



TUNE MY HEART TO SING THY GRACE

Remembering great hymns of the faith

Constantia Park Baptist Church

Hymn Memorisation Project 2017 / 2018

ISAIAH 51:3

“For the Lord comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song.”

DWELLING IN US RICHLY

During our gathered worship services, we sing many different songs. For the rest of 2017 and half of 2018, we would like to challenge and encourage the CPBC family to memorise twelve beloved Christian hymns. This is one of the ways we can follow the Bible's command to *"let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms, hymns and spiritual songs, with thankfulness in your hearts to God."* (Col 3:16).

We are doing this together as a church because we want to benefit from hymns that have served the people of God across generations, and will endure long after we are gone.

The twelve hymns we have chosen are by no means the only ones worth memorising – please forgive us if we left off your favourite hymn! We tried to include hymns that are rich in truth about God and the Gospel, and will encourage Christians during everyday life.

We'll be singing the hymn of the month every Sunday of that month (in the morning or the evening service), and at the end of each month (by God's grace) we will try to turn off all the projected screens and sing these hymns off by heart.

THE IMPORTANCE OF MEMORISING HYMNS

1. Hymns help us memorise Scripture.

Scripture commands us to "let the word of Christ dwell in you richly."

(Col 3:16)

2. Hymns help us remember the great truths of our faith.

Not all hymns are Scripture set to music, but many hymns beautifully proclaim the truths of God's Word.

Here are but a few ways in which our spiritual walk can be enriched through memorising hymns.

When we memorise Hymns we are:

a) reminded of God's glory.

♪ "Glory be to God the Father"

Psalm 66:2 "Sing the glory of His name; give to Him glorious praise!"

b) reminded that we are serving a holy God.

♪ "Holy, holy, holy, Lord God Almighty"

1 Pet 1:15 & 16 "...but as He who called you is holy, you also be holy in all your conduct, since it is written, 'You shall be holy, for I am holy.'"

c) reminded of God's comfort in affliction.

♪ "Ye fearful saints, fresh courage take, the clouds ye so much dread, are big with mercy and shall break, in blessings on your head"

Psalm 119:76 "Let Your steadfast love comfort me according to Your promise to Your servant."

d) encouraged to persevere in the midst of persecution.

♪ *"Because He lives, I can face tomorrow"*

Paul and Silas sang praises to God while in prison (Acts 16:25). How did they do this in the dark prison cell, unless they knew the words off by heart?

e) reminded to have a heavenly attitude towards life.

♪ *"This world is not my home, I'm just a-passing through"*

Ephesians 6:12 "For we do not wrestle against flesh and blood, but ... against the spiritual forces of evil in the heavenly places."

f) reminded of our own inability to save ourselves.

♪ *"In Christ alone, my hope is found"*

Romans 5:8 "But God shows His love for us in that while we were still sinners, Christ died for us."

g) reminded to meditate on what God has done.

♪ *"To God be the glory, great things He has done"*

Psalms 143:5 "I remember the days of old; I meditate on all that you have done; I ponder the work of your hands."

PLEASE NOTE...

We do not pretend to think that memorising is something that comes easily to everyone.

Thus we would like to encourage everyone to view this as an opportunity to become familiar with the beautiful words of these songs, even if you are not able to commit them to memory completely.

Even if a parrot were to memorise these words, it would obviously not make any difference in that parrot's spiritual life! So please take time to ponder the **meaning** of these glorious words, and may they help you to constantly be at the foot of the cross, marvelling at this "Amazing Grace".

May memorising these words comfort you in times of affliction, and help you to rejoice in times of joy; but above all, may memorising these truths of the gospel cause you to delight in the Law of the Lord day and night (Psa 1:2) and may Christ be glorified through this.

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AMAZING GRACE

1779 | WORDS BY JOHN NEWTON | TRADITIONAL AMERICAN MELODY

One of the hymns most often sung in the world, "Amazing Grace" is a powerful assurance and declaration of the grace of God working in our lives.

