

PREFACE

Neil Pfeiffer

It was in the mid-eighties that I was divinely convinced of the Doctrines of Grace. I saw that salvation is by grace alone, through faith alone, in Christ alone - and that this was “according to his own purpose and grace which was given us in Christ Jesus before the world began” (2 Timothy 1:9). My next joy was to discover a hymn book that accorded with this position, and a people who used it. The hymn book was *Christian Hymns* (1977). Many of its hymns drew on a bygone era of rich spiritual blessing and revival. This was, according to the compilers, necessary because “the general quality of hymn-writing in the present century has not been of a high order” (Preface). The hymnbook had (rightly) refused to include compositions from the “charismatic” stable.

Sadly, however, this cannot be said of the revised *Christian Hymns* (2004), the subject of the critique that follows. The new hymnbook has moved decidedly in the direction of embracing new-style worship with its weakened theology and tunes in the charismatic idiom. This has been a deep disappointment to me and to many people, and has left us feeling badly let down. It has also made us fearful for the future of evangelicalism in Wales and the United Kingdom.

I wholeheartedly commend this critique of revised *Christian Hymns*, written by my friend John Thackway, the minister of Holywell Evangelical church North Wales, on behalf of The Bible League Trust. It is written with the best of motives, to rescue the churches from the fearful downgrade in worship that we are witnessing around us.

What we offer to the Most High in worship affects whether He is glorified or not. In addition, as Christians, we eventually become what we offer in our praise. Therefore, what can be more important than the very worship of the Living God? Is what we sing, and how we sing in our praise, a secondary issue? I ask you to read this critique prayerfully. Above all, pray that the Lord might visit us afresh so that his people might sing that which is worthy of his name.

“Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil” (Ecclesiastes 5:1).

Footnote by J.P. Thackway: We recognise that it is easy to appear negative in the evaluation of the current scene. However, a positive contribution is being made regarding a sound hymnbook for the 21st century. Since this critique first appeared in the *Bible League Quarterly* for October-December 2004, the vision has been given to a number of men to produce a new hymn book worthy of our Reformed heritage. In the wake of the revised *Christian Hymns*, some two dozen ministers met in Dudley to discuss the possibility of producing a new hymnbook to fill the gap left by the eventual demise of the original *Christian Hymns*.

The press release on the 31st March 2005 for this is as follows:

Christian Worship is the name of a new hymnbook planned for publication in 2010. The result of a meeting of some two-dozen ministers in Dudley on Thursday 3rd March, *Christian Worship* intends to offer a traditional alternative to contemporary books such as *Praise!* and the new edition of *Christian Hymns*.

Christian Worship is seeking to take traditional evangelical worship, as represented by twentieth century hymnbooks such as *Christian Hymns*, *Gospel Hymns* and *Grace Hymns*, forward into the twenty-first century. The book will be contemporary in its production but traditional in its contents.

Christian Worship intends to include a complete metrical Psalter, and approximately 1,000 traditional hymns including numerous paraphrases. Also, the personal pronouns “Thee”, “Thou” and “Thine” will be retained and not edited away as in other modern books.

Christian Worship is being produced by a small committee chaired by Neil Pfeiffer and including Vernon Higham, author of contemporary classics such as “Great is the gospel of our glorious God” and “I saw a new vision of Jesus.” The editors believe that *Christian Worship* will make a unique contribution to traditional evangelical worship in the coming years.

If you have any questions regarding this press release, then please contact the Christian Worship Publicity Coordinator, Jeremy Brooks, Tel. 01487 815568 or E-mail rjeremybrooks@btinternet.com

We are thankful that, when *Christian Worship* is published, God willing, the church will have a real alternative to the plethora of modern hymn and song books that abound in our day.

J.P. Thackway

THE NEW CHRISTIAN HYMNS – A REVIEW ARTICLE

J.P. Thackway

In 1964, the compilers of *Hymns of Faith* wrote in their Foreword, “In general, the life of a hymn book can be regarded as about thirty years at the most.” In keeping with this belief, Evangelical Movement of Wales, publishers of *Christian Hymns* in 1977, have produced a new and revised edition. The book’s original editors were Paul Cook and Graham Harrison, and for the revision David Clark and Robert Strivens joined them.

In the Preface the enlarged team write,

“More than twenty-five years ago, when the first edition of *Christian Hymns* was published, the editors hardly anticipated that all these years later they would be involved in a revision of that volume. It has been the remarkably wide acceptance of that book, not only in the UK but in many other countries of the English-speaking world, that has led to this present publication.”

The justly-deserved reputation of the original *Christian Hymns* (OCH) has led the editors to opt for revision rather than replacement. New *Christian Hymns* (NCH) took two years to complete and was published in September 2004. Prices are: £7.95 for the words edition, and £29.95 for the music. The physical shape of the words edition is an improvement over the tubby OCH, and is more comfortable to hold.

For the revision, the editors had clear parameters. Questionnaires to OCH-using churches showed the frequency of hymns used. This helped them decide which they should retain, those they could delete, and what new ones might be added. Requests were also made for supplements used by churches. In addition, they aimed to modernise older hymns where possible. This includes updating obsolete or obscure expressions, and removing some thee’s and thou’s, “only ... if such substitutions have not played havoc with the author’s original rhyming scheme.”

The NCH consists of 942 hymns, compared with 901 in OCH. However, 186 of those in OCH have gone and are replaced with 227 new ones (see the Appendices for these). Almost the same contents layout has been followed, with an added “Songs and Choruses” section at the end.

The subject of this review is not a new hymn book. The best of OCH remains in NCH, but reduced and partially modernised. However, more than a third of the book is now new material. What follows, therefore, is an analysis of the policy behind the revision, with some assessment of these new items. We shall also consider how this has altered the character of the book, and what the implications are for the church today.

1. NCH represents an astonishing U-turn

Appendix 2 lists the 227 new items that replace the 186 deletions. Of these new ones, only 34 are pre-20th century – the great majority therefore are contemporary compositions or arrangements. Now if the standard of hymn-writing had remained as high as in the past, this would be no problem. But this has not been the case, as the then editors of OCH conceded:

“There is surely no virtue in singing hymns merely because they are old, but it must be admitted that the general quality of hymn-writing in the present century (20th) has not been of a high order. It is therefore still necessary for the church to turn back to these hymns which at their best have something of a timeless quality about them” (Preface).

