

## Hymns in *Difference with Moravians* (1745)<sup>1</sup>

[Baker list, #100]

### Editorial Introduction:

Tensions emerged between the Wesley brothers and the English Moravians early in the revival, particularly concerning the importance of the “means of grace”—see *Means of Grace* (1740). This led to a split at the Fetter Lane Society in 1741. The separation lowered tension for a while. Then, in the spring of 1745 John and Charles Wesley began a systematic visitation of Methodists in London. Sensing that the “quietism” of the Moravians was creeping back in among their followers, in late May the brothers published *A Short View of the Difference between the Moravian Brethren, lately in England, and the Rev. Mr. John and Charles Wesley*.

This pamphlet opens with an excerpt from John’s *Journal* that covered the earlier struggles. It includes an English translation of John’s conversation with Nikolaus von Zinzendorf on September 3, 1741 (which had been left in Latin in the *Journal*). This is followed by a summary of the distinctive teachings of the Moravians—from the perspective of, and signed by, both Wesley brothers. The pamphlet then concludes with six hymns (pp. 17–24), all new.

While authorship is not identified in the pamphlet, one was placed by Charles in *Redemption Hymns* (1747), and four of the remaining hymns were included by his collected *Hymns and Sacred Poems* (1749)—verifying his pen as the source of at least these five.

### Editions:

[John and Charles Wesley.] *A Short View of the Difference between the Moravian Brethren, lately in England, and the Rev. Mr. John and Charles Wesley*. London: Strahan, 1745.

Dublin: Powell, 1747.

2<sup>nd</sup> Bristol: Farley, 1748.

In 1758 John Wesley excerpted the section of *Short View* that distilled Moravian teaching, to place it in *Preservative against Unsettled Notions in Religion*. The hymns were not included in this new setting, and thus were not reprinted as this collection again.

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<sup>1</sup>This document was produced by the Duke Center for Studies in the Wesleyan Tradition under editorial direction of Randy L. Maddox, with the diligent assistance of Aileen F. Maddox. Last updated: December 5, 2009.

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**Matt[hew] 7:7.**  
**“Ask and it shall be given you.”<sup>2</sup>**

- 1 Author of faith, to thee I cry,  
To thee who wouldst not have me die,  
    But know the truth and live:  
Open mine eyes to see thy face,  
Work in mine<sup>3</sup> heart the saving grace,  
    The life eternal give.
- 2 Shut up in unbelief I groan,  
And blindly serve a God unknown,  
    Till thou the veil remove,  
The gift unspeakable impart  
And write thy name upon my heart,  
    And manifest thy love.
- 3 I know the work is only thine,  
The gift of faith is all divine;  
    But if on thee we call,  
Thou wilt<sup>4</sup> the benefit bestow,  
And give us hearts to feel and know  
    That thou hast died for all.
- 4 Thou bidst us knock and enter in,  
Come unto thee, and rest from sin,  
    The blessings<sup>5</sup> seek and find:  
Thou bidd’st us ask thy grace and have,  
Thou canst, thou wouldst this moment save,  
    Both me and all mankind.
- 5 Be it according to thy word,  
Now let me find my pard’ning Lord,  
    Let what I ask be given;  
The bar of unbelief remove,  
Open the door of faith and love,  
    And take me into heaven.

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<sup>2</sup>This hymn was later included in *HSP* (1749), 1:42–43. A manuscript precursor of the hymn appears in MS Shent, 111b.

<sup>3</sup>“Mine” changed to “my” in *HSP* (1749).

<sup>4</sup>“Wilt” changed to “wouldst” in *HSP* (1749).

<sup>5</sup>“Blessings” changed to “blessing” in *HSP* (1749).

