

Family Worship Hymnal

Hymns for Home and School

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Christian Liberty Press
Arlington Heights, Illinois

Most hymns taken from *Songs of Hope*
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Christian Liberty Anthem

Lord, We Give Thee Thanks

A March

Mike Sherman
Cdim

C

For Chris-tian Lib-er-ty A-cad-e-my, Lord, we give Thee

1

Dm G7 Dm7 G7

thanks; For boys and girls who love the Lord,

5

Bdim7 C C7 F C7 F

Lord, we give Thee thanks. Lead us, guide us Lord, we pray,

8

D7 rit. G7 a tempo C A7

Keep us in Thy will each day; For Chris-tian Lib-er-ty A-cad-e-my,

12

D7 G7 Am C7 F Dm7 G7 C7

Lord, we give Thee thanks. Lord, we give Thee thanks.

16

Introduction

It was Martin Luther who stated, "... next to the Word of God, the noble art of music is the greatest treasure in the world."

The gift of music is a wonderful treasure indeed! Countless homes and churches have been blessed over the centuries by songs of praise and worship to Almighty God and by songs that remind us of the value of friendship, love, and freedom. It is through the singing of songs and hymns that God often chooses to unite hearts and kindle deeper sentiments of affection within the souls of His creatures. How much poorer would we be without the blest memory of past days that were spent in the happy exercise of singing?

As the human race enters upon the opening of the twenty-first century, it often appears to be in a headlong pursuit to destroy itself as fast as possible. The love of many has grown cold, as families and communities struggle just to survive in the wake of fractured relationships and increasing violence. Could it be that modern Americans, with all of their sophistication and high-tech gadgets, have lost the ability to relate to each other on a personal level? If the answer to this question is yes, then it is proper to also ask, "What can be done to bring families and communities together again?"

The answer, I believe, lies principally in reviving the old practice of family worship and prayer. History teaches us that the family that prays and sings together, stays together. The first step, then, must be for every soul to acknowledge the Lordship of Christ and to embrace the Gospel. Once this vital move has been made, the next step is quite easy; simply turn off your television and video games and gather your whole family around the piano or guitar to sing.

Although it is sometimes difficult to push aside the clamor of the world and its alluring toys for the simple pleasure of singing with loved ones, your diligence will be greatly rewarded. The song collection that follows will help you to get started in the noble task of family worship, and it will also be a genuine source of good old-fashioned fun.

The hymnal that follows is not arranged in any special order. As a result, you may choose to utilize the hymns in any order that appeals to your family. An extensive section containing some of the Psalms and several responsive readings is printed at the back of this book to provide individuals with the opportunity to incorporate the reading of

Scripture into the routine of family worship. Families may wish to commit one of the Scripture selections to memory each week.

May your love for God, music, and your fellowman grow as you utilize the *Family Worship Hymnal*.

Michael J. McHugh

Benefits of Hymn Singing

1. Hymns help us in our worship of God, both on a personal and corporate level. (Matthew 26:26-30 and Psalm 100:1-4)
2. Singing spiritual songs from the heart helps the people of God to be strengthened by the Holy Spirit in the inner man. (Ephesians 5:17-21)
3. God uses hymns to transmit courage and spiritual strength to His people so they can withstand trials or temptations. Paul and Silas sang while in prison. (Acts 16:16-32)
4. The Lord inhabits the praises of His people and has ordained that His children make a joyful noise. (Psalm 66:1-4 and Psalm 22:1-4)
5. Singing praises to God promotes unity as God's people lift up their voices as one sound unto the Lord. (2 Chronicles 5:11-14)
6. Singing hymns is excellent preparation for the life to come, for the saints of God will be praising the Lord for all eternity. (Revelation 15:1-4)
7. Sacred music has the God-given capacity to reach the hearts of people and affect their emotions and spirits. (1 Samuel 16:13-23 and James 5:13)

The Importance of Family Worship

“Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore” (Psalm 133).

Family unity and peace is a blessing that cannot be overrated. This selection is designed to show that it is directly promoted by family worship.

