

MS Matthew¹

Charles Wesley was sidelined in Bristol for much of 1760–61 with an extended illness. He spent his time writing a series of hymns while reading through the entire Bible. He published the results in 1762 as a two-volume set (see *Scripture Hymns*). Most of the verse collected in this set were reflective in tone. The short hymns often pick up a single theme evoked by the passage being read, with connections made to current struggles in the Methodist movement.

Within a year of issuing the published collection, Wesley decided to do a more extensive collection of this type of hymns on the four Gospels and the Acts of the Apostles. He began with a volume on the Gospel of John in December 1763; moved to Acts of the Apostles in November 1764; then to the Gospel of Matthew, which he finished in March 1766; and wrapped up the Gospels of Mark and Luke in a flurry between March and April of 1766. In each case, Wesley brought most of the hymns he had published in *Scripture Hymns* for the relevant book over into his larger manuscript volumes—often adapting the original into a longer hymn.²

About ten years after finishing the five volumes, Charles began to prepare them for publication, working through them several times making revisions (see MS Acts, page 552). After Charles's death in March 1788 the volumes were drawn to his brother John's attention (perhaps by Charles's widow Sarah, in hopes of generating revenue). Later that year John wrote his friend Walter Churchey "I have now revised the five volumes of my brother's hymns on the four Gospels and the Acts of the Apostles. He had himself revised them no less than seven times . . . Those of them that savour a little of mysticism I have rather corrected or expunged."³ Then in late 1789 John began publishing selected hymns from the five volumes in the *Arminian Magazine*, with this introduction:

My brother has left several manuscript volumes of short hymns, upon various passages of scripture—particularly on the four Gospels and the Acts of the Apostles. Many of these are no ways inferior to those that have been already published. A specimen of them I propose to publish in the ensuing magazines. The whole will probably see the light in some future period.⁴

These comments help explain some of the marks found in the five volumes. To begin, there is an ink cross-mark [+] placed next to the scripture verse reference of scattered hymns through each volume. This mark was surely made by John Wesley, since the hymns so marked for the first 87 pages of MS Matthew were all published in the *Arminian Magazine* between 1789–92. (The editor taking over after John Wesley's death dropped the series.) We reproduce the "+" whenever it appears in the manuscripts, and identify in footnotes the hymns published in the *Arminian Magazine*. The manuscripts also have a few instances of a vertical line drawn through a stanza in ink. While it is not certain, in light of John's comment to Churchey, this line was likely drawn by him rather than by Charles.

There are also pencil markings in the manuscripts, which must be by a later hand than the Wesley brothers. In particular, a capital 'O' is written beside several hymns that were not found in *Scripture*

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²There are 278 hymns on Matthew in *Scripture Hymns* (1762)—one appears in the section on Luke, NT #386. Of these, only four are not included in some form in MS Matthew: #135, #206, #210, and #230.

³JW to Walter Churchey, Dec. 25, 1788, *Works*, 30:767.

⁴*Arminian Magazine* 12 (1789): 279.

Hymns, and others have a vertical line (in pencil) drawn through stanzas or entire hymns. These markings may refer to George Osborn, who published several of the hymns in the five volumes with these marks in *Poetical Works*. Unfortunately, Osborne interspersed these manuscript hymns with verse published in *Scripture Hymns* (1762), with no indication of their varying sources. He also frequently changed spellings and words in the hymns; again, with no annotation. And he did not include all hymns. Those hymns which Osborn omitted would finally appear (by themselves) in S T Kimbrough's *Unpublished Poetry*. This online collection is the first setting in which the five volumes of hymns on the Gospels and Acts of the Apostles appears in complete form, checked to assure accuracy to Wesley's original.

MS Matthew is a quarto-sized (5.75 x 7.25 inches) bound manuscript volume. It contains 371 numbered pages, on which appear 807 poems. Of these, 203 are reproduced from *Scripture Hymns* with little alteration, leaving a total of 604 poems that are either new or significant revisions/expansions of earlier material. These inclusions and adaptations are noted below. At the end of the volume (on page 370), Wesley wrote in shorthand "Finished March 8, 1766." On the bottom of page 1 is a note in shorthand that Charles began one of his rounds of revising the volume on June 24, 1783. This is followed by notation of another round of revising begun September 20, 1784.

MS Matthew is now part of the collection in the Methodist Archive and Research Centre, accession number MA 1977/577 (Charles Wesley Notebooks Box 3). The transcription below is provided with permission of the Librarian and Director, The John Rylands Library, The University of Manchester.

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S. Matthew * I.

“The book of the generation of Jesus Christ.”

—[Matt.] Chapt. 1, v. 1.⁵

- [1.] The book (let all bow down and read)
The book of God to sinners given,
The birth of Abraham’s blessed Seed,
Of David’s Son, sent down from heaven!
Stupendous mystery divine,
Gospel to ages past unknown!
Heathens and Jews thro’ Jesus join,
And God and man in Christ are one.
2. Father of Jesus Christ our Lord,
Our Father thro’ his birth Thou art:
Thy Spirit testifies the Word
Made flesh, to every faithful heart:
In us thy new-born Son reveal,
Thy Son from all eternity,
And give him still on earth to dwell,
By faith conceiv’d, and form’d in me.

“The son of David, the son of Abraham.”

—[Matt. 1,] v. 1.⁶

- [1] Hosanna to the Son
Of David on his throne!
David’s Son, and King Thou art,
Christ by highest heaven ador’d:
Reign in every human heart,
Sovereign, everlasting Lord.

* June 24, 1783, began revising; Sept. 20, 1784, began another
[round of revision].⁷

⁵Published posthumously in *Poetical Works*, 10:138.

⁶Stanza 1 = *Scripture Hymns* (1762), 2:125, NT #2; and Stanza 2 = *Scripture Hymns* (1762), 2:125, NT #3.

⁷CW wrote this note at the bottom of the page in shorthand.

2. Thro' earth the Blessing spread
Deriv'd from Abraham's Seed:
Abraham's promis'd Son, and God,
God in us thyself reveal;
Jesus, come, on all bestow'd,
All with grace and glory fill.

“Who is called Christ.”—[Matt. 1,] v. 16.⁸ +⁹

- [1.] Christ, the true anointed Seer,
Messenger from the Most-high,
Thy Prophetic character
To my conscience signify;
Signify thy Father's will
By that Unction from above,
Mysteries of grace reveal,
Teach my heart that God is Love.
2. Thou who didst for all atone,
Dost for all incessant pray,
Make thy Priestly office known,
Take my cancel'd sin away;
Let me innocence regain,
Righteousness from thee receive,
Thro' thy meritorious pain,
Thro' thy intercession live.
3. Sovereign, universal King,
Every faithful soul's desire,
Into me thy kingdom bring,
Into me thy Spirit inspire;

⁸Published posthumously in *Arminian Magazine* 12 (1789): 279–80; and *Poetical Works*, 10:139–40.

⁹This is the first case where a “+” is placed in the margin next to a hymn. These marks were surely made by John Wesley, when he read through the volume after CW's death, since the marks correlate with hymns that John soon began publishing in the *Arminian Magazine*. We will reproduce all such “+” signs in the volume.

From mine inbred foes release,
Here erect thy gracious throne,
King of righteousness and peace,
Reign in every heart alone.

4. O that all were taught of God,
All anointed by thy grace,
Kings, and priests, redeem'd with blood,
Born again to sound thy praise,
An elect, peculiar seed,
Offspring of the Deity,
Christians both in name and deed,
One, intirely¹⁰ one with Thee!

“Now the birth of Jesus was on this wise.”
—[Matt. 1,] v. 18.¹¹

Let all adore th' immortal King,
Maker of heaven and earth!
Angels, and men, rejoice and sing
For your Creator's birth:
A son is born, a child is given,
That mortals born again
May in the new-created heaven
With God in glory¹² reign.

**“Thou shalt call his name Jesus, for he shall save
his people from their sins.”**—[Matt. 1,] v. 21.¹³ +

- [1.] Jesus from, not in, our sins
Doth still his people save:
Him our Advocate, and Prince,
Our Priest, and King we have:

¹⁰Orig., “forever.”

¹¹Published in *Scripture Hymns* (1762), 2:125, NT #1.

¹²Orig., “forever.” CW then wrote “triumphant”; and finally wrote “in glory.”

¹³Stanza 1 = *Scripture Hymns* (1762), 2:126, NT #5; and Stanza 2 = *Scripture Hymns* (1762), 2:126, NT #4.
Published posthumously in *Arminian Magazine* 12 (1789): 334; and *Unpublished Poetry*, 2:17.

Strength in Him with righteousness,
With pardon purity we gain,
Priests his praying Spirit possess,
And kings triumphant reign.

2. Sav'd from sin thro' faith we found
Ourselves by grace forgiven:
Jesus' grace doth more abound,
And makes us meet for heaven:
The full virtue of his name
Our hallow'd souls at last shall prove,
To the utmost sav'd proclaim
His pure almighty love.

**“They shall call his name Emmanuel, which
being interpreted is God with us.”**

—[Matt. 1,] v. 23.¹⁴

+

- [1.] Celebrate Immanuel's name,
The Prince of life and peace!
God with us our lips proclaim,
Our faithful hearts confess:
God is in our flesh reveal'd,
Earth and heaven in Jesus join,
Mortal with Immortal fill'd,
And human with Divine.
2. Fulness of the Deity
In Jesus' body dwells,
Dwells in all his saints and me,
When God his Son reveals:
Father, manifest thy Son,
And conscious of th' incarnate Word
In our inmost souls make known
The Presence of the Lord.

¹⁴Published posthumously in *Arminian Magazine* 12 (1789): 390; and *Poetical Works*, 10:141–42. Stanza 1 = *Scripture Hymns* (1762), 2:126, NT #6.

3. Let the Spirit of our Head
Thro' every member flow,
By our Lord inhabited
We then Immanuel know,
Then he doth his name express,
And God-in-us we truly prove,
Fill'd with all the life of grace,
And all the power of love.

S. Matthew II.

“Jesus was born in Bethlehem.”
—[Matt.] Chap. II, v. 1.¹

Happy the place, but happier still
The heart, where Christ is born:
The heart which He vouchsafes to fill
Need neither sin nor mourn:
No city could with Bethlehem share
The honour of his birth,
But every soul by faith may bear
The Lord of heaven and earth.

**“Out of thee shall come a Governor, that shall
rule my people Israel.”—[Matt. 2,] v. 6.²**

Thou dost in all thy people dwell:
Come, Lord, and reign in me alone,
Set up thy kingdom now, and seal
My heart thine everlasting throne:
My Governor if here Thou art,
And rul'st me by the power of love,
Thou wilt thy glorious power impart,
And crown with all thy joys above.

¹Published posthumously in *Poetical Works*, 10:142.

²Published posthumously in *Poetical Works*, 10:143. The first four lines = *Scripture Hymns* (1762), 2:126,
NT #7.

**“We have seen his star in the east, and are
come to worship him.”—[Matt. 2,] v. 2.³ +**

[1.] Mine eyes have seen his orient star,
And sweetly drawn I come from far,
Leaving the world behind;
His Spirit gently leads me on
A stranger in a land unknown,
The new-born King to find.

2. The word of all-preventing grace
Marks out the Saviour’s natal place;
And follower of the word
I keep his glimmering star in sight,
Which by its sure unerring light
Conducts me to my Lord.

**“Lo, the star which they saw in the east went
before them, till it came and stood over where
the young child was.”—[Matt. 2,] v. 3.⁴**

[1.] No more I rashly turn aside,
Or quit my true celestial Guide,
T’ inquire of foolish man;
Directed by his word alone,
I seek the infant-God unknown,
And cannot seek in vain.

2. Or if my Light itself withdraw,
With simple faith and humble awe
I urge my dreary way,
Till Jesus’ star again appear,
And pointing to the Saviour near
Its gladning beams display.

³Published posthumously in *Arminian Magazine* 12 (1789): 443–44; and *Poetical Works*, 10:142.

⁴Published posthumously in *Unpublished Poetry*, 2:17–18.

“When they saw the star, they rejoiced with exceeding great joy.”—[Matt. 2,] v. 10.⁵

The comfort lost, and soon restor'd,
Doth more transporting bliss afford,
And makes my joy o'reflow;
I bless th' inlightning word that brings
My soul t' adore the King of kings,
God manifest below.

**“They saw the young child, and fell down and worshipped him: and when they had opened their treasures they presented unto him gifts; gold, and frankincense, and myrrh.”
—[Matt. 2,] v. 11.⁶**

[1.] Hail holy, heaven-descended Child,
Who God and man hast reconcil'd,
Whom angels bow before!
Whate'er I have of good⁷ to give,
To Thee, from whom I first receive,
I thankfully restore.

2. To Thee my heart I open wide,
The myrrh of passions mortified,
The gold of charity,
The incense sweet of humble prayer,
Jesus, thy prostrate worshipper
I now present to Thee.

“Herod will seek the young child, to destroy him.”—[Matt. 2,] v. 13.⁸

Who Herod did of old inspire,
Doth still inspire his sons
With aim malicious to inquire
“Where are the perfect ones?”

⁵Published posthumously in *Poetical Works*, 10:143.

⁶Published posthumously in *Poetical Works*, 10:143.

⁷Orig., “God.”

⁸Published posthumously in *Poetical Works*, 10:144. The first four lines = *Scripture Hymns* (1762), 2:127,

Suffice that known to God they are,
Nor will themselves proclaim,
Kept ever-watching unto prayer,
And hid in Jesus' name.

**“Being warned of God, he turned aside into
the parts of Galilee.”—[Matt. 2,] v. 22.⁹**

- [1.] The Son obeys the will Divine,
Conducted step by step below;
But we our Father's whole design
Concerning us at once would know:
The *Word*, the true essential Light
Doth still, as taught of God, proceed;
But darker than Egyptian night
We boldly aim ourselves to lead.
2. In honour of the Infant-God
Henceforth I his obedience trace,
The light by just degrees bestow'd
Attend, the Providential grace;
Observant of a Father's word,
Led with a child's docility,
Jesus, my Pattern and my Lord,
In life and death I follow Thee.

⁹Published posthumously in *Poetical Works*, 10:144.

S. Matthew III.

**“The voice of one crying in the wilderness,
Prepare ye the way of the Lord.”**

—[Matt. 3,] v. 3.¹

- [1.] Far from a world of noisy care,
I to the wilderness repair,
 In silence and retreat
Rous'd by the soul-awakening cry,
I hear the news of Jesus nigh,
 And his Forerunner meet.

2. I feel the voice that cries Repent,
And struck with conscious grief, lament
 The sins which I confess,
In hope to find at last restor'd
The kingdom of my heavenly Lord,
 The justice, joy, and peace.

3. Allur'd, and strengthen'd from above
I every obstacle remove,
 With every idol part;
The Spirit is his harbinger,
And Jesus doth himself prepare
 His way into my heart.

4. Repentance is his work before,
And wrought to this I wait the power
 Of faith and love divine:
Come, Lord, and bring thy kingdom in,
Destroy the tyranny of sin,
 And reign forever mine.

¹Published posthumously in *Poetical Works*, 10:144–45.

“Think not to say within yourselves, We have Abraham to our father.”—[Matt. 3,] v. 9.² +

[1.] Sons of the Church, yourselves who deem
The temple of the Lord,
Awake out of your fatal dream,
And tremble at the word;
Howe'er your privileges ye boast,
On outward helps rely,
Ye all must finally be lost
Who unconverted die.

2. Long as the things of earth ye love,
Nor will from sin depart,
Your own pretensions ye disprove,
Poor heathens still in heart;
Members of the true church in vain,
Unchang'd, and unforgiven,
Unless ye all are born again,
Ye cannot enter heaven.

“God is able of these stones to raise up children unto Abraham.”—[Matt. 3,] v. 9.³

Supreme, incarnate Deity,
Display thy sovereign power in me,
Stone into flesh Thou canst convert,
A slave's into a filial heart:
Speak; and begotten by the word,
I magnify my quickning Lord,
Tho' dead in sin, I rise forgiven,
A child of grace, an heir of heaven.

²Published posthumously in *Arminian Magazine* 12 (1789): 501–502; and *Poetical Works*, 10:145–46.

³Published posthumously in *Poetical Works*, 10:146.

“Every tree which bringeth not forth good fruit, is hewn down and cast into the fire.”
—[Matt. 3,] v. 10.⁴

Ye high in gifts, who lift your head,
As trees their leafy honours spread,
Ye barren souls who flourish fair,
And words in large abundance bear,
If still ye want the humble root,
If still ye bear no gracious fruit,
The righteous axe ye soon shall feel,
Cut down to feed the flames of hell.

“He shall baptize you with the holy Ghost, and with fire.”—[Matt. 3,] v. 11.⁵

- [1.] Pure, baptismal Fire Divine,
 All thy heavenly powers exert,
In my deepest darkness shine,
 Spread thy warmth throughout my heart;
Come, Seraphic Spirit, come,
 Comforter thro' Jesus given,
All my earthly dross consume,
 Fill my soul with love from heaven.
2. Love in me intensely burn,
 Love mine inmost essence seize,
All into thy nature turn,
 All into thy holiness;
Spark of thy celestial flame,
 Then my soul shall upward move,
Trembling on with steady aim
 Seek, and join its Source above.

⁴Published posthumously in *Poetical Works*, 10:146.

⁵Published posthumously in *Poetical Works*, 10:146–47.

“He will burn up the chaff.”—[Matt. 3,] v. 12.⁶

- [1.] Barren, light, and void, and vain
Shall I still as chaff remain,
Flexible my heart and mind,
Borne about with every wind?
2. Jesus, turn the chaff to wheat,
Make me for thy garner meet,
Fruitful, fraught with virtue pure,
Firm the sifting test t' endure.
3. Me, and every precious grain
Winnow with thy Spirit's fan;
Make thy tempted people clean,
Thoroughly separate us from sin:
4. Then our ready souls remove
To the granary above,
Mixt with all thy saints to rest,
Bread for God's eternal feast.

**“I have need to be baptized of thee.”
—[Matt. 3,] v. 14.⁷**

- [1.] Yes, the purest saint below
Needs to be baptiz'd of Thee,
Needs thy farther grace to know,
Needs thy perfect purity:
Wash'd, he must be wash'd again,
Still perceive the blood applied,
Daily by thy cross remain,
Dwell securely⁸ in thy side.
2. Foulest of the sinful race
Unto Thee my wants I tell,

⁶Published posthumously in *Poetical Works*, 10:147.

⁷Published posthumously in *Poetical Works*, 10:148.

⁸Orig., “forever.”

My continual want of grace,
Lord, I every moment feel:
Me into thy death baptize,
Plunge, replunge me in thy blood,
Till out of thy grave I rise,
Rise with Thee, and reign with God.

“It becometh us to fulfil all righteousness.”
—[Matt. 3,] v. 15.⁹

Cloth'd in our flesh and blood,
Saviour, Thou didst fulfil
The holy, righteous law of God,
And answer all his will:
And we shall do the same,
Begotten from above,
Fill'd with the virtues of thy name,
Inspir'd with humble love.

**“Lo, a voice from heaven saying, This is my
beloved Son, in whom I am well-pleased.”**
—[Matt. 3,] v. 17. +

[I.]¹⁰

- [1.] Father, in thy beloved Son
Thou art well-pleas'd, in Christ alone
Thou findest thy joy supreme;
Yet doth thy soul in man delight,
If loving faith to Christ unite,
And make us parts of Him.
2. Not one of our rebellious race
Could e'er obtain thy pardning grace,
Or good from Thee receive,

⁹Published in *Scripture Hymns* (1762), 2:127, NT #9.

¹⁰Published posthumously in *Arminian Magazine* 12 (1789): 557–58; and *Poetical Works*, 10:149–50.

Hadst Thou not Him on all bestow'd,
That all who trust the dying God
Might in thy favor live.

3. That Thou mayst kindly smile on me,
Father, I bring thy Son to Thee,
With Him approach thy throne:
His death my powerful plea I make;
Accept me for the only sake
Of thy beloved Son.
4. Nothing I ask but in his name,
Nothing but thro' his merits claim
Who pleads my cause above:
My feeble prayers to his I join;
Regard my Advocate Divine,
And me in Jesus love.
5. Who in his Spirit walk and live,
My works as Jesus' works receive,
And all I have and am,
With Him, that all my works hath wrought,
With Him, that gives my every thought,
Mysteriously¹¹ the same.

**["Lo, a voice from heaven, saying, This is my
beloved Son, in whom I am well-pleased."
—Matt. 3, v. 17.]**

II.¹²

- [1.] Father, thy heavenly voice I own,
Propitious thro' thy favrite Son
I know Thou art to me:
Cloth'd with his blood and righteousness,
Accepted in his worth, I bless
Thy gracious Majesty.

¹¹Orig., "Eternally."

¹²Published posthumously in *Arminian Magazine* 12 (1789): 558; and *Poetical Works*, 10:150. Incorporates parts of *Scripture Hymns* (1762), 2:127, NT #10.

2. But did He not our nature take,
Thy grace and favor for his sake
That every soul might find?
To Jesus our whole race unite,
And then eternally delight
In all the ransom'd kind.

S. Matthew IV.

“Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.”
—[Matt. 4,] v. 1.¹

- [1.] Conscious of our infirmity,
We wisely from the world retreat,
The hazardous temptation flee,
And shun the shock we dread to meet:
But Jesus to the desert² goes,
For us to conquer all our foes.
2. He wears our feeble flesh, within
Full of his own Almighty grace,
Divinely sure the fight to win,
Himself exposes in our place,
That we on all our foes may tread
Already vanquish'd by our Head.

“When the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.”—[Matt. 4,] v. 3.

[I.]³

- [1.] Whom God pronounc'd his fav'rite Son,
Can Christ his Father's word disown?
Whom God acknowledg'd from above,
Can Christ suspect his Father's love?

¹Published posthumously in *Poetical Works*, 10:150.

²Orig., “~~desart~~.”

³Published posthumously in *Poetical Works*, 10:151.

As left in the distressing hour,
Mistrust his providential power?
And kept for forty days unfed,
Despair of life for want of bread?

2. In vain for Christ the tempter spread
The snare for the first Adam laid;
Urging our Lord to disbelieve
He could not God himself deceive:
In vain doth hell with Heaven contend:
He proves his Godhead on the fiend,
Opposes with the written word,
And foils him by the Spirit's sword.

[“When the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.”—Matt. 4, v. 3.]

II.⁴

- [1.] When God declares me reconcil'd,
His pardon'd, dear, adopted child,
Allur'd into the wilderness
He lets the tempter prove⁵ my⁶ grace:
Satan impels me to despair,
Or doubt my heavenly Father's care,
To question if I am his son,
And not to trust my God alone.
2. By hunger in this desert⁷ tried,
I will not in myself confide,
But trust my Father's love to feed
My soul with immaterial bread:
When, as He will, the manna given,
The living Bread sent down from heaven
I shall with simple faith receive,
And by the Word and Spirit⁸ live.

⁴Published posthumously in *Unpublished Poetry*, 2:18.

⁵Orig., “proves”; likely an error.

⁶Orig., “his.”

⁷Orig., “desart.”

⁸Orig., “forever” changed to “and Spirit.”

“He answered and said, It is written.”
—[Matt. 4,] v. 4.⁹

Teach me, O Lord, to fight like Thee;
With weapons from thine armoury
The foe I then shall quell,
Skilful to use thy two-edg'd sword,
Victorious thro' thy written word
O're all the powers of hell.

“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”—[Matt. 4,] v. 4.¹⁰

Jesus, the word by which alone
We live, doth from thy mouth proceed:
The bread unblest by Thee is stone,
The stone which Thou hast blest is bread:
Life of the death-devoted race,
That real bread vouchsafe to give,
And quicken'd by thy word of grace
Thy life of holiness we live.

“Then the devil taketh him into the holy city, and setteth him on a pinnacle of the temple.”
—[Matt. 4,] v. 5.¹¹ +

[1.] When Satan fails the souls to shake
Who in their God confide,
Sudden he changes his attack,
And urges them to pride:
He tempts them in the holy place,
That lifted up with joy,
And trusting in their gifts or grace,
They may themselves destroy.

⁹Published in *Scripture Hymns* (1762), 2:128, NT #12.

¹⁰Published in *Scripture Hymns* (1762), 2:127–8, NT #11.

¹¹Published posthumously in *Arminian Magazine* 12 (1789): 614–15; and *Poetical Works*, 10:152.

2. Still to the pinnacle he brings
The men who Jesus know,
Superior to all earthly things
Who see the world below:
Disciples of a tempted Lord
He sets them up on high,
That those who cannot doubt the word
May by presumption die.

“Cast thyself down.”—[Matt. 4,] v. 6.¹²

By Satan, or his instrument,
I cannot be compel'd;
They may solicit my consent,
And I refuse to yield,
Firmly resist intic'd in vain,
To Christ the tempted fly,
And all the wiles of hell disdain,
And all the strength defy.

**“If thou be the Son of God, cast thyself down.”
—[Matt. 4,] v. 6.¹³**

False confidence the tempter gives,
To rob us of the true,
And oft unwary souls deceives
His wiles who never knew:
He fills us with presumption vain,
Who needless dangers dare,
Exalts, to cast us down again,
And sink us in despair.

¹²Published posthumously in *Poetical Works*, 10:152.

¹³Published posthumously in *Poetical Works*, 10:153.

“The devil saith, It is written.”—[Matt. 4,] v. 6.¹⁴ +

One by his hellish father taught
 May take the tempter’s place,
 (His head with scripture-notions fraught,
 His mouth with scripture-phrase)
 May carry on the fiend’s design
 The faithful to pervert,
 And talk in language most divine,
 With Satan in his heart.

**“He shall give his angels charge concerning¹⁵
 thee, and in their hands they shall bear thee
 up.”—[Matt. 4,] v. 6.¹⁶ +**

- [1.] Us in their hands the angels bear
 In all our lawful ways:
 But shall we from his precepts err,
 And tempt the God of grace?
 Ourselves as from the summit cast,
 Th’ appointed means neglect,
 And think we hold his promise fast
 Who his command reject?
2. In vain the promise of our Lord
 The disobedient pleads,
 God never contradicts his word,
 Or wills what he forbids:
 Father, thy whole recorded will
 Doth every part explain,
 And none but who the terms fulfil
 The promis’d good shall gain.

¹⁴Published posthumously in *Arminian Magazine* 12 (1789): 669; and *Poetical Works*, 10:153.

¹⁵Orig., “over.”

¹⁶Published posthumously in *Arminian Magazine* 13 (1790): 53–54; and *Poetical Works*, 10:153–54.

“Thou shalt not tempt the Lord thy God.”—[Matt. 4,] v. 7.¹⁷

+

[1.] O may I tempt my God no more,
 Or wantonly demand
 Unneeded tokens of thy power,
 And thy protecting hand;
 But humbly safe in all my ways
 On Thee my Lord attend,
 And thro' the channels of thy grace
 Expect the promis'd end.

2. No powers extraordinary I claim
 To help in time of need,
 Assur'd I in thy favor am,
 And by thy Spirit led:
 A child of Providence Divine
 Thy constant care I prove,
 Nor ask a miracle or sign,
 To shew that God is Love.

“Again the devil taketh him.”—[Matt. 4,] v. 8.¹⁸

Let not the follower of his Lord
 Think all temptation past,
 The most severe and most abhor'd
 May buffet him at last;
 Satan, before his warfare end,
 The hoary saint may try,
 May tempt him to adore the fiend,
 To curse his God and die.

¹⁷Published posthumously in *Arminian Magazine* 13 (1790): 109–110; and *Poetical Works*, 10:154. Incorporates parts of *Scripture Hymns* (1762), 2:128, NT #13.

¹⁸Published posthumously in *Poetical Works*, 10:154–55.

“The devil taketh him into an exceeding high mountain and sheweth him all the kingdoms of the world &c.”—[Matt. 4,] v. 8.

[I.]¹⁹

Sin enter'd by the eye, and made
Its way to Adam's heart:
Satan, who thus our sire betray'd,
On Jesus tries his art:
But vain the serpent's hope to move
The Son of God Most-high,
Who built those glorious worlds above,
Who fills both earth and sky.

[“The devil taketh him into an exceeding high mountain and sheweth him all the kingdoms of the world &c.”—Matt. 4, v. 8.]

II.²⁰

- [1.] To damn us by our own desires,
Satan the world employs,
With avarice, and ambition fires,
And visionary joys,
By pomp, and state, and pageantry
Allures us to his shrine,
And tells my soul, Bow down to me
And all my world is thine.
2. But we a kingdom here receive,
A kingdom from above,
Which only Christ hath power to give,
Which never can remove:
The devil's proffers we disdain,
Who worship Christ alone,
Partakers of his patience reign,
Partakers of his throne.

¹⁹Published posthumously in *Poetical Works*, 10:155.

²⁰Published posthumously in *Poetical Works*, 10:155.

[“The devil taketh him into an exceeding high mountain and sheweth him all the kingdoms of the world &c.”—Matt. 4, v. 8.] +

III.²¹

Who teach their children to admire
The pomp which earth displays,
And bid them from their birth aspire
To riches, power, and praise;
They blindly take the murderer’s part,
To him their offspring sell,
Poison their unexperienc’d heart,
And train them up for hell.

“Get thee hence, Satan.”—[Matt. 4,] v. 10.²²

Inspire me, Saviour, with that power
Which cast the tempter down,
So shall I bear the fiery hour,
And bid the fiend be gone!
Quel’d by the Spirit of thy grace,
Again the foe shall flee;
He cannot stand before my face,
When Thou resid’st in me.

“Thou shalt worship the Lord thy God, and him only shalt thou serve.”—[Matt. 4,] v. 10.²³

I shall, if Thou bestow the power
Of living faith divine,
In spirit and in truth adore
Thy Father, Lord, and mine;
If Thou my hallow’d soul inspire,
I shall obedient prove,
And burn, like that celestial quire,
With flames of purest love.

²¹Published posthumously in *Arminian Magazine* 13 (1790): 110; and *Poetical Works*, 10:156.

²²Published in *Scripture Hymns* (1762), 2:128, NT #14.

²³Published posthumously in *Unpublished Poetry*, 2:18–19. Incorporates parts of *Scripture Hymns* (1762), 2:128, NT #15.

“Then the devil leaveth him.”—[Matt. 4,] v. 11.²⁴

Lost by the first, the Second Man
Jehovah did the fight regain;
Single He foil'd our hellish foe,
Who fled t' escape the deadly blow:
Nor could the Serpent save his head
Forever crush'd—when Jesus bled.

**“Behold, angels came, and ministred unto him.”
—[Matt. 4,] v. 11.²⁵**

- [1.] When shall I share, O Lord, with Thee
That full and final victory?
When shall my painful conflicts end?
Avenge me, Saviour, of the fiend,
Satan with all his works destroy,
And seal mine everlasting joy.
2. Weary of earth my soul receive,
With Thee in glorious rest to live:
O might I serve my Saviour there,
Th' unutterable rapture share,
And sing with all thy hosts above,
And feast forever on thy love!

**“The people which sat in darkness saw great
light, and to them which sat in the region and
shadow of death, light is sprung up.”
—[Matt. 4,] v. 16.²⁶**

- [1.] In our unregenerate state
Strangers to ourselves and God,
We in grossest darkness sat,
In the shades of death abode,

²⁴Published in *Scripture Hymns* (1762), 2:129, NT #16.

²⁵Published posthumously in *Poetical Works*, 10:157.

²⁶Published posthumously in *Unpublished Poetry*, 2:19.

Confines of that hellish night;
When we saw the gospel-grace,
Saw the great eternal Light
Beaming from Immanuel's face.

2. Suddenly the Light sprung up,
Rose the Day-star in our hearts:
Earnest of our heavenly hope,
Jesus still himself imparts;
Grows the pure, celestial ray
More and more with faith's increase,
Makes at last the perfect day,
Opens into endless²⁷ bliss.

**“Jesus begun to preach and say, Repent: for
the kingdom of heaven is at hand.”**
—[Matt. 4,] v. 17.²⁸

Jehovah from Jehovah sent
Calls to a sinful world, Repent:
His mercy's powerful motive this,
Repent, and gain eternal bliss,
Repent, and take the Blessing given,
The kingdom, and the King of heaven.

**“Jesus saw two brethren casting a net into the
sea.”—[Matt. 4,] v. 18.²⁹** +

The schools of scribes, and courts of kings,
The learn'd and great He passes by,
Chuses the weak and foolish things,
His truth and grace to testify;
Plain, simple men his call endues
With power and wisdom from above;

²⁷Orig., “glorious.”

²⁸Published in *Scripture Hymns* (1762), 2:129, NT #17.

²⁹Published posthumously in *Arminian Magazine* 13 (1790): 165; and *Poetical Works*, 10:157.

And such He still vouchsafes to use,
Who nothing know but Jesus' love.

**“He saith unto them, Follow me, and I will make
you fishers of men.”—[Matt. 4,] v. 19.³⁰**

- [1.] Jesus, thy minister ordain,
By first redeeming me from sin,
And give me heavenly skill to gain
Poor souls, and for thyself to win:
Then shall I seek not theirs but them,
Shall cast the net on the right side,
And nothing know, desire, esteem,
Or preach, but Jesus crucified.
2. Made willing by thy powerful call
My faith I by obedience show,
For thy dear sake abandon all,
And chearful in thy footsteps go,
The Man of love and sorrow trace,
My calling in thy sufferings see,
And freely ministring thy grace
In life and death I follow Thee.

**“They straightway left their nets, and followed
him.”—[Matt. 4,] v. 20.³¹**

Happy the soul who casts behind
The world and its intangling snares!
By simple faith to Jesus join'd
He only for his Master cares:
Whate'er he for his Master leaves,
Whether his stock be large or small,

³⁰Published posthumously in *Poetical Works*, 10:157–58. This is a major reworking of *Scripture Hymns* (1762), 2:129, NT #18.

³¹Published posthumously in *Poetical Works*, 10:158.

A grateful sacrifice he gives,
And much forsakes, who quits his all.

**“He saw other two brethren, James and John,
with Zebedee their father, mending their nets,
and he called them.”—[Matt. 4,] v. 21.**

[I.]³²

- [1.] The God of love our nature bore,
Not to destroy it, but restore:
The Friend of human race
Delights to make his goodness known,
And joins a pair by nature one
In closer ties of grace.
2. Whom nature joins He often parts,
To claim our undivided hearts,
Our faithfulness to prove,
To manifest his grace below,
That feeble worms may feel, and show
The wonders of his love.

**[“He saw other two brethren, James and John,
with Zebedee their father, mending their nets,
and he called them.”—Matt. 4, v. 21.]**

II.³³

- [1.] There is a time for souls to toil,
To cast our nets into the sea:
But call'd apart, to rest a while,
Fishers of men employ'd by Thee,
Jesus, our labours we suspend,
And know the time our nets to mend.
2. We gain in solitude and prayer
Strength to pursue thy love's design,
Ourselves for dangers fresh prepare,
And fortified by grace divine,

³²Published posthumously in *Poetical Works*, 10:159.

³³Published posthumously in *Poetical Works*, 10:159.

We boldly launch into the main,
And cast the gospel-net again.

**“They immediately left the ship, and their
father, and followed him.”—[Matt. 4,] v. 22.³⁴ +**

[1.] Their sacred charge who undertakes
Th’ Apostles’ genuine successor,
He all his earthly hopes forsakes,
With all his fond attachments here,
Puts off his nature’s soft excess,
And only lives his God to please.

2. Lord, we thy Spirit’s call obey,
The servants of thy church below,
Without regret, without delay
Our friends, our all for Thee forego,
And find, enrich’d by poverty,
Our more than all restor’d in Thee.

**“Jesus went about all Galilee, teaching in their
synagogues, and preaching the gospel of the
kingdom, and healing all manner of sickness.”
—[Matt. 4,] v. 23 &c.³⁵ +**

[1.] Jesus, Thee thy works proclaim
Omnipotently good!
Moses, thy forerunner came,
And mighty works he shew’d;
Minister of wrath Divine,
His wonders plagued the sinful race:
Works of purest love are thine,
And miracles of grace.

³⁴Published posthumously in *Arminian Magazine* 13 (1790): 222–23; and *Poetical Works*, 10:159–60.

³⁵Published posthumously in *Arminian Magazine* 13 (1790): 277–78; and *Poetical Works*, 10:160–61.

2. All thy cures are mysteries,
And prove thy power to heal
Every sickness and disease
Which now our spirits feel:
Good Physician of mankind,
Thou wilt repeat thy sovereign word,
Chase the evils of our mind,
And speak our souls restor'd.
3. Who of other help despair,
And would thy word receive,³⁶
Us Thou mak'st thy tenderest care,
And kindly dost relieve;
Every soul-infirmity,
And plague of heart Thou dost remove,
Heal'st whoe'er apply to Thee
With balm of bleeding love.
4. Still Thou goest about to teach,
And desperate souls to cure,
Still Thou dost the kingdom preach
Which always shall endure,
Publishest the power of grace,
Which pardon, and perfection brings,
Saves our fallen, dying race,
And lifts us into kings.

**“His fame went throughout all Syria: and they
brought unto him all sick people &c.”**
—[Matt. 4,] v. 24.³⁷

- [1.] Drawn by thine extended fame,
Saviour, I come to Thee;

³⁶Orig., “~~on Thee believe~~” changed to “thy word receive.”

³⁷Published posthumously in *Poetical Works*, 10:161.

Sick of every vice I am,
And sinful malady:
Now a palsied soul I groan;
In rage I act the madman's part;
Torn by devilish pride, I own
The legion in my heart.

2. But my most inveterate ill
Shall fly before thy word;
Nothing can withstand the will
Of an Almighty Lord:
Faith in thine all-healing power
If by thy gracious gift I have,
Speak, and in this welcome hour
The chief of sinners save.

3. Health into my spirit speak
Thro' thy balsamic blood,
Then I shall go forth, and seek
The sinsick multitude,
Then I in thy steps shall tread,
The tidings of great joy proclaim,
Wander every where to spread
Mine utmost Saviour's Name.

S. Matthew V.

“And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying.”—[Matt. 5,] v. 1, 2.¹

- [1.] I leave a careless world below,
Mixt with the multitudes I go,
By faith the mount ascend,
In strong desire to Christ draw near,
And wait in humble hope to hear
The sinner’s heavenly Friend.
2. Open thy mouth, celestial Lord,
Open my heart to catch the word
Which still proceeds from Thee;
And let thy lips replete with grace
Drop peace, and joy, and righteousness
On all thy church, and me.

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.”—[Matt. 5,] v. 3.²

Jesus, on me the want bestow,
Which all who feel shall surely know
Their sins on earth forgiven;
Give me to prove the kingdom mine,
And taste in holiness divine
The happiness of heaven.

**“Blessed are they that mourn &c.”
—[Matt. 5,] v. 4.³**

Turn, into flesh the stony turn,
And while for Thee alone I mourn,
The consolation send;
O come thyself, my soul t’ embrace,
And let my chearful life of grace
In glorious comfort end.

¹Published posthumously in *Poetical Works*, 10:162.

²Published in *Scripture Hymns* (1762), 2:129, NT #19.

³Published in *Scripture Hymns* (1762), 2:129–30, NT #20.

“Blessed are the meek &c.”—[Matt. 5,] v. 5.⁴

Meeken my soul, thou heavenly Lamb,
That I in the new earth may claim
My hundred-fold reward,
My rich inheritance possess,
Co-heir with the great Prince of peace,
Co-partner with my Lord.

**“Blessed are they which do hunger &c.”—
[Matt. 5,] v. 6.⁵**

Me with that restless thirst inspire,
That strength of infinite desire,
And feast my hungry heart:
Less than thyself cannot suffice;
My soul for all thy fulness cries,
For all Thou hast and art.

**“Blessed are the merciful &c.”
—[Matt. 5,] v. 7.⁶**

Mercy who shew shall mercy find:
Thy pitiful and tender mind
Be, Lord, on me bestow'd:
So shall I still the blessing gain,
And to eternal life retain
The mercy of my God.

**“Blessed are the pure in heart.”
—[Matt. 5,] v. 8.⁷**

Jesus, the crowning grace impart,
Bless me with purity of heart,
That now beholding Thee,
I soon may view thine open face,
On all thy dazling beauties gaze,
And God forever SEE!

⁴Published in *Scripture Hymns* (1762), 2:130, NT #21.

⁵Published in *Scripture Hymns* (1762), 2:130, NT #22.

⁶Published in *Scripture Hymns* (1762), 2:130, NT #23.

⁷Published in *Scripture Hymns* (1762), 2:130–31, NT #24.

“Blessed are the peacemakers &c.”

—[Matt. 5,] v. 9.⁸

Lord, give me that pacific mind,
Which spreads thy peace throughout mankind,
And knits them all in one;
So shall He own me for his child,
Who all thro’ Thee hath reconcil’d,
And take me to his throne.

“Blessed are they which are persecuted &c.”

—[Matt. 5,] v. 10.⁹

Not for my fault or folly’s sake,
The name, or mode, or form I take,
But for true holiness,
Let me be wrong’d, revil’d, abhor’d,
And Thee my persecuted Lord
In life and death confess.

“Blessed are ye when men shall revile you &c.”

—[Matt. 5,] v. 11.¹⁰

Call’d to sustain the hallow’d cross,
And suffer for thy righteous cause,
Pronounce me doubly blest,
And let thy glorious Spirit, Lord,
Assure me of my great reward
In heaven’s eternal feast.

“So persecuted they the prophets which were before you.”—[Matt. 5,] v. 12.¹¹

The Prophets old, and rough, and true
Our patient types we see;
The prophets smooth, and false, and new
Protest, “It need not be.”

⁸Published in *Scripture Hymns* (1762), 2:131, NT #25.

⁹Published in *Scripture Hymns* (1762), 2:131, NT #26.

¹⁰Published in *Scripture Hymns* (1762), 2:131, NT #27.

¹¹Published in *Scripture Hymns* (1762), 2:131–32, NT #28.

But all who would in Jesus live
A daily death must die,
His portion upon earth receive,
His portion in the sky.

“Ye are the salt of the earth.”—[Matt. 5,] v. 13.¹²

Still may the preachers of thy word
May the disciples be
Dispensers of thy Spirit, Lord,
In faith and charity:
Apostles to the ransom'd race
Let all thy church be join'd
To spread throughout the earth thy grace,
To season all mankind.

“If the salt have lost its savour, wherewith shall it be seasoned?”—[Matt. 5,] v. 13.¹³

Ah, Lord, with trembling I confess
A gracious soul may fall from grace,
The salt may lose its seasoning¹⁴ power,
And never, never find it more:
Least this my fearful case should be,
Each moment knit my soul to Thee,
And lead me to thy mount above
Thro' the low vale of humble love.

“Ye are the light of the world.”—[Matt. 5,] v. 14.¹⁵

Darkness in ourselves, we shine
With lustre not our own,
Chear the world with light divine
Reflected from that Sun,

¹²Published in *Scripture Hymns* (1762), 2:132, NT #29.

¹³Published in *Scripture Hymns* (1762), 2:132, NT #30.

¹⁴Orig., “savoury.”

¹⁵Published in *Scripture Hymns* (1762), 2:132, NT #31.

Till that Sun of righteousness
All his heavenly¹⁶ beams display
Universal nature bless
With everlasting day.

“A city that is set on an hill cannot be hid.”
—[Matt. 5,] v. 14.¹⁷ +

Can we from the world conceal
A church that’s built on Thee?
Seated on thy holy hill
They must the city see:
Pride may frown, and prudence chide,
Bid us keep our faith unknown:
Faith its light no more can hide
Than the meridian sun.

**“Neither do men light a candle, and put it under
a bushel.”—[Matt. 5,] v. 15.¹⁸**

Not for ourselves the light of grace
Didst Thou on us bestow,
But for the whole benighted race,
Thy darken’d house below;
The candlesticks thy churches are,
The Spirit in them design’d
Thy truth and goodness to declare,
T’ inlighten all mankind.

“Let your light so shine before men &c.”
—[Matt. 5,] v. 16.¹⁹

The light in us must shine:
Thou, Lord, direct the rays,
So shall it show its Source Divine,
And glitter to thy praise,

¹⁶Orig., “glorious.”

¹⁷Published in *Scripture Hymns* (1762), 2:133, NT #32. Published posthumously in *Arminian Magazine* 13 (1790): 333.

¹⁸Published in *Scripture Hymns* (1762), 2:133, NT #33.

¹⁹Published in *Scripture Hymns* (1762), 2:133, NT #34.

So shall our works of faith
The charm'd spectators move
T' extol, like us, in life and death,
Our heavenly Father's love.

**“Think not that I am come to destroy the law
&c.”—[Matt. 5,] v. 17.²⁰** +

Saviour, inspire with unknown awe
The souls who fondly dream
Thou can'st t' abolish thine own law,
Fulfilling it for them:
Put them in fear; and then display
The counsel of thy will,
The law Thou didst *for* man obey,
In man again fulfil.

**“Till heaven and earth pass, one jot or one
tittle shall in no wise pass from the law, till all
be fulfilled.”—[Matt. 5,] v. 18.²¹** +

Can a law from God proceed,
Useless soon, and null, and void?
No: when earth and heaven are fled,
This continues undestroy'd:
On the hearts of all mankind
Graven by its Author's hand,
Copy of th' eternal Mind,
Firm it must forever stand.

**“One tittle shall in no wise pass.”
—[Matt. 5,] v. 18.²²**

Yes, the law is like its Giver,
Holy, heaven-descended word,

²⁰Published in *Scripture Hymns* (1762), 2:134, NT #35. Published posthumously in *Arminian Magazine* 13 (1790): 391.

²¹Published in *Scripture Hymns* (1762), 2:134, NT #36. Published posthumously in *Arminian Magazine* 13 (1790): 444–45.

²²Published in *Scripture Hymns* (1762), 2:134, NT #37.

Word of Him that lives forever,
Stands co-eval with its Lord:
Firmer than the earth's foundation
This survives the starry host,
In the wreck of all creation
Not one tittle shall be lost.

“Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”
—[Matt. 5,] v. 19.²³

Whoe'er th' authority impeach
Of thy commanding word,
Still let my life and practice teach
Obedience to my Lord:
Master, to me the blessing give
Thy least commands to love,
Till from thy mercy I receive
My great reward above.

“Except your righteousness shall exceed &c.”
—[Matt. 5,] v. 20.²⁴

No partial, outward righteousness
Can make me meet to see thy face,
But such as in thyself did shine,
Internal, perfect, and divine:
The faith which works by holiest love
Shall join me to thy saints above,
The righteousness from heaven sent down
Shall form mine everlasting crown.

²³Published in *Scripture Hymns* (1762), 2:135, NT #38.

²⁴Published in *Scripture Hymns* (1762), 2:135, NT #39.

“But I say unto you.”—[Matt. 5,] v. 22.²⁵

Which of the old Prophets dar'd
So high a stile assume?
Who by them his way prepar'd
The LORD himself is come:
“I the great JEHOVAH say!”
Open, Lord, this heart of mine
All thy words to hear, obey,
And prove them all Divine.

“Whosoever shall say Thou fool, shall be in danger of hell-fire.”—[Matt. 5,] v. 22.²⁶

Lord, Thou forbiddest me in vain
By anger, or contempt to kill,
Unless Thou dost at once explain
And strengthen me t' obey thy will:
The spiritual command I see:
But O, thy Spirit's power impart,
And planting thy own love in me
Expel the murtherer from my heart.

“First be reconciled to thy brother, and then come and offer thy gift.”—[Matt. 5,] v. 24.²⁷ +

In vain with angry hearts we dare
Nigh to thine altar move,
Since neither sacrifice, nor prayer
Atones for want of love:
O may we each with each agree
Thro' thy uniting grace,

²⁵Published in *Scripture Hymns* (1762), 2:135, NT #40.

²⁶Published in *Scripture Hymns* (1762), 2:136, NT #41.

²⁷Published in *Scripture Hymns* (1762), 2:136, NT #42. Published posthumously in *Arminian Magazine* 13 (1790): 501.

Our gift shall then accepted be,
Our life of love and praise.

“Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”—[Matt. 5,] v. 26.²⁸

Can they discharge the debt in hell,
Or satisfy thy justice there?
They must with endless burnings dwell,
They must eternal torments bear,
Forever and forever prove
That God is²⁹ Truth, as well as Love.

**“Thou shalt not commit adultery.”
—[Matt. 5,] v. 27.³⁰**

+

Can a true follower of thine
Such horrid crimes commit?
One moment left by grace Divine
We sink into the pit:
Ah, do not, dearest Lord, depart
One moment from thine own,
But purify, and keep the heart
Which would be thine³¹ alone.

**“He hath committed adultery in his heart.”
—[Matt. 5,] v. 28.³²**

But wilt not Thou, Almighty Lord,
The evil heart remove
And fill us thro’ thy hallowing word
With thy own heavenly love?
According to our faith in Thee
To us it shall be done,

²⁸Published in *Scripture Hymns* (1762), 2:136, NT #43.

²⁹Orig., “That is” changed to “That God is.”

³⁰Published in *Scripture Hymns* (1762), 2:136–37, NT #44. Published posthumously in *Arminian Magazine* 13 (1790): 558.

³¹Orig., “be in thine.”

³²Published in *Scripture Hymns* (1762), 2:137, NT #45.

Holy, and pure we then shall be,
And love due God alone.

“If thy right eye offend thee, pluck it out, and cast it from thee.”—[Matt. 5,] v. 29.³³

Forbid it, Lord, that I should strive
Mine idols to conceal,
Or keep one bosom-lust alive,
And carry it to hell:
Rather from all I leave behind
My naked soul shall flee,
And lose its life on earth, to find
Its heavenly life in Thee.

**“I say unto you, Swear not at all.”
—[Matt. 5,] v. 34.³⁴**

- [1.] The world, against their Maker, cry
Ye must for every trifle swear,
Oaths without end they multiply,
The weak and ignorant insnare,
Transgressions, perjuries increase,
And harden Satan’s witnesses.
2. By oaths they learn their God to scorn,
By oaths their souls for nought they sell,
By oaths they cause the land to mourn,
By oaths rejoice and people hell,
And thus their property secure,
And make their own damnation sure.

**“Neither by heaven, for it is God’s throne; nor by the earth, for it is his footstool.”
—[Matt. 5,] v. 34, 35.³⁵**

³³Published in *Scripture Hymns* (1762), 2:137, NT #46.

³⁴Published posthumously in *Poetical Works*, 10:169–70.

³⁵Published posthumously in *Poetical Works*, 10:170.

Heaven's magnificence declares
Jehovah's brightest³⁶ seat,
Earth with its productions bears
The impress of his feet:
Him we by the creatures know,
His goodness, and his power revere;
All his works above below
Proclaim, that God is here!

“Resist not evil.”—[Matt. 5,] v. 39.

+

[I.]³⁷

The trodden worm will turn again,
And nature hurt resent the smart,
Unless thy gentleness restrain,
Unless thy love o'rcome my heart:
The precept, and the pattern mild
Thou givst; but add the patient power,
And chang'd into a little child
Thy follower shall resist no more.

[“Resist not evil.”—Matt. 5, v. 39.]

II.³⁸

Whate'er to magistrates belong,
Who bear the sword, and not in vain,
I dare not render wrong for wrong,
Or grief for grief, or pain for pain:
The spirit of fierce vindictive Jews
I hate, when Jesus' mind I know,
And goods, and life itself would lose,
Rather than hurt my deadliest foe.

³⁶Orig., “glorious.”

³⁷Published in *Scripture Hymns* (1762), 2:137, NT #47. Published posthumously in *Arminian Magazine* 13 (1790): 613–14.

³⁸Published posthumously in *Poetical Works*, 10:170.

“Give to him that asketh &c.”

—[Matt. 5,] v. 42.³⁹

The reasoning selfishness of man
Can it the word of God explain?
Or shall I trust the learn'd, employ'd
By pride to make the precept void?
With faith's unfeign'd simplicity,
Jesus, I turn from man to Thee,
Thy own Interpreter Thou art,
Write thy own meaning on my heart.

“Love your enemies.”—[Matt. 5,] v. 44.⁴⁰ +

- [1.] O could I view them with those eyes
Which wept the bloody Salem's fall,
And echo back the Saviour's cries,
And on my heavenly Father call
“Forgive them, O my God, forgive:
“I thirst—to die, that they may live.^[b]”
2. Send forth the Spirit of thy Son,
Which turns the Leopard to a lamb,
So shall I put his bowels on,
Who hellish hate by love o'recame,
Who made his murderers his care,
And sav'd them thro' his dying prayer.

“Bless them that curse you.”

—[Matt. 5,] v. 44.⁴¹

The causeless curse is lost on me:
But shall I bless my foes in vain?
I bless them, authoris'd by Thee,
The utmost good ordain'd for man

³⁹Published posthumously in *Unpublished Poetry*, 2:19.

⁴⁰Published in *Scripture Hymns* (1762), 2:138, NT #48. Published posthumously in *Arminian Magazine* 13 (1790): 669.

⁴¹Published in *Scripture Hymns* (1762), 2:138, NT #49.

Be to my persecutors given
Thy grace on earth, thy joy⁴² in heaven!

“Pray for them which despitefully use you.”
—[Matt. 5,] v. 44.⁴³

My mortal foe, whom for thy sake,
Saviour, for thine alone I love,
Humbled into thy favor take,
Prepare him for a place above,
Call him with me thy throne to share,
And join us in thy praises there.

**“That ye may be the children of your Father
which is in heaven.”**—[Matt. 5,] v. 45.⁴⁴

How may we resemble God,
His genuin children prove?
Jesus, Thou the way hast shew'd
In universal love:
Let thy love implanted be,
Pure, impartial, unconfin'd,
Then mankind in us shall see
The Father of mankind.

**“He maketh the sun to rise on the evil and on
the good, and sendeth rain &c.”**
—[Matt. 5,] v. 45.⁴⁵

+

Evil, or good, Thou lov'st us all,
And dost to all thy blessings give:
Thy sun doth rise, thy rain doth fall
On those who will not more receive,
Who might be water'd by thy grace,
(Incessant showers of love divine)

⁴²Orig., “joys.”

⁴³Published in *Scripture Hymns* (1762), 2:138, NT #50.

⁴⁴Published in *Scripture Hymns* (1762), 2:138–39, NT #51.

⁴⁵Published in *Scripture Hymns* (1762), 2:139, NT #52. Published posthumously in *Arminian Magazine* 14 (1791): 52.

And see that Sun of righteousness,
And bright from Him forever shine.

“Be ye perfect (Ye shall be perfect, Gr.)”
—[Matt. 5,] v. 48. +

[I.]⁴⁶

- [1.] Would'st⁴⁷ Thou require what cannot be?
The thing impossible to me
Is possible to God:
I trust thy truth to make me just,
Th' omnipotence of love I trust,
The virtue of thy blood.
2. Perfection is my calling's prize,
To which on duty's scale I rise:
And when my toils are past,
And when I have the battle won,
Thou in thy precious Self alone
Shalt give the prize at last.

["Be ye perfect (Ye shall be perfect, Gr.)”
—Matt. 5, v. 48.] +

II.⁴⁸

- [1.] If taught of Him, I understand
My Saviour's most benign command,
I shall be fully blest:
True is the promise of my Lord;
The duty is its own reward,
And crown of all the rest.
2. “Ye shall be perfect here below:”
He spake it, and it must be so:
But first he said, Be poor;
Hunger and thirst; repent, and grieve;
In humble, meek obedience live,
And labour, and endure.

⁴⁶Published in *Scripture Hymns* (1762), 2:139, NT #53. Published posthumously in *Arminian Magazine* 14 (1791): 109–110.

⁴⁷Orig., “Would.”

⁴⁸Published in *Scripture Hymns* (1762), 2:139–40, NT #54. Published posthumously in *Arminian Magazine* 14 (1791): 110.

3. Thus, thus may I the prize pursue,
And all th' appointed paths pass thro'
 To perfect poverty,
Thus let me, Lord, thyself attain,
And give thee up⁴⁹ thine own again
 Absorb'd and⁵⁰ lost in Thee.

S. Matthew VI.

“Take heed that ye do not your alms, (Gr., practise not your righteousness) before men, to be seen of them.”—[Matt. 6,] v. 1.¹

Jesus, if Thou thy servant guard,
 I shall obey thy laws,
Nor seek from man my base reward,
 Nor covet his applause:
O may I cast the world behind,
 While in thy work employ'd,
And only bear it in my mind
 That I am seen of God!

“They have their reward.”—[Matt. 6,] v. 2.²

Thro' false pretence of honouring Thee
 Whoe'er themselves proclaim,
Indulge their secret vanity,
 And cloak it with thy name;
For all their works and righteousness,
 The hypocrites abhor'd
In human, momentary praise
 Receive their whole reward.

⁴⁹Orig., “~~back~~.”

⁵⁰Orig., “~~Forever~~” changed to “Absorb'd and.”

¹Published in *Scripture Hymns* (1762), 2:140, NT #55.

²Published posthumously in *Poetical Works*, 10:174–75.

“Let not thy left hand know what thy right hand doth.”—[Matt. 6,] v. 3.

[I.]³

- [1.] The good thou dost for Jesus' sake
Ev'n from thy bosom-friend conceal,
Nor let remembrance bring it back,
Or fondly on the action dwell,
But shun the soul-insnaring sight,
And find in God thy whole delight.
2. Thy alms and works of righteousness
The closest secrecy require:
Thy God and not thyself to please
Be this thy humble heart's desire,
And leave whate'er for Him is done
Hid from thyself in God alone.