**Matt[hew] 6:6.**  
**“But thou when thou prayest**  
**enter into thy closet...”<sup>6</sup>**

- 1 Father of Jesus Christ, my Lord,  
I humbly seek thy face,  
Encouraged by the Saviour’s word  
To ask thy pard’ning grace.
- 2 Ent’ring into my closet I  
The busy world exclude,  
In secret prayer for mercy cry,  
And groan to be renewed.
- 3 Far from the paths of men to thee  
I solemnly retire,  
See, thou who dost in secret see,  
And grant my heart’s desire.
- 4 Thy grace I languish to receive,  
The Spirit of love and power,  
Blameless before thy face to live,  
To live and sin no more.
- 5 Fain would I all thy goodness feel,  
And know my sins forgiven,  
And do on earth thy perfect will  
As angels do in heaven.
- 6 O Father, glorify thy Son,  
And grant what I require,  
For Jesus<sup>7</sup> sake the gift send down,  
And answer me by fire.
- 7 Kindle the flame of love within  
That<sup>8</sup> may to heaven ascend,  
And now in grace the work begin<sup>9</sup>  
Which shall in glory end.

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<sup>6</sup>This hymn later included in *Redemption Hymns* (1747), 48–49.

<sup>7</sup>“Jesus” changed to “Jesu’s” in *Redemption Hymns* (1747).

<sup>8</sup>“That” changed to “Which” in *Redemption Hymns* (1747).

<sup>9</sup>Line changed to “And now the work in grace begin” in *Redemption Hymns* (1747); revised to “work of grace” in 4<sup>th</sup> edn. of *Redemption Hymns* (1755).

**Isai[ah] 64:5.**  
**“Thou meetest those that  
remember thee in thy ways.”**

- 1    Come, Lord, to a soul  
      That waits in thy ways,  
      That stays at the pool  
      Expecting thy grace:  
      To see thy salvation,  
      And prove all thy<sup>10</sup> will,  
      With sure expectation  
      I calmly stand still.
  
- 2    With fasting and prayer  
      My Saviour I seek,  
      And listen to hear  
      The Comforter speak;  
      In searching and hearing  
      The life-giving word  
      I wait thy appearing,  
      I look for my Lord.
  
- 3    Because thou hast said  
      Do this for my sake,  
      The mystical bread  
      I gladly partake:  
      I thirst for the Spirit  
      That flows from above,  
      And long to inherit  
      Thy fulness of love.
  
- 4    'Tis *here* I look up,  
      And grasp at thy mind,  
      Here *only* I hope  
      Thine image to find  
      The means of bestowing  
      Thy gifts I embrace;  
      But all things are owing  
      To Jesus's grace.

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<sup>10</sup>Ori., “they”; a misprint, corrected in 2<sup>nd</sup> edn. (1747).

**Luke 18:1.**  
**“Men OUGHT always to pray,**  
**and not to faint.”<sup>11</sup>**

- 1    Come ye followers of the Lord,  
      In Jesu's<sup>12</sup> service join,  
      Jesus gives the sacred word,  
      The ordinance divine;  
      Let us his command obey,  
      And ask and have whate'er we want,  
      Pray we, every moment pray,  
      And never never faint.
  
- 2    Place no longer let us give  
      To the old tempter's will,  
      Never more our duty leave  
      While Satan cries “Be still!”  
      Stand we in the ancient way,  
      And here with God ourselves acquaint,  
      Pray we, ...
  
- 3    Be it weariness and pain  
      To slothful flesh and blood,  
      Yet we *will* the cross sustain,  
      And bless the welcome load.  
      All our grief<sup>13</sup> to God display,  
      And humbly pour out our complaint,  
      Pray we, ...
  
- 4    Let us patiently endure,  
      And still our wants declare;  
      All the promises are sure  
      To persevering prayer;  
      Till we see the perfect day,  
      And each wakes up a sinless saint,  
      Pray we, ...
  
- 5    Pray we on, when all-renewed,  
      And perfected in love,  
      Till we see the Saviour-God  
      Descending from above,

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<sup>11</sup>This hymn later included in *HSP* (1749), 2:38–39. A manuscript precursor of the hymn appears in MS Shent, 60a–60b.

<sup>12</sup>“Jesu's” changed to “Jesus” in *HSP* (1749).

<sup>13</sup>“Grief” changed to “griefs” in *HSP* (1749).

All his heavenly charms survey  
Beyond what angel-minds can paint,  
Pray we, ...

- 6 Pray we in the realms of light  
Till we behold his face,  
Faith shall there be lost in sight,  
And prayer in endless praise;  
Blest through one eternal day  
Possessed of all that God can grant  
There we cannot, need not, pray,<sup>14</sup>  
For heaven is all we want.