Calvin has been described as 'the man God mastered'. John Newton was also such a man. His description of himself as a 'wretch' is strictly true. Before his conversion he was so bent on evil that the Lord in 'mastering' him had to deal with him as a man might seek to tame a wild beast.

John Newton's famous hymn was originally titled, "Faith's Review And Expectation". It was written to go along with a New Year's Day sermon that he preached at his country church in England in 1773, based on the text of 1 Chronicles 17:16-17.

This hymn calls the believer to wonder at the amazing grace of God, who has been faithful in the past and will continue to be faithful in the future.

"Who am I, O Lord God, and what is my house, that You have brought me thus far? And this was a small thing in your eyes, O God. You have also spoken of your servant's house for a great while to come, and have shown me future generations, O Lord God!"

– 1 Chron. 17:16–17

The last verse found in most hymn-books today ("When we've been here 10,000 years...") wasn't actually written by John Newton, but was added nearly 100 years later by Harriet Beecher Stowe.

As you sing this great hymn, notice the progression of Newton's own story. The first two verses speak of his conversion, and the fact that his salvation was by grace alone. The third verse speaks about the hardships he suffered, and the fact that only by God's grace did he overcome these troubles. The fourth speaks about God being his portion and protection in this life. The fifth and sixth verses speak about the fact that life on earth is short and will eventually pass away, and the final verse speaks about our ultimate goal, which is to praise our God and Saviour in heaven.

If you're a child of God by faith in Christ, then He has brought you thus far, and will bring you safely home – not because of anything you've done, but because of His amazing grace in keeping the covenant promises He's made with His people.

AMAZING GRACE

Verse 1

Amazing grace! How sweet the sound
that saved a wretch like me!
I once was lost, but now am found;
was blind, but now I see.

Verse 2

'Twas grace that taught my heart to fear,
and grace my fears relieved;
how precious did that grace appear,
the hour I first believed.

Verse 3

Through many dangers, toils, and snares,
I have already come;
'tis grace has brought me safe thus far,
and grace will lead me home.

Verse 4

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
as long as life endures.

Verse 5

Yes, when this flesh and heart shall fail,
and mortal life shall cease;
I shall possess, within the veil,
a life of joy and peace.

Verse 6

The earth will soon dissolve like snow,
the sun no longer shine;
but God who called me here below,
will be forever mine.

Verse 7

When we've been there
ten thousand years,
bright shining as the sun;
we've no less days to sing God's praise,
than when we'd first begun.

IN CHRIST ALONE

2001 | WORDS BY STUART TOWNEND | MUSIC BY KEITH GETTY

"In Christ Alone" is one of the most inspiring hymns of the new millennium. It is the first of many hymns that Stuart Townend and Keith Getty have penned together.

Stuart wrote the lyrics to explore the character of Jesus Christ, and what His life, death and resurrection mean to individual believers.

Keith had a strong, very Irish melody that he wanted to become a hymn that would declare the whole life of Christ and what it meant - Something that could teach people the foundations of what we believe in Christ, the God who changed all of history, and who wants a relationship with each of us.

The two of them edited, developed and rewrote for a couple of weeks until it became "In Christ Alone".

As well as being a credal song, it fires people with hope that here is the God who even death cannot hold: "No guilt in life, no fear in death, this is the power of Christ in me".

- The first verse introduces Christ as the solid ground, the cornerstone that we can safely put our trust in – "firm through the fiercest drought and storm".
- The second verse recounts the life and death of Jesus. The "*fullness of God*" became "a helpless babe, scorned by the ones He came to save". And He died on a cross so that the wrath of God for our sin would be satisfied, and that we might live in Him.
- The third verse starts with Jesus in the tomb, then celebrates His resurrection: "Then bursting forth in glorious day, up from the grave He rose again!" Because Jesus is alive, we have the confidence to say that sin does not hold us, and that we can claim Him as our own.
- The fourth verse is about our reaction to the gospel - not just as an emotional response, but an undeniable statement of the power of Christ to sustain us in this life. "Here in the power of Christ I'll stand."

