MS Matthew

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 These inclusions and adaptations are noted below.

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. At the end of the volume (on page 370), Wesley wrote in shorthand “Finished March 8, 1766.” About twenty years later Wesley apparently began to prepare the volume for publication. On the bottom of page 1 is a note in shorthand that he began revising the volume in June 24, 1783. This is followed by notation of a second round of revising begun September 20, 1784.

Whatever his intention, the volume remained unpublished at Charles Wesley’s death in March 1788. John Wesley found MS Matthew and the other volumes among his brother’s papers, and began publishing selected hymns in the Arminian Magazine in 1789, 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.3

It was likely John Wesley who placed an ink cross-mark [+] next to the scripture verse reference of selected hymns throughout the volume, since the hymns so marked for the first 87 pages 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 manuscript, and identify in footnotes the hymns published in the Arminian Magazine.

The manuscript has a few instances of a vertical line drawn through a stanza in ink similar to that in which the text was written. While it is not certain, this line was likely drawn by Charles Wesley. By contrast, there are multiple instances in the manuscript where a faint vertical line is drawn through stanzas or entire hymns, in pencil. There are also multiple instances of a capital “O” (for omit?) written in the

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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: January 27, 2012.

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.

3Arminian Magazine 12 (1789): 279.
margin by hymns, again in pencil. Since both Wesley brothers almost always use ink, we have judged these marks to be by a later hand and have not annotated them.\footnote{The person responsible for these marks is puzzling. In particular, the hymns marked show no correlation to Osborn’s selection in Poetical Works; he includes several marked with the “O” (though not all), and omits many that are not so marked.}

George Osborn published many of the hymns in MS Matthew in Poetical Works. Unfortunately, he interspersed them with verse 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. All of the verse in MS Matthew that Osborn omitted (including complete versions of hymns that he abridged) appears in S T Kimbrough’s Unpublished Poetry. This online collection is the first setting in which MS Matthew appears in complete form, with prior versions checked to assure accuracy to Wesley’s original.

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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(Ordered by Scripture reference)

[verses in red font come essentially unchanged from *Scripture Hymns* (1762)]

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S. Matthew * I.

“The book of the generation of Jesus Christ.”
—[Matt.] Chapt. 1, v. 1.

[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.

[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].

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.
7Wesley 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. +

[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;


This is the first case where a “+” is placed in the margin next to a hymn. These marks were likely made by John Wesley, when he read through the volume after Charles Wesley’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, entirely 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:

¹⁰Ori., “forever.”
¹¹Published in Scripture Hymns (1762), 2:125, NT #1.
¹²Ori., “forever.” Wesley 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.  

[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.

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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.

[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.

[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.

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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 good\(^7\) 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?”

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\(^5\)Published posthumously in Poetical Works, 10:143.  
\(^6\)Published posthumously in Poetical Works, 10:143.  
\(^7\)Ori., “God.”  
\(^8\)Published posthumously in Poetical Works, 10:144. The first four lines = Scripture Hymns (1762), 2:127, NT #8.
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.

[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.

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.

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.\textsuperscript{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.\textsuperscript{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,  
Comforther 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.

\textsuperscript{4}Published posthumously in \textit{Poetical Works}, 10:146.

\textsuperscript{5}Published posthumously in \textit{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,
Throughly 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,
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.] Father, in thy beloved Son
   Thou art well-pleas’d, in Christ alone
   Thou findest thy joy supreme;
Yet dost 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,

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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,
    Mysteriously 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.

11 Ori., “Eternally.”
12 Published 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.

“That 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.

[L]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.
²Ori., “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.

[1.] When God declares me reconcil’d,
   His pardon’d, dear, adopted child,
   Allur’d into the wilderness
   He lets the tempter prove⁴ 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.
⁵Ori., “proves”; likely an error.
⁶Ori., “his”.
⁷Ori., “desert.”
⁸Ori., “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 quel,
Skilful to use thy two-edg’d sword,
Victorious thro’ thy written word
  O’er 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.

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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 sollicit 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.\textsuperscript{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 concerning\textsuperscript{15}
thee, and in their hands they shall bear thee up.”—[Matt. 4,] v. 6.\textsuperscript{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.

\textsuperscript{14}Published posthumously in \textit{Arminian Magazine} 12 (1789): 669; and \textit{Poetical Works}, 10:153.

\textsuperscript{15}Ori., “over.”

\textsuperscript{16}Published posthumously in \textit{Arminian Magazine} 13 (1790): 53–54; and \textit{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.

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.
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 murtherer’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.

21 Published posthumously in Arminian Magazine 13 (1790): 110; and Poetical Works, 10:156.
22 Published in Scripture Hymns (1762), 2:128, NT #14.
“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 endless bliss.

“Jesus begun to preach and say, Repent: for
the kingdom of heaven is at hand.”
—[Matt. 4.] v. 17.

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.

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;

27 Ori., “glorious.”
28 Published in Scripture Hymns (1762), 2:129, NT #17.
29 Published 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 cheerful 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,
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.

[1.] 32

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

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,
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, inrich’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.
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-infirmary, 
   And plague of heart Thou dost remove, 
   Heal'st who'e'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;

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36 Ori., “on Thee believe” changed to “thy word receive.”
37 Published 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. 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.

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.

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 cheerful 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 dazzling 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.

     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.

     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.

     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.

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

—Published in Scripture Hymns (1762), 2:131, NT #25.
—Published in Scripture Hymns (1762), 2:131, NT #26.
—Published in Scripture Hymns (1762), 2:131, NT #27.
—Published 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,

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12Published in Scripture Hymns (1762), 2:132, NT #29.
13Published in Scripture Hymns (1762), 2:132, NT #30.
14Ori., “savoury.”
15Published in Scripture Hymns (1762), 2:132, NT #31.
Till that Sun of righteousness
All his heavenly 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,

16Ori., “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.

Saviour, inspire with unknown awe
The souls who fondly dream
Thou cam’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.

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.

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

Who’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.
“But I say unto you.”—[Matt. 5,] v. 22.  

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.  

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.  

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, 

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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.

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 is Truth, as well as Love.

“Thou shalt not commit adultery.”  
—[Matt. 5,] v. 27.

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 thine alone.

“He hath committed adultery in his heart.”  
—[Matt. 5,] v. 28.

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,

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28Published in Scripture Hymns (1762), 2:136, NT #43.
29Ori., “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.
31Ori., “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’recome 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.

36Ori., “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.”

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 murthersers 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

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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 joy in heaven!

“Pray for them which despitefully use you.”
—[Matt. 5,] v. 44.

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.

How may we resemble God,
His genuine children prove?
Jesus, Thou the way hast shew’d
In universal love:
Let thy love implanted be,
Pure, impartial, unconfined,
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.