**A Prayer for Believers in Temptation.**<sup>15</sup>

- 1 Meek patient Son of God and man,  
With us in our temptation stay,  
Our fainting feeble minds sustain,  
And keep throughout the evil day  
(The evil day of doubts and fears,  
And fightings,) till thy face appears.
- 2 We have not an high priest in thee  
Who cannot our afflictions feel,  
The tempted soul's infirmity  
With kind concern affects thee still,  
Touched with our every grief thou art,  
And bleeds for us thy pitying heart.
- 3 For us by men and fiends distressed,  
For us by various passions torn,  
Who toil to enter into rest,  
Who for thy second coming mourn,  
And fill thy sacred sorrows up,  
And drink thine agonizing cup.
- 4 Companions to the Man of Woe,  
O let us still with thee abide,  
Tempted alas! To let thee go,  
And start from the command aside,  
By every wind of doctrine driven  
To seek a broader way to heaven.

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<sup>14</sup>Line changed to "There we need not, cannot pray" in *HSP* (1749).

<sup>15</sup>This hymn included later in *HSP* (1749), 2:101–2.

- 5 Yes, Lord, with deepest shame we own  
Our weariness of all thy ways,  
Our haste to throw thy burden down,  
Nor bear the hidings of thy face,  
Nor wait till thou create us new,  
And give the crown to conquest due.
- 6 We feared to wait thy leisure, Lord,  
Or make the crown through sufferings sure,  
Nature the dreadful cross<sup>16</sup> abhorred,  
Nor would we to the end endure,<sup>17</sup>  
But snatch a cheap fallacious peace,  
And rest in fancied<sup>18</sup> holiness.
- 7 Ah, do not let thy sheep<sup>19</sup> depart  
Wide-scattered in the cloudy day,  
But cross th' angelic tempter's art,  
But spoil the lion of his prey,  
Nor let us from our hope remove,  
Our gospel-hope of perfect love.
- 8 Us, and our brethren in distress  
Patient within thy kingdom keep,  
Sure all thy fulness to possess  
Our harvest in the end to reap,  
Thy sinless nature to retrieve,  
And glorious in thine image live.

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<sup>16</sup>“Dreadful cross” changed to “killing word” in *HSP* (1749).

<sup>17</sup>“Endure” placed in italics in *HSP* (1749).

<sup>18</sup>“Fancied” placed in italics in *HSP* (1749).

<sup>19</sup>Ori., “sleep”; a misprint, corrected in 2<sup>nd</sup> edn. (1747), but recurs in 3<sup>rd</sup> edn. (1748).

**For Those that are Turned out of the Way.<sup>20</sup>**

- 1 Saviour, to thee we humbly cry:  
The brethren we have lost restore,  
Recall them by thy pitying eye,  
Retrieve them from the tempter's power,  
By thy victorious blood cast down,  
Nor suffer him to take their crown.
- 2 Beguiled alas! By Satan's art  
We see them now far off removed,  
The burden of our bleeding heart,  
The souls whom once in thee we loved,  
Whom still we love with grief and pain,  
And weep for their return in vain.
- 3 In vain, till thou the power bestow,  
The double power of quick'ning grace,  
And make the *happy sinners* know  
Their tempter with his angel face,  
Who leads them captive at his will,  
Captive—but *happy sinners* still.
- 4 O would'st thou break the fatal snare,  
Of carnal self-security,  
And let them *feel* the wrath they bear,  
And let them groan their want of thee,  
Robbed of their false pernicious peace,  
Their self-(imputed) righteousness.<sup>21</sup>
- 5 The men of careless lives, who deem  
Thy righteousness *accounted* theirs,  
Awake out of the soothing dream,  
Alarm their souls with humble fears,  
Thou jealous God, stir up thy power,  
And let them sleep in sin no more.

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<sup>20</sup>This hymn later included in *HSP* (1749), 2:102–3.

<sup>21</sup>Line changed to “Stripped of their fancied righteousness” in *HSP* (1749).

6 Long as the guilt of sin shall last  
    Them in its misery detain,  
Hold their licentious spirits fast,  
    Bind them with their own nature's chain,  
Nor ever let the wanderers rest  
Till lodged again in Jesus' breast.