The deliberate and consistent assembly of a whole household for the purpose of praise and worship of God, provides more than simply the means of bringing the several members together. There are striking differences among families in regard to the simple quality of cohesion. While some are a bare collection of so many particles, without mutual attraction, others are consolidated into a unity of love. Many scattering influences are at work. Some of these may be attributed to a lack of system and regularity; some to late hours; some to peculiarities of business; some to fashion; and some to the influences of vice. From one or several of these influences we see domestic harmony impaired. Parents and children meet only at their meals, and not even at all of these. The tardy inmates of the house descend in the morning at any hour, and at long intervals, and the evening is often despoiled of the charm of home. In such circumstances, the links of family affection are inevitably tarnished, if not worn away. In proportion as the subjects of mutual obligation live apart, they will cease to care for one another. No customs of society are laudable or safe which tend, in any considerable degree, to separate parents from children, and brothers from sisters. It is good to bring together the coals on the domestic hearth. Hence we have always looked with unqualified satisfaction on the New England custom of gathering all the members of a family, however remote, under the paternal roof on the day of annual thanksgiving. There is a sacred virtue in even beholding the face of an aged father and a gentle beloved mother. On this very principle, the president of a prestigious college, justly celebrated for his influence on young men, was accus-

tomed, when he saw the first sign of rebellion in a student, to call him to his study, and kindly propose to him a simple visit to his parents. We do not wonder that the effect was often magical.

Family worship assembles the household twice every day, and that in a deliberate and solemn manner. No individual is missing. This is the law of the house from childhood to old age. The observance is as stated as the daily meals. Other employments and engagements are made to bow to this, until it becomes the irreversible rule of the little commonwealth. Such assemblies provide opportunities for each family member to look upon one another's faces and exchange kind words and gentle wishes. Such influences, which may seem rather trivial, rise to inestimable magnitude when multiplied through all the days of long years, that is, over the entire progress of family life. By those who have enjoyed them, they can never be forgotten. Such households stand in open contrast to those where parents and children, in haste and disorder, and with many interruptions, snatch their daily bread, without so much as a word of discussion, thanks, or prayer.

Some good results, in respect of harmony, ensue, when a household purposely assembles for the common pursuit of any lawful object whatever. Union, and the sentiment of union, are promoted by joint participation, and the effect is appreciable where the gathering is frequent. Though it were only for exercise or recreation, for the practice of music, for an evening perusal of useful books, still there would be a contribution to mutual acquaintance and regard. But how much stronger is the operation of this principle when the avowed object of the meeting is to seek the face of God, and to invoke His blessing!

There is no way in which we can more surely increase mutual love than by praying for one another. If you would retain warmth of affection for an absent friend, pray for him. If you would live in the regards of another, beseech him to pray for you. If you would conquer enmity in your own soul towards one who has wronged you, pray for him. Dissension or coldness cannot abide between those who bear each other to God's throne in supplication. It is what we meet to do at family worship. Often has the tenderness of a half-dying attachment been renewed and made young again, when the parties have found themselves kneeling before the mercy seat. Every thing connected with such utterance of mutual good-will in the domestic worship tends to foster it, and thus the daily prayers are as the dews of Hermon.

The devotions of the household are commonly conducted by the parent, and parental affection often needs such an outlet. The son or the daughter might otherwise remain ignorant of the anxieties of the father. There are yearnings which the parent cannot express to man, not even to a child, but which must be poured forth to God, and which have their appropriate channel in the daily prayer. The hearing of such petitions, gushing warm from the heart, and the participation of such emotions, cannot but sometimes reach the stubborn childish mind, and tend to a strong and reigning affection. Both parent and child, if they are ever touched with genuine love, must experience it when they come together before their God and Savior.

That revelation of divine truth that is perpetually expressed or implied in family worship, in Scripture, in psalms, and in prayers, enjoins this very peace and affection. The New Testament presents it in every page. The Word of God and prayer are, from day to day, bringing the duty constantly before the conscience. The household that is subjected to this forming influence, may be expected, more than others, to be a household of peace.

Some notice must here be taken of a painful but common case. Human depravity sometimes breaks forth in friction and strife, among members of the same brotherhood, and, alas, even within the sacred limits of a Christian house. Harsh tempers, sour looks, moody silence, grudges, bitter words, and alienations, mar the beauty of the family circle. Therefore, we find slights, angry rebukes, suspicions, and recriminations entrenched in the home. Happy, indeed, is that household over which these black clouds do not sometimes hover. But what means shall we seek to dispel them? The family altar! Only an extraordinarily obstinate sinner will be able to let the sun go down upon his wrath when he is obliged to worship with the entire family. It is hard to listen long to the Word of God without hearing the rebuke of all such bitter feelings. For example, the very portion read, may say to the unrelenting one, "... if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23). At any rate, the whole spirit of the exercise convicts any family member who wishes to remain hard-hearted of his sin; for it is most difficult to pray with malice on the heart. The spirit of forgiveness often comes to us while we are upon our knees.