Yet now it seems all that has changed. In NCH, modern hymn/songwriters have a prominence that takes one's breath away. Graham Kendrick has 11 songs. Others, who also have material in the *Praise!* hymn book, feature in NCH: David Preston (3), Michael Baughen (3), Stuart Townend (7), Christopher Idle (2), James E. Seddon (7), Michael Perry (2) and Paul Sayer (1). Christopher Idle and David Preston were on the committee that produced *Praise!* In fact, quite a number of items in NCH are also in *Praise!*

Clearly, this is a major about-turn by the new editorial team. Back in 1977, Messrs Cook and Harrison's assessment was discerning and correct. Therefore they ignored available material, deeming it unworthy of a place in evangelical and reformed worship. This included the charismatic ditties and modern songs that were beginning to appear. We must ask, therefore, what has changed? Have things improved that much in 29 years?

Looking at the newer material in NCH, what *has* changed are the criteria for judging a composition suitable for the church's praise. The editors have now added scores of items from the very stable two of them once rejected. This new appreciation of modern worship and its songs is present on the *Christian Hymns* website, where they report that, "Richard Simpkin, the music co-ordinator at St Helens, Bishopsgate in London," has given the pre-release CD "a most favourable review in the March issue of *Evangelicals Now* ...

"I'm very glad the publishers are bringing out an updated version this year, especially as they have had the boldness to recognise the many faithful songs that have been written in the contemporary era."

Would an endorsement like this have been welcome back in 1977? The same Richard Simpkin interviewed Graham Kendrick in the April 2004 *Evangelicals Now*. In it, Simpkin asks how Kendrick likes being called "the Eric Clapton of Christian music." Kendrick's reply is, "If they mean as somebody who's become a bit of an institution and a sort of mentor to those who have gone after, then I'm pleased, particularly in terms of trying to be some sort of father figure to younger people who are doing similar kind of ministry." And Simpkin replies, "I think it might be the guitar thing." Incredibly, this is the ethos into which NCH has strayed.

As further evidence, take the following in NCH, composed in 1983 by Graham Kendrick,

LED like a lamb to the slaughter,
in silence and shame,
there on Your back You carried a world
of violence and pain.
bleeding, dying,
bleeding, dying.

*You're alive, You're alive,
You have risen! Alleluia!
And the power and the glory is given,
Alleluia! Jesus, to You. (277, verse 1 and chorus)*

It is not as bad as other Kendrick material in *Praise!* Nonetheless, it lacks exalted doctrine and majestic poetry that bring one into the presence of God. It is typically sentimental and repetitious - the hallmark of charismatic/ecumenical songs. Yet this appeared just 6 years after the OCH Preface and has now gained a place in NCH.

Further, consider the following, composed by Donna Adkins in 1976, the year before OCH,

FATHER, we love You, we worship and adore You,
*Glorify Your name in all the earth
glorify Your name, glorify Your name,
glorify Your name in all the earth*

2 Jesus we love You, we worship and adore You,

3 Spirit, we love You, we worship and adore You, (913).

This is one of the worst contemporary worship songs. Yet it existed when OCH was compiled. Presumably rejected in 1977, astonishingly it is included 2004.

Another example. The following, beloved of Charismatics in the '70s and sung endlessly by others since, was composed by Karen Lafferty in 1972,

SEEK ye first the kingdom of God
and His righteousness,
and all these things shall be added unto you.
Allelu, alleluia.
Seek ye first...

2 Man shall not live by bread alone,
but by every word
that proceeds from the mouth of God.
Allelu, alleluia.
Man shall not...

3 Ask and it shall be given unto you,
seek and ye shall find;
knock and the door shall be opened up to you.
Allelu, alleluia.
Ask and it shall... (932).

Now it is in NCH! This, then, is a major reversal of stated policy. It is not the consistency we expected from such a trusted source as the Evangelical Movement of Wales.

In 1977 the editors mentioned the possible necessity of issuing a new edition of OCH,

“Regretfully, we do not live at ... a time of revival. But hopefully we continue to call upon our heavenly Father ... Nothing would give the Editors greater pleasure than for them to be forced to issue a revised edition of this hymn book containing a much higher proportion of new compositions born out of a contemporary pouring forth of the Holy Spirit” (OCH, Preface).

Have these “new compositions” in NCH been “born out of a contemporary pouring forth of the Holy Spirit”? Clearly not. It is an upsurge of something else that has produced these contents of the new *Christian Hymns*.

2. NCH represents a serious concession to a new climate

Since OCH, the Charismatic Movement, with its fleshly worship styles and songs has exploded onto the Christian scene. As the NCH Preface states, “A veritable torrent of material continues to pour forth, both from pens and keyboards, no doubt assisted, if not occasioned, by the technological revolution that has transformed the contemporary musical scene.” Songwriters, musicians, and publishers enjoy a high profile (not to say, income) in this current climate of contemporary worship.

And with it has come pressure upon non-charismatic churches to relax their “staid” hymns and worship patterns. The need for modern Bible translations and contemporary worship is now axiomatic. Convictions about biblically-regulated worship have been tested to their limits in recent years. The editorial team of NCH had to face this vexed issue. Sadly, in doing so, they have been less than critical,

“The last quarter of a century has seen many changes in worship style and practices, not least in the sung praise of God. Consequently we have included quite a number of more modern compositions” (NCH, Preface).

Some of these “more modern compositions” we have already seen - they are straight from the charismatic stable. Their inclusion seems to reflect a policy of, “If the churches are using them, we will provide them.” As if what fickle churches want justifies giving them more of the same!

Other inclusions, however, make a concession the other way. A number of items hark back to before OCH was published, to the 1960s. In the “Songs and Choruses” section we also find “Give me oil in my lamp, keep me burning,”

GIVE me oil in my lamp, keep me burning,
give me oil in my lamp, I pray;
give me oil in my lamp, keep me burning,
keep me burning till the break of day.
*Sing hosanna, sing hosanna,
sing hosanna to the King of kings!
Sing hosanna, sing hosanna,
sing hosanna to the King.*

2 Give me joy in my heart, keep me singing,
give me joy in my heart, I pray;
give me joy in my heart keep me singing,
keep me singing till the break of day.