IN CHRIST ALONE

Verse 1

In Christ alone my hope is found,
He is my light, my strength, my song
This Cornerstone, this solid Ground
Firm through the fiercest drought and storm.
What heights of love, what depths of peace
When fears are stilled, when strivings cease
My Comforter, my All in All
Here in the love of Christ I stand.

Verse 2

In Christ alone! - who took on flesh,
Fullness of God in helpless babe.
This gift of love and righteousness,
Scorned by the ones He came to save
Till on that cross as Jesus died,
The wrath of God was satisfied
For all my sin on Him was laid
Here in the death of Christ I live.

Verse 3

There in the ground His body lay,
Light of the world by darkness slain:
Then bursting forth in glorious day
Up from the grave He rose again!
And as He stands in victory
Sin's curse has lost its grip on me,
For I am His and He is mine
Bought with the precious blood of Christ.

Verse 4

No guilt in life, no fear in death,
This is the power of Christ in me
From life's first cry to final breath,
Jesus commands my destiny
No power of hell, no scheme of man,
Can ever pluck me from His hand
Till He returns or calls me home
Here in the power of Christ I'll stand.

A MIGHTY FORTRESS IS OUR GOD

1529 | WORDS AND MUSIC BY MARTIN LUTHER

Excerpt from *How Sweet The Sound* by Ken Boer:

"A Mighty Fortress" was written by Martin Luther, the man whom God used to lead the Protestant Reformation. He wrote the hymn somewhere between 1527 and 1529, approximately a decade after he nailed the 95 theses to the door of the church in Wittenberg.

"A Mighty Fortress" is a paraphrase of Psalm 46, which begins, "God is our refuge and strength, a very present help in trouble." The word "bulwark" in the first line is an old word for a structure of protection and support – the "refuge and strength" described in the Psalm. Luther modulates the hymn into a New Testament setting and describes the true battle we're fighting. The powers of evil and the devil are at work against us, but the name of Christ is power enough to defeat them authoritatively and finally.

Martin Luther wrote many hymns to teach people biblical doctrine in a way that was memorable and comprehensible. His well-known love for music was only eclipsed by his love for God's Word.

Note: This is a difficult hymn to translate from the original German – there are over 80 English translations available! The most common one in use was done by Frederic Henry Hodge.

A MIGHTY FORTRESS IS OUR GOD

Verse 1

A mighty fortress is our God,
a bulwark never failing;
our helper He amid the flood
of mortal ills prevailing.
For still our ancient foe
doth seek to work us woe;
his craft and power are great,
and armed with cruel hate,
on earth is not his equal.

Verse 2

Did we in our own strength confide,
our striving would be losing;
Were not the right man on our side,
the man of God's own choosing.
You ask who that may be?
Christ Jesus, it is He;
The Lord of Hosts, His name,
from age to age the same,
and He must win the battle.

Verse 3

And though this world, with devils filled,
should threaten to undo us,
we will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim,
we tremble not for him;
his rage we can endure,
for lo, his doom is sure;
one little word shall fell him.

Verse 4

That word above all earthly powers,
no thanks to them, abideth;
the Spirit and the gifts are ours,
through Him who with us sideth.
Let goods and kindred go,
this mortal life also;
the body they may kill;
God's truth abideth still;
His kingdom is forever.

COME THOU FOUNT OF EVERY BLESSING

1757 | WORDS BY ROBERT ROBINSON | MUSIC BY JOHN WYETH

In 1752, a young Robert Robinson attended an evangelical meeting to heckle the believers and make fun of the proceedings. Instead, he listened in awe to the words of the great preacher George Whitefield, and in 1755, at the age of twenty, Robinson responded to the call he felt three years earlier and became a Christian.

