

GLOSSARY OF UNFAMILIAR WORDS FOUND IN HYMNS

- Abba -- Aramaic for Father.
Aidenn -- Poetic form of Eden.
Alleluia -- Hebrew for praise ye Jehovah.
Alloy -- An admixture of anything that debases.
Aught -- Any least part of anything.
Azure -- The blue of a clear sky.
Bane -- Destroying or ruining cause; source of irreparable harm.
Bar -- An obstruction or barrier.
Bark, Barque -- Any sailing vessel or boat.
Bowers -- Leafy shelters of boughs, vines.
Cherubim -- An order of angels.
Cleft -- Split, supplying a place of refuge.
Coffers -- Chest or trunk used for storing valuables.
Contrite -- Broken down with sorrow for sin.
Diadem -- An ornamental, royal crown.
Ebenezer -- A stone of help.
Ebon -- Like the color of ebony, a dark, black wood.
Ensign -- A flag or banner.
Espy -- To catch sight of.
Ether -- The upper regions of space and then heavens.
Fen -- Moor, marsh, swampy land.
Fraught -- Filled up.
Guerdon -- A well-deserved prize or reward.
Hosanna -- A Hebrew exclamation of praise to the Lord.
Lays -- Songs of praise.
Panoply -- Anything protecting completely, or forming a magnificent covering.
Pining -- Languishing.
Pinion -- The wing or flight feathers of fowl.
Proffer -- To offer for acceptance.
Repine -- To feel or express dejection.
Requite -- To repay.
Seraph -- One of an order of angelic beings.
Solace -- Alleviation of grief or anxiety.
Sore -- Distressing.
Staid -- Fixed.
Succor -- Aid.
Supernal -- Being or coming from above.
Train -- A number of followers or attendants.
Unfeigned -- Genuine.

Source: Ralph A. Casey

John Newton {1725-1807}

AMAZING GRACE

by Alton H. Howard

*"Amazing grace! how sweet the sound! That saved a wretch like me!
I once was lost, but now am found; Was blind, but now I see."*

JOHN NEWTON was a rebel, atheist, blasphemer, fornicator, slave trader, and servant of slaves. Born in 1725, Newton was the son of Captain John Newton, a master of ships of the Mediterranean trade. Newton's mother, Elizabeth, was a strong Bible-believing woman, who taught her faith to her son. In the summer of 1732, while John was still a boy, his mother died of tuberculosis. John's father returned from sea in the spring of 1733 to find that his wife was dead and had been buried.

When John was 11, Captain John took him out of school and off to sea. His mother had wanted him to be a preacher, but now he was pulled between what his mother had taught him and what his father wanted him to be.

"Do Your Own Thing"

Newton soon began to run wild and to rebel against his father. He came across a book by the Earl of Shaftesbury that strongly influenced his life. Shaftesbury's philosophy was "do your own thing, get all of life now."

Then, on a visit to Elizabeth Catlett, his mother's dearest friend, he met the love of his life—Elizabeth's daughter Polly, age 14. On one attempt to visit her, he was snatched off the streets by the Royal Navy, chained, and impressed into service.

Embittered, he began to practice Shaftesbury's philosophy. He deserted the Navy and headed to the Catlett's to see Polly, but he was caught, chained, and returned to the ship. Finally he was traded off by the captain to a merchant shipman.

Plunging into immorality with slave girls, he fell out of respect with his business partner and became a slave of slaves; he was put in chains and almost starved.

Ultimately John's partner traded him off, and John began to prosper in the slave trading business. He settled on the African coast, where he lived with a black native girl and occasionally thought of Polly.

Heading Home

About this time his father received one of his son's letters and sent a friend to find him and bring him home. John boarded the *Greyhound*, and set sail in January, 1748.

The night of March 10 a terrible storm hit the ship. The cry went out that the ship was sinking. Lost at sea for many days, they ran out of food and water before they finally sighted land and anchored. John would never forget those twenty-seven days. He believed a miracle had saved him. He immediately wrote his father asking forgiveness.

He gave up his old life. He sought the hand of Polly again, and they married.

Testifying Before Parliament

The fires of his childhood faith were fanned, and under the influence of the great reformers, Newton became a preacher. He was in the forefront of the movement to abolish slavery in England and was called before Parliament to testify of his experiences as a slave trader.

At 82, blind and near death, Newton spoke these last words: "My memory is nearly gone, but I remember two things, that I am a great sinner and that Christ is a Savior."

Frances Ridley Havergal (1836-1879)

TAKE MY LIFE AND LET IT BE

By PAUL PIERSALL

BORN IN ENGLAND in 1836, Frances Havergal suffered ill health for the greater part of her short life. Despite her physical difficulties she worked diligently to develop her abilities as musician and composer, poet, and linguist. Capable of reading both the Old and New Testaments in their original languages, she lived a life dedicated to study, work, and spiritual devotion.

As her best-known hymn indicates, Frances Havergal wanted the Lord to use all the aspects of her life to his glory.

The Ministry of Song, a volume of poetry she dedicated to her father, contains poems which are thoughtful, earnest, and heartfelt — “A real combination of religion, genius and art.”

She explained how she wrote her hymns:

Writing is praying for me, for I never seem to write even a verse by myself, and feel like a little child writing; you know a child would look up at every sentence and say, “And what shall I say next?” That is just what I do; I ask that at every line he would give me, not merely thought and power, but also every word, even the very rhymes. Very often I have a most distinct and happy consciousness of direct answers.

It must have been with this spirit that she penned the words to the beautiful hymn “Take My Life and Let It Be.”

Give Me This House

“Take My Life” was written on February 4, 1874, just five years before the end of her life. She explained how it was written:

I went for a little visit of five days. There were ten persons in the house; some unconverted and long prayed-for, some converted but not rejoicing Christians. I prayed, “Lord, give me all in this house.” And He just did! Before I left the house every one had received a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in renewal of my consecration, and these little couplets formed themselves and chimed in my heart . . .

From that evening of thanksgiving and spiritual renewal came a hymn which has blessed thousands. Each line calls for rededication to spiritual values and the Christ-centered life. Each phrase seems to inspire a desire for spiritual renewal and recommitment.

Shipping Off Ornaments

The one verse which is most frequently omitted may be one of the most meaningful as we contemplate its full significance. Written four years after the completion of the rest of the poem, the stanza "Take my silver and my gold" had particular meaning for its author:

The Lord has shown me another little step, and of course I have taken it with extreme delight. "Take my silver and my gold" now means shipping off all my ornaments (including a jewel cabinet which is really fit for a countess) to the Church Missionary House, where they will be disposed of. I retain only a brooch or two for daily wear, which are memorials of my dear parents; also a locket with the only portrait I have of my niece in Heaven. But these I redeem so that the whole value goes to the Church Missionary Society. Nearly fifty articles are being packed off; I don't think I need tell you I never packed a box with such pleasure!

Little wonder that this hymn (first published in 1878) born of such dedication and selflessness has proved such an inspiration.

During her short life, Frances Havergal knew moments of depression, doubt, and gloom. In these moments she found strength and joy in spiritual things, and she penned words of great sympathy and understanding. Hers was a joyous spirit, dedicated to serving her Lord and Master.

May we, as we sing "Take My Life and let it be Consecrated, Lord to Thee," possess the same spirit of joy and self-surrender. 20th CC

James Montgomery (1771-1854)

MONTGOMERY'S HOURS OF TRIAL

By KANET WELCH THOMAS

AN ORPHAN, a rejected poet, and a prisoner, James Montgomery saw a bitter side of life. But to his credit, he used hard times in a way that brought fame in the end.

The son of a Moravian minister, Montgomery was born at Irvine in Ayrshire and attended the Moravian seminary at Fulneck in Yorkshire. When he was twelve, his parents were sent as missionaries to the West Indies. They died there.

He began writing poetry at the age of 10, and by 13 had filled a small volume. Montgomery continued his education at Fulneck, but his love for writing took him from his studies causing him to be sent away from school to find work.

He became an assistant in a baker's shop, where he often sat behind the counter and wrote poetry. Tiring of this job, he set out to find other work and arrived at Wath, a village near Rotherham. His desire for discovery and fame took him a year later to London where he experienced immediate rejection and soon found himself back in Wath.

cont.

A Crusading Newsman

At the age of 21, he moved to Sheffield where he bought a newspaper he named the *Iris*. Montgomery's honesty and integrity led him twice to court and eventually to jail.

The first time he was imprisoned because of an article he published commemorating the fall of the Bastille. He paid a \$100 fine and served three months.

His second bout with the court was over an article publicizing a working man's riot in a Sheffield mill, which the government didn't want widely known. Montgomery believed in freedom of the press, and his paper was "liberal" for the times. His last imprisonment lasted for six months, but it brought him much fame among his townspeople as a courageous newspaperman.

During his stay in prison, he wrote numerous poems which were published as *Prison Amusements* (1799).

Peter and Montgomery

"In the Hour of Trial," Montgomery's most famous hymn, was written when he was 63, on October 18, 1834. It is believed that Peter's denial of Christ, together with Montgomery's thoughts as he went before the jury, inspired the hymn. Seeing himself in the New Testament story, Montgomery wrote the following:

*In the hour of trial, Jesus, plead for me; Lest by base denial, I
depart from Thee;
When Thou seest me waver, With a look recall; Nor for fear or
favor, Suffer me to fall.*

Montgomery's life has been paralleled with the life of Cowper. Neither man married, and they both had bouts of despondency and unbelief. In fact, Montgomery is considered the "Cowper of the 19th Century."

Although it now seems inhumane to punish and imprison such a kind and gentle man, it is our gain that he was given time to devote to writing poetry and hymns. Many of Montgomery's hymns are known today. Only Wesley and Watts have a larger number still in general use.

Montgomery's compositions have been meaningful to countless thousands in their hours of trial.

20th CC

Charles Wesley (1707-1788)

HYMNS FOR ALL

By HAROLD FLETCHER

CHARLES WESLEY ranks with Isaac Watts as the great English hymn writer of the eighteenth century. He was the eighteenth and youngest child of Samuel and Susanna Wesley and was born at the Epworth rectory in Lincolnshire where his father served forty years as clergyman of the Church of England. Both parents had been reared as dissenters but had embraced the English church and reared their family in its traditions.

Charles, like his older brother John, followed his father into the ministry. Both sons took their degrees at Christ College, Oxford, and were ordained to the priesthood.

After his Oxford graduation in 1729, Charles remained as a tutor and was an early member of the “Holy Club,” a now-famous group of young “Oxford Methodists” whose reforming zeal soon attracted attention. Emphasizing personal dedication to Christ, the young “Methodists” urged a respect for revealed truth and recommended a return to traditional modes of worship — making a particular issue of the practice of congregational singing.

Several of the group, including the two Wesleys, turned their zeal to missionary concerns and sailed for Georgia in 1736.

They found themselves on the same ship with a fervent group of Moravian Christians also bound for Georgia. Daily worship services during the long voyage brought them into contact with the rich hymn-singing traditions of these German protestants.

Despite his appointment as secretary and chaplain to Governor James Oglethorp, Charles quickly decided that preaching in Georgia was not for him; he returned to England within a few months.

Back in England, both brothers were again spiritually challenged by their Moravian friends. During a memorable week in May, 1738, first Charles and then John experienced spiritual renewal during a Moravian meeting in Aldersgate — now considered a significant turning point for their movement. The brothers became unwelcome in the pulpits of the established church and soon, as itinerant preachers, began to travel up and down the land preaching the gospel as they understood it. They preached wherever and for whomever they could; most of their public ministrations were out of doors.

For Charles, the effects were immediate and dramatic, for now, in his early thirties, his creative juices began to flow and the hymns began to tumble out of the varied experiences of his life. He wrote on horseback and late at night; he wrote in his private devotions and in public places. His poems reveal personal reactions to public happenings of many kinds; they recount individual experiences; they reflect thoughts on the death of friends, on the joys of his marriage in 1749; but more than anything, they demonstrate his positive faith in the grace and goodness of God through Christ the Savior.

He paraphrased scripture, lifted and transformed lines from other religious literature (even Matthew Henry’s great commentary), and gave voice to the needs and yearnings of ordinary folk for whom his writings stood second only to the Bible itself.

For half a century Charles Wesley preached beside his brother and wrote his hymns — at least 6,500 of them. Among the better-known are “Christ the Lord Has Risen Today,” “Love Divine,” “Jesus, Lover of My Soul,” “Soldiers of Christ, Arise,” and “Hark, the Herald Angels Sing.”

Wesley emphasized the universal nature of the gospel. Not for him was the narrow conception of the Calvinistic election of the few. Jesus died for all mankind. William Reynolds has suggested that the word “all” was a special word in Wesley’s theology.