Evil, or good, Thou lovest 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)

42 Ori., “joys.”
43 Published in Scripture Hymns (1762), 2:138, NT #50.
44 Published in Scripture Hymns (1762), 2:138–39, NT #51.
45 Published 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.

[1.] Would’st 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.]

[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.

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46 Published in Scripture Hymns (1762), 2:139, NT #53. Published posthumously in Arminian Magazine 14 (1791): 109–110.
47 Ori., “Would.”
48 Published 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
   Who’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.

⁴⁹Ori., “back.”
⁵⁰Ori., “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.]²

[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.]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.

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.

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.

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.

Father, for power I groan
In secret prayer to spend

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5Published posthumously in Poetical Works, 10:175.
6Ori., “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 inlarg’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 addrest,
    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.  

   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.  

   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.  

   [1.]  

   Father of earth and sky,
   Thy name we magnify:

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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;
Lest we from our God depart,
Lose thy pardning grace again,
Grant us a forgiving heart.

15Ori., “lest.”
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.

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 Exterminating 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. 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 relics 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.]  
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,
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.

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.

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.

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

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

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22 Published in *Scripture Hymns* (1762), 2:143–44, NT #69.
23 Published in *Scripture Hymns* (1762), 2:144, NT #70.
24 Published in *Scripture Hymns* (1762), 2:144, NT #71.
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 moment 27 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:

26 Published in Scripture Hymns (1762), 2:144, NT #72. Published posthumously in Arminian Magazine 14 (1791): 221.
27 Ori., “Forever” changed to “Each moment.”
28 Published 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 possesst,
Supremely and compleatly[32] blest:
After so rich a gift bestow’d,
What may we not expect from God?
His plenitude of love[33] 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.

[33]Ori., “glorious plenitude” changed to “plenitude of love.”
[34]Published posthumously in Poetical Works, 10:189.
[35]Published 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 terrors cease:
Rich is the man of faith possest;
  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!

“My 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,

36 Published posthumously in Poetical Works, 10:189.
37 Ori., “forever” changed to “and terrors.”
38 Published posthumously in Poetical Works, 10:190.
39 Published 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.  
I seek the kingdom first,
The gracious joy and peace,
Thou knowest, 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.
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.
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:

40 Published in Scripture Hymns (1762), 2:145, NT #74. Published posthumously in Arminian Magazine 14 (1791): 277.
41 Published in Scripture Hymns (1762), 2:145, NT #75.
42 Published 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.

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.

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.

“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;

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⁴⁴Published 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.
²Ori., “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.

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.

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.]

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

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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,
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 scorners 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. Wesley 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. Wesley 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.\(^\text{16}\)

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.\(^\text{17}\)

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 my\(^\text{18}\) Lord.

“Ask, and it shall be given you.”
—[Matt. 7,] v. 7.\(^+\)

[1.]\(^\text{19}\)

[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.

\(^{16}\)Published in Scripture Hymns (1762), 2:147–48, NT #86.
\(^{17}\)Published in Scripture Hymns (1762), 2:148, NT #87.
\(^{18}\)Ori., “thy.”
\(^{19}\)Published 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 compleatly\textsuperscript{20} freed.

[\textit{“Ask, and it shall be given you.”}
—\textit{Matt. 7, v. 7.}] +

\textbf{II.\textsuperscript{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 un lamented crimes forbid
   And will not let thee bless;
The contrite sense, the grief divine
   Who only canst bestow,
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 sorrow\textsuperscript{23} or in joy\textsuperscript{24} I go
To praise thy truth above.

\textit{“He that seeketh, findeth.”}—[\textit{Matt. 7,}] v. 8.\textsuperscript{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 desert\textsuperscript{26} 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.

\textsuperscript{23}Ori., “darkness.”
\textsuperscript{24}Ori., “light.”
\textsuperscript{26}Ori., “desert.”
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,
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!

29 Published in Scripture Hymns (1762), 2:148, NT #88.
30 Published in Scripture Hymns (1762), 2:148, NT #89.
31 Published in Scripture Hymns (1762), 2:148–49, NT #90.

[I.]²²

[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.
³³Ori., “They.”
³⁴Published posthumously in Poetical Works, 10:202.
³⁵Ori., “glorious.”
“Beware of false prophets.”  
—[Matt. 7.] v. 15.°

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,°°  
Beware the cloathing of the sheep,  
Beware the language of the Lamb.°°°

“Ye shall know them by their fruits.”  
—[Matt. 7.] v. 16.°

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 brethren°°°° false behind.

“A good tree cannot bring forth evil fruit.”  
—[Matt. 7.] v. 18.

[I.]°°°°

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.

°°°°Published in Scripture Hymns (1762), 2:149, NT #91.  
°°°°“Name” is struck out, with “Mind” suggested as a substitute in an unknown hand.  
°°°°°“Lamb” is struck out, with “Blind” suggested as a substitute in an unknown hand.  
°°°°°°Published in Scripture Hymns (1762), 2:149, NT #92.  
°°°°°°°“The brethren” is struck out, with “[the] Prophets” suggested as a substitute in an unknown hand.  
°°°°°°°°Published 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.
43Ori., “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 word\(^\text{47}\)  
   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.\(^\text{48}\)

   [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 crowd  
   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.\(^\text{49}\)

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

\(^{47}\)Ori., “words.”

\(^{48}\)Published posthumously in *Poetical Works*, 10:205–206.

\(^{49}\)Published 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 flouds of wickedness:
Troubles pouring from above,
   Men and fiends, like flouds 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!

\(^50\)Published 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. 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.

II.  

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.

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

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.

3Ori., “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’rerule, 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;

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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.

6Ori., “palsied.”
“Jesus saith unto him, See thou tell no man.”
—[Matt. 8,] v. 4.

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.

[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.

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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,
Hearkning 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!”[⁹]

“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 patriarchal\textsuperscript{15} 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.\textsuperscript{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.\textsuperscript{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.

\textsuperscript{15}Ori., “an everlasting” changed to “a patriarchal.”
\textsuperscript{16}Published posthumously in \textit{Arminian Magazine} 15 (1792): 442–43; and \textit{Poetical Works}, 10:212.
\textsuperscript{17}Published posthumously in \textit{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.

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.]

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.
21Ori., “sinner.”
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
Fulfil’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.
26Ori., “rest.”
27Ori., “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,
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.

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.

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. +

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

32Ori., “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 are 41 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,

39 Published posthumously in Poetical Works, 10:219.
41 Ori., “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.

“They bring to him a man sick of the palsy.”—[Matt. 9,] v. 1.

“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 chear,
Thou dost dismiss my guilty fear,
And bid me sin no more.

“Be of good cheer, thy sins be forgiven thee.”
—[Matt. 9,] v. 2.

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

“No, ye blind Scribes, of learning proud:”

[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.
⁴Ori., “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,

6 Published posthumously in Unpublished Poetry, 2:21–22.
7 Ori., “Saviour, Thou canst with.”
8 Published 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.