Another three years later, when preparing a sermon for his church in Norfolk, England, he penned the words that have become one of the church's most-loved hymns: "Come, Thou fount of every blessing, tune my heart to sing Thy grace."

Using imagery of Christ as the giver of living water and the shepherd gathering his sheep back into the fold, this hymn reminds the worshipper of the ever bountiful grace of God.

Like Robinson, we too are "prone to wander" and are quick to seek redemption through our own power. But God continues to bring us back from our wandering, until one day, when we will sing His praises forever before the mount of His redeeming love.

COME THOU FOUNT OF EVERY BLESSING

Verse 1

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

Verse 2

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

Verse 3

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

AS WITH GLADNESS MEN OF OLD

1858 | WORDS BY WILLIAM C. DIX | MUSIC BY CONRAD KOCHER

William Chatterton Dix was the son of John Dix, a surgeon from Bristol, He was born in 1837 and educated at the Grammar School of that city. Mr Chatterton Dix's contributions to modern hymnody are numerous and of value.

This hymn is mainly associated with Advent time. It is interesting to note the structure of this hymn: the first three verses start by describing the actions of the wise men, after which the poet entreats us to be lead to Christ and offer Him glory and honour in the same way that the wise men did.

Verses 4 and 5 describe how this precious baby, Christ the King, is the one who will "keep us in the narrow way" and guide us to the "heav'nly country" where we will sing "Hallelujahs to our King!"

AS WITH GLADNESS MEN OF OLD

Verse 1

As with gladness men of old
did the guiding star behold;
as with joy they hailed its light,
leading onward, beaming bright,
so, most gracious Lord, may we
evermore be led to Thee.

Verse 2

As with joyful steps they sped
to that lowly manger-bed,
there to bend the knee before
Christ whom heaven and earth adore,
so may we with willing feet
ever seek the mercy seat.

Verse 3

As they offered gifts most rare
at the manger rude and bare,
so may we with holy joy,
pure and free from sin's alloy,
all our costliest treasures bring,
Christ, to Thee, our heavenly King.

Verse 4

Holy Jesus, every day
keep us in the narrow way;
and when earthly things are past,
bring our ransomed souls at last
where they need no star to guide,
where no clouds Thy glory hide.

Verse 5

In that heav'nly country bright
need they no created light;
Thou its light, its joy, its crown,
Thou its sun which goes not down;
there forever may we sing
Hallelujahs to our King!

ROCK OF AGES

1776 | WORDS BY AUGUSTUS TOPLADY | MUSIC BY RICHARD REDHEAD

Excerpt from Tim Challies:

Augustus Toplady wrote a number of hymns in his life, but "Rock of Ages" is by far his most famous. When Benson wrote about it in 1923, he claimed it "is to-day in more church hymnals than is any other English hymn."

There is a common story of the hymn being inspired by (and even written from within) a rock cleft that Toplady once took refuge in during a storm. The particular rock is in Burrington Combe Gorge in North Somerset, England, and it has a plaque on it with this claim to fame. However, the story is probably [fictitious]."

Regardless of where and how Toplady got his inspiration, the hymn is a blessing. For generations it has remained a solid testimony to the powerful sacrifice of our Saviour and a great encouragement to saints around the world. May God continue its influence, and grant us many more songs with such enduring legacies.

Reference to Christ as a Rock is found in many areas in the Bible, one of which can be found in the account of Exodus 33 (where God hides Moses in the 'cleft of a rock' in order to see His glory) and also in 1 Corinthians 10:4 which clearly states that the spiritual Rock that the Israelites drank from was Christ.

This hymn text has been paired with several different tunes over the years.

ROCK OF AGES

Verse 1

Rock of Ages, cleft for me,
let me hide myself in Thee;
let the water and the blood
from Thy wounded side which flowed,
be of sin the double cure;
cleanse me from its guilt and pow'r.