His emphasis was also very personal. We can sense this personal involvement with his Savior when we sing, *“Jesus, lover of my soul, let me to thy bosom fly . . . Hide me, O my Savior, hide; til the storm of life is past. Safe into the haven guide; O receive my soul at last.”*

GENERAL INDEX

(Songs of the Church — Twenty-First Century)

| | | |
|--|-----|--|
| A | | |
| A BEAUTIFUL LIFE | 273 | |
| A BEAUTIFUL PRAYER | 154 | |
| A BLESSING IN PRAYER | 403 | |
| A CHARGE TO KEEP I HAVE | 260 | |
| A COMMON LOVE | 745 | |
| A HILL CALLED MOUNT CALVARY | 158 | |
| A MIGHTY FORTRESS | 29 | |
| A NEW CREATURE | 351 | |
| A SOUL WINNER FOR JESUS | 247 | |
| A WONDERFUL SAVIOR (KIRKPATRICK) | 58 | |
| A WONDERFUL SAVIOR (HOWARD) | 94 | |
| ABIDE WITH ME | 471 | |
| ABIDE WITH ME, 'TIS EVENTIDE | 425 | |
| AFTER THE MIDNIGHT | 529 | |
| AGAIN THE LORD OF LIGHT & LIFE | 55 | |
| ALAS! AND DID MY SAVIOR BLEED | 135 | |
| ALL HAIL THE POWER OF JESUS' NAME | 106 | |
| ALL OF US TOGETHER | 378 | |
| ALL PEOPLE THAT ON EARTH DO DWELL | 128 | |
| ALL THE WAY MY SAVIOR LEADS ME | 215 | |
| ALL THINGS BRIGHT AND BEAUTIFUL | 28 | |
| ALL THINGS PRAISE THEE | 107 | |
| ALL TO JESUS I SURRENDER | 368 | |
| ALMOST PERSUADED | 603 | |
| AM I A SOLDIER OF THE CROSS? | 233 | |
| AMAZING GRACE | 50 | |
| AMEN | 697 | |
| AMERICA THE BEAUTIFUL | 651 | |
| AN EMPTY MANSION | 520 | |
| ANGELS ARE SINGING | 650 | |
| ANGELS ROCK ME TO SLEEP | 506 | |
| ANGELS WE HAVE HEARD ON HIGH | 666 | |
| ANGRY WORDS | 376 | |
| ANYWHERE IS HOME | 290 | |
| ANYWHERE WITH JESUS | 183 | |
| ARE YOU COMING TO JESUS TONIGHT? | 561 | |
| ASLEEP IN JESUS | 310 | |
| AWAKE AND SING THE SONG | 96 | |
| AWAKE MY TONGUE, THY TRIBUTE BRING | 31 | |
| AWAY IN A MANGER | 665 | |
| B | | |
| BE NOT DISMAYED WHATE'ER BETIDE | 39 | |
| BE WITH ME LORD | 429 | |
| BEAUTIFUL (WARREN) | 545 | |
| BEAUTIFUL | 694 | |
| BEAUTIFUL ISLE OF SOMEWHERE | 481 | |
| BEAUTIFUL STAR OF BETHLEHEM | 657 | |
| BECAUSE HE LIVES | 91 | |
| BEHOLD, A STRANGER AT THE DOOR | 609 | |
| BENEATH THE CROSS OF JESUS | 132 | |
| BETHLEHEM . . GALILEE . . GETHSEMANE | 62 | |
| BEULAH LAND | 480 | |
| BEYOND THE SUNSET (BROCK) | 518 | |
| BEYOND THE SUNSET (PERKINS) | 499 | |
| BEYOND THIS LAND OF PARTING | 538 | |
| BIND US TOGETHER LORD | 682 | |
| BLESSED ASSURANCE | 61 | |
| BLESSED BE THE NAME | 124 | |
| BLESSED REDEEMER | 136 | |
| BLEST BE THE TIE THAT BINDS | 395 | |
| BREAK THOU THE BREAD OF LIFE | 473 | |
| BRING CHRIST YOUR BROKEN LIFE | 605 | |
| BRINGING IN THE SHEAVES | 527 | |
| BURDENS ARE LIFTED AT CALVARY | 564 | |
| BY CHRIST REDEEMED | 178 | |
| C | | |
| CALL FOR WORKERS | 232 | |
| CAMPING IN CANAAN'S LAND | 307 | |
| CAN HE DEPEND ON YOU | 610 | |
| CAN YOU COUNT THE STARS? | 37 | |
| CHILD OF THE KING | 38 | |
| CHRIST FOR THE WORLD WE SING | 264 | |
| CHRIST IS PRECIOUS | 112 | |
| CHRIST THE LORD IS RISEN TODAY | 59 | |
| CHRIST WE DO ALL ADORE THEE | 64 | |
| CHRIST'S LOVE IS ALL I NEED | 195 | |
| CLOSER TO THEE | 445 | |
| COME LET US ALL UNITE TO SING | 40 | |
| COME THOU ALMIGHTY KING | 431 | |
| COME TO CALVARY | 606 | |
| COME TO JESUS | 601 | |
| COME TO THE FEAST | 608 | |
| COME UNTO ME | 557 | |
| COME YE DISCONSOLATE | 565 | |
| CONSIDER THE LILIES | 339 | |
| CROSSING THE BAR | 528 | |
| CROWN HIM WITH MANY CROWNS | 63 | |
| D | | |
| DAY IS DYING IN THE WEST | 13 | |
| DEAR LORD AND FATHER OF MANKIND | 427 | |
| DECLARE HIS LOVE | 263 | |
| DO LORD | 695 | |
| DO YOU KNOW MY JESUS? | 553 | |
| DOES JESUS CARE? | 291 | |
| DON'T SCATTER THE SHEEP | 249 | |
| DON'T YOU WANT TO GO TO THAT LAND? | 742 | |
| DOWN IN THE VALLEY | 255 | |
| DOXOLOGY | 30 | |
| DWELLING IN BEULAH LAND | 627 | |
| DYING WITH JESUS | 280 | |
| E | | |
| EACH STEP I TAKE | 201 | |
| EACH STEP OF THE WAY | 205 | |
| EARLY MY GOD, WITHOUT DELAY | 472 | |
| EARTH HOLDS NO TREASURES | 477 | |
| ENCAMPED ALONG THE HILLS OF LIGHT | 275 | |
| E'RE YOU LEFT YOUR ROOM THIS MORNING | 404 | |
| EVEN WINDS WHISPER HIS NAME | 65 | |
| EVERYBODY WILL BE HAPPY OVER THERE | 548 | |
| F | | |
| FACE TO FACE | 516 | |
| FAIREST LORD JESUS | 104 | |
| FAITH OF OUR FATHERS | 386 | |
| FAR AND NEAR | 248 | |
| FAR AWAY IN THE DEPTHS | 482 | |
| FARTHER ALONG | 377 | |
| FATHER | 669 | |
| FATHER AND FRIEND THY LIGHT | 2 | |
| FATHER HEAR THE PRAYER WE OFFER | 468 | |
| FATHER HEAR THY CHILDREN'S CALL | 428 | |
| FATHER OF MERCIES | 54 | |
| FATHER WE THANK THEE | 460 | |
| FATHER WHATE'ER OF EARTHLY BLISS | 462 | |
| FLEE AS A BIRD | 402 | |
| FOLLOW ME | 197 | |
| FOOTPRINTS OF JESUS | 202 | |
| FOR THE BEAUTY OF THE EARTH | 26 | |
| FROM EVERY STORMY WIND | 648 | |
| FROM GREENLAND'S ICY MOUNTAINS | 252 | |
| G | | |
| GIVE ME THE BIBLE | 279 | |
| GIVE ME THY HEART | 352 | |
| GIVE THE WORLD A SMILE | 231 | |
| GLORIOUS THINGS OF THEE ARE SPOKEN | 14 | |
| GLORY! GLORY! HALLELUJAH | 5 | |
| GLORY TO HIS NAME | 122 | |
| GO INTO THE FIELD | 230 | |
| GO, LABOR ON | 266 | |
| GO TELL IT ON THE MOUNTAIN | 662 | |
| GOD BE WITH YOU | 387 | |
| GOD GIVE US CHRISTIAN HOMES | 408 | |
| GOD HOLDS THE FUTURE IN HIS HANDS | 11 | |
| GOD IS CALLING THE PRODIGAL | 595 | |
| GOD IS GOOD | 716 | |
| GOD IS THE FOUNTAIN WHENCE | 15 | |
| GOD MOVES IN A MYSTERIOUS WAY | 16 | |
| GOD OF OUR FATHERS | 12 | |
| GOD PUT A RAINBOW IN THE CLOUD | 329 | |
| GOD SHALL WIPE AWAY ALL TEARS | 515 | |
| GOD STILL LIVES | 7 | |
| GOD'S FAMILY | 382 | |
| GOD'S PROMISE | 33 | |
| GOD'S WONDERFUL PEOPLE | 383 | |
| GRACE ALL SUFFICIENT | 346 | |
| GRACE GREATER THAN OUR SIN | 131 | |

GENERAL INDEX

(Songs of the Church — Twenty-First Century)

| | |
|--|-----|
| GRACE, TIS A CHARMING SOUND | 41 |
| GREAT IS THY FAITHFULNESS | 23 |
| GUIDE ME OH THOU GREAT JEHOVAH | 413 |

H

| | |
|--|-----|
| HALLELUJAH PRAISE JEHOVAH | 17 |
| HALLELUJAH WE SHALL RISE | 632 |
| HALLELUJAH WHAT A SAVIOR | 157 |
| HAND IN HAND WITH JESUS | 633 |
| HAPPY AM I | 312 |
| HARD FIGHTIN' SOLDIER | 691 |
| HARK THE GENTLE VOICE | 569 |
| HARK THE HERALD ANGELS SING | 654 |
| HARK 'TIS THE SHEPHERD'S VOICE | 236 |
| HARVEST TIME | 234 |
| HAVE THINE OWN WAY | 452 |
| HAVE YOU BEEN TO JESUS? | 559 |
| HAVE YOU SEEN JESUS? | 693 |
| HE BORE IT ALL | 164 |
| HE DID IT ALL FOR ME | 68 |
| HE GAVE ME A SONG | 66 |
| HE IS ABLE TO DELIVER THEE | 591 |
| HE IS LORD | 681 |
| HE IS MY EVERYTHING | 709 |
| HE IS MY KING | 69 |
| HE KEEPS ME SINGING | 67 |
| HE KNOWS JUST WHAT I NEED | 333 |
| HE LEADETH ME | 185 |
| HE LIVES | 95 |
| HE LOVES ME | 167 |
| HE PAID A DEBT HE DID NOT OWE | 740 |
| HE TOUCHED ME | 614 |
| HE WHISPERS SWEET PEACE TO ME | 199 |
| HE WILL PILOT ME | 211 |
| HEAR O ISRAEL (DEUT. 6:4,5) | 733 |
| HEAVEN CAME DOWN (AND GLORY FILLED MY SOUL) | 613 |
| HEAVEN WILL SURELY BE WORTH IT ALL | 492 |
| HEAVENLY FATHER WE APPRECIATE YOU | 718 |
| HEAVENLY SUNLIGHT | 303 |
| HEAVEN'S JUBILEE | 547 |
| HEAVEN'S ROAD | 727 |
| HERE WE ARE BUT STRAYING PILGRIMS | 332 |
| HE'S A WONDERFUL SAVIOR TO ME | 93 |
| HE'S GOT THE WHOLE WORLD IN HIS HANDS | 672 |
| HE'S MY KING | 97 |
| HIDE ME OH MY SAVIOR | 407 |
| HIDE ME, ROCK OF AGES | 430 |
| HIGHER GROUND | 276 |
| HILLTOPS OF GLORY | 284 |
| HIS BANNER OVER US IS LOVE | 715 |
| HIS GRACE REACHES ME | 638 |
| HIS NAME IS WONDERFUL | 73 |
| HIS YOKE IS EASY | 186 |
| HOLD TO GOD'S UNCHANGING HAND | 328 |
| HOLY FATHER | 719 |
| HOLY, HOLY, HOLY | 6 |
| HOME OF THE SOUL | 525 |
| HOW BEAUTIFUL HEAVEN MUST BE | 476 |
| HOW EXCELLENT IS THY NAME | 70 |
| HOW FIRM A FOUNDATION | 282 |
| HOW GREAT THOU ART | 3 |
| HOW MAJESTIC IS YOUR NAME | 25 |
| HOW SHALL THE YOUNG SECURE THEIR HEARTS | 353 |
| HOW SWEET, HOW HEAVENLY | 398 |
| HOW SWEET THE NAME OF JESUS | 108 |
| HUMBLE YOURSELVES | 687 |

I

| | |
|--|-----|
| I AM A STRANGER HERE | 235 |
| I AM BOUND FOR THE PROMISED LAND | 522 |
| I AM COMING LORD | 598 |
| I AM COMING TO THE CROSS | 597 |
| I AM HIS AND HE IS MINE | 354 |
| I AM RESOLVED | 560 |
| I AM THE VINE | 206 |
| I AM THINE, OH LORD | 360 |
| I BELIEVE IN JESUS | 133 |
| I BRING MY SINS TO THEE | 438 |
| I CALL HIM LORD | 105 |

| | |
|--|-----|
| I CHOOSE JESUS | 213 |
| I COME TO THE GARDEN ALONE | 281 |
| I GAVE MY LIFE FOR THEE | 159 |
| I HAVE DECIDED | 355 |
| I HAVE DECIDED TO FOLLOW JESUS | 739 |
| I HAVE HEARD OF A LAND (JONES) | 514 |
| I HAVE HEARD OF A LAND (MOORE) | 513 |
| I HEAR THE SAVIOR SAY | 140 |
| I HEARD THE VOICE OF JESUS SAY | 274 |
| I HOLD HIS HAND | 188 |
| I KEEP FALLING IN LOVE WITH HIM | 748 |
| I KNOW GOD'S PROMISE IS TRUE | 615 |
| I KNOW HE WALKS WITH ME | 316 |
| I KNOW MY NAME IS THERE | 534 |
| I KNOW THAT MY REDEEMER LIVES (F) | 72 |
| I KNOW THAT MY REDEEMER LIVES (R) | 71 |
| I KNOW THAT MY REDEEMER LIVETH | 125 |
| I KNOW THE LORD WILL FIND A WAY FOR ME | 679 |
| I KNOW WHO HOLDS TOMORROW | 319 |
| I KNOW WHOM I HAVE BELIEVED | 278 |
| I LOVE MY SAVIOR, TOO | 74 |
| I LOVE THE LORD | 160 |
| I LOVE THEE | 57 |
| I LOVE THY KINGDOM LORD | 375 |
| I LOVE TO TELL THE STORY | 246 |
| I LOVE YOU LORD | 698 |
| I LOVE YOU WITH THE LOVE OF THE LORD | 725 |
| I MUST NEEDS GO HOME | 343 |
| I MUST TELL JESUS | 426 |
| I NEED THEE EVERY HOUR | 466 |
| I STAND AMAZED | 119 |
| I WALK WITH THE KING (HOWARD) | 302 |
| I WANT JESUS TO WALK WITH ME | 728 |
| I WANT TO BE A WORKER | 245 |
| I WANT TO BE READY TO MEET HIM | 357 |
| I WANT TO KNOW CHRIST (PHIL. 3:10) | 731 |
| I WILL CALL UPON THE LORD | 714 |
| I WILL PRAY | 406 |
| I WILL SERVE YOU | 680 |
| I WILL SING OF MY REDEEMER | 103 |
| I WILL SING THE WONDROUS STORY | 118 |
| I WON'T HAVE TO CROSS JORDAN ALONE | 306 |
| I WOULD NOT LIVE WITHOUT JESUS | 207 |
| I'D RATHER HAVE JESUS (PRESLEY) | 313 |
| I'D RATHER HAVE JESUS (SHEA) | 314 |
| IF JESUS GOES WITH ME | 209 |
| IF THAT ISN'T LOVE | 137 |
| IF WE NEVER MEET AGAIN | 379 |
| I'LL BE A FRIEND TO JESUS | 361 |
| I'LL BE LIST'NING | 283 |
| I'LL FLY AWAY | 512 |
| I'LL GO, GLADLY GO | 241 |
| I'LL GO WHERE YOU WANT ME TO GO | 251 |
| I'LL LIVE FOR HIM | 336 |
| I'LL LIVE IN GLORY | 523 |
| I'LL LIVE ON | 511 |
| I'LL MEET YOU IN THE MORNING | 384 |
| I'LL NEVER FORSAKE MY LORD | 366 |
| I'M GONNA VIEW THAT HOLY CITY | 746 |
| I'M NOT AFRAID | 673 |
| I'M NOT ASHAMED TO OWN MY LORD | 330 |
| IMMORTAL LOVE, FOREVER FULL | 397 |
| IN GETHSEMANE ALONE | 138 |
| IN HEAVENLY LOVE ABIDING | 187 |
| IN LOVING KINDNESS JESUS CAME | 92 |
| IN MEMORY OF THE SAVIOR'S LOVE | 180 |
| IN MY FATHER'S HOUSE | 684 |
| IN SORROW I WANDERED | 617 |
| IN THAT HOME OF THE SOUL | 494 |
| IN THE CROSS OF CHRIST I GLORY | 642 |
| IN THE DESERT OF SORROW AND SIN | 344 |
| IN THE HOUR OF TRIAL | 469 |
| IN THE HUSH OF EARLY MORNING | 417 |
| IN THE KINGDOM OF THE LORD | 508 |
| IN THE LAND OF FADELESS DAY | 485 |
| IN THE MORNING OF JOY | 484 |
| IN VAIN IN HIGH AND HOLY LAYS | 102 |
| INSIDE THE GATE | 510 |

