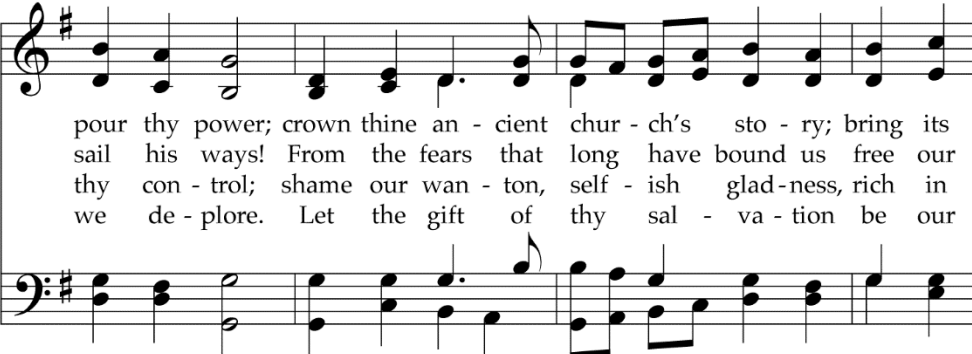


THE CHURCH

# 307 God of Grace and God of Glory



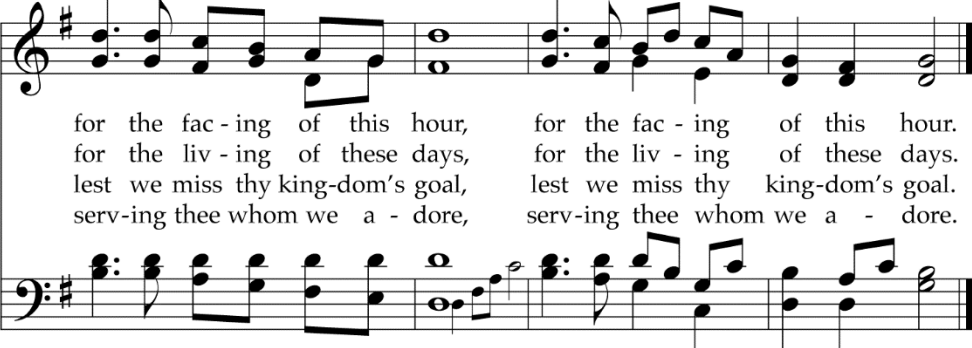
1 God of grace and God of glo - ry, on thy peo - ple  
2 Lo! the hosts of e - vil round us scorn thy Christ, as -  
3 Cure thy chil - dren's war - ring mad - ness; bend our pride to  
4 Save us from weak res - ig - na - tion to the e - vils



pour thy power; crown thine an - cient chur - ch's sto - ry; bring its  
sail his ways! From the fears that long have bound us free our  
thy con - trol; shame our wan - ton, self - ish glad - ness, rich in  
we de - plore. Let the gift of thy sal - va - tion be our



bud to glo - rious flower. Grant us wis - dom, grant us cour - age,  
hearts to faith and praise. Grant us wis - dom, grant us cour - age,  
things and poor in soul. Grant us wis - dom, grant us cour - age,  
glo - ry ev - er - more. Grant us wis - dom, grant us cour - age,



for the fac - ing of this hour, for the fac - ing of this hour.  
for the liv - ing of these days, for the liv - ing of these days.  
lest we miss thy king - dom's goal, lest we miss thy king - dom's goal.  
serv - ing thee whom we a - dore, serv - ing thee whom we a - dore.

This stirring hymn used at the opening of Riverside Church in New York in 1930 was penned by its widely-known and influential pastor, and it has gained a firm place in English-language hymnals around the world. The Welsh tune name honors the Rhondda Valley in Glamorganshire.