Suppose then, what we are reluctant to suppose, that mutual reproaches, perverse separation, and open quarrel, should enter a Christian family. To offenders, in such a case, the season of prayer must be an hour of keen rebuke. Avowedly, they are bowed down to pray for one another. The hypocrisy and impiety of attempting to do so out of a mind of hatred, will stare the sinner in the face, and will often bring him to repentance. Reconciliation, begun in the heart, during moments of devotion, may lead to the restoration of peace in the home.

Sad as is the thought, even husband and wife may be at odds with each other, and may give place to the devil. Harshness, severity, distrust, and unkindness, may spring up between those who have vowed to live together as heirs of the grace of life. But it is hard to believe that such persons, if they possess a spark of grace, can come to the posture and the words of prayer, encircled by their kneeling little ones, without surrendering the selfish spite, and making a faithful effort to crush the head of the viper. Marital tenderness, forbearance and love, are guarded by the exercises of family-devotion.

Contrast all this with the condition of a domestic circle subject to the same dark influences, but without these checks and this sacred balm, and you will no longer marvel that where there is no worship, there is no place for healing. The stream of unkindly temper runs on. Brooding silence is the best that can be expected. The day closes without reference to God. The griefs of the day are carried over into the morrow and all this because of a lack of spiritual influence that would be secured by the hour of prayer.

In speaking of family worship as a means of promoting family unity, we might dwell on its influence upon absent members of the household. As children grow up, there are few families that do not send forth from their bosom some children to distant places. These children are not forgotten at the hearth that they have left. Day by day, the venerable father, joined in silent love by the more melting mother, cries to God for him who is afar upon the sea, or in foreign lands. These are moments that bring the cherished object full before the mind, and make the absent one present to the heart. Such prayers serve many useful purposes. Chiefly, they rekindle and maintain the fire of affection. Most older children who leave home will not fail to prize these parental intercessions, or disregard the supplications of the brother or the sister

left at home. Often, we are sure, the recollection of the domestic worship comes up before the distant youth, on the high seas, or in remote wanderings. Often is the secret tear shed over these privileges of his childhood. In the perpetual fire of the family altar, he knows that he has a stable refuge in his father's house.

When, after years of absence, which may be due to some sin, the son or daughter revisits the home of his childhood, and that worship is renewed which he remembers so well—what a torrent of ancient reminiscence pours into the heart! Such associations have their influence on even hardened natures, and they go to prove the blessedness of this familiar institution.

But after all that we may urge, the great and crowning reason why domestic worship promotes harmony, is, that it promotes true religion, and religion is love. Its mission is peace on earth and good will to men. Unlike the humanistic schemes of secular philosophers and psychologists, which tear the household elements asunder, Christianity compacts the structure, and strengthens every wall. It adds a new cement, and makes the father more a father—the mother more a mother—the son more a son; so that there is not a social tie which does not become more strong and endearing by means of grace. If even enemies are reduced to toleration by the gospel, how much greater must be its influence on the ties of blood and affinity! It consecrates every natural relation, and exalts human affections by expanding them into eternity.

The daily lessons, constantly recurring in family worship, bear directly on this point. "Husbands, love your wives, even as Christ also loved the Church. Let the wife see that she reverence her husband. Fathers, provoke not your children to wrath. Children, obey your parents in all things, for this is well-pleasing unto the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. And ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven. Love as brethren, be pitiful, be courteous. Honor all men. Be not forgetful to entertain strangers. Be kindly affectioned one to another, with brotherly love, in honor preferring one another. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Such are the touching accents of the

gospel in general, and of this institution in particular, familiarized to every member of a Christian house, from their childhood. And what the Word of God enjoins, the Spirit of grace produces in the heart, where true religion finds entrance. Under the daily influence of such motives, which drop as the rain and distill as the dew, the youthful heart may be expected, in many cases, to receive the noblest charities of a renewed nature.