[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.

[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 to acknowledge the Finger Divine.

2. Thou Jesus alone
The wonder hast done,
By thy nature reveal’d,
Our nature’s extreme inability heal’d;

Published posthumously in Poetical Works, 10:221.

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

Ori., “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 named Matthew, sitting at the receipt 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,

12Ori., “man sitting named.”
13Ori., “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 wilt 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 unrenew’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 holiest 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 Wesley’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. Ori. 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 duey ministring the\textsuperscript{25} 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.\textsuperscript{26}

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

[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 sleepest.”
—[Matt. 9,] v. 24.  

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,
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.  

[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.
30Ori., “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,

\(^{32}\)Published posthumously in *Poetical Works*, 10:226.

\(^{33}\)Published posthumously in *Poetical Works*, 10:227.
To draw the clam’rous beggars 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.

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.

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.”
—[Matt. 9,] v. 30.

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

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34 Ori., “beggar.”
35 Published in Scripture Hymns (1762), 2:155, NT #116.
36 Published posthumously in Poetical Works, 10:227.
37 Ori., “And their eyes were opened, and Jesus straitly charged them.”
38 Published 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 crowd 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.
40Wesley 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 sober\(^43\) mind,
And still Thou in thyself wou’dst 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, wandring 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,

\(^{42}\)Published in *Scripture Hymns* (1762), 2:155, NT #117.

\(^{43}\)Ori., “vig’rous.”

\(^{44}\)Published 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.] 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.

[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,

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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 possesst,
   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.

[1.]4

Not as his inclination leads,
   But by the order of his Lord,
The minister of Christ proceeds,
   And propagates the gospel-word,

3 Published posthumously in Representative Verse, 213; and Unpublished Poetry, 2:24.
4 Published 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 inrich the poor:
Heaven begun in gospel-grace
Is to believers sure:
God comes down on earth to reign,
With dazling 7 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.
7Ori., “glorious.”
“Heal the sick, cleanse the lepers, raise the dead, cast out devils.”—[Matt. 10,] v. 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.

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.

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8Published posthumously in Poetical Works, 10:233.
9Published in Scripture Hymns (1762), 2:156, NT #120.
10Ori., “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 possest;
   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
   Gomorrha 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 perfect 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,

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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 deserts hide,
Nor yet unguardedly sincere
   In faithless man confide:
Arm’d with thy wise benevolent 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,
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 annext I see,

24Published 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.

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.

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.

No shy reserve, or close disguise,
No dark, mysterious secerisy,

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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 have 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.

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.

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.

Father, how wide thy glories shine,
God of the universe, and mine!
Thy goodness watches o’er the whole,
As all mankind were but one soul,

30 Ori., “hath.”
31 Published in Scripture Hymns (1762), 2:158, NT #127.
32 Published in Scripture Hymns (1762), 2:158, NT #128.
33 Published in Scripture Hymns (1762), 2:158, NT #129.
34 Ori., “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 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.

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\(^{35}\)Published posthumously in Poetical Works, 10:239.
\(^{36}\)Published in Scripture Hymns (1762), 2:158–59, NT #130.
\(^{37}\)Published 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 graceless\(^{40}\) son his father scorns,
If first the pious parent turns,
And meets a pardning God.

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\(^{39}\)Published posthumously in *Poetical Works*, 10:241.

\(^{40}\)Ori., “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 irksome 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 God 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 heavenly 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.

[1.] O could I so perfidious be,
Jesus, by once denying Thee,
My wretched life to save,

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43 Ori., “Lord.”
44 Ori., “glorious.”
45 Published 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 cheerfully forego
   For thy dear sake my life below,
   My life conceal’d above
   Shall I not find it, Lord, again,
   And full felicity obtain
   In thine eternal love?

3. Thy faithful promise I receive,
   And only for thy glory live,
   Till Thou my life require:
   And if my 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

46 Ori., “glorious happiness” changed to “full felicity.”
47 Ori., “thy.”
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!”

“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.

50 Published posthumously in Poetical Works, 10:243–44.
51 Published posthumously in Poetical Works, 10:244. The first four lines = Scripture Hymns (1762), 2:159, NT #133.
52 Ori., “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.

“How art thou He that should come, or do we look for another?”—[Matt. 11,] v. 3.

[I.]¹

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.
²Ori., “And ask.”
³Ori., “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.

[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.

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.

[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,

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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 inrich 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.

[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 immovable,
   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.
¹⁰Ori., “Like that Rock” changed to “Stedfast and.”
¹¹Ori., “That everlasting” changed to “As that Eternal.”
¹²Published posthumously in Poetical Works, 10:247.
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,\textsuperscript{14} I send my messenger (Gr., Angel)
before thy face, which shall prepare thy way
before thee.”—[Matt. 11.] v. 10.\textsuperscript{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 knowledge, 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,

\textsuperscript{14}Ori., “Before.”

\textsuperscript{15}Published 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.

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,

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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.\textsuperscript{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.\textsuperscript{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 injoy.

“Wisdom is justified of her children.”
—[Matt. 11,] v. 19.\textsuperscript{20}

    The wise applaud; but all beside
    Condemn the wisdom from above:

\textsuperscript{18}Published posthumously in Poetical Works, 10:250–51.
\textsuperscript{19}Published in Scripture Hymns (1762), 2:161, NT #138.
\textsuperscript{20}Published in Scripture Hymns (1762), 2:161, NT #139.
It ever was by those decried  
Who neither fear our God, nor love.

“It 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 crowd,  
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.

“It 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.  
22Ori., “soar.”  
23Ori., “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,\textsuperscript{26}

[1.] Sinners, in this great\textsuperscript{27} 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 one\textsuperscript{28} 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,\textsuperscript{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.

\textsuperscript{26}Published posthumously in Poetical Works, 10:252.

\textsuperscript{27}Ori., “in great” changed to “in this great.”

\textsuperscript{28}Ori., “man.”

\textsuperscript{29}Published posthumously in Poetical Works, 10:252–53.
2. Thou only dost the Father know,
   And wilt to all thy followers\(^{30}\) show
   Who cannot doubt thy gracious will
   His glorious Godhead to reveal:
   Reveal him now, if Thou\(^{31}\) 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. +

[L]\(^2\)

[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 strip\(^{33}\) 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,

\(^{30}\)Ori., “us the Father” changed to “all thy followers.”
\(^{31}\)Ori., “God.”
\(^{32}\)Published posthumously in *Poetical Works*, 10:253–54.
\(^{33}\)The 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 in 36 Thee I find:
But gasp in perfect peace
To live of holiness possest,
To die into eternal rest.

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34 Wesley meant for hymn II written on Matthew 11:28 from p. 371 to be inserted here.
35 Published posthumously in Unpublished Poetry, 2:27. Stanza 2 = Scripture Hymns (1762), 2:162, NT #142.
36 Ori., “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 cheerfully 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.