GENERAL INDEX

(Songs of the Church — Twenty-First Century)

| | | | |
|---|-----|---|-----|
| INTO THE HEART OF JESUS | 141 | LORD OF ALL BEING THRONED AFAR | 110 |
| IS IT FOR ME, DEAR SAVIOR? | 130 | LORD OF LIGHT | 421 |
| IS IT WELL WITH YOUR SOUL? | 611 | LORD SPEAK TO ME | 457 |
| IS THY HEART RIGHT WITH GOD? | 586 | LORD, WE COME BEFORE THEE NOW | 455 |
| IT CAME UPON THE MIDNIGHT CLEAR | 655 | LOVE DIVINE | 439 |
| IT IS WELL WITH MY SOUL | 646 | LOVE FOR ALL | 52 |
| IT MAY BE AT MORN | 483 | LOVE LIFTED ME | 616 |
| IT PAYS TO SERVE JESUS | 399 | LOVE, LOVE, LOVE, LOVE | 696 |
| ITS ME | 743 | LOVE SAVED ME | 619 |
| I'VE BEEN CRUCIFIED WITH CHRIST (GAL. 2:20) | 708 | LOVEST THOU ME MORE THAN THESE? | 237 |
| I'VE BEEN REDEEMED | 738 | LOW IN THE GRAVE HE LAY | 143 |
| IVORY PALACES | 177 | | |
| J | | M | |
| JESUS | 144 | MAJESTIC SWEETNESS | 644 |
| JESUS AND SHALL IT EVER BE | 204 | MAKE ME NEW | 713 |
| JESUS CALL US | 189 | MANSION OVER THE HILLTOP | 479 |
| JESUS, HOLD MY HAND | 424 | MASTER, THE TEMPEST IS RAGING | 423 |
| JESUS IN THE MORNING | 730 | MATCHLESS LOVE | 618 |
| JESUS IS ALL THE WORLD TO ME | 304 | MAY I CALL YOU FATHER? | 692 |
| JESUS IS CALLING | 607 | MORE ABOUT JESUS | 369 |
| JESUS IS CALLING (HOWARD) | 568 | MORE HOLINESS GIVE ME | 350 |
| JESUS IS COMING SOON | 546 | MORE LOVE TO THEE, O CHRIST | 464 |
| JESUS IS LORD | 747 | MUST I GO & EMPTY HANDED | 258 |
| JESUS IS LORD OF US ALL | 717 | MUST JESUS BEAR THE CROSS ALONE | 156 |
| JESUS IS MINE | 532 | MY COUNTRY, 'TIS OF THEE | 652 |
| JESUS IS TENDERLY CALLING | 589 | MY EYES ARE DRY | 744 |
| JESUS KEEP ME NEAR THE CROSS | 432 | MY FAITH LOOKS UP TO THEE | 338 |
| JESUS, LOVER OF MY SOUL | 434 | MY GOD AND I | 42 |
| JESUS, LOVER OF MY SOUL (NEW) | 433 | MY HOPE IS BUILT ON NOTHING LESS | 311 |
| JESUS LOVES ME | 702 | MY JESUS, AS THOU WILT | 363 |
| JESUS, MEEK AND GENTLE | 454 | MY JESUS, I LOVE THEE | 146 |
| JESUS, NAME ABOVE ALL NAMES | 686 | MY LATEST SUN IS SINKING FAST | 526 |
| JESUS PAID IT ALL | 139 | MY STUBBORN WILL AT LAST HATH YIELDED | 362 |
| JESUS, ROSE OF SHARON | 410 | | |
| JESUS SAVIOR, PILOT ME | 212 | N | |
| JESUS THE LOVING SHEPHERD | 593 | NAILED TO THE CROSS | 145 |
| JESUS, THE VERY THOUGHT OF THEE | 120 | NEARER MY GOD, TO THEE | 348 |
| JESUS, THOU JOY OF LOVING HEARTS | 121 | NEARER, STILL NEARER | 349 |
| JESUS, THY NAME I LOVE | 117 | NEARER THE CROSS | 169 |
| JESUS WILL HELP US | 203 | NIGHT, WITH EBON PINION | 165 |
| JORDAN RIVER | 668 | NO ONE EVER CARED FOR ME LIKE JESUS | 631 |
| JOY TO THE WORLD | 659 | NO TEARS IN HEAVEN | 478 |
| JOYFUL, JOYFUL WE ADORE THEE | 9 | NO TEARS UP THERE | 542 |
| JUST A CLOSER WALK WITH THEE (LISTER) | 470 | NONE OF SELF AND ALL OF THEE | 359 |
| JUST A LITTLE TALK WITH JESUS | 444 | NOT A STEP WITHOUT JESUS | 191 |
| JUST A LITTLE WHILE | 380 | NOTHING BETWEEN | 374 |
| JUST AS I AM | 590 | NOTHING BUT THE BLOOD | 588 |
| JUST BEYOND THE ROLLING RIVER | 524 | NOW THE DAY IS OVER | 456 |
| JUST OVER IN THE GLORYLAND | 521 | | |
| K | | O | |
| KNEEL AT THE CROSS | 562 | O COME, ALL YE FAITHFUL | 664 |
| KUM BA YAH | 689 | O COULD I SPEAK THE MATCHLESS WORTH | 76 |
| L | | O FOR A CLOSER WALK WITH GOD | 372 |
| LEAD KINDLY LIGHT | 214 | O FOR A FAITH THAT WILL NOT SHRINK | 342 |
| LEAD ME GENTLY HOME FATHER | 409 | O GOD OUR HELP IN AGES PAST | 24 |
| LEAD ME TO CALVARY | 179 | O HAPPY DAY (RIMBAULT) | 639 |
| LEAD ON, O KING ETERNAL | 208 | O HAPPY DAY (ACUFF) | 640 |
| LEAN ON HIS ARM | 555 | O HEART BOWED DOWN WITH SORROW | 587 |
| LEANING ON THE EVERLASTING ARMS | 326 | O HOW I LOVE JESUS | 98 |
| LET ALL THAT IS WITHIN ME | 683 | O HOW KINDLY HAST THOU LED ME | 35 |
| LET EVERY HEART REJOICE AND SING | 10 | O I WANT TO SEE HIM | 190 |
| LET HIM HAVE HIS WAY WITH THEE | 600 | O JESUS, I HAVE PROMISED | 467 |
| LET JESUS COME INTO YOUR HEART | 570 | O LISTEN TO THE WONDROUS STORY | 621 |
| LET ME LIVE CLOSE TO THEE | 435 | O LITTLE TOWN OF BETHLEHEM | 660 |
| LET THE BEAUTY OF JESUS BE SEEN | 390 | O LORD, OUR LORD | 78 |
| LET THE LORD BE PRAISED, O ZION | 129 | O LOVE THAT WILT NOT LET ME GO | 334 |
| LET THE LOWER LIGHTS BE BURNING | 250 | O MASTER, LET ME WALK WITH THEE | 459 |
| LIFT HIM UP | 244 | O PRAISE THE LORD | 79 |
| LIFT UP YOUR VOICES | 75 | O SACRED HEAD | 161 |
| LIVE FOR JESUS | 594 | O SAY BUT I'M GLAD | 637 |
| LIVING BY FAITH | 323 | O SOMETIMES THE SHADOWS ARE DEEP | 285 |
| LIVING FOR JESUS | 317 | O SPREAD THE TIDINGS ROUND | 267 |
| LOOKING FOR THE CITY | 486 | O THEY TELL ME OF A HOME | 539 |
| LOOKING TO THEE | 634 | O THOU FOUNT OF EVERY BLESSING | 115 |
| LORD, DISMISS US (FAUCETT) | 475 | O TO BE LIKE THEE | 358 |
| LORD, I WANT TO BE A CHRISTIAN | 356 | O WHY NOT TONIGHT | 572 |
| LORD I WANT TO LOVE YOU MORE | 674 | O WORSHIP THE KING | 116 |
| LORD I'M COMING HOME | 571 | O ZION, HASTE | 239 |
| | | OFT WE COME TOGETHER | 134 |
| | | OH HOLY GOD ALL PRAISE TO THEE | 18 |
| | | OH HOW HE LOVES YOU AND ME | 690 |

GENERAL INDEX

(Songs of the Church — Twenty-First Century Edition)

| | | | |
|---|-----|---|-----|
| OH, LORD, WE PRAISE THY NAME | 77 | SILENT NIGHT | 663 |
| OH, THE DEPTHS AND THE RICHES | 175 | SINCE I HAVE BEEN REDEEMED | 630 |
| OH, THE THINGS WE MAY DO | 240 | SING AMEN | 688 |
| ON AND ON WE WALK TOGETHER | 301 | SING AMEN | 741 |
| ON JORDAN'S STORMY BANKS | 489 | SING AND BE HAPPY | 335 |
| ON THE CROSS OF CALVARY | 147 | SING HALLELUJAH TO THE LORD | 720 |
| ON ZION'S GLORIOUS SUMMIT | 123 | SING ON YE JOYFUL PILGRIMS | 385 |
| ONE BLESSED HOUR WITH JESUS | 411 | SING TO ME OF HEAVEN | 535 |
| ONE DAY | 166 | SINNERS JESUS WILL RECEIVE | 604 |
| ONE MORE DAY | 670 | SOFTLY AND TENDERLY | 575 |
| ONE STEP AT A TIME | 436 | SOFTLY NOW THE LIGHT OF DAY | 461 |
| ONE SWEETLY SOLEMN THOUGHT | 530 | SOLDIERS OF CHRIST ARISE | 242 |
| ONLY A STEP | 573 | SOME DAY THE SILVER CORD WILL BREAK | 505 |
| ONLY IN THEE | 288 | SOON AND VERY SOON | 729 |
| ONWARD, CHRISTIAN SOLDIERS | 253 | SOUL, A SAVIOR THOU ART NEEDING | 566 |
| OPEN MY EYES | 711 | SOUND THE BATTLE CRY | 219 |
| OPEN MY EYES, THAT I MAY SEE | 414 | SOWING THE SEED OF THE KINGDOM | 220 |
| OUR GOD, HE IS ALIVE | 1 | STAND BY ME | 415 |
| OUR HEAVENLY FATHER UNDERSTANDS | 44 | STAND STILL & SEE HIS GLORY | 19 |
| OUR KING IMMANUEL | 111 | STAND UP, STAND UP FOR JESUS | 262 |
| OUT OF MY BONDAGE | 574 | STANDING BY THE RIVER | 544 |
| P | | STANDING ON THE PROMISES | 347 |
| PARADISE VALLEY | 509 | STEPPING IN THE LIGHT | 184 |
| PASS IT ON | 676 | STILL, STILL WITH THEE | 419 |
| PEACE IN THE VALLEY | 507 | SUN OF MY SOUL | 447 |
| PEACE LIKE A RIVER | 722 | SUNLIGHT | 300 |
| PEACE PERFECT PEACE | 393 | SUNSET | 341 |
| POURED OUT LIKE WINE | 735 | SUNSET AND EVENING STAR | 325 |
| PRAISE GOD | 712 | SURELY GOODNESS AND MERCY | 337 |
| PRAISE HIM, PRAISE HIM | 99 | SWEET BY AND BY | 504 |
| PRAISE THE LORD | 20 | SWEET HOUR OF PRAYER | 474 |
| PRAISE TO GOD, IMMORTAL PRAISE | 32 | SWEET IS THE PROMISE | 327 |
| PRAY ALL THE TIME | 412 | SWEET PEACE, THE GIFT OF GOD'S LOVE | 43 |
| PRECIOUS LORD, TAKE MY HAND | 446 | SWEETER AS THE YEARS GO BY | 321 |
| PRECIOUS MEMORIES | 320 | SWEETER GETS THE JOURNEY | 289 |
| PREPARE TO MEET THY GOD | 602 | SWEETER THAN ALL | 322 |
| PRINCE OF PEACE! CONTROL MY WILL | 465 | SWIFTLY WE'RE TURNING | 223 |
| PSALM 137 | 701 | T | |
| PURER IN HEART, O GOD | 443 | TAKE MY LIFE AND LET IT BE (McINTOSH) | 370 |
| PURER YET AND PURER | 371 | TAKE MY LIFE AND LET IT BE (MOZART) | 367 |
| R | | TAKE THE NAME OF JESUS WITH YOU | 389 |
| REACH OUT | 706 | TAKE THE WORLD, BUT GIVE ME JESUS | 373 |
| REACH OUT AND TOUCH SOMEONE | 257 | TAKE TIME TO BE HOLY | 388 |
| REACH OUT TO JESUS | 700 | TARRY WITH ME | 449 |
| READY TO SUFFER | 265 | TEACH ME LORD | 699 |
| REDEEMED (CROSBY) | 620 | TELL IT TO JESUS ALONE | 309 |
| REDEEMED (ROWE) | 636 | TELL ME THE OLD, OLD STORY | 629 |
| REJOICE IN HIS GREAT NAME | 56 | TELL ME THE STORY OF JESUS | 142 |
| REJOICE IN THE LORD | 703 | TELL THEM OF JESUS | 216 |
| REMEMBER ME, O MIGHTY ONE | 450 | TEN THOUSAND ANGELS | 170 |
| REMIND ME DEAR LORD | 437 | THANK YOU LORD | 737 |
| RESCUE THE PERISHING | 243 | THE CHRISTIAN'S INHERITANCE | 503 |
| RESURRECTION | 149 | THE CHRISTIAN'S WELCOME HOME | 493 |
| RING OUT THE MESSAGE | 259 | THE CHURCH IN THE WILLOW | 653 |
| RISE UP, O MEN OF GOD | 340 | THE CHURCH'S ONE FOUNDATION | 391 |
| ROBE OF CALVARY | 168 | THE FAMILY OF GOD | 381 |
| ROCK OF AGES | 458 | THE FIRST NOEL | 661 |
| ROLL, JORDAN, ROLL | 707 | THE GLORY-LAND WAY | 297 |
| S | | THE GOSPEL IS FOR ALL | 222 |
| SAFE IN THE ARMS OF JESUS | 286 | THE GREAT REDEEMER | 60 |
| SALVATION HAS BEEN BROUGHT DOWN | 238 | THE GREAT PHYSICIAN | 109 |
| SATISFIED | 645 | THE GREATEST COMMANDS | 704 |
| SAVED BY THE BLOOD OF THE CRUCIFIED ONE | 649 | THE HAVEN OF REST | 628 |
| SAVED, SAVED | 641 | THE HEAD THAT ONCE WAS CROWNED | 126 |
| SAVIOR, BREATHE AN EVENING BLESSING | 451 | THE KINGDOM IS SPREADING | 224 |
| SAVIOR, GRANT ME REST AND PEACE | 440 | THE LILY OF THE VALLEY | 80 |
| SAVIOR, LEAD ME | 192 | THE LORD AND SAVIOR OF MANKIND | 148 |
| SAVIOR, LIKE A SHEPHERD LEAD US | 182 | THE LORD BLESS YOU AND KEEP YOU | 401 |
| SAVIOR, MORE THAN LIFE TO ME | 441 | THE LORD HAS BEEN MINDFUL OF ME | 46 |
| SAVIOR, THY DYING LOVE | 453 | THE LORD IS IN HIS HOLY TEMPLE | 34 |
| SEEK YE FIRST | 736 | THE LORD MY SHEPHERD IS | 47 |
| SEEKING THE LOST | 218 | THE LORD OUR ROCK | 400 |
| SEND THE LIGHT | 217 | THE LORD'S MY SHEPHERD | 48 |
| SERVANT SONG | 671 | THE LORD'S SUPPER | 174 |
| SHALL I BE ASHAMED? | 277 | THE LOVE OF GOD | 45 |
| SHALL I CRUCIFY MY SAVIOR? | 365 | THE LOVE OF GOD (BEAZLEY) | 36 |
| SHALL WE GATHER AT THE RIVER? | 491 | THE NAME OF JESUS IS EXCELLENT | 113 |
| SHELTER IN THE TIME OF STORM | 324 | THE NEW SONG | 81 |

