

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.

TEXT: Harry Emerson Fosdick, 1930, alt.
MUSIC: John Hughes, 1907

CWM RHONDDA
8.7.8.7.8.7.7

There Is a Place of Quiet Rest 824

Near to the Heart of God

1 There is a place of qui - et rest, near to the heart of God,
2 There is a place of com - fort sweet, near to the heart of God,
3 There is a place of full re - lease, near to the heart of God,

a place where sin can - not mo - lest, near to the heart of God.
a place where we our Sav - ior meet, near to the heart of God.
a place where all is joy and peace, near to the heart of God.

Refrain

O Je - sus, blest Re - deem - er, sent from the heart of God,

hold us, who wait be - fore thee, near to the heart of God.

A Presbyterian campus pastor and choir director in Missouri wrote this simple but moving hymn in response to the death of two young nieces from diphtheria. By distilling such personal grief into the shared assurances of faith, these words have brought comfort to many.

TEXT and MUSIC: Cleland Boyd McAfee, 1901

MC AFEE
CM with refrain

For the Fruit of All Creation 36

1 For the fruit of all cre - a - tion, thanks be to God.
2 In the just re - ward of la - bor, God's will be done.
3 For the har - vests of the Spir - it, thanks be to God.

For the gifts to ev - ery na - tion, thanks be to God.
In the help we give our neigh - bor, God's will be done.
For the good we all in - her - it, thanks be to God.

For the plow - ing, sow - ing, reap - ing, si - lent growth while we are
In our world - wide task of car - ing for the hun - gry and de -
For the won - ders that as - tound us, for the truths that still con -

sleep - ing, fu - ture needs in earth's safe - keep - ing, thanks be to God.
spair - ing, in the har - vests we are shar - ing, God's will be done.
found us, most of all that love has found us, thanks be to God.

Originally called "Harvest Hymn," this text is much more comprehensive than that title implies. It also deals with stewardship, thanksgiving, and God's endless gifts that continue to astound us. It is set to a familiar Welsh tune whose name means "throughout the night."

TEXT: Fred Pratt Green, 1970, alt.
MUSIC: Welsh melody, c. 1784
Text © 1970 Hope Publishing Company

AR HYD Y NOS
8.4.8.4.8.8.8.4

Exodus 14:19-31 (NIV)

¹⁹ Then the angel of God, who had been traveling in front of Israel’s army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them, ²⁰ coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.

²¹ Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided, ²² and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.

²³ The Egyptians pursued them, and all Pharaoh’s horses and chariots and horsemen followed them into the sea. ²⁴ During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. ²⁵ He jammed^[a] the wheels of their chariots so that they had difficulty driving. And the Egyptians said, “Let’s get away from the Israelites! The LORD is fighting for them against Egypt.”

²⁶ Then the LORD said to Moses, “Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen.” ²⁷ Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward^[b] it, and the LORD swept them into the sea. ²⁸ The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.

²⁹ But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. ³⁰ That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. ³¹ And when the Israelites saw the mighty hand of the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant.

Romans 14:1-12 (NIV)

The Weak and the Strong

14 Accept the one whose faith is weak, without quarreling over disputable matters. ² One person’s faith allows them to eat anything, but another, whose faith is weak, eats only vegetables. ³ The one who eats everything must not treat with contempt the one who does not, and the one who does not eat everything must not judge the one who does, for God has accepted them. ⁴ Who are you to judge someone else’s servant? To their own master, servants stand or fall. And they will stand, for the Lord is able to make them stand.

⁵ One person considers one day more sacred than another; another considers every day alike. Each of them should be fully convinced in their own mind. ⁶ Whoever regards one day as special does so to the Lord. Whoever eats meat does so to the Lord, for they give thanks to God; and whoever abstains does so to the Lord and gives thanks to God. ⁷ For none of us lives for ourselves alone, and none of us dies for ourselves alone. ⁸ If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord. ⁹ For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.

¹⁰ You, then, why do you judge your brother or sister^[a]? Or why do you treat them with contempt? For we will all stand before God’s judgment seat. ¹¹ It is written:

“‘As surely as I live,’ says the Lord, ‘every knee will bow before me; every tongue will acknowledge God.’”^[b]

¹² So then, each of us will give an account of ourselves to God.

Matthew 18:21-35

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