[“Let not thy left hand know what thy right hand doth.”—Matt. 6, v. 3.]

II.⁴

- [1.] Saviour, remove the vanity
Which poisons all I do for Thee,
O make me studious to conceal
What boastful nature would reveal,
My good be to the world unknown,
Or publish'd for thy praise alone.
2. A time, I know, there is t' obey,
And act for God in open day:
O that I then with single eye
Thee, only Thee may glorify,
The least in my own eyes appear,
And always pray, and always fear!

³Published posthumously in *Unpublished Poetry*, 2:20.

⁴Published posthumously in *Poetical Works*, 10:175. Stanza 1 = *Scripture Hymns* (1762), 2:140, NT #56.

“Himself shall reward thee openly.”

—[Matt. 6,] v. 4.⁵

Father, the good in secret done
Will find acceptance at thy throne;
Thine eye the hidden virtue sees,
Thy voice shall openly confess,
Thyself the recompence⁶ shalt be
Of all, who humbly act for Thee.

“They love to be seen of men.”

—[Matt. 6,] v. 5.⁷

Lord, Thou know’st I would be seen
Doing good by foolish men,
Nature still usurps a part,
More than shares with Thee my heart:
Jesus, set my nature right,
Shut the creature from my sight,
Thou mine only Object be,
More than all the world to me.

“They have their reward.”—[Matt. 6,] v. 5.⁸

Their reward they have, not thine,
Human honours for divine,
Have their aim, by man admir’d,
Have the thing their hearts desir’d:
When Thou dost as Judge appear,
Who receiv’d their portion here,
Stript of all their earthly gains,
Only hell for them remains.

“Pray to the Father, which is in secret.”

—[Matt. 6,] v. 6.⁹

Father, for power I groan
In secret prayer to spend

⁵Published posthumously in *Poetical Works*, 10:175.

⁶Orig., “recompense.”

⁷Published in *Scripture Hymns* (1762), 2:140–41, NT #57.

⁸Published posthumously in *Poetical Works*, 10:176.

⁹Published in *Scripture Hymns* (1762), 2:141, NT #58.

My few sad hours with Thee alone
Shut up, till life shall end:
I think of no reward,
But wail my follies past,
And humbly hope thro' Christ my Lord
I may escape at last.

**“Pray to thy Father, and thy Father shall
reward thee.”—[Matt. 6,] v. 6.¹⁰**

- [1.] How great our gain that serve a King
Whom by petitioning we please,
Who numbers the requests we bring,
And counts them faithful services,
Our begging confidence approves,
And most the boldest suitor loves.
2. Our Father's goodness we adore,
Who doth our praying hearts inspire,
Bestows whate'er we ask, and more,
More than our most enlarg'd desire,
And after all his blessings given,
Rewards our prayer itself with heaven.

**“When ye pray, use not vain repetitions.”
—[Matt. 6,] v. 7.¹¹**

- [1.] Prayer is the language of the heart,
By humble faith to Heaven address,
Above the studied rules of art,
And more in groans than words exprest,
Groans by the wrestling Spirit bestow'd,
Groans which affect the heart of God.

¹⁰Published posthumously in *Poetical Works*, 10:176–77.

¹¹Published posthumously in *Poetical Works*, 10:177; and *Representative Verse*, 211.

2. Father, the prayer Thou dost require
Thro' Jesus I present to Thee,
In vehemence of inflam'd desire,
In faith's resign'd simplicity,
In hope thy promis'd grace to prove,
In speechless eloquence of love.

**“Your Father knoweth what things ye have
need of; before ye ask him.”—[Matt. 6,] v. 8.¹²**

For th' Omniscient's information
Need we formal prayers repeat?
To excite his slow compassion,
God, the gracious God intreat?
Lord, our hearts are bare before thee;
Lord, to all thy bowels move;
Help us, for our wants implore thee,
Love us with a Father's love.

**“After this manner pray ye.”
—[Matt. 6,] v. 9.¹³**

We must in our requests succeed,
When Jesus teaches us to plead,
We must receive our granted prayer
Who in his words our wants declare:
Himself did the petition pen,
His Spirit seconds it in men,
And still the everlasting Son
To God presents it as his own.

**“Our Father which art in heaven &c.”
—[Matt. 6,] v. 9.**

[I.]¹⁴

- [1.] Father of earth and sky,
Thy name we magnify:

¹²Published in *Scripture Hymns* (1762), 2:141, NT #59.

¹³Published posthumously in *Poetical Works*, 10:177–78.

¹⁴Published in *Scripture Hymns* (1762), 2:141–43, NT ##60–66.

O that earth and heaven might join
Thy perfections to proclaim,
Praise the attributes Divine,
Fear and love thy awful Name!

2. When shall thy Spirit reign
 In every heart of man!
Father, bring the kingdom near,
 Honour thy triumphant Son,
God of heaven, on earth appear,
 Fix with us thy glorious throne.
3. Thy good and holy will
 Let all on earth fulfil,
Men with minds Angelic vie,
 Saints below with saints above,
Thee to praise and glorify,
 Thee to serve with perfect love.
4. This day with this day's bread
 Thy hungry children feed,
Fountain of all blessings, grant
 Now the manna from above,
Now supply our bodies want,
 Now sustain our souls with love.
5. Our trespasses forgive:
 And when absolv'd we live,
Thou our life of grace maintain;
 Lest¹⁵ we from our God depart,
Lose thy pardning grace again,
 Grant us a forgiving heart.

¹⁵Orig., "least."

6. In every fiery hour
 Display thy guardian power,
Near in our temptation stay,
 With sufficient strength defend,
Bring us thro' the evil day,
 Make us faithful to the end.

7. Father, by right Divine,
 Assert the kingdom thine;
Jesus, Power of God, subdue
 Thy own universe to Thee,
Spirit of grace and glory too,
 Reign thro' all eternity.

**["Our Father which art in heaven &c."]
—Matt. 6, v. 9.]**

II.¹⁶

- [1.] Father who art in heaven, Th' omnipotent I AM,
Homage Divine be given To thy most holy Name;
Thine attributes and nature Let all thy works display,
And praise their great Creator Thro' one eternal day.

2. Our first and last desire That all our God may own,
Thy Majesty admire, And worship at thy throne;
That all may bow before thee, Jesus, thy power assume,
And manifest thy glory, And let thy kingdom come.

3. The virtue of thy Spirit To every soul impart,
And let us here inherit The kingdom in our heart,
The evangelic Blessing, Inviolable peace,
Celestial joy unceasing, And finish'd holiness.

¹⁶Published posthumously in *Poetical Works*, 10:179–84.

4. Thy kingdom's restoration O might we feel within,
Thine uttermost salvation Extirminating sin!
Let sin and Satan's power At thy appearing fall,
And all on earth adore The glorious Lord of all.
5. Thy Spirit of inspiration Pour out on all below,
And perfect renovation Our ruin'd earth shall know,
The nations all shall bless thee In that millennial day,
And every tongue confess thee, And every heart obey.
6. The fulness of thy graces, Of thy own Godhead give,
And in thy kind embraces Our fallen race receive:
Thro' love's most large effusion Let us the Promise find,
The general restitution, The life of all mankind.
7. Thy kingdom's fruits mature O that we all may bring,
Obedience full and pure, And worthy of our King:
Thy holy will be ours, Thy holy will alone,
As by the heavenly powers, By all on earth be done.
8. No pause or intermission Th' Angelic service knows,
While the Transporting Vision Their vast reward bestows,
With that inraptur'd quire Let every creature gaze,
And earth and heaven conspire In thy eternal praise.
9. While in the flesh we tarry, We ask our daily bread:
With all things necessary Thy crying children feed:
And while Thou spread'st a table Our bodies to supply,
With meat imperishable Sustain us from the sky.
10. Father, for Jesus' merit To the unworthy give

That strength-restoring Spirit, By whom we truly live;
Send down the gracious shower, The manna from above,
And now, and evermore Refresh our souls with love.

11. On us bestow the pardon Bought by his precious blood,
Who paid the utmost farthing We to thy justice owed:
The peace, and consolation Incomprehensible,
The knowledge of salvation To all our hearts reveal.
12. Pardon'd without condition, Our debtors we release,
With free and full remission Of all their trespasses;
The bowels of our Saviour As we to them extend,
Preserve us in thy favor, And pardon to the end.
13. From trials unexempted Thy dearest children are;
But let us not be tempted Above what we can bear:
Expos'd to no temptation That may our souls o'repow'r,
Be Thou our strong salvation Thro' every fiery hour.
14. Ah, leave us not to venture Within the verge of sin:
Or if the snare we enter, Thy timely help bring in:
And if thy wisdom try us, Till pain and life are past,
Almighty Love, stand by us, And save from first to last.
15. Deliver us from evil, From every evil here,
The world, the flesh, the devil, His works and character:
A total abolition Of all his works I see,
Compriz'd in this petition, And promis'd, Lord, to me.
16. Fain would we cease from sinning In thought and word and deed,
From sin in its beginning We languish to be freed:

From every base desire, Our fallen nature's shame,
Jesus, we dare require Deliverance in thy Name.

- 17.¹⁷ For every sinful action Thou hast atonement made
The rigid satisfaction Thy precious blood has paid;
But take intire possession; To make an end of sin,
To finish the transgression, Most holy God, come in.
18. The mind of earthly savour, The carnal enmity,
Which hates our God, and never Can subject prove to Thee,
The old rebellious nature With all its relicks slay,
Appear our New-Creator, And bring the perfect day.
19. Fulfilling thy own prayer, Destroy this fleshly mind,
Sin by the roots uptear, No evil leave behind,
This huge enormous mountain Of inbred guilt remove,
Dry up corruption's fountain, And fill our souls with love.
20. Essence of holinesses, Jesus, Thou only art,
With plenitude of graces Inhabiting the heart:
Tis thus Thou dost deliver Thine own in Thee secure,
And keepest us forever From all pollution pure.

“Appear not unto men to fast.”
—[Matt. 6,] v. 18.

[I.]¹⁸

Wou'dst thou be truly mortified?
Be only to thyself severe,
Far from the surly Stoick's pride,
And Pharisaic character:
The sorrows of thy heart conceal,
Afflicted by a Father's rod,

¹⁷CW misnumbered Stanzas 17–20, as 15–18 respectively.

¹⁸Published posthumously in *Poetical Works*, 10:185.

Nor tell what thou art forc'd to feel,
Nor stumble those who know not God.

**["Appear not unto men to fast."
—Matt. 6, v. 18.]**

II.¹⁹

Th' example which to man we owe
Surely there is a time to pay;
Then, only then ourselves we show,
To guide them in the heavenly way:
There is a time when urg'd by pride
We would th' applause of man obtain;
We then should our own goodness hide,
To save ourselves from endless pain.

**"Appear to fast unto thy Father."
—[Matt. 6,] v. 18.**²⁰

Father, create my heart again,
That dead to the applause of men,
Contentedly unknown,
In all I think, or speak, or do,
I humbly may the praise pursue
Which comes from God alone.

**"Thy Father shall reward thee openly."
—[Matt. 6,] v. 18.**²¹

+

Let heathens mock what God injoin'd,
Or fools explain away,
I find it good, I soon shall find
It glorious To obey:
The secret fast observ'd to Thee
Who hast the precept given,
Shall openly rewarded be
With the full feast of heaven.

¹⁹Published posthumously in *Poetical Works*, 10:185–86.

²⁰Published in *Scripture Hymns* (1762), 2:143, NT #67.

²¹Published in *Scripture Hymns* (1762), 2:143, NT #68. Published posthumously in *Arminian Magazine* 14 (1791): 165–66.

“Lay not up for yourselves treasures upon earth.”—[Matt. 6,] v. 19.²²

Suffice, O Lord, the season past:
Henceforth I every good refuse,
To this vile world which ties me fast,
Which nature would regret to lose:
I set my heart on things above,
And want no treasure, but thy love.

**“Lay up for yourselves treasures in heaven.”
—[Matt. 6,] v. 20.²³**

Assist me, Lord, against that day
In heaven to secure
Riches that cannot flee away,
Substance which must endure:
Thou art my fund infallible,
My portion here Thou art:
O let thy Spirit now reveal
The earnest in my heart.

**“Where your treasure is, there will your heart
be also.”—[Matt. 6,] v. 21.**

[I.]²⁴

If with my all I cannot part,
Cannot a child or friend forego,
In vain I would disguise my heart:
My heart and treasure are below.

**[“Where your treasure is, there will your heart
be also.”—Matt. 6, v. 21.]**

II.²⁵

[1.] Happy the man who knows
His heart is not his own,

²²Published in *Scripture Hymns* (1762), 2:143–44, NT #69.

²³Published in *Scripture Hymns* (1762), 2:144, NT #70.

²⁴Published in *Scripture Hymns* (1762), 2:144, NT #71.

²⁵Published posthumously in *Poetical Works*, 10:187.

And cheerfully what God bestows
Restores to God alone:
Not on the world misplac'd,
Not to the creatures given,
His heart which hath the Lord embrac'd
Injoys a constant heaven.

2. Jesus, I own my heart
Was made for only Thee;
Worthy of all its love Thou art,
Its whole capacity:
O never let me rest,
Till I thyself receive,
And with thy joyous presence blest
The life of angels live.

“If thine eye be single, thy whole body shall be full of light.”—[Matt. 6,] v. 22.²⁶ +

O for that single eye
Each moment²⁷ fixt on Thee!
Jesus, my want supply
Of true simplicity,
And then throughout my nature shine,
And fill my soul with light divine.

**“Ye cannot serve God and Mammon.”
—[Matt. 6,] v. 24.²⁸**

Then let th' unrighteous mammon go;
Suffice for me, that God I know,
And Jesus' richest grace:

²⁶Published in *Scripture Hymns* (1762), 2:144, NT #72. Published posthumously in *Arminian Magazine* 14 (1791): 221.

²⁷Orig., “Forever” changed to “Each moment.”

²⁸Published in *Scripture Hymns* (1762), 2:144, NT #73.

My heart and treasure is above,
And all my joy to taste thy love,
Till I behold thy face.

“Take no thought for your life what ye shall eat &c.”—[Matt. 6,] v. 25.²⁹

- [1.] Labouring as one that labours not,
My wants industrious to supply,
Renouncing every anxious thought,
I would on God alone rely,
His blessing trust, his promise plead,
And ask of Him my daily bread.
2. Father, instruct my childlike heart
On Thee for all things to depend:
The Giver of my life Thou art,
And wilt support it to the end,
Thy banish'd one on earth sustain,
And bring me to Thyself again.

“Your heavenly Father feedeth the fowls of the air.”—[Matt. 6,] v. 26.³⁰

Will man be diligent to serve
His fowls, and let his children starve?
Much less can God the ravens feed,
And let his nobler creatures need:
Doubtless he will our wants supply,
Who feeds his tenants of the sky,
Provides for all their plenteous food,
And fills the universe with good.

**“Are ye not much better than they?”
—[Matt. 6,] v. 26.³¹**

²⁹Published posthumously in *Poetical Works*, 10:188.

³⁰Published posthumously in *Poetical Works*, 10:188.

³¹Published posthumously in *Poetical Works*, 10:188–89.

Greatest of all his works below
Man only can his Maker know,
Can love, and live of God possess,
Supremely and compleatly³² blest:
After so rich a gift bestow'd,
What may we not expect from God?
His plenitude of love³³ Divine,
Ev'n all He is in Christ is mine.

“Which of you by taking thought can add one cubit unto his stature?”—[Matt. 6,] v. 27.³⁴

Unprofitable all and vain,
Away this soul-distracting care!
I cannot lengthen out my span,
I cannot change a single hair:
Then let me hang upon his word
Who keeps his saints in perfect peace,
My burthen cast upon the Lord,
And only care my God to please.

“Why take ye thought for raiment? Consider the lilies &c.”—[Matt. 6,] v. 28.³⁵

Who bids the careless lilies grow,
My scanty substance can augment,
Sufficiency of food bestow,
And raiment, and therewith content:
Who stoops to clothe a fading flower,
Will every needful blessing give,
And fit the creature of an hour
An endless life with Him to live.

³²Orig., “forever.”

³³Orig., “glorious plenitude” changed to “plenitude of love.”

³⁴Published posthumously in *Poetical Works*, 10:189.

³⁵Published posthumously in *Poetical Works*, 10:189.

“Shall he not much more clothe you, O ye of little faith?”—[Matt. 6,] v. 30.³⁶

The cause of my misgiving fear,
Lord, I my unbelief confess:
Author of faith, in me appear,
And bid my doubts and terrors³⁷ cease:
Rich is the man of faith possess;
And when to me the grace is given,
I bear the earnest in my breast
Of all Thou hast in earth and heaven.

**“After all these things do the Gentiles seek.”
—[Matt. 6,] v. 32.³⁸**

Heathens, whatever call'd, they are,
A murmuring, self-tormenting race,
Who never seek relief in prayer,
Who pine for earthly happiness,
Their whole of comfort here receive,
Labouring for perishable food,
As atheists in the world they live,
And thus proclaim, There is no God!

“Your Father knoweth that ye have need of all these things.”—[Matt. 6,] v. 32.³⁹

My Father knows the things I need,
My Father knows, let that suffice:
I trust him now, to clothe and feed
His child, who on his care relies:
I in thy Providence believe,
Its charge and proper business prove,

³⁶Published posthumously in *Poetical Works*, 10:189.

³⁷Orig., “forever” changed to “and terrors.”

³⁸Published posthumously in *Poetical Works*, 10:190.

³⁹Published posthumously in *Poetical Works*, 10:190.

And daily from thy hands receive
The manna of thy heavenly love.

**“Seek ye first the kingdom of God, and his
righteousness.”—[Matt. 6,] v. 33.⁴⁰** +

I seek the kingdom first,
The gracious joy and peace,
Thou knowst, I hunger, Lord, and thirst
After thy righteousness:
My chief, my sole desire
Thine image to regain,
And then to join thine heavenly quire,
And with thine ancients reign.

**“And all these things shall be added unto you.”
—[Matt. 6,] v. 33.⁴¹**

My God will add the rest,
Will outward good provide:
But with thy kingdom in my breast,
I nothing want beside:
Glory begun in grace
Delightfully I prove,
And earth and heaven at once possess
In thy sufficient love.

**“Take no thought for the morrow.”
—[Matt. 6,] v. 34.⁴²**

The past no longer in my power;
The future who shall live to see?
Mine only is the present hour,
Lent to be all laid out for Thee:

⁴⁰Published in *Scripture Hymns* (1762), 2:145, NT #74. Published posthumously in *Arminian Magazine* 14 (1791): 277.

⁴¹Published in *Scripture Hymns* (1762), 2:145, NT #75.

⁴²Published in *Scripture Hymns* (1762), 2:145, NT #76.

Now, Saviour, with thy grace endow'd
Now let me live, and serve my God.

“Sufficient unto the day is the evil thereof.”
—[Matt. 6,] v. 34.⁴³

Why should I ask the future load
To aggravate my present care?
Strong in the grace to day bestow'd,
The evil of to day I bear;
And if tomorrow's care I see,
Fresh grace shall still suffice for me.

S. Matthew VII.

“Judge not, that ye be not judged.”
—[Matt. 7,] v. 1.¹

+

Jesus, rebuke my fiery zeal,
And bid it all depart,
This rash, censorious pride expel
This Satan² from my heart;
That only to myself severe,
When others I reprove,
My censure may to all appear
The meek result of love.

“With what judgment ye judge, ye shall be judged.”—[Matt. 7,] v. 2.³

+

“Shall I my righteous zeal suppress,
“Or openly the truth declare?”
The rig'rous, rash, unjust excess
You must in pitying love forbear,
Your bitterness and wrath forego,
To sin severe, to sinners kind;

⁴³Published in *Scripture Hymns* (1762), 2:145, NT #77.

¹Published in *Scripture Hymns* (1762), 2:146, NT #78. Published posthumously in *Arminian Magazine* 14 (1791): 334.

²Orig., “Forever” changed to “This Satan.”

³Published posthumously in *Arminian Magazine* 14 (1791): 389; and *Poetical Works*, 10:192.

For mercy who refuse to show,
Shall judgment without mercy find.

**“With what measure ye mete, it shall be
measured to you again.”—[Matt. 7,] v. 2.⁴ +**

Intentions, hearts to God are known,
The Judge that always judges right:
Usurp not then his awful throne,
To brand the secret hypocrite;
Or God in righteousness extreme
To mark what thou hast done amiss,
Shall thee with hypocrites condemn
To Tophets bottomless abyss.

**“Why beholdest thou the mote that is in thy
brother’s eye, but considerest not the beam
that is in thine own eye?”—[Matt. 7,] v. 3.⁵**

Blind to our own thro’ selfish love,
Another’s sin we plainly see,
Another’s sin with haste reprove,
But spare our own infirmity;
By nature and the serpent taught,
Our grossest evils we disguise,
But aggravate our neighbour’s fault;
And malice gives us piercing eyes.

**“Thou hypocrite, first cast out the beam out
of thine own eye.”—[Matt. 7,] v. 5.**

[I.]⁶

Ye partisans of every sect,
Who smallest motes in others see,
But never once yourselves suspect,
Stark blind with zeal and bigotry;

⁴Published posthumously in *Arminian Magazine* 14 (1791): 445; and *Poetical Works*, 10:192.

⁵Published posthumously in *Poetical Works*, 10:192.

⁶Published posthumously in *Poetical Works*, 10:193.

Reformers of the world who seem,
And judge as carnal all beside,
Ye have not yet cast out the beam
Of fierce, uncharitable pride.⁷

**["Thou hypocrite, first cast out the beam out
of thine own eye."—Matt. 7, v. 5.]**

II.⁸

While faults in others I reprove,
If my own sins I cloak and love,
I may with self-importance swell,
And boast the bold reformer's zeal,
But God denominates me aright
A blind, censorious hypocrite.

**"Then shalt thou see clearly to cast out the
mote out of thy brother's eye."—[Matt. 7,] v. 5.**

[I.]⁹

If wilful sin hath blinded me,
My brother's faults I cannot see;
But if I have cast out the beam,
I may discern the mote in him,
And kindly help him to remove
The smaller hindrances of love.

**["Then shalt thou see clearly to cast out the
mote out of thy brother's eye."—Matt. 7, v. 5.]**

II.¹⁰

- [1.] Sin cannot duty supersede,
Nor am I from reproving freed:
A sinner, still I must reprove
Sinners in lowliness of love,
But ask, when ready to condemn
The mote, have I cast out the beam?
2. Assist me, Lord, to lay aside
The zeal of novices untried,

⁷Orig., "beam."

⁸Published in *Scripture Hymns* (1762), 2:146, NT #79.

⁹Published in *Scripture Hymns* (1762), 2:146, NT #80.

¹⁰Published posthumously in *Poetical Works*, 10:193–94.

The unreform'd reformer's haste
Too fierce, too violent to last,
And let me with myself begin
By now renouncing my own sin.

3. My bosom-sin I would not hide
With fig-leaves of delusive pride,
With envious, quick, discerning eye
My neighbour's faults I would not spy;
My gentleness on them be shown,
My harshness on myself alone.

4. O may I strive, and not in vain,
Personal holiness t' attain,
First judge myself with shame and grief
The least of saints, the sinner's chief,
And then another's faults reprove
With candor, equity, and love.

**“Give not that which is holy unto the dogs,
neither cast ye your pearls before swine.”**
—[Matt. 7,] v. 6.¹¹

O may we never more expose
Thy holy things divine
To men profane, thine open foes,
Resembling dogs and swine:
Saviour, repress our forward zeal
A scorner to reprove,
To tell the world what Christians feel,
Or boast our perfect love.

¹¹Published in *Scripture Hymns* (1762), 2:146, NT #81.

“Ask, and it shall be given you.”

—[Matt. 7,] v. 7.¹²

If Thou the power of asking give,
The blessings ask'd shall all be given:
I ask, expecting to receive,
Thy grace, thy image, and thy heaven.

“Seek, and ye shall find.”—[Matt. 7,] v. 7.¹³

Jesus, directed by thy word,
I seek a kingdom from above:
And I shall find it soon restor'd
In perfect peace, and perfect love.

“Knock, and it shall be opened unto you.”

—[Matt. 7,] v. 7.¹⁴

Father, I all thy fulness want:
The door of true repentance give,
The door of faith and mercy grant,
And let me in thine image live;
When instant I in prayer abide,
When all thy hallowing grace is given,
T' admit my soul, throw open wide
The everlasting doors of heaven.

“Every one that asketh, receiveth.”

—[Matt. 7,] v. 8.¹⁵

Every one who Thee believes,
And at thy bidding prays,
Soon, or later, Lord, receives
The fulness of thy grace:
Praying on while life remains,
Glad he lays his body down,

¹²Published in *Scripture Hymns* (1762), 2:147, NT #82. CW inserted out of order two additional hymns on this scripture passage on pp. 66–68.

¹³Published in *Scripture Hymns* (1762), 2:147, NT #83.

¹⁴Published in *Scripture Hymns* (1762), 2:147, NT #84.

¹⁵Published in *Scripture Hymns* (1762), 2:147, NT #85. CW inserted out of order an additional hymn on this scripture passage on pp. 69–70.

Gasps his final prayer, and gains
A never-fading crown.

“He that seeketh, findeth.”—[Matt. 7,] v. 8.¹⁶

Away my faithless fear
That I shall seek in vain!
I must regain thine image here,
I must Thyself regain;
Thy nature and thy mind,
Thy purity and love
I shortly upon earth shall find,
And then my place above.

**“To him that knocketh, it shall be opened.”
—[Matt. 7,] v. 8.¹⁷**

Thou art the Door: I knock at Thee,
To be redeem'd from sin;
And soon thy heart shall open'd be,
To take the suppliant in:
Thus will I all my life employ,
And wait the welcom word
Enter into celestial joy,
And triumph with my¹⁸ Lord.

**“Ask, and it shall be given you.”
—[Matt. 7,] v. 7.**

+

[I.]¹⁹

[1.] Oft have I pray'd thee to remove
The sin thro' which I long have griev'd;
Oft have I ask'd thy precious love,
Nor yet the heavenly gift receiv'd,
But still in weariness and pain
I seem to plead thy truth in vain.

¹⁶Published in *Scripture Hymns* (1762), 2:147–48, NT #86.

¹⁷Published in *Scripture Hymns* (1762), 2:148, NT #87.

¹⁸Orig., “thy.”

¹⁹Published posthumously in *Arminian Magazine* 14 (1791): 501–502; and *Poetical Works*, 10:194–95.

2. Now on the verge of life I cry,
 Jesus, on me the grace bestow,
 I tremble at the point to die,
 Nor can, unless thy love I know,
 Enter into that holy place,
 Or stand before thy glorious face.
3. Be mindful of thy promise, Lord,
 And think how short my time beneath,
 Assure me by thy pardning word
 That Love hath quicker wings than death,
 And speak, before I bow my head,
 My soul from sin compleatly²⁰ freed.

**["Ask, and it shall be given you."
 —Matt. 7, v. 7.]**

+

II.²¹

- [1.] Thou bidst me ask, and while thy word
 Conveys the power to pray,
 I ask the mercy of my Lord
 To take my sins away:
 The sins with which I cannot part
 I pray Thee to remove,
 And calm, and purify my heart
 By thy forgiving love.
2. If my obduracy impede
 The current of thy grace,
 If unlamented crimes forbid
 And will not let thee bless;
 The contrite sense, the grief divine
 Who only canst bestow,

²⁰Orig., "~~forever~~." CW then changed to "~~intirely~~," and finally changed to "compleatly."

²¹Published posthumously in *Arminian Magazine* 14 (1791): 502–503; and *Poetical Works*, 10:195–96.

Strike this hard rocky heart of mine,
And let the waters flow.

3. Repentance permanent and deep
To thy poor suppliant give,
Indulge me at thy feet to weep,
When Thou hast bid me live;
When Thou record'st my sins no more,
O may I still lament,
A sinner sav'd thy grace adore,
A pardon'd penitent.
4. Thou wil'st thy followers to request
Fulness of joy in Thee,
To covet gifts the chief, the best;
But grief seems best for me:
My sins I never can forget,
Ev'n when thy face appears,
Or covet but to kiss thy feet,
And wash them with my tears.
5. I ask not aught whereof to boast,
But let me feel applied
The blood that ransom'd sinners lost;
And by thy cross abide;
Myself the chief of sinners know,
Till all my griefs are past,
And of my gracious acts below
Repentance be the last.

“Every one that asketh, receiveth.”

—[Matt. 7, v.] 8.²²

+

- [1.] Have I not ask'd, and ask'd again,
 And pray'd ten thousand times in vain
 For power and liberty,
 A man of lips and heart unclean?
 Yet still I cannot cease from sin,
 Yet still I am not free.
2. How can it be, most gracious Lord,
 If Thou art faithful to thy word?
 The sole exception I,
 I seem of all the ransom'd race
 Alone excluded from thy grace,
 And left in sin to die.
3. Do I not still for mercy pray?
 Take this oppressive sin away,
 This unbelief remove;
 My desperate misery relieve,
 And peace, and power, and freedom give
 By giving me thy love.
4. Why do I not receive it now?
 Righteous in all thy judgments Thou
 Explain the mystery;
 Or let me still in darkness own,
 Howe'er unseen, howe'er unknown
 The hindrance is in me.
5. Could I but ask, and ask aright,
 My Saviour soon would give me light,

²²Published posthumously in *Arminian Magazine* 14 (1791): 556–57; and *Poetical Works*, 10:197–98.

Would soon himself impart:
O for that supplicating power!
O might I from this happy hour
Obtain a praying heart!

6. Indulge me in this one request,
And lo, I trust thee for the rest,
Thou God of faithful love,
And sure of all Thou canst bestow,
In sorrow²³ or in joy²⁴ I go
To praise thy truth above.

“He that seeketh, findeth.”—[Matt. 7,] v. 8.²⁵ +

- [1.] Have I not sought a length of years,
And blindly follow'd on,
With joy and grief, with hopes and fears
Pursued the God unknown,
Thro' every means unwearied rov'd,
And search'd the desert²⁶ round?
Yet still by me He is not lov'd,
By me He is not found.
2. How can I lose, if God is true,
My unavailing pain?
What is it keeps Him from my view,
And makes me seek in vain?
If every earnest seeker finds
The smiling Deity,
It must be sin my spirit blinds,
And hides my God from me.

²³Orig., “darkness.”

²⁴Orig., “light.”

²⁵Published posthumously in *Arminian Magazine* 15 (1792): 110–11; and *Poetical Works*, 10:198–200.

²⁶Orig., “desart.”

3. The mountain dark that stands between
I cannot heave away,
Remove the separating sin,
Or struggle into day;
I cannot find the hindrance out
With all my searching care,
But wander on in endless doubt,
And sink in sad despair.
4. Thou great Incomprehensible,
To whom my heart is known,
Whose absence from my soul I feel,
And painfully bemoan;
Th' obstructing thing, the secret bar
Discover by thy light,
And now at last my soul prepare
To seek thy face aright.
5. Thou bidst me seek, and thy command
Confers the power t' obey:
And all in Thee may understand
The true and living Way:
Thy Father, Lord, to me reveal,
The faith divine impart,
And then I see th' Invisible,
I find him—in my heart.

“To him that knocketh, it shall be opened.”
—[Matt. 7,] v. 8.²⁷

+

- [1.] Pleading in prayer the faithful word,
The blessing I implore,

²⁷Published posthumously in *Arminian Magazine* 15 (1792): 166; and *Poetical Works*, 10:200–201.

Open to me, most gracious Lord,
The penitential door:
At God's right-hand with glory crown'd,
If crown'd for me Thou art,
By one kind look my spirit wound,
And break my flinty heart.

2. Strengthen'd by Thee to persevere,
In ceaseless prayer to pray,
Jesus, thy earnest suppliant hear,
And mercy's door display;
The door of faith and pardning grace
Now let it open'd be,
T' admit into the children's place
The chief of sinners, me.
3. An entrance thro' thy speaking blood
Into the holiest give,
And bring me back by faith to God,
And with thy saints receive:
Yet will I, Lord, my suit repeat
For more abundant love,
Till Thou my urgent soul admit
Into thy fold above.

**“What man is there of you, whom if his son
ask bread, will he give him a stone?”**

—[Matt. 7,] v. 9.²⁸

+

When undistinguishing I pray'd
For worldly good, instead of bread
I fondly ask'd a stone;

²⁸Published posthumously in *Arminian Magazine* 15 (1792): 220–21; and *Poetical Works*, 10:201.

But for a stone, my loving God
Hath the true Bread on me bestow'd,
By giving me his Son.

**“How much more shall your Father which is
in heaven give good things to them that ask
him?”—[Matt. 7,] v. 11.²⁹**

Father, I ask in Jesus' name,
My hungry spirit feed,
With humble confidence I claim
The true, immortal Bread:
As by his promise bound Thou art,
Thy Son bestow on me,
And fill with Christ my longing heart,
With all that is in Thee.

**“This is the law and the prophets.”
—[Matt. 7,] v. 12.³⁰**

Jesus, thy Spirit's power exert,
Write the commandment on my heart
And all my righteous life shall prove
The perfect law fulfill'd in love.

**“Narrow is the way which leadeth unto life,
and few there be that find it.”
—[Matt. 7,] v. 14.³¹**

+

Yet every one that seeks, shall find
The gate display'd for all mankind
(Who strive with unremitting strife)
And passable the road to life,
A narrow, but an open road,
Quite-open—thro' the wounds of God!

²⁹Published in *Scripture Hymns* (1762), 2:148, NT #88.

³⁰Published in *Scripture Hymns* (1762), 2:148, NT #89.

³¹Published in *Scripture Hymns* (1762), 2:148–49, NT #90.

“Few there be that find it.”—[Matt. 7,] v. 14.

[I.]³²

- [1.] Who like the thoughtless Many live
 In worldly cares, or pleasures vain,
 May their own wretched souls deceive,
 But dead in sins they still remain,
 The³³ way to life they have not known,
 Nor yet their Christian course begun.
2. Led blindfold by the blindfold guide,
 Who boldly contradicts his God,
 Down a broad, beaten road they glide,
 An easy, fashionable road;
 Too late their fatal error feel,
 Fallen into the ditch of hell.

[“Few there be that find it.”—Matt. 7, v. 14.]

II.³⁴

- [1.] If few that find the narrow way,
 Fewer that enter'd in appear;
 But fewer still the souls that stay,
 That walk, hold on, and persevere,
 And reach their Father's house above,
 And gain the life of ripest³⁵ love.
2. The way I thro' thy grace have found,
 Jesus, and shall herein remain:
 But let thy grace yet more abound,
 And thro' thy after-grief and pain
 From step to step conduct me on,
 To live a partner of thy throne.

³²Published posthumously in *Poetical Works*, 10:202.

³³Orig., “They.”

³⁴Published posthumously in *Poetical Works*, 10:202.

³⁵Orig., “glorious.”

“Beware of false prophets.”

—[Matt. 7,] v. 15.³⁶

Teach me the prophets smooth to shun
Who wrap their words in softest love,
But lead their fond disciples down
A spacious way to joys above:
O may I still my station keep,
Hold fast thy word, and cross, and name,³⁷
Beware the cloathing of the sheep,
Beware the language of the Lamb.³⁸

“Ye shall know them by their fruits.”

—[Matt. 7,] v. 16.³⁹

Whoe’er for sin and Satan plead
Fruits of the flesh they surely bear,
To hell, not heaven, their doctrines lead:
And these the specious prophets are!
These by the beastly mark we know,
(The mark Thou hast thyself assign’d)
And on we to perfection go,
And leave the brethren⁴⁰ false behind.

“A good tree cannot bring forth evil fruit.”

—[Matt. 7,] v. 18.

[I.]⁴¹

Evil I then must be
Who bring forth evil fruit,
Corrupt the fruit, corrupt the tree,
And most corrupt the root:
Whatever gift or grace
Thou hast on me bestow’d,
Lord, I with all my soul confess
That still I am not good.

³⁶Published in *Scripture Hymns* (1762), 2:149, NT #91.

³⁷“Name” is struck out, with “Mind” suggested as a substitute in an unknown hand.

³⁸“Lamb” is struck out, with “Blind” suggested as a substitute in an unknown hand.

³⁹Published in *Scripture Hymns* (1762), 2:149, NT #92.

⁴⁰“The brethren” is struck out, with “[the] Prophets” suggested as a substitute in an unknown hand.

⁴¹Published in *Scripture Hymns* (1762), 2:149, NT #93.

**["A good tree cannot bring forth evil fruit."
—Matt. 7, v. 18.]**

+

II.⁴²

Who teach, that the most righteous man
Must sin in thought, and word, and deed,
As Satan's advocates maintain
That evil doth from good⁴³ proceed,
And boldly give our God the lie,
And Truth himself in Christ deny.

**"By their fruits ye shall know them."
—[Matt. 7,] v. 20.**⁴⁴

- [1.] Must we not then with patience wait
False to distinguish from sincere?
Or can we on another's state
Pronounce, *before* the fruits appear?
Can we the witnesses receive
Who of their own perfection boast?
The fairest words as fruit receive?
The fairest words are leaves at most.
2. How shall we then the spirits prove?
Their actions with their words compare,
And wait; till humblest, meekest love
Their perfect nothingness declare:
But if the smallest spark of pride
Or selfishness break out at last,
Set the false witnesses aside,
Yet hold the truth forever fast.

**"Not every one that saith unto me, Lord,
Lord, shall enter into the kingdom of heaven,
but he that doth &c."—[Matt. 7,] v. 21.**

[I.]⁴⁵

- [1.] Canst thou with specious words deceive
The Searcher of thy reins and heart?

⁴²Published posthumously in *Arminian Magazine* 15 (1792): 221; and *Poetical Works*, 10:203.

⁴³Orig., "~~good from~~ evil doth" changed to "evil doth from good."

⁴⁴Published in *Scripture Hymns* (1762), 2:149–50, NT #94.

⁴⁵Published posthumously in *Poetical Works*, 10:204–205.

Fair words thou mayst to mortals give,
 Persuading them how good thou art,
 Mayst perfect love to Christ profess;
 But God thine inmost substance sees.

2. Actions He more than words requires,
 Actions with right intention done,
 Good works the fruit of good desires,
 Obedience to his will alone,
 Pure hope which seeks the things above,
 Practical faith, and real love.
3. Who Jesus for their Lord receive,
 With all his dear commands comply,
 To God, and not themselves, they live,
 Their God in Christ they glorify;
 And such their Lord shall own for his,
 And crown with everlasting bliss.

**["Not every one that saith unto me, Lord,
 Lord, shall enter into the kingdom of heaven,
 but he that doth &c."—Matt. 7, v. 21.]**

II.⁴⁶

- [1.] Master (in faith I call Thee so
 In faith which works by patient love)
 I now the plain distinction know,
 Whom Thou dost judge, and whom approve;
 The good man lives to serve thy will,
 The wicked doth his own fulfil.
2. Thy will, O Lord, whate'er I do,
 My principle of action be:
 Thy will I would thro' life pursue,
 Impel'd, restrain'd, and rul'd by Thee,
 And only think, and speak, and move,
 As taught and guided by thy love.

⁴⁶Published posthumously in *Poetical Works*, 10:205. Stanza 3 = *Scripture Hymns* (1762), 2:150, NT #95.

3. While with my lips I call thee Lord,
Thee let me with my heart confess,
Led by thy Spirit and thy word⁴⁷
In all the paths of righteousness,
Fully on earth perform thy will,
And rest upon thy holy hill.

**“Many will say to me in that day, Lord, Lord,
have we not prophesied in thy name &c.”**
—[Matt. 7,] v. 22, 23.⁴⁸

- [1.] We preach in Jesus’ name in vain,
We write, as champions of our Lord,
His kingdom’s mysteries explain,
And do great wonders thro’ his word;
If casting off the godly fear,
In crooked paths of sin we run,
We save the gracious souls that hear,
But lose, forever lose our own.
2. Shall I be of that wretched croud
Those workers of unrighteousness,
Rejected by an angry God,
And justly banish’d from thy face?
Or now, while mercy may be found,
From all iniquity depart,
In all the fruits of grace abound,
And serve Thee with a loving heart?

**“Whosoever heareth these sayings and doth
them, I will liken him unto a wise man
which built his house upon a rock &c.”**
—[Matt. 7,] v. 24, 25.⁴⁹

- [1.] Let the rain descend, the floud
And vehement wind assail,

⁴⁷Orig., “words.”

⁴⁸Published posthumously in *Poetical Works*, 10:205–206.

⁴⁹Published posthumously in *Poetical Works*, 10:206; and *Representative Verse*, 211–12. Stanza 1 = *Scripture Hymns* (1762), 2:150, NT #96.

Built on an eternal God
The house can never fail:
Built on Christ the Rock it stands:
Stablish'd in obedience sure,
Man who keeps his God's commands
Shall as his God endure.

2. Who on Jesus' love rely,
And keep his word of grace,
We the rain and storm defy,
And floods of wickedness:
Troubles pouring from above,
Men and fiends, like floods and wind
Never can the house remove,
The soul on Christ reclin'd.

“It fell, and great was the fall of it.”

—[Matt. 7,] v. 27.⁵⁰

+

Ah, foolish man, who hears thy word,
But doth not what thy laws command,
Who fondly calls Thee Lamb, or Lord,
Till his house tumbles on the sand!
How infinite the ruin is
Of a lost soul cut off from Thee!
He falls into the dark abyss,
He falls—to all eternity!

⁵⁰Published in *Scripture Hymns* (1762), 2:150–51, NT #97. Published posthumously in *Arminian Magazine* 15 (1792): 333.

S. Matthew VIII.

“Behold, there came a leper and worshipped him saying, Lord, if thou wilt, thou canst make me clean.”—[Matt. 8,] v. 2.

[I.]¹

- [1.] Jesus, I come to Thee
 In humble faith and prayer,
 My loathsom leprosy
 With conscious shame declare,
 I own the greatness of my fall,
 And at thy feet for mercy call.
2. Thy grace invisible,
 (If Thou thy grace exert,)
 Can all my sickness heal,
 My sinfulness convert;
 Thy power can make itself obey'd,
 And save the soul thy hands have made.
3. But shall I doubt thy will,
 Acknowledging thy power?
 Thou art a Saviour still,
 Whom prostrate I adore,
 Till by thy healing touch I prove
 My Saviour is Almighty Love.

[“Behold, there came a leper and worshipped him saying, Lord, if thou wilt, thou canst make me clean.”—Matt. 8, v. 2.]

II.²

- [1.] Thou canst not want the power,
 Almighty as Thou art,
 Thou canst not want the will this hour
 To purify my heart:
 Thou must be ready, Lord,
 My evil to remove,
 For O, to all who trust³ thy word
 Thou art both Power and Love.

¹Published posthumously in *Poetical Works*, 10:207. Stanza 3 = *Scripture Hymns* (1762), 2:151, NT #98, altered.

²Published posthumously in *Poetical Works*, 10:207–208.

³Orig., “take.”

2. Myself I cannot heal,
 Or put away my sin,
And nature's unregenerate will
 Refuses to be clean:
 I never shall consent
 T' accept the grace divine,
Unless thy will omnipotent
 O'rule, and conquer mine.
3. But hope I have in Thee,
 (Hope springing from despair)
Thou canst, Thou wilt my Saviour be
 Who didst my nature share;
 Who suffer'dst for my sin,
 Thou wilt remove the load,
And re-create me pure within
 Thro' thine all-hallowing blood.
4. Thou wilt; but why not now?
 So ignorant and blind,
In darkness at thy feet I bow,
 And wait thy love to find:
 Manner and time I leave;
 But graven on thy heart,
I look thy fulness to receive,
 And see Thee as Thou art.

“I will: be thou clean.”—[Matt. 8,] v. 3.⁴

- [1.] O might thy word take place,
 Thy hallowing word in me
Partaker of thy grace,
 And spotless purity;

⁴Published posthumously in *Poetical Works*, 10:209. Stanza 1 is a rewrite of *Scripture Hymns* (1762), 2:151, NT #99.

O bid this leprosy depart,
Apply thy blood to cleanse my heart.

2. I wait the word divine,
 “Sinner, be heal’d, be pure:”
 One sovereign word of thine
 Confirms the pardon sure,
Cleanses my guilt-infected soul,
And makes my dying spirit whole.

“Immediately his leprosy was cleansed.”
—[Matt. 8,] v. 3.⁵

+

- [1.] My painful sin and misery
In humble prayer I own to Thee,
 Who knowst what I endure,
Who bidst me now believe thy word,
And wait the coming of my Lord
 My leprous⁶ soul to cure.
2. With shame and sorrow I confess
The depth of my unworthiness;
 Yet O, thyself reveal,
By one kind word of pardning love
My impotence to good remove,
 My bent to evil heal.
3. According to my faith bestow’d
By Thee, the true eternal God,
 It shall to me be done,
I shall the healthful mind receive,
Restor’d to perfect soundness live,
 And serve my Lord alone.

⁵Published posthumously in *Arminian Magazine* 15 (1792): 388–89; and *Poetical Works*, 10:209–210.

⁶Orig., “palsied.”

“Jesus saith unto him, See thou tell no man.”

—[Matt. 8,] v. 4.⁷

The pastor good and humbly wise
The pomp of shining actions flies
Which God thro' him hath done,
Forbids the heal'd to spread *his* fame,
Gives all the praise to Jesus' name
Neglectful of his own.

**“See thou tell no man, but go thy way, shew
thyself to the priest, and offer &c.”**

—[Matt. 8,] v. 4.⁸

- [1.] Whene'er Thou dost the grace bestow,
Lest proudly I the blessing show,
A second gift impart,
Tell it to none with vain delight,
Tell it to none in mercy write
On my poor broken heart.
2. If cleans'd by Thee ev'n now I am,
Let my obedience first proclaim
My great Physician's praise;
Before my lips to others tell,
Thou bidst me to the priest reveal
The wonders of thy grace.
3. Order'd by Thee, O Lord, I go,
And to the priest myself I show
Heal'd by a touch of thine,
That when the priest thy witness sees,
Convinc'd, he may himself confess
My Healer is Divine.

⁷Published posthumously in *Unpublished Poetry*, 2:20.

⁸Published posthumously in *Unpublished Poetry*, 2:20–21. Stanza 1 = *Scripture Hymns* (1762), 2:151, NT #100; and Stanza 3 = *Scripture Hymns* (1762), 2:151, NT #101, revised.

“There came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home, sick of the palsy, grievously tormented.”
—[Matt. 8,] v. 5, 6.⁹

Saviour, hear a sinner’s prayer:
A poor paralytic I
Unto Thee my case declare,
Grievously tormented cry;
Destitute of peace, and power,
Simply I my want confess,
Tell thee what Thou knew’st before,
I have need of healing grace.

“Jesus saith unto him, I will come and heal him.”—[Matt. 8,] v. 7.¹⁰

O how gracious is my Lord,
Hearkening to a sinner’s cry,
Listning for a sigh, or word,
O how ready to reply!
Scarce He gives me time to pray,
“Jesus, come, my sickness heal,”
Knowing what I meant to say
Jesus answers me, “I will!”^[b]

“Lord, I am not worthy that thou shouldst come under my roof.”—[Matt. 8,] v. 8.¹¹

Will th’ Almighty God of grace
Take up his abode with me,
Me, who all my sins confess,
All my imbecillity?

⁹Published posthumously in *Poetical Works*, 10:210–11.

¹⁰Published posthumously in *Unpublished Poetry*, 2:21. This is an expansion of *Scripture Hymns* (1762), 2:151–52, NT #102.

¹¹Published posthumously in *Poetical Works*, 10:211.

When Thou dost so greatly stoop,
When Thou into me art given,
Purify by faith and hope,
Then transport thy house to heaven.

“Speak the word only, and my servant shall be healed.”—[Matt. 8,] v. 8.¹²

Yes, I stedfastly believe
Absolute in power Thou art,
Canst by one kind word forgive,
Heal my feebleness of heart:
Strength unknown thy word supplies,
Clothes the weak with vigour new;
Speak, and out of sin I rise;
Speak, and I can all things do.

“Jesus marvelled.”—[Matt. 8,] v. 10.¹³

But doth it, Lord, thy wonder raise
The faith Thou hast thyself bestow'd?
O what a mystery of grace!
The Man in Christ admires the God!
Thou wonder'st at thy Father's deeds,
That we may praise what He hath done,
From whom our every good proceeds,
And all receive thro' faith alone.

**“Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.”
—[Matt. 8,] v. 11.¹⁴**

Who in the faith of Abraham tread,
Like Isaac unto death obey,

¹²Published posthumously in *Poetical Works*, 10:211.

¹³Published posthumously in *Poetical Works*, 10:212. The first four lines = *Scripture Hymns* (1762), 2:152, NT #103.

¹⁴Published posthumously in *Poetical Works*, 10:212.

With God, like wrestling Jacob, plead,
And wait to see my Saviour's day,
I shall with them in heaven sit down,
And wear a patriarchal¹⁵ crown.

“But the children of the kingdom shall be cast out into outer darkness; there shall be wailing and gnashing of teeth.”—[Matt. 8,] v. 12.¹⁶ +

- [1.] What Christian crouds the kingdom lose
Which heathens and barbarians gain!
The church's sons their Head refuse,
They will not in his glory reign,
Will not the cross and crown receive,
Or die with Christ, with Christ to live.
2. A moment's joy they dearly buy,
Consign'd to endless pains in hell,
Gnaw'd by the worm that cannot die,
Scorch'd by the fire unquenchable,
Who might have sung on Seraphs' thrones,
They justly pour eternal groans.

“As thou hast believed, so be it done unto thee.”—[Matt. 8,] v. 13.¹⁷

As I have believ'd, O Lord,
It shall be done to me,
Sav'd by trusting in thy word,
From all iniquity;
Freed from sin's tormenting pain,
When re-begotten from above,
I shall in thyself regain
The perfect health of love.

¹⁵Orig., “an everlasting” changed to “a patriarchal.”

¹⁶Published posthumously in *Arminian Magazine* 15 (1792): 442–43; and *Poetical Works*, 10:212.

¹⁷Published posthumously in *Poetical Works*, 10:212–13.

“He touched her hand, and the fever left her.”
—[Matt. 8,] v. 15.

[I.]¹⁸

Lord, I believe thy sprinkled blood
Can quench the fever’s fiercest fire,
My thirst of praise, and creature good
Now let it at thy touch retire,
Now let me rise, thro’ faith restor’d,
And serve the servants of my Lord.

[“He touched her hand, and the fever left her.”
—Matt. 8, v. 15.]

II.¹⁹

- [1.] The scorching fever of desire
Never, never will retire,
Till Christ approach the soul,
By purity of heavenly love
Its foul concupiscence remove,
And touch the sinner whole.
2. But when He undertakes to heal,
Passions most incurable,
Languor, and slothfulness
With every evil habit flies;
And lo, redeem’d from sin I rise
To tend the sons of grace.

“He healed all that were sick.”
—[Matt. 8,] v. 16.²⁰

How great the goodness of our Lord,
Not to reject one sinsick soul!
How great the virtue of his word
Pronouncing every patient²¹ whole!
Away this infidel despair!
From sin’s inveterate malady

¹⁸Published in *Scripture Hymns* (1762), 2:152, NT #104.

¹⁹Published posthumously in *Poetical Works*, 10:213.

²⁰Published posthumously in *Poetical Works*, 10:213–14.

²¹Orig., “*simmer*.”

Th' Omnipotent Physician's care
Shall by his grace recover me.

**“That it might be fulfilled which was spoken
by Esaias. Himself took our infirmities, and
bore our sicknesses.”—[Matt. 8,] v. 17.** +

[I.]²²

- [1.] The truth of each prophetic word
Fulfill'd in Christ we see;
Our sins from us to Him transfer'd
He carried on the tree:
Charg'd with the universal load
In that vindictive day,
Th' atoning Lamb, the dying God
Bore all our sins away.
2. Jesus, the soul's and body's ills
Thou only canst remove,
Thy blood the wounded conscience heals,
Applied by sovereign love:
O might thy wounds the balm impart
For which alone I sigh!
Heal the diseases of my heart,
And let my body die.

**[“That it might be fulfilled which was spoken
by Esaias, Himself took our infirmities, and
bore our sicknesses.”—Matt. 8, v. 17.]**

II.²³

Was ever charity like thine!
Lord, when it doth in me remain,
With pure benevolence divine
I claim the whole of human pain;
Join'd to the wretched for thy sake,
My spirit answers groan for groan,

²²Published posthumously in *Poetical Works*, 10:214.

²³Published posthumously in *Poetical Works*, 10:214.

Their griefs on me by love I take,
And pity makes them all my own.

**“The foxes have holes, and the birds of the air
have nests: but the Son of man hath not where
to lay his head.”—[Matt. 8,] v. 20.**

[I.]²⁴

Away this soft, luxurious pride!
A pilgrim rather let me rove,
Poor with the Son of man abide,
And have no comfort, but his love.

**[“The foxes have holes, and the birds of the air
have nests: but the Son of man hath not where
to lay his head.”—Matt. 8, v. 20.]** +

II.²⁵

- [1.] Poorest of men, with comfort see
Thy God more indigent than thee;
He had not where to rest:
But if thou in his footsteps tread,
He bids thee lean²⁶ thy weary head
On thy Redeemer’s breast.
2. Ye rich who bear the Christian name,
Behold with self-abasing shame
Your God by heaven ador’d,
Ye who increas’d with goods appear,
O how unlike your Pattern here,
Your poor afflicted Lord!
3. He knew not where to lay²⁷ his head:
But ye in delicacies bred,
In soft, luxurious ease,
From earthly things expect content,
And fresh conveniences invent,
And live yourselves to please.

²⁴Published in *Scripture Hymns* (1762), 2:152, NT #105.

²⁵Published posthumously in *Poetical Works*, 10:215–16.

²⁶Orig., “rest.”

²⁷Orig., “rest.”

[4.] All hail Thou suffering Son of man,
Who freely didst for me sustain
The depth of poverty,
I bless my self-denying Lord,
More destitute than beast or bird,²⁸
And come to follow Thee.

5. Detach'd from every good below
I meekly in thy footsteps go
Thy poor disciple I,
My Master's lot with joy receive,
Thy life of want and sorrow live,
Till on thy cross I die.

**“Another of his disciples said unto him, suffer
me first to go and bury my father.”**
—[Matt. 8,] v. 21.²⁹

But I without delay
My Saviour's voice obey,
No pretended duty plead,
Summon'd by the gospel-word:
Let the dead intomb their dead,
Let the living serve their Lord.

“Let the dead bury their dead.”
—[Matt. 8,] v. 22.³⁰

Excus'd from every needless care,
My privilege I see,
Jesus, thine only burthen bear,
And live, to follow Thee.

“Save, Lord: we perish.”—[Matt. 8,] v. 25. +

[L.]³¹

[1.] Throughout my sinful soul I know,
And every moment feel,

²⁸Lines 4 and 5 were originally reversed in the manuscript, but CW notes in the margin to switch them as shown above.

²⁹Published posthumously in *Poetical Works*, 10:216.

³⁰Published in *Scripture Hymns* (1762), 2:152, NT #106.

³¹Published posthumously in *Poetical Works*, 10:216–17.

If Jesus let the sinner go,
I sink unchang'd to hell;
If with this unregenerate heart
I out of life retire,
I must, O Lord, from Thee depart
Into eternal fire.

2. This strong propensity to ill
Thou only canst remove,
And conquer my rebellious will
By thy almighty love:
My last resource, my total hope
Is in thy power to save:
Thou canst redeem, and lift me up,
While rushing to the grave.
3. Thou the great Power of God in man,
The whole Salvation art;
To save my soul from endless pain,
Descend into my heart,
By entering in, my heart renew,
Th' indwelling God of grace,
And fit me for the Blissful³² View,
And show me all thy face.

[“Save, Lord: we perish.”—Matt. 8, v. 25.]

II.³³

Save, Lord; because unsav'd by Thee,
Unsav'd I must forever be:
Without thine utmost grace undone,
I venture on a God unknown,

³²Orig., “Glorious.”

³³Published in *Scripture Hymns* (1762), 2:152, NT #107.

And boldly now my soul, I dart
Into the centre of thy heart.

“Why are ye fearful, O ye of little faith?”
—[Matt. 8.] v. 26.³⁴

Saviour, Thou knowst us all
In our imperfect state:
Because our faith is small,
Our fear alas, is great:
Yet shall the grain the mount remove;
If Thou our faith increase,
Our faith shall work by perfect love,
And fear forever cease.

“What manner of man is this?”
—[Matt. 8.] v. 27.³⁵

+

What kind of man is this,
Obey'd by winds and seas,
Whose powerful word controuls
The tempest in our souls?
A Man, who built both earth and sky,
A Man, whose name is God Most-high!

**“There met him two possessed with devils,
coming out of the tombs, exceeding fierce, so
that no man might pass by that way.”**
—[Matt. 8.] v. 28.³⁶

[1.] See the wretchedness of sin!
See the fiend's tormenting rage!
Man admits the legion in,
Makes his heart a devilish cage;
Then by furious lusts possest,
Wounds himself, and cuts, and beats,
Spreads the hell within his breast,
Tears, and tortures all he meets.

³⁴Published in *Scripture Hymns* (1762), 2:153, NT #108.

³⁵Published in *Scripture Hymns* (1762), 2:153, NT #109.

³⁶Published posthumously in *Poetical Works*, 10:218.