Verse 2

Not the labours of my hands
can fulfil Thy Law's demands;
could my zeal no respite know,
could my tears forever flow,
all for sin could not atone;
Thou must save, and Thou alone.

Verse 3

Nothing in my hand I bring,
simply to Thy cross I cling.
Naked, come to Thee for dress;
helpless, look to Thee for grace;
foul, I to the fountain fly;
wash me, Saviour, or I die!

Verse 4

While I draw this fleeting breath,
when mine eyelids close in death,
when I soar to worlds unknown,
see Thee on Thy judgment throne,
Rock of Ages, cleft for me,
let me hide myself in Thee.

BEFORE THE THRONE OF GOD ABOVE

1863 | WORDS BY CHARITIE LEES BANCROFT | MUSIC BY VIKKI COOK

Not much is known about the author of this hymn, born in 1841, as Charitie Lees Smith. We know she was the daughter of an Anglican minister in the Church of Ireland and married Arthur Bancroft in 1869. She was apparently widowed twice, and died under the name Charitie de Cheney, in California, in 1923. A number of her collected works were published in a volume entitled *Within the Veil* in 1867.

While this text, originally titled "The Advocate", was republished in hymnals soon after it was written (including Charles Spurgeon's *Our Own Hymn Book* in 1888), it was typically paired with hymn tunes that gave it a mournful quality (such as the tune to "Sweet Hour of Prayer").

A melody penned in 1997 by Vikki Cook from Sovereign Grace Ministries infuses the hymn text with a bold and triumphant feel, fitting with the confident assurance that Jesus Christ is our perfect and willing Advocate before the throne of God above.

The hymn draws heavily from Scripture for its imagery and language, particularly from the book of Hebrews (see 4:14-16 and 7:25) and Romans. In particular, the words in verse 2 give us the clearest basis for a Christian's confidence:

*"Because the sinless Saviour died, my sinful soul is counted free;
For God the Just is satisfied to look on Him and pardon me..."*

BEFORE THE THRONE OF GOD ABOVE

Verse 1

Before the throne of God above
I have a strong, a perfect plea;
a great High Priest, whose name is Love,
who ever lives and pleads for me.
My name is written on his hands,
my name is hidden on his heart;
I know that while in heaven he stands
no power can force me to depart,
no power can force me to depart.

Verse 2

When Satan tempts me to despair,
and tells me of the guilt within,
I look to heaven, and see him there
who made an end of all my sin.
Because the sinless Saviour died,
my sinful soul is counted free;
for God, the Just, is satisfied
to look on him and pardon me,
to look on him and pardon me.

Verse 3

Behold him there! the risen Lamb,
my perfect, spotless righteousness;
the great unchangeable I AM,
the King of glory and of grace!
One with himself, I cannot die,
my soul is purchased by his blood;
my life is safe with Christ on high,
with Christ, my Saviour and my God,
with Christ, my Saviour and my God.

WHEN PEACE LIKE A RIVER

(IT IS WELL WITH MY SOUL)

1873 | WORDS BY HORATIO SPAFFORD | MUSIC BY PHILIP BLISS

Excerpt from p.185 of *Then Sings My Soul* by Robert J Morgan:

When the great Chicago Fire consumed the Windy City in 1871, Horatio G. Spafford, an attorney heavily invested in real estate, lost a fortune. Horatio drowned his grief in work, pouring himself into rebuilding the city, and assisting the 100,000 who had been left homeless.

In November of 1873, he decided to take his wife and daughters to Europe. Horatio was close to D.L. Moody and Ira Sankey, and he wanted to visit their evangelistic meetings in England, and then enjoy a vacation. When an urgent matter detained Horatio in New York, he decided to send his wife, Anna and their four daughters on ahead.