\(^{37}\)Published 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 crowd 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 supreme command,
   We first should mercy show:
   The smiles of God we cannot gain
   By outward sacrifice;
   But genuine 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.

[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.

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3Published posthumously in *Poetical Works*, 10:257–58.
“Wherefore it is lawful to do good.”
—[Matt. 12,] v. 12.

What words of horror can explain
The heart corrupt of sinful man,
Who strangely asks 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.

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.

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.

“How envy blinds the Pharisees!
On sabbaths 'tis a crime to heal,
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.\textsuperscript{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.\textsuperscript{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 \textit{will} forsake,
   If he cease the balm t’ apply,
We into our sins fall back,
   Lose his love, despair, and die.

\textsuperscript{11}Published posthumously in \textit{Poetical Works}, 10:259.
\textsuperscript{12}Published posthumously in \textit{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.

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;
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.  

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.  

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.

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;

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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.
“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.  

[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.] 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.

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.
2Ori., “Downs.”
3Published in Scripture Hymns (1762), 2:165, NT #155.
“Other fell into good ground, and brought forth fruit.”—[Matt. 13,] v. 8.

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.

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.

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 be 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.

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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.
7Ori., “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 injoy’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.

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.

[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.

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9 Published posthumously in Poetical Works, 10:269.
10 Published 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,
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.”

“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,

13 Ori., “rever’d.”
14 Published 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 crowds 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 entirely 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.]\(^1\)

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.]\(^2\)

II. \(^3\)

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. \(^4\)

[I.]\(^5\)

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.

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\(^1\)Published posthumously in Poetical Works, 10:272.
\(^2\)Published posthumously in Poetical Works, 10:272.
\(^3\)Published 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.
27Ori., “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?


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.”

32Ori., “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, is the Son of
man.”—[Matt. 13,] v. 37.

[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 grow
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.

[1.] Lord, we long to see thy glory
   Made eternally our own,
Long with all thy saints t’ adore
   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.

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Ori., “the seed” changed to “the good seed.”

Published posthumously in Poetical Works, 10:275.

Wesley 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.

Published posthumously in Poetical Works, 10:275–76. Stanza 1 = Scripture Hymns (1762), 2:167, NT #163, slightly adapted.

Ori., “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.\(^\text{39}\)

[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, And\(^\text{40}\) 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.\(^\text{41}\)

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:

\(^{39}\)Published posthumously in *Unpublished Poetry*, 2:29.
\(^{40}\)Ori., “obtain And” changed to “obtain it, And.”
\(^{41}\)Published 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 boundless 43 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?

42 Published posthumously in Poetical Works, 10:276.
43 Ori., “glorious.”
44 Published 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.
48Ori., “Steps.”
S. Matthew XIV.

“It is not lawful for thee to have her.”
—[Matt. 14,] v. 4.

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.

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.

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 unsuspicious 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.

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 desart seek  
We must for helpless souls forego,  
Go forth to tend the poor and weak,  
And melt distrest 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 crowd,
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.  

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.  

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.]  

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 grace and blessings gain,
And all a God can give.

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8Published posthumously in Poetical Works, 10:280.
9Published posthumously in Poetical Works, 10:280–81.
10Published posthumously in Poetical Works, 10:281.
11Ori., “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.
15Ori., “the sinner’s needy” changed to “the needy.”
“Looking up to heaven, he blessed &c.”
—[Matt. 14,] v. 19.  

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.  

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.  

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.  

16Published posthumously in Poetical Works, 10:282.
17Published posthumously in Poetical Works, 10:282.
18Published posthumously in Poetical Works, 10:282.
19Ori., “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 crowd;
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 crowd,
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.  

[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.  

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 chear, it is I, be not afraid.”
—[Matt. 14,] v. 27.\textsuperscript{25}

[1.] Chear’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.\textsuperscript{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.\textsuperscript{27}

[1.] Still in every trial new
My want of grace I feel,
Pray for fresh supplies to do
And suffer all thy will:

\textsuperscript{25}Published posthumously in Poetical Works, 10:284–85. Stanza 2 incorporates parts of Scripture Hymns (1762), 2:169, NT #168.

\textsuperscript{26}Published in Scripture Hymns (1762), 2:169, NT #169.

\textsuperscript{27}Published 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,  
Continual need of prayer I have;  
Save me, this, most mighty  
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.

[1.] Saviour, when the storm is high,  
And madding passions press,  
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 helplesness  
The greatness of thy strength I prove,  
Lifted up with large increase  
Of humble faith and love.

28Ori., “grace.”

29Ori., “save me, dearest” changed to “this, most mighty.”

30Published posthumously in *Poetical Works*, 10:286.

31Ori., “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,
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,
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 briers 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.

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.

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.

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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.”

“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.
9Ori., “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 humble 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.
12Ori., “soul.”
13Ori., “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,

16 Published posthumously in Poetical Works, 10:291–92.
17 Published in Scripture Hymns (1762), 2:170, NT #172.
18 Published 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 left 21 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!”

19Published in Scripture Hymns (1762), 2:170, NT #173.
20Ori., “Then.”
21Ori., “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. More 25 desperately diseas’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 Foot 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.
25Ori., “Most.”
26Stanza 3 has a vertical line through it in ink similar to the text. The line was likely drawn by Charles Wesley.
“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.”

II.

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.

[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.

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.
Hunging 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.]

[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.] 38

II. 38

Can a servant of the Lord
   Dread his family’s increase?
Trust ing 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.]

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.

36Ori., “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 extrem,
   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’d simplicity,
   And undissembled love.

“Jesus said unto them, O ye of little faith, why reason ye?”—[Matt. 16,] v. 8.

[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.

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4Ori., “undisguish’d”; an error.
5Published posthumously in Poetical Works, 10:298.
6Ori., “of righteousness” changed to “the life of grace.”
7Ori., “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,
Insensibl[y], 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. +

[1.] Not honours, power, or pleasures vain,
Not all 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,

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9Published posthumously in Poetical Works, 10:300. Stanza 2 = Scripture Hymns (1762), 2:171–72, NT #178.

10Ori., “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 knowledge 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.

[L.]16

12Published posthumously in Unpublished Poetry, 2:30. This hymn has a vertical line through it in ink, likely by Charles Wesley; and it is out of order.
13A” has “the” written below it as an alternative.
14Published in Scripture Hymns (1762), 2:172, NT #179.
15Ori., “disciples, 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 his 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 on the tree,
   His sacrifice our souls to save,
   His rise, and triumph o’er 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’er 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.

17 Ori., “their.”
18 Published posthumously in Poetical Works, 10:301–302.
19 Ori., “of.”
20 Published 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 injoins 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 gain\textsuperscript{23} the whole world, and lose his own soul?”
—[Matt. 16,] v. 26.\textsuperscript{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.\textsuperscript{25}

O might we see our Saviour shine
With all the attributes Divine,
Descending with his angel-train
In everlasting pomp to reign!