2. In the dark abodes of death
 Long he dwells, and hates the light,
Hastning to his place beneath,
 Mansions of eternal night:
Never can his soul be freed,
 Till to him the Saviour comes:
Then he leaves the doubly dead,
 Then he issues from the tombs.

“What have we to do with thee?”

—[Matt. 8,] v. 29.³⁷

What have devils to do with Thee?
 Thou didst not their nature take:
Cloth'd with our humanity,
 Us thy hallow'd mansion make:
That thy mind in me may dwell
 Partner of my flesh Thou art;
All the adverse powers expel,
 Fill thyself my loving heart.

**“There was a good way off from them an herd
of many swine feeding.”—[Matt. 8,] v. 30.³⁸**

- [1.] Sinners, in that groveling herd
 Mark your own resemblance true,
Receptables fit prepar'd
 For the whole infernal crew!
Swine, who bear the shape of men,
 Slaves of every foul desire,
Plung'd in beastly lusts unclean,
 Wallowing in your sinful mire.
2. Lo, the fiends expect their prey,
 Legion waits to enter in,
Waits to hurry you away
 O're the precipice of sin!

³⁷Published posthumously in *Poetical Works*, 10:218.

³⁸Published posthumously in *Poetical Works*, 10:218–19.

When the Judge pronounces, Go,
Rush ye down the fatal steep,
To that flaming lake ye go,
Hell's unfathomable deep!

**“The devils besought him saying, Suffer us to
go away into the herd of swine.”**
—[Matt. 8,] v. 31.³⁹

Bound in chains of hidden night,
Straglers from th' infernal pit,
Devils cannot wreck their spite,
Till our sovereign Lord permit:
Jesus covers us and ours,
Who on his great name depend,
Limits hell's malicious powers,
Saves his people to the end.

**“They besought him to depart out of their
coasts.”**—[Matt. 8,] v. 34.⁴⁰

- [1.] All are⁴¹ Gergesenes in heart,
Who their time refuse to know,
All who with their Saviour part,
Rather than their sins forego;
Visited by Christ in vain,
Who their swine before him chuse,
Sensual lusts, and worldly gain;
Christ, and heaven, and all they lose.
2. But his presence we implore,
Meeting him in this our day:
Jesus, in thy saving power
Condescend with us to stay:
Thou art all good things in one;
Never from our souls remove,

³⁹Published posthumously in *Poetical Works*, 10:219.

⁴⁰Published posthumously in *Poetical Works*, 10:219–20.

⁴¹Orig., “~~Are~~ all” changed to “All are.”

Fill us with thy love alone,
Perfect, all-sufficient love.

S. Matthew IX.

**“They brought to him a man sick of the
palsy.”—[Matt. 9,] v. 1.¹**

Jesus, a soul afflicted see,
Brought by the prayer of faith to Thee
And plac'd beneath thine eye:
Thy love, thine all-redeeming love
His sin and sickness can remove,
And freely justify.

**“Be of good cheer, thy sins be forgiven thee.”
—[Matt. 9,] v. 2.²**

Wilt Thou not, Lord, the word repeat
To all, who prostrate at thy feet
Thy pardning grace implore?
Thou dost the helpless sinner cheer,
Thou dost dismiss my guilty fear,
And bid me sin no more.

**“The scribes said within themselves, This
man blasphemeth.”—[Matt. 9,] v. 3.**

[I.]³

No, ye blind Scribes, of learning proud:⁴
This Man is the eternal God,
Who doth your souls relieve:
His power and deity confess,
Believe ten thousand witnesses
That Jesus can forgive.

**[“The scribes said within themselves, This
man blasphemeth.”—Matt. 9, v. 3.]**

II.⁵

[1.] The men of human learning proud,
Thro' envy blind, the truth malign,

¹Published posthumously in *Unpublished Poetry*, 2:21.

²Published in *Scripture Hymns* (1762), 2:153, NT #110.

³Published in *Scripture Hymns* (1762), 2:153, NT #111.

⁴Orig., “*vain*.”

⁵Published posthumously in *Poetical Works*, 10:220–21.

Thro' unbelief pervert the good,
And circumscribe the power divine,
Harden'd in ours, in every age,
Against a pardning God they rage.

2. But Christ, who the abuse foresees,
Performs the good which scribes oppose:
And following Him, we dare displease
By acts of love our murmuring foes,
By righteous works offend their sight,
And blind them thro' the hateful light.

**“Whether is easier to say, Thy sins be forgiven
thee, or to say, Arise, and walk?”**
—[Matt. 9,] v. 5.⁶

Saviour, Thou with⁷ equal ease
Soul and body canst restore,
Me from all my sins release,
Purge the guilt, and break the power:
Nothing can thy will withstand,
Thy benign, almighty will:
Speak, and let the kind command
Me, ev'n me this moment heal.

**“But that ye may know that the Son of man
hath power upon earth to forgive sins &c.”**
—[Matt. 9,] v. 6.⁸

Lord, I dare not ask a sign:
But Thou canst my body save,
Lift me up by power divine
From the margin of the grave,
By the outward wonder show
What thy grace hath wrought within,

⁶Published posthumously in *Unpublished Poetry*, 2:21–22.

⁷Orig., “Saviour, Thou ~~canst~~ with.”

⁸Published posthumously in *Unpublished Poetry*, 2:22.

Thus constraining me to know
Thou hast sav'd my soul from sin.

**“Then saith he to the sick of the palsy, Arise,
take up thy bed, and go unto thine own house.”**
—[Matt. 9,] v. 6.⁹

- [1.] Who in his nature's weakness lies
Groveling on earth, and cannot rise,
Or lift his heart to heaven,
A feeble, paralytic soul,
He is not yet thro' Christ made whole,
He is not yet forgiven.
2. But when a penitent we see
Walking in paths prescrib'd by Thee,
With even, steady pace
Returning to his house above,
Lord, we adore thy saving love,
And thy forgiving grace.

**“When the multitude saw it, they marvelled,
and glorified God, which had given such
power unto men.”**—[Matt. 9,] v. 8.¹⁰

- [1.] All glory to God
Whose love hath bestow'd
Such virtue on men,
On Jesus in human similitude seen!
His goodness and power
The simple adore,
If the learned repine,
We are glad to¹¹ acknowledge the Finger Divine.
2. Thou Jesus alone
The wonder hast done,
By thy nature reveal'd,
Our nature's extreme inability heal'd;

⁹Published posthumously in *Poetical Works*, 10:221.

¹⁰Published posthumously in *Poetical Works*, 10:221–22.

¹¹Orig., “gladly” changed to “are glad to.”

Thy life-giving grace
Appears in our days,
And the impotent soul
Thro' the word of thy power is made perfectly whole.

**“Jesus saw a man named¹² Matthew, sitting at
the receipt¹³ of custom: and he saith unto him,
Follow me: And he arose and followed him.”**
—[Matt. 9,] v. 9.¹⁴

[1.] Vanquish'd by the word Divine,
Drawn by One they never knew,
Worldlings still their gains resign,
Still our heavenly Lord pursue;
Hate the money-getting vice,
Only for salvation care,
Seek a kingdom in the skies,
Lay up all their treasure there.

2. Jesus, evermore the same,
Nothing is too hard for Thee;
Thro' the virtue of thy name
Wonders wrought we daily see,
Sinful souls of every kind
Come at thine Almighty call,
Blest with faith in Thee they find
Grace, sufficient grace for all.

**“As Jesus sat at meat in the house, behold
many publicans and sinners came, and sat
down with him and his disciples.”**
—[Matt. 9,] v. 10.¹⁵

The publicans may still draw near
To God's incarnate Son,

¹²Orig., “man sitting named.”

¹³Orig., “receit”; an archaic spelling.

¹⁴Published posthumously in *Poetical Works*, 10:222.

¹⁵Published posthumously in *Poetical Works*, 10:222.

Join'd to his followers appear,
And sit with Jesus down:
The house, the church, will all contain,
The meanest and the least,
And every sinful child of man
May be his Saviour's guest.

“Why eateth your Master with publicans and sinners?”—[Matt. 9,] v. 11.¹⁶

Our Master doth with sinners eat,
To satisfy our wants,
To fill our souls with heavenly meat,
And change us into saints:
Sinners He kindly doth receive,
That nourish'd by his love
On earth we without sin may live,
And share his feast above.

“They that be whole need not a physician, but they that are sick.”—[Matt. 9,] v. 12.

[I.]¹⁷

I have need of a physician:
Jesus, my Physician be;
Help me in my lost condition,
Sin's severe extremity:
Sick to death of pride and passion,
Desperate, Lord, to Thee I cry,
With thine uttermost salvation
Save, or I forever die.

[“They that be whole need not a physician, but they that are sick.”—Matt. 9, v. 12.]

II.¹⁸

Jesus, Thou seest thy creature's pain,
Thou hear'st me of my plague complain,
In every power and faculty
I feel, I feel my need of Thee:

¹⁶Published posthumously in *Poetical Works*, 10:223. The last four verses = *Scripture Hymns* (1762), 2:154, NT #112.

¹⁷Published in *Scripture Hymns* (1762), 2:154, NT #113.

¹⁸Published posthumously in *Poetical Works*, 10:223.

Faint is my head, and sick my heart,
But Thou the good Physician art,
And soon, I trust, thy gracious skill
Shall all my soul-distempers heal.¹⁹

**“Go ye and learn what that meaneth, I will
have mercy, and not sacrifice.”**

—[Matt. 9,] v. 13.²⁰

- [1.] To whom should thy disciples go,
Of whom should they be taught, but Thee?
Thy Spirit doth thy meaning show:
O might He show it now to me,
And give my heart to understand
The new, the old, supreme command.
2. Blessings Thou dost to sinners give,
Not sacrifice from us require;
Thou wil'st that we should still receive,
Should after all thy mind aspire,
And moulded in thine image prove
Thy first, great attribute is Love.

**“I am not come to call the righteous, but
sinners to repentance.”—[Matt. 9,] v. 13.²¹**

Then Thou art come for me;
Thou cal'st me to repent,
And by a look from Thee
My rocky heart is rent:
But deepen, Lord, the grief begun,
But heighten my distress,
And not till life's expiring groan
Let my repentance cease.

¹⁹These last two lines appear also at the top of MA 1983/027/22, a looseleaf copy of the hymn on Matt. 9:17 (pp. 101–2 below).

²⁰Published posthumously in *Representative Verse*, 213; and *Unpublished Poetry*, 2:22. This incorporates with additions *Scripture Hymns* (1762), 2:154, NT #114.

²¹Published in *Scripture Hymns* (1762), 2:154–55, NT #115.

“The days will come when the Bridegroom shall be taken from them, and then shall they fast.”—[Matt. 9,] v. 15.²²

The fasting days are these:
We for his absence mourn,
Our eye no more the Bridegroom sees,
But weeps for his return:
We thus thro' life abstain,
Lament, and daily die,
Till we behold our Lord again,
And clasp him in the sky.

“Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish.”—[Matt. 9,] v. 17.²³ +

- [1.] We run before the grace divine,
If, while their hearts are unrenow'd,
Hard tasks we rig'rously injoin,
And yokes impose on converts rude:
To men of an unconquer'd will
Who doctrines premature explain,
Old bottles with new wine we fill,
With truths they cannot yet contain.
2. While warm with undiscerning zeal,
We urge the novice on too fast,
To scale at once the holiest²⁴ hill,
As his first labour were his last:
He swells as wholly sanctified,
As perfect in a moment's space,
He bursts with self-important pride,
And loses all his real grace.

²²Published posthumously in *Unpublished Poetry*, 2:23.

²³Also appears in a looseleaf version in CW's hand: MARC, MA 1983/027/22; this appears to be a penultimate draft, with only a couple of variants (noted below), since it has a vertical line drawn through the whole. Published posthumously in *Unpublished Poetry*, 2:23–24. Orig. in MS Matthew, “v. 19”; an error.

²⁴MA 1983/027/22 substitutes “holy” for “holiest.”

3. Eager that all should upward press,
Should see the summit with *his* eyes,
Impatient for his own success
Be perfect now, the preacher cries!
The work of grace so well begun
He ruins by his headlong haste:
The wheat is choak'd, with tares o' rerun,
And Satan lays the vineyard waste.
4. Our only wisdom is, to trace
The path whereby the Spirit leads,
The usual course of saving grace,
Which step by step in souls proceeds,
Instructs them more and more to grow,
A people for their Father born,
Till all his mind at last they know.
And ripe for God to God return.
5. To us, most wise, most gracious Lord,
The Spirit of thy conduct give,
That duely ministring the²⁵ word,
Sinners we may, like Thee, receive;
May never mar thy work begun,
Or lose one drop of grace sincere,
But gently lead thy followers on,
Till perfect all in heaven appear.

“There came a certain man and worshipped him, saying, My daughter is even now dead, but come and lay thy hand upon her, and she shall live.”—[Matt. 9,] v. 18.²⁶

- [1.] Jesus, by faith approaching Thee,
And bow'd in deep humility,

²⁵MA 1983/027/22 reads “thy” in place of “the.”

²⁶Published posthumously in *Poetical Works*, 10:224.

Thy Godhead I adore:
Thy pure humanity Divine
Can raise this dying soul of mine,
And perfectly restore.

2. Thy virtue, Lord, if Thou exert,
The merits of thy death impart,
Tho' dead in trespasses
My soul shall suddenly revive,
Obedient to thy touch, and live
The sinless life of grace.

“A woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said &c.”—[Matt. 9,] v. 20, 21.²⁷

+

- [1.] Unclean, of life and heart unclean,
How shall I in his sight appear!
Conscious of my inveterate sin
I blush, and tremble to draw near;
Yet thro' the garment of his word
I humbly seek to touch my Lord.
2. The smallest things, the weakest means,
The mournful fast, the plaintive prayer
His sanctifying power dispense,
His efficacious grace confer,
And thro' his sacramental cloaths
The healing emanation flows.
3. Yet not in outward veils of grace,
But in Himself the virtue lies,
Th' infusion of his righteousness
This fountain of corruption dries;
And sure as I in Christ believe,
I shall a perfect cure receive.

²⁷Published posthumously in *Poetical Works*, 10:224–25.

“Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.”

—[Matt. 9,] v. 22.²⁸

- [1.] Turn then, Thou good Physician, turn
Thou Source of unexhausted love,
Sole Comforter of souls forlorn,
Who only canst my plague remove,
O cast a pitying look on me,
Who dare not lift mine eyes to Thee.
2. Yet will I in my God confide,
Who mildly comes to meet my soul:
I wait to feel thy blood applied;
Thy blood applied shall make me whole;
And lo, I trust thy gracious power
To touch, to heal me—in this hour.

“The maid is not dead, but sleepeth.”

—[Matt. 9,] v. 24.²⁹

The death of sin is but a sleep
Which cannot long its prisoner keep,
If Jesus saith Restore;
If Christ resolves a soul to raise,³⁰
T’ inspire with the new life of grace,
And bid him sin no more.

“He went in, and took her by the hand, and the maid arose.”—[Matt. 9,] v. 25.³¹

- [1.] Till Jesus’ hand the sinner’s take,
The dead in sin can never wake,
Or second life retrieve;
But touch’d by his Redeemer’s hand,
And summon’d by his Lord’s command
The dead shall hear, and live.

²⁸Published posthumously in *Poetical Works*, 10:225.

²⁹Published posthumously in *Poetical Works*, 10:225–26.

³⁰Orig., “save.”

³¹Published posthumously in *Poetical Works*, 10:226.

2. Living and dead together join'd,
Sinners and God, we strangely find,
 If Christ our righteousness
Enter, and touch the sinful will,
And give our senseless souls to feel
 The quickning power of grace.

3. Grace and the will thro' Christ alone
Concur, inseparably one;
 Thy Spirit's energy,
Jesus, we now by faith perceive,
And wake to righteousness, and live,
 And move, and act for Thee.

“When Jesus departed thence, two blind men followed him, crying, Thou Son of David, have mercy upon us.”—[Matt. 9,] v. 27.³²

Jesus, Thou Son of David stay,
 As now Thou passest by;
For mercy unto Thee I pray,
 And follow while I cry:
Thee Prophet, Priest, and King I own,
 God-man to sinners given,
Who bring'st the blind by ways unknown
 To worship Thee in heaven.

“And when he was come into the house, the blind men came to him.”—[Matt. 9,] v. 28.³³

The God of love, He oft delays,
 Nor grants what we require,
To exercise our patient grace,
 To heighten our desire,

³²Published posthumously in *Poetical Works*, 10:226.

³³Published posthumously in *Poetical Works*, 10:227.

To draw the clam'rous beggars³⁴ near,
Before his feet to cast,
And prove their confidence sincere,
And give them sight at last.

“Believe ye that I am able to do this?”

—[Matt. 9,] v. 28.³⁵

I do believe, Thou canst, Thou wilt
Mine unbelief remove,
And purge out all my nature's guilt,
And perfect me in love:
Begin thy work; restore my sight
By justifying grace,
And bid me walk with Thee in light,
To see my Father's face.

“According to your faith be it unto you.”

—[Matt. 9,] v. 29.³⁶

When faith, almighty faith, is mine,
Fill'd with delightful peace,
The source of every gift divine,
The measure I possess:
And when I perfectly believe,
My calling's prize I prove,
The length, and breadth, and height receive,
And depth of purest love.

“And their eyes were opened.”³⁷

—[Matt. 9,] v. 30.³⁸

Nothing can thy will withstand:
Saviour, now thy power exert,
Touch me with thy Spirit's hand,
Heal the blindness of my heart:

³⁴Orig., “beggar.”

³⁵Published in *Scripture Hymns* (1762), 2:155, NT #116.

³⁶Published posthumously in *Poetical Works*, 10:227.

³⁷Orig., “And their eyes were opened, and Jesus straightly charged them.”

³⁸Published posthumously in *Poetical Works*, 10:227–28.

When the sprinkling of thy blood
Doth mine unbelief remove,
Then I see that Thou art God,
Then I feel that God is Love.

“See that no man know it.”—[Matt. 9,] v. 30.³⁹

Taught by Thee, in doing well,
Lord, I would with humble fear
Studiously myself conceal,
Shun the shining character;
For the good thy grace hath wrought
No reward accept from men,
Quite neglected and forgot,
Till my Lord appears again.

* See p. 110, Poor &c.⁴⁰

**“When the devil was cast out, the dumb spake,
and the multitude marvelled, saying, It was
never so seen in Israel.”—[Matt. 9,] v. 33.⁴¹**

- [1.] An ignorant croud Of sinners we join,
And publish aloud The wonders Divine,
With fixt admiration We joyfully praise
The work of salvation, The triumph of grace.
2. It never was heard, It never was seen,
Till Jesus appear'd A Man among men,
Who comes to inherit, And dwells in his own,
Expels the dumb spirit, And rules us alone.
3. The Pharisees rage At Jesus's power;
Reviv'd in our age His work we adore;
Tho' with the blasphemer The learned agree,
Almighty Redeemer, We glorify Thee.

³⁹Published posthumously in *Poetical Works*, 10:228.

⁴⁰CW meant for a hymn written on Matthew 9:32 from p. 110 to be inserted here.

⁴¹Published posthumously in *Poetical Works*, 10:228–29.

“Jesus went about teaching, and healing &c.”
—[Matt. 9,] v. 35.⁴²

+

Thou goest about in every age
Dark, sinsick souls to teach and heal:
The publish'd word, the written page
Conveys the balm infallible:
We now thy Spirit of love receive,
Of power, and of a sober⁴³ mind,
And still Thou in thyself woud'st give
Life, health, and heaven to all mankind.

**“When he saw the multitudes, he was moved
with compassion on them, because they fainted
and were scattered abroad, as sheep having no
shepherd.”—[Matt. 9,] v. 36.⁴⁴**

- [1.] Dost Thou not, Lord, with pity see
Multitudes that know not Thee,
Or where for help to fly?
They cannot find the good they want,
Poor, wandering souls with hunger faint,
And at the point to die.
2. Compassion for a dying race
First inclin'd the God of grace
To undertake our cause:
And still those yearning bowels move,
Which drew Thee from thy throne above,
Which brought Thee to thy cross.
3. The sheep Thou hast redeem'd of old,
Now to sin and Satan sold
Into thine arms receive,

⁴²Published in *Scripture Hymns* (1762), 2:155, NT #117.

⁴³Orig., “vig[orous].”

⁴⁴Published posthumously in *Poetical Works*, 10:229–30.

(For Thou the tender Shepherd art)
And pastors after thy own heart
To Israel's outcasts give.

4. Shepherds, and chosen labourers raise,
 Freely to impart thy grace,
 And feed the flock of God,
Patient in all thy steps to move,
And more than their own lives to love
 The purchase of thy blood.

“The labourers are few.”—[Matt. 9,] v. 37.⁴⁵

- [1.] Master, for thine we cannot own
 The workmen who themselves create,
Their call receive from man alone
 As licens'd servants of the state,
Who to themselves the honour take,
 Nor tarry till thy Spirit move,
But serve for filthy lucre's sake
 The souls they neither feed nor love.
2. In vain in their own lying words
 The haughty self-deceivers trust,
The harvest's and the vineyard's lords
 In vain their true succession boast;
Their lawful property they claim
 The apostolic ministry,
But only labourers in name
 They prove they are not sent by Thee.

**“Pray ye the Lord of the harvest, that he will
send forth labourers into his harvest.”**
—[Matt. 9,] v. 38.⁴⁶

Such power belongs to Thee alone
Fit instruments to raise,

⁴⁵Published posthumously in *Poetical Works*, 10:230. The last four lines = *Scripture Hymns* (1762), 2:155, NT #118, altered.

⁴⁶Published in *Scripture Hymns* (1762), 2:155–56, NT #119.

Whose lives may make thy goodness known
And spread their Saviour's praise:
Now, Lord, the faithful workmen send
With gifts and talents blest,
To labour, till their toil shall end
In everlasting rest.

* insert at p. 107.

**“They brought to him a dumb man possessed
with a devil.”—[Matt. 9,] v. 32.⁴⁷**

- [1.] Poor helpless souls whom Satan keeps!
He stops their mouths, and seals their lips;
And while they him obey,
They never can their sins confess,
They never can our Saviour praise,
Or for his mercy pray.
2. His followers, we their burthen bear,
And bring them still by faithful prayer
To our great Lord above,
Till Christ the silent fiend expel,
And give the dumb in songs to tell
The wonders of his love.

⁴⁷Published posthumously in *Poetical Works*, 10:228.

S. Matthew X.

“When he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness.”—[Matt. 10,] v. 1.¹

- [1.] Jesus, in every age the same,
 Thou only dost thy servants send,
 To preach repentance in thy name,
 And peace with God, till time shall end:
 Thou dost their high commission give
 The demons out of souls to chase,
 Spiritual maladies relieve,
 And minister thy healing grace.
2. Thy virtue, O Almighty Lord,
 Ejects the stubborn spirits unclean,
 Thou healest by thy pardning word
 Habits of most inveterate sin:
 And who thy pardning word dispense
 Are still invested with thy power,
 Kept by thy love’s omnipotence,
 And sav’d, till sin shall be no more.

“The names of the twelve disciples are these, &c.”—[Matt. 10,] v. 2.²

+

- [1.] Not one of all the rich, or great,
 The learn’d, the noble, or the wise,
 Is chose to bear the sacred weight,
 And help a fallen world to rise;
 Not one the glorious charge shall share,
 Or fill an Apostolic chair.
2. Tis thus our heavenly Master slights
 The things most highly priz’d by men,

¹Published posthumously in *Poetical Works*, 10:231.

²Published posthumously in *Poetical Works*, 10:232.

His church's independant rights
His servants dignity unseen,
His powers he shows divinely given,
His kingdom not of earth, but heaven.

3. Tis thus he blasts the pride of Rome,
Baffles their Antichristian plea,
Who pomp, and power, and state assume,
Who make the world and church agree,
His Spirit's with the civil sword,
And blend th' Apostle with the Lord.

“And Judas Iscariot who also betrayed him.”
—[Matt. 10,] v. 4.³

- [1.] The wisdom of our Lord would chuse
A traitor by the fiend possest,
That none the guiltless may accuse,
Or stumbling at a wicked priest,
Deny the Ministerial call,
And dare for one to censure all.

- 2 Whate'er the messenger he sends,
He gives the efficacious grace:
The word and sacrament depends
On Christ for its assur'd success,
Whate'er of good on earth is done
Christ doth it all, and Christ alone.

“Go not into the way of the Gentiles.”
—[Matt. 10,] v. 5.

[I.]⁴

Not as his inclination leads,
But by the order of his Lord,
The minister of Christ proceeds,
And propagates the gospel-word,

³Published posthumously in *Representative Verse*, 213; and *Unpublished Poetry*, 2:24.

⁴Published posthumously in *Unpublished Poetry*, 2:25.

And spreads the power of reigning love,
Which lifts our souls to thrones above.

**["Go not into the way of the Gentiles."
—Matt. 10, v. 5.]**

II.⁵

Those who seem at first rejected,
Vilest of the sinful race,
Gentiles in due time elected
Magnify the God of grace;
The glad tidings of salvation
Open profligates believe,
All the fruits of Jesus' passion
All the life of God receive.

**"Preach, saying, The kingdom of heaven is at
hand."—[Matt. 10,] v. 7.⁶**

[1.] Preach the heavenly kingdom near,
The sure foundation lay,
Christ shall in the clouds appear,
And earth shall pass away:
First he comes to save mankind,
His Spirit's power he first imparts;
Sinners, turn, believe, and find
The kingdom in your hearts.

2. Ready is it to take place,
And now enrich the poor:
Heaven begun in gospel-grace
Is to believers sure:
God comes down on earth to reign,
With dazzling⁷ majesty confest:
Every happy, pardon'd man
Contains him in his breast.

⁵Published posthumously in *Poetical Works*, 10:232.

⁶Published posthumously in *Poetical Works*, 10:232–33.

⁷Orig., "glorious."

**“Heal the sick, cleanse the lepers, raise the
dead, cast out devils.”—[Matt. 10,] v. 8.⁸**

Still thy genuin gospel, Lord,
With signs and wonders seal,
Let thine efficacious word
Distemper'd spirits heal,
Let it minister thy grace
To make the inbred lepers clean,
Fiends out of their souls to chase,
And raise the dead in sin.

**“Freely ye have received, freely give.” +
—[Matt. 10,] v. 8.⁹**

Our life, and grace, and ministry
We freely did receive,
And freely to thy church and Thee
Our gifts and life we give:
Bishop of souls, we wait the day
Which shall reward our toil:
Appear, thy servants to o'repay¹⁰
With one, eternal smile.

**“Provide neither gold nor silver ... nor scrip
for your journey &c.”—[Matt. 10,] v. 9, 10.**

[I.]¹¹

Th' ambassador of Jesus see,
Who publish'd first the gospel-word!
His equipage is poverty,
His fund the promise of his Lord:
The gifts which freely he receives,
Freely he gives for Jesus sake,
And to succeeding labourers leaves
A pattern few have hearts to take.

⁸Published posthumously in *Poetical Works*, 10:233.

⁹Published in *Scripture Hymns* (1762), 2:156, NT #120.

¹⁰Orig., “repay.”

¹¹Published posthumously in *Poetical Works*, 10:234.

**["Provide neither gold nor silver ... nor scrip
for your journey &c."—Matt. 10, v. 9, 10.]**

II.¹²

He tramples on his Lord's command,
His dread authority defies,
Who heaps up treasure as the sand,
Himself and house to aggrandize:
But naked, as he entred in,
Out of the world he soon shall go,
Receive the wages of his sin,
And find the traitor's place below.

"The workman is worthy of his meat."
—[Matt. 10,] v. 10.¹³

+

[1.] Who labours in the church of God,
(Not who in sloth and pleasures lives)
He justly challenges his food,
His food by right divine receives;
And Jesus' ministers require
The labourer's, not the glutton's, hire.

2. Superfluous luxury they hate,
Enur'd to toil they suffer on,
On Jesus in his members wait,
Their servants for his sake alone;
And while they in his work abide,
They trust their Master to provide.

**"Whatsoever city or town ye shall enter into,
inquire who in it is worthy, and then abide till
ye go thence."—[Matt. 10,] v. 11.**¹⁴

The character a servant bears
He for his Master's sake maintains,
Regardless how on earth he fares,
If plac'd as Providence ordains:

¹²Published posthumously in *Poetical Works*, 10:234.

¹³Published posthumously in *Poetical Works*, 10:234.

¹⁴Published posthumously in *Poetical Works*, 10:235.

From house to house he never roves,
Urg'd by a light, voluptuous mind,
But sent by Him whose work he loves,
He runs, and leaves himself behind.

**“When ye come into an house, salute it, saying,
Peace be unto this house.”—[Matt. 10,] v. 12.¹⁵**

- [1.] Peace to the house I enter now!
If sent with thy commission, Thou
Shalt answer, Lord, for me,
Peace to the son of peace impart,
Set up thy kingdom in his heart,
Thro' faith which is in Thee.
2. In bliss assur'd, and pardon seal'd
Now let him find thy word fulfill'd,
Of present heaven possess;
Thyself in him and his reveal,
Thyself in every bosom dwell,
Our everlasting Guest.

**“If it be not worthy, let your peace return to
you.”—[Matt. 10,] v. 13.¹⁶**

- [1.] Can a minister complain,
Can he ever want success,
If by each repulse he gain
Peace confirm'd, abundant peace;
If the peace which sinners spurn,
Heavenly, inconceivable
Into his own breast return,
There with Christ forever dwell?

¹⁵Published posthumously in *Poetical Works*, 10:235.

¹⁶Published posthumously in *Poetical Works*, 10:235–36.

2. Profit every way we find,
 We, from whom our gracious Lord
Only asks a willing mind
 Simply to declare his word:
Jesus, if employ'd by Thee,
 Thou shalt teach us what to say,
Bid us prove our ministry,
 Give both will and power t' obey.

“It shall be more tolerable for Sodom and Gomorrhah in the day of judgment than for that city.”—[Matt. 10,] v. 15.¹⁷

If such the punishment of those
 The ministers who barely slight,
Wo to the men who dare oppose
 The truth, and with its Author fight,
The servants slay, the Lord blaspheme!
No hell is hot enough for them.

“Behold, I send you forth as sheep in the midst of wolves.”—[Matt. 10,] v. 16.¹⁸

Who arm'd with Christ's commission goes,
 The world's fierce enmity to prove,
Will nothing to their rage oppose,
 But meekness, innocence, and love:
Tis thus we make the gospel known,
 The wonders wrought by Jesus' name,
And force the wolves themselves to own
 “A Christian is a perfect¹⁹ lamb.”

**“Be wise as serpents, and harmless as doves.”
—[Matt. 10,] v. 16.²⁰**

Saviour, my double want I feel,
 By fear, by innocence betray'd,

¹⁷Published posthumously in *Poetical Works*, 10:236.

¹⁸Published posthumously in *Poetical Works*, 10:236.

¹⁹“Perfect” has “patient” written in the margin as an alternative.

²⁰Published in *Scripture Hymns* (1762), 2:156, NT #121.

By prudence false, and blindfold zeal;
In pity hasten to my aid,
With wisdom pure of worldly art,
With harmless, undesigning love
Meeken, yet fortify, my heart,
And blend the serpent with the dove.

“Beware of men.”—[Matt. 10,] v. 17.²¹ +

Not thro’ an all-suspecting fear
Would we in desarts hide,
Nor yet unguardedly sincere
In faithless man confide:
Arm’d with thy wise benev’lent mind,
Our course we safely run,
Honour, and love the ransom’d kind,
But trust in God alone.

“Ye shall be brought before governors and kings for my sake: for a testimony against them.”—[Matt. 10,] v. 18.²²

Faith sends me, Jesus, in thy name
To testify the truth divine,
The great salvation to proclaim,
And tells my heart, the cause is thine;
Faith bids me look on earthly kings
As feeble worms too mean to fear,
And all thy power and wisdom brings
Into thy dauntless confessor.

**“When they deliver you up, take no thought how or what ye shall speak &c.”
—[Matt. 10,] v. 19.²³**

Whoe’er to Thee, O Christ, belong,
And nothing but thy glory seek,

²¹Published in *Scripture Hymns* (1762), 2:156, NT #122.

²²Published posthumously in *Poetical Works*, 10:237.

²³Published posthumously in *Poetical Works*, 10:237.

Thy Spirit rules their mind and tongue,
And gives them what and how to speak:
Thy witness need not fear surprize,
He never can be off his guard,
Who on thy faithful word relies
Which always keeps his heart prepar'd.

**“It is not ye that speak, but the Spirit of your
Father which speaketh in you.”**
—[Matt. 10,] v. 20.²⁴

Tho' poor, and ignorant, and weak,
Our Lord is with us to the end,
The Head doth in the members speak,
And God doth his own cause defend:
The Spirit of our Father lives
In all whom one with Christ He owns;
Resistless power and wisdom gives,
And gives their names to thunder's sons.

**“The brother shall deliver up the brother to
death, and the father the child, &c.”**
—[Matt. 10,] v. 21.²⁵

When Jesus comes, in this our day
We see the word accomplish'd still,
The father doth the son betray,
The children would their parent kill;
Abhorring their own flesh and blood,
They burst thro' nature's closest ties:
And thus the world adore *their* god
Well-pleas'd with human sacrifice!

“He that endureth to the end shall be saved.”
—[Matt. 10,] v. 22.²⁶

Welcome my Saviour's word to me!
The cross and crown annex I see,

²⁴Published posthumously in *Unpublished Poetry*, 2:25.

²⁵Published posthumously in *Unpublished Poetry*, 2:25.

²⁶Published in *Scripture Hymns* (1762), 2:157, NT #123.

And suffer on, till pain is past
With life, and I am sav'd at last:
I wait in death to hear him say
Arise, my love, and come away,
Look up, for thou shalt weep no more,
Safe landed on the heavenly shore.

“It is enough for the disciple, that he be as his Master.”—[Matt. 10,] v. 25.²⁷

Master, I would no longer be
Lov'd by a world that hated Thee,
But patient in thy footsteps go,
Entreated as my Lord below:
I would (but Thou must give the power)
With meekness meet the fiery hour,
The shame despise, the cross abide:
For Thou wast scourg'd, and crucified.

“There is nothing covered that shall not be revealed.”—[Matt. 10,] v. 26.²⁸

Every deed, and word, and thought
Shall be into judgment brought:
Wherefore then should we conceal
What the day will soon reveal?
Let us in our Father's sight
Walk as children of the light,
Now prevent the general doom,
Triumph, when the Judge is come.

“What I tell you in darkness, that speak ye in the light.”—[Matt. 10,] v. 27.²⁹

No shy reserve, or close disguise,
No dark, mysterious secresy,

²⁷Published in *Scripture Hymns* (1762), 2:157, NT #124.

²⁸Published in *Scripture Hymns* (1762), 2:157, NT #125.

²⁹Published in *Scripture Hymns* (1762), 2:157–58, NT #126.

No art to blind thy people's eyes
Becomes a preacher sent by Thee:
We tell on the house-top whate'er
Thy Spirit and word to us have³⁰ show'd,
And bold throughout the world declare
The utmost counsel of our God.

**“Fear not them which kill the body, but are
not able to kill the soul.”—[Matt. 10,] v. 28.³¹**

Saviour, speak into my heart
Sacred intrepidity:
They that soul and body part,
Can they part my soul from Thee?
Men and fiends my soul defies,
Join'd to God it never dies.

**“Fear him who is able to destroy both soul and
body in hell.”—[Matt. 10,] v. 28.³²** +

Who would not dread the frown of Him
Whose anger burns unquenchable,
Whose breath, like a sulphureous stream,
Kindles, and blows the flames of hell!
Our God is a consuming fire,
And fastning on the sinful soul,
Destroys, what never can expire
Long as eternal ages roll.

**“The very hairs of your head are all numbred.”
—[Matt. 10,] v. 30.³³**

Father, how wide thy glories shine,
God of the universe, and mine!
Thy goodness watches o're the whole,
As all mankind were³⁴ but one soul,

³⁰Orig., “hath.”

³¹Published in *Scripture Hymns* (1762), 2:158, NT #127.

³²Published in *Scripture Hymns* (1762), 2:158, NT #128.

³³Published in *Scripture Hymns* (1762), 2:158, NT #129.

³⁴Orig., “was.”

Yet keeps my every sacred hair,
As I remain'd thy single care.

“Ye are of more value than many sparrows.”
—[Matt. 10,] v. 31.³⁵

What tongue the greatness can explain,
Or estimate the soul of man?
Its worth is only known to God,
Who purchas'd it with all his blood.

**“Whosoever shall confess me before men, him
will I confess also before my Father.”**
—[Matt. 10,] v. 32.³⁶

Thy confessor in deed and word
Before the sons of men,
In all the tempers of my Lord
I would thy cause maintain:
And if my Lord I thus confess,
Thou wilt thy servant own,
Present before thy Father's face,
And place me on thy throne.

**“Whosoever shall deny me before men, him
will I also deny before my Father.”**
—[Matt. 10,] v. 33.³⁷

Ah, wretched souls, who urg'd by shame,
Desert your Master's cause,
Before the world deny his name,
And stumble at his cross!
Disown'd before the heavenly host,
Ye shall receive your hire,
Out from his glorious presence thrust
Into eternal fire.

³⁵Published posthumously in *Poetical Works*, 10:239.

³⁶Published in *Scripture Hymns* (1762), 2:158–59, NT #130.

³⁷Published in *Scripture Hymns* (1762), 2:159, NT #131.

“Think not that I am come to send peace on earth: I am not come to send peace but a sword.”—[Matt. 10,] v. 34.³⁸

- [1.] Not to indulge our sloth and ease,
Not to confirm our worldly peace,
Didst Thou on earth appear,
But that we might thy kingdom know,
And find, cut off from all below,
The Lord our portion here.
2. Thou kindly cam'st to stand between,
To separate us from sinful men,
Us from ourselves to part,
That rescued by thy Spirit's power
Thy saints may cleave to earth no more,
But give Thee all their heart.
3. Now, Lord, apply thy powerful word,
Use upon us thy Spirit's sword
Who dare abide thy day;
Thy people from the world divide,
Cut off our selfishness and pride,
Our sins forever slay.

**“I am come to set a man at variance against his father, and the daughter &c.”
—[Matt. 10,] v. 35.³⁹**

- [1.] The father hates his gracious child,
Himself unsav'd, unreconcil'd
Thro' thy atoning blood:
The graceless⁴⁰ son his father scorns,
If first the pious parent turns,
And meets a pardning God.

³⁸Published posthumously in *Unpublished Poetry*, 2:26. The first two stanzas appeared in *Poetical Works*, 10:240. Stanza 3 = *Scripture Hymns* (1762), 2:159, NT #132.

³⁹Published posthumously in *Poetical Works*, 10:241.

⁴⁰Orig., “careless.”

2. Thy handmaid, in the softer kind
Can no remorse or pity find,
 If Thou hast set her free;
The mother never can forgive
Her daughter who presumes to live
 Devoted all to Thee.
3. The daughter gay both hates and fears
Her mother who to Thee adheres,
 With Thee in Spirit one;
And none their dearest friends can bear
Who God to friends and life prefer,
 Who seek thy love alone.

“A man’s foes shall be they of his own household.”—[Matt. 10,] v. 36.⁴¹

- [1.] If Christ on me his grace bestows,
I must expect my household-foes
 To vex me for his sake:
Will they receive or credit mine,
While all the blessed words Divine
 They cast behind their back?
2. I look for enmity and war,
Jesus, from those who Thee abhor,
 And fly the irksom light:
Averse alike to thine and Thee,
With us they never can agree
 Who with our Saviour fight.

“He that loveth father or mother more than me, is not worthy of me &c.”—[Matt. 10,] v. 37, 38.⁴²

⁴¹Published posthumously in *Poetical Works*, 10:241–42.

⁴²Published posthumously in *Poetical Works*, 10:242.

- [1.] Jesus competitors disdains:
Where'er the love of Jesus reigns,
 It takes up all the heart:
Or if my friends by nature dear
I dotingly to Christ prefer,
 I bid my Lord depart.
2. A father if I more esteem,
Or happier in a child than Him,
 Neglect the joy of grace,
My own unworthiness I show,
And force my God⁴³ to let me go
 An outcast from his face.
3. Ah, Lord, preserve me from my sin,
Nor let the pleasing bane steal in,
 The soul-insnaring ill;
I nothing can deserve from Thee,
Yet still impart thyself to me,
 And count me worthy still.
4. O might I daily in thy cause
Take up, and bear thy hallow'd cross
 By thine example led,
The pain indure, the shame despise,
Till ripe for heavenly⁴⁴ joy I rise
 To triumph with my Head.

**“He that findeth his life shall lose it: and he
that loseth his life for my sake, shall find it.”**
—[Matt. 10,] v. 39.⁴⁵

- [1.] O could I so perfidious be,
Jesus, by once denying Thee,
 My wretched life to save,

⁴³Orig., “Lord.”

⁴⁴Orig., “glorious.”

⁴⁵Published posthumously in *Poetical Works*, 10:242–43.

My life, which so preserv'd I find,
I soon should lose, by Thee consign'd
To that infernal grave.

2. But if I chearfully forego
For thy dear sake my life below,
My life conceal'd above
Shall I not find it, Lord, again,
And full felicity⁴⁶ obtain
In thine eternal love?

3. Thy faithful promise I receive,
And only for thy glory live,
Till Thou my life require:
And if my⁴⁷ heart thy Spirit fill,
I gladly suffer all thy will,
And on thy cross expire.

**“He that receiveth you receiveth me; and he
that receiveth me, receiveth him that sent me.”**
—[Matt. 10,] v. 40.⁴⁸

Who to his Saviour's messengers
An hospitable welcom gives,
Receives not angels unawares,
But Christ and God himself receives:
Come then, and bring the Crucified,
Come all who preach his pardning word,
My house, my arms I open wide,
My heart, to entertain your Lord.

**“He that receiveth a prophet in the name of a
prophet, shall receive a prophet's reward.”**
—[Matt. 10,] v. 41.⁴⁹

⁴⁶Orig., “glorious happiness” changed to “full felicity.”

⁴⁷Orig., “thy.”

⁴⁸Published posthumously in *Poetical Works*, 10:243.

⁴⁹Published posthumously in *Unpublished Poetry*, 2:26.

All are not prophets of the Lord,
 Yet every faithful soul may share
 A prophet's infinite reward,
 Who doth for Jesus' servants care:
 The man that speaks in Jesus' name,
 I pray my God his toil to crown,
 And thus his promis'd wages claim
 Who make by faith his work my own.

“He that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.”—[Matt. 10,] v. 41.⁵⁰ +

Thro' zeal for piety sincere
 I would receive, esteem, embrace
 Thine every pious worshipper,
 Who follows after righteousness:
 Jesus, I make thy brethren mine,
 And serve in love's simplicity,
 Till from those gracious lips Divine
 I hear “Ye did it unto Me!”^[51]

“Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, &c.”—[Matt. 10,] v. 42.⁵¹

How small the gift it matters not,
 If giv'n a follower of our Lord,
 It cannot be by Christ forgot,
 Or lose its infinite reward:
 A cup of water shall procure
 (Bestow'd for Jesus' sake alone)
 Rivers of life, and raptures pure,
 Which flow perennial⁵² from his throne.

⁵⁰Published posthumously in *Poetical Works*, 10:243–44.

⁵¹Published posthumously in *Poetical Works*, 10:244. The first four lines = *Scripture Hymns* (1762), 2:159, NT #133.

⁵²Orig., “forever.”

S. Matthew XI.

**“When John heard in the prison the works of
Christ, he sent two of his disciples.”**

—[Matt. 11,] v. 2.¹

+

- [1.] A prisoner for religion’s sake,
 Will cast his own concerns behind,
No thought for his own safety take,
 No comfort but in Jesus find;
Will ask,² and long to see restor’d
The kingdom of his heavenly Lord.
2. The interests of his Master dear
 The servant’s mind and heart ingross;
He only thinks of Jesus near,
 His works, his people, and his cause,³
Glad to decrease, that Christ may grow,
And all the true Messiah know.
3. The souls committed to his trust
 He suffers not with him to stay,
But sends them all to Christ the just,
 The Lamb who bears their sins away;
Points to that one great Sacrifice,
Leaves them in Jesus’ hands, and dies.

**“Art thou He that should come, or do we look
for another?”—[Matt. 11,] v. 3.**

[I.]⁴

Give me, Lord, if Thou art He,
Deaf, to hear, and blind, to see,
Lame, to walk in all thy ways,
Dead, to live the life of grace;
Bid my leprosy depart,
Preach thyself into my heart,

¹Published posthumously in *Poetical Works*, 10:244–45.

²Orig., “And a[sk].”

³Orig., “cross.”

⁴Published in *Scripture Hymns* (1762), 2:160, NT #134.

Satisfied, when Thou art given,
I seek no more in earth or heaven.

**["Art thou He that should come, or do we look
for another?"—Matt. 11, v. 3.]**

II.⁵

[1.] Jesus, Thou art th' Anointed One,
The Saviour sent for man t' atone,
And bring us back to God:
Thou knowst I for no other look
Than Thee who all my sins hast took,
And bought me with thy blood.

2. Who cam'st self-emptied from the sky,
Sinners to save and sanctify,
My full Salvation be,
My sickly, dying spirit heal,
And all thy work in me fulfil,
And take me up to Thee.

**"Go, and shew John again those things which
ye do hear and see."—[Matt. 11,] v. 4.⁶**

Jesus himself to works appeals;
Him by his works he bids us prove,
Yet what the warm enthusiast tells
Of dreams, and visits from above,
He wills his hearers to receive,
And simply on his word believe.

**"The blind receive their sight, and the lame
walk &c."—[Matt. 11,] v. 5.⁷**

+

[1.] Jesus, on us in this our day
Thyself the true Messiah prove,
Open our eyes to see the way
That leads us to the realms above,

⁵Published posthumously in *Poetical Works*, 10:245.

⁶Published posthumously in *Unpublished Poetry*, 2:27.

⁷Published posthumously in *Poetical Works*, 10:245–46.

Strengthen our souls to walk therein,
With even pace to persevere,
Till cleans'd from nature's leprous sin,
We hear thy voice Be perfect here.

2. To all that life of righteousness
Dead sinners by thy breath restore,
And still our poverty increase,
And still enrich the humble poor:
The gospel which Thou, Saviour, art,
The fulness of thy grace unknown
Preach every moment to my heart,
Emptied, and fill'd by Thee alone.

**“Blessed is he whosoever shall not be offended
in me.”—[Matt. 11,] v. 6.⁸**

- [1.] How mean He still on earth appears,
How poor his slighted worshippers!
The world our humble Lord despise,
The rich, and great, the learn'd and wise;
They hate the strictness of his laws,
They stumble at his bleeding cross,
To gain his kingdom in the sky
Like him they will not live and die.
2. O may I never, never be
Offended at thy words or Thee!
Jesus, the loving faith impart,
And lo, I give thee all my heart,
Thee boldly before men confess,
A sinner sav'd by richest grace,
And unto death obedient prove
The blessedness of faithful love.

⁸Published posthumously in *Poetical Works*, 10:246. Stanza 2 incorporates *Scripture Hymns* (1762), 2:160, NT #136.

**“Jesus began to say concerning John, What
went ye out into the wilderness to see, a reed
shaken with the wind?”—[Matt. 11,] v. 7.⁹**

First our Lord vouchsafes to praise
His servant’s constancy:
Every minister of grace
Should thus unshaken be,
Stand the shock of earth and hell,
Firm as the anvil to the stroke,
Stedfast and¹⁰ immoveable,
As that Eternal¹¹ Rock.

**“What went ye out for to see? A man clothed
in soft raiment?”—[Matt. 11,] v. 8.¹²**

+

Nothing of softness or excess
Should in a preacher’s life appear,
Nothing of ornament or dress
Becomes a gospel-messenger:
His life should as his doctrine be,
And simply plain his mission show,
That all the man of God may see
Dead to the world and all below.

**“Yea, I say unto you and more than a
prophet.”—[Matt. 11,] v. 9.¹³**

[1.] More than all the prophets old
Is Jesus’ harbinger:
Jesus coming they foretold,
The Baptist shews him here,
Shews the Lamb that bears our load,
The all-atoning Sacrifice;

⁹Published posthumously in *Poetical Works*, 10:247.

¹⁰Orig., “~~Like that Rock~~” changed to “Stedfast and.”

¹¹Orig., “~~That everlasting~~” changed to “As that Eternal.”

¹²Published posthumously in *Poetical Works*, 10:247.

¹³Published posthumously in *Poetical Works*, 10:247–48.

Shews him, while he lives to God,
And shews him, while he dies.

2. Preachers of the gospel-word
Should more than prophets be,
Point the hearers to their Lord,
And tell them, This is He!
Should, like John, retirement love,
The Spirit of repentance breathe,
Firm thro' life their zeal approve,
And faithful unto death.

**“Behold,¹⁴ I send my messenger (Gr., Angel)
before thy face, which shall prepare thy way
before thee.”—[Matt. 11,] v. 10.¹⁵**

+

- [1.] Who the high office can display
Of Jesus' gospel-messenger?
Sent to prepare his Saviour's way
Into the souls of all that hear,
The man should as an angel be
In knowlege, zeal, and purity.
2. O that the character were mine,
While active as Seraphic flame
I spread that Sacrifice Divine,
The presence of my Lord proclaim!
But He the stony must remove,
And bid the world believe and love.
3. Where'er Thou dost thy servant send,
Jesus, the Power of God be found,
Thyself vouchsafe my steps t' attend,
Thy sacred feet behind me sound,

¹⁴Orig., “Before.”

¹⁵Published posthumously in *Poetical Works*, 10:248.

And shew to all the ransom'd race
Jehovah's glories in thy face.

**“Among them that are born of women there
hath not risen a greater than John the Baptist;
notwithstanding he that is least in the
kingdom of heaven is greater than he.”**
—[Matt. 11,] v. 11.¹⁶

+

- [1.] Greatest of the Prophetic race,
 He saw the Lamb with ravish'd eyes,
 Jehovah full of truth and grace
 Acknowledg'd from the opening skies:
 To Moses his back-parts were show'd,
 But John beheld the face of God.
2. He preach'd th' Incarnate God come down,
 He reach'd the dawn of gospel-day;
 Remov'd before the blaze of noon,
 Before the veil was cast away,
 Before the Comforter was given,
 Proof of our God return'd to heaven.
3. The least Apostle of the Lamb
 Greater than John by this appears,
 We all the Death of God proclaim;
 Meanest of Jesus' messengers,
 Ev'n I set forth the Crucified,
 The blood which all may feel applied.
4. By office greater far than John
 Sent on a greater embassy,
 We make the Saviour's passion known,
 Who captive leads captivity,

¹⁶Published posthumously in *Poetical Works*, 10:248–49.

And from his Father's throne imparts
The Spirit of glory to our hearts.

**“The kingdom of heaven suffereth violence,
and the violent take it by force.”**

—[Matt. 11,] v. 12.¹⁷

+

- [1.] Thus may I the kingdom seize,
 Where my Lord erects his throne,
Peace, and joy, and righteousness
 Find compriz'd in Christ alone;
Labour thus with violent strife,
 Till the power I apprehend,
Grasp the true, eternal Life,
 Keep my Saviour to the end.

2. Now the holy violence give,
 Let me of thy strength lay hold,
Bid my fearful soul believe,
 Bid my faithful soul be bold,
Bold thy deepest cup to take,
 Following on to Calvary,
Bold to suffer for thy sake,
 Bold to lose my all for Thee.

3. Strengthen'd by thy Spirit's word
 Let this feeble, dying worm
Rush into thy kingdom, Lord,
 Take the promises by storm:
O might all thy grace improve,
 Conscious of their sins forgiven,
Seize the crown of perfect love,
 Scale in death the mount of heaven!

¹⁷Published posthumously in *Poetical Works*, 10:249–50. Stanza 3 incorporates *Scripture Hymns* (1762), 2:160, NT #137.

“He that hath ears to hear, let him hear.”

—[Matt. 11,] v. 15.¹⁸

[1.] The God of truth, and power, and love,
Who bids us lend an ear,
Doth every obstacle remove,
And gives the grace to hear;
Our long-lost liberty restores,
Which we could ne'er regain,
And wills us then to use the powers
His death procur'd for man.

2. Sinners, by Jesus bought, obey
His universal call,
Who offers in your gospel-day
The hearing ear to all:
Made capable of faith, receive
The grace so freely given,
And hear, tho' dead, his voice, and live
On earth the life of heaven.

“The Son of man came eating and drinking.”

—[Matt. 11,] v. 19.¹⁹

With rig'rous abstinence austere
We serve, while only led by fear,
But Jesus doth the yoke remove,
And shows the nobler way of love,
Instructs his gifts aright t' employ,
And gives us all things to enjoy.

“Wisdom is justified of her children.”

—[Matt. 11,] v. 19.²⁰

The wise applaud; but all beside
Condemn the wisdom from above:

¹⁸Published posthumously in *Poetical Works*, 10:250–51.

¹⁹Published in *Scripture Hymns* (1762), 2:161, NT #138.

²⁰Published in *Scripture Hymns* (1762), 2:161, NT #139.

It ever was by those decried
Who neither fear our God, nor love.

**“Thou Capernaum, which art exalted unto
heaven, shalt be brought down to hell.”**

—[Matt. 11,] v. 23.²¹

- [1.] Ye that of power and riches proud,
Above the race of mortals rise,²²
And scorn the low, ignoble croud,
And reign exalted to the skies,
Repent, before the Judge appear,
Or read your fearful sentence here.
2. Ye gods of earth, expect to dwell
With fiends and spirits damn'd below,
To find your thrones prepar'd in hell,
Unless ye here²³ your madness know,
Prostrate, condemn'd, the Judge intreat,
And mercy find at Jesus' feet.

**“It shall be more tolerable for Sodom in the
day of judgment than for thee.”**

—[Matt. 11,] v. 24.²⁴

Who *will* reject thy richest grace,
Their own damnation seal,
And justly claim for their own place
The hottest place in hell.

**“Thou hast hid these things from the wise and
prudent, and revealed them unto babes.”**

—[Matt. 11,] v. 25.²⁵

From the fools reputed wise
Justly, Lord, Thou hast conceal'd
Things divine which they despise,
Mysteries to babes reveal'd:

²¹Published posthumously in *Poetical Works*, 10:251.

²²Orig., “soar.”

²³Orig., “hear.”

²⁴Published in *Scripture Hymns* (1762), 2:161, NT #140.

²⁵Published in *Scripture Hymns* (1762), 2:161, NT #141.

Father, me, ev'n me convert,
Then the kingdom from above
Send into my childlike heart,
Peace, and joy, and righteous love.

**“All things are delivered unto me of my
Father.”—[Matt. 11,] v. 27.²⁶**

- [1.] Sinners, in this great²⁷ verity
The science of salvation see!
Jehovah unto Christ alone
His only, co-eternal Son
The whole disposing power hath given
Of all in earth, and all in heaven.
2. Absolute Lord and Judge supreme
All blessings are dispens'd by Him;
Th' oeconomy of grace is his,
The ministry of glorious bliss,
And all which Christ from God receives,
Receiv'd for man to man He gives.

**“No one²⁸ knoweth the Son but the Father:
neither knoweth any one the Father save the
Son, and he to whomsoever the Son will reveal
him.”—[Matt. 11,] v. 27.²⁹**

- [1.] Jesus, the infinite I AM,
With God essentially the same,
With him inthron'd above all height,
As God of God, and Light of Light,
Thou art by thy great Father known
From all eternity his Son.

²⁶Published posthumously in *Poetical Works*, 10:252.

²⁷Orig., “in great” changed to “in this great.”

²⁸Orig., “man.”

²⁹Published posthumously in *Poetical Works*, 10:252–53.

2. Thou only dost the Father know,
 And wilt to all thy followers³⁰ show
 Who cannot doubt thy gracious will
 His glorious Godhead to reveal:
 Reveal him now, if Thou³¹ art He,
 And live, eternal Life, in me.

**“Come unto me, all ye that labour, and are
 heavy-laden, and I will give you rest.”**
 —[Matt. 11,] v. 28. +

[I.]³²

- [1.] Stupendous love of God Most-High!
 He comes to meet us from the sky
 In mildest majesty,
 Full of unutterable grace
 He calls the weary, burthen'd race,
 Come all for help to Me.
2. Tir'd with the greatness of my way,
 From Him I would no longer stray,
 But rest in Jesus have,
 Weary of sin, from sin would cease,
 Weary of my own righteousness,
 And strip³³ myself to save.
3. Weary of passions unsubdued,
 Weary of vows in vain renew'd,
 Of forms without the power,
 Of prayers, and hopes, complaints, and groans,
 My fainting soul in silence owns
 I can hold out no more.
4. Beneath this mountain-load of grief,
 Of guilt, and desperate unbelief,
 Jesus, thy creature see,

³⁰Orig., “~~us the Father~~” changed to “all thy followers.”

³¹Orig., “God.”

³²Published posthumously in *Poetical Works*, 10:253–54.

³³The word is unclear. Osborn reads it as “stoop,” which is almost certainly wrong.

With all my nature's weight opprest,
I sink, I die for want of rest,
Yet cannot come to Thee.

