Hymns in *Difference with Moravians (1745)*¹

[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:**


- Dublin: Powell, 1747.
- 2nd 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.

¹This 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.
### Table of Contents

<table>
<thead>
<tr>
<th>Topic</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Ask and it shall be given you.” (Matthew 7:7)</td>
<td>17</td>
</tr>
<tr>
<td>“But thou when thou prayest enter into thy closet,” etc. (Matthew 6:6)</td>
<td>18</td>
</tr>
<tr>
<td>“Thou meetest those that remember thee in thy ways.” (Isaiah 64:5)</td>
<td>19</td>
</tr>
<tr>
<td>“Men ought always to pray and not to faint.” (Luke 18:1)</td>
<td>20–21</td>
</tr>
<tr>
<td>A Prayer for Believers in Temptation</td>
<td>21–22</td>
</tr>
<tr>
<td>For Those that are Turned out of the Way</td>
<td>23–24</td>
</tr>
</tbody>
</table>
Matt[thew] vii. 7.
“Ask and it shall be given you.”

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 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 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 seek and find:
Thou bidst us ask thy grace and have,
Thou can’st, 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.

---

2This hymn was later included in HSP (1749), 1:42–43. A manuscript precursor of the hymn appears in MS Shent, 111b.
3“Mine” changed to “my” in HSP (1749).
4“Wilt” changed to “wouldst” in HSP (1749).
5“Blessings” changed to “blessing” in HSP (1749).
Matt[hew] vi. 6.
“But thou when thou prayest enter into thy closet,” &c. 6

1 Father of Jesus Christ, my Lord, I humbly seek thy face, Incourag’d by the Saviour’s word To ask thy pard’ning grace.

2 Entring into my closet I The busy world exclude, In secret prayer for mercy cry, And groan to be renew’d.

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”7 sake the gift send down, And answer me by fire.

7 Kindle the flame of love within That8 may to heaven ascend, And now in grace the work begin9 Which shall in glory end.

6 This hymn later included in Redemption Hymns (1747), 48–49.
7 “Jesus” changed to “Jesu’s” in Redemption Hymns (1747).
8 “That” changed to “Which” in Redemption Hymns (1747).
9 Line changed to “And now the work in grace begin” in Redemption Hymns (1747); revised to “work of grace” in 4th edn. of Redemption Hymns (1755).
Isai[ah] lxiv. 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\textsuperscript{10} 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.

\textsuperscript{10} Ori., “they”; a misprint, corrected in 2\textsuperscript{nd} edn. (1747).
“Men ought always to pray, and not to faint.”

1 Come ye followers of the Lord,
   In Jesu’s 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 antient way,
   And here with God ourselves acquaint,
          Pray we, &c.

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 to God display,
   And humbly pour out our complaint,
          Pray we, &c.

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, &c.

5 Pray we on, when all-renew’d,
   And perfected in love,
Till we see the Saviour-God
   Descending from above,

---

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

12* Jesu’s” changed to “Jesus’” in *HSP* (1749).

13* Grief” changed to “griefs” in *HSP* (1749).
All his heavenly charms survey
Beyond what angel-minds can paint,
Pray we, &c.

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 thro’ one eternal day
Possest of all that God can grant
    There we cannot, need not, pray,\textsuperscript{14}
For heaven is all we want.

\textbf{A Prayer for Believers in Temptation.}\textsuperscript{15}

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,
Touch’d with our every grief thou art,
    And bleeds for us thy pitying heart.

3 For us by men and fiends distrest,
    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.

\textsuperscript{14}Line changed to “There we need not, cannot pray” in \textit{HSP} (1749).
\textsuperscript{15}This hymn included later in \textit{HSP} (1749), 2:101–2.
5 Yes, Lord, with deepest shame we own
   Our weariness of all thy ways,
   Our haste to throw thy burthen down,
       Nor bear the hidings of thy face,
   Nor wait till thou create us new,
   And give the crown to conquest due.

6 We fear’d to wait thy leisure, Lord,
   Or make the crown thro’ sufferings sure,
   Nature the dreadful cross\textsuperscript{16} abhorr’d,
       Nor would we to the end endure,\textsuperscript{17}
   But snatch a cheap fallacious peace,
   And rest in fancied\textsuperscript{18} holiness.

7 Ah, do not let thy sheep\textsuperscript{19} depart
   Wide-scatter’d 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.

\textsuperscript{16}“Dreadful cross” changed to “killing word” in \textit{HSP} (1749).
\textsuperscript{17}“Endure” placed in italics in \textit{HSP} (1749).
\textsuperscript{18}“Fancied” placed in italics in \textit{HSP} (1749).
\textsuperscript{19}Ori., “sleep”; a misprint, corrected in 2\textsuperscript{nd} edn. (1747), but recurs in 3\textsuperscript{rd} edn. (1748).
For Those that are Turned out of the Way.  

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 Beguil’d alas! By Satan’s art
   We see them now far off remov’d,
   The burthen of our bleeding heart,
      The souls whom once in thee we lov’d,
   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,
   Robb’d of their false pernicious peace,
      Their self-(imputed) righteousness.

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.

---

20 This hymn later included in *HSP* (1749), 2:102–3.
21 Line changed to “Stript of their fancied righteousness” in *HSP* (1749).
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 lodg'd again in Jesus' breast.