Amidst all the imperfections of a fallen world, there have been thousands of families, since the founding of the Church, which have realized this ideal; and what spectacle on earth is more lovely? From the very cradle, the infant lips are taught to lisp the name of God, and the soft voices of childhood join in the daily praise. Brothers and sisters, already brought by baptism within the pale of the visible church, grow up with all the additional reasons for mutual attachment, which spring from dedication to God. No day passes in which parents and children do not compass God's altars. When the father and mother begin to descend into the autumn of life, they behold their offspring prepared to walk in their steps. There is a church in the house. When death enters, it is to make but a brief separation; and eternity sees the whole family in heaven, without exception or omission.

In cases where divorce or death have prematurely fractured the husband–wife relationship, single parents have even more reason to maintain family worship. A broken family can only be fixed by the re-establishment of Christ as the covenant head of the home. And there is no better or more meaningful way to acknowledge the Lordship of Christ, the Good Shepherd, than through the instrument of the family altar. Only Christ can fill the void left by a family circle that has been broken by divorce or death.

The happiest family on earth will not always be so. The most smiling circle will be in tears some day. All that I ask is, that you would secure for yourselves and your children, a friend in that blessed Redeemer, who will wipe all tears from your faces. Your families may soon be scattered, and familiar voices may cease to echo within your walls. The children in a household do not stay children long. They quickly grow up and take off for college or careers. O see to it, that the God of Bethel goes with them, that they set up an altar even on a distant shore, and sing the Lord's song in that foreign land. They may be taken from this earth altogether, and leave you alone. O see to it, that

as one after another goes, it may be to their Father's house above, and to sing with heavenly voices, the song that they first learned from you, and that you often sang together here—the song of Moses and the Lamb. And if you be taken, and some of them be left, see to it, that you leave them the thankful assurance that you are gone to their Father and your Father, their God and your God. And, in the meanwhile, let your united worship be so frequent and so fervent, that when you are taken from their head, the one whose sad responsibility it is to take your place, as priest of that household, shall not be able to select a chapter or a psalm with which your living image and voice are not associated, and in which you, though dead, are not yet speaking to them. “And thus my heart's wish for you all is,

‘When soon or late you reach that coast,
O'er life's rough ocean driven;
May you rejoice, no wanderer lost,
A family in heaven.’ ”

James W. Alexander

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Doxology

The Old Hundredth L. M.

Thomas Ken 1709

Louis Bourgeois, 1551

Praise God from whom all bless - ings flow;

Praise him, all crea-tures here be - low; Praise him a - bove, ye

heav'n - ly host: Praise Fa - ther, Son, and Ho - ly Ghost. A - MEN.

The Old Hundredth L. M.

Thomas Ken 1709

Louis Bourgeois, 1551

Praise God from whom all bless - ings flow; Praise him, all

crea - tures here be - low; Praise him a - bove, ye heav'n - ly host:

Praise Fa - ther, Son, and Ho - ly Ghost. A - MEN.

The Ten Commandments

AND God spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- I. Thou shalt have no other gods before me.
- II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.
- III. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
- IV. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
- V. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbour.
- X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Exodus 20:1–17

The Greatest Commandments

HEAR also the words of our Lord Jesus, how He saith: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

Matthew 22:37–40

Excerpts from the Apostles, Nicene, and Chalcedon Creeds

I believe in God the Father Almighty; and in Jesus Christ, His only Son, our Lord; truly God, and truly man, Light of Light, Very God of Very God; like unto us in all things, yet without sin; Who, for us men and our salvation, came down from heaven. He was conceived by the Holy Ghost; born of the Virgin Mary; crucified for us under Pontius Pilate, and suffered and was buried. The third day He rose again from the dead. He ascended into heaven and sitteth on the right hand of the Father. From thence He shall come to judge the quick and the dead. And I believe in the Holy Ghost, Who with the Father and the Son together is worshiped and glorified. And I believe in one holy and apostolic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.



The Lord's Prayer

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Matthew 6:9–13

Family Worship Hymnal

Hymns for Home and School

My Hope Is Built

EDWARD MOTE

WILLIAM B. BRADBURY



1. My hope is built on noth-ing less Than Je-sus' blood and righteousness;
2. When darkness veils His love-ly face, I rest on His unchanging grace;
3. His oath, His cov - e-nant, His blood Sup-port me in the whelming flood;
4. When He shall come with trumpet sound, Oh, may I then in Him be found;



I dare not trust the sweetest frame, But whol-ly lean on Je-sus' name.
In ev-'ry high and storm-y gale, My an-chor holds with-in the veil.
When all a-round my soul gives way, He then is all my hope and stay.
Dressed in His right-eous-ness a-lone, Fault-less to stand be-fore the throne.