\textsuperscript{23}Ori., “he shall gain.”
\textsuperscript{24}Published in \textit{Scripture Hymns} (1762), 2:172, NT #181.
\textsuperscript{25}Published in \textit{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.

26 Published posthumously in Poetical Works, 10:304.
27 Ori., “Who that” changed to “Who to that.”
28 Ori., “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.] 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.

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.

Moses and the prophets speak
And witness to our Lord;
Him, and only Him we seek
Throughout the sacred word:

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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,

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4Published in Scripture Hymns (1762), 2:173, NT #183.
5Published in Scripture Hymns (1762), 2:173, NT #184.
6Ori., “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.

A time there is to live alone,
A time t’ appear in open day,
A time to make the vision known
And all the heavenly 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.

Not to surprize our Lord intends,
But waken those to whom He sends,
And every gospel-harbinger
Should sinners for his grace prepare:

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9Ori., “glorious.”
*Published 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.  
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.

“They have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.”—[Matt. 17,] v. 12.  
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.  
[1.] See the murtherer’s rage and power  
O’re feeble, sinful man!

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12Ori., “Then they.”  
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 extrem:
Then by fire and water tried,
His utmost tyranny they bear,
Cast into the flames of pride,
And plunged 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.

\(^{15}\)Published posthumously in Poetical Works, 10:308–309.
“Jesus said, O faithless and perverse generation.”—[Matt. 17,] v. 17.

[I.]

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.

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,
   Stampt 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.
17Ori., “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.\textsuperscript{21}

[1.] Satan the instrument defies,
    Unarm’d with that almighty power\textsuperscript{22}
    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.\textsuperscript{23}

[1.] Author of faith, on me confer
    The all-obtaining grace,
    Which wrestles, and receives in prayer
    Thy largest promises;

\textsuperscript{21}Published posthumously in \textit{Poetical Works}, 10:310.

\textsuperscript{22}Ori., “name.”

\textsuperscript{23}Published posthumously in \textit{Poetical Works}, 10:310–11.
The faith unfeign’d and unreprov’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.

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.

[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.

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, most 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. 

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.

[1.] Woe to the man, eternal woe
To him, by whom th’ offence doth come!

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6Ori., “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.

[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 lingering 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.

*Published posthumously in Poetical Works, 10:315–16.*
“The Son of man is come to save that which was lost.”—[Matt. 18,] v. 11.

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.

[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’ed, 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.

[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,

Published in Scripture Hymns (1762), 2:175, NT #191.
Published in Scripture Hymns (1762), 2:175–76, NT #192.
Published 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. 

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.  

[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.

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\[13\] Published in Scripture Hymns (1762), 2:176, NT #193. Ori., “v. 18”; an error.

\[14\] Published 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.\(^\text{15}\)

[1.] Devoted to eternal fire,
   If thy divine compassion end,
   Shall sinners, Lord, of Thee inquire
   How far their mercy shall extend,
   How oft a\(^\text{16}\) 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.\(^\text{17}\)

\(^{15}\)Published posthumously in Poetical Works, 10:318.

\(^{16}\)Ori., “oft a.”

\(^{17}\)Published 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.

Justice severe demands the whole:
What shall the sinner say
But—Spare a poor, insolvent soul,
Who nothing has\(^1^9\) 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.

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.

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\(^{19}\)Ori., “have.”

\(^{20}\)Published posthumously in Poetical Works, 10:319.

\(^{21}\)Published 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.
25Ori., “small.”
The pardon I from Christ receive
Still may I 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.

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 vengence 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.

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.

O may I never sadly prove
A child can lose his Father’s love,

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26Ori., “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 desart wide,  
      In quest of wandring 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 ministring 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:

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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.

[1.]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. 5

[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.

5Ori., “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.

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.

[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 wondering crowd admit
To fall, and worship at his feet.

3. Applause from man12 he cannot bear;
Much less will he himself commend,
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.]

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.
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 supremely\textsuperscript{15} blest in Thee.

“What lack I yet?”—[Matt. 19,] v. 20.\textsuperscript{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.\textsuperscript{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.\textsuperscript{18}

Forbid it, Lord, that I should be
   Grief’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

\textsuperscript{15}Ori., “forever.”
\textsuperscript{16}Published in Scriptur Hymns (1762), 2:177, NT #199.
\textsuperscript{17}Published in Scriptur Hymns (1762), 2:177–78, NT #200.
\textsuperscript{18}Published in Scriptur 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.

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 up 23 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.]

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.
23Ori., “cut.”
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’ immortal prize.

[“Many that are first shall be last, and the last shall be first.”—Matt. 19, v. 30.] 27

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.
27Ori., “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 houholder, 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,

²Ori., “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.
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.

[1.] Thou cal’st us at our latest hour,
   When life is ready to depart,
   Thou shew’st thine all-sufficient power
   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.

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5Published posthumously in Poetical Works, 10:331.
6Ori., “hour.”
7Published posthumously in Poetical Works, 10:331–32. Stanza 2 = Scripture Hymns (1762), 2:178, NT #202, altered.
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.

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.

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.

O were the happy evening come,
   Commencement of that endless day,
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.  
[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.  

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 borne\textsuperscript{12} the burthen and heat of the day.”
—[Matt. 20,] v. 12.\textsuperscript{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.

\textsuperscript{12}Ori., “born”; an error.
\textsuperscript{13}Published 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.\textsuperscript{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.\textsuperscript{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.

\textsuperscript{14}Published posthumously in Poetical Works, 10:334.

\textsuperscript{15}Published 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.]

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.

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
Conditional 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.]

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.

16 Published posthumously in Poetical Works, 10:334–35.
17 Published in Scripture Hymns (1762), 2:178, NT #203, altered.
18 Ori., “Their unconfirm’d” changed to “Conditional.”
19 Published 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.

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 indure  
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.
22Wesley 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 prerequired 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 prepared of my Father.”—[Matt. 20,] v. 23.

[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.

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23 Ori., “whom is is prepared”; an error.
24 Published posthumously in Unpublished Poetry, 2:33.
25 Published 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 to 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.

26 Ori., “forever” changed to “resolve to.”
27 Published posthumously in Poetical Works, 10:337.
28 Published 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,
Enter 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 murthers 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.
²Ori., “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.

[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 crowd.

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.

[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.

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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 into Jerusalem, all the city was moved, saying, Who is this?”
—[Matt. 21:] v. 10.

[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 crowds 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:

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6 Ori., “in.”
7 Published 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 earth\textsuperscript{8} and heaven!

“The multitude said, This is Jesus the Prophet.”—[Matt. 21,] v. 11.\textsuperscript{9}

The crowd 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 \textit{hosanna} cry
To day; to morrow \textit{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.]\textsuperscript{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.\textsuperscript{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,\textsuperscript{12}
Present, collate, resign, restore,
Imployments in the church procure,
And change and barter less for more.

