, Michigan: Servant Books, 1982), 113.



## Where shall my wondering soul begin?

<p>1 Where shall my wondering soul begin? How shall I all to heaven aspire? A slave redeem'd from death and sin, A brand pluck'd from eternal fire, How shall I equal triumphs raise, Or sing my great Deliverer's praise?</p>	<p>5 Outcasts of men, to you I call, Harlots, and publicans, and thieves! He spreads His arms t' embrace you all; Sinners alone His grace receives; No need of Him the righteous have; He came the lost to seek and save.</p>
<p>2 O, how shall I the goodness tell, Father, which Thou to me hast show'd? That I, a child of wrath and hell, I should be call'd a child of God! Should know, should feel my sins forgiven, Blessed with this antepast of heaven!</p>	<p>6 Come, all ye Magdalens, in lust, Ye ruffians fell in murders old; Repent, and live: despair and trust! Jesus for you to death was sold; Though hell protest, and earth repine, He died for crimes like yours—and mine.</p>
<p>3 And shall I slight my Father's love, Or basely fear His gifts to own? Unmindful of His favors prove? Shall I, the hallow'd cross to shun, Refuse His righteousness t' impart, By hiding it within my heart?</p>	<p>7 Come, O my guilty brethren, come, Groaning beneath your load of sin! His bleeding heart shall make you room, His open side shall take you in. He calls you now, invites you home: Come, O my guilty brethren, come!</p>
<p>4 No—though the ancient dragon rage, And call forth all his host to war; Though earth's self-righteous sons engage Them, and their god, alike I dare: Jesus, the sinner's Friend, proclaim; Jesus, to sinners still the same.</p>	<p>8 For you the purple current flow'd In pardons from His wounded side, Languish'd for you the eternal God, For you the Prince of Glory died. Believe, and all your guilt's forgiven; Only believe—and yours is heaven.</p>



## O for a thousand tongues to sing

<p>1 Glory to God, and praise, and love Be ever, ever given; By saints below, and saints above, The Church in earth and heaven.</p>	<p>10 He breaks the power of cancelled sin, He sets the prisoner free; His blood can make the foulest clean, His blood availed for me.</p>
<p>2 On this glad day the glorious Sun Of Righteousness arose, On my benighted soul he shone, And fill'd it with repose.</p>	<p>11 He speaks, and, listening to his voice, New life the dead receive, The mournful, broken hearts rejoice, The humble poor believe.</p>
<p>3 Sudden expir'd the legal strife, 'Twas then I ceas'd to grieve, My second, real, living life I then began to live.</p>	<p>12 Hear him, ye deaf; his praise, ye dumb, Your loosened tongues employ; Ye blind, behold your Saviour come, And leap, ye lame, for joy.</p>
<p>4 Then with my heart I first believ'd Believ'd, with faith divine, Power with the Holy Ghost receiv'd To call the Saviour mine.</p>	<p>13 Look unto him, ye nations, own Your God, ye fallen race; Look, and be saved through faith alone, Be justified by grace.</p>
<p>5 I felt my Lord's atoning blood Close to my Soul applied; Me, me he lov'd—the Son of God For me, for me He died!</p>	<p>14 See all your sins on Jesus laid: The Lamb of God was slain, His soul was once an offering made For every soul of man.</p>
<p>6 I found, and own'd his promise true, Ascertain'd of my part, My pardon pass'd in heaven I knew When written on my heart.</p>	<p>15 ...Harlots and publicans and thieves In holy triumph join! Saved is the sinner that believes From crimes as great as mine.</p>
<p>7 O for a thousand tongues to sing My great Redeemer's praise, The glories of my God and King, The triumphs of his grace!</p>	<p>16 Murderers and all ye hellish crew In holy triumph join! Believe the Savior died for you; For me the Savior died.</p>
<p>8 My gracious Master and my God, Assist me to proclaim, To spread through all the earth abroad The honours of thy name.</p>	<p>17 With me, your chief, ye then shall know, Shall feel your sins forgiven; Anticipate your heaven below, And own that love is heaven.</p>
<p>9 Jesus! the name that charms our fears, That bids our sorrows cease; 'Tis music in the sinner's ears, 'Tis life, and health, and peace.</p>	