GENERAL INDEX

(Songs of the Church — Twenty-First Century)

| | | | |
|--|-----|--|-----|
| THE NINETY AND NINE | 225 | WE SHALL SEE THE KING | 550 |
| THE OLD RUGGED CROSS | 155 | WE WILL GLORIFY | 86 |
| THE PEARLY WHITE CITY | 549 | WELCOME DELIGHTFUL MORN | 502 |
| THE PRECIOUS BOOK DIVINE | 315 | WE'LL GO STROLLING | 551 |
| THE PROVIDENCE OF GOD | 49 | WE'LL WORK TIL JESUS COMES | 221 |
| THE RAINBOW OF LOVE | 287 | WE'RE MARCHING TO ZION | 261 |
| THE SANDS OF TIME | 495 | WERE YOU THERE? | 732 |
| THE SPACIOUS FIRMAMENT ON HIGH | 21 | WHAT A FRIEND WE HAVE IN JESUS | 416 |
| THE STEADFAST LOVE OF THE LORD (LAM. 3:22) | 724 | WHAT A MEETING IN THE AIR | 501 |
| THE TREASURES OF EARTH | 625 | WHAT A SAVIOR | 151 |
| THEN CAME THE MORNING | 153 | WHAT A WONDERFUL SAVIOR! | 89 |
| THERE IS A BALM IN GILEAD | 734 | WHAT BOUNDLESS MATCHLESS LOVE | 152 |
| THERE IS A FOUNTAIN | 172 | WHAT CHILD IS THIS? | 667 |
| THERE IS A GATE | 173 | WHAT IS HE WORTH TO YOUR SOUL? | 563 |
| THERE IS A HABITATION | 536 | WHAT SHALL IT BE? | 592 |
| THERE IS A PLACE OF QUIET REST | 318 | WHAT WILL YOU DO WITH JESUS? | 585 |
| THERE IS A SEA | 345 | WHEN ALL LABORS & TRIALS ARE O'ER | 487 |
| THERE IS A WORK THAT YOU CAN DO | 269 | WHEN ALL OF GOD'S SINGERS GET HOME | 537 |
| THERE IS MUCH TO DO | 226 | WHEN ALL THY MERCIES | 51 |
| THERE IS NO CONDEMNATION (ROM. 8:1) | 675 | WHEN DAYS OF TOIL HAVE ALL GONE BY | 540 |
| THERE IS POWER IN THE BLOOD | 554 | WHEN HE COMES IN GLORY BY AND BY | 396 |
| THERE IS SUNSHINE IN MY SOUL | 299 | WHEN I SURVEY THE WONDROUS CROSS | 171 |
| THERE SHALL BE SHOWERS | 305 | WHEN MORNING COMES | 517 |
| THERE STANDS A ROCK | 298 | WHEN MY LOVE TO CHRIST GROWS WEAK | 163 |
| THERE'S A CROWN FOR YOUR CROSS | 533 | WHEN SHADOWS FALL | 405 |
| THERE'S A FOUNTAIN FREE | 576 | WHEN THE CRIMSON SUN IS SET | 656 |
| THERE'S A GARDEN | 418 | WHEN THE ROLL IS CALLED UP YONDER | 531 |
| THERE'S A GREAT DAY COMING | 567 | WHEN THE SAVIOR REACHED DOWN FOR ME | 647 |
| THERE'S A LAND BEYOND THE RIVER | 543 | WHEN THIS PASSING WORLD IS DONE | 448 |
| THERE'S A LIGHT SHINING | 194 | WHEN UPON LIFE'S BILLOWS | 392 |
| THERE'S A RAINBOW IN THE CLOUD | 331 | WHEN WE ALL GET TO HEAVEN | 519 |
| THERE'S A ROYAL BANNER | 268 | WHERE HE LEADS, I'LL FOLLOW | 558 |
| THERE'S A STRANGER AT THE DOOR | 577 | WHERE HE LEADS ME, I WILL FOLLOW | 200 |
| THERE'S NOT A FRIEND | 196 | WHERE LIVEST THOU | 612 |
| THERE'S SOMETHING ABOUT THAT NAME | 100 | WHERE NO ONE STANDS ALONE | 420 |
| THEY WATCHED HIM THERE | 162 | WHERE PEACE LIKE A RIVER | 497 |
| THIS IS MY FATHER'S WORLD | 8 | WHERE THE GATES SWING OUTWARD NEVER | 500 |
| THIS IS THE DAY (PSALMS 118:24) | 705 | WHERE YOUR TREASURE IS | 723 |
| THIS LITTLE LIGHT | 726 | WHILE JESUS WHISPERS TO YOU | 582 |
| THIS WORLD IS NOT MY HOME | 496 | WHILE SHEPHERDS WATCHED THEIR FLOCKS | 658 |
| THOU ART THE WAY | 114 | WHILE THE AGES ROLL ON | 295 |
| THOU MY EVERLASTING PORTION | 198 | WHILE WE PRAY & WHILE WE PLEAD | 599 |
| THOUGH YOUR SINS BE AS SCARLET | 556 | WHISPERING HOPE | 541 |
| THROW OUT THE LIFE LINE | 272 | WHO | 87 |
| TIL THE STORM PASSES BY | 442 | WHO AT THE DOOR IS STANDING? | 596 |
| TIS MIDNIGHT, AND ON OLIVE'S BROW | 181 | WHO WILL FOLLOW JESUS? | 579 |
| TIS SO SWEET TO TRUST IN JESUS | 210 | WHOSOEVER HEARETH | 584 |
| TIS THE BLESSED HOUR OF PRAYER | 422 | WHY DID MY SAVIOR COME TO EARTH? | 176 |
| TO BE LIKE JESUS | 678 | WHY DO YOU WAIT? | 581 |
| TO CANAAN'S LAND I'M ON MY WAY | 490 | WHY KEEP JESUS WAITING? | 580 |
| TO CHRIST BE TRUE | 394 | WILL YOU COME? | 583 |
| TO GOD BE THE GLORY | 27 | WILL YOU NOT TELL IT TODAY? | 229 |
| TO LOVE SOMEONE MORE DEARLY | 270 | WITHOUT HIM | 193 |
| TO OUR REDEEMER'S GLORIOUS NAME | 82 | WONDERFUL CITY OF GOD | 498 |
| TO THE WORK | 271 | WONDERFUL GRACE OF JESUS | 88 |
| TO US A CHILD OF HOPE IS BORN | 83 | WONDERFUL HE IS TO ME | 624 |
| TRUE-HEARTED, WHOLE-HEARTED | 364 | WONDERFUL IS MY REDEEMER | 127 |
| TRUST AND OBEY | 578 | WONDERFUL STORY OF LOVE | 101 |
| U | | WONDERFUL WORDS OF LIFE | 308 |
| UNDER HIS WINGS | 623 | WON'T IT BE WONDERFUL THERE | 488 |
| UNTO THE HILLS | 53 | WORK FOR JESUS | 256 |
| UNTO THEE O LORD | 677 | WORK FOR THE NIGHT IS COMING | 254 |
| UNSEARCHABLE RICHES | 84 | WORTHY ART THOU | 90 |
| V | | WORTHY IS THE LAMB | 685 |
| VICTORY IN JESUS | 643 | Y | |
| W | | YE ARE THE LIGHT OF THE WORLD | 228 |
| WALKING ALONE AT EVE | 552 | YEARS I SPENT IN VANITY | 626 |
| WALKING IN THE LIGHT OF GOD | 296 | YES, FOR ME HE CARETH | 292 |
| WASHED IN THE BLOOD | 622 | YES I BELIEVE GOD IS REAL | 22 |
| WATCHMAN, TELL US OF THE NIGHT | 635 | YIELD NOT TO TEMPTATION | 293 |
| WE ARE SOLDIERS IN THE ARMY | 710 | YOU'VE GOT TO TAKE THE LORD WITH YOU | 721 |
| WE BOW DOWN | 85 | | |
| WE GIVE THEE BUT THINE OWN | 463 | | |
| WE HAVE AN ANCHOR | 294 | | |
| WE HAVE HEARD THE JOYFUL SOUND | 227 | | |
| WE PRAISE THEE, O GOD | 4 | | |
| WE SAW THEE NOT | 150 | | |

TOPICAL INDEX

(SONGS OF THE CHURCH – TWENTY-FIRST CENTURY)

ADORATION - GOD THE FATHER

| | |
|--|-----|
| A MIGHTY FORTRESS | 29 |
| ALL PEOPLE THAT ON EARTH DO DWELL | 128 |
| AWAKE MY TONGUE THY TRIBUTE BRING | 31 |
| COME THOU ALMIGHTY KING | 431 |
| FATHER AND FRIEND THY LIGHT | 2 |
| FOR THE BEAUTY OF THE EARTH | 26 |
| GLORIOUS THINGS OF THEE ARE SPOKEN | 14 |
| GLORY, GLORY HALLELUJAH | 5 |
| GREAT IS THY FAITHFULNESS | 23 |
| HALLELUJAH PRAISE JEHOVAH | 17 |
| HOLY, HOLY, HOLY | 6 |
| HOW GREAT THOU ART | 3 |
| HOW MAJESTIC IS YOUR NAME | 25 |
| I LOVE THEE | 57 |
| I WILL CALL UPON THE LORD | 714 |
| I WILL SERVE YOU | 680 |
| JOYFUL JOYFUL WE ADORE THEE | 9 |
| LET EVERY HEART REJOICE AND SING | 10 |
| MAY I CALL YOU FATHER | 692 |
| OH HOLY GOD ALL PRAISE TO THEE | 18 |
| O THOU FOUNT OF EVERY BLESSING | 115 |
| PRAISE GOD | 712 |
| PRAISE THE LORD | 20 |
| PRAISE TO GOD IMMORTAL PRAISE | 32 |
| REJOICE IN HIS GREAT NAME | 56 |
| SING AMEN | 741 |
| STAND STILL AND SEE HIS GLORY | 19 |
| THIS IS MY FATHER'S WORLD | 8 |
| TO GOD BE THE GLORY | 27 |
| WE PRAISE THEE O GOD | 4 |