3 Give me love in my heart, keep me serving,
give me love in my heart, I pray;
give me love in my heart, keep me serving,
keep me serving till the break of day. (915).

This corny piece may be déjà vu for some of us, who can remember strumming our guitars to this in church youth groups. Others are from books like the old *Youth Praise* and CSSM: “Higher than the hills,” “I know a fount where sins are washed away,” “In my need Jesus found me,” “There’s a way back to God from the dark paths of sin,” “Yesterday, today, for ever, Jesus is the same.”

Such limited and subjective material in a serious hymn book is a lurch backwards. Many of us, embracing the doctrines of grace, gladly “put away childish things” (1 Corinthians 13:11) and moved to doctrinally-rich and experiential hymns from better times. We also avoided the carnal and catchy productions of moderns who had little interest in biblical truth and separation from ecumenism. Now, NCH, bending to the winds of change, has included a hotchpotch of both these. What confusion!

NCH can no longer be called a reformed hymn book, or be entitled to serve that constituency. It would selectively take us back to the shallow Arminianism of the 1960s, and on to the new worship songs of the post-1970s. Taken together, it amounts to a double concession: to what should have been left behind in the past, and to what should have been rejected in the present.

We are left asking the question: were the original editors’ convictions about a hymn book’s contents real in 1977 - or simply governed by the better climate in our churches back then? Now that climate has changed, it seems convictions have changed. We could have wished that they had maintained these for NCH.

3. NCH represents a lost opportunity

In revising OCH, the editors were in a privileged position. Instead of starting from scratch, they could build upon something established. To the already fine hymns, many even better ones might have been

added. Some existing ones, it is true, have rightly gone, like “Summer suns are glowing” (Walsham How) and “Lead, kindly light” (Newman). However, there was no shortage of superior substitutes. In particular, rich stores of hymns by John Kent, Benjamin Beddome, Joseph Hart, Anne Steele, Richard Burnham, John Ryland, John Berridge, Samuel Medley, John Fawcett, Thomas Kelly, Josiah Conder, John Cennick and others. Although a sprinkling of hymns by most of these are in OCH, the book’s weakness was that there were no more. How many could have gone into NCH and strengthened that collection!

In addition, only 18 metrical psalms found their way into OCH. These could have been expanded to help restore the Psalter to a worthy place in Christian worship (“let him sing psalms,” James 5:13 cf Ephesians 5:19; Colossians 3:16). Metrical psalms are preferable to paraphrases or psalm-based hymns, for we are closest to the inspired praises of the church. What can be better than singing, as near as possible, the words the Holy Spirit has given us to sing?

Regrettably, in neither of these ways have the editors enhanced the quality of OCH. Among the replacements, a few great hymns are found, such as “A Man there is, a real Man” (Hart), “Who now shall the Lord’s elect condemn?” (Beddome), “A mind at perfect peace with God” by (Catesby Paget), and “I once was a stranger to grace and to God” (M’Cheyne) - but apart from other additions by Charles Wesley and a few others, that is it. And as for metrical psalms, 7 of the 18 have gone and are replaced by more psalm-based hymns and modernised metrical versions.

Appendix 2 lists the great majority of new items in NCH that are contemporary compositions. Many rich hymns of OCH are replaced by new songs and “chorusy” pieces. It is startling to see hymns like “Fountain of never-ceasing grace” (Toplady), “Father, whate’er of earthly bliss” (Steele), “Thou great mysterious God unknown” (Wesley) and “Dear Jesus, come, my soul doth groan” (Williams) replaced by, for instance, “Come and see, come and see” (Kendrick), “You’re the Word of God the Father” (Townend) and “The heroes of Scripture” (Tindall). The tone and weight of the book is now more like *Mission Praise* and similar.

This dumbing down is reflected in other ways too. For example in NCH 525, Doddridge’s “O happy day that fixed my choice,” composed in 1755, now has the non-Doddridge chorus added a century later,

O happy day! O happy day!
when Jesus washed my sins away;
He taught me how to watch and pray,
and live rejoicing every day;
O happy day! O happy day!
when Jesus washed my sins away.

In OCH, this less-than-true-to-experience refrain did not appear, and mention was only made of it in the music edition. Now it is an integral part of the hymn.

Again, 682, Watts’ “Come we that love the Lord,” now has the catchy chorus “We’re marching to Zion.” It was mentioned in OCH, but in NCH it is given with the advice, “Where the tune ‘We’re marching to Zion’ is used, the following chorus may be sung – either after each verse, or after the first and last verses only,

We’re marching to Zion,
beautiful, beautiful Zion;
we’re marching upward to Zion,
the beautiful city of God.

The chorus was added by Robert Lowry (1826-1899), who also composed the tunes to “Shall we gather by the river?” and “Where is my wandering boy tonight?” To make matters worse, NCH deletes the following two weightier verses to make room for the chorus,

The God who rules on high,
And thunders if He please,
Who rides upon the stormy sky
And manages the seas-

This awful God is ours,
Our Father and our love;
He will send down His heavenly powers
To carry us above.

It alters the balance of the hymn from something majestic to something lighter.

At a time when we need many more scriptural, God-honouring and heart-exercising hymns, we are instead given the superficial, man-centred productions of our unspiritual age. The balance, then, of NCH is now toward the new worship end of things. Far from strengthening an already robust hymn book, the 227 new items leave NCH enfeebled and emasculated.

Nearly thirty years ago no popular hymn book reflected the rediscovery of our reformed doctrinal heritage. *Hymns of Faith* and its ilk hardly could, and historic collections such as *Gospel Hymns* and *Gadsby's*, while representing that heritage, were little known beyond Strict and Particular Baptist and Gospel Standard congregations. When the OCH appeared, and *Grace Hymns*, both collections were warmly welcomed as representing that heritage, although OCH had the edge over *Grace* in quality and range of hymns. What many were thankful for 25 years ago, however, could have been made even more thankworthy today. Instead, many will deplore NCH as a lost opportunity and a move in the opposite direction.