## And can it be, that I should gain?

<p>And can it be, that I should gain          An interest in the Saviour's blood?          Died he for me, who caused his pain?          For me, who him to death pursued?          Amazing love! how can it be          That thou, my God, shouldst die for me?</p>	<p>Long my imprisoned spirit lay          Fast bound in sin and nature's night;          Thine eye diffused a quickening ray,          I woke, the dungeon flamed with light;          My chains fell off, my heart was free,          I rose, went forth, and followed thee.</p>
<p>'Tis mystery all! The Immortal dies!          Who can explore his strange design?          In vain the first-born seraph tries          To sound the depths of love divine!          'Tis mercy all! let earth adore,          Let angel-minds inquire no more.</p>	<p>No condemnation now I dread,          Jesus, and all in him, is mine!          Alive in him, my living Head,          And clothed in righteousness divine,          Bold I approach the eternal throne,          And claim the crown, through Christ my own.</p>
<p>He left his Father's throne above,          (So free, so infinite his grace!)          Emptied himself of all but love,          And bled for Adam's helpless race:          'Tis mercy all, immense and free,          For, O my God, it found out me!</p>	



## Let earth and heaven combine

<p>1 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.</p>	<p>4 He deigns in flesh to appear,          Widest extremes to join;          To bring our vileness near,          And make us all divine:          And we the life of God shall know,          For God is manifest below.</p>
<p>2 He laid his glory by,          He wrapped him in our clay;          Unmarked by human eye,          The latent Godhead lay;          Infant of days he here became,          And bore the mild Immanuel's name.</p>	<p>5 Made perfect first in love,          And sanctified by grace,          We shall from earth remove,          And see his glorious face:          Then shall his love be fully showed,          And man shall then be lost in God.</p>
<p>3 Unsearchable the love          That hath the Saviour brought;          The grace is far above          Or man or angels thought;          Suffice for us that God, we know,          Our God, is manifest below.</p>	



## Christ the Lord is Risen Today

<p>1 Christ, the Lord, is risen today, Alleluia! Sons of men and angels say, Alleluia! Raise your joys and triumphs high, Alleluia! Sing, ye heavens, and earth, reply, Alleluia!</p>	<p>6 Hail, the Lord of earth and heaven, Alleluia! Praise to Thee by both be given, Alleluia! Thee we greet triumphant now, Alleluia! Hail, the resurrection day, Alleluia!</p>
<p>2 Love's redeeming work is done, Alleluia! Fought the fight, the battle won, Alleluia! Lo! the Sun's eclipse is over, Alleluia! Lo! He sets in blood no more, Alleluia!</p>	<p>7 King of glory, Soul of bliss, Alleluia! Everlasting life is this, Alleluia! Thee to know, Thy power to prove, Alleluia! Thus to sing and thus to love, Alleluia!</p>
<p>3 Vain the stone, the watch, the seal, Alleluia! Christ hath burst the gates of hell, Alleluia! Death in vain forbids His rise, Alleluia! Christ hath opened paradise, Alleluia!</p>	<p>8 Hymns of praise then let us sing, Alleluia! Unto Christ, our heavenly King, Alleluia! Who endured the cross and grave, Alleluia! Sinners to redeem and save. Alleluia!</p>
<p>4 Lives again our glorious King, Alleluia! Where, O death, is now thy sting? Alleluia! Once He died our souls to save, Alleluia! Where thy victory, O grave? Alleluia!</p>	<p>9 But the pains that He endured, Alleluia! Our salvation have procured, Alleluia! Now above the sky He's King, Alleluia! Where the angels ever sing. Alleluia!</p>
<p>5 Soar we now where Christ hath led, Alleluia! Following our exalted Head, Alleluia! Made like Him, like Him we rise, Alleluia! Ours the cross, the grave, the skies, Alleluia!</p>	<p>10 Jesus Christ is risen today, Alleluia! Our triumphant holy day, Alleluia! Who did once upon the cross, Alleluia! Suffer to redeem our loss. Alleluia!</p>





## Christ whose glory fills the sky

1

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

2

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

3

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



## For the Mahometans

<p>1 Sun of unclouded righteousness, With healing in thy wings arise, A sad benighted world to bless, Which now in sin and error lies, Wrapt in Egyptian night profound; With chains of hellish darkness bound.</p>	<p>3 O might the blood of sprinkling cry For those who spurn the sprinkled blood! Assert thy glorious Deity, Stretch out thine arm, thou triune God! The Unitarian fiend expel, And chase his doctrine back to hell.</p>
<p>2 The smoke of the infernal cave, Which half the Christian world o'er-spread, Disperse, thou heavenly Light, and save The souls by that Imposter led, That Arab thief, as Satan bold, Who quite destroy'd thy Asian fold.</p>	<p>4 Come, Father, Son and Holy Ghost, Thou Three in One, and One in Three! Resume thy own, for ages lost, Finish the dire apostasy; Thy universal claim maintain, And Lord of the creation reign!</p>