5. Mine utter helplessness I feel;
But Thou who gav'st the feeble will,
Th' effectual grace supply:
Be Thou my strength, my light, my way,
And bid my soul the call obey,
And to thy bosom fly.
6. Fulfil thine own intense desire,
And power into my heart inspire,
The power of faith and love;
Then, Saviour, then to Thee I come,
And find on earth the life, the home,
The rest of saints above.

* See p. 371, Wretched in myself &c.³⁴

**“Take my yoke upon you, and learn of me,
for I am meek and lowly in heart: and ye shall
find rest unto your souls.”—[Matt. 11,] v. 29.**

[I.]³⁵

- [1.] O how shall I attain
The meek tranquillity,
The gentleness humane
Divine, which was in Thee,
The quiet of a lowly heart,
The rest which never can depart!
2. Rest to my weary mind,
My burthen'd spirit's ease
By faith in³⁶ Thee I find:
But gasp in perfect peace
To live of holiness possess,
To die into eternal rest.

³⁴CW meant for hymn II written on Matthew 11:28 from p. 371 to be inserted here.

³⁵Published posthumously in *Unpublished Poetry*, 2:27. Stanza 2 = *Scripture Hymns* (1762), 2:162, NT #142.

³⁶Orig., “~~Coming to~~” changed to “By faith in.”

**[“Take my yoke upon you, and learn of me,
for I am meek and lowly in heart: and ye shall
find rest unto your souls.”—Matt. 11, v. 29.]**

II.³⁷

- [1.] When Thou the bond of sin hast broke,
Thine easy, light, and pleasant yoke
 I chearfully receive;
By the new, sacred load I bear
Disburthen'd now from every care
 Beneath thy cross I live.

2. Redeem'd from passion's tyranny,
If Thou implant thy mind in me,
 If Thou thy Spirit impart,
I learn the wisdom from above,
The meek simplicity of love,
 Thy lowliness of heart.

3. Then, then the true repose I find
Of quiet, humble souls, reclin'd
 On their Redeemer's breast,
Like them from my own actings cease,
And gain in Thee the perfect peace,
 The everlasting rest.

³⁷Published posthumously in *Poetical Works*, 10:255–56. This is a major reworking of *Scripture Hymns* (1762), 2:162, NT #143.

S. Matthew XII.

“His disciples were an hungred.”

—[Matt. 12,] v. 1.¹

- [1.] By miracle the croud He fed,
But lets his own disciples need;
Present they their great Master see,
Yet feel the deepest poverty:
And shall a plaintive sinner faint,
As left in indigence and want,
When Christ doth no relief afford,
As quite forsaken of his Lord?
2. What if we pine for want of bread,
When first we in his footsteps tread,
Better to share our Lord’s distress,
Than plenty with the world possess:
Thankful the honour I receive,
Saviour, thy needy life to live,
Sweet fellowship with Thee to prove,
And have no riches but thy love.

**“If ye had known what that meaneth, I will
have mercy, and not sacrifice &c.”**

—[Matt. 12,] v. 7.²

+

- [1.] How few that saying understand,
Or practically know,
Mercy is the supream command,
We first should mercy show:
The smiles of God we cannot gain
By outward sacrifice;
But genuin charity to man
He never will despise.

¹Published posthumously in *Poetical Works*, 10:256–57.

²Published posthumously in *Poetical Works*, 10:257.

2. Our alms, and works of righteousness,
Our abstinence and prayer,
Our sacraments can never please,
If mercy is not there:
But when his mercy we partake,
He must our spirit approve,
Who all mankind for Jesus' sake,
In Jesus' bowels love.

**“The Son of man is Lord even of the
Sabbath-day.”—[Matt. 12,] v. 8.³**

- [1.] Saviour, thy sacred day
Is subject to thy sway,
Made thy pleasure to fulfil;
Thou, the Son of man alone
Canst, according to thy will,
Abrogate, or change thine own.
2. Thy love the day design'd
A blessing to mankind:
But thy more abundant grace,
Gospel-grace unsearchable,
Bad the Jewish feast give place,
Fixt the Christian festival.
3. Lord of the hallow'd day,
Once more thy power display;
Now returning from above,
Change it to that heavenly feast,
Sabbath of celestial love,
Sabbath of eternal rest.

³Published posthumously in *Poetical Works*, 10:257–58.

“Wherefore it is lawful to do good.”
—[Matt. 12,] v. 12.⁴

What words of horror can explain
The heart corrupt of⁵ sinful man,
Who strangely asks⁶ his God to prove
The lawfulness of saving love!

**“Then saith he to the man, Stretch forth thy hand:
and he stretched it forth, and it was restored
whole, like as the other.”—[Matt. 12,] v. 13.**

[I.]⁷

The word of Christ alone
New life and vigor gives,
Who first our helplessness makes known,
And then our souls relieves:
Like wither’d hands they are,
Yet strength if He ordain,
We stretch them forth to God by prayer,
By alms and helps to man.

**[“Then saith he to the man, Stretch forth thy hand:
and he stretched it forth, and it was restored
whole, like as the other.”—Matt. 12, v. 13.]**

II.⁸

Jesus, the grace re-give
Which I have cast away:
I cannot now, as once, believe,
I cannot, cannot pray:
Speak, and the wither’d hand
Of faith shall be restor’d,
Exert its power at thy command,
And apprehend its Lord.

**“Then the Pharisees went out, and held a
council⁹ against him, how they might destroy
him.”—[Matt. 12,] v. 14.¹⁰**

How envy blinds the Pharisees!
On sabbaths ’tis a crime to heal,

⁴Published posthumously in *Poetical Works*, 10:258.

⁵Orig., “*om.*”

⁶“Asks” has “wants” written in the margin as an alternative.

⁷Published posthumously in *Poetical Works*, 10:258.

⁸Published in *Scripture Hymns* (1762), 2:162, NT #144.

⁹Orig., “counsel”; an error.

¹⁰Published posthumously in *Poetical Works*, 10:259.

On sabbaths, if their God displease,
Tis good in them their God to kill!

“But when Jesus knew it, he withdrew himself from thence.”—[Matt. 12,] v. 15.¹¹

The man of God, like Christ, gives place,
No longer useful in his cause,
Nor tempts a blindfold, harden'd race,
But from the furious world withdraws,
Th' occasion of their sin removes,
And leaves the foes he wisely loves.

“Great multitudes followed him, and he healed them all.”—[Matt. 12,] v. 15.¹²

[1.] Can we follow Christ in vain?
Can we follow Christ at all,
Him unless his love constrain
Us after himself to call?
But the Friend of human race
Shews himself our Saviour still,
Draws us by his powerful grace
Draws whom he designs to heal.

2. Jesus truly doth forgive
Every weak, distemper'd soul
Who to their Physician cleave,
Makes, and keeps his patients whole:
But if Him we *will* forsake,
If he cease the balm t' apply,
We into our sins fall back,
Lose his love, despair, and die.

¹¹Published posthumously in *Poetical Works*, 10:259.

¹²Published posthumously in *Poetical Works*, 10:259–60.

**“He charged them that they should not make
him known.”—[Matt. 12,] v. 16.¹³**

- [1.] The purport of thy strange command,
Saviour, if I understand,
Allow me my request,
Beyond the reach of praise and pride,
Jealous for thy own glory, hide
A sinner in thy breast.
2. O were my soul shut up in Thee,
Safe in thy obscurity,
Forgotten and unknown,
My good from human eye conceal'd,
Or not till that great day reveal'd
Which shows Thee on thy throne!

**“I will put my Spirit upon him, and he shall
show judgment to the Gentiles.”
—[Matt. 12,] v. 18.¹⁴**

- [1.] Jesus, to Thee I cry,
The worst of heathens I:
Manifest the gospel-grace,
Peace, and joy, and love divine,
Show my heart thy righteousness
Made by implantation mine.
2. Thou only canst confer
The promis'd Comforter;
That Thou might'st to sinners give,
God on Thee his Spirit bestow'd,
That with Thee I might receive,
All the plenitude of God.

¹³Published posthumously in *Unpublished Poetry*, 2:27–28.

¹⁴Published posthumously in *Poetical Works*, 10:260.

“He shall not strive, nor cry, neither shall any man hear his voice in the streets.”

—[Matt. 12,] v. 19.¹⁵

- [1.] Thou lovely, meek, and gentle Lamb,
 Pattern of pure humility,
Call'd after thy own name I am,
 And fain I would resemble Thee,
'Scape from a world of noise and strife,
And fly the glare of public life.
2. Not brawling, popular, and loud,
 But silent as the Man of wo,
Instruct me to decline the croud,
 After my speechless Guide to go,
And quietly, like Thee, resign
My soul into the hands Divine.

“A bruised reed shall he not break &c.”

—[Matt. 12,] v. 20.¹⁶

No, I find He never will
Break whom he has died¹⁷ to heal,
He who kindled my desire
Will not let the spark expire:
Love, that bears so long with me,
Shall obtain the victory,
All his power at last exert,
Fix the kingdom in my heart.

“In his name shall the Gentiles trust.”

—[Matt. 12,] v. 21.¹⁸

- [1.] His name is Jesus Christ the just,
 My Advocate with God:
In Him alone I put my trust
 Who bought me with his blood;

¹⁵Published posthumously in *Poetical Works*, 10:260. Stanza 2 = *Scripture Hymns* (1762), 2:162, NT #145.

¹⁶Published in *Scripture Hymns* (1762), 2:163, NT #146.

¹⁷Orig., “the reed he came.” CW then changed to “~~the soul he came~~”; and finally changed to “whom he has died.”

¹⁸Published posthumously in *Poetical Works*, 10:261.

A sinner of the Gentiles I
My pardning Lord embrace,
And on his only name rely
For all his depths of grace.

2. A sinner still, tho' sav'd, I am,
And this is all my boast,
I hang upon a God, who came
To seek and save the lost:
The Object of my love and fear,
Who hath my sins forgiven,
Shall sink me into nothing here,
And lift me up to heaven.

“The Pharisees said, This fellow doth not cast out devils, but by Beelzebub.”

—[Matt. 12,] v. 24.¹⁹

How near ye to the confines run
Of sin unpardonably great,
God's finger who refuse to own
In men whom for their good ye hate!

“How can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his goods.”

—[Matt. 12,] v. 29.²⁰

- [1.] Whoe'er submits to sin's commands,
His soul into the tempter's hands
With full consent he gives,
He entertains the fiend abhor'd,
And Satan as his lawful lord
Into his heart receives.

¹⁹Published posthumously in *Poetical Works*, 10:261.

²⁰Published posthumously in *Poetical Works*, 10:261–62.

2. Fit mansion for the spirit impure,
He sleeps in sinful peace secure
 Till the Redeemer come,
Till Christ omnipotent in grace
Th' usurper from his palace chase,
 And take up all the room.
3. Saviour, the human house is thine:
To this poor, captive soul of mine
 Thy sovereign right assert,
Resume thine own by entering in,
Bind the strong man intrench'd in sin,
 And force him to depart.
4. My spirit's whole capacity
By double right belongs to Thee;
 The tyrant now expel,
Thy purchas'd goods again possess,
And in this house of holiness,
 My Lord, forever dwell.

“He that is not with me is against me.”
—[Matt. 12,] v. 30.²¹

By not appearing on thy side,
 I sided with thy foes,
By not confessing I denied,
 And dar'd my Lord oppose:
But lo, henceforward I abhor
 The base neutrality,
Wage with thy foes eternal war,
 And live, and die with Thee.

²¹Published in *Scripture Hymns* (1762), 2:163, NT #147.

“All manner of sin shall be forgiven.”
—[Matt. 12,] v. 31.²²

All kinds, and all degrees of sin
Wilt Thou indeed forgive?
Then I, ev'n I may be made clean,
And in thy favor live:
Lord, I expect thy promis'd grace;
And when Thou hast forgiven,
Pardon shall lead to holiness,
And holiness to heaven.

**“The blasphemy against the Holy Ghost shall
not be forgiven.”—[Matt. 12,] v. 31.²³** +

This is that sin of sins,
That hellish blasphemy,
Ascribing to the devils prince
The wonders wrought by Thee!
But from its guilt secure
In Thee our souls we hide;
And trust thy blood to make us pure
From every sin beside.

“The tree is known by its fruit.”
—[Matt. 12,] v. 33.

[I.]²⁴

Are words the proof of sin forgiven,
Then Satan may return to heaven,
And every Antinomian liar
Escape that everlasting fire:
His faith the pardon'd sinner shows,
While after holiness he goes,
And loves throughout his life t' express
The genuin fruits of righteousness.

²²Published in *Scripture Hymns* (1762), 2:163, NT #148.

²³Published in *Scripture Hymns* (1762), 2:163–64, NT #149.

²⁴Published in *Scripture Hymns* (1762), 2:164, NT #150.

**["The tree is known by its fruit."
—Matt. 12, v. 33.]**

II.²⁵

The grace if actions cannot prove,
Will words demonstrate perfect love?
And if there no criterion be,
How shall we e'er discern the tree?
But actions evidently show
The stock distinct on which they grow,
The saint's, or sinner's heart explain;
Or God laid down a test in vain.

**"How can ye, being evil, speak good things?"
—[Matt. 12,] v. 34.²⁶**

I cannot speak a word, or do
An action truly good,
Till Thou, O Lord, my heart renew,
And wash me in thy blood:
But when in me thy Spirit of grace
Doth power and utterance give,
I then shall speak my Saviour's praise,
And to thy glory live.

**"Every idle word that men shall speak, they
shall give account thereof in the day of
judgment."—[Matt. 12,] v. 36.²⁷**

How then shall sinners meet the Lord,
Or his dread day abide?
If cast for every idle word,
Who can be justified?
The men who freely pardon'd here
On Jesus' death depend,
Shall boldly at the bar appear,
And find the Judge their Friend.

²⁵Published posthumously in *Poetical Works*, 10:263–64.

²⁶Published in *Scripture Hymns* (1762), 2:164, NT #151.

²⁷Published in *Scripture Hymns* (1762), 2:164, NT #152.

“As Jonas was three days and three nights in the whale’s belly, so shall the Son of man be &c.”—[Matt. 12,] v. 40.²⁸

- [1.] Thee, Jesus, our true Jonas, Thee
 We own our great Prophetic Lord,
The voluntary Victim see,
 Out of the yawning deep restor’d,
Rais’d on the third triumphant morn
Thou didst to glorious life return.
2. Rais’d to thine everlasting throne,
 Thou didst th’ Apostate Jews forsake,
To preach thy saving grace unknown,
 The Gentiles for thy church to take,
A world of Ninevites convert,
And break my poor, rebellious heart.

“A Greater than Solomon is here.”
—[Matt. 12,] v. 42.²⁹

Greater than Solomon is He,
Whom with the eyes of faith I see
 In mortal flesh appear:
For when He doth his Spirit impart,
And speaks in my believing heart,
 Wisdom himself is here!

“When he is come, he findeth the house empty, swept, and garnished.”—[Matt. 12,] v. 44.³⁰

- [1.] Whoe’er their indolent delight
 In ease and pleasure take,
They the ejected fiend invite,
 And court him to come back;
By pride and sloth to every sin
 They open wide the door;

²⁸Published posthumously in *Poetical Works*, 10:264–65.

²⁹Published posthumously in *Poetical Works*, 10:265.

³⁰Published posthumously in *Poetical Works*, 10:265.

And lo, a Legion enters in,
And never leaves them more.

2. That Satan never more may find
 Into my heart his way,
I'll walk in all the paths injoin'd,
 And fast, and watch, and pray,
In all the works of righteousness
 With humble zeal employ'd,
And keep the house, the hallow'd place
 Forever fill'd with God.

“The last state of that man is worse than the first.”—[Matt. 12,] v. 45.³¹

Yes, my Lord may justly leave me,
 Me who first my Lord forsook,
Never, never more forgive me,
 Blot my name out of his book:
But if I, again forgiven,
 Reach at last the happy shore,
How shall all the hosts of heaven
 Shout, and wonder, and adore!

“Behold, my mother and my brethren!”
—[Matt. 12,] v. 49.³²

Lord, what is man's distinguish'd race,
 Whom Thou dost for thy brethren own,
Crown'd with a dignity and grace
 To brightest Seraphim unknown!
Who do on earth thy Father's will,
 Most closely to their Lord allied,
Shall meet Thee on the heavenly hill,
 And reign triumphant³³ at thy side.

³¹Published in *Scripture Hymns* (1762), 2:165, NT #153.

³²Published in *Scripture Hymns* (1762), 2:165, NT #154.

³³Orig., “forever.”

**“Whosoever shall do the will of my Father
which is in heaven, the same is my brother,
and sister, and mother.”—[Matt. 12,] v. 50.³⁴ +**

- [1.] The Christian, Apostolic man,
Loos'd from the ties of flesh and blood,
Superior to desire and pain,
Labours, and speaks, and lives for God:
He lives his pleasure to fulfil:
And who their heavenly Father own,
And faithfully perform his will,
He knows, and cleaves to them alone.

2. His passions chang'd and sanctified
With more than nature's warmth embrace
The precious souls, to his allied
By all the tenderest ties of grace:
Relations all in one he proves
To saints begot by Jesus' word,
And with divine affection loves
The kindred of his dearest Lord.

³⁴Published posthumously in *Poetical Works*, 10:266.

S. Matthew XIII.

“Some seeds fell by the way-side, and the fowls came, and devoured them up.”

—[Matt. 13,] v. 4.¹

[1.] The heart unoccupied by God,
An open, high, frequented road,
Which every passenger may find,
Trampled, and foul'd by all mankind,
Long-harden'd by habitual sin,
Expos'd to every spirit unclean,
Down² to the gloomy realms it tends,
In bottomless perdition ends.

2. Such is the heart of those that hear
The gospel with a careless ear:
Thick-flocking fiends are always nigh,
Usurpers of the lower sky,
Distractions, cares fly hovering round,
Pleasures the good desire confound,
Seize on the soul, as birds of prey,
And bear the precious seed away.

“Forthwith they sprung up, because they had no deepness of earth.”—[Matt. 13,] v. 5.³

Lord, give us wisdom to suspect
The sudden growths of seeming grace,
To prove them first, and then reject
Whose haste their shallowness betrays:
Who instantaneously spring up
Their own great imperfection prove;
They want the toil of patient hope,
They want the root of humble love.

¹Published posthumously in *Poetical Works*, 10:267.

²Orig., “Downs.”

³Published in *Scripture Hymns* (1762), 2:165, NT #155.

“Other fell into good ground, and brought forth fruit.”—[Matt. 13,] v. 8.⁴

The heart of man, the ground accurst
No difference knows of best or worst,
O’rerun with nature’s thorns and briers,
Fit fewel of infernal fires:
His only grace can make it good,
Who dearly bought it with his blood:
And if my heart be fertile ground,
The fruit to Jesus’ praise is found.

**“Why speakest thou unto them in parables?”
—[Matt. 13,] v. 10.⁵**

Man, sinful man with blind desire
Doth why and how of God inquire;
But first himself should know
Unworthy the least ray of light,
Darkness profound his only right,
And hell’s eternal woe.

**“Whosoever hath, to him shall be given.”
—[Matt. 13,] v. 12.⁶**

Thou offer’st, Lord, to all thy love:
Thy love may we retain,
With faithful diligence improve,
And farther blessings gain:
To us who grasp the things before
Grace upon grace be⁷ given,
And when our souls can hold no more,
Bestow the joys of heaven.

“Whosoever hath not, from him shall be taken away even that he hath.”—[Matt. 13,] v. 12.⁸

⁴Published posthumously in *Poetical Works*, 10:267–68.

⁵Published posthumously in *Poetical Works*, 10:268.

⁶Published in *Scripture Hymns* (1762), 2:165–66, NT #156.

⁷Orig., “is.”

⁸Published in *Scripture Hymns* (1762), 2:166, NT #157.

Why is my heart so dark and void,
And hardly feels its loss?
I have not what I once enjoy'd,
I am not what I was:
With Christ my suffering Lord one hour
I would not watch and pray,
And therefore He withdrew the power,
And took his gifts away.

**“Seeing they see not, and hearing they hear not,
neither do they understand.”—[Matt. 13,] v. 13.⁹**

Saviour, I still to Thee apply,
Before I read or hear,
Creator of the seeing eye,
And of the hearing ear:
The understanding heart bestow,
The wisdom from above,
So shall I all thy doctrines know,
And all thy sayings love.

**“In them is fulfilled the prophecy ... hearing ye
shall hear &c.”—[Matt. 13,] v. 14, 15.¹⁰** +

[1.] The world unknowingly fulfil
The scriptures they deny,
Careless they hear, and read them still
With uninlighten'd eye:
They see the Way from which they err,
Nor yet the Truth perceive,
Nor will the inward Prophet hear,
Nor will in Christ believe.

⁹Published posthumously in *Poetical Works*, 10:269.

¹⁰Published posthumously in *Poetical Works*, 10:269–70.

- [2.] Their gross, unfeeling hearts oppose,
 And with their Saviour fight,
Their ears against his words they close,
 Their eyes against his light;
By no decree of his compel'd
 They spurn th' incarnate God,
Refuse to let their souls be heal'd
 By their Redeemer's blood.
3. They might perceive that Christ is He,
 And know the Shepherd's voice,
They might thro' faith converted be,
 And in his love rejoice:
But if they still their God defy,
 Till mercy's day is past,
Unheal'd, unsav'd they justly die,
 Die in their sins at last.

“Blessed are your eyes, for they see, and your ears, for they hear.”—[Matt. 13,] v. 16.¹¹

Happy the man, who eyes receives
 To see his smiling Lord,
Who hears the voice of God, and lives
 By Jesus quickning word:
This happiness with Christ is ours,
 Who know our sins forgiven,
Partakers of the Spirit's powers,
 Inspir'd with present heaven.

**“Many prophets and righteous men have desired to see these things which ye see.”
—[Matt. 13,] v. 17.¹²**

+

- [1.] The patriarchs and prophets view'd
 From far the gospel-grace,

¹¹Published posthumously in *Poetical Works*, 10:270.

¹²Published posthumously in *Poetical Works*, 10:270.

But never heard Incarnate God,
Or saw Immanuel's face:
The wishful seers his day foretold,
And dying saints ador'd;¹³
But we the Saviour come behold,
The Glory of the Lord.

2. To us He doth his love reveal,
To us his Spirit imparts,
And speaks in peace and pardon still
To all believing hearts,
"Superior holiness and bliss
"To you my friends is given,
"Be perfect as your Father is,
"And then come up to heaven.^[b]

"Hear ye therefore the parable of the sower."
—[Matt. 13,] v. 18.¹⁴

- [1.] Hear ye, to whom your God imparts
The ear that hears, the eye that sees,
His truths discovers to your hearts,
And all his gospel-mysteries:
With means abundantly supplied,
While others still in darkness stray,
The Spirit is your faithful Guide,
The Word himself marks out your way.
2. Conscious from whom your blessings flow,
Your faith's integrity approve,
By practising the truths ye know,
By humble zeal, and fervent love,
By all your God vouchsafes to give
Shew forth the heavenly Giver's praise,

¹³Orig., "rever'd."

¹⁴Published posthumously in *Poetical Works*, 10:271.

Only to spread his kingdom live,
And die to glorify his grace.

“When any one heareth the word of the kingdom, and (Gr.) considereth it not, the wicked one cometh, and catcheth away what was sown in his heart.”—[Matt. 13,] v. 19.¹⁵

Who hear and cast the word behind,
To you the wicked one draws near,
With foreign thoughts to fill your mind,
Or in his whispering messenger
Comes your attention to divert,
And steals the seed out of your heart.

**“He heareth the word, and with joy receiveth it: yet hath he not root in himself &c.”
—[Matt. 13,] v. 20, 21.¹⁶**

- [1.] What crouds in every age receive
The word with joyful forwardness,
Transported for a while believe,
And all the warmth of zeal express,
Yet shrinking in the evil day,
They faint, and fall, and die away.
2. The various shapes of worldly woe,
The conflicts dire of inbred sin,
These, only these can surely show
Who has, or wants, a root within:
And happy they, who always fear,
Till love, the perfect fruit, appear.
3. O may I hear and taste the word,
And faithfully thy grace retain,

¹⁵Published posthumously in *Poetical Works*, 10:271.

¹⁶Published posthumously in *Poetical Works*, 10:271–72.

Devoted to my pardning Lord,
Stand all th' assaults of sin and pain,
Rooted in humble love divine,
And live, and die intirely thine!

**“He that received seed among the thorns is
he that heareth the word, and the care of this
world &c.”—[Matt. 13,] v. 22.**

[I.]¹⁷

Worldings in vain the truth approve,
Who seek their rest and comforts here,
Who pleasure, praise, or riches love,
They cannot keep the godly fear,
Or faith in gracious acts express,
Or bear the fruits of righteousness.

**[“He that received seed among the thorns is
he that heareth the word, and the care of this
world &c.”—Matt. 13, v. 22.]**

II.¹⁸

Whoe'er for happiness relies
On wealth, will never find it there,
But while the flattering shadow flies,
He sinks into the arms of care,
Reposes on a sleepless bed,
Or rests on thorns his aching head.

**“The deceitfulness of riches choak the word.”
—[Matt. 13,] v. 22.**

+

[I.]¹⁹

What harm to raise a fortune fair?
What harm a fortune fair t' increase?
The lust of gold, the thorns of care
Choke every seed of righteousness:
And when the fiend is entred in,
We cloak our covetous desire,
We justify our gainful sin,
Till Satan pays his slaves their hire.

¹⁷Published posthumously in *Poetical Works*, 10:272.

¹⁸Published posthumously in *Poetical Works*, 10:272.

¹⁹Published in *Scripture Hymns* (1762), 2:166, NT #158.

**["The deceitfulness of riches choak the word."
—Matt. 13, v. 22.]**

+

II.²⁰

- [1.] Riches with unsuspected art
 Allure, and while they smile, betray,
 Put out the eyes, harden the heart,
 Steal all our real goods away,
 Like Joab false, the sword conceal,
 And kiss, and smile us into hell.
2. With anger, pride, and worldly love
 The poor possessor's heart they fill,
 They choke his hope of joys above,
 The life of piety they kill,
 His time, and thoughts, and soul ingross,
 And make him hate the Saviour's cross.
3. Yet still the worldly fool desires,
 And eagerly pursues his bane,
 Till God a strict account requires,
 Till stript of all his fatal gain,
 His soul into the pit descends;
 And there the dire²¹ delusion ends.

**"While men slept, his enemy sowed tares."
—[Matt. 13,] v. 25.**

[I.]²²

Only good proceeds from God,
 Evil from his enemy;
Pride, the seed of sins, he sow'd
 All the sins we feel and see,
Curs'd the field which God did bless,
 Turn'd it to this wilderness.

**["While men slept, his enemy sowed tares."
—Matt. 13, v. 25.]**

II.²³

While gospel-husbandmen repose,
 And dream of crowns without the cross,

²⁰Published posthumously in *Poetical Works*, 10:273.

²¹"Fond" and "gay" are written in the margin, most likely as alternatives to "dire."

²²Published in *Scripture Hymns* (1762), 2:166, NT #159.

²³Published posthumously in *Unpublished Poetry*, 2:28.

His tares the adversary sows,
Unmark'd, and unobserv'd withdraws:
The tares produce a sudden crop,
The tares above the wheat increase;
Now, now! we see them *Now* spring up,
Five hundred perfect witnesses!

“Then appeared the tares also.”

—[Matt. 13,] v. 26.²⁴

Rising with the chosen race,
Token of the harvest near,
Lo, th' abusers of thy grace,
Lo, the Gnostic tares appear!
Yet with them we still grow on,
Mindful of thy promise past,
Lord, we let the tares alone:
Thou shalt root them up at last.

“Wilt thou then that we go, and gather them up?”—[Matt. 13,] v. 28.²⁵

His blind, extirminating zeal
The eager proselyte employs,
Sends all the tares at once to hell,
Nor sees, that he the wheat destroys;
Till meeken'd by the light Divine
He his own hasty spirit perceives,
No more prevents his Lord's design,
But all to that great day he leaves.

“The kingdom of heaven is like to a grain of mustard-seed.”—[Matt. 13,] v. 31.

[I.]²⁶

A grain of grace may²⁷ we not see
This moment, and the next a tree?
Or must we patiently attend
To find the precious seed ascend?

²⁴Published in *Scripture Hymns* (1762), 2:166–67, NT #160.

²⁵Published posthumously in *Poetical Works*, 10:274.

²⁶Published in *Scripture Hymns* (1762), 2:167, NT #161.

²⁷Orig., “grace ~~we~~ may.”

Our Lord declares, it *must* be so;
 And striking deep our root, we grow,
 And lower sink, and higher rise,
 Till Christ transplants us to the skies.

**["The kingdom of heaven is like to a grain of
 mustard-seed."—Matt. 13, v. 31.]**

II.²⁸

- [1.] The kingdom rises from a grain
 Into a tree by just²⁹ degrees,
 Our hasty nature to restrain,
 To check our blindfold forwardness,
 Which teaches God the when and how,
 Which urges man *Be perfect now!*
2. Our darkest ignorance of pride,
 Our unbelief, O Lord, remove,³⁰
 Which sets thine oracles aside,
 Thy words audacious to improve,
 And spread at *once* the hallowing leaven,
 And preach a shorter way to heaven.
3. O may I never teach my Lord,³¹
 Wise above what is written be!
 Me by the method of thy word
 Bring on to full maturity,
 Save on, when Thou hast purg'd my guilt,
 But save me when,³² and as Thou wilt.

**"The kingdom of heaven is like unto leaven."
 —[Matt. 13,] v. 33.³³**

That heavenly principle within
 Doth it at once its power exert,
 At once root out the seed of sin,
 And spread perfection thro' the heart?

²⁸Appears also in looseleaf in MARC, DDCW 3/11 (variants noted below). Published posthumously in *Unpublished Poetry*, 2:28–29.

²⁹DDCW 3/11 substitutes "slow" for "just."

³⁰DDCW 3/11 had originally "O Lord, our unbelief reprove"; struck out and changed to "And unbelief, O Lord, remove."

³¹DDCW 3/11 reads: "O may I never never Lord."

³²Orig., "save when" changed to "save me when."

³³Published in *Scripture Hymns* (1762), 2:167, NT #162.

No: but a gradual light it sends
Diffusive thro' the faithful soul,
To actions, words, and thoughts extends,
And slowly sanctifies the whole.

“He that soweth the good seed,³⁴ is the Son of man.”—[Matt. 13,] v. 37.³⁵

- [1.] Yes, we joyfully confess,
Thou the Son of God and man
Givst the principle of grace,
Sow'st in all that heavenly grain,
Saints, thro' thy ingrafted word
Rise, the planting of the Lord.
2. Till the grain becomes a tree,
Striking deep their root below,
Thro' thy Spirit's energy,
Imperceptibly they grow³⁶
Late to full perfection rise,
Sinking, till they reach the skies.

**“Then shall the righteous shine forth as the sun, in the kingdom of their Father.”
—[Matt. 13,] v. 43.³⁷**

- [1.] Lord, we long to see thy glory
Made eternally our own,
Long with all thy saints t' adore³⁸ Thee
Bright as the meridian sun:
Come, Redeemer,
Rap us to thy glorious throne.
2. In thy Father's presence own us
Faithful witnesses of thine,
Put thy majesty upon us,
Let us in thy lustre shine,
Bear thine image,
All immortal, all divine.

³⁴Orig., “the seed” changed to “the good seed.”

³⁵Published posthumously in *Poetical Works*, 10:275.

³⁶CW originally had lines 1–4 of stanza 2 written with lines 1–2 reversed and 3–4 reversed, but numbered them in the margin to show the order shown above.

³⁷Published posthumously in *Poetical Works*, 10:275–76. Stanza 1 = *Scripture Hymns* (1762), 2:167, NT #163, slightly adapted.

³⁸Orig., “saints adore” changed to “saints t' adore.”

**“The kingdom of heaven is like unto treasure
hid in a field: which when a man hath found,
he hideth, and for joy thereof goeth and selleth
all that he hath, and buyeth that field.”**

—[Matt. 13,] v. 44.³⁹

- [1.] He did not proclaim To all that pass'd by
“How happy I am, How sanctified I!”
But finding a measure Of heavenly power,
Conceal'd the rich treasure, And labour'd for more.
2. The gift who receives, And hastens to tell
He calls on the thieves His treasure to steal:
Who vainly refuses, Or lingers to hide,
His riches he loses Thro' folly and pride.
3. The grace I have found, O Jesus, with Thee,
I hide in the ground For no man to see:
The grace I confide in, The treasure Thou art,
Who lov'st to reside in A penitent heart.
4. Of pardon possest, My God I adore:
Yet can I not rest, Impatient for more;
A greater salvation I languish to prove,
A deeper foundation, A solider love.
5. The grace to insure, The treasure conceal'd,
A mendicant poor I purchase the field,
Sell all to obtain it, And⁴⁰ seek till I find,
And ask, till I gain it In Jesus his mind.

“He sold all that he had, and bought it.”

—[Matt. 13,] v. 46.⁴¹

Have I not found that pearl divine,
That treasure in the field?
Yet still it is not surely mine,
My pardon is not seal'd:

³⁹Published posthumously in *Unpublished Poetry*, 2:29.

⁴⁰Orig., “obtain And” changed to “obtain it, And.”

⁴¹Published in *Scripture Hymns* (1762), 2:168, NT #164.

The ascertaining terms I know,
And would with joy approve,
Sell all, myself, my life forego,
To buy thy perfect love.

“The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.”—[Matt. 13,] v. 47.⁴²

- [1.] A great net the gospel is,
Which cast into the sea
Sinners draws out of th' abyss
Of sin and misery:
Good and bad promiscuous hear,
The sacraments alike partake,
Till that final day appear,
And Christ the difference make.
2. Holy and unholy now
The outward church compose,
But our Lord the heavens shall bow,
And part his friends and foes:
Cloth'd with boundless⁴³ power Divine,
We know, Thou wilt to judgment come,
Severally to each assign
His just, eternal doom.

“Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.”—[Matt. 13,] v. 51.⁴⁴

All these sacred words I read,
But have I understood,
Has my heart receiv'd indeed
The precious truths of God?

⁴²Published posthumously in *Poetical Works*, 10:276.

⁴³Orig., “glorious.”

⁴⁴Published posthumously in *Poetical Works*, 10:277.

Let me by my actions say
That Christ I savingly have known,
Still believe, confess, obey,
And love my Lord alone.

“Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an housholder, which bringeth forth out of his treasure things new and old.”
—[Matt. 13,] v. 52.⁴⁵

- [1.] Every gospel-scribe should be
 With sacred knowledge stor'd,
 Witnessing the mystery,
 The power of Jesus' word,
 Well-instructed from above
The salutiferous grace t' impart,
 Taught of God to teach his love,
 His kingdom in the heart.
2. If in him it richly dwells,
 He doth the word dispense,
 Speaks as God's own oracles,
 And draws his treasures thence,
 Old and new he doth produce,
The talents, gifts, on him bestow'd
 Spends them for the Master's use,
 And for the church of God.
3. Furnish'd thus, O Lord, by Thee,
 I would employ thy grace,
 Serve thy sacred family,
 And feed the faithful race,
 Make thy great salvation known,
Conduct them to a perfect man,
 Nourish'd by thy word alone,
 Till meet with Thee to reign.

⁴⁵Published posthumously in *Poetical Works*, 10:277–78.

“They were offended in him.”

—[Matt. 13,] v. 57.⁴⁶

Let the world my Lord despise,
Let the world offended be,
Jesus, I thy meanness prize,
Honour thy humility;
Thee a Man of low estate
Sole, eternal God I own,
For thy glorious kingdom wait,
Wait to share thy heavenly throne.

**“He did not many mighty works there,
because of their unbelief.”**

—[Matt. 13,] v. 58.⁴⁷

Only unbelief withstands,
Binds⁴⁸ the gracious Saviour’s hands:
Saviour, let thy power remove
The sole hindrance of thy love;
Take our unbelief away,
Then thy mercy’s arm display,
Then repeat thy wonders past;
Or give us the best wine at last.

⁴⁶Published posthumously in *Poetical Works*, 10:278.

⁴⁷Published in *Scripture Hymns* (1762), 2:168, NT #165.

⁴⁸Orig., “Stops.”

S. Matthew XIV.

“It is not lawful for thee to have her.”
—[Matt. 14,] v. 4.¹

Grant me that bold simplicity
Sin in the greatest to reprove,
(Ye must obey my God’s decree,
Ye must the cursed thing remove)
And give me, if my life it cost,
T’ exult in life for Jesus lost.

**“When he would have put him to death, he
feared the multitude.”**—[Matt. 14,] v. 5.²

Whom the only fear of man
Feebly doth from sin restrain,
Soon the slender fence he breaks,
Finds th’ occasion which he seeks;
Urg’d by pride, and stung by lust,
Murthers whom he counted just,
Gratifies th’ adulteress lewd,
Pays her with a martyr’s blood.

**“When Herod’s birth-day was kept, the
daughter of Herodias danced before them,
and pleased Herod.”**—[Matt. 14,] v. 6.³

The ball, the feast, the flowing bowl
Do they not still insnare the soul,
The passions fatally incite,
Poison the heart with vain delight,
The unsuspecting guests draw in,
Till partners of another’s sin,
They quite throw off remorse and shame,
And mangle every virtuous name.

**“His disciples came, and took up the body,
and buried it, and went and told Jesus.”**
—[Matt. 14,] v. 12.⁴

¹Published in *Scripture Hymns* (1762), 2:168, NT #165

²Published posthumously in *Poetical Works*, 10:279.

³Published posthumously in *Poetical Works*, 10:279.

⁴Published posthumously in *Poetical Works*, 10:279.

May we not to Jesus go,
Sore opprest with grief and pain,
Still to him our trouble show,
Calmly at his feet complain,
Open our afflicted mind,
Tell him of our ravish'd friends,
Comfort in his favor find,
Find a life that never ends!

“When Jesus heard of it, he departed thence.”
—[Matt. 14,] v. 13.⁵

The servant by his Master led
Knows when to stand, and when recede,
Or to the rage of man gives place,
Or turns against the storm his face.

**“Jesus went forth, and saw a great multitude,
and was moved with compassion toward them,
and he healed their sick.”—[Matt. 14,] v. 14.**

[I.]⁶

His pity for the body's pain
Its various maladies removes:
But O, the sinsick soul of man
With greater tenderness He loves:
The love which brought him from the sky,
Employs him in our service still,
Who saw us at the point to die,
And died himself, our souls to heal.

**[“Jesus went forth, and saw a great multitude,
and was moved with compassion toward them,
and he healed their sick.”—Matt. 14, v. 14.]**

II.⁷

The rest we in the desert seek
We must for helpless souls forego,
Go forth to tend the poor and weak,
And melt distress at human woe:

⁵Published posthumously in *Poetical Works*, 10:279.

⁶Published posthumously in *Poetical Works*, 10:280.

⁷Published posthumously in *Poetical Works*, 10:280.

Our Master serv'd th' afflicted croud,
And bids us his example trace,
In labouring for the people's good,
In ministring the gospel-grace.

**“The time is now past; send the multitude
away.”—[Matt. 14,] v. 15.⁸**

A soul that hungers for the word,
Forgetful of the body's wants,
Stays in the presence of his Lord,
And follows Jesus, till he faints,
And then the Bread of life receives,
And fill'd with Christ he truly lives.

“Give ye them to eat.”—[Matt. 14,] v. 16.⁹

Not from a stock of ours, but thine
Jesus, thy flock we feed,
Thy unexhausted grace divine
Supplies their every need:
But if we trust thy Providence,
Thy power and will to save,
We have the treasure to dispense,
And shall forever have.

**“They say unto him, We have here but five
loaves, and two fishes.”—[Matt. 14,] v. 17.**

[I.]¹⁰

Jesus, if we aright confess
Our heart-felt poverty,
We own the conscious want of grace
Itself a gift from Thee:
And who our poverty retain,
More gifts we shall receive,
Multiplied grace¹¹ and blessings gain,
And all a God can give.

⁸Published posthumously in *Poetical Works*, 10:280.

⁹Published posthumously in *Poetical Works*, 10:280–81.

¹⁰Published posthumously in *Poetical Works*, 10:281.

¹¹Orig., “gifts.”

[“They say unto him, We have here but five loaves, and two fishes.”—Matt. 14, v. 17.]

II.¹²

Whatever knowlege from his Lord,
Or talents he receives,
Poor is the preacher of the word,
And poor he always lives:
For fresh supplies of needful grace
His wants incessant call,
A sinner still, he nothing has,
And yet possesses all.

“He said, Bring them hither to me.”
—[Matt. 14,] v. 18.¹³

Our scanty stock, as soon as known,
Our insufficiency
For feeding famish'd souls we own,
And bring it, Lord, to Thee:
Our want receiv'd into thy hand
Shall rich abundance prove,
Answer the multitude's demand,
And fill them with thy love.

“He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes.”—[Matt. 14,] v. 19.¹⁴

Jesus, the needy¹⁵ sinner's Friend,
Command the croud to sit,
Who hungry still on Thee attend,
And nothing have to eat:
They hear the word thy lips have said,
Low at thy feet they bow:
Distribute now the heavenly bread,
And feed their spirits now.

¹²Published posthumously in *Poetical Works*, 10:281.

¹³Published posthumously in *Poetical Works*, 10:281.

¹⁴Published posthumously in *Poetical Works*, 10:282.

¹⁵Orig., “the ~~sinner~~[’s] needy” changed to “the needy.”

“Looking up to heaven, he blessed &c.”
—[Matt. 14,] v. 19.¹⁶

O’rewhelm’d with blessings from above,
Father, before we taste
These freshest tokens of thy love,
We thank thee for the past:
Our eyes and hearts to heaven we lift,
And taught by Jesus, own
That every grace and every gift
Descends from Thee alone.

**“He blessed and brake and gave the loaves to
the disciples, and the disciples to the
multitude.”—[Matt. 14,] v. 19.**¹⁷

The gospel by our Saviour bless’d
Doth efficacious prove,
The loaves a thousand fold increas’d
Communicate his love:
We banquet on the heavenly Bread,
When Christ himself imparts,
By ministerial hands convey’d
To all believing hearts.

**“They did all eat and were filled: and they
took up of the fragments that remained twelve
baskets full.”—[Matt. 14,] v. 20.**¹⁸

The loaves by distribution grow,
When we his guests relieve;
The more we on¹⁹ his poor bestow,
The more we have to give.

**“Straightway Jesus constrained his disciples to
get into a ship, and to go before him unto the
other side, while he sent the multitudes away.”**
—[Matt. 14,] v. 22.²⁰

¹⁶Published posthumously in *Poetical Works*, 10:282.

¹⁷Published posthumously in *Poetical Works*, 10:282.

¹⁸Published posthumously in *Poetical Works*, 10:282.

¹⁹Orig., “of.”

²⁰Published posthumously in *Poetical Works*, 10:283.

Who waits for the applause of man
He loses his reward from God:
Thy prosper'd servants, Lord, constrain
To fly, when we have fed, the croud;
Drive us away reluctant, hide
Our souls from all the baits of pride.

“He went up into a mountain apart to pray.”
—[Matt. 14,] v. 23.²¹

Sequester'd from the noisy croud,
Fain would I pray apart,
Confess my sins and wants to God,
And pour out all my heart:
Now let me leave the world beneath,
Now to the mount repair,
Sink at the Saviour's feet, and breathe
My latest breath in prayer.

**“The ship was now in the midst of the sea,
tossed with waves; for the wind was contrary.”**
—[Matt. 14,] v. 24.²²

[1.] Jesus, the church redeem'd by Thee,
A ship in a tempestuous sea,
Incompast with the world it lies,
While endless storms and troubles rise:
We tremble by the billows tost,
And fear to be forever lost.

2. Yet when in faith the storm we bear,
The persecuting wind is fair,
When most it fills our hearts with dread,
It brings the Saviour to our aid,

²¹Published in *Scripture Hymns* (1762), 2:168–69, NT #167.

²²Published posthumously in *Poetical Works*, 10:283.

It drives us swifter to his breast,
Our haven of eternal rest.

**“In the fourth watch of the night Jesus went
unto them walking on the sea.”**

—[Matt. 14,] v. 25.²³

- [1.] Midst furious winds and raging seas
Will Jesus leave us in distress?
He sees us seemingly forsook
To Him thro' thickest darkness look,
And by the favor of this night
He comes, and brings the saving light.
2. Left in the persecutor's power,
With Satan ready to devour,
Left at our last extremity
When death in all its forms we see,
When most the yawning gulph we fear,
Our faith perceives Salvation near.
3. Behold him walking on the wave,
Who comes our sinking souls to save!
When many a dreary hour is past,
Th' Omnipotent appears at last,
The Lord of heaven, and earth, and sea,
My Saviour comes to rescue me.

**“They were troubled saying, It is a spirit! and
they cried out for fear.”—[Matt. 14,] v. 26.²⁴**

The proud mistake a dream for grace,
A fantom for true godliness;
The humble see their Lord appear,
And start as from illusion near,
Till Christ, in answer to their cry,
Assures their fluttering hearts, Tis I!

²³Published posthumously in *Poetical Works*, 10:283–84.

²⁴Published posthumously in *Poetical Works*, 10:284.

**“Straightway Jesus spake unto them, saying,
Be of good cheer, it is I, be not afraid.”**
—[Matt. 14,] v. 27.²⁵

[1.] Cheer'd by his word and Spirit's light,
We stand recovered of our fright,
We know him present by his word,
And glad cry out, It is the Lord,
Whose Spirit all his church inspires,
And gives the faith which he requires.

2. My Saviour if indeed Thou art,
Speak, Jesus, to this troubled heart,
Tell me, Tis I, that died for thee;
Then the rough wind, and boistrous sea,
As servants of thy gracious power,
Shall bear me to th' eternal shore.

“He said, Come.”—[Matt. 14,] v. 29.²⁶

Saviour, Thou hast bid me come,
But bid me come again,
Till I reach my heavenly home,
My sinking soul sustain:
Walking on at thy command
O're danger's most tempestuous sea,
Save me by thine out-stretch'd hand,
And save me up to Thee.

**“When he saw the wind boistrous, he was
afraid: and beginning to sink, he cried, Lord,
save me.”—[Matt. 14,] v. 30.²⁷** +

[1.] Still in every trial new
My want of grace I feel,
Pray for fresh supplies to do
And suffer all thy will:

²⁵Published posthumously in *Poetical Works*, 10:284–85. Stanza 2 incorporates parts of *Scripture Hymns* (1762), 2:169, NT #168.

²⁶Published in *Scripture Hymns* (1762), 2:169, NT #169.

²⁷Published posthumously in *Unpublished Poetry*, 2:29–30. Stanza 1 appeared in *Poetical Works*, 10:285–86; and Stanza 2 is an adaptation of *Scripture Hymns* (1762), 2:169, NT #170.

Need of thy supporting word,²⁸
Continual need of prayer I have;
Save me, this, most mighty²⁹ Lord,
And every moment save!

2. Let me cry for help to Thee,
The instant I begin
Sinking in the troubled sea,
Yielding to my own sin:
Then, in answer to my prayer,
Thou wilt extend thy mercy's hand,
High above the billows bear,
And bring me safe to land.

**“Jesus stretched forth his hand, and caught
him, and said unto him, O thou of little faith,
wherefore didst thou doubt?”**

—[Matt. 14,] v. 31.³⁰

+

- [1.] Saviour, when the storm is high,
And madding passions press,³¹
More on them I fix mine eye,
Than on the power of grace:
Justly then Thou might'st the power
With-hold from this weak infidel,
Leave me in the dangerous hour,
And let me sink to hell.

2. But Thou dost send forth the light
And comfort of thy word,
Strengthen by thy Spirit's might,
And bid me own my Lord:
In my nature's helplessness
The greatness of thy strength I prove,
Lifted up with large increase
Of humble faith and love.

²⁸Orig., “gracc.”

²⁹Orig., “save me, dearest” changed to “this, most mighty.”

³⁰Published posthumously in *Poetical Works*, 10:286.

³¹Orig., “rise.”

**“When they were come into the ship, the wind
ceased &c.”—[Matt. 14,] v. 32, 33.³²**

Enter, Lord, this troubled heart,
And passion’s storms shall cease,
Sin, and unbelief depart,
And all my soul be peace:
Then I to thy glory live,
And Thee the Son of God adore,
Till this shatter’d bark arrive
At that celestial shore.

**“When the men of that place had knowledge of
him, they sent out into all that country round
about, and brought unto him all that were
diseased.”—[Matt. 14,] v. 35.³³**

- [1.] The men of a place Where Jesus hath been,
Acknowledge his grace Which saves them from sin,
To others discover The power of his word,
And all the land over They publish their Lord.
2. The cure we have found Thro’ faith in his name,
The country around We gladly proclaim,
The worst, if he pleases, To Christ may draw near,
Who heals our diseases, Who pardons us here.
3. To those that believe Salvation is sure:
Come all, and receive Your spiritual cure:
Ye now may approach him, And calling him Lord,
The moment ye touch him, Your souls are restor’d.

**“As many as touched him were made perfectly
whole.”—[Matt. 14,] v. 36.³⁴**

Lord, I believe thy power the same,
The same thy truth and grace endure,

³²Published posthumously in *Poetical Works*, 10:286.

³³Published posthumously in *Poetical Works*, 10:286–87.

³⁴Published in *Scripture Hymns* (1762), 2:169–70, NT #171.

And in thy blessed hands I am,
And trust thee for a perfect cure:
Come, Saviour, come, and make me whole,
Who only canst my sins remove;
To perfect health restore my soul,
To perfect holiness and love.

S. Matthew XV.

“This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.”—[Matt. 15,] v. 8.¹

[1.] If only with our lips we pray,
And want the grace within,
Our pious pains we cast away,
Our prayer is turn'd to sin:
Religion pure and undefil'd
Unites the heart to God,
A God in Jesus reconcil'd,
Who bought us with his blood.

2. The power of vital piety
To me, O God, impart,
So shall I gladly render Thee
The worship of the heart:
And when to Thee alone I cleave,
With smiles Thou wilt approve,
And kindly thro' thy Son receive
The homage of my love.

“He called the multitude, and said unto them, Hear and understand.”—[Matt. 15,] v. 10.²

Jesus the formal teachers leaves,
And to the multitude applies,

¹Published posthumously in *Poetical Works*, 10:287–88.

²Published posthumously in *Poetical Works*, 10:288.

Them he instructs, and undeceives,
And makes unto salvation wise:
And following our celestial Guide
His will we to the people show,
Set the false piety aside,
And teach their simple hearts the true.

**“Knowest thou that the Pharisees were
offended, after they heard this saying.”**
—[Matt. 15,] v. 12.³

The truth a Pharisee offends
Too proud instruction to receive:
He never his own faults amends,
Or bears that others should believe:
Yet will we still the truth declare
Which angry formalists reject;
Thus to offend we must not spare,
But slight the whole self-righteous Sect.

**“Every plant which my heavenly Father hath
not planted, shall be rooted up.”**
—[Matt. 15,] v. 13.⁴

[1.] Whate'er is not of God
Is labour lost and vain:
The works of men tho' men applaud,
They cannot long remain:
Exulting in their power,
Who seem to reach the sky
Shall bloom and wither in an hour,
With all their works shall die.

2. The adversary's seed
As thorns and briars abound,
The vineyard of our Lord o'respread,
And clog the sacred ground:

³Published posthumously in *Poetical Works*, 10:288.

⁴Published posthumously in *Poetical Works*, 10:288–89.

But Jesus shall at last
Reveal his righteous ire,
And root up Satan's plants, and cast
Them all into the fire.

3. Who their own good declare,
Their height of grace possess,
May flourish for a season fair,
As trees of righteousness,
But God did never plant,
Nor will for his approve
Men that the children's spirit want,
The meek and humble love.

“Let them alone: they be blind leaders of the blind.”—[Matt. 15,] v. 14.⁵

Let him alone, the blindfold guide,
Stir not the hornet's nest,
Or rashly tempt the furious pride
Of a revengeful priest:
His ignorance you cannot heal,
His envious wrath avert,
Or help the stubbornness of will
The blindness of his heart.

“If the blind lead the blind, both shall fall into the ditch.”—[Matt. 15,] v. 14.⁶

Who dares religion's power deny,
While for the forms he pleads,
The men who on his word rely
To sure destruction leads:
The guide who will not Jesus know,
Is Satan's messenger,
Damns his own soul to endless woe,
And all the souls that hear.

⁵Published posthumously in *Poetical Works*, 10:289.

⁶Published posthumously in *Poetical Works*, 10:289–90.

“Are ye also yet without understanding?”
—[Matt. 15,] v. 16.⁷

What numbers call the Saviour Lord,
Spiritual guides in their own eyes.
Who slight his sanctifying word,
Nor see their holy calling's prize!
“The perfect love they cannot gain,
“With sin's remains they cannot part,
“Th' inherent righteousness attain,
“The real purity of heart.^[8]”

**“Out of the heart proceed evil thoughts,
murders, adulteries &c.”**—[Matt. 15,] v. 19.⁸

Man, fallen man conceals within
The principle⁹ of every sin:
But virtuous seed of every kind
We in the heart of Jesus find:
Jesus, my evil heart remove,
Cleans'd by thy own imparted love;
And to preserve my purity,
Reside with all thy grace in me.

“These are the things which defile a man.”
—[Matt. 15,] v. 20.¹⁰

Lord, on thy promise I rely,
From all my filth to purify,
To pour thy Spirit into my heart,
And make mine unbelief depart:
Thy blood which cleanses from all sin
Shall wash mine inmost nature clean,
Spiritualize my spotless mind,
Nor leave one evil thought behind.

⁷Published posthumously in *Poetical Works*, 10:290.

⁸Published posthumously in *Poetical Works*, 10:290.

⁹Orig., “principles.”

¹⁰Published posthumously in *Poetical Works*, 10:290–91.

**“Jesus went thence, and departed into the
coasts of Tyre and Sidon.”—[Matt. 15,] v. 21.¹¹**

The bowels of that Shepherd good
Who purchas'd Israel with his blood
What tongue can fully tell?
He leaves the ninety-nine behind,
One single, stragling sheep¹² to find,
One tortur'd soul to heal.

**“A woman of¹³ Canaan came out of the same
coasts, and cried unto him, saying, Have
mercy on me, O Lord, thou Son of David.”
—[Matt. 15,] v. 22.¹⁴**

[1.] The image of a sinner see,
Who pierc'd with his own misery
Doth from his home depart,
Th' occasions of his sin forsakes,
Jesus his only refuge makes,
And prays with all his heart.

2. A sinner's penitential prayer
Doth humbly short his wants declare
With faith in David's Son;
Nothing prescribes to God most-high,
But *mercy* still persists to cry,
And trusts in that alone.

**“But he answered her not a word. And the
disciples came and besought him, saying,
Send her away, for she crieth after us.”
—[Matt. 15,] v. 23.¹⁵**

If Jesus answers not a word,
He urges still his silent Lord,
He will not let him rest;
Resolv'd the Master to pursue,

¹¹Published posthumously in *Poetical Works*, 10:291.

¹²Orig., “~~soul~~.”

¹³Orig., “woman ~~out~~ of.”

¹⁴Published posthumously in *Poetical Works*, 10:291.

¹⁵Published posthumously in *Poetical Works*, 10:291.

He wearies out the servants too,
To second his request.

**“He answered and said, I am not sent, but
unto the lost sheep of the house of Israel &c.”**
—[Matt. 15,] v. 24, 25.¹⁶

Patient the rough repulse he bears,
Instant in unsuccessful prayers,
With deep humility,
With faith omnipotently great
He groans at his Redeemer’s feet
Extend thy help to me.

“Lord, help me.”—[Matt. 15,] v. 25.¹⁷

Help me, Lord, on whom alone
Succour is for sinners laid:
Help me for thine aid to groan,
Help me to accept thine aid:
Still assist me by thy grace
Helpless at thy feet to lie,
Well to close my various race
Well to suffer, and to die.

“He answered and said, It is not meet &c.”
—[Matt. 15,] v. 25, 26.¹⁸

- [1.] I here beneath thy feet confess
Mine universal sinfulness;
Thy harshest word is true:
Nothing as of desert I claim,
A dog, and not a child I am,
And hell is all my due.
2. Forgiveness is the children’s bread:
And let them first with grace be fed
With full felicity,

¹⁶Published posthumously in *Poetical Works*, 10:291–92.

¹⁷Published in *Scripture Hymns* (1762), 2:170, NT #172.

¹⁸Published posthumously in *Poetical Works*, 10:292.

With true, celestial bread supplied:
And when they all are satisfied,
Enough remains for me.

“Truth, Lord: yet the dogs eat of the crumbs.”
—[Matt. 15,] v. 27.¹⁹

Jesus, beneath the sense I groan
Of my unworthiness,
Yet trust, th’ unworthiness I own
Shall never bar thy grace:
The children first be fed by Thee,
The dogs with crumbs supply;
Or,²⁰ if no more, be left²¹ for me,
Let me thro’ hunger die.

“O woman, great is thy faith.”
—[Matt. 15,] v. 28.²²

But how much greater, O my God,
Thy mercy which the faith bestow’d
On all who now believe,
By violent importunity
To conquer, and extort from Thee
Whate’er Thou hast to give!

“Be it unto thee even as thou wilt.”
—[Matt. 15,] v. 28.²³

That mighty faith on me bestow
Which cannot ask in vain,
Which holds, and will not let Thee go,
Till I my suit obtain,
Till Thou into my soul inspire
The perfect love unknown,
And tell mine infinite desire
“Whate’er thou wilt be done!”^[23]

¹⁹Published in *Scripture Hymns* (1762), 2:170, NT #173.