4. NCH represents a failure of leadership

For NCH, more than 50 churches using OCH were canvassed to gain an idea of what the shape of NCH should be. "As with the original book," the editors write, "we have sought the co-operation of a good number of churches from widely representative backgrounds. This has assisted us in ... identifying the sort of compositions that are being sung with acceptance in many of our churches" (Preface)

While taking soundings like this is wise, the editors have clearly gone with the flow of today's churches. Doing this in 1977 might have been safer, but who can deny that in 2004 we are witnessing a downward spiral in the churches of Christ? Worship styles exist that were alien to evangelicalism 30 years ago. Songs and choruses are used now that would not have been used in the 70s. And there is an openness to innovations that would have offended brethren back then. Yet an important hymn book that once stood against such things has now taken them seriously.

This is an abject failure to give churches the leadership and direction they need. Instead of setting up a standard for much better things, NCH with its new content will simply further the backslidden worship among us. Also sad, is the fact that Evangelical Press, who distributed the *Praise!* hymn book, is also the distributor of NCH - another signal failure to arrest the compromise of our day.

When NCH, and its likely change of policy, was mooted, some concerned ministers in Wales made representation to the editorial board. A petition was drawn up, consisting of signatures from other ministers in Wales and the UK. The wording was as follows,

"As men who have used and appreciated *Christian Hymns*, we wish to record our dismay at the proposed changes to the hymn book. We are particularly concerned about the inclusion of songs by Graham Kendrick, a known charismatic and ecumenist, and a section containing choruses. We do not believe that such represents our reformed ethos, but rather reflects a general decline in the state of the church. We cannot comment on the other changes, but in the light of our main concern, have fears in this quarter also. As the hymn book stands with its revision, we could not

use it or encourage others to do so. We pray then, that at this belated stage, the board will revise their revision.”

More than 30 ministers signed this petition, some of whom are men of considerable spiritual stature. Being urgently done, we did not circulate it as widely as possible. Nonetheless it is a specimen of the concern felt among us. Sadly, it seems the board chose to heed the results of its own canvassing rather than listen to the genuine concerns of their fellow-servants.

5. NCH represents a let down for the churches of Christ

The battleground of today’s church is its worship. For a generation, the charismatic movement has infiltrated the assemblies of God’s people. Yet, instead of rebutting this sensual, experience-centred and worldly-wise worship, evangelicals have increasingly accepted its assumptions. We now see reformed congregations freely borrowing elements from it for their own use. Many churches, once God-fearing, have capitulated, to the grief of members who can see what is happening - some of whom come from charismatic backgrounds and see it very clearly. Worship has always been the area the devil has attacked, because in it the church comes to its fullest expression, and God is most glorified. It is therefore the area that needs to be guarded with all our might.

What, then, will be the likely impact of NCH? It will be a major headache for ministers and congregations seeking to maintain biblically-regulated worship. Until now, a good hymn book like OCH gave no help to those waiting to cause change in their churches. The adoption of *Mission Praise* or *Praise!* could be rejected because their ethos is far removed from scriptural worship. Now, however, the mixed nature of NCH will play right into the hands of modernisers. They can innocently request that the church go over to NCH (especially since the OCHs are getting worn out) and by this means charismatic choruses will enter by the back door. NCH has betrayed the trust of evangelical and reformed churches who seek to “hold the line” in the vital area of worship.

Not only so, but it means that with this revision, we are now left with no major hymn book that is conservative and trustworthy, apart from the Metropolitan Tabernacle’s *Psalms and Hymns of Reformed Worship*. OCH is still selling well, but when present stocks are sold there are no plans to reprint it. *Grace Hymns* is still available but presumably will go out of print soon. And so the last bastion of psalms and hymns appropriate for Christ’s church will disappear. Churches that strive to maintain pure worship will eventually have to decide which way to turn. In the light of this, the NCH editors’ comments on their website seem ironic,

“The first edition of Christian Hymns was, we believe, used by God as a unifying influence in evangelical churches. The aim, hope and prayer of the Editorial Committee has been to produce a revised book which will have a similar beneficial effect in our evangelical churches today.”

Also ironic is the advertisement that appears on the same website,

“Don’t forget, that if you are wondering what to do with existing copies of the *Old Christian Hymns* you can make a real difference to folks in Africa and India by giving them your used copies ... They will find a ‘good new home.’”

So, believers in Africa and India, whose first language is not English, are happy to use the OCH with its “old hymns,” yet we in the UK must have a modernised and compromised edition! A similar advertisement appeared in the *Evangelical Times* requesting Authorised Version Bibles for Africa! What an indictment of today’s Christians in our favoured land.

The Bible League calls upon Christians to reject NCH and all that it represents. It is not that we think a good hymn book cannot be made better. It is that, in this revision, a good hymn book has been made much worse. It is not as bad as the notorious *Praise!* book, but the danger is more subtle and potentially more harmful. NCH takes its place alongside other hymn books that are symptoms of the deepening downgrade that is destroying local churches today. May the Lord enable us to discern these

issues, cleave to right things, and thus prove heirs of the Reformation and worshippers in spirit and in truth.

Appendix 1

Hymns deleted from NCH (numbers are as in OCH)