During the small hours of November 22, 1873, as the Ville du Havre glided over smooth seas, the passengers were jolted from their bunks. The ship collided with an iron sailing vessel; the Ville du Havre tilted dangerously. Passengers clung to posts, tumbled through darkness, and were swept away by powerful currents of icy ocean. Within two hours the mighty ship vanished beneath the waters. The 226 fatalities included Horatio's four daughters. Mrs Spafford was found nearly unconscious, clinging to a piece of wreckage. When the 47 survivors landed in Cardiff, Wales, she cabled her husband: "Saved Alone".

Horatio immediately booked a passage to join his wife. En route, on a cold December night, the captain called him aside and said, "I believe we are now passing over the place where the Ville du Havre went down."

Spafford went to his cabin but found it hard to sleep. He said to himself, "It is well; the will of God be done." He later wrote his famous hymn based on those words."

WHEN PEACE LIKE A RIVER

(IT IS WELL WITH MY SOUL)

Verse 1

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

Refrain

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

Verse 2

Though Satan should buffet, though trials should
come,
let this blest assurance control:
that Christ has regarded my helpless estate,
and has shed His own blood for my soul.

Verse 3

My sin oh, the bliss of this glorious thought!
my sin, not in part, but the whole,
is nailed to the cross, and I bear it no more;
praise the Lord, praise the Lord, O my soul!

Verse 4

For me it is Christ, it is Christ now to live!
Though death's waters over me roll,
No fear shall be mine, for in death as in life
You will whisper your peace to my soul.

Verse 5

O Lord, haste the day when my faith shall be
sight,
the clouds be rolled back as a scroll;
the trumpet shall sound and the Lord shall
descend;
even so, it is well with my soul.

HOW DEEP THE FATHER'S LOVE FOR US

1995 | WORDS & MUSIC BY STUART TOWNEND

Excerpt from Stuart Townend:

I'd been meditating on the cross, and in particular what it cost the Father to give up his beloved Son to a torturous death on a cross. And what was my part in it? Not only was it my sin that put Him there, but if I'd lived at that time, it would probably have been me in that crowd, shouting with everyone else "crucify him". It just makes his sacrifice all the more personal, all the more amazing, and all the more humbling.

As I was thinking through this, I just began to sing the melody, and it flowed in the sort of way that makes you think you've pinched it from somewhere! So the melody was pretty instant, but the words took quite a bit of time, reworking things, trying to make every line as strong as I could.

Now I'm finding it gets used all over the world, by all sorts of churches; it seems to be as accessible to a traditional church as it is to a house church, and I'm excited by that. But it has perhaps branded me as an old man before my time. It was fed back to me that, at a conference, a couple who loved the song were surprised to hear I was still alive...

HOW DEEP THE FATHER'S LOVE FOR US

Verse 1

How deep the Father's love for us,
How vast beyond all measure,
That He should give His only Son
To make a wretch His treasure.
How great the pain of searing loss;
The Father turns His face away,
As wounds which mar the Chosen One
Bring many sons to glory.

Verse 2

Behold the man upon a cross,
My sin upon His shoulders;
Ashamed, I hear my mocking voice
Call out among the scoffers.
It was my sin that held Him there
Until it was accomplished;
His dying breath has brought me life;
I know that it is finished.

Verse 3

I will not boast in anything,
No gifts, no power, no wisdom;
But I will boast in Jesus Christ,
His death and resurrection.
Why should I gain from His reward?
I cannot give an answer;
But this I know with all my heart:
His wounds have paid my ransom.

ABIDE WITH ME

1847 | WORDS BY HENRY FRANCIS LYTE | MUSIC BY WILLIAM H. MONK

The author of the hymn, Henry Francis Lyte, was an Anglican priest and vicar of *All Saints Church* in Brixham, England. He was a published poet and accomplished hymn writer who also penned "Jesus, I my Cross Have Taken" and "Praise, my Soul, the King of Heaven."