²⁰Orig., “Then.”

²¹Orig., “rem[ain]” changed to “be left.”

²²Published posthumously in *Poetical Works*, 10:293.

²³Published in *Scripture Hymns* (1762), 2:170, NT #174.

“Great multitudes came unto him having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet, and he healed them.”
—[Matt. 15,] v. 30.

[I.]²⁴

- [1.] See with what vehement eagerness
What faith, and hope, and zeal
Distemper’d crouds to Jesus press
Who doth their bodies heal!
And shall not languid souls draw near,
To Christ for help apply,
Sentenc’d, unless He heal them here,
An endless death to die?
2. More²⁵ desperately diseases’d than those
Who first embrac’d thy feet,
Saviour, my evils I expose,
And for thy grace entreat;
Spiritual health I seek from Thee
With unremitting strife,
With strongest importunity
I ask eternal life.
- 3.²⁶ Feet on my helpless soul bestow
To walk in all thy ways,
The eyes of faith my Lord to know,
A tongue to sound thy praise;
Thy Spirit’s powerful skill exert,
My sicknesses remove,
And cure the evil of my heart
With balm of perfect love.

²⁴Published posthumously in *Poetical Works*, 10:293–94.

²⁵Orig., “**Most.**”

²⁶Stanza 3 has a vertical line through it in ink similar to the text. The line was likely drawn by JW.

**[“Great multitudes came unto him having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet, and he healed them.”
—Matt. 15, v. 30.]**

II.²⁷

Jesus, display thy sovereign skill,
Thine ancient miracles repeat,
Thou never canst refuse to heal
A sinner gasping at thy feet:
Expiring at thy feet I lie:
O let thy yearning bowels move,
Forgive, or in my sins I die,
Restore me by thy dying love.

**“The multitude wondred when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.”
—[Matt. 15,] v. 31.**²⁸

- [1.] All glory to Thee Our ancestors’ God,
Whose wonders we see On sinners renew’d!
Our best adoration Thy benefits claim,
Thy grace and salvation Forever the same.
2. The spiritual blind Their Saviour behold,
Inlighten’d they find Their way to the fold:
The lame we see walking, The maim’d are restor’d,
The dumb are all talking In praise of their Lord.
3. Thy work is begun: But O, let it be
With power carried on In them and in me;
Who own our condition, Afflicted and poor,
And trust the Physician To perfect our cure.

**“I have compassion on the multitude.”
—[Matt. 15,] v. 32.**²⁹

Canst Thou then without compassion
Me thy faint disciple see,

²⁷Published in *Scripture Hymns* (1762), 2:171, NT #175.

²⁸Published posthumously in *Unpublished Poetry*, 2:30.

²⁹Published in *Scripture Hymns* (1762), 2:171, NT #176.

Hungring after thy salvation,
Perishing for want of Thee?
Dying, till the grace is given,
Only for thy grace I pine:
Feed me, Lord, with bread from heaven,
Fill my soul with love divine.

“Whence should we have so much bread in the wilderness, as to fill so great a multitude?”
—[Matt. 15,] v. 33.³⁰

The world is one great wilderness,
Which nothing doth contain
To fill, in his extreme distress,
The hungry³¹ soul of man:
Yet shall we not thro’ hunger die,
If in *his* steps we tread
Who gives himself to satisfy
Our souls with living bread.

“How many loaves have ye? they said, Seven, and a few little fishes.”—[Matt. 15,] v. 34.³²

God on man the grace bestows
His own indigence to see:
Then the humbled sinner knows,
Owns his heart-felt poverty:
Then he doth himself abase,
Nothing in his own esteem,
Prizes the Redeemer’s grace,
Seeks his whole of good in Him.

“He commanded the multitude to sit down on the ground.”—[Matt. 15,] v. 35.³³

³⁰Published posthumously in *Poetical Works*, 10:295.

³¹“Hungry” has “famish’d” written in the margin as an alternative.

³²Published posthumously in *Poetical Works*, 10:295.

³³Published posthumously in *Poetical Works*, 10:295.

Sinners form'd out of the ground,
Mindful of their low estate,
Should with lowliness profound
For the heavenly blessing wait;
Stooping to their Lord's commands,
Humbled in the dust receive
Food out of their Saviour's hands,
Food which none but God can give.

**“He brake, and gave to his disciples, and the
disciples to the multitude.”**

—[Matt. 15,] v. 36.³⁴

Every gospel-minister
All his gifts from Christ receives,
Nothing have they to confer
But what first to them He gives:
Christ it is who breaks the bread,
Gives the word by faith applied:
Then the multitude is fed,
Then our souls are satisfied.

“They did all eat, and were filled.”

—[Matt. 15,] v. 37.³⁵

Whom the Lord vouchsafes to feed,
They alone are truly fill'd,
Banquet on immortal Bread,
Pardon'd, sanctified, and seal'd:
Yet his gifts our want increase,
Poorer for his grace we prove,
Till we all his joy possess,
Feast on all his heavenly love.

“They that did eat were four thousand

³⁴Published posthumously in *Poetical Works*, 10:295–96.

³⁵Published posthumously in *Poetical Works*, 10:296.

men, beside women and children.”
—[Matt. 15,] v. 38.³⁶

[I.]³⁷

Who on Providence depend,
Unconcern'd for numbers I
All my stock for Jesus 'spend,
All his followers wants supply:
Can a stock exhausted be,
Still replenish'd from above?
Jesus is my treasury,
Truth divine, and Power, and Love.

**["They that did eat were four thousand
men, beside women and children.”**
—Matt. 15, v. 38.]

II.³⁸

Can a servant of the Lord
Dread his family's increase?
Trusting in the Saviour's word,
Daily miracles he sees,
Children, blessings multiplied,
Mouths and meat together given:
Jesus doth for all provide,
All maintains with bread from heaven.

**“He sent away the multitude, and took ship,
and came into the coasts of Magdala.”**
—[Matt. 15,] v. 39.³⁹

An instrument of Jesus' grace,
Who some applauded work hath done,
Withdraws, t' escape the people's praise,
And hides him in a coast unknown:
Yet there he imitates his Lord,
Yet there th' esteem of man he flies,
And works, expecting no reward,
Till caught to Jesus in the skies.

³⁶Orig., “v. 37”; an error.

³⁷Published posthumously in *Poetical Works*, 10:296.

³⁸Published posthumously in *Poetical Works*, 10:296.

³⁹Published posthumously in *Poetical Works*, 10:297.

S. Matthew XVI.

“The Pharisees also with the Sadducees came tempting him.”—[Matt. 16,] v. 1.¹

Who fiercely with each other fight,
Against the truth agree,
The formal and profane unite,
Lord, in opposing Thee:
Contending sects their feuds suspend,
Thy people to suppress,
And never shall their battles end
With real godliness.

“Take heed, and beware of the leaven of the Pharisees.”—[Matt. 16,] v. 6.²

Let us, Lord, with humblest care
Observe the caution given,
Start from shews and seemings fair
(That Pharisaic leaven!)
Self-respects, and human praise,
And human righteousness disown,
Glory in the God of grace,
And trust in Thee alone.

“Beware of the leaven of the Pharisees, and of the Sadducees.”—[Matt. 16,] v. 6.³

[1.] Of those, who learned and austere,
Devout and spiritual appear,
As the chief guides to heaven,
Few keep themselves intirely free
From envy, pride, hypocrisy,
The Pharisaic leaven.

¹Published posthumously in *Poetical Works*, 10:297.

²Published in *Scripture Hymns* (1762), 2:171, NT #177.

³Published posthumously in *Poetical Works*, 10:298.

2. But while we Pharisees condemn,
We rush into a worse extream,
Ourselves for nothing sell,
With Sadducees our shame declare,
Live like unthinking brutes, and care
For neither heaven nor hell.
3. Yet guarded by thy word alone,
Jesus, the double snare we shun,
We seek the joys above,
With humble faith we follow Thee,
With undisguis'd⁴ simplicity,
And undissembled love.

“Jesus said unto them, O ye of little faith, why reason ye?”—[Matt. 16,] v. 8.⁵

- [1.] Praise He bestows on faith alone,
And only blames its littleness,
To teach us, all depends on one,
The fruits, the works, the life of grace,⁶
Doth all from faith alone⁷ arise,
And nothing its defect supplies.
2. Author of faith, the pregnant grace
In measure large on me confer,
Proud reason then shall know its place,
Nor e'er usurp the sacred chair,
But meekly to thy word submit,
And lie subservient at thy feet.

“Then understood they how he bad them beware of the doctrine of the Pharisees and of the Sadducees.”—[Matt. 16,] v. 12.⁸

⁴Orig., “undisguish'd”; an error.

⁵Published posthumously in *Poetical Works*, 10:298.

⁶Orig., “of righteousness” changed to “the life of grace.”

⁷Orig., “The graces all from faith” changed to “Doth all from faith alone.”

⁸Published posthumously in *Poetical Works*, 10:299.

- [1.] A loose morality proceeds
 Unseen from the corrupted heart,
Insensibly, as leaven spreads,
 By slow degrees, thro' every part,
Till the whole church deprav'd we see
With pride, or infidelity.
2. Still the two clashing sects appear,
 Who Jesus and his truths oppose.
The formal Pharisees severe,
 Humility's eternal foes,
Exact in every outward rite;
The tombs are beautifully white.
3. With specious shows, and state, and ease
 They court, and keep the croud in awe,
But hate the power of godliness,
 The Christian life, the Spirit's law,
The faith, the wisdom from above,
The pure morality of love.
4. Behold the adverse Sect arise,
 The careless Sadducees profane!
Religions all alike they prize,
 Content the things of earth to gain;
No pleasures they, but bestial, know,
And seek their only heaven below.
5. United in a common cause
 Prelates and infidels admire!
But while to fight against the cross,
 All in the *holy* league conspire,

Atheists and formalists proclaim
The world in every age the same.

“Blessed art thou, Simon &c.”

—[Matt. 16,] v. 17.⁹

+

- [1.] Not honours, power, or pleasures vain,
Not all¹⁰ the wealth on earth he sees,
Compose the happiness of man,
Or give the soul a taste of peace:
But soon as Jesus Christ we know,
The everlasting life we live,
And Him from whom all blessings flow,
With heaven into our hearts receive.
2. Father, to me the faith impart
Which makes, and seals the blessing mine,
Discover to my longing heart
Thy Son in majesty Divine,
That knowing Him my soul may prove
The rapt'rous sense of sin forgiven,
And thro' the bliss of perfect love
Pass to the endless bliss of heaven.

**“Flesh and blood hath not revealed it unto
thee, but my Father which is in heaven.”**

—[Matt. 16,] v. 17.¹¹

- [1.] We cannot know th' eternal Son
By all our reasoning powers,
Till God vouchsafes to make him known,
And shews that Christ is ours:
The Father must the Son reveal
As bleeding on the tree,

#178. ⁹Published posthumously in *Poetical Works*, 10:300. Stanza 2 = *Scripture Hymns* (1762), 2:171–72, NT

¹⁰Orig., “on.”

¹¹Published posthumously in *Poetical Works*, 10:300–301.

And give my sprinkled heart to feel,
My God—He dies for me!

2. If now I know the Crucified,
Thy Spirit still bestow,
So shall I in the faith abide,
And in the knowlege grow:
And when Thou fill'st the measure up,
Father, my soul remove,
And swallow up my faith and hope
In beatific love.

“Thou art the Son of the living God.”
—[Matt. 16,] v. 16.¹²

Son of the living God from heaven,
Is Christ for our salvation given:
But sprung from Jesus on the tree
Sons of a¹³ dying God are we!

“Upon this rock I will build my church.”
—[Matt. 16,] v. 18.¹⁴

Not on a frail, sinful creature
Dost Thou build thy church below:
Thee, the Rock, divinely greater,
Basis of our faith we know!
Rooted in thy love and grounded
Still thy people shall prevail,
Shout to see their foes confounded,
Triumph o're the gates of hell.

**“Jesus began to shew unto his disciples, how¹⁵
that he must go into Jerusalem and suffer
many things of the elders and chief-priests
and scribes, and be killed, and raised again the
third day.”**—[Matt. 16,] v. 21.

[I.]¹⁶

¹²Published posthumously in *Unpublished Poetry*, 2:30. This hymn has a vertical line through it in ink, likely by CW; and it is out of order.

¹³“A” has “the” written below it as an alternative.

¹⁴Published in *Scripture Hymns* (1762), 2:172, NT #179.

¹⁵Orig., “disciples, a how.”

¹⁶Published posthumously in *Poetical Works*, 10:301.

The rich and great in every age
 Conspire to persecute their God,
 Ambitious priests against him rage,
 And scribes of empty learning proud,
 They grieve him by his¹⁷ members pain,
 And scourge, and crucify again.

["Jesus began to shew unto his disciples, how that he must go into Jerusalem and suffer many things of the elders and chief-priests and scribes, and be killed, and raised again the third day."—Matt. 16, v. 21.]

II.¹⁸

- [1.] Whate'er we can of Jesus know,
 His followers, here compriz'd we see,
 His life of pain and grief below,
 His bleeding passion on¹⁹ the tree,
 His sacrifice our souls to save,
 His rise, and triumph o're the grave.
2. We now who Jesus' Spirit breathe
 The ills of life with patience bear,
 With joy receive the stroke of death,
 With faith expect his rise to share,
 His victory o're the gaping tomb,
 And live his endless life to come.

"He turned and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."
 —[Matt. 16,] v. 23.

[I.]²⁰

- [1.] So late inlighten'd from above,
 Blest with the faith that works by love,
 He falls, our hearts to show.
 Falls into reason's dark abyss,
 Offensive to his Lord he is
 As the infernal foe.

¹⁷Orig., "their."

¹⁸Published posthumously in *Poetical Works*, 10:301–302.

¹⁹Orig., "of."

²⁰Published posthumously in *Poetical Works*, 10:302.

2. In Peter's faith and fall I see
The difference 'twixt myself and me
 When fortified by grace,
Or suddenly alas, bereft
Of all support divine, and left
 To my own helplessness.
3. Ah, give me, Lord, to use aright
The gracious strength, the heavenly light,
 Which will so soon depart,
Unless with meek humility
I every moment hang on Thee
 The Keeper of my heart.

["He turned and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

—Matt. 16, v. 23.]

II.²¹

- [1.] Whoe'er the cross of Christ oppose,
He justly numbers with his foes;
 And we should do the same:
Who turns us from the narrow road,
The Saviour's death, the ways of God,
 Is worthy Satan's name.
2. False friendship in its last excess
With only carnal tenderness
 Can our weak hearts inspire:
And such is contrary to Thee,
Whose love enjoins that daily we
 Should on thy cross expire.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—[Matt. 16,] v. 24.²²

²¹Published posthumously in *Poetical Works*, 10:302–303.

²²Published posthumously in *Poetical Works*, 10:303. Stanza 2 = *Scripture Hymns* (1762), 2:172, NT #180.

- [1.] The law which Jesus gives
 Who will not yet obey,
A burthen to himself he lives,
 Nor finds the narrow way:
 But who himself denies,
 And keeps the patient word,
Charg'd with the cross, he runs, he flies,
 To meet his heavenly Lord.
2. To suffer, and abstain
 My calling here I see,
Renounce myself, my Lord to gain,
 And die, to live with Thee:
 With Thee I daily die,
 Thy welcom burthen bear,
And follow after to the sky,
 And claim a kingdom there.

“What is a man profited, if he gain²³ the whole world, and lose his own soul?”
—[Matt. 16,] v. 26.²⁴

If for a world a soul be lost,
 Who can the loss supply?
More than a thousand worlds it cost
 One precious soul to buy.

“The Son of man shall come in the glory of his Father, with his angels.”—[Matt. 16,] v. 27.²⁵

O might we see our Saviour shine
With all the attributes Divine,
Descending with his angel-train
In everlasting pomp to reign!

²³Orig., “he shall gain.”

²⁴Published in *Scripture Hymns* (1762), 2:172, NT #181.

²⁵Published in *Scripture Hymns* (1762), 2:172–73, NT #182.

Jehovah's co-eternal Son,
Appear triumphant on thy throne,
And shew the bride thy heavenly face,
And plunge us in the glorious blaze!

“Then he shall reward every man according to his works.”—[Matt. 16,] v. 27.²⁶

- [1.] Eternal Judge of quick and dead,
On me the salutary dread
Of thy great day bestow,
That now I may obedient be,
Take up my cross, and follow Thee,
And die to all below.

2. These are the works Thou dost require;
Who to that²⁷ heavenly bliss aspire
Must live in these employ'd:
For only such the prize shall gain,
Meet the descending²⁸ Son of Man,
And see the face of God.

²⁶Published posthumously in *Poetical Works*, 10:304.

²⁷Orig., “Who that” changed to “Who to that.”

²⁸Orig., “~~Shall~~ meet the ~~glorious~~” changed to “Meet the descending.”

S. Matthew XVII.

“Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart.”—[Matt. 17,] v. 1.¹

- [1.] Master of his own gifts, He takes
 His chosen up the rapt'rous hill,
A difference in his servants makes,
 Exalts, and favours whom he will,
That none may claim his colleague's place,
Or envy their superior grace.
2. His glory He on *Tabor* shows
 To none but the distinguish'd few,
Design'd his agonizing throes
 On gloomy Olivet to view,
T' adore him in his power and pain
Eternal God, and mortal man.

**“He was transfigured before them, and his face did shine as the sun &c.”
—[Matt. 17,] v. 2.²**

To all the souls He owns for his
 Our Master graciously imparts
An antepast of heavenly bliss,
 A glimpse of glory in our hearts:
And thus prepar'd for grief and loss,
We die with Jesus on the cross.

“Behold, there appeared unto them Moses and Elias talking with him.”—[Matt. 17,] v. 3.³

Moses and the prophets speak
 And witness to our Lord;
Him, and only Him we seek
 Throughout the sacred word:

¹Published posthumously in *Poetical Works*, 10:304.

²Published posthumously in *Poetical Works*, 10:305.

³Published posthumously in *Poetical Works*, 10:305.

When we find the Saviour there,
The figures, and predictions shine,
Seen with Christ they all declare
The Majesty Divine.

“It is good for us to be here.”—[Matt. 17,] v. 4.⁴

Good for us, thy joy to share,
And *Tabor’s* glory see;
Better still thy cross to bear,
And bleed on Calvary;
Best of all when nature dies,
Echoing back thy final groan:
Then to Zion’s heights we rise,
And hail Thee on thy throne.

“Hear ye Him.”—[Matt. 17,] v. 5.⁵

O that all mankind might hear him,
Teacher, Friend of all mankind,
Every ransom’d soul revere him,
In his blood redemption find!
Sinners, know your present Saviour,
Listen to his love’s advice,
Find in him the Father’s favor,
Find the way to paradise.

**“Jesus came and touched them, and said,
Arise, be not afraid. And when they had lifted⁶
up their eyes, they saw no man save Jesus
only.”—[Matt. 17,] v. 7, 8.⁷**

[1.] Confounded by thy glory near,
Saviour, to dissipate my fear,
Apply thine outstretch’d hand,

⁴Published in *Scripture Hymns* (1762), 2:173, NT #183.

⁵Published in *Scripture Hymns* (1762), 2:173, NT #184.

⁶Orig., “lift”; an error.

⁷Published posthumously in *Poetical Works*, 10:306. Stanza 3 is a major reworking of *Scripture Hymns* (1762), 2:173, NT #185.

Bid this poor, abject soul arise,
Behold my Lord before mine eyes,
And in thy presence stand.

2. O that I none beside might see,
Left by thy saints alone with Thee!
I ask no other grace;
Visions and extacies forego,
My whole delight thy love to know,
And see thy smiling face.
3. Put forth the virtue of thy love,
Which only can my guilt remove,
My conscience purify;
Expel the unbelieving sin,
Make all my heart and nature clean,
And lift me to the sky.

“Jesus charged them saying, Tell the vision to no man.”—[Matt. 17,] v. 9.⁸

A time there is to live alone,
A time t’ appear in open day,
A time to make the vision known
And all the heavenly⁹ truth display:
But when to speak, and when forbear,
Who wait the motions of our Lord,
Taught by his Providence we are,
Led by his Spirit, and his word.

“Elias truly shall first come, and restore all things.”—[Matt. 17,] v. 11.¹⁰

Not to surprize our Lord intends,
But waken those to whom He sends,
And every gospel-harbinger
Should sinners for his grace prepare:

⁸Published posthumously in *Poetical Works*, 10:306–307.

⁹Orig., “glorious.”

¹⁰Published posthumously in *Poetical Works*, 10:307.

Repent, as charg'd by Him, they say,
 Repent, and find the living Way,
 Lay down your arms, to Christ submit,
 And gasp for mercy at his feet.

“Elias is come already.”—[Matt. 17,] v. 12.¹¹ +

In every age, the Saviour's grace
 Doth preachers of repentance raise,
 Some zealous saint the law restores,
 Confounds the idol-worshippers,
 Compels the great themselves to hear,
 Thunders in every thoughtless ear,
 Alarms us by a *serious Call*,
 And shows the *perfect way* to all.

“They¹² have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.”—[Matt. 17,] v. 12.¹³

The portion this, the lot appears
 Of Christ, and all his ministers,
 Abandon'd to the cruel will
 Of those who can the body kill:
 Yet will we speak in Jesus' name,
 Boldly our Lord's approach proclaim,
 Forerunners, followers of our God
 Who seal'd his record with his blood.

“There came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son, for he is lunatick, and sore vexed: for oftimes he falleth into the fire, and oft into the water.”—[Matt. 17,] v. [14,] 15.¹⁴

[1.] See the murderer's rage and power
 O're feeble, sinful man!

¹¹Published posthumously in *Poetical Works*, 10:307.

¹²Orig., “~~Then~~ they.”

¹³Published posthumously in *Poetical Works*, 10:307.

¹⁴Published posthumously in *Poetical Works*, 10:308.

He would all our kind devour,
If Christ did not restrain:
Still himself the fiend abhor'd
In causes natural conceals,
Till our near-approaching Lord
The latent foe reveals.

2. Then the slaves of Satan know
Their souls possest by him,
Feel diversity of woe,
And every dire extream:
Then by fire and water tried,
His utmost tyranny they bear,
Cast into the flames of pride,
And plung'd in deep despair.

3. Willing to be rescued now,
To Jesus they draw nigh,
Tortur'd in his presence bow,
And meet his pitying eye;
Now their misery they confess,
With humble confidence display
All their sinful helplessness,
And for his mercy pray.

“I brought him to thy disciples, and they could not cure him.”—[Matt. 17,] v. 16.¹⁵

The Saviour oft his help denies,
Nor gives his ministers success,
That small and vile in their own eyes
They may their want of faith confess,
Of power and good the Fountain own,
And all expect from Christ alone.

¹⁵Published posthumously in *Poetical Works*, 10:308–309.

“Jesus said, O faithless and perverse generation.”—[Matt. 17,] v. 17.

[I.]¹⁶

Sinners that doubt his healing love
The Saviour’s indignation raise,
Whose bowels of compassion move
To all who feel their helplessness,¹⁷
Who came from heaven the fiend t’ expel,
And shed his blood, our souls to heal.

[“Jesus said, O faithless and perverse generation.”—Matt. 17, v. 17.]

II.¹⁸

The harshness in his words appears,
His heart is full of tenderness:
He chides his faithless ministers
Who could not heal their own disease,
Kindly their unbelief reproves,
At once condemns it, and removes.

“How long shall I be with you, how long shall I suffer you?”—[Matt. 17,] v. 17.¹⁹

How long wilt Thou with us abide,
How long our froward manners bear?
Till hallow’d by thy blood applied,
Stamp’d with thy spotless character,
Our perfect nothingness we see,
And find our all of good in Thee.

“Bring him hither to me.”—[Matt. 17,] v. 17.²⁰

Brought to thy followers in vain,
By Satan and by sin possest,
Unclean, unsav’d I still remain;
But draw me, Saviour, to thy breast,
But come thyself into my soul,
And then thy presence makes me whole.

¹⁶Published posthumously in *Poetical Works*, 10:309.

¹⁷Orig., “~~every child of Adam’s race~~” changed to “all who feel their helplessness.”

¹⁸Published posthumously in *Poetical Works*, 10:309.

¹⁹Published posthumously in *Poetical Works*, 10:309.

²⁰Published posthumously in *Poetical Works*, 10:309. This is a major reworking of *Scripture Hymns* (1762), 2:174, NT #186.

“Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.”—[Matt. 17,] v. 18.²¹

- [1.] Satan the instrument defies,
Unarm'd with that almighty power²²
Which cast him flaming from the skies:
And reigns throughout his dreary hour:
But quits us at our Lord's command;
For Christ he never can withstand.
2. Some desperate souls the God of grace
Reserves, to make his goodness known,
He cures them in peculiar ways,
He all performs himself alone
Without his ministers, to show
They without Him can nothing do.
3. Instructed thus, from man we cease,
Thro' ministers to Jesus look,
Our only refuge in distress
Who all our sin and sickness took,
Whose power effects whate'er he wills,
Whose mercy in an instant heals.

**“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove.”
—[Matt. 17,] v. 20.²³**

- [1.] Author of faith, on me confer
The all-obtaining grace,
Which wrestles, and receives in prayer
Thy largest promises;

²¹Published posthumously in *Poetical Works*, 10:310.

²²Orig., “name.”

²³Published posthumously in *Poetical Works*, 10:310–11.

The faith unfeign'd and unprov'd
Which can the test abide,
From false humility remov'd,
And self-deluding pride.

2. A perfect confidence inspire
From all presumption free,
An holy boldness to desire
The thing prepar'd for me;
A wisdom to discern and know
The time by God design'd,
A strength that will not let thee go,
Till I the blessing find.
3. Impower me by thy Spirit within
To bid the weight depart,
The mountain of Adamic sin
To drive out of my heart:
I trust thee in due season, Lord,
My nature to remove,
And by thine own Almighty word
Renew my soul in love.

“Nothing shall be impossible unto you.”
—[Matt. 17,] v. 20.²⁴

Nothing impossible shall be
To God's effectual Power,
To Christ that Power of God in me,
To me who Christ adore;
To all who on the Truth rely,
Who dare my God believe,
All things are possible—and I
Here without sin shall live.

²⁴Published posthumously in *Poetical Works*, 10:311. The last four lines = *Scripture Hymns* (1762), 2:174, NT #187, altered.

“This kind goeth not out, but by prayer and fasting.”—[Matt. 17,] v. 21.²⁵

The spirit unclean will still remain
In every sensual heart,
But prayer and fasting shall constrain
The tempter to depart:
The prayer and fast which God hath chose
Whole legions shall expel
Of beastly lusts, and devilish foes,
And chase them back to hell.

“The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.”—[Matt. 17,] v. 22, 23.²⁶

Sinners should lament and wail,
Sunk so near th’ abyss of hell,
Nothing from that gaping grave
But the death of God could save!
Sinners should with comfort rise,
Lift to heaven their thankful eyes,
Glad, that God thro’ love extreme,
Died himself to ransom them!

**“Lest we should offend them.”
—[Matt. 17,] v. 27.²⁷**

Master, I want thy tenderness,
Thy boundless charity
Not to offend, not to displease
The men that know not Thee:
Rather than stumble friend or foe,
I too would wrong sustain,

²⁵Published in *Scripture Hymns* (1762), 2:174, NT #188.

²⁶Published posthumously in *Poetical Works*, 10:312.

²⁷Published in *Scripture Hymns* (1762), 2:174, NT #189.

And every privilege forego,
One precious soul to gain.

“That take, and give unto them for me and thee.”—[Matt. 17,] v. 27.

[I.]²⁸

Our Lord’s humility we praise,
Who doth our needy nature take,
And every ordinance obeys
Of man, as subject, for our sake:
Our Saviour’s goodness we adore,
Who pays the debt he never owed,
While by an act of sovereign power
His greatness pays it, as a God.

[“That take, and give unto them for me and thee.”—Matt. 17, v. 27.]

II.²⁹

The condescending grace Divine,
The mind of Jesus who receive,
Their rights into his hands resign,
And by his meek example live:
O could I gain his liberty,
O could I his obedience prove,
By faith from every creature free,
But subjected to all by love!

²⁸Published posthumously in *Poetical Works*, 10:312–13.

²⁹Published posthumously in *Poetical Works*, 10:313.

S. Matthew XVIII.

“The disciples came unto Jesus, saying, Who is greatest in the kingdom of heaven?”

—[Matt. 18,] v. 1.¹

Pride in the church! (how can it be?)
The kingdom of humility!
Spiritual, self-exalting pride,
Which sits as by Jehovah’s side!
Ambition to be counted best,
To soar, and shine above the rest!
What words that Lucifer can paint,
Who calls himself a *perfect saint*!

“Jesus called a little child unto him, and set him in the midst of them.”—[Matt. 18,] v. 2.²

But let the holy Child Divine
Himself my Pattern be:
No innocence, O Lord, like thine
Can teach humility:
Free from the faults and blemishes
Which Adam’s offspring stain,
Thee, only Thee will I confess
A sinless child of man.

“Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

—[Matt. 18,] v. 3.³

+

[1.] Usurpers of the Christian name,
Slaves to the proud, ambitious sin,
Heaven as your own howe’er ye claim,
Unchang’d ye cannot enter in
Unless your inmost spirit prove
The humbling power of childlike love.

¹Published posthumously in *Unpublished Poetry*, 2:31.

²Published posthumously in *Unpublished Poetry*, 2:31.

³Published posthumously in *Poetical Works*, 10:313.

2. Ye must, ye must be born again,
 Converted by a change intire,
A child's simplicity attain,
 Or sink in everlasting fire:
The Truth, the Truth himself hath spoke
The word He never will revoke.

“Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.”—[Matt. 18,] v. 4.⁴

+

- [1.] See the true evangelic child,
 So ready at the Father's call!
Harmless, and tractable, and mild,
 Placid, benevolent to all,
Nor wealth, or honour he desires,
Nor proudly to be first aspires.
2. Directed by the Father's will
 What to eschew, and what approve,
Simple, and ignorant of ill,
 He speaks with unreflecting love,
A stranger to the colouring art;
And truth flows genuin from his heart.
3. This is the soul divinely great,
 To spotless innocence restor'd,
Establish'd in his first estate,
 Born in the image of his Lord,
With Jesus' little ones to rise,
And reign immortal in the skies.

“Whoso shall receive one such little child in my name, receiveth me.”—[Matt. 18,] v. 5.⁵

⁴Published posthumously in *Poetical Works*, 10:314.

⁵Published posthumously in *Poetical Works*, 10:314–15.

- [1.] Let the world profusely vain,
At each luxurious feast
Glory, that they entertain
The great or wealthy guest:
Glad his blessings to restore,
His gifts as He appoints to give,
Present in the pious poor
My Saviour I receive.
2. Happy, when by faith I can
My needy Saviour spy,
Feed Him in the humble man,
And all his wants supply:
What I do, most⁶ gracious Lord,
For thine, as done for Thee approve;
With one smiling look reward
My hospitable love.

“These little ones which believe in me.”
—[Matt. 18,] v. 6.⁷

Whom Jesus for his followers owns
He calls, and keeps his little ones:
Others above themselves they prize,
Less than the least in their own eyes,
They never boast their grace, or dare
Their own perfection to declare,
But still their littleness maintain,
Till great in heaven with Christ they reign.

**“Woe to that man by whom the offence
cometh.”—[Matt. 18,] v. 7.⁸**

- [1.] Woe to the man, eternal woe
To him, by whom th’ offence doth come!

⁶Orig., “I, most” changed to “I do, most.”

⁷Published posthumously in *Unpublished Poetry*, 2:31.

⁸Published in *Scripture Hymns* (1762), 2:175, NT #190.

His lot, and portion is below,
His sentence the apostate's doom,
Plung'd in the depths of grief unless
With broken heart his crime he feel,
A load of guilt shall soon depress
His soul to the profoundest hell.

2. Ah, Saviour, keep my trembling heart,
Which feels its own infirmity;
One moment, Lord, if Thou depart,
The dire offence will come by me:
But if myself I always fear,
Thou wilt display thy guardian love,
And give me grace to persevere,
Till safe with Thee I rest above.

**“If thy hand or thy foot offend thee, cut them
off and cast them from thee.”**

—[Matt. 18,] v. 8.⁹

+

- [1.] Tis not enough, at thy command
The eye to shut the hand to stay,
The eye I must pluck out, the hand
Cut off, and cast them both away,
Th' occasions dear far off remove,
The objects of my sinful love.
2. Not without grief an eye is lost,
Torn from its seat with lingring smart:
And will it less of anguish cost
To tear a passion from the heart?
Jesus, my helplessness I see,
And ask the violent grace from Thee.

⁹Published posthumously in *Poetical Works*, 10:315–16.

“The Son of man is come to save that which was lost.”—[Matt. 18,] v. 11.¹⁰

To save the lost He came:
The lost was all mankind:
And I thro’ Jesus’ name
Do now salvation find,
And publish it the world around
That grace doth more than sin abound.

“If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.”—[Matt. 18,] v. 19.

+

[I.]¹¹

[1.] WE TWO, O Lord, on earth agree
Touching a thing to ask of Thee,
And trust it shall for us be done:
We ask to be preserv’d from sin,
Kept by the power of God within,
Till sav’d, and perfected in one.

2. To ask a second grace we join:
Answer in us thine own design,
When life’s important hour is o’re,
(The end for which we here did meet)
Place us together on thy seat;
Do this, and we *can* ask no more.

[“If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.”—Matt. 18, v. 19.]

II.¹²

[1.] United to our Head,
When round the throne of grace
We all are in our suit agreed,
Tis Christ himself that prays!
His meritorious love
Whate’er we ask requires,

¹⁰Published in *Scripture Hymns* (1762), 2:175, NT #191.

¹¹Published in *Scripture Hymns* (1762), 2:175–76, NT #192.

¹²Published posthumously in *Poetical Works*, 10:316–17.

His bowels sound and softly move,
And echo our desires.

2. His heart it is that bleeds
In his afflicted ones,
His blood that speaks and intercedes,
Mixt with his Spirit's groans!
The Father hears his Son,
And by his grace reveal'd
Assures our inmost souls *'tis done*,
And Jesus' prayer is seal'd!

**“For where two or three are gathered together
in my name, there am I in the midst of them.”**
—[Matt. 18,] v. 20.¹³

Can we believe this precious word,
And not assemble in thy name,
Sure, if we meet, to meet our Lord,
And catch thy whisper Here I am!
Where two or three with faithful heart
Unite to plead the promise given,
As truly in the midst Thou art,
As with the countless hosts of heaven.

**“Then came Peter and said, Lord, how oft
shall my brother sin against me, and I forgive
him? till seven times?”**—[Matt. 18,] v. 21.¹⁴

- [1.] How difficult the task we find
To blot and banish from our mind
The evils we receive!
Nature of injuries afraid
Would by a thousand arts evade
The duty To forgive.

¹³Published in *Scripture Hymns* (1762), 2:176, NT #193. Orig., “v. 18”; an error.

¹⁴Published posthumously in *Poetical Works*, 10:317.

2. Tis always nature's cautious care
In duty not to go too far;
 And niggardly self-love
The law would cheaply satisfy,
And do but just enough to buy
 The meanest place above.

**“Jesus saith unto him, I say not unto thee,
Until seven times: but until seventy times
seven.”—[Matt. 18.] v. 22.¹⁵**

- [1.] Devoted to eternal fire,
 If thy divine compassion end,
Shall sinners, Lord, of Thee inquire
 How far their mercy shall extend,
How oft a¹⁶ sinner to receive,
How much of injury forgive?
2. O that I could like Thee forget
 Whate'er to me my brother owes,
Remit the re-contracted debt,
 A thousand times embrace my foes,
And still forgive with charity
Unbounded, as thy love to me!
3. Me, when an enemy to God,
 Thou didst with arms of love embrace,
Tho' infinite the debt I owed,
 Thy free, immeasurable grace
Forgave: and still Thou daily art
Inscribing pardon on my heart.

**“One was brought unto him which owed him
ten thousand talents.”—[Matt. 18,] v. 24.¹⁷**

¹⁵Published posthumously in *Poetical Works*, 10:318.

¹⁶Orig., “oft of a.”

¹⁷Published posthumously in *Poetical Works*, 10:318.

Immensely great the debt of man
Compel'd we are to own,
When all we have, and are, and can
Belongs to God alone;
Our time and thoughts are his, not ours,
Our actions, words, desires,
And all our faculties and powers
He as his due requires.

“He had nothing to pay.”—[Matt. 18,] v. 25.¹⁸

Justice severe demands the whole:
What shall the sinner say
But—Spare a poor, insolvent soul,
Who nothing has¹⁹ to pay!
No: if the worth and righteousness
Of all the saints were mine,
I could not answer, or appease
The Creditor Divine.

**“His Lord commanded him to be sold.”
—[Matt. 18,] v. 25.²⁰**

God never alienates his right
To souls he loves so well:
They sell themselves for sin's delight
To Satan and to hell:
And who in Christ can have no share
They must tormented be,
And groan without redemption there
Thro' all eternity.

**“The servant fell down and worshipped him
saying, Lord, have patience with me, and I
will pay thee all.”—[Matt. 18,] v. 26.²¹**

¹⁸Published posthumously in *Poetical Works*, 10:318–19. Orig., “v. 24”; an error.

¹⁹Orig., “have.”

²⁰Published posthumously in *Poetical Works*, 10:319.

²¹Published in *Scripture Hymns* (1762), 2:176, NT #194.

Thy debtor at thy feet I fall:
But can I ever pay thee all?
Or for one single sin atone?
No; Lord: I leave it to thy Son.

“He loosed him, and forgave him the debt.”
—[Matt. 18,] v. 27.

[I.]²²

Sinners the Lord our God receives,
And never partially forgives,
Whate'er our sins, he pardons all,
The great as freely as the small,
When humbly we confess the debt,
And beg forbearance at his feet.

[“He loosed him, and forgave him the debt.”
—Matt. 18, v. 27.]

II.²³

Master, Thou didst the same by me,
When at thy feet I lay,
Thy grace forgave and set me free,
And left me nought to pay:
The full discharge of all my debt
I thankfully receive,
And thus my fellow-servants treat,
And thus like Thee forgive.

**“The same servant went out, and found one
of his fellow-servants which owed him an
hundred pence.”—[Matt. 18,] v. 28.**²⁴

An hundred pence! how small the debt
(How slight²⁵ the injury,)
Against ten thousand talents set
But now remitted me!

²²Published posthumously in *Poetical Works*, 10:319.

²³Published in *Scripture Hymns* (1762), 2:176, NT #195.

²⁴Published posthumously in *Poetical Works*, 10:320.

²⁵Orig., “small.”

The pardon I from Christ receive
Still may I²⁶ bear in mind,
And gladly for his sake forgive
The wrongs of all mankind.

“His fellow-servants were very sorry, and came and told unto their Lord all that was done.”—[Matt. 18,] v. 31.²⁷

A sinner, tho’ he truly know
His sins thro’ Jesus’ grace forgiven,
If mercy he refuse to show,
He irritates both earth and heaven:
The saints in that great day shall rise
’Gainst every soul implacable,
And praise the vengeance of the skies
Which dooms the merciless to hell.

“Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?”—[Matt. 18,] v. 33.²⁸

Ye pitiless, hard-hearted men,
Pardon to others who deny,
Ye lose your grace, receiv’d in vain,
And soon ye in your sins shall die:
Harsh to your fellow-servants here,
Who rig’rously exact your due,
When Christ doth in the clouds appear,
Judgment alone remains for you.

“So shall my heavenly Father also do unto you.”—[Matt. 18,] v. 35.²⁹

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O may I never sadly prove
A child can lose his Father’s love,

²⁶Orig., “Still I” changed to “Still may I.”

²⁷Published posthumously in *Poetical Works*, 10:320.

²⁸Published posthumously in *Poetical Works*, 10:320.

²⁹Published in *Scripture Hymns* (1762), 2:177, NT #196.

A soul implacable,
Whose countless sins were once forgiven,
May justly from thy face be driven,
To pay his debt—in hell.

S. Matthew XIX.

“When Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.”

—[Matt. 19,] v. 1.¹

- [1.] Our Pattern if we rightly know,
In seeking souls we cannot rest,
Like Him, whose whole delight below
Was, calling sinners to his breast;
Scatter'd throughout the desert wide,
In quest of wandering souls we run,
Our thirst is never satisfied,
Our work of love is never done.
2. Employment for our active zeal
We gladly find in every place,
Our meat, to do the Saviour's will,
And please, by ministering his grace:
The end of one accepted deed
Beginning to another gives;
And thus in all his steps we tread,
Till Christ our spotless souls receives.

“Great multitudes followed him, and he healed them there.”—[Matt. 19,] v. 2.²

- [1.] We cannot follow Christ in vain,
Whose word to all that seek is sure,
But following on we must obtain
The healthful mind, the perfect cure:

¹Published posthumously in *Poetical Works*, 10:321.

²Published posthumously in *Unpublished Poetry*, 2:32.

He never lingers or delays
His promis'd benefits to give;
Yet waits, before he grants the grace,
Till man is ready to receive.

2. Sinners of old, for ease, or food,
Pursued the Saviour of mankind:
The spiritual, eternal good,
We come with faith in Him to find:
Drawn by the odour of his name
The sweetness of his grace and love,
We hope to see that heavenly Lamb,
And share his marriage-feast above.

“Then were there brought unto him little children, that he should put his hands on them.”—[Matt. 19,] v. 13.

[I.]³

We wish our children rich and great,
Rather than good and wise,
Yet wonder that they virtue hate,
And chase the paths of vice:
Our children in their earliest days
Would we to Christ commend,
His love would bless, support, embrace,
And keep them to the end.

[“Then were there brought unto him little children, that he should put his hands on them.”—Matt. 19, v. 13.]

II.⁴

- [1.] Jesus, in earth and heaven the same,
Accept a parent's vow,
To Thee, baptiz'd into thy name
I bring my children now:
Thy love permits, invites, commands
My offspring to be blest:

³Published posthumously in *Poetical Works*, 10:321–22.

⁴Published posthumously in *Poetical Works*, 10:322.

Lay on them, Lord, thy gracious hands,
And hide them in thy breast.

2. To each thy hallowing Spirit give
Ev'n from their infancy,
And pure into thy church receive
Whom I devote to Thee:
Committed to thy faithful care,
Protected by thy blood,
Preserve by thine unceasing prayer,⁵
And bring them all to God.

["Then were there brought unto him little children, that he should put his hands on them."—Matt. 19, v. 13.]

III.⁶

- [1.] Who simple innocence approves,
Jesus the little children loves,
And marks the character
Which fits us for that heavenly place,
Where innocents behold his face,
And bright like Him appear.
2. Saviour, to us thro' faith impart
The deep humility of heart
That hangs on Thee alone;
The truth of love's simplicity,
Which leads us to partake with Thee
An everlasting throne.

["Then were there brought unto him little children, that he should put his hands on them."—Matt. 19, v. 13.]

IV.⁷

- [1.] Passing thro' life in every stage,
Our childhood, and maturer age
Upon Himself He took,
Every estate to sanctify,
And save whoe'er to Him apply,
And for his blessing look.

⁵Orig., "care."

⁶Published posthumously in *Poetical Works*, 10:322–23.

⁷Published posthumously in *Poetical Works*, 10:323.

2. Our Model, the meek Son of man
 Did here the characters sustain
 Of youth and infancy:
 Old age alone did not become
 The God who did my flesh assume,
 And died a Lamb for me.

“There is none good but one, that is God.”
 —[Matt. 19,] v. 17.⁸

None is originally good,
 Good of himself but Thee:
 The grace Thou hast on man bestow’d
 Is not his property;
 And just (by Thee accounted just)
 Himself he cannot call,
 But still confesses in the dust
 That God is all in all.

“Why callest thou me good?”
 —[Matt. 19,] v. 17.

[I.]⁹

- [1.] The Partner of our flesh and blood,
 Whom all his heavens cannot contain,
 Refus’d to be intitled good
 By one who counted him but man,¹⁰
 That we our nothingness might own,
 And good ascribe to God alone.
2. Shall a sav’d sinner then receive
 His foolish fellow-creatures praise?
 If good, and pure from sin¹¹ he live,
 Whate’er he is, he is by grace,
 Nor dares the wondring croud admit
 To fall, and worship at his feet.
3. Applause from man¹² he cannot bear;
 Much less will he himself commend,

⁸Published in *Scripture Hymns* (1762), 2:177, NT #197.

⁹Also survives in a looseleaf version with three variants (noted below): MARC, MA 1983/027/21.
 Published posthumously in *Poetical Works*, 10:324.

¹⁰MA 1983/027/21 reads “By one who deemed him a meer man.”

¹¹MA 1983/027/21 substitutes “without sin” for “pure from sin.”

¹²MA 1983/027/21 substitutes “them” for “man.”

Himself supremely good declare,
 Boldly the highest seat ascend,
 And thence to all mankind proclaim
 “I *have* attain’d, I perfect am!”

[“Why callest thou me good?”

—Matt. 19, v. 17.]

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II.¹³

- [1.] God is the plenitude of good,
 The Source, the Pattern, and the End:
 The goodness on mankind bestow’d
 Doth, as a drop, from Him descend,
 And daily, if we still believe,
 Out of his fulness we receive.
2. By faith we our Example trace,
 And more and more like God appear,
 Beholding him with open face,
 Transform’d into his image here:
 Yet still we by reflexion shine,
 And own the glory is Divine.
3. To him in all our steps we tend,
 And fresh degrees of glory gain,
 Living, and acting for this End,
 Till full perfection we attain,
 Till of ourselves we cease to be,
 Absorb’d in his Immensity.

**“If thou wilt enter into life, keep the
 commandments.”—[Matt. 19,] v. 17.**¹⁴

- [1.] Fain would I, Lord, admittance find
 Among that church of the first-born,
 But Thou must change my heart and mind,
 Into a saint a sinner turn,
 Inspiring with the strength of grace
 To walk in all thy righteous ways.

¹³Published posthumously in *Poetical Works*, 10:325.

¹⁴Published posthumously in *Poetical Works*, 10:325–26. Stanza 2 = *Scripture Hymns* (1762), 2:177, NT

2. All thy commands I shall fulfil,
Blest with the faith that works by love,
Meet Thee on that celestial hill,
Enter the holy gates above,
Eat th' immortalizing Tree,
And live supremely¹⁵ blest in Thee.

“What lack I yet?”—[Matt. 19,] v. 20.¹⁶

Himself how shall a sinner know?
Jesus, to Thee I cry,
Thou only all my wants canst show,
Thou only canst supply.

“If thou wilt be perfect, go and sell that thou hast.”—[Matt. 19,] v. 21.¹⁷

Holy, Thou know'st, I fain would be,
I languish to sell all for Thee;
And when the power is given
Of self-annihilating love,
I shall triumphantly remove,
To find my wealth in heaven.

**“He went away sorrowful.”
—[Matt. 19,] v. 22.¹⁸**

Forbid it, Lord, that I should be
Griev'd to sell all and follow Thee:
Ah, never leave me to depart,
But keep possession of my heart:
Left to myself, too well I know
That I away from Thee shall go,
With-hold my heart so dearly bought,
And sell my soul and God for nought.

“Then Jesus said unto his disciples, Verily I say unto you, that a rich man shall

¹⁵Orig., “forever.”

¹⁶Published in *Scripture Hymns* (1762), 2:177, NT #199.

¹⁷Published in *Scripture Hymns* (1762), 2:177–78, NT #200.

¹⁸Published in *Scripture Hymns* (1762), 2:178, NT #201.

“hardly enter into the kingdom of heaven.”
—[Matt. 19,] v. 23.¹⁹ +

- [1.] Who of the rich will e'er believe
That riches are a fatal ill,
Can no content or comfort give,
With foolish lusts the owners fill,
And, when the golden mountains rise,
Block up our passage to the skies?
2. In vain the Truth himself hath sworn:
They slight a poor rejected Lord,
From Jesus the deaf adders turn,
And never will receive his word,
Unless he his great power exert,
And break, and change the worldly heart.

**“It is easier for a camel to go through the eye
of a needle, than for a rich man to enter into
the kingdom of God.”—[Matt. 19,] v. 24.²⁰ +**

A rich man sav'd! it cannot be
But by a more abundant grace:
Superior love must set him free,
Or justly doom'd to his own place,
The vile idolater shall feel
That riches were the gate of hell.

**“The disciples were exceedingly amazed ... but
Jesus beheld them.”—[Matt. 19,] v. 25, 26.²¹**

O what a speaking look was there!
Cast it in pitying love on me,
To chase the clouds of anxious care,
Set my tumultuous spirit free,
Compose the storm that works within,
And save me from my bosom-sin.

¹⁹Published posthumously in *Poetical Works*, 10:326–27.

²⁰Published posthumously in *Poetical Works*, 10:327.

²¹Published posthumously in *Poetical Works*, 10:327.

**“With men this is impossible: but with God
all things are possible.”—[Matt. 19,] v. 26.**

[I.]²²

Impossible it is with man
To save the rich who riches love,
But the Almighty Jesus can
The plague out of their heart remove,
Root up²³ the covetous desire,
And snatch a miser from the fire.

**[“With men this is impossible: but with God
all things are possible.”—Matt. 19, v. 26.]**

II.²⁴

- [1.] Let nature of itself despair,
I triumph in the strength of grace,
Mine utter impotence declare,
Mine inability confess,
And bless this inability,
Which makes me look for all from Thee.
2. No evil, Lord, can I eschew,
Unless thy mighty grace restrain,
No good without thy Spirit do,
A feeble, helpless child of man:
But absolute in power Thou art,
And greater than my sinful heart.

**“Behold, we have forsaken all and followed
thee, what shall we have therefore?”
—[Matt. 19,] v. 27.²⁵**

A proud philosopher forsakes
His all, but doth not Christ pursue,
A Christian false the Saviour takes
For Guide, but keeps the world in view;
A Christian sav'd, to find his Lord
His all foregoes, himself denies,
And wins the hundred fold reward,
And reigns eternal in the skies.

²²Published posthumously in *Poetical Works*, 10:327.

²³Orig., “out.”

²⁴Published posthumously in *Poetical Works*, 10:327–28.

²⁵Published posthumously in *Poetical Works*, 10:328.

“Many that are first shall be last, and the last shall be first.”—[Matt. 19,] v. 30.

+

[I.]²⁶

The first will prove the last,
Unless they still contend,
Their humble confidence hold fast,
And keep it to the end:
The first have well begun;
But this cannot suffice;
The persevering grace alone
Insures th' immortal²⁷ prize.

[“Many that are first shall be last, and the last shall be first.”—Matt. 19, v. 30.]

+

II.²⁸

Is there a sinner here
So desperately undone,
To whom I dare myself prefer
Before my course is run?
That desperate sinner may
A saint or martyr prove,
When I have left the heavenly way,
And lost my Saviour's love.

²⁶Published posthumously in *Poetical Works*, 10:328.

²⁷Orig., “~~the glorious~~” changed to “th' immortal.”

²⁸Published posthumously in *Poetical Works*, 10:328–29.

S. Matthew XX.

“The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.”—[Matt. 20,] v. 1.¹

- [1.] Out of himself the God of love
Went forth in his creating grace:
Again he left his throne above,
Made flesh to save our fallen race:
He came from heaven, on earth to reign,
That we might his salvation know,
And hires the ransom'd sons of men
To serve him in his church below.
2. The church his Spirit's kingdom stands,
Where God is known, rever'd, ador'd,
Where all submit to Love's command,
And bow before their heavenly Lord:
The church his fruitful vineyard lies,
By day and night its Planter's care,
Each moment water'd from² the skies;
And all are call'd to labour there.
3. The soul of man is Jesus' due,
And should to Him itself resign,
His vineyard and his kingdom too,
We live t' obey the will Divine,
To work out our salvation here,
And labour on with restless pain,
With active zeal, and humble fear,
That Jesus in our hearts may reign.
4. He promises in life's short day,
Our bountiful almighty Lord,

¹Published posthumously in *Poetical Works*, 10:329–30.

²Orig., “by.”

No servile, sublunary pay,
 But heaven's unspeakable reward:
He calls so loud, that all may hear,
 (When reason first exerts its power,)
To work with simple heart sincere:
 And childhood is the earliest hour.

“He went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.”—[Matt. 20,] v. 3, 4.³

The Master comes, and speaks again
 To sinners in their youthful prime,
Who careless in diversions vain
 Idly mispend their choicest time:
Before we hear his inward call,
 What can we for salvation do?
But soon or late He summons all,
 And bids us work with heaven in view.

“Again he went out about the sixth, and ninth hour, and did likewise.”—[Matt. 20,] v. 5.⁴

[1.] More labourers in their manly age,
 And more in feeble life's decline
His grace continues to engage,
 That all may in his service join:
And never while on earth we live,
 His Spirit's invitations cease,
Who stirs us up to act and strive,
 And toil for everlasting bliss.

³Published posthumously in *Poetical Works*, 10:330.

⁴Published posthumously in *Poetical Works*, 10:330–31.

2. To work at his command we go,
Whose word confers th' obedient grace:
Awake my heart, tho' dull and slow,
To walk, O Lord, in all thy ways:
Me by thy secret love incline,
And after Thee my soul shall run,
My will shall swiftly follow thine,
Till thine be here compleatly done.

“About the eleventh hour he went out, and found others standing idle and said unto them, Why stand ye here all the day idle?”

—[Matt. 20,] v. 6.⁵

- [1.] Thou cal'st us at our latest hour,
When life is ready to depart,
Thou shew'st thine all-sufficient power⁶
O're the decrepid sinner's heart:
He wakes: the work of life begins,
Before its final hour is past,
And old, and dying in his sins
Repents, and lives to God at last.
2. Merciful God, what crouds receive
A gift whose use they will not know,
Till just as life the trifflers leave,
Thou shew'st them their great task below!
To labour doom'd, to labour born,
They idle all day long remain;
Yet if ev'n then to Thee they turn,
Thy grace will not reject them then.

“They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and &c.”—[Matt. 20,] v. 7.⁷ +

⁵Published posthumously in *Poetical Works*, 10:331.

⁶Orig., “~~hour~~.”

⁷Published posthumously in *Poetical Works*, 10:331–32. Stanza 2 = *Scripture Hymns* (1762), 2:178, NT #202, altered.

- [1.] Till Jesus come to seek and send,
Till us he in his work employs,
Our days in vanity we spend,
In useless cares, or sinful joys:
But saving grace to all appears,
But Mercy wills that all should live,
And young or old, the soul that hears
The call, shall the reward receive.
2. Alas, shall I stand idle still,
In sin, in Satan's works employ'd,
Or now begin to serve thy will,
And labour for my gracious God?
Hir'd long ago I surely was
At Jordan's consecrated flood,
And sign'd the servant of thy cross,
And claim'd the purchase of thy blood.

“So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers and give them their hire, beginning from the last unto the first.”—[Matt. 20,] v. 8.⁸

- [1.] No respite, or repose we know
From love's unwearied services,
By suffering as by action show
Accepted zeal our Lord to please,
We labour ev'n by standing still,
In patient pain his will attend,
In all we do and all we feel,
Till toil and life together end.
2. O were the happy evening come,
Commencement of that endless⁹ day,

⁸Published posthumously in *Poetical Works*, 10:332.

⁹Orig., “glorious.”

When Jesus shall his power assume,
And all his faithful labourers pay!
Distributing rewards to all,
The weakest first he bids draw near,
Who last obey'd the gospel-call,
And labour'd in the vineyard here.

**“And when they were come that were hired
about the eleventh hour, they received every
man a penny.”—[Matt. 20,] v. 9.¹⁰**

- [1.] Who held on earth the lowest place,
Yet faithful to their little power,
Their measure small of feeble grace,
Labour'd for one important hour;
They find the same reward above,
To weak and strong by Jesus given
And triumph (if as much they love)
As much as the first saints in heaven.
2. Heaven is for all alike prepar'd,
And one short moment may suffice
To win the infinite reward,
T' insure the never-fading prize:
But let not the presumptuous fool
Repentance to the last defer;
Nor let a poor departing soul
Of mercy ev'n in death despair.

**“But when the first came, they supposed that
they should have received more, and they
likewise received every man a penny, and
when they had received it they murmured
&c.”—[Matt. 20,] v. 10, 11.¹¹**

¹⁰Published posthumously in *Unpublished Poetry*, 2:32–33. Stanza 2 appeared in *Poetical Works*, 10:332.

¹¹Published posthumously in *Poetical Works*, 10:333.

- [1.] A life of piety severe,
 A distance from external vice
May cherish pride in the sincere,
 And tempt them others to despise,
Of favour'd rivals to complain
 With murm'ring jealousy of heart,
As God indebted were to man,
 And paid him less than his desert.
2. How great the pardning grace Divine,
 Which envy in a saint can raise!
Left to themselves, the just repine
 That Jesus is so rich in grace;
So rich above all human thought,
 So plenteous in benignity,
So kind to those who merit nought,
 So good to publicans—and me!

**“These last have wrought but one hour, and
thou hast made them equal with us which
have borne¹² the burthen and heat of the day.”**
—[Matt. 20,] v. 12.¹³

Not on our own laborious pain,
 But the meer mercy of our Lord
We build our confidence t' obtain
 The promis'd, undeserv'd reward:
From whom we every grace receive
 Only on Jesus we rely,
Unprofitable servants live,
 Unprofitable servants die.