- 14 Give praise and thanks unto the Lord (Scottish Psalter, 1650)
- 20 To render thanks unto the Lord (Scottish Psalter, 1650)
- 21 O God, Thou bottomless abyss (Lange)
- 27 O splendour of God's glory bright (Ambrose)
- 35 Wondrous King all glorious (Neander)
- 38 Blest morning, whose first dawning rays (Watts)
- 42 This is the day of light (Ellerton)
- 44 This day, at Thy creating word (Walsham How)
- 47 My Father, for another night (Williams Baker)
- 49 All praise to Thee, who safe hast kept (Ken)
- 64 Lord Jesus, be present now (anonymous)
- 67 O God of life, whose power benign (Tozer Russell)
- 68 Praise ye Jehovah! praise the Lord most holy (Cockburn-Campbell)
- 75 Praise ye, praise ye the Lord (The Psalter 1912)
- 77 The Lord doth reign, and clothed is He (Scottish Psalter, 1650)
- 88 How are Thy servants blest, O Lord (Addison)
- 90 Unto the hills I lift my eyes (The Psalter, 1912)
- 91 My God, my Father, blissful Name! (Steele)
- 98 Thy mercy and Thy truth, O Lord (The Psalter, 1912)
- 99 Summer suns are glowing (Walsham How)
- 109 To God, the only wise (Watts)
- 111 'Twas God that made the ocean (Burden Bubier)
- 130 Jesus, these eyes have never seen (Palmer)
- 139 Lord, enthroned in heavenly splendour (Hugh Bourne)
- 149 Rest of the weary, joy of the sad (Bewley Monsell)
- 168 From heaven above to earth I come (Luther)
- 173 It came upon the midnight clear (Hamilton Sears)
- 181 The first Nowell, the angel did say (Traditional, 17th cent.)
- 189 Thou Son of God and Son of Man (Ryland)
- 193 We saw Thee not when Thou didst come (Hampden Gurney)
- 195 Who is this, with joy approaching (Vernon Higham)
- 202 Extended on a cursed tree (Gerhardt)
- 207 Go to dark Gethsemane (Montgomery)
- 217 O blessed Jesus, what law hast Thou broken (Heerman)
- 236 Praise the Saviour, now and ever (Fortunatus)
- 247 It is my sweetest comfort, Lord (Caswall)
- 248 O for a shout of sacred joy (Watts)
- 249 Our Lord is risen from the dead (Wesley)
- 251 See, the conqueror mounts in triumph (Wordsworth)
- 252 The golden gates are lifted up (Alexander)
- 254 The Lord ascendeth up on high (Tozer Russell)
- 255 Triumphant, Christ ascends on high (Steele)
- 260 The atoning work is done (Kelly)
- 261 Jesus, in Thee our eyes behold (Watts)
- 269 Christ, above all glory seated! (Latin, c. 5th cent.)
- 275 The Lord will come, and not be slow (Milton)
- 278 'Tis to Thee we owe allegiance (Kelly)
- 279 Christ is coming! let creation (Ross Macduff)
- 281 Come, Lord, and tarry not (Bonar)
- 283 From far we see the glorious day (Anonymous)
- 285 Great God, what do I see and hear! (Various)
- 287 Lord, in love Thou didst receive us (Kelly's collection)
- 288 See the ransomed millions stand (Conder)
- 290 Thou art coming, O my Saviour (Ridley Havergal)

292 Ye slumbering souls, arise! (Wesley)
 303 Come to our poor nature's night (Rawson)
 304 Enthroned on high, Almighty Lord (Haweis)
 309 Holy Spirit, truth divine (Longfellow)
 312 Holy Ghost, Thy people bless (Williams Baker)
 319 Spirit of God, that moved of old (Alexander)
 328 Inspirer of the ancient seers (Wesley)
 329 O God, who didst Thy will unfold (Conder)
 334 Christ is the foundation (Bewley Monsell)
 336 Happy the souls to Jesus joined (Wesley)
 337 How glorious Zion's courts appear (Scottish paraphrases)
 340 O 'twas a joyful sound to hear (Tate and Brady)
 348 For a season called to part (Newton)
 350 Jesus, we Thy promise claim (Wesley)
 356 Pray that Jerusalem may have (Scottish Psalter, 1650)
 358 Holy Father, in Thy mercy (Stevenson)
 364 Head of Thy church triumphant (Wesley)
 369 Light of life, seraphic fire (Wesley)
 370 Light up this house with glory, Lord (Harris)
 377 Triumphant Zion, lift thy head (Doddridge)
 389 Lord, we come before Thee now (Hammond)
 392 Lord, when we bend before Thy throne (Dacre Carlyle)
 394 When cold our hearts, and far from Thee (Bewley Monsell)
 397 Our heavenly Father, hear (Montgomery)
 400 Glory to God, whose Spirit draws (Wriothesley Noel)
 401 Around Thy grave, Lord Jesus (Deck)
 402 A mighty mystery we set forth (Peters)
 403 Come, ye who bow to sovereign grace (De Fleury/Spurgeon)
 412 Author of life divine (Wesley)
 413 Bread of heaven! on Thee I feed (Conder)
 421 Jesus to Thy table led (Baynes)
 424 O Thou who this mysterious bread (Wesley)
 429 Dear Lord before we part (Psalms and hymns, 1858)
 434 Father of mercies! condescend (Morell)
 435 How beauteous are their feet (Watts)
 439 With heavenly power, O Lord, defend (Hill)
 441 From Greenland's icy mountains (Heber)
 444 Lift up your heads, ye gates of brass (Montgomery)
 445 Speed Thy servants, Saviour, speed them (Kelly)
 447 O Christ, our true and only Light (Heerman)
 453 Arm of the Lord, awake, awake! (March)
 461 Light of the lonely pilgrim's heart (Denny)
 462 Lord of the living harvest (Bewley Monsell)
 491 Arise, my soul, my joyful powers (Watts)
 498 Plunged in the gulf of deep despair (Watts)
 499 Prepare me, gracious God (Robert Elliot)
 500 O Lord, how shall I meet Thee (Gerhardt)
 505 What shall I do my God to love (Wesley)
 520 Sinful, sighing to be blest (Bewley Monsell)
 521 To Christ, for help I fly (Berridge)
 522 Lord, we lie before Thy feet (Hart)
 539 Fountain of never-ceasing grace (Toplady)
 570 Father, whate'er of earthly bliss (Steele)
 577 How oft have sin and Satan strove (Watts)
 579 My Saviour, I am Thine (Doddridge)
 580 Our life is hid with Christ (Bonar)
 584 The Saviour died, but rose again (Scottish paraphrases)
 585 Lord, Thou hast been our dwelling-place (Hornblower Gill)
 590 Thou great mysterious God unknown (Wesley)