ADORATION JESUS CHRIST

| | |
|---|-----|
| A WONDERFUL SAVIOR (HOWARD) | 94 |
| A WONDERFUL SAVIOR (KILPATRICK) | 58 |
| ALL HAIL THE POWER OF JESUS' NAME | 106 |
| ALL PEOPLE THAT ON EARTH DO DWELL | 128 |
| ALL THINGS PRAISE THEE | 107 |
| AMEN | 697 |
| AWAKE, AND SING THE SONG | 96 |
| BEAUTIFUL | 694 |
| BLESSED BE THE NAME | 124 |
| CHRIST WE DO ALL ADORE THEE | 64 |
| CROWN HIM WITH MANY CROWNS | 63 |
| EVEN WINDS WHISPER HIS NAME | 65 |
| FAIREST LORD JESUS | 104 |
| GLORY TO HIS NAME | 122 |
| HE GAVE ME A SONG | 66 |
| HE IS LORD | 681 |
| HE IS MY EVERYTHING | 709 |
| HE IS MY KING | 69 |
| HE'S A WONDERFUL SAVIOR TO ME | 93 |
| HE'S MY KING | 97 |
| HIS NAME IS WONDERFUL | 73 |
| HOW EXCELLENT IS THY NAME | 70 |
| HOW SWEET THE NAME OF JESUS | 108 |
| I KEEP FALLING IN LOVE WITH HIM | 748 |
| I LOVE MY SAVIOR, TOO | 74 |
| I LOVE YOU LORD | 698 |
| I STAND AMAZED | 119 |
| I WILL SING THE WONDEROUS STORY | 118 |
| JESUS THE VERY THOUGHT OF THEE | 120 |
| JESUS THY NAME I LOVE | 117 |
| LET ALL THAT IS WITHIN ME | 683 |
| LET THE LORD BE PRAISED O ZION | 129 |

| | |
|---|-----|
| LORD I WANT TO LOVE YOU MORE | 674 |
| O COULD I SPEAK THE MATCHLESS WORTH | 76 |
| O HOW I LOVE JESUS | 98 |
| O LORD, OUR LORD | 78 |
| O PRAISE THE LORD | 79 |
| O THOU FOUNT OF EVERY BLESSING | 115 |
| O WORSHIP THE KING | 116 |
| OH LORD WE PRAISE THY NAME | 77 |
| ON ZION GLORIOUS SUMMIT | 123 |
| PRAISE HIM, PRAISE HIM | 99 |
| SING HALLELUJAH TO THE LORD | 720 |
| THANK YOU LORD | 737 |
| THE GREAT REDEEMER | 60 |
| THE NAME OF JESUS IS EXCELLENT | 113 |
| THE NEW SONG | 81 |
| TO OUR REDEEMER'S GLORIOUS NAME | 82 |
| WE BOW DOWN | 85 |
| WE WILL GLORIFY | 86 |
| WONDERFUL GRACE OF JESUS | 88 |
| WORTHY ART THOU | 90 |
| WORTHY IS THE LAMB | 685 |

ASCENSION

| | |
|--|-----|
| BETHLEHEM . . . GALILEE . . . GETHSEMENE | 62 |
| CHRIST THE LORD IS RISEN TODAY | 59 |
| CROWN HIM WITH MANY CROWNS | 63 |
| LOW IN THE GRAVE HE LAY | 143 |
| ONE DAY | 166 |

ASPIRATION

| | |
|---------------------------------------|-----|
| A CHARGE I HAVE TO KEEP | 260 |
| ALL TO JESUS I SURRENDER | 368 |
| CLOSER TO THEE | 445 |
| DEAR LORD AND FATHER OF MANKIND | 427 |
| DOWN IN THE VALLEY | 255 |
| FATHER | 669 |
| HIGHER GROUND | 276 |
| HILLTOPS OF GLORY | 284 |
| I AM THINE, OH LORD | 360 |
| I HAVE DECIDED TO FOLLOW JESUS | 739 |
| I WANT TO KNOW CHRIST | 731 |
| I'M GONNA VIEW THAT HOLY CITY | 746 |
| INTO THE HEART OF JESUS | 141 |
| JUST A CLOSER WALK WITH THEE | 470 |
| LORD I WANT TO LOVE YOU MORE | 674 |
| MAKE ME NEW | 713 |
| MORE ABOUT JESUS | 369 |
| MORE HOLINESS GIVE ME | 350 |
| NEARER MY GOD TO THEE | 348 |
| NEARER STILL NEARER | 349 |
| O FOR A CLOSER WALK WITH GOD | 372 |
| O TO BE LIKE THEE | 358 |
| OPEN MY EYES | 711 |
| OPEN MY EYES THAT I MAY SEE | 414 |
| POURED OUT LIKE WINE | 735 |
| PURER IN HEART, O GOD | 443 |
| PURER YET AND PURER | 371 |
| SERVANT SONG | 671 |
| TEACH ME LORD | 699 |
| THE GLORY LAND WAY | 297 |
| THERE STANDS A ROCK | 298 |
| TO BE LIKE JESUS | 678 |
| TO LOVE SOMEONE MORE DEARLY | 270 |
| TRUE HEARTED WHOLE HEARTED | 364 |

TOPICAL INDEX

ASSURANCE

| | |
|-----------------------------------|-----|
| A MIGHTY FORTRESS | 29 |
| A WONDERFUL SAVIOR | 58 |
| ALL THE WAY MY SAVIOR LEADS ME | 215 |
| AMAZING GRACE | 50 |
| ANYWHERE IS HOME | 290 |
| ANYWHERE WITH JESUS | 183 |
| BE NOT DISMAYED WHATE'ER BETIDES | 39 |
| BECAUSE HE LIVES | 91 |
| BLESSED ASSURANCE | 61 |
| CHRISTS' LOVE IS ALL I NEED | 195 |
| CROSSING THE BAR | 528 |
| DOES JESUS CARE? | 291 |
| DYING WITH JESUS | 280 |
| GOD IS SO GOOD | 716 |
| GOD'S PROMISE | 33 |
| GRACE ALL SUFFICIENT | 346 |
| GRACE GREATER THAN OUR SIN | 131 |
| HE LEADETH ME | 185 |
| HE LIVES | 95 |
| HE PAID A DEBT HE DID NOT OWE | 740 |
| HE'S GOT THE WHOLE WORLD | 672 |
| HOW FIRM A FOUNDATION | 282 |
| I AM HIS AND HE IS MINE | 354 |
| I BELIEVE IN JESUS | 133 |
| I HOLD HIS HAND | 188 |
| I KNOW THAT MY REDEEMER LIVES (F) | 72 |
| I KNOW THAT MY REDEEMER LIVES (R) | 71 |
| I KNOW THAT MY REDEEMER LIVETH | 125 |
| I KNOW THE LORD WILL FIND A WAY | 725 |
| I KNOW WHOM I HAVE BELIEVED | 278 |
| I'M NOT AFRAID | 673 |
| IN HEAVENLY LOVE ABIDING | 187 |
| IN THE DESERT OF SORROW AND SIN | 344 |
| IT IS WELL WITH MY SOUL | 646 |
| JESUS LOVES ME | 702 |
| LEANING ON THE EVERLASTING ARMS | 326 |
| LIVING BY FAITH | 323 |
| MY GOD AND I | 42 |
| MY HOPE IS BUILT ON NOTHING LESS | 311 |
| O GOD OUR HELP IN AGES PAST | 24 |
| OH HOW HE LOVES YOU AND ME | 690 |
| REDEEMED (ROWE) | 636 |
| REDEEMED (CROSBY) | 620 |
| SAFE IN THE ARMS OF JESUS | 286 |
| SHELTER IN THE TIME OF STORM | 324 |
| SING HALLELUJAH TO THE LORD | 720 |
| STANDING ON THE PROMISES | 347 |
| SURELY GOODNESS AND MERCY | 337 |
| THE STEADFAST LOVE OF THE LORD | 724 |
| THE LORD MY SHEPHERD IS | 47 |
| THE LORD'S MY SHEPHERD | 48 |
| THERE IS NO CONDEMNATION | 675 |
| THERE'S A LIGHT SHINING | 194 |
| TIS SO SWEET TO TRUST IN JESUS | 210 |
| UNTO THEE O LORD | 677 |
| WHERE NO ONE STANDS ALONE | 420 |
| YEARS I SPENT IN VANITY | 626 |

ATONEMENT

| | |
|--|-----|
| ALAS AND DID MY SAVIOR BLEED | 135 |
| AMAZING GRACE | 50 |
| ARE YOU WASHED IN THE BLOOD | 559 |
| AT CALVARY - (YEARS I SPENT IN VANITY) | 626 |
| BENEATH THE CROSS OF JESUS | 132 |
| GLORY TO HIS NAME | 122 |
| GRACE GREATER THAN OUR SIN | 131 |

| | |
|-----------------------------------|-----|
| HALLELUJAH, WHAT A SAVIOR | 157 |
| HE PAID A DEBT HE DID NOT OWE | 740 |
| I AM COMING LORD | 598 |
| I'VE BEEN CRUCIFIED WITH CHRIST | 708 |
| JESUS PAID IT ALL | 139 |
| NAILED TO THE CROSS | 145 |
| NOTHING BUT THE BLOOD | 588 |
| O SACRED HEAD | 161 |
| REDEEMED | 620 |
| ROCK OF AGES | 458 |
| THE OLD RUGGED CROSS | 155 |
| THERE IS A FOUNTAIN | 172 |
| THERE IS POWER IN THE BLOOD | 554 |
| WERE YOU THERE? | 732 |
| WHEN I SURVEY THE WONDEROUS CROSS | 171 |

BAPTISM

| | |
|---------------------------------------|-----|
| A NEW CREATURE | 351 |
| ALL THE WAY MY SAVIOR LEADS ME | 215 |
| ALL TO JESUS I SURRENDER | 368 |
| HAVE THINE OWN WAY | 452 |
| I HAVE DECIDED TO FOLLOW JESUS | 739 |
| I'LL LIVE FOR HIM | 336 |
| I'VE BEEN CRUCIFIED WITH CHRIST | 708 |
| I'VE BEEN REDEEMED | 738 |
| LORD I'M COMING HOME | 571 |
| MAY I CALL YOU FATHER | 692 |
| NOTHING BUT THE BLOOD | 588 |
| O HAPPY DAY | 639 |
| O MASTER LET ME WALK WITH THEE | 459 |
| ONLY IN THEE | 288 |
| TAKE MY LIFE AND LET IT BE (MCINTOSH) | 370 |
| TAKE MY LIFE AND LET IT BE (MOZART) | 367 |
| THOUGH YOUR SINS BE AS SCARLET | 556 |
| TIS SO SWEET TO TRUST IN JESUS | 210 |
| WHERE HE LEADS ME | 200 |

BENEDICTIONS

| | |
|-----------------------------------|-----|
| A COMMON LOVE | 745 |
| ABIDE WITH ME | 471 |
| ABIDE WITH ME 'TIS EVENTIDE | 425 |
| ALL PEOPLE THAT ON EARTH DO DWELL | 128 |
| BE NOT DISMAYED WHATE'ER BETIDE | 39 |
| BE WITH ME LORD | 429 |
| BIND US TOGETHER | 682 |
| BLEST BE THE TIE | 395 |
| CHILD OF THE KING | 38 |
| CHRIST WE DO ALL ADORE THEE | 64 |
| DAY IS DYING IN THE WEST | 13 |
| DOXOLOGY | 30 |
| FATHER | 669 |
| GOD BE WITH YOU | 387 |
| HARD FIGHTIN' SOLDIER | 691 |
| HEAR O ISRAEL | 733 |
| HOLY FATHER | 719 |
| I WILL SERVE YOU | 680 |
| IT IS WELL WITH MY SOUL | 646 |
| LORD DISMISS US | 475 |
| LORD I WANT TO LOVE YOU MORE | 674 |
| LORD OF LIGHT | 421 |
| LOVE, LOVE, LOVE, LOVE | 696 |
| MY JESUS I LOVE THEE | 146 |
| NEARER MY GOD TO THEE | 348 |
| NEARER STILL NEARER | 349 |
| NOW THE DAY IS OVER | 456 |
| O JESUS I HAVE PROMISED | 467 |
| ONWARD CHRISTIAN SOLDIERS | 253 |
| OUR GOD HE IS ALIVE | 1 |

TOPICAL INDEX

| | |
|--|-----|
| PRAISE GOD | 712 |
| PRECIOUS LORD, TAKE MY HAND | 446 |
| SAVIOR GRANT ME REST AND PEACE | 440 |
| SING AMEN | 688 |
| SOFTLY NOW THE LIGHT OF DAY | 461 |
| SUN OF MY SOUL | 447 |
| TAKE THE NAME OF JESUS WITH YOU | 389 |
| THE LORD BLESS YOU AND KEEP YOU | 401 |
| YOU'VE GOT TO TAKE THE LORD WITH YOU ... | 721 |

BIBLE AND SCRIPTURE IN SONG

| | |
|---|-----|
| BREAK THOU THE BREAD OF LIFE | 473 |
| GIVE ME THE BIBLE | 279 |
| HEAR, O ISRAEL (DEUT. 6:4-5) | 733 |
| HOW FIRM A FOUNDATION | 282 |
| HOW SHALL THE YOUNG SECURE THEIR HEARTS | 353 |
| I WANT TO KNOW CHRIST (PHIL. 3:10) | 731 |
| I'VE BEEN CRUCIFIED WITH CHRIST (GAL. 2:20) . | 708 |
| PSALMS 137 | 701 |
| TEACH ME LORD TO WAIT (ISAIAH 40:31) | 699 |
| THE PRECIOUS BOOK DIVINE | 315 |
| THERE IS NO CONDEMNATION (ROM. 8:1) | 675 |
| THIS IS THE DAY (PSALM 118:24) | 705 |
| WONDERFUL WORDS OF LIFE | 308 |

BLESSING

| | |
|---------------------------------------|-----|
| A BLESSING IN PRAYER | 403 |
| FATHER OF MERCIES | 54 |
| GOD IS THE FOUNTAIN WHENCE | 15 |
| LORD OF ALL BEING THRONED AFAR | 110 |
| O THOU FOUNT OF EVERY BLESSING | 115 |
| SWEETER THAN ALL | 322 |
| THE LORD BLESS YOU AND KEEP YOU | 401 |
| THE LORD HAS BEEN MINDFUL OF ME | 46 |
| WHEN UPON LIFE BILLOWS | 392 |