¹²Orig., “born”; an error.

¹³Published posthumously in *Poetical Works*, 10:333.

**“But he answered one of them and said,
Friend, I do thee no wrong &c.”**
—[Matt. 20,] v. 13, 14.¹⁴

Thee, Lord, I just and faithful own,
Rewarded for thy mercy sake:
Happy in God, I envy none
Who of thy joy with me partake:
Less than the least of saints I am,
Who less than all, thy grace improve,
No recompense by merit claim,
And bring no title, but thy love.

**“Is it not lawful for me to do what I will with
my own? is thine eye evil because I am good
&c?”**—[Matt. 20,] v. 15.¹⁵

[1.] Thee, Lord, I joyfully confess
The sole Disposer of thine own,
If equal, or superior grace
Thou freely hast to others shown:
Their gifts with a malignant eye,
An envious wish, I cannot see;
But humbly on thy death rely
For all the good it bought for me.

2. If those who after me are come
Be honour'd and prefer'd before,
I will not to complain presume,
But humbled at thy feet adore:
I dare not in thy presence plead
My labours or my sufferings past,
Happy if, while I bow my head,
My soul is scarcely sav'd at last.

¹⁴Published posthumously in *Poetical Works*, 10:334.

¹⁵Published posthumously in *Poetical Works*, 10:334.

**“So the last shall be first, and the first last:
for many are called, but few chosen.”**
—[Matt. 20,] v. 16. +

[I.]¹⁶

Let none presume, let none despair,
But leave it to the day supreme,
When Jesus’ sentence shall declare
Who most, or least resembled Him!
The heart of man to men unknown
Is only naked to thy view:
And let it then, my Lord, be shown,
That I was of that chosen few.

**[“So the last shall be first, and the first last:
for many are called, but few chosen.”**
—Matt. 20, v. 16.] +

II.¹⁷

The number of the call’d is great,
But that of the elected small,
Invited to the gospel-treat
So few will hearken to the call;
So few the proffer’d blessing take,
And faithful to the end endure,
Giving all diligence to make
Conditional¹⁸ election sure.

**“Grant that these my two sons may sit, the
one on thy right hand, and the other on the
left in thy kingdom.”—[Matt. 20,] v. 21.¹⁹**

A type of modern parents see!
Our Saviour’s meanness we forget,
His death and passion on the tree,
Thro’ haste to make our children great:
Ambitious, that the highest prize
Our sons, with Zebedee’s, should share,
We wish them in the church to rise,
And win the first preferments there.

¹⁶Published posthumously in *Poetical Works*, 10:334–35.

¹⁷Published in *Scripture Hymns* (1762), 2:178, NT #203, altered.

¹⁸Orig., “~~Their unconfirm’d~~” changed to “Conditional.”

¹⁹Published posthumously in *Poetical Works*, 10:335.

“Ye know not what ye ask.”—[Matt. 20,] v. 22.

[I.]²⁰

Such was our ignorant desire,
 Our zeal above the rest t’ aspire,
 While babes, the father’s joy to prove:
 Ambitious at thy side to reign,
 The rest without the toil to gain,
 We ask’d the crown of perfect love:
 Blindly we ask’d for pain and loss,
 A deeper cup, an heavier cross:
 And still we all thy grace implore:
 But humbly waiting to receive,
 Manner and time to Thee we leave;
 Thy will be done, we ask no more.

[“Ye know not what ye ask.”—Matt. 20, v. 22.]

II.²¹

- [1.] Advancement in thy kingdom here
 Whoe’er impatiently desire,
 They know not, Lord, the pangs severe,
 The trials which they *first* require:
 They all *must* first thy sufferings share,
 Ambitious of their calling’s prize,
 And every day thy burthen bear,
 And thus to late perfection rise.
2. Nature would fain evade, or flee
 That sad necessity of pain;
 But who refuse to die with Thee,
 With Thee shall never never reign:
 The sorrow doth the joy insure,
 The crown for conquerors is prepar’d
 And all who to the end endure
 Shall grasp thro’ death the full reward.*²²

²⁰Published in *Scripture Hymns* (1762), 2:178–79, NT #204.

²¹Published in *Scripture Hymns* (1762), 2:179, NT #205.

²²CW wrote an asterisk here in MS Matthew but does not include a footnote that corresponds with it. However, in *Scripture Hymns* (1762), 2:179, NT #205, it does include the following footnote: “* Ye know not what is implied in being advanced in my kingdom, and *necessarily prerequisites* thereto: All who share in my kingdom *must first* share in my sufferings.—The Rev. Mr. John Wesley’s *Notes on the New Testament*.”

“To sit on my right hand, and on my left, is not mine to give, unless to those for whom is prepared²³ of my Father.”—[Matt. 20,] v. 23.²⁴

- [1.] The first superlative reward,
 Saviour, it is not thine to give,
 To all, but only those prepar'd
 Such weight of glory to receive;
 Who drink thy passion's deepest cup,
 Abide temptation's fiercest fire,
 And soonest take thy burthen up,
 And latest on thy cross expire.
2. Elected by thy Father's grace
 For these He hath reserv'd above
 A mightier bliss, an higher place,
 And larger draughts of heavenly love:
 And perfected thro' sufferings here,
 They here superior grace obtain,
 Who least in their own eyes appear,
 And in thy patient kingdom reign.
3. They live the outcasts of mankind,
 Entreated like their Lord below,
 With Him in sharpest sufferings join'd,
 The closest fellowship they know;
 In daily death his life they live,
 Till call'd to lay their bodies down,
 The conquerors from his hands receive
 A fairer palm, a brighter crown.

“The Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.”—[Matt. 20,] v. 28.²⁵ +

²³Orig., “whom is is prepared”; an error.

²⁴Published posthumously in *Unpublished Poetry*, 2:33.

²⁵Published posthumously in *Poetical Works*, 10:337. The last four lines = *Scripture Hymns* (1762), 2:180, NT #207.

As many as in Adam fell,
And wander'd from salvation wide,
To ransom from sin, death, and hell,
For them the second Adam died:
Ev'n those unhappy souls he bought
Who their redeeming Lord deny,
Will not by Him to life be brought,
But self-destroy'd resolve to²⁶ die.

**“Behold two blind men sitting by the
way-side, when they heard that Jesus passed
by, cried out saying, have mercy on us, O
Lord, thou Son of David.”—[Matt. 20,] v. 30.²⁷**

Jesus, who now art passing by,
Our Prophet, Priest, and King Thou art:
Hear a poor unbeliever's cry,
And heal the blindness of my heart:
Urging my passionate request,
Thy pardning mercy I implore;
Whoe'er rebuke, I will not rest,
Till Thou my spirit's sight restore.

**“Jesus stood still, and called them, and said,
What will ye that I shall do unto you?”
—[Matt. 20,] v. 32.²⁸**

Stopt by my persevering prayer
Stand still, and call my soul to Thee,
Attend, while I my want declare,
My want of eyes thy love to see:
My blindness seeks to David's Lord,
My poverty thy help requires,
And O, before I speak the word,
Thou knowst the thing my heart desires.

²⁶Orig., “forever” changed to “resolve to.”

²⁷Published posthumously in *Poetical Works*, 10:337.

²⁸Published posthumously in *Poetical Works*, 10:337.

“So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.”
—[Matt. 20,] v. 34.²⁹

In pitying tenderness of love,
Saviour, apply thy hand of grace,
These scales of unbelief remove,
And show the Godhead in thy face:
My Lord I then shall see and know,
When mercy hath my sins forgiven,
Thro’ faith in all thy footsteps go,
And pass by *Calvary* to heaven.

S. Matthew XXI.

“And when they drew nigh unto Jerusalem, then sent Jesus two disciples &c.”
—[Matt. 21,] v. 1.¹

He comes his people to redeem,
Enters his own Jerusalem,
To buy us with his mortal pain,
And glorious in his church² to reign!
And lo, the triumph of an hour,
The short, anticipated power
Prepares him for his gainful loss,
And paves the passage to his cross!

“Thy King cometh unto thee meek.”
—[Matt. 21,] v. 5.³

- [1.] Gentle and meek, He comes to those
In compassing his death employ’d,
His furious, unrelenting foes
Who thirsted for their Saviour’s blood;
Gives himself up to satisfy
Their rage, and for his murtherers die!
2. O how unlike the kingdoms here
Thy kingdom open’d in thine own!

²⁹Published posthumously in *Poetical Works*, 10:337–38.

¹Published posthumously in *Unpublished Poetry*, 2:34.

²Orig., “~~cross~~.”

³Published posthumously in *Poetical Works*, 10:338.

Meekness, and peace, and lowly fear,
And righteousness support thy throne,
Patience in death, resembling thine,
And love invincibly Divine.

**“A very great multitude spread their
garments in the way.”—[Matt. 21,] v. 8.⁴**

- [1.] Where are the learn'd, and rich, and great?
None their triumphant Saviour meet
Of worldly honours proud;
Enough the learn'd already know,
The rich will not their wealth forego,
The great disdain the croud.
2. The simple, despicable poor
A poor, rejected Lord adore;
And still with joy receive
Whom still the wealthy and the wise,
And noble infidels despise,
And to the vulgar leave.

**“Hosanna to the Son of David! Blessed is He
that cometh in the name of the Lord, hosanna
in the highest.”—[Matt. 21,] v. 9.⁵**

- [1.] Hosanna to Him Whom angels adore,
In glory supreme, In goodness and power!
With glad acclamation Our voices we raise,
Ascribing salvation To Jesus's grace!
2. His Father's Delight He comes for our sake,
To challenge his right, His kingdom to take:
He comes in the Spirit Of power from above,
That man may inherit A kingdom of love.

⁴Published posthumously in *Poetical Works*, 10:338–39.

⁵Published posthumously in *Poetical Works*, 10:339.

3. How welcom to man The kingdom He brings!
His people, we reign Both subjects and kings:
And while we his praises Exult to repeat,
In heavenly places With Jesus we sit.
4. Our Lord from the skies Again shall come down,
And bid us arise, And compass his throne,
With fixt adoration Transported to gaze,
And *see* our Salvation Reveal'd in his face!

“When he was come into⁶ Jerusalem, all the city was moved, saying, Who is this?”

—[Matt. 21:] v. 10.⁷

- [1.] The world is at his coming mov'd
Whose kingdom turns them upside down:
Disturb'd by Him they never lov'd,
They tremble at a God unknown,
Who comes to suffer for their cause,
And nail their passions to his cross.
2. Of Him they casually inquire,
When shouting crouds his presence show;
They ask; alas, with no desire
His kingdom or Himself to know:
They will not see, thro' envy blind,
Or God Most-high in Jesus find.
3. But shall the men that call him Lord,
His followers *who is this* demand?
We that have heard his gospel-word,
Have seen the wonders of his hand,
Shall we forget his power to heal,
Or doubt, as unbelievers still?
4. Our base ingratitude forgive,
Jesus, whom prostrate we adore:

⁶Orig., “in.”

⁷Published posthumously in *Poetical Works*, 10:339–40.

And now let all our hearts receive
The Prince of peace, the God of power,
The King of saints to sinners given
The sovereign Lord of earth⁸ and heaven!

“The multitude said, This is Jesus the Prophet.”—[Matt. 21,] v. 11.⁹

The croud in every age and place
Are readiest Jesus to confess:
But ah, how soon are they remov’d
Who testify a faith unprov’d!
His confessors *hosanna* cry
To day; to morrow *Crucify!*

“Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers.”—[Matt. 21,] v. 12.

[I.]¹⁰

Saviour, who dost with anger see
The lusts which steal my heart from Thee,
The thieves out of thy temple chase,
And plant thy Spirit in their place:
And when my God inhabits there,
My heart shall be an house of prayer.

[“Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers.”—Matt. 21, v. 12.]

II.¹¹

[1.] Who avarice with religion veil
Our Saviour’s indignation raise,
Who trade in spirituals, and sell
And buy, as in the holy place;
The altar touch with hands impure,¹²
Present, collate, resign, restore,
Employments in the church procure,
And change and barter less for more.

⁸Orig., “he[aven].”

⁹Published posthumously in *Poetical Works*, 10:340.

¹⁰Published in *Scripture Hymns* (1762), 2:180, NT #208.

¹¹Published posthumously in *Poetical Works*, 10:340–41.

¹²Orig., “profane.”

2. Servants of souls, they take the pay
 Rapacious, but the work refuse;
 They steal, (while meaner hirelings pray,)
 And rob the church, whose goods they use:
 We read their sacrilege profane
 Recorded in the sacred leaves,
 Who make the house of God a den
 Of R[everend] and R[ight] R[everend] thieves!

“The blind and the lame came to him in the temple, and he healed them.”

—[Matt. 21,] v. 14.¹³

Blind to Thee, O Lord, and lame,
 I into thy temple came:
 There I first receiv'd from Thee
 Strength to walk, and sight to see,
 There I found my pardon seal'd,
 There my unbelief was heal'd.

“The chief priests and scribes were displeas'd.”—[Matt. 21,] v. 15.¹⁴

Teachers and priests perversely blind,
 Ambitious, covetous, and proud,
 Matter of sore displeasure find
 In all the wondrous works of God:
 They rage to see his kingdom near,
 While newborn babes their voices raise,
 With Jesus' name torment their ear,
 And fill the church with hymns of praise.

“Out of the mouth of babes and sucklings thou hast perfected praise.”—[Matt. 21,] v. 16.¹⁵

- [1.] To Jesus's name Hosanna we sing,
 And gladly proclaim Our heavenly King:

¹³Published in *Scripture Hymns* (1762), 2:180, NT #209.

¹⁴Published posthumously in *Poetical Works*, 10:341.

¹⁵Published posthumously in *Poetical Works*, 10:342.

Poor justified sinners, His glory we raise,
Who teaches beginners To perfect his praise.

2. While Jesus receives The grace He imparts,¹⁶
The gladness he gives, And draws from our hearts,
We welcom the blessing He brings from above,
With thanks never-ceasing, And rapturous love.

“When he saw a fig-tree in the way, he came to it and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth forever. And presently the fig-tree withered away.”—[Matt. 21,] v. 19.¹⁷

- [1.] The Christian who to Christ affords
Meer, fruitless, impotent desires,
Or the fair leaves of barren words,
His Lord’s severest curse requires,
The curse of withering as a tree
Dried up to all eternity.
2. O may we tremble at their doom
From whom the Lord withdraws his grace,
And watch, and labour till He come
To seek in us true righteousness,
And strive our fruitfulness to prove
By all the works of humble love.

“Ye shall say unto this mountain, Be thou removed &c.”—[Matt. 21,] v. 21.¹⁸

Who ever of a mountain heard
By faith remov’d into the sea?
The literal miracle absurd:
The truth my Lord hath wrought in me:

¹⁶Orig., “grace imparts” changed to “grace He imparts.”

¹⁷Published posthumously in *Poetical Works*, 10:342.

¹⁸Published posthumously in *Poetical Works*, 10:342.

Saviour, the sin I serv'd and lov'd
Thou hast commanded to depart,
Far from my soul the guilt remov'd,
And cast the power out of my heart.

**“All things whatsoever ye shall ask in prayer
believing, ye shall receive.”**
—[Matt. 21,] v. 22.¹⁹

Faith is the source of prayer,
And measures our success,
And prayer is faith's interpreter,
And doth its source increase:
By faithful prayer we gain
Whatever God can give,
And more than earth and heaven contain
In Jesus we receive.

**“Jesus answered unto them, I also will ask you
one thing.”**—[Matt. 21,] v. 24.²⁰

Jesus, the truth of simple love,
Refuses a direct reply,
Th' insnaring tempters to reprove,
Whose hearts are naked to his eye,
Their foul hypocrisy t' expose,
And baffle his most crafty foes.

**“But if we shall say of men; we fear the
people.”**—[Matt. 21,] v. 26.²¹

How doth a single word of thine,
Saviour, the surest scheme o'rethrow,
Defeat th' insidious world's design,
Confound their wisdom from below,
And force their silence to confess
The truth their malice would suppress!

¹⁹Published posthumously in *Poetical Works*, 10:343.

²⁰Published posthumously in *Poetical Works*, 10:343.

²¹Published posthumously in *Poetical Works*, 10:343.

“The publicans and the harlots go into the kingdom of God before you.”

—[Matt. 21,] v. 31.²²

+

- [1.] Hear this, ye men of moral zeal,
 Ye women chaste of virtue proud,
 Who scorn as abject²³ slaves of hell
 The vicious, mean, abandon'd croud!
 Harlots, and publicans accurst
 The kingdom seize, and enter first.
2. Ye rich in works of righteousness,
 Who toil so hard to purchase heaven,
 Ye scruple to be sav'd by grace,
 Like vilest profligates forgiven:
 But freely they the blessing gain
 Which Pharisees would buy in vain.
3. Drunkards,²⁴ and murderers, and thieves,
 In Jesus for salvation trust:
 Absolv'd the moment he believes,
 The monster of unbridled lust
 Exults the sinners Friend to find,
 And leaves your rigid pride behind.
4. O that ye might like them repent,
 Cast all your loathsom rags away,
 Humbly accept whom God hath sent,
 On Tophet's brink for mercy pray,
 The last, the worst, to Jesus bow,
 And take the heavenly kingdom now!

“John came unto you in the way of righteousness, and ye believed him not &c.”

—[Matt. 21,] v. 32.²⁵

- [1.] Preachers of righteousness arise,
 And proofs of their own doctrine live,

²²Published posthumously in *Poetical Works*, 10:343–44.

²³Orig., “abjects.”

²⁴Orig., *Drunkard*.”

²⁵Published posthumously in *Poetical Works*, 10:344.

And lo, the foulest slaves of vice
Their true report with joy receive!
But priests and pharisees condemn,
Disdaining to be sav'd like them.

2. With unrelenting heart they see
Th' amazing change on sinners wrought,
Reform'd themselves who will not be,
Or to the arms of Jesus brought:
Alas for them! for us, we say!
This scripture is fulfill'd to day!²⁶

**“There was a certain housholder which
planted a vineyard, and hedged it round
about, and digged a winepress in it, and built a
tower, and let it out to husbandmen, and went
into a far country.”—[Matt. 21,] v. 33.²⁷**

The Housholder in Canaan's land
Planted a church, and hedg'd it round,
His law and providential hand
Was then its sure protection found:
The winepress digg'd where Salem stood,
The temple was their boasted tower,
The husbandmen were hired of God,
Who left his vineyard in their power.

**“When the time of the fruit drew near, he sent
his servants to the husbandmen &c.”
—[Matt. 21,] v. 34, 35, 36.²⁸**

He, when the time of fruit drew near,
His servants to the keepers sent,
And many a chosen messenger,
To gather in his righteous rent:
The keepers on his servants flew,
Stopping their ears against the word,

²⁶In the right margin CW wrote “in 1784” following this last line.

²⁷Published posthumously in *Poetical Works*, 10:345.

²⁸Published posthumously in *Poetical Works*, 10:345.

Outrag'd, and beat, and ston'd, and slew
The saints and prophets of their Lord.

“But last of all he sent unto them his Son &c.”
—[Matt. 21,] v. 37–41.²⁹

The heavenly Housholder at last
Vouchsaf'd to send his only Son:
They slew, out of the vineyard cast
The Heir, and seiz'd it for their own:
Wherefore their Lord in vengeance came,
Those wicked husbandmen destroy'd:
And now they bear the Christian name
Who³⁰ keep, and rule the church of God.

**“He will let out his vineyard unto other
husbandmen.”**—[Matt. 21,] v. 41.³¹

- [1.] Not all those other husbandmen
Have paid the fruits in season due,
But spitefully abus'd again,
And kill'd the messengers anew:
Alas, they have in every age
Their persecuted Lord withstood,
Glutted their Antichristian rage,
And drank, with Rome, the martyrs blood.
2. The Housholder in this our day
Hath servants to the keepers sent:
Yet will they not his word obey,
Or shew by fruits that they repent:
Who now the chair of Moses fill,
The ruling husbandmen exclaim,
And cast out of the vineyard still,
The men that³² speak in Jesus' name.

²⁹Published posthumously in *Poetical Works*, 10:345.

³⁰Orig., “And.”

³¹Published posthumously in *Poetical Works*, 10:345–47.

³²Orig., “who.”

3. More servants to declare his word
 He sends by his immediate call:
They preach the message of their Lord,
 Repent, believe, they cry to all;
They urge the husbandmen in vain,
 The Spirit's fruits of them require:
High-priests the vagabonds disdain,³³
 And fain would doom them to the fire.

4. God's servants true they will not hear
 Without, or with their orders sent,
But hate Him in his messenger
 His every faithful instrument:
And tho' the Lord his Son imparts,
 And tho' with them his Spirit strives,
They chase him from their worldly hearts,
 And crucify him by their lives.

5. On all who dare confess his sway
 They their oppressive power make known,
As sworn the life of Christ to³⁴ slay,
 While Christ doth in his members groan:
And should He now on earth appear,
 The lords who o're his vineyard reign,
To save their wealth and grandeur here,
 Would nail him to his cross again.

“The Stone which the builders rejected the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes.”—[Matt. 21,] v. 42.

[I.]³⁵

- [1.] Christ, the head and corner-stone,
 Thy sovereign³⁶ power we see:

³³Orig., “condemnm.”

³⁴Orig., “doth.”

³⁵Published posthumously in *Poetical Works*, 10:347.

³⁶Orig., “glorious.”

Jews and Gentiles now are one,
Are cemented by Thee:
Thee despis'd by sinful men,
Thee refus'd and crucified
God hath rais'd to life again,
And seated at his side.

2. Object of our joy and hope,³⁷
And admiration, live,
Till Thou take thy members up
Thy kingdom to receive:
Let us to the end endure,
Daily share thy mortal pain;
Then the crown of life is sure,
And then with Thee we reign.

[“The Stone which the builders rejected the same is become the head of the corner; this is the Lord’s doing, and it is marvellous in our eyes.”—Matt. 21, v. 42.]

II.³⁸

Lord, the builders still reject,
And will not Thee confess,
Brand thy followers as a sect,
And hate thy witnesses:
Come, and fix thy kingdom here,
That all mankind thy sway may own,
See the Church’s Head appear,
And worship at thy throne.

“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”—[Matt. 21,] v. 43.³⁹

- [1.] Sinners, the most abandon’d now,
Ye need not sink in sad despair,
Ye too to Jesus’ cross may bow,
Ye too may Jesus’ kingdom share,

³⁷Orig., “love.”

³⁸Published posthumously in *Poetical Works*, 10:347.

³⁹Published posthumously in *Poetical Works*, 10:347–48.

Who still, as in the days of old,
Heathens receives into his fold.

2. Ye saints, the most advanc'd in grace,
 Be warn'd the rock of pride to fear,
Who now th' elect peculiar race,
 The fav'rites of your God appear,
Remember ancient Israel's doom,
And dare not of your grace presume.
3. Jesus, Thou see'st my trembling heart:
 Ah, never from my soul remove
Thy kingdom, or in wrath depart
 To punish my defect of love;
But let my fruit of Thee be found,
And to thy mercy's praise abound!

“Whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.”—[Matt. 21,] v. 44.⁴⁰

Who hears the word, and disbelieves,
 He stumbles on this Stone,
And grievous hurt the soul receives
 That will not Jesus own:
But if in unbelief he dies,
 His doom how terrible,
When Christ descending from the skies
 Shall crush him into hell!

⁴⁰Published posthumously in *Poetical Works*, 10:348.

S. Matthew XXII.

“The kingdom of heaven is like unto a certain King, who made a marriage for his Son.”

—[Matt. 22,] v. 2.¹

King of kings Jehovah made
A marriage for his Son,
Jesus in our flesh array'd,
And Partner of his throne:
Angels ask'd how could it be?
God most-high to worms allied,
Fell in love with misery,
And came to seek his bride.

“He sent forth his servants to call them that were bidden to the wedding: and they would not come.”—[Matt. 22,] v. 3.²

First his own peculiar race
The Father sent t' invite,
Woo'd them Jesus to embrace,
And in his love delight:
Moses shew'd the Bridegroom near,
The prophets all confirm'd the word:
Israel heard, yet would not hear,
Or rise³ to meet their Lord.

“Again he sent forth other servants saying, Tell them which are bidden, Behold, I have prepared my dinner &c.”—[Matt. 22,] v. 4.⁴

God in mercy sent again
His gospel-ministers,
Tell them now, that God is man,
And in their flesh appears!
Blest in Him, supremely blest,
To Jesus' name, ye sinners, bow;

¹Published posthumously in *Poetical Works*, 10:348–49.

²Published posthumously in *Poetical Works*, 10:349.

³“Rise” has “turn” written in the margin as an alternative.

⁴Published posthumously in *Poetical Works*, 10:349.

Come, and share the marriage-feast,
For all is ready now.

“But they made light of it, and went their ways, one to his farm &c.”

—[Matt. 22,] v. 5, 6.⁵

O the vile ungrateful race
His offers to despise!
Some to pleasure went their ways,
Some to their merchandize:
Sons of violent wickedness,
The rest his messengers abhor'd,
Bold to mock, and wound, and seize,
And kill them with the sword.

“But when the King heard thereof, he was wroth, and he sent forth his servants, and destroyed those murtherers, and burnt up their city.”—[Matt. 22,] v. 7.⁶

The great King of earth and sky,
The wicked to consume,
Hasten'd at his martyrs cry,
And seal'd the murtherers doom;
By his *Roman* armies slew
The men that dar'd his utmost ire,
Burn'd their city up, and threw
Their souls into the fire.

“Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.”—[Matt. 22,] v. 8.⁷

Lo, the wedding is prepar'd,
(He to his servants said)
Call who will the call regard,
In faithless Israel's stead:

⁵Published posthumously in *Poetical Works*, 10:349.

⁶Published posthumously in *Poetical Works*, 10:350.

⁷Published posthumously in *Poetical Works*, 10:350.

Bidden first since they refuse,
And all my invitations scorn,
Leave the reprobated Jews,
And to the Gentiles turn.

“Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.”
—[Matt. 22,] v. 9.⁸

To the broad frequented ways
With my commission go,
Tidings glad of pardning grace
To wandring sinners show:
Every soul may be my guest:
Bring in every soul ye find,⁹
Press them to the gospel-feast,
A feast for all mankind.

“So those servants went out into the highways &c.”—[Matt. 22,] v. 10.¹⁰

Forth the zealous servants went,
And preach'd the welcom word;
Sinners heard with glad consent,
And ran to meet their Lord,
Gentiles, Jews obey'd the call,
High and low, a countless croud,
Rush'd into the nuptial-hall,
And fill'd the church of God.

“And when the King came in to see his guests, he saw there a man which had not on a wedding-garment.”—[Matt. 22,] v. 11.¹¹

[1.] When the King of Israel came
His joyful guests to view,

⁸Published posthumously in *Poetical Works*, 10:350.

⁹Orig., “meet.”

¹⁰Published posthumously in *Poetical Works*, 10:350–51.

¹¹Published posthumously in *Poetical Works*, 10:351.

Looking with his eyes of flame,
He look'd the sinner thro';
One observ'd with angry frown,
(One the type of millions more)
Bold with Jesus to sit down,
And only seem t' adore.

2. Unadorn'd and unarray'd
With Jesus' righteousness,
In his filthy garments clad,
And destitute of grace,
Naked in his Maker's sight,
Without the covering from above,
Dress of saints, the linnen white,
The robe of faith and love.

“And he saith unto him, Friend, how camest thou in hither not having a wedding-garment &c.”—[Matt. 22,] v. 12, 13.¹²

Friend, how dar'st thou enter in,
And unprepar'd intrude,
Show thyself, a slave of sin
Among the saints of God?
Hand and foot th' intruder bind
Thro' guilt impenitently dumb,
Cast him out to woes consign'd,
And hell's eternal gloom.

“Many are called, but few are chosen.”
—[Matt. 22,] v. 14.¹³

Call'd by nature's glimmering light,
The law, and gospel-word,
Few come in by faith, delight
In Christ, and keep their Lord;

¹²Published posthumously in *Poetical Works*, 10:351.

¹³Published posthumously in *Poetical Works*, 10:352.

Fewer still that persevere
To make their own election sure,
Gain the sinless character,
And saints¹⁴ till death endure.

“The kingdom of heaven is like &c.”
—[Matt. 22,] v. 2.¹⁵

Great the nuptial mystery
Which heaven and earth unites,
Christ allies himself to me,
And God in man delights:
Christ I for my Lord receive,
Who left for me his throne above,
To the heavenly Bridegroom cleave
By humble faith and love.

**[“He sent forth his servants to call them that
were bidden to the wedding: and they would
not come.”—Matt. 22,] Verse 3.**¹⁶

[1.] Here in truth and righteousness
Betroth'd to Christ I am,
(Christ the smiling Prince of peace)
And call'd after his name:
Truly my consent I gave,
Heart to heart, and will to will,
Yielded that his love should save:
And lo, he saves me still.

2. Now I live to Jesus join'd,
My Husband's flesh and bone,
One with Him in heart and mind,
In soul and spirit one:
He is mine, and I am his,
'Till Him I in his glory meet;¹⁷
Then consummated in bliss
The marriage is compleat.

¹⁴Orig., “firm.”

¹⁵Published posthumously in *Unpublished Poetry*, 2:34. This hymn is out of order.

¹⁶Published posthumously in *Unpublished Poetry*, 2:34–35. This hymn is out of order.

¹⁷Orig., “see.”

**[“Again he sent forth other servants saying,
Tell them which are bidden, Behold, I have
prepared my dinner &c.”
—Matt. 22,] Verse 4.¹⁸**

- [1.] Oft repuls’d by sinful men,
 Yet will not Christ depart,
 Still he comes, and sues again,
 And cries, Give me thy heart!
 Yet Thou knowst, so strangely kind,
That when I give my heart to Thee,
 Nothing there thy love can find
 But sin and misery.
2. Wisdom I in Thee possess,
 When thine I truly prove,
 Wealth, and power, and holiness,
 And beatific love;
 Perfect love, whose depth and height
The saints alone can comprehend,
 Full, ineffable delight,
 And joys¹⁹ that ne’er shall end.
3. Husband of thy church below,
 The feast itself Thou art,
 Thee the bread, the life we know
 Of every faithful heart,
 Banquet with and on our God,²⁰
The Paschal Lamb for sinners slain,
 Eat thy flesh, and drink thy blood,
 And life eternal gain.

**[“But they made light of it, and went their
ways, one to his farm &c.”
—Matt. 22,] Verse 5.²¹**

Wretched world! the call who slight
To real happiness,
Seek in wealth their vain delight,
In soft, voluptuous ease,

¹⁸Published posthumously in *Unpublished Poetry*, 2:35. This hymn is out of order.

¹⁹Orig., “joy.”

²⁰Orig., “Lord.”

²¹Published posthumously in *Unpublished Poetry*, 2:36. This hymn is out of order.

Sunk in sloth, or lost in care,
Who Jesus' proffer'd grace refuse,
Both implung'd in late despair
Their souls forever lose.

["And the remnant took his servants, and entreated them spitefully, and slew them."—Matt. 22,] Verse 6.²²

Wretched far above the rest
Who shamefully entreat
Those that bid them to the feast,
And tread beneath their feet:
They their hated brethren slay
Who daily thirst to shed their blood,
Murderers of the servants they,
And murderers of their God.

["But when the King heard thereof, he was wroth, and he sent forth his servants, and destroyed those murtherers, and burnt up their city."—Matt. 22,] Verse 7.²³

Thus they fill their measure up
Who hate the messengers:
What can their damnation stop,
When the great King appears?
Jesus in the flaming skies
With his Angelic hosts shall come,
Fire their earthly paradise,
And all his foes consume.

["Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy."—Matt. 22,] Verse 8.²⁴

Justly is his case deplor'd
Who bidden to the feast,
Scorns the kind inviting word,²⁵
And will not be his guest:
Most deplorable the man,
Who tasting once the heavenly food,
To his vomit turns again,
And loaths the feast of God.

²²Published posthumously in *Unpublished Poetry*, 2:36. This hymn is out of order.

²³Published posthumously in *Unpublished Poetry*, 2:36. This hymn is out of order.

²⁴Published posthumously in *Unpublished Poetry*, 2:37. This hymn is out of order.

²⁵Orig., *Lord*."

[“So those servants went out into the highways &c.”—Matt. 22,] Verse 10.²⁶

[1.] God his grace on them bestows
Whom he vouchsafes to call,
No respect of persons knows,
But offers Christ to all:
In the wedding-garment clad
(The faith which God will not reprove)
Poor and rich, and good and bad
May banquet on his love.

2. Many a bold, presumptuous guest,
Unholy and unfit,
Share the sacramental feast,
And at his table sit;
Sinners who to sin turn back,
Strangers to their Saviour’s love,
Souls that never shall partake
The marriage-feast above.

**[“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.”
—Matt. 22,] Verse 13.²⁷**

No more feet from wrath to flee,
Or hands to work for God,
No more light his face to see,
In hell’s profound abode!
What doth now for souls remain
Cast out to be tormented there?
Darkness, fears,²⁸ and rage, and pain,
And blasphemous despair!

**“Then went the Pharisees, and took counsel how they might intangle him in his talk.”
—[Matt. 22,] v. 15.²⁹**

[1.] Hell’s ministers, by Satan taught,
The just for a short season leave,

²⁶Published posthumously in *Unpublished Poetry*, 2:37. This hymn is out of order.

²⁷Published posthumously in *Poetical Works*, 10:352. This hymn is out of order.

²⁸“Fears” has “grief” written in the margin as an alternative.

²⁹Published posthumously in *Poetical Works*, 10:352–53.

That in an hour unguarded caught
They may more easily deceive,
Tempt them to sin, by fraud prevail,
And thus destroy their souls in hell.

2. The world would by my words insnare:
O may I to my words take heed!
Help, Lord, who saidst Of men beware,
So shall I circumspectly tread,
Watch unto prayer; and humbly wise,
And kept by Thee, defy surprize.

**“Render unto Cesar the things which are
Cesar’s.”—[Matt. 22,] v. 21.³⁰**

Jesus, if our faith be true,
We must thy words obey,
Tribute to whom tribute’s due,
And fear and homage pay:
They that impiously deny,
Cesar of his right defraud,
Rebels ’gainst the Lord Most-high,
And traitors to their God.

**“Ye do err, not knowing the scriptures, nor
the power of God.”—[Matt. 22,] v. 29.³¹**

The double source of error see,
Ignorance of the word,
And blindfold incredulity
In³² an almighty Lord:
Who feel their want, to these alone
Knowledge divine is given,
While worldly fools go wandering on,
And miss the way to heaven.

³⁰Published in *Scripture Hymns* (1762), 2:181, NT #211.

³¹Published posthumously in *Poetical Works*, 10:353.

³²Orig., “Fo.”

“Thou shalt love the Lord thy God with all thy heart. This is the first and great commandment.”—[Matt. 22,] v. 37, 38.³³ +

- [1.] The first, and great command, we own,
Is the pure love of God alone:
First in antiquity; obey'd
In heaven, before this earth was made:
And when our lower world began,
Congenial with the soul of man,
Deep in his inmost essence found,
Ingrav'd on an eternal ground.
2. How great in excellence, above
All other laws, the law of love,
Which doth to God directly tend,
And in its lovely³⁴ Author end!
In the new covenant³⁵ of grace
It challenges the highest place,
The Spirit of piety imparts,
And breathes in all the children's hearts.
3. Love, only love in justice great
Renders to God his due compleat,
Its Author worthily adores,
His universal good restores:
It teaches man his rank to know,
It lays the ransom'd creature low,
Constrains us at the throne to fall,
And own that God is all in all.

³³Published posthumously in *Poetical Works*, 10:353–55.

³⁴Orig., “glorious.”

³⁵Orig., “the covenant” changed to “the new covenant.”

4. Love, all-sufficient love alone
Reduces all our wants to one,
Richly that single want supplies,
And gives us back our paradise:
It makes and keeps us happy here,
And meet before his face t' appear,
It sets the jewels in our crown,
And lifts us to our Father's throne.

5. Great in divine fecundity,
Love is the life-imparting tree,
Love is the true, celestial root,
Which bears the ripe, the perfect fruit,
The law on faithful hearts imprest
(A law comprizing all the rest)
Which every grace in man reveals,
Which every word of God fulfils.

6. How great its efficacious power
Our lost dominion to restore!
It re-erects his throne in man,
And kings with Christ by love we reign;
Our souls it doth to Christ unite,
It makes³⁶ him in our souls delight,
And God is pleas'd with smiles to own
The Head and members are but one.

7. The saints alone can understand
How vast the reach of this command,
Which seizes, and refers to God
Whate'er on creatures is bestow'd!

³⁶Orig., "make."

How needful every heart may feel
 This duty indispensable,
 When God himself and love are one,
 When heaven depends on love alone.

8. The great command which here we know
 Commensurate with life below,
 We wait to comprehend above
 In raptures of unbounded love,
 With that triumphant host to join
 In sweetest praise of love divine,
 Which, when our mourning days are past,
 Thro' all eternity shall last.

**“And the second is like unto it, Thou shalt
 love thy neighbour as thyself.”**

—[Matt. 22,] v. 39.

+

[I.]³⁷

- [1.] O love divine, how can it be
 That man should not be lost in thee!
 Yet ah, till thou thyself impart
 He never finds³⁸ thee in his heart:
 O could I catch that heavenly fire
 Which burns in yon inraptured quire,
 And live on earth the life above,
 The life of pure Seraphic love!
2. O love divine, of thee possest,
 I find an heaven within my breast,
 Expanded by thy power I find
 My heart drawn out to all mankind!
 The warmth that in my bosom glows
 Its origin celestial shows,
 The Sun in the illustrious beam,
 The Fountain in the chrystal stream.

³⁷Published posthumously in *Poetical Works*, 10:355–56.

³⁸Orig., “cannot find” changed to “never finds.”

**[“And the second is like unto it, Thou shalt love thy neighbour as thyself.”
—Matt. 22, v. 39.]**

II.³⁹

The love of God is found again,
Where'er we find the love of man,
The cause in its effect we see,
And by the fruit discern the tree;
From human to divine ascend
Its pattern, principle, and end,
And loving man in God alone
We feel that both the loves are one.

“On these two commandments hang all the law and the prophets.”—[Matt. 22,] v. 40. +

[I.]⁴⁰

The two commands are one:
Ah, give me, Lord, to prove
Who loves his God alone
He must his neighbour love,
And⁴¹ what thine oracles injoin
Is all summ'd up in love divine.

[“On these two commandments hang all the law and the prophets.”—Matt. 22, v. 40.]

II.⁴²

Poor, ignorant, illiterate men,
We cannot what we feel explain,
But taught, inlighten'd from above
We know both God and man to love:
Tis all our learning here below,
Tis all we want in heaven to know,
Tis gospel pure which Christ imparts,
Tis scripture written on our hearts.

“What think ye of Christ?”—[Matt. 22,] v. 42.⁴³

[1.] I think him David's Son
 Whom David Lord doth call:

³⁹Published posthumously in *Poetical Works*, 10:356.

⁴⁰Published in *Scripture Hymns* (1762), 2:181, NT #212.

⁴¹Orig., “Ah.”

⁴²Published posthumously in *Poetical Works*, 10:356–57.

⁴³Published posthumously in *Poetical Works*, 10:357.

I think him God and man in one,
I think him all in all.

2. I think him the Most high,
Sole, self-existing⁴⁴ God,
Made flesh, a sinful world to buy,
And save us thro' his blood.

3. I think him perfect Love
Who groan'd on Calvary:
I more than think his bowels move
To such a worm as me:

4. I think him still the same,
My Ransomer Divine;
I think if his thro' life I am,
He is forever mine.

“No man was able to answer him a word.”
—[Matt. 22,] v. 46.⁴⁵

Priests and infidels may join
Messiah to assail:
Great the power of Truth Divine,
And must at last prevail;
Every knee to David's Lord
Shall bow in worship at his throne,
Every tongue the praise record
Of God's eternal Son.

⁴⁴Orig., “self-sufficient.”

⁴⁵Published posthumously in *Poetical Works*, 10:357.

S. Matthew XXIII.

“Then spake Jesus to the multitude, and to his disciples, saying, The Scribes and Pharisees sit in Moses chair. All therefore &c.”

—[Matt. 23,] v. 1, 2, 3.¹

[1.] Th' appointed teachers now
The chair of Moses fill:
To them by thy command I bow,
Respect, and hear them still:
I hear them read, or preach,
With reverential awe,
And gladly do whate'er they teach
Out of thy sacred law.

2. But me thy word forbids
Implicitly t' obey,
Or do according to their deeds,
When from thy paths they stray:
When Thee their lives despise,
Or contradict thy word,
I stop my ears, and shut my eyes,
And only mind my Lord.

“They make broad their phylacteries, and enlarge the borders of their garments.”

—[Matt. 23,] v. 5.²

[1.] Modest, not singular, in dress
Becomes the Christian character:
We stem the torrent of excess,
But not like Pharisees appear:
We cannot scorn the croud below,
Tho' simpler in our dress than them,
Or rigidly affect to show
Religion in our garment's hem.

¹Published posthumously in *Poetical Works*, 10:358.

²Published posthumously in *Poetical Works*, 10:358–59.

2. Who boast their forms, without the power,
Their godliness in rituals place;
We seek the living God t' adore
In the true Spirit of his grace,
By no external badges known
Who Jesus for our Lord receive,
By real holiness alone
Distinguish'd from the world we live.

“They love to be called of men, Rabbi, Rabbi.”
—[Matt. 23,] v. 7.³

Our Scribes and Pharisees we see
Proud of their rank and dignity,
Puff'd up when honours they receive,
Provok'd, when men refuse to give:
Honours they haughtily require,
Possess with fondness of desire,
Eager defend with angry heat,
And lose them with the last regret.

“Be not ye called Rabbi.”—[Matt. 23,] v. 8.⁴

O may I never dare receive
From blind simplicity
The reverence which poor worms would give
To man, instead of Thee!
O may I still their praise reject
Who hang upon my word;
Refuse to lead th' implicit sect,
And send them to their Lord.

“Call no man your father.”—[Matt. 23,] v. 9.⁵

³Published posthumously in *Unpublished Poetry*, 2:38.

⁴Published in *Scripture Hymns* (1762), 2:181, NT #213.

⁵Published in *Scripture Hymns* (1762), 2:181, NT #214.

Absolute faith, O Lord, I owe
To Thee and none beside,
Thine only word and Spirit know
My never-erring Guide:
Submission absolute I pay
To no command but thine;
But taught thro' man,⁶ rejoice t' obey
Th' authority Divine.

**“Neither be ye called masters: for one is your
Master, even Christ.”—[Matt. 23,] v. 10.⁷**

[1.] We in his ministers and word
To Christ alone attend,
Our Master, and our only Lord,
Who did from heaven descend:
That Prophet sent of God we hear,
The true eternal Light,
Who gives to souls the hearing ear,
And always speaks aright.

2. Jesus, the Word, the Life, the Way
The Truth itself Thou art:
Thy quickning voice with power t' obey
Inspires the willing heart;
The strength to walk in all thy ways
Thou bring'st us from above,
And thro' the Spirit of thy grace
We serve the God we love.

**“Whosoever shall exalt himself shall be
abased.”—[Matt. 23,] v. 12.⁸**

[1.] Tremble ye fond of human praise,
Who seek, or love the highest place,
Who rich in sacred honours rise!

⁶Orig., “of Thee” changed to “thro' man.”

⁷Published posthumously in *Poetical Works*, 10:359–60.

⁸Published in *Scripture Hymns* (1762), 2:182, NT #215.

Proud of your every grace,⁹ and gift
Like Lucifer, yourselves ye lift,¹⁰
And set your thrones above the skies:

2. But the Most-high shall cast you down;
If now ye will not fear his frown,
His vengeful wrath ye soon shall feel,
Defeated of your lofty¹¹ aim,
O'rewhelm'd with everlasting shame,
Debas'd into the lowest hell.

“He that shall humble himself shall be exalted.”—[Matt. 23,] v. 12.¹²

- [1.] Myself I cannot humble make,
Yet may¹³ I, Lord, the succour take
Proffer'd, implied in thy command,
May lay my haughty looks aside,
Resist the thought engendring pride,
And stoop beneath thy mighty hand.
2. If to thy hand of power I stoop,
Thy hand of love shall lift me up
To heights of holiness unknown,
Thy love's omnipotence shall raise
The vessel of thy perfect grace,
And seat me on thy azure¹⁴ throne.

“Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in.”—[Matt. 23,] v. 13.¹⁵

- [1.] On simple souls sincere
Eight blessings He bestows:

⁹Orig., “gift.”

¹⁰Orig., “raise.”

¹¹Orig., “glorious”

¹²Published in *Scripture Hymns* (1762), 2:182, NT #216.

¹³Orig., “will.”

¹⁴Orig., “glorious.”

¹⁵Published posthumously in *Poetical Works*, 10:361–62.

The hypocrites he loads severe
With eight tremendous woes!
Their just desert declares,
Foretells their fearful doom,
That warn'd, their successors and heirs
May 'scape the wrath to come.

2. Ye Scribes and Pharisees,
 Who sit in Moses' seat,
Your true succession we confess,
 And to your sway submit:
 Ye claim the rulers chair,
 But not their chair alone,
Their false religious character,
 Their woes are all your own.

3. Who feign a zeal for God,
 The God ye never knew,
Ambitious, covetous, and proud,
 Ye prove the charge is true:
 Ye will not Christ obey,
 By grace thro' faith forgiven,
But still obstruct the royal way,
 And block us out of heaven.

4. The preachers ye defame,
 Out of your church expel,
Forbid to speak in Jesus' name,
 And save poor souls from hell:
 'Gainst those who flee from sin,
 Who would be truly poor,
And seek and strive to enter in,
 Ye shut the gospel-door.

**“Woe unto you Scribes and Pharisees,
hypocrites, for ye devour widows houses, and
for a pretence make long prayers; therefore ye
shall receive the greater damnation.”**

—[Matt. 23,] v. 14.¹⁶

[1.] Long forms of prayer ye say,
As purpos'd heaven to buy,
And challenge as your lawful prey
What should the poor supply:
Or lull'd in slothful ease,
In honour, pomp, and power,
The church's patrimony seize,
And greedily devour.

2. Insatiate still for more
Ye heap up treasures here,
Ye heap up wrath in larger store,
And vengeance more severe;
Ye cast your God behind,
Your souls to Mammon sell,
And at your last *translation* find
The highest seats in hell.

**“Woe unto you Scribes and Pharisees,
hypocrites; for ye compass sea and land to
make one proselyte, and when he is made, ye
make him two-fold more the child of hell than
yourselves.”—[Matt. 23,] v. 15.¹⁷**

The proselyte ye make
Is still unchang'd in heart,
Tho' for a new opinion's sake
He take the Church's part:
By your devotion fir'd
He breathes your spirit too,
And fights with double rage inspir'd
Against the truth, like you.

¹⁶Published posthumously in *Poetical Works*, 10:362.

¹⁷Published posthumously in *Unpublished Poetry*, 2:38.

**“Woe unto you, ye blind guides, which say,
Whosoever shall swear by the temple, it is
nothing; but whosoever shall swear by the
gold of the temple, he is a debtor &c.”**

—[Matt. 23,] v. 16–22.¹⁸

- [1.] Your superstition vain
Its own conviction brings,
Who interdict the use profane
Of consecrated things:
But Him that gives their use
And sacred character,
Ye for your hallowing God refuse,
And quite cast off¹⁹ his fear.
2. The temple ye despise,
Like Pharisees of old,
The gift above the altar prize,
And idolize the gold:
The offering ye prefer
To Mary’s better part,
And thus the ignorance declare
And blindness of your heart.
3. Foolish and blindfold guides,
Ye have no eyes to see
The Temple true where God resides
In all his majesty;
The Spring of holiness
To things and persons given,
On earth the Consecrating Place,
The only Shrine in heaven.
4. That Altar in the skies,
Alas, ye will not lift
Your hearts to Him, who sanctifies
The offerer and the gift:

¹⁸Published posthumously in *Unpublished Poetry*, 2:38–39.

¹⁹Orig., “quite off” changed to “quite cast off.”

Whate'er a sinner gives,
To God thro' Christ alone
The Father graciously receives
As offer'd by his Son.

**“Woe unto you scribes and Pharisees,
hypocrites; for ye pay tithes of mint, and anise,
and cummin, and have neglected the weightier
matters of the law &c.”**
—[Matt. 23,] v. 23[, 24].²⁰

- [1.] Your strict and only care
In matters small is show'd,
While grossly negligent ye are
In the great things of God,
Th' essential righteousness
Imparted from above,
The spirit pure of gospel-grace,
The life of faith and love.
2. In ceremonies nice,
Who will not break the least,
Ambition, pride, and avarice
Your conscience can digest;
Who at a trifle strain,
Ye teach the multitude
To keep, like you, the rules of men,
And break the laws of God.

**“Woe unto you scribes and Pharisees,
hypocrites; for ye make clean the outside of
the cup and of the platter, but within they are
full of extortion and excess.”**
—[Matt. 23,] v. 25.²¹

Ye make the outside clean,
Nor fear that God should see
Your inmost souls defil'd with sin,
And all impurity:

²⁰Published posthumously in *Unpublished Poetry*, 2:39–40. Stanza 1 is a major reworking of *Scripture Hymns* (1762), 2:182, NT #217. The last four lines of Stanza 2 incorporate *Scripture Hymns* (1762), 2:183, NT #218.

²¹Published posthumously in *Unpublished Poetry*, 2:40.

Corrupt, and full your hearts
Of rapine and excess,
Your conscience and your inward parts
Are very wickedness.

**“Thou blind Pharisee, cleanse first that which
is within the cup and platter, that the outside
of them may be clean also.”**

—[Matt. 23,] v. 26.²²

Thou teacher blind, and proud
Of outward righteousness,
Thy heart must first be wash'd in blood,
And purified by grace;
Thine actions then would show
Thine heart and conscience clean,
And all thy conversation flow
From the pure love within.

**“Woe unto you scribes and Pharisees,
hypocrites; for ye are like unto whited
sepulchres, which indeed appear beautiful
without, but are within full of dead men's
bones, and of all uncleanness.”**

—[Matt. 23,] v. 27, 28.²³

- [1.] The sepulchre ye white,
 As righteous men appear,
And outwardly expose to sight
 A reverend character:
 Whate'er ye seem to be,
 The Lord thro' all your art
Perceives your deep hypocrisy,
 Your rottenness of heart.
2. Ye stand with all your deeds
 Before his eyes confest,
Who every dreadful secret reads
 In your polluted breast:

²²Published posthumously in *Unpublished Poetry*, 2:40.

²³Published posthumously in *Unpublished Poetry*, 2:40–41.

That hideous, ghastly place
 Your heart shall soon be seen,
 While Jesus spreads it to the gaze
 Of angels and of men.

**“Woe unto you, scribes and Pharisees,
 hypocrites; because ye build the tombs of the
 prophets &c.”—[Matt. 23,] v. 29–31.²⁴**

[1.] The witnesses ye praise
 Long since to glory gone,
 Extol the saints of ancient days,
 Of all, except your own:
 Those murtherers of the good
 Your ancestors ye blame,
 Who shed the blessed martyrs blood;
 And do yourselves the same.

2. “Ah, no: we disavow
 “The bloody Popish crew,
 “We tolerate all religions now,
 “Or all—except the true!^{[b]”}
 Your malice ye deny
 In words as smooth as theirs,
 And thus yourselves ye testify
 Their genuin sons and heirs.

**“Fill ye up then the measure of your fathers.
 Ye serpents &c.”—[Matt. 23,] v. 32, 33.**

[I.]²⁵

[1.] Fill then your measure up,
 Ye serpents murtherous brood:
 No mercy at your hands we hope,
 Who hate th’ incarnate God:
 Who hate the righteous poor,
 Your *edict mild* repeal,

²⁴Published posthumously in *Poetical Works*, 10:363.

²⁵Published posthumously in *Unpublished Poetry*, 2:41.

And for your wretched souls insure
The hottest place in hell.

2. When God permits, revive
Your sanguinary laws;
Resisting unto blood, we strive
In our Redeemer's cause:
Throw down our legal fence
(We know your devilish aims)
Oppress our blacken'd innocence,
And vote²⁶ us to the flames!

**[“Fill ye up then the measure of your fathers.
Ye serpents &c.”—Matt. 23, v. 32, 33.]**

II.²⁷

Jesus the God of love,
The Infinite in grace
Cannot command, cannot approve
A sinner's wickedness:
But when the day is past,
He may his grace deny,
And justly let the soul at last
Fill up its sin, and die.

**“Behold, I send unto you prophets, and wise
men and scribes; and some of them ye shall
kill and crucify, and some of them shall ye
scourge in your synagogues, and persecute
them from city to city.”—[Matt. 23,] v. 34.**²⁸

- [1.] Happy the age and place
Where God's peculiar love
Vouchsafes his witnesses to raise,
And openly approve;
Where full of faith divine
As in the gap they stand,
With fervent zeal and wisdom shine,
And guard a sinful land.

²⁶Orig., “doom ” with “vote” written in the margin as an alternative. CW then struck out “~~vote~~” in the margin as an alternative, and changed “~~doom~~” to “vote.”

²⁷Published posthumously in *Unpublished Poetry*, 2:42.

²⁸Published posthumously in *Unpublished Poetry*, 2:42–43.

2. But O, what endless woes
 Are treasur'd up for them
 Who Jesus' messengers oppose,
 And spitefully condemn;
 Who scourge them with their tongues,
 Who buffet with their lies,
 And loading with repeated wrongs
 At last to murder rise!
3. Thro' pride and malice blind,
 The proffer'd grace ye scorn,
 The blessings for your soul design'd
 Ye into curses²⁹ turn:
 Salvation long refus'd
 Your sinful measure fills,
 And Christ with all his saints abus'd
 Your just damnation seals.

**“That upon you may come all the righteous
 blood shed upon the earth, from the blood of
 righteous Abel, unto the blood of Zacharias.”**
 —[Matt. 23,] v. 35.

[I.]³⁰

- [1.] Ye envious Scribes, who tread
 The path your fathers trod,
 Ye draw their guilt upon your head
 With all the martyrs blood;
 For judgments ripe, at last
 Ye bring the former down,
 Renew the crimes of ages past,
 And make them all your own.
2. The blood of Abel cries,
 To³¹ raise your judgment higher,
 The blood of Zachary replies,
 And echoes back Require!
 The long-continued chain
 Of woes on you shall come,

²⁹Orig., “~~Into a curse ye~~” changed to “Ye into curses.”

³⁰Published posthumously in *Poetical Works*, 10:363–64.

³¹Orig., “~~For~~.”

And saints beneath the altar slain
Demand your instant doom.

**["That upon you may come all the righteous
blood shed upon the earth, from the blood of
righteous Abel, unto the blood of Zacharias."
—Matt. 23, v. 35.]**

II.³²

[1.] Thou holy One and just,
 By envious brethren slain,
We in thy blood of sprinkling trust
 Which purges every stain,
 Which speaks the better things,
 Which speaks our sins forgiven,
And heaven to all our souls it brings,
 And all our souls to heaven.

2. Our zealous great High-priest,
 By Zachary foreshown,
Whom for thy love of truth opprest
 We our Redeemer own;
 Thy goodness we admire
 Which bad thy murderers live:
The type in death cried out Require,
 The Antetype Forgive!

**"How can ye escape the damnation of hell?"
—[Matt. 23,] v. 33.³³**

By turning now to Thee our Lord,
 Tho' to the brink of Tophet driven,
We all may 'scape the dreadful word,
 We all may fly from hell to heaven.

**"O Jerusalem, Jerusalem!"
—[Matt. 23,] v. 37.³⁴**

How kindly, Lord, dost Thou lament
 Their sinful misery,
Who will not, while they may, repent,
 And thy salvation see!
Jerusalem, whoe'er deny,
 Jerusalem shall prove

³²Published posthumously in *Poetical Works*, 10:364.

³³Published in *Scripture Hymns* (1762), 2:183, NT #219.

³⁴Published in *Scripture Hymns* (1762), 2:183, NT #220.

Thou woudst not have one sinner die,
Excluded from thy love.

**“How often would I have gathered thy
children?”—[Matt. 23,] v. 37.³⁵**

How often who can tell?
The heights of love unknown,
The depths unsearchable
Are hid in Christ alone:
But shelter'd now within
My dear Redeemer's breast,
Secure from hell and sin
I shall forever rest.

“I would, and ye would not.”
—[Matt. 23,] v. 37.³⁶

+

“I would, and ye would not!”
What daring blasphemy
For reprobates so dearly bought
To charge their death on Thee!
But O, before they die,
The reprobates forgive;
And by thy gracious will may I
With them forever live.

**“Behold, your house is left unto you desolate.
For I say unto you, Ye shall not see me
henceforth, till ye shall say, Blessed is He that
cometh in the name of the Lord.”**
—[Matt. 23,] v. 38, 39.³⁷

+

[1.] “*Your* house; no longer mine,
“Lo, to yourselves I leave,
“My flock forsake, my charge resign,
“And to destruction Give!”
The desolating curse
Doth still alas, take place,

³⁵Published in *Scripture Hymns* (1762), 2:183–84, NT #222.

³⁶Published in *Scripture Hymns* (1762), 2:183, NT #221.

³⁷Published posthumously in *Poetical Works*, 10:365–66.

And hunts throughout the universe
The long-rejected race.