594 With glorious clouds encompassed round (Wesley)
 596 Dear Jesus, come, my soul doth groan (Williams)
 597 I thirst, Thou wounded Lamb of God (von Zinzendorf, etc.)
 606 Lord of all, and Lamb of God (Wesley)
 610 My thoughts surmount these lower skies (Watts)
 616 Saviour, look on Thy beloved (Williams)
 626 Enthroned Thy God within thy heart (Penn)
 627 Eternal Sun of Righteousness (Wesley)
 631 My God, is any hour so sweet (Charlotte Elliott)
 637 Open, Lord, my inward ear (Wesley)
 638 Rise, my soul, and stretch Thy wings (Seagrave)
 645 If God Himself be for me (Gerhardt)
 648 My God, the spring of all my joys (Watts)
 649 My spirit longs for Thee (Byrom)
 653 Prince of Peace, control my will (Wesley)
 665 God of my life, through all my days (Doddridge)
 679 Be with me Lord, where'er I go (Cennick)
 681 Loving Shepherd of Thy sheep (Leeson)
 687 Come, Saviour, Jesus, from above (Bourignon)
 708 Show me myself, O holy Lord (Plymouth Hymnal)
 709 Are we the soldiers of the cross (Watts)
 713 Rise, my soul, to watch and pray (Freystein)
 731 How blest is life if lived for Thee (Prust's)
 733 Lead, kindly light, amid the encircling gloom (Newman)
 738 Lead us, O Father, in the paths of peace (Burleigh)
 739 O happy band of pilgrims (Mason Neale)
 741 Thine for ever! God of love (Maude)
 744 When we cannot see our way (Kelly)
 747 Almighty Father of mankind (Bruce)
 748 Father of Jesus Christ, my Lord (Wesley)
 749 How shall I follow Him I serve? (Conder)
 763 Whate'er my God ordains is right (Rodigast)
 765 My spirit on Thy care (Lyte)
 770 Father, though storm on storm appear (Wesley)
 785 Sow in the morn thy seed (Montgomery)
 786 Teach me, O Lord, the perfect way (Scottish Psalter, 1650)
 787 Ye servants of the Lord (Doddridge)
 792 Jesus, Friend of sinners, hear (Wesley)
 797 Blest is the man, O God (Toplady)
 803 O for a faith that will not shrink (Hiley Bathurst)
 804 O Thou to whose all-searching sight (von Zinzendorf)
 806 We praise and bless Thee, gracious Lord (Spitta)
 807 Who shall the Lord's elect condemn? (Watts)
 815 It is not death to die (Malan)
 827 Now the year is crowned with blessing (Felkin)
 828 To Thee, O Lord, our hearts we raise (Chatterton Dix)
 833 God the All-terrible! King who ordainest (Chorley/Ellerton)
 835 To Thee, our God, we fly (Walsham How)
 836 O Father, all-creating (Ellerton)
 837 O God who didst from Adam's side (Conder)
 838 Thou who at Cana didst appear (Berridge)
 839 The voice that breathed o'er Eden (Keble)
 842 O happy home where Thou art loved the dearest (Spitta)
 845 Peace be to this habitation (Wesley)
 849 See Israel's gentle Shepherd (Doddridge)
 851 A little pilgrim on life's way (Clapham)
 856 Away in a manger, no crib for a bed (Anonymous)
 857 Come, Jesus, holy child, to me (Hofgesangbuch)
 859 Children of Jerusalem (Henley)

862 How dearly God must love us (Partridge)
863 I love to hear the story (Miller)
865 I think, when I read that sweet story of old (Luke)
867 Jesus, meek and gentle (Prynne)
869 Little children, join to sing (M'Cheyne)
870 Jesus, tender Shepherd, hear me (Duncan)
871 Jesus when he left the sky (Rumsey)
873 Lord, teach a little child to pray (Ryland)
878 When mothers of Salem (Hutchings)
881 Father, in high heaven dwelling (Rawson)
885 Sun of my soul, Thou Saviour dear (Keble).
886 The day departs (Freylinghausen)
888 Through the day Thy love hath spared us (Kelly)
891 God be in my head (Book of Hours)

Appendix 2

The new material added to NCH. Where no date appears it means it is a contemporary item.

- 5 At all times I will bless the Lord (Sing Psalms, Free Church of Scotland)
- 6 Come all you nations everywhere (Graham D.S. Deans)
- 7 Come let us praise the Lord (Timothy Dudley-Smith)
- 23 O God beyond all praising (Michael Perry)
- 24 O sing a new song (David Preston)
- 31 Sing to God new songs of worship (Michael Baughen)
- 36 The Lord for ever reigns on high (Sing Psalms, Free Church of Scotland)
- 39 Unto God our Saviour (The Psalter, 1912)
- 46 Heavenly Father, our Creator (Andrew Goddard)
- 49 God the Father throned in splendour (Betty Stanley)
- 59 Come let us join with one accord (Charles Wesley, 18th Century)
- 67 To Your temple I repair (James Montgomery, 18th Century)
- 70 Come now with joyful hearts (Graham D.S. Deans)
- 86 Now to Him whose power is able (Nick Needham)
- 93 Fill your hearts with joy & gladness (Timothy Dudley-Smith)
- 94 From mountain summit grand (Brian Deakin)
- 103 God is our strength and refuge (Richard Bewes)
- 110 In God will I trust, though my counsellors say (The Psalter, 1912)
- 113 O Father you are sovereign in all the worlds you made (Margaret Clarkson)
- 114 Our God almighty be adored (Philip Doddridge, 18th Century)
- 118 The Lord our God shall reign (Graham D.S. Deans)
- 120 Through faith we understand (Margaret Clarkson)
- 124 All you that fear Jehovah's name (The Psalter, 1912 modified)
- 126 My song for ever shall record (The Psalter, 1912)
- 130 My hope is fixed on God alone (Colin P. Goldsworthy)
- 132 O God of our fathers, Creator & Lord (William J.U. Philip)
- 138 We believe in God almighty (Andrew King)
- 141 All heaven declares (Noel & Tricia Richards)
- 143 At your feet we fall, mighty risen Lord (Dave Fellingham)
- 144 All my days I will sing this song of gladness (Stuart Townend)
- 147 Fairest Lord Jesus (Munster Gesangbuch, 17th Century)
- 149 God of glory, God of grace (Colin P. Goldsworthy)
- 159 Jesus is the name we honour (Phil L. Johnston)
- 160 Jesus is Lord, creation's voice proclaims it (David J. Mansell)
- 167 Meekness and majesty (Graham Kendrick)
- 184 Thou art worthy, Thou art worthy (Pauline Michael Mills)
- 188 Within a crib my Saviour lay (Timothy Dudley-Smith)
- 189 What kind of greatness can this be (Graham Kendrick)
- 193 You're the Word of God the Father (Stuart Townend)
- 195 All poor men and humble (Katherine Roberts & William Davies)
- 202 Christ is come! Let earth adore Him (Timothy Dudley-Smith)
- 207 Infant holy (from Polish Carol)
- 214 See He lies there in a manger (Graham Stuart Harrison)
- 215 There was no room in Bethlehem (Margaret Clarkson)
- 218 To us a child of hope is born (John Morison, 18th Century, modified)
- 234 Behold the immortal Lamb (Alan Charles Clifford)
- 236 Come and see, come and see (Graham Kendrick)
- 238 Glory to Jesus, Son of God most high (Edward C. Quine, 19-20th Century)
- 243 He was pierced for our transgression (Maggi Dawn)
- 244 His hands were pierced, the hands that made (Douglas Woods)
- 250 O Christ, what burdens bowed thy head (Ann Ross Cousin, 19th Century)
- 251 My Lord, what love is this (Graham Kendrick)
- 257 On the cross, on the cross (Geoff Baker)
- 264 All shall be well! (Timothy Dudley-Smith)