For most of his life Lyte suffered from poor health, and he would regularly travel abroad for relief, as was the tradition in that day. Nevertheless, he developed tuberculosis and, at the age of 54, came near to the end of his life. His daughter, Anna Maria Maxwell Hogg, recounts the story of how "Abide with Me" came out of that context.

"The summer was passing away, and the month of September arrived, and each day seemed to have a special value as being one day nearer his departure.

His family were surprised and almost alarmed at his announcing his intention of preaching once more to his people. His weakness and the possible danger attending the effort, were urged to prevent it, but in vain. "It was better", as he used to say often playfully, when in comparative health, "to wear out than to rust out". He felt that he should be enabled to fulfil his wish, and feared not for the result. He did preach, and amid the breathless attention of his hearers, gave them a sermon on the Holy Communion. . .

In the evening of the same day he placed in the hands of a near and dear relative the little hymn, 'Abide with Me', with an air [song] of his own composing, adapted to the words."

(A Dictionary of Hymnology, Vol. 1)

Just weeks later, while on holiday in Nice, France, Henry Lyte went to be with the Lord. It was November 20th, 1847.

According to some sources, William H. Monk wrote the tune "Eventide" for Lyte's text in ten minutes. As the story goes, Monk was attending a hymnal committee meeting for the 1861 edition of *Hymns Ancient and Modern* of which he was music editor. Realizing that this text had no consistent tune, Monk sat down at the piano and composed "Eventide". The hymn was then published in that edition of *Hymns Ancient and Modern*. The text has mainly been associated with this tune.

ABIDE WITH ME

Verse 1

Abide with me; fast falls the eventide;
the darkness deepens;
Lord, with me abide!
when other helpers fail, and comforts flee,
help of the helpless, O abide with me.

Verse 2

Swift to its close ebbs out life's little day;
earth's joys grow dim,
its glories pass away;
change and decay in all around I see;
O thou who changest not, abide with me.

Verse 3

I need Thy presence every passing hour;
what but Thy grace
can foil the tempter's power?
who like Thyself my guide and stay can be?
through cloud and sunshine,
O abide with me.

Verse 4

I fear no foe with Thee at hand to bless;
ills have no weight, and tears no bitterness.
Where is death's sting?
Where, grave, Thy victory?
I triumph still, if Thou abide with me.

Verse 5

Hold Thou Thy cross
before my closing eyes;
shine through the gloom,
and point me to the skies:
Heaven's morning breaks,
and earth's vain shadows flee;
in life, in death, O Lord, abide with me!

BE STILL, MY SOUL

1752 | WORDS BY KATHARINA VON SCHLEGEL | MUSIC BY JEAN SIBELIUS

Little is known about the author of this hymn. Katharina Amalia Dorothea von Schlegel was born in 1697. The date of her death is unknown. As her name suggests, she may have come from an aristocratic family. Other than that she was connected with a small court at Köthen, north of Halle, in Germany, little is known of her life. Some hymnologists suggest that she may have become a Lutheran nun.

This text appears at the time of German pietism, similar in spirit in many regards to the Wesleyan revival in England of the same era. Philipp Jacob Spener (1635-1705) led the German pietistic movement. Though not a hymn writer himself, he inspired a revival in German hymnody characterized by faithfulness to Scripture, personal experience, and deep emotional expression. Katharina von Schlegel is thought to be the leading female hymn writer of this period.

The hymn comes to us via a translation by Jane L. Borthwick (1813-1897), a member of the Free Church of Scotland. Borthwick was second only to Catherine Winkworth (1827-1878) in bringing the riches of German hymn heritage to the English language.

The tune "Finlandia" complements this stirring poem wonderfully. The melody comes from a symphonic tone poem by Jean Sibelius (1865-1957) by the name of *Finlandia*, Op. 26.