\textsuperscript{8}Ori., “he\textsuperscript{aven}.”
\textsuperscript{9}Published posthumously in \textit{Poetical Works}, 10:340.
\textsuperscript{10}Published in \textit{Scripture Hymns} (1762), 2:180, NT #208.
\textsuperscript{11}Published posthumously in \textit{Poetical Works}, 10:340–41.
\textsuperscript{12}Ori., “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.”

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
displeased.”—[Matt. 21,] v. 15.

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.

[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:

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\(^{16}\) Ori., “grace imparts” changed to “grace He imparts.”
\(^{17}\) Published posthumously in Poetical Works, 10:342.
\(^{18}\) Published 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.  

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.  

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.  

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 chast 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 murtherers, 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,
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.
³⁰Ori., “And.”
³¹Published posthumously in Poetical Works, 10:345–47.
³²Ori., “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, 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 to 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
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 sovereign power we see:

33Ori., “condemn.”
34Ori., “doth.”
35Published posthumously in Poetical Works, 10:347.
36Ori., “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,  
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.  
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.

[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,

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37 Ori., “love.”  
38 Published posthumously in Poetical Works, 10:347.  
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.

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.

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.

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.

Lo, the wedding is prepar’d,  
(He to his servants said)  
Call who will the call regard,  
In faithless Israel’s stead:

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5 Published posthumously in Poetical Works, 10:349.  
6 Published posthumously in Poetical Works, 10:350.  
7 Published 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.  

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,  
Press them to the gospel-feast,  
A feast for all mankind.

“So those servants went out into the highways &c.”—[Matt. 22,] v. 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.  

[1.] When the King of Israel came  
His joyful guests to view,

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8Published posthumously in *Poetical Works*, 10:350.
9Ori., “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.  

   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.  

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 saints\textsuperscript{14} till death endure.

\textit{“The kingdom of heaven is like \&c.”}
—[Matt. 22,] v. 2\textsuperscript{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.

\textit{[“He sent forth his servants to call them that were bidden to the wedding: and they would not come.”—Matt. 22,] Verse 3.}\textsuperscript{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;\textsuperscript{17}
Then consummated in bliss
The marriage is compleat.

\textsuperscript{14}Ori., “firm.”
\textsuperscript{15}Published posthumously in \textit{Unpublished Poetry}, 2:34. This hymn is out of order.
\textsuperscript{16}Published posthumously in \textit{Unpublished Poetry}, 2:34–35. This hymn is out of order.
\textsuperscript{17}Ori., “see.”
[“Again he sent forth other servants saying, Tell them which are bidden, Behold, I have prepared my dinner &c.”]

[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 knowest, 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.  

Wretched world! the call who slight  
To real happiness,  
Seek in wealth their vain delight,  
In soft, voluptuous ease,

18 Published posthumously in Unpublished Poetry, 2:35. This hymn is out of order.
19 Ori., “joy.”
20 Ori., “Lord.”
21 Published 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,
Murthurers of the servants they,
And murthurers of their God.

[“But when the King heard thereof, he was wroth, and he sent forth his servants, and destroyed those murthurers, 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.
25Ori., 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,

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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
   In an almighty Lord:
Who feel their want, to these alone
   Knowledge divine is given,
While worldly fools go wandring on,
   And miss the way to heaven.

30Published in Scripture Hymns (1762), 2:181, NT #211.
31Published posthumously in Poetical Works, 10:353.
32Ori., “To.”
“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.

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33Published posthumously in Poetical Works, 10:353–55.
34Ori., “glorious.”
35Ori., “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!

36Ori., “make.”
How needful every heart may feel
This duty indispensible,
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.

[1.] O love divine, how can it be
That man should not be lost in thee!
Yet ah, till thou thyself impart
He never finds 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.
38Ori., “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,
And 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.
41Ori., “All.”
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-existing\textsuperscript{44} 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.\textsuperscript{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.

\textsuperscript{44}Ori., “self-sufficient.”

\textsuperscript{45}Published 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 crowd 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!

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6 Ori., “of Thee” changed to “thro’ man.”
7 Published posthumously in Poetical Works, 10:359–60.
8 Published 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:

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⁹Ori., “gift.”
¹⁰Ori., “raise.”
¹¹Ori., “glorious.”
¹²Published in *Scripture Hymns* (1762), 2:182, NT #216.
¹³Ori., “will.”
¹⁴Ori., “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.

[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.

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 off\(^{19}\) 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:

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\(^{18}\)Published posthumously in Unpublished Poetry, 2:38–39.

\(^{19}\)Ori., “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 tithe of mint, and anise,
and cummin, and have neglected the weightier
matters of the law &c.”
—[Matt. 23,] v. 23[, 24].

[1.] Your strict and only care
In matters small is show’d,
While grosly 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.

Ye make the outside clean,
Nor fear that God should see
Your inmost souls defil’d with sin,
And all impurity:

Published 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.

Published 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.\(^\text{24}\)

[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!\(^n\)
   Your malice ye deny
In words as smooth as theirs,
   And thus yourselves ye testify
   Their гenuin sons and heirs.

“Fill ye up then the measure of your fathers.
Ye serpents &c.”—[Matt. 23,] v. 32, 33.

[1.]\(^\text{25}\)

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,
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.

26 Ori., “doom ” with “vote” written in the margin as an alternative. Wesley then struck out “vote” in the margin as an alternative, and changed “doom” to “vote.”

27 Published posthumously in Unpublished Poetry, 2:42.

28 Published 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 murther rise!

3. Thro’ pride and malice blind,
The proffer’d grace ye scorn,
The blessings for your soul design’d
   Ye into curses\textsuperscript{29} 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.

[1.]\textsuperscript{30}

| 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,
   To\textsuperscript{31} raise your judgment higher,
The blood of Zachary replies,
   And echoes back Require!
The long-continued chain
   Of woes on you shall come,

\textsuperscript{29}Ori., “into a curse ye” changed to “Ye into curses.”
\textsuperscript{30}Published posthumously in Poetical Works, 10:363–64.
\textsuperscript{31}Ori., “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 murtherers 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 wou'dst 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.

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’rethew,
  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.

[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.
2Ori., “true.”
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. 4.¹

[1.] Who slights the warning word,
   And no deception² fears,
   Confounds the servants of the Lord
   With Satan’s messengers:
   The prophets old and new,
   The saint’s and Gnostic’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.]⁵

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.
⁵Ori., “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.

The grace if men refuse t' improve,
   Nor will a gospel-preacher heed,
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.

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.

[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,
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 perfect\(^{12}\) liberty!
O that the cath’lic love Divine
   Shed in our hearts abroad,
Might all our jangling parties join,
   And swallow up all\(^{13}\) 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:

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\(^{12}\)Ori., “glorious.”