271 He dies, He dies, the lowly Man of sorrows (C. Russell Hurditch, 19th Century)
 272 In the tomb so cold they laid Him (Graham Kendrick)
 275 Jesus, Prince and Saviour (Timothy Dudley-Smith)
 277 Led like a lamb to the slaughter (Graham Kendrick)
 278 Our Saviour has risen! (William C. Plunket, 19th Century)
 284 The final triumph won (Timothy Dudley-Smith)
 290 Our mighty Prince of peace arose (Graham Stuart Harrison)
 302 Jesus is King and I will extol Him (Wendy Churchill)
 305 Christ triumphant, ever reigning (Michael Saward)
 308 Hear the sound of angels singing (Gordon T. Booth)
 313 Name of all majesty (Timothy Dudley-Smith)
 316 In hope our hearts rejoice (Margaret Clarkson)
 320 Rejoicing in hope (Margaret Clarkson)
 322 The King shall come, when morning dawns (Greek, Anonymous)
 338 For Your gift of God the Spirit (Margaret Clarkson)
 353 How sure the Scriptures are (Christopher Idle)
 358 Speak, Lord, in the stillness (Emily M. Crawford)
 360 The law of the Lord is perfect (unknown)
 362 Words of eternal life to me (James Montgomery, 19th Century, modified)
 363 All thanks to the Lamb, who calls us to meet (Charles Wesley, 18th Century)
 365 Happy the people who refuse (David G. Preston)
 372 A new commandment I give unto you (anonymous)
 373 All praise to our redeeming Lord (Charles Wesley, 18th century)
 378 Forgive our sins, as we forgive (Rosamund Herklots)
 381 How good a thing it is (James Seddon)
 387 We covenant with hand and heart (Samuel T. Benade, 19th century)
 402 Restore, O Lord (Graham Kendrick & C. Rolinson)
 404 When in His might the Lord (The Psalter 1912, modified)
 417 Mercy in our time of failure (Leith Samuel)
 423 Baptized in water for our Lord (Paul Sayer)
 427 The servants of God are baptized (Nick Needham)
 437 He gave His life in selfless love (Christopher Porteous)
 442 Jesus calls us to His table (Andrew Goddard)
 449 The Lord is here! (Timothy Dudley-Smith)
 451 To His table richly spread (Faith Cook)
 464 Go forth and tell! O Church of God awake! (James E. Seddon)
 465 God in mercy grant us blessing (David G. Preston)
 470 Lord, for the years Your love has kept and guided (Timothy Dudley-Smith)
 474 My heart and voice I raise (Benjamin Rhodes, 18th Century)
 480 They shall come from the east, they shall come from the west (John Gowans)
 481 Sing we the King who is coming to reign (C. Silvester Horne, 19th Century)
 483 We have a gospel to proclaim (Edward J. Burns)
 488 And are our sins forgiven (Eluned Harrison)
 493 How deep the Father's love for us (Stuart Townend)
 496 I love the Lord for He heard my voice (Arranged by David W. Tallent)
 500 O Christ, what love is this (Eric J. Alexander)
 501 O how the grace of God amazes me (E.T. Sibomana)
 502 O what riches and what virtue (Colin P. Goldsworthy)
 503 Only by grace can we enter (Gerrit Gustafson)
 505 The love of Christ who died for me (Timothy Dudley-Smith)
 506 What kind of love is this (Bryn & Sally Haworth)
 507 When love came down to earth (Stuart Townend)
 508 Wonderful grace of Jesus (Halldor Lillenas)
 514 Born by the Holy Spirit's breath (Timothy Dudley-Smith)
 518 In loving kindness Jesus came (Charles H. Gabriel, 19-20th Century)
 519 I sought the Lord, & afterward I knew (anonymous, 19th Century)
 520 Sometimes my eyes are blind (Stephen Crowter)
 523 My gracious Lord, Your love is vast (Eric J. Alexander)
 529 Above the voices of the world around me (Timothy Dudley-Smith)