2. But O, they shall once more
Their slighted Saviour see,
With joyful hearts at last adore,
And own that Thou art He!
Come, Lord, and quickly come,
The vagabonds to find,
And call thine ancient people home,
To quicken all mankind.

S. Matthew XXIV.

**“There shall not be left one stone upon
another, that shall not be thrown down.”**
—[Matt. 24,] v. 2.¹

In justice to a sinful race,
Their glorious temple He destroy'd,
In mercy He remov'd the place
Which kept them from their Saviour-God;
In mystery He the old o'rethrew,
Worship, and priests, and sacrifice,
Himself the House, the Victim new,²
The great High-priest who never dies.

**“Tell us when shall these things be: and what
shall be the sign of thy coming, and of the end
of the world.”**—[Matt. 24,] v. 3.³

- [1.] I ask not, Lord, when time shall end,
Assur'd it soon shall end with me:
But lo thy coming I attend,
To fit me for eternity,
Before my soul and body part,
To fix thy kingdom in my heart.

¹Published posthumously in *Poetical Works*, 10:366.

²Orig., “true.”

³Published posthumously in *Poetical Works*, 10:366–67.

2. Let others, curious to inquire,
 The signs of thy Appearing show;
 Saviour, 'tis all my heart's desire
 Thy Spirit's reigning grace to know;
 O could I now my Lord obey,
 O could I live for God to day!

“Jesus said, Take heed that no man deceive you.”—[Matt. 24,] v. 4.⁴

- [1.] Who slights the warning word,
 And no deception⁵ fears,
 Confounds the servants of the Lord
 With Satan's messengers:
 The prophets old and new,
 The saint's and Gnostick's dream,
 Apostles false, apostles true
 Are all alike to him.
2. Jesus, thy wisdom give,
 And bid my heart beware
 That no false witness may deceive,
 Or take me in his snare:
 O may I ne'er confide
 In spirits unprov'd, unknown,
 But trust in my unerring Guide,
 And in thy word alone.

“Many shall come in my name, saying, I am Christ: and shall deceive many.”
 —[Matt. 24,] v. 5.

[I.]⁶

They call'd the miracles He wrought
 Illusions wrought by Satan's aid,
 Living, a vile impostor thought,
 And stil'd⁷ him a deceiver, dead:

⁴Published posthumously in *Poetical Works*, 10:367.

⁵Orig., “~~deceive~~.”

⁶Published posthumously in *Poetical Works*, 10:367.

⁷I.e., “styl'd.”

Their faith was all to Jesus due;
 And when they would not Him receive,
 Rejecting the Messiah true,
 'Twas just they should the false believe.

**["Many shall come in my name, saying, I am
 Christ: and shall deceive many."
 —Matt. 24, v. 5.]**

II.⁸

The grace if men refuse t' improve,
 Nor will a gospel-preacher heed,⁹
 Justice, which doth the first remove,
 Permits an hireling to succeed:
 Them that despise a pastor good
 The Lord to bold seducers leaves,
 And then the headlong multitude
 Satan instead of Christ receives.

**"Many false prophets shall arise, and shall
 deceive many."—[Matt. 24,] v. 11.¹⁰**

Pretenders to the Spirit rise
 In every age and place,
 And prophets false, who uttering lies
 The Christian cause disgrace:
 Many forget the snare foretold,
 And think their ravings true:
 But who believe the prophets old
 Will never trust the new.

**"The love of the many shall wax cold."
 —[Matt. 24,] v. 12.¹¹**

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[1.] That universal love sincere
 Where is it to be found?
 Out of the mouth of most we hear
 The word's unmeaning sound:
 But O, how few the saints that know
 Their Saviour's perfect mind,

⁸Published posthumously in *Poetical Works*, 10:367–68.

⁹Orig., "hear."

¹⁰Published posthumously in *Poetical Works*, 10:368.

¹¹Published in *Scripture Hymns* (1762), 2:184, NT #223.

Whose hearts with charity o' reflow
To all the ransom'd kind!

2. If my own party I approve,
And cleave to my own sect,
Holding the few with partial love,
The many I reject;
My nature's narrowness I feel,
Myself I blindly seek,
And still a slave in *Babel* dwell,
A shackled schismatic.
3. O that the Spirit of our Lord
Might set his prisoners free,
Might speak the sectaries restor'd
To perfect¹² liberty!
O that the cath'lic love Divine
Shed in our hearts abroad,
Might all our jangling parties join,
And swallow up all¹³ in God!

“He that shall endure unto the end, the same shall be saved.”—[Matt. 24,] v. 13.¹⁴

- [1.] The saving work Thou hast begun
Thou only, Lord, canst carry on
Unto the perfect day:
In humble hope to persevere,
O may I always watch and fear,
O may I always pray!
2. On Thee I faithfully depend
To bless me with a peaceful end,
When all my griefs are past:

¹²Orig., “glorious.”

¹³Orig., “us up” changed to “up all.”

¹⁴Published posthumously in *Poetical Works*, 10:369.

In mercy then my soul require,
Let me be sav'd out of the fire,
Let me be sav'd at last.

**“This gospel of the kingdom shall be preached
in all the world, for a witness unto all nations.”**

—[Matt. 24,] v. 14.¹⁵

+

- [1.] Good news of sin forgiven,
Of justice, joy, and peace,
The kingdom of an inward heaven,
With everlasting bliss,
This every soul may prove
Who hears the gospel-call,
Which testifies the Father's love
That gave his Son to all.
2. But O, what numbers turn
The blessing into bane,
The heavenly testimony scorn,
And Christ himself disdain!
Thro' wilful malice blind,
The life is death to them,
The word to save their souls design'd,
Serves only to condemn.

**“Let him that is on the house-top not come to
take any thing out of his house. Neither let him
&c.”—[Matt. 24,] v. 17, 18.¹⁶**

While God his judgments sure defers,
Sinner, thy grasp of earth let go,
Nor load thyself with worldly cares,
Nor stop to seek thy good below;

¹⁵Published posthumously in *Poetical Works*, 10:369–70.

¹⁶Published posthumously in *Poetical Works*, 10:370.

The perishable goods forsake,
 While yet thou mayst the mountain find,
 Escape for life, nor once look back,
 Nor leave one lingring wish behind.

**“Wo unto them that are with child, and to
 them that give suck in those days.”**
 —[Matt. 24,] v. 19.¹⁷

The sinner big with creature-love,
 With worldly hopes, designs, desires,
 Will not from earth his heart remove,
 Till God his wretched soul requires:
 The soft, effeminate soul, employ'd
 To nurse and please its body here,
 How can it 'scape the wrath of God,
 When summon'd at his bar t' appear!

**“Pray ye that your flight may not be in the
 winter.”**—[Matt. 24,] v. 20.¹⁸

- [1.] What fatal madness to delay
 Our flight from sin and wrath Divine,
 To linger, till the winter's day,
 And age's languishing decline!
 How shall we then the work begin,
 Make ourselves ready to depart,
 Or disengage from earth and sin
 A barren, cold, unactive heart?
2. Saviour, thy weak disciple hear
 Presenting my injoin'd request:
 I feel the chilling winter near,
 And seek for shelter in thy breast:
 My soul with active faith supply,
 Ere¹⁹ yet the helpless season come,

¹⁷Published posthumously in *Poetical Works*, 10:370.

¹⁸Published posthumously in *Poetical Works*, 10:370–71.

¹⁹Orig., “E'er”; but clearly used in sense of “before.”

And let me to thy bosom fly,
My sun, my everlasting home.

**“For the elect’s²⁰ sake those days shall be
shorten’d.”—[Matt. 24,] v. 22.²¹**

- [1.] The Lord to save his chosen Care,
Hasten’d devoted Salem’s fate,
Lest prest above what they could bear,
His Church should faint beneath the weight,
He seal’d the bloody city’s doom,
And let the sword and fire consume.
2. When Antichrist erects his throne,
And fills the earth with daring crimes,
The Lord, in favor of his own
Expos’d to those tremendous times,
Shall shorten the last pontiff’s reign,
And chase him back to hell again.
3. How safe beneath thy wings we rest,
The people that belong to Thee!
Jesus, with thy protection blest,
The Christian world’s apostasy
We see, long since begun, and grieve,
And closer to thy bosom cleave.
4. Our strength shall with our trials last;
Thy word irrevocably sure
Shall keep, till every storm is past,
And make us faithful to endure,
Or from the dangerous day remove
The objects of thy choicest love.

²⁰Orig., “elect”; an error.

²¹Published posthumously in *Poetical Works*, 10:371–72.

“Lo, here is Christ, or there.”

—[Matt. 24,] v. 23.²²

They bear the spurious character,
Who say, that “Christ is only here!
“We are The church, of Christ possest;
“Heathens and infidels the rest!”
But taught of God, his people know
He freely doth himself bestow,
On every church, to none confin’d,
Saviour, and Lord of all mankind.

**“There shall arise false Christs and false
prophets, and shew great signs and wonders,
so that they would deceive (if it were possible)
even the elect.”—[Matt. 24,] v. 24.²³**

Wonders and signs by Satan’s aid
The prophets false may show;
Our faithful souls on Jesus stay’d
They never shall o’rethrow:
They might th’ elect themselves deceive,
Had He not spoke the word,
But now the tools of hell we leave
Contending with our Lord.

“Behold, I have told you before.”

—[Matt. 24,] v. 25.²⁴

Yes, Thou hast told thy church before,
And didst not warn in vain:
Thy warning brings us gracious power
The trial to sustain:
His agents still let Satan send
To preach or prophesy,
We on thy faithful love depend,
And all his wiles defy.

²²Published posthumously in *Poetical Works*, 10:372.

²³Published posthumously in *Poetical Works*, 10:372.

²⁴Published posthumously in *Poetical Works*, 10:372–73.

**“If they shall say unto you, Behold, He is in the
desart, go not forth: behold, he is in the secret
chambers, believe it not.”—[Matt. 24,] v. 26.²⁵**

[1.] Slight whoever bid you quit
The work by God assign'd;
Christ thereby you cannot meet,
Or in the desart find:
Prophets false believe them not;
To gain your Lord, ye need not dwell
In the lonely hermit's grot,
Or close, monastic cell.

2. Must you wander far and near
To see the lightning shine?
Anxious there inquire, and here,
To know that Christ is thine?
Christ descending from above
Shall find thee out where'er thou art;
Comes the kingdom of his love
To every waiting heart.

**“As lightning cometh out of the east and
shineth even unto the west: so shall also the
coming of the Son of man be.”**
—[Matt. 24,] v. 27. +

[I.]²⁶

[1.] The faith oppos'd by all mankind,
By all the powers of hell,
Did soon a ready passage find
And o're the earth prevail:
Resistless, swift from east to west
The gospel-lightning flew,
The proselyted world confest
The joyful tidings true.

²⁵Published posthumously in *Poetical Works*, 10:373.

²⁶Published posthumously in *Poetical Works*, 10:373–74.

2. But Christ shall work at his return
A speedier work of grace,
While nations by his Spirit born
Their Lord at once embrace;
Heathens and Turks shall both receive
Whom God to both hath given,
And Jews themselves shall then believe
The glorious sign from heaven.

**["As lightning cometh out of the east and
shineth even unto the west: so shall also the
coming of the Son of man be."]**

—Matt. 24, v. 27.]

II.²⁷

- [1.] Quick as the darted lightning flies,
Flashing at once thro' earth and skies,
Saviour, Thou wilt on earth appear,
T' establish thy dominion here.
2. *Before* the final, general doom,
We know Thou wilt to judgment come,
Thy foes destroy, thy friends maintain,
And glorious with thine ancients reign.
3. Now, even now thy saints attend,
To see thee in the clouds descend:
Now, Lord, assert thy right Divine,
And challenge all the worlds for thine.

**"Wheresoever the carcase is, there will the
eagles be gathered together."**

—[Matt. 24,] v. 28.²⁸

- [1.] Lur'd by the grateful scent of blood,
With instinct from above endued,²⁹
The eagles their commission knew,
To death-devoted Salem flew,
And gathering where the carcase lay,
The Roman hosts devour'd their prey.

²⁷Published in *Scripture Hymns* (1762), 2:184–85, NT #224.

²⁸Published posthumously in *Poetical Works*, 10:374–75.

²⁹Orig., "endew'd."

2. But lo, a deeper mystery
We in yon *sacred body* see!
The bleeding marks of death it bears,
Tis cover'd still with glorious scars!
His wounded feet, and hands, and side,
And cross proclaim the Crucified!
3. Thither the saints shall soon repair,
Where flames his standard in the air,
With bodies spiritual remove
From earth, and seek the realms above,
On eagles wings mount up and fly,
To Jesus gather'd in the sky.

**“Then shall appear the sign of the Son of man
&c.”—[Matt. 24,] v. 30[, 31].³⁰**

When shall th' imperial standard spread
Its crimson thro' the skies,
To meet their great triumphant Head
When shall the members rise!
Gazing thy church and listning stands:
We long to see thee crown'd:
Now, Lord, send forth thine angel-bands,
And bid the trumpet sound!

**“Know, that He is near even at the door.”
—[Matt. 24,] v. 33.³¹**

- [1.] I know the Judge is always near,
His summons vibrates in my ear,
While at his feet I bow:
Attentive to the solemn sound,
No more by noisy passions drown'd,
I hear the trumpet now.

³⁰Published in *Scripture Hymns* (1762), 2:185, NT #225.

³¹Published posthumously in *Poetical Works*, 10:375.

2. O may I evermore advert
To Mercy speaking in my heart,
By Jesus' word pursued,
Stir'd up to never-ceasing prayer,
Warn'd by the voice that cries, Prepare,
Prepare to meet thy God!
3. Thus would I watch, till life is o're,
Till Jesus standing at the door
The door throws open wide,
A kingdom to his servant gives,
And every ready soul receives
To triumph at his side.

“Heaven and earth shall pass away, but my words shall not pass away.”

—[Matt. 24,] v. 35.³²

- [1.] Stands the promise of our Lord
On which our souls are cast,
Every sure prophetic word
Shall earth and heaven outlast:
Pass away the earth and sky,
Nothing shall our hopes confound;
All who trust his word, rely
On an eternal ground.
2. When thy Spirit we receive,
Thy sayings he reveals,
Truly, Lord, we then believe
The lively oracles,
Know, that thus the Lord hath said,
And vanquish'd by thy truth and power
Reason at thy feet is laid,
And faith inquires no more.

³²Published posthumously in *Poetical Works*, 10:376.

“But of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only.”—[Matt. 24,] v. 36.³³

- [1.] Why hath God conceal'd the day
 When he will to judgment come?
That we every moment may
 Stand prepar'd to meet our doom,
For the trumpet's sound attend,
Watch to see our Judge descend.

2. Yet the curious pride of man
 Dares into the secret pry,
Listens to predictions vain,
 Dreams which give our God the lie,
Prophets who the day foreshow,
Tell what only God can know.

3. Them thy wrath, most righteous Lord,
 To their own delusions leaves;
Every bold impostor's word
 Then th' unstable souls deceives,
Doting, blind credulity
Plagues their unbelief of Thee.

4. Lord, from such we turn away,
 Trust to be thro' grace alone
Kept to that uncertain day,
 To that awful hour unknown,
Following after righteousness,
Found at last in spotless peace.

**“As the days of Noah were, so shall also the coming of the Son of man be.”
—[Matt. 24,] v. 37.³⁴**

³³Published posthumously in *Poetical Works*, 10:376–77.

³⁴Published posthumously in *Poetical Works*, 10:377. Orig., “v. 24”; an error.

- [1.] The watry floud destroy'd
 A world that knew not God:
But an heavier plague to come
 Our flagitious crimes require:
Earth shall soon receive her doom,
 Delug'd with a floud of fire.
2. The judgment is reveal'd,
 The time from man conceal'd:
Yet his saints the signs shall know
 When their Lord will soon appear
When the flouds of sin o'reflow,
 Then they find that Christ is near.

**“As in the days that were before the floud
they were eating and drinking &c.”**

—[Matt. 24,] v. 38, 39.³⁵

- [1.] Millions go smoothly on
 By lawful things undone,
Life's most innocent affairs
 Keep them fatally employ'd,
Pleasure, and bewitching cares
 Make the world forget their God.
2. To earthly things they cleave,
 The life of nature live,
Sleep in sin, till death oppress:
 Judg'd, they then lift up their eyes,
Tost on ever-flaming seas,
 Gnaw'd by guilt that never dies!
3. O that my life might be
 Devoted all to Thee!
Lord, I would thy warning take,
 Tremble at thy vengeful power,

³⁵Published posthumously in *Poetical Works*, 10:377–78.

Up to righteousness awake,
Stand in awe, and sin no more.

4. Preserve my conscience pure,
And give me faith t' endure,
Humble hope, and love sincere:
Then I cannot dread surprize,
Glad to see thy judgments near,
Sure to meet thee in the skies.

**“Watch therefore, for ye know not what hour
your Lord doth come.”—[Matt. 24,] v. 42.³⁶ +**

The vigilance our Lord demands
Asks all our time, and hearts, and hands,
Our patient toil, our active zeal,
Our utmost strife to do his will:
By faith, and penitence, and prayer
We for that unknown hour prepare,
By reaching toward the things above,
By humblest fear, and warmest love.

**“If the good man of the house had known in
what watch the thief would come, he would
have watched.”—[Matt. 24,] v. 43.³⁷**

The felon comes our souls to steal,
The hellish murderer to kill:
O may he find us still prepar'd,
Forever standing on our guard!
Jesus, preserve from sloth and sin,
Keep thy own house by entring in:
The sole Proprietor Thou art,
The Lord and Master of my heart.

³⁶Published posthumously in *Poetical Works*, 10:378.

³⁷Published posthumously in *Poetical Works*, 10:378–79.

**“Who then is a faithful and wise servant
whom his Lord hath made ruler over his
household, to give them meat in due season.”**
—[Matt. 24,] v. 45.

[I.]³⁸

Know the wise and faithful servant,
Mark the gospel-minister!
Warm in zeal, in spirit fervent,
Watching till his Lord appear,
Fully proving his commission,
Ready at his Master’s call,
Feeding souls from Christ’s provision,
Ministring the grace to all.

**[“Who then is a faithful and wise servant
whom his Lord hath made ruler over his
household, to give them meat in due season.”**
—Matt. 24, v. 45.]

II.³⁹

Full of earnest expectation,
Look we for our heavenly Lord,
Working out our own salvation,
Labouring for a full reward:
Happy in the task assign’d us
If we still our lives employ,
Labouring on if Jesus find us,
We shall share our Master’s joy.

**“But and if that evil servant shall say in his
heart, My Lord delayeth his coming,
And shall begin &c.”—[Matt. 24,] v. 48, 49.**⁴⁰

- [1.] The servant faithful once and wise
Who forfeits all his faith and grace,
A fool in heart, his God denies,
If Christ his punishment delays,
And fearless of th’ apostate’s doom,
The Judge, he cries, will never come.
2. As lord he o’re his fellows reigns,
With violence and oppressive power,
His proud authority maintains,
(As ravenous wolves the flock devour)

³⁸Published posthumously in *Poetical Works*, 10:379.

³⁹Published in *Scripture Hymns* (1762), 2:185, NT #226.

⁴⁰Published posthumously in *Poetical Works*, 10:379–80.

Compels his equals to submit,
And treads the weak beneath his feet.

3. Companion to the world he lives,
 The wealthy glutton's constant guest,
His jests profane with smiles receives,
 And graces every drunken feast:
And thus for precious souls he cares,
And thus for his account prepares!

**“The Lord of that servant shall come in a day
when he looketh not for him &c.”**

—[Matt. 24,] v. 50, 51.

[I.]⁴¹

- [1.] To judge the wretch in sin secure,
 His angry, unexpected Lord
Shall come in sudden death and sure,
 Shall slay him with his righteous sword,
And send him to his place below,
The mansions of infernal woe.
2. Cut off from those he once opprest,
 His colleagues in the church of God,
Far from the saints and spirits blest,
 He finds his suitable abode,
Condemn'd with hypocrites to dwell,
In fiercest flames of deepest hell.
3. What hypocrite so base as he,
 The slave of sloth and avarice,
Ambition, pride, and cruelty,
 Of every lust and every vice;
Yet still audacious to declare
Himself—a Christian minister!
4. His life of soft luxurious ease,
 Of sports, and sensible delights,

⁴¹Published posthumously in *Poetical Works*, 10:380–81.

Of mirth, and riotous excess,
 Revelling days, and frantick nights,
In fellowship with tort'ring fiends,
In endless lamentations ends!

**[“The Lord of that servant shall come in a day
when he looketh not for him &c.”
—Matt. 24, v. 50, 51.]**

II.⁴²

- [1.] A wicked priest to hell consign'd
 Demands the hottest torments there:
But every soul his lot shall find,
 Who makes not God and heaven his care:
And thou that evil servant art,
Who wilt not give to Christ thy heart.
2. Who dost that awful day forget,
 As Christ thy Lord would ne'er appear,
Thy brethren wrongfully entreat,
 And live in sin and pleasures here,
Surpriz'd by death, expect thy hire,
Thy portion in eternal fire.
3. So dear thy sinful pleasures cost
 Which but for one short moment last;
Thou knowst too late, that all is lost,
 When into flaming sulphur cast,
To gnaw thy tongue, and gnash thy teeth,
And die that everlasting death.

⁴²Published posthumously in *Poetical Works*, 10:381.

S. Matthew XXV.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom.”

—[Matt. 25,] v. 1.¹

Jesus, all thy subjects here
Are call'd to holiness,
They the virgin-character
Of purity² profess:
Loving Thee with chaste desire,
All baptis'd into thy name
Should thro' life to heaven aspire,
That marriage of the Lamb.

“And five of them were wise, and five were foolish.”—[Matt. 25,] v. 2.³

Happy they and truly wise
Who for that day prepare,
Ready at thy call to rise,
And meet thee in the air:
Fools in misery they live
Who bear the Christian name in vain,
Seldom seek, and never strive
Eternal life to gain.

“They that were foolish took their lamps and took no oyl with them.”—[Matt. 25,] v. 3.⁴

Who a bare profession make
Their want of wisdom prove,
Empty lamps alas, they take
Without the oil of love,
Hearts with holiness unstor'd;
Professors void of purity,
Such can never face their Lord,
Or God in glory see.

¹Published posthumously in *Unpublished Poetry*, 2:43.

²Orig., “ho[liness].”

³Published posthumously in *Poetical Works*, 10:381–82.

⁴Published posthumously in *Poetical Works*, 10:382.

“But the wise took oil in their vessels with their lamps.”—[Matt. 25,] v. 4.⁵

Son of God, tis thine alone
The oil of joy to give:
Every soul Thou cal'st thine own
Doth out of Thee receive:
Empty is my vessel still,
Till thou the Comforter impart;
Out of thine abundance fill
With grace my happy heart.

“While the Bridegroom tarried, they all slumbred and slept.”—[Matt. 25,] v. 5.⁶

[1.] While the Bridegroom seems to stay,
By sinful sleep opprest
Sinners quite forget the day,
And saints in safety rest:
Sinners in their sins lie down,
In worldly quietness and ease:
Saints enjoy the peace unknown,
The true substantial peace.

2. God the world in mercy spares
When ripe for punishment,
Still the dreadful day defers,
That sinners may repent:
Good and bad their eyelids close,
Before they hear the trumpets call,
All their breathless limbs repose,
And death o'whelms them all.

“At midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him.”—[Matt. 25,] v. 6.⁷

⁵Published posthumously in *Poetical Works*, 10:382. This is a major reworking of *Scripture Hymns* (1762), 2:185, NT #227.

⁶Published posthumously in *Unpublished Poetry*, 2:43.

⁷Published posthumously in *Poetical Works*, 10:382–83. The first four lines = *Scripture Hymns* (1762), 2:186, NT #228, much revised.

Lo, the heavenly Bridegroom comes!
Rous'd by the midnight cry,
Go ye forth out of your tombs,
And meet him in the sky:
Sinners, tremble at his voice,
Arraign'd before the Judge severe;
Saints, with endless joy rejoice
To see your King appear.

**“Then all those virgins arose, and trimmed
their lamps.”—[Matt. 25,] v. 7.⁸**

All, the awful⁹ Judge to see,
Out of their graves shall rise:
Wise unto salvation he
Whom death cannot surprize:
Wretched souls that sleep in sin,
That unprepar'd till death remain!
All who then their work begin,
Begin their work in vain.

**“And the foolish said unto the wise, Give us of
your oil, for our lamps are gone out.”
—[Matt. 25,] v. 8.¹⁰**

- [1.] Desperate is the sinner's case,
Whose soul and body part,
Then to know his want of grace,
His unbelief of heart,
Token of eternal night
To find within the hellish void,
Quench'd his every ray of light,
His every spark of God!
2. Fools themselves the just esteem
Whom once they counted mad,

⁸Published posthumously in *Poetical Works*, 10:383.

⁹Orig., “glorious.”

¹⁰Published posthumously in *Poetical Works*, 10:383–84.

Wish that they had liv'd like them
Who Jesus' word obey'd:
Fully now convinc'd they are,
And wisdom with her sons approve,
Wish (but ah, too late) to share
Their humble faith and love.

“But the wise answering, said, Not so; lest there be not enough for us, and you: but go ye rather &c.”—[Matt. 25,] v. 9.¹¹

[1.] No; the rich in faith who most
Of Jesus' grace possess,
Chief of saints, they dare not boast
Superfluous holiness;
All they can in life obtain
Will barely for themselves suffice,
Meet at last thro' Christ to gain
A mansion in the skies.

2. What would dying sinners give
To purchase charity!
Sinners, when ye cease to live
On earth, it cannot be:
Whither will ye turn at last,
Or which of all the saints implore?
Now your gracious day is past,
And time is now no more.

**“They that were ready, went in with him to the marriage, and the door was shut.”
—[Matt. 25,] v. 10.¹²**

Ready for their full reward,
In holiness compleat,
Saints with their exalted Lord
In heavenly places sit:

¹¹Published posthumously in *Poetical Works*, 10:384.

¹²Published posthumously in *Unpublished Poetry*, 2:44.

All on their Beloved lean,
Admitted to the nuptial feast,
Rest eternally shut in,
In Jesus' arms they rest.

**“Afterwards came also the other virgins,
saying, Lord, Lord, open to us.”**
—[Matt. 25,] v. 11.¹³

Fools with repetition vain
Their lingring prayer present,
Nothing doth for them remain
But hellish punishment:
Nothing can reverse their fate,
Who wake alas, to sleep no more,
Knock and call (but all too late)
When death hath shut the door.

**“He answered and said, Verily, I say unto
you, I know you not.”**—[Matt. 25,] v. 12.¹⁴

God is love and holiness,
And only can approve
Saints who Jesus' mind express,
Who Him in Jesus love:
God doth in his Son delight,
And all that his resemblance bear,
Leaves the rest to endless night,
And blackness of despair.

**“Watch therefore, for ye know neither the
day, nor the hour, wherein the Son of man
cometh.”**—[Matt. 25,] v. 13.¹⁵

Left in dark uncertainty
Of that tremendous day,
This our whole employment be
To watch, expect, and pray:

¹³Published posthumously in *Unpublished Poetry*, 2:44. Last four lines = *Scripture Hymns* (1762), 2:186, NT #229, revised.

¹⁴Published posthumously in *Poetical Works*, 10:385.

¹⁵Published posthumously in *Poetical Works*, 10:385.

Son of man, bestow the power;
And when Thou dost to judgment come,
Find us looking for the hour,
And take thy servants home.

**“The kingdom of heaven is as a man travelling
into a far country, who called his own
servants, and delivered unto them his goods.”**
—[Matt. 25,] v. 14.¹⁶

Jesus, the King of earth and heaven
Returning from his realms below,
The gifts by his great Father given
Did on his servants here bestow:
He put his goods into their hands,
In trust to be for him employ'd,
And faithful to their Lord's commands
Bad all improve the gifts of God.

**“And unto one he gave five talents, to another
two, and to another one, to every man
according to his several ability, and
straightway took his journey.”**
—[Matt. 25,] v. 15.¹⁷

[1.] After his own Almighty power
His riches he vouchsaf'd to give,
Distributing or less or more,
As each was able to receive:
Talents to some above the rest
The God of grace and nature gave:
But whoso hath obtain'd the least
Hath got a precious soul to save.

2. On every child of Adam's race
His Spirit he in part confer'd,
That each might profit by the grace,
And gain an adequate reward:
Leaving the gifts receiv'd for men,
He then ascended up on high;

¹⁶Published posthumously in *Poetical Works*, 10:385.

¹⁷Published posthumously in *Poetical Works*, 10:385–86.

“Till I appear on earth again,^[1]
(His parting word was) Occupy!

**“Then he that had received the five talents,
went and traded with the same, and made
them other five talents.”—[Matt. 25,] v. 16.¹⁸**

- [1.] Happy who knows the Master’s will,
His talents faithfully improves,
Exerts his utmost strength and skill,
To serve, and please the God he loves:
His strength and skill are not his own,
His zeal industrious he receives,
And all the praise to Christ alone
Of talents and their use he gives.
2. Who is that servant good and wise
That trades with most assur’d success?
The man, who life and strength employs,
T’ advance the cause of godliness;
With gifts of nature, or of grace,
With learning, or with wit endow’d,
With wealth, or power; in every place
He spends them all, to serve his God.

**“Likewise he that had received two, he also
gained other two.”—[Matt. 25,] v. 17.¹⁹**

Who to the poor and needy gives,
Daily augments his sacred store:
Who uses well what he receives
From Christ, is still receiving more:
Who grows in grace and Jesus’ love,
May gladly count his present gain,
And when he sees his Lord above
Shall in that Sight his heaven obtain.

¹⁸Published posthumously in *Poetical Works*, 10:386.

¹⁹Published posthumously in *Poetical Works*, 10:386–87.

**“But he that had received one, went, and
digged in the earth, and hid his Lord’s
money.”—[Matt. 25,] v. 18.²⁰**

He that hath least to do for God,
And sunk in sloth will nothing do,
He keeps his talent unemploy’d,
His faith by works neglects to show:
His talent might another gain;
But one of small capacity,
He will not do the good he can:
Reader, is this the case with thee?

**“After a long time the Lord of those servants
cometh, and reckoneth with them.”
—[Matt. 25,] v. 19.²¹**

God is not slack; if long he stay,
He surely will return at last,
And call his servants in that day
To reckon for their actions past:
What have we gain’d ourselves, or done
For others, thro’ his gifts enjoy’d,
Or how improv’d for him alone
The various graces of our God?

**“And so he that had received five talents came
&c.”—[Matt. 25,] v. 20.²²**

Who walking like their Saviour here
Rejoic’d in active good to live,
Shall boldly at his bar appear
Their joyful sentence to receive:
With more or fewer talents blest
Shall thankfully to Christ restore
The glory of his grace increas’d,
And prostrate at his throne adore.

²⁰Published posthumously in *Poetical Works*, 10:387.

²¹Published posthumously in *Poetical Works*, 10:387.

²²Published posthumously in *Poetical Works*, 10:387.

“His Lord said unto him, Well done &c.”
—[Matt. 25,] v. 21.²³

- [1.] Happy whom God vouchsafes to praise
 As a wise steward of his Lord!
Faithful and good in more or less,
 He wins a full, immense reward:
And all the crown of life may gain,
 Which freely Christ bestows on his,
And purchas'd by his mortal pain
 Enter into their Master's bliss.
2. How disproportionate the toil
 And recompense by mercy given,
When Christ doth on his servants smile,
 And owns before the host of heaven!
Whate'er on earth we do or bear
 With patience of unwearied love,
We count not worthy to compare
 With all that rapturous²⁴ joy above.

**“He also that had received two talents came,
and said, Lord, thou deliveredst unto me two
talents: behold, I have gained two other
talents besides them.”**—[Matt. 25,] v. 22.²⁵

Who saves his own and neighbour's soul
 Doubles the talent he receives,
Having done all, refers the whole
 To Christ, when his account he gives:
Before his Saviour in the skies
 He stands, demanding no reward:
He serv'd on earth (let that suffice)
 A great, and good, and faithful Lord.

²³Published posthumously in *Poetical Works*, 10:388.

²⁴Orig., “glorious.”

²⁵Published posthumously in *Unpublished Poetry*, 2:44.

“Well done good and faithful servant.”
—[Matt. 25,] v. 23.²⁶

My goodness now I cannot boast,
My faithfulness I cannot see:
What in mine inmost soul Thou dost,
While doing, is unknown to me:
The way, and measure of thy grace
Still be it, Lord, to me unknown,
So Thou at last thy servant praise
For work which Thou thyself hast done.

**“His Lord said unto him ... enter thou into the
joy of thy Lord.”—[Matt. 25,] v. 23.²⁷**

- [1.] Transporting word for all that hear!
But none can hear it spoke below:
When Jesus bids his saints draw near,
They then his heavenly joy shall know:
The joy of Christ forever blest
Is in his Father’s bosom found:
And there we one with Christ shall rest,
With everlasting glories crown’d.
2. The earnest of that joy supreme
He here doth to his Saints impart:
A drop of heaven, deriv’d from Him,
Enters the true, believing heart:
But entering there our happiest²⁸ state,
We bathe in that unbounded sea,
Immers’d in bliss divinely great,
Implung’d thro’ all eternity.

**“I knew that thou art an hard man reaping
where thou hast not sown &c.”**
—[Matt. 25,] v. 24.²⁹

²⁶Published posthumously in *Unpublished Poetry*, 2:45. This is a variation on *Scripture Hymns* (1762), 2:186, NT #231.

²⁷Published posthumously in *Poetical Works*, 10:388–89. CW originally began the scripture reference as: “Then he which had receiv[ed].”

²⁸Orig., “that glorious” changed to “our happiest.”

²⁹Published posthumously in *Poetical Works*, 10:389.

He never knew his Lord aright
Who thinks him rig'rous and austere,
Who thinks our God can take delight
In mocking his poor creatures here,
Deny to most his special grace,
Impossibilities require,
And doom the non-performing race,
As Sovereign, to eternal fire.

“Reaping where thou hast not sown &c.”
—[Matt. 25,] v. 24.³⁰

Nay; but his seed He often sows
In hearts that yield him no increase,
And gathers, where his grace he strows,
No kindly fruits of righteousness:
A power his talent to improve
To every child of man he gave:
And all may serve the God of love,
And yield, that Christ their souls should save.

**“And I was afraid, and went, and hid thy
talent &c.”**—[Matt. 25,] v. 25.³¹

How base the inconsistent fear
Of him that doth his talent hide!
He dreads a reckoning more severe,
Yet dares in ignorance abide:
Neglectful of his Lord's commands,
He aims at doing good to none,
And not till death he understands
That sloth and wickedness are one.

**“His Lord answered Thou wicked and slothful
servant, thou knewest that I reap &c.”**
—[Matt. 25,] v. 26.³² +

[1.] The harmless, inoffensive man
Is cast before the bar of God,

³⁰Published posthumously in *Poetical Works*, 10:389.

³¹Published posthumously in *Poetical Works*, 10:389–90.

³²Published posthumously in *Unpublished Poetry*, 2:45. Stanza 1 appeared in *Poetical Works*, 10:390; and Stanza 2 is a variation on *Scripture Hymns* (1762), 2:186, NT #232.

Cast by his own excuses vain,
For not performing what he cou'd:
And, burying that preventing grace,
Who justly perish unforgiven,
Shall mixt with fiends in groans confess
They might have sung with saints in heaven.

2. With shame and sorrow I confess
The vilest wickedness is mine;
Sloth is the vilest wickedness;
If idle in the work divine
I stand, and hide my talent still,
Till all my gracious day is past,
For doing neither good nor ill
I must be justly damn'd at last.

**“From him that hath not, shall be taken away
even that which he hath.”—[Matt. 25,] v. 29.³³ +**

Why am I stript of all my power?
My Lord by long neglect I griev'd,
I would not use, or strive for more,
And lost by sloth the grace receiv'd:
I did not in his knowledge grow,
Or labour after holiness:
And thus I let my pardon go,
And thus I forfeited my peace.

**“Cast ye the unprofitable servant into outer
darkness: there shall be weeping &c.”
—[Matt. 25,] v. 30.**

[I.]³⁴

- [1.] Why was he doom'd to endless pain?
He did not what he might have done,
Receiv'd the grace of God in vain,
As giv'n him for himself alone:

³³Published in *Scripture Hymns* (1762), 2:187, NT #233.

³⁴Published posthumously in *Poetical Works*, 10:391. The last four lines of Stanza 2 = *Scripture Hymns* (1762), 2:187, NT #234, altered.

His talent small he did not waste;
He did not use it for his Lord,
But loiter'd on till time was past,
And found in hell his just reward.

2. The soul is into Tophet thrust,
Consign'd to everlasting pain,
For that, on which the many trust
Assur'd salvation to obtain:
And O, what crouds *his* doom shall feel,
Who keep their talents unemploy'd,
Shut out from heaven, shut up in hell
For doing neither harm nor good!

**["Cast ye the unprofitable servant into outer
darkness: there shall be weeping &c."
—Matt. 25, v. 30.]**

II.³⁵

If God the slothful wretch reject
That³⁶ hides a single gift or grace,
What punishment may they expect
Who might do good to half our race!
Who all their time and fortune lose:
Who, not contented to conceal,
Their talents manifold abuse;
They claim for theirs the deepest hell.

**["Cast ye the unprofitable servant into outer
darkness: there shall be weeping &c."
—Matt. 25, v. 30.]**

III.³⁷

Awed by the righteous doom of them
That perish thro' neglect of grace,
The time we labour to redeem,
Yet cannot boast our faithfulness:
If we thy talents occupy,
Useful to man we here may be,
But still, O God, we live and die
Unprofitable all to Thee.

³⁵Published posthumously in *Poetical Works*, 10:391.

³⁶Orig., "Who."

³⁷Published posthumously in *Poetical Works*, 10:391–92.

“Then shall He sit upon the throne of his glory.”—[Matt. 25,] v. 31.³⁸

To fix the universal doom,
The Son of man shall bow the sky,
With all his holy angels come,
With all his Father’s Majesty:
All nations in that day shall meet,
Arraign’d at his tremendous bar,
Behold him on his judgment³⁹ seat:
And O, my soul, shalt thou be there?

“He shall separate them.”—[Matt. 25,] v. 32.⁴⁰

The wicked and the just
Till then together stay:
But O, the saints and sinners must
Be parted at that day!
Sever’d the tares and wheat,
The goats and sheep shall be,
Never again to mix, or meet
Thro’ all eternity.

“He shall set the sheep on his right hand, and the goats on the left.”—[Matt. 25,] v. 33.⁴¹

They shall be numbred with the sheep,
And found on the right-hand,
Who hear the Shepherd’s voice, and keep
His every kind command:
Ah, give me now thy voice to hear,
And mark me with thy sign,
And when Thou dost as Judge appear,
Acknowledge me for thine.

³⁸Published in *Scripture Hymns* (1762), 2:187, NT #235.

³⁹Orig., “glorious.”

⁴⁰Published in *Scripture Hymns* (1762), 2:187, NT #236.

⁴¹Published in *Scripture Hymns* (1762), 2:188, NT #237.

“Come ye blessed.”—[Matt. 25,] v. 34.⁴²

- [1.] Here on earth He bids us come,
 Weary to himself for rest;
 There⁴³ receives his brethren home,
 Makes, whom he pronounces, blest,
 Crowns with immortality,
 Gives the joy prepar'd for me.
2. Saviour, now to Thee I cry,
 Come, and all my heart possess,
 Then returning in the sky
 Call me to thy happiness,
 Bid me at thy side sit down
 Partner of thy heavenly throne.

**“I was an hungred, and ye gave me meat &c.”
—[Matt. 25,] v. 35.⁴⁴**

- [1.] Every charitable deed
 Is then accounted good,
 When it freely doth proceed
 From faith in Jesus blood:
 All our works which flow from love
He owns as done unto the Lord,
 With his smile vouchsafes t' approve,
 And with his heaven reward.
2. Mercy's outward works who show
 Their recompense receive:
 Shall they unrewarded go,
 Who needy souls relieve?
 Those who ministring his grace
Supply th' immortal spirit's wants,

⁴²Published posthumously in *Poetical Works*, 10:393. Stanza 1 = *Scripture Hymns* (1762), 2:188, NT #238.

⁴³Orig., “Their”; an error.

⁴⁴Published posthumously in *Poetical Works*, 10:393–94.

Labour for the sinsick race,
And sinners turn to saints!

3. This, till Christ pronounce me blest,
My whole employment be,
Still to succour the distrest
In whom my Lord I see;
Strangers without cloaths or food
Into my house and heart to take,
Share the sickly prisoner's load
For my Redeemer's sake.

4. But I more than all would know
Afflicted souls to ease,
Griev'd at every shape of woe
And spiritual distress,
Seek with sympathizing care,
And kindly tend the sick of sin,
Feed the poor, and clothe the bare,
And bring the wanderer in.

5. Joyful news I would proclaim
To spirits in prison bound,
Tell them, freedom thro' thy name,
And in thy blood is found:
Jesus, thy compassion give,
And touch'd with sinners misery,
All I shall assist, relieve,
By sending all to Thee.

6. For a moment's⁴⁵ labour here
And by thy Spirit done,
When Thou dost as Judge appear,
Thou wilt thy servant own,

⁴⁵Orig., "moment."

With the heavenly manna feed,
Bid me on thy fulness feast,
Drinking at the Fountain-head,
And lodging in thy breast.

“When saw we thee an hungred?”

—[Matt. 25,] v. 37.⁴⁶

I want that unreflecting love
Which simply thy command⁴⁷ obeys,
(Content, if Thou at last approve)
Nor fondly on the action stays:
Still would I my own good⁴⁸ forget,
Which is not, gracious Lord, my own,
Till Thou thy servant’s works repeat,
And praise me for what grace had done.

“Ye have done it unto Me.”

—[Matt. 25,] v. 40.⁴⁹

To Christ who would not gladly give
Raiment, or food, or ease;
And in his substitutes relieve
His Saviour in distress?
Saviour, where’er conceal’d Thou art,
Thee may I plainly see,
And always bear it on my heart
“Ye did it unto Me!”

“Prepared for the devil and his angels.”

—[Matt. 25,] v. 41.⁵⁰

Not for the wretched sons of men
Was Tophet first prepar’d:
Intruders into hellish pain
They snatch the fiend’s reward:

⁴⁶Published in *Scripture Hymns* (1762), 2:188, NT #239.

⁴⁷Orig., “commands.”

⁴⁸Orig., “work.”

⁴⁹Published in *Scripture Hymns* (1762), 2:188, NT #240.

⁵⁰Published in *Scripture Hymns* (1762), 2:189, NT #241.

If just as well as good Thou art,
Thy vengence they require,
And force thee, Lord, to say Depart
Into eternal fire.

“Ye did it not to Me.”—[Matt. 25,] v. 45.⁵¹

Equal and just are all thy ways!
Forever banish'd from thy sight
The wicked shall at last confess
The Judge of all the earth doth right:
Justly thine utmost wrath they prove,
Who would not thy salvation see,
Refus'd the faith producing love,
And in thy poor neglected Thee.

**“Those shall go away into everlasting
punishment, but the righteous into life
everlasting.”—[Matt. 25,] v. 46.⁵²**

+

Most gracious, most tremendous Lord,
The sentence which proceeds from Thee
For punishment or for reward,
Must stand thro' all eternity:
Our states assign'd by wrath, or love,
Shall neither change nor period know,
But long as saints rejoice above,
Unhappy souls shall howl below.

⁵¹Published in *Scripture Hymns* (1762), 2:189, NT #242.

⁵²Published in *Scripture Hymns* (1762), 2:189, NT #243.

S. Matthew XXVI.

“When Jesus had finished all these sayings, he said unto his disciples.”—[Matt. 26,] v. 1.¹

- [1.] He now had taught the favour'd race,
His final, full instructions given,
Convinc'd by miracles of grace,
Mark'd out th' unerring way to heaven,
An all-compleat example shown,
And liv'd on earth for them alone.
2. One only proof doth yet remain
His zeal for man to testify,
To crown his life of love and pain,
The Lamb prepares himself to die,
To ransom sinners by his blood,
And bring them sanctified to God.

“Ye know that after two days is the passover, and the Son of man is betrayed to be crucified.”—[Matt. 26,] v. 2.

[I.]²

Truth of the Paschal sacrifice,
Both passovers He joins in one,
That all our offerings may arise
With his united to the throne,
That we may suffer with our Head,
And love the cross where Jesus bled.

[“Ye know that after two days is the passover, and the Son of man is betrayed to be crucified.”—Matt. 26, v. 2.]

II.³

- [1.] He with divine tranquillity
Foretells his death of pain and shame,
But spares who nail him to the tree,
Forbears his cruel foes to name;
The Son of man hereby confest,
The Son of God, forever blest.

¹Published posthumously in *Poetical Works*, 10:396.

²Published posthumously in *Poetical Works*, 10:397.

³Published posthumously in *Poetical Works*, 10:397.

2. O could we with his calmness meet
Our destin'd share of grief and woe,
Meek as our Lord the men entreat
With love, who bitter hatred show,
Only to God their names declare,
And bless them in our dying prayer!

**“There came a woman having an
alabaster-box of very precious ointment, and
poured it on his head.”—[Matt. 26,] v. 7.⁴**

Love as generous as sincere,
Not by words but actions prov'd,
Doth to Jesus minister,
Pours the oil on its Belov'd:
Who the use of riches know,
Who a precious Christ esteem,
They their all on Him bestow,
All too mean a gift for Him.

**“They had indignation saying, To what
purpose is this waste?”—[Matt. 26,] v. 8.⁵**

Men who never care for God,
Never for his worship care,
Count as lost the gifts bestow'd
On th' external house of prayer:
Yet our Lord the nard⁶ receives,⁷
Author of religion pure,
Yet the precedent he leaves
Shall from age to age endure.

**“She hath wrought a good work upon me.”
—[Matt. 26,] v. 10.⁸**

Jesus justifies expence,
Toward himself profusely shew'd

⁴Published posthumously in *Poetical Works*, 10:397.

⁵Published posthumously in *Poetical Works*, 10:397–98.

⁶CW wrote a definition of “nard” in the margin: “Precious Ointment.”

⁷Orig., “receiv'd.”

⁸Published posthumously in *Unpublished Poetry*, 2:46.

Works of *such* magnificence
Praises as sincerely good:
Offerings of a willing heart
Small or great he deigns t' approve,
Stamps them with his own desert,
Loves whate'er proceeds from love.

“Ye have the poor always with you.”
—[Matt. 26,] v. 11.⁹

Yes; the poor supply thy place,
Still deputed, Lord, by Thee,
Daily exercise our grace,
Prove our growing charity:
What to them with right intent
Freely, faithfully is given,
We have to our Saviour lent,
Laid up for ourselves in heaven.

**“This that this woman hath done, shall be told
for a memorial of her.”**—[Matt. 26,] v. 13.¹⁰

Let me thus her zeal record,
Thus my own for Jesus prove,
Render to my dearest Lord
All I prize, and all I love,
Him embalm with contrite tears,
Him perfume with humble sighs,
Till the rising God appears,
Mounts, and draws me to the skies.

**“What will ye give me, and I will deliver him
unto you?”**—[Matt. 26,] v. 15.¹¹

Who would not start from avarice,
Which paves the way to hell,

⁹Published posthumously in *Unpublished Poetry*, 2:46. This is a variation on *Scripture Hymns* (1762), 2:189, NT #244.

¹⁰Published in *Scripture Hymns* (1762), 2:190, NT #245.

¹¹Published posthumously in *Poetical Works*, 10:398.

Which tempts us at so vile a price
Our Saviour-God to sell?
Thy only love can rescue me:
Jesus, thy love impart,
And chase the curst idolatry,
The Judas from my heart.

**“From that time he sought opportunity to
betray him.”—[Matt. 26,] v. 16.¹²**

When once we let the tempter in,
And cast our God behind,
The opportunity to sin
Sure as we seek, we find:
Satan th’ occasion will present,
Lead to the pleasing snare,
Employ his forward instrument,
And plunge us in despair.

**“Where wilt thou that we prepare for thee to
eat the passover?”—[Matt. 26,] v. 17.¹³**

True followers of their¹⁴ Lord,
To Christ who closest cleave,
They trust his providential word
For all they here receive;
Unknowing how or where
He will their wants supply,
In faith they cast on Him their care,
In peace they live, and die.

**“The Master saith, My time is come.”
—[Matt. 26,] v. 18.¹⁵**

The time of death and pain
Our Master calls his own,

¹²Published posthumously in *Poetical Works*, 10:399.

¹³Published posthumously in *Poetical Works*, 10:399.

¹⁴Orig., “our.”

¹⁵Published posthumously in *Poetical Works*, 10:399.

Who came our sorrows to sustain,
And groan our mortal groan:
And we who call him Head
In Jesus' footsteps move,
His suffering life on earth we lead,
His blisful¹⁶ life above.

“One of you shall betray me.”

—[Matt. 26,] v. 21.¹⁷

- [1.] The root of every ill
 Thine eye discerns in me,
The wandring of my sinful will,
 My inbred treachery:
 Do Thou my will restrain,
 Nor suffer it to rove,
But save the feeblest child of man
 By pure almighty love.
2. Saviour, Thou seest the fear
 Which haunts me night and day,
My heart so weak, my sin so near,
 Shall I not Thee betray?
 Ah, do not let me live
 To cause the dire offence,
Rather this instant now forgive,
 And snatch me spotless hence.

**“It had been good for that man, if he had not
been born.”—[Matt. 26,] v. 24.¹⁸**

+

But if the everlasting pain
Were in a course of ages past,
Great good it would be to that man
To perish, and be sav'd at last.

¹⁶Orig., “glorious.”

¹⁷Published posthumously in *Poetical Works*, 10:399–400. Stanza 2 = *Scripture Hymns* (1762), 2:190, NT #246.

¹⁸Published in *Scripture Hymns* (1762), 2:190, NT #247.

“Take, eat; this is my body &c.”
—[Matt. 26,] v. 26.¹⁹

Tremendous words! they all contain,
Establishing the worship pure,
Delivering the new law to man,
And making the new covenant sure!
They the last testament express
And kindness of our dying Friend,
Bequeath us life, and power, and peace,
And endless joys when time shall end.

**“This is my blood of the new testament which
is shed for many.”—[Matt. 26,] v. 28.²⁰**

- [1.] As many as in Adam died
In Christ may be restor'd,
And freely sav'd in Christ confide,
And love their bleeding Lord:
To purge the universal sin
The purple fountain flow'd,
To make our life and nature clean,
And bring us all to God.
2. His blood and body are the price
By which we all are freed,
The victim of our sacrifice
Which doth our spirits feed;
The bond of union with our Lord,
The seal of sins forgiven,
Our life of paradise restor'd,
Our antepast of heaven.

¹⁹Published posthumously in *Poetical Works*, 10:400.

²⁰Published posthumously in *Poetical Works*, 10:400–401. Stanza 1 = *Scripture Hymns* (1762), 2:190, NT

“I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.”

—[Matt. 26,] v. 29.²¹

- [1.] Jesus, the true, immortal Vine,
The plenitude of bliss is thine,
The Father’s co-eternal Son,
Sufficient in thyself alone,
Thyself Thou dost to saints impart,
And heaven is found, where’er Thou art.
2. Thou with thy own perfections blest,
Dost in thy love forever rest:
And Thou hast promis’d, Lord, that we
Shall the new wine partake with Thee,
Shall drink it in thy courts above
The wine of thy eternal love.
3. Hasten the long-expected day
When heaven and earth shall pass away,
When all thy church compleat in one
Shall meet triumphant at thy throne,
And drink the Spirit of their Head,
And on thy glorious fulness feed.

“All ye shall be offended because of me this night.”—[Matt. 26,] v. 31.²²

How can thine own Apostles fall?
Th’ occasion of offence they take
From that Thou dost endure for all,
And basely all their Lord forsake:
And still there are who faith profess,
Till call’d to suffer for thy cause,

²¹Published posthumously in *Poetical Works*, 10:401.

²²Published posthumously in *Poetical Works*, 10:402.

In times of trial and distress
They faint, and stumble at thy cross.

**“After I am risen again, I will go before you
into Galilee.”—[Matt. 26,] v. 32.²³**

- [1.] The sheep their faithful Shepherd leave:
His life he doth a ransom give,
 To bring the wanderers back;
And whom he makes his tenderest care,
And whom he in his arms doth bear
 He never will forsake.
2. Before us still, great Shepherd, go,
Cause every sheep thy voice to know
 And risen from the dead
Thy feeble, scatter'd followers raise,
And cheer'd and fortified by grace
 To life eternal lead.

**“Though all men shall be offended because of
thee, yet will I never be offended.”
—[Matt. 26,] v. 33.²⁴**

- [1.] One moment, Lord, if Thou depart,
 More forward and presumptuous I
Shall trust my own deceitful heart,
 Shall give my warning God the lie:
Tho' all prove faithful to thy cause,
 I only, left without thy power,
Shall faint, offended at thy cross,
 Shall deeply fall, to rise no more.
2. Jesus, my desperate helplessness
 Forc'd by ten thousand falls to own,
With fear and trembling I confess
 One hour I cannot stand alone;

²³Published posthumously in *Poetical Works*, 10:402.

²⁴Published posthumously in *Poetical Works*, 10:402–3. Stanza 1 = *Scripture Hymns* (1762), 2:191, NT #249, altered. A vertical line is drawn through stanza 1 in ink, likely by JW.

I surely shall myself betray,
My Lord perfidiously deny,
Left to myself this very day,
And Judas-like despair and die.

“Though I should die with thee, yet will I not deny thee.”—[Matt. 26,] v. 35.²⁵

Who trust in a suppos'd decree,
Or your own perfect purity,
And cannot fall from grace,
Before your Master ye deny,
Before ye curse your God, and die,
Remember Peter's case!

“He took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.”—[Matt. 26,] v. 37.²⁶

[1.] Jesus to those he most approves,
And as his choicest fav'rites loves
Doth more abundantly impart
His grief and heaviness of heart:
And all who thankfully embrace
The marks of his distinguish'd grace,
Shall nearest him above sit down,
With brighter jewels in their crown.

2. Lord, in my contrite heart reveal
What Thou wert pleas'd for me to feel:
That deep, mysterious grief unknown
Thou shalt not bear it all alone:
My sins, the cause of thy distress,
My sins I mournfully confess,
Thy cup partake, thy sorrow share,
And to my grave thy burthen bear.

²⁵Published in *Scripture Hymns* (1762), 2:191, NT #250.

²⁶Published posthumously in *Unpublished Poetry*, 2:46–47.

“My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.”
—[Matt. 26,] v. 38.²⁷

- [1.] The Man of sorrows now
 Thou dost indeed appear,
 Beneath my guilty burthen bow,
 And tremble with my fear:
 Thy pain is my relief,
 And doth my load remove;
 For O, if all thy soul is grief,
 Yet all thy heart is love.
2. Conform my heart to thine,
 And gladly I partake
 The sorrow and the love Divine,
 A sufferer for thy sake:
 With Thee I tarry here,
 (For such my Lord’s desire)
 And watch, and pray, and persevere,
 Till pain with life expire.

“He fell on his face and prayed.”
—[Matt. 26,] v. 39.²⁸

What posture should I use, who see
 The suffering Son of God
 In tears, in mortal agony,
 And bath’d in his own blood!
 A sense of Jesus’ grief unknown,
 Father, to me impart,
 And hear his humble Spirit groan
 In my poor, broken heart.

“O my Father, if it be possible, let this cup pass from me: nevertheless not as I will &c.”
—[Matt. 26,] v. 39.²⁹

A follower of thy patient Son,
 I would the cup decline,

²⁷Published posthumously in *Unpublished Poetry*, 2:47. Stanza 1 = *Scripture Hymns* (1762), 2:191, NT #251.

²⁸Published in *Scripture Hymns* (1762), 2:191–92, NT #252.

²⁹This is a major reworking of *Scripture Hymns* (1762), 2:192, NT #253.

Yet let thy sovereign will be done
In preference to mine:
Like Him, submitting my request,
Whatever pangs I feel,
Father, in this I calmly rest,
Thou art my Father still.

“Watch and pray, that ye enter not into temptation.” —[Matt. 26,] v. 41.

[I.]³⁰

The pastor good with pious care
Doth still his flock defend,
Exhorts to watchfulness and prayer,
And warns them to the end:
Thus may I imitate my Lord,
The people’s pattern be,
Obey, inforce thy warning word,
And live and die, like Thee.

[“Watch and pray, that ye enter not into temptation.” —Matt. 26, v. 41.]

II.³¹

- [1.] Captain, God of my salvation,
How shall I thy word obey,
Prest, surrounded with temptation,
Wanting power to watch and pray?
Humbly I implore the blessing,
Watching, supplicating power;
Fill my heart with prayer unceasing,
Wake my soul to sleep no more.
2. Set my soul upon the tower,
While the world and sin are nigh,
Thro’ the dark, distressing hour
Hear me in thy Spirit cry:
Satan still desires to have me;
Lord, thy ransom’d servant take,

³⁰Published in *Scripture Hymns* (1762), 2:192, NT #254.

³¹Published posthumously in *Poetical Works*, 10:404–405.

Save, and every moment save me,
For thy truth and mercy sake.