\(^{13}\)Ori., “us up” changed to “up all.”

\(^{14}\)Published 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;

\(^{15}\)Published posthumously in Poetical Works, 10:369–70.

\(^{16}\)Published 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 lingering wish behind.

“Wo unto them that are with child, and to them that give suck in those days.”
—[Matt. 24,] v. 19.  

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.  

[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.
19Ori., “E’er”; but clearly used in sense of “before.”
And let me to thy bosom fly,
My sun, my everlasting home.

“For the elect’s\textsuperscript{20} sake those days shall be shorten’d.”—[Matt. 24,] v. 22.\textsuperscript{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.

\textsuperscript{20}Ori., “elect”; an error.

“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. +

[1.] The faith oppos’d by all mankind,
By all the powers of hell,
Did soon a ready passage find
And o’er the earth prevail:
Resistless, swift from east to west
The gospel-lightning flew,
The proselyted world confest
The joyful tidings true.

[25]Published posthumously in Poetical Works, 10:373.
[26]Published 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.

27 Published in Scripture Hymns (1762), 2:184–85, NT #224.
28 Published posthumously in Poetical Works, 10:374–75.
29 Ori., “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].

   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 listening 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.

[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.

30 Published in Scripture Hymns (1762), 2:185, NT #225.
31 Published 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.\(^{34}\)

\(^{33}\)Published posthumously in Poetical Works, 10:376–77.  
\(^{34}\)Published posthumously in Poetical Works, 10:377. Ori., “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,
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.

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.

The felon comes our souls to steal,
The hellish murtherer 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 entering 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.]

[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.
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.

[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 colleges 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,

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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.

[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.

Jesus, all thy subjects here
Are call’d to holiness,
They the virgin-character
Of purity profess:
Loving Thee with chast 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.

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.

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.

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1Published posthumously in Unpublished Poetry, 2:43.
2Ori., “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.

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.

[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’rewelms them all.

“At midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him.”—[Matt. 25,] v. 6.

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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.

All, the awful 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.

[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,

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8Published posthumously in Poetical Works, 10:383.
9Ori., “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.\(^\text{13}\)

Fools with repetition vain  
Their lingering 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.\(^\text{14}\)

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.\(^\text{15}\)

Left in dark uncertainty  
Of that tremendous day,  
This our whole employment be  
To watch, expect, and pray:

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\(^{13}\)Published posthumously in Unpublished Poetry, 2:44. Last four lines = Scripture Hymns (1762), 2:186, NT #229, revised.

\(^{14}\)Published posthumously in Poetical Works, 10:385.

\(^{15}\)Published 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.”  

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.  

[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,["]
(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
dug in the earth, and hid his Lord’s
money.”—[Matt. 25,] v. 18.

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.

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.

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.

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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.

[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 rapturous 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.

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.

23 Published posthumously in Poetical Works, 10:388.
24 Ori., “glorious.”
25 Published 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.

“My 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 entring there our happiest28 state,
   We bathe in that unbounded sea,
Immers’d in bliss divinely great,
   Imlung’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. Wesley originally began the scripture reference as: “Then he which had receiv[ed].”
28Ori., “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.\textsuperscript{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.\textsuperscript{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.\textsuperscript{32}

[1.] The harmless, inoffensive man
   Is cast before the bar of God,

\textsuperscript{30}Published posthumously in Poetical Works, 10:389.
\textsuperscript{31}Published posthumously in Poetical Works, 10:389–90.
\textsuperscript{32}Published 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.

   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 crowds 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
   That 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.
36Ori., “Whc.”
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 judgment 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 numbered 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.
39Ori., “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.  

[1.] Here on earth He bids us come,  
    Weary to himself for rest;  
There 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 hungry, and ye gave me meat &c.”  
—[Matt. 25,] v. 35.  

[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,
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’s labour here
   And by thy Spirit done,
   When Thou dost as Judge appear,
   Thou wilt thy servant own,

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45 Ori., “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.
⁴⁷Ori., “commands.”
⁴⁸Ori., “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.] 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.

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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.  

   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.  

   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 nard receives,
   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.  

   Jesus justifies expence,
   Toward himself profusely shew’d

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4Published posthumously in Poetical Works, 10:397.
5Published posthumously in Poetical Works, 10:397–98.
6Wesley wrote a definition of “nard” in the margin: “Precious Ointment.”
7Ori., “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,

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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 their 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.
14Ori., “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 blissful 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 wandering 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.

16Ori., “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.\textsuperscript{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.\textsuperscript{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.

\textsuperscript{19}Published posthumously in Poetical Works, 10:400.

\textsuperscript{20}Published posthumously in Poetical Works, 10:400–401. Stanza 1 = Scripture Hymns (1762), 2:190, NT #248.
“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 Charles Wesley.
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, supplanting 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.  

“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.

[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 Pattern see,
   The Man of unexampled woe,
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!

36 Published posthumously in Poetical Works, 10:406.
37 Published posthumously in Poetical Works, 10:406.
38 Published 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.  
The world with courtesy like his  
Doth Jesus’ follower treat:  
And calmly the perfidious kiss  
We would, like Christ, admit:  
But full of rancourous deslight  
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.  
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.  

[1.] The self-confiding man,  
Who will his Lord defend,  
Exerts his zealous efforts vain,  
Which in a moment end:

39 Published posthumously in Poetical Works, 10:407.  
40 Ori., “followers.”  
41 Ori., “rancorous.”  
42 Published in Scripture Hymns (1762), 2:192, NT #255.  
43 Published 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 immortal 45 gain.

2. Entring into my God’s design,
No longer I the cross decline,
With its annext 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

44 Published posthumously in Poetical Works, 10:408.
45 Ori., “of glory” changed to “immortal.”
46 Published posthumously in Poetical Works, 10:408–409.
47 Ori., “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:

48 Published posthumously in Poetical Works, 10:409.
49 Published posthumously in Poetical Works, 10:409.
50 Published 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.  

[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.  

[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.

“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.
57Or., “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?

“They 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 foes maintain,
To all the world, I know the Man
Who lov’d and died for me.

“And again he denied with an oath.”
—[Matt. 26,] v. 72.

[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.

“I know not the man.”—[Matt. 26,] v. 74.

[I.]

Not know the man, that God below,
With whom so late thou vow’dst 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.

62 Ori., “the world” changed to “thy foes.”
63 Ori., “thy foes” changed to “the world.”
64 Published posthumously in Poetical Works, 10:414.
65 Ori., “perfidies.”
66 Published 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 wandring sinner is brought back:
Thy look the gracious power supplied,
Or Peter had like Judas died.

“Peter remembred 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!

67 Published posthumously in Poetical Works, 10:414.
68 Published in Scripture Hymns (1762), 2:193, NT #259.
69 Published in Scripture Hymns (1762), 2:194, NT #260.
70 Ori., “stain.”
71 Published 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 gracious \(^{72}\) 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 endless \(^{2}\) 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.