536 Come to the waters, whoever is thirsty (James Montgomery Boice)
 542 Consider Christ (Bryson Smith)
 541 Did you hear the angels singing (Eluned Harrison)
 549 I rest in God alone (John Daniels)
 543 Have you been to Jesus for the cleansing power? (E.A. Hoffman)
 562 Tell me, have you seen my Saviour? (Eluned Harrison)
 570 A Man there is, a real Man (Joseph Hart, 18th Century, modified)
 571 At the cross of Jesus (John Eddison)
 578 I once was a stranger to grace and to God (Robert M. M'Cheyne)
 599 The price is paid (Graham Kendrick)
 603 Years I spent in vanity and pride (William Reed Newell, 19-20th Century)
 614 I could not do without You (Frances R. Havergal, 19th Century)
 616 I know that my Redeemer (Hallgrimur Petersson, 17th Century)
 617 I serve a risen Saviour (A.H. Ackley)
 618 I shall see Him in the morning (Colin P. Goldsworthy)
 620 Jesus lives, and so shall I! (Christian F. Gellert, 18th Century, modified)
 621 Jesus my Lord will love me forever (Norman J. Clayton)
 623 My faith has found a resting place (Lidie H. Edmonds, 19th century, modified)
 625 O my soul, arise and bless your Maker (Stuart Townend)
 628 The Lord is a shepherd; no want shall I know (Sing Psalms, Free Church of Scotland)
 630 Who now shall God's elect condemn (Benjamin Beddome, 18th Century)
 635 A mind at perfect peace with God (Catesby Paget)
 636 As the deer pants for the water (Martin Nystrom)
 637 All I once held dear, built my life upon (Graham Kendrick)
 639 Deep in my heart there's a sigh (William Vernon Higham)
 644 How often have they told me (Faith Cook)
 646 I'd rather have Jesus than silver or gold (Rhea F. Miller)
 647 In Christ alone my hope is found (Stuart Townend)
 655 O! How deep the love of Jesus (Simoney Girard)
 668 Blessed is the man, the man who does not walk (Michael Baughen)
 671 Hear my cry, O God, listen to my prayer (Andy Silver)
 680 A sinner you may call me (Eluned Harrison)
 688 Lord of my life, my hope, my joy (Henry F. Lyte, 19th century, modified)
 699 Beyond all things created (Faith Cook)
 700 Christ Jesus lay in death's strong bands (Martin Luther, 16th century)
 703 Give thanks with a grateful heart (Henry Smith)
 705 I love the Lord who heard my cry (The Psalter, 1912)
 712 Lord of the cross of shame (Michael Saward)
 713 My God how shall I tell the grace (Faith Cook)
 716 Not the grandeur of the mountains (Michael Perry)
 717 O what a wonderful, wonderful day (John W. Peterson)
 718 Such love, pure as the whitest snow (Graham Kendrick)
 720 There is a Redeemer (Melody Green)
 723 Burn in me, Fire of God (Margaret Clarkson)
 725 Blessed is the one who turns away (Sing Psalms, Free Church of Scotland)
 730 He is the way (Gordon Brattle)
 731 How blessed are those whose way is pure (Graham D.S. Deans)
 733 Listen to my prayer, Lord (James E. Seddon)
 738 More love to Thee, O Christ, more love to Thee (Elizabeth P. Prentiss, 19th century)
 755 My God shall be my strength (Margaret Clarkson)
 771 Called together by the Father (Colin P. Goldsworthy)
 774 Father, although I cannot see (John Eddison)
 776 I know not where tomorrow's road (Margaret Clarkson)
 782 When, O my Jesus, when shall I (James Montgomery, 19th Century)
 786 The Lord has helped me hitherto (Faith Cook)
 793 Have faith in God, my heart (Bryn A. Rees)
 797 I lift my eyes to You (Christopher Idle)
 805 Safe in the shadow of the Lord (Timothy Dudley-Smith)
 808 The Lord's my Shepherd, I'll not want (Stuart Townend)

- 811 Your promise, Lord, is perfect peace (Henry F. Lyte (19th Century)
- 814 All for Jesus, all for Jesus! (William J. Sparrow-Simpson)
- 821 From heaven You came, helpless babe (Graham Kendrick)
- 829 Tell all the world of Jesus (James E. Seddon)
- 831 The battle is the Lord's (Margaret Clarkson)
- 832 To Him we come (James E. Seddon)
- 837 Gently, gently lay Your rod (Henry F. Lyte, 19th century)
- 838 How can we sing with joy to God (Brian Foley)
- 841 From a life of weariness (Emma Turl)
- 844 I worship You, O Lord (James E. Seddon)
- 848 The heroes of Scripture (John Tindall)
- 853 By the sea of crystal (William Kuipers, modified)
- 865 When the trumpet of the Lord shall sound (James Black, 20th Century)
- 866 Who are these in bright array (James Montgomery, 19th Century)
- 871 Father, let us dedicate (Lawrence Tuttiett, 19th Century)
- 874 O God of love, O King of peace (Henry W. Baker, 19th century)
- 876 O God, whose all-sustaining hand (Timothy Dudley-Smith)
- 883 Except the Lord the house should build (Eluned Harrison)
- 884 Jesus, the Lord of love and life (James E. Seddon)
- 906 Abba, Father, let me be (Dave Billbrough)
- 907 All hail, King Jesus! (Dave Moody)
- 908 As we are gathered, Jesus is here (John Daniels)
- 909 Ascribe greatness to our God, the Rock (Mary Kirkbride-Barthow & Mary-Lou King)
- 910 Be still and know that I am God (unascribed)
- 911 Come among us, Lord (Gordon Brattle)
- 912 Create in me a clean heart, O God (Dave Fellingham)
- 913 Father, we love You, we worship & adore You (Donna Adkins)
- 914 For unto us a child is born (unascribed)
- 915 Give me oil in my lamp, keep me burning (A. Sevison)
- 916 Hallelujah! For the Lord our God (Dale Garratt)
- 917 Hallelujah, my Father (Tim Cullen)
- 918 He is Lord! He is Lord! (Marvin Frey)
- 919 He rose triumphantly (Oswald J. Smith & B.D. Ackley)
- 920 Higher than the hills (Norman J. Clayton)
- 921 His Name is higher than any other (anonymous)
- 922 His Name is wonderful, His Name is wonderful (Audrey Mieur)
- 923 How precious, O Lord (Phil Rogers)
- 924 I know a fount where sins are washed away (Oliver Cooke)
- 925 I will enter His courts with thanksgiving in my heart (Leona von Brethorst)
- 926 I will give thanks to You (Brent Chambers)
- 927 In my need Jesus found me (Gordon Brattle)
- 928 Jesus, Name above all names (Naida Hearn)
- 929 Jesus shall take the highest honour (Chris Bowater)
- 930 Let the beauty of Jesus be seen in me (Albert Orsborn)
- 931 Search me, O God (J. Edwin Orr)
- 932 Seek ye first the kingdom of God (Karen Lafferty)
- 933 Spirit of the living God (Daniel Iverson)
- 934 The steadfast love of the Lord never ceases (Edith McNeill)
- 935 There's a way back to God (E.H. Swinstead)
- 936 There's no greater name than Jesus (Michael Baughen)
- 937 This is the day (Les Garrett)
- 938 Within the veil I now would come (Ruth Dryden)
- 939 Worthy is the Lamb, seated on the throne (Arranged by David J. Hadden)
- 940 Wounded for me, wounded for me (W.G. Ovens)
- 941 Yesterday, the same, for ever (unknown)
- 942 You are the King of glory (Mavis Ford)

For help with these appendices I am indebted to Mr. Simon Cunningham of Coedpoeth, and to Rev. Neil Pfeiffer of Llansamlet.