3. If I have with God found favor
Thro' thy cries on Calvary,
Day and night my constant Saviour
Stand betwixt my heart and me;
If on Thee I boldly venture,
Thou my tempted soul restrain,
That the snare I may not enter,
May not close with sin again.
4. Awed by thy continual presence
Give me still on Thee t' attend,
Kept in faithful acquiescence,
Praying, watching to the end;
Till in life's extreme temptation
Calm I lay my burthen down,
Sink a partner of thy passion,
Rise a sharer of thy throne.³²

“He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”—[Matt. 26,] v. 42.³³

- [1.] Thus may I with alternate care
The flock and my own soul attend,
Thus have recourse to God in prayer,
When danger's blackest storms impend,
And urge him with redoubled cry,
When trouble, pain, and death are nigh!
2. I now my patient Pattern³⁴ see,
The Man of unexampled³⁵ woe,

³²“Throne” has “crown” written in the margin as an alternative.

³³Published posthumously in *Poetical Works*, 10:405–406.

³⁴Orig., “meek Example” changed to “patient Pattern.”

³⁵Orig., “agonizing.”

With humble importunity,
 Jesus, to Thee my griefs I show,
With cries and tears my suit repeat,
Yet to thy sovereign will submit.

3. Stand by me in this evil day,
 My sorrows to thy sorrows join,
(Thou hear'st me in thy Spirit pray)
 With strength and fortitude divine
Inspire me by that love unknown
Which put my fears and weakness on.

“He came, and found them asleep again.”
—[Matt. 26,] v. 43.³⁶

Whole nights we to ambition give,
 To avarice, or diversions vain,
Yet grudge an hour for sin to grieve,
 And prayer account a needless pain:
An hour for God we cannot spare,
 (Who bids the sleeping soul arise)
Or for our own salvation care,
 Or watch t' insure our paradise.

**“He left them and went again and prayed the
third time, saying the same words.”**
—[Matt. 26,] v. 44.³⁷

O could I thus my wants declare
In humble, persevering prayer,
 With true simplicity
Repeat my words reduc'd to one;
Or prostrate in a speechless groan
Present my heart to Thee!

**“The Son of man is betrayed into the hands of
sinners.”**—[Matt. 26,] v. 45.³⁸

HOLINESS in sinners hands
With indignation see!

³⁶Published posthumously in *Poetical Works*, 10:406.

³⁷Published posthumously in *Poetical Works*, 10:406.

³⁸Published posthumously in *Poetical Works*, 10:406–407.

Bound himself who bursts our bands,
And sets our spirits free!
Who our Lord a prisoner made
Our anger against them be shown:
Sin the Son of man betray'd,
The sin I call my own.

**“He came to Jesus and said, Hail, Master; and
kissed him.”—[Matt. 26,] v. 49.³⁹**

The world with courtesy like his
Doth Jesus' follower⁴⁰ treat:
And calmly the perfidious kiss
We would, like Christ, admit:
But full of rancorous⁴¹ despight
They do not Jesus know,
Who cannot bear the speech or sight
Of an ungrateful foe.

**“Jesus said unto him, Friend, wherefore art
thou come?”—[Matt. 26,] v. 50.⁴²**

So gentle toward my basest foe
O might I always be,
A like return with Jesus show
To hellish treachery!
O might I keep his patient word,
His temper to the end,
Taught by the meekness of my Lord
Who call'd the traitor *Friend!*

**“One of them drew his sword, and struck a
servant &c.”—[Matt. 26,] v. 51.⁴³**

[1.] The self-confiding man,
Who will his Lord defend,
Exerts his zealous efforts vain,
Which in a moment end:

³⁹Published posthumously in *Poetical Works*, 10:407.

⁴⁰Orig., “followers.”

⁴¹Orig., “rancorous.”

⁴²Published in *Scripture Hymns* (1762), 2:192, NT #255.

⁴³Published posthumously in *Poetical Works*, 10:407–408.

His hasty sword he draws
Against a troop, and flies,
Deserts the persecuted cause,
And then his Lord denies.

2. The humble man of heart
Depends on God alone:
His zeal to take the Saviour's part,
His power is not his own:
With weapons from the word,
With wisdom from above
He fights the battles of the Lord
In meek and patient love.

**“But how then shall the scriptures be fulfilled,
that thus it must be?”—[Matt. 26,] v. 54.⁴⁴**

- [1.] Whene'er Thou leav'st me in distress,
Thy wisdom graciously decrees
The sorrow, loss, or pain,
That I thy hallowing will may prove,
And perfected in patient love
A crown immortal⁴⁵ gain.
2. Entering into my God's design,
No longer I the cross decline,
With its annexed reward,
Like Him for no deliverance pray,
But suffering until death obey
To triumph with my Lord.

**“All the disciples forsook him and fled.”
—[Matt. 26,] v. 56.⁴⁶**

- [1.] Thus in temptation I
Shall from my Saviour fly;
Trembling, as the foe draws near,
Wavering, ready to desert,⁴⁷

⁴⁴Published posthumously in *Poetical Works*, 10:408.

⁴⁵Orig., “of glory” changed to “immortal.”

⁴⁶Published posthumously in *Poetical Works*, 10:408–409.

⁴⁷Orig., “depart.”

Save me from the sin I fear,
Help mine unbelief of heart.

2. I cannot faithful be
But by a power from Thee:
Thee that I may not disown,
Vilely cast my shield away,
Jesus, leave me not alone,
With my soul forever stay.

“Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants.”—[Matt. 26,] v. 58.

[I.]⁴⁸

What can feeble nature do?
One who on its strength relies,
Hardly keeps his Lord in view;
Dares not die when Jesus dies:
Closely who to Christ adhere,
Who his humble Spirit breathe,
Only they shall persevere
Firm, and faithful unto death.

[“Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants.”—Matt. 26, v. 58.]

II.⁴⁹

One that overwhelm’d with fear
Dreads his suffering Lord to own,
Jesus’ distant worshipper,
Dares he into danger run?
Who perceives his heart like mine,
Who his nature’s weakness knows,
He the world will never join,
Never mix with Jesus’ foes.

[“Peter followed him afar off unto the high priest’s palace, and went in, and sat with the servants.”—Matt. 26, v. 58.]

III.⁵⁰

Power doth unto God belong:
God’s own Power, O Christ, Thou art:
Out of weakness make me strong
By thy dwelling in my heart:

⁴⁸Published posthumously in *Poetical Works*, 10:409.

⁴⁹Published posthumously in *Poetical Works*, 10:409.

⁵⁰Published posthumously in *Poetical Works*, 10:409.

Then I shall my Lord confess,
Follow on to Calvary,
Close in all thy footsteps press,
Gladly live and die with Thee.

“The chief priests and the elders, and all the council, sought false witness against Jesus, to put him to death.”—[Matt. 26,] v. 59.⁵¹

- [1.] Tis thus the world in every age
Doth Jesus in his members use:
To ruin us they first engage,
And then search out whereof t' accuse,
Fit means, howe'er unjust, employ,
And seek a colour to destroy.
2. Jesus, Thou know'st, our envious foes,
Before they cite us to their bar,
Thy people criminals suppose,
Thy people criminals declare;
And then our horrid crimes invent,
To justify our punishment.

**“This fellow said, I am able to destroy the temple of God, and to build it in three days.”
—[Matt. 26,] v. 61.⁵²**

- [1.] Lord, in thy humanity
To mortal eye display'd
We an holy Temple see
For thy great Father made:
At thine incarnation built,
The house divine was fill'd with God:
When thy sacred blood was spilt,
The Temple was destroy'd.
2. When Thou didst to life return,
Th' immortal Son of man,

⁵¹Published posthumously in *Poetical Works*, 10:409–410.

⁵²Published posthumously in *Poetical Works*, 10:410–11.

On that third triumphant morn
The Temple rose again,
Rose rebuilt by hands Divine,
And stands to be destroy'd no more,
Glorious, everlasting Shrine
Which earth and heaven adore.

3. Temple of the Deity,
Thou art the Victim too:
Rising by thy ruins, we
Our smiling Father view:
Jesus, thy destruction was
Salvation, life, for all mankind;
All ascending on thy cross
May God in glory find.

“The high priest said unto him, Answerest thou nothing? what is it which these witness against thee?”—[Matt. 26,] v. 62.⁵³

Saviour, at thy command I speak,
Or suffering in the truth's defence,
I stand, like Thee, submissive, meek,
Nor plead my injur'd innocence:
Thy silence teaches me to waive
The vehement, vain apology;
Thy silence the example gave,
And bought the speechless grace for me.

“But Jesus held his peace.”—[Matt. 26,] v. 63.⁵⁴

That silence of th' eternal Word
Confounds our eagerness of pride,
Who will not imitate our Lord,
Or man's unjust reproach abide:
With warm, self-vindicating zeal,
Impatient we throw off the blame,

⁵³Published posthumously in *Poetical Works*, 10:411.

⁵⁴Published posthumously in *Poetical Works*, 10:411.

Answer, reply, dispute, appeal,
And all, except ourselves, condemn.

“Jesus saith unto him, Thou hast said.”
—[Matt. 26,] v. 64.⁵⁵

Innocence will not descend
Himself to justify,
Yet He doth the truth defend
For which he came to die;
Owns the truth (that I am He,
The Christ, th’ eternal Son of God)
Truth of his Divinity,
And seals it with his blood.

**“Hereafter shall ye see the Son of man, sitting
on the right-hand of power, and coming in the
clouds of heaven.”**—[Matt. 26,] v. 64.⁵⁶

How unlike the Person now,
Which He shall soon appear,
When he doth the heavens bow
In awful⁵⁷ pomp severe!
Rob’d with majesty and power,
Seated on his Father’s throne!
Hasten, Lord, that happiest hour,
Eternal Judge, come down.

**“Then the high priest rent his clothes, saying,
he hath spoken blasphemy.”**
—[Matt. 26,] v. 65.⁵⁸

Jesus let all his saints revere
Treated as a blasphemer here!
Whom prostrate Seraphim adore,
The blasphemous affront he bore,
That we may patiently endure,
May make the crown thro’ sufferings sure,
He heard their charge without reply,
And stoop’d a silent Lamb to die.

⁵⁵Published posthumously in *Poetical Works*, 10:411.

⁵⁶Published in *Scripture Hymns* (1762), 2:193, NT #256.

⁵⁷Orig., “glorious.”

⁵⁸Published posthumously in *Poetical Works*, 10:412.

“They answered and said HE is guilty of death!”—[Matt. 26,] v. 66.⁵⁹

And shall thy followers, Lord, complain
Unjustly doom'd by sinful men?
Or patiently thy cross receive,
Judg'd by the world not fit to live?

“Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands.”—[Matt. 26,] v. 67.⁶⁰

[1.] Hail, Galilean King,
 Thy humbled state we sing!
Mock'd, and spit upon below,
 Smote by sacrilegious hands,
Man would not his Maker know;
 Angels fly at thy commands.

2. From spitting, shame, and scorn
 Thy face Thou didst not turn:
How unlike our Pattern we!
 Sacred is our character,
Every trivial injury
 Seems too great for life to bear.

3. Our quick-resenting pride
 Henceforth we cast aside,
Lay our honour at thy feet,
 Meeken'd by thy Spirit's power,
Like the Lamb of God submit,
 Jesus on the cross adore.

**“He denied before them all.”
—[Matt. 26,] v. 70.⁶¹**

[1.] This dire concupiscence within,
 Which tempts me to the treacherous sin,
 Saviour, I always feel,
 The darkness of my carnal mind
 Which casts thy benefits behind,
 The weakness of my will.

⁵⁹Published in *Scripture Hymns* (1762), 2:193, NT #257.

⁶⁰Published posthumously in *Poetical Works*, 10:412–13.

⁶¹Published posthumously in *Poetical Works*, 10:413.

2. My memory, Lord, cannot retain
Ten thousand vows renew'd in vain,
 Ten thousand promises:
Tempted, I shall Thyself deny,
Unless Thou giv'st me to rely
 On thine almighty grace.

3. But if thy grace my soul defend,
But if I on thy grace depend,
 With bold fidelity
I shall to all thy foes⁶² maintain,
To all the world,⁶³ I know the Man
 Who lov'd and died for me.

“And again he denied with an oath.”
—[Matt. 26,] v. 72.⁶⁴

- [1.] Who weakly once to sin gives place,
Left to himself, by Jesus' grace
 No longer now with-held,
Assail'd by sin's redoubled power,
His abject soul resists no more,
 Or only fights to yield.

2. When rash into the snare we run,
One sin will draw a second on,
 And to a third increase:
Fresh guilt chastises for the past,
Till quite forsook we rise at last
 To blackest perjuries.⁶⁵

“I know not the man.”—[Matt. 26,] v. 74.

[I.]⁶⁶

Not know the man, that God below,
 With whom so late thou vowd'st to die!
Alas, thyself thou didst not know,
 Or wou'dst not now thy Lord deny:
Go, Peter, weep thy shameful fall—
And let thy grief o'rewhelm us all.

⁶²Orig., “~~the world~~” changed to “thy foes.”

⁶³Orig., “~~thy foes~~” changed to “the world.”

⁶⁴Published posthumously in *Poetical Works*, 10:414.

⁶⁵Orig., “~~perfidies~~.”

⁶⁶Published in *Scripture Hymns* (1762), 2:193, NT #258.

["I know not the man."—Matt. 26, v. 74.]

II.⁶⁷

What end of man's apostasy,
 If still th' apostate Thou forsake?
 But stopt, Almighty Love, by Thee,
 The wandering sinner is brought back:
 Thy look the gracious power supplied,
 Or Peter had like Judas died.

"Peter remembered the words of Jesus."

—[Matt. 26,] v. 75.⁶⁸

But He who gave the slighted word
 Brought it again to Peter's mind;
 The sinner's sleeping conscience stir'd
 By shame and deep contrition join'd:
 For him who had his Lord forsook
 Jesus had pray'd before the throne,
 And cast the kind upbraiding look,
 Which smote, and broke his heart of stone.

"He went out, and wept bitterly."

—[Matt. 26,] v. 75.

[I.]⁶⁹

See, the sad fruit of sin appears,
 While Peter weeps a briny flood!
 But that which cost the servant tears,
 Must cost the Lord his richest blood:
 The sea of tears which Peter sheds
 Can never purge his crimson sin,⁷⁰
 But Jesus for the sinner pleads,
 And pours his blood to make him clean.

["He went out, and wept bitterly."

—Matt. 26, v. 75.]

II.⁷¹

[1.] The dire occasion of my fall
 O may I still, like Peter, fly,
 My Saviour's words to mind recall,
 And feel the influence of his eye!

⁶⁷Published posthumously in *Poetical Works*, 10:414.

⁶⁸Published in *Scripture Hymns* (1762), 2:193, NT #259.

⁶⁹Published in *Scripture Hymns* (1762), 2:194, NT #260.

⁷⁰Orig., "stain."

⁷¹Published posthumously in *Poetical Works*, 10:415.

My sins and past unfaithfulness
I would at Jesus' feet deplore,
Till comforted by pardning grace
I rise, and trust my heart no more.

2. Jesus, almighty to convert,
On me thy conquering mercy show,
Strike by thy love this rocky heart,
And bid the contrite waters flow:
But let me still embrace thy feet,
Weep on, when graciously forgiven,
Till Thou exalt me to thy seat,
And dry these gracious⁷² tears in heaven.

S. Matthew XXVII.

“When they had bound him, they led him away, and delivered him to Pontius Pilate the Governor.”—[Matt. 27,] v. 2.¹

- [1.] Thee, Jesus, Thee our hearts adore!
Bound as a criminal profane,
Giv'n up into the judge's power,
Thou bear'st the punishment of man:
Haled to the Lord's tremendous bar,
The Governor of earth and sky,
Worthy to be condemn'd we are,
Worthy the second death to die.
2. But loos'd by thy captivity,
Thy meritorious bonds we bless,
Rejoice, while led away with Thee
To life and endless² happiness:
Deliver'd from the Judge Divine
With all thy family above,
With all thy saints on earth we join
The triumph of redeeming Love.

⁷²Orig., “~~wipe away my~~” changed to “dry these gracious.”

¹Published posthumously in *Poetical Works*, 10:416.

²Orig., “glorious.”

**“Judas repented himself, and brought
again the thirty pieces of silver.”**

—[Matt. 27,] v. 3.³

- [1.] My sins I may with horror own,
Break off, and the occasions shun,
My helpless case lament,
Restore my sinful ill-got gain,
Yet never feel that godly pain,
Or savingly repent.
2. In vain with guilty, slavish fear
I see the righteous Judge severe,
And shrink his wrath to bear;
Unless I in his mercy hope,
Dread of his wrath will shut me up
In damnable despair.
3. But when I all my sins confess,
My only refuge in distress
Is a most gracious God,
Who will not suffer me to die,
When self-condemn'd to Christ I fly,
And plead his speaking blood.
4. Father, I now th' atonement plead:
Thro' Him who suffer'd in my stead,
And did my guilt remove
Bold to thy throne of grace I come,
And thus escape the traitor's doom,
And thus obtain thy love.

**“He cast down the pieces of silver in the
temple, and departed and went, and hanged
himself.”—[Matt. 27,] v. 5.⁴**

Such, miser, is thy end, or worse,
Who wealth unjustly dost obtain,
By conscience gnaw'd with late remorse,
At death thou wou'dst repent in vain,

³Published posthumously in *Poetical Works*, 10:416–17.

⁴Published posthumously in *Poetical Works*, 10:417.

In vain woudst benefit the poor
By what thou canst no longer keep:
Self-murther'd soul, thy doom deplore,
And plung'd in hell forever weep!

“The chief-priests took the silver pieces, and said, It is not lawful for us to put them into the treasury, because it is the price of blood.”
—[Matt. 27,] v. 6.⁵

- [1.] The conscience of chief-priests admire!
So carefully a gnat they strain!
The price of blood, the traitor's hire
Their sacred offerings would profane:
But guiltless blood they boldly spill,
And no remorse the ruffians feel.
2. The children with their sires compare:
How closely in their steps they tread!
For small, indifferent things they care,
For superstitious trifles plead,
But take the ancient murtherer's part,
And hate their brethren in their heart.
3. With envious, fierce, vindictive pride,
Saviour, thy servants they defame,
Cast out our names, unheard, untried,
Resolv'd, impatient to condemn,
And in our innocence t' oppress
The truth with all its witnesses.

“Jesus stood before the governor.”
—[Matt. 27,] v. 11.

[I.]⁶

Lo, the Son of man appears
To bonds and death pursued,
In a wicked judge reveres
Th' authority of God:
Subject to his foe's command
Mark that humble Prisoner there!

⁵Published posthumously in *Poetical Works*, 10:417–18.

⁶Published in *Scripture Hymns* (1762), 2:194, NT #261.

All mankind shall shortly stand,
And tremble at *his* bar!

**["Jesus stood before the governor."
—Matt. 27, v. 11.]**

II.⁷

Witness to the truth He bears
Which sets his prisoners free,
Simply to the world declares
His own Divinity:
This his good confession was,
That we his kingdom might confess,
All the virtue of his cross,
And all the strength of grace.

**"And when he was accused of the chief priests
and elders, he answered nothing."
—[Matt. 27,] v. 12.⁸**

When maliciously they seek
Occasion to accuse,
Urg'd by clam'rous foes to speak,
We lawfully refuse:
Innocence with generous scorn
May envious accusations slight,
Silence is the just return
To impotent despight.

**"Hearest thou not how many things they
witness against thee?"—[Matt. 27,] v. 13.⁹**

Yes; their slanderous lies I hear,
As one that hears them not,
Silent at the bar appear
Where truth is never sought:
Let them every evil say,
Against the servant¹⁰ testify:
Judg'd in man's unrighteous day,
I as my Lord reply.

⁷Published posthumously in *Poetical Works*, 10:418.

⁸Published posthumously in *Poetical Works*, 10:418–19.

⁹Published posthumously in *Poetical Works*, 10:419.

¹⁰Orig., "servants."

“He answered him to never a word.”
—[Matt. 27,] v. 14.¹¹

Jesus answer'd not a word
To furious calumny:
But the silence of my Lord
Distinctly speaks to me:
Taught by this, I now forbear
My eagerness of self-defence,
Leave to God the cause and care
Of blacken'd innocence.

“The governor marvelled greatly.”
—[Matt. 27,] v. 14.¹²

Happy soul who Jesus knows
By silence to proclaim!
Nothing more confounds his foes,
Or glorifies the Lamb:
Speechless when we stand, alike
Unmov'd by man's reproach or praise,
More than miracle we strike
And all the world amaze.

**“Pilate said unto them, Whom will ye that I
release unto you? Barabbas, or Jesus?”**
—[Matt. 27,] v. 17.¹³

- [1.] The magistrate is oft inclin'd
Jesus's faithful flock to spare;
More mercy from the world we find
Than men of sacred character:
Pity for innocence opprest
May move a moral heathen's breast.
2. But those who bear the Christian name,
And boast their form devoid of power,
They hate the followers of the Lamb,
(As wolves the harmless sheep devour)

¹¹Published posthumously in *Poetical Works*, 10:419.

¹²Published posthumously in *Poetical Works*, 10:419–20.

¹³Published posthumously in *Poetical Works*, 10:420.

Christians they never can forgive,
Or let the true religion live.

“The chief priests and elders persuaded the multitude, that they should ask Barabbas, and destroy Jesus.”—[Matt. 27,] v. 20.¹⁴

Pastors corrupt their flock¹⁵ induce
Sin before Jesus to prefer,
The world before their God to chuse,
Riches before a life of prayer,
Pleasure to ask and sensual joy,
And the true life of Christ destroy.

“The governor said, Whether of the twain will ye that I release unto you? They said, Barabbas.”—[Matt. 27,] v. 21.¹⁶

[1.] I too have oft prefer'd
To Christ my sin abhor'd,
A robber and a murtherer spar'd,
And crucified my Lord:
I spar'd the lust that stole
My heart, O God, from Thee,
The lust that would destroy my soul
To all eternity.

2. That just and holy One
Who suffer'd in my place
I would not for my Saviour own,
And¹⁷ kill'd his life of grace:
But Christ I now receive,
Myself, not him, deny:
Henceforth in me let Jesus live,
And let Barabbas die.

“What shall I do with Jesus, which is called Christ?”—[Matt. 27, v. 22.]

[I.]¹⁸

¹⁴Published posthumously in *Poetical Works*, 10:420.

¹⁵Orig., “flocks.”

¹⁶Published posthumously in *Poetical Works*, 10:420–21.

¹⁷Orig., “But.”

¹⁸Published posthumously in *Poetical Works*, 10:421.

- [1.] With Christ what shall I do?
 What use of Jesus make?
 For wisdom, strength, and justice too,
 And holiness I take:
 My Advocate and Peace,
 My Life which never dies,
 My hope, and refuge in distress,
 My Leader to the skies.
2. I take him for my Lord,
 My only God above,
 To be with confidence ador'd,
 And serv'd with humble love:
 In all things I employ
 My Prophet, King, and Priest:
 I take him for my present Joy,
 And my eternal Rest.

**["What shall I do with Jesus, which is called
 Christ?"—Matt. 27, 22.]**

II.¹⁹

- [1.] With Christ what shall I do?
 The Prince of life and peace
 I will not crucify anew,
 But yield to his release:
 I will in Him believe,
 By sin so long opprest,
 Into mine arms of faith receive,
 And cherish in my breast.
2. My Friend, my Bosom-friend,
 He never shall depart,
 But stay and love me to the end,
 And keep my faithful heart:
 To Him I still will sue
 For grace and purity,
 And let him reign, and let him do
 Whate'er he will with me.

¹⁹Published posthumously in *Poetical Works*, 10:422.

“They cried out the more saying, Let him be crucified!”—[Matt. 27,] v. 23.

[I.]²⁰

Why, what evil hath he done,
 Asks the heathen judge in vain?
 Crucify, for crimes unknown,
 Crucify, they urge again!
 No, there can be no reprieve;
 Only blood will satisfy:
 That our guilty souls may live,
 Innocence itself must die.

[“They cried out the more saying, Let him be crucified!”—Matt. 27, v. 23.]

II.²¹

- [1.] With full indignation fir'd
 Now my hateful sins I see,
 Sins that Jesus' death requir'd,
 Sins that nail'd him to the tree:
 All the sins which I have done
 Call'd and clamour'd for his blood:
 Dying, by his blood alone
 God could quench the wrath of God.
2. Shall I suffer them to live
 Jesus murderers abhor'd?
 No; to daily death I give
 Sins that crucified my Lord:
 Let the fleshly Adam bleed,
 Nature, self, its life resign,
 Till I rise intirely dead,
 Fill'd with purest life²² Divine.

“Then answered all the people and said, His blood be on us, and on our children!”
—[Matt. 27,] v. 25.²³

- [1.] Horrible wish! thy murderers dare
 The blessing to a curse pervert:
 We turn their curse²⁴ into a prayer:
 To cleanse our lives, and purge our heart,

²⁰Published posthumously in *Poetical Works*, 10:422. The last four lines = *Scripture Hymns* (1762), 2:194, NT #263, altered.

²¹Published posthumously in *Poetical Works*, 10:422–23.

²²Orig., “love.”

²³Published posthumously in *Poetical Works*, 10:423. Stanza 1 = *Scripture Hymns* (1762), 2:195, NT #264.

²⁴Orig., “curst.”

In all its hallowing blisful powers,
Thy blood be, Lord, on us and ours!

2. On me, thou bleeding Lamb, on me
 Be pour'd the consecrating stream,
From all, from all iniquity
 My life, my nature to redeem,
To fill with purity divine,
And sign my soul forever thine.

“Then released he Barabbas unto them.”
—[Matt. 27,] v. 26.²⁵

Me, the true Barabbas, me,
 Me, and every soul of man
Jesus bought, and set us free,
 For a world of sinners slain:
Gladly I the grace receive,
 I who shed my Saviour's blood,
Live, a pard'ned murtherer, live
 Ransom'd by the death of God.

**“When he had scourged Jesus, he delivered
him to be crucified.”**—[Matt. 27,] v. 26.²⁶

Scourg'd by wicked, cruel men
 When thine only Son I see,
Father, shall I dare complain
 Chasten'd for my sins by Thee?
Chasten'd for my good alone
 To thy gracious will I yield:
But let Jesus' blood atone,
 Let me by his stripes be heal'd.

“Then the soldiers took Jesus.”
—[Matt. 27,] v. 27.²⁷

Our meek, pacific Prince adore,
Abandon'd to the soldiers' power
 A Lamb with leopards join'd,

²⁵Published posthumously in *Poetical Works*, 10:423–24.

²⁶Published posthumously in *Poetical Works*, 10:424.

²⁷Published posthumously in *Poetical Works*, 10:424.

That outraged by the men of war,
His church their violences may bear,
And peace in Jesus find.

“They stripped him, and put on him a scarlet robe.”—[Matt. 27,] v. 28.²⁸

Jesus with eyes of faith I see,
Strip’d of his seamless coat for me,
Expos’d to shame and scorn,
That I may cast my sordid dress,
And with his purest righteousness
My naked soul adorn.

“They put a crown of thorns upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him saying, Hail, king of the Jews.”—[Matt. 27,] v. 29.²⁹

- [1.] Still let the world with haughty pride
His suffering Majesty deride,
And scoff his Spirit’s power;
I glory with the Jews unseen
To serve a Lord refus’d by men,
An humbled King t’ adore.
2. I worship whom the world despise,
His scorn and ignominy prize,
His scarlet robe put on,
And crown’d with thorns my bleeding King
To his, to my great Father bring,
And claim a glorious crown.
3. Jesus, thy patient power I feel:
Insulted in thy members still,
A King of sorrows Thou!
With love’s unfeign’d sincerity,

²⁸Published posthumously in *Poetical Works*, 10:424.

²⁹Published posthumously in *Poetical Works*, 10:424–25.

I bow mine inmost soul to Thee,
And shall forever bow.

**“They spit on him, and took the reed, and
smote him on the head.”—[Matt. 27,] v. 30.**

[I.]³⁰

Sight incomprehensible,
Which sense will ne'er conceive!
His mysterious grief who feel
They only can believe:
Humbled at his feet we pray:
Or lost in awe that dares not move,
Silent adoration pay,
Unutterable love!

**[“They spit on him, and took the reed, and
smote him on the head.”—Matt. 27, v. 30.]**

II.³¹

- [1.] Kings of earth, from Christ alone
Your royal power proceeds:
Taught by Him, with reverence own
Your sceptres are but reeds:
Use them for your heavenly King,
T' advance on earth his reigning power,
All into subjection bring
To Him your hearts adore.
2. Dare ye spurn the just command
Of your Incarnate God?
Soon that reed in Jesus' hand
Shall prove an iron rod:
Him your sovereign Lord confess,
And Jesus shall his servants own,
Wave the sceptre of his grace,
And call you to his throne.

³⁰Published posthumously in *Poetical Works*, 10:425.

³¹Published posthumously in *Poetical Works*, 10:425–26.

**“After they had mocked him, they led him
away to crucify him.”—[Matt. 27,] v. 31.**

[I.]³²

Still we see our Lord below
Mock'd by hypocrites profane,
Mock'd with forms and empty show,
Mock'd with acts of worship vain:
Twice a week they bow the knee,
Zealous in religion's cause;
Then away to Calvary!
Then they nail him to his cross!

**[“After they had mocked him, they led him
away to crucify him.”—Matt. 27, v. 31.]**

II.³³

Followers of the silent Lamb,
Keep we still our Lord in view,
Charg'd with his reproach and shame,
Him to Calvary pursue:
Saviour, let thy Spirit lead,
Let thy cross the power supply:
Then in all thy steps we tread,
Then we come with Thee to die.

**“Simon they compelled to bear his cross.”
—[Matt. 27,] v. 32.³⁴**

Soon as we truly willing are
To serve the Saviour's cause,³⁵
Forc'd by an adverse world, we bear
The scandal of thy cross:
At first we bear it thro' constraint,
Till sprinkled with thy blood
No more we shrink, no more we faint,
But bless the welcome load.

**“They gave him vinegar to drink, mingled
with gall: and when he had tasted thereof, he³⁶
would not drink.”—[Matt. 27,] v. 34.**

[I.]³⁷

³²Published posthumously in *Poetical Works*, 10:426.

³³Published posthumously in *Poetical Works*, 10:426.

³⁴Published in *Scripture Hymns* (1762), 2:195, NT #265.

³⁵Orig., “cro[ss].”

³⁶Orig., “the.”

³⁷Published posthumously in *Poetical Works*, 10:427.

Worldly consolations see!
Mixt with gall the wine they give!
But who dies the death for me,
Will not the support receive;
Will not lose one moment's pain;
Bears the full unlesse'n'd load,
Bears the rage of fiends and men,
Bears the utmost wrath of God.

["They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink."—Matt. 27, v. 34.]

II.³⁸

Men would charm it, or remove,
To their pain insensible:
Saints, who Jesus' sufferings love,
All their own consent to feel,
Calmly fill their measure up,
Sure that all their griefs are his,
Drink his passion's deepest cup,
Die with Him in perfect peace.

**"And sitting down, they watched him there."
—[Matt. 27,] v. 36.³⁹**

- [1.] Happy might I station'd be
Near the ignominious tree!
Lamb of God, my suit admit,
Place me at thy wounded feet:
Here I would thro' life abide,
Watching with the Crucified,
Fixt in silent wonder gaze
On thy marr'd yet heavenly face:
2. Humbly at thy cross adore,
Feel its crucifying power,
Catch the sanctifying blood,
Die with an expiring God!

³⁸Published posthumously in *Poetical Works*, 10:427.

³⁹Published posthumously in *Poetical Works*, 10:427–28.

Give me thus thy death to see,
Till my soul is all like Thee,
Meet to live the life above,
Swallow'd up in praise and love.

**“They set up over his head his accusation
written, This is Jesus the King of the Jews.”**
—[Matt. 27,] v. 37.⁴⁰

- [1.] Thee, Jesus, Thee thy foes confess
 Lord of lords, and Prince of peace,
 Beyond their own design:
King of the inward Jews Thou art;
Set up thy kingdom in my heart,
 And all my heart is thine.
2. Thy right acquir'd by mortal pain
 Over this poor worm maintain,
 And challenge for thine own,
And reign o're every child of grace,
And fix in all the ransom'd race
 Thine everlasting throne.

**“Then were there two thieves crucified with
him, one on the right hand, and another on
the left.”**—[Matt. 27,] v. 38.⁴¹

- [1.] Numbred with the transgressors, Thee,
 Betwixt the felons crucified,
Coming again we soon shall see
 The good and evil to divide,
T' assign their states unchangeable
In joys of heaven, or pains of hell.
2. I see thee now to sinners join'd,
 That sinners may thy life partake,
That I may thy salvation find,
 And pardon'd for thy passion's sake,

⁴⁰Published posthumously in *Poetical Works*, 10:428.

⁴¹Published posthumously in *Poetical Works*, 10:428.

Be numbred with thy saints above,
T'adore the depths of dying love.

“They that passed by reviled him, wagging their heads and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross.”—[Matt. 27,] v. 39, 40.⁴²

- [1.] Man mocks a Saviour and High-priest
Who comes the temple to destroy,
The power whereby he saves the rest⁴³
Who will not for himself employ,
A Son of God the world deride,
A man, expos'd and crucified.
2. But we our great High-priest admire,
Himself the Temple fill'd with God,
The God who doth for man expire,
Who buys and saves us thro'⁴⁴ his blood,
And bids us on⁴⁵ his cross ascend
To reign with our Immortal Friend.

“Himself he cannot save.”—[Matt. 27,] v. 42.⁴⁶

- [1.] Himself he *will* not save, that we
His saving grace may taste and see,
He dies, that his worst foes may find
His death the life of all mankind.
2. Himself *and* us He cannot save,
And therefore sinks into *our* grave,
A voluntary Victim dies,
That we may to his glory rise.

“He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.”—[Matt. 27,] v. 43.⁴⁷

⁴²Published posthumously in *Poetical Works*, 10:429.

⁴³CW showed the following alternative line in the margin: “His power that rescues the distrest.”

⁴⁴Orig., “saves thro'” changed to “saves us thro'.”

⁴⁵Orig., “bids on” changed to “bids us on.”

⁴⁶Stanza 1 = *Scripture Hymns* (1762), 2:195, NT #266; and Stanza 2 = *Scripture Hymns* (1762), 2:195, NT #267.

⁴⁷Published posthumously in *Unpublished Poetry*, 2:47.

“God never can his own reprove,
“Or bruise the objects of his love:[⁴⁷]
Tis thus the foolish world blaspheme,
And mock our confidence in Him:
But chasten’d by Paternal grace
Our God more closely we embrace,
Assur’d we in his love abide;
For all his sons are crucified.

“There was darkness over all the land.”
—[Matt. 27,] v. 45.⁴⁸

Darkness the whole earth o’respreads,
And fills with sad affright,
While th’ eclipse of death invades
That uncreated Light:
But that Sun shall re-appear,
All the gloom of hell disperse,
All the frown of heaven,⁴⁹ and cheer
Our brighten’d universe.

“Jesus cried.”—[Matt. 27,] v. 46.⁵⁰

O Jesus, let thy dying cry
Pierce to the bottom of my heart,
Its evils cure, its wants supply,
And bid its unbelief depart,
Slay the dire root and seed of sin,
Prepare for Thee the holiest place:
Then, then, essential Love, come in,
And fill thy house with endless praise.

**“My God, my God, why hast thou forsaken
me?”—[Matt. 27,] v. 46.**

[I.]⁵¹

Who comprehends the reason why,
Must God’s whole mystery explain,

⁴⁸Published in *Scripture Hymns* (1762), 2:195–96, NT #268.

⁴⁹Orig., “hell.”

⁵⁰Published in *Scripture Hymns* (1762), 2:196, NT #269.

⁵¹Published posthumously in *Poetical Works*, 10:430.

Must know, how all in Adam die,
 That all may live in Christ again,
 Must God's eternal purpose see,
 (A secret to his host above)
 And sound⁵² the depths of Deity,
 The wisdom, righteousness, and love.

**["My God, my God, why hast thou forsaken
 me?"]—Matt. 27, v. 46.]**

II.⁵³

Hast Thou forgot, thou Man of woe,
 The end of all thy sorrows here,
 For whom thou didst thy heaven forego,
 For whom in mortal flesh appear?
 Didst thou not thirst to drink the cup,
 T' accomplish thy great sacrifice,
 And yield thy spotless Spirit up,
 And draw us after to the skies?

**["My God, my God, why hast thou forsaken
 me?"]—Matt. 27, v. 46.]**

III.⁵⁴

Tis not for sin which Thou hast done,
 Thine angry Father hides his face,
 But on thine innocence is shown
 The vengeance due to Adam's race:
 Thou all our sin and curse hast took,
 That we may blest and holy be;
 Thou by thy Father art forsook,
 That God may ne'er abandon me.

**"Jesus when he had cried again with a loud
 cry, yielded up the ghost (Gr., dismissed his
 spirit)."—[Matt. 27,] v. 50.**

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[I.]⁵⁵

[1.] Jesus, was ever love like thine!
 Thy life a scene of wonders is,

⁵²Orig., "sounds."

⁵³Published posthumously in *Poetical Works*, 10:430.

⁵⁴Published in *Scripture Hymns* (1762), 2:233, NT #386. Published posthumously in *Poetical Works*, 10:430–31.

⁵⁵Published posthumously in *Poetical Works*, 10:431. Stanza 1 = *Scripture Hymns* (1762), 2:196, NT #270.

Thy death itself is all Divine,
 While pleas'd thy spirit to dismiss,
 Thou dost out of the flesh retire,
 And like the Prince of life expire.

2. Thy death supports the dying saint:
 Thy death my sovereign comfort be!
 While feeble flesh and nature faint,
 Arm with thy mortal agony,
 And fill, while soul and body part,
 With life, immortal life, my heart.
3. O let thy death's mysterious power
 With all its sacred weight descend
 To consecrate my final hour,
 To bless me with thy peaceful end;
 And breath'd into the hands Divine
 My spirit be receiv'd with thine!

["Jesus when he had cried again with a loud cry, yielded up the ghost (Gr., dismissed his spirit)."—Matt. 27, v. 50].

II.⁵⁶

Beneath my sins He bow'd his head,
 My sins, and those of all mankind!
 His soul a victim in our stead
 Into his Father's hands resign'd!
 Th' immortal God, he breath'd his last!
 The sight all earth and heaven amaz'd:
 Their silent harps aside they cast,
 And angels trembled as they gaz'd.

**"The vail of the temple was rent in twain."
 —[Matt. 27,] v. 51.⁵⁷**

Rent by thy expiring groan
 The temple's vail I see,

⁵⁶Published posthumously in *Poetical Works*, 10:431.

⁵⁷Published posthumously in *Poetical Works*, 10:432.

Rent the flesh Thou didst put on,
Eternal God, for me:
Viewing now the heavens thrown wide,
I to my Father's house repair,
Boldly enter thro' thy side,
And claim a mansion there.

“The earth did quake, and the rocks rent.”
—[Matt. 27,] v. 51.⁵⁸

Saviour, let thy dying love
Its virtue still exert,
Earth to its foundations move,
And break the rocky heart;
Sinners by thy passion shake,
The most obdurate spirits rent,
By thy death the dead awake,
And bid the world repent.

**“The graves were opened, and many bodies of
saints which slept arose, and came out of their
graves after his resurrection, and went into
the holy city, and appeared unto many.”**
—[Matt. 27,] v. 52, 53.⁵⁹

[1.] Earth explains thy plaintive cry,
While to its centre shook,
Nature's works inform us *why*
Thou wast of God forsook:
Now the wondrous cause we trace,
Thy love in its effects we find,
Joyfully thy death confess
The life of all mankind.

⁵⁸Published posthumously in *Poetical Works*, 10:432.

⁵⁹Published posthumously in *Poetical Works*, 10:432–33.

2. By thy death the living way
 Is open'd to the skies,
 Judgments horribly display
 The death that never dies!
 Earth with conscious dread is fill'd!
 But lo, the riven rocks proclaim
 Penitential grace reveal'd
 Thro' thy almighty name.
3. Lo, the open'd graves declare
 Thy death destroys our sin,
 Doth on twice-dead souls confer
 The life of God within:
 Lo, the saints by rising show
 That all may feel thy quickening power,
 May thy resurrection know,
 And wake to sleep no more.
4. Rising saints forsake the tomb,
 To us they testify
 We our bodies shall resume,
 And mount above the sky;
 We shall leave the sepulchre,
 In that Jerusalem above
 Glad before thy face t' appear,
 And sing thy dying love.

“Now when the centurion, and they that were with him, saw the earthquake, they feared greatly saying, Truly this was the Son of God.”—[Matt. 27,] v. 54.⁶⁰

- [1.] Who knowingly the truth oppose,
 More distant from salvation stand,

⁶⁰Published posthumously in *Poetical Works*, 10:433–34.

More unconvincible than those,
Blind instruments of their command,
That serve their execrable will,
And all their bloody mind fulfil.

2. The first effects of dying Love
Wrought on the Pagan soldiers see!
Their hearts with conscious⁶¹ awe approve,
And own the suffering Deity,
To Jews a blest example give,
And bid the heathen world believe.

“And many women were there beholding.”
—[Matt. 27,] v. 55.⁶²

Left to themselves, the strong give place,
The weak are fortified by grace:
The men forsake their Lord, and fly,
The women stand, and see him die!
His death its sovereign power imparts
With bolder faith to female hearts,
And bids the feebler vessels prove
The utmost strength of bleeding love.

**“He went to Pilate, and begged the body of
Jesus.”**—[Matt. 27,] v. 58.⁶³

Christ and his truth when all desert,
Tis then our time to take his part,
Ourselves with boldness to declare,
And show, that we his followers are,
Resolv'd to suffer by his side,
And die with Jesus crucified.

⁶¹Orig., “humbling.”

⁶²Published posthumously in *Poetical Works*, 10:434. Orig., “v. 56”; an error.

⁶³Published posthumously in *Poetical Works*, 10:434.

**“There was Mary Magdalene, and the other
Mary, sitting over against the sepulchre.”**
—[Matt. 27,] v. 61.⁶⁴

- [1.] Fain would I my affection show,
Keep the sepulchre in view,
Nor ever hence remove:
Thro’ life my whole employment be
To muse on Jesus’ love for me,
On Jesus’ dying love.
2. The friendship of my heavenly Friend
Death itself can never end:
The love on me bestow’d
Establish’d by his death I feel,
Confirm’d by his own Spirit’s seal,
And cemented with blood.
3. Station’d by my Redeemer’s grave,
Waiting for his power to save,
Adhering to his word,
I prove my firm fidelity,
Conceal’d with Him I cannot see,
And buried with my Lord.
4. To all who watch his sepulchre,
Jesus shall again appear,
His faithful followers own;
The Head shall bid the members rise,
And draw us after to the skies,
And seat us on his throne.

“Command that the sepulchre be made sure.”
—[Matt. 27,] v. 64.⁶⁵

- [1.] How vain the care of Jesus’ foes
The truth to bury and suppress!

⁶⁴Published posthumously in *Poetical Works*, 10:434–35.

⁶⁵Published posthumously in *Poetical Works*, 10:435.

The avenues of faith they close,
And thus confirm the witnesses,
By hindering serve our God's design,
And prove the prophecy Divine.

2. Can all the art of devilish man,
The stone, the soldiers, and the seal
Eternal LIFE in death detain,
When Jesus bursts the gates of hell,
And bids at last the dead arise,
And meet their sentence in the skies.

S. Matthew XXVIII.

**“As it began to dawn, came Mary Magdalene,
to see the sepulchre.”—[Matt. 28,] v. 1.¹**

Death and the grave can never cool
The zeal of a believing soul:
With love to her Redeemer fir'd,
With earnest, holy haste inspir'd,
Led to the cross, who mourn'd to see
Her Saviour breathless on the tree,
Shall first at Jesus' sepulchre,
With joy behold her Lord appear.

**“Behold, there was a great earthquake; for
the angel of the Lord descended from heaven
and came and rolled back the stone from the
door &c.”—[Matt. 28,] v. [2,] 3, 4.²**

- [1.] Omnipotence alone
Can roll away the stone,
The mountain-bar remove
The obstacle to love,
The rock of infidelity,
And let my Lord arise in me.

¹Published posthumously in *Poetical Works*, 10:435–36.

²Published posthumously in *Poetical Works*, 10:436. Orig., “v. 3, 4”; an error.

2. O that this earth might quake,
And all the keepers shake!
O might I feel the fear
Which speaks my Saviour near!
Let nature now as dead become,
While Jesus rises from the tomb.
3. Ev'n now a sketch I see
Of Jesus victory,
My rising Lord I feel
Who shakes both earth and hell,
His foes as slaves aghast, submit,
And Death expires beneath his feet!

“Fear not ye; for I know ye seek Jesus which was crucified.”—[Matt. 28,] v. 5.³

- [1.] Reader of the trembling heart
Those who seek the Crucified,
Bid our every fear depart,
Bid us in thy death abide,
Waiting at thy tomb to see,
See, and share thy victory.
2. Thee to seek by Thee inclin'd,
On thy promise we depend
“Every one that seeks shall find,^[b^y]
Shall out of thy grave ascend,
To true holiness⁴ restor'd,
Quicken'd with our rising Lord.
3. Thee we cannot trust in vain;
Thou wilt every bar remove,
Show Thyself alive again,
Show to us the life of love,

³Published posthumously in *Poetical Works*, 10:436–37. The first four lines of stanza 1 come from *Scripture Hymns* (1762), 2:196, NT #271. The last two lines of stanza 3 come from *Scripture Hymns* (1762), 2:196, NT #271.

⁴Orig., “happiness.”

Fill our drooping hearts with peace,
Raise us up thy witnesses.

**“He is not here: for he is risen, as he said:
come, see the place where the Lord lay.”**
—[Matt. 28,] v. 6.⁵

[1.] Who seek the Crucified,
 Dismiss your needless fear:
 He once for sinners died,
 But lies no longer here:
This is the third triumphant day:
Come, see the place where Jesus lay.

2. Among the dead in vain
 Ye seek your heavenly Lord:
 He lives, he lives again
 According to his word!
Receive the power his life imparts,
And find him risen in your hearts.

**“Go quickly and tell his disciples that he is
risen from the dead; and behold, he goeth
before you into Galilee, there shall ye see him:
lo, I have told you.”**—[Matt. 28,] v. 7.⁶

[1.] With Magdalene and me
 Let every mourner come,
 By faith behold and see
 His late-deserted tomb,
And swift to his disciples fly,
The joyful truth to testify.

2. Who now lament and grieve
 As Christ would ne'er appear,⁷
 His witnesses believe,
 And cast away your fear:

⁵Published posthumously in *Poetical Works*, 10:437.

⁶Published posthumously in *Poetical Works*, 10:437–38.

⁷Orig., “return.”

Him we have seen to life restor'd:
Rejoice in our Immortal Lord.

3. No longer weep and mourn,
 The Lord is ris'n indeed!
 By faith to Jesus turn,
 By Jesus' Spirit led,
With us to Galilee repair,
And see your living Saviour there.

**“They departed quickly from the sepulchre
with fear and great joy.”—[Matt. 28,] v. 8.⁸**

Joy unmixt I would not know:
 When Thou dost to me appear,
Guard the joy thou dost bestow,
 Moderate it with humble fear;
Fear of my unworthiness,
 Fear lest I thy grace should hide,
Fear of nature's fond excess,
 Fear of losing it by pride.

**“As they went to tell his disciples, behold,
Jesus met them saying, All hail (Gr., rejoice).
And they came, and held him by the feet, and
worshipped him.”—[Matt. 28,] v. 9.**

[I.]⁹

To carry thy disciples word,
 With trembling haste I move:
O come, and meet thy servant, Lord,
 And turn my fear to love:
The servile, base, tormenting dread
 Is scatter'd by thy voice,

⁸Published posthumously in *Poetical Works*, 10:438.

⁹Published posthumously in *Poetical Works*, 10:438. The first four lines = *Scripture Hymns* (1762), 2:196, NT #272.

Which bids me circumspectly tread,
And reverently rejoice.

**[“As they went to tell his disciples, behold,
Jesus met them saying, All hail (Gr., rejoice).
And they came, and held him by the feet, and
worshipped him.”—Matt. 28, v. 9.]**

II.¹⁰

My Saviour lost if I have found
Again reveal'd in me,
Sent forth to spread the gospel-sound,
O may I cleave to Thee:
I live to testify and praise
Thy goodness, truth, and power:
But let me still thy feet embrace,
Thy Majesty adore.

“Go tell my brethren.”—[Matt. 28,] v. 10.

[I.]¹¹

Wilt Thou as such the cowards own
Who all deserted Thee?
Then I am of thy brethren one,
And mercy is for me.

[“Go tell my brethren.”—Matt. 28, v. 10.]

II.¹²

- [1.] Whom Christ his brethren owns,
Are God's adopted sons:
Jesus with his brethren shares
All that God to Him hath given:
Join'd with Him, the sons are heirs,
Heirs to pompous thrones¹³ in heaven.
2. Tis there we soon shall find
The joy for us design'd,
That inheritance receive
Purchas'd by our Brother's blood,
All his image bear, and live
One with Christ, as Christ with God.

¹⁰Published posthumously in *Poetical Works*, 10:439.

¹¹Published in *Scripture Hymns* (1762), 2:197, NT #273.

¹²Published posthumously in *Poetical Works*, 10:439.

¹³Orig., “Heirs to glorious thrones.” CW then changed to “Heirs to thrones prepar'd”; next changed to “Heirs to purchas'd thrones”; and finally changed to “Heirs to pompous thrones.”

**“So they took the money, and did as they were
bid.”—[Matt. 28,] v. 15.¹⁴**

They always, Lord, who money love
Thy bitterest persecutors prove:
The Pharisees thy life pursued,
The traitor bargain'd for thy blood:
The soldiers, to conceal thy rise,
For money sold their current lies;
And worldly priests their malice spend
On Thee and thine, till time shall end.

**“When they saw him, they worshipped him.”
—[Matt. 28,] v. 17.¹⁵**

Jesus when by faith we see,
His Father we confess,
Fulness of the Deity
Shines glorious in his face:
Open now my spirit's eyes,
And I thy worshipper shall prove,
Bless the Lord of earth and skies,
And never doubt thy love.

“But some doubted.”—[Matt. 28,] v. 17.¹⁶

Had they no true faith receiv'd,
Because they wanted more?
Have not I, O Lord, believ'd
Who groan for larger power,
Trust thee, that my latest doubt
Thou wilt at Pentecost remove,
Cast, and keep the tempter out
By perfect peace and love.

¹⁴Published posthumously in *Poetical Works*, 10:439–40.

¹⁵Published posthumously in *Poetical Works*, 10:440.

¹⁶Published posthumously in *Poetical Works*, 10:440.

“All power is given unto Me in heaven and in earth.”—[Matt. 28,] v. 18.

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[I.]¹⁷

The power is on the Man bestow'd,
Not on the one eternal God:
And every messenger from Thee,
Cloth'd with thy own authority
Proclaims¹⁸ the world thro' Thee forgiven,
Thee, the great Lord of earth and heaven.

[“All power is given unto Me in heaven and in earth.”—Matt. 28, v. 18.]

II.¹⁹

- [1.] Fulness of power in heaven is thine
Who giv'st the Comforter Divine:
Thy Spirit on our earth bestow'd
Descends to witness with the blood,
To fill us with thy purity,
And draw thy members up to Thee.
2. Our mighty Intercessor there,
For us Thou dost the place prepare,
Thine own redeem'd possession claim,
And mark a mansion with my name,
And purchas'd for thy ransom'd ones
Thy Hand shall fix us on our thrones.
3. Fulness of power in earth is thine,
Who canst the sinful heart incline,
The virtue of thy cross display,
And bow the nations to thy sway,
Make every soul of man submit,
And fall, and kiss thy bleeding feet.

¹⁷Published in *Scripture Hymns* (1762), 2:197, NT #274.

¹⁸Orig., “**Proclaim.**”

¹⁹Published posthumously in *Poetical Works*, 10:440–42.

4. Thou by thy energy of grace
Canst sanctify thy chosen race,
Protect thy little flock below,
And wash, and keep us white as snow,
Thy love's omnipotence make known
By perfecting thy saints in one.
5. God over all, and Judge supreme,
Thou canst absolve us, or condemn:
Thou wilt thy dreadful power declare,
And doom the wicked at thy bar,
Consign to flames unquenchable,
And seal them up with fiends in hell.
6. Jesus, thy saving power employ,
My evil nature to destroy,
Extirminate thy foe in me,
And set my heart at liberty
To serve thee, like thy hosts above,
With perfect holiness and love.
7. O that with all thy people I
Might prove thy power in earth and sky!
Now by thy power with God obtain
His Spirit in my heart to reign,
And with thine heavenly Father come,
And claim thine everlasting home.

**“Go ye, and disciple all nations, baptising
them in the name of the Father, and of the
Son, and of the Holy Ghost.”**

—[Matt. 28,] v. 19.

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[I.]²⁰

²⁰Published in *Scripture Hymns* (1762), 2:197, NT #275.

- [1.] Great tri-une God, thy servants own,
 And while they make thy nature known,
 Let them thy promis'd presence find,
 Sent a lost world for thine to claim,
 Sent to baptise into thy name,²¹
 Sent to disciple all mankind:
2. With signs their high commission seal,
 In every ordinance reveal
 Thyself, and shed thy love abroad,
 Their Apostolic labours crown,
 Come, Father, Son, and Spirit down,
 And fill our universe with God.

**["Go ye, and disciple all nations, baptising
 them in the name of the Father, and of the
 Son, and of the Holy Ghost."]**

—Matt. 28, v. 19.]

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II.²²

- [1.] Adopted by the Father's grace,
 Incorporated with the Son,
 Fill'd with the Spirit of holiness,
 God one in three, and three in one
 Christians throughout their lives proclaim,
 And bear the great Jehovah's name.
2. Partakers of his nature pure,
 They all his words with joy receive,
 His church, they labour and endure,
 His saints, for God alone they live,
 His host they see the glittering²³ prize,
 And fight their passage to the skies.

**"Teaching them to observe all things
 whatsoever I have commanded you."**

—[Matt. 28,] v. 20.²⁴

- [1.] No preachers of thy gospel they,
 Who teach *believe*, but not *obey*;

²¹CW originally had lines 4 and 5 reversed, but numbered them in the margin to show the order shown above.

²²Published posthumously in *Poetical Works*, 10:442–43.

²³Orig., "glorious."

²⁴Published posthumously in *Poetical Works*, 10:443. Stanza 1 = *Scripture Hymns* (1762), 2:197, NT #276. Orig., "v. 19"; an error.

The faithful servants of their Lord
Inforce thy every sacred word,
By precept and example press
True, universal righteousness.²⁵

2. Themselves instructed from above
Who *preach the law* of faith and love,
Whate'er they at thy mouth receive
Who freely to thy people give,
Thy Spirit owns their ministry,
Thy presence proves them sent by Thee.

**“And lo, I am with you always even unto the
end of the world.”—[Matt. 28,] v. 20.**²⁶

- [1.] This is the word in every age
Which doth support and keep
From sin,²⁷ the world, and Satan's rage
The shepherds and the sheep:
Thy ministers and people too
On this alone depend,
Thou said'st, I always am with you,
Till time and death shall end.²⁸

2. Jesus, I faithfully receive
The promise made to me,
And happy in thy service live,
To gather souls for Thee:
I trust thy truth, and love, and power,
Thy messenger to bless,
Till brought thro' every fiery hour
Thou bidst me die in peace.

Finished March 8, 1766.²⁹

²⁵Orig., “holiness.”

²⁶Published posthumously in *Poetical Works*, 10:443. Stanza 1 = *Scripture Hymns* (1762), 2:198, NT #277.

²⁷Orig., “From the sin.”

²⁸Orig., “death end” changed to “death shall end.”

²⁹This note is in shorthand, by CW.

**["Come unto me, all ye that labour; and are
heavy-laden, and I will give you rest."
—Matt. 11, v. 28.]**

II.¹

- [1.] Wretched in myself I wou'd
Come for happiness to Thee,
Find redemption in thy blood,
Permanent tranquillity:
Jesus, kind inviting Lord,
Thou art my substantial Rest:
Help me to believe thy word,
Draw me burthen'd to thy breast.
2. Ere² my weary eyes I close
In that everlasting night,
Bless me with the true repose
Love's ineffable delight,
Love excluding sin and fear
With thy precious Self impart;
In thy garments dyed³ appear,
Shew thy wounds, and break my heart.
3. Shew my faith thy hands and feet,
Point me to thy streaming side;
Only love can love beget:
Lamb for rebels crucified,
Let thy dying love constrain
My obduracy to yield:
Then I find my rest again,
Then I by thy wounds⁴ am heal'd.
4. Gospel-faith on me bestow,
Faith divine which⁵ works by love,
Then the pardning God I know,
Taste the blessedness above,
Stablish'd in my Lord, my Peace,
Triumphs then my meeken'd soul;
Never shall its triumphs cease
While eternal ages roll.

¹Published posthumously in *Poetical Works*, 10:254–55. There is a copy in shorthand on the inside back cover of MS Six, where it is titled as above. At the top of this hymn in MS Matthew, CW wrote in the margin: “* To be inserted p. 139.”

²Orig., “E’er”; but clearly used in sense of “before.”

³Orig., “died”; but clearly used in sense of “dyed.”

⁴“Stripes” substituted for “Wounds” in shorthand version.

⁵“That” substituted for “which” in shorthand version.