REFRAIN



On Christ, the sol - id Rock, I stand; All oth - er ground is



sink-ing sand, All oth - er ground is sink-ing sand. A - men.



No Night There

John R. Clements.

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H. P. Danks.

1. In the land of fade-less day Lies the "cit - y four-square,"
2. All the gates of pearl are made, In the "cit - y four-square,"
3. And the gates shall nev - er close To the "cit - y four-square,"
4. There they need no sun-shine bright, In that "cit - y four-square,"

It shall nev - er pass a - way, And there is "no night there."
All the streets with gold are laid, And there is "no night there."
There life's crys - tal riv - er flows, And there is "no night there."
For the Lamb is all the light, And there is "no night there."

CHORUS.

God shall wipe a - way all tears;" There's no death, no pain, nor fears;
God shall "wipe a - way all tears;" There's no death, no pain, nor fears;

And they count not time by years, For there is "no night there." A - MEN.
And they count not time by years, by years, For there is "no night... there."

Beneath the Cross of Jesus

Elizabeth C. Clephane

Frederick C. Maker

1. Be-neath the cross of Je - sus I fain would take my stand,
 2. Up - on that cross of Je - sus Mine eye at times can see
 3. I take, O cross, thy shad - ow For my a - bid - ing place;

The shad - ow of a might - y rock With - in a wea - ry land;
 The ver - y dy - ing form of One Who suf - ered there for me;
 I ask no oth - er sun - shine than The sun - shine of His face;

A home with - in the wil - der - ness, A rest up - on the way,
 And from my smit - ten heart with tears Two won - ders I con - fess, —
 Con - tent to let the world go by, To know no gain or loss,

From the burning of the noon - tide heat, And the bur - den of the day.
 The won - ders of His glo - rious love And my un - wor - thi - ness.
 My sin - ful self my on - ly shame, My glo - ry all the cross.

There Is a Heaven

Jessie Brown Pounds.

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WORDS AND MUSIC.

E. O. Excell.



1. I am sure there is a Heav-en, Far be-yond the star - ry skies,
 2. I am sure there is a Heav-en, Where our sor-rows all are healed,
 3. I am sure there is a Heav-en, Where the gladness nev - er dies,
 4. I am sure there is a Heav-en, Though at times the path is dim;



Where the King of Love a - bid - eth, Where the sun - set nev - er dies.
 Where the ills of earth are ban-ished, Where the good is all re-vealed.
 Where no cru - el word is spo - ken, Where are said no sad good-byes.
 Hold - ing fast His hand of guid-ance, I shall en - ter there with Him.



CHORUS.



Yes, I know there is a Heav-en, Fash-ioned by a Fa-ther's grace,



For e'en now I see its glo-ry, Shin-ing in my Sav-ior's face. A - MEN.



Silent Night

P. M.

Franz Gruber

1. Si - lent night! ho - ly night! All is calm, all is bright 'Round you
 2. Si - lent night! ho - ly night! Shep - herds quake at the sight! Glo - ries
 3. Si - lent night! ho - ly night! Son of God, love's pure light Ra - diant

vir - gin moth - er and Child! Ho - ly In - fant, so ten - der and mild,
 stream from heav - en a - far, Heav'n - ly hosts sing Al - le - lu - ia;
 beams from Thy ho - ly face, With the dawn of re - deem - ing grace,

Sleep in heav - en - ly peace, Sleep in heav - en - ly peace.
 Christ, the Sav - ior, is born, Christ, the Sav - ior, is born.
 Je - sus, Lord, at Thy birth, Je - sus, Lord, at Thy birth. A - men.

A Child's Prayer

F. E. Belden
Andante

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Griffith J. Jones

1. Guide and guard us, O our Fa - ther, Till an - oth - er Sab - bath day;
 2. Now we thank Thee for Thy bless - ing On this sa - cred day of rest,

Shield us with Thy ho - ly pres - ence, Lead us in the right - eous way.
 And for truths which Thou hast shown us, In Thy word di - vine - ly blest.

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