Finally, David Evans (1874-1948), a Welsh Oxford-trained organist-choirmaster and music professor, matched the translation with the tune for the *Revised Church Hymnary* (London, 1927). This pairing was brought to the United States when it was used in the Presbyterian Church, U.S.A. for *The Hymnal* (1933).

BE STILL, MY SOUL

Verse 1

Be still, my soul: the Lord is on thy side.
Bear patiently the cross of grief or pain.
Leave to thy God to order and provide;
In every change, He faithful will remain.
Be still, my soul: thy best, thy heav'nly Friend
Through thorny ways leads to a joyful end.

Verse 2

Be still, my soul: thy God doth undertake
To guide the future, as He has the past.
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still, my soul:
the waves and winds still know
His voice Who ruled them
while He dwelt below.

Verse 3

Be still, my soul: when dearest friends depart,
And all is darkened in the vale of tears,
Then shalt thou better
know His love, His heart,
Who comes to soothe
thy sorrow and thy fears.
Be still, my soul: thy Jesus can repay
From His own fullness all He takes away.

Verse 4

Be still, my soul: the hour is hast'ning on
When we shall be forever with the Lord.
When disappointment,
grief, and fear are gone,
Sorrow forgot, love's purest joys restored.
Be still, my soul:
when change and tears are past
All safe and blessed we shall meet at last.

HOW FIRM A FOUNDATION

1787 | WORDS BY ROBERT KEENE | MUSIC BY JOHN STANLEY OR SAMUEL JARVIS

This hymn was first published in *A Selection of Hymns from the Best Authors*, a hymnbook compiled by Baptist pastor John Rippon for his church. The author of this text in John Rippon's hymnal is only marked as "K"; many scholars attribute the words to Robert Keene, the music director at Rippon's church.

The uniqueness of this hymn is that each verse recalls a promise from God directly from Scripture – "in His excellent Word":

- Verse 1 sets the stage with the main theme that believers can find a sufficient foundation for our faith in the Bible;
- Verse 2 comes from Isaiah 41:10 with God's promise to give His people aid;
- Verse 3 comes from Isaiah 43:2 with the assurance that He will be with us when we pass through deep waters;
- Verse 4 comes from 2 Corinthians 12:9, referencing God's promise to use weakness to refine our impurities (i.e. dross);
- Verse 5 points us to Hebrews 13:5 and God's promise that "never will I leave you; never will I forsake you".

It is also interesting to note that the first verse is asking the question from our point of view: "What more can he say than to you he has said...?". The rest of the verses are from God's point of view, and refer to some of these promises from God, in which the pronoun "I" is constantly used, showing how God is personally involved in our lives.

*"I'll strengthen you, help you, and cause you to stand,
upheld by My righteous, omnipotent hand."*

The tune "Montgomery" was written sometime in the 1700's, but it is disputed whether it was John Stanley or Samuel Jarvis who wrote it.

Another tune often used "Foundation" was written by Joseph Funk and has its roots in shape-note or sacred harp singing in the USA.

HOW FIRM A FOUNDATION

Verse 1

How firm a foundation you saints of the Lord,
is laid for your faith in his excellent Word!
What more can he say than to you he has said,
to you who for refuge to Jesus have fled?

Verse 2

"Fear not, I am with you, O be not dismayed,
for I am your God, and will still give you aid;
I'll strengthen you, help you,
and cause you to stand,
upheld by My righteous, omnipotent hand.

Verse 3

When through the deep waters I call you to go,
the rivers of sorrow shall not overflow,
for I will be with you in trouble to bless,
and sanctify to you your deepest distress.

Verse 4

When through fiery trials your pathway shall lie,
My grace all-sufficient shall be your supply;
the flame shall not hurt you; I only design
your dross to consume and your gold to refine.

Verse 5

The soul that on Jesus has leaned for repose
I will not, I will not desert to its foes;
that soul, though all hell
should endeavour to shake,
I'll never, no, never, no never forsake!"

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Soli Deo Gloria