BLOOD

| | |
|---|-----|
| ALAS AND DID MY SAVIOR BLEED | 135 |
| BLESSED ASSURANCE | 61 |
| BLESSED REDEEMER | 136 |
| GRACE GREATER THAN OUR SIN | 131 |
| HAVE YOU BEEN TO JESUS | 559 |
| HE PAID A DEBT HE DID NOT OWE | 740 |
| I GAVE MY LIFE FOR THEE | 159 |
| I MUST NEEDS GO HOME | 343 |
| I WILL SING OF MY REDEEMER | 103 |
| NOTHING BUT THE BLOOD | 588 |
| REDEEMED | 620 |
| ROCK OF AGES | 458 |
| SAVED BY THE BLOOD OF THE CRUCIFIED ONE . | 649 |
| THERE IS A FOUNDATION | 172 |
| THERE IS A GATE | 173 |
| THERE IS POWER IN THE BLOOD | 554 |
| WASHED IN THE BLOOD | 622 |
| WHEN I SURVEY THE WONDEROUS CROSS | 171 |

CHILDREN

| | |
|---------------------------------------|-----|
| ALL THINGS BRIGHT AND BEAUTIFUL | 28 |
| CAN YOU COUNT THE STARS | 37 |
| FAIREST LORD JESUS | 104 |
| I KEEP FALLING IN LOVE WITH HIM | 748 |
| JESUS IN THE MORNING | 730 |
| JESUS LOVES ME | 702 |
| KUM BA YAH | 689 |
| THANK YOU LORD | 737 |
| THIS IS MY FATHER'S WORLD | 8 |
| THIS LITTLE LIGHT | 726 |

COMFORT

| | |
|---|-----|
| A MIGHTY FORTRESS | 29 |
| A WONDERFUL SAVIOR | 58 |
| ABIDE WITH ME | 471 |
| ALL THE WAY MY SAVIOR LEADS ME | 215 |
| BE NOT DISMAYED WHATE'ER BETIDES | 39 |
| BEAUTIFUL | 694 |
| BECAUSE HE LIVES | 91 |
| BENEATH THE CROSS OF JESUS | 132 |
| BLESSED ASSURANCE | 61 |
| COME YE DISCONSOLATE | 565 |
| HE LEADETH ME | 185 |
| HE'S GOT THE WHOLE WORLD IN HIS HANDS ... | 672 |
| I AM HIS AND HE IS MINE | 354 |
| I MUST TELL JESUS | 426 |
| I WANT JESUS TO WALK WITH ME | 728 |
| I'M NOT AFRAID | 673 |
| IT IS WELL WITH MY SOUL | 646 |
| JESUS LOVER OF MY SOUL | 434 |
| JUST A CLOSER WALK WITH THEE | 470 |
| MY FAITH LOOKS UP TO THEE | 338 |
| PEACE PERFECT PEACE | 393 |
| PRECIOUS LORD, TAKE MY HAND | 446 |
| SOON AND VERY SOON | 729 |
| SURELY GOODNESS AND MERCY | 337 |
| TELL IT TO JESUS ALONE | 309 |
| THE LORD MY SHEPHERD IS | 47 |
| THE LORD'S MY SHEPHERD | 48 |
| THE STEADFAST LOVE OF THE LORD | 724 |
| THERE IS A BALM IN GILEAD | 734 |
| WHAT A FRIEND WE HAVE IN JESUS | 416 |

COMMITMENT AND CONSECRATION

| | |
|---|-----|
| A CHARGE TO KEEP I HAVE | 260 |
| ALL TO JESUS I SURRENDER | 368 |
| CAN HE DEPEND ON YOU | 610 |
| DYING WITH JESUS | 280 |
| FATHER | 669 |
| FOLLOW ME | 197 |
| FOOTPRINTS OF JESUS | 202 |
| GIVE ME THY HEART | 352 |
| HAVE THINE OWN WAY | 452 |
| I AM HIS AND HE IS MINE | 354 |
| I AM THINE O LORD | 360 |
| I WILL SERVE YOU | 680 |
| I'LL BE A FRIEND TO JESUS | 361 |
| I'LL LIVE FOR HIM | 336 |
| I'M NOT ASHAMED TO OWN MY LORD | 330 |
| JESUS IS LORD | 747 |
| LORD I WANT TO LOVE YOU MORE | 674 |
| MAKE ME NEW | 713 |
| MORE HOLINESS GIVE ME | 350 |
| MORE LOVE TO THEE | 464 |
| MUST JESUS BEAR THE CROSS ALONE? | 156 |
| MY JESUS AS THOU WILT | 363 |
| NEARER MY GOD TO THEE | 348 |
| NEARER STILL NEARER | 349 |
| NONE OF SELF AND ALL OF THEE | 359 |
| O MASTER LET ME WALK WITH THEE | 459 |
| O TO BE LIKE THEE | 358 |
| POURED OUT LIKE WINE | 735 |
| PURER YET PURER | 371 |
| SAVIOR THY DYING LOVE | 453 |
| SERVANT SONG | 671 |
| TAKE MY LIFE AND LET IT BE (MOZART) | 367 |
| TAKE MY LIFE AND LET IT BE (MCINTOSH) | 370 |
| TRUE HEARTED, WHOLE HEARTED | 364 |

TOPICAL INDEX

| | |
|--|-----|
| WHERE HE LEADS I'LL FOLLOW | 558 |
| WHERE HE LEADS ME, I WILL FOLLOW | 200 |
| WHERE YOUR TREASURE IS | 723 |

CROSS

| | |
|---|-----|
| A HILL CALLED MT. CALVARY | 158 |
| ALAS AND DID MY SAVIOR BLEED | 135 |
| BENEATH THE CROSS OF JESUS | 132 |
| BETHLEHEM-GALILEE-GETHSEMANE | 62 |
| BLESSED REDEEMER | 136 |
| BURDENS ARE LIFTED AT CALVARY | 564 |
| GLORY TO HIS NAME | 122 |
| HE PAID A DEBT HE DID NOT OWE | 740 |
| HOW GREAT THOU ART | 3 |
| I BELIEVE IN JESUS | 133 |
| I GAVE MY LIFE FOR THEE | 159 |
| I MUST NEEDS GO HOME | 343 |
| I STAND AMAZED | 119 |
| I WILL SING THE WONDROUS STORY | 118 |
| IF THAT ISN'T LOVE | 137 |
| INTO THE HEART OF JESUS | 141 |
| IVORY PALACES | 177 |
| JESUS KEEP ME NEAR THE CROSS | 432 |
| JESUS PAID IT ALL | 139 |
| LEAD ME TO CALVARY | 179 |
| MUST JESUS BEAR THE CROSS ALONE? | 156 |
| NAILED TO THE CROSS | 145 |
| NEARER THE CROSS | 169 |
| O LOVE THAT WILL NOT LET ME GO | 334 |
| O SACRED HEAD | 161 |
| ONE DAY | 166 |
| ON THE CROSS OF CALVARY | 147 |
| TEN THOUSAND ANGELS | 170 |
| THE OLD RUGGED CROSS | 155 |
| THEY WATCHED HIM THERE | 162 |
| 'TIS MIDNIGHT AND ON OLIVE'S BROW | 181 |
| WERE YOU THERE? | 732 |
| WHEN I SURVEY THE WONDROUS CROSS | 171 |
| WHEN MY LOVE TO CHRIST GROWS WEAK | 163 |
| WHY DID MY SAVIOR COME TO EARTH? | 176 |

COMMUNION

| | |
|---|-----|
| ALAS AND DID MY SAVIOR BLEED | 135 |
| BENEATH THE CROSS OF JESUS | 132 |
| BREAK THOU THE BREAD OF LIFE | 473 |
| BY CHRIST REDEEMED | 178 |
| GLORY TO HIS NAME | 122 |
| HALLELUJAH! WHAT A SAVIOR! | 157 |
| I GAVE MY LIFE FOR THEE | 159 |
| I STAND AMAZED | 119 |
| IF THAT ISN'T LOVE | 137 |
| IN GETHSEMANE ALONE | 138 |
| IN MEMORY OF THE SAVIOR'S LOVE | 180 |
| IN THE HOUR OF TRIAL | 469 |
| JESUS KEEP ME NEAR THE CROSS | 432 |
| LEAD ME TO CALVARY | 179 |
| LOW IN THE GRAVE HE LAY | 143 |
| NAILED TO THE CROSS | 145 |
| NEARER THE CROSS | 169 |
| O SACRED HEAD | 161 |
| OFT WE COME TOGETHER | 134 |
| ON THE CROSS OF CALVARY | 147 |
| THE LORD'S SUPPER | 174 |
| THE OLD RUGGED CROSS | 155 |
| WHEN I SURVEY THE WONDEROUS CROSS | 171 |
| WHEN MY LOVE TO CHRIST GROWS WEAK | 163 |
| WHY DID MY SAVIOR COME TO EARTH? | 176 |

DEDICATION - DISCIPLESHIP

| | |
|--|-----|
| A CHARGE TO KEEP I HAVE | 260 |
| ALL TO JESUS I SURRENDER | 368 |
| ANYWHERE WITH JESUS | 183 |
| DEAR LORD AND FATHER OF MANKIND | 427 |
| FATHER | 669 |
| FOLLOW ME | 197 |
| FOOTPRINTS OF JESUS | 202 |
| HARD FIGHTIN' SOLDIER | 691 |
| HE IS MY EVERYTHING | 709 |
| I HAVE DECIDED TO FOLLOW JESUS | 739 |
| I WANT JESUS TO WALK WITH ME | 728 |
| I'LL GO GLADLY GO | 241 |
| I'LL GO WHERE YOU WANT ME TO GO | 251 |
| JESUS CALLS US | 189 |
| LEAD ON O KING ETERNAL | 208 |
| LIVING FOR JESUS | 317 |
| LORD I WANT TO LOVE YOU MORE | 674 |
| ONE MORE DAY | 670 |
| ONWARD CHRISTIAN SOLDIER | 253 |
| REDEEMED | 620 |
| RING OUT THE MESSAGE | 259 |
| SEEK YE FIRST | 736 |
| SOLDIERS OF CHRIST ARISE | 242 |
| TO BE LIKE JESUS | 678 |
| WHERE HE LEADS I'LL FOLLOW | 558 |
| WHERE HE LEADS ME I WILL FOLLOW | 200 |
| YOU'VE GOT TO TAKE THE LORD WITH YOU ... | 721 |

ENCOURAGEMENT

| | |
|---------------------------------------|-----|
| A MIGHTY FORTRESS | 29 |
| BE NOT DISMAYED WHATE'ER BETIDE | 39 |
| BEAUTIFUL | 694 |
| BLESSED ASSURANCE | 61 |
| DOES JESUS CARE? | 291 |
| FARTHER ALONG | 377 |
| HE IS ABLE TO DELIVER THEE | 591 |
| HE'S GOT THE WHOLE WORLD | 672 |
| I WILL CALL UPON THE LORD | 714 |
| IN MY FATHER'S HOUSE | 684 |
| KNEEL AT THE CROSS | 562 |
| REJOICE IN THE LORD | 703 |
| SHELTER IN THE TIME OF STORM | 324 |
| SOON AND VERY SOON | 729 |
| SURELY GOODNESS AND MERCY | 337 |
| THE LORD'S MY SHEPHERD | 48 |
| THERE STANDS A ROCK | 298 |

ETERNAL LIFE

| | |
|--|-----|
| ANGELS ROCK ME TO SLEEP | 506 |
| BEYOND THE SUNSET (BROCK) | 518 |
| BEYOND THE SUNSET (PERKINS) | 499 |
| DON'T YOU WANT TO GO TO THAT LAND | 742 |
| FACE TO FACE | 516 |
| FOOTPRINTS OF JESUS | 202 |
| GLORIOUS THINGS OF THEE ARE SPOKEN | 14 |
| GOD SHALL WIPE AWAY ALL TEARS | 515 |
| HOME OF THE SOUL | 525 |
| I AM BOUND FOR THE PROMISED LAND | 522 |
| I AM HIS AND HE IS MINE | 354 |
| I'LL FLY AWAY | 512 |
| I'LL LIVE IN GLORY | 523 |
| JESUS IS COMING SOON | 546 |
| JUST OVER IN THE GLORY LAND | 521 |
| NO TEARS IN HEAVEN | 478 |
| O THEY TELL ME OF A HOME | 539 |
| ON JORDAN'S STORMY BANKS I STAND | 489 |
| SOON AND VERY SOON | 729 |