## I Love to Tell the Story

1 I love to tell the sto - ry of un - seen things a - bove,  
 2 I love to tell the sto - ry; 'tis pleas - ant to re - peat  
 3 I love to tell the sto - ry, for those who know it best

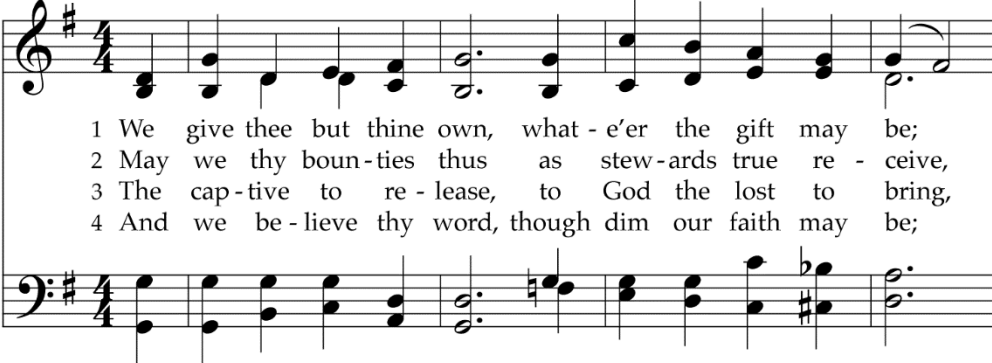
of Je - sus and his glo - ry, of Je - sus and his love.  
 what seems, each time I tell it, more won - der - ful - ly sweet!  
 seem hun - ger - ing and thirst - ing to hear it, like the rest.

I love to tell the sto - ry, be - cause I know 'tis true;  
 I love to tell the sto - ry, for some have nev - er heard  
 And when, in scenes of glo - ry, I sing the new, new song,

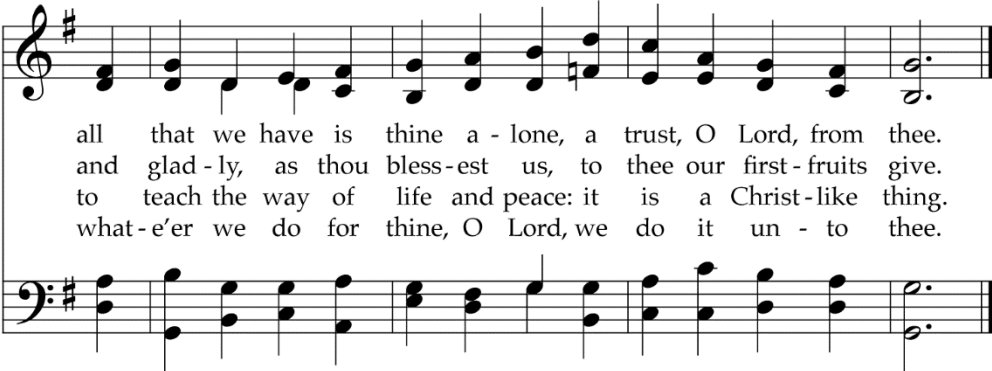
it sat - is - fies my long - ings as noth - ing else could do.  
 the mes - sage of sal - va - tion from God's own ho - ly Word.  
 'twill be the old, old sto - ry that I have loved so long.

This text is drawn from the second part of a fifty-stanza poem on the life of Christ written in 1866, during the author's recovery from a serious illness. The tune named for her first appeared three years later, and the composer was responsible for the creation of the refrain.

## We Give Thee but Thine Own 708



1 We give thee but thine own, what - e'er the gift may be;  
 2 May we thy boun-ties thus as stew-ards true re - ceive,  
 3 The cap-tive to re - lease, to God the lost to bring,  
 4 And we be - lieve thy word, though dim our faith may be;



all that we have is thine a - lone, a trust, O Lord, from thee.  
 and glad - ly, as thou bless - est us, to thee our first - fruits give.  
 to teach the way of life and peace: it is a Christ - like thing.  
 what - e'er we do for thine, O Lord, we do it un - to thee.

Each successive stanza here expands the implications of the familiar affirmation of the first one. Much more than a concern with money, stewardship shapes our relationship with God and with other people. Despite this tune's name, no source has been found in Schumann's works.

### **Jeremiah 31:31-34**

The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more

### **John 1:1-5**

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people.

The light shines in the darkness, and the darkness did not overcome it.