\(^{72}\)Ori., “wipe away my” changed to “dry these gracious.”
\(^{1}\)Published posthumously in Poetical Works, 10:416.
\(^{2}\)Ori., “glorious.”
“Judas repented himself, and brought again the thirty pieces of silver.”
—[Matt. 27,] v. 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.

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 wou'dst 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.

[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.]

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!

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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.  
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.  

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.  

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 servant 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.  
10Ori., “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.]

Pastors corrupt their flock 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.]

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,  
And 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.]

[1.] 18

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14 Published posthumously in Poetical Works, 10:420.  
15 Ori., “flocks.”  
16 Published posthumously in Poetical Works, 10:420–21.  
17 Ori., “butt.”  
18 Published 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.]

[1.]

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.

[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 murtherers 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 entirely dead,
   Fill’d with purest life Divine.

“Then answered all the people and said, His blood be on us, and on our children!”
—[Matt. 27, v. 25.]

[1.] Horrible wish! thy murtherers dare
   The blessing to a curse pervert:
We turn their curse into a prayer:
   To cleanse our lives, and purge our heart,

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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.
22Ori., “love.”
23Published posthumously in Poetical Works, 10:423. Stanza 1 = Scripture Hymns (1762), 2:195, NT #264.
24Ori., “curst.”
In all its hallowing blissful 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.  

   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 murderer, live  
Ransomed by the death of God.

“When he had scourged Jesus, he delivered him to be crucified.”—[Matt. 27,] v. 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.

“When the soldiers took Jesus.”  
—[Matt. 27,] v. 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.

Jesus with eyes of faith I see,  
Stript 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.

[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,

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28 Published posthumously in Poetical Works, 10:424.
29 Published 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.

[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.
“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, he 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.
35Ori., “cro[s].”
36Ori., “th[e].”
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 unlessen’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.
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.

“They 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,
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.  

[1.] Man mocks a Saviour and High-priest Who comes the temple to destroy, The power whereby he saves the rest 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’ his blood, And bids us on his cross ascend To reign with our Immortal Friend.

“Himself he cannot save.”—[Matt. 27,] v. 42. 

[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. 

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\[42\] Published posthumously in Poetical Works, 10:429.

\[43\] Wesley showed the following alternative line in the margin: “His power that rescues the distrest.”

\[44\] Ori., “saves thro’” changed to “saves us thro’.”

\[45\] Ori., “bids on” changed to “bids us on.”

\[46\] Stanza 1 = Scripture Hymns (1762), 2:195, NT #266; and Stanza 2 = Scripture Hymns (1762), 2:195, NT #267.

\[47\] Published posthumously in Unpublished Poetry, 2:47.
“God never can his own reprove,
“Or bruise the objects of his love:”["]
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.]

Who comprehends the reason why,
Must God’s whole mystery explain,
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 sound\textsuperscript{52} the depths of Deity,
   The wisdom, righteousness, and love.

\begin{flushleft}
[\textit{“My God, my God, why hast thou forsaken me?”—Matt. 27, v. 46.}]\end{flushleft}

\textbf{II.}\textsuperscript{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?

\begin{flushleft}
[\textit{“My God, my God, why hast thou forsaken me?”—Matt. 27, v. 46.}]\end{flushleft}

\textbf{III.}\textsuperscript{54}

Tis not for sin which Thou hast done,
   Thine angry Father hides his face,
But on thine innocence is shown
   The vengence 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.

\begin{quote}
\textit{“Jesus when he had cried again with a loud cry, yielded up the ghost (Gr., dismissed his spirit).”—[Matt. 27,] v. 50.}\end{quote}

\textbf{[I.]}\textsuperscript{55}

[1.] Jesus, was ever love like thine!
   Thy life a scene of wonders is,

\begin{flushbottom}
\textsuperscript{52}Ori., \textit{“sounds.”}\textsuperscript{53}Published posthumously in Poetical Works, 10:430.
\textsuperscript{54}Published in Scripture Hymns (1762), 2:233, NT #386. Published posthumously in Poetical Works, 10:430–31.
\textsuperscript{55}Published 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.  
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.  
Rent by thy expiring groan  
The temple’s vail I see,

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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 \textit{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.

\(^{58}\)Published posthumously in \textit{Poetical Works}, 10:432.

\(^{59}\)Published posthumously in \textit{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 conscious\(^{61}\) 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 feeble 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.

\(^{61}\)Ori., “humble.”
\(^{62}\)Published posthumously in Poetical Works, 10:434. Ori., “v. 56”; an error.
\(^{63}\)Published 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!

64 Published posthumously in Poetical Works, 10:434–35.
65 Published 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.

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.

[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.

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1Published posthumously in Poetical Works, 10:435–36.
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.

[1.] Reader of the trembling heart
   Those who seek the Crucified,
   Bid 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,”
   Shall out of thy grave ascend,
   To true holiness 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,
   "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.

[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.

[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:

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5Published posthumously in Poetical Works, 10:437.
6Published posthumously in Poetical Works, 10:437–38.
7Ori., “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.

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.]

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,

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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.
13Ori., “Heirs to glorious thrones.” Wesley 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.\(^\text{14}\)

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.\(^\text{15}\)

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.\(^\text{16}\)

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.

\(^{14}\)Published posthumously in Poetical Works, 10:439–40.
\(^{15}\)Published posthumously in Poetical Works, 10:440.
\(^{16}\)Published posthumously in Poetical Works, 10:440.
“All power is given unto Me in heaven and in earth.”—[Matt. 28,] v. 18.

[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.

17 Published in Scripture Hymns (1762), 2:197, NT #274.
18 Ori., “Proclaim.”
19 Published 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,
   Exterminate 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. +

Published 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.] +

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
whatever I have commanded you.”
—[Matt. 28,] v. 20.24

[1.] No preachers of thy gospel they,
    Who teach believe, but not obey;

21Wesley 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.
23Ori., “glorious.”
The faithful servants of their Lord
Inforce thy every sacred word,
By precept and example press
True, universal righteousness.  

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.

[1.] This is the word in every age
Which doth support and keep
From sin, 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.  

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.

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25 Ori., “holiness.”
26 Published posthumously in Poetical Works, 10:443. Stanza 1 = Scripture Hymns (1762), 2:198, NT #277.
27 Ori., “From the sin.”
28 Ori., “death end” changed to “death shall end.”
29 This note is in shorthand, by Charles Wesley.
[“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, Wesley wrote in the margin: “* To be inserted p. 139.”

²Ori., “E’er”; but clearly used in sense of “before.”

³Ori., “died”; but clearly used in sense of “dyed.”

⁴“Stripes” substituted for “Wounds” in shorthand version.

⁵“That” substituted for “which” in shorthand version.