TOPICAL INDEX

| | | | |
|--|-----|--|-----|
| SWEET BY AND BY | 504 | YEARS I SPENT IN VANITY | 626 |
| THE CHRISTIAN'S INHERITANCE | 503 | | |
| THE CHRISTIAN'S WELCOME HOME | 493 | GRACE | |
| THERE'S A CROWN FOR YOUR CROSS | 533 | AMAZING GRACE | 50 |
| THIS WORLD IS NOT MY HOME | 496 | COME LET US ALL UNITE TO SING | 40 |
| WE SHALL SEE THE KING | 550 | FATHER AND FRIEND THY LIGHT | 2 |
| WE'RE MARCHING TO ZION | 550 | FATHER OF MERCIES | 54 |
| WHEN ALL MY LABORS AND TOILS ARE O'RE | 487 | GOD IS SO GOOD | 716 |
| WHEN THE ROLL IS CALLED UP YONDER | 531 | GRACE ALL SUFFICIENT | 346 |
| WHEN WE ALL GET TO HEAVEN | 519 | GRACE GREATER THAN OUR SIN | 131 |
| WON'T IT BE WONDERFUL THERE? | 488 | GRACE! 'TIS A CHARMING SOUND | 41 |
| | | GREAT IS THY FAITHFULNESS | 23 |
| FAITH | | HE PAID A DEBT HE DID NOT OWE | 740 |
| A WONDERFUL SAVIOR | 58 | HIS GRACE REACHES ME | 638 |
| BECAUSE HE LIVES | 91 | I AM HIS AND HE IS MINE | 354 |
| BLESSED ASSURANCE | 61 | JESUS PAID IT ALL | 139 |
| ENCAMPED ALONG THE HILLS OF LIGHT | 275 | LOVE DIVINE | 439 |
| FAITH OF OUR FATHERS | 386 | MY GOD AND I | 42 |
| GOD MOVES IN A MYSTERIOUS WAY | 16 | SWEET PEACE THE GIFT OF GOD'S LOVE | 43 |
| GREAT IS THY FAITHFULNESS | 23 | THE LORD HAS BEEN MINDFUL OF ME | 46 |
| GUIDE ME O THOU GREAT JEHOVAH | 56 | THE LORD'S MY SHEPHERD | 48 |
| HIGHER GROUND | 276 | WHEN ALL THY MERCIES | 51 |
| I BELIEVE IN JESUS | 133 | WONDERFUL GRACE OF JESUS | 88 |
| I KNOW THE LORD WILL FIND A WAY FOR ME | 679 | | |
| I WILL CALL UPON THE LORD | 714 | GUIDANCE | |
| LIVING BY FAITH | 323 | ALL THE WAY MY SAVIOR LEADS ME | 215 |
| MY EYES ARE DRY | 744 | ANYWHERE WITH JESUS | 183 |
| MY FAITH LOOKS UP TO THEE | 338 | CHRIST IS PRECIOUS | 112 |
| O FOR A FAITH THAT WILL NOT SHRINK | 342 | CHRIST'S LOVE IS ALL I NEED | 195 |
| O GOD OUR HELP IN AGES PAST | 24 | EACH STEP I TAKE | 201 |
| OH HOW HE LOVES YOU AND ME | 690 | EACH STEP OF THE WAY | 205 |
| STAND UP, STAND UP FOR JESUS | 262 | GREAT IS THY FAITHFULNESS | 23 |
| 'TIS SO SWEET TO TRUST IN JESUS | 210 | GUIDE ME O THOU GREAT JEHOVAH | 413 |
| WE SAW THEE NOT | 150 | HE LEADETH ME | 185 |
| | | HE WILL PILOT ME | 211 |
| FELLOWSHIP | | I CHOOSE JESUS | 213 |
| A COMMON LOVE | 745 | I HOLD HIS HAND | 188 |
| ALL OF US TOGETHER | 378 | I WANT JESUS TO WALK WITH ME | 728 |
| BIND US TOGETHER | 682 | IF JESUS GOES WITH ME | 209 |
| BLEST BE THE TIE THAT BINDS | 395 | JESUS SAVIOR PILOT ME | 212 |
| GOD'S FAMILY | 382 | LEAD KINDLY LIGHT | 214 |
| GOD'S WONDERFUL PEOPLE | 383 | LEAD ME GENTLY HOME | 409 |
| HOW SWEET HOW HEAVENLY | 398 | NEARER MY GOD TO THEE | 348 |
| I LOVE YOU WITH THE LOVE OF THE LORD | 725 | NOT A STEP WITHOUT JESUS | 191 |
| LOVE, LOVE, LOVE, LOVE | 696 | ONE STEP AT A TIME | 436 |
| ONWARD CHRISTIAN SOLDIERS | 253 | OPEN MY EYES | 711 |
| SING ON YE JOYFUL PILGRIMS | 385 | SAVIOR LEAD ME | 192 |
| SOLDIERS OF CHRIST ARISE | 242 | SAVIOR LIKE A SHEPHERD LEAD US | 182 |
| THE CHURCH'S ONE FOUNDATION | 391 | THE LORD MY SHEPHERD IS | 47 |
| THE FAMILY OF GOD | 381 | WHERE HE LEADS ME I WILL FOLLOW | 200 |
| THE LORD BLESS YOU AND KEEP YOU | 401 | | |
| WE'RE MARCHING TO ZION | 261 | HEALING | |
| | | BEAUTIFUL | 694 |
| FORGIVENESS | | HE TOUCHED ME | 614 |
| ALAS! AND DID MY SAVIOR BLEED? | 135 | HOW SWEET THE NAME OF JESUS | 108 |
| AMAZING GRACE | 50 | HUMBLE YOURSELVES | 687 |
| BLESSED BE THE NAME | 124 | O HEART BOWED DOWN WITH SORROW | 587 |
| BRING CHRIST YOUR BROKEN LIFE | 605 | OUT OF MY BONDAGE | 574 |
| DEAR LORD AND FATHER OF MANKIND | 427 | THERE IS A BALM IN GILEAD | 734 |
| GRACE GREATER THAN OUR SIN | 131 | THERE'S NOT A FRIEND | 196 |
| I WILL SERVE YOU | 680 | | |
| LOVE FOR ALL | 52 | HEAVEN | |
| MAY I CALL YOU FATHER? | 692 | AN EMPTY MANSION | 520 |
| NOTHING BUT THE BLOOD | 588 | BEAUTIFUL | 545 |
| SINNERS JESUS WILL RECEIVE | 604 | BEAUTIFUL ISLE OF SOMEWHERE | 481 |
| THE GREAT PHYSICIAN | 109 | BEYOND THE SUNSET (PERKINS) | 499 |
| TO GOD BE THE GLORY | 27 | BEYOND THE SUNSET (BROCK) | 518 |
| UNTO THEE O LORD | 677 | BEYOND THIS LAND OF PARTING | 538 |
| WONDERFUL GRACE OF JESUS | 88 | DON'T YOU WANT TO GO TO THAT LAND | 742 |
| | | EARTH HOLDS NO TREASURES | 477 |

TOPICAL INDEX

| | |
|----------------------------------|-----|
| GOD SHALL WIPE AWAY ALL TEARS | 515 |
| HEAVEN'S JUBILEE | 547 |
| HOME OF THE SOUL | 525 |
| HOW BEAUTIFUL HEAVEN MUST BE | 476 |
| I AM BOUND FOR THE PROMISED LAND | 522 |
| I HAVE HEARD OF A LAND (MOORE) | 513 |
| I HAVE HEARD OF A LAND (JONES) | 514 |
| I'LL LIVE IN GLORY | 523 |
| I'M GONNA VIEW THAT HOLY CITY | 746 |
| IN THAT HOME OF THE SOUL | 494 |
| IN THE LAND OF FADELESS DAY | 485 |
| JESUS IS MINE | 532 |
| JUST OVER IN THE GLORY LAND | 521 |
| MANXION OVER THE HILLTOP | 479 |
| NO TEARS IN HEAVEN | 478 |
| O THEY TELL ME OF A HOME | 539 |
| ON JORDAN'S STORMY BANKS | 489 |
| SHALL WE GATHER AT THE RIVER | 491 |
| SING TO ME OF HEAVEN | 535 |
| THE PEARLY WHITE CITY | 549 |
| THERE IS A HABITATION | 536 |
| THIS WORLD IS NOT MY HOME | 496 |
| TO CANAAN'S LAND I'M ON MY WAY | 490 |
| WHEN WE ALL GET TO HEAVEN | 519 |
| WON'T IT BE WONDERFUL THERE? | 488 |

HOLINESS

| | |
|---|-----|
| FATHER | 669 |
| HOW SHALL THE YOUNG SECURE THEIR HEARTS | 353 |
| HUMBLE YOURSELVES | 687 |
| MORE HOLINESS GIVE ME | 350 |
| PURER IN HEART OH GOD | 443 |
| PURER YET AND PURER | 371 |
| TAKE TIME TO BE HOLY | 388 |

HOLY SPIRIT

| | |
|-----------------------------------|-----|
| BREAK THOU THE BREAD OF LIFE | 473 |
| COME THOU ALMIGHTY KING | 431 |
| HEAVENLY FATHER WE APPRECIATE YOU | 718 |
| LOVE DIVINE | 439 |
| TAKE TIME TO BE HOLY | 388 |
| WE PRAISE THEE O GOD | 4 |

HOPE

| | |
|-----------------------------------|-----|
| BECAUSE HE LIVES | 91 |
| BLESSED ASSURANCE | 61 |
| CHRIST THE LORD IS RIS'N TODAY | 59 |
| ENCAMPED ALONG THE HILLS OF LIGHT | 275 |
| JESUS IS COMING SOON | 546 |
| MY FAITH LOOKS UP TO THEE | 338 |
| MY HOPE IS BUILT ON NOTHING LESS | 311 |
| SOON AND VERY SOON | 729 |
| TAKE THE NAME OF JESUS WITH YOU | 389 |
| WHISPERING HOPE | 541 |

JOY

| | |
|-----------------------------------|-----|
| ALL THE WAY MY SAVIOR LEADS ME | 215 |
| BEAUTIFUL | 694 |
| DON'T YOU WANT TO GO TO THAT LAND | 742 |
| HE GAVE ME A SONG | 66 |
| HE LIVES | 95 |
| HE TOUCHED ME | 614 |
| HEAVENLY SUNLIGHT | 303 |
| HILLTOPS OF GLORY | 284 |
| HOW GREAT THOU ART | 3 |
| I WALK WITH THE KING (HOWARD) | 302 |
| INTO THE HEART OF JESUS | 141 |
| JOYFUL JOYFUL WE ADORE THEE | 9 |
| LET EVERY HEART REJOICE AND SING | 10 |
| REJOICE IN HIS GREAT NAME | 56 |

| | |
|------------------------------|-----|
| REJOICE IN THE LORD | 703 |
| SING AND BE HAPPY | 335 |
| SING ON YE JOYFUL PILGRIMS | 385 |
| THERE IS SUNSHINE IN MY SOUL | 299 |

LORDSHIP

| | |
|-----------------------------------|-----|
| ALL HAIL THE POWER OF JESUS' NAME | 106 |
| ALL THINGS PRAISE THEE | 107 |
| BLESSED BE THE NAME | 124 |
| CROWN HIM WITH MANY CROWNS | 63 |
| HE IS LORD | 681 |
| HE'S MY KING | 97 |
| HOW EXCELLENT IS THY NAME | 70 |
| HUMBLE YOURSELVES | 687 |
| I CALL HIM LORD | 105 |
| I LOVE YOU LORD | 698 |
| I WALK WITH THE KING (HOWARD) | 302 |
| I WILL CALL UPON THE LORD | 714 |
| JESUS IS LORD | 747 |
| JESUS, NAME ABOVE ALL NAMES | 686 |
| JOY TO THE WORLD | 659 |
| LORD I WANT TO LOVE YOU MORE | 674 |
| MAJESTIC SWEETNESS | 644 |
| O LORD, OUR LORD | 78 |
| O PRAISE THE LORD | 79 |
| OH LORD WE PRAISE THY NAME | 77 |
| OUR KING IMMANUEL | 111 |
| REJOICE IN THE LORD | 703 |
| SERVANT SONG | 671 |
| SING HALLELUJAH TO THE LORD | 720 |
| THE HEAD THAT ONCE WAS CROWNED | 126 |
| UNTO THEE O LORD | 677 |
| WORTHY ART THOU | 90 |

LOVE OF GOD

| | |
|-------------------------------------|-----|
| AMAZING GRACE | 50 |
| BE NOT DISMAYED WHATE'ER BETIDE | 39 |
| COME LET US ALL UNITE TO SING | 40 |
| FATHER AND FRIEND THY LIGHT | 2 |
| FATHER OF MERCIES | 54 |
| GOD IS SO GOOD | 716 |
| GOD'S PROMISE | 33 |
| GREAT IS THY FAITHFULNESS | 23 |
| I AM HIS AND HE IS MINE | 354 |
| LOVE DIVINE | 439 |
| OH THE DEPTHS AND THE RICHES | 175 |
| SWEET PEACE, THE GIFT OF GOD'S LOVE | 43 |
| THE LOVE OF GOD (LEHMAN) | 45 |
| THE LOVE OF GOD (BEAZLY) | 36 |
| THE STEADFAST LOVE OF THE LORD | 724 |
| WHEN ALL THY MERCIES | 51 |

LOVE OF JESUS

| | |
|----------------------------------|-----|
| BEAUTIFUL | 694 |
| CHRIST IS PRECIOUS | 112 |
| CHRIST'S LOVE IS ALL I NEED | 195 |
| HE LOVES ME | 167 |
| I STAND AMAZED | 119 |
| I WILL SERVE YOU | 680 |
| IF THAT ISN'T LOVE | 137 |
| IVORY PALACES | 177 |
| JESUS LOVES ME | 702 |
| LOVE DIVINE | 439 |
| LOVE LIFTED ME | 616 |
| OH HOW HE LOVES YOU AND ME | 690 |
| SAVIOR THY DYING LOVE | 453 |
| WHY DID MY SAVIOR COME TO EARTH? | 176 |
| WONDERFUL GRACE OF JESUS | 88 |
| WONDERFUL STORY OF LOVE | 101 |

TOPICAL INDEX

MAJESTY OF GOD

| | |
|------------------------------------|-----|
| ALL THINGS BRIGHT AND BEAUTIFUL | 28 |
| COME THOU ALMIGHTY KING | 431 |
| DAY IS DYING IN THE WEST | 13 |
| FATHER AND FRIEND THY LIGHT | 2 |
| FOR THE BEAUTY OF THE EARTH | 26 |
| GLORIOUS THINGS OF THEE ARE SPOKEN | 14 |
| GOD MOVES IN A MYSTERIOUS WAY | 16 |
| HOLY, HOLY, HOLY | 6 |
| HOW GREAT THOU ART | 3 |
| HOW MAJESTIC IS YOUR NAME | 25 |
| LORD OF ALL BEING THRONED AFAR | 110 |
| OUR GOD HE IS ALIVE | 1 |
| THIS IS MY FATHER'S WORLD | 8 |

MISSION

| | |
|--------------------------------------|-----|
| A CHARGE TO KEEP I HAVE | 260 |
| A SOUL WINNER FOR JESUS | 247 |
| AM I A SOLDIER OF THE CROSS | 233 |
| CHRIST FOR THE WORLD WE SING | 264 |
| DECLARE HIS LOVE | 263 |
| FAR AND NEAR | 248 |
| GO LABOR ON | 266 |
| I LOVE TO TELL THE STORY | 246 |
| I WILL SERVE YOU | 680 |
| I'LL GO GLADLY GO | 241 |
| LET THE LOWER LIGHTS BE BURNING | 250 |
| LIFT HIM UP | 244 |
| OH THE THINGS WE MAY DO | 240 |
| ONE MORE DAY | 670 |
| ONWARD CHRISTIAN SOLDIERS | 253 |
| PASS IT ON | 676 |
| REACH OUT AND TOUCH SOMEONE | 257 |
| RESCUE THE PERISHING | 243 |
| RING OUT THE MESSAGE | 259 |
| SEEKING THE LOST | 218 |
| SEND THE LIGHT | 217 |
| SERVANT SONG | 671 |
| SOLDIERS OF CHRIST ARISE | 242 |
| SOUND THE BATTLE CRY | 219 |
| SOWING THE SEED OF THE KINGDOM | 220 |
| TELL THEM OF JESUS | 216 |
| THERE IS MUCH TO DO | 226 |
| THIS LITTLE LIGHT | 726 |
| THROW OUT THE LIFE LINE | 272 |
| TO LOVE SOMEONE MORE DEARLY | 270 |
| WE'LL WORK TILL JESUS COMES | 221 |
| WORK FOR JESUS | 256 |
| YE ARE THE LIGHT OF THE WORLD | 228 |
| YOU'VE GOT TO TAKE THE LORD WITH YOU | 721 |

OBEDIENCE

| | |
|---------------------------------------|-----|
| ALL THE WAY MY SAVIOR LEADS ME | 215 |
| FOLLOW ME | 197 |
| FOOTPRINTS OF JESUS | 202 |
| I HAVE DECIDED TO FOLLOW JESUS | 739 |
| I WILL SERVE YOU | 680 |
| LEAD ON O ETERNAL KING | 208 |
| MY STUBBORN WILL AT LAST HATH YIELDED | 362 |
| TEACH ME LORD | 699 |
| TRUST AND OBEY | 578 |
| WHERE HE LEADS ME I WILL FOLLOW | 200 |

PRAYER

| | |
|-------------------------------------|-----|
| A BLESSING IN PRAYER | 403 |
| ERE YOU LEFT YOUR ROOM THIS MORNING | 404 |
| I MUST TELL JESUS | 426 |
| I WILL PRAY | 406 |
| ONE BLESSED HOUR WITH JESUS | 411 |

| | |
|---------------------------------|-----|
| OUR HEAVENLY FATHER UNDERSTANDS | 44 |
| SWEET HOUR OF PRAYER | 474 |
| 'TIS THE BLESSED HOUR OF PRAYER | 422 |
| WHAT A FRIEND WE HAVE IN JESUS | 416 |

PRAYERS IN SONG

| | |
|-----------------------------------|-----|
| ABIDE WITH ME | 471 |
| ABIDE WITH ME; 'TIS EVENTIDE | 425 |
| BE WITH ME LORD | 429 |
| BREAK THOU THE BREAD OF LIFE | 473 |
| CLOSER TO THEE | 445 |
| COME THOU ALMIGHTY KING | 431 |
| DEAR LORD AND FATHER OF MANKIND | 427 |
| EARLY MY GOD WITHOUT DELAY | 472 |
| FATHER | 669 |
| FATHER, HEAR THE PRAYER WE OFFER | 468 |
| FATHER, HEAR THY CHILDREN'S CALL | 428 |
| FATHER, WE THANK YOU | 460 |
| GUIDE ME, OH THOU GREAT JEHOVAH | 413 |
| HAVE THINE OWN WAY | 452 |
| HEAVENLY FATHER WE APPRECIATE YOU | 718 |
| I LOVE YOU LORD | 698 |
| I NEED THEE EVERY HOUR | 466 |
| I WILL SERVE YOU | 680 |
| JESUS KEEP ME NEAR THE CROSS | 432 |
| JUST A CLOSER WALK WITH THEE | 470 |
| LEAD ME GENTLY HOME, FATHER | 409 |
| LORD, I WANT TO LOVE YOU MORE | 674 |
| LORD, SPEAK TO ME | 457 |
| LORD WE COME BEFORE THEE NOW | 455 |
| LOVE DIVINE | 439 |
| MAKE ME NEW | 713 |
| MAY I CALL YOU FATHER | 692 |
| MORE LOVE TO THEE O CHRIST | 464 |
| MY EYES ARE DRY | 744 |
| O JESUS, I HAVE PROMISED | 467 |
| OPEN MY EYES | 711 |
| PRECIOUS LORD, TAKE MY HAND | 446 |
| PURER IN HEART, O GOD | 443 |
| REMIND ME DEAR LORD | 437 |
| ROCK OF AGES | 458 |
| SAVIOR GRANT ME REST AND PEACE | 440 |
| SERVANT SONG | 671 |
| STAND BY ME | 415 |
| TARRY WITH ME | 449 |
| 'TIL THE STORM PASSES BY | 442 |
| UNTO THEE O LORD | 677 |
| WHERE NO ONE STANDS ALONE | 420 |

PROTECTION

| | |
|--------------------------------|-----|
| A WONDERFUL SAVIOR | 58 |
| BENEATH THE CROSS OF JESUS | 132 |
| FLEE AS A BIRD | 402 |
| FROM EVERY STORY WIND | 648 |
| HIDE ME O MY SAVIOR | 407 |
| HIDE ME ROCK OF AGES | 430 |
| IN HEAVENLY LOVE ABIDING | 187 |
| JESUS LOVER OF MY SOUL (MARSH) | 434 |
| JESUS LOVER OF MY SOUL (NEW) | 433 |
| ONLY IN THEE | 288 |
| ROCK OF AGES | 458 |
| SHELTER IN THE TIME OF STORM | 324 |
| THE HAVEN OF REST | 628 |
| 'TIL THE STORM PASSES BY | 442 |
| UNDER HIS WINGS | 623 |

PEACE

| | |
|-------------------------------|-----|
| FAR AWAY IN THE DEPTHS | 482 |
| HE WHISPERS SWEET PEACE TO ME | 199 |

TOPICAL INDEX

| | |
|---|-----|
| HOLY FATHER | 719 |
| IT IS WELL WITH MY SOUL | 646 |
| PEACE PERFECT PEACE | 393 |
| PRINCE OF PEACE! CONTROL MY WILL | 465 |
| SAVIOR GRANT ME REST AND PEACE | 440 |
| SWEET PEACE, THE GIFT OF GOD'S LOVE | 43 |

REDEMPTION & SALVATION

| | |
|---|-----|
| ANGELS ARE SINGING | 650 |
| HAND IN HAND WITH JESUS | 633 |
| HE TOUCHED ME | 614 |
| HEAVEN CAME DOWN | 613 |
| HIS GRACE REACHES ME | 638 |
| IN THE CROSS OF CHRIST I GLORY | 642 |
| IT IS WELL WITH MY SOUL | 646 |
| I'VE BEEN CRUCIFIED WITH CHRIST | 708 |
| I'VE BEEN REDEEMED | 738 |
| LOVE LIFTED ME | 616 |
| LOVE SAVED ME | 619 |
| MAJESTIC SWEETNESS | 644 |
| O HAPPY DAY (ACUFF) | 640 |
| O HAPPY DAY (REMBAULT) | 639 |
| O LISTEN TO THE WONDEROUS STORY | 621 |
| REDEEMED (CROSBY) | 620 |
| REDEEMED (ROWE) | 636 |
| SAVED BY THE BLOOD OF THE CRUCIFIED ONE | 649 |
| SAVED, SAVED | 641 |
| SINCE I HAVE BEEN REDEEMED | 630 |
| THANK YOU LORD | 737 |
| THERE IS NO CONDEMNATION | 675 |
| UNDER HIS WINGS | 623 |
| VICTORY IN JESUS | 643 |
| WHEN THE SAVIOR REACHED DOWN FOR ME | 647 |
| WONDERFUL HE IS TO ME | 624 |
| YEAR I SPENT IN VANITY | 626 |

RESURRECTION

| | |
|--|-----|
| AGAIN THE LORD OF LIGHT AND LIFE | 55 |
| BECAUSE HE LIVES | 91 |
| CHRIST THE LORD IS RIS'N TODAY | 59 |
| CROWN HIM WITH MANY CROWNS | 63 |
| HE IS LORD | 681 |
| HE LIVES | 95 |
| LOW IN THE GRAVE HE LAY | 143 |
| ONE DAY | 166 |
| RESURRECTION | 149 |
| THE HEAD THAT ONCE WAS CROWNED | 126 |
| WE SAW THEE NOT | 150 |
| WERE YOU THERE | 732 |

REVIVAL

| | |
|------------------------------------|-----|
| HIGHER GROUND | 276 |
| RISE UP O MEN OF GOD | 340 |
| SEND THE LIGHT | 217 |
| SOLDIERS OF CHRIST ARISE | 242 |
| STAND UP, STAND UP FOR JESUS | 262 |
| WE PRAISE THEE O GOD | 4 |

SECOND COMING

| | |
|-----------------------------------|-----|
| FACE TO FACE | 516 |
| GOD IS SO GOOD | 716 |
| HOW GREAT THOU ART | 3 |
| I KNOW WHOM I HAVE BELIEVED | 278 |
| I'LL BE LISTENING | 283 |
| IN THE MORNING OF JOY | 484 |
| IT IS WELL WITH MY SOUL | 646 |
| JESUS IS COMING SOON | 546 |
| JESUS THY NAME I LOVE | 117 |
| LET ALL THAT IS WITHIN ME | 683 |
| ONE DAY | 166 |

| | |
|---|-----|
| PRAISE HIM, PRAISE HIM | 99 |
| WE SHALL SEE THE KING | 550 |
| WHEN HE COMES IN GLORY BY & BY | 396 |
| WHEN THE ROLL IS CALLED UP YONDER | 531 |

STEWARDSHIP

| | |
|---------------------------------------|-----|
| A CHARGE TO KEEP I HAVE | 260 |
| ALL TO JESUS I SURRENDER | 368 |
| I GAVE MY LIFE FOR THEE | 159 |
| I WILL SERVE YOU | 680 |
| I'LL GO WHERE YOU WANT ME TO GO | 251 |
| MUST JESUS BEAR THE CROSS ALONE | 156 |
| O MASTER LET ME WALK WITH THEE | 459 |
| O TO BE LIKE TEE | 358 |
| POURED OUT LIKE WINE | 735 |
| TAKE MY LIFE AND LET IT BE | 367 |
| TAKE MY LIFE AND LET IT BE | 370 |
| WE GIVE THEE BUT THINE OWN | 463 |

TRUST

| | |
|--|-----|
| A WONDERFUL SAVIOR | 58 |
| BE NOT DISMAYED WHATE'ER BETIDES | 39 |
| BECAUSE HE LIVES | 91 |
| BLESSED ASSURANCE | 61 |
| GOD IS SO GOOD | 716 |
| HE'S GOT THE WHOLE WORLD IN HIS HAND | 672 |
| I KNOW THE LORD WILL FIND A WAY FOR ME | 679 |
| I KNOW WHOM I HAVE BELIEVED | 278 |
| I'M NOT AFRAID | 673 |
| JESUS LOVES ME | 702 |
| LEANING ON THE EVERLASTING ARMS | 326 |
| O GOD OUR HELP IN AGES PAST | 24 |
| OH HOW HE LOVES YOU AND ME | 690 |
| ONE STEP AT A TIME | 436 |
| TIS SO SWEET | 210 |
| UNTO THE HILLS | 53 |

UNITY

| | |
|-----------------------------------|-----|
| A COMMON LOVE | 745 |
| ANGRY WORDS | 376 |
| BIND US TOGETHER | 682 |
| BLEST BE THE TIE THAT BINDS | 395 |
| GOD'S FAMILY | 382 |
| HOW SWEET, HOW HEAVENLY | 398 |
| THE GREATEST COMMANDS | 704 |

VICTORY

| | |
|---|-----|
| A MIGHTY FORTRESS | 29 |
| AM I SOLDIER OF THE CROSS | 233 |
| BECAUSE HE LIVES | 91 |
| CHRIST THE LORD IS RIS'N TODAY | 59 |
| ENCAMPED ALONG THE HILLS OF LIGHT | 275 |
| HARD FIGHTIN' SOLDIER | 691 |
| JOYFUL, JOYFUL WE ADORE THEE | 9 |
| LEAD ON O KING ETERNAL | 208 |
| ONWARD CHRISTIAN SOLDIERS | 253 |
| SOLDIERS OF CHRIST ARISE | 242 |
| SOUND THE BATTLE CRY | 219 |
| STAND UP, STAND UP FOR JESUS | 262 |
| THERE'S A ROYAL BANNER | 268 |
| TO CHRIST BE TRUE | 394 |
| TO GOD BE THE GLORY | 27 |
| VICTORY IN JESUS | 643 |

INDEX TO SCRIPTURES

| | |
|-------------------------------|-----|
| DEUTERONOMY 11:13-15..... | 612 |
| PSALMS 100 | 551 |
| MATTHEW 16:24-28 | 546 |
| MATTHEW 28:16-20 | 263 |
| LUKE 2:13-14..... | 659 |
| JOHN 13:34-35 | 51 |
| JOHN 14:1-7..... | 543 |
| ROMANS 5:1-10 | 541 |
| ROMANS 6:1-14 | 542 |
| ROMANS 12:1-2 | 612 |
| I CORINTHIANS 15:19-26..... | 547 |
| I CORINTHIANS 15:51-57..... | 539 |
| EPHESIANS 1:1-10, 22-23 | 401 |
| EPHESIANS 2:1-10 | 50 |
| EPHESIANS 3:14-19 | 56 |
| PHILLIPIANS 2:5-11..... | 550 |
| I THESSALONIANS 4:13-18..... | 539 |
| II TIMOTHY 4:6-8 | 544 |
| HEBREWS 11:1-3, 33-34..... | 544 |
| II PETER 3:7-15 | 540 |
| I JOHN 4:10-12..... | 407 |
| REVELATION 21:1-7..... | 549 |
| REVELATION 21:22-27 | 548 |
| REVELATION 22:12-17 | 545 |

INDEX TO AUTHOR STORIES AND OTHER READINGS

| | |
|--------------------------------|-----|
| COWPER, WILLIAM..... | 130 |
| DODDRIDGE, PHILIP | 650 |
| GHEST, LAURENCE..... | 345 |
| HAVERGAL, FRANCES RIDLEY | * |
| MONTGOMERY, JAMES | * |
| NEWTON, JOHN | * |
| ONE SOLITARY LIFE | 346 |
| SPAFFORD, HORATIO G. | 649 |
| TEDDLIE, TILLIT S. | 272 |
| TOUCHING LIVES | 345 |
| WESLEY, CHARLES..... | * |

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